

The Living Church

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APRIL MAGAZINES.

In *The Journal of Fine Arts*, published at the Fine Arts Building, Chicago, dated for March 16th, the Church institutions at Fairbault are fully described, with full illustrations both from Shattuck School and St. Mary's Hall. The magazine is most handsomely printed, and illustrated from various works of art. The leading article is a sketch of Rosa Bonheur.

In *The Century*, an especially attractive feature is the frontispiece, which is engraved by Cole, and is a copy of the painting entitled *The Annunciation*, by H. O. Tanner. Other of the features, which, like everything else in *The Century*, are exceptionally well rendered, are copies of Castaigne's Paris pictures, and an illustrated treatment of the groves of Pan, in a poem by Mr. Clarence Umy. A series of Talks with Napoleon includes the record of the provision that in the event of defeat at Waterloo, the Emperor had resolved to make his home in America, and had arranged the details so carefully that bills of exchange had been drawn upon this country, for whatever sums he chose to take. Of course, as events came out, Napoleon was defeated at Waterloo, but his future was otherwise provided for than by a residence in America. Worth, the Parisian milliner, contributes a paper on Fashions under the Second Empire, and Richard Whiting an article entitled *Fashionable Paris*. There are the usual excellent papers in fiction and in other branches of literature.

The Atlantic for April begins with a series of lyrics by Francis Sherman, entitled *An Acadian Easter*, in which is commemorated the fate of the Castle La Tour and its Commander, on Easter, two hundred and fifty years ago. The periodical exposure of the weaknesses of the American Consular System is again made, this time by the Hon. George F. Parker, U. S. Consul at Birmingham, England. Unfortunately, though such articles frequently appear from the pens of those who have full information as to the pernicious system, it seems impossible to obtain any improvement. Mr. Henry Loomis Nelson contributes an article on *The Coming Campaign* in which he considers the strength and the weakness of the two probable candidates, and of the parties which they represent. A short paper is presented from the pen of Mr. W. J. Stillman.

CHILDREN of all ages will rejoice in the paper in *St. Nicholas* on the subject of Snow Plows, for no event of the year causes quite the interest in the minds of the younger ones as the appearance of the snow plow on the street railway track. The author of the paper is Mr. George E. Walsh. This, of course, is only a small part of the excellent contents of *St. Nicholas*, for the magazine long since achieved the first place in juvenile literature, and any enumeration of the papers is unnecessary.

EVERYBODY'S MAGAZINE continues the series of articles entitled *Great American Industries*, consisting in this issue of the Carnegie Steel Works, near Pittsburgh. Another paper of interest is contained in the series of *Simple Explanations*, wherein is described the method of navigating a ship by observation of the sun and stars. Our Coast Defenses is a third important paper.

THE leading article of the current issue of *The Architectural Record*, is entitled, "An

[Continued on following page.]

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APRIL MAGAZINES.

[Continued from previous page.]

Unscientific Inquiry into Fire-Proof Building," by Russell Sturgis. We cannot see why it should be called "unscientific," except perhaps in a sense that it is not technical. It treats the subject upon sound principles of construction and common sense. It shows the folly of expensive fire-proof construction of the principle parts of a building, and the introduction of combustible finishing material, sufficient to destroy the building if exposed to fire. It shows that wood (unless made fire-proof) must be excluded from the building and gives details of construction of doors and windows that will stand this test. "Expression in Architecture" is a paper by Henry Rutgers Marshall, in which he endeavors to justify the use of aesthetic forms in Architecture which do not strictly belong to the expression of constructional truth. The latter, he admits, is an important element of design, but must not be held in such reverence as to exclude very much that is most interesting and attractive in Architecture, and yet at the same time cannot be justified as essential to truth. "Colonial Art and Modern Pianos" shows very clearly how great improvement could be made in the design of piano-cases by an adaptation of Colonial design. No argument is needed to convince the reader that the pianos of our day, and all the days that we remember, are, and have been, very ugly, intrusive and repellent features of our drawing room furniture. The writer, J. Burr Tiffany, very justly remarks: "It is just as necessary to have the piano in keeping with the style of the interior to which it appertains, as to have the trim of the door like the trim of the window of the same room. The piano is part of the furnishing, like the woodwork." The longest article, and a very interesting one, is by Montgomery Schuyler, entitled "Our Acquired Architecture," descriptive of the principle constructions of our recent Spanish acquisitions. Most of the pictures are familiar, having appeared in magazines during the last two years—but the article is very interesting and helpful, and quite out of the line of ordinary observation. With a bit of playful irony, the writer remarks: "Upon the whole, it is a matter of national congratulation that our new possessions seem to be supplied with all the public architecture they are likely to need for a good many years to come. No thoughtful patriot could contemplate with equanimity the prospect of having designs for buildings in Havana, etc., sent out from the office of the average supervising architect, to come into competition with the architectural remains of the Spanish occupation. They really could not stand it."

A CITIZEN of London who recently purchased an old family Bible at an auction sale was astonished, on examining his purchase, to find in it bank notes to the amount of \$150. On the back of one of the notes there was an inscription saying that the owner had saved the money, and having no relatives, wished to make the person who came into the possession of the book her lawful heir.

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The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, APRIL 7, 1900.

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NEWS AND NOTES

AMERICAN diplomacy has achieved remarkable success in the guarantees of the Open Door, made by the five Powers interested in China. It will be remembered that while the Chinese Empire is still nominally intact, yet the six Powers of Great Britain, Germany, Russia, France, Italy, and Japan, have assumed a degree of responsibility for a certain section of the Empire, which is denominated the "sphere of influence" of the particular nation. The United States, true to its policy of avoiding entangling alliances, has made no effort to obtain a sphere of influence for itself in China. Since, however, the American commerce with the Celestial Empire is very large, it was impossible that the American government should look without interest upon the radical political changes that were transpiring in China. Accordingly, in September last, Mr. Hay, Secretary of State, instructed the ambassadors of each of the six Powers named to request of the government to which each was assigned, a guarantee that there was no stand taken which would close any part of China to the commerce of the world on equal terms. Beginning with Great Britain, the Powers severally gave the United States the guarantee desired, in each case except that of England, making the proviso that every other of the Powers interested should take the same stand. The foreign press universally concede the success of the American plan to be a notable diplomatic stroke.

THE Macrum investigation has fallen wholly flat. The consul reiterated that his mail matter had been surreptitiously opened by the British military censor at Durban, but when pressed for an explanation as to why he did not promptly report such a fact to his government, he declared that he preferred not to answer. The State Department entirely overthrows most of Mr. Macrum's contentions from the data on file at the Department, and states that in two cases where official dispatches were opened at Durban, the British government, as soon as attention was directed to it, called the officious censor to time and made ample apology. It is likely, and certainly to be hoped, that the incident is now closed.

THE acquisition of the Danish West Indies by the United States appears to have been materially set back by hostility in Denmark to parting with these colonies. This hostility is apparently a large factor in the causes which led up to the resignation of the Danish ministry, which lately occurred. Reports concerning the negotiations are somewhat contradictory, but apparently negotiations have not been broken off, though they seem to be at a standstill. It is our own impression that it would be extremely detrimental to the United States to lose the opportunity of acquiring these islands, especially since we may be placed in the unpleasant attitude of being obliged to enforce or to overlook the Monroe Doctrine in the case of a probable transfer of these islands to Germany, if they are not acquired by the United States.

THE death of General Joubert removes probably the ablest, and at the same time one of the most obstinate, of the public men of the Transvaal. General Joubert has been variously described as a native of Pennsylvania and of Louisiana, as a Union and as a Confederate veteran, and also, and probably more correctly, as a native of South Africa who never touched American soil. He was universally esteemed a man of honor and intelligence, but represented the most extremely anti-British sentiment in the Transvaal. In his death at Pretoria, from disease, the federated armies sustain probably the greatest loss they have yet met.

THE cause of arbitration does not appear to have been largely helped by the terms of the Delagoa Bay award which has just been announced. It will be remembered that this case arose from an incident arising in 1889, whereby Portugal seized the property of a railroad in course of construction between the Transvaal and Portuguese East Africa. The railroad was undertaken by a syndicate of which one McMurdo, an American citizen, was at the head, and the capital was for the most part raised in London. The railroad had for some years been in course of construction, when, in 1889, it was seized by Portugal on the pretext that the delays in completing it had caused the forfeiture of the franchise. The British and American govern-

ments entered a vigorous protest, as a result of which the three powers invited the President of Switzerland to appoint arbitrators, and in 1890 the arbitration was commenced. Three arbitrators were named by the Swiss government, each of which was to receive a salary of \$25,000 per year during the life of the Arbitration Commission. It is difficult to avoid the conclusion that the large annual income of the arbitrators must have had some influence in prolonging the investigation for ten years, when apparently it could have all been completed in one or two years. At any rate, the award has now been announced, by the terms of which Portugal is to pay something over \$3,000,000 on a claim for damages estimated at from \$15,000,000 to \$20,000,000. The costs, which of course are very considerable, are divided equally between the three governments interested, though apparently as Great Britain and the United States together constitute the party of the first part, and Portugal the party of the second part, it would seem as though an element of unfairness existed here. On the whole, the award is unsatisfactory. Either the Portuguese government was justified in seizing the railroad, in which case no claim should have been allowed, or, on the other hand, if she was not justified, then the full extent of the damages should clearly have been allowed. The difficulty in any international arbitration arises from the fact that disinterestedness on the part of arbitrators seems almost impossible to secure. The London press are almost unanimous in believing that European hostility, which is especially marked in Switzerland against the two Anglo-Saxon nations, plays a considerable part in the conclusion reached. The arbitrators appear also to have taken into consideration the fact that if Portugal were obliged to pay the full amount of the demand, it would be very difficult for her to raise the money without parting with her African possessions; and Continental prejudice is decidedly against the annexation of the Delagoa Bay district to the British Empire, which would probably then have ensued.

SEVEN guns and two hundred men surrendered, constitute the penalty paid by the British on Saturday of last week for failing to profit by the fate of former campaigns in the Boer war in which the Boers in ambush played the part of conquerors. A considerable force under Colonel Broadwood having advanced some thirty miles in a northerly direction from Bloemfontein, discovered on Friday that the enemy in largely preponderating force were close to them, and accordingly the British troops repaired by a forced march during Friday night to the Bloemfontein waterworks, south of the Modder River, which they reached at about 4 o'clock on Saturday morning. From this point, the ill-fated convoy with seven guns, were sent in advance toward Bloemfontein, while the remainder of the army halted. The convoy soon found themselves in ambush, and were obliged to surrender, losing the seven guns with them.

IT is likely that the Puerto Rico Tariff bill will come to a vote in the Senate on Tuesday afternoon of this week. In the shape in which it finds itself before being voted on, the bill is changed in many respects from the form in which it passed the House. The new inhabitants are now described as "Citizens of Puerto Rico, and as such entitled to the protection of the United States," where previously they were described as "Citizens of the United States." The duty of 15 per cent of the Dingley Law is assessed against goods imported into Cuba from the United States, or into the United States from Cuba, but with the exception that a considerable number of articles already admitted free by the military government, shall be continued on the free list, as shall be also books and pamphlets printed in the English language admitted into Puerto Rico from the United States. There is also a protective duty on coffee imported into Puerto Rico, assessed to protect the island from the competition with Brazilian and other coffee. All duties and taxes collected in Puerto Rico, and also those collected in the United States on goods imported from Puerto Rico, are to be held in a separate fund and placed at the disposal of the President for sole use in Puerto Rico. The approval of the President is also required with regard to telegraph and telephone franchises granted in Puerto Rico. It is impossible at this writing to say what will be the result of the vote, but apparently the bill is likely to pass the Senate.

THE WELSH FESTIVAL AT ST. PAUL'S CATHEDRAL.

HERE is one service in the year when St. Paul's offers an unwonted sight, at least so far as the choir is concerned; moreover, the visitor is conscious of an apparent foreign element in the strains of praise. The reference is to the National Welsh Festival, which has been an annual event since 1890. It may be remarked that though the language of Wales is appalling to the eye, and most difficult to learn, yet it lends itself admirably to singing purposes, as every musical visitor to a Welsh service must freely admit. On these occasions the ubiquitous choirboy is no longer in evidence; he has for once in a way to give place to a powerful female contingent, which occupies the available space between the Communion Rails and the choir-stalls, and also the private galleries on either side. The tenors and basses, vested, of course, fill the choir seats proper.

Unqualified praise may be bestowed on the singing as a whole, the quality of the voices being especially noteworthy. The psalms were chanted to Jacobs in A, and Boyce in D, two old established favorites. There was a fair amount of expression, united to ample vigor. The *Magnificat* and *Nunc Dimittis* were sung to a service in A, by R. M. Roberts, and—in the shape of a decided novelty—Rossini was laid under contribution for the anthem, the beautiful and almost inspired prayer from "Moses in Egypt." A word of special praise must be given to the purity of tone of the sopranos when singing alone. A quartette of brass instruments—which, I think, might have been dispensed with—and twelve harpists assisted the organ in the work of accompaniment.

Hymn singing is always a great feature with Welsh choirs, and on this occasion nothing was more striking, the enormous congregation taking a very full share. I cannot give the titles of the hymns in our mother tongue for good and obvious reasons, but an eight-line tune in F minor, "Cwyntan Prydain," by John Thomas, and a recessional, "Huddersfield," were eminently beautiful. As already intimated, the Cathedral was crowded to its utmost capacity, the Welsh element naturally predominating.

LONDONIENSIS.

DEATH OF A PROMINENT LAYMAN.

THE death has recently occurred of one of the most prominent laymen of the Pacific coast, who may almost be called the father of the Church in California. We refer to Mr. Cornelius Van S. Gibbs. Mr. Gibbs, with his brother George,



CORNELIUS VAN S. GIBBS.

organized the first parish in San Francisco more than fifty years ago. He also had a large part in the organization of the Diocese, which celebrated its semi-centennial in January last. At that time Mr. Gibbs was recognized as the senior of the California clergy and laity, and he read an historical address, telling of the founding and growth of the Church in the Diocese of California. He was a warm friend of the pioneer clergyman in California, the Rev. Flavel Scott Mines, founder of Trinity Church, San Francisco, who is remembered for his literary work.

Mr. Gibbs was a son of the late Hon. William Gibbs, of Newport, R. I., who was at one time Governor of that state. The deceased was born in Newport, but moved to the far West at the time of the excitement attending the discovery of Gold in California.

NOCTURNE.

O, silent night! O, serene night!
Thou hast wrapped old Earth in a sable pall,
And from its folds strange voices call;
Voices of angels sweet and clear
Floating, floating on midnight air.
The angels are weeping, O silent Earth,
O'er ruined home and desolate hearth,
O'er vice and sin and death and sorrow,
Their tears are dew-drops of the morrow.

F. A. C. O.

NEW YORK LETTER.

THE Church is doing much for the people of the East Side, in the borough of Manhattan. From St. Augustine's northward there are vast Church foundations that are spending hundreds of thousands of dollars for their benefit. Chief among these is St. Bartholomew's, which announces the gift of a further \$155,000 with which to erect in Forty-second Street, between Second and Third Avenues, and adjoining the great parish house already there, the Joseph C. Hoagland Memorial Clinic. The policy of Dr. Greer, like that underlying the Hollywood Inn, at the head of which is the Rev. James E. Freeman, of St. Andrew's, Yonkers, is to look much after the material wants of the people—everything which the world can furnish to improve their moral, mental, and physical conditions. The Church and religion are not put forward prominently, the idea being that once their material conditions are improved the people will turn to the Church when the cause of Christ is presented in the usual way.

Under this policy the Church throughout the country has a right, if not now at least sometime in the future, to look for a large gain in the Church's communicant list in New York. Two lots have been purchased at a cost of \$55,000, and plans for a building 50x100 feet will be drawn, to cost about \$100,000. New equipment will, it is said, cost \$25,000 additional. St. Bartholomew's clinic and dispensary began in a small way, and was intended to help those of the great East Side poor districts who had some connection with the parish and yet were really unable to afford surgical treatment. Soon the work came to be general. Complaints were made by regular practitioners against it, and bills were even heard of in Albany against free medical service in this city, afforded to people whom it was claimed can afford to pay as others do. Opposition failed, however, and the medical work has gone on expanding during the ten years of its operation. About 24,000 patients were treated last year, and there is an annual increase of several thousand. Almost everything is free, and the medical service is of the best. The Rev. Dr. Greer is president. The money for the improvement is given by Mrs. Hoagland, a member of St. Bartholomew's.

A novel way of helping the poor children of New York was found by accident. Southern California orange producers sent last year a car of their fruit to this city, to be sold for the benefit of the Los Angeles Home for Indigent Children. New Yorkers did the proper thing, and about \$1,600 went back to the Home. This year, to show their appreciation, the producers sent another car of oranges. The transportation companies gave the bills of lading free, and a great crowd assembled at the auction. The proceeds were to be for the benefit of St. John's Guild, and so ex-Mayor William L. Strong headed the work and presided at the auction. No one seemed to want oranges, but merely desired to help a good work; so after purchasing boxes of fruit at fabulous prices, the buyers in most cases sent them to institutions to be enjoyed by children or other beneficiaries. About \$4,000 was netted for the Guild. This sum will take many sick babies to sea next summer, and probably save many lives, for the Guild, as everybody knows, has two floating hospitals, and takes sick children from the poor districts of all New York boroughs for a day's voyage, or to the seaside hospital on Staten Island.

The Bishop of the Diocese has been able to accomplish an enormous number of things since his return. Not only has he prepared a great part of his report, and helped the political situation by his candid and well-digested statements, but almost every day he has made episcopal visitations, many of them to the largest New York parishes. He has been at Calvary, the Ascension, Grace Chapel, etc. Besides, he has received a great number of clergy who had business of importance that had accumulated during the last six months. Already the effect of his decisions is seen in several directions, and others are known to have passed his hands. Beside all these duties, he has thrown himself into two big undertakings, one of them new and the other of a size to appal ordinary men. The new one is the Philippine work which Chaplain Pierce has in hand. The Bishop has not alone spoken several times in its behalf, but he is known to have set other forces in motion, and those who feel that the Church should enter the "open door" in the East are much encouraged. The other matter is the raising of \$700,000 with which to complete the choir of the new Cathedral. It is stated that \$100,000 has been given already. Bishop Potter has devised a plan for the raising of the balance. It is not yet made public, but is supposed to involve the addition of another canon

need of the work. The Cathedral is not, during Bishop Potter's time at least, likely to be made parochial, but rather to be the centre for great meetings and diocesan work, and for Sunday services. The choir will seat 2,500, and will alone be larger than any church in New York. About \$1,500,000 have been spent upon the Cathedral foundation thus far, but another large sum is laid by for the maintenance of its services. Col. John Jacob Astor is one of the Cathedral trustees.

The good deeds of Mr. and Mrs. W. F. Cochran are many in Yonkers, but sometimes one of them does one thing, and the other does another thing. Mr. Cochran gave, for example, the splendid Hollywood Inn, but Mrs. Cochran gave the St. Andrew's Memorial Church. The types in the recent article concerning St. Andrew's omitted one letter and gave the credit to the wrong person. The assistant rector of St. Andrew's is the Rev. Daniel W. Cameron, Ph.D. The enlarged church is certain to be ready for Easter. There is talk of a chapel for Lincoln mission, which Dr. Cameron serves in addition to his duties at St. Andrew's.

Dr. Samuel A. Weikert and Rev. J. M. Chew of Newburgh exchanged on the last Sunday in March, the former saying he could not remain and give a farewell address. He began at St. Mark's, Paterson, last Sunday. His successor at Christ Church,

tionate to those named by some others. Among additional delegates named are the Bishops of Pittsburgh and Delaware; the Rev. Messrs. Floyd W. Tomkins, Philadelphia; E. M. Stires, Chicago; C. T. Olmsted, D.D., J. C. Roper, D.D., Pascal Harrower, and A. C. Bunn, M.D., New York; Randolph H. McKim, D.D., Washington; W. S. Emery, Norwich; James E. Freeman, Yonkers; Alexander Mann, Orange; John J. Lloyd, Lynchburg; and M. P. Logan, Wytheville, Va.; and Messrs. Ewing L. Miller and S. F. Houston, Philadelphia; W. C. Sturgis, New Haven; William Bispham, John H. Cole, and Oliver G. Barton, New York; Reuben Miller, Pittsburgh; Samuel Mather, Cleveland; and Rathbone Gardner, Providence.

Hoffman Hall, which is to be the gymnasium and refectory of the General Seminary, is completed. It is a building of splendid proportions, of brick with brown stone trimmings, standing at the very northwest corner of the Seminary quadrangle. Adjoining it on the south is Eigenbrodt Hall, which is to be a dormitory. It is not so far advanced, but will be ready by the autumn. Hoffman Hall is to be used for the first time at Commencement, on May 30th, when the alumni banquet will be held in it and formal dedicatory services held. The completion of these two handsome buildings not only pro-



HOFFMAN HALL, GENERAL THEOLOGICAL SEMINARY.

Poughkeepsie, is said to be the Rev. Prescott Evarts, though no positive action has been taken as yet.

The vicar of Trinity Chapel was visited by a sore bereavement a few days since. His son, Dr. William W. Vibbert, died suddenly of heart failure. He was only twenty-seven years of age, a graduate of Trinity College and of the College of Physicians and Surgeons of this city, and had just entered upon a professional career. The funeral took place on Thursday at the chapel.

Dr. John W. Brown, of St. Thomas', was compelled to give up work, just before the Third Sunday in Lent, to go to Atlantic City. He suffered from grippe, but reports improvement and hopes to return for the services on Palm Sunday.

The three delegates to the Ecumenical Conference, named by the Board of Missions, who asked to be excused, were Bishop Lawrence, of Massachusetts, who said his appointments were such he could not attend; Dr. J. H. Eccleston, of Baltimore, who pleaded a multitude of tasks in his own parish; and Mr. W. Bayard Cutting, who is going abroad. The Board named in their places, Bishop Brewster, of Connecticut; Dr. H. W. Nelson, and Mr. George Zabriskie. The Executive Committee of the Conference asked that additional delegates be named, the number first named by the Board not being found to be propor-

vides the foundation with much-needed features, but also adds materially to the appearance of the campus.

A FAMILIAR CHURCH BELL BROKEN.

THE bell which has rung for so many years from the tower of St. Paul's church in this city is broken, and is to be replaced by a new one. The inscription, which is being stamped on the moulds of the new bell, tells when the old one was manufactured, and reads as follows:

"This Bell was originally cast
in the year 1830
by J. Hanks
and re-cast in the year 1900
by the Meneely Bell Company
as the gift of
Mary M. Warren Thompson.
'Gloria in Excelsis Deo.'"

Inasmuch as citizens have become accustomed to week day service from the bell in St. Paul's tower, a bell will be set up for temporary use while the old one is being literally re-cast. Benjamin Hanks was the first bell founder in this country, his foundry being in Mansfield, Conn. J. Hanks of Troy was his nephew. His foundry was just back of *The Troy Press* office. The old bell has a fine tone, which will be preserved in the new one.—*Troy Daily Press*.

