

**HARTZELL, BISHOP JOSEPH C.
DEATH OF FAMILY OF**

A Leader Promoted

On January 27, 1916, in Oklahoma City, Okla., one of
"the chosen few

On whom the Spirit came"

which led to the organization of the Woman's Home
Missionary Society, Mrs. Jennie C. Hartzell, wife of



Bishop J. C. Hartzell,
passed into the beyond,
after a life spent in loyal
and loving service for
God and humanity. Early
in 1870, when Dr. Hartzell
was pastor of a large
church in New Orleans,
she became warmly inter-
ested in the poor colored
women, and although frail
in body and with many
cares she still found time
to enter these humble
homes and to minister
comfort and uplift to a
distressed people. The
need for work for colored
girls constantly grew

upon her, and in 1877 a mission school was opened in
which were taught the primary branches, the Bible, the
catechism, and sewing. Mrs. Hartzell became responsible
for the salaries of the teachers and for the rent and fur-
nishings of their home. In 1879 and 1880, Mrs. R. S.
Rust, who had warmly seconded these efforts, wrote:
"There are now thirteen little mission schools in New
Orleans, in part self-supporting."

These were under the watchful care of Mrs. Hartzell,
and reported through her to the Freedmen's Aid Society.
In 1880 the sympathy and help of strong men and women
had been enlisted. An effort was made to interest Gen-
eral Conference, held that year in Cincinnati, and to
secure an organization. But the Conference came to a
close without this result. A meeting, however, was
called, largely through the active interest of Dr. A. B.
Leonard, which was addressed by Mrs. Hartzell, and it
was then and there resolved to organize a Woman's
Home Missionary Society. The following month the
organization was completed and a constitution adopted.

A woman of rare excellence, of deep and unaffected
reliance upon God, laboring for many years under the
shadow of ill health, she was called to a life of singular
self-denial and sacrifice, serving loyally with her hus-
band in pastorates, in the Freedmen's Aid work, and
in Africa, after Dr. Hartzell was made bishop. She has
gone to her reward, and her name will long be held in
heartfelt esteem and love by this great Society, which
she foresaw by faith and in its beginning helped to
bring to a consummation.

Mrs. Joseph C. Hartzell

Additional particulars concerning the death
of Bishop Hartzell's wife have been received.
She had been visiting for two weeks at Okla-
homa City, with her youngest son, had met
many people and spoken briefly at a meeting
of the Woman's Home Missionary Society on
Thursday, January 27. She was to have
been the guest of the Women's Federation of
Churches at a reception to which 1,500 per-
sons had been invited, but soon after midnight
she was stricken with apoplexy and passed
quickly into the mansion prepared by her
Father. Her husband arrived the next day
from Cincinnati and a funeral service was
held in First Church, Dr. Roach delivering an
address to the large company who gathered to
show their sympathy. The mortuary chapel
at Rosehill, Chicago, was filled on Monday,
January 31, when the last rites were per-
formed. There was a wilderness of flowers
and beautiful music. Dr. C. B. Mitchell
offered prayer. President C. M. Stuart read
the memorial tribute and Bishop McDevell
made the address. Bishop John H. Vincent
made the closing prayer over the remains of
the sainted woman whose Sunday school su-
perintendent he was in her girlhood.

Mrs. Hartzell was born in Chicago, August
6, 1844, and had not completed her seventy-
second year when her summons came and
found her ready.

A LIFE MEMBERSHIP—what does it imply? Letters received from time to time at the New York office ask if a Life Member is expected, after being made such, to continue paying dues; also if a Life Membership does not call for special privileges, such as free literature, etc. It is believed that a Life Membership stands for love, loyalty, and a desire to help the Society through its General Fund, which is always too poorly supported. If one has the interests of the Society at heart sufficiently to take out a Life Membership, all this is certainly implied.

At the January meeting of the Board of Trustees action was taken urging upon each Conference Society, which has not already done so, to enter heartily into the Membership Campaign, and to secure bricks as soon as possible for reporting new members. The hope was also expressed that the Conferences which have ordered the seventy-nine thousand bricks will make every effort to secure the name of a new member for each brick. It is also urgently asked that the Membership Campaign be given a place upon the program at each Conference, District, Auxiliary, Circle, Home Guard and Mothers' Jewels meeting.

MARION, UTAH, is called the "backbone of Mormonism," and aside from our missionary and school teachers and one family, all the residents of the town are Mormons. There is a fine public school building only a short distance from the Home Mission Cottage and chapel, and yet our Home Mission School is well patronized. The kindergarten has a good attendance, also the Sunday school and Epworth League. Miss Baker is our missionary, and has held this lonely fort for nine years. She is a fine teacher of the Bible.

MISS CARLES K SWARTZ, Field Secretary, who has the interest of the Indians greatly at heart, writes under recent date:

"A tribe known as the Cocopaws, whose customs are the same as the Yumas, has just come into the United States from Mexico. Our government has promised them that if they will become our Indians, the government will give them land and educate their children. These people were formerly at enmity with the Yumas, and the two tribes amused themselves by carrying off each other's children as war trophies. Our interpreter Joe, having thus lived among them, has their language. These people are pure heathen, and when Dr. Crouch, accompanied by Joe, made the long journey to preach to them, it was the first time they had heard of the Christ. When he was leaving they crowded about him pleading, 'You have come to tell us The Beautiful Story; now come and show us how to live it.' But the journey is long, and the one horse used by the Mission, weakened by age, cannot pull the men so great a distance.

"Happily, by special gifts, a Ford auto has been pur-

revival meetings, beginning with a watch-night service, have just closed. The revival spirit of last winter has remained during the year in the life of the church. There were not as many conversions as during last winter's campaign, but the results are far greater. The pastor, Dr. C. H. Von Glahn, had assistance from the neighboring pastors, in addition to the very strong assistance from the membership of the church. The one very pronounced result is that of a deepened interest in prayer and its real place in the life of the church. The cottage prayer meetings have been so helpful and the reports so enthusiastic that they will be continued. A men's praying band is being organized on a permanent basis. The pastor's Bible class is planning definite lines of service. The ladies have a prayer circle, which meets monthly. The pastor is holding noon-hour meetings at the large Richardson & Boynton stove works and the response is most encouraging. At times two hundred men listen to the address.

FOURTH AVENUE CHURCH, BROOKLYN, Dr. A. J. Smith, pastor, - Sunday, January 30, was in some ways one of the most remarkable days in the history of the church. In harmony with the program of the Methodist Forward Movement, a three weeks' evangelistic campaign had been conducted by the pastor, assisted by the Rev. Raymond Browning, of Lincolnton, N. C. The singing was led each night by the Epworth League chorus choir. The meetings were very largely attended, and seekers were at the altar at nearly every

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Jennie Culver Hartzell

Mrs. Jennie Culver Hartzell, wife of Bishop Joseph C. Hartzell, was born in Chicago, Aug. 6, 1844, and died suddenly, in her seventy-second year, of apoplexy in Oklahoma City, Okla., on the morning of Jan. 27, 1916.

