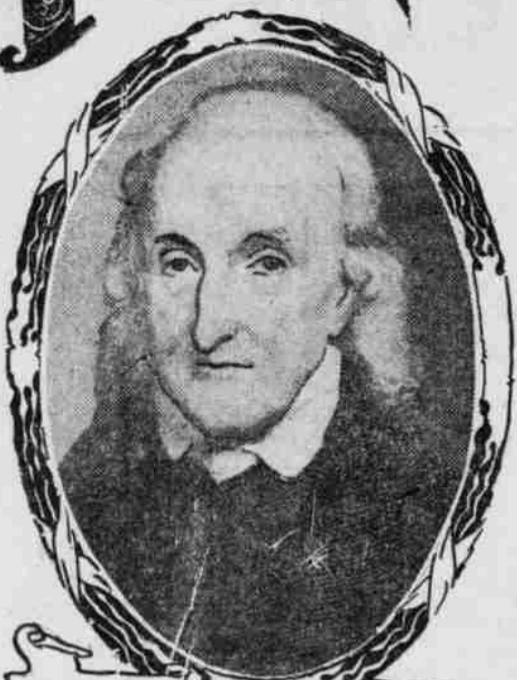
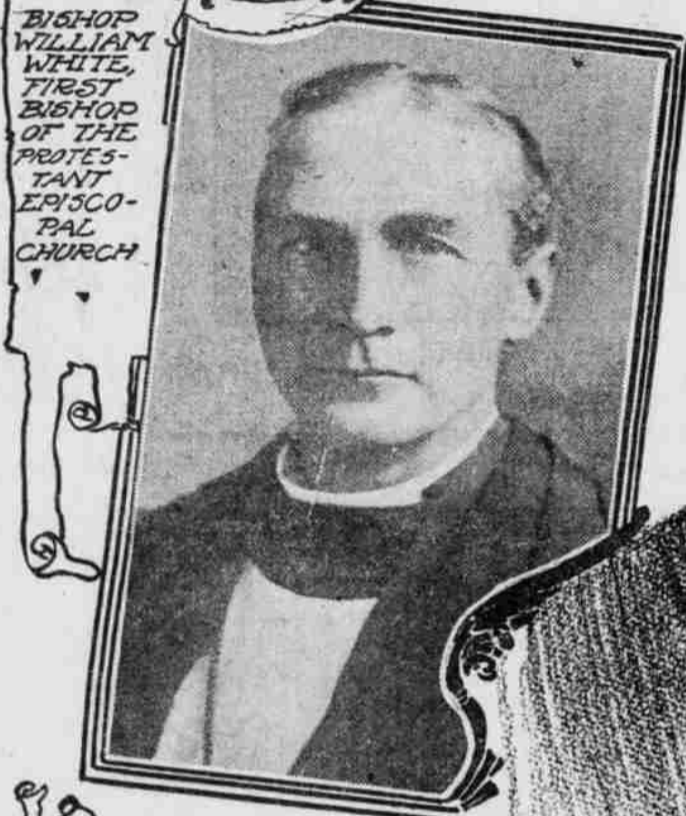