THE FOUR-CITY LECTURES.

THE fourth in the series of lectures arranged for Chicago, Milwaukee, St. Paul, and Minneapolis, was delivered by the Rev. Robert E. Jones, D.D., President of Hobart College, on the subject of Christian Education.

The speaker discussed the Christian aspects of Higher Education, and by showing the deficiencies of the secularized instruction now prevailing, led up to the assertion that the English college system best meets ideal standards, and prophesied the final triumph of the educational tradition of the Anglican Church, and thus continued:

But is it not foolish to vaunt the Anglican educational system in view of the failure of our own Church colleges? The Church colleges seem to prove that the Anglican system has been tried and failed.

In the first place, the Church Colleges have not failed. They have been efficient far beyond the funds at their command. The percentage of return upon the amount invested in them is larger than can be shown elsewhere in this land.

The barest justice would cause it to be remembered that the extent and quality of college work is determined by the amount of endowment enjoyed by an institution. No student ever pays in full for his education. For one dollar paid a college by the undergraduate, the college pays out for him from three to five dollars. Financial success is not assured by multiplying students. Colleges are not commercial ventures, they are considered in law as charitable corporations.

First. What do the endowments of Church colleges amount to?

Second. What use have they made of them?

All institutions of the first class, like Harvard, Columbia, Cornell, and Princeton, have endowments of from seven to ten millions of dollars. These institutions are the background of comparison against which Church colleges show so unfavorably. Leaving institutions of the first class out of the reckoning, many colleges of the second class (like Amherst and Dartmouth), and some of the third class (like Colgate and Tufts), have a greater amount of productive funds than all four Church colleges (Trinity, Kenyon, Hobart, and Sewanee) put together. The four Church colleges together have \$1,475,462. Amherst has \$1,500,000; Dartmouth, \$1,695,132; Colgate, \$1,704,372; Tufts, \$1,700,000. A just comparison would align all Church colleges together against each one of the above-named institutions singly and successively. Yale, Columbia, and Cornell, would be out of mind entirely.

The only question which can justly be asked is, What use have the Church colleges made of their scanty million and a half? The graduates of the four Church colleges are not excelled in culture, character, personal distinction, and public usefulness, by any equal number of college men of any graduation whatsoever. The public would be vastly astonished should anyone suggest that the Church college alumni are a body of second-rate men. Kenyon, Trinity, and Hobart, have made themselves felt in the nation no less than in the Church, and Sewanee needs only time to do so most amply.

In the centres of expert academic opinion, the scholarship of the Church colleges is held in high respect. Among educational authorities, who see other things in college life than mobs of unsupervised students unified chiefly by a victorious football team, the Church colleges are held in cordial esteem, as exemplifying high standards and the best academic tradition. High scholarship, ample public service, a vast company of cultivated Christian men—all the return of an investment of a million and a half. Where can any similar result be shown? Nowhere! The Church colleges are not failures.

What is the cause of the insufficient equipment and endowment of the Church Colleges? Briefly, the indifference of Churchmen! About seventy-five years ago a few Church colleges were feebly started, and remained for years almost wholly unendowed. A hundred and fifty years ago, Harvard, Yale, and Princeton, had resources and clientage large for that time, and ever since, their endowments and equipments have grown, until, with other institutions of the first class, they are the richest academic bodies in the world. With the increased growth of the Church and the increased ability of Churchmen, there has come to Church colleges no correspondingly increased support. Churchmen are constantly making large gifts not only to secular institutions, like Cornell and the University of California, but also to denominational ones, like Princeton, Yale, and Williams. If Church colleges could receive ten per cent. of the annual benefactions of Churchmen to non-Episcopal institutions, they

would soon vindicate the Anglican educational tradition. The Church colleges have not failed either academically or as schools of character. Insufficient endowment and equipment is the cause of their comparative obscurity. Their successful upbuilding would immediately follow, if Churchmen would give them but a small measure of the support which they lavish on non-Episcopal colleges, of no higher relative efficiency.

In the next place, the English College system has not failed, because it has never been tried in this country. The Church colleges have made the very best of their meagre resources, but they have been unable to follow the ideals and organizations of Oxford and Cambridge. They have followed, because of poverty, the bare and crude system of the surrounding denominational colleges. They have not been able to be Anglican *enough* to put the Anglican college system to the test.

Expert educators with no ecclesiastical bias, agree that the adoption of the entire English college system is probably the next step in educational progress. One feature after another of English college organization is being adopted in this institution and in that, and it will not be long before some idealistic pioneer will embody and reproduce the entire scheme of English college education. The possibility of reorganizing Harvard on English lines has been discussed for years.

There is a great opportunity for some idealistic Churchman, who need not be a multi-millionaire, to lay the foundations of an American Oxford. The time is ripe for it.

Such a foundation would render an inestimable *national* benefit and not merely serve a sectarian and ecclesiastical purpose. In the overplus of utilitarian aims and commercial prosperity, this country needs nothing so much as the exalting of idealistic standards. We hear it said that college life unfits a boy for the largest business success, that to go to college discounts his chances to become an A. T. Stewart, a Jay Gould, or a Russell Sage. Perhaps it does, with overbalancing compensations of its own. This age needs the reassertion of the value of the ideal, the spiritual, and non-commercial. The largest and oldest institutions are drifting farther and farther away from liberal traditions and aims. They are adding workshop to workshop and trade school to trade school. Relation to money-getting has become the measure of value in academic life, and there is need of the strong re-assertion of the supreme value of culture and of the manhood upon which it is based.

It is an opportunity of patriotic ministering to our country's highest need which is held out to loyal Churchmen, who can appreciate the high privilege of vindicating on these shores the educational tradition of our Mother Church.

THE AMERICAN CHURCH IN THE PHILIPPINES.

(FROM A LETTER BY THE REV. C. C. PIERCE, U. S. A.)

THE first service of our Church in Manila was military and regimental, being held in the camp of the First Colorado Regiment, by its Chaplain, the Rev. David L. Fleming, of Leadville. Mine was the honor of establishing the Church. On Sunday, Sept. 4th, 1898, the residence of Mr. Frederick Wilson was opened for service, and a congregation of English, Scotch, and American Churchmen assembled. Mr. Wilson gave us the use of his beautiful home for a year afterward, and meanwhile the Anglo-American Church was established. That body has now a membership of about 150, and we have the better class of English-speaking people. The meeting-place at present is a large room in the Cuartel de España, which we have fitted up, temporarily, in rather a Churchly way. Twice we have had Confirmations; first by the Bishop of Shanghai, in September, 1899, and afterward by the Bishop of New York, in December, 1899. The outlook for this body is magnificent. Chaplain Walter Marvine, U. S. A., is associated with me in the leadership of it.

The notorious heartlessness of the friars led me to give the service of our Church to the natives in the matter of burials in October, 1898, and afterward we received repeated appeals to establish a public service for the people. I declined repeatedly, until waited upon by an official delegation of Filipinos, who pleaded with me for an early service every Sunday morning. So strong was their appeal that I regarded the opening as providential, and having had the Communion Office translated into Spanish, the doors of a school-house were opened for the service at 7:30 on Christmas morning, 1898.

The people were delighted. They understood the service; they saw the Scripturalness of it; and they recognized in ours a truly *Catholic* Church, purified of those errors which, to their disgust, have marked the Roman Church in the Philippines.

That service has been continued to the present, without any effort to proselyte, and yet fifty-six of the people had, prior to my departure, made written application for membership with us. Since I left, Chaplain Marvine has baptized the first Protestant Chinaman, and writes of the desire of leading Chinamen to aid in the building of our Church.

I am hoping to be in Washington May 1st, en route to Manila. The Board of Missions has endorsed my effort to raise \$100,000 for our work in the Philippines. A wealthy Presbyterian has given me \$1,000, and Mr. J. Pierpont Morgan has offered \$5,000, provided I can raise the entire amount by Oct. 1st.

We want a really good church, that shall fitly represent our communion, as well as a good parish house, or club house for soldiers, in which provisions shall be made for meeting all a soldier's wants along physical, moral, and educational lines, in order that we may help to save our own men from waywardness.

A good school for girls is also an imperative necessity, and a small endowment for our Anglican Cemetery, in order that burials may take place without that robbing of the poor which has for so many years characterized the prevailing Church.

We *must* have this money. The Church has six chaplains in the Philippines, who are ready to serve her interests in addition to their military duties: Chaplains Marvine, Swift, Freeland, Walkley, Nichols, and Pierce, as well as Rev. Mr. Smiley, who was sent out by the Brotherhood of St. Andrew and will remain as a missionary of the Board. We feel that we have the right to ask the Church to equip us so that we may be *real representatives*.

A VOICE FROM THE PHILIPPINES.

LIEUT. COL. COOLIDGE writes from Tarlac: "I am in command of this town of 12,000 inhabitants, with my five companies of infantry and band, and am busy with my many duties, and teaching them to run a civil government. I want to have schools, especially English, but have no school books. They are too poor to buy books. I shall have to detail soldiers to instruct them in English, but soldiers are not first-class teachers, and I wish some American women would come out here to enlighten the heathen in his blindness and ignorance.

"Now is the time for the great American Church to send out their teachers to help civilize this nation. I could give half a dozen teachers occupation in this province, and can distribute 1,000 primers, 1,000 first readers, 500 arithmetics, and 500 geographies in the towns my regiment is stationed at.

"I have Tarlac, Concession, Capus, Marcia, LaPaz and Bambau under my jurisdiction, somewhat over 50,000 inhabitants, 20,000 of whom are children, who cannot read ever their own language, or speak a word of English. I also want pens, ink, lead pencils, and copy books. It is a golden opportunity for the Church."

Col. Coolidge is the U. S. Army officer through whose influence the Rev. Sherman Coolidge (a full-blooded Indian boy) was taken from the battlefield, placed in Bishop Whipple's school at Faribault, and who is now a priest of the Church, ministering to his own people.

BISHOP WHIPPLE'S REPORT ON PUERTO RICO.

San Juan, Puerto Rico, March 7th, 1900.

HAVING been requested to make an examination of the conditions existing on the Island of Puerto Rico, with reference to the work of the Church, I submit the following:

General Davis, the military governor of Puerto Rico, officers of the Army, and civilians, have offered me every facility for investigation during my sojourn in the Island.

That an intelligent idea of the needs of the people and of the sort of material which we have to work upon may be had, I will touch briefly upon some of the conditions which have made Puerto Rico what we find it to-day.

The Island of Puerto Rico, thirty-five miles wide by ninety miles long, contains three thousand five hundred square miles, of which two thousand five hundred square miles are of rich arable soil, the remainder being sandy sea-coast and rocky hills.

Sugar, coffee, and tobacco, have been the three great staples which have been its source of profit. There are to-day about eighty thousand acres of land under sugar cultivation, which, with improved methods of irrigation and cultivation, can be increased to one hundred and fifty thousand acres. The sugar

estates, which are in the hands of men of wealth, while they suffered greatly from the hurricane of last August, are rapidly recovering. The same is true of tobacco. The coffee industry has been practically ruined for years to come by the hurricane—a terrible calamity, as the coffee-picking furnished employment to multitudes of men, women, and children. There are probably scattered over the Island in small patches, two hundred thousand acres in coffee. Coffee will always be cultivated by the poorer people, where the labor of women and children can be used in picking it.

Until about one hundred and fifty years ago, the Island was sparsely settled, but with the introduction of sugar and coffee industries, which were very profitable, the planters brought with them slaves from Africa and inhabitants of the different islands. The planters had no desire to improve the condition of these people, who received for their labor barely enough to sustain life, and who for a long period in the past have lived as they do to-day, herded together in the miserable one-roomed shacks with earth floors, with nothing to elevate, or to protect womanhood.

The population to-day is about one million—a denser population than that of any country in Europe save Belgium. There are seventy-five thousand negroes of full blood and probably two hundred thousand of mixed negro blood. It is unnecessary in this report to touch upon the social and home life of the educated class of Puerto Ricans, as educated and refined people are the same the world over. It was my privilege to meet many of these, who are one with us in our hopes for the future.

The climate is equable. The average temperature for the last twenty years has been 78.5 degrees; the extremes, 50 to 100 degrees. The nights are always cool. With the trade winds it ought to be one of the most healthful places in the world.

The recent election revealed the illiterate condition of the people. Anyone could vote who could read and write, or who had paid taxes to the amount of one dollar. Fifty thousand votes were cast. Of these it was estimated that one-half belonged to each class of voters. Including women and those under 21 years of age, not more than 12 per cent. of the population can read and write.

Of the moral condition of the Island I need not speak at length. Father Sherman and others have told me sad stories of the immorality of priesthood and people. The marriage fees exacted by the Roman Catholic priests have prevented multitudes from Christian marriage, and this has led to much of the awful demoralization which exists on the Island. It should be stated, however, that in the opinion of those best informed, a large number of those living in rural districts as man and wife are faithful to each other.

The people as a class are intelligent, with kindly natures, but they have so long lived under servile conditions that they lack thrift and ambition.

Yet, dark as is the outlook, God has placed this beautiful Island under the care of the United States, and to Him we must answer for the administration of the trust.

Hope lies in the education of the children. It requires one of the ablest educators in the United States, with competent assistants, to inaugurate schools which shall prepare the rising generation for citizenship.

There are two political parties in the Island—the Federalists and the Republicans—the former desiring to be under the control of the general government of the United States, and the latter asking for the autonomy of statehood. The Republicans will not send their children to schools under Federalists, and *vice versa*.

I am indebted to Mr. Victor Clark, President of the Insular Board of Education, for some interesting facts and statistics regarding the school system. From the early part of the century until about the year 1851, instruction was mostly in the hands of parish priests, a few private teachers and a few municipal schools supported by local taxation and under the control of the municipal councils. During the following ten or fifteen years the central government intervened somewhat more directly in school affairs. In 1865 a general school law was passed to provide for universal education at the expense of the State, although to a certain extent the schools were still under the control of the clergy. This law, practically inoperative, was re-enacted with some additions, in the early eighties, at which time, with a population of over half a million, not over two thousand children were receiving public instruction in the schools.

During the two decades preceding the American occupa-

tion, the number and efficiency of the schools and of the attendance increased rapidly. Last year there were reported to be about twenty thousand children in attendance, and nearly thirty thousand enrolled in the public schools of the Island. It was a rare thing, however, to find a pupil of these schools able to read his native tongue with facility, or to do a problem in long division.

The only good school building in the Island is one which was built this year in San Juan for the model and training school. Schools were held in the teachers' residences. There were practically no text books. The teachers owed their positions usually to political influence, regardless of ability or qualification, and as the political agent of the Spanish government, taught its political doctrines. The catechism was taught, though in many cases it was merely a matter of form, as the instructors were free-thinkers or agnostics.

In January, 1899, General Henry appointed General Eaton as Director of Public Instruction, and two weeks later, Mr. Victor Clark came to the Island, from Minnesota, as his assistant. The new code of school laws recommended by General Eaton, was enacted the 1st of May by General Henry, and provided for separate buildings for schools and teachers' residences.

The school year has been shortened from twelve to nine months. Thirty thousand dollars' worth of modern text books—Spanish translations of the best books in American schools—and reading charts, have been placed in the schools.

The Island is divided into sixteen districts under American supervisors, who visit the schools, pay the teachers' salaries, hold teachers' examinations, and report monthly upon each school.

There are seventy-four American teachers and nearly five hundred and fifty native teachers employed in the Island.

The actual attendance is over twenty-one thousand, being eighty-six per cent. of the total enrollment. About twenty-five per cent. are receiving their English instruction under American teachers. At Ponce there is a graded school under American teachers, with seven departments, from the kindergarten through the college preparatory courses, while at San Juan the Model and Training School gives similar courses.

Municipalities are supposed to pay the house rent of teachers, though in matters pertaining to public instruction, local aid can be counted on only irregularly. The municipalities will not pay for public instruction if it can be avoided.

General Davis has doubled the per cent of the total revenues devoted to school purposes during his administration. Here let me say that I believe General Davis to be a wise, fearless administrator, who has an intelligent appreciation of the grave problems to be solved, and is the right man in the right place. The total revenues devoted to public instruction this year amount to \$413,113.00, of which \$330,050.00 are contributed by the Insular Government and represent actual appropriations. \$83,063.00 represent municipal appropriations, and but a small per cent of this amount is actually spent upon the schools.

The discipline of the schools is poor, owing to the utter lack of home discipline.

We spent a morning at the Model School in San Juan, where I addressed the children in the different departments. We were much gratified at the tact and patience of the teachers, who are hopeful and enthusiastic in their work. And yet these schools only touch the skirts of the educational work to be done, for as one-fourth of the population of the Island are children of school age, it leaves eight or nine children out of every ten unprovided for, in the public schools now established.

It is estimated that to establish an efficient system of schools in Puerto Rico, would require an expenditure of \$1,400,000 annually. But as the Government is expending three millions of dollars annually for the education of 25,000 Indian children, it is not too much to ask this for Puerto Rico.

No words can describe the terrible effect of the hurricane which last August devastated the Island. We cannot fathom the mystery of such a visitation, and yet I believe that the outpouring of Christian sympathy on the part of the citizens of the United States has done more than anything else could have done to draw the hearts of these sufferers to ourselves. I wish that every American citizen could see, as I have seen, the work of divine love which is being done by the Woman's Aid Society of Puerto Rico—the headquarters of which are at San Juan. I know of no charitable work more perfectly organized. The

object of the Society is to help poor women to earn an honest living.

A morning spent in the different departments, impressed me deeply, by the perfect method of administration.

In the first department, where applications for help are made to a Spanish-speaking member of the Society, we watched scores of tidy-looking women passing in slips of paper upon which were written names of the articles desired—clothing, groceries, or medicines. Their faces, while they showed marks of suffering, were kindly and intelligent.

In the second department, work is received, examined, and paid for, the garments put away and distributed among the extreme poor in the Island. In a third department, the work is cut out and distributed. These women clamor for work, and are ambitious to do it well. In a fourth department, clothing is issued. A visitor is employed to investigate every case.

Medicines are given out from a dispensary by several native physicians, who give their services.

In cases where the poor are liable to be turned out of their homes because of inability to pay their rent, a loan of from three to five dollars is made, which is repaid in small amounts weekly. In the history of the Society there has not been an instance where the debt has not been paid. The young girls are special objects of care and attention, for in work and self-respect rests their salvation. A strict account of every person helped and every garment made, is kept, and although an expert bookkeeper examines the books periodically, the accounts have always been found correct. Of the magnitude of this blessed work, I cannot here speak. The Society now desires to build a maternity hospital for these wretched women, whose sufferings at a time when comforts are needed, are beyond description. The means for such a noble work would be provided at once if American women could realize the sufferings of their unfortunate sisters.

For all the sin and sorrow of this Island, there is but one remedy—the Gospel of Jesus Christ, which will do for these poor souls what it has done for the people of every race and clime, and there is no room for discouragement if the work is entered upon with faith, hope, and the strength which comes from God.

If the Church meets the responsibilities which the Providence of God has placed upon her, she must at once build churches in the prominent centres of influence throughout the Island, beginning at San Juan, the capital, where we cannot delay without grievous loss. The people of the Island cannot understand why a Church which claims to be apostolic does not provide a dignified and Churchly place of worship. The importance of this need cannot be exaggerated.

The first duty of the Church is to send out a Bishop—a man of God, thoroughly fitted to grapple with the difficulties which must be met, and to overcome them—a man of the profoundest sympathy, broad charity, the wisest executive ability, and with the hopefulness of his Master, Jesus Christ.

I do not doubt that ecclesiastical lawyers may find objections, but as the office of a Bishop was not created by canon, there can be no difficulty which the Church has not the power to solve. I know of no field that would be more attractive to a great-hearted shepherd of Christ than the field of Puerto Rico; none where the work is more difficult; none where the harvest is more sure. We have already lost precious time by delay. Other religious bodies are in advance of us in the matter of itinerant services, schools, and in plans for the education of a native ministry.

A prominent Puerto Rican voiced my own feeling when he said to me, "Aside from building churches—which are absolutely necessary for success you must have a body of itinerant missionaries who can speak the Spanish language and who will visit from house to house, until you can train a native ministry." It would be wisdom to send out devout men of unimpeachable character, as colporteurs, catechists, and lay readers, to visit the homes of the people and awaken in them the love and confidence which can only be aroused by personal touch. These men should be in full vigor of health and able to endure hardships. If it is not possible to find men who speak the Spanish language, then those must be selected who have an aptitude for acquiring it.

My visitation of the principal towns of the Island has been most gratifying. The warmest welcome awaited me at every point, and everywhere hearts seemed **hungering** for the Bread of Life and the ministrations of the Church.

My first service was held in San Juan, in the room of a

civil club, where the Rev. Mr. Pratt has gathered a goodly congregation, mostly Americans. My dear brother, by his faithful labor and prudence, has done much to prepare the way for the work of the Church. I confirmed an interesting class of twelve persons, and celebrated the Holy Communion.

The officers of the Army at San Juan are much interested in the welfare of the Church, one presiding at the organ and another acting as warden. But as these officers may be removed at any time, they add no permanent strength to the organization.

The people at this point are keenly alive to the necessity of having a proper church edifice, and the fact that Mr. Pratt has received notice that the present room must be vacated the 1st of April, with little prospect of securing another suitable place, makes the matter the more urgent. At my second service in San Juan, I also held Confirmation and celebrated the Holy Communion.

I held a delightful service for Chaplain Brown at the regimental barracks. On the 22nd of February, at a great celebration of Washington's birthday in the San Juan theatre, on which occasion several hundred Puerto Rican children sang in English the National songs of America, I delivered an address upon Our Country.

At Ponce I held service, with a good congregation, in the iron church which was built by the Bishop of Antigua, and which was overthrown in the recent hurricane. Although it has been repaired, it is inadequate for the needs of Church work in Ponce. There is a beautiful lot adjoining the church, which can be bought for \$5,000. It should be secured and a church erected upon it. Ponce is the largest town on the Island, having a population of 56,212, and is an important centre.

I did not see the Rev. Mr. Caunt, who has charge of the church at Ponce, as he was on a visit to the Island of St. Thomas; but I saw the result of his work in the loving welcome of his flock. During Mr. Caunt's absence, services have been held by the lay reader, Mr. Howe.

Mayaguez is one of the most important towns of Puerto Rico, having a population of 36,042. It has been impossible to secure a suitable place for services here. Through the kindness of Army officers, the theatre was obtained for me, and I held an interesting service with a congregation of about 250. The appointment for this service had been made for 5 o'clock and a large congregation had gathered. But, owing to rough weather, my steamer did not arrive till 6 o'clock, and the congregation had dispersed. Special messengers were sent throughout the town, by the commanding officer, announcing the Bishop's arrival. At 7 o'clock the congregation again assembled.

