Pulpit and Pew

THE GOSPEL HYMNS

Their Origin as Told by James H. Ross of Cambridge, Mass.

Y. M. C. A. HYMNS AND SINGERS

A New Book Issued by Mr. Ross Tells of the Musical Side of Association Work.

James H. Ross of Cambridge, Mass., has prepared a book entitled "The Hymns and Singers of the Y. M. C. A.," in which he tells of the origin of the Moody and Sankey gospel hymns, in brief, as follows:

Mr. Moody and Mr. Sanky went to Great Britain in 1872 in reply to a British call. At Newcastle-on-Tyne the demand for a hymn book was due to want of adaptation of the hymns and tunes in use in the British churches and chapels to evangelistic services, and to a lack of familiarity on the part of Messrs. Moody and Sanky with the books in use. For their meetings, therefore, they adopted Philip Phillips' book, entitled "Hallowed Songs," which contained American hymns and a modest number of English tunes. Mr. Sankey used some hymns which were not in the book by Mr. Phillips. These became popular, and requests were made for their publication.

Mr. Sanky wrote to the publishers of "Hallowed Songs," offering to supply a dozen more hymns if they would print them in the back part of their own book. This offer was twice refused, and Mr. Moody determined to publish them on his own responsibility. Messrs. Morgan & Scott were engaged to issue a pamphlet of sixteen pages, the cost of which was guaranteed by Mr. Moody. The little collection was known as "Sacred Songs and Solos." There was a great demand for it at 12 cents per copy. For the time being it was used as a solo book in connection with the "Hallowed Songs." New songs were gradually added, and after the lapse of several months the words only were published and sold for 2 cents per copy, when the use of "Hallowed Songs" was dicontinued.

Mr. Moody placed the disposition of the royalties in the hands of a committee. In a short time the royalties amounted to $35,000. The committee was offered this amount, but refused to use it for public purposes, stating that they did not propose that Mr. Moody should pay this large sum for the privilege of preaching in London. It was donated to Mr. Moody's church in Chicago, which was completed and dedicated free of debt.

During the absence of Messrs. Moody and Sankey in Great Britain, P. P. Bliss, the musical associate of Major D. W. Whittle, brought out a small volume of hymns and tunes under the title of "Gospel Songs," of which Mr. Bliss was the chief author. When Mr. Moody returned to this country in 1875 these books were united and their titles combined so that it read, "Gospel Hymns and Sacred Songs." The evangelistic meetings of Moody and Sankey made an immense demand for it. Messrs. Bliss, Sankey, James McGranahan and George C. Stebbins were constantly adding new hymns and tunes, and special editions of "Gospel Hymns"—a shortened title—were numbered until six had been issued.

The royalties were given into the hands of George H. Stuart of Philadelphia, John V. Farwell of Chicago and William E. Dodge of New York. They were appropriated for religious, philanthropic and educational objects in different parts of the United States. Three halls at Northfield and Mount Hermon were erected out of these funds. The royalties at the present time are paid to the trustees of Mr. Moody's schools at Northfield and Mount Hermon.

Mr. Bliss joined with Moody and Sankey in the self-sacrifice which surrendered copyright and refused to receive royalties. By September, 1885, they amounted to $357,388. In speaking of the self-sacrifice, Mr. Dodge has said, "I never knew anything like it." The lawyer to whom legal questions were referred was so impressed with the self-sacrifice that he refused to take any fee.

A View of Ministers' Meetings.

Rev. J. A. Rondthaler, pastor of the Fullerton Avenue Presbyterian church, Chicago, surprised his ministerial brethren in Chicago at last Monday's meeting by saying:

"If ever there comes into existence a society for the prevention of cruelty to ministers, one of its first missions should be to prevent herding them on Monday morning and dosing them with the epsom salts of theology and the ipecac of philosophy.

"It is right that the ministers should get together every week, but Monday is a poor day to listen to heavy arguments. If a minister is not tired on Monday, he has not worked as hard as he should on Sunday. We should come together on Monday in a spirit of loving fellowship and talk about simple subjects. Over the doorway of the meeting-room should be written: 'No shop talk allowed here.' Condemnation comes easy on Monday. Things that are quite passably orthodox on Tuesday and Wednesday are rank heresy on Monday. There is less generosity among ministers than among lawyers. That is, they are less charitable to one another. I want to raise my protest against that class of ministers who are always looking for a better church. They should work at every church to which they are assigned as if it was their life's task."

The Close at Red Rock.

Last Sunday at Red Rock camp meeting Dr. Wm. McKinley had charge of the morning prayer meeting at 6 o'clock, at which "Prevailing Prayer" was the topic. The spirit manifested at the meeting proved to be the index of that shown at all of the services of the day.

