

Price, 5 Cents.

# The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, MAY 5, 1900.

No. 1.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

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

## The Young Churchman

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

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

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

## The Shepherd's Arms

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

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

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

## The Living Church

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

### CLUB RATES.

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

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

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

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

## The Living Church Quarterly

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

## Evening Prayer Leaflet

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



## A Remington Standard Typewriter

Will do a bigger day's work than any other writing machine. And not one day's work only. Day after day, year after year, a Remington will continue to render most efficient and reliable service

**WYCKOFF, SEAMANS & BENEDICT,**  
327 Broadway, New York

**SUNDAY SCHOOL HELPS.**

THE *Sunday School Flower Service*, which we have just issued is likely to become very popular. It is an acknowledged institution in the Church of England, but has been scarcely used at all in our Church; not, perhaps, because there was no demand, but for the lack of a suitable form for the occasion. This can now be had, and we anticipate a wide use of it. As we remarked in this column before, we believe that it will solve the problem as to how the children of the Sunday School can be held together after the enthusiasm and excitement of the Easter festival has passed. To spend a few weeks in rehearsals will create enthusiasm for the service. One only needs to read the accounts of the great gatherings of the Sunday Schools in the Church of England at the annual Flower Service, to be convinced of its utility. The Service is made at the low price of one dollar per hundred copies, and published by The Young Churchman Co. Samples will be sent when requested.

SCRIPTURE TEXT CARDS for use as rewards for attendance or for lessons, are very extensively used. We carry in stock the high grade cards in point of artistic execution, as none others should be used. Sample packages are put up for the convenience of customers as follows:

Sample Package No. 7, containing 20 cards composed of five cards each from the series at 10, 15, 20 and 25 or 30 cents, representing 20 different numbers. Each card will have the number of the package from which it is taken marked on the back. Price, 30 cents.

Sample Package No. 8, selected in the same manner as No. 7, but from 20 other packages. Price, 30 cents.

Sample Package of Marcus Ward's cards, 23 kinds, price 30 cents. The Young Churchman Co. supplies them.

Sample of tickets. No. 1.—Twelve different sheets, from as many packages. Price 15 cents.

Sample of tickets. No. 2.—Twelve different sheets, from as many different packages. Price, 15 cents.

**The Art of Extempore Speaking.**

Without MSS. or Notes. How to attain Fluency of Speech. By the Rev. HAROLD FORD, M.A., LL.B., B.C.L. Price 75 cents, net.

"In an attractively printed volume of 115 pages, at a price within the reach of every Clergyman and Student of Divinity, the Rev. Mr. Ford sets forth with great clearness, a few simple rules which will be found very helpful in acquiring an art so necessary to all public speakers, and especially our younger Clergy. We cordially commend the work."—*Diocese of Fond du Lac.*

**The King's Message.**

A Story of the Catacombs. By the Author of "Our Family Ways" in collaboration with GRACE HOWARD PIERCE. Price, 50 cts. net.

"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn associations of the catacombs, and also the public and pagan life of the city above ground. Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative."—*Living Church.*

PUBLISHED BY

THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.



**Lenten and Easter Goods.**

Vestments, Stoles and Altar Hangings for Lent and Easter. Estimates furnished upon application. For those desiring to do their own work, we take pleasure in stamping designs and selling all materials. Send for Hand Book and Samples.

**The Cambridge School FOR GIRLS**

Familiarly called "The Gilman School" aims to develop the best type of womanhood that refinement and intellectual training can produce. The ideal is the highest, and no detail is too small for the personal attention of the Director, Mr. ARTHUR GILMAN. Each course is suited to the pupil and not the pupil to the course, and the pupils are provided with such careful and kindly attention as a mother desires for a daughter when away from home. The Manual describes the school. No. 38 Concord Avenue, Cambridge, Massachusetts.

**GRAFTON HALL, SCHOOL FOR YOUNG LADIES, Fond du Lac, Wis.**

College, Preparatory, and Graduate Courses. Special Advantages in Language, Music and Art. Individual Rooms. Modern Equipment. REV. B. TALBOT ROGERS, M.A., Warden.

**KEMPER HALL, Kenosha, Wis.**

A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1899. References: Rt. Rev. L. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR.

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

Now in its Thirty-third Year. Prominent Families in many States, during a third of a century, have been patrons of this Institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address, REV. C. W. LEFFINGWELL, Rector.

**WATERMAN HALL, Sycamore, Ill.**

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS. Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition, \$300 per school year. Address, Rev. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

**EPISCOPAL HIGH SCHOOL OF VIRGINIA, Near Alexandria.**

For Boys. Sixty-first year. Illustrated catalogue sent on application. L. M. BLACKFORD, M.A., Principal.

**RACINE COLLEGE GRAMMAR SCHOOL.**

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

**RIVERVIEW ACADEMY.**

64th year. Overlooks the Hudson. Magnificent and healthful in location, with exceptionally efficient instructors. Military discipline. J. B. BISBEE, A. M., Prin., Poughkeepsie, N. Y.

**KNICKERBACKER HALL, Indianapolis, Ind.**

A Boarding and Day School for Girls. School year begins September 26th 1900. College preparation and special courses. Enlarged grounds and new building ready in September. MARY HELEN YERKES, { Principals. SUSAN HILL YERKES, }

**MISS BAIRD'S INSTITUTE FOR GIRLS, Norwalk, Conn.**

29th year. Primary, Academic, and College Preparatory courses. Music, Art, and the languages. Careful attention to morals and manners. New buildings, steam heat, gymnasium.

**BLMYER BELL CHURCH BELLS.** UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**CHURCH BELLS CHIMES AND PEALS.** Best quality on earth. Get our price. McSHANE BELL FOUNDRY, Baltimore, Md.

**CHURCH and CHANCEL FURNITURE OF ALL KINDS. PHOENIX FURNITURE CO., Eau Claire, Wis.**

**COX SONS & VINING**  
70 Fifth Avenue, New York.  
Cassocks, Surplices, Stoles, Choir Vestments, Embroideries and Materials, Custom Made Clerical Clothing

**The Luetke Church Art Works,**  
Tract Building, New York.  
**CHURCH OR MONUMENTAL WORK.**  
We have the latest, cheapest and best designs in this country. Illustrated list sent free.

**EVERYTHING FOR THE CHURCH. Memorials. Supplies.**  
**THE COX SONS & BUCKLEY CO.**  
Church Furnishers and Decorators.  
70 Fifth Avenue, New York City.

**COLEGATE ART GLASS CO.**  
Established in 1860 by E. Colegate.  
**MEMORIAL WINDOWS AND BRASSES.**  
Highest award Augusta Exposition, 1891.  
318 West 13th Street, New York.

**LUMINOUS PRISM CO.,** Successors to  
**GEO. E. ANDROVETTE & CO.**  
**STAINED GLASS.**  
27-29 South Clinton Street, - - Chicago, Ill.

**Church Cushions.**  
We have cushioned 25,000 churches. Send for our free book. Ostermoor & Co., 116 Elizabeth St., N. Y.

**MENEELY BELL CO.,**  
CLINTON H. MENEELY, General Manager  
Troy, N. Y., and New York City.  
Manufacture a Superior Quality of Bells.

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

FAVORABLY KNOWN SINCE 1826. **BELLS.** HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER. **MENEELY & CO.** PUREST BEST GENUINE BELL-METAL. CHIMES & ETC. CATALOGUE & PRICES FREE.

Church Bells, Chimes and Peals of Best Quality. Address, Old Established **BUCKEYE BELL FOUNDRY** THE E. W. VANDUZEN CO., Cincinnati, O.

**Monuments** SEND FOR FREE BOOKLET  
**CELTIC CROSSES A SPECIALTY**  
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago.

**CHURCH LUTKE ART WORKER.** FURNITURE Est 270 W 27 St. NEW YORK.

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

# The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, MAY 5, 1900.

No. 1

## NEWS AND NOTES

### EXTRA.

THE press is stopped Wednesday morning to record the announcement by cablegram that the Archbishops of Canterbury and York have pronounced Reservation of the Blessed Sacrament in any manner to be illegal in the Church of England. The grounds upon which this opinion is based are not stated in the brief despatch.

THE Porto Rico spectre seems unhappily to be stalking again through the halls of Congress. The discovery has been made that the law lately enacted provides that franchises shall be granted by the Executive Council, with the approval of the Governor, and the pessimistic possibility, not to say probability, is at once broached, that here is ground for future scandals. The proposition now is to require all such franchises to be signed as well by the President of the United States. For our part, we cannot see the necessity of this action. If purchasable men are appointed by the President to compose the Executive Council, there will ensue such a scandal that the fair name of the United States will be tarnished for a generation to come. The remedy, however, is not to lower the functions of this Council to that of mere advisors to the President, or of clerks, but to appoint only incorruptible and able men upon the Council. So far as we can learn, this the President has already done in the first appointment that has been announced. There is not the slightest suspicion attached to the name of Governor Allen. There is not the slightest reason to suppose that his associates will be other than beyond suspicion as well. As the law now stands, these men are directly responsible for the franchises to be granted, and if there are any scandals, there will be no difficulty in placing the blame. If, on the other hand, the President of the United States is required to be a party to the granting of such franchises, it lessens the responsibility resting upon those who are in a position to know the details regarding the proposed franchises, while, on the other hand, it gives little or no protection, since it will be utterly impossible for the President of the United States to possess any information in the matter beyond the advice of his accredited representatives in the island. Surely, an Executive Council of eleven, with the approval of the Governor, can be trusted to exercise the duties now resting upon them, or else American citizenship is an ignominious failure.

THE Judiciary committee of the Senate has reported favorably a bill intended to permit foreigners, who suffer injuries by mob violence in the United States, to sue for damages in the Court of Claims. The State Department has recommended such legislation. There is an apparent incongruity in our present relations between the federal and state governments, in that the federal government repeatedly guarantees certain rights to foreigners upon American soil, by treaty with other nations, but yet when those rights are violated, as by mobs, the United States is powerless to grant redress, since the several states are supreme in criminal and ordinary civil cases. This present bill will not wholly eradicate the evil, which can only be entirely obviated by constitutional amendment giving the United States Courts complete jurisdiction over both criminal and civil cases

in which aliens are involved. It will, however, be an excellent step toward the end if the bill should pass.

THE Hawaiian civil government bill, which we outlined in this department in our issue for April 14, having passed both Houses in different form, has now been through the conference committee, and has been again passed by the Senate in its final form, in which, no doubt, it will be ratified by the House. The chief amendment, different from the form before outlined, is one striking out all provision requiring the payment of taxes before registration for voting, and also eliminating the provision that persons may be imprisoned for debt.

ON APRIL 24 the claim of Matthew S. Quay to a seat in the Senate, on appointment of the Governor of Pennsylvania, was rejected by a vote of 32 to 33. This was a case where the Legislature, after long balloting, adjourned without being able to effect an election. A considerable section of the Republican party in that state had declared war against Mr. Quay, and refused absolutely to join with the balance of the party in electing him to the Senate. This Republican minority held the balance of power, and no agreement could be reached. The Legislature finally adjourned, whereupon the Governor appointed Mr. Quay, acting under that clause of the constitution which permits the Governor of a state to name a Senator when a vacancy occurs while the Legislature is not in session. The question whether the Governor has this power when the Legislature has been in session, and has failed to elect, is one that has arisen many times, and each time has caused trouble before it was settled. The language of the Constitution is not so clear as absolutely to determine the case, and there have been precedents both for accepting and rejecting Senators appointed in this way. Of late years, however, the precedent has been all one way, and has been unfavorable to the right of parties so appointed to seats in the Senate. The last such case determined was that of Mr. Corbett, named by the Governor of Oregon under similar circumstances, and in that case, both Mr. Quay and his colleague, Mr. Penrose, who has been recognized as the leader of the movement to seat Mr. Quay, were active in opposition to seating Mr. Corbett. Ten Senators, including Mr. Penrose, changed front on the question, having voted not to seat Mr. Corbett, but to seat Mr. Quay, under the same circumstances. That the precedent was sustained, though by a majority of only one vote, is, in our opinion, most wise. We regard it as an especially happy sign that party lines were not strictly drawn, and that the personal question was not the determining element in the final action. It was right that the question should be determined on the Constitutional question alone, without regard to the personality of the claimant. Beyond this, however, one cannot fail to be pleased by the fact that the knot of Republicans in Pennsylvania, who absolutely refused to cast their votes for one whom they believed, on apparently sufficient grounds, to be unfit for the position of United States Senator, have been successful in keeping Mr. Quay out of that body.

THE only movement thus far made by the Turkish government toward making concessions to the United States in our demand for the immediate payment of the sum of \$100,000 for damages resulting during the anti-Armenian uprising, is in the permission to rebuild the destroyed missions at Harpoot and Harsam, and for the construction of an annex to Robert College

at Constantinople. This permission, which has for some time been desired, carries with it no payment from the Porte, and is in no sense a satisfaction of any part of the claim made by this government. This is a case where, unless international complications should make such a course impossible, it is the duty of this government to insist absolutely upon prompt payment of the claim, enforcing her demands if necessary by ultimatum, by naval demonstrations, and even as a final resort, by declaration of war. Only by showing the greatest firmness, and insisting absolutely upon good faith in this case, can the United States government escape from the constant annoyance and humiliation of being thus played with in the future, at the whim of such decadent governments as that of Turkey.

### NEW YORK LETTER.

**B**ISHOP STIRLING, of the Falkland Islands, did not attend the Ecumenical Conference as expected, and so the Rev. C. T. Wilson, now of Palestine but formerly of Uganda, was the preacher at Grace Church on the morning of the first Sunday covered by the great meeting. Mr. Wilson told the large congregation that when he and another missionary arrived in Uganda, in 1877, the first Christians there, crime was rampant and human life was of no value. He told of a spring that was filled with blood, compelling the people of a whole village to go without water, because the king had ordered three men to be beheaded by its side. The men did not know for what they were killed. Now in the capital there is a church seating 2,000, wholly built with native contributions, and the service in it is that of the Prayer Book. Throughout the Uganda country there are 500 other places of worship. He declared that the Europeans and Americans in their nineteen centuries show nothing in comparison to the progress that had been made in the Uganda, in the last nineteen years, and asked, "Who dare say that foreign missions accomplish nothing?"

The New York Legislature has recently passed, and Governor Roosevelt has signed, a law providing that the vestrymen or trustees of an incorporated Protestant Episcopal church shall not make application to a court for permission to sell or to mortgage its property without the consent of the Bishop and Standing Committee of the Diocese. The law is the same as is in force in many states, and meets with general approval here.

In giving the benediction to the chapel of St. Luke's Home for Aged Couples, the Bishop of the Diocese was assisted by the Rev. Dr. E. Walpole Warren, the Rev. Dr. W. R. Huntington, the Rev. J. T. Patey, and the Rev. John Williams. The Home is on Cathedral Heights near the new Cathedral, and has been occupied for some months. The Home formerly stood at Madison Avenue and 89th Street. The Rev. Mr. Williams read the report, which showed that the new structure cost \$385,000. The number of inmates is 80.

Six women were made deaconesses on St. Mark's Day, the service being held in the Cathedral crypt. Four of them were Sisters of the Order of the Good Shepherd, which now goes out of existence, and two of them were new candidates. The sermon was preached by the Rev. Dr. Huntington, and the presenters to the Bishop were the Rev. Dr. Thomas Gallaudet and the Rev. J. Newton Perkins. The Sisterhood of the Good Shepherd was founded by Bishop Horatio Potter in 1869, the service being held in old St. Ann's. The three first comprising it were Sisters Ellen, Serena, and Elizabeth, who were at once given charge of St. Barnabas' House under the City Mission. The order afterwards bought two houses in Nineteenth Street, and a lot was given them at Asbury Park in 1878. Hospitals that have been under the Order's care are Christ, Jersey City; the Good Shepherd, Nashville; and St. James' House and Day School, Wilmington, N. C. Sister Ellen died in 1887, and was succeeded by Sister Delia, under whom the Asbury Park work was begun. A clothing bureau was opened in Nineteenth Street, a school at Asbury Park, and Buttercup Cottage, near Germantown, Philadelphia. Now, the four members of the order come into the Order of Deaconesses, which was established by the present Bishop in 1890, under the canon of the General Convention of 1889. The Nineteenth Street houses have been sold and the proceeds turned into the Deaconess fund. A Home for Deaconesses is to be erected upon the Cathedral close, and its chapel is to be named the Good Shepherd, a bronze tablet to be put on its walls explaining the points in the history just related. Sister Ruth goes to St. Martin's-in-the-Field's, Germantown, where she will also have charge of Buttercup Cottage; Sister Isabel to Asbury Park; Sister Helena has taken a house in East 93d Street,

where she will continue the clothing bureau, and Mrs. Gates will work in St. Cornelius' (the Rev. Mr. Sturges, rector).

On Low Sunday, in St. Chrysostom's Chapel, Bishop Seymour, of Springfield, ordered deacon Dewitt Lincoln Pelton, lately a Presbyterian minister, the Rev. Dr. Richey preaching the sermon.

The Rev. Guy L. Wallis, formerly senior curate at St. Mary the Virgin, has declined half a dozen offers elsewhere, but has decided to take up the work at St. Paul's, Stapleton, as assistant to the Rev. A. L. Wood. The rector of St. Paul's has a promising work in the Catskills, and goes there early in the summer, the Rev. Mr. Wallis taking service at the parish church.

The Rev. Percy S. Grant took the place of Chaplain Pierce in the address before the annual meeting of the Northern Archdeaconry, Diocese of Long Island, and gave a short talk on Manila and missions visited by him and Bishop Potter in India and Japan. Archdeacon Swentzel gave an account of the local missions, saying that Carnarsie would soon be organized into a parish. St. Michael's mission was included in the budget.

Grace Church, Jamaica (the Rev. H. O. Ladd, rector), made an Easter offering of \$604, and the Sunday School an offering of \$51. The vestry has decided upon an enlargement of the chancel, and an opportunity is to be given the friends of the late Rev. R. L. Johnson, D.D., for forty years rector of the parish, to place memorials in the same in his honor. An altar rail, a new window, a pulpit of brass and wood, are among enrichments so far promised.

### FOREIGN MISSIONS—THE ECUMENICAL CONFERENCE.

**T**HE Ecumenical Conference has proven, perhaps more emphatically than any other one thing, that which it could not directly have set out to prove at all. That thing is that foreign missions pay. The testimony in support of this during the Conference was overwhelming. Church people, as those who are not, have no longer any excuse for asking the question. Speaker after speaker brought out the economic value of missions to the world of commerce and of civilization, not to mention higher grounds, and the daily papers of the country printed what they said. So now any well-informed person must be convinced. Before taking up individual features of the Conference, it may be said that all of the meetings were attended by numbers in all cases as great as the capacity of hall or church. At not one meeting was there the slightest falling-off in attendance or interest, and on some days the meetings held numbered as high as twenty. Church people, especially Church laity of New York, were represented at all of them. Two of the greatest figures of the Conference, men who were cheered whenever they appeared, were Bishop Ridley and Canon Edmonds. The Rev. Dr. Lloyd presided on Wednesday morning, when Education was the subject, and Carnegie Hall was filled to its utmost. Other Church people, not so prominent on the programme, but who performed excellent parts in short or long addresses, were Mr. W. Barbrooke Grubb, who is Civil Governor for the Republic of Paraguay, of the famous Chaco States in central South America, and who represents there the South American Church Missionary Society; Dr. C. F. Harford-Battersby, founder of Livingston College, Africa; the Rev. Alan Ewbank, London, but also connected with the South American work; G. A. King, an English Brotherhood man; the Rev. J. Addison Ingle, of China; the Rev. A. D. Gring, of Kyoto, Japan; and Mrs. J. M. Francis, wife of the Bishop of Indiana.

Mr. Stock's address on the opening night began with a view of the world in the year 1800, at which period almost the only missionary agencies were the S. P. C. K. and the S. P. G. He mentioned the organization a few years before of the great missionary societies, including his own, the Church Missionary Society, and took a rapid survey of the meagre efforts of the Continent of Europe. Then he divided the century into four periods. During the first twenty-five years he pointed out the freeing of slaves, the founding of the China missions, and said that at the end of the period the feeling was blue; more had been expected than had been accomplished. The second period proved that the world could not be converted by white men; natives must be called, and closed by pointing out how the missionary work of the century had been done, almost wholly, since 1850. He concluded by reviewing rapidly the wonderful progress of the last fifty years, and closed with these two sentences: "Every man and woman has a right to hear of Christ," and "The near-

est way from New York to China is around by the throne of God."

The feature of the meeting on Tuesday evening was the address of Canon Edmonds, of Exeter, who attended the Conference as vice-president of the British and Foreign Bible Society. He pointed out that the Council of Trent reversed the policy of the Church of Rome that had obtained theretofore in relation to the giving of the Scriptures to the common people. There had been fourteen translations of the Bible circulated in the Latin tongue in Germany before Luther's act at the Wittenberg church door, and nine translations in the German tongue. Although he read his address, he several times inserted impromptu sentences, almost all of which were cheered by the vast audience, so that his close brought an ovation such as was accorded to few speakers during the entire Conference. His personal popularity was again attested when, on Thursday evening, he presided at the educational conference in Carnegie Hall. For his opening he gave some account of the famous library of Exeter, saying that all things speak of the God around us. He who has made the external world has given a voice to it, and men hear the voice. Christian education will enable us to answer.

At sectional conferences, Mrs. W. E. Norvell, of Nashville, and Mrs. J. M. Francis, of Indianapolis, gave papers, that of the latter being read by Mrs. Twing. Mrs. Norvell pointed out the value of foreign missions as an educational agency in training young people, and Mrs. Francis described the life in Japan of Mary Mailes, whose service of four years caused the natives affectionately to call her "Mother Mary."

At the business men's meeting on Friday evening, when there were hundreds of the most generous givers to missions present, the following Churchmen among others were on the platform: Messrs. W. B. Hornblower, Seth Low, William G. Low, William J. Scheiffelin, and Spencer Trask. President Low, of Columbia, introduced the presiding officer of the evening, President Angell, of Michigan, and in doing so, said:

"Only a matter of living interest can draw people together in great numbers day after day, and night after night. The Christian religion gives few more impressive evidences of its power than is given by the multitudes that flock to its houses of worship, Sunday by Sunday, out of every people and tribe and nation. The great audiences that have attended all of the sessions of this missionary conference have a value of this sort. They reveal in the most impressive way the power of Christian missions to awaken the interest and to stir the heart of Christian people, at this very hour."

Three times last Saturday was Carnegie Hall filled as it has rarely been filled. The occasion was the outpouring of students and other young people. Two of the speakers were the Rev. C. T. Wilson, of Palestine, and Mr. Eugene Stock. On Sunday, Canon Edmonds preached in St. James', Mr. Stock made the morning address in St. George's, the Rev. Mr. Ewbank preached at Grace Church and St. Michael's, the Rev. C. T. Wilson at the Advocate, the Rev. O. R. Bourne at St. Margaret's, and Dr. I. H. Correll at the Holy Communion.

#### MISSIONARY EXHIBIT.

ONE of the most interesting of the departments at the Missionary Exhibition which was held in the parish house of the Church of Zion and St. Timothy while the Ecumenical Conference on Foreign Missions was held in Carnegie Hall, was that in which were shown the curious things collected by the missionaries in China. This department was in charge of Mrs. William J. Boone, who lived for sixteen years in China, during the lifetime of her husband, the late Bishop Boone, of Shanghai. The entrance to the space allotted to the Chinese exhibit was marked by a large gateway, built in imitation of the gates which are erected in China to the honor of "virtuous widows," that is, those who either kill themselves when their husbands die, or who devote the remainder of their lives to charity and good works. Mrs. Boone was assisted in the Chinese room by a number of men and women from Grace, St. Agnes', Intercession, and other local churches.

At the other end of the first floor of the parish house were two exhibits, one on each side of the door by which the room was entered. One was the American Indian department and the other the Alaskan. In charge of the former was the Rev. A. B. Clark, who has been for the past eleven years Church missionary to the Sioux Indians at Rosebud Agency, South Dakota. Nearly all of the articles in his exhibit were brought by him from his

own station, and some of the examples of Indian embroidery and bead work were marvelous. A beautiful altar-cloth, embroidered by an Indian woman, was used in the Chantry of Zion and St. Timothy, while the exhibition was held in the parish house. Mr. Clark had an unexpected experience the other morning. As he tells it, he walked over to Madison Square "to see the green grass," and noticed in the distance the tower of the Madison Square Garden on which was a sign announcing the arrival of "Buffalo Bill" with his Wild West Show. "Where Buffalo Bill is," thought Mr. Clark, "there must be Indians." So he walked over to the Garden and went in. He was directed to the Indian quarters and there found that about two-thirds of the Indians were well known to him, many of them being attendants at his mission church. He asked them whether they would not like to have some of the Sioux Hymn books, such as are used in his mission, and they were much pleased when, a day or two later, he sent a supply of the books to them. Mr. Clark had been East about six weeks and returned to the agency when the Missionary Exhibition closed.

It is sometimes said that the world is small, and the truth of the saying was illustrated at the Exhibition, for the Rev. E. H. Edson, who was in charge of the Alaskan exhibit, was fourteen or fifteen years ago connected with a parish adjoining that in which the Rev. Mr. Clark was at the same time working. They knew each other well, but their work carried them apart, Mr. Clark going to the Dakotas and Mr. Edson to various fields of activity, among them being the mission at Point Hope, Alaska. It was a mutual surprise, therefore, when these two men found themselves in charge of adjoining departments at the Missionary Exhibition. Mr. Edson was for two years at Point Hope, relieving for that length of time the Rev. Dr. John B. Driggs, who is regularly stationed there. He is now the assistant at Christ Church, Rochester.

One of the interesting things in the Alaskan exhibit was a patch-work rug made by an Esquimo woman with bits of fur. It seems that while Mr. Edson was in Alaska, the woman came to his house one day and was greatly interested in a patch-work quilt which was on his bed. She examined it carefully and went away. Several months later she returned, bringing with her the fur rug which was shown, made of pieces of fur in the same way as the quilt was made of pieces of calico. Also notable in this exhibit were some beautifully carved paddles and several pairs of water-tight seal-skin wading boots.

All three floors of the parish house of Zion and St. Timothy were given up to the Missionary Exhibit, and in addition to those mentioned departments were devoted to South America, Cuba, the Philippines, Oceania, Japan, Siam, Burma, India, Turkey, Syria, Egypt, Africa, and Assam.

In the basement of the parish house there was a large exhibition of missionary literature. A great deal of space was here given to the exhibits showing the publications of the Church Missionary Society of London, the Zenana Missionary Society of England, and the British and Foreign Bible Society.

Next week we shall have the pleasure of presenting reproductions from photographs of some half dozen of these exhibits, with descriptions more in detail.

#### DEATH OF PROFESSOR BARBOUR.

THE death of the Rev. J. H. Barbour, D.D., Professor at the Berkeley Divinity School, Middletown, Conn., occurred in the early morning of Sunday, April 29th. Dr. Barbour had long been in delicate health, and it was an attack of the grippe which ended fatally. He was buried from St. Luke's Chapel on Tuesday.