The British Vice-Consul, Mr. Monefeldt, had acted as lay reader at Mayaguez, but after the Presbyterians established a mission and school, he gave up the services, preferring to attend the Presbyterian church, as he had placed his children in the Presbyterian school. If the Church should provide a place of worship, Mr. Monefeldt would undoubtedly be very glad to resume services.

At Arroyo, I held service, having a good congregation, in the home of Mrs. Riefkohl, a German lady who has taken a deep interest in the Church. A number of Roman Catholics were present, and a Spanish gentleman presided at the organ. We spent the night at the hospitable home of Mr. MacCormick, who was born in the Island, and is a friend and supporter of the Church. His sister, Miss MacCormick, is a teacher in the school at Arroyo, and a devout Churchwoman, who has done much to maintain services here.

From Arroyo, we drove by the beautiful military road to Cayey, a drive of eighteen miles over the crest of the mountains—a revelation of beauty such as I have rarely seen in any part of the world, and unsurpassed in its wealth of tropical trees, flowers and fruits. A peculiarity of these mountains is that they are cultivated quite to the top, in coffee and tobacco.

We were guests of the commanding officer at Cayey, which has a population of 14,566.

The service which I held at the barracks was one never to be forgotten. With a congregation of over one hundred soldiers, besides English-speaking residents and a few Puerto Ricans, the dropping of a pin might have been heard throughout the service, and when the soldiers grasped my hand with tears in their manly eyes, and said, "The only trouble is, it was too short; it is the first service we have had during the year of the occupation of our troops;" my heart burned, as I remembered the temptations surrounding these young men who are in our country's service. An English resident said, "It is the first service I have heard in the two years I have been here."

A soldier convalescing from typhoid fever, in the hospital, said to another, "I must hear the Bishop to-night if I go on my hands and knees."

It was a pleasure during my visitation to meet with officers of the Army and others, who said to me, "You baptized me when a child," or "You confirmed me." One said, "You confirmed my father and mother, and then myself, and now I want you to confirm my boys." Everywhere came the earnest plea, "Send us a Bishop, for oh, there is so much to be done here!"

I confess that my heart was filled with sorrow at finding that the Church had lost so many golden opportunities for work in the Island, for lack of a resident Bishop. It is an impossibility that such a field as Puerto Rico, with its many awful problems, can be cared for by a Bishop residing in the United States. No Bishop of the Church knows better than I the difficulties which beset our way, but there never will be a difficulty which God cannot overcome.

I do not conceal the difficulties of the work, but great as they are, they are no greater than those which the Church has met in the past and must always meet. But they are difficulties which the Church has commission to solve, and will solve in the spirit and power of her Master, Jesus Christ.

Yours faithfully,

H. B. WHIPPLE,
Bishop of Minnesota.

LETTERS FROM A PARSON LAID ON THE SHELF.

DEAR LIVING CHURCH: In an article in *The North American Review* for February, Dr. Lyman Abbott makes some notable utterances, and perhaps without intending to do so, lays bare the fatal weakness in the school with which he has allied himself, and which he calls the "liberal school," though the experience of many is that no school is more intolerant, or fuller of sneers and gibes at those who walk in the old paths.

Dr. Abbott is a man of such eminence, and his words are so weighty, that of necessity a great deal of importance attaches to them. He tells very frankly what he does not believe. "I do not believe," he says, "that Jesus Christ organized a church, or appointed Bishops, or gave directly or indirectly any special authority to the Bishops thereafter to be appointed in the Church, or conferred special grace, or intended that special grace should be conferred by the sacraments of Baptism or the Lord's Supper, or made either of these means of conveying spiritual grace. . . . I do not believe in the perpetuity of a priesthood or an altar."

Here is Protestantism with a vengeance; and after freeing his mind about it, Dr. Abbott turns right around and says that the Church is absolutely necessary and that men are determined to have it, and he uses these remarkable words: "I am sure that if we of the so-called (*sic*) liberal faith, hope to retain in these more liberal days, the attractive power of the Church, we can do it only by holding fast to the great historic facts of the birth, life, passion, death, and resurrection of Jesus Christ, essentially as they are narrated in the four Gospels, and to the great spiritual fact that in the God whom He (Jesus) has declared to us, there is abundant forgiveness for all the past, and abundant life for all the future. If we fail to do this, men will desert our ministry for Romanism, Anglicanism, and Evangelism, or in despair of spiritual life in any quarter, will desert all that ministers to the higher life, and the fault and the folly will be ours even more than theirs."

Exactly so, Dr. Abbott. Nothing could be more true, and your efforts to persuade men that our dear Lord did not organize a Church, or leave any definite, visible center around which Christianity could crystallize, are producing just the effects you fear; and your admission that warmer spiritual life is mostly to be found in those religious bodies which still set forth the atoning sacrifice of the Redeemer, would lead simple people of ordinary sense to say: "If your method does not induce real spiritual life, and does not satisfy the cravings of the human soul, as does the system you so despise, why do you keep on hammering at it? If it lacks, why not give it up?"

But I am not accountable for Dr. Abbott's inconsistencies. I am only too delighted to find that what he takes away with his right hand, he gives again with his left. No one could set forth in clearer terms the reasons why humanity clings to the Church, and why the Church is such a power.

He does not ask that worn-out question of which I am so sick, "Why men do not go to church, but the far more pertinent

one, Why men do go to church. We see every Sunday hundreds of thousands of intelligent, worthy people in all stations of life, wending their way toward "churches." We find those which adhere the most closely to what we will call, for convenience, evangelic doctrine, the most crowded.

Why do they go? Certainly not for oratory, for the preaching is often very poor; nor for music, for only in rare instances is it equal to what can be heard at a cheap concert. It will not do to say they go from habit, for a habit does not exist for centuries among all classes and in all centuries without some reason beyond the habit.

Dr. Abbott well says that the only answer to the question, "Why do men go to church?" is Christ's saying: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of God." "The market place is not a more sure witness that man has a physical appetite, the concert room and the art gallery that he has æsthetic appetites, than the churches and the Sunday congregations that he has a spiritual hunger."

Dr. Abbott thus finely analyzes the hunger, and claims that its two elements are consciousness of sin and aspiration for the future. "Duty undone and life incomplete:" the secret of the power of the Christian Church is that it ministers to these two elements. The Church declares to men burdened that their sins are forgiven them, which is a statement of historic fact of which the Church is the official promulgator.

Then the Church inspires with a hope for the future, and tells the story of the Man who left for His legacy, the words, "Follow Me!" The Church says, "You can do all things through Him that strengtheneth you, and I am the Divine authority to help you."

This is pretty good doctrine for one who does not believe that Jesus Christ organized a Church. If He did not, how arrogant is any institution to take this awful authority! And how unlikely it is that we would believe in such self-assertion!

Indeed, Dr. Abbott's words are so good against himself that we willingly pardon him all his empty flings at High Church Doctrine!

CLINTON LOCKE.

Correspondence.

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

A CLERGYMAN NEEDED FOR ALASKA.

To the Editor of the Living Church:

THE Board of Managers appeals for a man. New gold fields were recently discovered at Cape Nome, on the northwest coast of Alaska. They are said to be richer even than the best Klondike deposits. About three thousand men are already at Nome. With the opening of navigation within a few weeks, thousands more will flock there from all parts of Alaska and from many of the states. Some estimates say twenty thousand, some fully fifty thousand.

Shall the Church be prepared to meet and minister to them? The Board of Managers has provided the necessary money. Will the right man volunteer for this difficult service?

He should be a priest between thirty and forty, should have robust health, a taste for discomfort and hard work, keen sympathy with men, and abundant hope. He should be unmarried. At present, Nome is no place for a woman accustomed to home life. The start should be made from San Francisco or Seattle by June 1st.

Communications may be addressed to

JOHN W. WOOD,

Corresponding Secretary,

Church Missions House, 281 Fourth Avenue, New York.

THOSE STRANGE WORDS AT NASHVILLE.

To the Editor of The Living Church:

I WISH to add two or three considerations to those included in my letter of last week. And one consideration which I think exceedingly important, is this:

The Saviour, when holding a Mission on the Mount, declares at the outset of His discourse, "Think not that I am come

to destroy the law or the Prophets; I am not come to destroy, but to fulfil."

There was in the Saviour's time a certain collection of writings, preserved with great care, and treated with the utmost reverence, called "Scripture" or "The Scriptures." The Jews always considered it inspired, and in making copies of it were careful not to omit one jot or tittle, *i. e.*, even the smallest point or indication. They divided "The Scriptures," in their ordinary reference to them, into three parts:

Part I. One manuscript, in five sections, now known by the Greek name *Pentateuch*, which they referred to as "The Law of Moses," "The Law," or simply, "Moses."

Part II. A collection of manuscripts known as "The Prophets," among which were included Joshua, Judges, and Jonah.

Part III. A collection known as "The Psalms."

Under these titles all are referred to in the New Testament by the Saviour or His Apostles, with the greatest respect, without criticism, as being authoritative.

Of the first two parts, the Saviour declares, "I am not come to destroy 'The Law' or 'The Prophets'"; and then covers the third part with the general statement, "I am not come to destroy, but to fulfil."

But the preacher, while officially representing Christ, seems to have come to *destroy*. As we noted last week, he has transmuted two incidents recorded in "The Prophets," from accepted "facts" into "truths"; *i. e.*, from actual occurrences into parables, to-wit: God's miraculous act in making a dumb ass rebuke his stubborn master; and His equally miraculous act in causing the light of the sun and moon to tarry after the time of their setting, upon which latter incident the inspired record comments, "So the sun (light of the sun) stood still in the midst of heaven and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel."

And the preacher seems to have destroyed the Prophet Jonah completely. The unwary hearer might imagine that there was no real prophet of that name, notwithstanding II. Kings, xiv. 25; and St. Matt. xii. 40; and probably, unless he was up on geography, no Nineveh, and consequently no conversion and fasting and deliverance of its inhabitants. "Those stories (parables) teach splendid lessons."

And one might go on and suppose the descent of our Lord into Hades and His return also a parable, teaching a splendid lesson, inasmuch as He illustrates what He was about to experience by what befell Jonah.

I cannot understand this bitter antipathy to miracles. Can it be the result of ceasing to "walk with God" in daily counsel and prayer and anxious obedience? As Enoch and Noah and other holy men walked, receiving the kingdom of God as a little child, and keeping hold of the Father's hand. Certainly, if one sets out to "walk with God," he must expect to travel among miracles and mysteries. He has no reason to expect anything else. If, on the other hand, he prefers to walk with mere men like himself, even the latest and wisest of the higher critics, he will not have his faith taxed in that direction.

To evacuate the Bible or the world of miracles, is to evacuate them of God.

My own opinion is that the "babes" in Christ, to whom God reveals things hidden from the "wise and prudent," had best take the Book of God as it reads, and call no tale of wonder a parable, unless God, Himself, has indicated it clearly so to be. No human "*Of course*" can turn an actual occurrence into a mere story that teaches splendid lessons.

Nor need we be concerned about "The Law," or "The Prophets." If the Saviour did not come to destroy them, they will not be destroyed. Surely "The Law" will not be, when the Saviour says, "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from 'the Law' till all be fulfilled." One need not be apprehensive of the "oppositions of science falsely so called."

There is a further consideration which makes this careless or malicious picking at the Bible painful to loyal Churchmen. Our branch of the Church Catholic has incorporated both the Old and New Testaments more thoroughly into her system of life, and uses them more fully and freely, than any other religious organization in this country. In reading and teaching from them, she has divided up the didactic portions so as to answer to the whole course of the ecclesiastical year, and so sets forth all the great events of Christ's life and teaching. In this way she preaches Jesus, and presents, in His own inspired

words, "All the counsel of God." Where daily morning and evening prayer is said, the minister is compelled to use at least twelve, and sometimes twenty-two chapters, or parts of chapters, from the Old and New Testaments. Note, for instance, St. John Evangelist's Day, Dec. 27th: The portions of Scripture, which have been changed from miracles into parables, are among the lessons she has assigned.

Under these circumstances the effect of an assault upon her Text Book, and her traditional construction of it, as a teacher, and as "the pillar and ground of the Truth," can be easily imagined. The Romanists and other dissenters from without, are attacking, upon different grounds, her authority, mission, and jurisdiction; and some of her teachers within are criticising her Text Book, and her interpretation of it. Her influence for good cannot but suffer. She has no reason to fear foes without, but she has reason to dread individualism and lawlessness within.

But the distinguished preacher goes on with some general statements, the effect of which on a mixed crowd can be imagined: "The history in the Bible is full of the mistakes of the time. If you only try to learn the truths that are in the Bible you will be a good man. The Bible is an *evolution*, although it doesn't teach in set terms the doctrine of evolution. It is the *evolution from men like Abraham, who was ready to kill his own son, and David, who had fifty wives, to Paul and, further on, to Jesus*" (Italics ours).

The preacher seems to confuse things. The Bible has honestly recorded some of the mistakes of the time; but did not make any of the mistakes. God, who inspired it, does not make mistakes. Nor do I think Abraham's readiness to do what God his Creator, and his son's Creator, told him to do, a mistake. The Lord did not seem to think so. "By Myself have I sworn, saith the Lord, for *because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee,*" etc. (Gen. xxii. 15-18).

Nor does there seem to be much of an evolution from Abraham, who was ready to sacrifice his son, to Paul, who commends him for the same (Heb. xi. 17-19).

The Bible is not an evolution, but a revelation. But perhaps the passages I have quoted are only parables.

Here, again, I think the devout student will rather stand with St. Paul than with the preacher. "All Scripture" (referring to the collection of writings accepted and referred to by the Jews traditionally, and by our Saviour and His apostles, and the entire Catholic Church ever since) "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works" (II. Timothy iii. 15-17).

The preacher goes on cheerfully with his agnostic declaration, "I don't know when man was made in the image of God. I know he is in that image. Anything that has beauty, truth, wisdom, or love, is in the image of God. You can't love an abstract God. You love God's qualities."

I think the devout student referred to above can tell the preacher when man was made in the image of God. He certainly can if he has read Genesis i. 26, 27. It was at man's creation. Unless that indeed was a truth, not a fact; a parable, not a history. Will not some infallible authority tell us which is which, since the Church's traditional understanding goes for nothing?

And I think the ordinary humble Christian, accustomed to a daily walk with God, will not be satisfied with loving God's qualities, but will love His Person. "We love *Him* because He (not His attributes) first loved us (I. John iv. 19). He will love Him as manifested in Jesus Christ, "for in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). And the student will be apt to read and ponder the warning words which immediately precede the Apostles' declaration, and will govern himself accordingly.

I trust for his own sake, as well as for the sake of his hearers, and for the credit of the Church he is supposed to represent, that the distinguished preacher has been misquoted; but attention called to the passages of Scripture above may not be amiss even in that case; for there are others.

ERASTUS W. SPALDING.

New Decatur, Ala., March 27, 1900.

HURRY and over-eagerness are the roots of uncollectedness, forgetfulness of God's Presence and uncalmness.—*Dr. Pusey.*

THE CRUCIFIX AT THANET.

To the Editor of The Living Church:

IN HIS communication in your paper of 24th March, Mr. McCracken quotes the Venerable Baeda,* whose account of the procession of St. Augustine and his monks, "nearly forty men," on their first formal visit to King Ædilberct (who received them in the open air, for fear of magical arts, though he had a Christian wife and must have been well acquainted with her spiritual adviser, Bishop Liudhard, who was in England "to preserve her faith"), they were singing Litanies and "bearing a silver cross for their banner and the image of our Lord and Saviour on a board."

All right so far; but further on, the Venerable Baeda, in setting forth the sound advice given by Bishop (or Pope) Gregory to Saint Augustine, quotes the following from Gregory's letter: "If you have found anything, either in the Roman, or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English." . . . "Choose, therefore, from each Church those things that are pious, religious, and correct."

Mr. McCracken writes of the crucifix as ghastly; or rather uses the word "ghastliness" in mentioning it. The word is well taken, being defined as "a deathlike look; horror of countenance." And if the ghastliness of the crucifix will bring a more realizing sense to us of that terrible event, the foreknowledge of which caused our dear Lord and Saviour to be "exceeding sorrowful, even unto death"; so that His prayer was, "If it be possible let this cup pass from Me; nevertheless, not as I will, but as Thou wilt" (St. Matthew xxvi. 38, 39), and, as we are told by St. Luke (xxii. 44) "His sweat was as it were great drops of blood falling down to the ground"; surely, anything that will aid to vividly impress upon our minds that great sacrifice, the cruel and ignominious death of The Just for the salvation of the wicked, should be of especial value to us, particularly in this Lenten time of penitence and prayer.

So even if the crucifix was unknown to St. Augustine and St. Gregory, except as portrayed in their minds by reading the holy Scriptures, is it any the less acceptable as one of "those things that are pious, religious, and correct;" and so coming under the commendation of St. Gregory?

The first time that I ever saw a life-size crucifix in church (it was at St. Alban's, Holborn, I think), it gave me a great shock, and the "ghastliness" of it pervaded to me the whole service, and certainly brought home to my mind a vivid picture and sense of the pain and sorrow He then endured for our sakes.

In strong contrast with the crucifix in St. Alban's, Holborn, I call to mind certain memorials scattered about the walls and in front of the choir of the building in Amsterdam used for the Church of England services. There was the torch, or flambeau, the urn, the laurel wreath, and many others, *all strictly pagan* emblems; but no cross or crucifix, or anything to indicate that it is a Christian place of worship; so that I could not help thinking, as I tried to listen to a very inferior sermon, that if some old pagan, Roman or Greek, were to arouse, as from a sleep, he would think he was in one of the temples for the worship of Diana. The building itself was not cruciform, but in proper pagan temple style; and then there were the usual emblems to which he was accustomed; the flambeau, to light him over the styx; the urn, for his ashes; the laurel-wreath, for his crown, etc.

No cross! no crucifix! no crown of thorns! And if he could have heard the sermon he would not have found in it anything to let him know that it was Christian teaching as distinct from the lectures to which, as a pagan, he was accustomed.

May I be permitted to ask Mr. McCracken whether he has a crucifix in the church under his care; and, if not, why not?

Are we afraid to confront that awful reminder of our Saviour's great sacrifice for us? Do we prefer to have distinctly pagan emblems in our places of worship? I am, Sir,

Obediently and faithfully yours,

H. F. RUSSELL HOWLAND.

Allatoona, Georgia, Lady Day, 1900.

* He always signed his name *Baeda*; and early historians spell it *Beda*.

ANNOUNCING THE PSALTER.

To the Editor of The Living Church:

I KNEW of a clergyman, who is now in the West, who used to be very fond of announcing everything that came along. And even in the prayers, he would "announce"—"A Prayer for

all Conditions of Men," "A General Thanksgiving," "A Prayer of St. Chrysostom," "II. Cor. xiii. 14." He said: "the words were there and ought to be read."

In an old-fashioned Eastern parish there was a dear old rector who would always lean forward, and in a stage whisper, with hand alongside his mouth, ask the senior warden in the front pew, "What day of the month is it?" and he would respond in an awe-stricken tone, and tell him. Then the clergyman would announce in his most splendid pulpit tones, to the expectant congregation: "The portion of the Psalter appointed by the Church for the — day of the month, morning prayer, beginning with the — Psalm."

A good way to do is to have the day on the "hymn-board," and in places where the clergyman is the only person who can keep track of the time, announce it, even if there is no rubric. I suppose as long as we have no "opinion" to prohibit this pious custom, the clergyman may tell the congregation, and the senior warden may tell the clergyman. Most of my people know the day of the month as well as I do. C. R. D. CRITTENTON.

To the Editor of The Living Church:

ABOUT the question of announcing the Psalter in the Daily Offices, may I venture to express some doubt as to the decision of your respected correspondent? It is true, there is no Rubric for it. Neither is there any authorizing the addition of collects and sermons after the "Grace of our Lord" at morning and evening prayer. Or where is there any Rubric for the Ascription before and after sermons, or, for that matter, a number of other common usages? Again, it is true that Churchmen are supposed to be familiar with the Psalter. But I sometimes find strangers present who are not so familiar with it, and who find the announcement—even by the page as can now be done—a help. It is also a help to young choir boys, and to persons who have forgotten the day. Besides this, suppose I wish to use a selection, as is sometimes very desirable—there is no Rubric for announcing it; but how can I get along without an announcement? FRED'K S. JEWELL.

THE WAY OF SORROWS.

A GOOD-FRIDAY MEDITATION.

PRELUDE—On Palm Sunday we follow in the train of a King entering in triumph the City of David. Good-Friday we come together to tread with Him, a condemned malefactor, the Way of Sorrows.

What a contrast! Yesterday a King, to-day a condemned felon! The World would write over His whole career the one word "failure." "He came to win the allegiance of a people, He came to found a kingdom—He tried—He failed." And now He treads the wine press alone. He, at whose feet the palm branch of victory was thrown, is now carrying the Symbol of disgrace, until He falls beneath its weight and Simon is pressed into His service.

But is there no connection between the glorious entry into the Holy City and this ignoble departure from it?

Tradition says that it was at Bethphage the Paschal lambs were reared and tended for the Temple sacrifices, and with befitting ceremony they were brought into the Holy City to be immolated. Near Bethphage "where two roads met," the sudden acclamations of the multitude greeted our Lord.

Forgetful of the prophecy and ignorant of the truth, in joyful procession they lead the true Paschal Lamb who is slain for us. Their acclamations were drawn from the 118th Psalm, "Blessed is he that cometh in the name of the Lord," "This is the gate the righteous shall enter in," "Bind the sacrifice with cords, yea even to the horns of the altar." Thus was He coming as their victim though they knew it not, seated on the foal of an ass, meek and lowly, to tread a few days later the Way of Sorrows with sweet patience and humility, bearing the wood of His altar until the burden is lifted onto the shoulders of Simon.

What significance can we see in this act of Simon's? The name itself, "Simon Cyrene," St. Jerome tells us, means "heir of obedience." No Jew will bear that mark of infamy, he will not risk pollution; it falls to the lot of a Gentile and he is an "heir of obedience." "If any man will come after Me, let him take up his cross and follow Me." Jesus leads and Simon is coming after.

FIRST POINT.—All, it is hoped, are "heirs of salvation," but are we also "heirs of obedience"? In Baptism we were separated from everything that holds us back from God. Called

into Christ's Life we are separated by His grace to abide in the home of God's children; to live a life apart with God, in singleness of thought and action, distinct from that world which makes pride and self-love the law, and pleasure the end, of existence.

Like the Virgin Mother we know the need of salvation; like her, we too can sing our Magnificat. "The Redeemer shall come to Zion," was the cry of the saints of the Old Covenant; in this hope they lived and died, lacking the fulness of joy. But this fulness is ours. The first vision of the Cross brings to us peace. Christ reveals Himself to us as the Great Absolver of Sinners and in the sweet consciousness of that Presence we cry out with those who went up with Him to the Holy City, "This is the day which the Lord hast made, we will rejoice and be glad in it."

