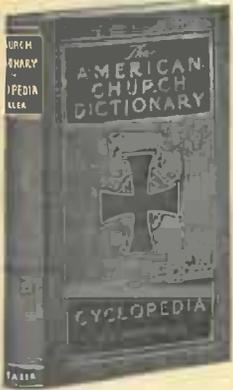


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VOL. XXVI.

MILWAUKEE AND CHICAGO, MARCH 8, 1902.

No. 19.



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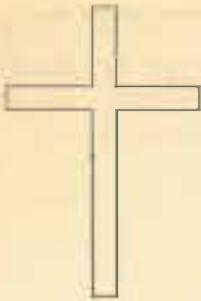
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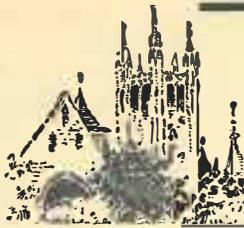
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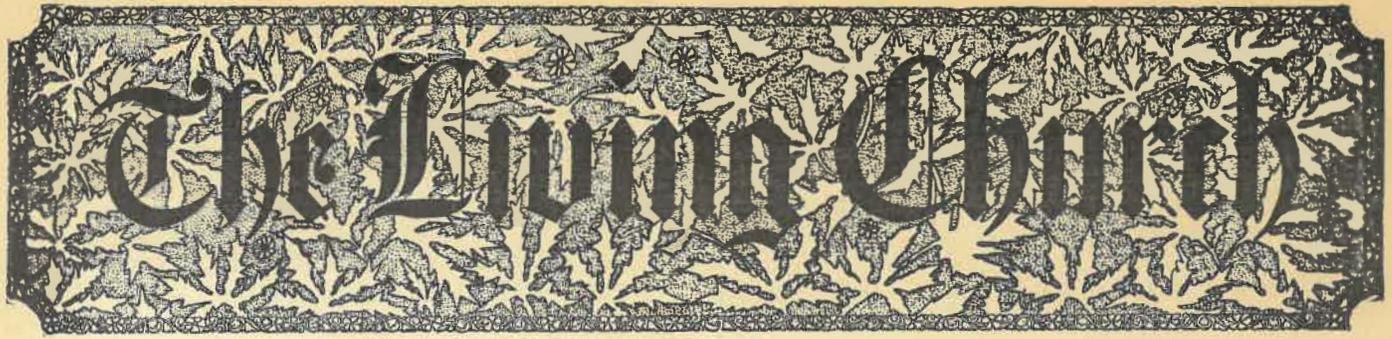
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THE PLACE OF PRAYER IN MISSIONS.

IF IT be a fact, as we have intimated, that Almighty God uses our efforts in His missionary work rather as a blessing to ourselves than because that work cannot be done without us, then it must be clear that our efforts cannot be the proximate cause of success in that work when success is granted. Why, then, should Churchmen so deeply feel their responsibility for missionary work, if it is God's work rather than theirs?

We answer: Because the commission of the missionary work by Almighty God to His Church is not merely a *make-believe*, in which God lets us think we are working when in reality He will accomplish the desired results whether we work or not, but a reality. God so loves us, so trusts us, that He confides this measure of His work of salvation to us to be done. He puts in our hands the eternal welfare of the heathen world—giving us the directions by which we are to forward that welfare, and, so far as His positive promise or covenant is concerned, makes that welfare of third parties dependent on our fulfilment of our trust.

This responsibility of Churchmen is therefore a startling

responsibility. It is one that must not only effect the eternal welfare of ourselves, but of the great heathen world—the heathen in our own cities as well as in pagan lands. It is not necessary to maintain that eternal condemnation is the portion of those who die without knowing God. It is quite tenable to maintain that He will grant to such souls all the "light perpetual" that they are able to receive. If the blessings of the Church and the sacraments, however, are real and not fictitious, there must be a loss, an emptiness, to those who are deprived of them. And that loss, that emptiness, Almighty God trusts us to repair, by showing the way so plainly that those near and those afar may see it; in short, by preaching the Gospel, by our lives as well as by our tongues.

It is evident, then, that whatever obscures the radiancy of the gospel light, thereby becomes an obstacle in the way of the missionary work which God has given us to do. Hide His spiritual Body, the Church, in such way that men do not see her as anything but a human institution, and a greater blight is done to our missionary work than would result from recalling every foreign missionary who ever sailed across the seas. Give the Church the appearance of a human sect, and you thereby—shall we say deliberately?—mislead those who, if they could see the King's Daughter all glorious within, would become her willing subjects. In addition to this obscurity, give the Church a misleading name, suggesting only sectarianism, and you tear down with one hand the missionary work you try to build with the other.

On the other hand, press everywhere the divine characteristics of the Church, and you show it to be worth while for men to come within her. How amazed these United States would be, if some day all her citizens should grasp the idea that this Church bears such an intimate relation to their individual lives, that by remaining aloof from her, they are forfeiting an actual advantage to themselves. Our clergy would from sheer exhaustion be unable to baptize, and our Bishops to confirm, the candidates that would hurry to her gates, if this could really be made clear to men.

Yet are we not in large measure responsible for this strange lack of impression which the Church makes upon men? When St. Paul or St. Peter visited a new community, men may have cast stones at them, but they at least found out what was that new "Way," that spiritual "Kingdom," which the apostles urged upon their hearers as inseparable from Jesus Christ. The apostles did not merely go into a town and publish notice that there would be a Protestant Episcopal service at Jones' Hall.

If a seeker really insists on knowing what is the Protestant Episcopal Church, we are willing to tell him. But what steps do we take to arrest the attention of the world at large with the message that the Church is the divinely appointed place of contact between God and man? Would anyone dream it from hearing its title? One can gather the functions and the *raison d'être* of a Board of Trade, or a Labor Union, or an Agricultural Society from their respective names. Does one correctly gather the scope of the Protestant Episcopal Church from its name?

All honor to those who leave home and go into foreign parts to preach the gospel. But we at home could, simply by forcing upon men's attention the real truth about the

Church, do more in a day to bring the gospel to men than these can do in a year. Why is less than half England's population within her Church to-day? Were not the whole people hers half a millennium ago? Why are the American people groping about to find a basis of ecclesiastical unity to-day, and never finding the very sheep-fold built by our Lord to enclose them all, in the Apostles' doctrine and fellowship, and the breaking of the bread and the prayers?

Why did we fail when, in our better moments—the moments of our large heartedness—we addressed the Christian world in the interests of Christian Unity? Did we not urge them, lovingly, beseechingly, to give up their sectarianism, and return to the principles of unity given by our Lord to His Church? Ah, we did! But—did we offer to give up our own sectarianism? Our name? Our modern customs? Our little foibles? Did we offer to be, ourselves, anything but Protestant Episcopalians?

God have mercy upon us for our littleness, in that we directed our neighbors' attention to the mote in their eyes, and took no steps to cast out the beam from our own eyes!

WHAT HAS ALL this to do with the place of Prayer in Missions? It has this, first: That it shows that money is not the first essential, when we all become ready in good faith to preach the gospel. Indeed, if we think of it, money would not even be required for this larger work of showing the Church in her true light—and thereby showing her Master—to the great mass of the world. Money, here, would be an impertinence. It would of course always be necessary for the minor work of Missions, the support of those who are sent to the more distant or the weaker outposts, in the interests of the whole body. But to suppose that these agents can be the *real* missionaries, apart from the body itself, is much like the idea that a commercial house is made successful or unsuccessful by its "drummers." Every business man knows that unless the "house" itself is active and far-seeing, the activity of its "drummers" cannot save it from destruction. The real expansion of business can only result from the careful foresight, the strict integrity, and the keen aptitude, of the manager at home. The "drummer" only brings the customer into touch with the home management. He can do nothing more than this.

Our missionaries, so-called, are the Church's "drummers." So long as we expect them to be the whole missionary force, that long we shall fail (relatively) in our work. But when we become large enough in our conceptions to see that we must ourselves, at home, remove the things that hide the Church from men; must ourselves be the Spirit of Missions, through the Holy Spirit working in us; must ourselves cease to divorce missions from worship as though they were not absolutely entwined together—then we shall realize why the Pentecostal preaching of the Church could so strike into the hearts of the people, that twelve feeble fishermen turned the world upside down. We shall realize it because the same conditions will again produce the same result.

We are too dependent upon money as our chief instrument of missionary work. The apostolic Church had no money. It could hardly find enough to feed itself. Yet it was such a missionary force as the world has not seen since. Why? Why?

Because *prayer had the place that we give to money now*. That is to say, prayer was esteemed the first requisite, and money was a subordinate detail. We also pray; but we do not apportion prayers among the several Dioceses and parishes as we do money, as though it really was important whether we had the prayers or not. As between a church that has two services on Sunday and a monthly communion, and gives a thousand dollars, and a church whose priest stands daily before the altar to plead the great Sacrifice and to pray for the Church, and whose congregation gives fifty dollars, we assume, every time, that the first is the real missionary church; whereas the apostles would have held that it was the second. How many of our missionary parallel columns deal with prayers offered? And how many with money given?

Yet we look for "results," and we know that the apostolic Church had "results" far exceeding those which we can show. Why, then, do not our hard headed business men show the same acumen in tracing cause from effect here that that they show in business matters? If prayer as the primal they show in business matters? If prayer as the primal means produced better results in A. D. 33 to 100 than money as a prime factor produces to-day, what is the obvious deduction?

If we were in earnest in caring more for missionary

prayers than for missionary money, what a total revolution there would be in our missionary literature! We should be publishing everywhere the example of the good priest of St. Lazarus' Church, who actually—marvel of marvels!—prays for the missionary work at a daily celebration, as well as at daily morning and evening prayer, and should proclaim him as our banner missionary. He would of course be elected, with others like him, for our Board of Managers. For do we not naturally, unconsciously, choose for our missionary managers those who represent the largest "factors" in our missionary work? Do we not constantly hear that there should be a "proportionate representation" for at least our missionary legislation, according to missionary activity? If we were honest in placing prayer, then, as the primal factor in our work, would we not give thirty times the representation to the priest who offers the Holy Sacrifice daily, that we give to him who offers it monthly? Proportionate representation? Yes; on the basis of prayers offered, any time gentlemen desire it!

GOD HAVE MERCY upon His Church! Who would have supposed, in the fervor of apostolic days, that the Church would ever sink so low that such considerations as these would ever be necessary to be addressed to it! Who would have believed that the suggestion to place Prayer before Money as a missionary factor, could be such a revolutionary suggestion, and could require so much change in our common practice!

Are we only hypocrites in the Church? Is this Lent that we purport to be keeping, anything but a name? Do we believe in prayer? Do we believe in our own souls? Do we believe in God?

Our missionary work, we honestly believe, halts to-day, not for lack of money, but for lack of real prayer. We need such an awakening in the Church as will shame her to resume her old-time work, not in the strength and by the power of her riches, but in the might of her faith and her prayers.

If this Church ever becomes wholly in earnest, the problems of Missions and of Christian Unity and of Diversities in Worship, would solve themselves with incredible speed.

AN EARLY ADVOCATE OF THE CATHOLIC NAME.

A CORRESPONDENT sends us an original copy of the *Gospel Messenger*, then published at Utica, N. Y., under date of March 19, 1842, which contains one of the most curious and startling prophecies, in view of later Church history in this country, that have ever come to our notice.

The *Gospel Messenger* was a Church periodical carrying wide influence in its day. The full title of the copy before us reads: "*Gospel Messenger and Church Record of Western New York*." The editor at that time was the Rev. John C. Rudd, D.D., who was also a professor at "Hobart Hall Institute," Holland Patent, Oneida County, New York. The article to which we allude and from which we shall make a short quotation, consists of certain notes appended to an ordination sermon preached at New Albany, Indiana, by the Rev. S. R. Johnson at the ordination of the Rev. Dr. Andrew Wylie. The date of the ordination is not given, but is said to have been "some weeks since." The preacher, the Rev. S. R. Johnson, was afterward for many years a professor at the General Theological Seminary in New York, but at that time a missionary in Indiana, a State then on the frontier of civilization. Indiana, however, had already effected a diocesan organization under the episcopate of Bishop Kemper. Dr. Wylie was President of the State University at Indiana. Both these clergymen were notable figures in their day.

The extracts which follow might well be supplemented by the re-printing of the whole discourse, did space permit. The following portions, however, are all that we can give space to:

"My Western reader, be not startled by the word 'Catholic.' Our Saviour Christ established but one Church upon earth. This extended itself into various countries, and in them continued One. It filled the land of England among others, where it kept at divers times more or less of its original purity; and at the period of the Reformation especially, while it adhered to every essential of its primitive ordinance and belief, dropt certain modern corruptions. It was one before doing so, one in doing so, and one after doing so.

"What can elevate separatists in the mother land to be the Old, True Church here? We who are named Episcopalians are the legitimate offspring of that ancient mother; our Bishops were

consecrated by her Bishops; our ministry is derived from Christ through her; from her we spring as a child from the mother, of the same blood, nature, and spiritual inheritance. We form not one of many Christian denominations, but are the original Christian Family from which the other denominations separated, contradictory to the Saviour's will and ordinance; they are sects—we the Church. Christians removing from their own country into another, never in ancient times thought of starting as a new denomination there, but always fell into the regular ranks of Christ's common Church. Thus, ours is the True, and only Catholic Church of Christ in these United States, and to it all Christ's disciples should belong. This ought to be our only designation, and then others and we ourselves would see our claim and our position aright. The history of a few years, or one selected principle, should not in any nation give name to the Church of Christ, which belongs to all Christian centuries, and which has all the elements of truth. If it may be named, 'The Protestant Episcopal' because it has protested against Roman additions, and testified to the Episcopal Succession, as well might it be named 'The Witnessing Baptist,' because beyond any other religious society in the land, it clearly and fully witnesses true Christian Baptism; testifying to the truth of its mode of administration, excluding none of its lawful modes;—testifying to the truth as to its subjects, excluding none of its lawful subjects;—testifying in its instructions to the truth of its nature, excluding none of its lower offices or its higher and supernatural mysteries of gift and nature;—testifying to the very essence of the sacrament, by the unquestionable validity of the ministry which administers the sacrament. I look for it, that the Churchmen in the West, the plain-spoken, the straightforward West, which ever likes to call things by right names, will be those, who knowing that they have the reality, will take the lead in claiming the rightful name of THE CHURCH OF CHRIST, THE CATHOLIC, IN AMERICA."

THE *Southern Churchman*—one of our most valued exchanges—advertises to our recent editorial note headed "Truth Trying to Overtake Error," and, without alluding to their own previous comments on the alleged backward growth of the Church in the Middle West, which it may be remembered, we showed to be wholly unfounded, assents to our general proposition of the difficulty of making truth overtake error after a false statement has once been made. They cite as evidence of this difficulty our recent statement, which proved to be untrue, that St. John's Church, Richmond, was to be sold.

We beg to reply that as soon as the denial of that report reached us, we at once published a correction under the same head as that of the original statement. A news periodical is always liable to error in its columns. The most that can be done is willingly to make correction where error is shown. This THE LIVING CHURCH has frequently been obliged to do, and no doubt will often in future be obliged to do again. It is always, however, done willingly.

Our own observations were drawn out, not by the fact that the *Southern Churchman*, among others, had been led by a misleading report to publish a statement relating to the growth of the Church in this section that proved on investigation to be diametrically opposed to the facts, but that, after publishing the statement and making it the text for an editorial leader on the harmful results of the Churchmanship reputed to be current in the Middle West, our contemporary did not, so far as we have observed—though possibly we have somewhere overlooked it—give place to the correction, which we felt certain would, as a matter of course and as an expression of relief to themselves, have early expression.

In advertizing now, to the extent of a column in the editorial page, to the subject of "Truth Trying to Overtake Error," the heading to our editorial in which we presented the actual statistics showing the large growth of the Church in the West, the *Southern Churchman* does not once refer to the very important error of fact into which they had been led, but occupies the space by fastening upon THE LIVING CHURCH an erroneous statement—which we have already frankly admitted and corrected—as to the probability of the sale of a church edifice in Richmond, which statement, to the extent of a brief paragraph, appeared in our news columns without comment. If we had taken this incident as a text to illustrate an article on the degeneration of the Church in Virginia, the cases would be parallel; and in that event we should be so relieved to learn that the Church was not suffering as we had believed, that we would gratefully and gladly have published the more accurate information.

It is a matter of regret, but, even more, of disappointment, to us, that our contemporary, whom we have always heretofore esteemed to be one of the most just and fair, as also courteous, of all our exchanges, should be willing to let the matter drop in this manner.

WE ARE requested by our advertising department to explain that the advertisement of Messrs. Chas. G. Blake & Co., in continuation of their advertisement of last week, and referred to in the latter, is of necessity placed on the last page of this issue, instead of on its accustomed place on the first page, where it will naturally be looked for.

We are the more ready to make this explanation, because, altogether aside from the matter of advertising, we thoroughly appreciate the work of the Messrs. Blake in trying to reclaim cemetery monuments from the depths of heathendom into which their form and inscription have commonly sunk, and to substitute the good old Celtic Cross, which means something, and which makes of the monument a fitting symbol of the Christian faith and hope in which loved ones are laid away.

We feel that Churchmen should look upon Mr. Blake and his associates as real reformers in an important field; for while no doubt it is true that their advertising is immediately done in order to bring remunerative business to their house—a perfectly legitimate object—yet it has been done in such a manner as to be a means of education of the people, at the expense of the house, and not merely as a matter of business. We have no doubt that the ugly marble shaft is quite as profitable from a pecuniary standpoint, as the Celtic Cross, and no doubt it is much easier to produce. But the house that tries, by its advertising, to do something more than merely secure an order, deserves the appreciation of Churchmen for its unselfish and uphill educative work.

Like the "Mills hotels," and like some other philanthropical measures, this is an instance of applying one's Christianity to one's business, and trying to do good coincidentally with one's daily work.

ANSWERS TO CORRESPONDENTS.

AN INQUIRER.—Pews in English churches date at least as far back as the beginning of the fifteenth century, but the square pew is a post-Reformation device of Puritanism, though we cannot state when it first appeared; probably not much earlier than the eighteenth century.

F. P. H.—(1) The S. P. C. K. Commentary (7 vols.) is probably the best of any covering the whole Bible in small compass, for Bible classes. For single volumes on the New Testament, Sadler is excellent.

(2) To "differ from" another is to be different from him; to "differ with," is to disagree. A man differs from an ape, but differs with a political adversary. In the second sense the term from is sometimes correctly used in place of with, but with never supersedes from in the former sense, and it is better to discriminate between the use of the two terms. Hence THE LIVING CHURCH was correct when it "differed with" another.

A. B.—St. Agnes was a patrician maid of Rome, who, while still at school, and thirteen years of age, was wooed by the son of the prefect of the city. She was already dedicated to her Lord by a vow of celibacy, and rejected his suit. The youth fell ill, and telling of his love, the prefect summoned the girl before him, where she confessed her faith. Being dragged to the pagan altar she stretched out her hand, but made the sign of the Cross instead of throwing incense upon it. She was then exposed to public infamy, but sang hymns while her trial lasted, and was miraculously protected. Her lover, attempting to approach her, was struck blind by a flash of lightning, but was restored at the prayer of the saint. She was finally beheaded. St. Agnes is viewed as a type of innocence, and is commemorated in the English kalendar on January 21st. The *Lives of the Saints* (75 cts.) contains a fuller sketch of her life, with those of the other black letter saints of the Church of England.

FOR WORSE.

FEW if any of us are so fortunate as to sojourn for a score or more of years in this wicked world without being cheated once or oftener. The chances of life would seem to be about as many as its changes, and no human foresight can guard humanity against those chances known as mischances.

The most important event of life as regards this world, that of taking a home-life partner, has probably been compared to a lottery ever since the invention of the latter furnished the looker-on with such an obvious illustration of the uncertainties attendant upon entering the holy albeit somewhat dangerous estate of matrimony.

So long as ye both shall live. Did the youngest or most thoughtless bride or groom ever listen to these warning words without a certain tremor? Talk as we may of the shortness of life, can anything lengthen out its months and years like the forced companionship of the life-partner who has been taken for worse? The man who has married a pretty face and finds that that is all he has married, and the woman who, having fallen in love with pleasing manners, finds herself tied to that invertebrate animal, the man who has manners and nothing else, are both too apt to recall the fact that the law recognizes two kinds of divorce, the old, old separation of death, antecedent: } /

many a century to the existence of law, and that substitute for it manufactured by the law itself.

So long as ye both shall live. Why did not the good old compilers of the Prayer Book choose to remember there was such a thing as a divorce court? Did they opine, as old-fashioned folk do nowadays, that when marriage has been a mistake there remains only to make the best of it? What may not be cured except by resort to such divorce as was unrecognized by Moses and denounced by a greater than Moses, should surely be endured with Christian philosophy. The promise should be kept that was made at the altar rail in taking some supposed hero or imaginary angel for worse. If marriage has come to be regarded as a bane, the antidote lies not in easy divorce. "What thou wert my fancy made thee" is a line that has probably been quoted many thousands of times, and applied to multitudes of faulty men and women who have been idealized after this fashion. Well, Fancy did the mischief, it would seem; now let Philosophy do what she can towards undoing it; and such is the nature of things that it is just possible that in time Fancy will come to her assistance. As for example: "The doctors killed my husband," observed a wife whose worses half had become simply a clog. "Soon after our marriage he had an attack of muscular neuralgia, and the doctors dosed him to such an extent with opiates that he could not give them up."

"That was a pretty, wifely sentiment, to lay the blame on the doctors," observed a cynical neighbor, commenting afterwards on this speech, "but I knew her husband before she did, and he was always a worthless fellow."

It is a thousand pities that husbands and wives, wives in particular, cannot be convinced that should the "for worse" calamity overtake them, it is made very many times worse by being aired. No third person should be taken into confidence, no matter who that third person may be. Pride is doing its best work when, in such cases, it double locks the door of the skeleton closet, silencing the scandal-monger and starving the divorce lawyer. C. M.

THE GLASTONBURY THORN.

IT IS TO BE HOPED that another Glastonbury thorn will be obtained to replace the missed one in South Kensington Gardens, for in the bustle of modern times it is pleasant to be occasionally reminded of the legends and beliefs of our forefathers. By them it was held that Joseph of Arimathea struck his traveling staff at Wearvall Hill, near Glastonbury, where it immediately took root, and annually blossomed at Christmas. In the reign of Queen Elizabeth it had two trunks, but one was destroyed by a Puritan, the other being preserved for a time by a flying chip which blinded the assailant. The remaining trunk was cut down by another Puritan in the reign of Charles I. Early in the nineteenth century a small flat stone bearing the inscription of J. A., A. D. 31, was placed to mark the site where the tree grew. Of course the initials stand for Joseph of Arimathea, while the date is that traditionally ascribed to his visit.

So great was the demand for relics from the Glastonbury thorn that before its destruction many trees had been grafted in the neighborhood. Not only was it noted for its miraculous blossoming; its sprigs and blossoms—about the size of a sixpence—were considered sovereign specifics for avoiding the evil eye, rooting out weeds from corn, and various other evils. Its fame spread beyond the seas, and down to the reign of Henry VIII. the Bristol merchants exported these blossoms to different parts of the world. Crowds, too, annually visited Glastonbury down to recent times at Christmas to see the blossoming. A curious story is told in the *Gentleman's Magazine* for January, 1753. Confusion still existed concerning the old and new style, and a vast concourse of people assembled at Glastonbury to see the trees blossom on December 25. No blossoms came on that date, but on old Christmas Day they appeared as usual.—*London Chronicle*.

"THE INSTITUTIONAL CHURCH may be advocated as a proper method of accomplishing a recognized Christian office, and far be it from us to say it has no place among desirable forms of Church organization. Yet we are impelled to ask," says the *New York Christian Intelligencer* (Ref.) "whether it has all the potentiality of good which many claim for it, and whether it is even under most favorable circumstances solving the problem of waning Church influence. It is an open question whether the introduction of these institutional methods into the regularly established churches secures the best results. It is believed by some that they do not, for the reason that they cumber the Church with machinery to its spiritual detriment. Each added society lessens in some measure concentration of thought and effort along the line of the Church's great twofold object, namely, the salvation of the lost and their upbuilding in the faith. Spiritual forces may be greatly dissipated by too much organization, especially when the increment of organization is to effect social rather than religious objects, temporal instead of spiritual ends."

LONDON LETTER.

LONDON, February 18, 1902.