PLANTED THREE HUNDRED YEARS AGO IN AMERICA

Episcopal Church of the United States Will Soon Celebrate Its Ter-Centenary



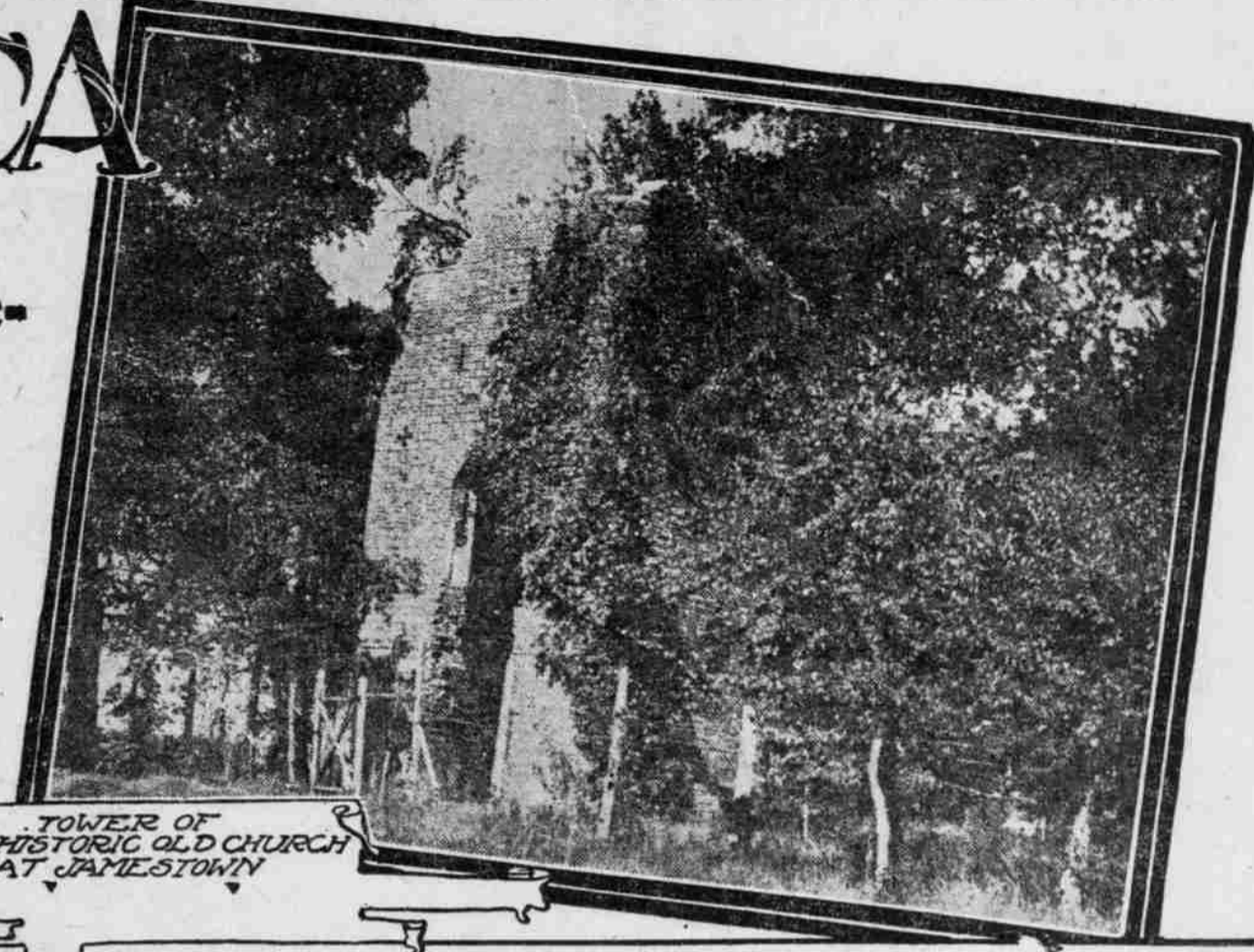
BISHOP WILLIAM WHITE, WEST BISHOP OF THE PROTESTANT EPISCOPAL CHURCH



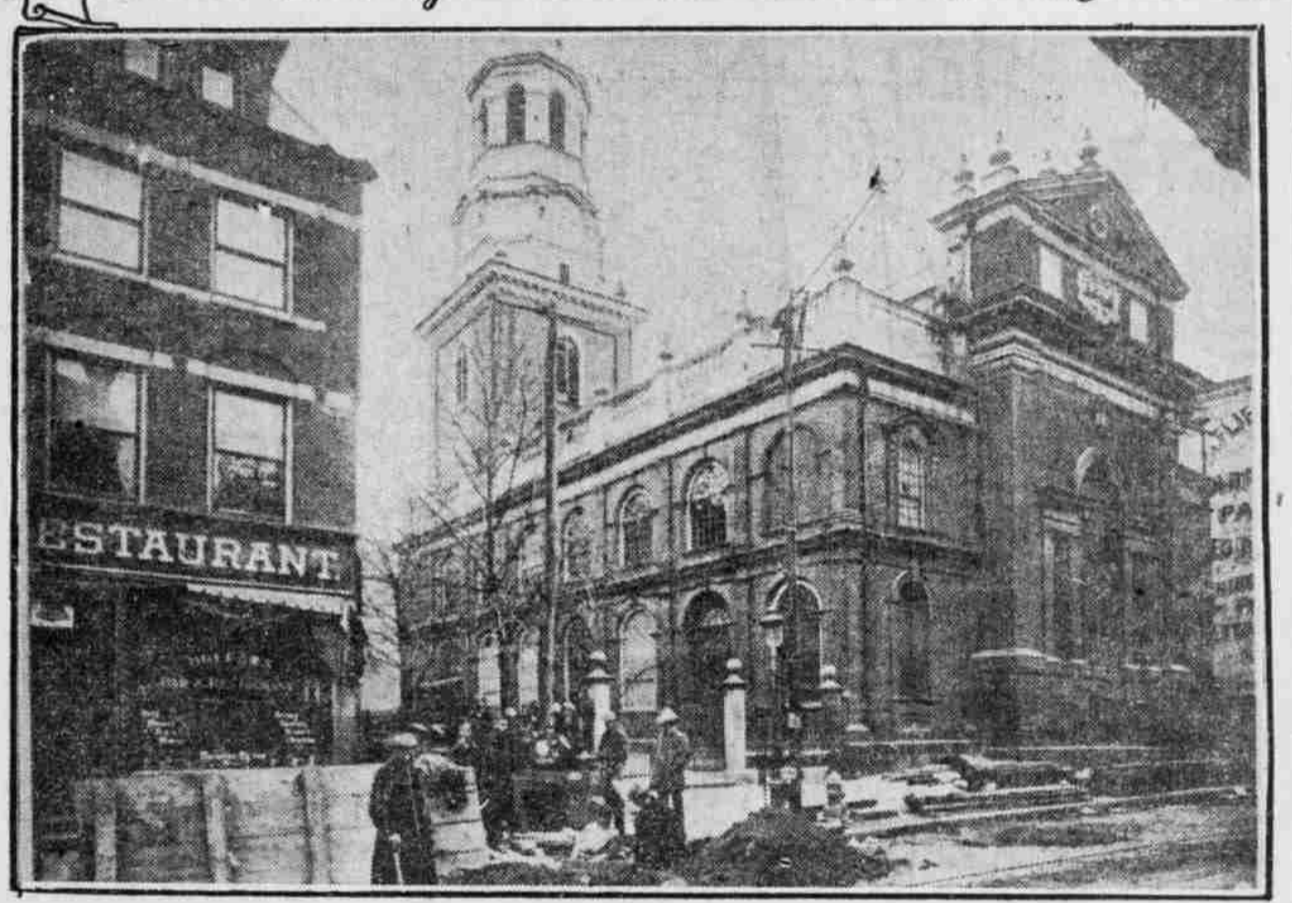
DR. INGRAM, THE BISHOP OF LONDON



BISHOP HENRY C. POTTER OF NEW YORK, PROBABLY THE MOST NOTED LEADER OF THE EPISCOPAL CHURCH



TOWER OF HISTORIC OLD CHURCH AT JAMESTOWN



CHRIST CHURCH PHILADELPHIA WHERE FIRST EPISCOPAL CONVENTION MET

IN THOSE victories of peace, which a great poet has said are more renowned than those of war, the founding of a great church may be set down as perhaps the most signal of all triumphs for the world's good.