SECOND POINT.—But along with this Christian joy is mingled sorrow. We know our sins are forgiven, only with this assurance can we look back over our sinful past; only thus can Faith rise on wings of Hope to the Eternal Love. It is a foretaste of heaven. But we are still "in via," we are still travellers along Life's Way, and that Way is the Way of Sorrows, the Way of the Cross, which we must tread before we can come to the Resurrection Morn. Jesus leads, Simon follows, will you follow also? Love suffers for us; Love separates us; Love calls us to come to Him. Will you respond to that call? Love must be responsive; God gave us His love but he will not wrest ours from us; it must be a free-will offering. For the joy set before Him our Lord endured the Cross; He was obedient unto death. Like Simon are you an "heir of obedience"—even unto death?

The Life of love is a Life of Sacrifice; there can be no love without sacrifice, and the outward manifestation of Sacrifice is obedience to the Call of Duty. Love is the inner principle of the Spiritual life and obedience its fruit. Christ, by His Life and Death, guides each one of us to recognize the law of Sacrifice as the law of Christians, and this Oblation of Self must be made at the cost of suffering and pain to our whole being—mind, heart, and body. Self Oblation from passing emotion is not sufficient; the mind must recognize its source, the heart embrace it as a Call of Love, the conscience seal it upon the whole Being of Man and demand obedience in the name of Duty as the Law of Life.

THIRD POINT.—But, like our Master, we must often tread the wine press alone. Christ the Benefactor came into this world on a mission of love and mercy, but He could only become its Redeemer by fighting the great mystery of Evil which rose in revolt and banded itself against Him. "We will not have this Man reign over us, in mind, heart, or body." This was the cry of the multitude which lined the Way of Sorrows, and this is the cry to-day. And so persecution is the lot of all Christians who desire to be loyal to their King in confessing the Catholic Faith and striving to live under the law of Catholic morality.

We could endure this perhaps if we were ever living in the Light of His Presence, but even this joy fades away. Our Sun is eclipsed, and then very bitter becomes the Way as we tread it in desolation and darkness. The strongest Faith might waver and grow restive to the Call of Duty, but Jesus leads and we must follow, even though for a season we cannot feel the sweet Unction that makes our burden light. "Blessed are they that have not seen and yet believe." We are being disciplined through Sacrifice and Sorrow. The "sowing of tears must go before the reaping of joy," "No chastening for the present seemeth to be joyous, but grievous." But be not discouraged. Jesus offered Himself to God; imitate Him in this and the Way of Sorrows becomes a Way of Joy. "Sorrowful, yet always rejoicing"; "Blessed are they that mourn, for they shall be comforted." It is only the Penitent who like David can chant his Miserere, that can sing with the strongest utterance and fullest heart, the Song of Mary: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

(The writer is indebted somewhat to Canon Body's writings, and Isaac Williams' *Notes of the Passion*.)

A GENTLEMAN once asked at a Sunday School what was meant by the word "repentance." A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, "it's being sorry enough to quit."

That is just where so many people fail. They are sorry enough at the time, but not sorry enough to quit.

Editorials and Comments

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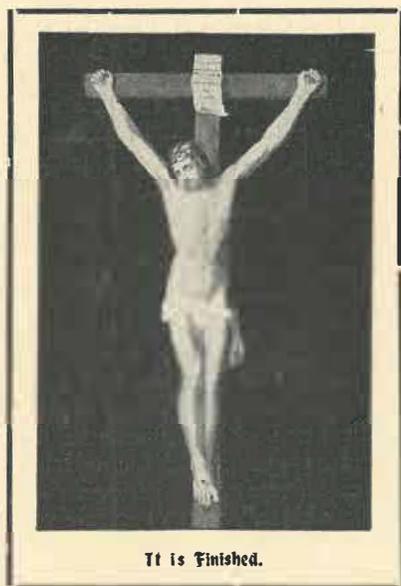
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Is it
Nothing
to you
all ye
that pass
by?



It is Finished.

Behold and
see if
there be
any Sorrow
like unto
My Sorrow!

Holy Week is not only the anniversary of the most holy acts of the Holy One, but it is also an incentive to holiness in the individual. There is an aspect of the Passion into which man cannot enter. It was the sublime act in which God was redeeming the world. It was the enactment on earth of the eternal purpose conceived in the mind of God. God only could conceive the Atonement, God only could achieve it. Calvary was for the moment the throne of God incarnate, fulfilling the mind of the Father.

But there is also an aspect into which we may reverently follow our Blessed Lord into the shadowy garden of Gethsemane, even to the hill of Calvary. There was indeed the act of God; but it was the act of God as man, and for man. Never was a more human scene, than that of Good Friday. With His Godhead veiled, Jesus Christ endured torture and death, that

He might lead us through life to larger life; through suffering to triumph over suffering; through death to victory over death.

For He wills that he who will take up his cross, may follow Him; that he who accepts life's discipline, may achieve life's triumph. He passed as man through life, that we may learn the way to live; through death, that we may learn how to die.

The Incarnation was the humiliation of the Son of God; but it was also the exaltation of the human race. The Atonement was made by the suffering and death of the Son of God; but it is the key of life, the pledge of heaven, to man. Good Friday is a day of death; but of death which put death itself to death. It is the day of the power of darkness; but of darkness which was forever dispelled by the Light which it could not extinguish.

Good Friday is the culmination of the love of God. It is the pledge of His love to the individual. Not for the race, but for me. Not to redeem humanity, but to redeem me. Not because the world needed His Atonement, but because I need it.

That is the lesson of Good Friday for the individual. To learn that, is to learn what is love that is infinite; what is the strength of the bond between man and God.

ENGLISH ROMANISM AND AMERICAN METHODISM.

IT IS a curious coincidence that from the highest officials of two bodies of Christians, each, alas! antagonistic to the Church, there should come forth to the world what no doubt those belonging to these communions would denominate a warning cry, but which to the outside world can only be looked upon as a wail of discouragement, if not of despair. The two bodies which thus publicly declare their sorrows are the Roman Catholic Church in England, and the Methodist Episcopal Church in this country. The persons who give voice to the bitter cry are the Cardinal Archbishop of Westminster (so-called) and the "Bishops of the Methodist Episcopal Church" in the United States.

Cardinal Vaughan has addressed to his diocese a "Lenten Pastoral," from which we make the following extracts:

"Take a broad survey of the situation. The flock suffers great losses. We have more than once pointed out that the chief period of peril and defection among Catholics is between the ages of thirteen and twenty. In this diocese we have some 35,000 children of school age, and as many more who have left school and are under twenty years of age. During the last seven years we have called upon the clergy to make an accurate census of the Catholic population of the diocese. The returns have been carefully analyzed and tabulated, and are before us. We need not enter into detail. Suffice it to say that out of 35,000 young people who have left school and ought to be regular attendants at mass and their duties, it appears that about 27,000 live in the neglect of religious observances. We say nothing of the disclosure as to the number of nominal Catholics unknown to the priests, and of the anxious labor needed to reclaim them."

In the face of such a statement, who can for a moment pretend that the Roman Church is increasing in England? What could be more patent than that she is not able to hold her own?

But worse is to come. These children, so thoroughly taught in the Catechism and the Catholic Faith, and fortified with the unquestionably valid Sacraments which Rome administers, are not strong enough to keep any faith whatever. The Cardinal continues:

"It is not, we repeat, that our people join the ranks of any other denomination; they drop out of practical Christianity and are carried away, at least for a time, on the stream of materialism, indifference, and vice, that surges around them."

Are we rash if (in view of such a statement from such a source) we suspect there may be something vicious in the underlying principle? Might not this falling away arise from the fact that the Vatican Papalism has been substituted for, or at least been allowed to overshadow, the Catholic Gospel of Jesus Christ?

But we leave the subject of English Romanism and turn to American Methodism. Here the facts that face us are entirely different. In England the Roman Church is an exotic, not overpolitely, but yet not untruthfully, called, "The Italian Mission." No such influence acts here against Methodism. It is an American religion; distinctively so. Here it has reached its plenitude

of growth and power. Its foundations are strictly democratic and republican. Here we have bishops whose chief function is to carry out the laws made by the ministers and laymen. In the legislative assembly the bishops have no vote, either corporate or individual; nor can they even speak unless requested to do so. No prelacy is here, no House of Bishops sitting with closed doors and sending down with grave formality its negative to the action of the Lower House. The whole system is American without exception, and God's "kingdom of heaven" has passed into a republic.

It would be supposed that such a form of ecclesiastical government would be the one best adapted to this country, for here we have an episcopate which is "historical" for a century and more, and which has certainly been "locally adapted." It would have seemed then, that the *a priori* probabilities all pointed to the eventual triumph in America of this distinctively American type of religion, and it is therefore all the more amazing to hear on the authority of the whole board of bishops of the Methodist Episcopal Church that while such once was, such is no longer the case! That there may be no mistake, we cite their own words:

"To-day our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. Year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead. We are surrounded by powerful enemies. The attack is on every side. It is high time for every Methodist to take himself or herself to prayer, to call mightily on God for help, that each one may know for himself that he is accepted of God, that in this testing time each one may hear the Lord say, 'Be of good cheer; thy sins are forgiven.'"

And this confession of failure is all the more striking because it is accompanied with a frank statement of the many reasons why there should have been success:

"We have much for which we should render glad thanks to God. His providence has given us a great task in this New World civilization. Our opportunity is as wide as the republic, as wide as Anglo-Saxon dominion, as wide as 'the world.' God has 'set before thee an open door, and no man can shut it.' Opportunity is power. It is for us to determine whether we will enter in and reign, or hesitate and let another take our crown. We are the heirs of the men 'who turned the world upside down.' We inherit their weapons, their armor, their defenses, their fields, their foes, their banners, and their obligations. We must not fail to perpetuate their spirit, duplicate their scars, and match their victories. We have vast resources—church property estimated by the hundred million dollars; church members, nearly three million; Sunday School children, nearly as many more. We have Missions in every quarter of the globe and in almost every important country. We have great organized benevolences in nearly every field of human want. We have successful revivals reported from hundreds of our churches. We bow with grateful hearts, remembering what God has done for us. But when we see how little we have done for Him, how we are retreating in spite of all our appliances, we feel our lack of power, and we can only fall on our faces and cry to Him to have mercy upon us and 'not cut us down, but spare us another year,' and dig about us and fertilize us and see if we will not do better. We can hear Him 'who walketh in the midst of the golden candlesticks, and carrieth the stars in His hands,' saying to the beleaguered Church of old Ephesus: 'I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; * * * and hast borne, and hast patience, and for My name's sake has labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' O God, pity us and give us, as far as we can bear it, some approximate sense of our poverty and helplessness and need of Thee.

"Our greatest need is the sense of our need. Quietness is not security. A man sleeping in his boat drifting in the rapids of Niagara may dream that he is a child again, rocked by his mother's hand. But that dream will not change the fact that he is shooting like an arrow toward death."

If these last words mean anything, they mean that in the opinion of the bishops of that body, the Methodist Episcopal Church is shooting like an arrow towards death. And we are presumptuous enough to think that the "other" who, they fear, may take the crown they fancied intended for them, is the Church of which we are all too unworthy members.

Nor must anyone for a moment suppose that this language is that of hyperbole; quite the reverse. It is a frank, unadorned statement of a fact for which they propose a remedy. The fact is—again to quote the bishops:

"Let us not deceive ourselves. This decline in our membership is not an accident. It comes from a sufficient cause. *That cause is the slipping cog in our experience, our lack of spiritual power.*"

The remedy is prayer. This remedy the Methodist bishops prescribe in the following words:

"Dear brothers and sisters in the Church, we ask you to set apart the days from March 25th to April 1st, inclusive, as a season of fasting

or abstinence and prayer. We ask you to assemble yourselves in your accustomed places of worship at least once each day, humble yourselves before God, worship Him, personally lay aside every weight and the easily besetting sin, and make earnest supplication to Him. We ask, also, that in your private and family prayers you will daily implore God's mercy for the revival of His work of grace in each heart and throughout all our borders. Let us implore God for help that a family altar may be established in each Methodist home, where the Scriptures may be daily read and His blessing secured in rearing our children on His word for Him, and also that in the time of our thank-offering we may bring to His altars at least two million penitent seekers, who shall find peace and security in His Church."

There seems no occasion for us to dwell on this proposed remedy, but we may well desire to know what are the causes which the Methodist bishops assign for this falling off of the "spiritual power" of their denomination, and possibly from their experience we may learn some lessons not lightly to be neglected.

"We have one dire disease—*spiritual famine*—lack of the witness of the Spirit, lack of personal experience, lack of spiritual power. And the symptoms are many and varied, but the disease is one. We will only enumerate some of the symptoms.

"The gulf between capital and labor threatens us on both sides. On one side, 'not many mighty, not many noble, are called.' On the other, strange forces are alienating the poor. The labor unions, organized most compactly, are much influenced by men hostile to the Church. Their gatherings are generally on the Sabbath, thus keeping the men out of our reach.

"The submerged tenth has been allowed to pass out to other agencies. We seem in some places above our business.

"One border of this Church has been frayed out by the thin speculations and vagaries of Christian Science.

"The powerful camp meetings of our fathers have been superseded in many localities.

"The literature found in our homes is too often too light to nourish strong religious characters. Books that furnish the companions for our youth are not selected with the same care with which we choose their friends.

"Amusements are sought after as if they were a necessity. Like little children, people of all ages think they must be amused.

"The moral and spiritual forces of the Church, necessary for the building of great and Christlike characters, seem to be side-tracked. In many places the spirit of the world is dominant, instead of 'the Spirit which is of God.' With some of our people the services of God's house receive attention when it is convenient. Inclination is toward society and its enticements. Self-denial is not always practised.

"The searching of the heart, that must precede every great work of revival, is often avoided as the fanaticism of a past age. Revivals, studied only in their most ridiculous phases, are sometimes ridiculed as the ephemeral phenomena of shallow natures. Thus some of our churches are contented to nurse their dignified uniformity and neutrality, and so fail in their saving work.

"In some sections, criticism is extended to everything sacred. The preaching and the preacher are handled in the home circle with severity. The family is trained to regard the services of the sanctuary as common and routine. Our children are robbed of their respect for the Church, and the Church is robbed of their presence.

"Higher criticism attacks the Bible itself, denying its supernatural character and divine authority. While this higher criticism is limited to a few centres, yet its influence is filtered down through much of our literature, taking the authority out of the teaching and the power out of the preaching. The Bible loses its divine authority. Sin loses its fatal sting. The law loses its sanction, and God's government is reduced to a few rules concerning æsthetics.

"These are among the principal symptoms indicating the famine that enervates our Zion. We are retreating, when we should advance at double-quick to keep abreast of the rushing events of our time. The trouble is in the slipping cog in our experience, our lack of power. The heroes who fought Calvinism with a short sword, and scattered the forces of ridicule and social contempt with the lightning of an indignant glance, and routed all enemies with a 'Thus saith the Lord,' would have coveted a contest with these little difficulties."

HAVE we nothing to learn from this enumeration? Like causes produce like results.

That the once little, despised *grandam* Church of England in these American Colonies is now the great, victorious and ever-increasing Protestant Episcopal Church in the United States of America, is because we have not been influenced by the spirit of this age, but have kept on the old paths, taught our fathers by the Spirit of God. We have not "locally adapted" the vicars of the Lord Christ into the tools of the clergy and laity. We have not so far pandered to the whims and fancies of a corrupt civilization, nor fitted our religious faith to the ever-changing babbings of science, "falsely so-called."

To the extent that we have been true to our faith, to its divinely established polity, to its great High Priest, and to His divine revelation in His Word, we have gone on conquering and to conquer. But let the great Methodist Church, with all its apparent advantages, be to us a warning. It has been forced to retreat. May we not be sure that if we follow its lead, in trying to adapt the Church of God to the wishes of the people, instead of bending the wills of the people to the Church of God, we shall have a like fate?

We close with noble words, spoken by God-fearing men out

of the depths of their consciences, and even if (to our great regret) they are ecclesiastically in opposition to us, yet it was a wise maxim of the ancients which we may well follow, *ab hoste doceri*.

"The Church is questioning about our retreat. We must answer with the bugle call to the front. We must lead to the experience of the seal of the covenant, the witness of the Spirit. We must emphasize the old and essential doctrines of the Bible. We must exhibit sin as the one thing which God hates, which overwhelms the unrepentant sinner in irretrievable ruin, against which the ocean of God's wrath flows forever like a shoreless sea of fire, from which there is but one escape, and that through faith in Jesus Christ. Men must be made to feel that they are lost and need salvation. They must be made to confront the judgment bar of Almighty God. They must know that a pardoning Saviour is only for *penitent* sinners. The old Gospel that has made its way through all the brutality of heathenism and through all the conceit and pride of skeptical philosophy for nineteen centuries, has not lost its power. Give it a chance.

"The false prophets in the days of Jeremiah, who prophesied 'peace, when there was no peace,' though pleasing to the king and princes in Jerusalem, did not save Jerusalem from the armies of Babylon, nor the king and his princes from slaughter. The false gospel of our times, which denies the malignity of sin, abolishes the terror of hell, and neutralizes the work of the Saviour as unnecessary in settling human destiny, will prove helpless in the path of retribution, and leave its votaries and disciples without escape and without hope."

A PLAN has lately been devised by the rector of St. Anna's Church in New Orleans, the Rev. E. W. Hunter, and is exploited in his parish paper, to induce Church people to take out insurance policies on their lives for the benefit of the Church. Mr. Hunter states that if an average of five members of every parish in the United States were to invest \$35 each year in premiums on insurance on their own lives for the benefit of the Church, the amount of the proceeds at the end of a generation would reach the enormous total of \$25,000,000. If an average of one man in each parish did the same, the total amount would still be \$5,000,000.

Mr. Hunter is mistaken in mentioning that this plan is original with him, since it is already in operation in the Dioceses of Chicago and Milwaukee, for the purpose of creating an endowment fund for the episcopate. It has obtained for some years in the former Diocese, with large results, and has within the past year been undertaken in the Diocese of Milwaukee with a hopeful outlook. To insure the success of such a plan, it would be necessary that systematic work be done from a central office, and that it be not left to the whim and will of members of parishes generally. The plan is workable, however, as has been shown in the two Dioceses mentioned, and only requires a systematic canvass in any Diocese to be largely successful.

Such canvass, however, must not be abandoned after a policy has been issued. There must be a continuous secretary or other clerical official, to see each year that the premium is paid, so that the life of the policy may be continued. Very frequently, in the case of persons past middle age, who may not care to pay the high premiums required for insurance on their own lives, there may be a willingness to pay such premiums on the life of some younger person, at a correspondingly less rate. In such cases, if the party making payments dies before the younger person insured, it may often be possible to obtain a new donor to keep in existence the same policy.

Mr. Hunter expresses a wish to correspond with any who may be interested in the matter, and has prepared a small pamphlet setting forth the system. We may say, also, that the Diocesan authorities of Chicago and Milwaukee will, no doubt, be willing and glad to render any assistance which their experience may enable them to suggest.

THE sudden death of Dr. St. George Mivart comes at a time when his difficulty with his ecclesiastical superiors is still a topic of conversation, and when his defense of his conduct, contained in the April number of *The North American Review*, has hardly been read. Dr. Mivart's dilemma was one which will be appreciated by all intellectual men, though happily many such have safely passed through the difficulty, and have seen that only on the hypothesis of the supernatural can the natural itself be adequately explained. Granted the existence of the supernatural—which Dr. Mivart did not deny—and the *a priori* objection to specific miracles at once falls. Thus, the virgin birth of our Lord cannot be rejected on *a priori* grounds, and must be subjected to investigation on these lines: Is there sufficient *motive* for the performance of the miracle? Is there sufficient evidence that the miracle was performed?

These are the questions which intellectual criticism may

rightly apply to any alleged miracle. No Christian affirms that Almighty God performs miracles without adequate cause or motive for them, or on frivolous grounds. Unless the stupendous character of the Incarnation is realized, the man of science can hardly find sufficient motive for the Virgin Birth. But once this fact is intellectually mastered, the difficulties disappear. The Virgin Birth appears as a necessary factor in the Incarnation. The whole question resolves itself—as does every other problem in the sphere of religion—around the fact of the Incarnation.

This Dr. Mivart seems not to have appreciated. That he was honest in his intellectual difficulties, few will doubt. That he should have died almost in the act of denial of the Catholic Faith must be a matter for the greatest regret. That God may have mercy upon His soul, will be the fervent prayer of all who have passed through similar intellectual difficulties, and so are able to feel sympathy for him.

ANSWERS TO CORRESPONDENTS.

A SUBSCRIBER.—Where a holy day falls on a Sunday, the usual and proper way is to use both collects, thus recognizing both days. In the case of the Annunciation, which fell this year on the Fourth Sunday in Lent, any Church almanac shows that the former feast takes precedence of the Sunday. Indeed, in this country, the fact that proper psalms are appointed for the Annunciation and not for the Fourth Sunday in Lent, would be sufficient to show the priority of the former feast over the Sunday.



The Church and the Ministry. By Chas. Gore, M.A., D.D. Fourth edition, revised. London, New York and Bombay: Longmans, Green & Co. 1900.

It is a matter for rejoicing to see this standard work on the Apostolic institution and historical continuity of the threefold Christian ministry brought up to date and issued at a cheaper price, without sacrificing the neatness of its appearance.

In his new Preface, Canon Gore says that he has made the Ordinal contained in the *Canons of Hippolytus* the basis of his study of the ancient manner of ordination—the form contained in the *Apostolical Constitutions*, used thus in his former editions, being certainly of later date. The recently discovered Prayer Book of Bishop Serapion is also noticed.

The late Dr. Hort's view, maintained in his *Christian Ecclesia*, that the Apostolate was not apparently instituted by Christ as a permanent office of government in the Church, is considered and demolished. The work contains quite the best complete treatment of its subject, and affords a notable exhibition of sound learning, balanced judgment and fine temper.

FRANCIS J. HALL.

Five Great Oxford Leaders. By Rev. Aug. Donaldson, Canon Residentiary and Precentor of Truro Cathedral. New York: The Macmillan Co. Price, \$1.75.

Canon Donaldson has conferred a benefit on the whole Anglican Communion by this vivid yet condensed account of the five great figures of the Oxford movement, Keble, Newman, Pusey, Liddon, and Church. Those who have already read the larger works on Keble, Newman, and Pusey, which have in the last few years issued from the press, will still find in the briefer account here given, valuable assistance in relating and quickening the impressions already gained, whilst the graphic sketches of Liddon and Church supply a distinct want. To any of our readers who have not a vivid realization of these great leaders of the Tractarian revival, this little volume will be of unique value. It would be a distinct spiritual gain if this sketch of the real personality and dominant aims of the Oxford leaders were carefully digested by clergy and people alike. For historical lectures on this great epoch of Church History, the book will be found invaluable. Allowing fully for all extravagances and imperfections, the real simplicity and power of the central aim of the movement throughout is here clearly seen. At this juncture especially it is important that the principles of a movement so greatly misunderstood by its foes and sometimes even misrepresented by its friends, should be thus plainly and

widely set forth. The book appears to be the first fruits of the literary activity of the Chapter of the newest among English Cathedrals. We heartily welcome it. As an Easter gift to a rector's library it would be sure to be both appreciated and useful.