THE Lord Chief Justice, in delivering his written judgment for the discharge of the two rules *nisi* for a *mandamus* in the case of the Bishop-elect of Worcester, said that the question raised "is, no doubt, one of extreme importance." The claim first set up for a *mandamus* to compel the Archbishop or his Vicar-General "to hear and decide alleged charges of heresy, false doctrine, or other alleged ecclesiastical offenses," or, secondly, "to inquire into and give judgment upon general objections to the fitness for the episcopal office of the person nominated by the Crown, duly elected by the Dean and Chapter, and presented to the Archbishop for Confirmation," is one that "primarily depends upon the true construction to be put upon the Act 25 Henry VIII., c. 20." Now, there is in this statute "no mention of any examination or inquiry by the Archbishop," nor does the statute on the face of it in terms "contemplate or directly or indirectly suggest that the Archbishop can in any way question the fitness of the person nominated by the Crown unless such power is involved in the use of the word 'confirm.'" To meet the plain objection arising upon the words of the statute, it was urged that the words "confirm such election," and "confirm" refer respectively "to a practice of confirmation alleged to be well known which was said to have existed in normal circumstances in the Church of England at some period prior to the passing of the Act," though interrupted from 1316 up to 1533; that the word "confirm," in the statute, referred to a practice "involving the right of opposers to appear before the Archbishop and raise objections," and also that the forms which have continued in use substantially in the same form from the passing of the Act down to the present—"must have been intended to recognize the right of the opposers to appear to be heard and demand judicial investigation." There is, however, "no evidence of the existence of any such established practice prior to the passing of the statute," while the forms in use since 1533 "were not intended to refer to or revive any practice of the kind." So far as the foreign Canon law is concerned, and the practice of the early Church, it is established that, when the choice of Bishops was by actual election, "there was inquiry and occasionally examination by a superior authority—not infrequently the Metropolitan—as to the qualifications of the person elected;" but the foreign Canon law, "unless accepted in this country and then by having become English Canon law, does not form part of that law of England which we are administering to-day." As to the evidence of the practice in England during the period suggested by counsel as being the "normal period," namely, prior to 1316, all the cases cited in the *Anglia Sacra*, occurring between 1187 and 1316, do seem "to establish that during that period in some instances a day was given for opposers to appear"; that in some cases "the Archbishop did decline to confirm the election on grounds based upon the Canon law"; and that in some cases there was "an examination as to competence and doctrine before confirmation"; but in every one of these cases prior to 1316 there had been "a real election either by the Dean and Chapter or by the Prior and Convent," and have "no reference to the actual state of things at the time of the passing of the statute, or for many years before." Passing on to consider the other main ground alleged to support the rules *nisi*, it was urged that the forms in use for the purpose of election and confirmation "refer to some known existing practice whereby opposers had the right to appear and raise any objections"; but the forms, though "based on forms in use before the statute," do not really "give any support to that argument." Another "fundamental difficulty" in the view that the proceedings before the Vicar-General are of a judicial nature is that, if charges of ecclesiastical offenses can at the stage of confirmation be preferred against the Bishop-elect, "there is no trace of any machinery or practice for getting him before the Court." Although it is "not necessary to decide that in no case can any objection be raised at the stage of Confirmation, as *e.g.*, an objection to the validity of the election or the identity of the person elected with the nominee, the Vicar-General "ought not to entertain, still less adjudicate upon," charges of the character alleged in the objections tendered by either of the opponents to the confirmation in this case. Before parting with the case, the Lord Chief Justice observed that it seemed to him "worthy of consideration" whether the form of public citation "should not be modified so as to meet the real case and remove the possibility of the

observation that it is a temptation to people to raise questions at an unsuitable time and place."

On February 13 (three days after the decision of the High Court was rendered) a special meeting of the council of the Church Association was held (says *The Record*) to consider the question of appeal to a higher Court, but final decision in the matter was postponed until that day week. The consecration of Dr. Gore to the episcopate is now provisionally arranged to take place in Lambeth Palace chapel on Sunday next, and the enthronement in Worcester Cathedral on the 25th inst., at 3:30 P. M.

The refusal of a *mandamus* in the case of the Bishop-elect of Worcester was well-nigh a foregone conclusion from the day the rules were granted; nevertheless, the unanimous decision of the Court in its general trend and tone of argumentation is not, it would seem, what we might have reasonably expected it to have been even from a strictly legal and judicial point of view, and certainly leaves a bad taste in the mouth. The opinion embodied therein is the narrow, hard, cruel, ghastly view traditionally held (though after all, perhaps, only since the rise of Whiggism) by erastian law officers of the Crown; a view, however, rejected by some of the most profoundly learned and eminent civilians, law-writers, and judges. If this judgment of the Divisional Court of King's Bench be sound in law, then the Tudor statute relating to the election, confirmation, and consecration of Bishops is, indeed, as Richard Hurrell Froude said, "the Magna Charta of tyranny," and the Crown patronage of sees an absolutely autocratic exercise of the Royal Supremacy. Surely the great question in issue is of too grave a Constitutional aspect to be considered finally closed by a decision of three King's Bench Judges, and by all means ought to go to the Court of Appeal and, if necessary, to the House of Lords.

The usual Ash Wednesday motion for the sitting of the House of Commons two hours later on that day was strongly opposed by a certain number, but was carried by 218 to 130, the voting in the division mainly on party lines. The Liberals generally, led by Sir Henry Campbell-Bannerman and Sir William Harcourt, together with most of the Irish Nationalists, voted in the minority.

The new warden of the House of Mercy, Clewer, who has lately received the blessing of the Bishop of Oxford on his succession to the office, in the room of the late Canon Carter, is the Rev. G. S. Cuthbert, sub-warden of Clewer since 1884. He was sometime an assistant curate at Bradford, Wellborough, and Clewer, and also vicar of Market Drayton.

The Bishop of Pretoria (Dr. Bousfield) deceased at the age of 70, was ordained to the priesthood in 1856, and held several benefices in the Diocese of Winchester before going out in 1878 to the Transvaal, then British territory, as first Bishop of Pretoria. Dr. Arnold, organist of Winchester Cathedral and an anthem-writer, who has also just passed away, was formerly organist of New College, Oxford. He was the son of an organist in Sussex, and was articled to a rather famous Church musician, Dr. Wesley, at Winchester Cathedral in 1849. May they rest in peace!

The vicarage of St. Barnabas, Oxford, vacant by the resignation of the Rev. Mr. Hudson, has been given by the Keble College Trustees to the Rev. Cyril Hallett, assistant curate at All Saints', Notting Hill, London. It is said to have been offered first to the Community of the Resurrection, but was declined.

On the eve of Candlemas Day the printing works of Messrs. Mowbray & Co. at Oxford were totally destroyed by fire.

The Dean of Canterbury, while at evensong in his Cathedral last Saturday afternoon, was seized with loss of equilibrium and fell from his stall. A lay clerk and one or more King's scholars went to his aid, and he was removed bleeding somewhat profusely from a wound in the head. Anxiety as to Dr. Farrar's condition is now allayed, as he was reported last night to be making good recovery.

The Convocation of the Northern Province sat in York Minster week before last for a day and a half; with an attendance, however, below the average, as the Bishops of Chester, Carlisle, and Liverpool were absent, and many also of the official members of the Lower House. The Bishop of Durham, who took his place for the first time next to the Archbishop, said the Latin Litany. His Grace the President stated beforehand that he had, in view of the decrease of candidates for Holy Orders, directed the insertion in the Litany, used at the opening

of Convocation, of the ancient suffrage: "*Ut operarios fideles in messem Tuam mittere digneris: Te rogamus, audi nos, Domine*"; while it was afterwards stated in the Lower House by the *Prolocutor* that the President had undertaken to confer with the Archbishop of Canterbury respecting the insertion of this suffrage in the Book of Common Prayer. In the Upper House the present Deceased Wife's Sister Bill in the Commons was the subject of a resolution, proposed by the Bishop of Manchester, in protest of the bill, but finally withdrawn by the Bishop in favor of a miserably inane and compromising resolution moved by the Bishop of Ripon, which was eventually carried, the Bishops of Manchester and Wakefield, however, not voting. The Bishop of Newcastle then moved a rider earnestly deprecating the passing of the bill, seconded by the Bishop of Manchester, and there voted for the rider his Grace the President, and the Bishops of Manchester, Newcastle, and Wakefield, while against were the Bishops of Durham, Ripon, and Sodor and Man. This debate of the Bishops was (says *The Guardian*) "a painful contrast to the discussion in the Upper House of Canterbury. . . . In their desire to attain unanimity the Northern Bishops watered down their protest to a feeble appeal to the Legislature to consider what it is doing, and, after all, unanimity was not secured. . . . The Bishop of Durham's speech was especially deplorable." To *The Pilot*, the proceedings in the Northern Upper House afforded "a melancholy contrast" to those in the Southern. However the Lower House of York showed up much better, for not only was the report of its Parliamentary committee upon the bill adopted, but a resolution moved by the Dean of Manchester, "That this House . . . repeats its strong objections and renews its protest," was unanimously carried. Amongst other proceedings in the Northern Convocation was the appointment of a joint committee to revise the English translation of the Athanasian Creed. J. G. HALL.

NEW YORK LETTER.

ALVARY parish suffered the loss of two of its most valued workers in the terrible disaster of the burning of the Park Avenue hotel. One of these was Mrs. R. S. Foster, whose work in the Tombs had come to be known throughout the city. The other was Miss Sophia Beach, a member of several parish activities, and always ready with time, service, and money, to do her share, and more. Mrs. Foster received honor from judges of the courts, from newspapers, from many public men, and from Calvary clergy. Well-to-do, she lived at the hotel and spent her life among those accused of crime, in efforts to help them. A third to lose her life in the same holocaust was Mrs. W. S. Boardman, wife of the Rev. William S. Boardman. She was so terribly burned as to be almost unrecognizable. Mr. and Mrs. Boardman were living at the hotel, Mr. Boardman being at present without parish work. He was himself terribly burned, but although still at the hospital, is slowly recovering. He was formerly at Holy Innocents', Albany, St. John's, Camden, N. J., and from 1889 to 1892 was in Europe. A fourth sufferer was Mrs. Charlotte A. Bennett, who lived at the hotel with her son. She belonged to the Incarnation parish, and her funeral took place from that church. The Rev. R. L. Paddock lives at the hotel, but was absent on the night of the fire. The building was put up by A. T. Stewart, the famous merchant, as a home for shop girls. So many restrictions were put upon the home that the venture failed. It was supposed to be a fire-proof structure, but proved to be quite the opposite, when a big fire raged in a State Militia armory across the street.

The February meeting of the Long Island branch of the Woman's Auxiliary was attended by representatives from every part of the Diocese. Mrs. Samuel Cox presided. Bishop Burgess was present, and in a short address assured the members of his warm interest in the Auxiliary and its work, and of his wish that it might continue in larger usefulness. Miss Sybil Carter, the well known worker among the Indians, explained features of the Indian lace industry, and recommended the establishment in every Diocese of sales places for such lace, saying such effort is a very practical way of carrying on missionary work among those for whom she labors. It was said at the meeting that reports from the parishes are coming in concerning the ticket sales from the recent Church Charity Foundation fête. These reports bring assurances of the warm regard in which the Charity is held, so many saying it is a pleasure to be able to remit. It is a source of congratulation throughout the Diocese that

nothing occurred anywhere to provoke criticism. The amount actually realized is not yet figured up, but it will be large.

Bishop Burgess and the Cathedral chapter of the Incarnation have invited the Rev. William S. Chase of St. James', Woonsocket, R. I., to become Canon Precentor and chaplain of St. Paul's School, Garden City, succeeding at the Cathedral the Rev. W. P. Bird, who is now Canon at the Cathedral of St. John the Divine. Mr. Chase is a native of Illinois but was educated at Brown University and the Cambridge Theological School. He spent his diaconate at Emmanuel Church, Boston, and was ordained priest by Bishop Clark of Rhode Island in 1886. He has been at St. James', Woonsocket, for sixteen years.

St. Mark's Year Book, just issued, mentions conditions about it in the following words from the rector, the Rev. Dr. L. W. Batten:

"The cry is ever ringing in the listening ear for workers and for means to support their work. The call for volunteers is loud and long; that for money, ever pressing. I am deeply gratified that both calls are heard and answered. We are on the firing line. It is a place of honor, but it is a poor place for provisions. We have no time to leave our position at the front to look after the commissary; we must depend upon others to supply us with provisions and ammunition."

Old St. Mark's is on the Bowery at Tenth Street, with the well-to-do on one side and the "submerged tenth" on the other. It is indeed on the firing line. The Year Book recounts the endowment last year of two pews, the first of the kind in the parish. One of them is in memory of Sergeant Hamilton Fish, who lost his life in the Cuban campaign. He was named for, and was of the same family as the Hon. Hamilton Fish, Secretary of State in President Grant's cabinet.

The new St. Alban's Church was opened last Sunday morning at High Bridge, Archdeacon Tiffany preaching the sermon, followed by a celebration of the Holy Communion. The work here was started three years ago last Epiphany by a Lay Helper, who was soon afterward ordered deacon and to whose volunteer labors much of the subsequent success of the work is due. For two years, services have been held in a rear room of a dwelling, but the mission has steadily grown. A lady gave a site, and a building 22 by 65, seating 150, has been erected at a cost of \$2,500, practically paid for by small subscriptions, the local congregation doing its full share. There are 69 communicants and 70 in the Sunday School. The property is worth about \$5,000. Last year there began the erection in the neighborhood of a splendid new structure for the American Female Guardian Society. This is non-sectarian, but it happens that the President and most of those who are resident in the institution are Churchwomen. While there will be no official connection between Church and institution, it has been arranged that an afternoon service, expressly for the Society's officers and wards, shall be held each Sunday. St. Alban's is a part of the work of the Archdeaconry of New York. The deacon in charge is the Rev. Richard H. Wevill, who is a business man and serves the mission without salary. The field is a large one, made up of the well-to-do, and because of the lay of the land, is cut off on three sides.

The proposed consolidation of Holy Sepulchre parish with that of the Archangel has been abandoned. The proposition was to sell the property of the former, which is worth perhaps \$50,000, give the rector, the Rev. Dr. Thomas P. Hughes, his salary of \$2,000 a year for a period of five years in the future, pay off a mortgage debt of \$12,000, and turn over the equity to Archangel, to help that parish complete its new building. Holy Sepulchre parish church is located just off Park Avenue, a little to the east of the parish church of St. James, and south of that of the Beloved Disciple. The vestry give the reason for the change that it can no longer be maintained in the field. Upon the announcement of the plan by the rector, and its approval by the vestry, a committee of the congregation waited upon Bishop Potter, and the outcome was the decision to pay the Rev. Dr. Hughes \$5,000 upon his immediate retirement, doing so as soon as possible, and to call a new rector to begin new and energetic work. About \$4,000 was subscribed for current expenses. At a meeting of the congregation held last week the plan was approved, the former rector agreeing to it. Supplies will be had for a time, but eventually it is expected to be able to secure a new rector and to enter upon vigorous work. The field is a large one, and there are a determined company of earnest communicants who pledge themselves, financially and by their labors, to rehabilitate the parish. The preacher there last Sunday morning was the Rev. R. T. Homans of Grace Church, Whitestone, and in the evening, the Rev. C. S. Brown of the City Mission Society.

Bishop Brent of The Philippines conducted a Quiet Day at the Church of the Incarnation on February 25th. It was under the auspices of the diocesan branch of the Woman's Auxiliary, and was well attended.

On the Second Sunday in Lent Bishop Potter confirmed a class of 69 at St. Andrew's, Yonkers, and held an Ordination, as stated elsewhere. It is an interesting example of parochial enterprise that every parish in Yonkers has its suburban mission. St. Mary's, Sherwood Park, which has recently purchased a fine site for a chapel which has long stood on leased ground, is connected with the Ascension, Mt. Vernon, so that, in a city of 50,000, there are nine places where the Church service is regularly said within its limits. These are St. John's, St. Paul's, St. Andrew's, and Christ, parishes; St. John's chapel, St. Andrew's chapel, St. Mark's, connected with St. Paul's, Christ chapel, and St. Mary's. The nine geographically cover the city in such ideal fashion as would warrant committees on Church extension making a study of the same. Much credit is, of course, due to Mr. and Mrs. Cochran, the former lately deceased; but earnest clergy and not less earnest laymen are also to be commended for this unique showing.

CHURCH STUDENTS' MISSIONARY CONVENTION.

THE 15th annual convention of the Church Students' Missionary Association was held last week at St. Stephen's College, Annandale. Mr. Samuel C. Fish, of St. Stephen's College, presided, and Harold M. Vanderbilt of the same institution acted as convention secretary. Seventeen chapters of the Association were represented at the convention by 48 delegates. Colleges, universities, and seminaries whose chapters had delegates present, were those at Yale, Princeton, University of Pennsylvania, Columbia, Barnard, University of the South, Wesley Hall, Theological School of Cambridge, Philadelphia Divinity School, Seabury Divinity School, Virginia Theological Seminary, Trinity College, General Seminary, Berkeley Divinity School, St. Faith's Deaconess' School, Harcourt Seminary, and St. Stephen's College.

Sessions of the convention began Saturday afternoon, Feb. 22nd, with a reception given by Warden Cole, to the delegates at Ludlow and Willink Hall, and continued until Tuesday night. Following the reception, evensong was said at Holy Innocents' chapel by the warden.

On Sunday an early celebration was had in Holy Innocents' chapel, Warden Cole acting as celebrant and the Rev. Chas. H. Evans of Tokyo, assisting. Morning prayer and litany were said at 10:30 and a sermon preached by the Rev. Mr. Evans. He said that a necessity for missionary work existed at home, in



THE CAMPUS—ST. STEPHEN'S COLLEGE.

that Americans should be so educated that when traveling in Japan they would not carry the impression that America is a nation of agnostics and atheists.

The first conference was held Sunday afternoon in Ludlow and Willink Hall. "Prayer and Missions" was the subject of an address by Robb White, Jr., of the Virginia Theological Seminary. He treated of prayer, saying there is at present a tendency to emphasize the subjective rather than the objective, but the great men who have done great things for missions have prayed for large things and have gotten them. The history of missions is the history of the answer to prayer. Specific prayer, thought Mr. White, is a necessity when the problem of missions is to be met.

A wide divergence of methods with regard to prayer for

missions was shown to be the practice at the various institutions. At the General Seminary the Missionary Litany is read frequently and conferences are held. Although attendance is not large, much good has resulted from the meetings. The need was felt for a Prayer manual. More or less interest was evidenced in all the institutions on missionary topics. Mr. Mann of the General Seminary advocated prayer for Missions at the celebration. There are then a few minutes for prayer and to what better advantage can the time be put? Warden Cole considered the point made by Mr. Mann to be well taken. He told of the attempt to establish at St. Stephen's College a frequent missionary Eucharist. Some criticism was aroused and the celebration was abandoned, with a possibility, however, of ultimate resumption.

"Men and Money" was the subject upon which A. R. Van Mater, of the Philadelphia Divinity School, spoke. One would easily expect to find, he said, that to China and Japan, whose population numbers more than 120,000,000 of persons, that there were assigned at the very least 500 missionaries. We have, in fact, less than 50. For the Home districts the same condition exists. In all the field there are but 398 men laboring, where there should be at least a thousand. Mr. Van Mater said he had positive assurance that the Bishop of Oklahoma has repeatedly asked for five men, having the money sufficient for their pay, but the men cannot be gotten.

"Men will not go, and they have two sets of excuses," said the speaker. "One set is made up of personal reasons and is ultra selfish. It includes money matters and the like. Others plead family matters as an excuse. One man is held back because his mother's consent may not be obtained, and another cannot go because newly married. Do we assume, then, that all our sailors and our soldiers in the Philippines are either wifeless or orphans? Money must be subordinate at this time. Let the Board send men; the money will be provided."

Bishop Rowe was the preacher at evening prayer on Sunday. He described Alaska and Alaskan life and told of the great

in chapters of a course of comprehensive study and of a proportionate and systematic scheme of giving. A Prayer manual should be devised, he said, and some attention paid to the great field in preparatory schools. Some uniform instruction should be given to the boys and girls in these schools along the general subject of Missions. At San Mateo a chapter of the C. S. M. A., has been organized, and another will be soon at the Leland Stanford University and at the University of California.

Mr. Wilson of the General Seminary, asked that a committee be appointed to confer and decide upon ways and means for the provision of a general secretary to succeed the Rev. Mr. Lee. The committee later reported that it was not empowered to take definite action because of a lack of sufficient funds, but offered a resolution, which was adopted, to the effect that a General Secretary was necessary to the life of the C. S. M. A., and asking that the several chapters take definite action looking to the provision of funds sufficient to warrant the election of the Rev. Mr. Lee's successor.

The Rev. Chas. H. Evans took one conference. His address was upon the importance of Christianizing the college students of Japan, which subject was to have been discussed by the Rev. B. T. Sakai of Japan, but who was not present owing to illness. The Rev. Mr. Sakai is in this country for the purpose of accumulating a fund of \$20,000 with which he hopes soon to open near the University of Tokyo, a hall for young men who are students in the University. The moral influence of Japanese boarding houses is not of the best, and to send to the University a recent Christian convert, whose faith has not the firmest grounding, is practically to insure his loss as a Christian. First there will be opened near the University a hall where students can be surrounded by Christian influences, and by means of a course of lectures which he intends to establish, the Rev. Mr. Sakai hopes to make them more firm in the Faith. Later it is hoped to erect a suitable building.

An address was made by Bishop Brent on the duty of the Church and the Nation in the Philippines. He said it is the duty of patriots, if we are to call ourselves such, not to attempt any scuttling policy in the Philippine Islands. The responsibility of the Church and the Nation are so intertwined that they are difficult of separation. We must deal with the Philippine problem and give it our best consideration.

The Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, was elected chairman of the advisory committee to succeed Bishop Peterkin, resigned. The convention of the Church Students' Missionary Association for 1903 will be held at the General Seminary. The committee on a Prayer manual suggested that a manual should be prepared by two members of the convention. In it, the committee advised, should be placed the photographs of members of the C. S. M. A., who have gone to the foreign field. For the present the Cuddesdon Manual should be used. Other addresses at the convention were made by the Rev. Dr. A. S. Lloyd, John W. Wood, and the Rev. Robt. L. Paddock.

During the two years in which the Rev. Lawrence T. Cole, Ph.D., has been warden of St. Stephen's College, there has been a marked advance in its affairs. When he came, the College was heavily in debt and the curriculum was not above an average standard. All this has been changed and now all the larger Colleges and Universities admit students of St. Stephen's College, crediting them to the same grade as they held at St. Stephen's. In the same two years there has come an increase of 66 per cent. in the number of students and a class numbering at least 20 will enter in the autumn. It is the intention of Warden Cole to make it an Arts college without losing sight of the fact that preëminently it



REV. L. T. COLE, PH.D.

is intended to educate men for the seminaries. Although almost without diocesan support, the college has been enabled to keep up its work, incurring almost no indebtedness. New buildings are seriously needed, professors' houses especially, and, later, additional dormitories. The preparatory department has been abolished.



NEW LIBRARY—ST. STEPHEN'S COLLEGE.

privations and dangers attending missionary work along the Arctic Circle.

After an early celebration and morning prayer, a business session was held in Ludlow and Willink Hall. The report of the Rev. Edmund J. Lee, formerly general secretary of the Association, but who has given up his work to take up that of a missionary to China, was read. In part it was as follows:

"Scarcity of funds existed at the beginning of the current year also, and there was no money to carry on the work of keeping a Secretary in the field. A trip was taken, however, several C. S. M. A. chapters were visited, and also some institutions which before we have been unable to enter. At the Normal College, Farmville, Virginia, a chapter has been organized and regularly admitted, and the collegiate department of University of the South, where the collegiate chapter of the Brotherhood of St. Andrew has been united with our organization. At Roanoke College and at the University of Tennessee, chapters should be organized in the near future.

"To summarize: We have Chapters in 10 Theological schools, 21 Colleges and Universities, 5 Church of England Colleges in Canada, and 6 preparatory schools; 42 in all. Five colleges have Church organizations not allied with the C. S. M. A., and in 25 more there is a clear need for chapters of this organization. There has been a distinct advance in our work; a deepening of consecration. Last year there were seven members who offered themselves and were going to the foreign field; this year there are twenty."

In conclusion the Rev. Mr. Lee stated the imperative need

THE HIGHER CRITICISM.

BY THE REV. WM. C. McCracken.

HERE are some people who "take" everything: measles, whooping-cough, spiritualism, theosophy, cigarettes, Christian Science, and, like *Oliver Twist*, stand expectant of "more." I have never known, personally, a genuine Higher Critic, but I have known people who contracted it. If a doubt were thrown on St. John, they immediately "took" it. If it were suggested that there were two Isaiahs, several Jeremiahs, and any number of redactors—they had 'em all. If some one claimed that the Psalms are not David's, but borrowed from the Arabic MS. of Abdallah (Bodleian unpublished), tempo, close of the Caliphate of Bagdad, then, the camp-followers of the noble individual higher critic, immediately "take" that, because it is up-to-date.

But the genuine higher critic must be rare. Of necessity, there can be but few men so profoundly learned as to be competent to make the kind of mistakes the higher critics mutually accuse each other of making. No one of them will do for a guide, and their consensus is nil.

The average clergyman is not profoundly learned, but he knows as much as the lawyers, doctors, and cultivated people around him, about literary matters, and more about sacred literature. He must be considered in a way, as one of "them literary fellers" himself. What shall he, with his limitations, do with higher criticism? He must do something, whether he will or no. Let us try.

First, there is the macrocosm as well as the microcosm; the universal as well as the particular. The microscope has intensity, narrowness, but not the scope and adaptability of the human eye. The subtle analysis of the brain may not in the end compare with the glorious synthesis of a loving heart which can "see God." The poet may have a better vision than a grammarian can have. Pope could not have been altogether wrong when he wrote:

"The critic's eye—the microscope of wit—
Sees hairs and pores, examines bit by bit;
How parts relate to parts, or they to whole.
The body's *harmony*, the beaming *soul*,
Are things which Kuster, Burmann, Wasse, shall see,
When man's whole frame is obvious to a flea."

But what does a poet know even about poetry, compared to a grammarian? What does anybody know about anything in the presence of a higher critic? He dissects and tells you *ex cathedra*: "This cannot be true, because it is not true, and that is not true, because it cannot be true," and so he sits upon a circle as doth divinity and consigns statements, and testimony to denial and oblivion.

For example, the Wolf descended upon Homer, and rent and tare him, and so Knight, and so Lachmann, and so others, but all disagreeing. The result being, as Landor said: "Some tell us there were twenty Homers; some deny that there was ever one." Justus Lipsius dissects the tragedies of Seneca and discovers that there were *four* of him. It almost reminds us of the number of St. Patricks. Father Hardouin astonished the world once by finding out all by himself that the *Aeneid* of Virgil and the Satires of Horace were literary deceptions. When a great scholar tells us that he knows by intuition whether an ode or a play was by a certain writer, we know the claim is valueless, because all equally learned scholars should have the same "intuitions" and therefore should agree. It is a notorious fact that no two have the same "intuitions."