The Episcopal Church of the United States, mindful of this fact, is going to celebrate appropriately and with all due ceremony the three hundredth anniversary of its birth in a great convention to be held in Richmond, Va., very shortly.

The most noted dignitaries of the Church of England, the parent body from which the American Episcopacy is an offshoot, are coming to the United States for the ceremonies, the party including the Right Reverend Henry Montgomery, secretary of the Society for the Propagation of the Gospel; the Rev. Dr. A. F. W. Ingram, the new bishop of London, and the Right Reverend Dr. Edgar Jacob, the bishop of St. Albans.

As most of the early religious work in the colonies which resulted in giving the faith of England such a strong start in the New World was performed under the direction of the dioceses of London and St. Albans, there is a genuine sentiment about the visit of these noted churchmen, who are the direct descendants of the early Episcopalians who aided the colonists in their earliest devotions.

The Church of England in the United States and the settlement of Jamestown are synonymous dates, for that expedition sent out by the London company that consisted of three vessels, the Susan Constant, 100 tons; the Godspeed, 40 tons; and the Discovery, 40 tons, commanded respectively by Christopher Newport, Bartholomew Gosnell and John Rolfe, carried 105 men, almost all of whom were men or less devout followers of the established Church of England.

When, after many days of search, what is now known as Jamestown was finally picked for the site of the colony, almost the first act was the establishment of the first regular service of the Protestant religion in America.

That particular denomination which now boasts thousands of beautiful structures throughout the length and breadth of the United States, and is now building a magnificent cathedral in New York, had no building in which to worship at this first service. A sail cloth spread between two trees was the sacred edifice in which the blessing of the giver of all things good was invoked to lend his sheltering arm to the colonists, and the pulpit was a piece of wood fastened between two saplings.

east has been excavated, disclosing the foundations of two churches, the smaller inside of the larger. The larger measures 56 by 28 feet, and shows the bases of four buttresses on each side.

The discovery of two churches preceding the more pretentious structure are of special interest, because they show that the zeal of the colonists for their faith led them early to the erecting of a suitable place for prayer and worship.

The venerable church whose tower alone stands high above the soft, moist soil of the island, was built in 1639, only 23 years after the arrival of the colonists, yet in the comparatively short time three churches had been erected, and two of them outgrown, or perhaps destroyed by the Indians, who after the death of Pocahontas and her all powerful father, the Indian chieftain, Powhatan, developed a ferocious hatred of the whites that led to many horrible massacres.

The tower of the old church is 15 feet square and 36 feet high, with walls three feet thick and crumbled at the top. It is three stories high. The first story is pierced by doorways in the eastern and western walls. The second story contains an arched window above each doorway, but the masonry is absent from the wall space between each window and at the door below, thus merging each pair of openings into one, about 12 feet high.

The third story is perforated by two loopholes for guns on each of the four sides, a grim reminder of the dangers that attended these early devotees even when they knelt to commune with their Maker.

Adjoining the church are the remains of an early graveyard, the tombstones of which have been restored.

Around this church cluster perhaps the most sacred associations of the Church of England, afterwards the Episcopal Church, that are to be found in the new world. The delegates to the convention that will be held in Richmond will also make a pilgrimage to Jamestown there to pay tribute to the edifice in which their forebears founded the religion in the new world.

Evans, was sent to Philadelphia by Bishop Compton, of London, in 1709, and Queen Anne, knowing the fame of Christ Church in Philadelphia, and the part it was destined to play in the religious history of the new world, presented it with a service of church plates.

In 1757 was begun the enlargement and further improvement of Christ Church, when it was made to take the form in which Episcopalians know it today. The superb steeple that surmounts it was built in 1753, and barring repairs, is just as it was at that time.

Many famous orators and scholars have succeeded the Rev. Mr. Evans in charge of Christ Church, and there George Washington worshiped in Philadelphia during his residence there as President of the United States.

Christ Church is also interesting from the fact that in it was held the first general convention of representatives of the church, who favored breaking away from the Church of England, and forming an entirely independent American church to bear the title "Episcopal."