Dr. Barbour was one of the most excellent of the Berkeley faculty, and his death will be felt as a keen loss by all friends of the institution, and by Churchmen generally. He was comparatively a young man, and a graduate of Trinity College, Hartford, from which he took the degrees of B. A., 1873; M. A., 1876; and D.D., 1899. He was ordained deacon in 1876 and priest in 1878, both by Bishop Williams. From the beginning of his ministry until 1889, he was in charge of Grace Chapel, Hartford, being also from 1882, Librarian of Trinity College. He came to Berkeley in 1889 as Professor of the Literature and Interpretation of the New Testament, a chair which he filled with recognized ability until his death. He was the author of a small but scholarly and notable work on *The Beginnings of the Historic Episcopate*.

TRUE friends visit us in prosperity only when invited; but in adversity they come without invitation.—*Theophrastus*.

## CONFERENCE OF THEOLOGICAL SEMINARIES.

THE seventh Conference of Theological Seminaries was held at the Episcopal Divinity School, Cambridge, Mass., on Tuesday and Wednesday in Easter Week. The following seminaries were represented: Episcopal Divinity School, Cambridge, Dean Hodges, Dr. Allen, Dr. Nash, Dr. Kellner, Prof. Drown; General Theological Seminary, Dean Hoffman, Dr. Body, Dr. Roper; Nashotah House, President Webb; King Hall, Washington, Warden Tunnell.

The proceedings began with a paper upon "Spiritual Preparation of Seminary Students," by Dr. Webb. He showed that the student needed special aid in the development and systematic training of the devotional life. An interesting and suggestive account was given of the provision made in the daily Time Table at Nashotah for supplying this need. Pres. Webb indicated to how large an extent the devotional influence of Kemper, Breck, and De Koven, still survived at Nashotah House. The Secretary reported that replies received from various seminaries showed a very general agreement with the resolutions passed at the last Conference upon Honorary Degrees in Divinity, and Beneficiary Aid to Students.

A Committee was appointed consisting of Dr. Nash and Dr. Roper, to take further action in the preparation of the Text Books for the study of the Foreign Mission Work of the Anglican Communion.

Dr. Body presented the report of the committee on the question, "Is the Ministry Over-supplied?" based upon statistics furnished by the Bishops of 54 Dioceses and Jurisdictions. These statistics showed that, making all allowance for clergy not otherwise engaged, the present supply of candidates for Holy Orders was altogether insufficient to meet the ascertained needs of the Church. The following resolutions based upon the report were adopted unanimously:

"That after careful enquiry into present conditions, this Conference of Church Seminaries is clearly of opinion that the extension and growth of the Church both at home and abroad, is seriously hindered by a paucity of suitable candidates for the Sacred Ministry, and in some parts of the field by lack of means to support the new work that is urgently required;

"That it would greatly assist towards arousing the conscience of the Church to its duty in these regards, if annually a statement were placed before the Church, of the needs both in men and money, of the Dioceses and Jurisdictions, to enable them to meet the clear and pressing requirements of the work;

"That this last resolution be transmitted to the Board of Managers of the Domestic and Foreign Board of Missions of the Church, together with a copy of this report, with the request that they will give their careful consideration to this proposal, with the view of meeting in the best way the object in view.

"That the true office of the Seminaries of the Church as means for the spiritual and practical, as well as intellectual, training of the candidates for Orders, should be constantly impressed upon the minds of intending candidates by the Bishops and clergy more immediately responsible for their guidance, as experience shows that defective apprehension in reference to this matter is a great hindrance to the best usefulness of those institutions;

"That under no circumstances should men with regard to whose qualifications for the Ministry reasonable doubt exists, be encouraged to present themselves as candidates for Holy Orders."

Dean Hoffman and Dr. Binney were appointed a Committee to take steps to bring the subject of studying for Holy Orders before students in Universities and Colleges.

Dr. Roper introduced the subject of the proposed Central Board of Examining Chaplains. The Conference adopted the following resolutions:

"That this Conference is of opinion that the establishment of a Central Board of Examiners for the literary requirements of Non-Graduate candidates would be helpful and desirable, and is prepared to cooperate to this end.

"That the question of remitting portions of the Canonical Examinations to a Central Board presents many difficulties, and the Conference is not prepared at present to formulate an expression of opinion on the subject."

The Conference accepted the invitation of Dean Hoffman to meet at the General Theological Seminary next year. The Executive Committee, to whom the details of arrangement are entrusted, consists of Dean Hoffman, President Webb, and Dr. Body.

## IS THE MINISTRY OVERSUPPLIED?

BEING THE REPORT OF A COMMITTEE PRESENTED TO THE CONFERENCE OF THEOLOGICAL SEMINARIES.

THE question, "Is the Ministry oversupplied?" has for some time been prominently before the mind of the Church. At the meeting of the Conference of Seminary Faculties, held in New York in April, 1899, a committee, consisting of Prof. Body, President Webb, and Prof. James, was appointed to collect authoritative statistics with the view to the complete investigation of the matter. By the kindness of the Bishops to whom the Committee applied, full returns have been furnished from 54 out of the whole number of 76 Home Dioceses and Jurisdictions. These Dioceses are representative of every part of the Church. They include all but two of the twelve larger Dioceses having more than 100 clergy each. Between them they represent 3,546 out of the total of 4,800 clergy. There is no probability that more complete returns would substantially alter the results of these statistics to any appreciable degree.

It appears that there are at the present time in these Dioceses, 343 candidates for Holy Orders and 204 Postulants. Of these, 133 are qualified to present themselves for Ordination this year. On the other hand, there are 232 vacancies in existing parishes and missions. There are also 197 new stations waiting to be occupied with good men. Some of these require additional aid from the Church to enable them to be opened up, but a large number (76) can furnish a reasonable certainty of support at once. If we take account only of these 76 we obtain a total of 308 vacant stations financially provided for, to supply which we have only 133 new men to be ordained this year. This leaves 175 vacant places in addition to 121 other stations where there is good opportunity of planting the Church if the means were forthcoming.

It may be objected, however, that if we take into account the large number of clergy not engaged in parochial work, the supply would probably be adequate to the demand. Let us, therefore, turn to that side of the question.

The total number of clergy without parochial charge in the 54 Dioceses and Jurisdictions is 607. Of these, 163 are engaged in educational and literary work, 234 are unable to take regular work owing to age and infirmity, whilst 28 are actively engaged in work in other Dioceses than those in which they are canonically registered. This leaves a remainder of 182 only, who may be regarded as presumably open for work. When it is remembered that in this number are included all those clergy who for any cause save physical infirmity are unfit for the active ministry, it is clear that we must deduct a large percentage still, in order to get at the number really fit to do the Church's work in these vacant fields. We can hardly expect more than 100 men of this kind. Even if all these men were to be employed tomorrow, there would still remain a net total of 75 vacancies that could by no possibility be filled, together with the 121 places of promise urgently in need of the Church's ministrations.

These figures should probably be increased by about a third in each case to allow for the Dioceses not represented in the returns. No account has been taken of the Foreign Missionary Jurisdictions, for which 15 men are reported from the Church Missions House as urgently needed without delay. For the China work five men are required annually for the next five years.

It seems clear, then, that the question, "Is the Ministry over-supplied?" must be answered emphatically in the negative. The Church needs rousing to a further, greater consecration, both of men and money, to enable her even to keep pace with her normal work. The call is loud and urgent. There is abundant opportunity. We are straitened in the supply of suitable men and of such means as are required for opening up the new work. It is well that these facts should be known and weighed throughout the Church. The realization of the situation is the first step, under God, towards meeting its necessities.

Two factors in the problem are emphasized by the Bishops' reports. First, there is an unmistakable call for steady progress in the quality of the men sent out. With all the advance that has been made in this direction, there seems still need for the utmost diligence on the part alike of the Bishops in admitting and supervising their candidates during their course of preparation, and of Seminaries in their training, particularly in its practical and devotional aspects. The Ministry is no place for weak, inefficient, or unspiritual men. Such men are a perpetual hindrance to the Church, rather than a strength.

Secondly, many Bishops lay stress on the need for young

men in the Ministry, ready for a few years to face the same difficulties as the young doctor or lawyer does, and who can make their way in these new fields with small means of support.

A larger supply of candidates would undoubtedly call the attention of the men to the special needs of the Church's pioneer fields, in a way almost impossible when all the available candidates are required for the supply of normal calls. If thus men's attention were turned towards the Church's harder fields, there seems good ground for confidence that they would not shrink back from the methods of self-denial necessary to meet their conditions. Men of some means, or men able for some years, at any rate, to lead a celibate life, have in their hands possibilities of achieving for Christ and perishing souls, that which others cannot under present circumstances attempt to do.

God grant to the Church, both clergy and people, that they may not be found slow to offer themselves willingly in this day of His power.

### NEW POPYRI DISCOVERED.

**N**EW YORK, April 29.—[Special.]—German scholars believe that a new gospel—a new inspired record of Christ's life and teachings—has been found. The new gospel is believed to be the lost gospel to the Egyptians and its author to be none other than St. Peter, the chief of the apostles. The scholars who assign so tremendous an importance to this newly discovered manuscript are Professors W. Spiegelberg, K. Schmidt, and Adolf Jacoby, of the University of Strasburg, all of whom are among the leading biblical students and archæologists of Germany.

They have discovered only two pages of this gospel, each having words on both sides, but being badly torn. They were found among a batch of Egyptian papyri purchased at Cairo for the library of the University. The writing is in Coptic, the language spoken by the Egyptians at the time of the Saviour's birth and during the early centuries of the Church. The first fragment contains a prayer by Christ and an address by Him to the apostles. There appears to be an account of the agony at Gethsemane closely resembling those in St. Matthew, St. Mark, and St. Luke.

But this fragment purports to be written by an eye witness. Now, only St. Peter, St. John, and St. James were present at Gethsemane. The new gospel, therefore, must have been written by St. Peter or St. James. The second fragment is much more incomplete than the other, but there is little doubt that it is part of an account of the resurrection.—*Chicago Tribune.*

### THE LOUISIANA COUNCIL.

**T**HE Sixty-second Annual Council of the Church in Louisiana convened on the Second Wednesday after Easter, April 25th, at Christ Church Cathedral. It was opened with a celebration of the Holy Eucharist, at which the Bishop was celebrant, assisted by the Rev. Dr. Warner, Dr. Waters, Dr. Percival, Dr. Wells, Dr. Duncan, Mr. Philson, and Mr. Tardy. Mr. Philson acted as epistoler, Dr. Percival as gospeler, Dr. Duncan as server, while the other clergy assisted in the distribution of the elements. This opening service was attended by an exceedingly large congregation, the largest for some years. A procession of clergy and choir formed in the chapel, marched down the side aisle and up the nave of the Cathedral, singing the inspiring old favorite, "The Church's One Foundation."

The sermon was preached by the Rev. C. C. Kramer, of the Church of the Epiphany, New Iberia, and it was exceedingly instructive and interesting. The preacher took for his text, two passages from Holy Scripture, St. Matt. vi. 10 and Rev. xxi. 2-5, and his subject was "The Church in its relationship to the Kingdom of God." He dwelt upon the Catholic and Apostolic character of the Church, did credit to those whose motives were good, and said, "If we are to develop a kingdom like unto the vision of the apocalypse, we must have our hearts inflamed with love, and our lives engaged in service. We who are commissioned ambassadors of Christ know what it is to belong to a militant Church. Let us see that this Church never becomes pusillanimous in the strife. Our King calls for an expansion of His kingdom. Let us raise, then, the standard of the cross and conquer in the Name of Him who was nailed thereon; and the King who wore the crown of thorns shall assure each wavering heart: "Be thou faithful unto death, and I will give thee a crown of life."

The usual committees were appointed. The Council was treated to quite a surprise and pleasure at the evening session at seeing in the chancel, at the side of our own dearly loved Bishop Sessums, the esteemed Bishop of Chicago, the Rt. Rev. Dr. McLaren, beloved by his own Diocese and revered and admired by everyone. Bishop Sessums, in beautiful and feeling language, introduced the Bishop of Chicago to the members of the Council, and Bishop McLaren responded in equally feeling and beautiful words. The Council unan-

imously adopted a resolution of greeting to the Bishop of Chicago and of great pleasure at his presence at this particular time.

Bishop Sessums' address was a masterly one, and was listened to with rapt attention. The Board of Missions, The Orphans' Home, The Diocesan Free Kindergarten, and the General Work of the Church, received special mention. Deaths in the General Church and in the Diocese were alluded to very touchingly. The large Confirmation classes presented by the rectors of Trinity and St. Anna's, New Orleans, and by the rector of St. Mark's, Shreveport, were spoken of as evidences of strong, aggressive work. The Social Problem, Church and State, and the Expansion of the Kingdom of God, were treated in an admirable way. Among many jewels of wisdom and instruction, scattered generously by Bishop Sessums in his address, we quote the following apt, strong, and wise words:

"If the priceless heritage of truth and love shrined for us within the Catholic Church, wherein the Church of the ancient creeds were realized in all its inspiration and fullness, the discouragement which so often confronts us concerning home missions, could be vanquished, and the theory that our civilized neighbors need no further gospel, and the charge that missionary effort is merely sectarian partisanship, could alike be answered. The right, the duty, and the privilege, of seeking this missionary extension are all included in the sure knowledge that in the ideals, organization, and life of the Catholic Church, obedience to God and satisfaction to human needs may be supremely achieved. To present to men the Church plan, to draw them into the Church life, as different from the Sect plan and the Sect life, is to effect the organization of humanity on the basis of love instead of selfishness, is to interpret individual salvation and welfare as dependent on and included in the common welfare, the common faith and common life of a divine society. The religion which the Catholic Church presents to men justifies its claim in the complete fulfilment which it brings to human nature, in the development of all the practical, emotional, and rational powers of the being; it upholds free institutions and promotes progress because it best employs and harmonizes the principles of authority and liberty, progress and conservatism, and it best meets materialism and worldliness by that Sacramental System which would consecrate visible and earthly things to spiritual uses, which would uplift all earthly history and make it a sign and give it a commission to express the divine and the eternal.

THE REPORT of the Protestant Episcopal Association elicited much debate. The debate was introduced by the Rev. E. W. Hunter, who requested from the Protestant Episcopal Association, information concerning the consolidation and distribution of certain funds of the Diocese by this Association. A long, lively, and witty debate ensued, participated in by a large number of clergy and laity. Resolutions, substitutes and amendments, were freely offered. The Diocese of Louisiana having been duly incorporated, there was no practical utility in the continuation of the Protestant Episcopal Association. This Protestant Episcopal Association was formed years ago, when the Church in Louisiana was in its infancy. Only one of the original members, and he was a youth when he became a member, survives to-day. This Association claimed the right to administer certain funds of the Diocese. The Diocese having been incorporated it was asserted, was capable of administering all the funds. There was no need for two separate bodies to do the work which one body, the Diocese, was able to accomplish.

Judge Hunt and Judge McConnell were the principal debaters. Judge Hunt advocated the administration of the funds by the incorporated Diocese, and Judge McConnell (the surviving incorporator of the Protestant Episcopal Association), advocated the continuation of the work of the Protestant Episcopal Association. After a great display of legal light and many dry and sparkling flashes of wit from Judge Hunt, the matter was referred to the committee on canons, to report Friday evening. The following summary of the report of the treasurer of the Protestant Episcopal Association may be of interest:

Episcopal Fund—Receipts, \$1,159.20; disbursements, \$1,159; balance, 20 cents. Goodrich Fund—Balance on hand \$509.30. Mission Fund—Balance on hand 187.28. Fund for support of superannuated and disabled clergymen and their widows and orphans—Receipts, \$836.57; disbursements, \$836.22; balance, 32 cents. Diocesan House Fund—Receipts, \$211.70; disbursements, \$143.75; balance, \$67.95. Aggregate of Securities, \$4,501.09.

This does not include funds in the possession of the Incorporated Diocese, for, up to this Council, the "Incorporated Diocese" and the "Protestant Episcopal Association" both held and administered the funds of the Diocese.

At the election for the Standing Committee, to the great regret of his many friends, Dr. Warner, the beloved rector of Trinity, declined the nomination to serve on same for the ensuing Conciliar Year. His declination left the field open to others, and Drs. J. Percival, H. H. Waters, and Chas. L. Wells, were elected from the clergy, and Messrs. G. Westfeldt, J. McConnell, and Col. T. L. Macon, from the laity; Rev. Dr. Percival the President, Mr. G. R. Westfeldt the Secretary. The other elections were re-elections, save in the case of the Rev. J. S. Moore, who declined being re-elected Registrar, and gave place to Dr. Wells; and the election of the Rev. E. W. Hunter as Alternate to the General Convention, in place of the Rev. M.

Brewster, now in the Diocese of Alabama. One or two other vacancies were also filled.

The treasurers presented reports, Treasurer Belknap making the interesting statement that 96 per cent. of the entire assessment of the Diocese had been paid.

The Bishop reported that the Diocese had \$1,000 for work among the colored people from the General Board of Missions, and that an additional appropriation had been made of \$1,500 to enable him to organize work among the colored people, where such work was not now being carried on. The Theological Department of the University of the South received warm words of commendation from the Bishop, and he urged more generous support to the institution. Mr. Coyle was elected to represent the interest of the University among the laity. This was an excellent election, as Mr. Coyle is a man of great influence and ample means.

The Bishop addressed the Council on the subject of the Diocesan Journal, *The Diocese of Louisiana*, and urged that it receive more generous support. Several addresses followed, bearing upon the excellence of *The Diocese of Louisiana*, and a resolution, offered by Mr. F. Nicholls, endorsing the journal, was unanimously adopted.

A resolution was adopted "that the Board of Trustees of the Children's Home consider the advisability of incorporating the Home with the Diocese of Louisiana, and transferring the property to the same." A resolution was also adopted "That the Protestant Episcopal Association be requested, on the appointment of the Executive Committee of the Diocese, to transfer the funds and other property now in the hands of the Association to the Diocese of the Protestant Episcopal Church in Louisiana; the said property, however, to be held sacred to all the purposes and objects for which it was originally given, bequeathed, or contributed."

These resolutions were very important, and their adoption must certainly tend to the best interests of the Diocese.

In the report on the State of the Church, fault was found with the failure of some parishes to send in Parochial Statements, but it was a source of gratification to see an increase of Baptisms and Confirmations, and of finances to the extent of \$12,000. Notwithstanding the inability of the Bishop to fulfil all of his appointments, by reason of illness, the number of those confirmed was 492, an increase of 16 per cent. A general healthy condition of affairs through the whole Diocese was evidenced by this report, and congratulations were tendered. A resolution was referred to the Committee on Canons:

"Resolved, That to the blank form of parochial reports there be added 'Removed, but not canonically transferred.'"

The resolution provoked some laughter and a few speeches, there being no parish lines in the city. Some pertinently asked, "Removed where? Transferred where?" The question as to who are to be considered communicants for purposes of assessment is an open one, and its solution is left to the individual rector. The question has often been discussed on the floor of the Council, but has never been settled. The committee on the State of the Church seemed to think that the number of communicants should be larger than reported, but that is hardly probable, as each rector, under vexed conditions, does the best he can to be accurate.

The committee on Necrology reported resolutions on Frank Newcombe Butler and General William Porcher Miles, which were ordered printed in the journal. Dr. Wells resigned the position of Registrar and nominated the Rev. H. R. Carson, who was elected. The Bishop announced some committees "To enquire into work among newsboys with special reference to the Newsboys' Home and Lodging House," the Rev. Dr. Wells, Messrs. T. W. Young, and J. Watts Kearney; "To serve on the Board of Missions," Messrs. J. W. Kearney, J. B. McGehee, R. H. Cage, and N. C. Blanchard; "To act on the Finance Committee," Messrs. E. Belknap, H. D. Forsyth, F. W. Nicholls, T. C. Barrett, and W. J. Montgomery.

The hour of adjournment was then announced. The Bishop made a few touching and hopeful remarks congratulating the Council upon its labors, and expressed the hope that the future would witness greater good accomplished. The Creed was then recited, the *Gloria in Excelsis* sung, a few prayers read, and with the Benediction from the Bishop, the Council adjourned with glad hearts, high aims, and hopeful spirits.

#### INTERESTING EVENTS DURING THE SESSION OF THE ANNUAL COUNCIL.

THE Rev. Albert R. Edbrooke, last curate of St. Paul's, now rector of the Church of the Good Shepherd, Lake Charles, was presented with a handsome gold watch by the vestry of St. Paul's Church. Mr. Edbrooke is a good worker, and in his new field of labor will surely accomplish much for the Church.

THE Woman's Auxiliary of the Board of Missions held an annual meeting on Thursday, April 26th. It was opened with a celebration of the Holy Communion, at which Dean Wells was celebrant. The Rev. Byron Holly, the new rector of Grace Church, delivered the sermon. Mr. Holly is a very interesting speaker, and the ladies and others present were greatly helped by his warm, earnest, and encouraging words.

The Junior Auxiliary held its annual meeting in connection with the Woman's Auxiliary. Very interesting remarks were made by Bishop Sessums, Dr. Waters, Mrs. Richardson, and others, while several encouraging letters were read, among them one from Miss G.

Suthon, who is cared for by the Woman's Auxiliary, and who does missionary work in Japan.

THE ladies of the various city parishes enjoyed the privilege of preparing, each day, during the session of the Council, an elegant lunch at the Diocesan House. The clergy and laity from all parts of the Diocese found in these luncheons not only excellent repasts, but pleasant opportunities for converse and association. Matrons and misses joined in serving the delegates, and thus gave to the choice provisions the delightful flavor of their presence.

THE annual meeting of the Children's Branch of the Auxiliary was held at St. Paul's Church on Sunday afternoon April 29th. It was largely attended and quite enthusiastic.

THE annual missionary service took place at Christ Church Cathedral on the night of Sunday April 29th. The Bishop was elated at the large attendance, and the speeches in behalf of Diocesan Missions were bright, earnest, and enthusiastic. The city and country clergy and laity attended in a body, and the service was as happy and hopeful as one could desire. The speeches were exceedingly practical and calculated to do lasting good in the way of quickening zeal and inducing liberality in and for missions in the Diocese. Quite a number of the clergy, including the Bishop, delivered addresses.

#### LETTERS FROM A PARSON LAID ON THE SHELF.

IF I were taken down from the shelf, carefully dusted, wound up, and put in a pulpit to preach in this first week in May, I would probably say about this:

Dearly beloved, when Thackeray moved into his house on Palace Green, his daughter, Mrs. Ritchie, in her charming reminiscences, tells us that he wrote the following prayer in his note book: "I pray Almighty God that the words I write in this house may be pure and honest; that they may be dictated by no personal spite, unworthy motive, or unjust greed for gain; that they may tell the truth as far as I know it, and tend to promote love and peace amongst men, for the sake of Christ our Lord."

Now, this is the time of year when there is a great deal of moving. It seems to be in our American blood to change our homes every year or so, and the streets lately have been full of drays loaded with mean looking furniture; for all furniture looks mean, jumbled up in the full sunlight. Many of my hearers, then, are just settling down in new abiding places; and would it not be a good time to make a prayer like this of Thackeray's?

You may say, "Why, that is about writing novels, and I am no novel writer." I am very glad you are not. If there ever was a lot of garbage and rubbish, it is the great mass of the novels now written. It is a comfort to think that you are not adding to the heap. Thackeray mentioned novels, because novel writing was his occupation, and he had that principally in his mind; but you certainly can see that a hundred words may be substituted for "novels," and that the prayer has a general application.

I wish with all my heart that some of our principal novelists, no matter whether they have moved or not, would go down on their knees this May morning and pray this prayer with all their hearts. We might be spared, then, this everlasting harping on the string of illicit love and conjugal infidelity. It is, alas! too common; but we get so sick of hearing about it and dwelling upon it. Surely there are other "motifs" which might occupy the great talents now devoted to this unhealthy sort of novel. Luckily, as I said, we are not novel writers. Let us see how the prayer applies to us, and if you will substitute "my words" for "novels" in this prayer, you will soon see how you can make every syllable of it your own prayer.

Here, then, you are in your new house, and you have put your tumbled things into some sort of order. I hope you may be happier in it than in the old, though you will find the words of the old Latin poet very true: "We change our sky, but we do not change our character." I hope you may not be vinegar introduced into a neighborhood of honey, nor discern that you have only left the frying pan to find yourself in the fire; but let us get at the prayer.

Without intending any pun, I will call it a Moving Prayer. "I pray Almighty God that the words I say in this house, and the words I write from here, may be pure and honest." Of course, you understand that merely kneeling down and saying these words, without any serious and sustained attempt on your part to carry them out in your daily life, will be just emptiness. Prayer and practice must pull in double harness. If you succeed, then, in speaking only pure and honest words in this new house, you will have levelled mountains. It will have been a

happy move for you, much more fruitful that better air and more fashionable neighbors.

Homes are very much like coins. Some ring so hollow. The words we hear there may be couched in elegant English and spoken with modulated voice, but somehow or other you do not feel that they are honest, that they are out of the heart, that they are worth their face. Do not think that honest words mean unnecessarily plain speaking. What you are to pray for is, that your words may be the reflection of a pure and honest state of mind and mode of life.

Now, notice the next phrase of the prayer: "that my words may be dictated by no personal spite, unworthy motive, or unjust greed for gain." Very soon you will have visitors in your new house, and as they sit there, and you begin to talk about your neighbors (it is just canting nonsense to say that you can avoid, or ought to avoid, talking about them), take the greatest care that no "personal spite" colors their meaning. Are people to be "skinned alive" in your parlor, because they have done you some trifling, perhaps unintentional, injury? Or, again, are you, from some unworthy motive, or unjust greed for gain, to distort facts, to agree with statements you know to be untrue, or to chime in with expressions which throw dishonor on your Christian faith? Let the new home be a discourager of all such evil things.

Then the prayer goes on: "that I may tell the truth as far as I know it." Notice that "as far as I know it." That shuts out surmises, and conjectural conclusions, and meanings you would like to read into the truth.

Then come the concluding words, "that my speech may tend to promote love and peace amongst men for the sake of Christ our Lord." This does not mean that you are always to talk religion in your home. People will keep clear of it if you do that. But it means that because your Lord Christ loves peace, because He came to bring it, because you can only follow Him by helping it on, that you will never speak, yourself, in this house, nor allow to be spoken, words which will tend to make trouble, to upset family concord, to separate friends, to encourage scandal, or to fan anger.

Confess, now, that this will be a good prayer for us all, whether we have just moved, or are holding on still to the old house.

CLINTON LOCKE.

### LIFE.

What is life, but as we make it  
By our constant toil and aim?  
'Tis a case of make—ill use it,  
'Thus to win or lose the game;  
By our lives and constant effort,  
We shall either win or lose,  
And if we ourselves mismanage,  
We should others not abuse.

Neither poverty nor riches  
Will our happiness create,  
Yet the world seems to be striving  
Life from this view to debate;  
'Tis the soul and Christian spirit  
Make our weal or make our woe;  
And if we will find life's blessing,  
'Tis where Christian feelings flow,

Where love binds and holds the heart bound  
In a slavery divine,  
Where the life is consecrated,  
Love with labor to combine:  
Where the thought of self is absent,  
In desire for other's good.  
Surely, that is life worth living,  
Which we could live, if we would.

Then we'd find life one long pleasure,  
Whether rich or whether poor,  
And we would be loved and happy  
And our souls would be more pure.  
And if we have grief and sorrow,  
'Tis a lesson that we need,  
To make pure our souls and noble;  
Surely, this we should believe.