These men claim the ability and learning and acuteness and intuition, to polychrome our Bible, amend, reject, divide, classify, and tell us who wrote or who did not write this phrase or that line, and what is spurious in a literature running back several thousand years. Whereas there is not a man living who can discover the number of editorial writers on a New York daily for one month and assign them their proper contributions. This same requirement is suggested in effect by Dr. Margoliouth, in his latest book. Yet these divided intuitionists, every one with his own little division, little psalm, little doctrine, expect us to give up our belief in Homer, Virgil, Isaiah, Jeremiah, David, and finally find comfort in Strauss.

If history be the corrective of dogma, it must prove so with these dogmatics as with others. The stone histories which are gradually unearthed in Greece, Egypt, Babylon, and Assyria, are and will be the bane of the higher critic, bringing us back to our old first principles but with larger outlook. What higher critic or translator, including the Septuagint, or who in the whole world, could read and understand Jeremiah verse 9th,

chapter 43d, until a few years ago? Petrie dug the explanation out of the ground, guided by a hint from local Arab tradition. At the same time he found that Herodotus was also a truth teller about the same place. Herodotus has been discredited because he tells of Homer, and others have disbelieved his chronology of ancient Egypt because it would scarcely fit in with Ussher, but the old traveler, it seems, tried to tell the truth and to write history.

Is it heresy to a higher critic to appeal to testimony, tradition, history, the monuments? It is the next chapter in our student life now and more valuable than learned theories.

The writer has his theory too. It is this:

Genius is never duplicated, it is always unique, *sui generis*; one Homer, one Isaiah, one David, one St. Paul, one Shakespeare, one Tennyson, one Angelo, one Beethoven, one Wagner. Each himself, unlike all others, with his own God-given intellectual or spiritual gifts. So in the culmination of it all, the highest reach where humanity and divinity were united, there could be but one Jesus Christ, whose Spirit alone can cause men to be of one mind.

And I have this further theory and belief, which is, that the traditions of the Hebrew Church as to the authorship under God of the Old Testament and the continued witness of the Catholic Church to the same effect, and to the New Testament, and to the meaning of both, is safer and more reliable than all the disunited higher critics in the whole world.

Gentle reader, for our further delectation let us go hand in hand together through a field or two of plain English literature, testing our intuition, memory, taste, and knowledge of internal evidence, as we examine a few flowers of rhetoric, and mayhap a weed or two. There shall be nothing occult or mysterious or foreign to confuse us, and nothing very ancient.

DOC. 1. S. IV.

"Was it some sweet device of Faëry
That mocked my steps with many a lovely glade,
And fancied wanderings with a fair-haired maid?
Have these things been? or what rare witchery,
Impregning with delights the charmed air,
Enlightened up the semblance of a smile
In those fine eyes?"

The work of the poet Spenser beyond a doubt, and yet, "impregning" is Miltonian, therefore a redactor. If not Milton, who? Perhaps Bickersteth, who uses a word from the same root.

DOC. 2. M-B. XXVII.

"Mystery of God! Thou brave and beauteous world,
Made fair with light and shade and stars and flowers,
Made fearful and august with woods and rocks;
Jagged precipice, black mountain, sea in storms,
Sun over all that no co-rival owns," etc.

Some would ascribe this at once to Milton. It has some of Shakespeare's massiveness of imagery, but it seems more akin to Byron's "crag to crag among, leaps the live thunder"!

DOC. 3. M. XLIV.

"I ask and wish not to appear
More beauteous, rich, or gay:
Lord, make me wiser every year,
And better every day:"

The word "beauteous" smacks somewhat of femininity in a cloister, still it must be apparent that Montgomery the Moravian hymn writer was the author.

DOC. 4. H. LIII.

"Some cry up Haydn, some Mozart,
Just as the whim bites; for my part,
I do not care a farthing candle
For either of them, or for Handel."

Tom Hood's style is too apparent for dispute.

DOC. 5. M-S. XCVIII.

"Witch.—A nine times killing curse,
By day and by night, to the caitiff wight,
Who shakes the poor like snakes from his door,
And shuts up the womb of his purse.

Str.—But did the witch confess?

Serv.—All this and more at her death.

Str.—I do not love to credit tales of magic.

Heaven's music, which is order, seems unstrung,
And this brave world
(The mystery of God) unbeautified,
Disordered, marred, where such strange things are acted."

An old play. Kit Marlowe's? Shakespeare's unpublished? It may be.

DOC. 6. V. CXXI.

"Dan.—Quot homines tot sententiae.
Mar.—And what is that?"

Dan.—'Tis Greek, and argues difference of opinion.
Mar.—I hope there is none between us. (*Drinks.*)"

Unknown at present, but suggestive of "Comedy of Errors."

DOC. 7. T. CCXXXV.

"But when we got in, and I beheld the green curtain that veiled a heaven to my imagination, which was soon to be disclosed—the breathless anticipation I endured."

Without hesitation, Thackeray's first visit to the play. If not, whose?

DOC. 8. R. CCCCX.

"It may seem a paradox, but I cannot help being of opinion that the plays of Shakespeare are less calculated for performance on a stage than those of almost any other dramatist whatever. Their distinguished excellence is a reason that they should be so."

John Ruskin's own sentiment. And yet how he hated and argued against anyone having an "opinion." They should *know!* Was Jove napping here, or is "Unknown" the author?

But enough of quotations; let us come to conclusions. Every one of the excerpts above is exact, and I do not believe that anyone in the world from internal evidence only, could name the author of each. No one would agree wholly with my "higher criticism" of the passages, although there is reason in every case and a strong argument could be made. No two scholars would agree anywhere, and the consensus of the whole would end strikingly like the *argumentum felis Kilkenniae*.

We need testimony beside expert opinion. The evidence of plain men is more valuable than expert testimony, which almost inevitably disagrees. As to the Bible we have the testimony of the Living Church, who is the witness, keeper, and teacher of the Bible. Her witness through many centuries is of more value than the expert theories of this age. It has proved so against the theories of each age, and the Book is an "impregnable rock." In a little while the monuments and inscriptions will attest the Church's witness.

There is a fairly conclusive evidence too of the previous quotations from English literature. I take a volume from my library—a modern re-print:

Auctore
 Carolus Agnus
 Londini et Novum Eboracum,
 Fredericis Warniensis et Comp.

It sounds more higher-critic like to put it that way, and makes one seem learned, as John Ruskin used to inveigh against. But the plain truth, and the plain English is that CHARLES LAMB was the author of all the eight "documents" quoted above, and the Roman numerals give the page in my edition for each!

Great is the higher critic!

A CHALLENGE TO THE CHURCH.

BY THE REV. C. C. KEMP.

MINDFUL of the responsibility I assume, but impelled by a conviction that permits no fear, yet in all humility, I challenge the Church to the consideration of the following propositions:

(1) That if God undertook to reveal in time past the Way of Salvation, the presumption is that He revealed it so plainly that no one need err therein.

(2) That consequently, if the Way of Salvation is now in dispute, the fault lies with men and not with God; we have made some fatal mistake.

(3) That Jesus Christ preached the Kingdom of God, *as such*, and sent His disciples to preach "this gospel of the kingdom" (*i.e.*, as such) to all the world.

(4) That in order to this preaching it is necessary first of all, to identify the Kingdom of God.

(5) That there is no common agreement among men in these days as to the identity of the Kingdom of God.

(6) That in this initial, vital failure lies the secret—in *large part*—of all the present unrest and failure of the Church.

(7) That the three following texts of Holy Scripture, looked at in their naked simplicity and most obvious implication, not only identify the Kingdom of God beyond all possibility of mistake; but, indeed, give a survey of its historical development from its (natural) inception to its (spiritual) fulfillment in Christ, to-wit:

"I will make of thee a GREAT NATION . . . and in thee shall all the families of the earth be blessed" (Gen. xii. 2, 3).

"He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him THE THRONE OF HIS FATHER

DAVID: and he shall reign over THE HOUSE OF JACOB for ever; and of his Kingdom" (*i.e.*, aforesaid) "there shall be no end" (Luke i. 32, 23).

"All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

(8) That the last text above not only absolutely fixes the boundary line of the Kingdom of God and so determines its identity, but also identifies it beyond all need of discussion with the visible Church; the two *things* are absolutely and essentially the same.

(9) That it must be argued from this identification of the Kingdom to the interpretation of the scattered uses of the term through the New Testament, and not *vice versa*, as has been almost universally but most unscientifically done.

(10) That the discussion in the premise of the "development of the *human idea*," is entirely beside the mark, inasmuch as the DIVINE THING itself has been clearly revealed from the beginning.

(11) That the Anglican Communion, because of her all but perfect harmony with the Scriptural doctrine of the Kingdom of God, is most providentially called, *by explicitly adopting that Scriptural basis*, viz., the Kingdom of God *as such*, in her system of Christian education, to lead in the ecclesiastical reconciliation and theological re-adjustment which is so imperatively needed at the present time.

(12) That if she will but respond to the call, the world will soon behold our Holy Religion commanding and compelling that respect and devotion which is the legitimate heritage of THE CHURCH OF THE LIVING GOD.

DETAILS IN DIVINE WORSHIP.

BY THE REV. ALBERT E. GEORGE.

PEOPLE are constantly criticising the Church because it has so many forms. Mere forms are unworthy of any consideration, but the objection put as it often is, would really condemn other fields of activity. Nature has many forms. No one thinks of finding fault with her, because in the flower world there are nasturtiums, pansies, geraniums, heliotropes, daisies, etc. Suppose every one of these died except the geranium, and for years we were limited to this one species. The change would be unwelcome. Not only because we would miss them, but not one species is representative. These flowers of all kinds represent not so much the forms of nature's beauty as her details. The word *form* is descriptive in a way, but it has associations, which we want to overcome in describing the beauty of nature. The business man has forms in the management of his affairs, and yet they are not mere forms, they are details, which are absolutely necessary to a correct view of his commercial standing.

What some people find so objectionable in a religious service, where the six points of ritual are used, or some other methods are pursued, is not the mere presence of forms, but the presence of details in setting forth the beauty of worship, and its educational aspect. The Puritan only used his ears and his voice in the worship of God, and frequently his eyes found the things or objects to criticise.

Ritualism, so-called, asks not only the service of the ears and the tongue in setting forth the glory of God, but reminds the worshipper he has two eyes. "Eye hath not seen, nor ear heard the things which God hath prepared for them that love Him." The service of the eye is just as important as the service of the ear. The eye can drink in (to use Ben Jonson's words) the religious emotion, and move the worshipper to lofty ambitions just as much as the ear. The altar with its lights, the ecclesiastical vestments, the prostrations, the hundred little things encircling an ornate service, apparently are forms, yet they are never this to the initiated. They are the details of Divine worship which the Church needs to encourage, just as much as the business man demands details in arriving at a satisfactory outline of his financial standing.

The religious world everywhere is getting more "ritualistic," because it has a new use for its eyes in Divine worship. Our Church has set the pace for this reform, and where it will end, no one presumes to say. The Church however can control its details in worship, but the other Christian bodies have opened a problem for themselves in this particular, which must cause them much speculation over the future tendency of Divine worship.

Helps on *The Sunday* School Lessons. Joint Diocesan Series.

SUBJECT.—The Life of our Lord and
Saviour Jesus Christ.

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

THE SERMON ON THE MOUNT.

FOR THE FIFTH SUNDAY IN LENT.

Catechism: XIV. How many Sacraments. Text: Rom. xiv. 17. Scripture: St. Matt. v. 1-16.

IT IS impossible that we shall exaggerate the importance, the transcendent importance, of the Sermon on the Mount. It is the Great Charter of the Kingdom of the Son of God Incarnate. St. Matthew places it in the forefront of His gospel, taking it out of its "time-place" in the narrative, for the evident purpose of giving it highest honor and great prominence.

The Constitution of the United States no more fully and faithfully expresses the principles of our republic, than does the Sermon on the Mount express the principles of the Kingdom of Jesus Christ.

These great words of our Lord seem to have been spoken about midway in His ministry. They are recorded by St. Matthew (v.-vii.), and in briefer form by St. Luke (vi. 20-49). Putting the two accounts together, it would appear that Christ retired to the mountain to pray, and then chose the Twelve (St. Luke vi. 12-13). Descending with them into the plain, He performed many cures; and then, the crowd pressing upon Him, He again drew back to the mountain (verse 1), where the great discourse was uttered. Such an arrangement enabled Him, in a way, to select His hearers, for the indifferent would remain in the plain, while only the earnest and the really interested would follow Him to the mountain. Others besides the Twelve were present; for in the opening sentence it is said "His disciples came unto Him" (not Apostles, but the more general term, disciples); and at the close we are told that "the people were astonished at His doctrine" (St. Matt. vii. 28).

God's great revelation in the older days had been given from a mountain. But how marked the contrast: Mount Sinai, producing terror, the multitude at a distance, the people fleeing (Ex. xx. 18-21); the Mount of the Beatitudes, Jesus speaking in holy calmness and peace, drawing the people to Him, surrounded by a multitude. No less great, the contrast in the message: the stern "Thou shalt not" of the Law, and the gracious "Blessed are ye" of the Gospel.

1. The Beatitudes are the invitation, the standing offer, of the Kingdom of Christ. They were spoken, we may believe, for the sole purpose of winning men and drawing them into the Kingdom. To understand this, let us read the Beatitudes backward.

Look first at the great gifts, the priceless possessions offered us: ye shall have the kingdom of heaven (verse 3); ye shall be comforted (verse 4); ye shall inherit the earth (verse 5); ye shall be filled with righteousness (verse 6); ye shall obtain mercy (verse 7); ye shall see God (verse 8); ye shall be called the children of God (verse 9); ye shall have great reward in heaven (verse 12).

But how? Not by having gifts thrust upon us of which we are in no sense worthy, but by first being made the kind of people whom these gifts befit. A great mass of difficult requirement, therefore, rolls up before us. To win these treasures we must be poor in spirit (verse 31); we must mourn (verse 4); we must be meek (verse 5); we must hunger and thirst after righteousness (verse 6); we must be merciful (verse 7); we must be pure in heart (verse 8); we must be peacemakers (verse 9); we must endure persecution for righteousness' sake (vv. 10-12).

Very hard conditions. They tempt us to turn away from Christ, as did the young ruler, of a sad countenance and grieved (St. Mark x. 22), reminded only of our deficiency.

The truth that clears away all difficulty, is the fact that the Beatitudes are invitations, not condemnation. They bid us to the Kingdom, in which we may become all that these gifts demand. After each Beatitude, then, we should read

the unspoken words which were doubtless in the heart of Christ: "Come unto Me." "Blessed are the merciful, for they shall obtain mercy" (verse 7); come unto Me, receive the things of my Kingdom, and the merciful character shall soon be yours. "Blessed are the pure in heart, for they shall see God" (verse 8); come unto Me, join yourself to Me, receive the grace of My Kingdom, and your heart shall be made pure.

In this way only can we study the Beatitudes with spiritual advantage to ourselves. They invite us to Christ and His Kingdom. He in His Kingdom furnishes the grace that makes the character, that wins the gift.

2. After the offer of blessing, comes the reminder of duty. The Sermon on the Mount, the Great Charter of the Kingdom, opens with Beatitude, but passes quickly to the obligations, some at least, which rest upon the children of the Kingdom. What must they be, how shall they regard themselves, what will the King expect of them, these chosen ones, these members of His Kingdom? The words of our Lord are a three-fold answer: the salt of the earth, the light of the world, a city set on a hill.

(a). Every faithful child of the Kingdom helps to preserve the world from corruption. "Ye are the salt of the earth" (verse 13). Salt serves many purposes, but this above the rest: when mixed with other things, it keeps them from corruption.

To be useful salt must keep its strength; it must not lose its savor. If the salt itself be corrupt, what may be expected but the casting of it out, "to be trodden under foot of men" (verse 13)? If the member of the Kingdom be corrupt, what shall save him, whose duty it was to save the world, but he did it not?

(b). A corrupt world, needing salt; a dark world, needing light! The members of the Kingdom must be "the light of the world" (verse 14), as well as "the salt of the earth" (verse 13). They shine, however, with borrowed glory, with light from Christ who is "the Sun of Righteousness" (Mal. iv. 2), just as the moon yields but a reflected splendor.

(c). A city set on a hill, which cannot be hid (verse 14); a lamp set on a stand, which giveth light to all that are in the house (verse 15, Rev. ver.): with these added pictures our Lord sets forth the obligation, toward the world, of all whom He will call into His Kingdom. The entire lesson is gathered up in the great command: "Let your light shine" (verse 16). Not that the Christian is to call attention to himself, saying: Look; here is a light; behold me. This, rather: Let it shine; put nothing in the way, through cowardice, to hinder the light of thy discipleship from being seen and known; "Shine, for thy Light is come" (Is. lx. 1); so order the shining of thy reflected light, that others, beholding it, shall glorify, not thee, but "thy Father which is in heaven" (verse 16).

THE MISSIONARY SERMONS of the eighteenth century in England show such objections as "Why help America when England needs every farthing that can be given? Why send the missionary, and especially one of refinement and learning, at such cost and hazard, to a land of negroes, savages, and half-breeds, to settlements of convicts and adventurers, to people who do not speak our language, and where the Jesuit, Sulpician, and the Moravian are adequate to every spiritual need?" It is interesting to read the annual sermons preached before the S. P. G. one hundred and fifty years ago; they do not sound very differently, nor do they deal with conditions unlike those which are referred to to-day, in South America, Porto Rico, and the Philippines. They had the same references to the poverty of people at home, unpromising fields, the sacrifice of human life, the unfriendliness of other religious organizations, and the opposition of the trader. The prayers and gifts of the faithful, in spite of all these objections, were a part of the price of this Christian civilization which we enjoy in our Church and which other Christian people enjoy in this Territory. But in those days there were the same faithful men and women that we have to-day, who think not of themselves but of the Master and of the Master's command. Grace did something for them. The proof then, as now, of what it does for man's soul, is in his desire that others may share it.—REV. R. W. CLARK, D.D., in *Church Life*.

THE LITTLE CHILD was beseeching her father to take her to visit her grandmother, who lived at a distance. To get rid of her, he said: "It costs \$10 every time we go to see grandmother, Florence, and \$10 don't grow on every bush." "Neither do grandmothers grow on every bush," answered the little girl promptly. They went.—*Humane Journal*.

Correspondence

All communications published under this head must be signed by the actual name of the order. 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.

THE NAME OF THE CHURCH.

IN ORDER to settle the name of the Church to the satisfaction of persons of diverse predilections on the subject, I would respectfully suggest that it should be as follows:

"THE AMERICAN CATHOLIC CHURCH,
Commonly called
THE PROTESTANT EPISCOPAL CHURCH,
in the United States."

This proposed title is modeled after that given in the Book of Common Prayer to the feast of the 2d day of February.

Those who prefer to call that day the feast of "The Presentation of Christ in the Temple," can do so supported by the full authority of the Church; and, on the other hand, those who prefer to call it the feast of "The Purification of Saint Mary the Virgin," may also do so under the same plenary authority of the Church.

In like manner, under the proposed title of the Church, those who prefer, may simply use, according to their respective predilections, either the title: "The American Catholic Church," or that of "The Protestant Episcopal Church," under the full recognition by the Church of their respective rights so to do.

Let us hope that the 41st triennial session of the General Convention, to be held in Boston in 1904, will settle this question, kept open until then, in this comprehensive manner; so as to permit the Church to finish out, at least its second centenary in peace on the subject; and that she may be able to give her whole and undivided attention in the meantime, to her first great duty of extending Gospel Missions, in obedience to the command of our Dear Lord.

It is true that the proposed name would add to, rather than abridge, the inscription on the title page of the Prayer Book; nevertheless it would accomplish the more important matter of maintaining unbroken the legal status of the Church, as a continuous corporate body, from its national organization at the end of the 18th century; without having to apply for any special legislation to the civil power, on the subject of a change of title or name to preserve that status.

JAMES THEODORE HOLLY,
Protestant Episcopal Missionary Bishop in Haiti.
Port Au Prince, Feb. 14, 1902.

THE USE OF THE "BENEDICTUS QUI VENTI."

To the Editor of The Living Church:

NOTING that you and your correspondent in your issue of February 22d, while disagreeing as to the place where the *Benedictus qui venit* "is sung" (i.e., whether after the Prayer of Humble Access or after the *Sanctus*), seem to agree that it may be sung in one place or the other, I wish to ask if the place where it may be sung lawfully, whether "liturgically" or not, is not after the Prayer of Consecration, where there is a rubric which says: "Here may be sung a Hymn"?

In the "Order of Service for the Consecration of the Ven. Reginald Heber Weller, Jr., as Bishop Coadjutor of the Diocese of Fond du Lac," the words of the *Benedictus* are given after those of the *Sanctus* and before those of the *Agnus Dei*, there being nothing to show whether the *Benedictus* was to be sung immediately after the former or immediately before the latter.

In the absence of any rubric directing the *Benedictus* to be sung after the *Sanctus*, and there being a rubric directing what shall be done after the *Sanctus*, it is to be presumed that the *Sanctus* was sung immediately after the Prayer of Consecration, in accordance with the rubric quoted above, the *Benedictus* being probably rightly considered "a Hymn."

Noticing that Bishop Hall, of Vermont, in his *Notes on the Use of the Prayer Book*, after speaking of the manner in which the *Sanctus*, or *Ter Sanctus*, as he calls it, is to be said or sung, says:

"There is no authority for adding to the *Ter Sanctus* the *Bene-*

dictus qui venit, or *Hosanna*, nor for inserting these sentences between the Prayer of Humble Access and the Prayer of Consecration. Either of these, or the *Agnus Dei*, might be reckoned as "a Hymn," for which provision is made after the Prayer of Consecration."

I venture to ask very respectfully from you and your correspondent, your authority for your positions; for, to the ordinary layman, your opinions seem to agree in allowing an unauthorized interpolation.

The *Benedictus* I have heard sung after the Prayer for the Church Militant, but a comparison of the rubrics after that Prayer as given on page 229 and on page 539, will show that that usage is not correct, unless the word "then" is given an unusual meaning, and unless a priest may do that which a Bishop may not.

In the same way, at least one ordinary layman does not understand how the interpolation after the Gospel of the words "Thanks be to Thee, O Lord," is allowed by any law-abiding priest, in view of the direct refusal of the General Convention, which is the law-making body of our branch of the Church, to allow it to be done.

J. M. LAMBERTON.

Harrisburg, Pa., Feb. 24, 1902.

[The foregoing letter raises the whole perplexing question of the lawfulness of Liturgical Interpolations, in which THE LIVING CHURCH has heretofore taken the ground that where such interpolations are in good faith germane to the office being rendered, tending to its fuller understanding and portrayal, and introducing no alien thought, doctrine, or suggestion, they are not unlawful; and practically it may be doubted whether there are five per cent. of our churches in which such interpolations are not from time to time introduced, thus showing this opinion to be at least the working hypothesis of the whole American Church. This is also in accordance with the opinion of the present Archbishop of Canterbury, as to the interpretation of the Public Worship Regulation Act in England. We considered the subject at some length in our issues for Dec. 15 and 22, 1900, to which issues we beg to direct attention.—EDITOR L. C.]

THE ISSUE WITH BROAD CHURCHMANSHIP.

To the Editor of The Living Church:

I HAVE read with much interest your reply to Dr. McConnell's Eirenicon, in which you seem to put that learned apostle of Broad Churchmanship in a hole, so to speak. But has it ever occurred to you that, so far as the matter of Holy Scripture is concerned, we are all, even you yourself, I make no doubt, in the same hole? or if not, then worse? For example: In the Book of Deuteronomy there are a number of directions which are said to be "the commandments, the statutes, and the judgments which the Lord your God commanded you," etc., one of which is this: "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them." And elsewhere: "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face," etc. I quote these as examples of many similar instances in which words are ascribed to God which, to speak plainly, are repugnant to that idea of God which the Bible itself has created. Something has to give way here—either our idea of God, or our theory of the Bible. There is nothing sacred about a traditional theory of the Bible; the character of God, on the other hand, is infinitely sacred. Who is really honest—the man who changes his theory about the Bible to make it accord with the revealed character of God, or the man who shades his conception of the character of God in order to preserve a traditional theory about the Bible?

This is the plain issue, which every one of us, who does not take refuge in subterfuge or sophistry, has to face. The Broad Churchman meets it in the only way which seems to him honest. He believes the Holy Scripture of the Old and New Testament to be the Word of God, but the same Holy Scripture has taught him not to call such writings as I have quoted, holy. If you are able to show that everything in the Old and New Testament is holy, you have a valid case against the author of the Eirenicon, and those who think with him. Otherwise there is a moral question which one must venture, reluctantly, to raise against you: How can one justify himself in doing violence to the character of God in order to maintain a traditional theory?

HAMILTON M. BARTLETT.

[We are very glad to have this opportunity to show that we are not "in the same hole." The quotations made by our correspondent raise simply a fragment of the questions resulting from the mystery of evil. That God uses nations to destroy nations, is no more strange than that He uses natural forces for the same purpose. No doubt the mystery is one that cannot fully be explained; it would be no mystery if it could be. The clue to it is that from the eternal standpoint, life on earth is viewed as but an episode in the larger life of eternity, and death is not a calamity, but an act of translation, by which no injustice is done to the individual. From this clue some trace may perhaps be gained of the solution

of the mystery; and whether so or not, it does not require one first to assert and then to deny that the Bible is the "word of God," nor does it excuse him if he does so. The second instance quoted is merely a specific rule given for a special purpose, in a primitive mode of existence. We ask our correspondent, and any who, like him, may be troubled at such difficulties, to read, for the general view of difficulties like the first, Hussey's *Moral Difficulties in the Bible*, first series; and for the second, Tuck's *Handbook of Biblical Difficulties*, first series, especially pp. 213-216. —EDITOR L. C.]

THE HOUSE OF PRAYER.

To the Editor of *The Living Church*:

SEE there is much said about changing the name of our Church. There is one name not already appropriated and that is the name given to His Church by the "Wonderful Counselor": "My House shall be called the House of Prayer." Now we have already the Book of Prayer; why not have the House of Prayer?