She was happily converted when ten years of age in the West Indiana-St. Methodist Episcopal Church, Chicago, and at once began a life of spiritual activity and usefulness which lasted to the hour of her death. When yet quite young she developed the primary department of the Sunday School into one of the largest in the city. During eight years she was a very successful teacher in the public schools of Chicago. She graduated from the high school with honor when sixteen years of age. She conducted night schools among Swedish men, and more than one hundred of them were led to Christ.

In 1869 she was married to Joseph C. Hartzell in the Wabash-Ave. Church, Dr. Charles H. Fowler, afterward bishop, officiating.

Pekin, Ill., was her husband's first pastorate, and she at once demonstrated her fine abilities in the important position of a pastor's wife. Later the call came to her husband to go to New Orleans to become the pastor of St. Charles-Ave. Methodist Episcopal Church, then a strong organization which had been established by J. P. Newman, afterward Bishop Newman. Four children were born in New Orleans, two of them dying in infancy. A fifth child was born in Chicago.

During the nine years following, Dr. Hartzell was district superintendent of a large section of churches among both white and colored people. Into this work this elect lady entered with enthusiasm, amid all the delicate and trying relations—social, political, as well as religious—into which this dual work brought them. She was always wise in counsel and strong in influence. She knew no prejudice as to peoples, but was always ready to advise and help any in the sphere in which they were. She organized schools among the freed women, and in the General Conference of 1880 this work was especially recognized. Later a meeting was called in the Trinity Methodist Episcopal Church, Cincinnati, in the interests of the freed women of the South, Dr. A. B. Leonard co-operating as pastor of the church. A large number of prominent Methodist ladies attended, and at their request Mrs. Hartzell gave the story of the work which she had carried on and appealed for organized work on the part of the Church for the millions of freed women in the South. The outcome of this was the organization of the Woman's Home Missionary Society of the Methodist Episcopal Church, whose work has become nation-wide irrespective of race.

In 1882 Dr. Hartzell was appointed assistant secretary of the Freedmen's Aid and Southern Education Society, with headquarters in Cincinnati. After three years, he was elected corresponding secretary and held that position for two quadrenniums. At that time the society had charge of the educational work among both white and colored people in the Southern States. In this wider field Mrs. Hartzell's influence and inspiration and counsels continued. In 1882 to 1885 she suffered from nervous prostration, at times seriously. A trip to Edinburgh, Scotland, the home of her mother during her early womanhood, was of great benefit.

The twenty-fifth anniversary of her marriage was celebrated in 1894 in Cincinnati and was a social as well as Christian event, in which a very large company participated.

In 1896 Bishop Hartzell was elected bishop for Africa at Cleveland, O. Next May it will be twenty years since that momentous event in her life transpired, and it had been planned that she would be present at the General Conference, when, by the age limit, her husband would retire from official responsibility in Africa. Mrs. Hartzell never hesitated in giving her benediction to her husband in his work or in assuming the responsibility of caring for the family at home. Four times she visited the Continent with her husband. In 1897 she was with him in his first visit to the East Coast. During the trip she had an attack of African fever. Her faith in the power of God to save Africa if only the Church would be true, never wavered. In the beginning of the North Africa Mission in 1907, among the Mohammedans, she shared a very important part. While the bishop was in Central and Southern Africa and she in Southern Europe awaiting his return, she visited Algeria and was instrumental in opening the way for the first missionaries to be received.

Her death was sudden, but occurred in just the way she had always desired that she might go, when her work was done. She had gone with her youngest son, R. C. Hartzell, to spend a part of the winter at Oklahoma City, Okla. On



Wednesday, Jan. 26, she was unusually happy. She ate a hearty supper. Her son spent the evening with her in her room. At half-past one he heard her call and hastened to her room to find her in great pain. In a very brief time her spirit had passed beyond the veil. The bishop reached Oklahoma City from Cincinnati on Friday evening, Jan. 28. A service was held in our First Church. The pastor, Dr. Roach, in the presence of a large and sympathetic audience, delivered a memorial address. The interment took place in the beautiful Rose Hill Cemetery, near Chicago, Monday

afternoon, Jan. 31. Bishop McDowell in his address spoke in behalf of the Board of Bishops and of the Central Illinois Conference, where forty-eight years ago Bishop Hartzell entered the traveling ministry. The address profoundly moved all who listened as he gave high encomiums to the work which God had brought to pass through the departed saint. Bishop John H. Vincent, Mrs. Hartzell's Sunday School superintendent, and a personal friend of the family for over seventy years, made an impressive prayer, which concluded the services.

Mrs. Hartzell was indeed a remarkable woman. Her heart and faith took in all. No matter what the continent or race or condition, her faith in God knew no limit as to what might be done for humanity. As a wife and mother she was loyal and self-sacrificing. Not only had she been a welcome guest in multitudes of homes and in many social functions in America, but with her husband she had been the guest of distinguished people in Europe and in the large cities of Africa. Among these were Mr. Cecil J. Rhodes, the Rt. Hon. Earl Grey and Lady Grey, and many others. Everywhere she was the representative of the best ideals of Christian American womanhood, and of refined spiritual attitude toward others.

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Morton Culver Hartzell

"A soldier of the Cross has been promoted; a crown prince of the Kingdom has gone to his coronation; a man who is loved as a friend has gone, leaving behind those recollections and memories that shall ever be delightful, sweet and pleasant. Dr. Morton Culver Hartzell was a friend of everybody. Everyone who knew him was his friend. Those who knew him intimately loved him. Few men have so impressed themselves on a city as this invalid man did upon this city. His memory will be green for generations. His name is as ointment poured forth. We come here today to pay this tribute to him with a sense of loss, a feeling of sadness that we will not look upon his face any more, but with feelings of gladness and joy that we knew him, that we knew such a hero."

These were the opening words of the Rev. F. D. Mather, D.D., who conducted the funeral services of Rev. Morton Culver Hartzell, A.B., B.D., D.D., in Pasadena, Cal., Feb. 21, 1916. The large auditorium of the First Methodist Church was filled. Not since the death of Dr. Robert J. Burdette has a funeral been so largely attended in Pasadena. The floral decorations were marvelous in their profusion and arrangement. The music was most excellent. The audience was made up of all classes representing the ministry and laity of every branch of the Christian Church, and of many not directly related with the Church, but into whose hearts and lives the spirit and faith of the departed one has become potent influences for their good.

He died upon his fortieth birthday. Five and a half years ago he came to Pasadena with his body in a cast, suffering from a diseased hip. During these years it has been one continued battle for life. Seven times he was upon the operating table in the hospital, and as a rule, followed by days of excruciating pain. For two years he was pastor of Lamanda Park Church, where the influence of his spiritual and intellectual strength shone forth, producing remarkable results in the church and community, extending into educational and social reforms throughout the whole city. The brilliancy of his intellect and strength of his mental grasp grew until the very last.

