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The Living Church

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No. 22

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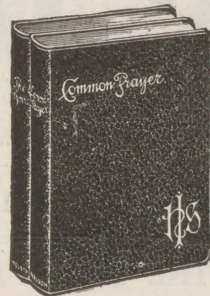
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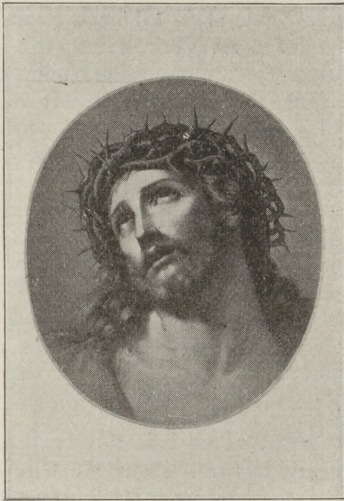
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MILWAUKEE AND CHICAGO, MARCH 30, 1901.

No. 22



ECCE HOMO.

By woe and watching over-worn;
With throbbing brow and weary feet;
Accused by witnesses forsworn,
Before a craven's judgment seat;
With foes girt round—blood-thirsty, base—
Whose avid eyes His features scan,
Some sign of guilt therein to trace,
Or coward fear—Behold the Man!

Inflamed by craft and subtle wile,
The crowd lifts up its maddened cry,
"Release to us the robber vile
And doom the Nazarene to die!"
To torture given; by scourges torn;
Fast bound in ruthless hempen span;
Enrobed with purple; crowned with thorn;
With homage mocked—Behold the Man!

While women weep and foemen jeer,
Up rugged steep, o'er jagged stone,
No helper or companion near,
Fainting, He bears the Cross alone;
Upon that Cross uplifted high,
'Mid martial gibe and priestly ban,
'Twixt shaken earth and darkened sky,
He bows in death—Behold the Man!

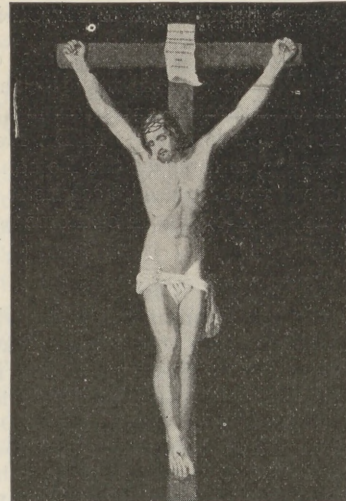
He bleeds, that our wounds may be healed;
To purchase life for us He dies;
That God in us may be revealed,
"Forsaken of My God!" He cries;
Upon His sinless Head is laid
The sum of wrong since time began;
His soul is once an offering made
For all our race—Behold the Man!

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HOW HEAVEN IS WON.

HEAVEN is not won by deeds of selfishness,
Nor pardon purchased at its just assize.
'Tis only love that wins celestial grace,
That gives it, all forgetful of return,
Nor seeks with sordid aim to gain a throne.
We need not wealth—'twas but a widow's mite
That brought a commendation and a smile
From Him who holds the keys of life for us;
'Twas but a tear upon the blushing face,
Sign of the sorrow in her contrite heart,
That gave the sinner entrance into peace;
'Twas but the words, "Remember me" that oped
All Paradise to him who hung upon a cross.

F. WASHBURN.



"IT IS FINISHED."

THE mighty conflict now is past;
'Tis finished all, the Saviour cries;
The Temple veil is rent at last,
For see, the Man of Sorrows dies.

Gethsemane, with struggles keen,
And mighty prayer, and bloody sweat,
And ministering angels, all unseen,
And foes, who from their ambush leapt,

The traitor's kiss, the robe of scorn,
The heavy cross, the shout of hate,
All, all are passed; the life has gone;
The Captain's cry is now too late.

Alone the wine-press has been trod;
The meek Lamb, to the slaughter led,
Has borne in full the wrath of God
And for mankind His blood has shed.

With tear-dimmed eyes, and reverent hands,
Take from the cross the mangled form;
Lay it at rest, where angel bands
Will safely guard till Easter's dawn.

PERCY T. FENN

INTERCESSION.

OH, JESU, Thou art weeping,
For I, a recreant proved,
Have wandered from Thy keeping,
Have seen Thy tears, unmoved;
But now, among the number
Who turn to Thee for rest,
I long, dear Lord, to slumber,
In peace, upon Thy breast.

Oh, Thou art interceding
For me, who in my shame
Scorned all Thine earnest pleading;
Reviled Thy holy name
For me, who now repenting
Of all my shame and sin,
Implores that God, relenting,
Will bid me enter in.

Cease not Thine intercession,
Lord Jesu, hear my call;
To Thee I make confession,
To Thee unbosom all;
So when by death o'ertaken,
And shadows round me creep,
By Thee, Lord, unforsaken,
I'll calmly fall asleep.

Springfield, Ohio.

L. C. BISHOP.

BRIEF MENTION.

THE beautiful "last words" of a man who died the present year aged 58: "I see my mother! My mother's God help me!"

A CONGREGATIONALIST (do shorten that name; it is almost as longitudinal as Protestantepiscopalian!) writing from England, says: "Disestablishment seems just about as likely to be effected as communication with Mars, indeed rather less so. As an active force in the nation the disestablishment movement is practically dead."

MRS. EDDY tells us there is no such thing as pain—it is only a belief of pain. Still, it hurts; and some of our acquaintances tell us they have sat up all night, willing the toothache away as hard as they could, but they had to come to paragoric at last. By the way, Mrs. Eddy, if there is no such thing as pain—it is only a belief of pain—then there is no such thing as "Christian Science"—it is only a belief of "Christian Science."

THE *Standard* and Dr. McConnell are differing about Transubstantiation. The editor dissents from the doctor's statement, "the doctrine of Transubstantiation is allowable within this Church, and not a few hold it." If Dr. McConnell speaks from personal knowledge, and means the Roman doctrine designated by that name, we are surprised, because it is reasonable to suppose that when he left the Church of Rome he renounced her doctrines.

WE ARE glad to find the following in a secular paper. Bishop Clark has the congratulations of the whole Church in view of his remarkable strength at so advanced an age:

"Although Bishop Clark of Rhode Island, the Presiding Bishop of the Episcopal Church, is somewhat feeble, his friends indignantly deny that his mind is impaired, or that he allows Dr. McVickar, the Bishop Coadjutor, to transact the duties incident to the office of the Presiding Bishop. In point of fact, the Bishop is in full possession of his faculties, and keeps completely informed of what is going on in the Church."

AFTER A careful examination, the director of the municipal laboratory of the Chicago health department has reported that the books of the library do not need disinfection. He discovered, it is said, a few *saprophytes* and several specimens of the *staphylococcus pyogenes albus*, but no typhoid or tuberculosis germs were found to be feasting upon modern or ancient literature. It seems almost as bad, however, to have to acquire knowledge in company with the *staphylococcus pyogenes albus*, and to drink deep of the fountains of culture with *saprophytes* darting around through the water.

A MISSIONARY (Presbyterian) in Brazil has a complaint. He says: "At first, when the Presbyterian Church was the only one working in Brazil, there was no need of defending our doctrines, but after others came in and began to build on our foundation, by tearing down our structures, in the interests of peace our missionaries moved on and left the fields open for the Methodists and Baptists." One cannot but pity the good man, but why should he defend the doctrines until the Confession of Faith is revised, when he will know what they are? Perhaps it might contribute to his comfort if they would all unite on one foundation and one structure, in the interests of peace.

THERE IS in Chicago an organization called the Woman's Keeley Rescue League. We believe it, for there are several organizations in Chicago. This league has been discussing "Drunkenness Among Women in Chicago." There is some drunkenness in Chicago and some women who take too much, but we refuse to believe that there are "thousands of Chicago women, including many of the highest social standing, who have been and are resorting to the Keeley cure and other means." We should like to know who took that census, and we suspect the League is a fine specimen of "Ad. Sense," which means the latest thing in advertising. That word "thousands" reminds us of Col. Sellers' "There's millions in it!"

ONE of the most interesting events in the reign of King Edward is the choice which has been made for the great see of London. It is well known that the Bishop-designate is a positive Churchman but he is also a practical friend of the poor among whom his world has been, largely. It is a new departure, said to be the direct result of the King's influence, and indicates a healthy change from scholar-Bishops to gospel-Bishops. It is said that Dr. Ingram inquired whether he must necessarily keep up Fulham Palace, and London House. It is a pity that he could not have had his wishes and so set a new pace for the Eng-

lish episcopate, with the probability that the new pace would spread round the wide world, greatly to the advantage of the Church, and the world aforesaid.

THERE HAS been trouble in a surpliced female choir. It was in Brooklyn. The Choir was composed entirely of thirty young women. They had a choir-matron. This matron had her ideas about how they should dress their hair while at church. There were thirty other ideas on the subject in the choir. The results were not suggestive of peace. It was necessary to appeal to the chairman of the music committee, but, although he is treasurer of a powder company, his success was the opposite of monumental. The next Sunday, the choir in thirty different kinds of head-dress walked out of the church. It must have been a sight to see! The Committee met Monday night and concluded that one choir-matron was easier to dispense with than thirty varieties of head-gear from pompadour down.

IT LOOKS now as if we shall all have to accept Evolution! The *Anti-Suffragist*, of New York, conducted by women, contends in a recent issue that man's present superiority to woman is incontestable because he has pockets. It says: "Man is a perfected marsupial. He is a creature of pockets. With him the necessity of a pouch simply develops one. This is the law of evolution. The first we read of him as a pocket-bearing animal he was on a level with the kangaroo. He then had one pouch fastened to his belt. Now look at him and compare him to woman. She has not evolved under the laws of nature, but under the sterner decrees of the dressmaker. What a difference between no pockets and a score of pockets!" The difference is not so great, however, if there is nothing in them. Perhaps evolution will make us all millionaires if we only wait long enough.

MR. HENRY-AUSTIN ADAMS, late Reverend, has been saying severe things in recent lectures about the Church in which he was wont formerly to corruscate. He is now lecturing in the interest of his new views, but a fellow layman of the Church to which he now belongs, writes to the press a stinging rebuke. "If Mr. Adams is to continue on the lecture platform his manuscript should be carefully edited in advance that he may not again scandalize Protestants and Catholics alike by uttering sentiments and giving expressions to opinions that are un-American, not Catholic, and cannot, as in this instance, meet with the approval of our Holy Church. Mr. Adams is unquestionably a man of brilliant talent and learning, but he needs to put a bridle on his tongue else he may do more harm than good to the Church."

"Alas, poor Yorick!"

WE FIND the following in a Canadian paper: "Plans are now in possession of the mission priests of the Society of St. John the Evangelist, more commonly known as the Cowley Fathers, looking to the erection in Boston of the first conventual church and foundation of the Episcopal Church in America. The structures, if completed, according to the plans, will ultimately cost nearly \$2,000,000. The old church on Bowdoin street will be enlarged and reconstructed, a hospital for children will be erected, and a monastery capable of housing from thirty to forty priests and lay brothers, will be constructed by additions to the present mission house. The plans which came into Father Osborne's possession were drawn by a lay brother of the Order at Cowley, Oxford, which is the mother house of the society of St. John the Evangelist. The plans are elaborate and include the full changes contemplated." We sincerely hope there is solid foundation for the above statement.

OUR BAPTIST brethren, who have extensive missions in other lands, are very much stirred up over the present methods of home administration. It is said that "complaints of autocratic power possessed by the missionary board officials are not uncommon among the missionaries on the field. Democracy and not autocracy certainly should be the type of government in mission administration as well as in everything else, and it is easy to see how a veteran worker on the field may justly contend that it may mean risk, if not ruin, to the work he is most concerned about, to be compelled to expand or contract, enlarge or curtail, remove or remain, at the will of some man or committee, who survey the field only from afar." Bureaucracy is grounded in human nature and cannot be wholly eliminated as things are at present; but it is a tendency that needs to be watched. Probably it is one of the coming issues, How far ought local bodies, however worthy as individuals, to be trusted with autocratic power?

SHAQUE.

LONDON LETTER.

LONDON, March 12, 1901.

THE Rev. Percy Dearmer, M.A., the new vicar of the Church of St. Mary the Virgin, Primrose Hill, an important Catholic parish in northwest London, was instituted to his cure by Canon Scott Holland, chief official of the Diocese of London, during the present widowhood of the see, and inducted on Feb. 15 by the Archdeacon of Middlesex. The somewhat impressive as well as quaint ceremony of Induction, with procession to the



ST. MARY THE VIRGIN'S, PRIMROSE HILL.

main door of the church, ringing of the church bell by the vicar, and induction to his choir stall, took place directly after the second lesson at evensong. Mr. Dearmer graduated from Christ Church, Oxford, and since his ordination to the priesthood in 1892 has been serving four different churches in London, his last assistant curacy being at St. Mark's, Marylebone. Probably, however, he is more widely known as the author of *The Parson's Handbook*, and also as the energetic Secretary of the Christian Social Union; for Mr. Dearmer believes no less enthusiastically in Christian Socialism than in old English ceremonial. His wife, who writes over the signature of "Mabel Dearmer," is a frequent contributor to the *Pilot*, and has also written some entertaining illustrated books for children, one bearing the title of *A Noah's Ark Geography*.

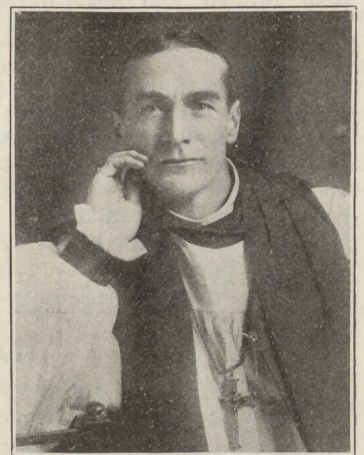
The passing away of the Rev. William Bright, D.D., Canon of Christ Church Cathedral and Regius Professor of Ecclesiastical History in the University, Oxford, on March 6, from the effects of a paralytic seizure a few months ago, removes a very familiar and also commanding figure from the ranks of the English clergy. He was born in 1824, the son of the town clerk of Doncaster, and from Rugby, then under Dr. Arnold, young Bright went up to Oxford, where at University College he had a distinguished career, both in classical and theological honors, graduating in 1846. In 1850 he was ordained priest, and in the following year cast in his lot with the Scottish Church, whose "doctrinal teaching," it is said, roused "all his sympathies." During his sojourn in Scotland for eight years Mr. Bright was the theological tutor of Trinity College, Glenalmond, an institution owing its origin largely to Mr. Gladstone and then under the wardenship of Dr. Wordsworth, afterwards Bishop of St. Andrew's; and he practically shaped the theology of all the men who during that period of time were preparing for Holy Orders in the Scottish Church. He also became appointed by the Bishops to a Professorship of Ecclesiastical History in the

same college. In 1859, however, his connection with his beloved adopted Church was suddenly terminated by being deprived of his professorship, and also asked to resign his tutorship, merely because in a private letter to one of the Scottish Bishops he had innocently stated that "in some respects the English Reformation was a mistake." According to the writer of the obituary article in the *Times*, that unfortunate episode left a mark which "not even time and magnanimity ever quite removed." However, his connection with the "Catholic remnant" in Scotland was partially resumed in 1865 by his acceptance of an Honorary Canonry in the Cathedral Chapter of Cumbræ, which he held as successor to the Rev. John Keble for the period of 28 years. In 1868, upon the promotion of Dr. Mansel to the Deanery of St. Paul's, Canon Bright was appointed by Mr. Disraeli to the chair of Regius Professor of Ecclesiastical History in the University of Oxford, to which a Residentiary Canonry of Christ Church is annexed, and there he remained the rest of his days. The appointment, it is said, greatly pleased Dr. Pusey. The new Canon did much to improve the "use" of his Cathedral, and was valued in parochial pulpits as a preacher, notwithstanding his somewhat uncouth appearance and delivery. Your correspondent once had the privilege of hearing him preach at St. Barnabas', Oxford, where undergraduates from the various colleges crowd to the impressive Catholic services.

As an ecclesiastical historian, both of the Primitive Church and the Early English Church, and also as an authority on some of the greatest Christian Fathers, Dr. Bright undoubtedly held an almost unrivaled position. It is said that his editions of Eusebius and Socrates are practically the only ones now in use in England, while his *Lessons from the Lives of Three Great Fathers* has familiarized their names to us as, perhaps no other book has done. Besides being a Church historian, theologian, and Liturgiologist, Dr. Bright was no inferior composer of sacred verse, as his well known hymns in *Hymns Ancient and Modern* attest, namely, those very beautiful ones for Holy Communion, "And now, O Father, mindful of the love" and "Once, only once, and once for all"; the Confirmation hymn, "Behold us, Lord, before Thee met"; and also the hymn for use after Absolution, "We know Thee who Thou art." "Canon Bright's hymns," observes the Rev. Mr. Julian, in his *Dictionary of Hymnology*, "merit greater attention than they have received at the hands of compilers." The first book he had published was an annotated compilation of *Ancient Collects*, and among his later works of monumental learning and masterly ability may be mentioned *Notes on the Canons of the First Four General Councils* and *Roman Claims Tested by Antiquity*.

It appears that Dr. Bright loved dumb animals as well as ecclesiastical history and patristic lore, and to a friend who had been bereaved of a favorite mastiff he wrote a letter of "touching sympathy." R. I. P.

King Edward's first appointment to a territorial Bishopric affords well nigh universal satisfaction and praise, and to many Churchmen a deep feeling of gratitude to Almighty God. The new Bishop of London, the Right Rev. the Lord Bishop Suffragan of Stepney, is perhaps the very best man that was available for the chief Bishopric of the Church of England; certainly preferable to most of those "safe," though eminent, Churchmen whose candidature was published in some of the newspapers by Preferment gossips. The appointment is, indeed, a remarkable one, and apparently was not governed by considerations of later day official Anglicanism; for the Bishop-designate, besides being comparatively a young man and also an advanced High Churchman, if not an out-and-out Catholic, is unmarried. So Fulham Palace will now have a decidedly different type of prelate dwelling within its walls than that of previous occupants for many generations; though prior to the eighteenth century the Bishops of London were generally celibates.

A. F. W. INGRAM, D.D.,
NEW BISHOP OF LONDON.

The Right Rev. Arthur Foley Winnington-Ingram, who was born in Worcestershire in 1858, the fourth son of the rector of

Stanford and on his mother's side a grandson of Dr. Pepys, Bishop of Worcester 1841-61, was a Marlborough College boy, and graduated from Keble College, Oxford, then under Dr. Talbot, the present Bishop of Rochester, whose promotion to the See of London, by the bye, was thought by many to be almost



MANDELL CREIGHTON, D.D.,
LATE BISHOP OF LONDON.

inevitable a few weeks ago. Upon his ordination to the priesthood in 1884, Mr. Ingram was licensed to the assistant curacy of St. Mary's, Shrewsbury, a church which has vestments and lights, but two years later became private chaplain to the Bishop of Lichfield, now the Archbishop of York. His rapidly rising career in London dates from 1889, when chiefly through the influence of his old college warden, Dr. Talbot, he was appointed to succeed the Rev. Mr. (now Canon) Henson as the Head of Oxford House, Bethnal Green; which post he held, with splendid success, until raised to the episcopate in 1897 as the Bishop Suffragan of Stepney in the Diocese of London. While at Oxford House he also became the rector of Bethnal Green and the Rural Dean of Spitalfields. Under Mr. Ingram an intimate relationship was established between young Oxford men and their University Settlement in London; and the new Head of the House likewise got into close touch with the rough men and lads belonging to the various clubs in connection therewith. His Sunday afternoons were usually spent in Victoria Park (the Hyde Park of the East End) in preaching, and also in arguing with the Atheists and Socialists, and all sorts of poor, deluded thinkers, who resort there to disseminate their opinions. Upon becoming the Bishop of the people of the East End, Dr. Ingram was able, of course, to increase his hold upon them, and by his charming simplicity and freedom of manner, his rare power of sympathy, and persuasive popular method of preaching, he soon became known as the "People's Bishop" and as "Our Bishop."

J. G. HALL.

DEATH OF MISS YONGE.

IT IS announced that on Sunday, March 24th, the death occurred of Miss Charlotte M. Yonge, the renowned authoress, whose "novels and tales" adorn every Sunday School library and have been read enthusiastically by two generations of children. Her stories are unique in that though they breathe a strong Churchly atmosphere they are yet eagerly read by all sorts and conditions of children, and almost alone of their kind, have been "pirated" and issued in cheap popular libraries. Her first notable literary success was *The Heir of Redclyffe*, while *Daisy Chain*, *Pillars of the House*, and many others, added to her fame. Many of her tales were historical in their character, and went far to popularize English history from a Churchly standpoint among the young. She also wrote a number of historical works of a popular character, both for children and for adults, and her series of *Aunt Charlotte's Histories* for Young People popularized European history, ancient and modern, more perhaps than any similar works. She was probably the best known and most successful of the writers of Churchly stories in England. She died in her seventy-eighth year.

ITALY.

THE NEWS from Italy, says the Rev. J. J. Lias in *Church Bells*, is disastrous. Signor Janni, perhaps the ablest and most eloquent of Count Campello's priests, has deserted him and joined the Waldensians. There have been signs for some time that the loyalty of Signor Janni to Count Campello was on the wane. The announcement that the *Labaro*, conducted by Signor Janni, was no longer to be regarded as the organ of the Italian Catholic Church, but as expressing the private opinions of the editor, was ominous, and especially when followed by the establishment of an official organ. So was the fact that the *Labaro* has for a long time ceased to chronicle the doings in Count Campello's stations. The financial uncertainty of Count Campello's position, in consequence of the small support his mission

receives from England, and the absolute impossibility at present of making it self-supporting, may have had something to do with Signor Janni's secession. But good may come out of evil if the Italians are driven to do more for themselves, and if renewed efforts are made in England to support the work until it has taken root in its own country. One good result it will certainly have. The relations between Count Campello and the Old Catholics of Holland, Germany, and Switzerland have for some time been strained, largely in consequence of the suspicions entertained by the Old Catholic leaders in regard to Signor Janni's attitude.

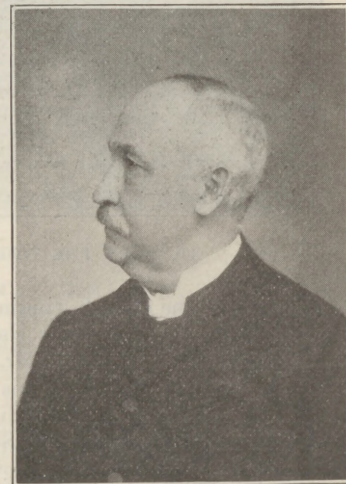
NEW YORK LETTER.

DR. BACKUS' ANNIVERSARY.

THE Rev. Dr. Brady E. Backus received, at the hands of his warden and on behalf of the people of the parish, \$2,500 in money. The occasion was the twenty-fifth anniversary of his rectorate of the Holy Apostles' parish—\$100 for each year. The presentation took place on the evening of March 19, at a reception presided over by the Rev. Dr. Huntington of Grace Church, and at which the Rev. Dr. C. B. Smith read an original poem. It was announced that the debt upon the rectory has been reduced from \$9,000 to \$1,000. On the Sunday previous the celebration of the anniversary began with a sermon preached by the rector, in the course of which he said, in speaking of the teaching as compared with the pastoral office:

"How like a watchful shepherd, must the Prophet as the Priest, be, in driving away strange and enormous doctrines from his flock. How much better than debating the authorship of the books of the Bible or its mode of inspiration, how much better than disturbing devout minds with the new fangled revelations of the higher criticisms or modern religious novelties it is to build them up in a simple faith increasing and enduring, on which one may lean in the most trying hour. It is a grand thing to be able to say with the apostle, 'I have declared unto you all the counsel of God.'"

Holy Apostles' is well down town on the West Side, and in a locality from which most of the denominational churches have departed. Dr. Backus referred to his coming, and rejoiced in his sermon that the church still stood and ministered to the spiritual wants of people most sadly needing the same. The reason it is able to stand is that the many have given of their mites, and a band of faithful Churchwomen have kept it, as Dr. Backus put it, a monument to those "whose self-denial has preserved and maintained it in its integrity free from the dangers of *Consolidation* and *Disintegration*, a place of rest for the toiler, a home for the poor."



REV. B. E. BACKUS, D.D.

The esteemed rector is a native of Troy, but gave some years to law in Michigan. He took his college course at Trinity, and his seminary course at the General, his first parish being Christ Church, Cooperstown, N. Y. During his 25 years at Holy Apostles' he has presented for Confirmation 850 candidates. The income of the parish now amounts to about \$10,000 a year, but Dr. Backus has raised above \$50,000 during his rectorate for improvements.