Rev. Peter Clare conducted a love feast and fellowship meeting at 8:30. This meeting was more easily started than stopped, and songs, shouts and testimonies continued incessantly until the morning preaching hour. At 10:30 Evangelist Baker took for his text "Are There Few That Be Saved?" At the close of the sermon an altar service was held. Evangelist English having received a call home, gave his farewell address at 1 o'clock and at the close the altar was again filled with seekers of pardon and purity. At 2:30 Rev. J. M. Driver, D. D., Mankato, preached an eloquent sermon. Again many accepted the invitation to the altar. Mr. Baker preached again in the evening. Many more declared their acceptance of Christ.

Tuesday evening there was a temperance rally and Rev. L. H. Baker delivered the address. The meeting was continued over the Fourth.

Will Hear a Chicagoan.

Rev. George A. Campbell, president of the Ministerial Association of Christian Church Pastors of Chicago, will visit Minneapolis tomorrow and will preach at the Portland Avenue Church of Christ, morning and evening. Mr. Campbell is chairman of the Chicago committee on transportation for the delegation from that city to the first twentieth century missionary convention of Christian churches, to be held in this city, next October. Mr. Campbell is one of the leading pastors of Chicago.

Mrs. Hilda Nasmyth, formerly missionary to Africa, now working among the colored people of the south, will speak Sunday morning in the First M. E. church, and Sunday evening in the Lake Street M. E. church.

Christian Endeavor Notes.

The bimonthly meeting of the executive committee of the Minneapolis Christian Endeavor Union which was to have been held at the Park Avenue Congregational church last evening, has been postponed until Monday evening, July 15.

Church Notes.

Rev. W. B. Riley has been speaking to large audiences from the Book of Revelations. His subject to-morrow evening will be, "The Mother and Man Child," the twelfth chapter of Revelations.

E. A. Purdy, educational director of the city Y. M. C. A., will talk to the young men's class of Riverside Sunday school Sunday morning at 10:30 o'clock. Subject: "God, the Creator of All Things."

Rev. S. W. Dickinson, field secretary of the American Bible Society for the northwest, has been asked to assist the secretaries for a few months in the New York office. Mr. Dickinson will leave for the east next Tuesday.

The usual morning and evening services will be held at Westminster to-morrow. Dr. Bushnell's theme in the morning will be "Splendid Fears." Among other numbers by the choir will be, "I Will Give Him That Is Athirst," by Coombs. The subject announced for the evening sermon is "Bonds and the Man."

The gospel tent that is being used by the Broadway M. E. church in Northeast Minneapolis has been moved to Fillmore street, between Spring and Summer, where it will be used for the coming week. Meetings will be held every evening in charge of Miss Grace Funk, the evangelist, assisted by Rev. Donald McKenzie. Miss Kitty Ellis will have charge of the singing.

Rev. F. C. Lovett will supply the pulpit at Central Baptist church in the absence of the pastor, Rev. W. W. Dawley.

To-morrow at the meeting of the Young Men's Bible class of the First Baptist church, the topic for discussion will be "God the Creator of All Things." The young men will meet at 12:15 in the large auditorium room and after a short talk by Wm. Frances, opportunity will be given for open discussion.

The following musical programs will be given to-morrow at the First Baptist church: Morning—"Hark, Hark, My Soul," Dudley Buck, chorus and soprano solo by Mrs. Woodward; response, quartet; offertory, "My Heavenly Home," Havens, quartet. Evening—"Gloria," from twelfth mass, Mozart, quartet; response, quartet; "The Friend That Waiteth Nigh," Macy, quartet.

The program of music for Wesley Methodist church to-morrow morning is a follows: Prelude, Allegretto, Tours, "He Shall Come Down Like Rain," Buck, quartet; "If Ye Love Me," Semper, quartet; postlude, Allegro, Gade. Evening—Prelude, offertory, Salome; "Te Deum" in F, Kotzschmar, quartet; "Rock of Ages," Buck, quartet; solo, selected, Dr. Muckey; "Blessed Be the Lord," Buck, quartet; "Now the Day Is Over," Florio; postlude, Fugue in C, Mendelssohn.

The cheering announcement was made at the morning service at the First Presbyterian church last Sabbath that the entire bonded indebtedness of the church had been wiped out and the mortgage satisfied. The congregation entered its present edifice twelve years ago with a debt of $25,000 resting upon it. When the present pastor, Rev. J. B. Helwig, entered upon his work in 1898, $20,000 still remained to be paid. The impetus towards removing this debt was given about a year ago, when one generous member pledged $5,000. The entire membership has contributed generously. The celebration of the extinguishing of the debt will take place some time in the fall, but the church is giving hearty thanks now, just the same. Much credit is also due Rev. Dr. Kiehle, chairman of the mortgage fund committee.

CHURCH SERVICES TO-MORROW

Methodist.

Broadway—Morning, Donald McKenzie, "Man's Debt to His Fellowman"; evening, Miss Grace Funk will preach in the gospel tent.

Parkers Lake and Hopkins—Evening, Rev. Robert Ray McKaig, "The Bible the Light of Man's Pathway."

Simpson—Rev. Dr. R. N. McKaig. Morning, "Not Drunk but Full of the Holy Spirit"; evening, "Impressions from the Devil."

Trinity—Rev. C. F. Sharpe. Morning, "Echoes from the Fourth of July"; evening, "With Elijah the Prophet."