Rev. R. J. Coyne, D.D., read the Scriptures. Rev. W. E. Tilroe, D.D., gave the life sketch of the departed, and of his relations with him while in Chicago. Rev. Dr. Matt S. Hughes, pastor of the church, analyzed the life, work and victory of Dr. Hartzell. Rev. Leslie E. Learned, rector of the Protestant Episcopal Church, represented the other evangelical denominations. He spoke, as did the others, with profound feeling and dwelt upon the wide influence of the

departed outside of his own section of the Church of Jesus Christ.

Among the acting and honorary pallbearers, six of each, besides personal and intimate friends, there were representatives of the Board of Education of Pasadena, of the Ministerial Union and citizens at large. There was also a large delegation especially appointed from the Los Angeles Ministerial Association.

Bishop Hartzell, the bereaved widow, and her son Karl will leave Pasadena with the remains March 2 for Chicago. The burial will take place under the direction of the Chicago Preachers' Meeting in Rose Hill Cemetery, Monday, March 6. The remains will lie near his mother, who was buried Jan. 31, and beside his infant son, who died in Chicago.

* * * * *

Warns England to Turn to God

Vice-Admiral Sir David Beatty, commander of the British battle cruiser squadron which defeated the German squadron in the battle of Dogger Bank, may not be far wrong in his warning to the people of Great Britain to turn religious, nor in his assertion that the war will continue until Britain is stirred to a religious revival. There is little doubt that the great war would never have been started had Europe experienced a real Christian experience. Here are his words:

"Surely, Almighty God does not intend this war to be just a hideous fracas or a blood-drunken orgy. There must be a purpose in it; improvement must come out of it.

"In what direction? France has already shown us the way, and has risen out of her ruined cities with a revival of religion that is wonderful. Russia has been welded into a whole, and religion plays a great part. England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue.

"When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end."

If the news dispatches from London are reliable, there must be a deplorable condition prevailing. To think of the flower of the manhood of the country shouldering arms and on the battle line and in the homes a lot of thoughtless, drunken, conscienceless women. Can anyone predict what the future has in store? No nation can long prosper that has forgotten God. Britain's monumental blunder was made when she declined to sever an alliance with her arch enemy—rum. This also demonstrated the pitiable moral decay into which she had fallen.

Dr. B. M. Tipple, fresh from Europe, comments thus on conditions there:

"The horrors of this war have been exploited and no one pen nor all together have been able to describe adequately their numbers and frightfulness. But God is still on His throne. Out of the ashes and the blood there is to arise a humbler and a greater Europe. The lightness and the scoffing are at an end. The spell of formal religion is broken. The living Christ returns. Europe lies bleeding and broken. Her resources of men and material are pitifully wasted. Her physical strength for at least the coming generation is heavily mortgaged. But rising into view is a new continent in Christ Jesus. A saved, revitalized Christian Europe is to help in the final saving of Southern Europe, South America, Africa and the East."

O nations of Europe (and America), awake! "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore with your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod

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In 1869 she was married to Joseph C. Hartzell in the Wabash-avenue Church, Dr. Charles H. Fowler, afterward bishop, officiating. Upon returning home after the wedding there was found a large full silver service, the gift of the firemen of the city. This was in recognition of her having raised from the business men of Chicago a sum of money by which an accident policy was placed upon the life of every fireman in the city.

She cheerfully accompanied her husband to New Orleans, where he became the pastor of St. Charles-avenue Methodist Episcopal Church, then a strong organization which had been established by Dr. J. P. Newman, afterward Bishop Newman. The audience was made up largely of leading federal and southern people who had been identified politically with those representing the North in the outcome of the Civil War. Here during a three years' pastorate Mrs. Hartzell was the center of an influential social as well as religious influence which was fully recognized and appreciated. During the first year both husband and wife had the yellow fever, her first babe being four weeks old at the time the disease seized them. It was several years before she fully recovered from the effects of this serious illness. Four children were born in New Orleans, two of them dying in infancy. A fifth child was born in Chicago.

During the nine years following Dr. Hartzell was district superintendent of a large section of Churches among both white and colored people. Into this work this elect lady entered with enthusiasm, amid all the delicate and trying relations—social, political, as well as religious—into which this dual work brought them. She was always wise in counsel and strong in influence. She knew no prejudice as to peoples, but was always ready to advise and help any in the sphere in which they were. She organized schools among the freed women, and in the General Conference of 1880 this work was especially recognized. Later a meeting was called in the Trinity Methodist Episcopal Church, Cincinnati, in the interests of the freed women of the South, Dr. A. B. Leonard cooperating as pastor of the Church. A large number of prominent Methodist ladies attended, and at their request Mrs. Hartzell gave the story of the work which she had carried on and appealed for organized work on the part of the Church for the millions of freed women in the South. The outcome of this was the organization of the Woman's Home Missionary Society of the Methodist Episcopal Church, whose work has become nation-wide irrespective of race.

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Next May it will be twenty years since that momentous event in her life transpired, and it had been planned that she would be present at the General Conference, when, by the age limit, her husband would retire from official responsibility in Africa. Mrs. Hartzell never hesitated in giving her benediction to her husband in his work or in assuming the responsibility of caring

for the family at home. Four times she visited the Continent with her husband. In 1897 she was with him in his first visit to the East Coast. During the trip she had an attack of African fever. Her faith in the power of God to save Africa if only the Church would be true, never wavered. In the beginning of the North Africa Mission, in 1907, among the Mohammedans, she shared an important part. While the bishop was in Central and Southern Africa and she in Southern Europe awaiting his return, she visited Algeria and was instrumental in opening the way for the first missionaries to be received.

Her death was sudden, but occurred in just the way she had always desired. She had gone with her youngest son, R. C. Hartzell, to spend a part of the winter at Oklahoma City, Okla. She had been there only two weeks, but had met a large number of our people in the First Church of that city. On Thursday, January 27, she was to have been the guest of honor at a great reception to be given by the officers of the Woman's Federation of Churches.

to which fifteen hundred invitations had been given. But a far greater honor awaited her. She was to be, early in the morning of that day, among the redeemed hosts on high.

The day before she was unusually happy. Just as she recovered, at half-past one her son heard her call and hastened to her room to find her in great pain. She said: "Is that Robert, my son?" He replied: "Yes, mother; what can I do for you?" She said: "I have great pain at the base of my brain and in my spinal column. I fear I am becoming paralyzed." A physician arrived in a few moments. Later she tried to lift her hands toward her son, but they fell helpless. She said: "My boy, Robert." These were her last words. The bishop reached Oklahoma City by the swiftest train possible from Cincinnati on Friday evening. A service was held in our First Church, the pastor, Dr. Roach, officiating.