Very Respectfully,
Pasadena, Cal., Feb. 27, 1902. E. C. SHERER.

LIGHT THE CHURCHES.

To the Editor of *The Living Church*:

I WANT TO thank you for inserting in the columns of THE LIVING CHURCH of March 1st the article, "The Padlocked Church," by a Presbyterian, taken from *The Outlook*. May I add something more to this timely article, and speak of the darkness of our churches? In no city have I been struck with this darkness as in New York. A side door of a church may be open, but when once inside the church, what is the use of taking up a Prayer Book to read it, or to glance over Church notices, or to admire any work of art on wall or chancel, when an awful darkness broods over the whole edifice? Usually, too, the altar, which should at least symbolize Light, symbolizes desolateness. Can we not bring the *Light of Day* in these churches of ours—some cheer, some hope? and brighten up our sanctuaries? During Lent the average church needs three things: first, a sign outside, telling the passer-by of the daily hours of service; second, a wide open door; third, Light inside!

G. G. MERRILL,
Rector of St. Mary's Church, Tuxedo, N. Y.

LENTEN PASTORAL.

By THE BISHOP OF CENTRAL NEW YORK.

DEAR BROTHER:—"Almighty God, who seest that we have no power of ourselves to help ourselves." This confession is, you know, the beginning of the Prayer for the Second Sunday. The "help" is deliverance, deliverance especially from sin, and the danger of sin. Sin is always danger, in itself and its certain consequences; for we live, every moment, everywhere, under God's Law. He does not love us less for judging us; in fact, it is because of His love for us that He judges us. Besides that danger, there is the danger of *falling into sin*, of sliding into it and sinking in it, by what is evil in ourselves, by temptation, by opportunity, by bad example, by a bad social influence around us. Do you really want to be "helped," delivered, from it? If not, you will not "Keep Lent," whatever public services you may attend, or may neglect or refuse to attend. Reality is here the first virtue. Have you seriously set yourself to thinking what *your own personal sin or danger* is? Is it a wrong habit of thought, or forbidden longings, or unclean imaginations? Is it in inquiring in your plans or doings, what people, who are not your judges, will think of you, or rather what God, who is sure to judge you will think of you? When a foolish, ambitious woman, who thought it would be smart to be philosophical, asked a clever Oxford Professor and scholar at a dinner table, "Well, Professor, what do you think about God?" hesitating a moment he said, "Madam, it matters very little what I think about God, but it matters a great deal what God thinks of me, and you." Is *your danger* or your sin that of saying uncharitable things of other men, or women? Is it that of envying or slandering them? Is it that of wasting time or money? Is it vanity? Is it that of deceiving anybody? Is it luxurious indulgence, or wishing you could afford it? Is it blaming Providence for your hardships? Is it leading others into sin? These questions are personal. Make them personal to yourself. Watch self-delusions. Let go the shallow notion that general intentions can be put in place of particular acts of your will, or talk, however fine, about public evils, or wicked fashions, or social degeneracy, or upper-class folly, or business dishonesty, will in any possible way be reckoned on the credit

side of your account with Eternity and the commandments of the Searcher of your heart.

"We come to Lent, which itself has dangers of our creating. We have no power of ourselves to help ourselves, but we have a great deal of power to get ourselves into a dangerous need of help. Ages of human experience and the Word of Heaven and the wise authority of Christ's Church have proved that, in our weakness, the best provisions for our safety often, very often, are made to add the offence of false security to that of direct disobedience. The Forty Days are so abused when we turn their sacred observances into occasions of heartless profession of piety or an irreverent mask of self-satisfaction, of glib phrases about Church matters as meaningless as they are artificial. But regularity, even in duties external, is not artifice or formality. Each single, simple, sincere act of worship helps us, helps to give firmness to resolution, body to sentiment, substance to righteous character. Having no power to deliver or forgive or save ourselves, we have a great deal of power, from above, given us to employ our will-power in duty, and to form right habits "outwardly in our bodies and inwardly in our souls."

Affectionately your Bishop,
F. D. HUNTINGTON.

IMPROMPTU.

(Written on an Alpine summit.)

"THE WORKS OF NATURE ARE THE FOOTPRINTS OF THE CREATOR."—
St. Gregory the Great.

I.

Ye dazzling peaks, whose virgin snows
Reflect the love of God,
Whose icy summits gleaming bright
Ne'er foot of man hath trod;
O! Into these poor hearts of ours
With many an evil stain,
Reflect your fair and dazzling white
And make them clean again!

II.

Ye mighty mounts, whose meadows green
Make carpets rich and rare,
Whose pines exhaling odors sweet
With fragrance fill the air,
Refresh our souls, so dead and dry
That now again may grow
The flowers of virtues once so fresh
Ennobling man below!

III.

Ye snowy summits, soaring high
Towards the skies above,
To tell how manifold are the works
Of Him, the God of Love,
O! Stir these lifeless lives of ours,
Unloose the clods of clay
That we untrammelled too may rise
Unto those realms of day.

IV.

Ye mounts of God, your dazzling snows
Full many a lesson teach
Sermons that touch the soul far more
Than those the Priest can preach;
Of Love of God, of love towards man,
Of Purity divine,
Only by which, the Light of Heaven
Into the heart doth shine.

V.

So, works of God! Ye too do speak,
Ye sound Jehovah's praise;
And though not God, God speaks through you
The heart of man to raise;
Ye witness to God's Power and Love
His Hand in you we see
And soulless, ye do lift our souls
To God, the One in Three.

ARCHIBALD CAMPBELL KNOWLES.

A MINISTER had traveled some distance to preach, and at the conclusion of the morning service waited for someone to invite him to dine; but the congregation dispersed without noticing him. When the church was nearly empty the minister stepped up to a gentleman and said:

"Brother, will you go home to dinner with me to-day?"

"Where do you live?"

"About eighteen miles from here."

"No, but you must dine with me," answered the brother, with a flushed face, which invitation the clergyman gravely accepted.—*Church in Georgia.*

IT WILL NOT HELP to pray for heavenly illumination after you have blown out the candle of sense.—*Ram's Horn.*

The Rise and Development of Christian Architecture

By the Rev. Joseph Cullen Ayer, Jr., Ph. D.

XII.

THE LATE GOTHIC OF ENGLAND.

THE history of architecture in England and the Continent presents a striking contrast between the tenacity with which the Gothic style maintained its hold upon the imaginations of the British and the ease with which it was abandoned in Italy. In both countries it was imported from France, and in both countries it had been grafted on prevailing styles. But it was flourishing in England at a period when a wholly different style was predominant in Italy, a style that has maintained itself in that peninsula ever since. The Renaissance produced its effects in architecture in England only after it had passed through its earlier phases in Italy and had acquired a certain degree of consistency. It was the literary Renaissance that was

pulled down to make room for the present structure. The choir vaulting was not completed until 1507, a year later than the laying of the corner-stone of the new St. Peter's at Rome, for which Bramante had drawn the design. The fine central tower of Canterbury Cathedral was erected in 1495, and twenty years earlier S. Andrea a Mantua had been erected, and fifty years and more earlier, the lovely Pazzi Chapel in the courtyard of S. Croce in Florence. Such comparisons, and they might be extended indefinitely, show the place of Gothic architecture in England as an independent style with an abundance of vitality. In short, it may be said that many of the finest architectural works of England, especially some that are best known and most deeply impressed upon the popular mind, were erected in England when that style had been abandoned in Italy and even after it had been abandoned in Germany and other countries;



ST. GEORGE'S CHAPEL, WINDSOR—NAVE.

first introduced into England, and there was not the same interest in the Roman style and orders of architecture in England that there was in Rome, because there were not the monuments in England, in fact not one remnant of architecture of Roman times that was capable of stimulating the minds of architects. The people were thoroughly accustomed to the Gothic style; the land was covered from end to end with magnificent specimens of that style; there was not the great desire to erect sumptuous city palaces which did so much to develop the new style in Florence and Rome. And thus it was that, while the new learning was studied with great interest at the English universities, there was not the slightest desire to introduce the Italian style of church-building, but on the contrary, the older style was carefully adhered to and developed in many new ways. Buildings were being erected that would be a glory to the whole land, and the details of Gothic art pursued in quite new directions. It is instructive to compare a few dates. King's College Chapel, one of the finest ecclesiastical buildings in England, was not built until 1446-1515. Alberti began the transformation of S. Francesco at Rimini, one of the most characteristic works of the Italian Renaissance, in 1447, finishing it in 1455. The beautiful St. George's Chapel, Windsor, was built after 1473, in which year the chapel which had stood upon the spot was

for in England the Gothic, in spite of the strong admixture of Italian art which flowed in a steady stream all over Europe in the sixteenth century, did not wholly give way to the more classical forms until long after the beginning of the seventeenth century. It may even be contended that Gothic never ceased to be the local style of England and it probably enjoys more practice in that country than in any other to-day. Indeed, it is regarded as the national style and to be alone worthy of ecclesiastical and collegiate buildings. In England, therefore, it might be said that architecture as a living art is less antiquarian than elsewhere, were it not for the custom of the English to regard the characteristics of the style as made up of little details that had to be reproduced with scrupulous fidelity that the building might be regarded as of any merit.

The last important development of Gothic style that was important in England was the so-called Perpendicular. It is astonishing how much it enters into those buildings which have been most deeply impressed upon the mind of the world of English-speaking men and women. It is the style of the nave of Canterbury, which was rebuilt wholly from the ground, in what was more up to date than the style of the Norman nave. It is the style of Henry VII.'s chapel, Westminster; it is the style of the nave of Winchester, which was rebuilt in the perpendicu-

lar style by encasing the great Norman piers in forms of the later Gothic, and making only such changes in the fabric of the building as were absolutely necessary to bring it into the new style that had been recently introduced. It is the style of the choir of York, which, as is common in English buildings, is as important as a nave and quite as large. It is the style of much of Gloucester where it originated and where it has been skillfully applied to what is essentially Norman. The whole exterior of the building is mainly perpendicular. But the list would not be exhausted by any short enumeration of great buildings in which it may be found. It has been applied to a multitude of parish churches, some of great beauty and of generous size. It is the last great form of Gothic, the style that is best adapted to modern requirements and which, it is pleasing to find, is being recognized as the natural style in which to build Anglican churches wherever there is not the reversion to antiquarian architecture. The great tradition breaks off with the Perpendicular, and it is at this point that the practice of Gothic building should be taken up, not that there was anything fixed about the Perpendicular variety of Gothic, but it was a living style when the great church-building period of England

nothing more were done in connection with these heavy mullions, the side divisions were finished with an arch, the mullion dividing in two and joining the window arches by a curve similar to the curve of the latter. This will be quite clear on examining any characteristic window, such as that in the Lady Chapel at Gloucester, or in the nave at St. George's, Windsor. It will be seen that the resulting irregular forms of the sections of the window are treated without any regard to these larger divisions. The pattern effect is carried out remorselessly. There is a certain poverty of design about these windows, of which Mr. Ruskin not without warrant makes fun. They are very much easier to design than the very complicated tracery that immediately preceded them. But they are to be regarded as a sort of protest against the extravagances of the style of Gothic that had been in use. There is a great sobriety in these simple forms which are combined with many horizontal lines, for with the perpendicular effect was also introduced a horizontal effect, so that the style might have been called "rectangular" Gothic almost as well as perpendicular.

The forms which are in their natural place in windows became common as a means of decoration and were applied to all



GLOUCESTER CATHEDRAL—NAVE.

came to an end, and it is infinitely superior to any style that has arisen since then.

The characteristics of this style are very simple. It is named because of its tendency to maintain the perpendicular lines where the earlier style had used the flowing and geometrical designs. This is shown especially in the windows in which the whole space, frequently very large, is cut up into a number of sections by vertical lines, crossed by horizontal lines. Each section is then treated independently, being filled with what might well have served for the design of a small window. These smaller parts are all alike on the same row across the window, but not infrequently are modified as they rise higher. Sometimes the tracery in these small sections is quite delicate and complicated, though only at the upper part of the section. At other times it consists merely of a little arch with cusps; and this may be regarded as the typical form and is found constantly in buildings of this style of Gothic. In some of the large windows, there are groupings of these sections into what might have been the reminiscence of a large three-light window. When the windows were built very wide, and the ambition of builders was to fill the whole breadth of the building with one huge window, it became necessary to strengthen the framework of the window. Strong upright mullions were built dividing the window into three parts. These were continued to the window arch. To avoid the awkward shape that would have resulted if

sorts of flat surfaces. The stone was covered with these panels carved with mouldings designed in the same way as these window sections. Blank spaces were everywhere avoided and the stone was everywhere embellished in the same way as the woodwork, in imitation of window tracery. This was the easier to execute and at the same time more readily applicable to stone because, as will be seen, there were no divisions between the upright portion of the tracery and the curves of the arches. There was no capital set upon the upright, but the mullions were continued, flowing into the tracery. This rendered the paneling flatter and more natural.

The beautiful south porch of Gloucester affords examples of a further development of the same principle, the combination of vertical and horizontal lines, the paneling in the forms of the window tracery, and what is a second feature of the style, the battlements to the roof. This south porch was erected in 1421-37. It is, in its way, thoroughly characteristic of the style, although of modest dimensions. First of all, the doorway is enclosed in a rectangle. It should be compared with the north porch of Salisbury, which is placed in much the same way, or with the façade porches of the same building. In the porches at Salisbury, a pointed arch was crowned with a gable roof. Here the roof is invisible. The doorway itself was regarded at Salisbury as giving the lines on which the rest of the porch should be designed. Here the door is placed in the midst

of a rectangular frame and the corners filled with tracery—like paneling, which might easily have served without alteration for a window. Two distinct bands of small panels extend across the porch, each section of which follows the lines of window tracery. Above the upper band of mouldings with panels between, is a battlement in which, however, only the forms of a battlement are retained. Each portion of it is filled with tracery that might have been supplied with glass so far as forms are concerned. At the corners are turrets which carry out the same motive. The buttresses of the porch are also covered with most delicate panels.

The second feature of the style, as has been said, was the battlements. It is astonishing to what an extent these were employed in buildings of the perpendicular style. They extend along nearly every roof line. On the roof of the nave of Glou-

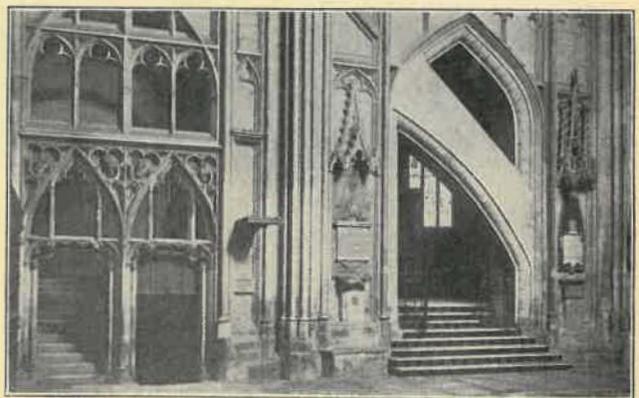


GLOUCESTER CATHEDRAL—LADY CHAPEL.

cester they are made very broad and each section is divided into three panels. Where the little turret arises in the middle of the alternate higher sections, the panel is not changed, the turret merely passes across it. This is characteristic of a certain defect in the style. There is no variety in the smaller details of the decoration except in so far as they were executed at different times and by different men. The same figure is repeated again and again in various places. Thus the windows of the clerestory are all alike. It will be seen that the west windows of the transept are identical. These were points in which variety would have been effective and would not have seemed in the slightest inconsistent with unity of design. The battlements at the edge of the aisle is less characteristic of the perpendicular. But that on the tower and the whole treatment of the tower is thoroughly typical. The English in the fifteenth century, the century in which the greatest development of the spire took place in Germany, seem not to have cared for lofty spires. They had always treated the spire as a merely pyramidal roof and the roof in perpendicular architecture became very flat, in fact invisible from the ground. In Germany, the tower roof had become an elaborate mass of tracery, but in England, there was not the same delight in the soaring heights, and the flat roof was used on the towers. This might have been at first merely an expedient until the funds of the Diocese or parish permitted the construction of the spire, just as the ceilings in many cases were of wood and flat until the vaulting could be

constructed. But a flat roof to a tower, or a roof that was only slightly raised in the center, would be very ugly if allowed to remain in sight. A battlement around it would hide it, and the corners, which otherwise would have been ugly, were relieved by pinnacles, often of considerable size and beautiful design. This became the favorite decoration and termination to a tower in England and the spire is correspondingly rare there. If it was erected it was placed within the battlements. This was the case in Lichfield, which has three spires. In Salisbury, which was built before the perpendicular style was invented, the tower has no battlements.

A third characteristic feature of this style and which is well illustrated in Gloucester Cathedral, is the form of the arches. In such a building as the cathedral at Salisbury, the arches are all of very much the same form; nearly all are composed of two arcs of circles struck from a center on the base line so that they cut the line connecting the capitals at right angles. They are, in some cases, more pointed than was customary in Gothic styles, *i.e.*, the arc forming the curve of one side of the arch met the other side of the arch at an acute angle. This was caused by taking the centers of the arcs at a point outside the arch, but on the base line of the arch. It will be seen that the arches of Gloucester that are in the clerestory, in the tower, and in the west windows of the transept [The references are only to the portions visible in the illustration. The same form of arch may be found in many places throughout the building.] cannot be struck from any two centers. They are in fact made from the arcs of four circles, two centers being used for each side. In some cases of vaults the curve is struck from only three centers, *i.e.*, one for the lower portion of each side and one in the middle for the rather flat middle portion. This is pointed architecture that is not at all pointed, less pointed even than Romanesque. But the variation in the arches is not confined to this elaboration of the curve by using four centers. A combination of curves is used of such a nature that the second arc, that at the point, is curved in the other direction, thus forming an ogee arch. An example of this used as decoration is above the door in the south porch. Nearly the same form may be seen in the windows of the tower, where instead of the simple moulding which was earlier used, following the outline of the arch, the curve of the arch is reversed, and is continued upwards in a delicate finial. This is the motive of the whole tower decoration. It will be noticed that the windows of the western part of the transept are curved very slightly toward the point, in fact so slightly as to make it doubtful whether they are curved at all. In many arches there is no curve and a straight line is used in this portion of the arch, the bottom being curved much more than would have been the case in earlier styles. This may



GLOUCESTER CATHEDRAL—DETAIL OF SOUTH TRANSEPT.

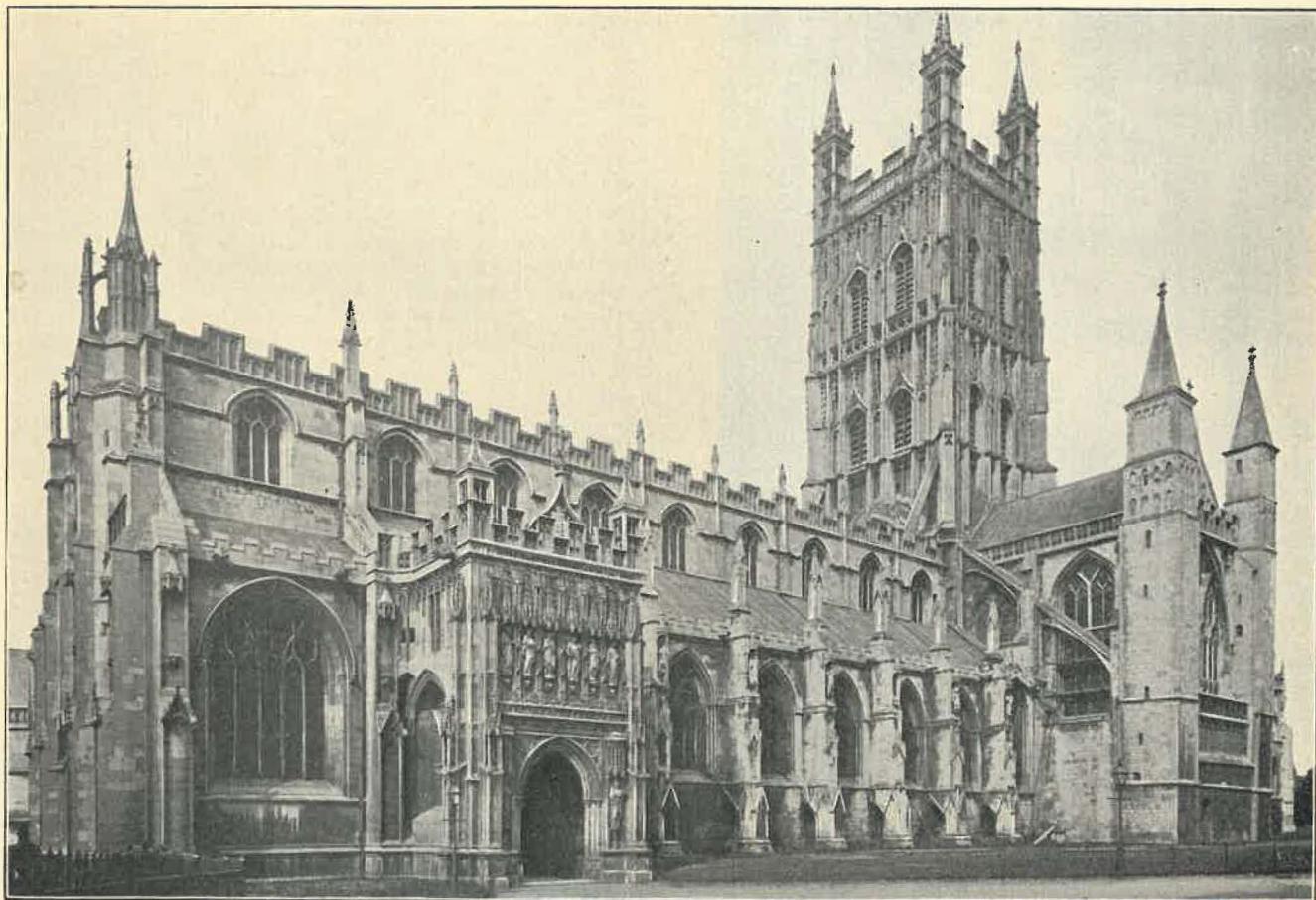
be well seen in the doorway leading from the south transept into the chapel of St. Andrew in the choir aisle. The stones of the arch are only very slightly wedge shape, just enough to hold them up. The result is what is never found in early Gothic, a keystone, or a stone which serves to bind the two sides of the arch together. The Gothic arch is nearly always built with a vertical division between the uppermost stones. This may be seen wherever the joints are broad enough. There is something pathetic in the use of the keystone, often carved or made otherwise prominent in chancel arches, and windows of Gothic churches in America. It is there a survival of a notion that a keystone is a necessity, as it is in the sense that until the arch meets it will not hold itself up. What may be called a keystone occurs in the perpendicular style in certain

arches because of the very abnormal shape of the stones composing the arch which are not sufficiently wedge shaped to make a good joint at the top. There is no decoration of this little stone, but it is used merely as a part of the arch along with the other stones.

The exterior of the nave at Gloucester is very instructive in regard to the absence of highly developed flying buttresses. It will be remembered that the vault of the ceiling of English cathedrals rests upon a point as low as the upper edge of the triforium. In some cases it comes even lower. (The triforium is that portion of the wall which is built up of open arcades and takes the space of the half gable of the aisle, in place of a blank wall below the windows of the clerestory. At Pisa the triforium only filled half the space below the windows because the aisles were double and the half gable rose very high on the wall.) There was no need of props in the form of flying buttresses against the clerestory and any support from the buttresses beyond the aisles might be built immediately in connection with the vaulting of the aisles or beneath the roof of the aisle. In the westernmost bay of the nave at Gloucester, this support is shown distinctly. It occurs in the other bays, but there is in

of a parish church of very great beauty. This is the effect of a nave divided by a screen from the choir. Conservatism has kept these screens and it is generally regarded as ruthless destruction, calling for endless letters to newspapers, when it is proposed to remove these abominations. It is the choir of Gloucester which is the most beautiful part of the building. It is the earliest perpendicular and was erected in the years about 1350. It is placed inside of a Norman choir. It has been very well compared to a cage inside the Norman frame. The vast east window, the largest in England, 38 by 72 ft., is the finest perpendicular window in England; the elaborate paneling of the walls, and above all, the vaulting, are thoroughly characteristic.

It is in vaulting that the English advanced very decidedly beyond the Continental builders. They did not attempt very lofty vaults. There is no Amiens, Cologne, or Beauvais in England. But these churches were vaulted very simply. There is no decorative feature in the ceiling except the moulding of the ribs. The rest is mere filling, and is built perfectly plain. But the English vaulting is treated decoratively. A forest of ribs rises to the ceiling. A net-work of smaller ribs joins these together into lace-like patterns. Occasionally the ribs are



GLOUCESTER CATHEDRAL—VIEW FROM THE SOUTHWEST.

the other bays a little higher roof that covers it up. In this way one of the most striking features of the Continental Gothic is lost in the English. Only in exceptional cases is the flying buttress used decoratively, *i.e.*, the buttress treated not only as a necessary feature of the construction but also as a decorative feature of the building as well.