Let us not think life intended,  
Just earth's riches to collect:  
Making that our main ambition,  
While we better things reject;  
That was never God's intention,  
When he placed us on this earth;  
For the love of God and mankind,  
Far more to our souls is worth.

MARTHA SHEPARD LIPPINCOTT.

### A SEVENTY-FIFTH ANNIVERSARY.

CHRIST CHURCH, Macon, Ga., has enjoyed the privilege of celebrating during this and the past week, the seventy-fifth anniversary of its existence.

The first service was the Sunday School celebration, held on the afternoon of Easter Day. At this time there were displayed on the chancel floor, models of the first church building and of the present building, which were very beautiful, and excited the interest of the children as well as their elders. At the same time there was given a brief sketch of the history of the parish, and the Sunday School made its Easter offering for missions, amounting to about \$70.00.

On Wednesday, the 18th, which was the day of the anniversary, there was a celebration of the Holy Communion, especially intended for the members of the Ladies' Aid Society, and the women workers of the parish. At this service a sketch of the work of this Society, prepared by one of its faithful members, was read by the rector in place of a sermon. The Society has been in existence, with some intervals, from 1838, and has contributed large sums of money towards the maintenance and improvement of the parish. The church, built in 1851, the rectory, the organ, and remodelling of the church on two separate occasions, the enlargement of the rectory, and, three years since, the furnishing and beautifying of the church, besides many benevolent and missionary objects, have been in considerable part the result of the devoted labors of these noble women, and their sainted predecessors. On the occasion of this service the Society made its Easter offering, amounting to \$350.00.

On Sunday, April 22nd, there was an early celebration of the Holy Communion, and at 11 o'clock, full morning service and Holy Communion, together with an historical sketch, and the reading of a paper on certain critical periods in the history



CHRIST CHURCH, MACON, GA.

of the parish, the latter having been written by the Rev. Chauncey C. Williams, D.D., of Augusta, Ga., formerly rector of the parish.

The offering of the congregation at Easter and during the anniversary services amounted to \$2,100.

At night the Bishop of the Diocese was present, and conferred the rite of holy Confirmation upon a class of 11 males and 9 females, and also preached a vigorous and encouraging sermon, appropriate to the anniversary celebration of the parish.

On Monday night, April 23d, was held in the parish house a social reunion of the members of the parish, to which were also invited the members of the other congregations of the Church in this city. The presence of Bishop and Mrs. Nelson added greatly to the pleasure and interest of this occasion, but it was with deep regret that the parish were compelled to forego the

happiness of having present with them, the former rectors of the parish, some or all of whom, it was hoped, would attend.

It was a happy coincidence that the seventy-fifth anniversary of the parish was also the tenth anniversary of the rectorship of the present rector.

Christ Church, Macon, was admitted into union with the reorganized convention of the Diocese of Georgia, on April 18th, 1825. It was the result of the first missionary effort of the then feeble Diocese, for the upbuilding of the Church in this great State of Georgia.

The first rector was the Rev. Lot Jones. The parish began its history as the first religious organization in the then newly-established town of Macon, and with every prospect of a rapid and prosperous growth. Indeed, within one year a Sunday School of nearly 100 children was gathered, and steps were taken for the immediate erection of a church, on a lot given by the State of Georgia.

These hopeful prospects were, however, suddenly disturbed

Mr. Shanklin resigned in 1854, and was succeeded by the Rev. Henry K. Rees, who remained in charge for fifteen years, a period including the stormy years of the Civil War.

The tribulations of those days, however, caused no diminution in the activity of the church. Mission work was begun in two sections of the city. One of these, St. Barnabas' Mission, is still a part of the parish, and is served at present by the Rev. F. H. Craighill.

The other, in 1869, was organized into a parish under the name of St. Paul's, by a number of the members of Christ Church, and the Rev. Mr. Rees became its first rector. Mr. Rees was succeeded by the Rev. Benjamin Johnson, who, after a rectorship of over five years, resigned, and associated himself with the movement known as the "Reformed Episcopal Church."

The withdrawal of a large number of families in the establishment of St. Paul's, and the defection of the succeeding rector, weakened and somewhat demoralized Christ Church parish. But the recovery was rapid and complete under the succeeding



CHRIST CHURCH, MACON, GA.

"under," to quote the words of the late Bishop Elliott, "the effects of one of those winds of religious excitement which are brought to bear so systematically upon our efforts." The rector was compelled to resign, and for five years the rectorship remained vacant.

In 1833 the Rev. Seneca Bragg became rector, to whom, during a ministry of fourteen years, the parish owed its revival and successful establishment. A church was at once built, and was opened for service on Sexagesima Sunday, 1834. It was of brick in the form of a Roman cross, and contained sittings for about 350 people. It was consecrated on March 25th, 1838, by Bishop Kemper, acting at the request of Bishop Bowen of South Carolina, who at that time had provisional charge of the Diocese of Georgia.

Mr. Bragg resigned in consequence of ill health in 1846, and was immediately succeeded by the Rev. Jos. A. Shanklin, whose intellectual gifts, great spiritual energy and earnestness, and gifts as a preacher, profoundly affected the spiritual life of the parish.

In 1850, "in view of the small size and unsafe condition" of the church building, an effort was made to erect a new one. The new church was finished and consecrated on May 2nd, 1852, and is the church which is now occupied by the congregation.

rector, the Rev. C. C. Williams, who remained until January 1st, 1878, when he resigned, leaving a parish restored in unity and strength. He was succeeded by the Rev. Otis A. Glazebrook, who remained until 1881, when he was compelled to resign by reason of an injury received in a railway accident. During his time, a chapel was built for the Sunday School by the late Mrs. John L. Jones, in memory of her husband, who was for many years a vestryman of the parish. A mission was also started on the east side of the river, for which a chapel was afterwards built by the influence of the Rev. Jas. R. Winchester, and is now a mission of the parish, known as St. John's.

Mr. Winchester became rector in 1882 and resigned in February, 1890. During his rectorship the church was remodeled and improved in the interior, at an expense of over \$6,000. His indefatigable work was and has continued to be a great blessing to the parish. During the same period, Mrs. John L. Jones, previously mentioned, bequeathed a large sum to the vestry for the erection and maintenance of a Church Home for Indigent Ladies of the parish, which has since been built, and is now in successful operation as a memorial to the sainted woman whose beneficence created it.

The present rector, the Rev. Frederick F. Reese, assumed charge on April 18th, 1890. During this period the church

has been still further beautified and improved by the generous contribution of the people and the loving labors of the Ladies' Aid Society, at an expense of \$2,500.00. The rectory has also been enlarged by the same means.

During the entire existence of the parish, there have been 1,613 baptisms, 1,107 confirmations, 365 marriages, and 960 funerals, and the contributions have amounted to \$250,272.00. This does not include the parochial expenses for the early years of the parish, as it was not customary to make any report of them.

During the ten years of the present rectorship, there have been 224 baptisms, 154 confirmations, 67 marriages, and 162 funerals.

The communicants number at present about 325. The contributions for ten years have amounted to \$66,500.00, of which \$12,400.00 have been contributed for the poor, for parochial missions, and for diocesan, foreign, and domestic missions.

house, or the woman of the house, or one of the neighbors, would read a chapter of the Old Testament, according to the old synagogue custom, and a portion of any of the Gospels that had lately been written, or any Epistle from an apostle, that they could get hold of, with some of the Psalms of David, chanted. Then, doubtless, the Apostles' Creed, and the united offering of the Lord's Prayer. This would naturally be the service of the "Church in their house." Now, can't you and sister, and perhaps one or two neighbors, meet together in your house, and out of the abundance of our Prayer Book have some such service every Lord's Day? You know that our Blessed Lord will Himself meet you there, for He has promised that "where two or three are gathered together in My Name, there am I in the midst of them." Many years ago, I suggested this kind of service to a dear Mother in Israel, who had moved from Milwaukee, Wisconsin, out into the country. And she, with her husband and



JULIA P. JONES HOME FOR LADIES

THE RECTORY.

CHRIST CHURCH PARISH, MACON, GA.

### "THE CHURCH IN THEIR HOUSE."

BY THE REV. J. P. T. INGRAHAM, D.D.

I HAVE just received a tearful letter from one of a handful of communicants of the Church living in a village of about fifty houses, in Illinois. They have no church or pastor, or any Church service, although they have faithfully used every effort to secure them, but in vain. The writer of the letter says, "The cross has been a heavy one to me." In answer, the undersigned has advised as follows, and as it may encourage others in small places to use the little that they have, I beg to present it through THE LIVING CHURCH.

My dear —

As to your heartache over Church matters, let me tell you what to do. You have read how in the apostles' days, the people had the "Church in their house" (see Rom. xvi. 5 and I. Cor. xvi. 19 and Philemon 3). The members of a family, with perhaps a few neighbors, assembled on the Lord's Day, without any minister excepting perhaps an occasional visiting one to administer the Lord's Supper. But ordinarily, the man of the

boys, began such services in their big farm-house kitchen every Sunday afternoon, and the neighbors gradually began to come in. In less than a year Bishop Kemper came, and in that kitchen confirmed eight or ten persons. One of those boys is now a faithful and beloved clergyman in Illinois. Many times I have suggested to a family in some small town or village, which the Church had not reached, this kind of service, and it has resulted in good, healthy, organized parishes. Try it. Don't begin too large, by renting a room, but use what you have in hand, and the dear Lord will add all that is necessary. And tell sister to bring her two little boys, 6 and 3, into the service, giving each little fellow a Prayer Book to hold in his hands. And teach them beforehand bits of the service to say in unison with the grown people, and a line or two of the hymn. It is a better training than any ordinary Sunday School can get up, for they are growing up in the use of the Prayer Book "with the old folks," and will become steadfast attendants at church.

[Dr. Ingraham writes from Missouri. We quote now from another Missouri letter received from a layman almost at the same time: "We have no Episcopal Church nearer than 28 miles, without direct railway connection, so I carry on services in my own family, daily and Sunday, with now and then a visitor. There are ten members of my own household, so we make up a very fair Sunday school."—EDITOR L. C.]

### SOME MISTAKES OF THE REV. JOHN WATSON'S ARTIST.

BY THE REV. A. KINGSLEY GLOVER.

I HAVE already pointed out on sufficient authority, the mistakes of the Rev. John Watson in his *Life of the Master*, now appearing in *McClure's Monthly*, and, as his papers are illustrated by highly colored pictures of oriental dress, with copious explanatory footnotes, by the artist Linson, I feel bound to direct attention also to Linson's flagrant errors in the matter of Jewish usages.

On page 298 of the February issue, in speaking of the Jewish "tallith," he says: "The tallith is the cloth worn over the head during prayer."

Now, the Jewish "tallith" in the time of our Lord was not merely a *prayer cloth*, to be thrown over the head at prayer, but rather it was the regular outer garment of the Jews; the only part of it that had any relation whatever to religious devotion having been the sacred "fringe" in each of the four corners, the garment having been *square* by law. Just because the artist sees *modern* Jews wearing the *tallith* in the synagogue as a *prayer cloth*, he apparently assumes that the Bible and modern tallith are identical garments, and in his illustrations to Watson's articles, Linson represents Christ and others with the *modern* tallith laid over their shoulders as an extra and special garment.

The ancient tallith has dwindled down to its present small and stereotyped form, and is in use by all modern orthodox Jews; but to see this prayer cloth of modern Judaism upon the head or shoulders of Jews *living at the time of Christ*, outside of the other clothing, is indeed ludicrous to those who know the difference between the old outer robe, or *tallith*, and its present rabbinic survival, or mere synagogue "prayer cloth."

On page 298 of the same issue, Watson's artist further says: "The *zizzith* is the small fringed garment of the same device (as the *tallith*) for the back and front of the body."

Linson is wholly at sea here, since the *zizzith* means in Hebrew merely fringe, or tassel, tied in the corners of the tallith or other square garment in accordance with Numbers xv. 38. The artist, in his ignorance of Jewish law and custom, has here confused the legal "fringes" or "zizzith" with the garment (little tallith) which he attempts to describe.

On the same page, Linson also declares: "When a Jewish boy arrives at the age of 13 he becomes a man of the Covenant."

Now, the fact is that a Jew becomes a "son (not man) of the covenant" on the eighth day after his birth, at his circumcision, the latter rite being the outward sign of his covenant relationship with Jehovah. He does not wait until his *thirteenth* year to enter into this covenant, any more than a Church boy would be put off until so late a day before being baptized into the Church. As I have said in the paper on Dr. Watson's Mistakes, a Jewish boy reaches his majority at the age, not of 12 years, but of 13 years and one day. At this age a boy becomes a "son of the commandment," and not a "son of the covenant," as Watson's artist would make him. He is then confirmed in the commandments of the law, and takes upon himself all the responsibilities of an adult Jew, being bound to keep all the commandments of both the Law and the Talmud. He is thenceforth called, in Hebrew, *Bar-Mitzvah* (son of the commandment).

In his illustrations of the dress of Jesus, Linson shows, likewise, lamentable lack of knowledge. In the Calling of the Apostles, in the February *McClure*, the under garment is *white*, the girdle *blue*, and the outer garment, or tallith, *dark brown*; while in the scene of Jesus in the Synagogue at Nazareth, the Lord's under garment is *blue*, the tallith *white*, while over all is seen the above criticized *prayer cloth*, known only to post-Biblical Jews. In this latter illustration, as also in that of the Healing of the Withered Hand, Jesus is shown bare-headed in the synagogue, which was an impossibility. Now, both tradition and the best scholars unite in holding that the color of our Lord's dress was throughout, unbleached white, since civilians in general thus were attired. Only those in official circles wore colored clothing (comp. *Schaff-Herzog*, art., "Dress," and *Smith's Bible Dict.*).

The "tunic," or under garment worn by Christ, instead of having been coat-shaped, as in some of Linson's pictures, was "of one piece, woven from the top throughout," while His *tallith* was, by law, square and seamed, with an opening for the head in the middle. Sometimes, however, the tallith was more like an immense shawl, square, and provided with the *fringes*.

Between the mistakes of both Dr. Watson and his artist, we

fear the readers of the *Life of the Master* will gain many wrong impressions of Jewish customs. Such manifest errors only go to show how a man, however popular and able he may be in his own line, cannot always be relied upon for accuracy when he steps aside from his special field, to tread fields unfamiliar to him.

### "BEFORE YOU INTO GALILEE."

BY THE REV. EDW. WM. WORTHINGTON.

THE appearance of the Risen Lord in Galilee extended the fact of the Resurrection beyond the scene of its first disclosure. Not the Holy City alone, but Galilee as well. He was risen for the whole world. No one community, no one set of men, no single age in the world's history, could thenceforth lay exclusive claim to the Risen Christ. "Before you into Galilee"—risen and victorious, He would be known, and through faith would be seen in His Resurrection glory, not in Jerusalem alone, but in Galilee as well; yea, everywhere, even unto the uttermost part of the earth.

His appointment in Galilee tested the faith of His disciples. A three days' journey, and away from the scene of His first appearance. Would they make this effort? Would they take this journey? After all, Galilee rather than Jerusalem was to test their faith and seal their devotion.

So also, in our own day and age, to some extent at least it is true that the Sundays which follow Easter, rather than Easter Day itself, are the severe test of a Christian's devotion to his Risen Lord. When the message of the angel drew the thought of the disciples away from the splendid scene of the Resurrection itself, to the humbler field of Galilee, it was the proposal of a test to their devotion, which closely parallels the test to our devotion, in the transition from Easter Day to the humbler Sundays which follow.

Low Sunday: What pathetic sadness there is in this title, as commonly interpreted! And yet Low Sunday, and all other Sundays of the year, are veritable festivals in honor of the Risen Christ. To the humbler worship which they offer, as well as to the splendid worship of Easter Day itself, we are bidden by our Lord's own Resurrection message, "I go before you. There shall ye see Me."

The appointment in Galilee, and the instruction there given, opened the minds of the apostles to the truth, that they must translate the Easter fact into the high service and the intense devotion which befit the Risen Life. If Jerusalem reminded them of what Christ had done for them through His Resurrection, Galilee was to be their reminder of what they must do for Him under the inspiration of His Resurrection. Galilee therefore settled the fact that Easter should be to the Christian far more than comforting assurance of immortality. In Galilee, after His Resurrection, every recorded word that Christ spake, and every recorded message that He gave, touched upon what His disciples were to do in His service, and how they were to live, rather than what would become of them after death.

Solemn witness, this Easter teaching in Galilee, to the almost universally forgotten fact, that the man who goes out of the world closing his soul obstinately to the hope of immortality, is no more, perhaps less, an offender against his Risen Lord than the man who, having a King, Jesus Christ, raised from the dead, serves Him not, but leads a miserable, selfish, worldly, pleasure-seeking, perhaps wicked, life.

From still another standpoint, our hearts move us to view the Galilean invitation. It led the apostles home, and brought them once more among their kindred and friends. Tradition teaches that of the Twelve, Judas alone was of Judea. The rest were Galileans. In Galilee they had been born, had lived the happy years of childhood, had grown to man's estate. There they had shared with kindred—with fathers and mothers, brothers and sisters—the joys and sorrows of our common life. There, one and another of them, we may be sure, in years gone by, had yielded some dear one to death, and had come to know the grief of a bereaved and wounded spirit. Surely in Galilee, in proximity to their homes, and amid the tombs of their fathers, it was most fitting that they should meet their Risen Lord and learn the full meaning of His Easter triumph. And we, at the Eastertide, do not stand alone at the quiet resting-places of our loved ones, but come thither, as the disciples into Galilee, in response to the Christ's gentle and tender invitation, "I go before you. There shall ye see Me."

WHEN death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—*George Eliot*.

## Correspondence

### THE ORTHODOX GREEK CHURCH.

To the Editor of *The Living Church*:

**T**HROUGH your courtesy I have just received a copy of THE LIVING CHURCH for March 24th. My attention was drawn to the article on "The Russo-Greek Church, II." I notice that several of the publications mentioned in that article have to do with the *Orthodox* Greek Church.

Perhaps some of your readers may like to know of additional publications, all of which are written in a friendly spirit, in connection with the Holy Orthodox Church.

1. In 1680, the Rev. Thomas Smith, chaplain of the British Embassy, Constantinople, published in London, *An Account of the Greek Church, as to its Doctrine and Rites of Worship; to which is added an account of the State of the Greek Church under Cyrillus Lucaris, Patriarch of Constantinople, with a relation of his sufferings and death.* Unfortunately, this interesting work is out of print. My copy belonged to the late Canon Churton, Fellow of King's College, Cambridge, England, and was given to me after his decease by his brother, the Bishop of Nassau.

2. *The Orthodox Church of the East in the Eighteenth Century; being the Correspondence between the Eastern Patriarchs and the Non-Juring Bishops;* by the late Rev. George Williams, London, 1868; is also, I am afraid, out of print. This book, being full of official documents, is invaluable.

3. I constantly refer to the *Occasional Papers of the Russo-Greek Committee* of the American Church, issued between 1863-1882.

4. *The Occasional Papers of the Eastern Church Association*, published by Rivingtons, between 1860-1870, ought also to be mentioned.

5. The Annual Reports of the revived Eastern Church Association from 1893-1899, printed at Oxford, throw a flood of light upon the inward life and teaching of portions of the Orthodox Church, particularly within the Patriarchate of Jerusalem, and the Island of Cyprus.

6. The Rev. Bagden-Hunt's *Brief Comparison of the Fundamental Doctrines of the Anglican and Greek Churches*, published by J. T. Hayes, London, is helpful.

7. There is another small, well-known book, published by Hayes, 1870, written by the late Rev. J. C. Bellett, entitled *The Holy Eastern Church: A popular outline of its History, Doctrines, Liturgies, and Vestments*, with illustrations.

8. In "Epochs of Church History," edited by the Bishop of London, there is a readable volume on *The Church and the Eastern Empire*, by the Rev. H. F. Tozer, published by Longmans, 1888.

9. But a more elaborate work of the Rev. A. H. Hore, entitled *Eighteen Centuries of the Orthodox Greek Church*, published by James Parker & Co., Oxford, 1899, supplies an acknowledged want, and ought to have a large circulation.

10. For those who do not feel disposed to purchase such an expensive Eastern Church history as the above, the Bishop of Salisbury's Lecture, delivered at Oxford to the Summer School of Clergy in 1898, entitled *The Church of England and the Eastern Patriarchates*, and published at Salisbury for a few pence, by Bennett Brothers, will amply repay careful perusal.

11. Two late publications issued by Thomas Baker, London, in 1898 and 1899, edited by an excellent Liturgical Scholar, Mr. J. N. W. B. Robertson, being official documents, are invaluable. The first is *The Orthodox Confession of the Catholic and Apostolic Eastern Church, drawn up in the year 1640 by Peter Mogila, Metropolitan of Kieff, and approved by the Synod of Jassy in 1642, and subsequently by the Four Patriarchs, and again by the Synod of Jerusalem in 1672, and The Acts and Decrees of the Synod of Jerusalem, sometimes called the Council of Bethlehem, holden under Dositheus, Patriarch of Jerusalem, in 1672, with an Appendix containing the Confession published with the name of Cyril Lucar condemned by the Synod.*

12. To pass over all liturgical works, I may just draw at-

tention to *Hymns of the Eastern Church*, translated by the late learned Dr. Neale, and published by Hayes.

I suppose by far the greatest living authority on the Orthodox Greek Church is your excellent Bishop Hale, of Cairo.

The Church House, THEODORE E. DOWLING.  
Crimean Memorial Church, Constantinople,  
Tuesday before Easter, 1900.

### A REPLY FROM BISHOP JOHNSTON.

To the Editor of *The Living Church*:

**I** THINK your editorial reply to my letter in the last LIVING CHURCH calls for a brief answer in exculpation of myself from the guilt I am charged with, as being the only American Bishop who admits Lutherans into the Episcopal Church without re-Confirmation. If my information is correct, and I think it is, the following Bishops did the same thing in their day, only they did not report their action: Bishops Howe, Stevens, and Bedell, to which I may add, Bishop Wilmer, of Alabama, a High Churchman, who instructed his clergy to admit the Lutherans to communion, without re-Confirmation, as they would never consent to the repetition of it. He said he would in this way get the children, and so add a very valuable element to the Church. Some of the best Christians I ever knew came in this way, and by receiving them without insisting upon re-Confirmation, whole families have been received to our Church who would otherwise have been lost to it. In no place is it more important to secure the children of Germans than in Texas. They are gradually absorbing the finest portions of the state, and are crowding out the Americans. Unless we secure a fair proportion of their children, the Episcopal Church in some counties will have to be abandoned. In such company as I have mentioned, I do not feel myself to be a sinner above all that dwell in America.

There are several other very unfair things in your editorial which I will mention, but will not comment on at length. The first is that the South was lost to the Episcopal Church because of the Virginia type of Churchmanship which prevailed in its early settlement. The fact is, that it was lost because in those early days the Church was too weak to send missionaries into the then far West, and the whole of the Ohio and Mississippi River valleys were lost to it, and have never been regained. There is scarce any part of the country where the Episcopal Church is weaker in proportion to population than in southern Illinois, and Arkansas, which have, from the beginning, been under the influence of the most advanced Churchmanship.

As for matters being worse in West Texas than elsewhere, I do not admit. I thank God that, bad as they are, they are a good deal better than in many parts of the country.

If you will read Bishop Brooke's letter in the last *Spirit of Missions*, you will see an accurate photograph of the condition of the Episcopal Church in the whole West and Southwest. It can't be bettered by doing the ostrich act. It grows out of a widespread, deep seated, and deplorable, condition of indifference to religion, and it demands the fervent prayers, and most earnest coöperation of all Christian people to find and apply a remedy.

J. S. JOHNSTON.

### PROTESTANTISM A FAILURE.

To the Editor of *The Living Church*:

**A** PROPOS of your editorials on Methodism and Bishop Johnston's letter, I beg space for a few words expressive of my belief in the utter failure of Protestantism *in toto*, arrived at from experience in the mission field. I think I have a small right to speak on this subject, seeing I have worked as a missionary in Long Island, Nebraska, Minnesota, Western New York, and western Pennsylvania. It is true that in some of these fields I was only a lay-missionary, but the experience is just the same. I have found, wherever I have labored, this supreme and, to me, dreadful fact, that an enormous percentage of adults are unbaptized. My lot has been cast in communities that were almost entirely protestant, and where the Church was either scorned or severely let alone. I have seen revivals and camp meetings, blast of trumpets and beating of drums, everything in fact that the protestant mind could invent to draw crowds, and I state as an absolute truth that I have never heard one word about Baptism, much less the necessity of it, by any so-called "preachers of the gospel" (heaven save the mark!) in all my experience. The Sacrament of Baptism and the Eucharist are studiously avoided, simply because these sacraments are not either believed or understood. They have emptied them of all

their meaning, and so are no longer necessary for salvation. Protestantism to-day stands for negation, sensation, sentiment, and sordid fanaticism. Protestant preachers do not dare to preach the whole Gospel of Christ. They have educated the people to despise its fundamental verities.

We may applaud the zeal of early pioneers of Protestantism, who built meeting-houses in the country, but when we look for the people in these localities, we find them either utterly indifferent or infidels. Only the small handful are worshippers, and the large majority of these are elderly people, mostly women. They do not bring their children to Baptism, except in rare cases. The cry to-day is, "Wait till the child grows up, and let him choose his own religion for himself." And this "waiting" is filling hell. Once in a while a "popular young man" goes into a town, and for the time being the young people flock to him. But show a case where they stick! One out of a hundred, perhaps, lives it out.

No; there can be no compromise between truth and error, God and Baalim, the Catholic Faith and Protestantism.

How long will we halt between two opinions? "If the Lord be God, follow Him; but if Baal, then follow him."

Corry, Pa., April 23, 1900.

HARRY HOWE BOGERT.

To the Editor of *The Living Church*:

**T**READ with great interest the letter of Bishop Johnston and your reply. Allow me to thank you for that reply. There is altogether too much inclination to figure out the *per cent* when thinking or speaking of the Church. The minister who can show the greatest "per cent" of Baptisms and Confirmations is the lauded one, if he builds a church or parish house we all say: "That's the sort of man, he's a worker;" and we never see the other poor, quiet fellow, who probably has to struggle hard to pay the debts created by the "successful man."

I know that in this small town, the Church has an influence for good over many who are neither in the "sects" nor likely to be touched by them. We may never get all of these *into* the Church, but we *will* get some, and impress many more with the truth of Christ's divinity and the Church's divine commission in the world. And is this not worth more than a few people hastily persuaded to be confirmed, and then two-thirds of them never after see or understand the Church? Does not the Church stand for something better than mere numbers? While men are wrangling over their man-made confessions and disciplines, and they mourn because men cannot live up to them, are we not here to show men Christ and His Body, the Church? Is this not true? Or are we a mere sect, fighting all these other societies to see who will win out? If this last be true, then indeed we have cause to mourn, for we stand hopelessly in the rear. But if we stand for the Church of Christ, with courtesy, but unequivocally, we shall have cause to rejoice that the Church is going on her way "conquering and to conquer," even though the wranglers and disputers over *men's creeds* are driving foolish men into unbelief. "To the extent that we are true to our faith," true to the Church, we shall be able to turn unbelievers into believers who believe *all* the articles of the Christian faith, because it is brought to them in vessels of faith and joy and not in despondency and doubt.