IMPRESSIONS OF THE DUKE OF NEWCASTLE.

The Duke of Newcastle has been in New York for some days, and to THE LIVING CHURCH representative gave the following interview:

"Protestant Episcopal churches are not so extremely low in America as they are in England. Here they are divided into high churches and broad churches—broad in the sense of laxity of doctrine. There is no brawling, however, in the Episcopalian churches here. Kensit has been going about in the high churches of England and actually brawling at the services. That would not be tolerated in this country.

"Owing to these disturbances the Bishops of the English Church have taken fright at ritualism. They are therefore trying to suppress ritualism. We are not aggressive, but we only want to be left to ourselves. Ritualism signifies doctrine. It is an attack on our doctrine by the Bishops themselves. That is why we are fighting for it. If it

were only an attack on the outward forms it would not be so serious.

"I think it will lead eventually to disestablishment in England. There will be a severance of the Church from the State. The extreme low section of the Church will probably leave us. It may come at any time within twenty years. We have a strong fighting body. A radical government would probably disestablish us, whether we wished it or not. But what we really want is disestablishment under a conservative government.

"I don't know what the King would have to profess after disestablishment. I suppose he would have to call himself a Protestant. It is not our idea to get High Churchmen here entangled with our troubles in England. We simply wish to have them better informed of each other. There is no movement on foot to again promote a union between the Anglican Church and the Church of Rome.

"The possibility of a union of the Western and Eastern Churches is nearer accomplishment. There are not so many antagonistic laws in the Russian and Greek Churches as in the Roman Church. I think that eventually the difficulties that exist between the Eastern and Western Churches may be overcome. Steps have already been taken to that end. There are political difficulties between England and Russia to be dealt with.

"The Church of Russia is wrapped up in the State. Personally, I shall be very much interested in the movement to unite them with the Anglican Church. But the movement needs for a leader a man who knows Russia well."

ILLNESS OF THE ARCHBISHOP OF ONTARIO.

Archbishop Lewis of Ontario is at a New York hotel, and although at the moment somewhat improved, fears are felt that the present illness may prove his last. With Mrs. Lewis he was on his way South, because in feeble health, and while in Baltimore received an invitation to come to New York and take part in Trinity Church at a service held in memory of the late Queen of England. He complied, and that service was the last one he has taken part in. He is nearing eighty years of age, and few men have labored harder in the Master's cause. He is the Canadian Metropolitan, but a meeting has been called for April 18, at which another Metropolitan will be chosen. A Coadjutor for the Diocese of Ontario, Bishop Mills, was elected last year. The Archbishop was born in Cork, and educated in Trinity College, Dublin. Because of the horrors of a famine his family emigrated to Canada. He was ordered deacon at Cambridge, England, but his long priestly career was spent in Canada. He has been in episcopal orders since 1862. His influence upon the Church in Canada has been perhaps greater than that of any other one person. At the moment that this is penned a report from his sick room is to the effect that he is somewhat better.

BILL TO REGULATE CHARITABLE BEQUESTS.

A measure of much importance is before the present New York legislature, and it is said to be likely to become law. It is based upon the English law, and provides for the better regulation of gifts for charitable purposes. As the number of financial bequests becomes more numerous the number of instances in which it is found impossible to comply with the terms laid down by testators increases. One Church purpose in New York could be named were there not reasons for withholding the information for the present, where \$125,000 is locked up in a property with which, under present conditions, nothing whatever can be done. The conditions laid down by the donor, now dead, were that the property should be administered for a particular class of people. But circumstances have so changed that, located as it is, it cannot be so administered. The proposed law makes it competent for a court, after the lapse of 25 years, to absolve administrators and trustees from the technical carrying out of the conditions, and the employment of the property to the advantage of the large purpose clearly intended. It is said that the passage of this bill, and the subsequent legal actions under it will release millions of dollars now unavailable because of conditions impossible to be complied with.

EPISCOPAL VISITATIONS.

Bishop Brown of Arkansas has been acting for the Bishop of the Diocese, because of the illness of the latter from a severe cold. On March 19 he advanced to the priesthood in Holy Trinity Church, Harlem, the Rev. F. P. Swezey, assistant minister of the parish named. On the Fourth Sunday in Lent he confirmed classes at the Ascension and the Epiphany, New York, and on the evening of March 18 said a service of Benediction of the new St. Mark's Chapel, Nepera Park, Yonkers, afterward confirming a class of nine. On the following day he addressed the Woman's Auxiliary of St. Andrew's, Yonkers. Bishop Potter was able, on the evening of March 18, to take up work to the extent of speaking at a meeting in behalf of Tuskegee Institute, where he said that posterity will look with shame upon our

dealings with the negro, in having freed him and then thrown him over the fence to shift for himself. He paid a glowing tribute to General Armstrong, and said that Booker T. Washington is both an educator and a statesman. Bishop Brown will remain in New York until after Easter, preaching on the day named at St. Thomas'.

GENEROUS GIFTS AND MEMORIALS.

The amount of money being poured out by rich New York people, or by people who come here from other parts of the country to bestow their charity, is something unprecedented. A week or two ago \$300,000 was given to clear from debt all Young Men's Christian Association buildings in the city, Mr. J. Pierpont Morgan giving \$100,000, and this week some persons who wish to remain unknown gave \$100,000 in a lump sum to the Teachers' College, a part of Columbia University, with which to build a new school, which shall be not only a training school for teachers, but will also have library, baths, rooms for evening social purposes, etc., the aim being to show an advance in educational work beyond the mere keeping of a building open from nine to four daily. Settlement Societies are to have a hand in the conduct, and the experiment is intended to benefit educational interests of the whole country.

The Rev. Dr. D. Parker Morgan and a few friends have provided a marble tablet to be placed in the Church of the Heavenly Rest to the glory of God and in memory of Dr. Frederick Humphries, for twenty years warden of the parish. The tablet will be unveiled on Easter Even, when there will be dedicated the chime of bells and the clock in the Heavenly Rest tower, also in memory of the warden mentioned. These are erected by Mrs. Humphries, who is the president of the Industrial School of the parish. She has also given \$3,000 with which to enlarge the summer home of the parish at Copake Iron Works, N. Y.

The memorial to the late Augustus Rapelye, for many years warden and treasurer of St. James' Church, Newtown, Long Island, was completed a few days since by the addition to the chancel of two finely carved clergy stalls and desks. The seats are of antique quartered oak. The rector of St. James' is the Rev. E. M. McGuffey.

THE WAY OF THE CROSS.

COULD the eyes of every Christian, for the forty-seven days upon which the Church has just entered, be closed to the world and fixed upon Him whose pilgrimage led through tears and whose goal was the cross—what a spiritual illumination there would be! Nothing has a more depressing and hardening influence upon the soul than to be kept face to face, from day to day, with the cold, disquieting, materialistic facts of life. We tread the way of the world; its concerns and conflicts are ever before us; the daily budget of news that comes to our doors, the pictures of earthly, sensual life that illustrated journals hold before our eyes, the low ideals of the age which oppress us and make us feel at times as if virtue and honor and piety had taken wings and fled—all keep us in such close and persistent contact with things earthly that things divine lose their power over us. Were it not for the Church's insight into man's weakness and for the provision she has from the beginning made to prevent souls from being altogether lost in the mazes of this earthly existence, religion would long have ceased to be "man's chief concern," even in the case of the "elect." It is an unspeakable blessing, therefore, that the Church should have her Lenten season, the season in which to invite her children to enter on a spiritual pilgrimage, one that leads away from Rome and has as its goal that holiness which is of the Lord and without which no man shall see the Lord. That pilgrimage leads to Calvary, and it is named the Way of the Cross. There is no merit in the pilgrimage itself; we make it, not to add one more claim to our heavenly title, but to obtain an additional supply of grace. We tread the Way of the Cross that we may find peace to our souls and strength to our calling in life. Let us then bid adieu to the distracting pleasures and worldly concerns, and fulfil to the letter during this Lenten season our Lord's injunction: "Seek ye first the kingdom of God."—*The Lutheran*.

DOWN THE RIVER yesterday all day long floated thousands and thousands of hyacinths. In the slip at the foot of Hogan Street, the water could not be seen, and at the other slips down the river the hyacinths had backed in with the tide, and navigation for small boats in and out of the slips was almost impossible. It was reported yesterday that at Palatka, in several sections of the city, navigation was almost impossible, and the river steamboat men and the pilots are beginning to be alarmed and fear that the same state of affairs which existed before the freeze killed out the hyacinths will again have to be contended with.—*Florida Times-Union*.

THE HUMAN HEART can only be known and thoroughly understood by that Being who made it.

A CHURCH ACQUIRED FROM THE UNIVERSALISTS.

AT JEFFERSON, Wis., our mission, St. Mary's, has just acquired by gift the house of worship erected many years ago in that town by the Universalists for their use, and which has now been deeded by the unanimous consent of all the members of the Universalists in trust to the Bishop of Milwaukee and his successors forever. At the time the edifice was erected the Universalists were very strong in Jefferson, and their work was for a time successful. With the changes to which Western communities are so prone, however, the congregation diminished and at length services were no longer maintained, so that for years the church was vacant.

In 1892, shortly after Bishop Nicholson had commenced his work in the Diocese of Milwaukee, a mission was started in Jefferson, the first services being held by the Rev. T. M. Riley, D.D., then Professor of Ecclesiastical History at Nashotah. Dr.



ST. MARY'S CHURCH, JEFFERSON, WIS.

Riley gave his services unremittingly and succeeded in gathering the nucleus of a congregation at that point, and much of the success that has since been attained is due to his efforts and to the foundations which were so wisely laid by him. He was succeeded in the work by the Rev. D. C. Hinton, now a curate at the Church of the Advent, Boston, being at that time a student at Nashotah House; and afterwards others had charge of the work from a distance. Not until a year ago was there a priest in charge at Jefferson, when the Rev. George Hirst, the present missionary, was appointed by the Bishop.

So acceptable were the services of the Church to the people at Jefferson that the trustees of the society holding the deed to the Universalists' edifice, placed the building at the disposal of St. Mary's mission free of rent at the time when services were first commenced by Dr. Riley. This amicable arrangement was continued until a short time ago, when the trustees, with further generosity, decided to deed the building to the Bishop of the Diocese and thus relinquish all claim on the part of the Universalists to the edifice. This they did only after securing from

every member of the society in Jefferson the written consent that the property should be so deeded, and consequently it is received by the Bishop as an unanimous gift of the former Universalists' society at that point. St. Mary's mission rejoices, therefore, in a church building free of debt, which, though not built for the services of the Church, yet lends itself very well for the same.

There are now about 50 communicants at St. Mary's, and they, with the generous help of their friends, hope soon to be able to raise sufficient money to re-furnish the church, and

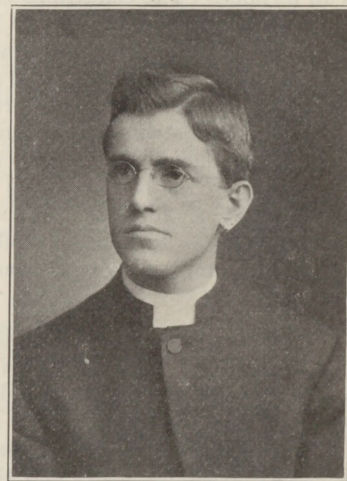


INTERIOR—ST. MARY'S CHURCH, JEFFERSON, WIS.

make it more suitable for Church worship. The work was started well, on a good Catholic basis, and upon that good foundation laid, those who have followed Dr. Riley in his work, have had no difficulty in building.

The missionary in charge asks for the prayers of the faithful, and would be grateful also if any should feel disposed to extend pecuniary aid to assist this unique work in a small corner of the Church's field in the State of Wisconsin. It is also shown by this incident that Church unity is not best secured by compromise or evasion, but by plain insistence upon the Catholic Faith.

The narration of this incident is a better answer to recent charges against the results of the dominant Churchmanship of Wisconsin than could be made by whole tomes of argument. Where there is real and honest question as to the results of the missionary work of the West, the defense is simply an invitation to the objectors to come, see the nature of the work, the people, and the results, and not listen to those at a distance who make assertions without the preliminary precaution of informing themselves of the facts.



REV. GEORGE HIRST.

Some Phases of American Church Work.

SOME PRACTICAL SUGGESTIONS CONCERNING RATIONAL TEMPERANCE WORK.

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

IT is my purpose to discuss the Temperance Question under two heads: I., Personal Habits; II., Public Polity.

I. PERSONAL HABITS.—At the outset the question confronts us, what shall individuals practise, and what shall the clergy teach: Total Abstinence, or Moderation? As Christians, our first impulse is to inquire what the teaching of the Bible is. And we must study the Bible as the Revelation of God's Will, and not as a repository of "temperance texts."

Now it is true that we meet with numerous examples of total abstinence in the Old Testament. Such examples are The Nazarites (Lev. vi.), the priests while ministering at the altar; the mother of Samson (Judg. xiii. 4); Daniel, Shadrach, Meshach, and Abednego; and the Rechabites (Jere. xxxv.). But note, that with the exception of life-long Nazarites, Daniel and his friends, and the Rechabites, all these are cases of *temporary* abstinence, merely; and that the Rechabites are commended for their obedience, rather than for their abstinence. The only example of a life-long total abstainer in the New Testament is St. John the Baptist. Again, the Bible is severe in its denunciations of drunkards and drunkenness (confer Prov. xxiii. 29, ff.; Isa. xxviii. 1-8; I. Cor. v. 11; and St. Paul's exclusion of drunkards from the Kingdom of Heaven, I. Cor. vi. 10).

The Biblical ideal seems to be rather moderation than total abstinence, as is borne out by the example of our blessed Lord Himself. He said of Himself: "The Son of Man is come, eating and drinking; and ye say, Behold a gluttonous man and a winebibber" (St. Luke vii. 34). At the Wedding Feast of Cana, He turned the water into wine of excellent quality (St. John ii. 7-9). Wine, always mingled with water, was the usual drink at meals in Palestine. Jesus could not have avoided drinking wine, unless He had been under a Nazarite vow, without appearing extremely singular. Moreover, He could not help coming into some contact with the Essenes, who abstained from both meat and wine, yet we never find Him commending them.

Turning back to the Old Testament, we find that Melchizedek offered Abraham bread and wine (Gen. xiv. 18); that wine was poured out as a libation to God (Lev. xxiii. 13); that it is the symbol of joy and gladness (Judg. ix. 13; Psa. civ. 15); that it is mentioned as part of the ordinary provisions (*e.g.* II. Chron. xi. 11); etc.

Having thus learned what really is the Biblical ideal, we must interpret all those passages that seem to teach total abstinence, in the light of the ascertained general tenor of Scripture teaching. Otherwise, we would make one passage of Holy Scripture contradict another, which would involve an exegetical absurdity.

One leading American abuse, entirely unknown to the people of the Continent of Europe, is the "treating" system, to which a large proportion of drunkenness is directly traceable. This we must oppose with all our powers of argument and ridicule. We must teach men that it is just as absurd for one man to ask another to have a drink with him, as it would be for that man to take his friend to a grocery and ask him to have a pound of coffee or tea with him.

The question of personal influence deserves more extended notice. But all I can say here, is that experience seems to me to prove that the example of total abstinence has little power with drinking men, and that the example of moderation would seem to carry greater weight with it.

II. PUBLIC POLITY.—Here we are confronted by the question, which of two conflicting polities is the wiser: Prohibition, or Control of the Liquor Traffic?

Let me open this part of our discussion with a serious caution. The clergy ought carefully to avoid "preaching politics." Our business is to apply the general principles of Christianity to the public and private living of our age and nation, and especially of our own congregations, and not to play the politician or the statesman. This does not mean that we should carefully shun all questions of public morality, for it is our duty to be leaders in this, as in all other paths of Christian living; but it does mean that we should be very cautious, and exercise our common sense in this sphere of labor.

a. It has become almost a truism, that "Prohibition does

not prohibit." This polity has been tried in its two forms of State Prohibition and Local Prohibition, commonly called Local Option. In the states where it is, or has been, in force, careful study and weighing of the evidence will convince any unprejudiced mind that it is a failure. Some years ago, the State of Iowa was "flooded" with liquor "in the original package." Several trustworthy persons, among them a United States army officer long stationed at Bismarck, have informed me that as much liquor was sold under the Prohibition law in Dakota as formerly. Maine is also instanced as a Prohibition state where "any quantity" of liquor can be purchased without the least concealment. In all of these states, "speak easies" and "wet cellars" abound. Local option is still less effectual. Every "dry" town or county is surrounded by liquor stores that do a thriving business, often on the very edge of the prohibited district. Stages and other conveyances bring in large quantities of liquor. Illicit selling is notoriously prevalent; and the utmost penalty, on conviction, is apt to be a fine. So long as human nature remains as it is, this will remain so. A very wise old man once said, speaking on this subject, "You cannot legislate total depravity out of the world." Prohibition of the manufacture and sale of intoxicants will lead only to illicit manufacture and sale. Ultimately nothing is gained, and much is lost; as the utter failure of the authorities, often due to connivance, to enforce Prohibition laws, leads to the contempt of all law. It is almost an axiom of statecraft that no law should be enacted that cannot be enforced.

b. To my mind, the solution of the liquor question will be found along the line of the *control* of the sale and manufacture of intoxicants. There are two principal methods of control: The State Dispensary, and License.

1. The Dispensary System, or Gothenburg plan, which has proved successful in Sweden, is now being tried, as an experiment, in South Carolina. The result is as yet not assured.

2. License has been our only successful method of controlling the liquor traffic. I have no doubt that a successful reform can and will be wrought out by strengthening and modifying this plan. Some such law as the following could, no doubt, be enforced, and would result in good:

Introduce "High License" (fees from, say \$500 to \$2,500); limit the number of saloons to one for every thousand voters; make strict laws, prohibiting sales to drunkards and minors, regulating "open hours," and the Sunday closing, etc., and punishing violation of the law with loss of license. Then it would be to the interest of saloon keepers both to obey the law themselves and to help suppress all unlicensed places. I am informed on good authority that in California, where high license is in force, the saloon keepers actually do render valuable assistance to the authorities in the detection and conviction of those who sell liquor without a license.

One decided step in the direction of a practical reform would be to compel all breweries and distilleries to produce, and all dealers to sell, a pure article. A large proportion of the evil effects of liquor drinking is due to adulterated drink. The strict enforcement of State and Federal Laws prohibiting the adulteration of food products would be of untold value. Then, I would suggest the introduction of some law of brewery inspection, such as, *e.g.*, that of Germany. There the Government furnishes to all brewers the official formula for brewing beer, which gives all the ingredients that must be used, together with the minimum and maximum quantity of each. The difference in the "brews" is owing to the varying proportions of the ingredients, especially of hops and malt, and to differences in the water used by the breweries. Every brewery is inspected, from time to time, by inspectors who are strangers to the brewers; and fines are imposed for the infraction of the minutest rule. As the brewery is always open to the inspection of the public, the first intimation that the proprietor has of the inspector's visit is often the imposition of a fine, or the statement that he has been found "all right." Moreover, German beer is aged by lying in the cellar anywhere from three to six months.

Let me add that I know these facts from a personal visit paid, some years ago, to several breweries, under the guidance of a scientific brewer. A mere statement of these facts shows us our deficiency, and is the best argument for introducing some such regulations in this country.

I have not the space to enlarge on these hints; but it is my

firm conviction that conscientious work along these lines will result in some measure of reform. We must ourselves learn and teach our people to use, and not abuse, the gifts of God. Moderation in eating and drinking, and "in all things," is the ideal of Christian living, toward which we should strive ourselves, and toward which we should lead our people.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

SUBJECT.—The words of the Lord Jesus as found in the Gospels of St. Matthew and St. John.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE RISEN LORD MAKES HIMSELF KNOWN TO HIS DISCIPLES.

FOR EASTER DAY.

Catechism: XVII. and XVIII. Visible Sign, Inward Grace. Text: Rev. i. 18. Scripture: St. John xx. 11-23.

HEAVINESS may endure for a night, but joy cometh in the morning" (Ps. xxx. 5, P. B. version). The day of Calvary had closed in a night of deepest darkness; but at the dawn of Easter the shadows fled; new, immortal, imperishable light broke upon the world, which, from that hour, no longer forever should lie "in darkness and the shadow of death."

Our Easter lesson brings us first to the garden. The tomb was open and empty. The holy women had so found it, when they came at early dawn, bringing spices with which to embalm the body of their Master (St. Luke xxiv. 1-3). Mary Magdalene, one of the number, hastened to inform the apostles; and the tidings brought quickly to the tomb St. Peter and St. John, who found all to be even as had been said (vv. 2-10). They did not tarry in the garden; they "went away again into their own home;" but Mary returned to the tomb, and stood there weeping (verse 11). The indications of this woman's overwhelming love are many: "So late at the cross, so early at the grave, so impatient for help when she found the sacred Body missing, so faithful to the spot when all others had left it."

Finally "she stooped down, and looked into the sepulchre" (verse 11). Instantly two angels were made visible to her tear-dimmed sight, "one at the head, and the other at the feet, where the body of Jesus had lain" (verse 12); like the cherubim on the mercy seat, between which "the Lord of Hosts dwelt" (Ex. xxv. 22; II. Sam. vi. 2). So abundant were Mary's tears, that the first enquiry of the angels, and of our Lord Himself later on (verse 15), was this: "Why weepest thou?" (verse 13). She might well have wept, had it been otherwise than it was. She wept because she thought the body, still dead, had been removed. Her sorrowful soul refused all manner of comfort, even from heaven, even from angels.

"But Christ," says Augustine, "is never long absent from those who seek Him." Mary becomes conscious of another Presence. Perhaps it is a sudden awe, pictured in the countenance of the angels, which draws her attention to the fact that someone stands behind her. She turns and beholds her Lord; but she does not at first recognize Him, in the change of His Resurrection Body. Her eyes are holden, like the two going to Emmaus (St. Luke xxiv. 16), and the disciples later on by the lake (St. John xxi. 4). Thinking Christ to be the gardener, she implores His help to find the body, and, if it may be found, the greatness of her love makes her own strength seem to be sufficient to bring it in her own willing arms back to its resting place in Joseph's tomb (verse 15).

Now Jesus reveals Himself to Mary, calling her by name (verse 16). It is His well known voice. She does not recognize His form in its Resurrection glory; but her name from His lips is sufficient and cannot be mistaken. The one word begets in her "a very resurrection, from despair to joy." She calls Him "Rabboni" (my Master), and falling before Him seeks to embrace His feet (verse 16). This cannot be. Others may touch, to confirm their flagging faith (St. John xx. 27; St. Luke xxiv. 39); but Mary, with her faith already sure, may be led instantly to know the fact, that her Lord, risen and soon to ascend (verse 17), shall henceforth be touched "with the new and the truer touch of faith." The old relationships of familiar contact are not to be resumed. His Ascension is at hand. Let this be begun at once, which shall continue till He returns: Faith without

touch, the higher blessedness of them that see not and yet believe (St. John xx. 29).

Christ is not unmindful of Mary's abounding love. "He deviseth somewhat to comfort her. He will employ her as a messenger." "Go to My brethren" (not before has Jesus applied to His disciples the endearing title "brethren"), "and say unto them, I ascend unto My Father, and your Father; and to My God and your God" (verse 17).

The gladness and the enthusiasm with which Mary carries out this gracious command are pictured graphically in St. John's description (verse 18): She "came and told" (literally, as in the Greek, *she cometh telling*). Who does not see what the Evangelist means? Woman-like, she tells while she is still coming. She cannot wait to be settled and seated among the disciples. The words burst joyfully from her lips, before she is quite among them. She has seen the Lord, and He has spoken these things unto her (verse 18).

Passing over the next three appearances of our Lord (St. Matt. xxviii. 9, 10; St. Luke xxiv. 13-31, and xxiv. 34), St. John proceeds to describe what happened on the evening of the first Easter.

The disciples are assembled, perhaps in the "upper room" where the Passover was eaten and the Holy Eucharist instituted (St. Mark xiv. 15). The doors are shut for fear of the Jews (verse 19). Suddenly Christ stands in the midst of them. He has entered the chamber "by virtue of the altered nature of His Risen Body, without a sound or a step being heard." He greets them with the salutation of peace. He does not upbraid them for their past cowardice; there is no reminder of their unfaithfulness (St. Mark xiv. 50). "Peace; no weeping, no being sad now; nothing but peace, nothing but joy. The first peace (verse 19) is the restoration of personal confidence. The second peace (verse 21) is the commission of His Church to carry on His work and win the world to the Risen One." He shows them His hands and His feet, to dispel all doubt and convince them that it is He (verse 20). The same image that has been used to describe the bestowal of natural life (Gen. ii. 7), is now used to describe the new and supernatural life. He breathes on His apostles, saying, "Receive ye the Holy Ghost" (verse 22). It is, in a sense, their Ordination; and, after His Resurrection, it is His first act as Lord of all power in heaven and earth. The Father has sent Him; even so He now sends them (verse 21). They are not to go empty-handed. The Holy Ghost given, is to equip them to deal in Christ's Name with the sin of the world: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (verse 23).