The perpendicular style of Gothic was first used at Gloucester. It is there used in connection with a building which was built in the first place entirely in the Norman style. The great pillars of the nave are ponderous beyond those in any other English church. They are carried to a great height and are rude and almost barbarous in their general form. (They should be compared with the much more successful round pillars at Durham.) The triforium is consequently very diminutive and the whole effect of the nave unsatisfactory, except as a design of ponderous strength without any feeling of fine proportion as at Durham. The nave, however, is interesting if for no other reason as showing the incredible lack of feeling for the grandeur of their cathedrals that took possession of the English when they cut their great churches in two by a hideous screen and lost that one feature, the length, in which their cathedrals were preëminent. The result in the case of not a few is an inordinately long and elaborate meeting house outside

made to radiate in such a way as to present the effect of a very flat cone placed upon the supporting shaft, or as a fan spread out against the roof. Added to this was a tendency to make the vault very flat, following the outline of the form of arch which the perpendicular style used more and more as time went on. In some cases the roof is nearly flat towards the center. The spaces between the ribs of the vault are covered with paneling, or ribs were worked in the vaulting which were without any constructional meaning. The finest example of this is the interior of King's College Chapel at Cambridge, an interior worthy of being compared in beauty of vaulting and noble proportions with any church on the Continent without any exception. This treatment of what were constructional features as no longer such is characteristic of all Perpendicular work. There is a certain unreality about it, which in some respects places it lower than the Gothic of an earlier period. The turrets are placed as ornament not as the upper members of buttresses, the paneling of the stone which was of meaning in the windows is affected when in the solid mass and is frequently so delicate as to be out of keeping with what was of necessity a heavy block of stone. The battlements are merely masks to the very flat roof which it became customary to erect upon the churches. The greatest sin in this respect is the false ribs of

the vault. The style tended always to bizarre effects and reached its climax in the pendants which hang like stylactites in Henry VII.'s chapel at Westminster. They are fanciful and at the same time puzzling. They impress the eye as a paradox does the mind. But the style was on the whole a sober, earnest style before the later exuberances occurred and the extravagances of the Henry VII.'s chapel, which are by no means unique, as the same thing was attempted elsewhere and even on the Continent, *e.g.*, in the cathedral of Alby, though the effect is by no means as great as in the English examples. In the same way vaulting which very closely resembles the English fan-vaulting may be found as far east in Prussia as Marienburg; in the hall called the Convent Remter the vaulting is remarkably like English perpendicular. This room was built in the last third of the fourteenth century at about the same time as the beginnings of the perpendicular in England. But there does not seem to be any connection between the style in the two countries. What was an exception in Prussia became the rule in England.

No form of Gothic has had longer duration than the perpendicular. On account of its combination of flat arches with rectangular spaces it was well adapted to the construction of private houses and above all collegiate buildings, and may be said to be the finest style for such buildings. Then again, as it could be effectively employed in churches with flat or nearly flat timber roofs, it was especially adapted to the construction of parish churches which, with only a very few exceptions, possibly not more than two or three, are built in England without vaulting. This was possible because of the very decided advance made in England in the construction of artistic roofs of timber. This was the introduction of forms of construction that differed widely from those which had been founded upon stone building. The exclusive use of stone had led to the Gothic of France. The wooden construction of roofs with open timbering, often highly decorative, marked a revolution in building styles almost as great as that which may some day be produced by the modern iron and stone construction, but which has not yet been worked out into any consistent style.

[THE END.]

THE WORLD-LEAGUE FOR CHRISTIAN PATRIOTISM.

THE "World-League for Christian Patriotism" has just been organized in Chicago. Its object is "to stimulate, aid, and unify movements for Christian patriotism, to hallow the Flag, and to point to Christianity as the basis of human order and progress." It seeks the world-wide use of an emblem, two crossed flags, one to stand for patriotism, the other for Christianity. The design of the latter is a crimson Latin cross on the small field of white, and on the larger field of blue the words, "By this Sign Conquer." The use of this flag the world around in conjunction with the flag of each country will, it is believed, be a most emphatic protest against anarchy and a positive aid in fostering patriotism on a sure basis.



The President of the League is the Rev. S. M. Johnson, pastor of the First Presbyterian church of Austin Station, Chicago, and originator of the movement. The idea came to him in connection with the tragic end of that noble Christian patriot, the late President McKinley. Mr. Johnson designed the flag of the cross during those moments of silence on the afternoon of that wonderful funeral service when more hearts were lifted to God than ever before in human history.

The affairs of the League are in the hands of an executive board, consisting of eleven resident pastors of Austin.

The striking emblem is used in various forms, as a button badge, as a color print on stationery, etc. Publishers, aware of the spread of the movement, are asking permission to use the imprint on books, and a new song book now being issued in Chicago bears the imprint on its cover. The Cook County Sunday School Association (Chicago) uses it on its Purity and Temperance Pledge Cards, and the Nebraska State Christian Endeavor Union has adopted the emblem for its Civic Clubs and work of Christian Citizenship.

Startling as the proposition of a "World-League" may seem, the results already attained reveal the clear possibility of success. Here is a simple plan by which all Christian hearts may emphasize their essential unity and bring the power of their combined influence to bear upon the spirit of lawlessness in every form. Success to it!

THE LATE DEAN SCHUYLER.

An Ambassador of Christ: Being a Biography of the Very Rev. Montgomery Schuyler, D.D. By William Schuyler. New York: Edwin S. Gorham. Price, \$1.50 net.

A good biography is a difficult achievement. The difficulty is enhanced when the writer is bound by close and affectionate relationship to the subject of his memoir. Mr. William Schuyler has overcome this obstacle and has given the public a good biography of his revered father. In this work, in addition to his easy narrative style, he exhibits the chief virtue of a biographer in permitting his subject to unfold himself in extracts from his own letters, sermons, and diaries. The arrangement of the work is simple and natural; giving the usual facts of Dr. Schuyler's ancestry, which was of the very best in the country, his recoil from the practice of law, his early adventures in business, and then the sudden pause and question,—"Lord, what wilt Thou have me to do?"—and the prompt decision. His rectorships of Trinity Church, Marshall, Grace Church, Lyons, St. John's, Buffalo, are described interestingly and at sufficient length, and then the reader is brought with adequate knowledge of the man to the beginning of that wonderful rectorship of Christ Church in St. Louis, with its 42 years of joys and sadness and heavy burdens and great triumphs and warm friendships, lasting through three generations of parishioners. In all this the author has allowed the facts and incidents to tell their own story, in only one or two instances his filial interest provoking him to warmth of comment. The book is an interesting piece of history and a record of the life of a typical priest of the American Church. The publishers have done their part well, and have given the memoir an appropriate setting in the beautiful and dignified volume before us.

And yet, when we have laid down the volume, we feel that nothing said by the subject himself or by his biographer entirely accounts for the man, nor explains his extraordinary hold upon the affection and respect of his successive congregations and of the communities in which he lived. The fact is, the biographer is dealing with a unique personality which refuses to be put in print. Simple as a child in his tastes, in his wants, in his cheeriness, in his affectionateness, in his utter freedom from self-consciousness and self-seeking, there was yet no more resolute nor more inflexible person in the community when once he had made up his mind on the rights and wrongs of a question. The man who could pilot himself, and pilot his mixed congregation through four years of civil war and maintain his own side unflinchingly, and come out of the ordeal the friend of all his people irrespective of their political alignments, possessed strength as well as sweetness. His child-like nature, his high ideal of the office of the Christian minister, and his Christian prudence, carried him safely through difficulties which would have overwhelmed smaller men. Then his successful completion of his magnificent new church during the same trying period, when prices trebled on him and money was dear and friends were scattered, was a triumph of sheer tenacity of purpose. The man's ability and strength were abundantly proved.

But it was as priest, pastor, and friend that he won the hearts of the people. Times of pestilence, civil war, and financial distress, tested him and he was not found wanting. He devoted himself to the sick and dying, to the wounded and prisoner, and to the unconsidered poor, irrespective of creed or party or of his own convenience. He never refused the rites of the Church to any, and he was more frequently called to minister to sick whom he had never seen before, and to marry and bury persons who were strangers to him, than any other clergyman in St. Louis. He was a servant of servants to his brethren, to his dying hour. A curious instance of his responsiveness to what he considered the call of duty occurred shortly before his death. After it was known that he was confined to bed and that his case was serious, a friend, calling to enquire about him, found him sitting in his library in his robes. When asked what was the cause of his being robed when everyone thought he was in bed, he said that he was waiting for a man whose six children he had baptized, and who wished to have him baptize the seventh; and soon the father and mother and the six baptized trooped in, and the infant in arms was admitted into the house and family of God by a priest who could hardly stand upon his feet, and who within a few days was in Paradise. These are among the things that account for the man and for his place and influence among men.

The services in Christ Church were an education. The writer has heard many clergymen read the liturgy impressively and well; but for melodious utterance, propriety of expression, and reverence, even awe, of manner, he has known nothing at all comparable to Dr. Schuyler's rendition of the services. His voice was phenomenal in quality and effectiveness, even his whisper carrying to every corner of his great church. The beauty and dignity of his presence, especially after age had touched him, added greatly to the charm of his ministrations. But it was the gentleness and comforting nature of his pastoral ministrations, his sympathetic participation with his people in the joys and sorrows of the great events of life, which won their hearts. His presence in the sick room was a benediction.

Dr. Schuyler was a man of genial nature, fond of the society of his people, and entirely accessible. He divided the respect and

reverence of the community with the other two or three admittedly great citizens of St. Louis, and his influence with the public was second to none. It is hard to write down the causes of his influence with all classes, because so much of it belongs to that elusive thing we call personality. It is therefore not by way of criticising Mr. Schuyler's work that we repeat: that judiciously and effectively as the memoir is written, it does not entirely account for Doctor Schuyler's place in the hearts of the people of St. Louis.

JAMES A. WATERWORTH.

Literary

Breviarium Bothanum sive Portiforium secundum usum Ecclesiae cujusdam in Scotia. Printed from a MS. of the fifteenth century in the possession of John, Marquess of Bute, K. T. Longmans, Green & Co.

The liturgical remains of the pre-Reformation Church of Scotland are comparatively few. The Aberdeen Breviary and the Arbuthnot Missal are the most noteworthy which thus far have been rendered accessible in print. We therefore welcome the publication of the Breviary as a very great addition to our knowledge of the Scotch service books, representing as it does one of the most important MSS. extant.

The manuscript from which this volume has been printed is a book of 349 vellum leaves measuring 6½ by 4 inches. From internal evidence it would seem to have been written some time in the fifteenth century. Bishop Forbes, who was the first to draw attention to it, thought that it originally belonged to one of the Cathedrals, the *episcopus et decanus* being mentioned in the office of Easter Day. More recently it has been suggested that Dunkeld may be the Cathedral in which it was used. But on this point nothing is certainly known. It is just possible that it may have been written for the private use of some clerk, for in the calendar are some personal entries, thus for example, against April 2 has been inserted, "Obitus mater mea," and at April 15 there is the entry "Obitus Andre Barklay."

The printed volume before us is a book of 730 pages quarto, carefully edited and handsomely printed. "All rubrics and rubricated headings are printed in italics. Capitals are given in ordinary type wherever they occur in the manuscript, but when introduced in addition are distinguished by the use of Old English type. Hymns are printed in rhythmical form, and not, as written, in consecutive prose form. Inserted words or portions of words, and headings, which are not found in the manuscript, are enclosed within square brackets. No punctuation has been introduced, but only such marks given as are found in the original." There is a bibliographical preface by the Editor; and ample indices have been provided of all the liturgical forms.

Upon examination it will be evident that this Breviary is an adaptation of the Sarum Breviary. Large parts of the text and rubrics have been copied verbatim from this source, and other rubrics are manifestly drawn from the corresponding Sarum directions. There are, however, important variations. Many of the proper offices are lacking, the lessons are in some instances wholly different, and not a few of the rubrics are omitted altogether.

The office of Corpus Christi has been materially shortened by omitting the lessons from the Fathers, except a short extract from St. Augustine, portions from the Homily of St. Thomas serving for almost all the lessons. *Pange lingua gloriosi* is the hymn at Vespers, and *Sacris solemnis* is assigned to matins. The Sarum order is just the reverse; but this Scotch order of the hymns agrees with the original office as drawn up by St. Thomas, which is also the arrangement followed by the Roman Breviary.

On the feast of the Conception of the B. V. M., instead of the full proper office of the Sarum, only a proper collect and proper lessons are provided, for the rest *omnia fiant sicut in Nativitate*.

The office of St. Edmund of Canterbury is almost wholly different, as is also the office of the Visitation of the B. V. M.

Looking over the calendar we miss the Transfiguration and the feast of the Holy Name. The absence of the former may be due to the fact that the MS. is probably older than 1457, when the universal observance of the feast was enjoined by Pope Calixtus. The feast of the Holy Name is a comparatively late festival, and was not generally observed before the beginning of the sixteenth century.

Many of the minor saint's days of the Sarum calendar do not appear. But there are quite a number of other names peculiar to Scotland, e.g., SS. Fulanus, Abbinus, Baldredus, Conanus, Kissogi, Marnocus, and of course Saint Margaret and Saint Palladius.

We note the direction (p. 478) that the Purification shall always take precedence of the Sunday upon which it may fall, and is never to be transferred *propter sacramentum dierum Purificationis*. But this was not peculiar to Scotland. It would seem to have been the general rule of at least the earlier English books, whatever may

have been the practice later. We note also (p. 225) that Trinity Sunday is spoken of as the Octave of Pentecost, and the Sundays are numbered *post octavas Pentecostes* (p. 240).

All the hymns in the book are to be found in the Sarum Breviary except four, viz., *Assunt festa jubilca*, *En miranda prodigia*, *Pange lingua gloriosae diei praeconium*, and *Sacris solemnis dat virgo gaudia*. These would seem to have been hitherto unknown to the hymnologist as Julian makes no mention of them.

Under the I. Vespers of Advent (p. 2) there is this rubric: *Hac ipsa die nulla fiat memoria nisi de sancta Maria. Verumptamen si festum sancti Andree hoc sabbato precesserit vel in ipsa die*

tur. The editor offers no suggestion as to how this lacuna should be filled up, but simply says in a footnote "two or three words illegible." Remembering that St. Andrew had an octave, and referring to rubrics elsewhere in this book and in the Sarum Breviary, there can be hardly any doubt as to the words that must be supplied. The concluding sentence as originally written probably read: *Verumptamen si festum sancti Andree hoc sabbato precesserit vel in ipsa die* [contigerit, memoria de eo dicatur].

On page 236, in the first line of the fourth lesson in the octave of Corpus Christi, we notice the word *alcius*. This is surely an error, due either to the printer or to a misreading of the MS. contraction. It ought to read *arctius* as in the Venice edition of St. Thomas' works and in the Roman Breviary; or *artius*, as in the Cambridge reprint of the Sarum Breviary. But on the whole the book is remarkably free from misprints.

We have but to congratulate the editor upon the completion of his work (extending, as he tells us, over many years), and upon the careful way in which it has been carried out. The neatness and good taste shown in the typographical arrangements throughout the volume are worthy of all praise; but we always look for these in books published by Longmans. WILLIAM MCGARVEY.

Typical Modern Conceptions of God; or The Absolute German Romantic Idealism and of English Evolutionary Agnosticism; With a Constructive Essay. By Joseph Alex. Leighton. New York, London, and Bombay: Longmans, Green & Co. 1901.

Although some very illuminating passages occur in this book, its style on the whole is rather obscure. The reader's task is unnecessarily difficult. The writer is an idealist, and treats sympathetically of the conceptions of Fichte, Hegel, and Schleiermacher. Spencer's Evolutionary Agnosticism receives trenchant criticism, the value of which criticism is however limited by reason of the idealistic point of view from which it is given.

Constructively, Professor Leighton seeks to combine the conceptions of Fichte (based on the will), of Hegel (based on the reason), and of Schleiermacher (based on feeling). He founds his construction upon "conscious experience in general," and proceeds by "a consideration of its implications." The eternal world is taken into account only as found in consciousness. The only reality for us he considers to be the data of consciousness. No one ever succeeded in abiding by such philosophy in life, and every philosophy must stand this test. It must work. The truth is that no conception of God which is based upon subjective foundations simply, can hold its own or satisfy human instincts. F. J. H.

The Church of Christ. Her Mission, Sacraments, and Discipline. By E. Tyrrell Green, M.A., Professor of Hebrew and Theology, St. David's College. London: Methuen & Co.

This is a volume of the Churchmen's Library, edited by John Henry Burn, B.D., Examining Chaplain to the Bishop of Aberdeen. It is a full exposition of the Church, its Marks, its Sacraments, and its powers generally. The work is well done. The position taken by the author is that of a strong Anglo-Catholic and his expositions are clear and convincing. While thoroughly loyal to the Prayer Book and the formularies of the English Church, the author takes the position that we are an integral part of God's Holy Catholic Church, and heirs of the Catholic heritage.

This is a very useful book, and one which can safely be put into the hands of laymen who desire to learn about the Church.

F. A. SANBORN.

My Island. By Ellian Hughes, author of *Some Aspects of Humanity*, etc., with Illustrations by Lady Stanley. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, \$1.25.

Welsh stories these, and a weird, wild strain it is which runs through most of them, with an occasional ghost moving stealthily under the large trees and through the old houses in which live a fanciful, superstitious people. Not a story, but a poem in prose, is the first chapter, the author painting the island with a brush well filled with color. Then follow seven short stories, one of pity,—and that, "The Tale of the Trothwy," is indeed written with a strong hand; one of ambition, then a story of justice, of injustice, of sentiment, and of conscience, and an incident of significance.

The book is certainly filled with the atmosphere of the island which the author loves so well; and there is thus gained an effect which so many writers lose sight of.

WE ALWAYS hurt ourselves when we try to hurt somebody else.

BE CIRCUMSPECT IN SPEECH.

BY STEPHEN INNES.

THE result of the so-called Catholic Movement in the American Catholic Church has been to make our priests and teachers more accurate in their understanding and use of theological terms. Nor is a painstaking accuracy in these fundamental things, inconsistent with a high imagination and apparent ease in expression. The author of *David Copperfield*, the most imaginative and vivacious of comparatively modern writers, tells us that the one "serviceable, safe, certain, remunerative, attainable quality" in every study and in every pursuit, is the quality of strict attention to matters of detail. And his words may well be heeded by the youthful theologians and preachers of the present day. "My own invention or imagination," he says, "such as it is, I can most truthfully assure you would never have served me as it has, but for the habit of commonplace, humble, patient, toiling, drudging attention."

We hear a great deal about the extempore productions of teachers and preachers who have what is called the "gift of gab," but could we search into the secrets of the Church's successful extemporaneous teachers, we would discover that their seeming improvisations were the results of previous toil and reflection, and laborious attention to detail. We should find that they had in early years been saturated, so to speak, with the meaning of the words, the terms, the phrases, the groundwork, of the defined theology of the Christian religion.

Words, and especially theological words, are treacherous things. They demand close watchfulness. They should be made to express the precise and definite meaning which is in their master's mind. They should be *un-ambiguous*. History and biography however abound with examples showing that ceaseless caution must be used. Even his Eminence Cardinal Newman in at least one instance, proved to be problematical in his use of words. It was in connection with the well-known lines:

"And with the morn those angel faces smile,
Which we have loved long since and lost awhile."

When some religious people came to him in his old age and asked him the meaning of that famous verse, he openly admitted that he did not know what it meant, nor could he devise a satisfactory explanation.

Every student remembers the story that is told of the German Klopstock, how some admiring pupils came to him at Göttingen, and begged that he might shed some light upon one of his unintelligible stanzas. Klopstock in his oracular manner, placed his glasses upon his nose and took up the manuscript. He read the stanza and slowly re-read it, and his anxious pupils reverently waited. Finally the great man spoke: "I cannot recollect what I meant when I wrote it. Nor do I know what it means. I do remember, however, that it is the finest thing I ever wrote. You cannot do better than devote your lives to the discovery of its meaning." Something of a similar nature happened in connection with Robert Browning. At a large gathering at the city of London, a "learned lady" approached him and asked him to explain to the assembled guests a disputed passage in one of his poems. "Upon my word I don't know what it means," said the poet laughing, as he closed the volume which had been handed him. "I advise you to ask the Browning Society. They will tell you all about it."

If words have refused to do perfectly their master's bidding in the case of men of such vast acquisition and colossal performance as those whom we have mentioned, religious teachers should be particularly cautious in their use. The effectual preaching of the truth presupposes an accurate use of words, and an accurate use of words means toil. Finding souls is in some respects like finding gold. Even the rich gold of our gorgeous California demands unceasing toil. If we are to be successful in finding and leading souls, our success will largely be due to hard, hard digging. One felicitous result of the Catholic Movement in the American Catholic Church, has been to make men more painstaking and accurate in their expression of theological truths, and for this we do indeed give thanks to God.

SORROW unduly prolonged causes weakness, but continual joy in the Lord is strength to the believer.

A PERFECT MAN: One from whose heart and life the element of selfishness has been wholly eliminated.

CRITICISM.

BY THE REV. CYRUS MENDENHALL.

HE WHOSE first emotion, on the view of an excellent production, is to undervalue it, will never have one of his own to show." [*Aiken.*]

Criticism sometimes is made which is utterly nonsensical. Thoughtless people with a positiveness born of ignorance will at a blow demolish a good thing. There is a criticism that is wholesome and helpful. If the critic knows of what he is talking, some attention should be given and correction or improvement be made.

But so frequently it happens that the criticism is all wrong; it is unjust, untimely, and not at all to the point. Nothing can escape. You build a house, and some wiseacre points out defects, volunteering his fault-finding before the work fairly begins. To condemn a man before the testimony is all in is rank injustice. To judge of unfinished work oft-times is as bad.

To sneer at a thing because it isn't something else is all too common. How foolish to blame an ass because he isn't a horse!

Public speakers suffer at the hands—or more correctly, at the mouths—of the thoughtless; ministers perhaps more than others. One finds fault because he does not preach a temperance sermon every Sunday, and another insists on missionary topics as often, and a third wants more hell and less love, and so it goes. If there were more Sundays or a greater similarity of tastes all would be well.

Among the foolish criticisms is that a good brother in his homilies "is too flowery." Such critics would blame Jesus of Nazareth on the same score, because He dared to introduce living water, beautiful lilies, growing trees, and flying birds into His wondrous teaching. Occasionally a thoughtless hearer talks about too much of the secular and too little of the sacred in some sermonizer's work. But isn't it a little difficult to draw the line between sacred and secular? We have arbitrary ways in pasting our labels, marking this sacred, and that holy; this clean, and that unclean. If in ancient days, Jerusalem and Tyre and Sidon, taxes, customs, and the activities of the age, might be mentioned, shall we be blind to the lessons of the hour, or let modern evils go unchallenged? Doubtless Lot's wife, and poor, weak Jonah deserve all that has been said of them, and they are useful topics, to be sure, yet the things less remote need not be ignored.

Of another it is sometimes said, "Oh, he's smart." I suppose intelligent is meant, or witty. Affectation of any kind is disgusting, and affected keenness particularly so; but is a man to blame, if he finds it more natural to put things in a pointed, pleasant way? Is it necessarily wrong to be interesting and right to be dull? Must truth be clothed in sombre hues and virtue made as homely as possible? An able clergyman said, "Dullness is a sin against the Holy Ghost," so here is a critic on the other side. Really, no criticism is just on either side. Each has a right to his personality.

It is not kind to twit your friend because his nose turns up, or because according to your notions of physical beauty he is an ungainly creature. This idea of personality reaches the mind and its methods. With mental vision we do not see alike, nor are our ways of expression similar. It would be a calamity if a dull monotony prevailed.

Somewhere in God's great workshop there is a place for all. The hand is foolish to suppose the feet are doing no good. Prosaic, poetical, antique, modern, slow, fast, conservative, radical, all are useful, all are needful.

Let each see and recognize the good in the other. When we are speaking of a brother clergyman, remember there are places where he can, with his methods and peculiarities, do more good than we. Why expect or desire to make him in accord with our notions.

So varied are the conditions, and tastes, and necessities of men, that themes and methods too must vary.

If so disposed, if in a true, worshipful spirit, we may find help, even when some accessories are lacking.

And really desiring to learn, the message from God's minister will contain some food. A little common sense and a great deal of charity will help us all. "If thou wouldst be borne with, bear with others."

ONE THING which makes hard times is, the people get too anxious to get rich.

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XXIV.

MRS. TOMLIN TAKES A HAND.

AS IT grew dusk on Friday, knowing the telling could be deferred no longer, Bildah made a clean breast of his intention to marry. A tempest of denunciation was at once evoked upon the unfortunate head of Bildah.

"I'll scratch her eyes out if you bring her here," screamed Araminta.

"I'll scald her with hot water," hissed Hannah, next younger. "Nuthin' we've got is good enough fer her. Bildah's fonder of bein' led around by the nose than I'd be, or he wouldn't be taken up with such a big-feelin' piece as that Elvira Welford."

Old Cracknut relieved himself of a few choice expletives that will not bear repetition, while Bob Tomlin superciliously announced that "there didn't the girl live that could pull the wool over his eyes, or make him think that soft soap was maple sugar."

For once Mrs. Tomlin held her peace for a time.

"If the rest of you are through gabblin'," she broke in at last, "I'll have *my* say. Bildah," drawing her long frame to its full height, and fastening her keen, beady eyes upon him, "You'll find out what it is to have your mother agin you, if you marry that curly-headed doll, that don't know nuthin' but to loll around an' be carried about on a chip. If you marry her, you air no child of mine. You could starve in the road right in front of my door, an' I wouldn't throw you as much as a crumb or a cheese parin'. You kin git sick an' die, an' be buried, an' I'll not ask how you air, or go near you. I will curse you! curse you! an' when I die I will ha'n't you!"

As she reached the climax of her speech, she swept the air with her long, bony arms; her tuck comb fell from its place, and her loosened hair, grey and disheveled, streamed down her back and around her hard, set features. She looked Medusa-like in her ugliness and malignity.

Bildah was deeply superstitious. He was terrified at the mysterious danger that he believed attended the man who had been cursed. What if his mother had the power he had more than once heard his father aver she had—the power of the Evil Eye, that portends evil, palsies endeavor, and brings sickness, misfortune, and discord?

The big fellow, who could have knocked down an ox by one blow of his doubled fist, began to rub his eyes with those same knuckles, and commenced to blubber like a schoolboy.

Mrs. Tomlin turned on him like an incarnate fury.