Thirteenth Avenue—Rev. T. F. Allen. Morning, "Killing Giants"; evening, "Gideon and His Fleece."

North—Morning, Rev. W. A. Shannon; evening, Professor George S. Beane of North Side high school.

Fowler—Rev. Dr. A. R. Lambert. Morning, "The Wage Earner" evening, Epworth League.

First—Morning, Mrs. Hilda Nasmyth; evening, union service in Olivet Baptist church.

Foss—Rev. J. H. Dewart. Morning, "The Blessedness of Heart Purity"; evening, "The One Essential of Christianity."

Park Avenue—Rev. G. G. Valentyne. Morning, "Unanswered Prayers"; evening, "Are You a Man or a Mouse."

Forest Heights—Rev. G. R. Geer. Morning, "The Price of Liberty"; evening, "Winners in Life's Race," a sermon to Epworth League; special music.

Lake Street—Morning, Rev. W. M. Pickard, "The Watchman's Vision"; evening, Mrs. H. M. Nasmith, superintendent Adeline Smith home, Little Rock, Ark.

Franklin Avenue—Rev. Joseph G. Morrison. Morning, "Sanguis Christi"; evening, "A Cake of Yeast."

Central German—Rev. C. L. Lehnert. Morning, "Heaven," sixth in a series; evening, public meeting of the Epworth League.

St. Louis Park—Evening, Rev. W. Burns, Ph. D., "Paul Before Felix."

Richfield—Morning, Rev. Wm. Burns, Ph. D., "The Doubt of Thomas"; evening, Rev. Herbert Bursell.

Bloomington Avenue—Rev. Charles Fox Davis. Morning, "Only the Sick Need a Physician"; evening, "Adam Placed in the Garden of Eden."

Twenty-fourth Street—Rev. T. E. Archer. Morning, "What the Laymen Did with a Big Undertaking"; evening, "The Man Who Had His Chance."

Wesley—Morning, Rev. Wm. Love, "Christ in History"; evening, Rev. C. M. Hearst.

Congregational.

Plymouth—Dr. L. H. Hallock; morning, "Behold the Lamb of God," communion and reception of members; evening, no preaching service; Christian Endeavor at 7 o'clock.

Bethany—Maurice B. Morris; morning, communion service and reception of new members; evening, gospel service and song.

Como Avenue—J. M. Hulbert; morning, communion service; 6:30 p. m., Y. P. S. C. E.

Open Door—Rev. Ernest E. Day; morning, "The Traitor at the Table," communion following; evening, "The Story of a Deserter," union service.

Oak Park—Rev. Walter A. Snow; morning, "Growth only Through Struggle"; evening, exercises of class graduating from the primary department.

Vine—John S. Rood; morning, sermon, followed by the holy communion; evening, "The Nation and the Building of a Nation."

Fifth Avenue—Rev. J. E. Smith; morning, "More Than Conquerors," reception of members and communion; evening, God in Nature," concert by young people.

Forest Heights—Adam Murrman; morning, "Christ Our Passover," with communion and reception of members following; evening, "Without Christ."

Park Avenue—Morning, Clarence F Swift, D. D., communion service; theme, "The Mediator"; no evening service.

Groveland Park—Rev. S. T. Show; morning, "The Fruitless Man," followed by the holy communion.

Cottagewood—Rev. S. T. Show; preaching at 4 p. m.; Sunday school, 3 p. m.

Fremont Avenue—Morning and evening service by the pastor, Rev. Richard Brown; communion in the morning.

Pilgrim—Rev. S. J. Rogers; morning, "The Royal Giver," and communion service; evening, "Christ's Declaration of Independence."

Baptist.

Fourth—G. F. Holt; morning, "Fragrance from Mary's Alabaster Box"; evening, "The Land W eLove," with patriotic songs.

Calvary—Loren A. Clevenger; morning, "The Beauty of Holiness"; evening, "Love Not the World."

Olivet—Morning, Rev. Frank H. Cooper, "Christ's Kinsmen"; evening, Rev. J. M. Hulbert.

Chicago Avenue—G. L. Morrill; morning, "The First American"; evening, "Progress."

Free—Rev. R. R. Kennan; morning, "The Day of Small Things"; evening, missionary program by the Sunday School Missionary Society.

First—W. B. Riley, pastor; morning, "Confidence vs. Condemnation"; evening, "The Mother and the Man Child," a further study in Revelations.

Emerson Avenue Mission—Evening, Wm. Francis.

Berean Branch—Evening, Rev. Alfred E. Peterson, "Yoke of Fellowship with the Son of God."

Presbyterian.

Oliver—Rev. H. M. Pressly; morning, "The Superior Religion"; evening, "Religion and Patriotism," a joint meeting of the congregation and Christian Endeavor Society.

Franklin Avenue—Rev. W. O. Wallace; morning, the sacrament of the Lord's supper will be dispensed; evening, "Patriotism."

First—Rev. J. B. Helwig; morning, reception of members and the celebration of the Lord's supper; no evening service.