It is such loyalty to the Church and her faith, and letting men *know* that you believe it, that brings *men* to the Church. I cannot understand difficulties in the way of getting men to come to church and to work, unless it be this one—our lack of faith and loyalty.

JOSEPH SHEERIN.

St. Paul's Rectory, Clay Centre, Kansas, April 23, 1900.

## METHODISM VS. THE CHURCH.

To the Editor of *the Living Church*.

**I**T IS hardly necessary to say that I have read the communication of Bishop Johnston on Methodism, and your reply, with absorbing interest. I was born and educated under Methodist influences. By the advice of Bishop Williams, of Connecticut, I came into the Episcopal Church, and later, after careful instruction from him, entered the ministry.

One thing has been a constant surprise to me, and that is the amount of ignorance manifested by clergy and laity as to what Methodism really is.

If its doctrine be examined, it will be found that many things deemed essential to Anglican theology are held by Methodists. Its Articles of Religion to all intents and purposes are

the Thirty-Nine Articles. Many of them appear without the change of word or punctuation.

John Wesley's sermons on Baptism and the Lord's Supper would be accepted by the great majority of our clergy the world over.

I am of the opinion that the doctrines of Methodism have had as much to do with its success as its ecclesiastical machinery. Strange as it may seem, my knowledge of systematic theology gained from Methodist sources was accepted by the examining chaplains of Connecticut and New York without question.

The things wherein Methodism differs from the Church pertained largely to ecclesiastical polity. It is along these lines that Methodism broke with the English Church.

But all this in passing. You head Bishop Johnston's letter, "The Decay of Methodism." You offer as proof of this statement, the letter of the Methodist Bishops calling their people to prayer and fasting, because things seem at a standstill. But I submit, is the recognition of this condition a sign of decay?

If you know Methodism as well as I do, you would not think so. For a century, American Methodism has gone on its way, meeting losses from various sources with an indifference almost past human belief. Slavery cut Methodism into two parts, which have never been re-united. But both parts are larger and stronger than the united body was before the separation.

In the Bishop's letter, I think I can see that this spirit of indifference is at an end. In the exuberance of its youthful zeal and enthusiasm, Methodism supposed it could endure almost any strain that could be put upon it. There are indications of a change of mind in this respect. The body remains intact, but has lost something of its momentum. You may be sure the machinery will undergo a thorough overhauling, and the necessary repairs made at any cost. That is the meaning of the Bishop's letter.

Your statement that the drift of Methodists is towards the Church because ten per cent. of our Confirmations come from that source, will, to use a Homeric phrase, cause multitudinous laughter among them. The number of Confirmations last year was 43,000, so 4,300 Methodists were confirmed. But what is this number among the millions of Methodism? Doubtless, as many are dropped every year, whose names are entered as probationers.

My dear Editor, you and I are hoping and praying for the same thing—organic unity. Will you allow me to say that so far as Methodism is concerned, it will never come by disparaging its work, or minimizing and misunderstanding its influence and position? Take the work of Methodism here in Maine. At the end of fifty years its adherents number over 30,000. The Church was here before the Revolution, and numbers but a little over 3,000 communicants. Methodism is no more in harmony with the theology of Puritanism than is the Church. Methodist theology is intensely Arminian. In some respects, its polity is as distasteful to Maine people as is that of Rome. Yet it has grown rapidly. Its preachers are found in all our towns and villages. Its school at Kent's Hill is full of students, and is doing a fine work.

The Congregationalists have been forced to acknowledge the spiritual power of Methodism. Even Liberalism sees in it a determined and wide-awake foe. You say, "Methodists at best bring men to a knowledge of Christ, while the Church seeks to incorporate them into the Body of Christ." Well, Methodism baptizes her converts in the Name of the Father and the Son and the Holy Ghost. Bishop Williams taught me that Baptism administered in the Name of the Trinity made one a member of the Holy Catholic Church. Methodism in a certain sense is a corporate body. I venture the remark that not many of the 4,300 Methodists confirmed last year, needed much instruction concerning the Church as the Body of Christ. They are familiar with that idea. Methodism is a compact organization, and when Christian unity becomes a fact, it will be found that it has been able to join in that movement as such. I have no faith in the notion that by the decay of Methodism the Church will gather her people within the fold.

If Methodism ever becomes a part of the Anglican Communion, it will be by receiving ministers and people as an organization, and then allowing it to do its own work in its own way.

Churchmen look upon the sacraments as "means of grace." Our Methodist friends hold the same doctrine. The Lord's Supper is something more than a memorial of the death of Christ to them. He is spiritually present in that sacrament. Candor forces me to say that I was taught to come to the Lord's Supper after special preparation, and always saw it administered

with the deepest reverence. These are facts which ought not to be ignored.

One thing you may be sure of. Methodists are determined to set their house in order. If drastic measures are needed, they will be fearlessly applied. If the rules on Amusements, etc., are the cause of losses in membership, they will be so changed as to suit all concerned. If there is a demand for a liturgic service, John Wesley's Prayer Book is at hand ready made. If things Methodism needs for its success are not found within it, they will be taken from without.

The attitude of the mother Church must not be that of disparagement, or criticism, or hostility. Her mistakes must be frankly acknowledged. Her doors must be kept wide open. Her spirit must be that of love.

If we had more of the talk of Bishop Johnston, we should have more Methodists seeking admission to our Church.

After expressing deep regret at the blunders whose culmination was the separation of Wesley's followers from the English Church, the fact remains that God in His wise providence has seen fit to use Methodism as a great agency for good.

When the Church is ready to frankly make that admission, one great stumbling block in the way of Christian unity will be removed.

My dear Editor, you hold the opinion that Methodism fears the Church. You are mistaken. The Church is looked upon as a nice old lady once given to severe measures toward her children, but somewhat mellowed by age and experience. Your idea is that Sectarianism must be stoutly fought. Agreed. But is it not possible that in fighting the sect, you may hurt the members of the sect?

Take Methodism as an example. It is dear to many pious souls. Think you to rejoice over its decay is a good way to win its people to the Church? Did it ever occur to you that Methodists are baptized, married, buried, by what is substantially the service of our Church? Last, but not least, its Communion service is almost identical with that of the Church. Is it strange, therefore, that Methodists take kindly to our liturgy? Why not rejoice that this is so? I venture the remark that Methodism has done more to familiarize the American people with the Church's theology and liturgy than any other agency outside of her fold.

A word to the wise ought to be sufficient along these lines.

I have briefly given you what I believe to be the real purpose of Methodism. What is needed just now is an intelligent and fair-minded view of this, to my mind, the greatest religious movement of the century outside of the Church. If what I have said will conduce to that result, I am fully satisfied.

JOS. BATTELL SHEPHERD.

St. Paul's Rectory, Portland, Maine.

[As the foregoing seems to be intended as in some sense a rebuke to us, it is perhaps proper for us to say that we have neither said nor done anything in contravention to most of these propositions laid down. With most of them we entirely agree. It is quite true that it was more the fault of English Churchmen than of any others that Methodists went out from us, and the Church has already "frankly made that admission" so far as the almost unanimous belief of all her scholars for at least the last half century may be considered to be her voice. Where our correspondent, in this letter, states what the Editor of THE LIVING CHURCH holds, it must be remembered that he draws upon his imagination solely. Our whole attitude expressed in reply to Bishop Johnston may be briefly summarised thus:

1. Christ established a Church; or He did not.
  2. The Church is now in existence; or it is not.
  3. If He founded such a body, and if it is now in existence, other and rival bodies are not needed for Christ's work, except on the hypothesis that Christ's plan has failed or has been improved upon.
  4. If He did not found such a body, then we had better surrender our organization, and bring Christian Unity nearer by abolishing one sect—our own.
- We cannot see that there is any middle ground between these propositions, and the letter printed above has no bearing whatever upon them.—EDITOR L. C.]

#### THE AUTHORSHIP OF A PRAYER ATTRIBUTED TO MR. GLADSTONE.

To the Editor of *The Living Church*:

THE tenderness and literary beauty of the prayer (in your current issue) for one departed, may well be Mr. Gladstone's, but your contemporary, the *Standard*, from which you quote, is, I think, in error in attributing it to him. The prayer appeared in the *Church Times*, before Mr. Gladstone's death, as the composition of a young English clergyman, who at his death gave permission for its publication if his friends thought fit. It was in consequence sent to the *Church Times*, which journal, in its notice of the circumstances, gave leave to anyone to print it and use it. A clergyman in, I think, Maryland, generously caused a number to be printed and offered copies to any who would send for them, and in this way I became possessed of copies, one of which is now before me. It is slightly different from that which you quote, being in the first person singular, and having other touches of intimacy and personality lacking in

the *Standard's* copy. As the *Standard* has it, it is adapted for other than private use, but the prayer has such remarkable beauty that I sincerely hope it will not be altered any more than it has been already. Yours very faithfully,  
27th April, 1899. JOHN H. W. FORTESCUE-COLE.

To the Editor of *The Living Church*:

THE beautiful prayer which you reproduced in your issue of to-day, under caption of "Prayers for the Dead," is wrongly attributed, by your Baptist contemporary, to the pen of the late Mr. Gladstone. It was written by the Rev. W. Griffiths, rector of Shelsley, Worcester, England. My authority for this is the Rev. Basil Wilberforce, D.D., who, in a letter some time ago, after giving me the author's name, remarked that the prayer had been a great help to many, and "has helped to break down the hideous wall that ultra-Protestantism had erected between the visible and invisible worlds." Canon Wilberforce added that he was glad to know that it had been read from the pulpit of one of our Pittsburgh churches (Calvary), by the Rev. W. D. Maxon, D.D., late rector.

Yours truly,  
April 27th, 1900. C. E. E. CHILDERS.

#### SACRIFICE.

HERE is only one true and perfect Sacrifice—the offering of our Lord Jesus Christ on the Cross to take away our sins. The sacrifices under the Law showed that one sacrifice, till Jesus came (Heb. ix. 10, 11). Now, in the Sacrament of the Altar, we "show the Lord's death till He come" again (1 Cor. xi. 26).

Our Christian Sacrifice is not like the Jewish sacrifices. Under the Law "the blood of bulls and goats" was offered; but now we have the offering of "the Precious Blood of Christ, as of a Lamb without blemish and without spot" (1 S. Peter i. 19). For Jesus once said, "The bread that I will give is My Flesh;" and now gives us, at the Altar, His Body "broken" and His Blood "shed."

When you think of the Christian Sacrifice, keep these two things in mind:—

1. There is only one High Priest. The Jewish Priesthood is gone. The Lord Jesus Christ is our great High Priest, after the order of Melchisedek. He brings forth Bread and Wine for us (Heb. iv. 14, v. 10; Gen. xiv. 18). The Priests, that He has sent out, do nothing of themselves. They only do what the High Priest told them (S. Luke xxii. 19).

2. There is only one Sacrifice. All the Jewish Sacrifices are gone. The Lord Jesus Christ offered one Sacrifice on the Cross, and there can be no other. Besides, that one sacrifice can never be repeated. It can only be pleaded and applied in the way God appoints.

In one way the Lord Jesus offered Himself to God all His life on earth; in another way, when He "brought forth Bread and Wine;" in another way, when He was crucified. This one offering is now applied in two ways—Jesus pleads His sacrifice for us *in Heaven*, by "appearing in the presence of God for us (Heb. ix. 24); Jesus pleads His sacrifice for us *on earth*, when He "appears" on the altars of His Church.

You see then, what the Christian Sacrifice means. Jesus is our one High Priest; therefore He has Priests to serve *under* the High Priest on earth. The one Sacrifice of the Cross is perfect: therefore it is pleaded continually in Heaven and earth to save our souls.

"We have an altar" for sacrifice, and are "partakers of the Lord's table" (Heb. xiii. 10; 1 Cor. x. 21). (Compare *Ezekiel* xli. 22; *Malachi* i. 7). All Christians are priests; for they join in the sacrifice which the appointed priests offer in the Name of the High Priest (1 S. Peter ii. 5; compare *Exod.* xix. 6).

A NOVEL means for raising funds for the erection of a much needed rectory has been initiated by the Rev. Arthur Gorter, priest in charge at Kilbourn, Wis., in the Diocese of Milwaukee, who has issued a pen-illuminated leaflet showing by a succession of diagrams, the proper and reverent usage concerning the chalice and paten when prepared for the Holy Sacrament. The ingenious leaflet is one which any priest would be glad to see, and Mr. Gorter offers to send it to anyone on receipt of 10 cents, the proceeds to be applied to the rectory fund.

A NATIVE clergyman from India, preaching recently in London, stated that the rate of growth of Christianity in India is more than two and a half times as great as that of the native Oriental religions.

# Editorials and Comments

## The Living Church.

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

Editor, Frederic Cook Morehouse.

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

### BRANCH OFFICES.

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

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

### SUBSCRIPTIONS.

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

### ADVERTISING.

Three columns to page. Length of column, 160 lines. Width, 2½ inches. 14 agate lines to the inch.

Display rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Extra charges for preferred positions. Address all communications relating to this department to Mr. C. A. Goodwin, 153 La Salle St., Chicago.

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

## HAS THE AMERICAN CHURCH ANY RESPONSIBILITY IN LATIN AMERICA.

### II.

**L**AST week we considered some of the negative objections which are commonly urged against the establishment and carrying on of ecclesiastical work by this Church in the nations to the south of us, on the two American continents. We attempted to show, first, that there have been no national Churches formed by the various Roman missions during the past several hundred years, and that the jurisdiction of the various Roman hierarchies in Central and South America rests solely on the claim of universal jurisdiction and supremacy made by the Roman See. We have also expressed the opinion that the moral condition of the people of these various republics to the south of us, and of the islands of the sea, is such that the religion they have received and professed cannot be said to have shown sufficient results in their lives.

We have now to consider what effect these conditions ought to have upon the Anglican Communion, and especially, what duties in that connection may devolve upon this communion as organized and existing in the United States.

THE political relation of the United States to other American republics is summed up in what is currently known as the Monroe Doctrine. According to that doctrine, this government guarantees the perpetual integrity of the Latin American republics against any possible violation by any of the nations of Europe. This government takes the ground that she will not permit any European nation to add to her territory on the American continents. The independence of every American republic is thus definitely guaranteed by the United States.

It must be remembered that the Monroe Doctrine is thus far a doctrine of the United States exclusively, except in so far as it may be said to have been tacitly admitted by Great Britain. It has been respected by all Europe, but not to such an extent as to have become an accepted principle of international law. It rests solely upon the strength of this government to maintain it.

Looking into the future, we may see that, as the crowded condition of Europe generally, and the increasing difficulty of establishing colonies in other desirable parts of the globe, have their natural growth, it will be increasingly difficult to keep European nations from desiring to obtain a foothold in South

America. It must be remembered that to-day South America is the only continent largely given over to weak and unstable government. The weakness of the Chinese Empire has led to the practical partition of its territory, in the shape of spheres of influence, among the Powers of Europe. Egypt and the Soudan, though nominally dependents of the Ottoman Empire, are to all practical purposes parts of the British Empire. Turkey retains its integrity by reason of the political exigencies of Europe, and by the guarantees of the six Powers. The habitable portions of Africa have long since been divided among the European Powers, and the present unhappy war in South Africa is abundant evidence that misgovernment will not be tolerated by the Powers if attempted by any of the few independent governments yet remaining on that continent.

South America is, therefore, the only portion of the globe in which weak government is permitted to continue, and for this universal policy of non-intervention by the European Powers, the United States is solely responsible. It has been achieved by American adherence to the Monroe Doctrine.

At this point it might be necessary, if it were not generally admitted, to divert from the main subject in order to show that throughout the greater portion of South America, excepting the British colonies, the governments are weak and unstable, and liable continually to be overthrown by revolutionists. Throughout Latin America, though in varying degrees in different portions, this has been the condition of the past century. This condition, indeed, was the immediate cause of the difficulty in which Mr. Cleveland's administration interposed, with respect to the British contention as to the Venezuelan boundary line. The practical importance of that controversy to England was derived from the fact that there were vested interests on the part of British capitalists in the territory under dispute. If that territory should be held as belonging to the British colony of Guiana, those interests would remain safe and the title to property would remain inviolable. If, on the other hand, those interests should be found to be on Venezuelan soil, they would be subject to a government too weak to protect the invested capital, their title would be subject to the continual contest between the government of the day and the revolutionary party, which might very likely become the government of to-morrow.

It must be remembered that in the enunciation of the Monroe Doctrine, the United States does not guarantee good government in South America, but takes the stand that she will forever prohibit any European Power from establishing good government on that continent, even though local government may have failed to insure safety to person or to capital. Far-seeing statesmen must perceive, that the time must come when South American governments must be administered on such modern lines as will protect the foreign investor, and will insure stability in government; or, on the other hand, that Europe will decline to abide by the Monroe Doctrine of non-interference. A government which will not itself intervene to insure stable government in South America, cannot forever prohibit other nations from thus intervening for the protection of their own interests. Europe will not tolerate a dog-in-the-manger policy on the part of the United States. Hence, by some means or other, the United States must see to it that good government succeeds to the present era of turbulence in South America, or else she must abandon the Monroe Doctrine. Even within the past few weeks there have been rumors of a possible secession of southern Brazilian states, to be formed into a new government under the protection of Germany. The idle rumor of to-day may be the settled policy of to-morrow.

THE one factor of all others that underlies the administration of government, is the *character* of the people who govern. In a republic, national character will be the key to national government. A republic will present an honorable phase of government, or an unstable and vicious phase, according to the character and intelligence of the electors. If the maintenance of the Monroe Doctrine is essential to the well-being of the United States government, it follows necessarily that for their own protection the American people must build up character in the people of South America.

Character is not a commodity that can be secured by polit-

ical treaty or by process of law. The United States is thus dependent upon something which the law cannot require and is powerless to achieve. What force, then, can build up character in the republics of Latin America, and by building it up, may secure not only for the people themselves the stability of government, and the power of giving intelligent expression to their own higher aspirations, but may also at the same time, and by the same act, protect the people of the United States from that invasion of American territory, which they have declared in the Monroe Doctrine they will not tolerate?

Christian people can discover only one answer to this question: Character is built up by pure religion, and by pure religion alone. Debase religion, and you debase the people who profess that religion. Purify the religious ideals, and you purify the character of the people. This proposition is one which will be granted by every student of ethnology.

At this point the duty of the American Church becomes clear. The Roman mission in South America has been tried for more than three centuries, but has been found wanting. Whatever may be the cause, it has certainly failed in building up the character of the people of South America. There may be questions as to the relations of cause and effect, as to whether immorality and instability are South American characteristics *because* of their religion, or *in spite* of their religion. These are points which we need not at this time stop to consider. The fact remains, and cannot be successfully disputed, that the religion of the people of South America has not developed their character to such an extent as to give to their governments the capacity that insures permanence, stability, and safety, to their own citizens and to aliens alike.

If, then, the safety of the United States itself depends upon the creation of a new character in the people of South America, there is a duty resting upon this Church which it can only deny by denying its own responsibility as a national Church, responsible for the religious interests of the American people. True, the relative numerical weakness of this Church makes it difficult for her to fully realize her own responsibility as a national Church; but if it is once realized that that responsibility does not depend upon the adherence of the majority of the people, but rather upon the constitution of the Church itself, it will be realized that that weakness cannot excuse her from any failure to perform any duties to the people of the nation, which rest upon her as a national Church.

The American conception is that there are three institutions at the basis of every people. These are the Family, the Church, and the State. Of these three, no one may rightly invade the jurisdiction of the other. These three must work together to produce the welfare of any people. If any one of these three becomes corrupt, the well-being of the people cannot be preserved. It is neither the family, nor the American State, that can intervene to build up character in Latin America. It is the function of the American Church, and of the American Church only. It is a duty which the Monroe Doctrine devolves upon the American Church rather than upon the Church of England. Without desiring in any way to interfere with the mission work, which, on an extremely small scale, has been established in South America, under the jurisdiction of the Bishops of Guiana and the Falkland Islands—missions so few and weak as not to form any considerable factor in the discussion of this subject—we must express the opinion that the duty devolves upon this Church, and this Church only, to establish such a religion throughout the length and breadth of both American continents, as will build up a truer character in the people at large.

THESE are the reasons which to our mind not only justify, but compel, this Church to enter more largely upon missionary work in the several republics of Latin America. It is true that we may enter upon this work in such a way as to invite only defeat and humiliation to ourselves. This we did more than twenty years ago in Mexico, and have not yet recovered from our well-earned defeat. We began work in Mexico as a Protestant religion in opposition to a Catholic religion, and the defeat which we received ought to have taught us a lesson which would make it impossible for us to make such a mistake again. Unless we are sufficiently convinced that the religion of the American Church is the Catholic religion, we are not yet ready to graduate from our little kindergarten of home interests. From Mexico to Cape Horn, we should go to the people of Latin America as bringing them the Catholic religion; as continuing all that is good in their present religious teaching; as bringing them the same Sacraments which they already enjoy, but bring-

ing them in a purified form; as bringing them the same Mass to which they are accustomed, and continuing so far as possible the same accessories of ceremonial to which they are accustomed; as bringing them the same opportunities for private confession which they already enjoy, but in no case insisting upon it as other than a privilege resting solely upon the voluntary desire of the individual; as bringing them the priesthood with the same Christ-given authority as that to which they are accustomed;—as bringing all this in a purified form, divested of abuses, and associated always with the most rigid puritanism of life. That, we take it, is the duty of the American Church toward Latin America.

WITH reference to the letter of the Bishop of Western Texas printed on another page, we would explain that we did not declare in our editorial answer to his letter, published in THE LIVING CHURCH for April 21, that he was the only American Bishop who had, under any circumstances, admitted Lutherans without re-Confirmation. The words we used were these: "Alone of all the Bishops of the American Church, the Bishop of Western Texas each year reports a number of persons received with Lutheran Confirmation, and therefore not re-confirmed." We are well aware that in most places where there is a large German element, there are German adults in congregations who have been tacitly admitted to membership in the parish and to Holy Communion, without Confirmation. The reason for this is, of course, that stated by the Bishop, together with the fact that as the Church has nowhere laid down that Confirmation is necessary to salvation, the condition in which we find such Germans must be recognized, and the lesser of the two evils chosen, by not prohibiting such persons from coming to the greater sacrament of Holy Communion. Such individual cases no doubt exist, not only in the Diocese presided over by the excellent Bishops quoted by the Bishop of Western Texas, but throughout the country. This, however, is very different from publishing to the world at large that parties are accepted *because* they have been confirmed by Lutheran ministers, and thereby establishing a rule of recognizing such Confirmation. The reason for accepting such people is *not* that they have received Lutheran Confirmation, but that more harm will be done by repelling them from the Holy Communion than by admitting them in the individual cases, though (from a Church standpoint) unconfirmed. Notwithstanding this, the extreme desirability of Confirmation ought to be insisted upon in the abstract, and in every particular case where such insistence would not absolutely repel from the greater sacrament. Many would go further than this, but we are now stating the position of those in general who have in all parts of the country permitted Lutheran adults to come to Holy Communion. The difference is between making a general rule, which apparently the Bishop of Western Texas has done, on the one hand, and making individual exceptions to the rule, on the other hand, which is the most that has been done by the clergy generally, in German-speaking communities. To our minds, there is a great difference between the two attitudes. We altogether agree with the Bishop that this Church must gather the Germans as well as English speaking people into her fold.

If the defection of the South from Churchmanship is not due to the weakness of the type by which it was planted, it must be due to some other cause, and such other cause is not obvious. The comparison with southern Illinois is not just, because the population of the latter state consists very largely of foreigners who are not descended from Church families, while the population of the South consists of families of American lineage, the great bulk of whom were once Churchmen. The proper comparison is not between the South and the West, but between the South and New England, both of which sections have been affected comparatively little by foreign emigration. The one started with the Church relatively strong, and the Church is now in that section comparatively weak; the other started with the Church prohibited by law, and the Church is now relatively strong. This is not a matter of sentiment, but of history and fact, and the undoubted piety of Virginian Churchmen cannot affect it. If we have not given the right reason, then some other reason must be found which is equally plausible. Those of us who know the South—and the Editor must count himself as one who knows it well—know that the facts are as we have outlined.

Of course, the Bishop is right in saying that Western Texas is no worse than places elsewhere. He will see that we said the same thing in our former article, and tried to comfort him with the thought that his field had made a great deal better progress than he himself had admitted. We hoped we were bringing comfort to the Bishop, rather than discomfort, and that he might

perhaps welcome our suggestions as to what might yet be lacking. Texas, the South, New England, the whole country, wonderfully bear out in varying degrees the truth which we originally laid down: *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. Draw up a list of our failures and our shortcomings, and they as fully bear out the truth of this proposition, as does a corresponding list of our successes—which might have been greater and more frequent, if we had been *truer* to our duty.

THE bringing of a multitude of missionaries to this country in connection with the Missionary Conference, has had some good results. Dr. Paton, the celebrated missionary to the New Hebrides, said, in the course of a sermon at the chapel of the Union Theological Seminary, that missionaries are "extremely thorough in the study of the Bible, owing to the necessity of translating it." He mentions that in the group of the New Hebrides alone, the Scriptures have been translated into as many as twenty-two distinct dialects, and that the British and Foreign Bible Society alone, has published more than two hundred translations. The work, of course, has all been done by the missionaries in the field, and the motive of their literary task, like the self-denial of their lives, which resulted in their going to the uttermost parts of the earth, has been the firm conviction that the Bible is the Word of God, and is His Word for every human creature that breathes upon the earth.

The New York *Sun* comments upon his sermon by a comparison between the attitude of the foreign missionaries, as suggested by Dr. Paton, and that of the school of critics so largely in evidence at the Union Theological Seminary. The position of the latter, says the *Sun*, "is an attitude of criticism rather than of faith, and is akin to the intellectual opposition with which the missionaries have to deal in Oriental countries more especially. If this criticism is correct the self-denying labor expended in making those hundreds of translations of the Bible has been inspired by delusion, and the Book has been put before countries not Christian on an assumption which is false.

At this time, when the Bible is repudiated as an infallible authority by teachers of the very Churches which are circulating it in 'heathendom' as the veritable Word of God, is not all missionary enterprise encountering in Christendom itself a far more serious obstacle to its successful progress than any it contends against in the 'heathen' countries where the effort at evangelization is expected?"

Here is stated the question in a nutshell. If the Bible comprises mere relics of Hebrew tradition and of Babylonian folk-lore, even though the Word of God be to some extent comprised as well, but in such mixture that the one is indistinguishable from the other, what can be the object of missionary labors? Why should the natives of the New Hebrides be enlightened as to prophecies that concern solely the hearers of unknown prophets, historical traditions that are probably founded on error, and theological speculations that have no authority beyond the intellectual suppositions of various eras in the remote past? The *Sun* is right. There is an irrepressible conflict between the missionary spirit and that spirit of criticism which fails to see the inspiration of the Holy Spirit, over and above and through all the words written down in the sacred text. The Bible minus the Holy Ghost is a Bible which it is altogether useless to bring to those happy natives of far-away lands, who already have a positive belief in a supernatural which has not been invaded by the culture of modern scholarship so called.