This is the last recorded scene of the first Easter. The day which dawned with the glory of an eternal Light, closes with the promise of an unending peace.

SOME OF MY PARISHIONERS.—XII.

BY THE RECTOR OF ST. NESCIQUIS'.

THEY come to St. Nescioquis' and no man greets them. They depart and no man bids them God-speed. They stay away and no man misses them. They are like poor relations at a fête. Their claim to relationship may not be denied, for it is allowed by the Master of the feast; but it is accepted as a reproach and allowed with gloomy distaste. They cannot be denied their place at table; but they are allowed to see that they are unwelcome. They cannot be prohibited from sharing the choicest dainties, for the Father does not delegate the distribution of these, and will Himself "feed them with the finest of the wheat, and satisfy them with honey from the stony rock." But they are *declassés* with us. They are the Catilines of our assembly. When they enter, no man of all the crowds salutes them. Though, as yet, the benches have not been vacated when they took their seat; yet, once seated, no one willingly takes a seat beside them. Since, without doubt, they are included in the invitation of the Gospel, no one utters a word of scorn, but they are crushed with the very heavy condemnation of silence, and this, as Cicero says, is an amply sufficient hint to retire from the assembly in which it is pronounced.

They are among us; but they are not of us. The men have shown themselves capable, diligent, and thrifty. While some of us have dissipated inherited possessions, while others have let slip magnificent opportunities, while still others have made egregious failures, they have won for themselves and their families a decent livelihood and have accumulated property. Yet no man dreams of proposing one of them for election on the vestry, or of taking his opinion on a matter of business con-

nected with the Church. The highest preferment they could hope to win among us is that they might "be doorkeepers in the house of their God." Some of the women are expert with the needle; but none of them has been invited to join the Woman's Guild, and it is doubtful whether they would be allowed to do so if they made application. Some of them are excellent cooks and housewives; but they are never seen at our suppers, save in the capacity of dish-washers. There are good voices and accurate ears among them; but no one wishes to see them in the choir.

I do not believe that the possession of great wealth—to our shame be it spoken, a great leveler in the Church as in the world—and a disposition to lavish it on Church Work, could win for them any higher recognition. I am sure that no mental acquirement or spiritual grace would. In fact, no virtue, characteristic, or quality; no art, craft, or possession, which would be immediately recognized and utilized in others, seems to be desired or valued in them.

Yet some of us and our fathers have shed blood on their behalf. Some have maintained their rights and inveighed against their wrongs with much vehement eagerness. Political lines have been straightly and sternly drawn on their account; they have been a deciding factor in national politics.

They have taken the same vows with ourselves. They have knelt at the same font. They have been washed in the same water, "sanctified to the mystical washing away of sin." They have been signed with the same Cross, in token of their confession of the faith of Christ crucified and of their intention to "fight manfully under His banner against sin, the world, and the devil; and to continue His faithful soldiers and servants to their lives' end." At the same Holy Table, they have broken to them the same Bread of Life. With us, kneeling, they "drain the chalice of the grapes of God." They are saved by the same all-sufficient grace; they have obtained the like precious faith. They share the same glorious hope. They are partakers of the same precious promises. They long for the same Christian fellowship and need the same human aid. And yet we should consider it the very Quixotism of equality to place them on the same level with ourselves.

I sometimes wonder why they come to church at all. I know that, outside their circle, there are none in this parish who would endure all this patiently. Their seats would be vacant in a month. They would forego their Church privileges, unite with some other body of Christian people, or would themselves develop a new "ism" or inaugurate a new cult. But these people do none of these things. It may be that, as flaying has through custom become a thing indifferent to the proverbial eel, this treatment has ceased to grieve them. I have heard it maintained with much gravity—not by the fox indeed, but by the huntsman—that the said fox has as much pleasure in the chase as hunter, horse, or hound; and it may be that these people enjoy being snubbed. It may be that they are sentimental rhinoceri, impervious to the shafts of scorn. Or it may be—I am inclined to think it is—that this conduct of ours is as painful to them as to other people; but that, as God granted to the apostle grace sufficient to endure the rankling and festering "thorn in the flesh," He gives to these grace to abide the bitter pains of a wounded spirit.

I say again, these people are not unworthy. They are not dishonest, nor base, nor idle, nor incapable. They are no burden to the Church. They are reverent, devout, and worshipful. But they are *colored people*.

I am satisfied that our whole attitude is wrong. Our conduct is the result of abominable prejudice and race pride. It is positively wicked. We deny the fundamental truth, that "God has made of one blood, all nations to dwell on the face of the earth." We deny the very charter of our holy religion, that "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free; but Christ is all in all."

[THE END.]

"COULDN'T HELP IT" doesn't mend it. Frequent is the excuse, "I couldn't help it." It does not comfort the injured party, and it is seldom true. The Creoles wisely say, "Asking my pardon does not cure the bumps you made on my forehead."—*Spurgeon*.

SATAN MUST LAUGH, if he has not forgotten the art, at the shallow tricks to which men often resort for the purpose of deluding and deceiving one another.

POLITENESS is the rope which draws the water of kindness lying deep in the well of the heart, and so gives it to the thirsty souls about us.

Correspondence

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

WHAT MIGHT BE DONE.

To the Editor of *The Living Church*:

I HAPPENED to notice a paragraph in our local paper to the effect that some part of the Y. M. C. A. had a debt of \$300,000. Three millionaires put their hearts and their purses together, and lo! the debt was no more.

We, too, have millionaires! I am not familiar with their habits. I suppose they are accustomed to being constantly "come down upon" for money, by every one who wants it, till even their millions would not suffice for the hungry multitude. But some of them also have a habit of giving, and that liberally, for causes which they think worthy—as in the present instance.

Are not the societies which are endeavoring to mitigate the poverty of the sick or superannuated clergy—as the General Clergy Relief Fund, and the C. R. F. S.—worthy of the attention of some of these millionaires of ours, who have good hearts and consciences with a sense of what is just? Are not the clergy who "sow spiritual things" entitled to "reap worldly things" from such as these? Are they not entitled to a pension in their old age and sickness, as well as the faithful railway employee? The benefits they have given to those to whom they have ministered, are not such as can be *paid for, with money*. Man has no right to measure a spiritual benefit, bestowed on his soul through their instrumentality, by any such material standard. No true Christian—be he millionaire or pauper—will. But it would be very pleasant for the clergy—with their *average* salary of \$700, on which they are expected to live, as we say, "like gentlemen," and to buy books to keep up with the intellectual progress of the age, to know that a pension of \$600, say, awaited them, when through age or infirmity they were no longer able to work in the Master's vineyard.

Ought not our millionaires to take thought how this shall be brought about, and to apply the means that God has given them, and their eminent business abilities, to see that it shall be? I don't mean that they should do it all. That would not be just to them. The whole Church, "high and low, rich and poor, one with another," is involved in this duty, this mercy, this justice.

But how large is the ability and how immense the influence of the rich! Where a Triton of that kind leads the way, the minnows will follow. Is it too much for a humble parish priest to suggest that some one or more of them should lead the way in this good work, which is waiting to be done by somebody? And why not do it at *once*, if it needs to be done, and not put off till the beginning of another century, that which might as well—nay, better—be done at the beginning of this?

Millionaires do not make their millions by a slow and inefficient, and dilatory way of doing business. Activity and promptness characterize their operations, when once they make up their minds that a thing has to be done, and *ought* to be done. Ought not the "sorrowful souls" of many of Christ's aged clergy to be comforted? If so, why not do it *at once*?

Jamestown, N. Y., March 19, 1901. A. SIDNEY DEALEY.

THE REMARKABLE DISCOVERIES IN EGYPT.

To the Editor of *The Living Church*:

THE recent presentation of 118 *papyri* by the Egypt Exploration Fund to our colleges includes by far the earliest yet discovered texts of Sts. Matthew, Mark, John, and Paul, and those of the classical writers. The antiquities presented are largely from Abydos, the site of the royal tombs of the first dynasty, where the society, through Petrie, is now disclosing history of from 4,400 to 4,800 B. C. Drs. Grenfell and Hunt again seek for *papyri*; Mr. Davies is recording perishable mural scenes and inscriptions before they are forever lost to science. The history of archæology affords no other instance in which such great discoveries are made at such little cost. I read of \$50,000, even \$100,000, required or spent on an expedition, or for a single site, in other lands. In 1899, 1900, this office sent over each year just \$6,000 to so varied a work.

There is no endowment, and the continuance of the work

depends absolutely on each year's subscriptions. The fine quarto volume of the year, abounding in plates and illustrations, is sent to each subscriber of not less than \$5 to the explorations; also the "Archæological Report" brochure, full of data, and the annual report. Patrons contribute \$25; life membership is \$125. Checks should be made payable to Francis C. Foster, Honorary Treasurer, and our illustrated circulars will be gladly sent on application to Rev. W. C. Winslow, Honorary Secretary, or Mrs. M. N. Buckman, Secretary, the Egypt Exploration Fund, 59 Temple Street, Boston. All the honorary officials give their services, and as the working Vice President all my arduous labors are an offering to the cause of knowledge. We owe the press very much, and we will try to furnish it more of the "news" that old Egypt holds in reserve. Nearly 700 eminent Americans have subscribed, among them 121 college Presidents, of whom the last is President Hazard of Wellesley.

The monster dam building at Philæ will in a few years add vastly to agricultural production, which means destruction to *papyri* otherwise preserved for many years to come. Let us push on exploration and raise \$10,000 this year. Bishop Whipple just writes to renew his subscription.

WM. C. WINSLOW,

Vice President and Honorary Secretary.

Boston, March 16, 1901.

THE PHILIPPINES.

To the Editor of The Living Church:

IN YOUR issue of March 16, Mr. Erving Winslow has made use of your columns to open a political discussion. The majority of your readers will hardly welcome this new departure, as we turn to a Church paper for something very different. My object in writing this is not to take part in the controversy, but to point out a paragraph in Mr. Winslow's letter which is very instructive, though not in the manner which he intends. His account of the beginning of hostilities in the Philippines is, to say the least, unique. It contains a thinly-veiled but manifest accusation to the effect that President McKinley deliberately brought about the attack by the Filipinos on February 4, 1899, not by direct orders to our troops to provoke it, but by a succession of underhand dealings truly amazing to follow. The colonel of the Nebraska regiment is quoted as saying, "If there is not a muss soon, we will make one." The President held matters in abeyance and took his chances on events, "and"—says Mr. Winslow—"the event happened. It is not necessary to inquire whether orders were sent to cause it. Henry the Second gave no order for the murder of Becket. He only cried, 'Will no one rid me of this turbulent priest?' Fitz-Urse, de Tracy, le Breton, and de Mereville were not lacking."

The foregoing is instructive, in the sense that it shows us what sort of argument we may expect from the "Anti-Imperialists." These things we are often obliged to see in our daily newspapers, but, as was said previously, we turn to our Church paper for something quite different. Many of your readers feel a respect for a Chief Magistrate which makes it exceedingly painful to have such accusations against him thrust upon their notice.

For my own part, I am not a mere misinformed and prejudiced partisan. I have sought and obtained all the information possible, and have tried to form my opinions intelligently. Mr. Winslow's insinuations, therefore, are not painful to me merely from an emotional point of view. I protest against them, not because I differ from him and deny them, but because I find them in the columns of THE LIVING CHURCH, though of course I understand that they do not represent the opinions of the Editor. But it is possible for the correspondence columns to be too wide open. Please spare us.

MARION COUTHOUY SMITH.

East Orange, N. J., March 16, 1901.

To the Editor of The Living Church:

I READ with much interest the article in your columns entitled The Philippines at Close Contact, and I believe that the criticisms of Mr. Herbert Welsh's work, *The Other Man's Country*, are perfectly just. Why any one should proceed to give information and speak authentically on the condition, character, and needs of a race, without ever having come in contact with that race, and even expecting the public to accept that information in preference to that given by those who have, seems marvelous; and what seems even more astonishing is that any one can be found to take such information seriously.

Several years before the breaking out of the Spanish-American War, the writer of this communication spent some time in

the Philippine Islands. As his business there was of a commercial nature and he visited the interior of those islands least frequented by Europeans and often beyond the circuit of the Spanish priests and their armed escorts, he has an opportunity to view the Philippine situation in an entirely different light from that seen by the soldier, the official, or the self-appointed investigator.

At the time of this visit there had been a continual insurrection for many years and Spain had in its service a large army of native Filipinos, officered by Spaniards. There were also living around the garrison towns many Filipinos, who were veterans of the Spanish service. These men having donned the Spanish uniform and taken European silver, to oppress, betray, and torture their own kinsmen, were outcasted; and, unable to return to their tribes, had to live under Spanish protection. When the Spanish withdrew, there was but one thing for this Filipino standing army and the veterans to do; *i. e.*, to flock to the standard of Aguinaldo. Their position to-day is melancholy but just. If they cannot rule the islands they must fight any other party or nation that does, until their soldier caste is killed off.

When the writer heard the news of the victory of the American fleet at Manila, his first expression was, "Well, they had better sail away again and let the Filipinos fight it out among themselves, or it will cost the United States thousands of lives, millions of dollars, and constant political strife and bitterness at home." A more mature reflection, however, convinced him that we could not, as a Christian nation, shirk the responsibility that the Almighty had placed on us when He gave us the victory of Manila. Our duty is to protect those brown millions from themselves.

Mr. Erving Winslow and others, who are interested in settling the Philippine Question untrammelled by personal experience and actual fact, have decided that there are not "eighty tribes" in the Philippine Islands. Well, perhaps there are only seventy-nine; but the writer has visited some of these tribes, has been the guest of their chieftains, has eaten and slept in their bungalows, and has conversed with them; and he knows that they speak different languages, are often in perpetual war with their neighboring tribes, and the only thing they have in common is their deadly hatred of the soldier caste who make up the most of the Filipino army.

And who are to be the guardians of Filipino independence and liberties?

If Mr. Welsh, Mr. Winslow, and the many other well-meaning but ill-informed persons who are clamoring for Philippine independence under the dictation of Aguinaldo, the George Washington (?) of the East, and the patriots who surround him, could see (what is ineffaceable in the writer's memory), the very faces of some of these Filipino generals and colonels, who were sergeants and corporals in the Spanish army, as they grinned while applying the bastinado to the bleeding feet of their fellow natives; see the glitter of cruelty in their eyes as they applied the lighted torch to the quivering flesh of a Filipino chieftain who had failed to produce the amount of tribute demanded, and the base greed with which they took a few Spanish dollars for betraying their kinsman to the death; they would as soon turn the destinies of the Philippines over to fiends incarnate. The Spaniards were cruel masters and thorough teachers; but the barbarous Filipino soldier was a still more apt pupil, in the science of cruelty.

The writer is not an "Imperialist" nor an "Expansionist." He hopes that in time the Philippine Islands will become a flourishing republic; but they are far from being ready for that yet and will not be in this generation. In the meantime the best teachers that the Filipino race can have to bring them up to that point are American institutions.

WM. D. MANROSS.

Rosebud Indian Reserve, S. D.

UNINTENTIONAL IRREVERENCE.

To the Editor of The Living Church:

DO WE Churchmen ever stop to realize what irreverence we are teaching children and scoffers, when we turn God's Holy Scripture into a *conundrum book*, or quote our Blessed Lord's own words and those of His apostles in order to tell a "good" joke; and again, in introducing in our games names of people and things associated only or most closely with our Blessed Lord; yes, and even when, wishing to appear clever and funny during a serious discussion, we become coarse in our remarks? As I have known from personal experience that clergy and laity have been guilty of the offences of which I speak, and more than once

have heard the clergy quoted as having told this or that joke, which would not inspire one to "search the Scriptures" to find "eternal life," but that humorous suggestions might be found, I send these few lines, trusting many may understand what great evil may and probably has been wrought by unintentional irreverence toward God through careless treatment of His Inspired Word, and kindly ask assistance in discouraging this form of taking God's name in vain!

M. S. PUFFER.

"WORK AMONG THE NEGROES."

To the Editor of *The Living Church*:

THE article, "Experimental Work Among the Negroes," by Sister Mary Frances, O. H. R., of the Diocese of Georgia, is the best exposition of the "Negro Problem" I have seen recently. It is precisely *all there is to the "problem,"* and contained in three and one-half columns of THE LIVING CHURCH.

It is a pity that some ponderous tomes on this same "Problem" that I have lately been considering could not be boiled down to just this length, though a doubt exists in my mind, whether, should said process of boiling be faithfully pursued, there would be anything left!

An article of some length appeared in *The Churchman* last year concerning "Negro Secret Societies." It was written by Prof. W. P. Trent, who took the position in this article that the Negro secret societies would eventually raise the low standard of morals possessed by the negro race. This, for the reason that negro public opinion would be against offenders in these societies, and to maintain their standing, members must conform to public opinion. On the surface this appears a plausible proposition, and in some few instances might work; but it is utterly untrue of the race as a race.

The flaunting of banners, the giving of signs and countersigns, the wearing of uniforms upon special occasions, as members of secret societies do, all these appeal to the negro's love of pageantry, but they in no wise affect his ingrained immorality. Something deeper and more radical than secret societies will have to be brought to bear upon this same characteristic. Sister Mary Frances strikes the key to this deeper something when she says, "*But the philanthropists' work must ever be with the children.*"

The present generation of negro children will go a long ways toward helping or hindering the negro race. There is a crying need for the *proper* schools for them. I do not consider the instruction given them under the public school system what they need at all—and a small per cent. of the negro children get even that. Not because they do not have schools, because the Southern tax payer provides schools alike for black and white, but because various difficulties, too numerous to mention, make it impossible for many negro children to take advantage of the schools.

In the case of the majority of the white children, public school instruction supplements home training, while the majority of black children have no home training. To supply in some measure this lack of home training must clearly be the duty of any school which would aim at the permanent betterment of the negro child. Such a school would aim to teach the negro child self-respect, truthfulness, and courtesy. It would labor always to teach the rights of *meum* and *tuum*, for on this point the ingrained character of the negro is lamentably lacking. Such a school would live, breathe, and teach morals and the simple truths of Christianity, whether it ever taught any "book knowledge" or not. Indeed the book knowledge would be of the most elementary kind. It would aim to educate the eyes, hands, hearts, and souls of its pupils and leave any very great amount of intellectual training for a very much later period.

If such a school could be established in connection with every white church in the South there is no telling how soon this noisome pestilence of the "Negro Problem" would be swept away. There are plenty of good and true Southern people who would undertake to manage such schools if they had the sanction and support of their churches, and realized that this was their special field of mission work. There is no lack of earnest desire upon the part of the better class of Southern white people to uplift the negro race. There is no estimating the work that these earnest people have already done for their former slaves. Usually they do not sound a trumpet, or lay the corner stone of elaborate brick buildings, nor do they bang the negro over the head with a classical dictionary!

The work that these conscientious Southern home missionaries are doing is good so far as individual efforts go; but if it

could be systematized as already suggested, the outcome would be a wonderful gain for the negro.

In some communities night schools would fill a much needed want. Many negro children have to work all day to help support younger brothers and sisters, to say nothing of (frequently) "trifling" fathers and mothers. So occupied, the children are much better off than they would be in the public schools, and certainly better off than they would be in their own homes. If they could go from their daily occupations to the right kind of night schools they would be greatly benefited.

If the Northern philanthropists who pour money into the "Negro Problem," thereby increasing its difficulty of solution, would let their help come through the Southern churches, to be manipulated by earnest and sane Southern people, the "Negro Problem," so far as the advancement of the negroes is concerned, would soon be a thing of the past.

What would become of the poor whites outdistanced in the race by the negro, would then constitute another "problem." It is already one.

FLORIDA C. ORR.

Athens, Ga., March 19, 1901.

PLAYING INTO THE HANDS OF THE ROMAN CHURCH.

To the Editor of *The Living Church*:

TRUST the Church will place her title on the title page of the Book of Common Prayer. I trust she will do this at the next General Convention. Can any of your readers suggest why the Church has one title in her Creed and another on the title page of her official book of public devotions? In the Creed we profess belief "in the *Holy Catholic Church*," in a prayer in the Visitation office we pray that we may "die in the communion of the *Catholic Church*," in one of the hymns we sing, "Head of Thy Church beneath, the *Catholic*, the true."

Why then, in the name of *sense, reason, and consistency*, do we permit a title on the title page such as "Protestant Episcopal," which, in the popular mind at least, gives the lie to our profession of belief and to our prayer and praise?

Let all Churchmen unite in placing the name of the Church, as expressed in the Apostles' Creed, on the title page of the Book of Common Prayer, instead of *Protestant Episcopal*, and of substituting the name of the Church as expressed in the Apostles' Creed for this Protestant Episcopal, which is not apostolic and which is mischievous and harmful.

Talk about Church Unity! Why should a Methodist Episcopalian or a Reformed Episcopalian come into the Church of a Protestant Episcopalian? If the Church be the Protestant Episcopal Church, she offers *no* inducement to bring to pass the unity for which the Saviour prayed—if she be the Holy Catholic Church of the Apostles' Creed she appears to be either ashamed or afraid to make the fact known. Certainly she takes great pains to conceal that truth by masquerading under a Protestant Episcopal name.

The dream of Church Unity, so dear to the Saviour, can only be realized by a Holy Catholic Church, offering herself to mankind as such in her title and in every available way. There is sense and reason in asking English speaking people in this country of every religious body to unite in the Holy Catholic Church. There is neither in making the same request for a Protestant Episcopal Church. The title Protestant Episcopal is harmful for it furnishes those that are not friendly to the Church, a whip with which to beat her. The average man has time to read the Apostles' Creed: he sees the title of the Church of the early ages to be "*Catholic*." What is not Catholic is modern or of late origin—a Church of well-thinking men, but *not* the Church of God. So nine men out of ten naturally reason.

The Roman Catholic Cardinal Gibbons whips the Church with the stick of its title page, saying in his *Faith of our Fathers*: "Who ever heard of a Protestant Episcopal Church before the Reformation?" and every local daily does the same to-day. Not long ago Bishop Doane of Albany delivered a lecture in this city under the auspices of the Church Club. The Roman Catholics took umbrage at certain remarks and in a *long* article in the most prominent daily appeared the whip, striking here and there, as "*Episcopalian* Bishop Doane has a brother who is a *Bishop* of the *Catholic Church*"; "*the Protestant Episcopal Church* and the *Catholic Church* differ," etc. A short time ago the rector of one of our leading churches answered in a sermon some statements of Dr. De Costa, made before the Catholic (Roman) winter school. He in his turn was answered, and at once the whip was used—"the *Protestant*

Episcopal Prayer Book," "the *Catholic Church* and the *Episcopal Church*," "the *Book of Homilies of the Episcopal Church*," etc. In every way the fact is clear that the Roman Catholic Church has done and is doing everything in its power to prevent the Protestant Episcopal Church from being known as the Catholic Church of the Apostles' Creed, and those Churchmen that oppose the substituting of the name of the Church as it is expressed in the Apostles' Creed, "the Holy Catholic Church," for *Protestant Episcopal*, are, innocently it may be but none the less surely, simply playing into the hands of the Roman Catholic Church.

Yours truly,
New Orleans, La., March 21, 1901. J. C. PERRY.

WHY DOES THE CHURCH LOSE ENGLISH IMMIGRANTS?

To the Editor of *The Living Church*:

I PRESUME you have seen *The Literary Digest* of February 23d, and noted pages 229-30. On page 229 (last paragraph) we find the cause (according to the writer) for what we read on page 353, of the issue of March 23.

These figures may be like the statement of the London *Daily News* quoted by *The Literary Digest* February 23d (page 231)—simply untrue.

Whatever the cause, the statement that in 1865 dissent numbered 1 in 9 and at present 1 in 3, is yet unchallenged. One thing is very apparent to any observer, viz., that of the great number of English who come to this country very few become actively identified with the Church, but a great many of them do become members of the different denominations—particularly the Congregationalist and Methodist bodies, and many of them remain without any religious affiliation whatever. Which leads one to conclude that they have never been taught the difference between a real Mother and a foster Parent, and are therefore to be pitied as much as blamed for forsaking the one Institution which unified and made the English nation, and also leads us to think that the English clergy and Church, while not paying too much attention to the upper classes, are neglecting a sturdy and important part of the nation and people ("this ought ye to have done and not to have left the other undone"). Dissent evidently believes that the monied "*bodies*" are not the whole of the English people, and they are being paid for their attention.