The interment took place in the family lot in Rosehill Cemetery, Chicago, Monday afternoon, January 31. The chapel was filled. Drs. Lesemann and Walker, at the request of Bishop McDowell, arranged the services, the bishop hastening from the East without an hour to spare to be present. Banks of flowers surrounded the casket, some of them coming from far-away cities. Her home Church in Avondale, Cincinnati, through the Woman's Home and Foreign Societies, and others, was represented. Music was rendered by the Rock River Conference Quartet. Dr. L. F. W. Lesemann read the Scripture lesson. Prayer was offered by Dr. Charles B. Mitchell. Dr. C. M. Stuart of Garrett Biblical Institute read an appreciative memorial. Appropriate resolutions were read from the Chicago Methodist Preachers' Meeting, and Bishop McDowell in his address spoke in behalf of the Board of Bishops and of the Central Illinois Conference, where forty-eight years ago Bishop Hartzell entered the traveling ministry. The bishop's address profoundly moved all who listened. Bishop John H. Vincent, Mrs. Hartzell's Sunday School superintendent and a personal friend of the family for over seventy years, offered prayer.

Mrs. Hartzell was indeed a remarkable woman. Her heart and faith took in all. No matter what the continent or race or condition, her faith in God knew no limit as to what might be done for humanity. As a wife and mother, she was loyal and self-sacrificing. Everywhere she was the representative of a fine spiritual attitude toward others.



JENNIE CULVER HARTZELL

Statistics of the Churches of the United States for 1915

Gathered and Arranged by H. K. Carroll, LL.D.

These statistics cover the territory of the United States and its possessions exclusively and are gathered under the auspices of the Federal Council. They are advance proofs from the Federal Council Year Book, which is a complete directory of all religious bodies in the United States.

THE European war did not, apparently, seriously affect the prosperity of the Churches of the United States in 1915. A net increase of nearly 654,000 communicants, says Dr. H. K. Carroll, the ecclesiastical statistician, speaking for the Federal Council of the Churches of Christ in America, if not unusually large is certainly not abnormally small. It is fairly distributed among the larger denominations, excepting the Lutherans, who report a loss of nearly eleven thousand for the year, much of which may be explained perhaps by faulty returns. The Catholics added nearly 188,000 to their numbers, the Methodists upward of 144,000, the Baptists nearly 131,000, the Presbyterians over 69,000, of which the Northern body had nearly 53,000 and the Southern almost 22,000. These last are quite unusual gains. The Protestant Episcopal Church is larger than it was by 25,648.

An interesting fact is that the gains in the South were quite extraordinary. The Southern Baptists had an increase of 116,000 and more, and the Southern Methodists of 66,000; adding the Southern Presbyterians the net increase of these three bodies was more than 204,000, or well on to a third of the aggregate gains for the year. The returns for the Disciples of Christ for 1915 are not yet ready. They would probably add materially to the increase of the year.

A remarkable feature of Dr. Carroll's statistics, which will be published immediately in the Federal Council Year Book, is that there has been a net decrease, instead of the normal increase of churches. The actual loss is not large, only 158, but in 1914 there was a gain of over thirteen hundred. The Lutherans quite unaccountably appear to have lost nearly a thousand churches during the year, partly due, perhaps, to defective statistics. Even in the South, which had so large an ingathering of members, there was little increase in churches. The Southern Baptist Convention reports losses as about offsetting gains; the Methodist Church, South, had a net increase of ninety-six and the Southern Presbyterians of only eight. The Northern Methodists gained 183. Several of the Presbyterian bodies, which enjoyed an unusual increase in communicants, show a falling off in the number of churches. The Northern Church, for example, has a net loss of 138.

Doubtless the hard times that seem to have come upon the Churches in the rural regions, and which have led to the closing of a number of churches which were formerly flourishing, and to the consolidation of many others, accounts at least in part for the decrease.

The grand totals of ministers are 180,607, an increase of over 1,700; of churches, 225,334, a decrease of 158; and of communicants, 39,380,718, a gain of 653,640.

The Federal Council of the Churches of Christ in America embracing thirty of the leading Evangelical Churches, reports, as the attached table shows, net gains in 1915 of 1,263 ministers, 157 churches, and 320,029 communicants. This latter number indicates that this group of Churches absorb nearly half the total gains of the year.

In their finances the Churches generally have not suffered. The total income for foreign missions was \$1,000,000 greater in 1915 than in 1914; that for home missions shows a falling off of about \$730,000. A very large amount in the aggregate was contributed through the Churches for war relief of one kind or another.

The increase for the quarter century since 1890 is very large. Denominational groups of 100,000 communicants and upward, embracing all but about 2,100,000, have nearly doubled their numbers. Having 19,328,000 in 1890 they now have 37,255,000,

indicating a net gain for the twenty-five years of nearly 18,000,000, or more than ninety-eight per cent.

Denominations	Summary for 1915			Net Gains for 1915		
	Ministers	Churches	Communicants	Ministers	Churches	Communicants
Adventists (6)	1,212	1,142	106,347	26	761	1,353
Baptists (15)	10,546	57,520	6,367,655	65	5,130,828	
Brethren (Dunkards) (1)	1,554	1,260	129,844	121	429	2,369
Brethren (Plymouth) (1)		107	10,566			
Brethren (River) (3)	224	105	4,903			
Buddhists (2)	15	74	3,163			
Catholic Apostolic (2)	3	24	4,927			
Catholic (East, Ortho.) (7)	338	419	467,500	45	18	5,046
Catholic (Western) (3)	19,462	15,502	14,079,208	405	280	187,795
Christadelphians		70	1,500			88
Christians	1,066	1,569	112,887			
Christian Catholic (Dowie)	3	17	5,865			
Christian Union	269	220	16,300	6	12	1,083
Church of Christ Scientist	2,822	1,114	85,096	156	78	
Churches of God (Winebromarian)	110	492	28,650	20	1	2,224
Churches of Living God (Col.)	101	62	1,236			
Churches of New Jerusalem (2)	147	151	9,713	4	1	12
Church Transcendent		2	111			111
Communitic Societies (2)		2	2,272			
Congregationalists	5,227	6,168	771,562		15	\$,180
Disciples of Christ (2)	8,261	11,147	1,522,827			
Evangelical (2)	1,564	2,601	205,257	45		10,729
Faith Associations (9)	241	146	9,572			
Free Christian Zion Church	20	15	1,825			
Friends (1)	1,471	998	120,712		411	41,232
Friends of the Temple		3	570			
German Evangelical Protestant	79	66	34,701			
German Evangelical Synod	1,085	1,378	264,067	27	13	
Jewish Congregations	1,084	1,769	145,000			32,000
Latter-Day Saints (2)	4,135	1,680	297,000	335	35	419,786
Lutherans (21)	9,688	16,269	2,434,184	235	494	419,786
Scandinavian Evangelical (3)	629	857	72,900			
Mennonites (12)	1,476	760	61,331	63	21	3,994
Methodists (16)	12,088	62,728	7,472,108	163	314	141,071
Moravians (2)	149	147	21,166	2	4	54
Nonsectarian Bible Faith Churches	50	20	6,290			
Pentecostal (2)	800	578	23,490	88	134	1,611
Presbyterians (12)	14,912	16,559	2,104,029	69	450	69,448
Protestant Episcopal (2)	5,624	8,141	1,054,896	98	159	25,648
Reformed (1)	2,155	2,782	502,602	42	17	23,651
Reformed Catholic		6	1,200			
Salvation Army	2,961	911	27,664		7	207
Schwenkfelders	6	6	1,043	11		4
Social Brethren	15	17	1,282			
Society for Ethical Culture		6	2,450			
Spiritualists		2,100	200,000			
Theosophical Society		154	4,714			
Unitarians	512	469	70,542	412	4	
United Brethren (2)	2,185	4,022	300,587	978	96	17,171
Universalists	656	763	55,000			
Independent Congregations	267	879	48,673			
Grand Total in 1915	180,607	225,334	39,380,718	1,716	915	653,640
Grand Total in 1911	178,887	225,492	38,727,078	3,810	1,321	782,007