### ANSWERS TO CORRESPONDENTS.

*The Nonjurors.*—The causes leading up to the schism of the Non-jurors will be found detailed in a most interesting book by Dean Luckock, *The Bishops in the Tower*. *The History of the Non-jurors*, by the Rev. Thomas Lathbery, M. A. (London: Parkers), is possibly the best authority on the subject, but it is out of print and scarce (Chas. P. Everett & Co., 18 E. 23d St., New York, offer a copy in a catalogue just issued, for \$2.00). Some account of the relations of the Non-jurors to the Episcopal Church of Scotland will be found in W. Stephens' *History of the Scottish Church*, Vol. II, chaps. XX and XXI, (Edinburgh: David Douglas, 1896).

*Inquirer.*—There is no American canon or rubric relating to the celebration of Holy Communion on Good Friday. The ancient custom on that day was to administer what was known as the Mass of the Pre-sanctified. This was a service in which the faithful were communicated from the reserved sacrament, no consecration being permitted on Good Friday. It was felt that the joyful service of the eucharist was unfitted for the solemnities of the Good Friday fast. As the Mass of the Pre-sanctified is no longer authorized, Catholic Churchmen differ as to whether the proper observance of the day is more compatible with the full celebration of the Holy Communion, or with omitting the celebration entirely. The latter is the more common custom among liturgical scholars, who would be recognized as authority in the English and American Churches, though there are not wanting scholars of ability who maintain that the Holy Communion ought to be celebrated on Good Friday. In case the full service is not used, the Collect, Epistle, and Gospel should be used in connection with the so-called ante-communion service.

# LITERARY

*Brook Farm: Its Members, Scholars, and Visitors.* By Lindsay Swift. New York: The Macmillan Company. Price, \$1.25.

The admirable series of National Studies in American Letters began brilliantly with the delightfully reminiscent, *Old Cambridge*, of Col. Higginson. It is followed by this clear and comprehensive account of a most fascinating experiment in sociology.

Mr. Swift has definite views of the nature of the enterprise. He traces the rejection of the stern and rugged Puritan theology by many in New England, and the spread of Unitarianism, by which the philosophic ideas of Immanuel Kant and his disciples were made known to the more thoughtful and cultured in the neighborhood of Boston. The result was the small group of Transcendentalists.

The desire to put into action principles discussed by a club of cultivated men and women, meeting occasionally in Boston, was the origin of Brook Farm.

George Ripley, thinker, scholar, and writer, was the prime mover in organizing an association for the practise of plain living and high thinking, where industrial activity and mental exertion might have equal recognition. All who came under his influence, whether as pupils in the excellent school, members of the association, or visitors, have written with affection and enthusiasm of the charm of the life led there, and the quiet beauty of the old farm at West Roxbury. They have given the poetry of this attempt for elevating humanity; it has been left for Mr. Swift to put into plain prose the fortunes of the association, from its inception in 1841 to its final abandonment in 1847, after three years of the modified Fourierism of Albert Brisbane.

It attracted to itself all that was most brilliant and progressive, intellectual and thoughtful, in the younger generation of New Englanders, while its direct influence upon the improvement of industrial conditions, either in the nation or among individuals, was small. While many in after life neglected or ignored what they had been taught there, Brook Farm will have an abiding interest, to use the words of our author, as a "true seedling ground of American letters." The brief sketches he gives of the men and women who there commenced successful careers as authors, educators, or religious leaders, are both just and discriminating.

There is a full and satisfactory bibliography of books and articles concerning Brook Farm. To it, readers should add the graphic recollections of Mrs. Ora Gannett Sedgwick, which appeared in the *March Atlantic Monthly*. The index is carefully compiled.

The book is written in an attractive style, and gives the information needed concerning an episode of New England life at once romantic and characteristic. JOSEPH HOOPER.

*Beethoven.* By Frederick J. Crowest. With Illustrations and Portraits.

*Wagner.* By Charles A. Lidgley. With Illustrations and Portraits. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, \$1.25 each volume.

These handsome volumes are the first in the series of "The Master Musicians," edited by Frederick J. Crowest. The initial volume, reviewing the life and works of the master of the masters, "the mighty Beethoven," gives splendid promise of achievement in the completed series. The first chapter is biographical, concisely descriptive of the career of this extraordinary man, yet with all the detail that is needed to make a very strong picture. We see him in his poverty and pain, afflicted with fitful temper and increasing deafness, battling with difficulties largely of his own making, and winning a throne in the musical world. "I shall hear in heaven," he said, as he was dying. Those were his last words.

"The Man," is the title of the second chapter; and nowhere, perhaps, can be found a better estimate and explanation of this inconsistent and baffling personality. "The riddle of humanity," says the author, "is more perplexing than ever if we seek to solve it through the person of Beethoven. The wonder is that out of such an existence—an existence compounded to some extent of self-inflicted torments and of miseries for which he may have been but partially responsible—should have poured

such floods of preëminent music—music that will live to feed the souls of mortals so long as the sun shall shine."

The last chapter is devoted to an appreciation, critical, and to some extent technical, discussion of Beethoven's works; a chapter of great value to the student of music, and containing much that will repay the average reader. Of all the great composers, the author declares Beethoven to be the most conspicuous. "He soars to a musical height never before reached; a region of expressive tonal actuality and possibility, the like of which it seems hopeless to imagine will ever be attained again. The sublimity of idea, tone, and expression characterizing his compositions lifts him above all masters."

The story of Wagner's life is more interesting, more winning. The man is perhaps more easily understood than his music. It is impressive to note that the greatness of both these great masters of harmony was wrought out of the discords of life, within or without. "Our sweetest songs are those which tell of saddest thought."

*Sophia.* An Historical Romance. By Stanley J. Weyman. New York: Longmans, Green & Co. Price \$1.50.

This may be a historical novel, but with the history left out. The time, that of Queen Anne, we believe was a time when some little history was made; but one sees none of it in *Sophia*. Still, a good story is told, with plenty of excitement, plenty of scheming, a considerable of coquetting, and several kinds of loving. Mr. Weyman seldom drags, and does not plot so deeply as long to puzzle the unsophisticated.

Sophia and her twin brother Tom, learn early in life the peril of "first love," and the lesson it holds, till they are safely landed in proper bonds. The chapter where Sir Hervy and Hawkesworth have a wordy duel, is clever; and the revelation of Sophia to herself, is dramatic.

*The Nicaragua Canal.* By William E. Simmons. Illustrated. New York: Harper & Brothers. Price \$1.25.

The author gives us not only a readable history and description of the movement to construct a canal from ocean to ocean, but also makes the subject serve as a water-way on which to float a barge-load of interesting information about Nicaragua. The typography, industries, climate, population, government, are all discussed before taking up the canal. "Nicaragua," by a happy forecast in naming, means "Land of the Great Water"; its lake being the largest between Michigan and Peru. "Now, after the civilization which coined the name has vanished, a larger meaning is to be given to it; Nicaragua is to be the Land of the Great Water-way."

The author shows the entire practicability of the route, and the only wonder is that the work has not been done long ago. Long before the disastrous attempt in Panama, the Nicaragua route was known by careful surveys to be the only practicable way. Since 1825, various attempts have been made by governments and companies to accomplish the great work. A beginning was finally made by the Maritime Canal Company, chartered and organized in 1889. After much preliminary work and some progress on the canal, the funds of the company gave out, and work was discontinued in 1892. In 1899 the concession to the Maritime Company expired, and the United States Government has since been moving slowly towards the acceptance of responsibility in supplying this greatest need of the world's commerce. The movement, however, seems to be blocked at every turn, and it is doubtful at this writing if any conclusion will be reached by Congress at this session.

After reading the author's charming account of the country, its scenery, climate, people, archæology, etc., one feels impatient to have the work go on, even if it were only to open up Central America as a winter resort. That is the last consideration, doubtless; if there were no other gain it would be an expensive luxury, the cost being estimated at \$140,000,000. There are, however, abundant and excellent reasons for its construction.

*Home Nursing: Modern Scientific Methods for the Care of the Sick.* By Eveleen Harrison. New York: The Macmillan Company. Price \$1.00.

There is scarcely a home where such a book would not be "worth its weight in gold," for the need of nursing the sick, at one time or another, occurs in every family. It is often very clumsily done, and sometimes harmfully, for lack of just such information as is given here by an expert and very practical guide. Excellent advice is given as to the sick-room; prevention of disease; baths, nursing, and disinfection; the course to be pursued in emergencies and in the more common ailments.

There is a valuable chapter on "Diet in Disease and Convalescence," and one on preparing dainty dishes for the sick.

*Their Silver Wedding Journey.* (Popular Edition.) By W. D. Howells. New York: Harper & Brothers. Price, \$1.50.

This is a story of a summer's travel in European countries, the main interest of which centres in the love affair of two young Americans who are traveling abroad.

"You need the rest," said the Business End; "and your wife wants you to go, as well as the doctor. Besides it's your Sabbatical year, and you could send back a lot of stuff for the magazines."

And "so the story and the journey is begun," and those who travel with Mr. Howells travel in good company. Excellent people they will surely meet, and will be much improved by their conversations. One critic has been so purposefully savage as to remark that "all was commonplace talk by commonplace people, by a (save the mark!) commonplace man that was signed W. D. Howells." We can only reply faintly that "commonplace" fits most people we meet in the street or on the train or aboard ocean liners, or may be in the palaces of kings, or the senate halls of republics.

Then will we be content to journey in the company of our old friends, Mr. and Mrs. March, whom we remember so pleasantly, although twenty-five years have silvered their heads somewhat; but who still retain their old-time happy way of seeing things. With them and other new faces we leisurely see the old cities of Holland and Germany, the palaces of emperors, the famous galleries of the Old World, the battlefields whose results changed the maps of Europe.

*The Grip of Honor.* A Story of Paul Jones and the American Revolution. By Cyrus Townsend Brady. Author of "For Love of Country," etc. New York: Charles Scribner's Sons. Price, \$1.50.

Mr. Brady, author of two unusually stirring stories of the sea and land fighting in the days of "Seventy-six" and "Eighteen twelve," has added a third, the strongest of them all, in *The Grip of Honor*. It is as pretty a love tale as one could wish, hindered in its consummation by as many heart-breaking obstructions and delays as needs be.

And then the fighting, the lonely duel between Coventry and O'Neill, the opportune appearance of Captain John Paul Jones to the rescue, leaves a younger generation aglow. The climax comes in the oft-described battle between the *Serapis* and the *Bon Homme Richard*. Under Mr. Brady's hand the great fight seems a greater. The cannon boom with a louder thunder, the shot tear and rend with deadlier effect, blood flows faster and more of it, men are braver, and musket shot and sabre cut, strike and fall so fast and furious that the former descriptions of that memorable day pale in this new illumination. The book is attractive in make-up and illustration.

In *The School and Society*, Prof. John Dewey (University of Chicago) argues for the restoration of certain agencies of education which, by the changed conditions of life, have been lost. He would have education deal with objects and activities of the outer world and practical life, as in former generations it had to be conducted. Under the conditions of the early days, there was always something for every member of the family to do, a constant training in attention, perception, order, and industry. This, too, had its effect on character, developing the sense of obligation, trust, responsibility. Nothing in the school life of our day begins to take the place of the old family and neighborhood life. Prof. Dewey's Lectures are important contributions to practical pedagogy.

A recent issue of "The Riverside Art Series" is a study of *Michaelangelo*, by Estelle M. Hurl. It contains fifteen pictures, photographic reproductions of his works, and a portrait of the master, with an introduction and interpretations of the works selected. There is a pronouncing vocabulary of proper names and foreign words. We have already expressed a favorable estimate of this series for art study and teachers' aids. Many points are suggested that lead to a better appreciation of the work and a clearing up of difficulties connected with it.

AN EDITION of the Bible with Apocrypha has recently been published by Messrs. Thomas Nelson & Sons, in long primer type, self-pronouncing. The book is handsomely bound in leather, with round corners and red under gold edge, and makes a handsome edition of the Bible for Churchmen. It is sold at \$2.00. Very few editions of the Bible are obtainable in this country with the Apocrypha, and Churchmen should remember that Bibles without this are incomplete.

## BELMONT. A Tale of the New South.

By VIRGINIA C. CASTLEMAN.

### CHAPTER XIII.

#### A TWELVEMONTH.

WINIFRED and her mother were both benefitted by the sea air; and Mrs. Carey declared herself no longer an invalid upon their return to Clovernook in the latter part of April; but she was still not strong enough to resume her former duties, many of which were fulfilled by her youngest daughter's busy hands and active brain. The girl enjoyed the freedom of her life, as compared with her three years' confinement in the school room; and her spirits regained their former buoyancy as she went singing about the housework which fell to her share, or roamed about the woods and fields of dear Clovernook. As the warm weather came on, Mrs. Carey was able to sit out of doors while Winifred read aloud, busied herself with her painting, or played with the children on the wide lawn. So the summer days glided by, bringing many guests from the city to breathe the mountain air; and what with helping to entertain these kind friends, and the endless work on a farm in the summer season, autumn came swiftly upon them. Then the mountains glowed with regal colors, and brilliant leaves formed a gay carpet under the wide-spreading walnut trees which overtopped the brown stone house.

It was in November that Mr. Willoughby read in the *Baltimore Sun* this announcement, headed:

"AN ENTERPRISING YOUNG WOMAN.

"Miss Winifred Carey, the daughter of a distinguished Virginia family, has recently scored a success in the artist world by her original designs of children's heads, such as are in demand for Christmas cards, etc. Stiles & Co. have bought the monopoly of her work at a fair price—\$2,000 per annum. We congratulate Miss Carey upon her good fortune; but more so upon the energy and talent she has displayed in her short apprenticeship in the field of Art."

"Want to see it, Dolph?" asked Mr. Willoughby, handing the paper to Carlton, who happened to be in the room.

Randolph Carlton took the paper, and read the article carefully.

"Plucky young woman, eh?" asked the master of Belmont.

"It is what I expected," was the thoughtful answer. Mr. Willoughby resumed his reading; but Carlton sat gazing into the fire with a somewhat sad expression on his aristocratic face. He was thinking that Winifred would be no longer poor, and that he had accepted of her a sacrifice he had not fully realized before.

His reverie was disturbed by Joel bringing in the lights.

During the winter which followed, Winifred worked hard at her Art designs. Did she not weave into them thoughts of a country home at Fort Cliff, where her mother should have a room fitted with every comfort money can bring? Or rather, did not memories of Sir Dolph interpose in her day dreams? She corresponded regularly with Basil; but Basil was no longer at Belmont, save in the holidays. He had gone to college in the autumn, and his letters were filled with the new life opening before him. Only once, at Christmas, he had remembered to tell her of a visit to The Hermitage, and how he and Dolph talked over former days when she was with them. And now it was February, and she felt a great yearning to hear from her lover once more.

"I think I must break my resolution and write to him," she said to herself one day, as she stood looking out upon the snowy landscape.

As if in answer to her thought, that same evening's mail brought a letter to Winifred with the Belmont postmark on it, but not in Ellen Lee's handwriting. Her heart beat wildly as she carried the treasure to her own little room, locked the door and opened the envelope, directed in the handwriting, not so familiar as precious to her eyes.

It was headed "The Hermitage."

"DEAR WINIFRED: To-night—do you remember, Love?—is just one year since you left Belmont. My thoughts have often

been with you through the long months, but I shall not torture your loving heart with a reminder of my loneliness. I can bear it all, for the sake of having known you. I long to-night to hear you say (which you have never yet done in so many words) 'I love you, Sir Dolph!' I can imagine the soft brown light in your eyes, the quick color in your cheeks. But I am dreaming. Love, I cannot accept the sacrifice you would make in marrying a man ruined in health and fortune. Forget me in your bright young life. Forget all, save that I love you! And, remember, I do not murmur against my fate. I shall accept your silence as consenting to your release. I am no scribe, or I should have written often; but you need no words to prove my heart's allegiance.

"Farewell, and God bless you, dear.

RANDOLPH CARLTON."

Winifred's eyes were full of tears, as she pressed her lips to that only letter he had written her. How it all came to her!—his loneliness, his self-sacrifice, his love!

A curious smile played around her lips, as she repeated under her breath, "I love you, Sir Dolph!" "Forget all, save that I love you!" Yes, dear, I shall forget all else but that which includes the rest. Not much longer must you wait, noble heart; for your Winifred will be with you soon. Now, must I answer this, or wait until I can speak those words you long to hear?

"My heart says 'answer'; my reason says 'wait.' Ah, cold reason, must I obey you, lest jealous eyes should read the misgiving which I send my lover?"

"Yes, I must wait, Love, a little longer. Brief discipline will curb this fiery heart, restrain this impulsive nature, and fit it for nobler living with one whose life has been all renunciation. In the Easter holidays, when Basil goes home, I will play truant from Clovernook for a short season, and then,—who knows?"

### CHAPTER XIV.

#### BITTER-SWEET.

"Ah! she wept me tears of sorrow,  
Lulling tears so mystic sweet;  
Then she wove my last to-morrow  
And her web lay at my feet.  
Of my life she made the story:  
I must weep—so soon 'twas told;  
But your name did lend it glory,  
And your love its thread of gold."

ESTER Monday afternoon the *Wakefield* glided into the blue creek washing the banks of the well-known Ferry, at an earlier hour than usual—not later than 4 o'clock. Winifred Carey was standing on the upper deck talking in a low tone to the stewardess.

"Yes, indeed, honey, I'll tend to it, and nobody'll be de wiser. Dar's Mister Stryker now, down on the wharf. Here you, Jim" (to a porter), "go down and tell Mister Stryker I wants to see him de minit de boat land—*up here*, 'member boy!"

"All right, ma'am, I'm de message boy fur de cabin passengers!"

Mr. Stryker appeared in a few moments, eager for a job. He touched his cap to Winifred, whom he recognized as a former resident at Belmont.

"Dis young lady got some bus'ness to tend to wid yer, Mr. Stryker. Mind you gibs her de bes' in de stable," said the stewardess, walking off with an air of importance, increased by the feeling of half a dollar Winifred had slipped into the woman's hand with the delicious feeling that she need no longer stint herself in, feeling as in governess days.

"I want a good saddle horse, Mr. Stryker. Have you one that is safe for a lady to ride, yet can go?" she asked, emphasizing the last word.

The man smiled.

"Yes, Miss, I've got one that can go; and it's safe for a lady what can ride like you, Miss."

Winifred smiled at his evident recollection of her equestrian ability.

"Then I should like to have it brought down after the crowd gets away. I want to ride to Belmont, and one of the men will return with the horse, later."

The man looked at her a little curiously; but touched his hat and walked off in the direction of the stables.

"Plucky woman, that!" he muttered, as he led out the horse. "Guess she can mange this mare without any trouble. Wonder if I ought to tell her that Dolph Carlton's been sick lately. He set such a store by her, so they say. 'Tain't my business, though;

an' she don't look like she wanted to talk overmuch; an' 'twant nothin' serious, I reckon, anyhow; so I'll keep mum."

In half an hour, Winifred Carey was cantering through Cherokee Lane with a joyous face. She had not written what day she would come; and had purposely worn a dark serge suit and traveling cap, which served well for a temporary riding outfit. She had waited until most of the people left the Ferry, not wishing to answer idle questions, nor that news of her arrival should be made known until she had seen her friends at Belmont. Nevertheless, as she passed the country stores along the roadside, she was recognized by former acquaintances; but she did not rein in her steed until the Belmont gate was reached. Then a sudden impulse seized her, and she turned the mare's head and rode rapidly to the lower gate—a quarter of a mile to the northward.

"You shall be the first to greet me, Sir Dolph!" was her exclamation, as she stooped forward to open the gate, rode through, and closed it after her.

"Now, *fly!*" she cried, urging the mare onward; but as the large barn and servants' houses came in sight, she rode more slowly, thinking possibly Carlton might be thereabouts.

No, he was not to be seen; so she turned up a woodland path in the direction of The Hermitage.

"For once I will obey my impulse," her heart cried out.

But scarcely had she started into the woods, when she saw one of the laborers coming toward her from the road leading to the barn. The man knew her and tried to speak, but the words seemed slow in coming.

"Well, Hiram, glad to see you again! Everybody well?"

Hiram gasped, rubbed one grimy hand over his forehead, and blurted out:

"Ain't you heard, Miss?"

"Heard what?"

"Mr. Carlton is dead—died this morning, Miss. Ain't been sick long—" Hiram kept on talking, because he knew not what else to do—poor fellow! He, too, had loved the dead man.

Winifred neither stirred nor cried out. A cold terror had seized and paralyzed her to the heart.

When she spoke at last, it was to ask coldly:

"Is any one there, now? At his house, I mean."

"Only Mister Basil and old Aunt Polly."

"Thank you. I will ride on."

He stood and stared after her a few moments.

"Well, this is a queer world! Think of his looking for her so long! I know'd it, if he didn't say so; and she to come and find him *dead*."

Meanwhile, the horse had brought its fair rider to the well-remembered fence. She dismounted with the same fixed expression on her face, hitched the steed securely to a tree, and climbed the fence. Then she stood still a moment, and looked toward the rude house, where *he* lay. A convulsive shudder ran through her frame.

"At least I shall see him once more," she murmured, "though dead;" and then she went on slowly, but with resolute face.

Basil saw her, and opened the door. "Miss Winnie!" was all he said, but his voice shook and his eyes filled with tears.

"I did not know until a moment since," she murmured.

"It was very sudden. You will come in?" and he placed his arm gently around her as she entered the room; for Basil in those few short hours had left boyhood behind him, as he trod the path of grief.

And they went in.

"Do not grieve. He is at rest, and he longed for rest."

"Did he say that?"

"Yes."

"He suffered then? Ah yes! I see he has suffered; but his face is calm, though there are gray threads in the hair which was black not long since. Basil, don't think me hard-hearted if I shed no tears. I *cannot*."

She was shivering visibly.

"You must go to the house. Ellen Lee has just left. She nursed him tenderly, and has gone to lie down. I will take you there."

"And who will stay with *him*?" she asked, pathetically.

"There are watchers here," he answered, with womanly tenderness.

"I cannot leave him, Basil, I *cannot*. He would want me here beside him."

"It would not do, dear Miss Winnie—"

"Oh, I forgot," she said. "Yes, I will go, Basil. It does not matter, for *he* is at rest."

Still, she did not weep. They went out silently, and when they reached the tree where the mare was tied, Basil unloosed the hitching-strap and led her along.

"I promised to send her back to-night," Winifred said, wistfully stroking the animal's head.

"I will send Joel with her—he is going to the Ferry."

"Basil, I cannot talk to anyone to-night. Can't we go in the side door?"

"You may go to your own little room, Miss Winnie, and I will tell Father—and the others—you have come. Miss Betty will bring up your tea."

"Basil, you won't mind if I don't take any tea to-night. I only want to *think*; and I am so glad it was only *you* I saw there. Goodnight, Basil."

He watched her go wearily up the stairs, and waited until the door closed upon her—and her grief.

"Oh! If Dolph could but have known!" he cried, under his breath, and bowed his head there in the dark, and wept.

If Dolph could but have known! Ah! It was that cry which pierced Winifred's heart as a sharp sword. If those words but lately trembling on her lips could but have reached his mortal ear! She stood and gazed around the familiar room with dry, bright eyes. Then she walked to the window and looked out long and silently, but without any apparent meaning in her gaze until her eyes rested upon the distant chimneys of the old house at Fort Cliff.

Then Winifred wept, and her weeping lasted far into the night. Sleep came at last; sleep and dreams. And in her dreams she saw but one face; heard but one voice, which seemed to say again the words, once tenderly spoken to her ears alone:

"I am not one to murmur against the decrees of Providence. Remember *that*, Love, if ever should come a time when life seems harder than you can bear."

\* \* \* \* \*

Clovernook had another patient this year; for Winifred lay ill in the same room where she had greeted her mother the previous spring.

Her courage had upheld her through the long homeward journey; but once having entered the portals of home, and the cause for fortitude having been removed, her nervous system yielded to the exhaustion which follows the mental strain when the strong nature has braved the shock of the first personal grief. It had been weeks that she lay in a sort of stupor, merciful at such a time. There were hours of consciousness, it is true, when the quivering nerves seemed to demand but one remedy—perfect quiet.

The physician was puzzled. He had known Winifred Carey but slightly, as he was a comparative stranger in the neighborhood at the time of her leaving home; but upon the few occasions they had met, especially in her mother's sick room, he had been impressed with a certain vigorous self-reliance in her movements, a brightness in her face which betokened the sunny heart free from morbid influences. Now he could not understand the sudden reaction to helplessness. Ah, he was a skilful surgeon, this young doctor whom people said would make his mark in the medical world. He could coolly plunge the amputating knife through a quivering limb; but he lacked that sympathetic penetration which the treatment of nerve patients demands. He could not dissect a *living* human heart as he might a dead one. Therefore, he did through ignorance, what was after all the wisest thing to be done—left nature to recuperate its own forces.

Mrs. Carey sat one morning beside the south window of the sick-room; in her hands was some knitting; beside her, an open book. But she was neither working nor reading at the moment of which I speak. She was thinking as she gazed at Winifred, lying motionless upon the bed, that never before in her life had she seen her daughter pale as now, the long, dark lashes resting quietly upon the transparent skin that was wont hitherto to flush with brilliant color at every varying emotion. The mother turned to the open Book—the Bible—and began reading softly from its pages.

It was at this moment that Winifred's eyes opened, and rested upon her mother's face. The girl was perfectly conscious, but she did not speak, only gazed silently, as if drinking in the peaceful scene. A sudden light came into her pathetic eyes; then she closed them again. There was a serenity upon the older woman's brow, and in her calm, dark blue eyes, which seemed to pervade the room. She had lived sixty years, this woman with the quiet, refined face, and had witnessed tumult and bloodshed, and sorrow, and poverty; yet there were no furrows upon her strong brow, and but few silver threads in the dark hair, which was parted in the middle and brushed from the blue-veined tem-

ples. Yet those eyes bore traces of burning tears in their depths. Whence, then, came this serenity of mein? Reader, canst thou not guess the secret? It was faith in God and in immortality.

Again Winifred's eyes opened, this time to rest upon a cluster of roses in a glass upon the table; then came a long, quivering sigh:

"Mother, is it June?"

"Yes, Winnie, it is June; and the air is so delicious outside. The roses are all in bloom in the old garden. Do you notice the fragrance in the room?" said Mrs. Carey, in her low, gentle voice.

"Yes, it is very sweet. And you say it is June! I have been idle too long. Mother, I think I should like to sit up a little while and look out. Ah! Clovernook has put on its loveliest dress, I see; and the mountains are deeply blue."

This was the beginning of renewed life and energy.

A few days later, Winifred called for her drawing materials, and began to sketch the roses in the vase.

"Ah, a great improvement!" exclaimed the physician, making his daily round. "I see my services will not be needed much longer. Now, if you will take that tonic regularly, we will soon see the color coming back into your cheeks, Miss Carey."

Winifred scarcely raised her eyes; she was intent upon the delicate tracery of a rose leaf. How white and thin her hands looked as they moved over the paper!

Again the doctor was puzzled. At last she looked up and said, in a perfectly clear, strong voice:

"I *intend* to get well, Dr. Hoyt. I am going out-of-doors in a few days."

And she did. Those perfect June days, when Clovernook realized in full the sweetness of its name, could not fail to bring back something of the old bouyancy. Once on the mend, Winifred regained her former health with that rapidity which characterized her every action.