I write you the above, sir, because my heart has been made sad in seeing so much loss to the Church, which should have been a real gain in numbers and moral force. The daughter is hurt by the mother's neglect.

Yours sincerely,
Waukesha, Wis., March 25, 1901. JOHN BRANN.

FLAG USED BY THE PATRIOTS AT LEXINGTON.

To the Editor of *The Living Church*:

IN an article in your last week's edition, on the American Flag, I note that the author stated that there was no flag carried by the Patriots in the engagements on the 19th of April, 1775. I would say that the traditions of our family state that the famous Page Banner was carried all that eventful day, by my great-grandfather, Nathaniel Page. An article in the *Boston Herald*, of March 19th, 1899, reports its having been carried all through that memorable conflict. The immortal Emerson also alludes to it in the well-known lines—

"By the rude bridge that arched the flood,
Their flag to April's breeze unfurled;
Here once the embattled farmers stood,
And fired the shot heard 'round the world."

Brown's *History of Bedford* also makes mention of the fact.

This banner is of red crimson color, with a border of gold fringe. The scroll bearing the motto, *Vince aut Morite* (Conquer or Die), is also of gold, and the mailed arm, whose hand clasps a dagger, and the three cannon balls, are of silver. This ensign was commissioned to my ancestors more than 100 years before the engagements at Lexington and Concord, by Charles the Second, and was carried by them in Plymouth, England, many years before they brought it to this country in 1684, and has ever since remained at Bedford, where it can be seen to-day. It was presented to the Town of Bedford by Capt. Cyrus Page, its last family custodian, on Oct. 19, 1895, at a celebration of the 104th anniversary of the surrender of Cornwallis; to be forever in the custody of the Bedford Free Library Association.

I remember with what awe I gazed upon it in my childhood, at the time of my first pilgrimage to the old homestead. I quote again from the *Boston Herald* of March 19th, 1899: "Mr.

William S. Appleton, in referring to this flag, at a meeting of the Massachusetts Historical Society, said, 'In my opinion this flag far exceeds in historic value the famed flags of Eutaw, and Pulaski's banner, and is in fact the most precious memorial of its kind, of which we have any knowledge.'

Haverhill, Mass., Very truly yours,
March 23, 1901. BENJAMIN I. PAGE.

THE GROWTH OF THE CHURCH IN "RITUALISTIC" DIOCESES.

To the Editor of *The Living Church*:

IN *The Church Standard* of March 16th the Rev. Dr. McConnell, of Brooklyn, labors to prove from statistics of the last thirty years that the Church growth of the Dioceses in Nebraska, Indiana, Illinois, and Wisconsin had been checked by extreme ritualism, as compared with New York and Connecticut. Of course there is more extreme ritualism in New York than in most other Dioceses, but Dr. McConnell doesn't mind that because New York is rich, and he advocates cutting off supplies from the Western Dioceses as a punishment for this devastating ritualism. We can have it, he says, foolish though it is, if we pay for it.

I have no figures for thirty years. But I have the General Convention Journals of 1883 and 1898 before me. This gives us 15 years progress to look at. I compare Dioceses, haphazard, taken from East and West alike.

Diocese.	Communicants, 1883.		Per cent. increase.
	1883.	1898.	
Albany	13,018	21,791	67
Connecticut	21,044	31,722	50
Fond du Lac	2,390	4,041	67
Kentucky and Lexington	4,382	7,829	76
Kansas	2,048	4,918	140
Michigan and Marquette	8,472	17,460	105
Newark	9,273	22,408	141
New York	36,375	66,518	83
Springfield	2,129	3,852	81
Milwaukee	4,789	9,003	88
Nebraska and The Platte	2,040	5,371	163
Minnesota	5,505	13,846	151
Western Michigan	3,111	4,864	56

I believe that Springfield has always been a storm center. It nevertheless has about the same per cent. of increase as New York, while the banner is held by the alleged ritualistic Diocese of Nebraska. If the alleged ritualistic Diocese of Milwaukee is contrasted with Low Church Kentucky, it will be found to excel the latter, while Newark, the most ritualistic of Eastern Dioceses does far better than any other Eastern Dioceses I have tabulated. I have sought a higher percentage in the East and do not find it.

I may add in behalf of Nebraska that the population has been practically stationary for ten years. The last census shows that Eastern states have advanced nearly as fast as many Western ones. In no Western state but Arkansas has the Church fallen behind the increase in population.

G. MOTT WILLIAMS.

[We had not ourselves intended to notice the attack referred to by the Bishop of Marquette, partly because it was inconceivable that one who apparently had the figures before him when he wrote could have failed to see the fallacy of his own statements, partly because the journal in which his letter was printed, gave only an obscure place to the letter and studiously refrained from giving it any editorial indorsement, and partly because it is a constant source of humiliation to us that this American Church has not passed beyond the point at which such a controversy is possible. Dr. McConnell compares the growth of the very wealthy Dioceses with that of those which are poor in this world's goods; of Dioceses in which the Church starts with complete appliances and a strong foothold, with Dioceses in which she starts with nothing.

If any are interested in such a comparison, we may only refer to the following table in which the growth in alleged "ritualistic" states is compared with the growth in contiguous states in which "ritualism" is not alleged, during the past ten years (taking that period because our figures may be easily verified by every Churchman by referring to the table in the *Living Church Quarterly* for 1901, page 310, and because the alleged "ritualism," as all will agree, has been most pronounced in that period.):

GROWTH OF THE CHURCH IN ALLEGED RITUALISTIC STATES, 1890-1900.

Illinois	49 per cent.
Wisconsin	50 per cent.
Nebraska	52 per cent.

Average Growth in Alleged Ritualistic States, 10 years, 50 per cent.

GROWTH IN IMMEDIATELY CONTIGUOUS STATES, IN WHICH RITUALISM IS NOT ALLEGED, 1890-1900:

Indiana	7 per cent.
Iowa	12 per cent.
Kentucky	13 per cent.
Michigan*	39 per cent.
Minnesota	69 per cent.
Missouri	29 per cent.

Average Growth in States immediately contiguous, in which pre-

cisely the same conditions as to population, growth, resources, and conditions exist, 10 years, 28 per cent.

If it be alleged that the Bishop of Indiana has recently taken part in what is termed a "ritualistic" incident we reply that he was only consecrated in 1899, and that the wildest partisan has not charged Indiana with ritual excesses during the ten years.

If appeals are to be made to figures we think our adversaries would do well to study the figures before rushing into print. Surely the alleged "ritualism" is abundantly vindicated by the scriptural test of "fruits."—
EDITOR L. C.]

*But the growth in the Diocese of Marquette, in which the existence of "ritualism" is alleged, from its foundation in 1892 until 1900, is 129 per cent., while the growth in the same period in the remaining portions of the State of Michigan was a little under 20 per cent.

THE EVOLUTION OF EVOLUTION.

BY THE REV. LEIGHTON HOSKINS.

Evolution. By Frank B. Jevons. The Churchman's Library. London: Methuen & Co. 1900.

TELEOLOGY is still on the throne. Men clamored that she was dethroned simply because they wished to reject her, and a cloud of the earth's dust hid her from view. Darwin hated her with all his heart and assumed to have made away with her. Christians were led astray, though they might have had trust in St. Paul's words: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made . . . so that they are without excuse." We live in an age that is beyond all preceding ages illogical, so that men fail to see that the supposed evolution of all organic species by natural selection, while made plausible to the imagination, has never been really proved, and that there are broad and familiar facts against it. But it has become a creed and "the man in the street" supposes it a settled question.

Our chief objection to Principal Jevons' most excellent book is that he seems to think it a proved fact. This does not mean that he accepts the supposed scheme of facts from the anti-teleological point of view. Quite the contrary. But it is very far from necessary to accept Darwin's or Wallace's or Hæckel's views of animal evolution as demonstrated, and men ought to be intelligent and brave enough to insist on that fact. Waiving this, however, and assuming Darwin's or Hæckel's scheme to be correct, as a scheme or historical outline, and taking evolution in its wider scientific scope, it is perfectly legitimate to inquire into its moral and religious bearings, and that is the object of the present book. Fortunately, since Wallace's and Darwin's teachings first reached their height of public favor, wide differences among evolutionists themselves have very much altered the aspect of controversy and made it more possible to obtain a fair hearing for logic, philosophy, and religion. Darwin himself was not quite a Simon-pure "Darwinian," and what with super-Darwinians and neo-Darwinians, and so-called Lamarckians, and the philosophic attempts of Spencer, Huxley, and others, storms have cleared the air considerably and we may hope for a better outlook and truer insight. The book before us is an encouraging exponent of this.

It more or less covers the whole field of discussion, only becoming somewhat less careful in statement as it approaches the distinctly religious point of view. The handling of the topics is at once logical and popular. The author begins by calling attention to the unexampled optimism of the present age, based on the hope of sure progress popularly supposed to be involved in evolution. He reminds us that a consistent acceptance of the doctrine points to a time when human aspiration and morality must decay and perish, long before the disappearance of the race itself. Survival of the "fittest" is not survival of the best. But if right and wrong are transitory, we cannot claim for them *reality*. He discusses what is meant by reality and points with inexorable precision to the false assumption which lies at the very root of subjective idealism. He then takes up the mechanical "matter and motion only" theory of the universe, and this leads to the discussion of necessity and necessitarianism, and it is shown that there is no scientific need to accept the metaphysical theory of abstract necessity.

The main argument of the book may be said to emerge with the chapter which discusses the charge that, while Science rests upon sufficient evidence, the evidence for Religion is "insufficient." It is made manifest that Science itself is based on human need, faith, and experience; that ultimately we must base all human knowledge and action on the testimony of normal human consciousness, and that science and philosophy should have regard to the *whole* of experience; that there is a "common faith of mankind" which accepts the reality of matter, of moral obligation, and of spiritual experience; that human

consciousness is a unit, and that to limit our interpretation of the universe to one of these fields, is possible only by an artificial abstraction which misleads if persisted in. An adequate definition of progress is then, not only, following out Huxley's line of thought, adaptation of the environment consisting in approximation to the ideals of art and morality, but is a continuous approximation to the ideals of scientific truth, æsthetic beauty, moral goodness, and spiritual holiness—to all of these, not merely to some of them. If we are to examine the question of what evolution really *is* and whether it is progress, we must remember that to know what anything really *is*, we must know what it is capable of becoming. The effects are contained in the cause. It is a great mistake to think that to know the origins of a thing will best enable us to assign its value. It is impossible to state the nature of a cause accurately unless we know its effects. It is not from the origins of art, religion, and morality that we learn what each is—we must know that first—but from their ideals. If evolution thus far, in its pre-human period and in man, has been progress, it is because it has been an advance towards certain ideals.

Science does not prove, or even undertake to prove, that things do actually happen according to her laws. These are all conditional and only state the way in which things *tend* to happen. Evolutionism no more escapes from this conditionality than does the rest of science. Before we can argue from what is to what has been, we must first know what is, and to know what a thing is, we must know it in its furthest and highest results and manifestations. This applies to art, morality, and religion, and it also applies to the theory of evolution itself, which cannot be justly judged in its earlier partial and prejudiced forms, but as it is capable of being at its best.

The widespread impression resulting from Darwin's persistent attitude in presenting his theory of natural selection, the impression of the absence of purpose in evolution, is contrary to natural inferences from the theory itself. Conclusions opposed to the denial of purpose follow naturally from the analogy of human selection in breeding, not creating, but using possibilities provided for it; by the existence of adaptation to survive; by the fact that the two main coöperating conditions of development—the spontaneity of the organism and the selective environment—are both necessary and both forthcoming; and by the consideration that if we pass back along the chain of cause and effect to the beginning of the universe, we must either accept an original collocation of causes adapted to produce the actual results, or, by denying a beginning, leave all explanation to chance, that is, virtually, to our ignorance, which cannot exclude purpose.

The conclusions drawn from the analogy between society and an animal organism have been misused and overpressed. It is an unwarranted assumption that there is no purpose manifested in animal organism. But, if there is such an analogy, it may be used to argue in the opposite direction. It is supposed that there is no purpose in the animal organism and therefore concluded that there is none in the social. But we *know* that there is purpose in the social organism and should therefore recognize it in the animal. Why not argue from the known to the unknown, instead of *vice versa*?

In our own nature and in society we are studying evolution *from the inside*. In society and in human nature we find a steady development of purpose which leads, it may be slowly, but surely, towards ideals which are both in us and beyond us. There is thus a progressive revelation of the ideals of truth, beauty, justice, unselfishness, mercy, purity, holiness, love, pointing and leading irresistibly to their final and efficient cause in God.

The reader will be interested and instructed by the author's clever simile of the game of chess and will be both amused and edified by the way in which Huxley's own arguments, advanced by him against religion with his characteristic tone of confident superiority, are turned upon himself.

We hope that the present very useful book will be made duly serviceable as text-book or otherwise in theological seminaries.

As regards the main question of evolution, it is the conviction of the present reviewer that it is perhaps the most colossal example of the half-truth which is more mischievous than a whole lie. Already it has changed its aspect enormously. Multitudes now hold it in a form which is vigorously teleological and not the contrary. And the end is not yet. After a few more transformations or "evolutions" of the theory, it will be found that Christian believers were essentially and emphatically in the right all along.

Editorials and Comments

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Calvary is the missionary power of the Christian religion. "I, if I be lifted up, will draw all men unto Me." The true missionary sermon is the preaching of the Cross. It was the greatest missionary the world has ever seen, who resolved to know nothing among men save Christ and Him crucified. The drawing of the human race to Christ will never be achieved by eloquence, nor by money, nor by learning, nor by controversy; but by the Power of the Cross of Christ. Show the picture of Him who gave His life upon it. Picture it in words, picture it in wood, picture it upon paper. Better still, picture it upon the heart and the life, so that the *stigmata* of the spirit may be the realization of the Cross in the every day life; this is to preach the Gospel.

At Calvary is read the power of love. All the world hated; but God loved. Jew and Gentile, like Herod and Pilate, were made one in hatred by their assent to the death of Him they crucified; but the Cross reflected a love that intertwined them, and bound them, and drew them to the person of Love incarnate who hung thereon. Little though they knew it, the Jews builded of the Cross a frame for the most divinely beautiful picture the world had ever known; the representation of the sublime, unfathomable Love of God. Calvary is the triumph of love, as it is of life; though the scene of hate and of death.

The world moves on, in ceaseless, restless, relentless activity. It hates Love, and loves to hate. It has no desire to see the shadows of the Cross athwart its path. It despises the religion which is signified by the Cross. It would ignore the Cross and the Holy Week of the Cross.

But to the careless, the indifferent, the skeptical, the irrev-erent, the challenge sounds:

"Is it nothing to you—*you*—all ye that pass by?

"Behold and see if there be any sorrow like unto My sorrow!"

THE POWERS OF A BISHOP IN HIS DIOCESE.—IV.

WE HAVE now found what, in accordance with the doctrine of the Church to which we belong, are the divinely given powers of the episcopate, and we have reserved for discussion two points: first, what are these powers as applied to matters of liturgy and ceremonial; and second, what are these powers as regards to the oath taken by the clergyman to "reverently obey his Bishop." These two points we shall treat separately, and then we shall have finished, though by no means have exhausted, our consideration of the subject.

We come then to a consideration of the powers of each Bishop in matters touching the liturgy and the ceremonial of the Church. To treat this subject properly would require volumes, and the great modern Canonist, *Bouix*, in his book *De Jure Liturgico* (which is of 392 pages), barely touches upon the outskirts and rightly names his work a "Tractate."

We, however, intend to limit our discussion to the narrowest bounds possible, and to consider but one point, viz., what are at present in the United States the powers of a Bishop in liturgical matters.

In order to arrive at a just conclusion on this point, we must bear in mind the position so constantly taken by the Civil Courts in this country, and by all our most distinguished lawyers who have written upon the subject, that while the laws and customs of the Church of England in force in the colonies comprise to-day the common law of the Protestant Episcopal Church, yet each change made therefrom by positive enactment must be construed most strictly as denoting an intentional and deliberate change in that particular. If we apply this principle to the provision referring doubts to the Bishop for solution, found in the English Prayer Book, which has lately been for the first time brought into use (although it has stood in the book since 1549, and with its further appeal to the Archbishop since 1552), we shall see that its omission must be looked upon as deliberate, and that therefore, whatever it meant when first introduced (and its meaning and extent are very doubtful), it has no legal force whatever in this country.

This we do not assert upon any such absurd ground as though it were generally true that "Omission is Prohibition." Omission has ordinarily in Liturgiology the same force that repealing an act has in civil jurisprudence. It terminates the coercive force of the statute in question but does not make that to be unlawful which before was lawful. Thus, if an act should require the observance of "the sabbath" and assess a fine for its disobedience, the repeal of the act would not tend to prohibit "sabbath" observance, but only to prevent the fine from being assessed. "Omission" or repeal would not be "prohibition."

On the other hand, if an act should vest certain special jurisdiction in a given court, and the act should subsequently be repealed, the court in question would no longer be thus vested.

This is the ground upon which we maintain that there is no legal appeal to the American Bishops similar to that granted the Bishops in England by the Preface to the Prayer Book; while yet omission of a mandatory statute, rubric, or office, does not of itself render illegal that which was omitted. The distinction is important.

There is thus removed from the field of discussion any possibility of holding the opinion that the Diocesan's private opinion with regard to the meaning of a rubric is a law binding upon all the clergy and laity of his Diocese. And, in passing, we may note that were such the case, the very chief object which those who were responsible for the first English Prayer Book had in view would have been done away; for they complain in "Concerning the Service of the Church": "And whereas heretofore there hath been great diversity in saying and singing in Churches (*i. e.*, Dioceses) within this realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use." But surely it would be difficult to conceive of any more effectual method of defeating this admirable intention than by giving

to the Bishop of each of the several Dioceses the power to interpret the rubrics of the Prayer Book, and to assign to those interpretations the force of law. If this power was given by the English Prayer Book (and we say "if" because we do not think it ever was), then we have all the more reason to be thankful to our American Revisers, by whose wisdom this ludicrously ineffective tribunal of reference was done away.

It cannot therefore be alleged that in our Church the Bishop possesses any power to enforce his own interpretations of already existing liturgical laws, unless he has proceeded to do so in his ecclesiastical court, where in accordance with the Canons of the Diocese and of the general Church he can and must pronounce sentence, the court having taken into consideration and determined upon both the law and the fact. A judgment thus given is binding in the external forum, even though unjust and erroneous; and is final with us in America until such time as courts of appeal are duly set up.

As we have established this point, it follows *a fortiori* that no Bishop of this Church can attempt to force his private interpretation of the liturgical and ritual laws of the Church upon another Bishop without the most flagrant impropriety; nor will such interference be made any the less impertinent and unlawful even should a majority of the Bishops unite in disagreeing with the interpretation of the one Bishop. And since the liturgy of the Church and its rubrics have been set forth, not only by the House of Bishops but by the joint action of both houses of General Convention, the House of Bishops acting alone has no power by resolution to give the force of law to any interpretation of a liturgical law of this Church. And further, since to change a liturgical law of the Church requires (at least as far as the Prayer Book is concerned) the action of two consecutive General Conventions, it would seem gravely doubtful whether one General Convention would be morally justified in setting forth as with the force of law, any particular interpretation of an existing law which might happen to commend itself to the approval of that particular General Convention.

It is then evident that each Bishop, as also each priest, has the right to interpret for himself the meaning of the liturgical law, to which he has promised to conform, and that such liberty of interpretation cannot be taken away from any Bishop or priest until after a lawful trial and after conviction by a tribunal having jurisdiction.

We do not believe that any one familiar with legal principles will question the justness of our position thus far. We therefore pass on to the next point.

Whatever may have been in primitive times the powers of Bishops with regard to changing the liturgies of their Dioceses, it is manifest that no shred of that power belongs to any Bishop of the West to-day, whether Roman or Anglican, whether English or American. Each Bishop, as much as the humblest presbyter or deacon, is bound to conform to the Prayer Book. No Bishop, no priest, no deacon, can, so far as the law of this Church is concerned, make any change in the established form for the worship of Almighty God and for the administration of the Sacraments. True, in this country, where we have no definite Acts of Uniformity and no compact with the State, there has grown up a practice, entirely extra-legally, of permitting, or perhaps overlooking, unimportant variations or amplifications of the text; which may or may not be legally defensible, but is at least practically universal. Such variations however can only be tolerated when in themselves trivial and not obscuring, changing, or mutilating the form itself. At best they are extra-legal and only defensible as being by common consent.

WE COME NOW last of all to consider what powers in this domain the Bishop of each Diocese possesses, and these, so far as the words of Divine Service are concerned, are clearly set forth in the American Prayer Book in "Concerning the Service of the Church." It will be remembered that this section was first proposed to the General Convention by its committee in 1883 as part of the so-called "Book Annexed" and was subsequently finally adopted and made part of the Prayer Book. Here we read that "for days of fasting and thanksgiving appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such form or forms as he shall think fit, in which case none other shall be used." Here is the full recognition of the *jus liturgicum* as now understood in the whole Church, East and West. And his-

torically this has been the unbroken practice of the Anglican Church. Bishop Andrewes set forth services for the consecration of a church, and for the consecration of a graveyard; and the same was done without interruption by our Bishops both on this side of the water and on the other. When the form for the "Consecration of a Church" was finally adopted by General Convention, the power of the individual Bishop lapsed in that particular, but continued in other matters the same; so that Bishops set forth to-day and use (or license to be used) forms for laying corner-stones of churches, parish-houses, hospitals, etc., forms for blessing new churches (which on account of debt cannot be consecrated), bells, holy vessels, fonts, Sunday school buildings, etc.; forms for inaugurating new organs, and for reopening churches after restoration, etc.; Collects, Epistles, and Gospels for occasions not provided for in the Prayer Book, *e. g.*, at funerals, at weddings, at the opening of Conventions; these and many other services are still left absolutely in the power of the Bishop to determine for his Diocese, and when he has by his own act set forth and imposed such services they must be used, and none other.

But the Bishop has made over to the clergy of his Diocese a small fragment of his liturgical rights. Provided the daily offices are used on any day in public, the minister may compile an order for a service for which no form is found in the Prayer Book, provided it be all taken from that Book. And while such a service does not require the license or permission of the Bishop to be had beforehand, yet such service is "subject to the direction of the Ordinary." In the "Convocation Prayer Book" from which this is taken the sentence reads, "Such form of service to be approved by the Ordinary," but this was thought to be too rigid and to be contrary to our custom, and was accordingly changed so as not to require the Bishop's previous approval but to leave it subject to his modification should he deem it necessary.

So much then for the form of words—the liturgy; but what is to be said of the ritual, the ceremonial accompaniments? On this point the Church in America is absolutely silent except in the rubrics of the Prayer Book. The "Ornaments Rubric" is omitted as is all provision for a reference to the Bishop on any liturgical or ceremonial question. Surely this cannot, under the rules we have already suggested, be interpreted as restricting what was before allowed. It repealed the coercive force of the Ornaments Rubric but did not make unlawful the "ornaments" which before were lawful. We should be in a sad plight if it did; without altars, pulpits, pews, or even churches themselves. But this consideration need not now be followed, though it will come up incidentally in our next and final paper.

APROPOS of the table of relative strength of the Church in American cities as compared with the late census, a correspondent points out that Geneva, N. Y., the seat of Hobart College and of the De Lancey Divinity School, with a population (in 1900) of 10,433, reports in the same year 1,057 communicants, or a fraction over one communicant in every ten of the population. Remembering that the census includes children as well as adults, this proportion is really remarkable for an American community, and there is clearly shown the *indirect* value to the Church, of a Church educational institution in a community. The Church was planted at an early day in Geneva and it has received a prestige and gained an influence from the institutions located there that has had a marked effect upon the city itself.

Churchmen do not rightly value their educational institutions. Hobart in Geneva, St. Stephen's at Annandale, N. Y., Trinity College in Hartford, Kenyon College at Gambier, Ohio, and the University of the South at Sewanee, Tenn., are our only existing colleges for boys, maintained under Church control, above the grade of grammar schools. That these are each small colleges does not lower their value from an educational standpoint. In some respects, as shown by President Jones of Hobart in a pamphlet last year, it increases their value. But that each of these institutions is forced to maintain itself on an income from endowments vastly inferior to that possessed by outside institutions, is greatly to our discredit.

The atmosphere and environment of the little city of Geneva, though among the least of the benefits that have sprung from the institution of Hobart College, and quite incidental in their nature, would alone be a sufficient impetus for the maintenance of such an institution, altogether apart from its larger and more direct influence on its graduates and students.