"Don't you go to blubberin' 'round me," sneered she. "If you air that big a baby go upstairs, an' have your cry out. It's the last time you'll sleep under this roof, an' you may make well of it. Jacky, if you don't have them clothes off an' into your trundle bed in two minutes, I'll blister you all over. Clar out to bed, every one of you—I want to smoke, an' I hain't a-goin' to have a hull passel 'round pesterin' me."

Everybody obeyed with alacrity, although it was not yet good dark. When Mrs. Tomlin, as old Cracknut expressed it, was on "the war-path" she was not to be trifled with. The older boys climbed the ladder that led to the loft above; the girls crept into their bed in one corner of the big room that served alike for parlor, dining-room, and sleeping room; Old Cracknut tumbled into bed in the opposite corner of the room, while Jacky jumped into the trundle-bed so hastily that he forgot to remove his little tow breeches.

"Cracky! won't Ma give it to me, if she finds it out?" soliloquized he, "an' if I git up an' pull 'em off, she'll be sure to hear me, fer Ma's as sharp of hearin' as a cat. Land alive! won't she blister me though fer mussin' up the clean sheets!"

Jacky's teeth chattered with fear. It was dark in the big room now, but he could see her outlines by the dim light of the coals in the fire-place. Soon the heavy breathing of the

girls and the snoring of Old Cracknut, told that the other inmates of the room were asleep. At these sounds of slumber, the old woman arose, knocked the ashes from her pipe, and noiselessly opened the side door and slipped out of the house.

"What's Ma up to?" thought Jacky, slipping out of bed, and feeling for his shoes. "I'm a-goin' to find out, if I git the hardest lickin' ever was fer it."

His mother was out in the wagon-road by the time he got out of the house. The moon was coming up, and the chances of detection great. The impromptu detective dodged after her, however, as best he could, keeping in the shade of the trees, and skulking in the fence corners out of sight. On and on she went until she reached the home of Boswell White, Melissa's father. There was no one astir in the house. People went to bed in those days before eight o'clock. Nothing daunted, Mrs. Tomlin rapped loudly at the door.

"Who's yer?" roared old Boswell himself.

"Me—Zerilda Tomlin. I want to see Melissa. Some of our folks air goin' over to Bridgeport in the mornin', an' I thought mebby she might hev some errand to see to. Tell her to come out doors. I want to see her a-while."

"I'd better be goin'," thought Jacky, suiting his action to his thoughts. "She'll not talk it over at the house, an' like as not they will walk this way an' ketch me. You'll have to keep your eye teeth skinned, Bildah, or its all up with you. My! ain't Ma slick, though! I wish Bob was gone, so's I could have slept with Bildah, like I did last summer. I told him then 'bout Ma an' Melissa waitin' fer him, an' he got away. He's gone so fur, I don't b'lieve they kin skeer him into backin' out now, anyway. An' now Jacky-boy, back to your bed, an' be sure you air snorin' when Ma comes home!"

CHAPTER XXV.

IN QUEST OF A MARRIAGE LICENSE.

Bildah's heart was like lead the next morning. His mother never spoke to him, but turned her back to him under pretence of doing her work. The horses were hitched to the wagon before daylight, and the lines given to Jacky to hold while Bildah ate his breakfast. It was a long ways to Bridgeport and back, and it was necessary to get an early start to go there and back the same day.

Bildah had no appetite for breakfast. He gulped down a few mouthfuls of coffee. At every swallow he seemed to hear his mother saying, "I'll curse you, curse you, an' when I die, I will ha'n't you."

He jumped up to get away from his tormenting fears. He took the lines from Jacky, who was clearing his throat in a particularly emphatic manner that ought to have aroused Bildah's suspicion, for Jacky was not usually afflicted with coughs or colds. Bildah failed to take the hint, and indeed was so preoccupied by his gloomy thoughts that he had climbed into the wagon before he observed that there was already someone seated on the broad board that did duty as a spring seat. Yes, there was a passenger, and a woman at that. She was so muffled up that in the dim light of the morning he could not distinguish her features. He supposed however that it was Araminta, as she had been wanting to go to Bridgeport for some time, so he sat down peacefully by her side, and drove away. Jacky, who had been watching all eyes and ears for a vigorous protest from Bildah, was disgusted at his big brother's meekness.

"Bildah's the softest feller I ever seed," grumbled the astute younger brother. "Bet Elvira don't git him yet. He's as good as trapped right now."

Jacky was not far from right. Bildah's astonishment knew no bounds when he found Melissa beside him. He felt so blue and downcast, however, that he almost welcomed her as a relief from the foreboding that crowded upon him when by himself. Melissa was never silent on any occasion, and this time she was even more voluble than usual. She had an ingenious story to account for her presence, something that her mother had to have that could be procured only at Bridgeport, and to get which, only Melissa out of a large family could be spared.

Bildah listened, but comprehended little of what she was saying. His depression of spirits was too great for him to take any interest in idle chatter. Melissa, who was watching him like a hawk, changed her tactics.

"Bildah," she plaintively sighed, "I 'spose I orten't to be ridin' along with you, an' you goin' to git married to-morrer to another girl; but I couldn't help but keer fer you, you goin'

with me so long, an' all but askin' me to marry you that night that horseman liked to have rode over us—don't you remember? You was goin' to ask me to marry you, wasn't you? Don't do no good to think about it now, but we would have been so happy, don't you think so, Bildah?"

"I dun know—I ain't happy now," groaned he.

"Ain't happy now!" exclaimed she, taking the words out of his mouth before he had time to recall them. "What on earth air you marryin' her fer, then? Everybody knows she don't keer fer you. She's just marryin' you to spite her pa. She's 'shamed of you now. She told Mehitable Scott you was 'uncultivated' (sneeringly), but she'd 'polish you up.' You like polishin' better'n I do, to take it from your wife."

She had him on the hip. Bildah said not a word, but his face twitched.

"Mebby you'll be happy with a woman as can't spin a single cut of yarn to any other woman's two; mebbly her pretty curls'll make up fer not knowin' how to make a bilin' of soap; Mehitable Scott said she never did see sich soap as Elvira made fer her mother t'other day—black as the ground, an' full of grit. Mehitable said she would'n have washed with it to have saved her neck. Them black eyes of her'n will make up fer the hull neighborhood sayin' she's no housekeeper, an' a-pityin' you!" And Melissa tossed her head in high scorn.

Bildah mumbled out something absolutely unintelligible.

"An' she a-sayin' to you," continued Melissa relentlessly, seeing her advantage and pursuing it. "'Bildah, wipe your feet,' like you was some dog, or sayin', 'Bildah, don't you say 'sasser,' saucer is the c'rect word.'"

"Darn it all!" suddenly blurted he. "Darn it all! That's just it! She'll lord it over me, an' I'm tired of it. I'll run away, see if I don't."

"Or git married," suggested she significantly.

Bildah glanced at Melissa. She was plain, very plain, in fact. She was a smart girl for work, however, and she cared nothing for his slips of grammar. His mother liked her, and would bestow her blessing instead of the curse she had threatened. That decided it. Poor, foolish Bildah, easily-led, over-persuaded Bildah! He put his arm around Melissa, and repeated her words.

"'Or git married.' I think I will, and you shall be the bride this very day."

[To be Continued.]

FASTING.

Curbing the fleshly strivings which bemire
Our holiest moments with their touch profane,
We must be earnest in our quest for pain,
Battling the appetites of vain desire.
So in this Lenten season, we retire
Our chief delight, lest as we kneel to pray,
The soul deep bathed in penitential fire
Should lose Thy grace, o'erborne by carnal sway.

Humbling ourselves before Thy altar throne,
Solemnly chanting litanies for peace,
Help us, O Saviour, to remember Thee;
So as we fast, as Thou didst fast alone,
Absolved from sin, we wait that glad release
When we Thy sacrifice in Heav'n shall see.

Western Theological Seminary, Chicago, Ill. FRANCIS W. WHEELER.

THE TREE OF LIFE.

A little bird is fitting, here and there, here and there;
It lights upon a cherry-tree amid the blossoms rare;
Their beauty is entrancing, their fragrance sweet and pure;
Why does the bird not linger, what more would she secure?

Behold her soaring upward, thro' the air, thro' the air;
And now an old and giant fir her buoyant weight doth bear
Midst stateliness and grandeur that breathes of ancient days;
But no true rest she finds there, nor sings but saddened lays.

My Soul, thou art the birdlet, seeking here, seeking there,
Yet finding naught to satisfy midst joys pure and fair;
One Tree, alone, can give thee that which thy being craves,
Its outspread arms are beck'ning; a ruined world it saves!

Once safe beneath Its shelter, break forth in sweetest song,
Proclaim in raptur'd melody that Right hath conquer'd wrong;
The Golden Fruit is bending and toucheth lo! the earth,
Transforming and renewing; of Priceless, Matchless Worth.

That Fruit is Food for pilgrims upon their weary way,
Sustaining soul, and body, too, bestow'd from day to day;
It healeth every sickness, and sorrow sanctifies;—
O Tree of Life, Most Precious, on which the Saviour dies!

M. H. J.

~ ~ The ~ ~

Family Fireside

"AS IT WAS IN THE BEGINNING."

A RAILWAY INCIDENT.

By C. A. MEEKER.

IN THE railway depot of the western terminus of the B. & D. Road, a locomotive stood panting and snorting, as though impatient to speed away on its journey. The fireman was giving the last touch to the already brightly-polished brasswork, while the engineer and division superintendent stood upon the platform beside the cab.

Another train had just pulled into the station, and its passengers were emerging from the cars and hurrying away. Some of them overheard a portion of the conversation that was taking place between the two men near the engine, as they passed, and one, a middle-aged, well-dressed man, seemed a good deal impressed by what he heard, for he paused, after walking only a short distance, as if wishing to hear more.

"There is no use talking, Henderson, you have got to make this run," the listener heard the superintendent say, in a voice that was anything but pleasant. "It makes no difference to me, nor to the stockholders of this road, what trouble you may have at home. Your place to-night is on that engine, and you must either take it, or quit the service of the company altogether."

"But you do not understand, sir," replied the engineer, in a pleading tone, "my wife is ill, very ill—perhaps dying."

"Did I not tell you there is no one to take your place—absolutely no one?" returned the overbearing official.

"There is Johnson," suggested the engineer, "he is there in the depot, at this very moment."

"What, that drunken fellow? He will never run an engine another mile on this road."

"He hasn't drunk a drop for two months, is perfectly sober—I saw him less than half an hour ago—and there is no better engineer in the country."

"I do not care to argue this matter any further. You must either take out your engine, as I have directed, or quit it for good."

"This is hard, very, very hard," murmured the engineer, as he turned away to take his seat in the cab. But just at that moment the stranger came up, and he stopped with his feet on the step of his engine, to hear what the man wanted.

"I beg your pardon, gentlemen," he said, "but did I not hear you say that you needed the services of an engineer?"

"Well, what if we do?" was the brusque retort of the superintendent.

"Then I should like to offer myself, if it will be any accommodation. I am an old railroad man, and an experienced engine driver."

"But I do not know you," returned the superintendent. "It would be too much risk to trust this train to the hands of an utter stranger."

"I have credentials that will convince you, I think, that I am thoroughly competent," said the stranger, as he drew from the inner breast-pocket of his coat, a large leather case, and drew from it a document, worn with age, and handed it to the superintendent.

"This has reference to yourself, I suppose," said the official, glancing over it, "but it bears rather an old date."

"Very true, and for that reason I value it the more highly. If I was a good man then, I am certainly much better now, for I have had all these additional years of experience."

"You do not know the road."

"Oh yes, I do, every foot of it."

"Well, if you can assure me, in any way, that you are all you claim to be, I will allow Henderson to lay off this trip," was the reluctant answer.

"Then I would suggest that you and your engineer ride with me as far as Farmersville; that is only eight miles, and you can get the accommodation back here, at once. I think I

can convince you in even that short run, that I understand my business."

Just then the two minute bell sounded to warn the passengers that the train was about to start.

"Well, get aboard, and we'll see what you can do," and the three men climbed into the cab.

"I will have to borrow your overalls and jumper," said the stranger to the engineer, "for I do not care to spoil a good suit of clothes."

"Certainly," replied Henderson, who, up to this time had been too much astonished to say anything.

Hastily drawing on the clothes, the new engineer grasped the throttle with his left hand, thrust his head out of the window, and said: "We are all ready."

The conductor sang out: "All aboard," gave the signal to start, and the next instant the great machine was set in motion, but so gently that scarcely a person on the train realized they were in motion, until the cars had fairly drawn out of the depot. But gradually the speed was increased, until they were soon making their regular time.

In spite of his surly nature, the superintendent could not refrain from casting several glances of approval at Henderson, as he noticed how deftly the stranger handled his engine. As they drew near a station only a short distance from Farmersville, Henderson mechanically reached for the whistle cord, but he found the hand of the substitute there before him.

"You see I know the road," he said.

"You certainly do," replied the superintendent, "and I think I will let you go on with the train."

As Henderson was about to step from the cab, when the engine stopped at Farmersville, he grasped the hand of the strange engineer, and said, with deep feeling in his voice:

"You have done me a very great service to-night, and I shall never forget it, and if it is ever possible for me to do so, I will fully repay it."

"That is all right," was the hearty rejoinder. "Hurry home to your wife, and don't worry about the train; everything will be properly attended to."

The superintendent and Henderson returned home on the way train. The latter, fearful of what might be awaiting him, went straight to his wife's bedside; while the former, uneasy in mind, from what he had done, remained in his office until midnight, when a dispatch reached him from the other end of the division, that No. 8 had arrived all right, and on time.

As the superintendent seated himself at his desk the next morning, he found a note from the president of the road, saying that he would arrive on No. 3, and wished to see him on important business. It was not until after two o'clock, when Henderson came into the office.

"Well," began the official, as he recognized his caller, "are you going to shirk another trip to-night?"

"No, sir; my wife is much better, and I shall be at my post, as usual. I came up simply to thank you for letting me off last night."

"Oh, it turned out all right, I'm thankful to say, but —" He was about to say a good deal more, but just then the door opened and two men entered. One was the president of the road, who, stepping quickly forward, said in a cheery voice:

"Ah, good morning, Mr. Clark; allow me to introduce Mr. Henry Ray, the gentleman whom the directors have chosen to succeed me in office."

As the superintendent rose from his chair, to acknowledge the introduction, he almost fainted from surprise, for there before him stood the strange engineer, who the night before had taken Henderson's run.

"Why—why—is it possible?" he stammered.

"Yes, quite possible, Mr. Clark," replied the new president. "I am the one who took the throttle last night, for the first time in ten years, and you saw that I have not forgotten my skill. I overheard your conversation with this man here," turning to Henderson, "I felt sorry for him, in his trying position, and resolved to aid him. Had you refused to allow me to take his place, I should have made known my identity, and ordered the fireman to relieve him, rather than keep him from the bedside of his stricken wife. And now, Mr. Clark, there is one thing I would like to suggest to you, and that is, treat your men as though they were human beings, and not mere machines. And you, sir," continued the kind-hearted president, turning again to Henderson, "may lay off for a few days—until your wife is recovered, and we will find someone to take your place, during that time."

NIGHT.

I lay me down to sleep,
But my heart waketh:
Mine eyes would vigil keep,
Till the dawn breaketh;
If but Thy Presence blest,
O Lord, revealeth
The Vision manifest
Which day concealeth.
The uplifting silence thrills
In waves supernal,
Enfolds me, and unveils
God's Love eternal.

C. M.

HOUSEHOLD HINTS.

ALUM and plaster of paris mixed with water and used in liquid state form a hard composition and a useful cement.

TO KEEP MOTHS away wash trunks and chests well with borax water, and after drying use benzine. Air them and sun them well before using.

SOME FADED BLUES can be restored by adding acetic acid to the rinsing water. Try using a tablespoonful of acid to a gallon of water. This is for the last rinsing.

TO CLEAN black silk, sponge it on both sides with weak ammonia water, then roll it on a roller and leave until thoroughly dry. It will come out very nicely and repay the trouble.

ALL TABLE LINEN that is embroidered with colored silks should be washed quickly in suds made with Castile soap, rinsed thoroughly, then rolled in clean sheets and ironed immediately. It should be ironed perfectly dry.

TO CLEAN and polish alabaster, first wash it well with soap and water, then, make a thick paste of whiting, soap and milk, cover the alabaster with it, let it remain on for some hours, after which wash thoroughly, then polish with a soft cloth.

PLASTER CASTS in their natural state are best freed from dust by covering them with a thick layer of starch. When the starch is dry brush thoroughly with a stiff brush and it will be found that the dust has been removed with the starch.

THE STEEL parts of the range, such as the fender and the edges of the plate-rack, need never be dull, when the best material for cleaning is so close at hand. Fine coal ashes have no equal for this. Dip a piece of damp flannel into the ashes and scour the steel well and a brilliant polish will be the result.

TO REMOVE stains from marble apply the following paste: Bicarbonate of sodium 2 oz., powdered pumice 1 oz., prepared chalk 1 oz., water sufficient to form a paste. For oils and grease use a paste made of Fuller's earth, caustic potassa, soap and water, allowing it to remain on the spot a few hours and then wash off.

IT IS A VERY common thing for young housekeepers to scorch their linen when learning how to iron. Do not be discouraged. Wax your irons thoroughly and keep them in a dry place. This will prevent their sticking. If you find a scorched place, expose it to the hottest rays of the sun. It will be obliterated in a short time.

MANY HOUSEKEEPERS do not know that it is "a positive fact" that pieces of bread put into the cake-box will keep the cake fresh for days, while the bread becomes hard. Take care not to let the bread touch the cake but place it at one side, and outside of the cloth in which the cake is wrapped. One good-sized piece of bread will be enough for a loaf of cake.

TO SOFTEN a waterproof cloak, place it before the fire instead of letting it dry cold when wet. It will again become quite soft and pliable after a thorough heating. It is only the cheap waterproofs that grow so hard, but this process keeps them in good order until wet again, when the same process should be repeated, holding every part in turn to the kitchen fire.

GLUE AND SAWDUST is the accepted mixture for filling up nail holes and chinks in the floors that are to be painted. When this cannot be had a good substitute may be made by boiling some bits of paper until it makes a pulpy mass, and then mix in with a little glue and wood stain of the proper color. This should be used several days before the painting is done, that the glue may have time to set.

"STOP A MINUTE. My shoestring is untied." "Oh, dear! What a nuisance! Your shoes are always untying, and there's our car coming." Result, fuss and bad temper. Though a shoestring is a very easy thing to tie, not one person in a hundred knows how to do it. We all know how to tie a bow and of what a bow consists, two loops and a knot in the middle. Now, suppose before you tighten your bow, and when you still have a loop in each hand, you take the loop in your right hand and pass it through the knot in the middle. Now go your usual way and give both loops a good, hard tug to tighten them, and there you are! No more untied shoestring. No more lost cars. When you want to unfasten it, take one of the tag ends in your hand, give a good pull, and the thing is done, or rather undone.

Church Calendar.



- Mar. 2—3d Sunday in Lent. (Violet.)
 " 9—4th Sunday (Mid-Lent) in Lent. (Violet.)
 " 16—5th (Passion) Sunday in Lent. (Violet.)
 " 23—6th (Palm) Sunday in Lent. (Violet.)
 " 24—Monday before Easter.
 " 25—Tuesday before Easter. Annunciation B.V.M.
 " 26—Wednesday before Easter.
 " 27—Maundy Thursday. (Violet.) (White at Holy Communion.)
 " 28—Good Friday. (Black.)
 " 29—Saturday. Easter Even. (Violet.) (White at Holy Communion and Evensong.)
 " 30—Easter Day. (White.)
 " 31—Monday in Easter.

Personal Mention.

THE Rev. J. C. ANDERSON has resigned St. John's and St. George's parishes, Wakefield, Kan., and has been appointed general missionary for northwestern Kansas. His address is Oberlin, Kansas.

THE Rev. J. S. BUDLONG, deacon, has resigned St. Stephen's mission, Ballard, Wash., and has entered upon a course of study at Seabury Divinity School, Faribault, Minn. Address accordingly.

THE Rev. WILLIAM H. DEWART has begun his duties as rector of St. Matthew's, South Boston, but will not occupy the rectory till late in the fall. His present address is 277 Clarendon St., Boston.

THE Rev. THEODORE B. FOSTER has resigned the rectorship of Trinity Church, Rutland, Vt., and accepted that of Grace Church, Kansas City, Mo.

THE Rev. CHARLES W. HAYES, D.D., Warden of the De Lancey Divinity School, has removed from Phelps, N. Y., to the Divinity School House, 60 Park Place, Geneva, N. Y.

THE Rev. PAUL HOFFMAN has resigned St. Mary's Church, Northfield, Vt.

THE Rev. A. CAREY JONES, formerly of Cleveland, Ohio, has been appointed missionary in charge of St. Mark's, Mystic, Conn., with the mission at Noank, and entered upon his duties on Ash Wednesday.

THE Rev. H. O. JUDD has resigned the rectorship of St. Paul's Church, Macon, Ga., and removed to Valdosta, Ga., where he has been appointed rector.

THE address of the Rev. B. G. LEE is San Diego, California.

THE Rev. JOSEPH D. NEWLIN, D.D., LL.D., has resigned as rector of the Church of the Incarnation, Philadelphia, to take effect upon the completion of his 42nd year as rector on June 3d next, or whensoever thereafter his successor shall enter upon his charge. The vestry has accepted the resignation and has elected him *rector emeritus* to take effect upon his retirement as rector.

THE change in address of the Rev. W. M. PURCE to Rural Route No. 3, Cambridge, Ill., implies no change of parochial work. Mr. Purce remains rector of Grace Church, Osco, but will receive his mail from the rural delivery mentioned, rather than from Osco.

THE address of the Rev. WYLLYS REDE, D.D., is St. Mark's rectory, Brunswick, Ga.

THE Rev. FRANK STEAD of Crafton, Pa., has received a call to the rectorate of St. Matthew's Church, Homestead, Pa.

THE Rev. EDWARD TILLOTSON, for the past 18 months curate of St. George's Church, Newburgh, N. Y., has accepted a similar position in St. Paul's Church, Boston, where he will take duty on the second Sunday in March.

THE address of the Rev. F. NORTH TUMMON is Greeley, Colorado.

THE Rev. JOHN WARNOCK has been called to the rectorship of the Church of Our Saviour, Camden, N. J. He has been in temporary charge of that parish for several months.

THE address of the Rev. EDWIN B. WOODRUFF is changed from 3020 Harrison St., to 3215 Campbell St., Kansas City, Mo.

DEGREES CONFERRED.

UNIVERSITY OF PENNSYLVANIA.—LL.D. upon the Rt. Rev. WILLIAM CROSWELL DOANE, D.D., Bishop of Albany.

ORDINATIONS.

DEACONS.

MILWAUKEE.—At Christ Church, Delavan, by the Bishop of Milwaukee, on the Third Sunday in Lent, HARRY TUNIS MOORE, a senior in the Western Theological Seminary, Chicago. The candidate was presented by the Rev. J. P. McCullough, rector at Delavan, and the Bishop was preacher. Mr. Moore was baptized, confirmed, and received his first communion in the church in which he was ordained, and now becomes assistant in the same parish. He is a graduate of Hobart College.

DEACON AND PRIEST.

NEW YORK.—On the Second Sunday in Lent, at St. Andrew's, Yonkers, by the Bishop of the Diocese, Mr. J. C. CHORLEY was admitted Deacon, and the Rev. CHARLES A. ASHMEAD was ordained Priest. Mr. Chorley was formerly a Methodist minister, but has been acting for some time as lay assistant at Christ Church, Yonkers. Mr. Ashmead is also an assistant in the parish, and has charge of St. Andrew's mission, Lincoln Park, Yonkers.

DEPOSITION.

CHICAGO.—Acting for and upon the request of the Bishop of Chicago, I hereby give notice that in accordance with Title II, Canon 5, Section 1 of the Digest of the Canons, on Feb. 17th, 1902, I deposed from the sacred ministry, The Rev. DONALD D. DONNAN, Deacon, he having declared in writing his renunciation of the same, and furthermore, that I pronounced and recorded said deposition in the presence of the Rev. William J. Gold, D.D., and the Rev. J. H. Edwards, Presbyters of the Diocese of Chicago.

† C. P. ANDERSON,

Bishop Coadjutor.

SALT LAKE.—Notice is hereby given, that in accordance with the provisions of Title II, Canon 5, Section 1 of the Digest, on Feb. 24th, 1902, in St. Mark's Cathedral, Salt Lake City, Utah, in the presence of the Very Rev. James B. Eddie and the Rev. Frederick W. Crook, Presbyters, I pronounced the deposition from the ministry of this Church of WILLIAM DAUNT SCOTT, Presbyter of this Missionary District, said deposition being at his own request and after the receipt from him or a written renunciation of the ministry.

ABIEL LEONARD,

Bishop of Salt Lake.

Salt Lake City, Utah, Feb. 24th, 1902.

DIED.

BILLS.—At Bolivar, Tenn., Sunday, Feb. 23d, MARY WOOD, daughter of Leonidas and Mary BILLS.

COOK.—In St. Luke's Hospital St. Louis, Sunday night, Feb. 23d, 1902, Rev. JOSEPH W. COOK, Priest, for more than 32 years the devoted missionary of the Church to the Yankton Sioux Indians of South Dakota, and, more than anyone else, the father of the native ministry among the Indians of South Dakota.

W. H. H.

WANTED.

POSITIONS OFFERED.

ORGANIST and Choirmaster wanted by a parish in an Iowa City of 25,000, immediately after Easter. Address GREGORIAN, care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER.—Englishman, single, aged 30, fine player and successful choirmaster, desires position. Late of large West End London church. Good organ and salary essential. First-class testimonials from Bishop, clergy, and profession. Address "ORGANIST," care G. W. Burrell, Esq., 65 Victoria Road, Halifax, Nova Scotia.

TRAINED CHOIRMASTER and Organist of experience and ability—will be at liberty April 1st. Progressive Churchman. References.