This movement had begun several years before, had been discussed at a conference of Pennsylvania, New Jersey and New York clergymen at a conference in New Brunswick, N. J., the year before, and had found a popular response all over the country, the feeling being general that since the Church of England was part of the government of Great Britain, the official religion, so to speak, it would be fitting for the new republic, having achieved its political independence, to be also free of religious connection.

The general convention was held at Christ Church September 27, 1783. The desire of the delegates, while favoring separation, was also strong that the essential principles of the faith be maintained, and the friendship of the English church preserved.

This was readily secured, the Archbishop of Canterbury including later the act of Parliament, which authorized the consecration of bishops to take charge of the newly formed American church.

Then in Philadelphia, 1789, in the same hall that saw the adoption of the Constitution of the United States two years before, the Episcopal Church of the United States of America adopted its new laws, and as an independent body started on the career of power and blessings that have been its portion since.

Johnny holds up a piece of bread. The tall giraffe pokes out his head; they grab his long, slim neck, and he just lifts them over the fence, you see. Then off they go, happy as can be. The wonderful circus sights to see. You ought to see the animals laugh. At the trick John played on the tall giraffe.

The hippopotamus laughed so hard. He opened his mouth about a yard. The Teddies thought he was going to bite. And faltered dead away with flight. Poor John, you see, is almost dead. And the big hippo is sorry he laughed. For there's no way to bring them 'round. But give them more of the great compound.

Johnny finally manages to get them home and revived again. Their spirits were irrepressible and Easter, Sunday found them all out to view the parade. The trouble into which they fell the following verses tell. They fell into a puddle of water and are nearly drowned and then a big policeman catches them.

The aged, dripping, spattered crew stands sulkily—and Johnny, too—While the cop tells how their escapade broke up the Easter day parade. Pa wouldn't let Johnny go to bed 'till he'd washed each little Ted. And hung him up on the line to dry. While soapbuds filled each tearful eye.

Fairy Story in Real Life. Parkersburg, W. Va., Dispatch. To be delivered from poverty and raised to great riches has been the experience of G. I. Bunnell and wife, of this city. Twelve years ago the couple leased 500 acres of oil land in Ritchie County. While no oil had been struck in that vicinity they had supreme confidence in the territory and by hard labor succeeded in holding the lease.

On the Origin of Religion and Fear of Death

Well Grounded Hope That Growth of Intelligence Will Rob the Great Change of All Its Terrors.

BY GEORGE CROSTON.

SELF-PRESERVATION may be the first law of nature, but death is the inevitable and conclusive law of our physical existence, and is indirectly the cause that prompts the religious beliefs of mankind.

It is the passport into that realm of mystery that lies beyond life as we know it and of which we know absolutely nothing—all descriptions are mere speculations and reason has to be blindfolded by either ignorance or faith in order to believe them as facts.

Most of the stories of punishment and reward after death are the result of ignorance and superstition on the part of the ancient authors of the Bible, who, knowing little or nothing about the world they lived in, could not therefore be expected to treat the subject of life seriously when it was easier to humbug the people with fantastic speculations about a future existence. It also had the advantage of being irrefutable as everyone, no matter how his version of the state after death may differ from that of anyone else had nothing to fear, as there is nothing to prove that either of them are wrong. There are no facts in the case except death.

Our inclination to dread the visitation of death is the result of the untimely and usually violent deaths of our remote ancestors, very few of whom ever died a natural death. If they had then we would, instead of inheriting a dread of it that has almost become an instinct, view death with as much unconcern as being born or anything else that concerns our lives that is natural.

Old people who have lived healthy, well regulated lives generally lose their horror of death and view its advent with a calmness that is impossible in a normal young person to whom life has yet possibilities and a mission to fulfill.

Primitive man's constant dread was the fear of death in being devoured by wild animals, or poisoned by serpents, and his life was secured by avoiding these enemies rather than by overpowering them.