A CAUTION should be made against arranging for marriages or elaborate social festivities during Easter week. We have even known of Church fairs or other parochial activities requiring advance preparation being fixed for that time.

Such arrangements necessarily involve the preparation for and thought of the coming event during Holy Week, and form a distraction which is altogether out of harmony with the holy season immediately before Easter.

"I cannot do any Lenten work, or attend the daily services so close to Easter, as we have a fair for our church in Easter week," was the excuse of a young woman who was active over many things. And she thought she was doing real Church work! She was overlooking the "one thing needful."

There is need for the activities of young people in Church work, and it is also right that there should be merriment at weddings and at social events; but let these be so timed that they will not infringe upon the solemnity of the Holy Week and of Easter Day.

NOW impressive is the silence of Easter Even! All is over; rather there is an appearance of most sad finality. "We thought it had been He which should have redeemed Israel." Do we not need to let this silence sink oppressive into our hearts? In point of fact, we know that only on the first Easter Even were the disciples crushed with the feeling that every hope was extinguished in the maddening silence of the rock-hewn sepulchre. But let us just imagine to ourselves what the world would have been and what we would be now, had He not burst the bonds asunder, and the thought even as a baseless dream robs life of all brightness. Good God, is He not to rise again on the morrow? Is this silence the conclusion of all His promises? He who said He was the life—He lying there the corrupting victim of death? It makes one shudder, for through the gloom there darts not one gleam of hope for ourselves, and our dead we shall see no more.

But let the imaginary terror appal us only for a moment. The silence of Easter Even is impressive as we steal away into our oratories, or glide quietly into our churches; but it is only the silence of a room whose window is shut to for a day, which shall be opened to let in the golden sunlight in floods of radiance on the morrow. O, then we are to see them again after all, and we are to gaze into those unforgotten eyes, and hear those voices of familiar tone, which we have "loved long since and lost awhile!" and we are to see Him who rose again the third day, "see Him as He is," no pale, dead Christ with silent lips, but the Master of life whom death could not retain, and who saith, "Whosoever liveth and believeth in Me, shall never die."

ANSWERS TO CORRESPONDENTS.

C. A. S.—Whether a congregation should rise at the beginning of a processional hymn, or not, until the entrance of the choir into the church, is a matter of very little importance, and one would naturally conform to the custom of the church in which he is worshipping. Probably the latter practice is more common, though the former would seem to be more reverent. The practice of a processional hymn sung during the entrance of the choir is itself not only modern, but purely American; though to our mind a happy innovation.

FEW HAVE HEARD of the religion called Babism. It originated in Persia in 1845, when Merza Ali Muhammed, a young man of noble family and a descendant of the prophet, started out to teach Babhood ("Bab" signifies gate, and he claimed to be the channel or gate of grace). He preached a modified Mohammedanism, and was put to death by the Persian government. The present head of the religion is Abdul Beha, now dwelling in Acre, Syria. He is believed by his followers to be Christ returned to earth. He has about four millions of followers in Persia and Turkey, and three thousand in this country, most of whom are to be found in New York City, Chicago, and Kenosha, Wisconsin. Doctors Kheiralla and Effendi are the missionaries to this country. At Carnegie Hall, New York, there is preaching every Sunday. The converts are largely women. Mrs. Phoebe Hearst of San Francisco, is devoting her great wealth to the cause. Recently she paid a visit to the Beha, whose addresses and writings are said to be in the high-flown Eastern style. Beyond a rather striking personal appearance, nothing has come from him which is very remarkable; but the "Truth Knowers," as they call themselves, swallow all the extravagance of language without comment. The Beha was born, they say, in 1844, the very year in which the Millerites prophesied Christ would return. A number of prominent women have made the journey to Acre. Professor E. G. Browne of Cambridge University, writes: "Those piercing eyes seemed to read one's very soul. . . . No need to ask in whose presence I stood, as I bowed myself before one who is the object of devotion and love which kings might envy and emperors sigh for in vain." Verily, the vagaries of the human mind, particularly among learned fools, are beyond prediction or comprehension.—*Western Christian Advocate*.

Literary

The Incarnate Word. Being the Fourth Gospel Elucidated by Interpolation for Popular Use. By William Hugh Gill, D.D. Philadelphia: Geo. W. Jacobs & Co., 1900. Price 75 cents net.

Following the method of his previous interpolated version of the Book of Esther, Dr. Gill gives the Gospel of St. John in italics, with interpolations, intended to fill out and clear up the meaning, printed in ordinary type. The effect is an enlarged version of the Gospel which can be read without interruption or the need of consulting footnotes; while the true text, according to the Revised Version, can be picked out by noticing what is printed in italics.

At first thought such a commentary would seem to be peculiarly valuable to the ordinary reader. But there are grave difficulties attendant upon such a method. In the first place, any one who reads such a book steadily, as it is written to be read, will be likely to read it as all on the same level, and have his perception of the wide difference between the authority of the Gospel itself and that of the interpolated language somewhat dimmed.

Again, the task of making such a book produce a just impression of the Gospel is very delicate indeed, and requires that the author should be thoroughly in touch with the point of view of St. John, and the deep truths contained in his Gospel. We are not prepared hastily to condemn the method altogether, but we are convinced that Dr. Gill has not succeeded in presenting faithfully to the reader the impression that the Gospel was written to produce on the believer's mind.

He writes from a Protestant point of view, which shows itself in a failure to bring out the sacramental teaching of the sixth chapter and of the foot-washing. For example, he writes: "*Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, not, of course, in any literal sense, but spiritually, appropriating by faith the benefits of His sacrifice for sin, ye have no life in yourselves.*" Later on, his version reads: "Howbeit My sayings are not to be understood in a gross and carnal or merely literal sense, but metaphorically, in a spiritual sense. *It is the spirit that quickeneth,*" etc. It is true, of course, that a carnal sense is false, but so is a metaphorical one. Christ truly gives us His veritable flesh to eat in the Eucharist, although the manner of giving it is supernatural and sacramental, and the means by which we appropriate the gift within ourselves is faith. Again there are traces of the kenotic vagary. He writes, "*And so it came to pass that . . . emptying Himself, foregoing all the prerogatives and glory of His pre-existent state, the Word became flesh,*" etc.

In various places phrases occur which seem out of gear, and well nigh irreverent, in their obvious lowering of the level of the Gospel narrative. Perhaps no one could construct such a book and avoid this.

Dr. Gill's effort invites our sympathy, and we are not prepared to condemn his book altogether. Those of his own Protestant point of view may be much helped by it. But we cannot commend the book to Churchmen. FRANCIS J. HALL.

Christian Marriage. The Ceremony, History, and Significance. Revised and Enlarged edition of *The Christian Marriage Ceremony*. By the Rev. J. Foote Bingham, D.D., Litt.D. New York: E. P. Dutton & Co., 1900. Price \$2.00.

This useful book is not a complete manual, nor systematic. It is intended apparently as a single guide touching what those should know who are looking towards matrimony for themselves. The contents are naturally somewhat miscellaneous. The point of view is sound and lofty—that Holy Matrimony has God for one of its parties, and is altogether indissoluble. After an edifying chapter on the "Connection of the Ceremony with Religion," there follow historical and exegetical comments on the marriage service, interspersed with illuminative remarks on the spiritual and moral principles involved.

Dr. Bingham has no tolerance, and rightly, for clandestine, hasty, and passionate unions. Many delicate hints are given touching certain moral questions. Some of these hints, we think, might have been made more pointed and explicit, for there is much ignorance on the whole subject of the divine laws governing the relations between man and wife which cannot be removed by mere suggestions. We welcome his healthy language

touching the duty of child-bearing. The principle of self-restraint is also well enforced.

The book contains much curious archæological information, given in a style that invites general perusal.

The Bible—A Revelation. An Address. By the Hon. John. H. Stiness, LL.D., Chief Justice of the Supreme Court of Rhode Island. Milwaukee: The Young Churchman Co. Cloth, 25 cts. net.

Judge Stiness has written this little work so clearly, so convincingly, and so interestingly, that on a subject which has been more written about than any other, he has produced a book that must inevitably stand at once in the front rank of brief, popular treatises. The value of the work is that, coming from a jurist who for a lifetime has been practised in sifting evidence, and who has risen to the august position of Chief Justice in his own state, the plain man will not only be convinced by the terse, judicial reasoning, but also by the very fact of its authorship. Withal, the author preserves a distinctly modest and unassuming attitude, and makes no attempt to pass into debatable grounds. The address, which here appears broken into short paragraphs, was originally read before the New England Assembly of the Brotherhood of St. Andrew, and ought to be distributed by thousands among average men, young and old.

The Unaccountable Man. By David James Burrell, D.D. New York and Chicago: Fleming H. Revell Co. Price, \$1.50.

This is a book of excellent and practical sermons. The first one, on the text "What manner of man is this?" gives the title to the work. The sermons show a wide range of reading, careful choice of subject matter and illustrations, and a thorough orthodox grasp of the truth. Some of the sermons have a deep spiritual character and none of them are either dry or padded with euphemisms or platitudes. The subjects chosen embrace the practical experiences and needs of every day life; and the sermons were written not so much for the display of the writer's ability as for the winning of souls, to whom the author speaks out of a full heart. The sermons will be found useful and valuable among the books in a clerical library.

Things Concerning Jesus. Short Readings for Lent. London: Sheffington & Son. New York: Thomas Whittaker. Price 60 cents.

This is one more of an already large number of books for devotional reading in Lent. It is good and pious, and the readings are very brief. The poetical selections seem well chosen. The compiler's name is not given.

Sermons on the Books of the Bible. By the late Fenton John Anthony Hort, D.D. New York: The Macmillan Co. Price \$1.00.

This is a volume of sermons selected from the series of *Village Sermons* by the late Dr. Hort. The sermons attempt to tell in very simple words the main drift of the Old and New Testaments. They have proved useful at St. Stephen's College, Delhi, in India, and will no doubt be valuable here in America.

A Handy Book of Horticulture. An Introduction to the Theory and Practice of Gardening. By F. C. Hayes, M.A., Rector of Raheny, Lecturer in Practical Horticulture in Alexandra College, Dublin. With Illustrations. New York: E. P. Dutton & Co. Price \$1.50.

As a guide to horticulture this book is better adapted to the English climate than to ours. It will also prove more useful in the hands of the amateur who is well instructed in the rudiments of horticulture, as it is rather too advanced for the novice. Professional gardeners will find some useful hints, especially on the treatment of insect pests and fungus diseases, with excellent formulæ for the proper sprays for each.

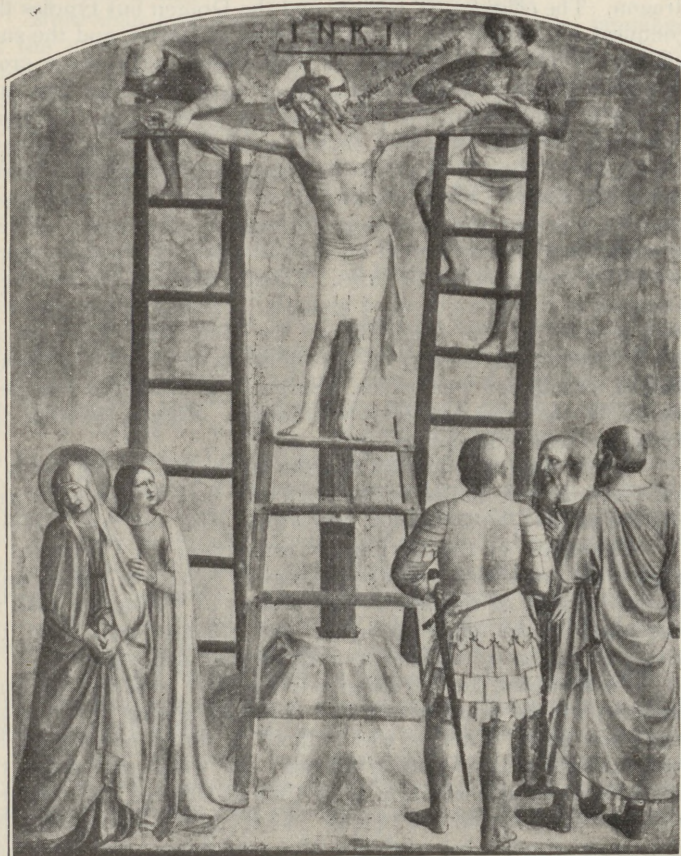
CONCERNING THE BLESSED CRUCIFIX.

BY A BROTHER OF THE GUILD OF ST. MARY.

AN ANCIENT tradition asserts that in Golgotha was the grave of Adam, and that the true Cross rested upon his skull. Be that as it may, we know that the Cross was erected in Golgotha, and many pictures represent a skull at its foot. Before it was forever blessed and sanctified, the cross was merely an instrument of torture consisting of two pieces of timber crossing each other—one part being vertical and the other horizontal, or both oblique like that of St. Andrew—X. In the Carthaginian and other armies of ancient times, punishment by crucifixion was not uncommon. Among the Romans this form of punishment was confined to malefactors and slaves. Usually the victims were nailed to the cross in the erect position, although incidents are recorded where malefactors and early Christians and even Saints were crucified head downwards. The cross upon which He suffered is called the *Cruz Capitale*, or Latin Cross, which has one arm, the vertical, longer than the others,

while in the Greek they are equal. The doctrine of Christ's suffering and of the Atonement are symbolized in the crucifix. Indeed the Cross is the religion in itself!

After winning his victory over Maxentius through the miraculous sign of the Cross, Constantine caused these sacred symbols to be set up in public places and upon public buildings. After the finding of the *true* Cross by the Empress Helena in Jerusalem, the veneration of the Cross began to increase and never has and never will cease. In the Greek, Anglican, and Roman Catholic Churches, the crucifix is especially beloved and venerated, and among the Protestant sects an increasing reverence is noticeable. No emblem in the world has ever been known to receive such homage. St. Cyprian, Bishop of Carthage, A. D. 248, a very learned doctor of divinity, and afterwards a martyr, has left in his works a very complete description of crucifixion as practised in his time. According to this observer, four nails were made use of, one for *each* foot as well as one for each hand. On the earlier crucifixes the Saviour is represented as alive with open eyes and generally clad and fastened with *four* nails. "In later times all these circumstances varied. The Saviour was



THE CRUCIFIXION—FRA ANGELICO.

often represented as dead, naked, except a cloth round the loins, and fastened with three nails—the two feet fastened by one nail." The earlier artists usually represented the figure of Christ as haggard and His countenance as very sorrowful, but later on expressions of joy and rapture and manly perfection took the place of the more painful expressions. One of the most ancient ideas is that the cross was first implanted in the ground, and that then crucifixion took place by means of ladders. Fra Angelico has thus depicted this theory. The almost universal custom is to represent the *corpus* of the crucifix nailed with three nails. But all the earlier crucifixes were represented with four nails, which is probably the correct representation.

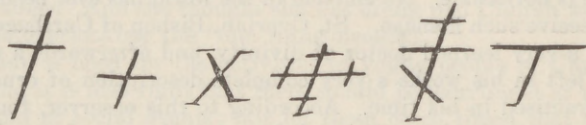
The crossed legs and single large nail belong to the artistic period. The most ancient crucifixes are said by Rocca to be the work of Nicodemus and of St. Luke.

The crucifix of John VII. is historical and represents a mosaic in the old basilica of St. Peter. Rocca dates it A. D. 706. It bears the cruciform nimbus (halo) with the title I. N. R. I. It is clothed in a long tunic, the form and folds of which are most graceful, and resembles closely the painted crucifix found in the Catacombs, A. D. 884.

Four nails are used in all these crucifixes. A crucifix is described (in Dr. Smith's *Dictionary of Christian Antiquities*) which is supposed to be the most ancient in existence. It was at that time in the monastery at Mount Athos. It is a reputed gift of the Empress Pulcheria, A. D. 414, and has been spared no

doubt for that reason. It is believed to be a fragment of the true Cross, and consists of one long piece of dark wood and two cross pieces one above the other, the smaller intended for the title or superscription. The figure of the Saviour is of ivory or bone! It is set with diamonds and sapphires of extraordinary size and beauty, and it is needless to state that this crucifix is worth more than its weight in solid gold!

The following are the commoner shapes of crosses. The first called *crux immissa*, the third *crux decussata*, the last *crux commissa*. The Greek cross forms the well known cross of St.



George, and combined with the cross of St. Andrew, forms the Union Jack of the great Anglican nation—a noble people with a noble banner, opposed to which are the weak banners of the Turk with his infidel crescent, or the Chinese with their trailing dragon. The effigy of St. George and the Dragon but typifies the conquest of heathendom by the followers of Christ, and the sure victory of the Holy Cross. In the crosses with three cross pieces the lower is the *suppedaneum* or support for the feet, and the upper short arms for the "title" or inscription. In some crucifixes the title is clearly shown, as it should be, in Hebrew, Greek, and Latin. The points in dispute concerning the Crucifixion are these: First, whether three or four nails were used. Second, whether the feet were fastened to the cross. Third, whether they merely rested on a little piece of wood as represented in some ancient pictures. Fourth, whether the feet were fastened to this piece of wood by nails. Fifth, whether the cross was planted in the earth before the body was nailed to it. Sixth, whether by means of a scaffold raised to the necessary height, crucifixion took place. Seventh, whether the body was nailed to the cross before it was raised. Eighth, whether the body was naked or clothed.

Justin distinctly affirms that the feet as well as the hands of the Saviour were nailed to the cross and that by this act a prediction of the Old Testament concerning Him was thus fulfilled.

The death of the Saviour by crucifixion led Christians to regard the cross with peculiar feelings of reverence and to make use of the sign of the cross. The custom of "crossing," making the sign of the cross in honor and commemoration of the Saviour, can be traced back as early as the third century.

Constantine, the Christian emperor, first abolished the punishment of the cross which had obtained among the Romans until his time. This he was induced to do on account of his veneration for the Cross of Christ. He would not suffer the instrument of our salvation to be thus dishonored and rendered an object of aversion and horror. He thought it irreligious that the cross should be used for the punishment of the vilest offenders, whilst he himself erected it as a trophy and esteemed it the noblest ornament of his diadem, and to his most valiant soldiers he gave the symbol as the emblem of their military standards.

The Rev. Dr. d'Alexon has written of the crucifix as the "Friend of Every Day." "I can hardly believe," he writes, "but that your crucifix will become to you a friend, a confidant. Our Lord will love, instruct, and strengthen you by means of His image, and being united to your God through this silent medium, you will feel as if your whole being were undergoing transformation."

PRAYERS BEFORE THE CRUCIFIX.

O most loving Jesus my Saviour, before Thy face I humbly kneel and with all fervor of soul pray and beseech Thee to vouchsafe to fix deep in my heart lively sentiments of charity, humility, and fortitude; true contrition for my sins, and a most firm purpose of amendment, while I contemplate with great sorrow and love Thy five wounds and ponder them over in my mind.

"In the Cross is the fulness of heavenly sweetness."—*St. Bernard.*

THE THING we least enjoy hearing is often that which is most profitable in the heeding.

WHY should a man destroy his capacity for work by fuming and fretting over his daily tasks?

THE PAST IS GONE; the future has not arrived; but the present moment, with all its ineffable opportunities, is here.

The Scarlet Thread

By A. M. Barnes

CHAPTER VI.

SUZANNE.

THERE was no need for the woman to have aroused Louie. The noises had penetrated her slumber, and she was awakening. But she did not at first realize the nature of the sounds.

"What is it?" she asked, sitting up quickly, and turning her eyes upon her excited companion.

"The camp is attacked. I thought for a moment it might be by thy people. But there! Listen! Those whoops are unmistakable. It is the people of Andustee. The Spaniards have betrayed their confidence. Even the chief has suffered. His beautiful daughter and several of their women were taken. They have come to avenge their wrongs."

By this time the other woman had awakened. She started up with a scream, then sprang to the opening of the tent. In a moment or so Louie and her companion followed. There was no one without. The sentinels had fled, doubtless in response to the calls and cries for help.

The noises had increased. It was as though the very beasts of the forest had rushed upon each other to rend and slay. They could see by the light of the torches the forms of struggling men. They seemed to be drawing nearer and nearer.

With another cry, now more piercing than the first, the Indian woman sprang through the opening, and made a dart for the forest.

"She is wise," said the other in a low tone. "She will return to her people while there is time."

Louie seemed not to hear the words, but certain it was that the woman's sudden flight had a deep effect upon her. It was as though it had aroused her to her own chances of escape. But the thought came quickly, Would not the woman beside her seek to detain her? The other had fled, but this one remained. Did not her action say plainly that she at least would be true to her trust—would guard the prisoner to the last?

A quick sob burst from Louie. She felt a clutch at her heart as though a rough hand suddenly grasped her there. Oh, she must not be thwarted now when freedom seemed so near—at least, the freedom of the woods. Once within their recesses, she would at any rate be safe from the power of the dreaded Spaniard. Better the wild beasts, better all the probable sufferings and perils of the way than this.

With a sudden deft movement, she placed both hands against the breast of the woman beside her. Then, forgetting all else in the mad desire for escape, forgetting the kindnesses, the words of sympathy, the tender ministrations, above all how only an hour or so before, her head had been pillowed against this same gentle breast, she gave her a violent push that sent her spinning backward. The next moment, with the anguished swiftness of the deer that sees the hounds closing upon it, she leaped through the opening and dashed wildly in the direction furthest away from the sounds of the combat.

On she sped, over stumps, over fallen trees, crashing headlong into the brush, then recovering herself but to spring forward again. She forgot her sore and aching feet. The moccasins the Indians had given her soon had many rents through which the partly-healed bruises were cut afresh, the wounds set to bleeding again.

Just as she felt that she could go no further, she must fall through pure exhaustion, she heard sounds of pursuit behind her—at least, she felt that they were such. Plainly it was someone rapidly approaching through the brush, perhaps more than one person.

With a sharp little cry she made one more supreme effort to continue her flight, but without avail. Her forces were spent. Instead of being carried forward she fell to the earth, where she lay prone and panting, unable for the moment even to raise herself to a sitting posture.

As she lay thus, she heard someone approach, and knew a little later that the person was bending over her. She raised her eyes with a piteous appeal. The face she encountered was that

of the woman she had hurled away from her at the opening of the tent.

"Thou hast caught me," she said with tremulous voice. "Thou wilt now drag me back to them!"

The eyes of the other were bent upon her with compassion. Their expression ought to have told her the truth without the words.

"Drag thee back, poor thing? That will I not, even if it were to save my own life! I have come to join thy flight," she added after a pause.

"To join my flight?" repeated Louie in astonishment. "Thou wilt accompany me to my people?"

"Yes, if we can ever reach them; but it may be after all only death we'll find," she continued, with whitening face.

"Do not say that!" entreated Louie with passionate fervor. "Is there not One above us who will keep and guide us aright? Is not the Lord God watching? Will His arm fail those who trust Him? But thou wouldst go with me to my people?" she repeated again, and even in greater astonishment. "Thou art surely jesting. Oh, tell me this is no trick to deceive me!"

"It is no trick. I would sooner die than return thee to the keeping of those brutal men."

"But what will thine own people say?"

"Mine own people?" she repeated with a peculiar smile, then opened her lips for further speech. But apparently thinking better of a desire that pressed her, merely added, "Wait, there is a story. I will tell it to thee, but not now."

Ere she had started in her flight after Louie, the woman had had sufficient presence of mind to secure a well-filled buckskin pouch that she had brought with her to the camp the evening before. She also took one of the light blankets the Spaniards had given them for their couch.

The dawn was now approaching. Already the stars had paled. Soon the rosy tint along the eastern sky would change to the deep yellow glow of the rising sun. In an hour's time there would be light everywhere, even here in the thick recesses of the forest.

"We must find a place of security," said the woman. "It is not safe to linger here. I know where the myrtle coppices are thick, where they are guarded too by the protecting trunks of the yuca. We will go thither. There thou canst rest, and thy poor, bleeding feet have attention. When it is dark, then will we go on."

"Oh, let us continue now," pleaded Louie. "It seems terrible to have to wait a whole day, when its hours might carry us almost to my people, to the dear place it seemed I should never see again!"

"Do not let thine impatience run away with thy prudence," urged the other. "Thou art in no fit plight to travel, even if it were safe to-day, which it is not. They will scour all these woods for thee when once their Indian enemies are driven off, which is sure to be. Let us wait for the darkness and until thy poor feet are better able to go on."

"But will there not be greater danger from the wild beasts than in the day?" Louie asked with trembling voice.

"That risk we must run," replied the other calmly. "There is that here that may help us," she added, nodding toward the pouch.

Afterward Louie knew it was one of the long pistols used by the Spaniards to which she referred.