Address A 10, care THE LIVING CHURCH, Milwaukee.

N. B.—"his rapid choir-training has filled the choir-stalls, and the music has solved the problem of church attendance here."

CAUTION.

GRAHAM.—For two or three years past a young man has been passing himself as my brother, in various places on the Pacific Coast. He poses as a penitent prodigal. He is no relation of mine, but seems familiar with my work in Minneapolis and Indianapolis. The Rev. Thos. E. Winecoff of Tacoma and the Rev. H. B. Restarick of San Diego are the last ones to whom this fraud and jailbird has applied.

ANDREW J. GRAHAM,

Rector Christ Church, Rochester, N. Y.

INFORMATION WANTED.

TWO MISSING PERSONS.

Miss Florence A. Ely and nephew, Frank Ely Rogers, disappeared from their home, 713 Hinman Ave., Evanston, Illinois, July 13, 1901. Nothing has been heard of them since.

Miss Ely is 40 years of age, about 5 feet 3 inches in height, very thin, and weighs from 90 to 100 pounds. Face rather long and expressive, dark brown hair, large dark brown eyes, with an intense expression, are her most noticeable features. Good music teacher; attractive to children.

Frank E. Rogers will be fourteen years of age in March, 1902. Height about 5 feet 2 inches, weight about 80 pounds. Medium brown hair, gray-blue eyes, long, slender hands, is left-handed, writes with either right or left; draws well, always using left hand.

Only love and a glad welcome await them both. A large reward will be cheerfully given for information leading directly to the restoration of either or both. Printed letters with pictures will be sent upon request.

Gratefully yours,

MR. AND MRS. JAMES C. ROGERS,

MRS. CLARA A. ELY,

Send all information to James C. Rogers, 713 Hinman Ave., Evanston, Ill.

MUSICAL AGENCY.

CHOIR EXCHANGE.—Chief office, 5 East 14th Street, New York; Branch, 439 Fulton Street, Brooklyn, N. Y. Churches promptly furnished with efficient Organists, Choirmasters, and Singers. Write for terms to JOHN E. WEBSTER Co.

MISCELLANEOUS.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$12 including Chasuble, Stole, Maniple, Vell, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$46.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

CHURCH EMBROIDERY upon the lines of the best English work. Materials furnished. Price list on application. Address MISS WELLS, 417 South Main Street, Geneva, N. Y.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

The Domestic and Foreign Missionary Society is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is entrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the So-

ciety must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

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

The General Clergy Relief Fund OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

LEGAL TITLE: THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM, AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

OBJECT: Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills as presenting an opportunity for doing good almost without a parallel.

CENTRAL OFFICE: The Church House, Twelfth and Walnut Streets, Philadelphia.

REV. ALFRED J. P. McCLURE,

Acting Treasurer and Financial Agent.

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

Rev. E. W. HUNTER,

Secretary-General and Rector of St. Anna's Church, New Orleans, La.

OR

Mr. L. S. RICH,

Business Manager, Church Missions House, New York City.

NOTE: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General, and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Christ and His Cross. Selections from Ruth-erford's Letters. Arranged by L. H. M. Soulsby, editor of Law's *Christian Perfection*.

The Ministry of Conversion. By Arthur James Mason, D.D., Lady Margaret's Reader in Divinity in the University of Cambridge, and Canon of Canterbury.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, Westminster, S. W.

Two Hundred Years of the S. P. G.; An Historical Account of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1900. (Based on a Digest of the So-

ciety's Records.) By C. F. Pascoe, Keeper of the Records.

THOMAS WHITTAKER. New York.

The New World and the New Thought.

By James Thompson Bixby, Ph.D., author of *The Ethics of Evolution, Religion and Science as Allies.* Price, \$1.00 net.

J. B. LIPPINCOTT CO. Philadelphia.

Eadie's Biblical Cyclopædia. A Dictionary of Eastern Antiquities, Geography, Natural History, Sacred Annals and Biography, Theology, and Biblical Literature, illustrative of The Old and New Testaments. New Edition, thoroughly revised. From the original text of John Eadie, D.D., LL.D., late Professor of Biblical Literature and Exegesis to the United Presbyterian Church. With numerous plates, maps, and photographic illustrations specially prepared for this edition. Price, \$3.75 net.

HOUGHTON, MIFFLIN & CO. Boston.

Audrey. By Mary Johnson, author of *To Have and to Hold, Prisoners of Hope.* With illustrations by F. C. Yohn. Price, \$1.50.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co., Chicago.)

The Mastery of the Pacific. By Archibald R. Colquhoun, Gold Medallist Royal Geographical Society; Silver Medallist Society of Arts; formerly Deputy Commissioner, Burma; Administrator of Mashonaland, South Africa; and Special Correspondent of the *Times* in the Far East, Author of *China in Transformation, The "Overland" to China,* etc. Price, \$4.00 net.

J. F. TAYLOR & CO. New York (Through A. C. McClurg & Co., Chicago.)

Lachmi Bai. The Jeanne d'Arc of India. A Strong Historical Novel dealing with the Sepoy Rebellion. By Michael White. Price, \$1.50.

THOMAS Y. CROWELL & CO. New York

The Hand of God in American History. A study of National Politics. By Robert Ellis Thompson, S.T.D., President of the Central High School, Philadelphia, Pa. Price, \$1.00 net.

Irrigation in the United States. By Frederick Haynes Newell, Chief of Division of Hydrography of the U. S. Geological Survey. With 150 illustrations. Price, \$2.00 net.

Lepidus, the Centurion. A Roman of To-day. By Edwin Lester Arnold, Author of *Phra, the Phoenician.* Price, \$1.50.

Verba Crucis. A Meditation upon what Jesus said on Calvary. By T. Calvin McClelland, minister of United Church, Rhode Island. Price, 50 cts. net.

PAMPHLETS.

Year Book of St. Mark's Church, New York. *Strawberry Culture.* By M. Crawford. Price, 10 cents. M. Crawford & Co., Cuyahoga Falls, Ohio.

The American Catholic Church. A Tract. By the Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans. Milwaukee: The Young Churchman Co. Price, 2 cents.

St. Peter's Hospital, Charlotte, N. C. Twenty-sixth Annual Report.

Keeping the Unity of the Spirit. Sermon delivered at the opening of the Fifty-second Convention of the Diocese of California, by the Rt. Rev. Wm. F. Nichols, D.D., Bishop of the Diocese.

Valid Objections to the so-called Christian Science. By the Rev. Andrew F. Underhill, Rector of St. John's Church, Yonkers, N. Y. Price 25 cents net. Edwin S. Gorham, New York.

NOTHING is more treacherous than our geographical knowledge. A city merchant is said to have been recently impressed with this fact. For some weeks one of his vessels had been missing, and the uncertainty of its whereabouts had been bothering him.

"Come in," he said, as a knock sounded at the door.

"Please, sir," said the clerk, entering excitedly, "the Mayflower is in jeopardy."

"Thank goodness!" cried the merchant, heaving a sigh of satisfaction. "But where," he added, jumping up, "is Jopardy? Find it on the map, quickly. Jopardy, Jopardy; where is it?"—*The Lutheran.*

The Church at Work.

CONSECRATION OF BISHOP INGLE.

THE CONSECRATION of the Rev. J. Addison Ingle as Missionary Bishop of Hankow, which took place on St. Matthias' Day, was noted in the larger part of last week's edition, a telegram from the Missions House being received too late for the information to be contained in the whole edition. No particulars have as yet been received, but the mandate had been issued to the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, who was to be assisted by the Bishops of Tokyo and Kyoto, and invitations had been sent to the English Bishops in China to assist.

CHICAGO.

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

Junior Auxiliary—Interment of Pearce Atkinson—Accident to Mr. Duffy—St. Mary's Home—Church Home—Lake Forest—Oak Park.

THE SECOND annual meeting of the Junior Auxiliary branches of the Diocese of Chicago was held in Trinity Church, Saturday, Feb. 22nd. The Rev. William C. De Witt of St. Andrew's Church preached a sermon of such forceful simplicity on the "Spirit of Giving," that the youngest child present was able to grasp the thought that the degree of Christian growth is regulated by the degree of giving, and the spirit of giving is the spirit of missions. After luncheon, served to about 200 delegates and children by the women of Trinity parish, a short address of welcome was made by the acting rector of Trinity Church.

Mrs. John Henry Hopkins made a short address, to which the children listened most attentively, on the gratitude each living thing owes its Creator. The meeting was then given over to Mrs. E. M. Duncombe, Vice-President in charge of the Junior department, whose energetic interest has been so powerful a factor in the development of the Junior work. Mrs. Duncombe gave an historical synopsis of the growth of this daughter of the Woman's Auxiliary in the Diocese of Chicago, spanning the few years that have intervened between the time when she was represented by four parochial branches, and now, when her list contains 40 branches. Mrs. Duncombe suggested that the Junior branches take as their motto, "Fling out the Banner." She said that, profitable and well attended as the two annual meetings already held have been, it had nevertheless been decided to discontinue them and hold in their place three sectional meetings during the year, one on each side of the city, as more children could be benefited by this arrangement. Mrs. C. B. Davis, assistant to Mrs. Duncombe, read a report of the work accomplished this year by the various branches and the value of the boxes sent. The remainder of the session was taken up by "A Trip to Alaska," illustrated by stereopticon views, with descriptive remarks by the Rev. A. B. Whitcombe, rector of the Church of the Good Shepherd. The journey taken lay between Ketchikan and Nome City, stopping at each one of the mission stations for a view of the church or hospital located there. The distance pictorially traversed corresponds to that between Philadelphia and San Francisco.

Pictures of Bishop Rowe, of the dog trains peculiar to that icy region, and of the native Indians, never failed to produce a wave of approbation from the youthful audience. A map of the United States with the pictures of the Missionary Bishops in their jurisdictions was shown. The children were questioned about these and answered with much intelligence. The offering taken was for Bishop Rowe's work.

Before adjournment Mrs. Hoag of Christ Church, Woodlawn, offered a resolution of

thanks to the women of Trinity parish for their hospitality, and to the acting rector, to the Rev. Mr. Whitcombe, and to Dr. Rushton, for the interesting entertainment.

MR. G. W. P. ATKINSON of Evanston, a Churchman well known in the Diocese and outside, went recently to Cincinnati with his son Clarence, to bury the remains of another son, Pearce, who was killed while serving on the staff of Gen. Maceo of the Cuban army, in August, 1896. The Cuban Provisional Government had disinterred the remains, and the United States Government had had them sent to Cincinnati, where they were buried in the family lot in Spring Grove Cemetery. The burial service was read of the Rev. Paul Matthews of St. Luke's Church at the cemetery chapel.

ON FRIDAY of last week, when on his way to preach at All Saints' Church, the Rev. P. Gavan Duffy, rector of St. Paul's, Clark and Lund Ave., slipped on an icy sidewalk and badly fractured his right ankle. Mr. Duffy was taken to the home of friends near by, and it will be some weeks before he will recover the use of the injured limb. As a consequence many of his engagements in the city have to be cancelled, and a substitute provided for his own parish.

THE MANY FRIENDS of St. Mary's Home for Children will be pleased to hear that an extension of time to Easter has been granted to the Church Club of Chicago, in order to raise the \$30,000 required for a building on Jackson Boulevard, on the property offered by a generous layman provided the sum is secured during the present month. Two-thirds of the desired amount has already been secured, and it is earnestly desired that all Churchmen in the Diocese should assist in raising the balance before Easter. Checks or pledges can be sent to Mr. Joseph T. Bowen, President of the Church Club, 510 Masonic Temple, or to the Treasurer of the Home, W. D. C. Street, Manager Chicago Clearing House, 135 Adams Street.

The building now occupied is of frame; old, unsanitary, and over-crowded, and the necessity for more room is imperative. In addition, the surroundings are most undesirable and inappropriate for young girls, being in the very midst of the vilest conditions and associations, one of the worst "slum" sections of the west side. Realizing this, the owner of the property mentioned has offered it, free of incumbrance, but, upon the condition that \$30,000 shall be raised by the first day of March—now extended till Easter—wherewith to erect a new building, the whole property to be thus free of debt. The work is in charge of the Sisters of St. Mary, and a summer home at Kenosha, Wis., is maintained in connection with it.

THE CHURCH HOME for Aged Persons is likely, after all, to remain in its present location, 4327 Ellis Avenue, for a good Christian has offered a cash donation of \$10,000, conditional on the securing of further subscriptions sufficient to clear off the floating debt. This amount, \$6,000, can, it is believed, be readily procured ere next winter; and then, with the needed improvements made, the Home will at length be placed on a solid basis, and one where the increased interest shown by the several congregations having representatives on the Board of Directors, will easily keep it.

WASHINGTON HALL continues to be well filled by Churchmen and women, in about equal numbers, at the mid-day twenty-minute services during Lent; for which a special selection of over 50 appropriate hymns has been printed. The clergy officiated this week in the same order as last.

ALTHOUGH a tentative effort was made some four or five years ago by the Rev. P. C. Wolcott of Highland Park to hold Church ser-

vices in Lake Forest, a University town 28 miles north of Chicago, and a fashionable suburb, where only Presbyterianism flourished, it was not until Jan. 12th of last year, when the Rev. E. S. Barkdull was appointed priest-in-charge, that organization was effected and progressive work was begun. And yet what his immediate predecessor, the Rev. F. E. Brandt of Wilmette, had been doing, was a substantial aid, no less than the influx of one or two influential families from city parishes. At the convention of May, 1901, the then organized mission of the Holy Spirit reported 25 communicants; today there are 350 adherents with a communicant list of 125. Last summer a lot costing \$4,000 was bought and paid for; plans were selected for a stone church, of Early English design, and contracts let for a structure to cost \$20,000. So liberal have been the contributions—not an individual approached refusing to subscribe—that it is hoped to open the church early in the summer, practically free of debt. In a recent issue of THE LIVING CHURCH mention was made of some valuable presents already given for the furnishing of the chancel, etc. The Sunday School children have on hand most of the \$100 they are raising for a font. On Sunday morning last, Bishop Anderson laid hands upon a class of 21, presented by Mr. Barkdull, in the City Hall, where the Sunday services are at present being held. At 1 P. M., in the presence of a large assemblage, the Bishop laid the corner-stone, after reading of the 84th Psalm, and saying of appropriate prayers. In a cavity of the stone were deposited a Bible, Book of Common Prayer, Hymnal, Convention Report, copies of the February *Diocese, Spirit of Missions*, THE LIVING CHURCH of March 1st, *Living Church Quarterly*, *Young Churchman*, *Shepherd's Arms*, and *New York Churchman*; also a history of the mission, names of contributors to the building fund, the long list of signatures to the petition to be admitted as a parish at the May meeting of convention, names of those confirmed an hour before, of contractors, etc.

AT ITS LAST meeting, on the evening of Feb. 26th, the Men's Club of Grace Church, Oak Park, increased its membership by 26, now numbering in all 98. On last Sunday evening was well rendered in that church Sir John Stainer's sacred cantata, "The Daughter of Jairus," supplementing the shortened evening song and sermon; and, being reminded that this was "a religious service, not an entertainment or concert," the congregation was "requested to participate wherever possible."

A QUIET DAY was arranged at St. Peter's, Chicago, for the 5th inst., to be conducted by the Rev. Chas. Scadding.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

New London—Noank—Danielson—Guilford—Hartford—Waterbury.

ARCHDEACON HARDY of the Archdeaconry of New London, has been making an official visitation in the western and southern portions of his jurisdiction. This includes the counties of New London and Windham, with certain towns in the County of Tolland. At every mission station the Archdeacon calls together the lay committee, and makes careful inquiry into the financial ability of the parish and all endowments, with a view to reducing appropriations from the Missionary Society. This, to the end that he may have funds for new missionary work.

THE SUNDAY SCHOOLS of the Diocese have raised funds for a stone and wood chapel, to be built at Noank. The work will be undertaken with the opening of the spring.

AT ST. ALBAN'S, Danielson, a rectory has recently been built on the church grounds. It is a bright, sunny house, well constructed in every part. The people of the mission are justly proud of its appearance. The missionary, the Rev. George A. Alcott, deserves great credit. Through his efforts all the money necessary has been raised, and it is due to his personal work and oversight

Why is ROYAL Baking Powder better than any other?

Because in its mammoth works a corps of chemical experts is constantly employed to test every ingredient and supervise every process of manufacture to insure a product absolutely pure, wholesome and perfect in every respect.

The most wholesome food and the most digestible food are made with Royal Baking Powder.

that so fine a building has been made possible.

IN THE PARISH of Christ Church, Guilford, there is now being conducted for the second winter, the Sunday School Auxiliary. Members of the school take part, and there are also speakers from without. The result is the awakening of missionary interest in a most gratifying degree. The rector is the Rev. William G. Andrews, D.D.,

MR. HARRY C. CAMP of Brooklyn, N. Y., gave a most interesting lecture on "Favorite Hymns and their Authors," in the Sunday School room of Christ Church, Greenwich, on Feb. 21. Mr. Camp has made a thorough study of Hymnology. His story of many of our hymns, their authors, and the circumstances under which they were written, was very instructive and entertaining. The lecture, which was well illustrated by stereopticon views, ought to be widely heard, for the result would certainly be a better knowledge and appreciation of our hymns, and would be a great help towards singing them "with understanding."

CHRIST CHURCH, Hartford, the mother parish of the city, has extended a call to the Rev. James Goodwin of Nashua, N. H., to succeed the Rev. Lindall W. Saltonstall. Mr. Goodwin is the son of the Rev. Francis Goodwin of Hartford. He was educated at St. Paul's School, Concord, graduated at Trinity College and the General Seminary, taking also a course at Oxford. He has been rector of the Good Shepherd, Nashua, for about seven years, and has made an excellent record.

HARTFORD is now the see city of the Diocese, Bishop Brewster having made it his home, as did Bishop Brownell. An unusual number of those called to be Bishops have been associated with Hartford. Bishop Williams, while a resident of Middletown, where he founded the Berkeley Divinity School, was, while in the priesthood, President of Trinity College. Other Presidents were Bishops George W. Doane and Kerfoot. Bishop Niles was the Latin Professor. Among the rectors of Christ Church have been Bishops Philander Chase, Wainwright, George Burgess, Clark, and Nichols. Bishop Moreland was a curate at the parish. At St. John's Bishops Coxé and Wm. C. Doane have been rectors, and at St. James' (formerly the Incarnation), Bishop Knight.

THE LENTEN preachers at the joint services of the parishes at Waterbury are the Rev. L. T. Cole, Ph.D., President St. Stephen's College, Annandale; the Rev. Chas. Martin Niles, D.D., the Rev. S. D. McConnell, D.D., and the Rev. J. Lewis Parks, D.D.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Difficulties at Stanton.

SOMEWHAT of a ripple has been caused by an incident in connection with Lenten services for the parish of St. James', Stanton, of which the Rev. Dr. Wylls Rede is rector. The parish church was located many years ago at a place from which the town has gradually grown away, so that the church is now a mile distant from the town. Dr. Rede planned a series of Friday evening Lenten lectures to be delivered by the help of visiting clergy from Wilmington and elsewhere, and, both for the convenience of these, who would of necessity come by railroad or by trolley cars, and for the people as well, who cannot easily reach the church in the evening, he asked the use of an old abandoned Presbyterian church in the village for the services, the use of which was cordially granted by the nearest Presbyterian minister and the only surviving elder and trustee of the defunct Presbyterian congregation which once

held services in that edifice. Bishop Coleman was to have been the preacher at the first of these services. A committee of the Newcastle Presbytery, comprising the Presbyterian churches in the vicinity, then issued a protest against the use of that building "as a place of propagandism of Protestant Episcopal ways. There are no serious objections," they continued, "on the part of the Presbytery, to the building being used for the preaching of the gospel. Our pulpits are always open for that purpose to the ministers and brethren of all denominations, but by no means is it a principle of our church to arrogate to herself exclusive sacerdotal or apostolic rights denied to any other branch of Christ's Church. We, therefore, protest against the use of any of our pulpits for such sectarian propagandism, which is disparaging to our own cherished form of government and principles. As Bishops of the Presbytery of Newcastle and members of the Committee on Supplies and Credentials, we forbid any such unauthorized use of the old Presbyterian church at Stanton, save to preach the gospel."

After some correspondence and an explanation by Dr. Rede, in which he explained that "There was no desire to proselyte Presbyterians or people of any other creed, as will be apparent from the fact that there are no more than two or three Presbyterian families left in the town. But the bulk of the people of the town are not connected with any Church, and we did hope that, although the services were primarily for our own people, some of these might attend and be benefited. Our purpose is to preach the simple truths of the gospel rather than to enforce the claims of the Episcopal Church. This was done by Bishop Coleman at the opening service"; the committee issued another letter to Bishop Coleman, in which they reiterated their refusal to permit the building thus to be used, and the town hall at Stanton has therefore been secured for the remainder of the Lenten evening services.

ANY ONE CAN

PROVE THE VALUE OF SCIENTIFIC FOOD.

A good, straightforward test of food is worth much to humanity. The following is interesting:

Mr. T. K. Durboraw of Greenfield, O., says: "After 3 months' sickness with grip I found I had lost 42 pounds, with little appetite and almost no digestion. Wife finally put me on Grape-Nuts and I actually lived on this food, taking it three times a day, and a cup of Postum Coffee at each meal for about four weeks.

"When I began I was so nervous and weak that my strength was exhausted even by dressing, and, of course, I was unable to do the work loaded upon my desk, but I hammered away without any tonics or medicines, only my diet of Grape-Nuts and Postum three times a day. I found at the end of 23 days my nervousness gone, strength greatly increased, and that I had gained 16 pounds.

"Finally, after getting back to good health, again, I of course took on different kinds of food, and, as a change, began using ——— for breakfast. After a while some peculiar spells began to appear in the morning with deathly sickness and nervous lassitude. I took treatment for biliousness but that did not avail.

"About a month ago I gave up the ——— for breakfast and took on Grape-Nuts again. These morning attacks left me entirely in a day or two and I feel that I have had sufficient evidence of the scientific value of Grape-Nuts as a vitalizing, perfect food, that does not require the heavy work of the stomach occasioned by the use of starchy foods we use so much nowadays."

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

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

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

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

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

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

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

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

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

ALMOST A LIFETIME.

If one were to count the manufacturers who have been in business continuously for a generation they would be found comparatively few in number, and yet among them would be that old and well known house, the Elkhart Carriage & Harness Manufacturing Company, of Elkhart, Ind., whose ad appears in this issue. This concern has been in business for twenty-nine years and during all that time has been selling direct to the consumer at lower prices than many factories charge dealers. Their line of vehicles and harness is larger than ever. It embraces many patterns shown at the Pan-American Exposition, where the Elkhart people not only exhibited against some factories noted for their high prices but carried off honors, too. Their new catalogue presents the complete line and a copy will be sent free to any one who mentions this paper in writing. Address Elkhart Carriage & Harness Manufacturing Company, Elkhart, Ind.

THE STOMACH and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.

DULUTH.

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

Lent at Crookston.

AT CROOKSTON, the rector of Christ Church, the Rev. H. M. Green, is giving courses of Lenten lectures on Church History on Wednesday nights, and on Liturgical subjects on Friday nights.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, Jr., D.D., Bp. Coadj.

Oshkosh Notes.

THE RECTOR of Trinity Church, Oshkosh, the Rev. J. W. Greenwood, has succumbed to illness resulting from overwork, and has been obliged to cancel a part of his Lenten engagements. The assistant in the parish, the Rev. F. R. Haff, who was also rector for many years until disabled by increasing age, celebrated the 55th anniversary of his ordination on the Second Sunday in Lent. Of these 55 years, Mr. Haff has passed 31 years as rector or assistant at Trinity Church. Mr. Haff was an early graduate of Nashotah, which he entered in 1844, and after his ordination by Bishop Kemper was sent as missionary among the Oneidas at the reservation in Wisconsin. From 1852 to 1854 he was rector at Laporte, Indiana, and for the next five years was resident in Iowa. He became rector of Trinity Church, Oshkosh, in 1859, and his connection with the parish has continued from that year except for a few years in which he was resident in Kansas City.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Illness of Rev. Charles H. Strong.

JUST AS HE was leaving his residence to take the evening service on the Second Sunday in Lent, the Rev. Charles H. Strong, rector of St. John's Church, Savannah, was the victim of a slight stroke of paralysis. Mr. Strong had been in ill health for some time, and though suddenly overcome by weakness, was able to make his way back to his room. He had only recently returned from abroad, where he spent three months in Europe and the Holy Land. His physicians have stated that the attack is only slight.

INDIANA.

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

Indianapolis Items.

THE BISHOP of Arkansas presented the claims of his vast field to large congregations at St. Paul's Church and Christ Church, Indianapolis, upon Quinquagesima Sunday. He also preached at St. Philip's colored mission. He won many friends for his jurisdiction by his personal earnestness and most convincing array of facts.

UPON THE Second Sunday in Lent the Rev. Dr. Lewis Brown preached the annual sermon before the Indiana Sons of the Revolution as Chaplain. St. Paul's Church was crowded with members of the various patriotic orders and the sermon made a profound impression.

IOWA.

T. N. MORRISON, D.D., Bishop.

Death of Rev. Dr. Judd.

THE DEATH of the Rev. Francis Emerson Judd, D.D., occurred on Feb. 25th at Portland, Oregon. Dr. Judd was a native of Canada and a graduate of the University of Vermont, from which he received the degree of M.A. in 1851, receiving also the same degree from Bishop's College, Lennoxville, P. Q., in 1855, and that of D.D. from Griswold College somewhat later. He was ordained deacon by the Bishop of Quebec in 1850, and priest by the Bishop of Montreal in 1852. His earlier work was in Canada, after which he came, some forty years ago, to Iowa, in which Diocese he had charge of work at Mt. Pleasant, Mar-

shalltown, Marengo, and other points. He was also for some years a Professor at Griswold College, and, later, President of Lee Seminary, Dubuque. A short time since, he felt impelled to give up the more active duties of the ministry, and went to the Pacific coast, where he became chaplain of Bishop Scott Academy and of the Good Samaritan Hospital at Portland, Oregon. He was 74 years of age at his death. The Ven. Allen Judd, Archdeacon of Des Moines, is a nephew.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Death of Rev. W. D. U. Shearman—Lenten Services—Bishop Weller's Mission.