NET GAINS IN COMMUNICANTS OF RELIGIOUS BODIES IN THE TWENTY-FIVE YEARS, 1890-1915

Religious Bodies of Upward of 300,000 Communicants	Returns for 1915	Returns for 1890	Net Gains in 25 Years	P. Cent.
Roman Catholic	11,049,963	6,231,417	7,817,546	125
Methodist Episcopal	2,657,594	2,240,354	1,417,240	63
Southern Baptist	2,705,121	1,280,066	1,425,055	111
Methodist Episcopal, South	2,072,035	1,209,976	862,059	71
Baptists (Colored)	2,018,868	1,348,989	669,879	50
Presbyterian, Northern	1,495,157	788,224	706,933	90
Disciples of Christ	1,368,167	641,051	727,116	112
Baptist, North	1,252,622	500,450	452,183	36
Protestant Episcopal	1,040,596	532,654	508,942	96
Lutheran Synodical Conference	821,286	457,153	464,233	130
Congregationalist	771,322	512,771	258,551	50
African Methodist Episcopal	620,000	482,725	167,275	35
African Methodist Episcopal Zion	568,668	349,788	218,880	39
Lutheran General Council	470,771	324,846	145,925	41
Lutheran General Synod	356,952	164,640	194,312	116
United Brethren	292,215	202,474	89,741	45
Presbyterian (South)	222,222	176,721	45,501	26
Latter Day Saints, Utah	200,000	144,352	55,648	39
Reformed (German)	200,459	201,918	116,441	57
Totals	24,584,742	17,965,030	16,619,077	92
All other bodies	1,795,976	2,653,278	2,142,718	71
Grand Total	26,380,718	20,618,308	18,761,795	91

No ship can tempt the sea and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough. The soul that trifles and toys with self-sacrifice never can get its true joy and power. Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men, finds the delight and peace which such complete self-surrender brings to give.—*Phillips Brooks.*

The joys that are bought with money are worth nothing compared with the joys that, though sweet and gentle and unassuming, are yet deep, enduring, and quieting; the joys that enlarge the heart instead of diminishing it, and which we too often pass by—somewhat in the manner of those peasants whom one sees in an ecstasy over the fireworks at some fair, pay not the smallest attention to the splendor of night.—*Sabatier.*

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Pekin, Ill., was her husband's first pastorate, and she at once demonstrated her fine abilities in the important position of a pastor's wife. Later the call came to her husband to go to New Orleans to become the pastor of St. Charles Avenue Methodist Episcopal Church, then a strong organization which had been established by Dr. J. P. Newman, afterward Bishop Newman. The audience was made up largely of leading federal and state officials and other Southern people who had become identified politically with those representing the North in the outcome of the Civil War. Here during a three years' pastorate Mrs. Hartzell was the center of an influential social as well as religious influence which was fully recognized and appreciated. During the first year both husband and wife had the yellow fever, her first babe being four weeks old at the time the disease seized them. It was several years before she fully recovered from the effects of this serious illness. Four children were born in New Orleans, two of them dying in infancy. A fifth child was born in Chicago.

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She had gone with her youngest son, R. C. Hartzell, to spend a part of the winter at Oklahoma City, Okla. For years she had desired to spend some time in that section of the United States. She had been there only two weeks. But in that time there had been two Sundays and one or two social gatherings, where she had met a large number of our people in the First Methodist Episcopal Church of that city. Her reception was most cordial and she was unusually happy. At a Woman's Home Missionary Society meeting she had spoken briefly, and what she said was greatly appreciated. On Thursday, January 27, she was to

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Mrs. Hartzell was indeed a remarkable woman. Her heart and faith took in all. No matter what the continent or race or condition, her faith in God knew no limit as to what might be done for humanity. As a wife and mother, she was loyal and self-sacrificing. Not only had she been a welcome guest in multitudes of homes and in many social functions in America, but with her husband she had been the guest of distinguished people in Europe and in the large cities of Africa.

THE SCAPEGRACE

OR, THE RETURN OF THE PRODIGAL.

By Asa Lee Kent

CHAPTER VII

Life's day is not always clouded,—somewhere, in one place or another, the sun is shining. The sun of domestic happiness may be clouded here, but yonder its radiance sheds a light and warmth upon the hearts of those who make a house more than a stopping place; and this self-made haven they call home even though it be only a one-roomed hovel.

Love's hearth-fire burned brightly in the Master's home to-day, and its inmates seemed thankful for the mere joy of living as they sat around the dining table where they had done full justice to a substantial repast. David Masters' face seemed beaming with light in its expression of kindness as he sat at the head of the table with his family gathered about him. What a blessing it was for him to see the habitual smile of content on his wife's face and how good to know that the boy and girl, William and Helen, were safe and happy under the shelter of this roof-tree!

"Well, Will, what plans have you made regarding your Young People's Society work?" the father asked, settling himself comfortably in his chair.

"We have made none as yet. We are but getting ready to put old and neglected plans into action. We shall have a special meeting in regard to the work soon."

"It seems to me," said Mrs. Masters, "that we as a people have been neglectful of our duty. We have been far too concerned about self and far too neglectful of others. Have we been blind or wilfully careless in regard to the condition of our poor and needy ones, and we all know that there are those who need to be cared for. Then what are we to do regarding the immoral and careless ones about us?"

There was a moment's silence when she had ceased speaking.

"Well, Martha, I think both of your questions can be answered in the same reply. Are not those very people who are poor and needy the same ones—in many instances—who are immoral and careless? Widow Benton is a good, honest old soul, and who would refuse to help her? but there's Dan Cranford, for example—his wretched condition is the fault of nobody but himself. He is strong and a good mechanic, and is well able to support himself and his family in comfort if not in luxury. It is my belief that many people, not all, mind you, cause their

"But the professed Christian must be a possessing Christian if he is able to accomplish anything there. We must be what we to the world would seem, for we deceive ourselves if we think that our lives are covered from the sight of others."

"Yes, I think it is transformation that is needed in many instances," replied Mrs. Masters.