If there had been no more convincing argument for their tarrying on the way, it would have been Louie's physical condition when she attempted to reach the place of concealment. But for her companion's constant assistance, she would never have accomplished it.

The woman first bathed, then applied the soothing oil to her bleeding feet. Next she supplied her with another and a better pair of moccasins. Finally, she was given some parched corn and a bit of venison, after eating which she fell into a refreshing slumber. But it was not until she had had much conversation with her companion.

Louie had been reading her Testament. Even there in the midst of the wild forest, when she knew that she was far from home and friends, that all about her were enemies, still was her heart wonderfully soothed, and more than ever, it seemed to her, God's protecting care was about her.

She looked into the face of her companion. Oh, how she longed to give her, too, this trust, this sweet faith, the realization of the Presence of so steadfast a Friend!

She began to read aloud the words from her book; then, her heart being so full of it, she must needs pour out the story of this wondrous "love surpassing knowledge."

"The story is not new," the woman said to her after a time. "I have heard it before; and oh," she broke off passionately, "how I have longed to hear it again! Even the days, the years of savage life have not taken it from my memory. It is like the silver radiance of the star that even the pall of night cannot altogether hide from our view."

"You have heard it before?" exclaimed Louie in surprise. "When? Where?"

Instead of replying to these questions direct, the woman said:

"I made known to thee that I had a story to tell. Listen, and I will tell it to thee now. It begins with sunny skies, a happy home, and joyous hearts. Then it changes to darkness, dread, and a flight; a long journey over the seas, and the landing at a strange, wild port, where, despite the roughness of the surroundings and the hardships endured, there was peace, and happiness again for a time. But the scene changes. The ship is seized by wretches who care naught for anything save their own wicked desires. We are hastened to sea, then driven ashore like cattle in a barren spot. Following this comes woe and desolation—such misery as cannot be put into words."

More than ever Louie was surprised now by the language of the other. She was expressing herself in almost correct French. There was but little hesitation, only a sentence now and then that seemed to trouble her. But ere Louie could ask questions, she had poured forth a story that brought with it a full enlightenment.

"The ships of Rene de Laudonniere!" cried Louie excitedly. "O then—"

"I am of the same blood as thyself," finished the other. "I knew it the moment I saw thee. It needed not thy speech to tell me."

It was a pitiful story, but it might yet have a bright ending. She had been with her parents on board one of the ships of Rene de Laudonniere, which, while yet the fort, La Caroline, was in its first stages, had been seized by traitors, quickly carried to sea, and turned to piratical purposes, so soon as its human cargo could receive disposition. Those of the men who would not join the villains were put ashore with the women and children many miles away from their comrades and the spot where the fort was building. There was a dreadful experience of wandering and suffering. Many fell by the way. Others were captured by the Indians, among them Suzanné, then a child of ten. She had never seen father or mother again. Only a mere remnant lived to reach the fort, La Caroline.

The Indians took a fancy to Suzanné. They were kind to her. The chief adopted her as his daughter. Since then she had been as one of them. That had been eleven years ago.

"Oh, poor Suzanné! poor Suzanné!" said Louie over and over again, and stroking her cheek, "how I hope it will all come right with thee! that thou wilt find one at least of thy loved ones again."

At dusk they prepared to start. It was not altogether dark, since there was the faint light of the new moon. Thanks to Suzanné's ministrations, Louie was enabled to make steady, although somewhat slow, progress. But a terrible experience awaited them ere they were more than two hours on the way. They were attacked by a panther. Only Suzanné's presence of mind and her prompt use of the weapon saved them. But after its discharge, then were they in great terror lest some one should be attracted to them by the noise. They crouched in the bushes, waiting to see if such calamity would befall them. As it did not, they went on again.

They were moving forward steadily, when a sudden noise alarmed them. There was a movement in the bushes, then a sound as of a deep groan.

"It is some one in great pain, I think," said Suzanné, "but let us be cautious, lest it prove a decoy."

But repeated groans that sounded only too real encouraged her to move forward slowly until she came to where she had a full view of the spot.

A Spaniard lay there. He was evidently wounded. He might be dying. As the pale light from the moon quivered upon him it revealed a sickening sight. He had been scalped and evidently left for dead. But that he still had much of life, his vigorous groans gave evidence. Unhesitatingly now, and moved only by their compassion, both Suzanné and Louie approached him.

"Water!" he pleaded. "Water!"

They understood him. It was Louie who bent over him first. She took the drinking horn from Suzanné's hand, unplugged it, and held it to his lips, though her heart sickened at

the awful sight. There was blood, too, on her hands, even on her sleeves, as she laid his head back again gently.

"The Indians made him a prisoner and brought him away from the camp," said Suzanné. "Then, growing tired of him, or it may be he gave them trouble, they decided to put him to death, but did not altogether succeed."

The words were unheeded by Louie. She stood regarding the man with eyes from which hot tears were dripping. She had removed the kerchief from his neck and placed it under the lacerated head. That at least would be some protection from the sharp twigs and the gravel on which it had lain. Her lips moved, her hands were clasped as though in supplication.

"Oh, Father in heaven," she said with tremulous voice, "what should I now do if I wore that thread of scarlet; if I had bound myself by that awful oath? Could I ever have done the dreadful thing I pledged?"

What more she might have said was at this moment cut short by a sharp cry from Suzanné. The next instant her arms had been flung about Louie, and she was seeking to draw her to the cover of a tree. But if her object were to shield her from view, it was now too late. For Louie, looking up at that moment, saw the forms of men crowding about them. The light was not clear enough to see their features distinctly, but plainly she caught the gleam of muskets!

(To be continued).



ARBUTUS.

DEAR little blossoms,
So pink and so white,
What have your thoughts been
All the long night
That winter has kept you
So snug in your beds?
Weren't you impatient
To lift up your heads?

Dear child, we are close
To Nature's great heart,
And all the long winter
She is using her art
To bring to perfection
What best in us lies;
So we have no time
To breathe idle sighs,
But rest on contented
Right here in our nest,
With the blissful assurance
That Nature knows best.
E. JOSEPHINE MARTIN.

THE FORESHADOWINGS OF THE CROSS.

By ROLAND RINGWALT.

WHEN the patriarch Jacob was old and nearly blind, his son Joseph drew near his bed. Joseph brought with him his two sons, Manasseh and Ephraim. It was Joseph's desire that his father should lay his right hand in blessing upon Manasseh's head and his left hand on the head of Ephraim. The two grandchildren stood opposite to their grandfather, expecting him to put out his hands immediately in front of him. Instead of doing this, he placed his right hand on the head of Ephraim and his left hand on the head of Manasseh. We are told that the old man was "guiding his hands wittingly." Joseph desired to see the chief blessing bestowed upon the first born, but Jacob was firm. While invoking a blessing upon both his grandsons, he declared that the younger should be greater than the elder. This need not of itself surprise us, for the Old Testament abounds with like instances. What is surprising is that the sign of the cross falls in blessing upon the heads of young men preparing for the struggles of life. In that marvelous book, Genesis, where the Trinity, the Incarnation, and the Atonement are foreshadowed; where the earthly life of our Lord is typified; where we see the anticipations of Baptism and of the Holy Eucharist, we find the sign of the Cross.

The battle raged between Israel and Amalek; and Moses sat upon the top of the hill, looking down upon the warriors. When

his hands were lifted, Israel prevailed, and when they sank from weariness, Amalek prevailed. Any boy who ever tried stretching out his arm at full length can readily believe that "Moses' hands were heavy." The hands of Moses were supported by Aaron and Hur, and the battle ended in the victory of Israel. When the fight was hard and long, the Hebrew who looked upward found comfort in the outstretched arms of Moses. No one at that time could see how or why the uplifted hands affected the result of a combat. To Moses the strain must have been tedious and painful. Whatever may have been revealed to him, it is not likely that he ever discerned the meaning of this strange act. He knew that Heaven was schooling the race by law and prophecy, by word and deed, by military rule and religious ceremony. All pointed in some way to the great Prophet he foretold. Thus far Moses saw, but the details were less clear to him than to us who find the Old Testament patent in the New. But what was hid from prophets and kings is now well known. In every spiritual combat the devout soul is strengthened by One lifted up with outstretched arms.

Long after the days of Moses the prophet Elijah asked a widow for some bread and water. The woman was poor and heart-broken. She replied that she had scarcely any food, and was going to gather two sticks, that she and her son might eat their scanty provision and die. Two sticks! Meal and oil were nearly exhausted, the woman was in despair, and death seemed near at hand. She was not a woman to understand types and prophecies—simply a wretched, suffering creature with hope and spirit crushed out of her. But, if the words of Caiaphas the high priest had a deeper meaning than the speaker knew, so had the language of the widow of Zarephath a significance beyond her thoughts. Two sticks, if one be laid across the other, form a cross. Verily, the sacred sign appears in the books written aforetime for our learning. Jacob's trembling hands teach us that the Cross is a blessing to youth. The arms of Moses show that the Cross is a help to the struggling warrior. The widow of Zarephath unconsciously prefigured the Cross as a support to those in misery.

ALL FOOLS' DAY IN OTHER LANDS.

By ADA ASHARD FISHER.

THE young people of to-day do not need to be reminded of the approach of April first, or of the usages that have caused that day to be especially dedicated to the "Mischievous Fairy." But when the fun-loving youngsters perpetrate their harmless jokes on young and old alike, without respect to age or station, do they realize that they are simply duplicating the pranks that the boys and girls of a century and a half ago, and children of a larger growth as well, were wont to play upon their companions?

Just when and where April-fooling was inaugurated, seems to be shrouded in some mystery, but it is supposed to have originated in France, where the victims of first-of-April capers are called "*Poissons d'Avril*" (April fish), and where it is a favorite trick of older brothers to send the younger ones, at some particular hour, to see a public statue descend from its pedestal, or dispatch some trusting youth to a bookstore to buy a copy of "The History of Eve's Grandmother."

Under the "Old Style" or Julian Calendar, the year began on March 25th, but when the Gregorian Calendar set the commencement of the year at January first, France was one of the first countries to adopt the change. Under the old reckoning, March 25th had been observed much as we moderns once kept New Year's Day, by the interchange of gifts and the making of local visits. These festivities usually continued for a week, and reached their climax on the first day of April. After the adoption of the reformed calendar, only burlesque presents were made and mock ceremonial calls paid on April first, thus making *poissons d'Avril* of those who were so unfortunate as to have forgotten the change of date. This custom, once started, like many others was not easily given over, and humorous folk continued in their attempts to make "April fish" of their friends, even when the origin of the fun-making had been lost to memory.

This love of the French for April-fooling is said to have been responsible at one time for the escape of two royal prisoners. Francis, Duke of Lorraine, and his wife were imprisoned at Nantes, and in the disguise of peasants, the Duke carrying a hod on his shoulder, the Duchess bent double with the weight of a basket of rubbish at her back, eluded their guard and passed through the city gates in the early morning. A woman acquainted with their identity ran to the sentry to give the alarm,

but the wary guard, who scented an April jest, was not to be trapped, and received her tidings with shouts of "*Poisson d'Avril! Poisson d'Avril!*" This incident was related to the governor of the town, whose suspicions were aroused, and he commanded an inquiry to be made. It was too late, however; the first of April had for once at least served a useful purpose, for the captives had taken "French leave."

Another French tale, with a moral for the jester, relates how the biter was bitten. A lady purloined a watch from a friend's house, for an April joke. After sending the police all over town in quest of the missing article, it was at last located in her possession, and the humorists, in high glee, laughed "*Poisson d'Avril!*" She was proportionately indignant, however, when told that she must appear before a magistrate to answer to the charge of stealing. Her vehement protestations of innocence failed of effect on that worthy, who prolonged the jest by committing its perpetrator to prison until the succeeding April first, as a "*Poisson d'Avril.*"

It is altogether likely that this sort of fun was introduced into England from France, as April fools do not appear to have been known in Great Britain until the beginning of the eighteenth century. Addison tells, in the *London Spectator*, about this time, of a neighbor of his, whose boast was that for ten consecutive years he had made not less than a hundred fools. "My landlady," Addison writes, "had a falling out with him about a fortnight ago for sending every one of her children upon a sleeveless errand, as she terms it. Her eldest son went to buy a penny's worth of inkle at a shoemaker's, her eldest daughter was dispatched half a mile to see a monster; and, in short, the whole family of innocent children were made April fools. Nay, my landlady herself did not escape him."

Although Addison might deary the practice, the great Dean Swift does not seem to have been averse to assisting at the creation of an April fool. He, Dr. Arbuthnot, and Lady Markham, arranged one 31st of March to invent "a lie for the morrow." A man named Noble had been hanged, according to sentence, and these three brilliant wags agreed to circulate the report, that following the execution he had been resuscitated by his friends; that he had been re-captured by the sheriff, and was then in custody at the "Black Swan" in Holborn. It was the plan of the schemers to send to their friends requesting to know if they had heard aught concerning the matter, in the expectation that thus the news would spread, that there would be a stampede to the "Black Swan," and "mine host," understanding nothing, would be at his wits' end. The next day, Swift sent his servant (who was not in the plot) to several of his friends, to find out what they knew of the affair. Nothing could be ascertained of Mr. Noble's reanimation, and the learned Dean concluded that his fellow-conspirators had failed in their allotted parts. If it occurred to him at all that he himself was in reality the "April fool," there is no record of his having noised that fact abroad.

The Scottish term for what in America is known as a simpleton, is "gowk," and to "Hunt the Gowk" is still as popular there to-day as it was a century ago. A local jester selects as dupe some one remarkable for his dullness, and giving him a sealed note, bids him carry it to a designated address, usually some distance away. The note generally reads: "This is the first of April. Hunt the gowk another mile." The person receiving the note either pretends he is not the one for whom it is intended, or that he has not the article desired, and directs the messenger to carry the missive on to another friend. The second individual sends the unlucky wight on to a third acquaintance, and this may continue indefinitely unless the fraud is discovered by the poor "gowk," or he is enlightened by some kindly Scot. "Poor Robin's Almanack" thus comments on this practice:—

"It is a thing to be disputed,
Which is the greatest fool reputed:
The man who innocently went,
Or him that he designedly sent."

There is little occasion to detail here any of the antics with which Young America entertains itself on this day of All Fools; and it might not be the part of wisdom to suggest possible new absurdities to the receptive juvenile intellect. Suffice it to say that the youth of this "land of the free," and the elders too, have adopted from, and combined, the April-first customs of all other nations, with such improvements as their fertile brains might suggest; for be it an affair requiring sagacious judgment, or a game of folly, the inventive American yields the palm to none.

HOW TO GO UPSTAIRS.

IF ONE would avoid fatigue in climbing stairs, he must learn how to do it properly. A physician of repute tells how this should be done.

"Usually," he said, "a person will tread on the ball of the foot in taking each step. This is very tiresome and wearing on the muscles of the legs and feet. You should, in walking or climbing stairs, seek for the most equal distribution of the body's weight possible. In walking upstairs your feet should be placed squarely on the step, heel and all, and then the work should be performed slowly and deliberately. In this way there is no strain on any particular muscle, but each one is doing its duty in a natural manner. The woman who goes up stairs with a spring is no philosopher, or, at least, she is not making a proper use of reasoning faculties. The habit, too, of bending over half double when ascending a flight of stairs is exceedingly reprehensible. In any exertion of this kind, when the heart is naturally excited to a more rapid action, it is more desirable that the lungs should have full play. The crouching position interferes with their action, the blood is imperfectly aerated and there is trouble at once. Give the lungs a chance to do their work everywhere and at all times."—*Chicago Record.*

SPONGE THE WINDOW PLANTS.

IT IS VERY necessary that the window plants should be kept free from the dust of the room that settles upon them, and this is especially true of those plants whose leaves are thick and glossy, because the pores of such are so minute they become easily clogged with dust, which will very soon injure the texture of the leaves, and thus the growths of the plants.

The air indoors is very dry in cold weather, from furnace or other heat, and wetting the earth about the roots does not materially benefit the leaves, which are now deprived of the rains and dews of the summer months. The best remedy for this is to regularly sponge the leaves on both sides with tepid water every few days. The India rubber tree, palms, callas, orange, and lemon trees are easily sponged. If the plants are not too large, they may be placed in the sink and sprinkled with a watering-pot or a whisk broom. Plants that are not convenient to sponge may be syringed with warm water. An atomizer of large size is excellent for this purpose. Any solution used for destroying insects on the plants is conveniently sprayed through an atomizer.—*The Household.*

HINTS TO ECONOMY.

THERE is a good deal of difference between economy and meanness. The former is what should be observed in every household, and the latter is, to my mind, a positive sin. It is with right economy that our talk will be about.

When girls are first married they very often have no idea of economy, and thus debts occur, and sooner or later trouble is sure to follow.

If you are sensible girls, insist on having a weekly allowance for housekeeping, and it must be of course in proportion to your husband's income.

Some girls "do not like" to make a daily inspection of the larder, and in this way they are very much to blame.

As soon as your husband has gone to town, repair into the kitchen and see what there is in the larder. Do not allow anything to be wasted, and the scraps which perhaps you would not have served up for a meal for your husband will come in splendidly for your own and your servant's lunch.

Very often pieces of bread collect in the breadbin. Once a week have these soaked in water, and when quite soft have them made into a bread pudding. This is delicious when nicely made. If you have crusts over, put them on a baking sheet in the oven and let them get quite brown, then with a rolling pin reduce them to crumbs, and put in a stopper bottle for use when game is in season.

The washing bill is often a serious item, and in a small household should be kept as low as possible. If you have a small garden, it is a good plan to have a woman in and wash once a week, and only send your husband's shirts, your own blouses and table linen to the laundress, washing all the other things at home.

Soap is another thing that comes expensive, and many girls make a mistake in using it as soon as it is bought. If you have no storeroom, you must use the top shelf of your kitchen dresser. Get two or three bars of good yellow soap at a time, cut them up in squares, and stand them upright, not touching one another. Do not use them for quite a month, and when you have used one bar be sure to buy another to keep up the supply.

Soda is best bought in a quantity.

Do not buy cheap foreign matches.

It is best to buy butter in small quantities and often.

There is no economy in cheap meat, but you should go to a good butcher's. Do not, if it is avoidable, give your orders to the butcher who calls, but go yourself to the shop and see your joint cut off yourself, and insist on having what you want. There are many other ways to be economical, but space prevents enumerating them.

Church Calendar.



Mar. 31—Sunday. Sunday (Palm) bef. Easter. (Violet.)

April 1—Monday. Monday bef. Easter. Fast.

“ 2—Tuesday. Tuesday bef. Easter. Fast.

“ 3—Wednesday. Wednesday bef. Easter. Fast.

“ 4—Thursday. Maundy Thursday. Fast.

“ 5—Friday. Good Friday. Fast. (Black.)

“ 6—Saturday. Easter Even. Fast. (Violet.) (White at H. C. and at Even-song.)

“ 7—Sunday. Easter Day. (White.)

“ 8—Monday. Monday in Easter. (White.)

“ 9—Tuesday. Tuesday in Easter. (White.)

“ 12—Friday. Fast.

“ 14—Sunday. First Sunday (Low) after Easter. (White.)

“ 19—Friday. Fast.

Personal Mention.

THE Rev. F. E. ATKINS has resigned the charge of St. George's Church, Lee, Mass., to become assistant to the rector of the Church of the Incarnation, New York, and will begin his new duties April 15.

THE Rev. JOHN P. BAGLEY has resigned the rectorship of Christ Church, Eddington, Pa., to become chaplain of the Episcopal Hospital, Philadelphia.

THE Rev. M. M. BENTON has changed his address from Oracle, Ariz., to 2360 Thompson St., Los Angeles, Calif.

THE Rev. S. B. BLUNT, curate of St. Stephen's Church, Providence, R. I., has been elected to the rectorship of the Church of the Intercession, Stevens Point, Wis., in succession to Bishop Weller.

THE address of the Rev. STUART CROCKETT, D.D., has been changed, till further notice, from New York City to Mineola, Long Island, N. Y.

THE Rev. W. REID CROSS has accepted the rectorship of Trinity Church, Atchison, Kansas, and will enter upon his duties there soon after Easter.

THE street address of the Rev. J. M. D. DAVIDSON, rector of the Church of the Atonement, Edgewater, Chicago, is now 2550 Lakewood Ave.

THE Rev. JOHN W. HYSLOP, for the past five years rector of St. Peter's Church, Ashtabula, Ohio, has resigned to accept the rectorship of Trinity Church, Tiffin, in the same Diocese. He will take up his new work April 21.

THE Rev. A. M. JUDD has changed his address from 210 Washington St., Jersey City, to 86 Marion St., Paterson, N. J.

THE Rev. EPHRAIM WATT, lately of Delaware, Ohio, has entered upon his new duties as rector of St. Luke's Church, Hot Springs, Ark.

THE Rev. L. M. WILKINS has changed his address from Maryville, Mo., to Chico, Calif.

THE street address of the Rt. Rev. ARTHUR L. WILLIAMS, D.D., Bishop Coadjutor of Nebraska, is changed from 1056 Georgia Ave., to 1057 Park Ave., Omaha, Neb.

ORDINATIONS.

PRIESTS.

NEWARK.—On Sunday, March 3d the Rev. WALTON STANTENBURGH DANKER, M.A., deacon, was advanced to the priesthood by the Bishop of Newark in Trinity Church, Bayonne, N. J. The candidate was presented by the Rev. Frederick M. Kirkus, rector of the parish, and the Ordination sermon was preached by the Rev. Albert Danker, Ph.D., rector of St. Luke's Church, Malden, Mass. The Rev. Wm. Kirkus of Orange was also present and united with the rest of the clergy in the laying on of hands.

NEW YORK.—On March 19th at Holy Trinity, Harlem, the Rev. F. P. SWZEX, by the Bishop of Arkansas, acting for the Bishop of New York.

DIED.

COOLBAUGH.—Mrs. ELLEN T. COOLBAUGH, mother of the Rev. F. C. Coolbaugh, died Feb. 19th, 1901, in the 81st year of her age, at Oakland, California.

PAYNE.—Entered into Paradise, on Wednesday, March 13th, 1901, at Fernandina, Florida,

CELIA BICKLEY PAYNE, eldest daughter of the late George Morton and Eliza Dyer Payne of Buckingham Co., Virginia, in the 75th year of her age.

"They rest from their labors."

PERRY.—Entered into rest, at the family residence, Hopkinsville, Kentucky, Wednesday, February 27th, 1901, in the 56th year of his age, FREEMAN WILLIS GAYLORD PERRY, youngest child of the late Rev. Gideon Babcock Perry, D.D., LL.D., and Abby Brown Stewart Perry, and only surviving brother of the late Rev. Henry Gideon Perry, LL.D., and Dr. Oliver Hazard Perry. Funeral services, March 1st at Grace Church, Hopkinsville, the rector, Rev. Robert S. Carter, officiating.

"Lord all-pitying Jesu blest,
Grant him Thine eternal rest."

OFFICIAL.

CENTRAL PENNSYLVANIA.

There will be a meeting of the Standing Committee of the Diocese of Central Pennsylvania on Tuesday, April 9th. Communications may be sent to the Rev. W. P. ORRICK, D.D., Secretary, or to the Rev. MARCUS ALDEN TOLMAN, President, Bethlehem, Pa.

"THE MISERICORDIA."

(GUILD OF MERCY AND PITY.)

A fraternity composed of physicians, medical students, and others, communicants of the Anglo-Catholic Church, interested in the work of relief for the suffering, the sick, and the dying.

Prayers are asked through Holy Week and especially upon Good Friday for the success of the work and for Divine light and guidance during the coming year. Any priest who is willing to aid in this manner, will confer a favor by sending address and time of service to Dr. W. T. PARKER, Westboro, Mass.

PRAYER FOR THE MISERICORDIA.

O Almighty God our heavenly Father, who hast taught us that all our doings without Charity are nothing worth; send down upon us the Spirit of Charity, Humility, and Fortitude, and of Thy great mercy so bless our Fraternity of Compassion, our Guild of Mercy, that having faithfully served Thee upon earth we may be admitted to Thy Presence in heaven. Grant this for the sake of Jesus Christ our Redeemer and Saviour. Amen.

WANTED.

POSITIONS WANTED.

PARISH.—A married priest, of experience, desires a parish in town or country. Southern Diocese preferred. Highest references. Address, R., care of THE LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

PRIEST OR DEACON for pioneer work on Catholic lines among colored people in Tennessee. Stipend for Priest \$500.00. Address, giving references, etc., ARCHDEACON BASSETT, Nashville, Tennessee.

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APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. This Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

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MR. J. HULL BROWNING, *Treasurer*.

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The Lady of Nations. By Richard Hayes McCartney, Author of *Waiting for the King*, etc.
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LOTHROP PUBLISHING CO.