Shiloh—Rev. Willard S. Ward; morning, "I Will Not Leave You Orphans"; evening, "Orpah the Apostate."

Bethany—Rev. Robert Brown; morning, "Reverence for Sacred Things"; evening, "Gods of Gold."

Highland Park—Rev. E. Winslow Brown, morning and evening.

Westminster—Rev. John E. Bushnell, D.D.; morning, "Splendid Fears"; evening, "Bonds and the Man."

Universalist.

Church of the Redeemer—Morning, "The Meaning of the Communion." No evening service.

Tuttle—Morning, Rev. R. H. Aldrich, "The Master and the Disciple."

Episcopal.

St. Mark's—Rev. T. W. MacLean; 10:30, morning service and holy communion; no evening service.

St. Paul's—Rev. F. T. Webb, morning and evening. Evening, "The Eucharist as a Memorial."

Transfiguration—Rev. Isaac Houlgate; morning, holy communion and sermon. Temporarily meeting at 2600 Bryant avenue N.

Lutheran.

Salem English—Rev. G. H. Trabert, D. D.; morning, "Encouragement to Work," celebration of the Lord's supper; evening, "True Christian Character."

Christian Science.

Second (Lyceum theater)—Morning, "God."

Church of Divine Science (418 Second avenue S)—Morning, W. S. Fertig, "Ideal Christian Science."

First—Morning, "God." Evening, "God."

Adventist.

Advent Christian—Rev. O. M. Owen; morning, "In Him Was Life"; evening, "Suggestions From Psalms CIX., 1-6."

Spiritualists.

Christian (Labor Temple)—8 p. m., lecture by Professor J. Zeno.

Band of Light and Peace—3 p. m., Mrs. Elizabeth Holmes, grove meeting at Excelsior avenue and Lake street.

LONDON TOWN OWNED BY SIX

A Sextet of Peers Whose Holdings Cover Most of the Great City---Heavy Rentals and Taxes.

A curious state of affairs as regards ownership of property is brought to light in a recent number of a London magazine. In that city, now the largest in the world, there is, of course, an enormous extent of territory. Any one who has undertaken to walk from limit to limit of the city has had this fact proven in very clear shape, while a stroll from the outermost part of Chelsea, for example, down to the center of the city, or say to Trafalgar square, is not a jaunt for the lazy. A conservative estimate of the area of London is 700 square miles, equivalent to a circle of territory thirty miles in diameter. So that to walk from one side to the other calls for strong legs.

The curious fact which the London magazine brings out is that the major portion of this city is owned by six men. Two hundred years ago the Church of England owned large tracts of the outlying districts, but as these districts have been settled up, private parties have bought the land. And so private ownership has spread, or, in another sense, contracted, until London is the property of a half dozen peers. The legislators in past years have given great powers to these landlords, so that they not only receive enormous rentals but they are freed from many burdens. One estate, the property of Lord Portman, covers some 300 acres in the rich and aristocratic West End, and he owns altogether 2,000 houses in London.

The rents for an adjoining piece of property, owned by the Duke of Portland, amount to $2,500,000 per year. The Duke of Westminster owns a large tract, known as the Mayfair, with the fashionable Grosvenor square in its center. It came into his family in the seventeenth century. The property is managed by a board over which the duke presides. Another titled party, the Duke of Bedford, owns about $15,000,000 worth of land, including the eighteen acres known the world over as Covent Garden. The produce carts which have standing room only at the garden are so heavily taxed that he receives $50,000 a year alone from these poor hucksters. This estimable genteman also owns the British museum, or, properly speaking, its site; and he also owns the land on which the celebrated University College is situated. Both of these institutions pay heavy rentals.

But the London county council is becoming a large purchaser of real estate and it is estimated that in the next five years it will have acquired an area of houses sufficient to accommodate 40,000 tenants and worth about $800,000 a year in rentals. This property is being bought up with borrowed money, but eventually it is to be the property of the peope of London.

One fact which is of interest in this connection, not brought out in the article in the London magazine, is the tremendous taxation strain upon the people who rent the land or the houses of these half-dozen chief owners of London. For example, a gentleman of this city, while in London some time since, took occasion to look into the question of the taxation on the house in which he was rooming. It was a three-story and basement house in Chelsea, located on land owned by one of the six big proprietors of London, Earl Cadogan. The man who rented the house, not only was obliged to pay for such improvements as street paving repairs and the like, whenever such should be necessary, for the sprinkling of the street, and for fire protection, but he was compelled to pay a rental on the property amounting to £70 per year, about $350 dollars. In addition to this, there were special taxes of all sorts. The poor rate, the general rate, the sewer rate, ranging, as the phrase goes, at so many shillings in the pound, based upon the rental, running up to over $175 per year, while the queen's taxes, or the king's, as now named, amounted to $15 per year, this amount going for the support of the royal family. In the house were very inadequate water facilities, as compared with what one would expect of a similar house in this country, consisting of a tap in the kitchen and one closet. For this the renter was compelled to pay a tax per year of $15 additional.