"I am dreadfully behindhand with my work, Florence," she remarked to her oldest sister one day. "You must lend me the baby for a model. Come, little Carol Gray, Aunt Winifred is going to pose you upon a grass plot under the walnut tree—for a cherub's head."

"Be sure to put a shawl on the grass, first, Winnie," called the anxious mother after them.

"To be sure, sister; I'll take care of such a pretty model," Winifred called back with a merry laugh—the first in many weeks.

In the following September, Basil Willoughby made his first visit to Clovernook, on his way to college for the second year. He had grown tall for his seventeen years, and was more robust-looking than formerly; but there was in his dark gray eyes, as they gazed from under black brows and lashes, a look which gave Winifred's heart a stab of pain, so like was it to Sir Dolph's keen glance.

"See!" he cried with something of his childish impetuosity, "I have come to take a peep at Clovernook. It realizes my brightest dreams."

"Your first sight of the mountains, you mean?" she asked, forcing a smile.

"Partly that," was the reply. "Now, Miss Winnie, where are those numerous nieces and nephews you were wont to hold over Judith's head—figuratively speaking—in the Belmont days?"

"Only *five* of them, Basil! Shall I call them all out? Herbert! Floy! Winnie! May! Come here and be introduced. Basil, you must excuse baby Carol from answering the summons," added the young aunt, brightly, "since she has not yet learned the accomplishment of walking."

"This is Winnie, I know," cried Basil, "or she ought to be, from the likeness."

"Wrong, this time, Basil. That is Floy, the oldest girl, and my special shadow. There, I know something of a young man's liking for children. It is spasmodic, like the April shower! Come into the house and meet my mother, and rest after your journey. We shall keep you at Clovernook as long as possible."

"A willing prisoner," Basil cried, following her up the broad stone steps.

"Did you remember?" she asked, turning toward him as they entered the home-like parlor.

"Yes; it is here. I brought a root of the vine as well, thinking you might like to plant it," and he opened a carefully wrapped parcel, containing a long spray of bitter-sweet, its red berries and delicate flowers unbroken, and encased in moistened

cotton wadding; while to the root still clung the warm, moist earth of the woods surrounding The Hermitage.

"Everything just looks the same at Belmont—yet different!" he said gently, seeing she could not trust herself to speak at the moment.

"It was so thoughtful of you, Basil, to pack this carefully. Not a berry nor blossom broken!" she said bravely. "Now, here is my mother. I will leave you two together while I place these in water," and she carried her treasure to her mother's room on the first floor, where she had slept since her return from Belmont.

"I must paint these before the color fades," she said, as she arranged the cluster in a glass bowl. "It must be done in oils, I think."

As she stood gazing at the bitter-sweet, a flood of old memories thronged upon her; and then there came to her mind the words of a poem read many days before:

"In Memory  
Of Love that left an ever present pain,  
Of dear, dead folded hands, and sweet closed eyes,  
Remembering Love will bring them back again  
In Paradise!"

[Concluded next week.]

## THE FAMILY FIRESIDE

### THE EVOLUTION OF A ROOM.

BY L. E. CHITTENDEN.

**M**Y ROOM is so desolate and boarding housey," wrote a young woman to her artist sister, "but I have neither time from my work, nor much money to make it different. It makes me homesick and low-spirited to come in at night, and have no homey atmosphere to come into. I have not your deft fingers that can transform clumsy, ugly things into æsthetic dreams."

This letter brought the sister to town, and as she surveyed the regulation cheerless room, wherein her sister was lodged, she did not wonder that she had revolted. She then went room hunting, and found and secured a sunny, many-windowed, recessed room, containing a large closet. It was unfurnished, and in a quiet, but unfashionable street. The landlady was a young married woman, who was desirous of adding to her pin-money, and who gave full permission to decorate the room, and agreed to furnish a substantial 6 o'clock dinner, the simple breakfast to be prepared in the room. This, with a down-town luncheon, disposed of the meal question to the artist's satisfaction, who was keeping the whole matter an entire secret from her sister. There was a little money and a resourceful attic at home. With the former were purchased an iron bed with brass trimmings, ridiculously cheap and pretty. A few chairs, deep and restful, a white fur rug, a few dishes, a 5 o'clock tea kettle, chafing dish and oil stove, polish and enamel, and yards of green denim.

From the attic were brought green chenille curtains, faded and ugly, but which were woven into beautiful fluff rugs; several pairs of discarded embroidered muslin curtains, which made over into lovely sash curtains; a mahogany chest of drawers, very much scratched and with one or two knobs lost, a sink wash-stand with enclosed cupboard below, an oval mirror in a tarnished gold frame, an old-fashioned woven counterpane of green and white, plenty of bedding and pillows, a pair of small stands or tables, with tiny spindle legs and lower shelf-pieces.

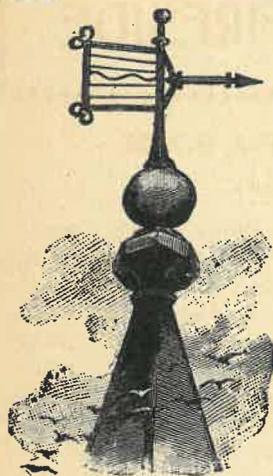
The mahogany pieces were varnished and sand-papered twice, then rubbed thoroughly with paraffine, coal oil, and melted rosin, in the proportion of six paraffine candles melted, a handful of rosin, and about a pint of coal oil. It was applied warm and produced a good polish after much rubbing. With new brass knobs and white covers over the tops, the mahogany pieces stood transformed. The floor was treated with a filling recommended by a druggist, of oil, turpentine, and a little Japanese dryer, and when thoroughly dry, the preparation used for the furniture was applied. On this surface the green rugs and the white fur looked well. At the foot of the bed stood a green denim-covered and cushioned box, six feet long. This was luxurious in cushions, and open was a convenient receptacle for shirt-waists and skirts, while closed it made a delicious couch. A set of bamboo shelves held books. A smaller set hung on the wall and contained the few pieces of china not in use on the tiny

tea table, which stood just under the shelves. The other table held a green-shaded lamp, and tempting, uncut magazines, with an old silver knife all ready for use. The walls were hung thickly with cheerful water-color sketches, Burbank's Indian types, framed first in narrow red and then wide green mats, beautiful Madonnas, cut from the magazines and then mounted on water-color paper, and in it all there was not one discordant note from the restful chairs to the small cut-brass fern dish, with its waving fronds of green that ornamented the closed sink wash-stand. Thither, when all was done, the artist-maid escorted her tired sister, and watched the delight chase away the tired lines.

"The landlady is so interested," explained the artist, when they had gone to talking again. "She has been saving money to buy what she calls a 'suit' for the parlor, Brussels carpet, and cheap lace-curtains, but with my object lessons fresh in her heart she is going to sacrifice those atrocious things, and at about one-tenth of the cost will make her little parlor really beautiful. She is to take care of these rooms, and she will do it with loving care."

"You are a dear missionary," said the other, with a choke in her voice. "I can never tell you what all this means—to come home to these restful green tints, so comforting to tired eyes. I wish every girl who works had such a sister."

### A CURIOUS VANE.



IN the heart of the city of London, close by Guildhall, is the famous Church of St. Lawrence Jewry. The spire is surmounted by a vane in the form of a gridiron, as typical of the method by which St. Lawrence met with his death. In the account of his martyrdom we read, "An iron frame, shaped like a gridiron, was prepared, and heated red-hot by live coals underneath, and upon this the martyr was laid, bound with chains, and suffered death." Our illustration has been specially drawn by Mr. H. B. Woodburn for the *Church Monthly*.

### ONLY.

Only a pine cone, shining there,  
Scenting with fragrance the summer air.  
Only two children, girl and boy,  
Seizing the treasure with children's joy.

"Let's plant the cone," the wee girl said,  
"Deep down here in this mossy bed."  
They planted it in childish glee,  
Saying—"Some day 'twill make a tree."

Only a boy coming home from school  
Pauses awhile in the shade so cool,  
Throws his books at the old tree's side,  
Climbs up a sapling to have a ride.

"Come," cries a clear voice wondrous sweet,  
The boy springs lightly upon his feet,  
Taking his books he goes his way,  
And joins the other children at play.

Only the moonlight glancing free,  
Silvering the top of a tall pine tree.  
Only a man and maiden there,  
He so strong, she fragile and fair.

"Dost thou not know, dear one," he said,  
"That long ago our souls were wed?"  
"Thy soul and mine were always wed,  
Forever more we are one," she said.

Only a stormy winter's night,  
Flashes of lightning gleaming bright.  
Only a houseless, homeless pair,  
Poverty and sin have driven them there.

Only a pine tree, capped with snow,  
Offers a shelter to those below,  
While the drift piled at its feet  
Makes for them a winding sheet.

The sun falls gently from the pine-tree's head,  
"Forever more they are one," it said.  
Fiercer and faster the Storm King flies,  
Shivered and shattered the pine tree lies.

FLORIDA A. C. ORR.

### A NEW PORTE BONHEUR.

WOULD you know the present that is being sent to all parts of the world as a porte bonheur to all absent friends? It is the reproduction of that famous medal discovered by M. Boyer d'Agen some two years ago that made such a sensation at the time, if you remember. The story is prettily related by M. Andre Falize in *Le Monde Illustré*. He tells how in the spring of 1897 M. Boyer d'Agen happened to pass through the market one Wednesday morning of the Campo dei Fiori, and in the midst of the children of the Ghetto he perceived an old peasant exhibiting his wares, the ragged green lining of his cloak serving as a picturesque background. His stock in trade consisted of old iron of all descriptions. With the end of his stick M. Boyer d'Agen turns over the rusty keys, horseshoes and the number of shapeless pieces of metal, and stoops to pick up one that attracts him by the Hebrew characters and the outline of a man's head shining here and there through the cake of dust. For a couple of soldi (two halfpennies) he becomes the possessor of this piece, which has since been discovered to be one of the first portraits of Jesus—perhaps traced at the early Apostolic times—but without doubt one of the purest chefs d'œuvres of ancient or modern numismatics, and an ideal presentment of the Saviour. I need not recall here the various researches that the savants of all nations have made in connection with this medal, or enter into the question of the epoch to which it belongs. It is interesting, however, to note the impression it made upon Cardinal Parocchi, who expressed himself so touchingly about the "infinite sadness, and the infinite beauty of the features." It is said also that the Pope was so impressed with the reproduction of the medal that was presented to him, that he seemed to caress the medal, following line by line with his long, thin fingers the trace of the hair and the minutest detail of the face. During his long illness this medal was constantly in his hand. The celebrated goldsmiths, Falize Freres, have reproduced this treasure in silver, in bronze and in a small edition in gold, but, from an artistic point of view, it is the silver medal which has the greatest value, as it is the exact counterpart of the original discovered by M. Boyer d'Agen. Worn as a pendant attached to a Renaissance chain, or simply suspended by a thin chain of silver, this head of Christ has replaced the jeweled or golden cross that was at one time so general. And upon a velvet bodice the reflections in the silver, in part, are indeed beautiful, merely looked upon as an ornament.

### HOUSEHOLD HINTS.

AN ENGLISH expedient for saving the corners of tablecloths and sheets from being torn on the clothesline consists in reinforcing them with tape. The tape is laid on flat and hemmed down for two or three inches each side of the corner.

TO KEEP the kitchen pipes free from grease, mineral oil should frequently be poured down the sink.

FLOWERPOT stains may be removed from window-sills with fine wood ashes.

DRIED orange peel, allowed to smoulder, will kill a bad odor.

THE colder eggs are the quicker they will froth.

IF a wooden pail begins to leak, fill it with water and then stand it in a tub of water. This will swell the wood and it will leak no more.

A GARGLE of salt and water strengthens the throat, and used hot will cure a sore throat. As a tooth-powder salt will keep the teeth white and the gums hard and rosy.

A SLOW, sure, safe mustard plaster, warranted not to blister, is made as follows: Use equal parts of dry mustard and corn meal. Mix to a stiff consistency with molasses. Fold it with one thickness of old linen to apply to the lameness—having two covers of linen over it to avoid any dampness or stickiness for the clothing. This draws longer than any other method and spares the blistering so often induced by the "prepared leaf."

*Home Nursing* is the title of a useful little book on modern scientific methods for the sick room by Miss Eveleen Harrison, which will be published this month by The Macmillan Company.

In this little work the simplest methods for hygienic nursing have been given, including free ventilation, perfect cleanliness, care of the sick room, fever nursing, the best form of nourishment and many other suggestions, which may easily come within the reach of every home, no matter how modest or simple it may be. All technical terms have been purposely excluded, so that the directions may be easily understood by every one, and only the simplest home remedies have been recommended in the absence of, or while awaiting the arrival of the family physician. One chapter has been devoted to a full description of the way to prepare for a surgical operation at home. As food plays such an important part in disease, the last few pages have been devoted to the diet of patients suffering from various ailments; and some simple recipes in preparing dainty dishes to tempt the appetite during convalescence.

WHEN we speak of joy, we do not speak of something we are after, but of something that will come to us, when we are after God and duty. It is a prize unbought, and is freest, purest in its flow, when it comes unsought.—*Bushnell*.

## Church Calendar.

- May 1—Tuesday. SS. Philip and James (Red).  
 2—Wednesday (White).  
 4—Friday. Fast.  
 6—3d Sunday after Easter (White).  
 " 11—Friday. Fast.  
 " 13—4th Sunday after Easter (White).  
 " 18—Friday. Fast.  
 " 20—5th Sunday (Rogation) after Easter. (White).  
 " 21—Monday. Rogation Day. Fast. (Violet).  
 " 22—Tuesday. Rogation Day. Fast. (Violet).  
 " 23—Wednesday. Rogation Day. Fast. (Violet). (White at Evensong).  
 " 24—Thursday. Ascension Day (White).  
 " 25—Friday. Fast.  
 " 27—Sunday after Ascension (White).

## Personal Mention.

THE REV. SAMUEL R. BAILEY, M.D., has resigned as rector of the Church of the Holy Comforter, Brooklyn, which parish he has been in charge of for seven years, and will remove to southern New Jersey, where he expects to engage in literary work.

THE REV. F. B. CHETWOOD'S address is changed from 322 East 15th Street, to Circle of Divine Ministry, 131 Fifth Avenue, New York.

THE REV. LEWIS P. FRANKLIN, rector of St. John's Church, Clyde, N. Y., has been called to the rectorship of St. John's Church, Auburn, N. Y.

THE REV. T. R. HAZZARD, rector of St. Mark's Church, Sidney, Ohio, sails on May 6th for a three months' trip on the continent of Europe.

THE REV. GEORGE M. IRISH has resigned the rectorship of Zion Church, Colton, N. Y., and accepted a call to Trinity Church, Lancaster, in the Diocese of Western New York.

THE REV. BENJAMIN B. LOVETT, Sunderland, Md., has accepted a call to the parishes of St. Paul's and Christ Churches, Calvert County, Md., and may be addressed at Prince Frederick, Md.

THE REV. CHARLES MACLEAN is to be addressed at Corvallis, Ore., after May 1st.

THE REV. R. D. POPP, who for the past four years has been priest of the Cathedral Mission of St. Gabriel, Hollis, L. I., has accepted a call to St. Paul's Church, Brooklyn. He will assume charge of his new parish June 1st.

THE address of the Rev. Dr. RUSHTON is changed to 1002 Benson Ave., Evanston, Ill.

THE REV. THEODORE SEDGWICK, of Williams-town, Mass., has received a call from the Church of St. John the Evangelist, St. Paul, Minn.

THE REV. J. E. C. SMEDES, D.D., has resigned as rector of Silver Springs parish, Montgomery County, Md., and is to be addressed hereafter at 3122 P. St., Washington, D. C.

THE REV. W. H. SPARLING has resigned the charge of the parishes of Howard and Madison, S. Dak., and after a month's vacation, will assume a new charge in the Black Hills.

THE address of the Rev. H. E. THOMPSON is changed to 955 North Avenue, W., Allegheny, Pa.

THE REV. GUY L. WALLIS will become assistant at St. Paul's Church, Stapleton, L. I., N. Y.

## ORDINATIONS.

### DEACON.

NEW YORK. On Low Sunday, April 22, by the Bishop of Springfield, DEWITT LINCOLN PELTON, formerly a Presbyterian minister, in St. Chrysostom's Chapel.

### PRIEST.

INDIANA. On the First Sunday after Easter, April 22d, in St. John's Church, Elizabeth, N. J., the Bishop of Indiana advanced the Rev. ISAAC NEWTON PHELPS, a deacon of the Diocese of Indiana, to the Priesthood. The sermon was preached by the Rev. Joshua Kimber, and the candidate was presented by the Rev. Otis A. Glazebrook, D.D., rector of the parish, who, with Mr. Kimber, united in the laying on of hands.

## MEMORIAL RESOLUTIONS.

*Resolved*, By the rector, wardens and vestrymen of St. Paul's Parish, Riverside, Illinois, that in the death of THOMAS C. HANNAH, late a member of the vestry of this church, the Church has lost a faithful, upright, and conscientious member and officer, and the rector and survivors of the vestry an honored and valued associate, whose untimely loss is deeply deplored.

*Resolved*, That the Clerk be instructed to communicate to Mrs. Hannah, as a token of sin-

cere sympathy, a copy of these resolutions, properly engrossed, to spread the resolutions upon the records of the parish, and to send a copy for publication to THE LIVING CHURCH.

## 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 Porto 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 travelling 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.

PRIEST, 35, experienced, capable, desires parish, mission, curacy, or chaplaincy. Box 19, Walnutport, Pa.

YOUNG WOMAN, teacher of piano, desires position as companion or governess for the summer. Address B. B., 399 Brady Street, Milwaukee, Wis.

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.

THE MACMILLAN CO. (Through Messrs. Des Forges & Co.)

*Roman History*. By Dr. Julius Koch.

*A History of the English Church*. By H. M. Spence, Dean of Gloucester.

Two volumes of the Temple Primers. An International Primer Cyclopaedia. Price, 40 cts. net each.

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

*Robert Tournay*. A Romance of the French Revolution. By William Sage. With Illustrations by Eric Page and Mary Ayer. Price, \$1.50.

*The Son of the Wolf*. Tales of the North. By Jack London. Price, \$1.50.

FLEMING H. REVELL COMPANY.

*Bulbs and Blossoms*. An Easter Story. By Amy Le Feuvre, Author of *Probable Sons*. 50 cts.

HARPER & BROS. (Through Messrs. Des Forges & Co.)

*The Unknown*. By Camille Flammarion. Price, \$2.00.

*Wuthering Heights*. By Emily Brontë; and

*Agnes Grey*. By Anne Brontë. With an introduction by Mrs. Humphrey Ward. Illustrated. In One Volume. Price, \$1.75.

THOMAS NELSON & SONS.

*Jesus, the Carpenter of Nazareth*. By Robert Bird, Author of *Joseph the Dreamer*, etc. Illustrated Edition. Price, \$2.00.

A. C. M'CLURG & CO.

*Back to Christ*. Some modern forms of Religious Thought. By Walter Spence. 1900. Price, \$1.00.

*The Dread and Fear of Kings*. By J. Breckenridge Ellis. 1900. Price, \$1.25.

FUNK AND WAGNALLS CO.

*Mental Index of the Bible and a Cosmic Use of Association*. By Rev. S. C. Thompson. 12 mo., cloth, 300 pages. Price, \$1.50.

CHARLES SCRIBNER'S SONS.

*The Nicene and Post Nicene Fathers*. Second Series. Vol. XIV. *The Seven Ecumenical Councils*. Edited by Henry R. Percival, M.A., D.D.

*Cranmer and the Reformation in England*. By Arthur D. Innes, M.A., sometime scholar of Oriol College, Oxford. Price, \$1.25.

METHUEN & CO., London.

*The Epistle of Paul the Apostle to the Philippians*. Explained by C. R. D. Biggs, B.D. The Churchman's Bible. Price, 1s 6d net.

MAC CALLA & COMPANY.

*Heavenly Sunlight*. Gems of Song for Sunday Schools, Young People's Societies, and Devotional Meetings. By J. Howard Entwisle, Powell G. Fithian, Adam Geibel, and R. Frank Lehman. Price, 12 cts. each by mail, or \$1.20 per dozen.

DAMRELL & UPHAM.

*The Assyrian Monuments*. Illustrating the Sermons of Isaiah. By Max Kellner, D.D., Prof. of Old Testament Languages in the Epis. Theo. School, Cambridge. Illustrated. 1900. Price, in paper, 50 cts.

## PAMPHLETS.

*St. James' Parish, Philadelphia*. A Sketch from its Foundation in 1807 to 1899. Compiled from various sources by A. E. Browne.

## APRIL MAGAZINES.

THE *Church Eclectic* (285 Fourth Ave., New York) for April is issued as the first number under the editorship of the Rev. Arthur Lowndes, D.D. The first paper is a discussion of Lord Bacon's theistic belief, by the Bishop of Long Island, after which the Rev. Prof. Riley, of the General Theological Seminary, reviews at considerable length Dr. Lowndes' work on Anglican Orders. Various shorter papers are contributed by the Bishop of Fredericton, Dean Van Anringe of Columbia University, the Rev. William D. Powers, D.D., and several others.

THE *Sevanee Review* (Quarterly) for April is an excellent number. The leading article is an account of the life and work of the great Danish poet, Adam Gottlob Oehlenschläger, by William Morton Payne. It is probable that this author is not very well known in America; and Mr. Payne's delightful essay and critique will be heartily welcomed. This article, and that on "Contemporary British Painting," by G. B. Rose, are the best in the magazine, in our judgment. The latter article is a review of two recent works on the subject, one by the French writer, Robert de la Sizeranne, and the other by Cosmo Monkhouse. Mr. Rose understands the genius of English art, and writes with great acumen. It is a pleasure to find him vindicating the position of the late Lord Leighton as one of the greatest of modern English painters. The Bishop of Tennessee contributes a review of the Rev. Dr. Du Bose's *Soteriology*, which is principally a defense of that author against his critics. The Bishop writes with some degree of warmth and vigor, but he seems to have penned one of the most unanswerable criticisms yet made on Dr. Du Bose's use of the term "human personality," as applied to our Lord. The passage is too long to quote here, but it occupies page 238 and part of page 239.

# THE CHURCH AT WORK

## ALBANY.

### Saratoga News.

THE pupils of St. Faith's School, Saratoga, with one of their teachers, came down from their school on Easter Monday evening to give an Eastertide greeting to the Rev. Dr. Carey and his family at their new home on Franklin Square, of which they have just taken possession. The pupils first sang a song of welcome composed for the occasion by one of the ladies of St. Faith's school. After this they sang the anthem by Stainer, "He shall give His Angels Charge over thee." This was accompanied by violin and piano. A beautiful picture, "Peace be to this House," with Christ giving His blessing, was then presented to Dr. Carey by the school.

A NEW organ has been placed in Bethesda Church, Saratoga, and new double choir rooms have been built recently by Mr. and Mrs. Spencer Trask.

## CENTRAL NEW YORK.

### Improvements at Cape Vincent—Approaching Conventions.

AT CAPE VINCENT, the church has lately undergone extensive repairs, which included new pews, new carpeting, and various alterations. A surpliced choir has been organized, and made its first appearance at Easter.

BY THE Bishop's appointment, the annual convention of the Diocese will be held in Christ Church, Binghamton (the Rev. H. S. Langley, rector), June 12-13.

THE annual New York State Convention of the Brotherhood of St. Andrew will be held in Utica, May 12 and 13. The programme is as follows:

#### SATURDAY, MAY 12.

- 11:15 A. M., Trinity Church; Opening Service; Charge to the Brotherhood by the Rev. W. W. Bellinger.
- 12:15 P. M., Business Session.
- 12:45 P. M., Trinity Church Parish House, luncheon.
- 2:00 P. M., Y. M. C. A. Hall, Business Session.
- 2:30 P. M., Conference, "Responsibility of Boys as young Churchmen."
- 3:30 P. M., "Notes From the Field."
- 7:45 P. M., Preparatory service for the Holy Communion, conducted by Rev. H. L. Bursleson.

#### SUNDAY, MAY 13.

- 7:30 A. M., Calvary Church, Holy Communion.
- 10:30 A. M., Morning Service and Anniversary Sermon by the Rt. Rev. F. D. Huntington, D.D.
- 3:30 P. M., Y. M. C. A. Hall, Conference. "The Obligations of a Rest Day."
- 7:30 P. M., Grace Church, Evening Service, Subjects: "The Spread of His Kingdom," "Our Part in the Work."

Between two and three hundred delegates are expected.

THE annual meeting of the Woman's Auxiliary of the Diocese will be held in St. John's, Oneida (the Rev. John Arthur, rector), on Thursday, May 17, and that of the Junior Auxiliary on Friday, May 18. Delegates to the above Auxiliary meetings are requested to notify Miss Clara L. Saunders, Broad St., Oneida, of their intention to be present.

## CHICAGO.

### Confirmations—G.F.S.—Illness of Mrs. McLaren.

BISHOP ANDERSON confirmed a class of 50 at the Church of Our Saviour (Rev. J. H. Edwards, rector), on Sunday morning, and in the evening a large class at St. Mark's Church (Rev. W. Wilson, rector).

THE G. F. S. held their annual meeting at Trinity Church on Tuesday. The Holy Communion was celebrated, and Bishop Anderson preached from the text, "Who is my neigh-

bor?" and dwelt upon the parable, making it quite applicable, in a way, to the G. F. S. work. After the service a most elaborate luncheon was served by the ladies of the parish. At 2 P. M. a business meeting was held and all the officers were unanimously re-elected; *viz.*, President, Miss Groesbach; Vice-Presidents, Miss Wood and Mrs. J. H. Hopkins; Secretary and Treasurer, Mrs. Rudolph Williams. The meeting was most harmonious, the attendance about 100. The offertory, amounting to \$10.65, was given to the society. A new branch of this society was organized at Christ Church, Winnetka, on Palm Sunday.

WE ARE pleased to learn that the Rev. W. J. Petrie is restored to health again, after quite a serious illness.

BISHOP and Mrs. McLaren, who have been visiting their son at Monterey, Mexico, are detained at New Orleans by Mrs. McLaren's illness.

## CONNECTICUT.

### Woman's Auxiliary—Daughters of the King—Conventions.

THE Woman's Auxiliary of Fairfield County held a meeting in Trinity Church, Bridgeport, Saturday April 21st, which was largely attended.

THE eighth Local Conference of the Daughters of the King in the Diocese of Connecticut will be held in Christ Church, Ansonia, Thursday May 3. Holy Communion will be celebrated at 10:45 by the Bishop of the Diocese. There will be a public meeting in the afternoon, in Christ Church, with addresses by the clergy.

THE annual Convention of the Diocese will be held, by appointment of the Bishop, June 12th, in Christ Church, Bridgeport.

## EASTON.

### A Bequest at Shrewsbury.—Southern Convocation.

BY THE will of the late Mrs. Adeline K. Merritt, of Newark, the parish at Shrewsbury will receive a bequest of \$500. The residuary legatee is the Home for Aged Women, in Wilmington, Del.