The Private Devotions of Lancelot Andrewes, Bishop of Winchester. Newly done into English from the recently discovered Autograph given by Andrewes to Laud. By Peter Goldsmith Medd, M.A., Canon of St. Albans. S. P. C. K. New York: E. & J. B. Young & Co.

This book of Devotions in Greek and Hebrew "has always been highly esteemed, especially by the more educated and thoughtful believers of our English race."

An edition in the original languages was issued in 1892 from the autograph manuscript given to Archbishop Laud by the author. This relic only recently came to light, and is now in the possession of the Rev. R. G. Livingstone, of Oxford.

The present English translation is an exact version of the original, and should be possessed by all who are unable to use the prayers as Andrewes wrote them.

It is hardly necessary at this late day to speak of the devotions themselves, as they have been admired and used for more than two hundred and fifty years, and have never been improved upon in all that time.

Historic Side-Lights. By Howard Payson Arnold. Illustrated with portraits, diagrams, and fac-similes. New York: Harper and Brothers. Price, \$2.50.

From Hercules to Benjamin Franklin is a long way to wander, but our author entertains us pleasantly, and rambles on without apparent fatigue. Quaint fragments of historical lore, with very little system or relation, are brought to light, and are mixed with pleasant gossip and anecdotes, making an entertaining book, and not without value as a side-light to certain periods and characters of history. There is a full index, and the reader would best select from that what he likes, and not read the book through by course.

A Century of Science and other Essays. By John Fiske. Boston and New York: Houghton, Mifflin & Co. Price, \$2.00.

The essay which gives this volume its title is an address delivered in Philadelphia, in 1896; the others are various papers and magazine articles which have appeared from time to time, many of them in *The Atlantic Monthly*.

Mr. Fiske is an uncompromising evolutionist, and a great admirer of Herbert Spencer. The essays are all written in the author's well-known manner, with a delightful certainty that he hits the truth, while protesting against the assumption of those who presume to come to a different conclusion. If we dared to suggest anything to this distinguished writer, we should say that his *Century of Science* is some years behind the present date, and lacks mention of some of the most striking of the scientific achievements of the past hundred years. What he means to say is this: The past century has made a number of discoveries which make for the truth of the "accepted evolution theory."

Enoch Willoughby. A Novel. By James A. Wickersham. New York: Chas. Scribner's Sons. Price, \$1.50.

To some of us, not so young, Mr. Wickersham brings up memories of thirty years ago, when the wave of Spiritualism, not very big, rolled from East to West through the States. We recall "The Circles" in a little community in Central New York, the Table Tippings, the uncanny thrill that tingled our spinal columns when as boys we discussed on our way to school the last "Experiences" and "Possessions" of the medium in Mr. Pratt's parlors, the previous evening. We recall the earnestness of all concerned, and know that it has not been left for this generation alone to live "The Strenuous Life."

The author has caught the spirit of that time and has written entertainingly of a period which has lain fallow for a generation. The romance is well told, and many humorous situations relieve the serious tone which otherwise might become sombre.

The Love of Parson Lord, and other Stories. By Mary E. Wilkins. New York: Harper and Bros. Price, \$1.25.

Miss Wilkins collects from the magazines five of her short stories, and under covers offers them with the above title. Here are types of heroism and patriotism in "Catherine Carr," sweet sentimentalism in "The Three Old Sisters and the Old Beau"; Pathos in "The Tree of Knowledge"; the religious fanaticism of the New England of a generation ago in "Parson Lord"; more or less humor in "One Good Time."

Miss Wilkins has written much of old New England lives and loves, and like the soil of that rocky coast, there are evidences of over-much telling in her later harvests; yet she is

always wholesome, and no family life will be made the worse for the time spent in the company of her little play actors.

A Business Venture in Los Angeles, by "Z. Z." (Robert Clarke Company, Cincinnati) is a story of the every-day life of three sisters who had to make their way in the world and did it bravely and successfully. Their "business venture" of self-supporting work is told in an interesting way, with perhaps a little too much of detail in some places, and the spirit of it all is admirable. The reading of the book will encourage a young woman to be self-helpful and to respect those who work for a living. At the same time the story gives much information about life in Southern California. Price, \$1.00.

BELMONT.

A Tale of the New South.

BY VIRGINIA C. CASTLEMAN.

CHAPTER VIII.

IN CHEROKEE LANE.

THE spring weather—always early in the tide-water counties—brought the fields and woods around Belmont into luxuriant leaf and blossom before April could count its days in two figures. The press of farm work kept Randolph Carlton busy, for he was an energetic worker in spite of ill-health, and moreover the physicians advised that he should be as much as possible out-of-doors. The physical fatigue caused by exercise in the fresh air produced a marked improvement in him, due, doubtless, to his ability to sleep and eat better than he had done in the winter; and Winifred was quick to note the change.

"How is this?" he asked, as he met her on the veranda about an hour before sunset one balmy afternoon, and surveyed her trim figure attired in its dark riding habit. There was a quizzical look in Carlton's eyes, and his manner was unusually buoyant.

"Sir Dolph has a rival in horsemanship!" she answered, naively.

He looked at her inquiringly.

"Only Basil," she answered merrily. "His father has presented him with a pony of his own, as a birthday gift—but perhaps you already know? I'm sure of it."

"Yes," he replied, still with his long, lingering gaze upon her, "I did know it; and Basil is the only rival of whom I am never tempted to be jealous. Come, let me help you mount," he added, as Basil came proudly from the stable, leading up Fancy and his new pony, nameless as yet.

Basil watched gravely as Winifred placed one foot in Carlton's hand and sprang lightly into the saddle.

"Think you will know how, next time, Basil?" asked Carlton, teasingly.

"I must grow taller first," answered the boy, straightening himself in his saddle.

"And take care of Miss Winnie!" added Carlton, as the two rode off.

"What shall I name my pony, Miss Winnie? I should like you to christen her."

Winifred, who was pondering over Sir Dolph's unusually joyous manner, roused herself to answer.

"How do you like Frolic, or Fleet?"

"If you don't object to it, there is another name I would like to call her—Lady Carey!"

Winifred smiled at Basil's enthusiastic gallantry.

"I shall feel highly honored, Basil, to own her for a namesake."

"Have you heard the news about Fort Cliff, Miss Winnie?"

"No, what is it?"

"Father has sold the place, and you can't guess to whom!"

There was a suppressed excitement in Basil's voice which roused Winifred's suspicions, but she said calmly enough:

"I am entirely in the dark as to the purchaser, Basil."

"Well, I'll tell you, as I 'spose everyone will know soon. Why, it is Cousin Dolph!"

A sudden light came into Winifred's eyes, but she listened silently as Basil continued, "It is not much of a house; but there's a hundred and fifty acres of land which is well cultivated, so they say."

"How did you find out?"

"Oh, I was reading in the library to-day, and they—father

and Cousin Dolph—were talking it over. Mother says she can't see what Dolph wants with it, in his delicate health; but do you know, Miss Winnie, I believe he is going to get well."

There was a glad ring in Basil's voice which touched a corresponding chord of joy in his companion's heart.

"Come, let's have a canter over this level road. Put Lady Carey to the test. Now, Fancy!" and away they sped, not drawing rein until they reached the big gate, which Basil proceeded to open; but Lady Carey was coquettish and refused to get near enough for the boy to reach the latch.

"Bother you, beast!" muttered Basil, after several vain attempts.

"Don't slander my name-sake," laughed the governess. "Shall I try? Fancy is a splendid gate opener."

"Dolph *would* laugh at me, if I couldn't open a gate on horseback," said Basil, and Winifred watched curiously to see who would be victor—Lady Carey or her rider. The quick blood mounted to the roots of Basil's dark hair; his temper was roused now, and he cut Lady Carey sharply with the riding whip. She pirouetted around, rose on her hind legs, then quietly resumed her normal position, and trotted up to the gate.

"Bravo! Basil. I see you will henceforth be master!"

Never triumph brought greater pleasure to the victor than this one. How handsome the boy looked, with his dark Spanish face illumined with the glow of victory.

"That was glorious!" cried Winifred, as the ponies dashed around the curve and they arrived breathless before the door.

Mr. Willoughby came to help her dismount, leaving little Margaret standing wistfully upon the veranda steps.

"Margaret! Want to ride a little way with Miss Winnie? Put her up in front, Mr. Willoughby; please do," urged the governess, as Margaret ran forward, tossing back her golden curls with an eager hand.

"Sure you can hold her?" asked the father, somewhat anxiously.

"I will ride slowly," was Winifred's reply, as the child nestled up to her without a shadow of fear, and they rode around the circle.

"She is a born rider, Mr. Willoughby," said Winifred, pulling up again at the front door and handing Margaret back to her father's arms.

"I am glad you have enthused Basil with a love for riding, Miss Winnie; the boy does not care so much for outdoor sport as I should like, and the pony was given as an incentive to exercise."

"We will go often, then," said Winifred. "Thank you, Basil, for my pleasant ride."

It was some weeks later that Winifred, standing at the school-room window, saw Carlton driving up from the stable in his buggy. School was just out, the pupils were dismissed, and she had thrown open the window to take a breath of the soft spring air, for she felt tired and harassed after the long day, and Judith had been unusually naughty.

So she leaned her head against the window frame and silently watched Carlton's approach. He looked up as he neared the house, and a happy light illumined his face as he saw her at the window.

"Want to go with me to the Ferry?" he queried. "I'm just about to start. Come down to the front door."

It took but a few moments for her to don hat and jacket, and presently she was seated beside Carlton, speeding through the Belmont lanes, which were gay with buttercups.

"I never saw anything spring up so suddenly as these little yellow flowers—and such numbers of them!" she exclaimed. "I believe they grow more luxuriantly in this sandy soil than in our rocky land at home."

"Of course," Carlton answered, with pretended gravity; "everything flourishes in this country."

"Except hills," was the retort.

"I am about to show you the highest hill around," he resumed, turning suddenly northward.

"I thought we were going to the Ferry!"

"So we are—in the course of time; but first I want to drive you around the farm. I must speak to some of the men about the ploughing."

Winifred did not speak for some minutes, but recognized now that they were driving towards Fort Cliff.

A dilapidated house stood on the brow of a hill, which commanded a fine view of the outlying meadow land; on one side a high cliff sloped toward the river, or rather the creek, which was an arm of the Potomac; but that was some distance from the house, to which they now drove up. While Carlton gave

some orders to the colored man in charge, Winifred observed the tangled copse to the westward across a newly-ploughed field, and the large elms overshadowing them. As they drove off again, Carlton turned suddenly toward her.

"What do you think of the situation?"

"It is magnificent—finer than Belmont, it seems to me."

"I have always fancied it, and I thought my mountain Winifred would like it."

She looked away dreamily.

"It is yours, then?"

"Yes," he answered, "I am again 'land poor'; but I have felt, lately, renewed energy, and as farming is my forte—" he stopped abruptly, wondering a little at her downcast face.

"It is your energy which has enthused me, Sweetheart. I am tired of being a 'ne'er-do-well.'"

Then she raised her eyes with a merry smile:

"Sir Dolph is converted to the *New South*?"

"Even so."

They sped onward in the golden evening light. How soft and sweet the air! How bright the sunshine! Now they were on the main road, and half a dozen other driving parties followed in their wake. Carlton's mettle arose as one and another tried to pass them in Cherokee Lane, the famous boulevard of the vicinity in all seasons of the year; but in its glory in early June.

Then,

"On its long spray blows
Pure and pale the Cherokee rose."

Then young hearts respond to the songs of the birds flitting in and out among the glossy, waving branches of the hedge which skirts a mile or more of broad, level driveway.

"There, Sir Dolph! Stop racing! I can't hold my hat on any longer, and your horse is panting from the strain."

"You know you like it," he answered, smilingly, as he drew in the reins, and proceeded more slowly. "There! I knew it, Rowland has passed us. I can't allow it—for the honor of Belmont!" and off they flew again on another race, terminating at the Ferry Hill, which Rowland and Carlton reached almost simultaneously, amid shouts of laughter from the incoming parties. Soon horses, drivers and ladies were resting under the shadow of the maple grove, and Ellen Lee and Winifred were exchanging greeting from their respective buggies.

"I don't wonder the people here 'take no note of time,'" remarked Winifred to her escort. "These boats are the most uncertain things; they come at any hour it suits them."

"Suppose we drive across the bridge meanwhile. The sunset will be pretty on the water."

"How few men would think of that," murmured the girl softly.

Carlton looked pleased.

"Not many men are privileged to have an artist like you for company," he replied.

"That reminds me, Sir Dolph! I have a piece of news which will please you—you are always interested in my work."

He nodded assent, his dark gray eyes under their black lashes surveying his companion's face with that peculiarly sympathetic gaze she had learned to know.

"I'm almost sure the firm—Stiles & Co.—are about to give me permanent work in designing; they seem pleased with my designs—especially in children's heads. You know I have experimented in that line considerably; and I *think*—of course time will prove—that is my specialty."

"If they engage your services, what then?" he asked, abruptly, as they stopped on the brow of the opposite hill and watched the long bar of light from the setting sun reflected in the clear, blue waters.

"Then," she answered, "I shall feel that I am in a certain sense independent. They pay well."

"You mean you will give up teaching?" he asked, gazing far away down the river where the steamer was rounding the point; but though he was not looking at her, Winifred felt the intensity of restrained emotion in his voice.

"In another year, probably," she said, and waited for him to speak; but as he did not, she continued cheerfully.

"In another year Ralph will go to West Point, and Ellen Lee is already grown. She will hardly study much longer. Mr. Carlton, I want to ask your advice about Basil. Don't you think he needs to be thrown more with other boys? He is well advanced in book learning, but he needs development in other ways—and yet, I shall be loath to give him up!"

And then Carlton's eyes came back to her face, and rested there with such yearning tenderness that her heart throbbed fast beneath the spell of his gaze.

"And is there no one else you would be 'loath to leave'? My

Winifred, I will *not* give you up. Old resolutions are swept away. Once I thought I knew the meaning of loneliness, but *now*— In another year Fort Cliff is mine, and if you dare to risk your happiness—to join your lot with my poor one—”

“You do not know,” was the low answer, “how much I would dare for Sir Dolph!”

The steamer *Wakefield* had whistled several times loudly, and the people were crowding to the pier on the opposite shore; but these two heeded not.

“Sir Dolph!” said Winifred’s reproachful, muffled voice from where her face lay hidden on his shoulder. “Please remember you are on the public road! And didn’t you say you had business with the captain of the *Wakefield*?”

Carlton touched the bay mare with the whip so suddenly, that she carried them down the hill and across the bridge at a swift run, which excitement did not lessen the crimson in Miss Carey’s cheeks.

Cherokee Lane by the light of a new moon looked even more bewitching than at sunset.

“Ah, Sir Dolph!” exclaimed Winifred pleadingly, as a long, beautiful green spray, tipped with a single white rose, touched them in passing.

Instantly he checked the horse, threw her the reins, and, drawing out his pocket knife, severed the branch from the parent stem and laid it on her lap, and in a second they were again flying homeward to Belmont.

“Was there ever lover like Sir Dolph?” the girl wondered; for they had fallen into a meditative silence as they drove through sandbeds and over hillocks with unabated speed.

As if in answer to her thought, Carlton spoke again.

“Love, I wonder how many to-morrows will rise for us? But it matters little; the present is ours.”

Winifred nestled closer to her lover’s side.

“You have had a hard life, but brighter days are coming.

I am glad to see you looking well—better than I ever saw you, Mr. Carlton.”

“Not that formal name,” he said. “I like to hear you say ‘Sir Dolph,’ in your own sweet way. I was going on to say, Love, that though not so religious a man as I should be, and hope to be, I am not one to rebel against the decrees of Providence. I have not suffered more than I have deserved, Winifred, for I was a wild youngster, as I once told you; and for the rest, I would not charge to the Source of Good the evil which has fallen upon me; and in spite of which I have known some happy hours of late. You will remember this, Love, if ever the day come when you are tempted to think your lot harder than—than you can bear, though for your sunny nature there is little fear—remember, I did not murmur against my fate.”

“Sir Dolph, do not speak so sadly when happiness seems near. But I must be cautious these few weeks, for other eyes than yours are upon me—lynx eyes, Sir Dolph, that watch me with a yellow gleam in their dark pupils.”

“Let this be your talisman,” he said, handing her the rose spray, after she had alighted from the vehicle, “and remember, too,” his voice sank to a whisper, “innocence is ever proof against slander.”

“There is the tea-bell, and here comes Ellen Lee, just in time. Won’t you come in?”

“Not to-night, thank you. How are you, Rowland?” and the two men passed each other with a hearty handshake. Rowland felt a little embarrassment in meeting Miss Carey tête-à-tête for the first time since their memorable talk at Christmas; but while they waited for Ellen to remove her wraps, Winifred set the young man quite at ease with pleasant chat about their afternoon drive; and he felt grateful to her for the unsentimental light in which she evidently regarded the whole affair.

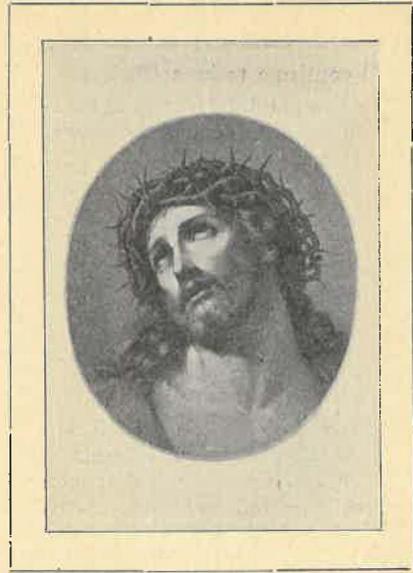
He compared the two as they stood under the lamplight, Ellen Lee’s tall, handsome figure somewhat overshadowing her governess’ more fragile form.

“Miss Carey’s an attractive woman, and no mistake,” was his mental conclusion, “but Ellen Lee—my Irish beauty—suits me best.”

Presently Winifred left them on the way to the dining room, and ran upstairs to place in a tall, spiral vase upon the bureau her souvenir of Cherokee Lane.

[To be Continued.]

IF IT is a time of thankfulness, let thankfulness be your prayer; so in other times, other prayer; but thankfulness and love are best, as going out of self. Eternity will be full of love and thanks; so it is a beginning of eternity.—*Dr. Pusey.*



Behold the Man!

GOOD FRIDAY.

“What means, dear Christ, this thorn-wreathed brow,
Whence plenteous blood-drops flow?”

“I wear this crown of pain that thou
No pangs of death may’st know.”

“Why on Thy back are furrows long
By knotted scourges riven?”

“Since patiently I bear this wrong,
All wrongs shall be forgiven.”

“Why wear that stained robe of state,
Which scorners round Thee drew?”

“That thou may’st robes immaculate
Of saintliness endue.”

“As emblem of mock sovereignty,
Why dost Thou bear this reed?”

“I, made a king in mockery,
Make thee a king indeed.”

“Why do these strong and twisted cords
Thy hands of blessing bind?”

“That I am bound the hope affords
That thou shalt freedom find.”

“Cross-burdened, crushed beneath the load!
My Lord, what meaneth this?”

“My painful footsteps mark thy road
To everlasting bliss.”

“Why dost Thou on the stern cross bow
Thy head in mortal pain?”

“Through My death-agony shalt thou
The life eternal gain.”

“Out-gushing from Thy spear-rent side,
Why is Thy heart’s blood spilt?”

“The streaming of that crimson tide
Shall cleanse the wide world’s guilt.”

“For this great love I fain would give
Some meek return to Thee!”

“My guerdon is that thou shalt live
With Me eternally.”

REV. JOHN POWER.

MAUNDY THURSDAY.

“And the Vine said . . . Should I leave my wine, which cheereth God
and man, and go to be promoted over the trees?”

The Great Vine left its glory to reign as Forest King.

“Nay,” quoth the lofty forest trees, “we will not have this thing;
We will not have this supple one enring us with its ring.

Lo, from immemorial time our might towers shadowing:

Not we were born to curve and droop, not we to climb and cling:

We buffet back the buffeting wind, tough to its buffeting:

We screen great beasts, the wild fowl build in our heads and sing,

Every bird of every feather from off our tops takes wing:

I a king, and thou a king, and what king shall be our king?”

Nevertheless the great Vine stooped to be the Forest King,

While the forest swayed and murmured like seas that are tempesting:

Stooped and drooped with thousand tendrils in thirsty languishing;

Bowed to earth and lay on earth for earth’s replenishing;

Put off sweetness, tasted bitterness, endured time’s fashioning:

Put off life and put on death: lo! it was all to bring

All its fellows down to a death which hath lost the sting,

All its fellows up to a life in endless triumphing,—

I a king, and thou a king, and this King to be our King.

CHRISTINA G. ROSSETTI.

LENTEN SACRIFICE AND EASTER OFFERINGS.

CHE payment of just debts is one of the primary duties of one who will continue to be a Christian. It is a duty all the time. Lent as an appointed season is concerned partly with pressing home the obligation of honesty, as well as of reverence, virtue, and contentment.

But it is a clear misconception of this holy time to regard it as the opportunity to pay up back debts and make up deficiencies. It is a season of self-sacrifice, and as such a great collection time; ah, truly, but for what? Obviously for devotional gifts, not for debts; for making others richer, not to enrich ourselves. We offer unto God during the time or at its close that which costs us something, and for some such object as the founding of schools or hospitals, the help of the unfortunate, the extension of Christ's Gospel to those who need it.

By what strange perversity of right and reason do our vestries teach our congregations an entirely opposite doctrine? Can any system be conceived more detrimental to the right intent of the worshipper and to his morals than one in which there is no opportunity of practising self-denial in offerings, and the highest aim set for sacrifice is to meet deferred interest or pay the minister's salary which is in arrears and should have been attended to months before? The motive of the *great Easter Offerings* is pernicious and the scheme maleficent and debasing. We cannot imagine that any Lent can ever be holy where such an object is presented, or that Easter Day will ever be celebrated as a thanksgiving to our God for the glorious Resurrection of our Blessed Lord, until Christians bring with their worship sacrifices and gifts for making known the Gospel of the Resurrection.

Believing most sincerely in God's fulfilment of His promised blessing upon those who honor Him and seek to promote His glory, we do not hesitate to advise our clergy to agree with their vestries, under a solemn compact if they will, that the Easter offerings in Church or Sunday School shall never again be used for paying parish debts. The congregations will, as a rule, applaud this course and welcome the practice of stated contributions *regularly collected* in place of the spasm created by the announcement of minister or eloquent layman in most pleading tones and with pathetic action, to be repeated year by year as long as the convulsions prove effective. Better take the honorable stand before time compels your action and robs it of its virtue.—BISHOP NELSON, in *The Church in Georgia*.

THOUGHTS ON THE PASSION.