It will be seen by this how it is that the half-dozen owners of London are yearly by piling up enormous sums of money through the rentals of the property on which London houses rest. In case a workman or tradesman has saved up money enough to buy a house, he need not expect to own the land upon which it is situated—the titled landlord looks to it that all the applicant can get, at the furthest, is a long lease. The landlord knows too well the profit in ground rentals.

A house of the same relative value and accommodations as the one noted above, in the city of Minneapolis, would probably not rent, at the outside, for more than $30 a month, and, lacking bathroom and very nearly all our modern conveniences, it would go begging at that rate. But, if rented at $30 a month, the renter would pay his rent, a small water tax for one tap and a closet, and that would be the end of his expense, while in London, under the six owner system, he would pay about $585 per year.

The magazine article referred to above notes the fact that when the elder duke of Westminster, father of the present owner, started out upon a series of extensive improvements in his property, so that the buildings rented should be more desirable and more sanitary, he "invited" his tenants to share in the expense. In case they should not care to, they would be compelled to vacate, and the improvements would be made by some tenant who would be willing to share in the expense and go into the matter as a speculation. Renting houses in London, on an average salary, is not so charming a thing as some theoretical gentlemen who write learedly of the cheapness of living in Europe, might make out. And, speaking of trusts, what's the matter with the six peers of London town.

Do you want a roof that will never leak? See W. S. Nott Co. Telephone 376.

NORMANNAHEIMEN

A HISTORIC CHURCH

The Old Swedes' Church of Philadelphia, Pa.

BUILT IN THE 17th CENTURY

A Brief Sketch of Its Interesting History—Originally Lutheran Now Episcopal.

Of the many interesting landmarks in Philadelphia, dating back to colonial days, there are few as well known—excepting, of course, the ever memorable Independence hall—as the Old Swedes' church at Front and Christian streets. The little church is surrounded by railway tracks, warehouses, wharves and tenements, and in order to reach it the pilgrim must go through the city's Italian and Jewish quarters. But the visitors are very numerous, for the quaint little church, with its old church yard, parsonage and parish houses, breathes an air of antiquity rarely found in America, but fascinating to all.

The church antedates the founding of Philadelphia, for on the site of the church stood an old block house, and when William Penn bought the land of the Svensson brothers in 1682, services had been regularly conducted in the block house for five years. Nothing remains of the block house, as it was replaced by the present church shortly before the dawn of the eighteenth century.

GLORIA DEI (OLD SWEDES' CHURCH), PHILADELPHIA.

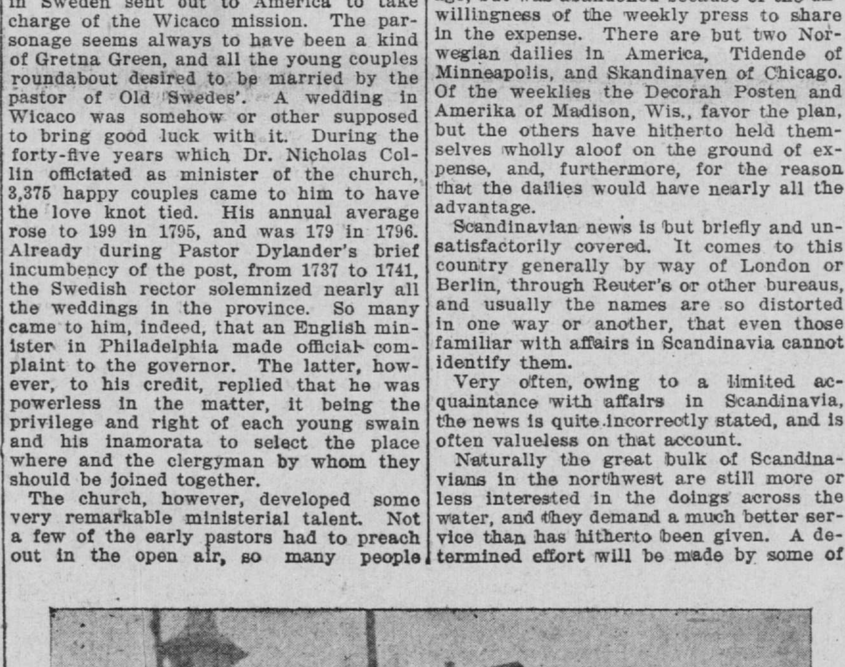
At the time it was built this church was said to be the finest public building in the province. In a letter to his friends in Sweden, Mr. Rudman wrote:

Through God's blessing we have completed the great work and built two fine churches, superior to any built in this country, so that the English themselves, who now govern the province, and are beyond measure richer than we, wonder at what we have done.

A Place of Weddings.