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The Sheltering Arms. Thirty-sixth Annual Report. New York, 1900. New York: 129th St. and Amsterdam Ave.
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The Pattern-Lily. By Mary E. Hutcheson, Author of *The New Education Series Primary Lessons for Church Sunday Schools.* Bound in white and gold. Price, 25 cents. Published by the Author, Columbus, O.: 142 North Garfield Ave.

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Oriental Chronology. By Major-General W. A. Baker, Royal (Bombay) Engineers. St. Leonards-on-Sea: Daniel & Co., 28 King's Road.

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The Church at Work

ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.

Day Nursery at Selma—Gifts at Tuskalooosa.

THE PROJECT of establishing a day nursery and orphanage at Selma, which has been urged by Mrs. Barnwell, wife of the Bishop of the Diocese, is now about to be realized; and the Mother Mary Margaret of the Community of All Angels, originally founded by the Bishop of Delaware, is to assume charge of the work.

CHRIST CHURCH, Tuskalooosa, has been presented with a Prayer Book for the chancel, and an altar service, which are the handsomest of their kind made. They represent a value of nearly twenty-five dollars, and are an Easter gift from Mrs. Alonzo Hill.

ALBANY.

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

Death of the Rev. F. S. Fisher.

EARLY on the morning of the 13th inst., the Rev. Frederick S. Fisher, a retired priest of the Diocese, died at his home in Hopkinton, Mass., after a brief illness from pneumonia. Mr. Fisher was a native of Lowell, Mass., and a graduate of Dartmouth College and of the General Theological Seminary. His last clerical work was at Christ Church, Deposit, N. Y., the rectorship of which he resigned last year. He was also a Mason of the thirty-third Degree.

ARKANSAS.

WM MONTGOMERY BROWN, D.D., Bishop.

Two New Chapels.

TWO MISSION CHAPELS have recently been added to the Church property in this Diocese, both having been purchased from the denominations; one at Lonoke, the other at Gonway.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Death of Mrs. Clark—House of The Good Shepherd—Notes.

THE DEATH of Mrs. Mary Bradford Sterling Clark, a sister of the famous singer, Antoinette Sterling, occurred March 17th at her home at Cedar Rapids, Iowa. For many years Mrs. Clark resided at Great Bend, Jefferson county, and in 1887, after the death of her husband, moved to Watertown, where she established a mission on the north side of the river for the purpose of training women for the work of deaconesses. This work, which she was forced by failing health

to relinquish, was taken up and continued by the late Dr. Russell A. Olin, then rector of Trinity Church, and the outgrowth of it is the present Church of the Redeemer. Previous to her removal to Watertown, Mrs. Clark had founded the chapel at Great Bend, and for several years she conducted services and Sunday school there as deaconess. Mrs. Clark had resided in Cedar Rapids since 1890. Burial was made at Watertown from the Church of the Redeemer.

THERE HAS BEEN a high and wide addition to the well-established hospital and training school of the House of the Good Shepherd in Syracuse. Till a little more than two years ago the charity was conducted in two wooden buildings. Since that time four solid structures have been put up, or are now in process of erection. These are planned and provided with every resource and all the apparatus in the medical, surgical, and nursing departments; in dormitory, laundry, and dispensary, which modern science and a study and comparison of other hospitals in the country have so far suggested. The staff consists of lecturers and practitioners eminent in the community. Patients of any nationality, and of all except contagious diseases, and any religious belief, are treated impartially. The entire outlay cannot be less than \$150,000, the largest portion being liberally furnished by one of the trustees, a financial and scientific manager of the extensive "Solvay Process" establishment on the border of Onondaga Lake, who is not a Churchman. Religious services from the Prayer Book are held daily in the chapel, and on Sunday by the Bishop himself when he is in the city. The hospital was started by the Bishop a quarter of a century ago, with the generous aid then and all along of good people of various denominations. Indirect or dubious methods of raising money have been avoided. The poor of the region, some of them from the county and city institutions, and accident cases, are received, and private wards are secured by those able to pay. Hardly any hospital in that part of the state can claim superior accommodations, or equal scientific clinics and nursing. Nurses go out constantly into families applying for them.

A NEW CHAPEL for the Emmanuel mission in Memphis will probably be consecrated next month.

SEVERAL CLERGYMEN have lately been transferred, dismissed, and received. Only four vacancies remain, and of these all but one are in small places, with small income.

THE LOSS of that devout Churchman and most worthy citizen, Horace O. Moss, whose venerable, silent figure has been familiar at General and diocesan Conventions, will long be felt, especially in our benevolent and missionary straits; and by Bishop Huntington, who in his eighty-second year, without episcopal assistance or a secretary, traveled to attend the funeral at New Berlin.

CHICAGO.

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

Grace Church—Improvements at Trinity—Bequests Lost—Death of John W. Doane.

IN REMODELING Grace Church, to accommodate the gift of chimes which has already been recorded, it will be necessary to make some considerable changes in the structure. The edifice formerly had a light steeple, which was destroyed in a heavy wind storm and was never rebuilt. It is now proposed that an addition shall be made to the tower base about 40 feet in height, to be extended in Lemont limestone, with trimmings of buff Bedford stone. Just above the clockroom is to be the station for the bells, with three high Gothic openings to let their voices ring out over the dreary neighborhood. The little Greek cross which is set on the point just over the three Gothic windows above the door will have to come down so that the clock face may be seen from the street, but aside from this no change will be made in the base of the tower, and when the whole is complete it is doubtful if one can tell where the old part leaves off and the new begins. For such is the true test of success for a work of this kind. The Rev. Ernest M. Stires, rector of the church, has the entire work under his direction and is urging its completion.

Nothing can be said of the bells at present, for no definite settlement has been made concerning them. They are to constitute one of the largest chimes in the city and will be made especially for the church.

Within the church a gallery is to be built for the organ, with a slight rearrangement of the choir. Within the chancel a mosaic floor is to be laid, thus practically remodeling the entire front of the audience-room. Several thousand dollars will be expended upon this feature of the work. The organ is to cost \$12,000 and is to be one of the finest-toned instruments in the city.

THE MARCH MEETING of the Grace Church branch of the Guild of St. Barnabas for Nurses was a particularly interesting and im-

pressive one. It consisted of a Lenten organ recital given by Harrison M. Wilde, organist of the parish. There were two vocal numbers by Masters Raymond Arnold and Leslie Mayne. Just before the close of the recital, a service for the admission of new members to the guild was held by the chaplain of the branch, the Rev. Ernest M. Stires. There were 22 pupil nurses and one graduate of St. Luke's Training School admitted. As the nurses stood before the altar rail in their spotless uniforms, hearing our Lord's words said to each individually, "Blessed are the merciful," an onlooker realized how helpful the guild must be in reminding the members of this profession that their mission is two-fold, a physical and a spiritual ministration. A short address by the chaplain served to bring out more strongly this same idea. In spite of a very inclement evening, there was a good number present, including over thirty nurses in uniform from St. Luke's Hospital besides other members of the guild from Trinity and Grace branches, with their friends.

THE REV. DR. JOSEPH RUSHTON has been giving a series of illustrated lectures in the different institutions lately. On the 20th of March, he took the inmates of the County Hospital for a delightful trip from Washington to California by way of the Falls, etc., and for an hour or so made them forget their sufferings and real surroundings, in the pleasures of travel.

TRINITY CHURCH (Rev. Wm. C. Richardson, rector), has been undergoing extensive cleaning, repairing, and re-fitting. The entire interior of the great building has been carefully cleaned by hand; every inch of walls and arches, with the exception of the ceiling of the nave, which is so lofty as to make the task extremely difficult and expensive, has been gone over. In addition, some of the wall spaces have been re-decorated and the entire church and chancel re-carpeted as a gift from the vestry of the parish. On Palm Sunday night the special Passion service will be held as usual. This is a unique service and has produced a deep impression in years past. It consists of the solemn reading of the entire Passion of our Lord, harmonized from the Gospels and broken into seven portions by Passion hymns sung by choir and congregation. There are neither prayers nor addresses.

A NUMBER of Church institutions are losers by the refusal of the Court to probate the will of the late Charles Higgins on the ground that at the time the instrument was written the testator was mentally incompetent. According to the will there were bequests of \$10,000 each for St. James' Church and St. Luke's Hospital; \$5,000 for the Church Home for the Aged, \$5,000 for Grace Church, Waterford, N. Y., as well as \$20,000 for the Bishop of Chicago for missionary work, and \$5,000 for the Hon. George Gary of Oshkosh, Wis., a prominent Churchman of the Diocese of Fond du Lac. These bequests, with all others contained in the will, are of course rendered void under the decision of the Court. The testator was able only to make his mark when the will was shown to him, and died shortly after. The will was witnessed by the attorney who drew it up, the physician in attendance, and a brother-in-law.

THE DEATH of Mr. John W. Doane, a prominent Churchman and long a vestryman of Trinity Church, occurred at the Holland House, New York City, on the evening of Saturday, March 23d. Mr. Doane died of heart failure, after an illness of only two days' duration, and on his 67th birthday. He had been for many years president of the Merchants' Loan and Trust Co., Chicago, but had retired in 1898, and after selling his handsome residence on Prairie Avenue, went

to the East to live, residing in New York a part of the time, and at other times in Thompson, Conn. He is survived by a widow, two sons, and three daughters.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Progress at Paris.

A CLASS confirmed by the Bishop at the Church of the Holy Cross, Paris, on Wednesday the 20th inst., comprised 15 men and boys, and 12 women and girls. The past religious affiliations of the class were as follows: Church, 4; Methodists, 4; Presbyterians, 3; Cumberland Presbyterians, 3; Baptists, 4; Congregationalists, 2; Nothing, 7. Another class confirmed last month at the mission makes a total of 32 confirmed. At the church a number of improvements have been made during the year, including a new steam-heating apparatus and electric lights, while a heavy brass processional cross was given in Advent. Two boxes and \$30 in cash were sent to the relief of sufferers from the flood. The Church has a choir of 35 voices and an orchestra of six pieces; and it is worthy of note that every member is a communicant.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Memorial to Bishop Gilbert.

TO ST. PAUL'S CHURCH, Brainerd (Rev. R. J. Mooney, rector), belongs the honor of placing in position the first window in memory of Bishop Gilbert. The window is a very fine piece of work, 10 feet high. Bishop Morrison made his visitation to the parish on Sunday, 17th, officiating at each service. At the morning service a class of nine were presented, making 30 persons confirmed within nine months. In the evening the Bishop preached a memorial sermon in which he paid a splendid tribute to Bishop Gilbert.

The new rectory has just been completed at a cost of about \$3,000. It is a ten-roomed house equipped with every modern convenience. The parish house has been completely renovated, the walls papered, the woodwork nicely painted, electric lights introduced, a furnace placed beneath, and a modest altar erected. It makes a most commodious and useful place. All the daily Lenten services are held in it and the various guilds make good use of it. New furnaces have been put into the church building and additional electric lights in the chancel; and all bills are paid.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, Jr., Bp. Coadj.

New Church for North Fond du Lac—Lent at Oshkosh.

A NEW BRICK church edifice is shortly to be erected at North Fond du Lac, in a rapidly growing part of the city. The plans which have been submitted and accepted call for a solid brick structure with a 34 foot front, 40 feet in height, and 86 feet in length. The style of architecture throughout is to be of the Romanesque type, which gives a beautiful and rounded effect to the work. At the front of the church beautiful stone steps will lead to the large double entrance and directly over the doors will be built a niche in which will be placed a statue of the Saviour.

On entering the church there will be on either side a room which will be used for guild meetings and choir rooms, and over these rooms will be built a gallery. The rood screen will be supported by two handsome pillars. Above the rood screens the following text will be inscribed: "Not unto us, O Lord, not unto us, but to Thy Name be the glory." On either side and to the rear of the altar will be robing rooms.

The windows are to be made of cathedral stained glass of geometrical patterns and

filled with lead. On the front exterior, and surmounting the gable, will be erected a belfry from which the mellow chimes of the old Cathedral bell will peal forth as a summons to the worshippers. This bell is now in the belfry of St. Ambrose Hall but it will be removed as soon as the new building is completed.

The foundation of the church is already completed and it is expected that the edifice will be ready for occupancy in the course of a few months. A furnace from St. Paul's Cathedral will be donated to the church.

AT TRINITY CHURCH, Oshkosh, a series of Lenten addresses on week days is being delivered by several laymen. Among the lectures thus far have been one on "Some Menaces to Twentieth Century Progress," by J. Howard Jenkins; and one on "The Hymn as an Element in Worship," by Mr. W. C. Hewitt of the Normal School.

INDIANA.

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

Missions at Madison and Indianapolis—Columbus.

THE BISHOP has just closed an eight days' mission in Christ Church, Madison (Rev. W. H. Bamford, rector). The mission began on Sunday, March 17th, and ended on Sunday, the 24th. The services each day, except Sundays, were: Holy Communion at 7:30, morning prayer at 10, evening prayer with address at 4, short service and sermon at 7:30. The Sunday services were as usual except that on the 24th six persons were confirmed at the early celebration, the regular Confirmation having been held in Advent.

A "MID-LENT mission" was held in St. Paul's Church, Indianapolis, beginning on Monday the 17th, and ending on Friday the 21st, the preachers at the evening services being the Rev. Messrs. Sulger, Denslow, Peters, Stanley, and Engle.

ST. PAUL'S CHURCH, Columbus, was unfortunate in losing its missionary, after an incumbency of only three months, at the beginning of Lent. The small band of faithful Church people has not, however, been idle, but has had the church entirely renovated, putting down a new carpet, re-decorating the walls, and putting in presses for the choristers' vestments in the choir-room. Columbus offers a good opportunity for the right man. The salary at present is small and the number of communicants few, but that a strong congregation may be established there by faithful, diligent work, is the conviction of all who know the place and the conditions.

KANSAS.

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

A SOMEWHAT unusual service was held at Manhattan, when the deacon in charge of the mission, the Rev. Dr. Weida, baptized three candidates "of riper years" by immersion, on Mid-Lent Sunday. This was Dr. Weida's first opportunity for the administration of the Sacrament of Holy Baptism since his ordination.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Church Club Lectures—Conference—Logansport.

THE SECOND lecture under the auspices of the Church Club was delivered at Trinity Church, New Orleans, on Wednesday night, March 20th. The speaker was the Rev. Dr. Cameron Mann of Grace Church, Kansas City, and his subject, "The Bible and the Church." The lecture was exceedingly interesting and eloquently delivered. Dr. Mann was introduced by Prof. Dillard, the President of the Church Club. In the chancel were the Bishop, Dr. Mann, Dr. Warner, Dr. Percival, Rev. Messrs. Hunter, Moore, and

De Vall. After the lecture the clergy met Dr. Mann at the rectory of Trinity Church and spent in his society a very pleasant time. Dr. Mann left a very favorable impression and it was a great regret that his stay at New Orleans was limited to a few days.

MR. ABBOTT of New York held a conference with the clergy on March 20th relative to the condition of the working man. He spoke of the work being done at St. Bartholomew's and Grace, New York, and said the working men had spoken favorably of the "wood yard" scheme of the rector of Trinity, New Orleans.

THE SERVICES of the Church were lately held for the first time at Logansport, by the Rev. Charles Thorp of Mansfield, and a mission organization was effected. Services will for the present be held monthly by Mr. Thorp.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Drawbacks to Missiary Work.

SOME OF THE DRAWBACKS connected with missionary work in this northern peninsula of Michigan, may be gathered from the experiences of the Rev. A. Andren, missionary at Newberry and other points. Mr. Andren was on board a railroad train which left Grand Marais on the afternoon of Tuesday, March 19th, in a blizzard, and proceeded to about ten miles north of Seney, when the train, a double header, ran into snow drifts several feet higher than the car roofs. The storm continued all night, and next morning the superintendent of the road, who chanced to be a passenger aboard the train, despatched two brakemen on foot to Seney for provisions. Late in the same afternoon, these two messengers returned with a sledge load, drawn by a St. Bernard dog, carrying provisions for the passengers, who had in the meantime suffered from hunger. By dint of tremendous efforts the train was moved to within three miles of Seney, where it became hopelessly buried out of sight, and from Tuesday until Saturday the train remained with its passengers on board. On Saturday six passengers made their escape by walking three miles through the great drifts to Seney, taking a half day to make the journey and encountering terrible hardships on the way. It was not until the next day, Sunday, that the train was finally released.

MARYLAND.

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

Opening of St. Mary's—Ascension Guild—A Correction.

THE FORMAL opening services at St. Mary's Church, Roland Avenue, Baltimore, which has been recently improved at a cost of about \$10,000, were held Sunday, March 17. The services consisted of Holy Communion at 7:30 and children's service at 10, with the regular morning services at 11, all of which were conducted by the rector, the Rev. F. Ward Denys. The Rev. Dr. Angus Crawford, Dean of the Virginia Theological Seminary, preached the sermon. The Rev. Mr. Denys made an address, in which he reviewed the work of the parish since he took charge, about two years ago. In the evening Bishop Paret preached a clear and practical sermon, in which he paid an eloquent tribute to the work which has been done at St. Mary's. The vested choir of 62 voices, which has recently been organized at the church, participated in both services. Mr. W. A. Armacost is director of the choir.

The improvements which are now about completed make St. Mary's the largest of our churches in the suburbs and one of the largest in the city. It has a seating capacity of over 1,000. The improvements were begun last November and have more than tripled the size

of the old church. The plans for the edifice were prepared by the rector, who, with Mr. George Poole of the vestry, daily superintended the work. Two-thirds of the funds necessary for the work were contributed by a gentleman who is not a member of the Church nor an attendant at St. Mary's. He has been so pleased with the work that he has notified the Rev. Mr. Denys that he would have built an organ to cost \$6,500.

The architecture of the new church suggests the pointed Gothic. It is entirely of stone, cruciform, and the walls of the chapel and organ tower are battlemented. The building is finely proportioned without and beautiful and impressive within. The nave is 136 feet long, the transept 66 feet broad, and the chancel 30 feet square. The huge and lofty trusses and roof beams have the appearance of antique oak. The baptistery at the entrance to the church is raised above the level of the church and has a tiled floor, brass railing, and a white marble font with a wrought brass cover. The aisles are tiled with salmon-colored octagons and small buff squares, broken at intervals with large Maltese crosses and bordered with an appropriate design. The rich and substantial pews are of the same wood as the trusses. At the entrance to the choir is a handsome litany desk.

Probably the most beautiful thing in the church is the reredos. This has the tone of old ivory and is 15 feet wide and 12 feet high. Just above the altar is a bas-relief of Leonardo's "Last Supper," flanked on either side by copies of Donatello's "Singing Boys." Above the bas-relief of the "Last Supper" is a copy of Donatello's "Angels and the Cross," with a copy of Lucadella Robbia's "Angel Heads" on either side. Above these, in the top of the arch, is a medallion of Michael Angelo's "Madonna and Child," while the intervening space is filled with cherubim. The whole is framed by a rich Gothic arch which is covered with a fleur-de-lis finial.

The church is lighted by both gas and electricity. At either end of the altar, and in front of the reredos, are two antique brass seven-branched standards for lighting the altar. The acoustics are so good that a person speaking in an ordinary conversation tone at the altar, can be heard with distinctness at the extreme end of the church. In the crypt is a Sunday school room that is even lighter than the church and has a seating capacity of more than 600 scholars. Adjoining this are two large guild and reading rooms.

The walls of the nave and transept have the tone and value of the soft buff brick, while those of the chancel are golden. The transept windows are unusually large and are leaded with diamond panes of ripple glass. The growth of St. Mary's has been remarkable. When the Rev. Mr. Denys entered upon his work, the church had 140 communicants, with a Sunday school of 40 pupils. There are now 450 communicants, with 300 pupils in the Sunday school.

The church and rectory are surrounded by several acres of beautifully shaded grounds. We had hoped to be able to present pictures of the new church but thus far have been disappointed.

THE THIRD anniversary of the Ascension Guild was celebrated Sunday evening, March 17, at Ascension Church, Baltimore. There were addresses by the President of the guild, Mr. Charles J. B. Swindell, and by Mr. Joseph Packard, Jr.

IN ENUMERATING the several vested choirs in Baltimore in last week's issue, under the head of Maryland, we omitted one of the largest and most excellent of them all, being that of St. Mary's, Roland avenue, which numbers over sixty voices. None of the city choirs have achieved a higher standard than St. Mary's.

MASSACHUSETTS.

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

Diocesan News.

BISHOP WORTHINGTON is holding a number of Confirmation services in and around Boston. He is a native of the "Bay State," and has purchased a large estate five miles from Lenox, where he intends to reside.

THE REV. J. H. WOODS, Ph.D., has been appointed to do the work of the late Dr. Everett, in the Department of Philosophy in Harvard University.

ST. THOMAS' CHURCH, Methuen, has been closed, because the property has been claimed as personal estate. It is a warning to other parishes in making out the deeds, and in attending to the proper transfer of Church property.

THE CITY BOARD, lately encumbered with a debt, has been able to discharge the greater part of it. It will need \$2,500 before April 1st.

THE RECTORY and parish house for Trinity Church, Milford, is a great addition to the Church property, and a wise move on the part of the rector, who favored selling the former large parish house, and by this transaction, the parish has obtained a rectory, as well as a suitable house for parish work.

THE STUDENTS belonging to the Church, in the School of Technology, have organized themselves into an association, to be known as the St. John's Society. The object is to bring the students into closer touch with the doings of the Church and to establish closer social relations.

A STAINED GLASS window to the memory of the Rev. Dr. Tatlock will soon be placed in St. John's North Adams. Dr. Tatlock was formerly rector of this parish.

AT THE RECENT annual meeting of the Alumni of Union College, the Rev. D. D. Addison presided and the address was made by Professor Hale, the son of Dr. Edward Everett Hale.

THE REV. FATHER FIELD of Boston preached on the Sacrament of Penance before the organizations of St. Peter's, Springfield, March 22. Professor T. M. Riley of the G. T. S., New York, treated the subject of the Holy Communion, the following week.

ST. JOHN'S, FRANKLIN, has purchased a fine lot for a church building in the center of the village.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Mrs. Palmer's Will—Memorial Window at Adrian.

THE WILL of the late Mrs. A. P. Palmer left \$10,000 for the erection of a tower on St. Andrew's Church, Ann Arbor, and also \$5,000 for a memorial ward and three beds in the University Hospital, all to be memorials to her husband, the late Dr. Palmer, who was for many years a member of the medical faculty of the University of Michigan. There was also a bequest of \$6,000 to the Domestic and Foreign Missionary Society.

CHRIST CHURCH, Adrian (Rev. C. H. I. Channer, rector), recently received a beautiful gift in the form of a memorial window, which has just been put in place, and which adds much to the attractiveness of that already beautiful edifice.

The window was donated by Elihu Clark of Boston, in memory of his mother, Mrs. Isabella Thompson Clark, and is a beautiful specimen of work. It is of stained glass and represents "The Adoration of the Magi." The figure of the Blessed Virgin Mary holding in her arms the infant Jesus, appears on the left, while in the foreground are shown the three wise men in the act of worshipping the Babe. The coloring is rich, while the blend-

ing is harmonious and pleasing to the eye. The expression of the various faces is particularly distinct and good. Across the bottom of the window is the inscription: "Isabella Thompson Clark, entered into life March 24, A.D. 1885, aged 75 years."

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Mission at Whitewater—Musical Services at La Crosse—Illness of Rev. E. G. Richardson.

A MISSION of ten days' duration was held in St. Luke's Church, Whitewater, by the Rev. Henry B. Smith, missionary at Fox Lake and Beaver Dam. While the time appointed for the mission fell in the time of the severe storms which passed over the state, yet the attendance was remarkably good. Four services a day were held, and private instructions given during intervals. The mission closed on Thursday night, the 21st inst., with an address by the Bishop of the Diocese. There were seven adults and two children baptized, and a class of six confirmed. Whitewater being the seat of the State Normal School adds largely to the importance of the parish. St. Luke's, however, has been vacant for several months. Lay services have been kept up by Prof. Rienow of the Normal School.

IT IS A PLEASURE to be able to state that the local reports of the serious illness of the Rev. Edwin G. Richardson, rector of St. James' Church, Milwaukee, are very much over-stated. Mr. Richardson is indeed in ill health, and was obliged to give up his duties in the midst of Lent in order to take immediate rest, going for that purpose to Atlantic City, N. J. A couple of weeks of quiet, however, have restored him almost to his former health, and he is expected to return to Milwaukee in time to conduct the services on Palm Sunday. During his absence, services were maintained by the Rev. H. E. W. Foscroke of Nashotah, who has also assisted in the other Lenten services.