Who would know sin, let him repair
Unto Mount Olivet: there shall he see
A Man so wrung with pains, that all his hair,
His skin, His garments, bloody be.
Sin is that press and vice, which forceth pain
To hunt his cruel food through every vein.
—George Herbert.

FOR the servant there is no other way than for the Master. The servant must suffer in subduing sin in himself, as his Master suffered in redeeming him from it, and paying the ransom of his soul.—Dr. Pusey.

THE Cross of Christ brought in life for death, heaven for hell, the Love of God for Almighty wrath. How shall it not change all besides? It makes weakness strength; sorrow, joy; fasting, a feast; sickness, health; weariness, rest; suffering, gladness; loss of all things, to win Christ; loneliness, the Redeemer's Presence; poverty, riches; darkness, light; humiliation, honor; contempt, glory; our broken offerings, acceptable service; petty self-denials, angelic crowns. For it enables us to love Him who first loved us; and to those who love Him it makes all things to be an earnest of His Love; all partaking of His Cross to be health and life. It drops life-giving Blood from that Sacred Side on every sorrow borne patiently and taken willingly, as His gift to His penitent disciples. It gives to our blind and maimed sacrifices, if they be the best we can offer, some portion of that Death of infinite value, which gives life and value to all which lives and loves.—Dr. Pusey.

"FATHER, I will that they also whom Thou hast given Me, be with Me where I am." This is not the petition of a suppliant, but the claim of a Conqueror. There was only one request He ever made, or ever can make, that was refused; it was the prayer wrung forth by the presence and power of superhuman

anguish: "Father, if it be possible, let this cup pass from Me!" Had that prayer been answered, never could one consolatory word have been ours. "If it be possible;" but for that gracious parenthesis, we must have been lost forever! In un murmuring submission the bitter cup was drained; all the dread penalties of the law were borne, the atonement completed, an all-perfect righteousness wrought out; and now, as the stipulated reward of His obedience and sufferings, the Victor claims His trophies. What are they? Those that were given Him of the Father—the countless multitudes redeemed by His Blood. These He "wills to be with Him where He is"—the spectators of His glory, and partakers of His crown. Wondrous word and will of a dying testator! His last prayer on earth is an importunate pleading for their glorification: His parting wish is to meet them in heaven: as if these earthly jewels were needed to make His crown complete—their happiness and joy the needful complement of His own.—*The Words of Jesus*.

THE FAMILY FIRESIDE

THE LEGEND OF THE PALM.

BY ABBY STUART MARSH.

WHEN the other trees had spoken, when the oak had told why it was tall and straight, when the olive had told its story, when the rose and the thorn-tree had related their sad, sweet legends; then it became the turn of the palm tree. In reply to the questions of the other trees, why its young leaves turned sharply upward, and why, clumsy as they were, they always had a waving motion, the palm replied:

"You, O queen rose, are the flower of the Blessed Mary; you, O fig-tree, afforded both shade and food to the Master; but a great honor and a glory was awarded to us. When, for one short hour, the people owned their Lord, they carried palm branches in the way before Him. We had hitherto crowned many victors, victors in games and victors in war; but none like this One. We delighted to do Him honor, and we palm leaves gently waved in the hands that bore us. This is the waving motion that you have noticed. When our branches wave, we are thinking of the Master before whom we were borne that day in triumph. We waved our gladness, and spoke with all the voices we had, to do Him honor. Our waving was an undertone or accompaniment to the people's Hosannas.

"When our branches are young, and point, as you have seen, to heaven, they are looking for Him, the Light, again. It is only when they become covered with dust, and their strength is weakened, that they bend towards earth. Even then, we do not lose the waving motion. We always keep that up, for we ever bear in mind that sad, glad day."

And the palm-tree gently waved her branches, as with the tender remembrance; but she spake no more, and the other trees were content that the palm should tower above many of its companions, for so great an honor was its heritage.

A LIFE SAVED BY SELF-CONTROL.

THE dinner was just finished, and several officers were sitting round the table. The conversation had not been animated, and there came a lull, as the night was too hot for small talk. The major of the regiment, a man of fifty-five, turned towards his next neighbor at the table, a young subaltern, who was leaning back in his chair with his hands clasped behind his head. The major was slowly looking the man over, from his handsome face down, when, with sudden alertness, and in a quiet, steady voice, he said:

"Don't move, please, Mr. Carruthers, I want to try an experiment with you. Don't move a muscle."

"All right, major," replied the subaltern, without even turning his eyes; "hadn't the least idea of moving, I assure you. What's the game?"

By this time all the others were listening in a lazily expectant way.

"Do you think," continued the major, and his voice now

trembled a little, "that you can keep absolutely still for, say, two minutes, to save your life?"

"Are you joking?"

Quite the contrary," was the quiet reply, "move a muscle and you are a dead man. Can you stand the strain?"

The subaltern whispered "Yes," and his face paled slightly.

"Burke," said the major, addressing an officer, "pour some of that milk into a saucer, and set it on the floor here just behind me. Gently, man! Quiet!"

Not a word was spoken as the officer quietly filled the saucer, walked with it around the table, and set it down where the major had indicated. Like a marble statue sat the young subaltern, in his white linen clothes, while a cobra de capella which had been crawling up the leg of his trousers, slowly raised its head, then turned, descended to the floor, and glided towards the milk. Suddenly the silence was broken by the report of the major's revolver, and the snake lay dead on the floor.

"Thank you, major," said the subaltern, as the two men shook hands warmly, "you have saved my life!"

"You're welcome, my boy," replied the senior, "but you did your share."—*Young People's Paper.*

A WORD TO OUR GIRLS.

IT IS such a wise thing to call that last day at school "Commencement Day," for it does commence so much for the young graduate. Out of the little realm of teachers and school-mates our girl graduate comes into the great school of life, the world. To some chosen souls the divine call is given to consecrate their future years to a hidden life in religion; but the majority of our girls return to their homes, where their duties and responsibilities begin to grow, and the dependence of school days vanishes. But our education should go on as long as life lasts, and we never become so learned that we can afford to despise little things. Every day of our life is sure to bring us a lesson, and it helps wonderfully to make a resolution to learn our daily lesson with diligence and humility. If we watch for them carefully, so many opportunities will come to us for helping and cheering all around us. It is easy to learn which chair father likes to sit in while he reads the evening paper, and then to place it ready for him. There are hundreds of ways to lighten mother's duties, and just as many to give her little pleasures. These "little things" do cost something. It is not possible to try and make those around us happy without some corresponding sacrifice of self; but it is a paying investment, and when youth, which does not last forever, dear girl, is past, and these dear ones have gone, too, you will find a great happiness in the remembrance that you were thoughtful and loving to them always. The sisters and brothers need your consideration, also, especially the younger ones. They are very trying sometimes, but an impatient word seldom does them any good, nor does it often achieve the desired result. Patience with these, a bright, cheerful patience, that will win their wayward little hearts, and then they will become amenable to law and order, as sister understands it.

To be quietly helpful to all in her household; to set self aside continually, and to try earnestly to make everyone she comes in contact with happy and better—these are the true woman's rights, as well as privileges. If our young lady begins with these resolutions she will find plenty to do. Time will never hang heavy on her hands, and from the noisy, trying little brother up to mother and father, she will be loved more than a royal princess.

When Alexander saw Diogenes sitting in the sun, the great conqueror asked the philosopher if there was anything he could do for him. Diogenes looked up and answered:

"Yes, stand out of my sunshine, and do not take away that which you cannot give."

If there is nothing else to do, at least do not stand in anyone's sunshine because of some disappointment or moodiness in yourself. Do not let your gloominess get outside. Smile it away. Keep your heart bright, and say always the kindest, pleasantest word on every subject, and be charitable in your judgments.

There is one little thing more. The early years of learning at school ought to have laid the tracks for thought and action. It is not enough to be able to show medals and diploma. The happy possession of these do not at all prove that our girl's education is finished. It only shows that the tracks have been laid, and it is our girl's duty now to keep them in order and in use; they should not become, like some railroad ventures in the land, two streaks of rust with a right of way.—*Family Churchman.*

HOUSECLEANING HELPS.

THERE are several ways by which wall paper can be cleaned so that it looks almost as good as new, and now that spring house cleaning is so near at hand the knowledge may be of use to some housekeepers.

One way is an old one, but as it is very satisfactory, I give it with the rest. Take a loaf of bread, stale, but not too hard, and cut off one crust, then taking it in one hand, rub the paper gently with the exposed surface. When the bread looks soiled, cut off a very thin slice and proceed with the work. It is best to rub up and down on the paper, and clean each place thoroughly before leaving it.

Another way is to take a loaf of rye bread, and after removing the crust, soak it in ammonia. It must be so wet that one can work it in the hands into a ball. Rub the paper lightly with it, and as the ball becomes soiled on the outside, knead it until a clean surface is exposed. This will remove the dirt and smoke, and freshen up the paper wonderfully.

Another plan is to make a soft dough of coarse flour mixed with water. It should be stiff enough to handle easily. The paper can be rubbed with it, as in the former method.

When there are grease spots on the paper, lay coarse, brown paper over them, and pass a hot iron over it. Fresh paper may be needed several times if the spot is large.

When there are spots from which the color has been removed, they can be made to look as good as new by the use of water-color paints. The design should be traced first, and the filling then put in with the paints.

To remove spots from furniture, rub well with sweet oil and turpentine, then wash with warm soapsuds, and polish with crude oil. For a good polish for old furniture try the following: Put equal parts of kerosene and sweet oil into a large bottle and shake well, then apply with a flannel cloth, rubbing the oil in well. It can be used on either oiled or varnished surfaces.

I have seen the following recommended for scratches and bruises on furniture: Rub them gently with a fresh hickory or walnut kernel, and it is said they will quickly disappear.

For doors and other woodwork, put a little cold tea in the water used and wash them with a soft cloth. It gives a very fresh and clean appearance.

When matches have been scratched on bare walls, cut a lemon in two and rub the marks with it. Wash the acid off with clear water, and when the spot is dry rub with whitening until the stains cannot be found. When carpets are faded it improves them wonderfully to sponge them over with chloroform, which will brighten all aniline colors. Proper attention must be paid to ventilation, or the work should be done out of doors.

To clean the leather seats of chairs, rub them with white of egg on a soft sponge; the backs of books can also be improved in the same way.

Gilded picture frames are always a trouble, as it is so hard to clean them. To remove flyspecks from them apply alcohol to the specks with a camel's hair brush. A sponge wrung very dry from alcohol will remove the spots caused by dampness. Other discolorations can often be removed by weak lye. When using it, rub the frame lightly with a flannel wet in the solution, and dry immediately with a soft cloth.

To clean marble that has become stained, use a strong solution of washing soda in which a little whitening has been dissolved. Cover the marble with the mixture and let it remain half an hour, then wash it off and rub the marble with a little alcohol, which will give it a fine polish.

When the drippings from the faucet have discolored the marble basin, scour with pulverized chalk moistened with ammonia.

An excellent way to clean brass so that it looks like new, is to dissolve in ammonia a little scouring soap and rub it on the article to be cleaned, afterward polish with chamois.

Fixtures which have become shabby looking can be improved by the use of liquid gold paint. A bottle of walnut or cherry stain is also very useful at housecleaning time, so that any articles of stained furniture can be retouched if necessary. Screen door and window frames often need it after being stored away over winter.

Wicker chairs soon become soiled, and they can be cleaned for a few times with strong salt water, using a brush to scrub them. When they cannot be cleaned any longer in this way, they can be stained to look nicely. They are also sometimes painted white with enamel paint, and either way they look well.—*The Housekeeper.*

THE SHADOW OF THE CROSS.

A LEGEND OF THE CHRIST-CHILD.

With outstretched arms the Christ-child stands, so fair,
Beholds, upon the floor a shadow drear
His form hath cast, a Cross forever near,
Yet plays, and seems to feel no grief or care.

No sadder than all other children, He
Whose tender feet so soon must tread the path
Of sorrow to avert the Father's wrath;
Like other babes He smiles in childish glee.

But still the shadow lies upon His way
Whose sinless beauty brighter grows each day.

MARTHA A. KIDDER.

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. A. H. BEAVIN, late assistant at St. Luke's Cathedral, Halifax, N. S., has been appointed curate at the Church of the Holy Communion, New York.

THE REV. SIMON BLINN BLUNT is to be addressed at 101 William St., Providence, R. I.

THE REV. C. N. CLEMENT BROWN, of Trinity Church, Chicago, should be addressed at the Lakota Hotel, Michigan Ave., Chicago, Ill.

THE REV. W. E. DAW will assume his duties as rector at Spotswood, N. J., early in the month.

THE REV. WM. C. MCCrackEN has resigned St. Martin's Church, Fairmont, to accept the rectorship of the Church of the Covenant, Junction City, Kansas. Address accordingly.

THE REV. GERALD HENRY MORSE, of the Diocese of Minnesota, has been appointed to the parish of St. Mary the Virgin, Anchindoir, By Rhyne, Aberdeenshire, Scotland.

THE REV. L. M. ROBINSON should be addressed at 5000 Woodland Ave., Philadelphia, Pa.

THE REV. ERNEST FREDERIC SMITH has accepted a call to the rectorship of St. Stephen's Church, Harrisburg, Pa., and entered upon his duties April 3d.

THE address of the Rev. CHAS. F. SWEET is 25 Tsukiji, Tokyo, Japan.

THE address of the Rt. Rev. ARTHUR L. WILLIAMS, D.D., Bishop Coadjutor of Nebraska, has been changed from 3620 Farnam St., to 1056 Georgia Ave., Omaha. Please address accordingly.

DIED.

SMITH.—Entered into Paradise on the Feast of the Annunciation, ELVIN KEYSER SMITH, Priest, Rector Emeritus of St. Andrew's Church, Lambertville, New Jersey, in the 74th year of his age.

Jesu, Mercy!

WOOD.—Entered into the rest of Paradise, in St. Luke's Hospital, Chicago, March 23d, 1900, JULIA ROWENA MORRIS, widow of Walter Lincoln WOOD, both of Grand Rapids, Wis., in the 33d year of her life. Funeral was held Monday afternoon, March 26th, in St. John's Church, West Grand Rapids, of which she was a devoted member.

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

IN MEMORIAM.

At a meeting of the clergy, held in the vestry of St. Mary's Church, Burlington, N. J., the following minute, presented by the Committee appointed by the Bishop of the Diocese, was adopted and ordered to be published in the Church papers, and a copy to be sent to the family:

It has pleased God to remove from his earthly labors our dear friend and brother, the Rev. ELVIN K. SMITH, senior priest of the Diocese, and Secretary of the Convention. We therefore desire to put on record this expression of our high esteem, as we are met together at his burial and to express our devout thankfulness for his long and useful ministry.

It lacks but a little more than a year of half

a century since the elder Bishop Doane ordained him Deacon. He began at once his work as Missionary in Camden, and founded St. John's Church, in that city. He was called to be the rector and spiritual head of St. Mary's Hall, Burlington, and served in that office under three Bishops. He took charge of St. Andrew's Church, Lambertville, when that parish had been sorely tried and was very weak. By his Godly life and example he redeemed it, and has left there, as his memorial, a beautiful stone church with rectory and parish house adjoining. We bless God for the reverence for the Church and all that appertains to it, for the humility, unselfishness, and consecration to duty, which he constantly showed.

A. B. BAKER, D.D.,
 Dean of Convocation of New Brunswick.
 E. M. RODMAN,
 FRANCIS T. RUSSELL, S.T.D.,
 Committee.

St. Mary's Church, Burlington, N. J.
 March 28th, 1900.

OFFICIAL.

The meeting of the Bishops called by the Presiding Bishop for Thursday, April 19th, will be held in the Church Missions House in New York at 10 o'clock in the morning. A sufficient number of Bishops have signified their intention of coming to make sure of a quorum if all come who have promised, but the Presiding Bishop desires to impress upon the minds of those Bishops who have accepted the call the necessity of their being present to make the quorum absolutely sure.

W. C. DOANE.

CAUTION.

A Mr. Stewart (who is "assisted" by a friend named Mr. Burr) is travelling around the South getting up local Church directories. Any priest listening to his propositions will do well to watch everything closely. Alas! What the undersigned did not do.

W. K. LLOYD,
 Paris, Texas.

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.—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.—UNMARRIED Catholic Priest for curate of New York City parish. Musical and Sunday School worker preferred. Address, Frederick Beltz, Esq., 111 Broadway, N. Y.

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.

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

BOOKS RECEIVED.

JAS. POTT & CO.

The Ascent Through Christ. A Study of the Doctrine of Redemption in the Light of the Theory of Evolution. By E. Griffith-Jones. B.A. \$2.50.

THE MACMILLAN CO.

Home Nursing. Modern Scientific Methods for the Care of the Sick. By Eveleen Harrison. \$1.00.

CHARLES SCRIBNERS' SONS.

Faith and Light. Essays on the Relation of Agnosticism to Theology. By William Pierson Merrill. \$1.00.

The Prelude and the Play. By Rufus Mann. \$1.50.

G. P. PUTNAM'S SONS (Through Des Forges & Co., Milwaukee).

Problems in Ethics; or Grounds for a Code of Rules for Moral Conduct. By John Steinforsford Kedney. \$1.50.

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

Poor People, A Novel. By I. K. Friedman. \$1.50.

PAMPHLETS RECEIVED.

The Truth About the Transvaal. An Address. By William Robins. Printed for the benefit of "The Soldiers of the Queen Relief Fund." Detroit, Mich.: John Bornman & Son. Toronto. Ont.: Wm. Tyrrell & Co. Paper cover, 25 cts. Limp cloth, 30 cts.

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

THE CHURCH AT WORK

ALABAMA.

Conference with the Bishop—Lent at Montgomery—New Organ—Selma.

ON MONDAY, March 5th, a conference of the various ministers in Mobile in the interest of Unity, was held at the Y. M. C. A. building, called by Bishop Wilmer. The Bishop, attended by three of his clergy, found present several Baptist, Methodist, and Presbyterian ministers. After an opening prayer by the Rev. Dr. Burgett (Presbyterian), the Bishop made a brief address. He said in part: "We are divided, it is true, but with all our different modes, we can and should agree on certain central truths. We can and must unite in loyalty to our common Master." Short and earnest addresses were made by others of the ministers present. The Conference has created a great impression and many have talked in the streets and in their homes of what is called "The wonderful meeting of Bishop Wilmer with the ministers of the city," and of the impressive words of the feeble but grand old Bishop.

DURING Lent the rector of St. John's, Montgomery, is delivering lectures at the Church of the Holy Comforter, the rector of the latter church doing the same at St. John's. The "Guild of Christian Service" at St. John's, numbering 115 members, recently held a meeting at which a paper was read on "A Woman's Service to the Church," followed by a brief address by the rector. St. John's is to take charge of the Church of the Innocents, West End. A lot has been purchased and paid for, and funds are now being raised with which to erect a church for the colored people, to be known as the Church of the Good Shepherd. A good congregation has already been gathered.

THE new pipe organ recently purchased at a cost of \$1,500 for St. Paul's Church, Greensboro, is expected to be ready for use by Easter.

ANOTHER city lot of considerable value has been given to the Church of the Holy Comforter, Montgomery, to be used for the benefit of the parish. This is the third lot that has been given to this parish within the past two years.

IT is likely that St. Paul's Church, Selma, will receive \$10,000 from the Federal government under the law recently enacted by Congress, providing for payment for church property destroyed by Federal troops during the Civil War.

CENTRAL NEW YORK.

Memorial Tablet at Cazenovia.

A MEMORIAL tablet to the late Mrs. Alexander Krumbhaar has been placed in St. Peter's Church, Cazenovia. Mrs. Krumbhaar was one of the most active and faithful among our Church people in the early and struggling years of the Church in Central New York.

CHICAGO.

St. James'—The Epiphany—St. Peter's.

THE Rt. Rev. Dr. Courtney, Bishop of Nova Scotia, has been visiting in Chicago, en route from California, the guest of Mr. Henry Bausher. He preached at St. James' Church, where he was rector for many years, being gladly welcomed by his old parishioners. "The good or evil that shall develop within a man," said Bishop Courtney, "is determined by the man himself. The choice is his own. Environment may exercise its tremendous influence in the shaping of char-

acter, and hereditary impulses may be a powerful lever for good or bad, but the decision to become what he may, lies with the man himself."

AT THE Church of the Epiphany (Rev. J. H. Hopkins, rector), the Rev. E. R. Woodman, of the Missionary District of Tokyo, preached a very interesting sermon, describing the Church's work in Japan. The Brotherhood men of this parish have been holding very successful meetings on the Thursday evenings in Lent, addressed by well-known priests and laymen of the Diocese, and the Woman's Auxiliary held an interesting meeting, discussing Church work in West Africa and Puerto Rico. The choir has sung Stainer's "Crucifixion" every Sunday during Lent at evening prayer, the congregations being large and reverent.

AT ST. PETER'S Church, Belmont Avenue, Tuesday, April 3d, was to have been observed as a quiet day. The services and meditations were to be conducted by Father Huntingdon. The services will begin with an early celebration at 7 A. M., instruction and meditation through the day, and evensong at 5 P. M. On Wednesday of this week, the sacred oratorio by C. Lee Williams, "Jesus at Bethany," will be rendered by the choir, and will be repeated on Palm Sunday evening.

THE President of the G. F. S. A., Mrs. Thomas Roberts, sailed on the *Kaiser Wilhelm II.* for Europe, Egypt, and Palestine. In her travels she will visit branches of the Girls' Friendly Society in the East. On her homeward journey she proposes to visit the Paris Exposition.

DELAWARE.

Quiet Day—Wilmington—S. S. Institute—Church Club—Colored Mission—Missionary Study.

A QUIET day for women was held in St. Andrew's Church, Wilmington, on March 29th. It was conducted by the Rev. Floyd W. Tomkins, and the subjects of his addresses were: Holiness; Around the Cross; Struggle; Victory; Peace. The day was commenced with a celebration of the Holy Communion at 7:30, and a second celebration at 10:30, after which the first address was given. In the evening a service for both men and women was held and a sermon preached by the Rev. N. S. Thomas, rector of the Church of the Holy Apostles, Philadelphia.

THE Rev. Dr. H. L. Duhring paid a visit to Wilmington on Sunday, March 25th, and addressed a mass meeting of all the Sunday Schools at St. Andrew's Church. The visit was in the interest of the Children's Lenten offering, and his address was received with much enthusiasm by the many children and others present. Bishop Coleman spoke of the need of arousing our interest in the work of missions, and especially of our own Diocesan Fund, which is needing help very sorely.

In the evening a missionary service was held in Trinity Church, at which addresses were made by Dr. Duhring and Archdeacon Appleby, of Minnesota.

THE annual meeting of the Church Sunday School Institute is to be held this year at Newark (Rev. Wm. M. Jefferis, rector). The programme is being prepared.

THE Church Club of Delaware held its annual meeting on Thursday, the 29th. Mr. Chas. M. Curtis, of Wilmington, was elected president, and Mr. Francis G. Du Pont, secretary and treasurer.