Many are the tales which are told of the various ministers which the mother church in Sweden sent out to America to take charge of the Wicaco mission. The parsonage seems always to have been a kind of Gretna Green, and all the young couples roundabout desired to be married by the pastor of Old Swedes'. A wedding in Wicaco was somehow or other supposed to bring good luck with it. During the forty-five years which Dr. Nicholas Collin officiated as minister of the church, 3,375 happy couples came to him to have the love knot tied. His annual average rose to 199 in 1795, and was 179 in 1796. Already during Pastor Dylander's brief incumbency of the post, from 1737 to 1741, the Swedish rector solemnized nearly all the weddings in the province. So many came to him, indeed, that an English minister in Philadelphia made official complaint to the governor. The latter, however, to his credit, replied that he was powerless in the matter, it being the privilege and right of each young swain and his inamorata to select the place where and the clergyman by whom they should be joined together.

The church, however, developed some very remarkable ministerial talent. Not a few of the early pastors had to preach out in the open air, so many people crowded to hear them. This was particularly true of Dr. Charles Magnus Von Wrangel, under whose pastorate St. James' church, in Kingsessing, and Christ Church (Old Swedes') in Upper Merion, near Norristown, were built. He was a remarkable character. He won the high regard of the English element in Philadelphia, and was early elected a member of the American Philosophical Society which Franklin organized.



THE GLORIA DEI CHURCH FROM THE REAR.

A Change of Faith.

D. Collin, who officiated at Gloria Dei during the war, nearly starving to death on continental money and uncollectable ground rents, was another unusual character before age bore in on him and developed his reputation for eccentricity. With his peculiarities the public unfortunately, has long been more familiar than with his virtues. He died in 1831, and was the last of the Swedish missionaries. At his death the congregation went over from the Lutheran to the Episcopal faith, and it has been an Episcopal parish ever since. It was affiliated with Episcopalianism for a long time before the official transfer.

The church to-day, in external appearance, if one enters the churchyard to get a view of it which is free from the sight of the wharves and the dirty rows of tenements, has suffered little change in two centuries. The desecrating hand of "improvement," however, has smitten the interior. New pews, new galleries, a new pulpit and other new things have almost robbed it of its historic interest—the bell, a quaint marble font which was used in the blockhouse and perhaps even in the Tinicum church, the commemorative tablets and, chief of all, the gilded cherubs on the old west gallery pointing to the open pages of the Bible on which Swedish characters are displayed, testify to the antiquity of this place of worship.

The Churchyard.

The churchyard, surrounded and hemmed in by the parsonage and the parish houses, is still shaded by old trees. On the crumbling stones some early inscriptions retain their legibility. The oldest are those marking the graves of the children of Pastor Sandel, who has left such an interesting diary of his voyage to and sojourn in America. They bear the dates "April ye 21st, 1708," and "August ye 13th, 1711." In this historic enclosure lie buried the remains of Alexander Wilson, the ornithologist. They were placed here in fulfillment of his expressed desire that he should rest in "that spot sacred to peace and solitude whither the charms of Nature might invite the steps of the votary of the muses and where the birds might sing over his grave."

The church at one time held large estates, but lost them through the inattention and carelessness of men who should have been more alert to the interest of the congregation. Gloria Dei once bought and held twenty-five acres of ground in the neighborhood of the church for £90 to serve as "a parsonage for the pastor and his heirs forever." "Squatters" came in, however, settled on the land and the titles all slipped away except a few trivial ground rents. The church also owned at one time some ninety-six acres on the banks of the Schuylkill, enough all told to make it one of the richest religious societies in America if it could repossess itself of its property. Such mismanagement of the congregation's estates opened the way to the pastor's delivering a little homily on the evils of riches at the church's 170th anniversary some years ago. "When we see how often wealth is a curse instead of a blessing, not simply to individuals but to societies and churches," said the minister, 'it is perhaps better as it is."

WANT SCANDINAVIAN NEWS

Norwegian-Danish Press Association May Start a Bureau.

At the next meeting of the Norwegian-Danish Press association, which will be held at West Superior, Wis., in August, another attempt will be made to establish a news bureau in Norway and Denmark to supply the members of the association with telegraphic news from Scandinavia. The plan was broached two or three years ago, but was abandoned because of the unwillingness of the weekly press to share in the expense. There are but two Norwegian dailies in America, Tidende of Minneapolis, and Skandinaven of Chicago. Of the weeklies the Decorah Posten and Amerika of Madison, Wis., favor the plan, but the others have hitherto held themselves wholly aloof on the ground of expense, and, furthermore, for the reason that the dailies would have nearly all the advantage.

Scandinavian news is but briefly and unsatisfactorily covered. It comes to this country generally by way of London or Berlin, through Reuter's or other bureaus, and usually the names are so distorted in one way or another, that even those familiar with affairs in Scandinavia cannot identify them.

Very often, owing to a limited acquaintance with affairs in Scandinavia, the news is quite incorrectly stated, and is often valueless on that account.

Naturally the great bulk of Scandinavians in the northwest are still more or less interested in the doings across the water, and they demand a much better service than has hitherto been given. A determined effort will be made by some of the leading members of the Press Association.

WERGELAND'S WORK

He Removed the Ban Against the Jews in Norway.