A few hours later found Helen alone in the living-room with only her own thoughts for company. Having desired to help in this work, what could she do? Who could she help? Who could she encourage in any way? But, oh, for the ability to do something for somebody! She had long desired to be of service to others, yet what had she accomplished? She had always done the best she knew, yet she could see no direct result of her work. She thought of her father's words, "Do your Christian duty; God will take care of results." The blue eyes shone with a new light as she raised her head and smiled hopefully. She would not cease to trust but would await faith's fulfilment.

Footsteps were heard upon the porch, the door opened, and Lucile Wilson, the doctor's daughter, entered the room.

"Why, Helen, you look like happiness personified. What's the cause?"

Helen explained.

"I have just been thinking," Lucile began when she had finished, "that we will find our work to be a large one. Why, Helen, you have no idea of how great it is, and I almost wonder that we dare take it up at all."

"We could not dare to take it up without divine help back of it all, but if we depend upon God instead of self, as we must do, the work ought not to prove harder than we can bear."

After a moment's silence Lucile looked at Helen speaking in an unusually serious tone of voice.

"Helen, I wonder if everybody in Wellington understands the condition of the place? Surely they do not else there would not be so many so careless of making it better. I never knew, or even suspected, until recently, the undercurrent of evil and the moral stagnation that exists here. We all know something of it, but do any of us know all? Last night papa was out late attending a patient and, as I was not sleepy and didn't care to retire, I sat up and read until he returned. I knew I ought to have been in bed as papa never likes to have me sit up late,

but what were they out at that hour for when we know it isn't customary in Wellington? They didn't act as though they were on any serious or necessary errand, so why were they out?"

"Why should I know, Lucile?" and Helen sighed. "Poor Mrs. Cranford! What a life hers must be!"

"Yes, and you know she used to be so happy, and it was a pleasure to meet her. Now she never goes anywhere. I wonder why people don't visit her sometimes for it is no fault of hers that their condition is such as it is."

"I think we might visit her if we do so, not for the sake of prying into her home life for her proud spirit would not suffer that, but out of the true interest and regard we feel for her which I believe she would appreciate."

"And I wonder if that would not be the beginning of our work, Helen?"

"Probably, Lucile; it is at least our duty. But what did your father say in regard to what you saw, Lucile?"

"Merely this: 'Poor Dick, poor Dick; I guess he's bound to go the length of his rope.' You know, Helen, how interested papa is regarding Richard Gordon's welfare. He seems to see good traits in his character where most people see none. It is too bad that so many people allow their weaknesses to gain the ascendancy over their better selves, isn't it?"

And long after Lucile had gone Helen pondered the doctor's words:

"He's bound to go the length of his rope."

Could it be possible that Richard Gordon, Will's friend and once companion, would not be stopped until fate or Providence should check him?

(To be continued)

SHOULD BE HONEST

Parents cannot be too careful in the matter of dealing honestly with their children. Of course, the parents must be strictly honest, in a general way, if they would consistently train their children in the principles and practices of honesty. Just as surely as a parent acts dishonestly toward his children, just so certainly does he thereby educate them in the ways of dishonesty. A parent may often talk in favor of honesty in all things, but if he act dishonestly in any way, he shows that he is insincere, and his example has a bad influence upon his children and also upon others. A writer in "The Common People," of Boston, says: "If you want your children to be honest with you, why should you not be honest with them? If you would not have them deceive you, why should you attempt to deceive them? If you would teach them by precept, why should you not teach them also by example? Is it any wonder that your child

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superintendent of the same work. She hesitated in giving her benediction to her husband in his work or in assuming the responsibility of caring for the family at home. Four times she visited the Continent with her husband. In 1897 she was with him in his first visit to the East Coast. During the trip she had an attack of African fever. Her faith in the power of God to save Africa if only the Church would be true, never wavered. In the beginning of the North Africa Mission, in 1907, among the Mohammedans, she shared a very important part. While the bishop was in Central and Southern Africa and she in Southern Europe awaiting his return, she visited Algeria and was instrumental in opening the way for the first missionaries to be received.

Her death was sudden, but occurred in just the way she had always desired that she might go, when her work was done. She had many very remarkable experiences in times of serious illness as to how near heaven is to all God's children, and how delightful it will be to pass beyond the veil and enter into the joys of heaven forever. At her husband's request, after his election to Africa, some of her experiences were related to Bishop Foster at Martha's Vineyard, and he was profoundly impressed.

She had gone with her youngest son, R. C. Hartzell, to spend a part of the winter at Oklahoma City, Okla. For years she had desired to spend some time in that section of the United States. She had been there only two weeks. But in that time there had been two Sundays and one or two social gatherings, where she had met a large number of our people in the First Methodist Episcopal Church of that city. Her reception was most cordial and she was unusually happy. At a Woman's Home Missionary Society meeting she had spoken briefly, and what she said was greatly appreciated. On Thursday, January 27, she was to

the bereaved during the few moments the train stopped at Kansas City. The interment took place in the family lot in beautiful Rosehill Cemetery, near Chicago, Monday afternoon, January 31. The chapel was filled. The district superintendents, Drs. Lesemann and Walker, at the request of Bishop McDowell, arranged the services, the bishop hastening from the East without an hour to spare to be present. Here the banks of flowers were yet larger, some of them coming from far-away cities. Her home Church in Avondale, Cincinnati, through the Woman's Home and Foreign Societies, and others, was represented. Exquisite music was rendered by the Rock River Conference Quartet. Prayer was offered by Dr. Charles B. Mitchell of Chicago. Dr. C. M. Stuart of Garrett Biblical Institute read an appreciative memorial descriptive of the activities and life and character of the deceased. Several prominent men were the honorary pallbearers. Appropriate resolutions were read from the Chicago Methodist Ministers' Meeting, and Bishop McDowell in his address spoke in behalf of the Board of Bishops and of the Central Illinois Conference, where forty-eight years ago Bishop Hartzell entered the traveling ministry. The bishop's address profoundly moved all who listened as he gave high encomiums to the work which God had brought to pass through the departed saint. Bishop John H. Vincent, Mrs. Hartzell's Sunday School Superintendent, and a personal friend of the family for over seventy years, made an impressive prayer, which concluded the services.

Mrs. Hartzell was indeed a remarkable woman. Her heart and faith took in all. No matter what the continent or race or condition, her faith in God knew no limit as to what might be done for humanity. As a wife and mother, she was loyal and self-sacrificing. Not only had she been a welcome guest in multitudes of homes and in many social functions in America, but with her husband she had been the guest of distinguished people in Europe and in the large cities of Africa. Among these were Mr. Cecil J. Rhodes, the Rt. Hon. Earl Grey and Lady Grey, and many others. Everywhere she was the representative of the best ideals of Christian American womanhood, and of refined spiritual attitude toward others.—In the Northwestern Christian Advocate.