In this his greatest aid was in the light of day that the sun gave to him and enabled him to see and be forewarned of the approach of an enemy.

In time gratitude for this advantage gradually underwent the change to worship of the sun—their protector.

This is the earliest form of religion we know anything about.

When he arose in the morning, cold and tired after a restless night of sleep disturbed possibly by the roar of carnivorous beasts, hissing of serpents and other agents of destruction, it is small wonder that when the glorious sun came out and warmed him to robs his evil spirits, and the power to terrify him so much that he, in his child-like simplicity, regarded it as some magnificent God.

After the thunder storm, with its terrible lightning and crashing peals of thunder that overtook him, the reappearance of the sun meant to him its triumph over what he came to ascribe as evil spirits, and this, in turn, the belief that the sun's disappearance was an evidence of his anger and the offering of sacrifices to secure a blessing or avoid this wrath was the next. To him the sun meant life and comfort, for he could see that its continuing absence meant that all living things would perish in time.

Later, as this sun worship became more perfected, the moon was also included as a lesser deity. The most notable one in this respect being the ancient religions of Egypt and as his knowledge of astronomy increased, the stars were given a place in their catalog of gods.

The Greeks and Romans gave these star gods the forms of human beings and animals, and in doing so developed the sculptor's art that their productions are regarded as almost perfect.

As for Buster Brown, Foxy Grandpa, and the other one-time children's favorites, they have had their day and passed, though never did they create the public interest which little Johnny seems to have done.

"Little Johnny and the Teddy Bears" Are to Be Seen on the Stage

(Copyright, 1907, by Judge; copyright, 1907, by the Reilly & Britton Co.)

THE American people are a Nation of faddists and the latest and most absorbing craze which has swept over the country in many and many a year has been the whole people apparently firmly in its grasp today. This latest and most absorbing of crazes is the series of pictures and verses known as "Little Johnny and the Teddy Bears."

There are, of course, Teddy Bears of various kinds and descriptions and degrees of popularity, but all of them sink into insignificance compared with this laughable series.

As for Buster Brown, Foxy Grandpa, and the other one-time children's favorites, they have had their day and passed, though never did they create the public interest which little Johnny seems to have done.

Little Johnny and the Teddy Bears are the creation of Robert D. Towne, editor of the humorous weekly, Judge, who wrote the verses which chronicled the pranks of this adventurous little boy, and John R. Bray, who drew the side-splitting pictures which illustrate the verses.

From the first publication of these pictures the circulation of Judge went rushing upward by thousands of copies per week and it is still continuing to do so. More remarkable than this, however, is the demand for their publication in book form. The Reilly & Britton Co., of Chicago, recently secured the books rights to this series and their bare announcement to booksellers that they had done so sent their orders for 200,000 copies.

This is the most phenomenal record of sales known to the book world, and according to all precedent in book publication means at least an ultimate sale of 3,000,000 copies.

The Reilly & Britton Company make a specialty of publishing children's books, controlling all of Frank L. Baum's books, "The Wizard of Oz," "John Dough and the Cherub," and his latest book, "Ozma of Oz," a successor to the "Wizard of Oz," and like all of their publications the pictures will be a riot of rich colors.

In view of the enormous sale, Harry Ashin, one of the foremost of American theatrical managers, controlling among other attractions "Ezra Kendall," "The Empire," and "The Time, the Place and the Girl," has secured the dramatic rights to the character of Little Johnny from "Judge" and the Reilly & Britton Co. and will shortly begin rehearsals for a big extravaganza on the lines of "The Wizard of Oz" and "The Babes in Toyland."

Instead of all this, death will at the conclusion of a virtuous, well-rounded life be a welcome visitor, heralding a new world instead of a dreaded specter of pain and sorrow.

Hoquiam, Wash.

Condensed Advice. "Here is an article by John L. Sullivan on 'How to Live a Hundred Years.'" "Yes, and the whole subject can be condensed into two words." "What are they?" "Don't die."