Had there been any great number of Jews in Norway June 13 would doubtless have been widely celebrated, for it was the semi-centennial anniversary of the raising of the exclusion act against them. nevertheless excluded Jews, Jesuits and equality the famous Eidsvold convention nevertheless excluded Jews, Jesuits ond members of other Catholic orders. A poor Hebrew who was wrecked on the coast of Norway was arrested as a criminal before being deported. A venturesome member of the race who came to Norway in the thirties, was kept on bread and water for twenty-eight days before being deported. In 1839 Henrik Wergeland, the poet began his long agitation. It was an energetic campaign he conducted in the press, in poems and in prose, and finally in 1845, in a motion to amend the constitution. It was lost because the necessary two-thirds vote was not secured. In 1848 the proposition had gained votes, but not enough. In the meantime the devoted friend of the Jews had died, but his seed had been well sown, and on June 13, 1851, the amendment was ordered by a vote of 90 to 10. This did not result in any particular influx of the race, however, and even at the present time it is estimated that there are not over 200 Jews in the whole country.

NEED NOT OBEY

Brides May Choose Their Pledge in Norway.

There is great rejoicing amongst the Norwegian advocates of the rights of women. "The New Woman in Norway," says the Kleine Zeitung, "has gained a glorious victory." For many years the Norwegian "Feministen" have been waging war against the use of the word "obey" in the marriage service of the Norwegian church, and their labors are at length crowned with success, or at least with a partial success. The statsraad in Christiania has ruled that the use of the word shall henceforth not be obligatory upon the bride, but "facultative." That is to say, the bride is to be free either to say that she will be "faithful and obedient," or simply to say that she will be "faithful."

Ship Lines to Iceland.

Consul Hughes of Coburg sends the state department the following information concerning the facilities for communication between Iceland and the northerly countries of Europe. It will be noticed that these facilities have been radically improved during the past score of years:

"The mail boat of the United Steamship company of Copenhagen makes eighteen trips a year from Copenhagen via Leith and Farder island to Iceland, while another firm has arranged for a new service via different Norwegian ports and Farder island. Two other firms have small boats which make regular trips between Norway, Scotland, Farder island and the eastern ports of Iceland. A Newcastle firm also sends, during the summer, one boat between Iceland and different Norwegian ports. This development is especially noticeable when one looks back on the deficient shipping facilities which have existed during past years.

Revising the Norwegian Bible.

A new translation of the Bible has been completed recently by a committee of Norwegian theologians and scholars. The work will not be ready for the press until next December, as the whole will be thoroughly revised and the New Testament to some extent rewritten.

Those engaged in the task chiefly were the late Professor Dietrichsen, the late Bishop Bugge, Professor Odland, Bishop Bang and Professor Storm.

Banishment From Finland.

Babrikoff may be in disgrace, but he has not yet lost his power and has secured the czar's signature authorizing him to banish from Finland persons displeasing to the government. It is generally believed that the first to be affected will be Count Carl Mannerheim Wentzel-Hagelstam, Dr. Lille, Baron von Born, Jonas Castren, K. Zilliacus, Senator Mechelin and Baron Wrede. Others are mentioned as possible victims of the governor general's vengeance.

Danes May Pay Taxes.

No citizen of Schleswig who is a member of a Danish society can hold an office, whether elective or otherwise, provided the Prussians have any veto power in his case. He can sit as a juryman, but that is about all. But he may pay taxes and that, too, pery promptly.

Gilt Edged Securities.

The shares of the Vestervik (Sweden) savings institution have a market value of 1,000 kroner, although their face value is but 7.50 kroner. The annual dividends run from 50 kroner to 60 kroner per share, or about 800 per cent. The institution has a reserve fund of near 500,000 kroner.

Throws Away 10,000 Kroner.

Rather than participate in any litigation, the Swedenborgian congregation, in Stockholm, waived its claim to a bequest of 10,000 kroner in the will of the late C. P. Mork. Suit was entered against the congregation to cancel the bequest on the technicality that it had not been claimed within a reasonable time.

Scandinavian Notes.

Oluf Refvem, formerly a member of the importing house of Torp & Co., Chicago, has located in Stavanger, Norway, to establish a general export and import business.

Rev. P. J. Sward, formerly president of the Augustana synod but now a clergyman in the Swedish state church, is reported to be seriously ill and has gone to Stockholm to consult specialists.

Captain Ludvig J. de B. Jurgens, an officer in the Congo Free State army, died while on his way to his post after a visit to his home in Norway.

A wooden stockade was discovered while excavating in Throndhjem. The learned ones say it is undoubtedly the remains of King Sverre's wooden fort, built for the defense of ancient Nidaros.

Alexander Kjelland, the Norwegian author, has left Carlsbad and it is assumed that his health has been much improved.

The vessels of the Norwegian navy will be supplied with apparatus for wireless telegraphy. A test made on board the cruiser Eidsvold and gunboat Fridtjof, in Christiania fjord, was signally successful.

Winnipeg is to have a Norwegian newspaper, the Winnipeg Skandinav. There has been much Norwegian immigration to Manitoba and western Canada recently.