THE SCAPEGRACE

OR, THE RETURN OF THE PRODIGAL

By Asa Lee Kent

CHAPTER VII

Life's day is not always clouded,—somewhere, in one place or another, the sun is shining. The sun of domestic happiness may be clouded here, but yonder its radiance sheds a light and warmth upon the hearts of those who make a house more than a stopping place; and this self-made haven they call home even though it be only a one-roomed hovel.

Love's hearth-fire burned brightly in the Master's home to-day, and its inmates seemed thankful for the mere joy of living as they sat around the dining table where they had done full justice to a substantial repast. David Masters' face seemed beaming with light in its expression of kindness as he sat at the head of the table with his family gathered about him. What a blessing it was for him to see the habitual smile of content on his wife's face and how good to know that the boy and girl, William and Helen, were safe and happy under the shelter of this roof-tree!

"Well, Will, what plans have you made regarding your Young People's Society work?" the father asked, settling himself comfortably in his chair.

"We have made none as yet. We are but getting ready to put old and neglected plans into action. We shall have a special meeting in regard to the work soon."

"It seems to me," said Mrs. Masters, "that we as a people have been neglectful of our duty. We have been far too concerned about self and far too neglectful of others. Have we been blind or wilfully careless in regard to the condition of our poor and needy ones, and we all know that there are those who need to be cared for. Then what are we to do regarding the immoral and careless ones about us?"

There was a moment's silence when she had ceased speaking.

"Well, Martha, I think both of your questions can be answered in the same reply. Are not those very people who are poor and needy the same ones—in many instances—who are immoral and careless? Widow Benton is a good, honest old soul, and who would refuse to help her? but there's Dan Cranford, for example—his wretched condition is the fault of nobody but himself. He is strong and a good mechanic, and is well able to support himself and his family in comfort if not in luxury. It is my belief that many people, not all, mind you, cause their

"But the professed Christian must be a possessing Christian if he is able to accomplish anything there. We must be what we to the world would seem, for we deceive ourselves if we think that our lives are covered from the sight of others."

"Yes, I think it is transformation that is needed in many instances," replied Mrs. Masters.

A few hours later found Helen alone in the living-room with only her own thoughts for company. Having desired to help in this work, what could she do? Who could she help? Who could she encourage in any way? But, oh, for the ability to do something for somebody! She had long desired to be of service to others, yet what had she accomplished? She had always done the best she knew, yet she could see no direct result of her work. She thought of her father's words, "Do your Christian duty; God will take care of results." The blue eyes shone with a new light as she raised her head and smiled hopefully. She would not cease to trust but would await faith's fulfilment.

Footsteps were heard upon the porch, the door opened, and Lucile Wilson, the doctor's daughter, entered the room.

"Why, Helen, you look like happiness personified. What's the cause?"

Helen explained.

"I have just been thinking," Lucile began when she had finished, "that we will find our work to be a large one. Why, Helen, you have no idea of how great it is, and I almost wonder that we dare take it up at all."

"We could not dare to take it up without divine help back of it all, but if we depend upon God instead of self, as we must do, the work ought not to prove harder than we can bear."

After a moment's silence Lucile looked at Helen speaking in an unusually serious tone of voice,

"Helen, I wonder if everybody in Wellington understands the condition of the place? Surely they do not else there would not be so many so careless of making it better. I never knew, or even suspected, until recently, the undercurrent of evil and the moral stagnation that exists here. We all know something of it, but do any of us know all? Last night papa was out late attending a patient and, as I was not sleepy and didn't care to retire, I sat up and read until he returned. I knew I ought to have been in bed as papa never likes to have me sit up late,

but what were they out at that hour for when we know it isn't customary in Wellington? They didn't act as though they were on any serious or necessary errand, so why were they out?"

"Why should I know, Lucile?" and Helen sighed. "Poor Mrs. Cranford! What a life hers must be!"

"Yes, and you know she used to be so happy, and it was a pleasure to meet her. Now she never goes anywhere. I wonder why people don't visit her sometimes for it is no fault of hers that their condition is such as it is."

"I think we might visit her if we do so, not for the sake of prying into her home life for her proud spirit would not suffer that, but out of the true interest and regard we feel for her which I believe she would appreciate."

"And I wonder if that would not be the beginning of our work, Helen?"

"Probably, Lucile; it is at least our duty. But what did your father say in regard to what you saw, Lucile?"

"Merely this: 'Poor Dick, poor Dick; I guess he's bound to go the length of his rope.' You know, Helen, how interested papa is regarding Richard Gordon's welfare. He seems to see good traits in his character where most people see none. It is too bad that so many people allow their weaknesses to gain the ascendancy over their better selves, isn't it?"

And long after Lucile had gone Helen pondered the doctor's words:

"He's bound to go the length of his rope."

Could it be possible that Richard Gordon, Will's friend and once companion, would not be stopped until fate or Providence should check him?

(To be continued)

SHOULD BE HONEST

Parents cannot be too careful in the matter of dealing honestly with their children. Of course, the parents must be strictly honest, in a general way, if they would consistently train their children in the principles and practices of honesty. Just as surely as a parent acts dishonestly toward his children, just so certainly does he thereby educate them in the ways of dishonesty. A parent may often talk in favor of honesty in all things, but if he act dishonestly in any way, he shows that he is insincere, and his example has a bad influence upon his children and also upon others. A writer in "The Common People," of Boston, says: "If you want your children to be honest with you, why should you not be honest with them? If you would not have them deceive you, why should you attempt to deceive them? If you would teach them by precept, why should you not teach them also by example? Is it any wonder that your child

we as a people have been negligent of our duty. We have been far too concerned about self and far too neglectful of others. Have we been blind or wilfully careless in regard to the condition of our poor and needy ones, and we all know that there are those who need to be cared for. Then what are we to do regarding the immoral and careless ones about us?"

There was a moment's silence when she had ceased speaking.

"Well, Martha, I think both of your questions can be answered in the same reply. Are not those very people who are poor and needy the same ones—in many instances—who are immoral and careless? Widow Benton is a good, honest old soul, and who would refuse to help her? but there's Dan Cranford, for example—his wretched condition is the fault of nobody but himself. He is strong and a good mechanic, and is well able to support himself and his family in comfort if not in luxury. It is my belief that many people, not all, mind you, cause their own poverty; their pockets have holes that leak their money out at the wrong times; they part with it when they've no need to do so, and when they do need it it is gone. What we ought to do is to wake people out of their careless sleep and let them realize their condition."

"Granting that what you say is true, how may we go about the matter of arousing them?"

"I know of nothing better to do than to accomplish what we know to be our Christian duty. God will take care of results."

"Then contained in our Christian duty is the necessity of helping both the poor and the careless after all," declared Mrs. Masters. "When once the careless man's heart is right all things else are bound to right themselves."

of stories that are hurtful to others; the turning of good deeds to bad motives; hypocritical compliments; keeping back a part of the truth; highly coloring facts; false promises; and stating truth out of its connection, are common ways of lying. The soul of Ananias and Sapphira was all wrong, but lying was likely their chief sin.

11. Investigating their sin. We know not how

can work to be a large sum. I don't think I have no idea of how great it is, and I almost wonder that we dare take it up at all."