THE GOOD FRIDAY three hours service at the Cathedral will be conducted by the Rev. Frank A. Sanborn of Newark, who is filling a temporary appointment at Nashotah.

ON PASSION SUNDAY, a special service was held at Christ Church, La Crosse (Rev. C. N. Moller, rector), at which was rendered the Cantata by Stainer, "The Daughter of Jairus." The chorus was under the direction of the choir-master of the parish, Mr. George Blakeley, and the large chorus choir was assisted by three soloists.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Progress at Falls City.

TWO YEARS AGO the congregation of St. Thomas', Falls City, decided to build a new church, the need of which had been long felt. The parish became vacant a little later, but in spite of this the foundation stone was laid by the newly consecrated Bishop Coadjutor in November 1899, and in spite of the discouragement of having no rector, the work was pushed on, until when the present rector, the Rev. W. J. Moody, arrived in July 1900, the church was nearly completed, and almost paid for. Owing to a delay in getting the windows, the congregation were not able to use the new building until January. At the end of that month a very successful mission was held by the Rev. Chas. H. Young of the Associate Mission, Omaha, who for ten days preached every night to large congregations, and whose afternoon instructions were well attended. The full Catholic Faith was preached by the missionary, and the first fruit of the mission was reaped in the desire of the congregation to enjoy the full services of the Church. The requisite amount being pledged,

the rector, with the Bishop's consent, gave up the mission of Tecumseh, which had formerly shared his services equally with Falls City, and from March 1st has given his full attention to Falls City. Another fruit was reaped on the Fourth Sunday in Lent, when the Bishop visited the parish and confirmed a class of 19 persons, the largest class ever presented in this parish.

The new church is a very handsome Gothic building seating 200, built of brick at a cost of over \$4,000. When it is said that there is only a debt of \$500, which being secured on vacant lots belonging to the Church, allows the church to be consecrated next June, it is evident that great credit belongs to a small congregation containing no wealthy members, who at the cost of real hard work and great self-denial have erected in this town a church worthy of the worship of Almighty God.

Among other changes consequent on the possession of a suitable place of worship, eucharistic lights have been introduced and a vested choir of 16 men and boys. Now that it is possible to render the worship of the Church as the compilers of our liturgy intended it to be rendered, many formerly indifferent are beginning to turn to a Church which they now see to be no Protestant sect.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Special Services in Hoboken—New Mission at Fairview.

THE BISHOP of the Diocese spent the Fourth Sunday in Lent in Hoboken, confirming large classes at St. Paul's (Rev. W. R. Jenvey, rector), in the morning, and at Holy Innocents' (Rev. G. Ernest Magill, rector), in the evening. During the previous week the Bishop had quietly celebrated his eighty-third birthday, but his vigor is still unimpaired. He confirmed 54 at St. Paul's and 53 at Holy Innocents'. Speaking of the latter service a local secular paper says:

"The edifice was packed. Long before it was time for the services to begin throngs of people gathered outside, eagerly awaiting their opportunity to get within. Additional seats in the end of the nave and in the Lady Chapel would not seat the people, and apparently there were as many standing as sitting in the congregation. The ceremony in the ancient ritual of the Church was beautiful, beginning with an imposing procession of acolytes, choir boys, and clergymen, who were the Bishop, Rev. Father Magill, Rev. Father Ewens, and Rev. Father Lylburn of Chatham, N. J. A beautiful and solemn spectacle was presented when the Bishop was seated in his chair in the chancel, in front of the high altar, ablaze with candles and surrounded by acolytes and clergy. The Bishop wore a magnificent cope and a jeweled mitre, the gift of the late Mrs. Martha B. Stevens."

A MISSION is to be established at Fairview, where a gathering of citizens unanimously resolved to effect such an organization in connection with Christ Church, Bloomfield.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Sermon on Marriage.

THE NASHUA *Daily Press* contains the full text of a helpful sermon on the Church's Doctrine of Marriage, delivered by the Rev. James Goodwin in the Church of the Good Shepherd, Nashua, on Sunday, March 17th. It is always helpful, not only to have such sermons delivered, but to have them placed before the reading public of a community, in the secular papers. Mr. Goodwin referred with well deserved commendation, to the sermon by the Bishop of Sacramento lately printed in these columns.

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NEW YORK.

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

Work at Transfiguration.

ON PASSION SUNDAY the Rev. Father Huntington of the Order of the Holy Cross, was preacher at the morning service at the Church of the Transfiguration (Rev. G. C. Houghton, D.D., rector), and he was expected also to preach daily at the mid-day service during Passion week. At the Three Hours service on Good Friday, the addresses are to be delivered by the Very Rev. Dean Robbins of the Cathedral of All Saints, Albany. The parish has recently received a gift of a handsome lectern Bible, with inscription on the cover showing that it is a memorial of the late Edwin Booth.

NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

Bishop Edsall's Journeys—Mission at Valley City.

IN MAKING missionary travels under difficulties in the extreme northeastern part of his jurisdiction, Bishop Edsall visited the missions in charge of the Rev. W. Watson, centering at Pembina, during the fourth week in Lent. Before the episcopal visitation the missionary priest had traveled twice over the entire field, going 60 miles by train and 80 miles by horse and buggy, during which trip he had catechized, examined, and baptized five adult candidates, preaching, teaching, and holding services daily. Traveling over the same territory, the Bishop found much opportunity to exercise his episcopal functions. On Sunday morning he assisted at the celebration of the Holy Eucharist in Grace Church, Pembina, and afterward preached at the morning service at St. Vincent, Minn., just across the boundary line from his jurisdiction. Returning to Pembina, he baptized and confirmed in the afternoon, and on Monday, with Mr. Watson, held an evening service in the Presbyterian place of worship at Drayton, which had been kindly placed at the disposal of the Bishop, celebrating the Holy Communion early next morning. That evening, in the Methodist house of worship at Boesmont, the Bishop conducted the service of the Church, baptizing and confirming, and again closing his visit at the village with an early celebration of the Holy Communion next morning. At the time of the latter service there was a driving snow-storm, and as the few communicants lived from 7 to 8 miles away across the prairie, it was not expected that there would be any considerable attendance, but representatives of four families were present. One young man and his mother, both of whom were suffering from the effects of an accident received a few days previously, and who had been confirmed the night before, came in eight miles to receive their first communion, but on account of their sufferings, much farm work to do, the length of the journey, and the snowstorm, arrived just as the Benediction was being pronounced. The Bishop thereupon brought them up to the altar rails, where they made humble confession and received the Absolution and were communicated from what remained of the sacrament, and the blessing was again pronounced over them. Thus happily ended a round of visits, and the Bishop expressed his satisfaction and delight with the interest and devotion displayed by many who but a few months ago had only a vague recollection of the "English Church" in their old homes in Canada, or had heard of it only from parents' lips.

BISHOP EDSALL, assisted by Dean Burieson of the Cathedral, Fargo, has just closed a most successful mission of three days (March 17-20) in All Saints' Church, Valley City. The result of their work has been a quite general spiritual awakening, not only among the members of the Church itself, but among a large number of others who attended

the services. Both the Bishop and the Dean made a strong impression upon the community by their eloquence and convincing arguments, clear interpretations of the doctrines and practices of the Church, and their strenuous appeals to the people. The Church at Valley City since the removal of the Rev. B. M. Spurr in 1892 has experienced a great many difficulties. It has been for a great deal of the time without a rector. A year and a half ago the Rev. L. G. Moultrie was appointed, and this, together with the advent of the new Bishop, has given a new impetus to the Church work in Valley City. Among other evidences of this revival is a splendid rectory which was completed last fall, and just recently occupied by the rector.

OHIO.

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

Church Burned at Geneva.

CHRIST CHURCH, Geneva, was so damaged by fire on Friday night, 22d inst., that the building is useless to hold services in. The fire was caused by ignition from an adjoining building used as a laundry, where the fire broke out. By the prompt aid of the rector, the Rev. Wm. E. Wright, and his son, and assisted by the neighbors, nearly all of the portable material was saved. The church edifice was of brick on stone foundation. The church was heavily in debt, and the insurance covers the amount. It was one of the most completely and beautifully furnished rural churches in the Diocese.

PENNSYLVANIA.

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

Philadelphia Notes—Return of W. H. J. Wilson—Death of Alexander Wood.

HIS GRACE the Duke of Newcastle, who arrived in New York from Florida about the 15th inst., will pass Holy Week and Easter as the guest of the Rev. Dr. A. G. Mortimer, at St. Mark's clergy house, Philadelphia, and is expected there on Saturday, 30th inst.

BISHOP COLEMAN is assisting Bishop Whitaker in his annual visitations of city parishes. On Mid-Lent Sunday, 17th inst., he administered the sacramental rite of Confirmation to candidates presented by the Rev. George R. Savage, rector of the Church of the Beloved Disciple, at the morning service; in the afternoon he was at All Souls' Church for Deaf Mutes, where the rector, the Rev. J. M. Koehler, presented a class for the same rite; and in the evening at the Church of the Annunciation, a similar function was performed, the candidates being presented by the Rev. D. I. Odell, rector.

THE REV. DR. A. G. MORTIMER of St. Mark's was the special preacher at St. James' Church, Philadelphia, on Sunday evening, 17th inst. After the sermon the vested choir rendered "The Story of the Cross."

AT THE REGULAR MEETING of the Clerical Brotherhood held at the Church House, Philadelphia, on Monday, 18th inst., the Rev. J. R. Moses, rector of St. Mary's Church, Wayne, read an essay on "Bishop Jewell's Life and Times."

WILLIAM H. J. WILSON, who recently arrived at his home in Bristol from the Philippines after a two years' absence, will shortly return to his work in the missionary field at Manila. Mr. Wilson established the first Episcopal Church in the Philippines—the Anglo-American Episcopal Church of Manila—which has 150 Filipino communicant members. Mr. Wilson has the honor of being the first American to act as godfather to a Filipino baby. The young Bristol missionary's greatest work was in establishing libraries in the hospitals of Manila. Over 1,000 volumes have been placed at the disposal of the sick and wounded soldiers. He

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An illustrated book, which will be of much interest to all who are expecting to take advantage of the low rates to California this summer at the time of the Epworth League Convention, to be held in San Francisco in July, has just been issued by the Chicago & Northwestern Railway. Much valuable information is given relating to the state, variable routes, etc. The rate via this line will be only \$50.00 for the round trip from Chicago, with corresponding rates from other points.

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MOTHERS Send 10 cents silver for BABY'S SWISS MUSLIN CAP and a baby Catalogue. Mrs. Brown's Bazar, Box 221, Austin, Minn.

is now collecting books to take with him on his return. All his labors have been conducted under the auspices of the Brotherhood of St. Andrew.

DONATION DAY was observed at the Home for the Homeless, 708 Lombard Street, Philadelphia, on Thursday, 21st inst. Many contributions of useful articles were received, but even more are needed. This institution is maintained by voluntary contributions, which will be thankfully received by the managers, who are in daily attendance at the Home.

A BOYS' GUILD has been organized by the ladies of St. Andrew's Church, Yardley (Rev. Joseph Wood, Jr., rector).

MR. W. M. FRAZIER, Secretary of the Standing Committee, expects to sail from Southampton, England, April 20th, for home.

BY THE CHARTER of Christ Church Hospital (for gentlewomen) the rectors of Christ Church and St. Peter's, Philadelphia, are constituted chaplains. To fill the vacancy caused by the resignation of the Rev. Dr. James W. Robins as minister-in-charge, the Rev. Lewis C. Baker has received the appointment, and will assume charge on Low Sunday.

THE HON. ALEXANDER WOOD, who was appointed U. S. Consul at Kehl, Germany, a little over a year ago, died at Strasburg on the 1st inst. of influenza, in the 54th year of his age. He was a graduate of the University of Pennsylvania, and subsequently of the University of Berlin. The burial office was said at the Church of St. James the Less, Falls of Schuylkill, Philadelphia, on Saturday, 23d inst.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Rector Instituted at Greensburg—Services by Father Huntington—Notes.

ON MONDAY the 18th, the Bishop of the Diocese, the Rt. Rev. Cortlandt Whitehead, D.D., with a number of the clergy from the see city, instituted the Rev. H. Hobart Barber, recently of North Carolina, into the rectorship of Christ Church, Greensburg. A large and interested congregation was present. After morning prayer, the Letter of Institution was read by the Ven. Archdeacon Cole. According to the regular form the warden gave into the hands of the new rector the keys of the church. The Rev. Mr. Barber then celebrated the Holy Communion, with the Bishop's chaplain, the Rev. John Warnock, Epistoler, and the Ven. Archdeacon Cole, Gospeller. The Rt. Rev. the Bishop preached an earnest and able sermon from I. Cor. iv. 1, on the interdependence of the relations and obligations of the priest and parishioner. The welcome to the visiting clergy was very cordial and the entertainment most generous.

DURING the time from March 8th to 15th the Rev. J. O. S. Huntington, O.H.C., gave a series of services and addresses in the city of Pittsburgh. At Trinity parish house, at 11 o'clock, he held conferences on "The Development of Christian Character," which were well attended, and proved most interesting and instructive. He delivered the noon-day addresses at Trinity at the services for business men and women being held under the auspices of the Brotherhood of St. Andrew, based on the Temptation of our Lord, and its bearing on the lives of men. In the evenings he held conferences at the St. Mary Memorial Chapel, his subject being "The Christian Life." These evening conferences were attended by increasingly large congregations, until on the last service the chapel was completely filled. On the Sunday during his visit, Fr. Huntington preached in the morning at the Church of the Ascension, and in the evening at Trinity Church. On Sun-

day afternoon he delivered an address for men only on "True Success," at St. Peter's Church.

BY THE WILL of the late Miss E. J. Stuart of Monongahela City, a house and lot adjoining St. Paul's Church was left to the Trustees of the Diocese for the benefit of the parish. The house will be put in thorough repair and will be occupied as a rectory.

TRINITY CHURCH, Rochester, has received a legacy of \$1,000 from the estate of Miss Pentland, lately deceased, who was for many years a communicant of that parish.

THE ADDRESSES at the noon-day services in Trinity Church this week have been delivered by the Very Rev. Charles D. Williams, D.D., Dean of the Cathedral in Cleveland. During Passion week they will be given by the Rev. R. W. Patton of Roanoke, Virginia, and during Holy Week by the rector of the parish, the Rev. A. W. Arundel, D.D.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

Presentation at Peoria.

A PLEASING INCIDENT at St. Andrew's Church, Peoria, on the evening of the Fourth Sunday in Lent, was the presentation of a gift to Valentine Sweeney, who had been cross bearer of the choir since its organization, and who retired from that post on that evening. The presentation was made in the vestry room immediately after service.

ST. JOHN'S CHURCH, Kewanee, will receive as an Easter gift, a lectern Bible, of the value of \$50.00. The Bible was inscribed: "To the Glory of God, and in loving memory of Margaret Tully."

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

New Church for Chattanooga.

THE NEW PARISH in Chattanooga will be known as Christ Church, and has purchased a lot on the corner of Douglas St. and Mc-

CURED BY FOOD.

NATURE'S WAY TO GET WELL AND KEEP WELL.

People who do not know how to select the right kind of food to sustain them become ill, and some sort of disease will show forth. It is worth one's while to know of these facts.

A young woman at Grindstone City, Mich., Mrs. A. P. Sage, began to run down while she was at school. She finally broke down completely and was taken seriously ill with a number of different troubles. The stomach trouble was the most serious one. Her heart also troubled her so she had to sit up as high in bed as possible. This was caused however by her stomach.

She says: "In the morning I would be so weak I could hardly move. I was kept on the simplest foods, principally liquids. After some months I seemed to get a little better, then I got worse, so that I finally was brought to the point of death from non-assimilation of food."

At this time a lady recommended Grape-Nuts Food. She says: "Little did I think what a help it was to become to me. I became greatly interested when I read the description on the box, that the food was pre-digested and in the shape of grape-sugar."

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The remedy is not heralded as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer.

The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit essences, pure aseptic pepsin (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments to test the digestive power of Stuart's Tablets show that one grain of the active principle contained in them is sufficient to thoroughly digest 3,000 grains of raw meat, eggs, and other wholesome food.

Stuart's Tablets do not act upon the bowels like other dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any effect whatever in digesting food or curing indigestion.

If the stomach can be rested and assisted in the work of digestion it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach.

This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness.

This success has been secured entirely upon its merits as a digestive pure and simple because there can be no stomach trouble if the food is promptly digested.

Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerve, and tissue. They cure dyspepsia, water brash, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack and unless that lack is supplied it is useless to attempt to cure by the use of "tonics," "pills," and cathartics which have absolutely no digestive power.

Stuart's Dyspepsia Tablets can be found at all drug stores and the regular use of one or two of them after meals, will demonstrate their merit better than any other argument.

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VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

Sunday School Room to be Built.

A NEW SUNDAY SCHOOL ROOM of brick is to be erected by the parish of Holy Trinity, Richmond, on the site of the present structure, just to the rear of the parish church.

WASHINGTON.

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

Brotherhood of St. Andrew—Lenten Services.

A GENERAL MEETING of the local assembly of the Brotherhood of St. Andrew was held in the Sunday school room of the Church of the Epiphany on Monday evening, March 18th. There was a large attendance of members of the Brotherhood, and after the business meeting, an interesting address was delivered by Dr. Merrill E. Gates, Secretary of the Board of Indian Commissioners, and ex-President of Rutgers and of Amherst College.

ON FRIDAY EVENING, March 15th, Stainer's Crucifixion was very beautifully and reverently rendered at the Pro-Cathedral by the vested choir, assisted by a chorus of ladies and by well known soloists. The same work will be sung on Good Friday evening at St. Andrew's and St. Margaret's Churches; and at Trinity Church on the same evening, the choir will sing Gaul's Passion service. Mr. H. H. Freeman, organist of St. John's, has been giving organ recitals which have been greatly enjoyed by the congregation, on Saturday afternoons in Lent after evening prayer.

IN MANY of the city churches the Three Hours service will be held on Good Friday. At the Pro-Cathedral it will be conducted by the Bishop. This, St. Mark's Church, has lately received two beautiful gifts—a handsome mosaic floor in the sanctuary, and a new communion rail of carved oak with bronze standards. The flooring is of small, light-colored mosaics, with fleur-de-lis in red, the *Chi Rho* and Alpha and Omega in the center, and the sacred monogram directly in front of the altar. The steps are of Tennessee marble, and the entire effect is exceedingly beautiful. The rail has been moved back two feet, giving more room in the choir, and allowing the Bishop's chair to be placed between the stalls and the sanctuary.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Improvements at Maysville.

THE WOMAN'S GUILD of St. Paul's Church, Mayville, of which Mrs. G. W. S. Ayres is President, have placed new electric fixtures, consisting of three chandeliers in the hall and one in the chancel, with brackets at lectern and pulpit. Electric lights have been used, however, in the church for the past four years.

CANADA.

News of the Dioceses.

Appointment of a Metropolitan.

A MEETING of the House of Bishops has been called to take place in Montreal on the 15th of April, to consider the resignation of Archbishop Lewis as Metropolitan and to appoint a successor. Archbishop Lewis is very seriously ill at present, but as early as last November he made known his wish to relinquish the Metropolitanate. It is probable that when the Archbishop's resignation takes effect, Bishop Bond of Montreal will become Metropolitan, with which now goes the title of Archbishop. The appointment at present falls to the senior Bishop in point of consecration in the ecclesiastical province, and

Bishop Bond is next in seniority to Archbishop Lewis.

The Metropolitans of Canada were formerly Bishops of Montreal. The see of Montreal was the metropolitanical see and the nominee of the House of Bishops for the office of Metropolitan subsequently became Bishop of Montreal. A certain amount of friction existed, however, between the House or Bishops and the Diocese of Montreal, owing to this method of election, and it was subsequently changed. The first two Bishops of Montreal, Dr. Fulford and Dr. Oxenden, were Metropolitans of Canada, and it now looks as if the third, Bishop Bond, who relinquished his claim to the title on his election as Bishop twenty-two years ago, would receive the position which his predecessors in the see occupied.

Diocese of Ottawa.

THE POSITION of rector of Christ Church Cathedral, Ottawa, and that of Dean of Ottawa, vacant by the death of Dean Lander, has been filled by the appointment by Bishop Hamilton of the Rev. Henry Kittson, rector of the Church of the Advent. Mr. Kittson was formerly connected with Christ Church Cathedral, Montreal, and also with the Church of St. John the Evangelist. He was for some time rector of a church in St. Paul, Minn., and some years ago was offered the appointment of Dean of the Cathedral in Milwaukee; an honor, however, which he declined. He is a pronounced High Churchman, and a vigorous and eloquent preacher. He will begin his work in Ottawa May 1st.

Diocese of Moosonee.

THE RIGHT REV. DR. NEWNHAM, Missionary Bishop of Moosonee, arrived in Toronto lately to visit his family, having made part of his long and difficult journey on snowshoes. He traveled from Moose Fort on James' Bay to Lake Abittibi, a distance of 420 miles, in this manner. The trail lies through an uninhabited and unsurveyed country. His only companions were his Indian guides, who had great doubts at the start as to whether the Bishop could stand the journey. However, though he suffered much from blisters and

IT CAME BACK.

THE DOCTOR'S WIFE FOUND HER COMPLEXION AGAIN.

Coffee is no respecter of persons when it comes to the poisonous effects thereof. A prominent physician's wife of Monticello, Ind., says that coffee treated her very badly indeed, giving her a serious and painful stomach trouble, and a wretched, muddy complexion.

Her husband is a physician of the regular school and opposed to both tea and coffee, so he induced her to leave them off and take on Postum Food Coffee.

The stomach trouble disappeared almost like magic, and gradually her complexion cleared up; now she is in excellent condition throughout.

There are thousands of highly organized people who are made sick in a variety of different ways by the use of coffee, and most of these people do not suspect the cause of their trouble. They think that others can drink coffee and are well, and they can, but about one person out of every three is more or less poisoned by coffee, and this can be proved by leaving off coffee and taking Postum Food Coffee. In nearly every case the disorder will be greatly relieved or entirely disappear. It is easy enough to make a trial and see whether coffee is a poison to you or not.

The name of the doctor's wife can be given upon application to the Postum Cereal Co., Ltd., at Battle Creek, Mich.

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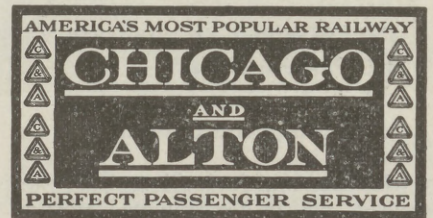
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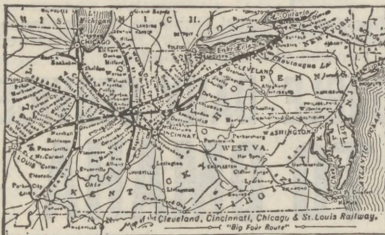
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snowshoe cramp, the Bishop arrived in very good health. He reports a trying time at Moose Fort before his departure in February, from sickness among the Indians. His cottage hospital was barely ready, but he put in two stoves and took in all he could to be nursed. At one time, when nearly every one was ill, the Bishop had to be cook, nurse, and porter for the hospital, even having to make and carry to the patients, soups etc., and to haul and cut the wood needed to keep them warm. Matters improved after Christmas.

Diocese of Keewatin.

THE BILL for the incorporation of the new see of Keewatin, formed from part of the Diocese of Moosonee, has passed the second reading, and it is hoped that matters will soon be in such a state that it will be possible to have a Bishop in charge of the new Diocese.

Diocese of Montreal.

THE REV. W. B. LONGHURST, who has for many years been rector of Granby, and a rural Dean, has now been created an honorary Canon of Christ Church Cathedral. Canon Longhurst is a native of Canterbury in England, and was a chorister of the famous Cathedral. He is a man of wide reading in classical and ecclesiastical literature, and a musician of note.

WHAT IS THE "VATICAN"?

THE term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length and 1,000 feet in breadth. It is built on the spot once occupied by the gardens of Nero.

About the year 1160 Pope Eugenius built it on a magnificent scale. Innocent II., a few years afterwards, gave it up as a lodging to Peter II., King of Aragon. In 1305 Clement V., at the urging of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a state of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical court to Rome, which finally took place in 1376 the Vatican was put into a state of repair again enlarged, and it was thenceforward considered the regular residence and palace of the Popes who, one after the other, added fresh buildings to it, and gradually enriched it with antiquities, statues, pictures, and books, until it became the richest depository in the world.

The library of the Vatican was commenced 1400 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters and curious medals and antiquities of every description.—*Catholic Telegraph.*

THE HUMAN HEART can only be known and thoroughly understood by that Being who made it.

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