THE REV. W. D. U. SHEARMAN entered into the rest of Paradise early on the morning of Feb. 9th, after an illness of several weeks' duration, resulting from a severe attack of pneumonia. He was the youngest son of the late Hon. Sylvester Gardiner Shearman of Providence, R. I., and was ordained by Bishop Clark in 1888. He served in the Dioceses of Rhode Island, Massachusetts, and Albany, and about ten years ago he came to California and was placed in charge of the combined missions at Sierra Madre, Monrovia, and Duarte. For the past few years he was without parochial charge, residing at Monrovia. He was endowed with great literary ability, and his sermons were masterpieces of good English, replete with apt quotations, showing a wide acquaintance with classical as well as modern and theological literature.

The burial service took place on Thursday, the 13th, at St. John's Church, Los Angeles, the Rev. B. W. R. Tayler and other clergy of Los Angeles officiating. The remains were taken to Rhode Island for interment.

FROM ALL PARTS of the Diocese reports are received of well attended Lenten services; and those who have lived here long enough to compare the present influence of the Church's penitential season with that of only a few years back are gratified by the contrast. The parishes of the city of Los Angeles unite every Wednesday evening in a joint inter-parochial service held in each parish church in successive turn. For several years Bishop Johnson has been the preacher at these united services; but this year he has been prevented by other engagements from discharging the office, and at a meeting of the parochial clergy of the city to make joint arrangements for Lent, the Rev. Dr. Geo. T. Dowling was requested to be the preacher. He is giving a special course of five sermons on "Our Temptations."

CHRIST CHURCH, Ontario, was the field of a mission, extending through eight days, just after the close of the General Convention last October. The "mission" was conducted by the Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac. Careful and well prepared steps had been taken beforehand by the rector, the Rev. R. H. Gushée, to prepare the ground; and as the mission proceeded it became evident that a deep and widespread interest was being aroused. The good results of the mission remain still in evidence, and are manifested by the greatly enlarged congregation at the early Sunday celebration. The deep earnestness and wisely spiritual words of Bishop Weller left a powerful impression upon the Church and the community.

For Singers and Speakers.

The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure. He says:

"After suffering from catarrh of the head, throat, and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me, and still more to find a complete cure after several weeks' use.



"I have a little son who sings in a boys' choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash, and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant-tasting lozenges, composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles, and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

Sermon Paper.

The Clergy can be supplied with a fine quality of Sermon Paper for \$1.25 per ream, (500 half sheets). Express charges additional. Sample on application. It can be had either rule or unruled. Three eyelets.

Same, double sheets, \$2.50 per ream. Express charges additional on both.

Sermon Covers, Manila Paper, 25 cents per dozen.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BROWN'S BRONCHIAL TROCHES

Neglect of a Cough or Sore Throat may result in an Incurable Throat Trouble or Consumption. For relief use BROWN'S BRONCHIAL TROCHES. Nothing excels this simple remedy. Sold only in boxes.

MAINE
ROBT CODMAN, D.D., Bishop.



REV. FRANK L. VERNON,
Dean-elect of St. Luke's Cathedral, Portland.

MARQUETTE.
G. MOTT WILLIAMS, D.D., Bishop.
Rector for Crystal Falls.

A RECTORY is in course of construction at Crystal Falls. It will be a two-story building with stone foundation, and it is hoped that it will at least be sufficiently far advanced to be ready for occupancy within the next few weeks.

MASSACHUSETTS.
WM. LAWRENCE, D.D., LL.D., Bishop.
Phillips Brooks House—Watch and Ward Society—Notes.

THE PHILLIPS BROOKS HOUSE at Cambridge has now been in active service for two years. Upon the central tablet in the vestibule are these words: "This House is dedicated to Piety, Charity, and Hospitality, in grateful memory of Phillips Brooks." St. Paul's Society, made up of Churchmen at Harvard, meets every Wednesday in the little chapel, where clergymen make addresses upon different subjects. During Lent, daily evening prayer is said and during Holy Week, a priest is asked to celebrate the Eucharist every morning at 8:45.

The number of contributors toward this building is 559, the names representing 29 states, and England, France, South America, Turkey, Japan, and China.

BISHOP McVICKAR presided at the annual meeting of the New England Watch and Ward Society, February 23d. The Rev. F. B. Allen, of the city missions, gave a history of the society for the last 25 years, and its silent, quiet work of preventing the sale of improper literature. A constant watch is kept on book stalls and book stores over all New England. In referring to the theatres, he said that at no time for the last fifteen years were the cheaper theatres so free from evil, as they have been this past winter. Many licenses in the so-called hotels have been revoked, and the laws on immorality and gambling have been well enforced by the "model police board of Boston."

THE PHILLIPS BROOKS CLUB of the Church of the Redeemer, South Boston, is a thriving organization, and was lately addressed by the Rev. H. Astley Parris, of Barbadoes, upon the Industrial Future of the West Indies. Mr. Parris has worked for ten years in this quarter as a missionary.

THE SUNDAY SCHOOL offerings on Missionary Day for work in the Philippines amount to \$240.78.

THE NEW parish house of St. Thomas', Somerville, contains a smoking room, billiard

room, sewing and study rooms, and accommodations for the meetings of the Lawrence Club, and Men's Club, etc., of the parish.

THE FRIENDLY INN of St. Stephen's, Lynn, served 58,345 meals at a cost of 10 cents a meal, and let 5,926 beds at 16 cents a bed, during the past year.

DEACONESS CARTER has resigned her important work in the Training school for Church workers on West Cedar Street, Boston, and taken up missionary work in Alaska.

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

Convocation at Adrian

THE SOUTHERN CONVOCATION met for its pre-Lenten session at Christ Church, Adrian (Rev. C. H. I. Channer, rector and Dean), on Feb. 3d and 4th. The subject of Missions was given special prominence, the evening services of both days being devoted thereto. On the evening of the first day the Rev. Dr. John McCarroll, Dean of the Detroit Convocation, gave an address upon "Bishop Rowe and Alaska"; the speakers for the second evening were Archdeacon Sayres, the general missionary of the Diocese, and the Rev. Wm. Gardam, rector of St. Luke's, Ypsilanti. The Convocation was especially fortunate in having at its session the Rt. Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago, who delivered a strong and encouraging address at the morning celebration on the second day. In the afternoon an excellent paper was read by the Rev. Chas. O'Meara, rector of Trinity Church, Monroe, entitled "The Church and the Masses." In addition Lenten addresses were delivered by Archdeacon Sayres and the Rev. Henry Tatlock, rector of St. Andrew's, Ann Arbor. It was decided to make the autumn meeting of the Convocation of the nature of a Sunday School Institute.

MILWAUKEE.
I. L. NICHOLSON, D.D., Bishop.
Retreat at Kemper Hall.

A RETREAT for ladies was given by the Rev. Canon Barry of Fond du Lac, at Kemper Hall, on Monday, the 3d inst. Three meditations were given, on the "Power of Prayer," the "Power of Work," and the "Power of Personal Influence." Between forty and fifty ladies were present, representing

GET MAD

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It will pay anyone to examine carefully into whether or not coffee has gained the mastery over them. A coffee toper may suspect that his or her ails come from coffee drinking, but they will invariably charge the disease to some other cause, for right down in the heart they realize that it would be practically impossible to give up coffee, so they hope against hope that it does not hurt them, but it goes on with its work just the same and the result is complete collapse and nervous prostration, lasting sometimes for years, unless the poison that causes the disease is discontinued.

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goitre and felt sure he could remove it quickly. Instead, it grew rapidly. My appearance was dreadful, my eyes nearly popping from my head. Surgeons refused to operate for fear of rupture of the jugular vein. My husband heard of Dr. Haig's home cure for goitre and we tried it—the effect was marvelous. In a few weeks all trace of it was gone, the pain ceasing the first time we used the remedy. Lucille Lytton.

Your goitre can be cured at home without pain, Jan. ger or any inconvenience. Write today to Dr. John P. Haig, 3356 Glenn Bldg., Cincinnati, Ohio, tell him your age, the size and location of your goitre and how long you have had it and he will be glad to send you free a large trial package of his home cure, postage paid.



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the Dioceses of Milwaukee, Chicago, Fond du Lac, and Quincy. The Sisters of St. Mary entertained the guests.

THE NEW guild hall of St. Matthew's parish, Kenosha, is rapidly nearing completion, and it is hoped that it will be ready for use early in April.

MISSOURI

D. S. TUTTLE, D.D., LL.D., Bishop.

New Church for Macon.

EFFORTS are being made to raise \$10,000 to commence the erection of a new church for the parish of St. James, Macon (Rev. B. S. McKenzie, rector). The work of building, however, will not be begun until the amount mentioned is in hand.

OHIO.

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

Lent in Cleveland.

THE BISHOPS of Missouri, Nebraska, and Oklahoma, have undertaken the visitations of the Bishop of Ohio during that prelate's absence on the continent of Europe, where until late in April he will be engaged in visiting the various chaplaincies of the American Church. Bishop Leonard stated to his clergy of the Cleveland Clericus previous to his leaving that he had determined to resign his foreign charge, and that in all likelihood this would be his last visitation across the ocean.

THE UNITED Lenten services of the Cleveland parishes are being held in Grace Church (Rev. E. W. Worthington, rector). The sermons are being preached by various of the city rectors on the general subject, "A Voice from the Wilderness of Temptation—to Various Classes of Men." The Rev. Dr. Lloyd of St. Mark's had been chosen by the clergy to preach the entire course, and he had consented, but on Monday, the 9th of February, he was suddenly taken down with a severe attack of congestion of the brain induced by overwork, which still confines him to his room, though he is improving.

NOONDAY addresses are delivered on Wednesdays during Lent at Trinity Cathedral, the appointed speakers from Feb. 19th to March 19th inclusive being the Rev. Geo. H. McGrew, D.D., Rev. Wm. Henry Jones, Rev. G. Fred Williams, Rev. Wilson R. Stearly, and Rev. F. E. J. Lloyd, D.D. Dean Williams preaches on the first four days of Holy Week on "The Sins that Crucified Christ."

PENNSYLVANIA.

O. W. WEITAKER, D.D., LL.D., Bishop.

The Annunciation—Lenten Services.

THE CHURCH of the Annunciation, Philadelphia (the Rev. Daniel Ingalls Odell, rector), has, for a number of years, been struggling with a mortgage debt of about \$26,000. Some time ago, when it was thought possible to turn the effort towards reducing the burden, defects were found to exist in the foundations, requiring a vast amount of concrete work to prevent the buildings from settling. Now that all repairs seemed to have been completed, the parish has to meet the misfortune of a burned-out boiler in the heating apparatus, which not only affects the clergy house and the parish houses, but adds the burden of about \$250 for repairing the apparatus. This is a free church parish, and consequently supported by voluntary contributions. A daily Eucharist and offices are maintained and much spiritual work is done. The buildings consist of a well-appointed church, seating 600; a clergy house and a spacious parish house. A plan is about to be put into operation which, it is hoped, will be successful in beginning systematically to reduce the principal of the mortgage debt, and consequently the enormous amount of annual interest.

During Lent, besides the usual services,

there is being held a service each Wednesday evening, when the Rev. George Woodward Lamb of St. Timothy's, Roxborough, is the special preacher.

FOR THE PAST week the Rev. C. Ernest Smith, D.D., rector of St. Michael and All Angels', Baltimore, has been the preacher at the noonday services for business people, at St. Stephen's Church (the Rev. Elwood Worcester, D.D., rector). These services are held under the auspices of the Brotherhood of St. Andrew, and the church is located in the business centre; and, although having a seating capacity of 1,100, the building is well filled each day. On Thursday, of last week, Dr. Smith gave a powerful address on "Prayer."

AT ST. SIMEON'S (Bishop Stevens Memorial) (the Rev. Edgar Cope, rector), daily services are held during Lent, with ten-minute addresses each afternoon. On Thursday evenings a service for men is held, with lay-speakers, the list including Messrs. Wm. N. Stewart, George C. Thomas, Louis P. Schaefer, Francis A. Lewis, Lewis H. Radner, and Hon. Wm. N. Ashman. On Sunday evenings special preachers include the Rt. Rev. Wm. M. Brown, D.D., Bishop of Arkansas, the Rev. Messrs. A. J. P. McClure, R. E. Dennison, Jos. L. Miller, and Jno. R. Moses.

ST. JAMES CHURCH, Hestonville (the Rev. H. Page Dyer, rector), has received the gift of a set of purple book markers for the altar book. Within the past two years \$1,150 have been expended upon the church, including five year's insurance upon the property, and \$480 towards the reduction of the mortgage debt, amounting to \$8,000. During Lent a daily celebration of Holy Communion is maintained and on Good Friday the Three Hours Service will be conducted by the Rev. J. Poyntz Tyler, rector of the Church of the Advent.

SPECIAL SERMONS and lectures form a part of the Lenten work throughout the city. At St. Stephen's, the Rev. Dr. Worcester, rector, is giving lectures on Sunday afternoons on the "Life of Christ." In the evening of Sundays the Rev. Dr. Harrison, the vicar, is giving a series of sermons at Holy Trinity Memorial chapel on the "Seven Words from the Cross." United Lenten services are being held in the Germantown churches on Sunday and Friday nights, with sermons upon "Jesus the Saviour of Men." Thus far the preachers have been: at St. Michael's, "The Saviour of the Intellect," by the Rev. Simeon C. Hill of Grace Church, Mt. Airy; at St. Martin's-in-the-Fields, "The Saviour of the Will," by the Rev. Chas. H. Arndt of Christ Church, Germantown; at Christ Church, "The Saviour of the Affections," by the Rev. Jacob Le Roy of St. Martin's; at Grace Church, Mt. Airy, "The Saviour of the Body," by the Rev. Theodore S. Rumney, D.D., of St. Peter's, Germantown; at St. Luke's, "The Saviour of the Family," by the Rev. Henry R. Gummey of St. John Baptist's.

AT ST. MARK'S (the Rev. Alfred G. Mortimer, D.D., rector), the rector is preaching a Sunday morning course on "The Church—Its Nature and Work." In the afternoons, the Rev. W. K. Damuth, curate, preaches upon "The Prodigal Son." Wednesdays the rector gives an afternoon address, "The Hills of God," on Thursdays, an instruction on the Holy Eucharist, and at noon on Fridays, a meditation on "The Passion." On Friday afternoons the addresses are by the Rev. G. W. A. Atkinson, curate, on the "Acts of the Passion."

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

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and his family have taken possession. The property has been conveyed to a body of trustees to hold for the Church, so that it shall become the property of the District or Diocese.

ON APRIL 8th, at Sacramento, Mr. Francis C. Bowen will be ordered deacon. The Very Rev. Dean Lion of San Francisco will preach the sermon and the Bishop of California will conduct a quiet day.

BISHOP MORELAND has appointed the Rev. O. Parker, Archdeacon and General Missionary of the District of Sacramento, with headquarters at Sacramento.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Tablet at Greenville.

ON THE Second Sunday in Lent, when the Rev. Alexander R. Mitchell observed his second anniversary as rector of Christ Church, Greenville, a mural tablet, erected by old friends to the memory of the late Edward Bacon, was unveiled. Mr. Bacon was for 20 years voluntary organist at Christ Church, and died in 1885 at the age of 80 years. Mr. Mitchell delivered a memorial address, speaking of the strong character of the late Mr. Bacon. In the evening an address was delivered to the Brotherhood of St. Andrew by the Rev. J. M. Magruder, rector of Spartanburg.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Death of Rev. J. W. Cook.

IT WAS ANNOUNCED in the greater part of last week's edition that the Rev. Joseph W. Cook, missionary among the Indians at the Santee mission in South Dakota, died at St. Luke's Hospital, St. Louis, on Feb. 25th, of valvular disease of the heart. He was traveling in Florida, and, becoming too ill to continue, was taken to St. Luke's Hospital as stated, where he died. Bishop Hare speaks of him as "the father of the native ministry among the Indians of South Dakota."

Mr. Cook was a native of Bethel, Vt., and graduated at Kenyon College in 1860 with the degree of B.A. He was ordained by the late Bishop Stevens of Pennsylvania as deacon in 1864 and as priest in 1865. He was missionary at West Whiteland, Pa., till 1868, and in the latter year went to the far West, taking work at Laramie, Wyo., where he founded St. Matthew's Church, the present Cathedral of the Jurisdiction of Laramie. In 1870 he became missionary among the Yankton Indians in South Dakota, and has continued in his work among that race to the present time. At the time of his death he was also an Examining Chaplain of the District.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Bequest for Wytheville.

A BEQUEST of \$100 is given to St. John's Church, Wytheville (Rev. Dr. Logan, rector), from the estate of the late Mrs. Nannie J. Fontaine.

TENNESSEE.

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

Memorial Window—Sewanee—Parish House in Nashville—Notes.

ON THE FEAST of the Purification at the Church of the Good Shepherd, Memphis, a memorial window was unveiled, which had been given by the children of the Sunday School in memory of those faithful attendants of the school who had passed away. The window was designed with a white cross set with five red jewels, with a light blue background. The inscription on the window is: "In

Memoriam, Children of the Good Shepherd, Maud Millington, died June 14th, 1900, A.D." The service on this day was in memory of this faithful child of the Church.

BISHOP GAILOR will deliver Lenten addresses at St. Mary's Cathedral March 14th, 21st, and 27th, and at the Church of the Good Shepherd, Memphis, March 19th and 26th.

THE REV. GRANVILLE ALLISON will begin his rectorate at Grace Church, Memphis, about March 9th.

THE REV. NEVILLE JOYNER expects to return to his work in Tennessee about the 1st of March, after a winter vacation at Gainesville, Florida, with his family.

THE SECULAR papers declare that Mr. J. Pierpont Morgan has given \$2,000,000 to the University of the South. Some time ago a similar rumor was extant, and on inquiry, it was pronounced groundless. The present report is widely published, but thus far we have been unable to obtain any positive information relative to its truth or falsity.

SEWANEE, March 3.—Nothing is known at Sewanee concerning the rumored gift from Mr. Morgan, and it is presumed here that there is no foundation for the report.

A PARISH guild house is to be erected in the rear of the church edifice of St. Ann's Church, East Nashville (Rev. W. H. Laird, rector). Plans have already been drawn, according to which the new building will face toward Fifth St., 10 feet from the rear wall of the church. It will be a two-story brick structure, connected by a corridor with the church through the entrance to the vestry room on the northeast corner of the church. The main floor will be a large hall for Sunday School and other purposes, with class rooms so arranged that they may, where required, be thrown open as parts of the main auditorium. On the second floor will be another hall, to be used as club room, gymnasium, etc. The building is especially required for the use of the Sunday School, which has largely increased in size and in efficiency under its superintendent, Mr. Ernest M. Fisher.

VERMONT.

A. C. A. HALL, D.D., Bishop.

THE VACANCY on the Standing Committee caused by the resignation of the Rev. T. B. Foster, who succeeds Bishop Mann as rector of Grace Church, Kansas City, is filled by the election of the Rev. A. N. Lewis, rector of Christ Church, Montpelier.

WASHINGTON.

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

Lenten Arrangements—The Cathedral—New Organ—Notes.

AMONG the special appointments for Lent, in addition to the regular daily services, are four for the Girl's Friendly Society on Wednesday evenings, beginning with Feb. 26. These services are at Trinity Church, with

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sermons by different clergy of Washington and Alexandria. At St. Paul's and St. Michael's Churches, and St. Mary's chapel there is a special address for children once a week at the afternoon service. The Bishop conducts a Bible class for the members of his guild, and other Churchwomen, at his residence, on Friday afternoons.

THE INCREASED interest awakened by the recent meeting in behalf of the Cathedral, mentioned last week, is shown in the fact that \$5,000 has already been raised since that meeting for the Cathedral mortgage by the Washington committee.

A NEW ORGAN is being placed in St. Paul's Church. The instrument heretofore used at St. Paul's has been purchased by St. Alban's Church, the enlargement of which is now completed.

THE REV. DR. HUNTINGTON'S lecture before the Churchman's League, on "Faith and Life—Creed and Character," at the church of the Epiphany, on the evening of Feb. 25th, was heard with the deepest interest by a very large assemblage, who attended in spite of very inclement weather.

THE REV. FREDERICK HOWDEN, the newly appointed rector of St. John's, Georgetown, officiated there for the first time on the Second Sunday in Lent.

The Magazines

THE March issue of *Success* opens with an interesting analysis of the life work of Guglielmo Marconi, written by Herbert Wallace, a well-known authority on scientific matters who, for the past three years, has followed Mr. Marconi in his many undertakings. Mr. Wallace reveals to us the qualities that made the young inventor finally successful in flashing the message across the Atlantic Ocean without a wire, and shows that Mr. Marconi, during his many years of experiment, overcame obstacles that one might suppose would make the most optimistic and courageous give up. The second article in the number is by Richard Le Gallienne, whose translation of "The Rubaiyat of Omar Khayyam" has received much favorable notice. Mr. Le Gallienne's contribution is entitled, "Toil and Trial Pave the way to Triumph," and he informs the world's workers that their efforts are bound to be recognized, even though failure may seem to face them. Major General Daniel E. Sickles U. S. A., contributes a true story of a poor boy whom he sent to West Point with the understanding that he would have to be graduated number one. The new President of Cuba, T. E. Palma, makes an earnest plea for reciprocity for his island. A new feature of this month's issue is the department called "New Ideas in Men's Dress," which describes the latest styles for men for the spring and summer months.

APROPOS of the visit of Prince Henry, the *Review of Reviews* for March comments editorially on Germany's relations with the United States, and especially on what the editor chooses to term "the American-German element" in our population and their loyalty as Americans. There is also a full discussion of the recent Anglo-German amenities and England's attitude toward the United States in 1898. Another international topic of great importance treated in this number of the *Review* is the recently-announced compact between England and Japan. "German-American Diplomatic and Commercial Relations, Historically Considered," is the title of an important and timely contribution by George M. Fisk, formerly one of the secretaries of the American Embassy at Berlin. The character sketch is devoted to the inter-

esting personality of the President of Harvard University. Mr. George P. Morris, the author of the sketch, tells how narrowly President Eliot escaped a career in commerce and finance by accepting an academic position at a time when the treasurership of a cotton mill was open to him! The article develops into a keen analysis of the remarkable administrative abilities displayed by the dean of our university presidents, and there is also a discriminating criticism of Dr. Eliot's literary qualities.

GOOD HOUSEKEEPING for March is a "college woman's number" and everybody's as well, being packed with bright, practical articles and paragraphs. It opens with an exposition by Miss Alice Katharineallows of the unique value of Basket Ball as a Builder-up of Vigorous Women, illustrated from photographs. The story, with a college bearing, is by a prime favorite among short story writers, Miss Josephine Dodge Daskam. Anne Warner writes fascinatingly of a home aquarium, with the aid of photographic illustrations. Front door embroideries are discussed and illustrated. The Box Room is described and pictured, and there are five pages of crisp, helpful "Discovery" paragraphs. The need of introducing home science in the colleges for women is ably considered by Prof. W. O. Atwater, the noted professor of chemistry; Mrs. Alice Peloubet Norton of the University of Chicago, and Professor Coman of Wellesley College. The "Housekeeper at Large" gives an illustrated interview with an Indian princess. There is a Chinese luncheon, chafing-dish recipes for college girls and others, "Good Living at Small Outlay," with menus, choice fashions and patterns, etc., etc.

HELEN KELLER, the remarkable deaf, dumb and blind girl, who has not only learned to talk, but enjoys every privilege of those who hear and see, has just finished writing with her own hands the story of her remarkable life for *The Ladies' Home Journal*. In this she describes her first awakening to the realization of life and the world, and all that both contain; her first impressions and feelings and emotions, and the first rays of understanding that came to her. From that point she tells of the unfolding of her mental and physical powers, how she learned to think and act, how she received instruction, and finally became capable of acquiring an education which places her among the best educated women of her age in the world to-day. It is a wonderful story, wonderfully told. It will begin in the April number of *The Journal*.

THE INTERNATIONAL MONTHLY for March contains an especially interesting contribution from Captain Alfred T. Mahan on "The Military Rule of Obedience." Captain Mahan by no means sympathizes with the "rugged seaman's" almost traditional indifference in the matter of obedience, and points out how, on a memorable occasion, even a Nelson greatly perplexed and embarrassed his superiors by an open disregard of their orders. That real disobedience is far more likely to end in some sudden and irremediable catastrophe than in victory—is the moral of a strong and timely essay.

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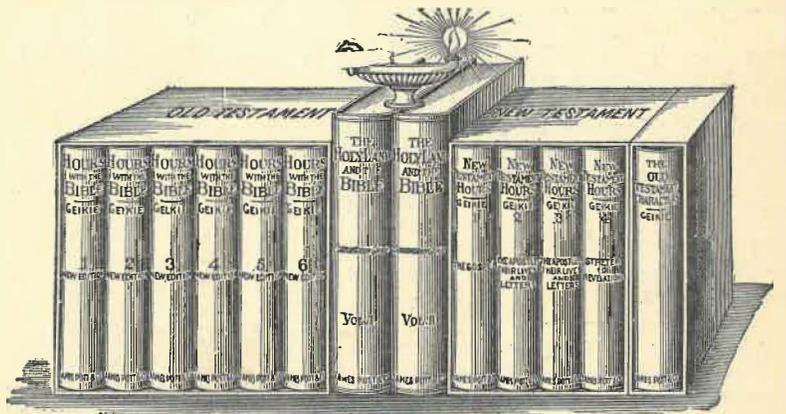
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