THE Bishop has lately received two donations, one of \$500, another of \$100, towards the building fund of St. Matthew's Church for the colored folk of Wilmington, now in process of erection.

THE missionary study class this year is under the leadership of the Rev. W. F. B. Jackson, acting rector of St. Andrew's. The main line of study is missionary biography and description of the particular field, the first paper being read by Mr. Jackson on the Life of Bishop Hannington. Other papers have been by Mrs. H. W. Cunningham, on "Bishop Feild," and by Miss Wilson on "Newfoundland"; Miss Lafferty on "Carey"; and Miss Shortlidge on "India, the Scene of Carey's Labors"; and at the last meeting, Mrs. McIlvaine read a paper on "Paton, the Apostle of the New Hebrides," and Mrs. Bradford on the geography, etc., of the scene of Paton's labors.

FOND DU LAC.

Vested Choir at Oconto—Delay at Green Bay.

A VESTED choir is to be introduced at St. Mark's Church, Oconto, on Palm Sunday.

AT CHRIST CHURCH, Green Bay, some embarrassment is caused by the fact that the church was ready for the formal opening on Passion Sunday as had been planned, but the pews have not been delivered, and cannot be available before April 15th, the delay being occasioned by the strikes in Chicago.

LONG ISLAND.

Illness of Rev. R. T. Homans.

IT is a pleasure to learn that the Rev. R. T. Homans, who has lately been appointed rector of Whitestone, has recovered from an attack of appendicitis, and has entered upon his new parochial labors.

LOS ANGELES.

Illness of the Bishop.

WE LEARN with regret that the Bishop of the Diocese has been ill at the Good Samaritan Hospital. At last reports he was rapidly improving.

LOUISIANA.

Large Confirmation Class—Missionary Meeting.

A SPLENDID Confirmation class, consisting of sixty-five adults and children, was confirmed by Bishop Sessums at St. Anna's Church, New Orleans, the Rev. E. W. Hunter, rector, on the evening of the Festival of the Annunciation. The adults, thirteen, were all converts from the various denominations, while the children, all of them, were from families in which the parents were divided in their religious affiliation.

A MISSIONARY meeting of peculiar interest was held at Trinity Church, New Orleans, Rev. Dr. Warner, rector, on the evening of March 26th. The weather was unfavorable, but a large congregation was gathered nevertheless. Many of the city clergy were present, and addresses were made by some of them, as well as by the Bishop. Dr. Warner has always been deeply interested in the Diocesan and General Missionary enterprises of the Church, and his efforts always produce good results.

MARYLAND.

New Church in Baltimore.

A NEW mission work has been opened in Baltimore and has been placed by the Bishop under the care of the rector of St. Luke's.

A chapel will shortly be erected at the corner of North Avenue and First Street, the site for which has already been obtained.

MICHIGAN.

Lent at Ann Arbor.

IN ST. ANDREW'S Church, Ann Arbor, the Rev. Henry Tatlock rector, the sermon at the morning service on Ash Wednesday was preached by the Rev. Clarence Buel, of Detroit. On the Second Sunday in Lent, the Rev. W. S. Sayres, general missionary, presented the cause of Diocesan missions. The daily Lenten services are being largely attended. At the Friday afternoon service, addresses are made by laymen of the parish who are professors in the University of Michigan. The following are these lay speakers: Professors Wenley, Thompson, Brewster, Stanley, A. G. Hall, and Butts. At the Saturday afternoon service the addresses are given by the following Detroit clergymen: the Rev. W. O. Waters, rector of St. Andrew's Church; the Rev. S. S. Marquis, rector of St. Joseph's Church; the Rev. C. J. H. Mockridge, vicar of St. Mary's Chapel; the Rev. F. B. Hodgins, assistant minister in St. John's Church; the Rev. J. A. Chapin, assistant minister in Christ Church; and the Rev. E. P. Smith, assistant minister in St. Paul's Church. The rector, being at present without an assistant, has asked the Rev. Dr. H. W. Jones, Dean of the Theological Seminary at Gambier, Ohio, to help him during Holy Week and Easter. Dr. Jones will conduct the Three Hours' service on Good Friday. On Easter Day there will be five services: celebration at 7 A. M.; second celebration at 9 A. M., with an address by Dr. Jones; third celebration at 10:30 A. M., with a sermon by the rector; children's service at 4:00 P. M., with an address by the rector; and evening service at 7:30 P. M., with a sermon by Dr. Jones. The Rt. Rev. the Bishop of the Diocese is expected to visit the parish on the evening of Passion Sunday to administer the Apostolic Rite of Confirmation.

MISSISSIPPI.

Anniversary of Dr. Harris—Illness of Rev. H. W. Robinson—New Church.

THE Rev. George C. Harris, D.D., celebrated, on the Festival of the Annunciation, the fortieth anniversary of his ordination to the priesthood. Dr. Harris was ordained to the diaconate by Bishop Green on April 25th, 1858, in St. Andrew's Church, Jackson, and was placed in charge of the missions at Panola, Sardis, Como, and Oxford. After a brief service at these missions, he was called to Holy Trinity Church, Nashville, and was advanced to the priesthood on March 25th, 1860, in St. Mary's Church, Memphis, by Bishop Otey. After the outbreak of the Civil War, Mr. Harris assumed charge of the Church of the Advent, Nashville, as vicar for the rector, Dr. Quintard, afterward Bishop of Tennessee, who had gone to the front as Confederate chaplain. Mr. Harris came into difficulty with the Federal military government in 1862, and was compelled to withdraw from the city. Later he became rector of Canton, Miss., and then Chaplain in the Confederate Army. In 1871 he became Dean of the Cathedral at Memphis, and during his rectorship, the Sisterhood of St. Mary were settled in that city, and a vested choir was introduced into the Cathedral, being the only such choir south of the Ohio River, with the exception of one at Sewanee. The present Bishop of Tennessee was a member of it. Mr. Harris remained at his post during the terrible epidemic of yellow fever in 1878, when the Cathedral parish lost forty of its communicants, and its working force lost two of its clergy and four of its sisters. Mr. Harris received the degree of D.D. from the University of New York in 1877. From 1882 until 1888 he was in charge of Canton and

Brandon, Miss., from 1888 until 1890, rector of Trinity Church, St. Louis, and since the latter date has resided in Mississippi, having for several years been Archdeacon.

A LOCAL paper contains the sad information that the Rev. H. W. Robinson, missionary at Brandon, is ill with the small pox.

IT IS hoped that a new church building may shortly be erected at Bay St. Louis.

MONTANA.

New Churches.

IN THE Milk River Valley it is hoped that churches may shortly be erected at Chinook, Harlan, and Malta, missions in charge of the Rev. H. E. Robbins. Chapels are to be erected at each of these points from uniform plans which have already been received. It is expected that at least two of them will be erected this year.

NEBRASKA.

New Church at Genoa.

DURING the week beginning March 25th, Bishop Williams visited Cedar Rapids, of which the Rev. Thomas Hines is rector, and several missions adjoining. At Fullerton, on Monday, service was held in the Presbyterian house of worship, and on Tuesday night the

Bishop and Mr. Hines held service in the new church at Genoa. At this point is a government school for Indians, and a large number of the pupils are baptized Churchmen, a few being communicants. The new church is built close to the school grounds for the special benefit of the Indian students, and was erected by friends of the Indians in various parts of the country. The Bishop confirmed five young Indian men at this service. On Wednesday morning the new church was consecrated by Bishop Worthington, assisted by Bishop Williams, the Rev. C. A. Weed, and Mr. Hines. Bishop Williams was the preacher, and Bishop Worthington also made a brief, but most touching and effective address to the young Indians present. He told them that the church was theirs, and that while the white residents of the town would be welcome to attend its services and to become parishioners, yet the church was built especially for the Indians. The music was conducted by a choir of Indian boys and girls. The building is a neat, pretty, and Churchly structure, and will seat about two hundred persons. It is erected largely through the liberality of the Bishop of the Diocese and the earnest work of the district presbyter, the Rev. C. A. Weed, assisted by friends of the Indians in various parts of the country. The church is dedicated to St. Andrew and will be under the care of

Royal

BAKING POWDER

Absolutely Pure

Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

I have found the Royal Baking Powder superior to all others.—C. GORJU, late *Chef*, Delmonico's.

the rector of Trinity Church, Cedar Rapids, who will render services once in two weeks.

NEW JERSEY.

Death of Rev. E. K. Smith.

THE Rev. Elvin Keyser Smith, *rector emeritus* of St. Andrew's Church, Lambertville, died on the Feast of the Annunciation, in the 74th year of his age. Mr. Smith had been associated with New Jersey during the whole of his ministry, and at the time of his death was secretary of the Diocesan Convention, and treasurer of the Christian Knowledge Society. He was ordained by Bishop G. W. Doane, to the diaconate in 1851 and to the priesthood in 1852. His earlier ministry was spent as missionary, and afterward rector, of St. John's Church, Camden, and from 1859 to 1879, as principal of St. Mary's Hall, Burlington, where he became widely known, and was recognized as one of the first educators in the Church. In 1879 he became rector at Lambertville, from which position he retired as *rector emeritus* in 1896.

NEW YORK.

Decorations at the Church of All Angels—Highland.—Musical Service.

INTERIOR decorations in the Church of All Angels will be made shortly after Easter, including the erection of a new altar and reredos, as a memorial to the late Dr. Charles F. Hoffman, former rector of the parish.

AT HOLY TRINITY CHURCH, Highland, the church is being thoroughly re-decorated and repaired, and the basement is being fitted for guild and social rooms. The mission is in charge of the Rev. Francis Washburn, of Newburgh.

A MUSICAL service was held at St. Mark's Church, New York, on Passion Sunday evening, when, after a shortened form of evening prayer and sermon, a musical programme consisting of solos, duets, quartettes, and choruses, appropriate to the season, was rendered by the choir. On Easter Day the choir will be largely augmented and will be assisted by a string orchestra. Confirmation is to be administered at the church on Friday evening, April 6th, and on the evening of Palm Sunday the special preacher is to be the Rev. J. H. Rylance, D.D.

NORTH CAROLINA.

Report of Work among the Colored People.

THE Rev. J. H. M. Pollard, who was appointed two years ago as Archdeacon in charge of the work among colored people in this Diocese, makes a brief statement of the work done during these two years, and gives other matters of interest. Two churches have been consecrated, St. Luke's, Tarboro; and St. Michael and All Angels', Charlotte. A school house has been built for St. Ambrose, Raleigh. There are in the Diocese sixteen Stations, served by two white and eight colored clergymen. There are seven white and twenty-three colored teachers in the day schools. Of parochial schools there are nine, and at the head of all the Church institutions stands St. Augustine's School, Raleigh, with an excellent corps of fifteen teachers, providing a good normal and collegiate course of study, and with a plant ample enough to open the industrial department on a large scale. There are four finished chapels in the Diocese, the remaining places of worship being either rented houses or rooms, or unfinished houses. There are in the Diocese thirty-seven counties, having a population of 800,000, of whom over 300,000 are colored. Our work covers twelve counties and reaches about 2,000 persons, and in the remaining twenty-five counties, with a population of perhaps 200,000, the Church is unknown and none of our clergy have ever been seen or heard.

PENNSYLVANIA.

Addresses by Archbishop and Mrs. Lewis—New Window at Christ Church—S. S. Institute—Several Bequests—Death of a Churchwoman.

ARCHBISHOP LEWIS, of Ontario, preached in the Church of the Covenant, Philadelphia, Rev. J. J. J. Moore, rector, on Sunday morning, 25th ult., his text being St. James ii. 14, and detailed the misfortunes, difficulties, and trials of the vast number of unconverted English and American girls in the French capital; concluding with an earnest plea for pecuniary assistance, in liquidating the incumbrance on the "Washington House."

BEFORE a large audience assembled in Holy Trinity parish house, Philadelphia, on Tuesday afternoon, 27th ult., Mrs. Ada Leigh-Lewis, wife of the Archbishop of Ontario, delivered an address on "Institution and Work of British and American Mission Homes in Paris for Unprotected English-speaking Young Women." While Mrs. Lewis dwelt upon missions in general, she confined her remarks largely to an appeal for funds on behalf of the Washington House, No. 18 Rue de Milan, Paris. This house was established fourteen years ago. It had been donated by an American woman, who desired her name withheld, upon condition that those interested in the work should purchase the ground. For this purpose a heavy mortgage had been incurred, and it was now necessary to raise a sum of \$37,000 before August in order to clear off the debt. Aside from this incumbrance the institution has been self-supporting. Mrs. Lewis quoted several endorsements from those who had visited the home. Among them was that of the Rev. F. W. Tomkins, rector of Holy Trinity, who had passed considerable time at the home, and who said: "I spent several days at Washington Home last August, in order to observe the work. It is a noble enterprise and well worthy of support in every way." Another from Dr. John Watson (Ian Maclaren) said: "The

GRAPE NUTS CURE.

Good Food Works Salvation.

"When I began the use of Grape-Nuts food for breakfast, I was suffering with nervous and stomach troubles. I found that Grape-Nuts furnished a nourishing, satisfying meal, that the stomach took to beautifully. I feel so much more satisfied and well-fed after a meal of Grape-Nuts, and do not have that disagreeable gorged and tight feeling in the stomach which so often used to accompany my meals when I was using other foods.

"This proves to me that Grape-Nuts food is a highly condensed and nourishing food which satisfies the system as no other food does, and causes no indigestion. It is a Godsend to all sufferers of stomach and nervous troubles.

"I have several neighbors who are using both Postum Cereal Coffee and Grape-Nuts, and they wonder how they ever did without either, since learning how good and beneficial they are. One lady has a family of growing school children. She says they use nothing else for their luncheon at noon but Grape-Nuts with milk. They all enjoy the food very much and feel well fed. She states that when the children come in from school, they are not starved for a piece of something to eat, as they formerly were when they lunched from all other foods.

"This has convinced her that Grape-Nuts food sustains the system longer than any other food. The fact that it is thoroughly cooked and ready for immediate serving is of great value, especially when one is in a hurry. Please do not publish my name." The name of this lady can be had by application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

Mellin's Food

IN the matter of food, the adult person having obtained his growth only requires to repair the waste and maintain the bodily heat; but the little one not only has this to do, but must also provide for an enormously rapid growth and development in addition. This cannot be done on an unsuitable diet. The infant *must* have a suitable diet.

Mellin's Food and milk is a suitable diet; approved and used by the medical profession all over the world, Mellin's Food has become the principal diet of thousands of infants. Mellin's Food and milk is a diet which contains sufficient necessary nutritive elements in the proper form and in the right proportion.

Lately there has been talk about preparing cow's milk for babies by the doctors, and articles are being written by the hundred describing methods of fixing and preparing it; experience tells me, however, that Mellin's Food, prepared as directed on the bottles, to suit the age of the child, is good enough to raise a family of seven and lose none of them.

Dr. E. J. KEMPF
Jasper, Ind.

I use Mellin's Food for my baby and recommend it to all mothers whose babies do not seem to thrive on nature's food. I have tried various artificial foods with my babies and can freely say nothing compares with Mellin's Food. My little girl, now eight months old, seemed to stop growing at about four months old, lost flesh, became pale. Our physician said she needed more nourishment, and we then began the use of Mellin's Food, and the improvement in baby was wonderful. She now is the picture of health and a very flattering advertisement for Mellin's Food. She has never been sick or had to take any medicine since I began giving her the Food.

Mrs. F. D. MARTIN
Lakota, Texas

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

Mellin's Food Co., Boston, Mass.

NEW BOOKLETS.

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

- No. 1. The Pioneer Limited.
- No. 2. The Land of Bread and Butter.
- No. 3. The Fox Lake Country.
- No. 4. Fishing in the Great North Woods.
- No. 5. The Lake Superior Country.
- No. 6. Cape Nome Gold Diggings.
- No. 8. Summer Days in the Lake Country.
- No. 9. Summer Homes, 1900.
- No. 11. The Game of Skat.
- No. 12. Milwaukee—The Convention City.
- No. 13. A Farm in the Timber Country.
- No. 14. Stock Raising in the Sunshine State.
- No. 15. Hunting and Fishing.

The Hungarian Exiles.

By Benjamin Cowell.

Price, \$1.00, net.

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

PUBLISHED BY
THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

Paris homes are, to my knowledge, excellent institutions."

Mrs. Lewis concluded her address with an earnest appeal to those present to help along the good work, and, by their contributions, save the Washington Home, which, unless the necessary amount is forthcoming by August, must pass out of their hands.

ON SUNDAY, April 1st, the Rev. Dr. C. Ellis Stevens, dedicated a new memorial window in Christ Church, Philadelphia. It is from designs by the English house of Heaton, Butler & Bayne, represented by the Gorham Company, of New York, and is part of a series portraying the history of the Catholic Church. The upper portion gives Constantine's Vision of the Cross, and a lower section illustrates the influence of the Cross in history, and alludes to the Crusades. A memorial endowment of \$6,500 is given with the window.

A CIRCULAR has been issued by the American Sunday School Institute appealing, in behalf of the Sunday School Auxiliary of the Board of Missions, for increased Lenten offerings for missions. The sum raised during the past twenty-two years was \$923,260.

IN THE will of Mahlon H. Dickinson, an aged member of the Society of Friends, and during his long life prominently identified with many charitable institutions, are bequests of \$5,000 each, to six hospitals in the city of Philadelphia for endowing a free bed in each. Of these, the Episcopal Hospital is one.

BEQUESTS of \$2,000 each are contained in the will of Emily A. Kates—to Grace Church, Philadelphia, for the endowment fund; and to the House of Rest, Germantown.

AN AGED Churchwoman, Miss Margaret Marshall Haven, entered into life eternal on Tuesday, 27th ult., in the her 88th year. She had been long prominently identified with the cause of the education of children in Philadelphia. Besides conducting a school for many years, in which her superior abilities won her marked success, she was well-known as a writer of children's stories. Miss Haven was also indefatigable in her work among the poor and afflicted, and was connected with many of the leading charitable organizations of the city, especially those identified with St. Luke's-Epiphany parish, where the funeral services were held on Saturday, 21st ult.

SOUTHERN FLORIDA. New Church at Key West.

THE cornerstone of the new church of Holy Innocents' Mission, Key West, was laid on the afternoon of Monday, March 19th. This mission is the result of work which has been in progress about four years, having sprung from the efforts of the Rev. Dr. Higgs, rector of the mother church of St. Paul's. The church is being erected by Mrs. Porter as a memorial to her father, the late William Curry.

SPRINGFIELD. New Church at East St. Louis.

AT EAST ST. LOUIS a new church building is projected. Bishop Seymour met the rector and parishioners at a conference on the evening of March 26th. The Bishop related the events connected with the founding and the history of the mission, and mentioned that among the resources now available for the erection of a church building, are something over \$2,000 in cash, and a plot of ground. He felt that an edifice ought to be planned at a cost of from \$15,000 to \$20,000, so arranged that a portion only might be erected at the start, until sufficient means were provided for the completion of the building. Committees were appointed to take the matter in charge.

VIRGINIA.

Thieves Convicted—Recovery of Mr. Green—Reinecker Lectures.

A SHORT time ago we gave an account of robberies that had been perpetrated in Monumental and Christ Churches, Richmond, and in Emmanuel Church, which is just without the corporate limits of the city, and that certain men had been arrested and indicted by the Grand Jury. On March 14th two of these men, after pleading guilty, were, upon trial, found guilty, and one sentenced to eight years and the other to seven years in the penitentiary.

THE Rev. Berryman Green, rector of Christ Church, Alexandria, who was taken ill while preaching recently in St. Paul's, Richmond, has entirely recovered.

THE Reinecker Lectures at the Theological Seminary of Virginia will be delivered this year in two courses. The first course, in three lectures, was delivered by Bishop Dudley on March 26, 27, and 28, the Bishop taking for his subject, "The Ministry; Its Three-fold Character." The second course, also of three lectures, will be given by the Rev. Henry Van Dyke, D.D., of Princeton University, on May 7, 8, and 9, the subject to be "Egypt and the Bible."

WASHINGTON.

Progress at Trinity Church—Bishop's Anniversary—Parochial Retreat.

TRINITY CHURCH, Washington, Rev. Richard P. Williams rector, is now the third parish, in point of numbers, in the Diocese, its communicant roll being over 750. At the recent visitation of the Bishop, on the festival of the Annunciation, forty-nine persons were confirmed, a number of them being from other Christian bodies. A branch of the Church Association for the Advancement of the Interests of Labor was recently formed, with a membership of twenty. On Good Friday night the choir will sing Gaul's "Passion," for which diligent preparation has been made under the active supervision of the choir master, Mr. Wm. A. Kirkpatrick, under whose direction the choir has made rapid progress since his election in September. It is hoped that the church will be consecrated, either in 1901, which will be the fiftieth anniversary of the erection of the present edifice, or in 1902, the seventy-fifth anniversary of the foundation of the parish. Various causes have prevented this action hitherto, but now the way seems clear to accomplish the long-

(Continued on next page.)

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR } Cincinnati.
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ATLANTIC }
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THE STARVATION PLAN.

OF TREATING DYSPEPSIA AND STOMACH TROUBLES IS USELESS AND UNSCIENTIFIC. . .

The almost certain failure of the starvation cure for dyspepsia has been proven time and again, but even now a course of dieting is generally the first thing recommended for a case of indigestion or any stomach trouble.

Many people with weak digestions as well as some physicians, consider the first step to take in attempting to cure indigestion is to restrict the diet, either by selecting certain foods and rejecting others, or to cut down the amount of food eaten to barely enough to keep soul and body together, in other words the starvation plan is by many supposed to be the first essential.

All this is radically wrong. It is foolish and unscientific to recommend dieting to a man already suffering from starvation, because indigestion itself starves every organ, nerve and fibre in the body.

What people with poor digestion most need is abundant nutrition, plenty of good, wholesome, properly cooked food, and something to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia tablets are adapted and the true reason why they cure the worst cases of stomach trouble.

Eat a sufficient amount of wholesome food, and after each meal take one or two of Stuart's Dyspepsia Tablets to promptly digest it.

In this way the system is nourished and the overworked stomach rested, because the tablets will digest the food whether the stomach works or not, one grain of the active digestive principle in Stuart's Dyspepsia Tablets being sufficient to digest 3,000 grains of meat, eggs, or other albuminous food.

Dr. Harlandson and Dr. Redwell recommend these tablets in all cases of defective digestion, because the pepsin and diastase in them are absolutely free from animal matter and other impurities, and being pleasant to the taste are as safe and harmless for the child as for the adult.

All drug stores sell this excellent preparation, and the daily use of them after meals will be of great benefit, not only as an immediate relief, but to permanently build up and invigorate the digestive organs.

THE Lord loves a cheerful giver. The Bible does not say that the Lord loves the gift. It is the giver who is thus specially honored. It is not the amount of the contribution to the Lord's cause, but it is the spirit which animates the one who makes it.—*Christian Observer.*

PRACTICAL painters say that when they come to repaint a house which has been painted with ready-mixed paint or combination White Lead (so-called), it costs more to prepare the surface than to apply the paint.