THE opening service of the Southern Convocation of the Diocese of Easton was held in Christ Church, Cambridge, Md., Tuesday night, April 24. "Lessons of Easter" was the subject discussed by the Rev. C. D. Frankel, the Rev. Dr. Rede, and the Rev. J. G. Gannt. The second service was held Wednesday morning. In the afternoon, a business meeting was held in Christ Church parish, at which time matters pertaining to the Southern Convocation were discussed and the Rev. F. B. Adkins was nominated as Dean.

## KANSAS.

### Death of Dr. Sheldon.

THE death occurred, on April 19th, of S. E. Sheldon, M.D., for a long time vestryman of Grace Cathedral, Topeka. The funeral was held at the Cathedral on the 21st. The Bishop, Archdeacon Watkins, and Dean Sykes officiated. The vestry, the Knights Templar, and the faculty and students of the Medical College, attended in their corporate capacity. Dr. Sheldon was a generous man, and the Church sustained a great loss by his death. The body was taken to Cleveland for interment.

## LARAMIE.

### Confirmation at Kearney.

AT ST. LUKE'S Church, Kearney, Neb., Bishop Graves confirmed on the First Sunday

after Easter, a class of 39 persons, being the largest class ever presented for Confirmation in the jurisdiction. The parish is in charge of the Rev. W. S. Simpson Atmore.

## LONG ISLAND.

### Services at Springfield.

CHAPEL services were begun Sunday evening, April 22nd, at the residence of Mrs. Bisbee, at Springfield, parish of Jamaica. By permission of the Rev. H. O. Ladd, rector of Grace Church, Jamaica, the Rev. G. Wharton McMullin has charge of the services, to be held each Sunday evening. A goodly number were present, and expressed themselves as pleased with the services of the apostolic Church.

## LOS ANGELES.

### The Bishop—Easter—New Church for Montecito—Resignation of Archdeacon Browne—San Diego—Debt Paid at Pasadena.

BISHOP JOHNSON has entirely recovered from his severe illness which disabled him during almost the whole of Lent. On the morning of the First Sunday in Lent he was seized with a most severe attack of lumbago; but with true grit he persisted in keeping an engagement to preach in the Church of the Epiphany, Los Angeles, though unable to rise from his chair, and suffering from paroxysms of intense pain. In the afternoon he went to the Hospital of the Good Samaritan to minister to a dying man, who had expressed a desire to see him; and then he was himself put in bed, and had to stay there three weeks. On the Sunday before Easter he officiated again for the first time, confirming and preaching at Epiphany Church in the morning, and also in the evening at St. Paul's Pro-Cathedral. On Good Friday he conducted the Three Hours' service in the Pro-Cathedral. The large church was well filled with a congregation which was deeply impressed by the solemnity of the service, and the moving earnestness of the Bishop's addresses.

THROUGHOUT the Diocese, Easter offerings of unusual amount—in most cases in large excess over previous years—are reported. This is gratifying, but by no means so much so as it would be if these offerings were not devoted to the paying of old debts, or of current expenditures for which the parishioners should have made direct provision. A good deal of selfishness may lurk under a large Easter collection.

ALL SAINTS' mission, in Montecito, the beautiful suburb of Santa Barbara, under the charge of the Rev. Melville M. Moore, is rejoicing in the prospect of a substantial stone church, to take the place of the small wooden chapel which was put up about two years ago. Offerings for the building fund were asked for at Easter, and amounted to nearly \$800. A San Francisco Churchwoman, who had attended the services in the chapel last summer, sent a check for \$500, as a token of her appreciation.

AT SAN BERNARDINO, the whole community joins with the congregation of St. John's parish in regretting the resignation of the Rev. J. D. H. Browne, which is to take effect on June 1st. Archdeacon Browne has been rector rather more than three years; and the Church stands on a higher footing in San Bernardino than ever before.

AT SAN DIEGO, St. Paul's Church had a well-kept Lent, and a joyful Easter. An offering of \$1,500 was asked for, to meet an indebtedness on the parish property. About \$1,800 was received. All Saints' Chapel has just received from the Altar Chapter of the

Diocesan Woman's Auxiliary, an altar of white cedar, of dignified and beautiful design. At Easter, a handsome brass altar cross, and set of vases were presented, and the offerings reached the substantial sum of \$153.

AT ALL SAINTS' CHURCH, Pasadena, more than \$2,000 were placed on the altar at Easter. This entirely pays off the debt on the church building, and All Saints' Church will be consecrated at an early date.

#### LOUISIANA.

##### Church restored at Natchitoches.

AT NATCHITOCHEs, the restoration of the beautiful brick church has just been completed. This church was built just before the Civil War, but extensive remodeling and improvement had become necessary, the restoration involving a cost of nearly \$1,500. The entire cost was contributed by Gen. J. Watts DePeyster, of Tivoli, N. Y. The church is a memorial to his daughter, Marie L. DePeyster, who died in 1857.

#### MARQUETTE.

##### Progress at Ishpeming.

AT GRACE Church, Ishpeming (Rev. C. D. Atwell, rector), there has been improvement in many respects. A steam heating plant and other improvements have been added to the rectory, at a cost of \$500. The pipe organ is now being built, funds have been raised in advance being built, funds having been raised in advance to defray the cost. Hymnals have been placed in the pews. A considerable increase has been made in the income for current expenses. Two classes have been presented within the year for Confirmation, and during Lent, a missionary box was sent out by the Woman's Auxiliary. There has also been improvement in the music at the services. Lent and Easter were thoroughly kept.

#### MARYLAND.

##### Churchmen's Club—Improvements at Holy Innocents'—Memorial to Dr. Southgate.

AT THE annual meeting of the Churchmen's Club of the Diocese of Maryland, held Monday evening, April 23rd, at the Lyceum Parlors, Baltimore, the following officers were elected for the ensuing year: President, Skipwith Wilmer; First Vice President, Henry D. Harlan; Second Vice President, Blanchard Randall; Secretary, Edward Guest Gibson; Treasurer, John Glenn, Jr.; Directors, G. Herbert Boehm, Richard C. Norris, Edward N. Rich, Charles A. Martin.

After the meeting a dinner was served at which a number of guests were present by invitation of members of the club. Dr. B. Lawton Wiggins, of Sewanee, Tenn., Vice Chancellor of the University of the South, made the principal after-dinner address. He spoke on Modern University Education and its Relation to the Church. An interesting address was given by Mr. Francis A. Lewis, a member of the Churchmen's Club of Philadelphia, and a prominent lawyer. President Wilmer and Mr. Joseph Packard, Jr., also spoke.

THE long contemplated improvements in Holy Innocents' Church, Baltimore (Rev. Geo. W. Dame, rector), have been completed. An entire new reredos has been constructed in the rear of the sanctuary, extending the whole length of the chancel, and a new vestry room has been erected. The reredos is an unusually handsome piece of architectural work. The total cost of the improvement was nearly \$500.

THE Southgate Memorial Committee met at Annapolis Tuesday night, April 24th, and adopted the report of the committee on designs, which selected the design submitted and gratuitously presented by T. Henry Randall, and which accepted the bid of T. Roland Brown, of Annapolis, at \$1,400, to erect the

memorial shaft in memory of the late Rev. Dr. Southgate of Annapolis.

#### MASSACHUSETTS.

##### Bequest at Lowell—Progress at Fall River—Boston Notes.

A BEQUEST of \$10,000 has been made to St. Anne's Church, Lowell, Massachusetts, by the will of the late George Motley of that city, which has just been filed for probate. This sum is to be invested for the benefit of the Theodore Edson Orphanage. The same institution lately received a bequest of \$5,000, by the will of the late Mrs. Burke.

WITHIN a year, the following progress and addition have been made at St. James', Fall River: The debt on the church has been paid; the debt on the rectory has been nearly paid; the property has been painted; the interior of the church has been cleaned, and stained, and improved; the rectory has been painted and papered throughout; a new furnace has been put in the rectory; a new boiler and sinks and other improvements made; a clock has been given for the parish rooms; a beautiful altar book and desk have been given by the Girls' Friendly Society; a handsome alms-basin has been given by the Christmas singers; a long-needed porch has been built over the steps leading to the parish rooms.

THE annual meeting of the Junior Auxiliary was held in Trinity Chapel, Boston, April 29th. Bishop Lawrence, the Rev. A. B. Clark, and Miss Reynolds, made addresses. About 200 children were present.

THE Rev. Dr. R. Heber Newton, the Rev. Professor H. S. Nash, and Dean Hodges, were the three clergymen of the Church who made addresses at the Liberal Congress of Religions, which recently held its meetings in Boston.

THE fifteenth annual convention of the Swedish Church Association of the Episcopal Church met April 23-30 in Boston. Bishop Lawrence entertained the delegates at dinner in the Diocesan House April 24. At the business meeting, the Rev. H. Lindskog, of Chicago, was re-elected president, the Rev. J. V. Alfvogren, of St. Paul, was made secretary, and the Rev. Erik Forsberg, of Minneapolis, treasurer.

#### MICHIGAN.

##### New Choir at East Jackson.

AT ST. ANDREW'S Mission, East Jackson (the Rev. Arthur Beaumont in charge), a mixed vested choir has been organized, and rendered its first service in connection with the visit of the Bishop, which lately occurred. This mission was organized in August, 1899.

#### MICHIGAN CITY.

##### Semi-Annual Convention.

THE semi-annual convention of the Diocese, which takes the place of Convocations, was held in Fort Wayne, Ind., April 25th and 26th, and if future sessions prove as helpful and inspiring as the first, there will be no lack of numbers and enthusiasm.

At the 10:00 A. M. celebration of the Holy Communion, St. Mark's Day, the Bishop opened the convention with a remarkably able and forceful sermon on the Mission of the Church in Northern Indiana. This being the anniversary of the organization of the Diocese one year ago, the summary of work accomplished and the needs of this missionary field for the future, as presented by the Bishop in his sermon, came with especial force to all.

In the afternoon, Our Diocese in Comparison with the Church Elsewhere, The Priest in his Duty to his Parish and Neighboring Communities, and The Church's Reserve Force in her Inactive Laity, were successively treated by the Rev. Messrs. Edward Averill, E. L. Roland, and William Galpin. The papers

were each of superior excellence, and an earnest discussion, that will doubtless be productive of good, followed upon each subject.

The evening subjects were The Vestry, and Women's and Men's Guilds, including an interesting address by Miss Emily Paddock, on The Girls' Friendly Society.

The morning session of the second day was devoted to Woman's Auxiliary work, opening with a sermon by Dean Howard, on Martha and Mary as Types of Christian Character that should be combined in our service to Christ. There followed two very superior and practical papers by Miss M. Magee and Mrs. W. D. Pratt, on Woman's Work for the Church.

The afternoon session was devoted to Sunday School work, and the delegates listened with rapt attention for over an hour to the Rev. Chas. Scadding's practical and inspiring account of his Sunday School methods at Emmanuel Church, La Grange, Ill. The thermometer that registered attendance and offerings, and the so-called invisible gradation of scholars by examination that did not interfere with their remaining in the same classes, met with universal approval as exceeding valuable aids to this important branch of Church work. The Rev. G. P. Torrence also delivered a helpful address. The closing session Thursday evening was profitably spent in the consideration of Wise and Unwise Methods of Money Raising, the address of Mr. Wm. R. Stirling, of Chicago, being most noteworthy.

With almost the entire body of the clergy and lay delegates from nearly every parish and mission present, it was felt by all that we had held a most successful convention, the enjoyment of which was due in no small measure to the handsome hospitality of the good Church people of Fort Wayne, both in their homes and in the bountiful luncheons served each noon at the parish house for the members of the convention.

#### MILWAUKEE.

##### Services at Portage—The Bishop.

AT ST. JOHN'S Church, Portage, the Easter services, notwithstanding the indisposition of the rector, were greatly satisfactory and edifying. It was a day, not of floral show and religious pomp, but emphatically one of high praise and hearty thanksgiving, most reverent and devout and hopefully promotive of a resurrection into a new life of love and obedience. The attendance at the Holy Communion was large, notably so at the early celebration. On Thursday evening the 26th, the Rt. Rev. the Bishop of the Diocese was present and administered the Apostolic Rite of Laying on of Hands. Seven were confirmed, four children and three adults, and one adult was received from the Roman Church. The Bishop's address to the class was most timely and effective, his theme being the sacredness and inviolability of the compact solemnly entered into between the confirmed and God in His One Catholic and Apostolic Church. It was a vigorous rebuke to the prevailing practice of treating religious vows and promises as matters of no sacred force or obligation. The sympathy of all was felt for the Bishop in his really heroic effort to stand up to the work in his evident suffering from illness and the heavy burden of the labor incident to the season.

BISHOP NICHOLSON will take a few weeks' respite during the summer in a European trip. He will visit Ober-Ammergau. He is sadly in need of rest.

#### MINNESOTA.

##### The Bishop's Movements—No Coadjutor—Daily Celebration in St. Paul—Funds for Church Debts—City Missions.

BISHOP WHIPPLE has returned from the meeting of the House of Bishops in New York,

in fine health, and has begun his spring visitations.

April 24th, a reception was given to Bishop and Mrs. Whipple at Hotel Ryan, by



BISHOP WHIPPLE.

(From a photograph taken for his 40th anniversary 1899).

the Diocesan Church Club. After the banquet the Bishop, by request, gave an address on the Social and Religious Conditions of the Island of Porto Rico and the Opportunities for Church Work.

April 25th, the Bishop met his Standing Committee to receive a report of their work during his absence, since the death of his Coadjutor. At this meeting the Bishop informed the Standing Committee that he had decided not to ask for an assistant Bishop at the coming Diocesan Council, and gave them his reasons. The Standing Committee unanimously approved his decision.

April 26th, made a visitation to Ascension Church, Stillwater, where he held service and confirmed a class of 15 persons. A reception was given the same evening to the Bishop and Mrs. Whipple by Hon. and Mrs. John McKusick.

April 27th, the Bishop met the Diocesan Board, in Minneapolis, to devise plans for Church extension, and to awaken greater zeal in all missionary work of the Church.

Sunday, April 29th, the Bishop held service, celebrated the Holy Communion, and confirmed a class of 14 persons, the second class of the Diocesan Year, at the Cathedral in Faribault. In the afternoon he held service and confirmed a class of eight cadets at Shattuck School.

April 30th, the Bishop began his usual course of lectures on the Pastoral Office, at Seabury Divinity Hall.

At St. PAUL'S Church, St. Paul, the acting rector, the Rev. Harvey Officer, informed his congregation on Sunday morning last that he would celebrate the Holy Eucharist daily until the notice is countermanded. We believe this is the only church in the city where the Holy Sacrifice is offered daily.

CHURCHMEN in St. Paul just now are suffering from a "debt-raising fever." Let us hope it may prove contagious in every parish. It made its first appearance in Christ Church, where one of the prominent members undertook to raise a \$20,000 bonded debt. He succeeded in raising half of the amount at Easter, and feels assured of the balance when the parish meets in June to celebrate its jubilee. Since then the fever has spread to half a dozen parishes that are groaning under bonded debts from \$1,000 and upwards, as high as \$6,000. The clergy of the affected parishes, stimulated no doubt by the example set by Christ Church,

got together and formulated a plan which, if thoroughly and systematically carried out, will in a few months liquidate their bonded debts and relieve them of a burden under which they have been struggling for years. The result of their deliberations was laid before the Board of City Missions at a special meeting convened on Monday evening of last week, every parish being fully represented. The Rev. Wm. Wilkinson, City Missionary for Minneapolis, who has had large experience in raising money for such purposes, addressed the meeting. He stated that \$15,000 was necessary to cover the claims, \$1,500 of which, if raised, to go towards building a church edifice for St. Philip's (African) Mission. He felt confident of being able to raise the amount, if all the parishes would cooperate. It was unanimously agreed by the Board that each parish shall do its utmost. Whatever monies raised in their respective parishes should be applied to the bonded debt on that parish, and the monies raised by Mr. Wilkinson from outside sources would be divided *pro rata* amongst the parishes according to the amount of their indebtedness. Mr. Wilkinson volunteered his services gratuitously, only asking that his expenses be paid. A receipt will be given for every cent subscribed. The Board granted him full permission to raise all he can according to his own methods.

THE Rev. Carl Reid Taylor, formerly rector of St. James' Church, now rector of Holy Trinity, Litchfield, was married on April 25th to Miss Charlotte Arrivee, at St. James' Church, Rev. Prof. Camp, priest in charge, officiating.

#### MISSOURI.

##### Endowment of the Diocese.

THE Clericus of St. Louis lately passed a resolution asking the Diocesan Convention, which will meet May 15, to take steps looking towards the endowment of the Episcopate of the Diocese.

#### NEW HAMPSHIRE.

##### Progress at Portsmouth.

THERE are few churches in New England so beautiful as Christ Church, Portsmouth, N. H., and few where services are so numerous, and conducted with so much dignity and reverence. There are always two early celebrations in the week, often more. The high celebration, Matins, and Evensong, on Sundays, are all choral. Matins and Evensong are also said daily. During Lent there was a daily early celebration, instructions morning and evening, and a penitential office with meditation every noon. On Good Friday there was also the Three Hours' devotion, a service at 4 p.m. for the children, and at night a meditation, with stereopticon pictures, on the Crucifixion. On Easter Day there were three celebrations, the Baptism of children, the children's service, and festal evensong.

All these services have been and are held, without assistance, by the rector, the Rev. C. LeV. Brine, whose pastoral work is equally generous and painstaking. A vested choir leads the singing. Several parish societies are actively engaged in parish work. During the year a charming rectory has been completed. It stands at a picturesque distance

# ROYAL

Absolutely Pure BAKING POWDER

No inferior or impure ingredients are used in Royal for the purpose of cheapening its cost; only the most highly refined and healthful.

Royal Baking Powder imparts that peculiar sweetness, flavor and delicacy noticed in the finest cake, biscuit, rolls, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

from the church, and the large grounds which they adorn have been, under the rector's personal care and labor, greatly beautified; and the property is one of the most attractive features of the "old town by the sea," so well known to summer visitors. The church sittings are free. There is no endowment or fund of any kind. The services are maintained by weekly offerings. The church fabric is costly, and the congregation is made up almost entirely of poor people, who are heavily taxed, and unable to make repairs which are greatly needed. They have, however, by determined efforts, recently put in new heating and lighting apparatus, painted the outside woodwork, and repaired the window settings. The money to erect the church was the bequest of a wealthy Churchman, and the subsequent gathering of the congregation was a purely missionary effort. The people have had many obstacles to conquer, and it is to their credit that they have kept the property up as well as they have, and to be regretted that they have not the means to do the much that remains to be done. The church is of stone, and contains some beautiful chancel windows, and is every way a most Churchly edifice.

At the parish meeting on Easter Monday, the following resolutions were adopted, expressive of the appreciation of the people:

"Resolved, That the parishioners of Christ Church here present, in their own behalf and in behalf of many not present, desire to express their most grateful appreciation of the many privileges permitted them by their rector, especially during the season of Lent, in the many daily services, instructions and meditations; and above all in being allowed a daily approach to the Blessed Sacrament of the Altar.

"Resolved, That we realize in a measure how arduous are the labors of our beloved priest, and are alive to the fact that in few parishes, if indeed one could be found where there is not a staff of clergy, are privileges so multiplied and pastoral labors so abundant as here.

"Resolved, That, impossible as it is for us to make any adequate return for even the routine work of the parish, we desire at least to record to-night our humble public acknowledgement of the special mercy and goodness of Almighty God towards us, in the abundant and priceless ministrations of His priest."

#### NEW YORK.

##### Exhibition of Manual Work.

A PUBLIC exhibition of all the manual work including drawing, sewing, and embroidery, done at the parish church and at the various chapels under the direction of the vestry of Trinity Church, will be held in the Trinity Chapel School House, West 25th St., New York City, May 10th, 11th, and 12th.

#### OHIO.

Approaching Convention — Debt Raised — Improvements at Elyria—East Liverpool—Sunday School Services at Toledo.— Toledo Convocation.

THE 83rd Annual Convention of the Diocese of Ohio, will convene in Trinity Cathedral, Cleveland, at 10 a.m. on Tuesday, May 15th, at which time and place the Holy Communion will be celebrated, and the Bishop's annual address will be given. At the close of the service the roll will be called, and the convention will organize for the transaction of business.

VESTRIES are now to be elected in this Diocese, not on Easter Monday, as heretofore, but on the first Monday in May, the only exception being in the case of "parishes incorporated by special act," the act of whose incorporation requires that they shall elect their vestries on Easter Monday or some other specified day.

ALL SAINTS' Church, Cleveland (the Rev. W. Rix Attwood, rector), is at last free from debt, thanks to the persistent efforts of the rector and generous help of friends outside

the parish. The debt was upon the church and rectory, and was so much out of proportion to the strength of the parish, that for years the burden of it has been almost too heavy for both priest and people to bear. There is great rejoicing over the happy result.

AT ST. ANDREW'S Church, Elyria (the Rev. E. J. Craft, rector), an addition is to be made in the near future, of transepts, and a new chancel. The improvements, including the interior furnishings, will cost from \$8,000 to \$10,000, and will correspond with the style of the present church, which is in English Gothic with a corner tower. It was built about 35 years ago, and is of rubble-stone work, and quite unique in appearance. The plans provide for a chapel under the chancel for daily services. The chancel will have a handsome rood-screen, and will accommodate a choir of forty voices, while the seating capacity of the church will be increased to about 500.

ST. STEPHEN'S Church, East Liverpool, held its Easter services in the Grand Opera House, owing to the limited accommodations of the parish house, which is being used during the construction of the new church. About 2,000 persons attended the various services, and at the two early celebrations of the Holy Communion, 164 persons received.

ON LOW SUNDAY afternoon, Trinity Church, Toledo, was well filled with the Sunday Schools of the city. In spite of a thunder storm, all the schools were well represented. St. Andrew's School alone, however, was complete, and therefore won the banner for the largest proportionate attendance. St. Mark's School had won this banner five years ago, and held it ever since. The music by the Trinity choir was grand. The address by the Rev. H. L. Duhring, D.D., of Philadelphia, surpasses anything of its kind ever heard here. Every child could understand every word. All were interested throughout, and at the close gave back to the speaker, in answer to his questions, every one of his main points.

## HEART DISEASE.

SOME FACTS REGARDING THE RAPID INCREASE OF HEART TROUBLES.

Heart trouble, at least among the Americans, is certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and the Pneumogastric.

In another way also the heart is affected by the form of poor digestion, which causes gas and fermentation from half digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at drug stores, and which contain valuable, harmless digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.

**Mellin's Food**  
never fails when properly used

**Mellin's Food**  
brings joy to the house

#### 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.

#### ONE NIGHT TO DENVER.

Via Chicago, Union Pacific & North-Western Line. "Colorado Special" leaves at 10:00 every morning arriving Denver 1:20 the next afternoon, Colorado Springs and Manitou same evening. No change of Cars. All meals in Dining Cars "a la carte." Another fast train 10:30 P. M. For tickets and reservations, apply to Chicago & North-Western R'y Ticket Office, 212 Clark St., or Wells St. Station.

#### LITERARY NOTE.

A THIRD and popular edition of the *Reminiscences of Bishop Wilmer* has just been brought out by Mr. Thomas Whittaker. The venerable Bishop dedicates his work to the cause of truth, right, and peace. It is temperate and candid, and abounds in anecdote, fact, wit, humor and biographical sketch—in fact the sort of book from which history is subsequently written.

**WORCESTER CORSETS**—Sold by leading dealers everywhere. Send for our Illustrated Catalogue. Worcester Corset Co., Worcester, Mass. Chicago, Ill.

## CALIFORNIA GREAT ROCK ISLAND ROUTE

LOW RATES ON OUR PERSONALLY CONDUCTED EXCURSIONS IN PULLMAN TOURIST SLEEPERS.

#### CHOICE OF TWO ROUTES.

SCENIC ROUTE Leaves	{	BOSTON	EVERY WEDNESDAY
		CHICAGO	THURSDAY
		SAINT PAUL	THURSDAY
		KANSAS CITY	FRIDAY
		OMAHA	FRIDAY

via Colorado Springs and Salt Lake to California and Pacific Coast Points.

SOUTHERN ROUTE Leaves	{	CHICAGO	EVERY TUESDAY
		SAINT PAUL	TUESDAY
		KANSAS CITY	WEDNESDAY
		DES MOINES	WEDNESDAY
		OMAHA	WEDNESDAY

via Ft. Worth and El Paso to Los Angeles and San Francisco.

These Excursion Cars are attached to Fast Passenger Trains, and their popularity is evidence that we offer the best.

We solicit correspondence and think that the inducements we can offer will convince you of the superiority of this line.

For full information and free literature address JOHN SEBASTIAN, G. P. A., Chicago.

This rally gave new life to all our Sunday Schools.

THE Toledo Convocation held its spring session at Christ Church, Lima, on Monday and Tuesday, April 23rd and 24th. The opening service of the first evening was followed by the Sunday School Institute, the main address being delivered by the Rev. Dr. Duhring, of Philadelphia. The points which Dr. Duhring outlined as necessary for the proper work of the teacher, were under the heads of Attention, Affection, Information, Inspiration, Enthusiasm, and Perseverance. There were also helpful addresses by the Rev. Dr. McDonald, of St. Mark's Church, Toledo, and the Rev. G. F. G. Hoyt, rector of Lima.

The Tuesday session was preceded by the Holy Communion. In the afternoon, missionary matters were considered, pledges being made for missionary work on behalf of the several parishes, in place of the assessment plan which had formerly prevailed. A suggestion was made by a committee, of which the Rev. W. C. Clapp was chairman, that a Diocesan League for Intercessory Prayer be formed, the members of which should offer daily a special prayer for the Bishop and clergy, for the conversion of sinners, and for the special objects named each month.

**OKLAHOMA AND INDIAN TERRITORY**

Lehigh—Durant—Hospital Needs.

AN EFFORT is on foot to build a larger and better church at Lehigh, Indian Territory. This place is situated in the coal-mining region. Most of the people belonging to the Church are of the laboring class.

AT DURANT, it is hoped to put up a cheap chapel on the lot recently purchased.

ALL SAINTS' HOSPITAL, South McAlester, is again doing its usual work. There is need of at least one more probationer nurse.

**PENNSYLVANIA.**

Bequests—Chaplain Pierce—Philadelphia Items—Southwestern Convocation.—Church Club—Episcopal Academy.

THE will of Rebecca Elmslie, probated 21st ult., contains, among others, bequests to the following Church institutions: Episcopal Hospital, \$5,000; endowment fund of St. Peter's Church, \$5,000; Female Episcopal Benevolent Society, Female Prayer Book Society, Bible Society, and Home for the Homeless, each \$1,000.

IN AN address delivered to the members of the Philadelphia chapters Daughters of the American Revolution, on the 21st ult., Chaplain Pierce stated briefly the object of his visit to the United States. In addition to the \$100,000 required for a church edifice, he is endeavoring to secure \$10,000 to purchase ground for a non-sectarian cemetery, and \$5,000 for a building to be used as a guild room for the soldiers. His description of the services he has held among the soldiers was very interesting. The Brotherhood of St. Andrew had given him a folding organ, around which, on shipboard, the sailors and soldiers gathered every night to sing hymns. On shore, he had to improvise a pulpit out of a dry-goods packing box, and had but one chair and one small lamp. Chaplain Pierce testified to the beneficial effects of the regimental canteen, which had driven out of existence the thousands of booths where the poisonous rice wine was sold. He related how soldiers, drinking this *saki*, out of curiosity, had become insane, and some had died. The chaplain is considering the feasibility of assisting in the work of "Americanizing" Manila. A large majority of the "Daughters" are Church women.