Severin Jensen, a Dane, has recently arrived from Denmark to establish a plant for the manufacture of an ink with which permanent and indelible writing can be done on glass. The invention is expected to be in great demand for decorative purposes.

Consul Person, of Helsingborg, who supplied the Andree expedition with buoys, is of the opinion that the government reward for their return is too small to encourage any search and has offered 500 kroner for each buoy recovered and sent to the Geographical Society at Stockholm.

The National theater at Christiania will offer a rich dramatic feast next season, including dramas by Bjornson and Ibsen, under the personal direction of the authors.

The Swedish government has denied a petition for an automobile service for passengers and freight on the highway from Krokom to Laxviken and from Ostersund to Stromsund. The reason for the royal prohibition is not given.

Lieutenant General F. P. L. Naeser died at Christiania, June 15, aged 85 years. He was appointed lieutenant in 1837 and was rapidly promoted. He retired in 1894. General Naeser was a member of several military commissions, a director in various banks and organizations, and was particularly active in promoting the Norwegian Tourist Society.

"North Coast Limited."

"Lake Superior Limited"

Are the crack trains running via the Northern Pacific Railway. The former to all important points in Minnesota, Dakota, Montana, Washington, and Oregon, connecting with the "Shasta" route and the steamers to San Francisco; and the latter via the "Duluth Short Line to Duluth and West Superior, connecting with all of the great lake steamer lines. Call at the Northern Pacific city ticket office, look up the wonderfully cheap rates to the Yellowstone park and Pacific coast points, on sale July 6 to 13, and the grand lake and rail trips east. Make your berth reservations early.

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MRS. EDDY'S SON

He Prospects for Ore in the Black Hills of South Dakota.

HE HAS NEVER MADE A FORTUNE

But His Mother Has Provided Generously for Him—A Sketch of His Life.

Cincinnati, O., July 6.—The Enquirer has the following special article from Lead, S. D., which is sent verbatim:

One man who has been watching with keen interest the lawsuit against Mrs. Eddy is an illiterate miner in the Black Hills. Ordinarily he knows little of what goes on in the world, for he reads the daily papers with the difficulty of a man who has learned to read late in life. He is nearly 60 years old, and until a few years ago he made his mark in signing his name to mining deeds. For years he lived in a cabin and prospected for gold with a forked stick.

Yet this man is Mrs. Eddy's only son. His name is George Glover, and in manner, conversation and general appearance he is a typical old-time prospector. He was born on his grandfather's New Hampshire farm a few months after the death of his father, Mrs. Eddy's first husband. His mother was not at that time the rich and powerful head of a great religious cult, and in a hard struggle against poverty and want she gave up her child to the care of a family which could provide for his physical needs. He grew up without educational advantages, and was not even taught to read and write. When he was 14 he started out to make his way in the world, and a year later enlisted in the celebrated Eagle regiment of Wisconsin volunteers.

After the war Glover was a deputy United States marshal in the territory of Dakota, and came to the Black Hills soon after this country was opened to white men. Here, in 1880, he perfected his "mineral attraction," which to the uninitiated is a plain, forked stick, but to the man who handles it is a triumph of scientific investigation. In the perfecting of it he has worked out the problem of separation and grading. He has one kind of a stick for gold, another for silver and still others for copper and other minerals. He claims to be able to tell while walking over the ground what mineral, if any, lies underneath.

For years Glover lived with his family in a log cabin in a Nevada gulch, prospecting with his forked stick and occasionally, according to its dictates, doing development work, but he never made a fortune. He located claims for his neighbors and friends, confident that at some place below the spot where the stick turned in his hand lay the coveted gold mine, but, perhaps, through a lack of faith and capital combined, there has never been a gold mine that owed its existence to the "mineral attraction."

One winter not long ago George Glover put away his pick and shovel and his forked stick, hung up his overalls and flannel shirt, locked his cabin with a padlock on the outside and with his wife and children went to Boston to pay his first visit to his mother. He spent the winter there and came back in the spring. He set foot once more on the dirt floor of his cabin, and remarked that he was glad to avoid thick carpets.

But one thing he brought back that had taken a strong hold on him. That was his mother's religion. He became an ardent and devoted Christian Scientist. When the board of education of Lead, where his boy was in school, ordered all pupils to be vaccinated, he refused to comply with the order.

The boy was expelled and the matter was taken into court, where it was decided against Mr. Glover. He appealed to the supreme court and lost again. While the case was pending he wrote to his mother in regard to it, and her advice was to submit to authority and trust God to prevent any harm therefrom.

Mr. Glover is now living in this mining town in a handsome home, which is the gift of Mrs. Eddy. Since she has wealth and power the mother has been generous with the son, who, through force of circumstances, was neglected in his childhood.

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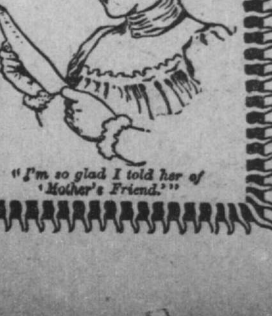

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