The moral is to use only **Pure White Lead**, because it is not only more durable, but is always in good condition for repainting. These brands are genuine.

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.

National Lead Co., 100 William Street, New York.

[Continued from previous page.]

deferred hope of many of the old parishioners, and every member of the parish is making strenuous efforts to render the consecration possible.

THE fourth anniversary of the consecration of the Bishop of Washington, on the Feast of the Annunciation, was observed by special festival services at the Pro-Cathedral. Falling this year on Sunday, it was not possible to have the gathering of the clergy of the Diocese which has heretofore marked this anniversary, but at the 11 o'clock service there was a large congregation, and an appropriate sermon was delivered by the Bishop. In the evening, he preached and administered Confirmation in Trinity Church to a class presented by the rector, the Rev. Richard P. Williams. On the following Thursday, March 29th, a meeting of the Bishop's Guild was held at the episcopal residence. This is an association of Churchwomen, whose object is to aid the Bishop in Diocesan and Cathedral work. The President, Mrs. Satterlee, being absent from the city, Mrs. Bancroft Davis presided, and read the President's report, which showed that over \$1,400 has been raised by the members of the guild during the past year. This sum has been devoted in part to the payment of interest on the mortgage on the Cathedral grounds, and partly placed at the Bishop's disposal. The Bishop then addressed the guild on various matters of interest to the Diocese. He spoke of his recent visits to other cities in behalf of the Cathedral, and of the warm reception he had met, and the generous interest manifested in the National Cathedral. He said that the building for the Cathedral School for Girls is now finished, and arrangements are being made for its opening next fall. It is expected that there will be a service of Benediction on Ascension Day, the anniversary of the laying of the corner-stone. The Bishop also referred to the Society for the Home Study of Holy Scripture, as one of the works aided by the guild, from whose funds the rent of the room used for the society library is paid.

ON THE 20th of March a parochial retreat was given at St. James' Church, Rev. J. W. Clark rector, by the Rev. Father Sargent, O.H.C.

WESTERN NEW YORK.

Buffalo Notes—Tonawanda—Hornellsville—Depew.

THE Church of the Good Shepherd (Ingersoll Memorial), Buffalo, Rev. T. B. Berry, rector, has received a beautiful gift in the decoration of the parishhouse, from a parishioner, Mrs. D. D. Martin, as a memorial to her sister, the late Miss Nettie E. Reid-path.

The side-walls of the main room are covered with burlaps in olive green, and the arched ceiling in oil colors, in harmony with the sides in cloud effects. The choir-room is treated in shades of terra-cotta, and the guild room in olives, harmonizing with the main room. Mrs. W. D. Manross visited this parish March 8th and spoke of the work being done among the Onondaga Indians, before the city branches of the Woman's Auxiliary. There was a large attendance, and much interest was manifested in the work and in the samples of lace made by the women of the Reservation.

ST. PHILIP'S congregation of colored people, Buffalo, have just raised the sum of \$190, mostly by private subscription, with which to pay for improvements made upon the church. St. Philip's people are also doing well in keeping up their running expenses. Further improvements on the property are needed, and the interest and substantial encouragement of Church people generally are asked for. Sixteen female voices have been added to the choir.

THE Bishop of the Diocese recently visited

St. Andrew's Church, Buffalo, Rev. Harry Ransom, rector, and confirmed thirty-five persons. The Mixer Memorial Chapel is almost completed. The altar and reredos are the gifts of Mr. and Mrs. Knowlton Mixer. The brass plate attached reads as follows: "To the Glory of God and in loving memory of Sylvester Anthony Mixer, this altar reredos is erected, by Knowlton and Bessie Anthony Mixer, Epiphanytide, 1900."

THE mission of St. James', Tonawanda, has purchased a lot conveniently located, and has moved a building on the rear of it. This building has been converted into a very neat chapel. A growing Sunday School is sustained which is the hope for the future. The work is under the charge of the Rev. Louis T. Scofield, with assistance from the Layman's League.

THE tenth anniversary of the rectorship of the Rev. E. S. Hoffman at Hornellsville, was fittingly celebrated on the First Sunday in Lent. The Ven. Archdeacon Washburn was present and preached an appropriate sermon at the morning service, and the rector made a brief address, reviewing his ten years of happy and prosperous labor. The record of this parish is exceptional in that in its nearly fifty years of continuous services it has had but three rectors. We note with pleasure that Mr. Hoffman has received from the General Board the appointment of special preacher on missions to congregations as the Board may direct.

IT IS expected that a church will be built for St. Andrew's mission, Depew, during the coming summer. A lot has been donated by the Depew Improvement Company, and solicitation for funds has been quite successful, largely through the efforts of Dr. Matthew D. Mann of Buffalo.

CANADA.

News of the Dioceses.

Diocese of Huron.

BISHOP BALDWIN intends holding an ordination on Ascension Day. A series of Quiet Days for the clergy of the deanery of Kent has been arranged, and the first was held in Christ Church, Dresden, March 19th. The next will be held in Christ Church, Chatham, May 1st. A new church is to be built at

Moller's Oil is different

from other cod liver oils, as it is never sold in bulk. It is bottled when manufactured, thus passing direct to the consumer without the possibility of adulteration. Each bottle of

Peter Moller's Cod Liver Oil

bears on the label, in perforated letters, the date of manufacture, so that the purchaser may always insist on having oil of the latest season's production, and know that he is getting it.

Moller's Cod Liver Oil is put up only in flat, oval bottles, and bears our name as sole agents.

Schiffelin & Co., New York.

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

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

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

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

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

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

THE DOWAGER CORSET

FOR STOUT FIGURES

Worn by thousands and indorsed by them as

The Best Corset ever produced.

MADE IN FOUR LENGTHS—Extra Long, Long, Medium, Short. Sizes, 22 to 43 inches.

STYLE 550, Heavy Coutille, Sateen strips. Sizes, 22 to 30, \$2.00; 31 to 36, \$2.25; 37 to 43, \$2.50. White, Drab, Black.

STYLE 550, SUMMER NETTING. (White only.) Sizes and prices same as above.

THE DOWAGER CORSET

Is sold by Leading dealers everywhere. Ask your dealer FIRST. If he can't supply you, a money order sent us, with size, length and color plainly marked, will bring corset to you free of expense.

LADIES ARE REQUESTED TO SEND FOR ILLUSTRATED CATALOGUE.

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Kirkton next summer, to cost about \$3,000, and to seat about 200 people.

Diocese of Toronto.

It is expected that the Bishops of Kentucky and Tennessee will be among the speakers at the convention of the Canadian Brotherhood of St. Andrew, which meets in Toronto in October next. A series of Lenten services in St. Clement's Church, Toronto, have been illustrated by lantern views.

Diocese of Ontario.

It HAS been decided to push on the work of rebuilding St. George's Cathedral, Kingston. Measures have been taken to increase the working staff, and rapid progress is being made, in finishing the interior.

Diocese of Rupert's Land.

THE Century fund of the Diocese is making good progress. The Archbishop's address which he gave at the first meeting of the general committee, was to be published and given to the clergy, with the request that it be read in the churches. The new church of St. Cyprian's, Foxton, was opened by the Archbishop recently. It is quite free from debt and so ready for consecration.

Diocese of Nova Scotia.

AN AUXILIARY to the Canadian Church Missionary Association has been formed in this Diocese.

Diocese of Niagara.

A BRANCH of St. Andrew's Brotherhood has been commenced at Port Dalhousie.

"MILWAUKEE VS. BOSTON AS A LITERARY CENTER."

ABOUT five years ago Alfred Ollivant, a young officer in the English Army, had the misfortune to be injured by his horse so severely that for nearly two years he was unable to leave his bed. During his boyhood he had spent some time among the shepherd dogs with their flocks in the English hill country, and learned to love the dogs, as every one does who knows their characters. During his illness Mr. Ollivant wrote, with many interruptions, the story of a dog called Bob, now famous as *Bob, Son of Battle*. It was his first literary work, and was published in October, 1898, in London, under the title of "Owd Bob." The book was praised by some English authors who are always glad to welcome a new man of promise, but it met with no popular success, and even to this day has probably not sold its first English edition.

The Society of Authors, who represented Mr Ollivant's interests, were so much impressed by his first book that they believed it should have the protection of an American copyright, and simultaneous publication in both countries. Several American publishers saw "much promise" in the book, but declined to undertake its publication until Doubleday & McClure Co. offered to publish it if the name were changed to "Bob, Son of Battle." The author was willing, and made several alterations. *Bob, Son of Battle* was issued on October 13th, 1898, but the entire advance sale was probably less than 800 copies, the booksellers complaining that dog stories were not in demand, and, more than this, that the book contained some North Country dialect—a capital offense.

Never did a book fall more dead.

Liberal advertising did not seem to make the smallest impression, yet every one who read the story thought *Bob, Son of Battle* a unique and remarkable book. Many copies were sent to the head men in the booksellers' stores with the compliments of the publishers, and with the earnest request that they should take the volume home and read it, prophesying that they would live to see the book sell into its 50th thousand. All the "tricks of the trade"—and a few new ones—were resorted to, and yet at Christmas time only a few more than 1,000 copies of the book had been sold, and at a cost for advertising alone of about \$1.00 a copy. It seemed

hopeless, and those who were interested in "Bob" were almost persuaded that even a fine book might die neglected.

A curious thing occurred late in the winter, when the publishers received in a single day three letters from the literary editors of important papers,—one in San Francisco, one in Baltimore, and one in Milwaukee,—all asking about the sale of *Bob, Son of Battle*, and expressing great personal interest in the book. Like the publishers, they could not understand why no one seemed to care for what *Blackwood's Magazine* called the finest dog story ever written, not forgetting *Rab and His Friends*.

The first sign of the booksellers' appreciation came from a bookseller of Milwaukee, who ordered 25 and repeated the order about weekly all through the Fall season. Another bookseller in Milwaukee bought until fully 600 had been placed in that locality,—the book being quite dead elsewhere. This gave the excuse for a good advertisement for Boston, reading "Milwaukee vs. Boston as a Literary Centre," calling attention to the Hub's obvious deficiency as compared with Milwaukee, when judged by the sale of so sterling a book as *Bob, Son of Battle*. After this, Boston began selling.—From a circular issued by Messrs. Doubleday & McClure.

ON THE face of it, it would hardly seem as if Mr Oscar Fay Adams' recent volume, *The Archbishop's Unguarded Moment*, was of such a character to warrant its exclusion from public libraries. But the committee of readers for the Boston Public Library are evidently persons who take themselves and their duties in very serious fashion.

Having read the book in the exercise of those duties, they have labelled it "forbidden fruit," for reasons only known to themselves, and declared that it shall not stand on the shelves of the Boston Public Library in the virtuous company of volumes assembled there. But their verdict will probably not interfere with its popularity.

COFFEE VS. PREACHER.

"People Poisoned by Coffee Should Leave it Off."

"I have been a great coffee drinker for years, and it has kept me in a bilious condition, with more or less neuralgia, as the result of general ill-health produced by coffee drinking. I have discovered that coffee is a rank poison to my system. Since we have been using Postum Cereal Food Coffee, we not only find it a delightful beverage, with all the good qualities of coffee, but it has none of the injurious effects.

"Any person suffering from nervous troubles, caused by the poison of coffee, should be able to get rid of the sickness in short order if such a one will leave off the cause and take up Postum Food Coffee. There has been no coffee used in our home for a considerable time.

"People who are poisoned by coffee should leave it off, because when one sins against his body, he dishonors God, for our bodies are the temples of the Holy Ghost." It would seem that anyone conscious of the bodily distress that coffee brings, would have no trouble in leaving it off when Postum Food Coffee can be secured." Rev. John M. Linn, Pastor M. E. Church, South Corpus Christi, Texas.



Gluten and Starch

The two chief constituents of wheat are gluten and starch. The nutritive value of wheat lies in the gluten, starch being of small food value.

Cream of Wheat

is made of wheat grown in the northwest, which is very largely gluten. It has most of the starch washed out in process of preparation and is distinctly muscle-building food.

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Cream of Wheat Co., Minneapolis, Minn.

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C.S.A., Judge of the Circuit Court of Alabama,
President of the University
of Alabama.

White and Black Under the Old Regime.

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

Cloth, net, \$1.00.

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

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

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

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The European plan Dining Car service is a special feature of excellence on this line.

THE STEADY GROWTH OF AMERICAN FICTION.

A GLANCE over the literary history of the past five years reveals unmistakably a steady and gratifying growth of interest in books of American life by American authors. *The Bookman* (February) exhibits this in a graphic way by the statistical method. Taking as a basis the month of December (which for several reasons is especially well adapted for purposes of comparison), it gives lists of the six most popular books from 1895 to the present year. The list for 1895 is as follows:

Days of Auld Lang Syne, by Ian MacLaren. *The Red Cockade*, by Stanley Weyman. *Chronicles of Count Antonio*, by Anthony Hope. *Sorrows of Satan*, by Marie Corelli. *The Bonnie Brier Bush*, by Ian MacLaren. *The Second Jungle Book*, by Rudyard Kipling.

Here there is neither American book nor American author. The year 1896, however, shows a little improvement:

Kate Carnegie, by Ian Maclaren (British). *King Noanett*, by F. J. Stimson (American). *Sentimental Tommy*, by J. M. Barrie (British). *Quo Vadis*, by H. Sienkiewicz (Polish). *Seven Seas*, by Rudyard Kipling (British). *The Damnation of Theron Ware*, by Harold Frederic (American).

A further increase of interest in American books and life is observed in 1897:

Quo Vadis, by H. Sienkiewicz (Polish). *The Choir Invisible*, by J. L. Allen (American). *The Christian*, by Hall Caine (British). *Hugh Wynne*, by S. Weir Mitchell (American). *In Kedar's Tent*, by H. S. Merriman (British). *Captains Courageous*, by Rudyard Kipling (British, but in the main on American life).

On the record for December, 1898, half the books are by writers born in the Western hemisphere:

The Day's Work, by Rudyard Kipling (British). *The Battle of the Strong*, by Gilbert Parker (Canadian). *Red Rock*, by T. N. Page (American). *Adventures of Francois*, by S. Weir Mitchell (American). *The Castle Inn*, by Stanley Weyman (British). *Roden's Corner*, by H. S. Merriman (British).

But the record for December, 1899, is, as *The Bookman* remarks, "the crown and completion of that Americanism in literature which marked the year 1899":

Janice Meredith, by Paul L. Ford (American). *Richard Carvel*, by Winston Churchill (American). *When Knighthood Was in Flower*, by Caskoden (American). *David Harum*, by Westcott (American). *Via Crucis*, by Crawford (American). *Mr. Dooley in the Hearts of His Countrymen*, by F. P. Dunne (American).

Not only is every book in this list by an American author, but in all but two instances (*When Knighthood Was in Flower* and *Via Crucis*) the theme also is American. Among the other striking American successes of the past few months are Mrs. Burnett's *In Connection With the De Willoughby Claim*, Mr. Booth Tarkington's *The Gentleman from Indiana*, and Harold Frederic's *The Market-Place*, which, though written in London by one who had long resided abroad, may be classed as an American book.—*Literary Digest*.

QUARRYING A GIANT STONE.

THE fourth of the eight mammoth monolithic pillars of granite which are to surround three sides of the altar in the choir of the Cathedral of St. John the Divine, New York, has just been successfully quarried at Vinalhaven, Me., says the *New York Herald*, and work is already under way on the fifth. They will be among the most remarkable features of America's largest and most imposing ecclesiastical structure. This will be apparent from the statement that each stone

will be 54 feet 6 inches long, with an average diameter of 6 feet, and a weight of more than 120 tons. The cost of the eight, set in position, will be approximately \$200,000 in the aggregate, or \$25,000 each. Only one structure in the whole world contains single stones surpassing, or even remotely approaching, these in size and cost. It is the Cathedral of St. Isaac, at St. Petersburg, Russia, the facade of which is supported by monoliths of five feet 6 inches greater length and one foot greater diameter.

Aside from the monoliths of St. Isaac's

there are, perhaps, a bare dozen larger quarried stones than the pillars of St. John the Divine in existence. The Egyptian obelisk in Central Park is 14 feet and one-half inch longer, while its diameter at the base is a little greater, though at the top it is considerably less. Besides, there are two or three monolithic monuments to the dead in America that are of greater length, but of less weight. Most of the famous monoliths in Europe are Egyptian obelisks, and only three or four are larger than the monoliths of St. John's. An exception is the famous

AN OHIOAN'S REMARKABLE ACHIEVEMENT.

Invents a Device That Brings Happiness and Health to every User and Cures without Drugs the Most Obstinate Diseases by Nature's Method of Steaming the Poisons out of the Blood.

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Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, draw-

J. A. Gehring, 342 Naghten Street, Columbus, O., afflicted for years with Rheumatism in its worst form, also Pleurisy, Headaches, Dizziness, Stomach Troubles, was cured with three treatments, and says: "My wife finds it a grand remedy for her ills; also for our children. A neighbor cured Scrofula and Bad Blood, after drugs failed." W. L. Brown, Oxford, O., found it better than \$50 worth of drugs. A lady in Rochester, Mrs. F. B. Williams, was cured of woman's ailments after suffering for years, and writes: "It's a God-sent blessing to me worth \$1,000. No woman should be without it." G. M. Lafferty, Covington, Ky., unable to walk, was cured of Rheumatism, Piles, and Kidney Troubles. A prominent citizen of Mt. Healthy, O., Mr. Owen C. Smith, afflicted since childhood, was cured of Catarrh, Asthma, Hay Fever, and writes: "Have sold hundreds of these Cabinets. Every one was delighted." Rev. H. C. Roerhaes, Everett, Kan., says: "It's a blessing; made me full of life and vigor. Should be in use in every family." Rev. Baker Smith, D.D., of Fairmont, says: "Your Cabinet rids the body of aches and pains, and, as cleanliness is next to Godliness, it merits high recommendation."

After examination, we can say this 1902 style Square Quaker Bath is a genuine Cabinet, with a door, handsomely and durably made of best materials, rubber lined, has a steel frame, and should certainly last a lifetime. It folds flat in 1 inch space when not in use; can be easily carried; weighs but 10 pounds.

IT IS IMPORTANT

to know that the makers guarantee results, and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure Nervousness, Weakness, that Tired Feeling, and the worst forms of Rheumatism. (They offer \$50 reward for a case not relieved.) Cures Sleeplessness, Neuralgia, Headache, Piles, Dropsy, Eczema, all Blood and Skin Diseases, Stomach, Liver, Kidney, Bladder, Nervous Troubles, and all ailments peculiar to women. It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Pneumonia, Fevers, Bronchitis, and is really a household necessity—a God-send to every family.

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should have one of these remarkable Cabinets. The price is wonderfully low. Cabinet complete, with Heater; formulas and directions, only \$5. Head Steamer, \$1 extra; and it is, indeed, difficult to imagine where one could invest that amount of money in anything else that guarantees so much genuine health, strength, and vigor.

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for agents, as there are millions of homes without bathing facilities, and the firm offers special inducements to both men and women upon request; and, to our knowledge, many are making from \$100 to \$150 per month and expenses. Write them to-day and mention our paper.



ing out of the system all impure salts, acids, and poisonous matter, which, if retained, overwork the heart, kidneys, lungs, and skin, causing disease, fevers, debility, and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for natural method of curing and preventing disease without medicine has certainly been found.

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Congressman John J. Lentz, Rt. Rev. Bishop J. L. Spaulding, Rev. C. M. Keith, Editor *Holiness Advocate*; Prof. Kline, Ottawa University; Edw. Rischert, M. D., University of Pennsylvania; Senator McCarrell, Mrs. Kendrick, Principal Vassar College; Mrs. Senator Douglas, Rev. John A. Ferry, Brooklyn, and a host of our most eminent people use and recommend it.

Persons who were full of drugs and nostrums, and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

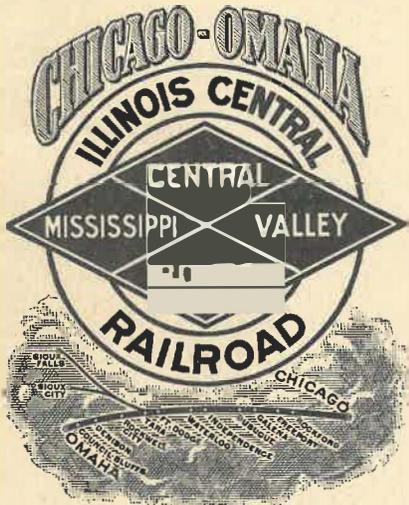
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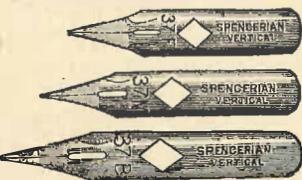
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Aids digestion, clears the head, and increases energy. At all druggists. 50 c. and \$1.

84-foot monolithic obelisk standing in St. Petersburg, but quarried in Siberia. The largest quarried stone in existence is 63 feet long by 10 feet 5 inches by 13 feet. It lies in the quarry where it was dug, near the ruins of ancient Baalbec.

FAITH AND FUNDS.

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

OUTPUT OF BOOKS IN MANILA.

A WORK on the bibliography of Manila enumerates the titles of 420 books printed in that city between 1593—in which year the first book was printed there—and 1810. There is many an European city that cannot show so great a list of books published during the seventeenth and eighteenth centuries, and not one city in the former colonies of Great Britain on this continent.—*The New World.*

IN DAYS when so many of our priests are charged with "practising celibacy in the open streets"—the phrase is not mine, but that of a Protestant paper—the following advertisement from a leading provincial journal is interesting:

A Young Lady would like to *CORRESPOND* with a Curate or Clergyman, not over 30 preferred; she has a small private income, which she would be pleased to join to his. Would not object to going abroad.—Write—
—*Church Review.*

THIS city is to have another large charitable institution, the patron of which will be William L. Elkins. For a long time the well-known millionaire has been considering the details of a plan to found an institution of care and learning, and it is now said that he has fully decided on establishing a college for girls which will in every way compare favorably with Girard's famous charity.—*Philadelphia Evening Telegraph.*

NEGOTIATIONS are proceeding for a site in Louisiana for another socialistic colonization experiment. The colonists, who are to try to realize the Bellamy ideal of the interchange of labor, are to come from the vicinity of Rochester, N.Y., and Scranton, Pa. They will number about two hundred, and they have, according to their agents in Louisiana, sufficient means to establish themselves. Each adult in the party contributes \$100, and, in addition, several gentlemen, interested in the matter from scientific and humanitarian reasons, have advanced money, one man contrib-

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Horsford's Acid Phosphate
Acts as a tonic and nerve food, imparting vigor and strength to the entire system. Induces refreshing sleep.
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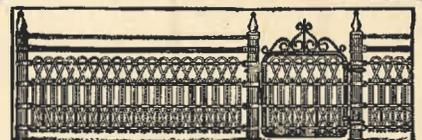
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Lea & Perrins' Sauce
The Original and Genuine Worcestershire.
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