THERE has been placed over the pulpit of the Church of the Saviour, West Philadelphia (Rev. Dr. W. B. Bodine, rector), a sounding

board, which has given general satisfaction. It is the gift of Mrs. William W. Farr, the widow of a former rector of that parish.

AT ST. LUKE'S AND EPIPHANY Church, Philadelphia, on Sunday afternoon, 22nd ult., the Third Regiment P. N. G. attended service, and the sermon was delivered by the Rev. Leverett Bradley, associate rector of the parish and chaplain of the regiment.

THE Southwest Convocation met in Holy Trinity parish house, Philadelphia, on Monday afternoon, 23rd ult., the Rev. G. Woolsey Hodge, dean, in the chair. The Rev. N. D. Van Syckel of St. Mark's mission chapel (St. Michael's), the Rev. Jesse Higgins of St. Mary's colored mission (of St. Mark's parish), Rev. A. McMillan of the Prince of Peace chapel (Holy Trinity parish), and the Rev. W. F. Ayer of the memorial chapel of the Holy Communion (Holy Apostles' parish), read their reports of mission work. The Rev. Henry L. Phillips called attention to the necessity for a priest in charge of the chapel of St. Simon the Cyrenian. The Rev. Dr. A. G. Mortimer, of St. Mark's Church, stated that \$6,000 was contributed by that congregation on Easter Day to liquidate the debt of St. Mary's mission. The Rev. Dr. C. Miel, of the French Church of St. Sauveur spoke encouragingly of the work there, and the character of the congregation, which had changed. While formerly the majority were Americans, it now consists largely of foreigners. The sewing school is attended by over 20 French girls.

THE Sisters of All Saints' have purchased the property, which was formerly St. Clement's Hospital, from the Pennsylvania Hospital for Epileptics, and will convert it into a mission house for the Sisters' work in Philadelphia, which has been carried on for the past 21 years.

AFTER an illness of several months, Edward Williams Barker, a vestryman of St. Mary's Church and a lay member of the West Philadelphia Convocation, entered into rest on the 23rd ult. He was born in Baltimore about 64 years ago, and since 1880 has been a resident of Philadelphia. Through his classical and collegiate education in earlier life, he had been offered a professorship in one of our leading colleges. He was an astronomical and scientific expert, and had nearly completed an important instrument to be used for astronomical purposes.

THE Rev. Henry L. Phillips, rector of the Church of the Crucifixion, Philadelphia, on Tuesday evening, 24th ult., delivered an address in the parish building on "Expansion from a Negro's Viewpoint," before the American Negro Historical Society. A general discussion by several members of that

**HAPPY LITTLE GIRL.**

HER FATHER LEARNED HOW TO TREAT HER.

"While drinking coffee I visited a celebrated physician who told me that my severe headaches, languid feelings and inability to work were caused by the blood being very thick and sluggish, from the use of coffee. Since leaving off coffee and using Postum Cereal Food Coffee, I have recovered my energy, am able to work hard, and feel brighter and happier in every way.

"My wife also uses Postum Food Coffee, without any disagreeable after effect. She feels strengthened and invigorated with the Postum, while on the contrary, coffee made her weak and nervous. We also give it to the little girl every morning, and it would be a hard matter to find another child as bright and healthy and happy as she is. We are great believers in Postum." H. A. Beckwith, E. Pembroke, N. Y.



**LIBBY'S VEAL LOAF**

IT was the Food Success of 1899, and the first of the kind ever offered the American People, Cooked, Seasoned and put up in convenient-sized, key-opening cans.

Success attracts imitators.

**LIBBY'S VEAL LOAF**  
Is the Original.

All other brands of Veal Loaf in tins are imitations of Libby's.

When you want a delicious lunch or supper of daintily seasoned meat, get Libby's Veal Loaf, Chicken Loaf, Cottage Loaf. There are 7 Varieties of Libby's Foods in tins.

New edition, "How to Make Good Things to Eat," sent free if you write LIBBY, McNEILL & LIBBY, Chicago.

**"The Tucker Hymnal"**

**\$1.00** in quantities. Full cloth.

THIS music edition of The Hymnal is now so widely used, and so generally satisfactory, it is not necessary to add to the announcement that the price is now only one dollar per copy.

The Century Co.,  
Union Square, New York.

**GILLOTT'S** For Fine and Medium Writing—308, 404, 603, 604 E. F., 601 E. K.

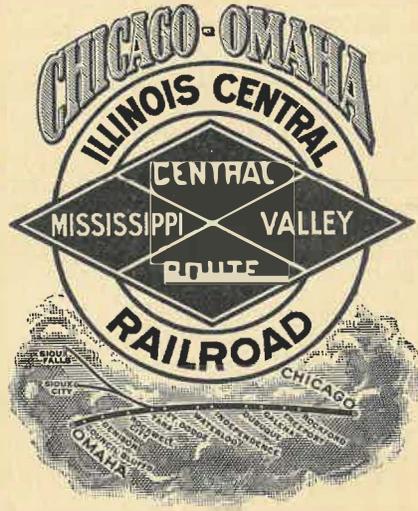
THE STANDARD PENS OF THE WORLD.

Stub Points—1008, 1071, 1088.  
For Vertical Writing—1045  
(Vertical), 1046 (Vertigraph),  
1047 (Multiscript), 1065, 1066, 1067.

**PENS**

Court-House 5. Les-1064, 1065, 1066, and others.

**FIRST-CLASS LINE**



Via Rockford, Freeport, Dubuque, Independence, Waterloo, Webster City, Fort Dodge, Rockwell City, Denison and Council Bluffs.

**DOUBLE DAILY SERVICE**

Buffet-library-smoking cars, sleeping cars, free reclining chair cars, dining cars.  
Tickets of agents of I. C. R. R. and connecting lines.  
A. H. HANSON, G. P. A., Chicago.

organization took place after the conclusion of the address.

OLD Christ Church Philadelphia, had a narrow escape early on Thursday morning, 26th ult., by reason of a very serious conflagration in its immediate vicinity. As it was, both the wooden cupola and spire, surmounting the tall brick tower, were blistered by the intense heat and blazing embers hurled by a brisk wind; but the firemen, by their heroic efforts, saved the steeple from destruction. The roof of the old church is covered with copper sheathing, and is so far fire proof.

UNDER the auspices of the Church Club, a meeting was held on Thursday evening, 26th ult., at Holy Trinity Church, Philadelphia, in the interest of Church work in Manila. The spacious edifice was filled when Bishop Whitaker, who presided, took the chair. In his opening address, the Bishop dwelt upon the work accomplished, and to be accomplished, and then introduced Chaplain Charles C. Pierce. Chaplain Pierce outlined the conditions which obtained in the Philippines, as he saw them. He spoke of the peculiarity of the Filipino character, the religious influence under which they have been brought up for centuries, and declared that the great hope for the future lay in the work that was done to show the Filipino the real intent of the American people to extend liberty and happiness under the Stars and Stripes.

Bishop Potter, of New York, urged the extension of Church work in the Philippines and said that through this method lay the great road to the hearts and affections of a people. The work in Manila promised a big field for labor, and he was convinced that it was a field that would well repay work. Chaplain Pierce, said the Bishop, showed himself to be larger than the official man, when he reached Manila. The work has widened in a most marvelous and interesting way. Mr. Pierce has been more than a year and a half in Manila, and long enough to gather congregations of natives and foreigners. "What I want you to say about his work, is that you believe in it."

COMMENDATION exercises of the Episcopal Academy were held on Friday morning, 27th ult., in the New Century Drawing Room. After the Easter Carol, "Come, ye Faithful, Raise the Strain," there were declamations by the pupils. The Latin hymn, "*De Resurrectione Domine*," the music of which was composed for the occasion by Minton Pyne, organist of St. Mark's Church, was sung; after which the head master, Dr. Wm. H. Klapp, read the names of the pupils commended. An address was made by the Rev. R. H. Nelson, rector of St. Peter's Church, who spoke on hero worship, and the difficulty of selecting a hero. Bishop Whitaker presented the certificate to 60 pupils commended with the highest honors. The Class of '77 prize was awarded to James B. Kempton. At the close of the exercises the academy building was open to visitors.

THE annual meeting of the Alumni Society of the Episcopal Academy was held on Friday evening, 27th ult., in the chapel, Edward S. Buckley, Jr., presiding. The incoming Board was authorized to lease suitable athletic grounds for the use of the students. The treasurer's report showed a balance of \$476.16. The Endowment Fund now amounts to about \$12,000. Officers for the ensuing year were elected as follows: President, the Rev. J. Andrews Harris, D.D.; Vice President, George C. Thomas; Secretary, Dr. W. H. Klapp; Treasurer, R. Francis Wood; and a board of seven managers. Bishop Coleman of Delaware offered a resolution, which was adopted, expressive of sincere regret at the absence of the honored president, the Rev. Dr. Harris, and with earnest prayers that he may soon be restored to health. While "The Star Spangled Banner" was being sung, several members of Meade Post G. A. R. marched into

the chapel with their battered battle flags. Edwin W. Benson, from the committee appointed for the purpose, after an interesting address, read a report containing the names of the former students, 161 in number, who had volunteered their services during the Civil War. On motion, the Board of Managers was authorized to erect in the academy a suitable tablet containing the names of such volunteers. Addresses were made by Colonel W. Brooke Rawle and Department Commander Morrison of the state of Pennsylvania. During the evening there was music by Prof. Schmitz's orchestra.

AN ENTERTAINMENT of note was given on Saturday afternoon, 28th ult., in the auditorium of the Witherspoon building, Philadelphia, in aid of the mission work of St. Mark's Church. Mr. David Bispham produced for the first time in Philadelphia "Enoch Arden," the musical melodrama written by Richard Strauss from Tennyson's poem.

THE Rev. H. M. G. Huff has temporary charge of St. Paul's Church, Chestnut Hill, Philadelphia, during the illness of the rector, the Rev. Dr. J. Andrews Harris, whose condition is much improved. Chaplain Pierce, of Manila, preached in that church on Sunday morning, 29th ult.

#### PITTSBURGH.

##### Processional Cross at Wilkinsburg.

A PROCESSIONAL CROSS has been presented to St. Stephen's church, Wilkinsburg (Rev. C. L. Bates, rector), as the gift of Mr. and Mrs. Robert Thorne, as a memorial to their son, Robert, who was a chorister. The cross is of brass, ornamented with the *Agnus Dei* in brass. The crucifer is a brother of the deceased, in whose memory the cross was given. The memorial was first used on Easter Day.

#### SOUTH CAROLINA.

##### Charleston Convocation.

THE Charleston Convocation met on April 18th at Trinity Church, Edisto Island, opening with the Holy Communion. After the opening service, the subject of Why People Do not Come to Church, was discussed in a paper by the Rev. T. T. Walsh. On the second day a service was held at which the Rev. Dr. George H. Johnston preached the sermon. The Convocation resolved to contribute to the support of a special pupil in St. Mary's

#### COULDN'T KEEP IT.

##### Kept it Hid From the Children

"We cannot keep Grape-Nuts food in the house. It goes so fast I have to hide it, because the children love it so. It is just the food I have been looking for ever so long; something that I do not have to stop to prepare and still is nourishing. Wishing you all the success you deserve," Mary Y. Margeon, 80 Lincoln St., Winthrop, Mass.

Grape-Nuts is the most scientifically made food on the market. It is perfectly and completely cooked at the factory and can be served at an instant's notice, either with rich cold cream, or with hot milk if a hot dish is desired. When milk or water are used, a little sugar should be added, but when cold cream is used alone, the natural grape sugar, which can be seen glistening on the granules, is sufficiently sweet to satisfy the palate. This grape sugar is not poured over the granules, as some people think, but exudes from the granules in the process of manufacture, when the starch of the grains is changed from starch to grape sugar by the process of manufacture. This, in effect, is the first act of digestion; therefore Grape-Nuts Food is pre-digested and is most perfectly assimilated by the very weakest stomach.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.

## 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.

Schieffelin & Co., New York.

#### THE LAKE SHORE'S NEW TRAIN.

The New England Express, which has just been placed in service, leaving Chicago at 2:00 P. M., and reaching Boston the next day at 5:00 P. M., will be found especially attractive for summer tourist travel to New England points. It should be remembered, also, that there has been no change in the time of the Boston and New York Special from Chicago at 10:30 A. M., and the Lake Shore Limited at 5:30 P. M. Add to the above the Limited Fast Mail at 8:30 A. M., the New York and Boston Express at 9:00 P. M., and the Fast Mail at 3:00 A. M., a passenger service is afforded that should meet the requirements of all. Full information will be promptly furnished on application to F. M. Byron, G. W. A., Chicago. A. J. Smith, G. P. A., Cleveland.

A bottle of Mellin's Food may make the difference between a crying, hungry baby and a happy, contented, laughing baby.

## Where To Locate?

WHY, IN THE TERRITORY  
TRAVERSED BY THE . . .

## Louisville and Nashville Railroad,

the Great Central Southern Trunkline,  
..IN..

KENTUCKY, TENNESSEE,  
ALABAMA,  
MISSISSIPPI, FLORIDA,

WHERE  
Farmers, Fruit Growers,  
Stock Raisers, Manufacturers,  
Investors, Speculators,  
and Money Lenders

will find the greatest chance in the United States to make "big money" by reason of abundance and cheapness of

LAND AND FARMS,  
TIMBER AND STONE,  
IRON AND COAL,  
LABOR—EVERYTHING!

Free sites, financial assistance, and freedom from taxation, for the manufacturer.

Land and farms at \$1.00 per acre and upwards, and 500,000 acres in West Florida that can be taken gratis under U. S. Homestead laws.

Stockraising in the Gulf Coast District will make enormous profits.

HALF FARE EXCURSIONS THE FIRST AND THIRD TUESDAYS OF EACH MONTH.

Let us know what you want, and we will tell you where and how to get it—but don't delay as the country is filling up rapidly.

Printed matter, maps and all information free.

Address,

R. J. WEMYSS,

General Immigration and Industrial Agent,  
LOUISVILLE, KY.

Mention this paper.

School, Raleigh. The Rev. John Johnson, D.D., read a paper on Deficiencies in Our System and Methods and How They may be Remedied. The third day began with a service at which the Rev. A. E. Cornish was preacher, after which Work Among the Colored People was discussed, especially by the Rev. E. N. Joyner, the Rev. J. G. Glass, and the Rev. A. E. Cornish. A question box also received ample attention.

**SOUTH DAKOTA.**

**Progress at Yankton.**

SINCE the Eastertide of 1899, there have been twenty-three confirmations in Christ Church, Yankton, and the congregation has been virtually doubled. In addition to the money for the current expenses of the year, a special fund of \$1,000 has been raised to relieve the parish of its floating indebtedness. The guild hall has been thoroughly repaired and refitted for use. On Easter Day appeared for the first time the new vested choir of thirty-three voices, who have been under training of the organist, Prof. E. C. Hall, for some time. The chancel has been extended, and new choir stalls have been placed to meet the demand. The Sunday School is once more on a sound basis, and has a healthy growth. We feel that, by the grace of God, the blessings that have fallen to our parish during the year have been due in large measure to the devoted spirit and great heart of our beloved rector, Rev. Dr. Doherty, who came to us in our need from Omaha, and who has been with us but a little over a year.

**SOUTHERN VIRGINIA.**

**Vested Choir at Bedford City—Colored Mission.**

A VESTED choir appeared on Easter Day at St. John's Church, Bedford City. The church has been remodeled and renovated and placed in good condition.

A GIFT of \$1,500 has been contributed to the Rev. Scott Wood, priest in charge of St. Philip's Mission (colored) at Bedford City, for a rectory and school house.

**TENNESSEE.**

**Approaching Conventions.**

IN CONNECTION with the annual convention which will meet in Clarksville, May 9th and 10th, the Woman's Auxiliary will meet on Tuesday, May 8th. There will be an opening service at 10:30, with celebration and sermon by the Bishop. The business session will begin at 3, at which there will be papers on the Life of Pilkington, by Mrs. Bazett-Jones; Life of Bishop Auer, by Mrs. McTighe; and Life of Bishop Chase, by Mrs. Lodge. At 8 there will be evening prayer, with a sermon by the Rev. F. P. Davenport, D.D., of Memphis, on the subject of Woman's Work.

**WASHINGTON.**

**Parish House—St. Mark's Friendly League—Daughters of the King.**

THE parish house at Tenley-town, recently opened by the parish guild of St. Alban's, has proved a great boon to the young men of the place. The financial standing is said to be good, the expenses being more than met by donations and contributions from the people.

ON TUESDAY the eve of St. Mark's Day, the annual festival service of St. Mark's Friendly League was held in St. John's Church, Georgetown. The three choirs present were St. Paul's, Christ Church, and St. John's Church, Georgetown. A beautiful service was rendered in a most impressive manner under the direction of Mr. William C. Looker, with the assistance of Mr. Charles Cropley at the organ. The report was read by the active President, the Rev. J. H. Elliott, D.D.

The St. Mark's League is a missionary organization first planned to aid the work

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN }
- ATLANTIC }
- BRADLEY }
- BROOKLYN } New York.
- JEWETT }
- ULSTER }
- UNION }
- SOUTHERN } Chicago.
- SHIPMAN }
- COLLIER }
- MISSOURI } St. Louis.
- RED SEAL }
- SOUTHERN }
- JOHN T. LEWIS & BROS CO Philadelphia.
- MORLEY Cleveland.
- SALEM Salem, Mass.
- CORNELL Buffalo.
- KENTUCKY Louisville.

**I**T IS quite generally believed, particularly by large consumers and practical painters, that Pure White Lead is the best paint. It is because of this belief that manufacturers of the so-called White Leads, mixtures of Whiting, Barytes and Zinc, brand them "White Lead," "Pure White Lead," etc., etc. You can avoid these by making sure that the brand is right.

**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.

among the Mormons of Utah; it still does much for this work, but has added to its duties that of aiding the Bishop of Washington in the mission work of his Diocese.

ON WEDNESDAY the 25th was held in St. Paul's Church the Fourth Annual Council of the Daughters of the King. It was opened by the Rev. W. G. Davenport, of Emmanuel Church, Anacostia, with a Silent Hour, followed by a short address. Services on Thursday began at 9:30 with Holy Communion, with a charge by the Bishop.

In the evening there were addresses by the Rev. C. R. Stetson, Rev. C. E. Buck, and Rev. W. G. Davenport.

**WESTERN MICHIGAN.**

**Sickness at Dowagiac—Progress at Grand Rapids.**

OWING to an epidemic of measles, scarlet fever, whooping cough, and mumps, at Dowagiac, the semi-annual missionary meeting was indefinitely postponed.

AMONG recent gifts to Grand Rapids parishes the following are reported from Grace Church (Rev. R. H. F. Gairdner, rector): large oak credence table, given by Mr. Wm. H. Jones; an altar cloth, valued at \$100, given by Mrs. Beal, in memory of her mother; and a pulpit hanging, valued at \$25. The offerings on Easter Day were \$2,015.00, towards indebtedness. The Sunday School now numbers 203 members.

**WESTERN NEW YORK.**

**Bequests at Lockport.**

THE will of the late Mrs. Henrietta Ballou has lately been filed for probate at Lockport, in which are included the following legacies: Grace Church, Lockport, \$1,000, to be invested as a special fund to be used as the rector and vestry may see fit; the Domestic and Foreign Missionary Society, \$3,000, and \$500 additional for colored work; Christ Church, Lockport, \$500; Christ Church Christmas Fund, \$1,000; Parochial Fund of the Diocese of Western New York, \$1,000. After making a number of other bequests, the balance of the estate is to go for Indian Missions.

**CANADA.**

**Meeting of the D. and F. Missionary Society.**

THE semi-annual meeting of the Board was held in Montreal, April 25th. Archbishop Lewis, of Ontario, presided, and other members of the Episcopate present were the Bishops of Montreal, Toronto, Nova Scotia, Niagara, Ottawa, Quebec, and Algoma. A resolution was passed heartily commending the action of the Domestic and Foreign Missionary Society in making the children of the Church auxiliary to the Board as reported by Canon Pollard. The Secretary reported the finances to be in a satisfactory condition. The report of the executive committee stated that two letters had been received from Bishop Awdry, of Japan, setting forth the critical condition of the Canadian Mission there. These letters were recommended to the earnest consideration of the Board, as need of prompt action thereon was urgent. The executive reported very gratefully on the generous action of the Rev. J. M. Davenport, of St. John, diocese of Fredericton, in contributing a sum of \$1,040, free and unappropriated, for the work of the Board in Japan.

The Toronto Examining Board reported favorably on the application of two clergymen for work in the foreign field. It was recommended that they be accepted and that in view of the pressing need of the Canadian Mission in Japan, and of the provision made by the Alumni Missionary Association, of Trinity College, Toronto, prompt action be taken.

The Niagara examining committee reported favorably upon the application of the Rev. R. H. McGinnis for foreign mission work.

A committee was appointed to take charge of the inter-diocesan examinations of Advent, 1900.

A meeting was also held of the inter-dioc-

**Mason & Hamlin**  
 Church, Chapel, Lodge, School and Home.  
**ORGANS**  
 THE STANDARD OF THE WORLD.  
 Catalog free. 146 Boylston St., Boston, Mass.

**Pearline**  
 Save time - Not dirt

**Dyspepsia**

One of the many causes of dyspepsia is the use of cereal foods improperly prepared. People fancy that grain food is simple, and consequently healthful. Whole grains, wheat, oats, etc., contain quite largely an element as indigestible as wood and no more nutritious.

**CREAM OF WHEAT**

being entirely free from indigestible matter is peculiarly adapted to such as require an easily digested diet.

When buying Cream of Wheat ask for our beautiful gravures of north-western scenery. Your grocer gives one with each purchase of two packages.

Cream of Wheat Co., Minneapolis, Minn.



**KINGSFORD'S  
OSWEGO  
SILVER CROSS  
STARCH**  
For The Laundry

**One Night  
to Denver**

**CHICAGO  
& NORTH-WESTERN  
RAILWAY**

*THE COLORADO SPECIAL, leaves Chicago at 10 every morning, via Chicago-Union Pacific & North-Western Line, arriving Denver 1.20 next afternoon and Colorado Springs and Manitou same evening. No change of cars; all meals in dining cars. Another fast train at 10.30 p. m. daily. New book, Colorado—Illustrated, mailed on receipt of four cents postage. Ticket offices, 193 Clark Street and Wells Street Station, Chicago.*

**Refrigerators** MADE TO ORDER  
Mc CRAY REFRIGERATOR & COLD STORAGE CO.  
122 Mill Street ..... KENDALLVILLE IN.

**ST. LOUIS AND RETURN, \$9.50.**  
VIA THE WABASH ROAD.

On account of the meeting of the Presbyterian General Assembly, the Wabash Road will sell tickets as above, May 15, 16, 17 and 22, good to return until June 2, 1900, inclusive. Compartment sleepers and free chair cars. City Ticket Office, 97 Adams St.

**Pettijohn's BREAKFAST FOOD**

**TARRANT'S SELTZER APERIENT**  
Aids digestion, clears the head, and increases energy. At all druggists. 50c. and \$1.00.

esan Sunday School committee of the Provincial Synod, the president, the Bishop of Toronto, in the chair, when the scheme of lessons for 1901 was revised and adopted, and a committee appointed to draft the scheme of lessons for 1900. This meeting was held April 25th.

Over \$2,000 has been given or promised in the Diocese of Quebec for work in the Missionary Diocese of Algoma.

**CEDARS TWENTY CENTURIES OLD.**

THE sturdy, storm-enduring red cedar, says John Muir in the April *Atlantic*, delights to dwell on the tops of granite domes and ridges and glacier pavements of the upper pine belt, at an elevation of seven to ten thousand feet, where it can get plenty of sunshine and snow and elbow room, without encountering quick-growing, overshadowing rivals. It never makes anything like a forest, seldom comes together even in groves, but stands out separate and independent in the wind, clinging by slight joints to the rock, living chiefly on snow and thin air, and maintaining tough health on this diet for at least two thousand years, every feature and gesture expressing steadfast, dogged endurance. Some are undoubtedly more than two thousand years old. For though on good moraine soil they grow about as fast as oaks, on bare pavements and smoothly glaciated overswept granite ridges in the dome region they grow extremely slowly. One on the Starr King ridge, only two feet eleven inches in diameter, was eleven hundred and forty years old. Another on the same ridge, only one foot seven and a half inches in diameter, had reached the age of eight hundred and thirty-four years. The first fifteen inches from the bark of a medium-sized tree—six feet in diameter—on the north Tenaya pavement, had eight hundred and fifty-nine layers of wood, or fifty seven to the inch. Beyond that the count was stopped by dry rot and overgrown wounds. The largest I examined was thirty-three feet in girth, or nearly ten in diameter; and though I failed to get anything like a complete count, I learned enough from this and many other specimens to convince me that most of the trees eight to ten feet thick, standing on polished glacier pavements, are more than twenty centuries of age rather than less. Barring accidents, for all I can see, they would live forever. When killed they waste out of existence about as slowly as granite. Even when overthrown by avalanches, after standing so long, they refuse to lie at rest, leaning stubbornly on their big elbows as if anxious to rise, and while a single root holds to the rock, putting forth fresh leaves with a grim, never-say-die and never-lie-down expression.

You can keep impure thoughts out of your mind by thinking of that which is pure. You can keep yourself out of your mind by thinking of other people. . . . The mind is beneath your own control if you will choose to assert that control early. . . . Not at once, indeed; but yet by slow training that control is possible.—Edward Everett Hale.

**A Great Tonic.**  
**Horsford's Acid Phosphate**  
Invigorates and strengthens the system, relieves nervousness and headache, and creates a good appetite.  
Genuine bears name HORSFORD'S on wrapper.

BEFORE THE DAY OF

**SAPOLIO**

THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

DELICIOUS IN COFFEE TEA & CHOCOLATE

**BORDEN'S**



**EAGLE BRAND**

**CONDENSED MILK**

SEND "BABIES" A BOOK FOR MOTHERS.

Borden's Condensed Milk Co., - N.Y.

We publish two books. The titles are

**Colorado  
California**

There are two kinds of books.

One—the cheap sort, exaggerated in statement, poorly done, given away by the thousand.

The other—of literary excellence, informative, beautifully illustrated, printed by experts on fine paper; a work of art.

Our books are of the second kind. Cultivated people like them. 6c. each; postage stamps will do.

Will you send for them to P. S. EUSTIS, General Passenger Agent, C. B. & Q. R. R., Chicago, Ill.

**SPENCERIAN**



**ARE THE BEST**

Sold by STATIONERS Everywhere. Samples for trial of the leading numbers for correspondents and accountants, will be sent on receipt of return postage. SPENCERIAN PEN CO., 349 Broadway, New York, N. Y.

**CARRIAGE BUYERS CAN SAVE MONEY.** We are the largest Makers of Vehicles and Harness in the world selling direct to the consumer. **ELKHART HARNESS & CARRIAGE MFG. CO., Elkhart, Ind.**

**LEA & PERRINS' SAUCE**

Is known the world over for the delicacy it lends to all kinds of fish, meats, soups, salads and other staple dishes.