"We could not dare to take it up without divine help back of it all, but if we depend upon God instead of self, as we must do, the work ought not to prove harder than we can bear."

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C. H. WETTERBE.

Jennie Culver Hartzell

MRS. JENNIE CULVER HARTZELL, wife of Bishop Joseph C. Hartzell, was born in Chicago, August 6, 1844, and died suddenly, in her seventy-second year, of apoplexy in Oklahoma City, Okla., on the morning of January 27, 1916.

She was happily converted when ten years of age in the West Indiana-street Methodist Episcopal Church, Chicago, and at once began a life of spiritual activity and usefulness which lasted to the hour of her death. When yet quite young she developed the primary department of the Sunday School into one of the largest in the city. During eight years she was a very successful teacher in the public schools of Chicago. She graduated from the high school with honor when sixteen years of age, and conducted night schools among Swedish men, in which more than one hundred were led to Christ.

In 1869 she was married to Joseph C. Hartzell in the Wabash-avenue Church, Dr. Charles H. Fowler, afterward bishop, officiating. Upon returning home after the wedding there was found a large full silver service, the gift of the firemen of the city. This was in recognition of her having raised from the business men of Chicago a sum of money by which an accident policy was placed upon the life of every fireman in the city.

She cheerfully accompanied her husband to New Orleans, where he became the pastor of St. Charles-avenue Methodist Episcopal Church, then a strong organization which had been established by Dr. J. P. Newman, afterward Bishop Newman. The audience was made up largely of leading federal and state officials and other Southern people who had become identified politically with those representing the North in the outcome of the Civil War. Here during a three years' pastorate Mrs. Hartzell was the center of an influential social as well as religious influence which was fully recognized and appreciated. During the first year both husband and wife had the yellow fever, her first babe being four weeks old at the time the disease seized them. It was several years before she fully recovered from the effects of this serious illness. Four children were born in New Orleans, two of them dying in infancy. A fifth child was born in Chicago.

During the nine years following Dr. Hartzell was district superintendent of a large section of Churches among both white and colored people. Into this work this elect lady entered with enthusiasm, amid all the debate and trying relations—social, political, as well as religious—into which this dual work brought them. She was always wise in counsel and strong in influence. She knew no prejudice as to peoples, but was always ready to advise and help any in the sphere in which they were. She organized schools among the freed women, and in the General Conference of 1880 this work was especially recognized. Later a meeting was called in the Trinity Methodist Episcopal Church, Cincinnati, in the interests of the freed women of the South, Dr. A. B. Leonard cooperating as pastor of the Church. A large number of prominent Methodist ladies attended, and at their request Mrs. Hartzell gave the story of the work which she had carried on and appealed for organized work on the part of the Church for the millions of freed women in the South. The outcome of this was the organization of the Woman's Home Missionary Society of the Methodist Episcopal Church, whose work has become nation-wide irrespective of race.

In 1885 Dr. Hartzell was elected corresponding secretary of the Freedmen's Aid and Southern Education Society. In this wider field Mrs. Hartzell's influence and counsels continued. In 1882 to 1885 she suffered from nervous prostration, at times seriously. A trip to Edinburgh, Scotland, the home of her mother during her early womanhood, was of great benefit. In 1896 Bishop Hartzell was elected bishop for Africa at Cleveland, O. Here came the greatest test of Mrs. Hartzell as well as of her husband. But she shrank not from the call of duty.

Next May it will be twenty years since that momentous event in her life transpired, and it had been planned that she would be present at the General Conference, when, by the age limit, her husband would retire from official responsibility in Africa. Mrs. Hartzell never hesitated in giving her benediction to her husband in his work or in assuming the responsibility of caring for the family at home. Four times she visited the Continent with her husband. In 1897 she was with him in his first visit to the East Coast. During the trip she had an attack of African fever. Her faith in the power of God to save Africa if only the Church would be true, never wavered. In the beginning of the North Africa Mission, in 1907, among the Mohammedans, she shared an important part. While the bishop was in Central and Southern Africa and she in Southern Europe awaiting his return, she visited Algeria and was instrumental in opening the way for the first missionaries to be received.

Her death was sudden, but occurred in just the way she had always desired. She had gone with her youngest son, R. C. Hartzell, to spend a part of the winter at Oklahoma City, Okla. She had been there only two weeks, but had met a large number of our people in the First Church of that city. On Thursday, January 27, she was to have been the guest of honor at a great reception to be given by the officers of the Woman's Federation of Churches,

to which fifteen hundred invitations had been given. But a far greater honor awaited her. She was to be, early in the morning of that day, among the redeemed hosts on high.

The day before she was unusually happy; thus she retired. At half-past one her son heard her call and hastened to her room to find her in great pain. She said: "Is that Robert, my son?" He replied "Yes, mother; what can I do for you?" She said: "I have great pain at the base of my brain and in my spinal column. I fear I am becoming paralyzed." A physician arrived in a few moments. Later she tried to lift her hands toward her son, but they fell helpless. She said: "My boy, Robert." These were her last words. The bishop reached Oklahoma City by the swiftest train possible from Cincinnati on Friday evening. A service was held in our First Church, the pastor, Dr. Roach, officiating.

The interment took place in the family lot in Rosehill Cemetery, Chicago, Monday afternoon, January 31. The chapel was filled. Drs. Lesemann and Walker, at the request of Bishop McDowell, arranged the services, the bishop hastening from the East without an hour to spare to be present. Banks of flowers surrounded the casket, some of them coming from far-away cities. Her home Church in Avondale, Cincinnati, through the Woman's Home and Foreign Societies, and others, was represented. Music was rendered by the Rock River Conference Quartet. Dr. L. E. W. Lesemann read the Scripture lesson. Prayer was offered by Dr. Charles B. Mitchell. Dr. C. M. Stuart of Garrett Biblical Institute read an appreciative memorial. Appropriate resolutions were read from the Chicago Methodist Preachers' Meeting, and Bishop McDowell in his address spoke in behalf of the Board of Bishops and of the Central Illinois Conference, whose forty-eight years ago Bishop Hartzell entered the traveling ministry. The bishop's address profoundly moved all who listened. Bishop John H. Vincent, Mrs. Hartzell's Sunday School superintendent and a personal friend of the family for over seventy years, offered prayer.

Mrs. Hartzell was indeed a remarkable woman. Her heart and faith took in all. No matter what the continent or race or condition, her faith in God knew no limit as to what might be done for humanity. As a wife and mother, she was loyal and self-sacrificing. Everywhere she was the representative of the best ideals of Christian American womanhood, and of refined spiritual attitude toward others.



JENNIE CULVER HARTZELL

Statistics of the Churches of the United States for 1915

Gathered and Arranged by H. K. Carroll, LL.D.

These statistics cover the territory of the United States and its possessions exclusively and are gathered under the auspices of the Federal Council. They are advance proofs from the Federal Council Year Book, which is a complete directory of all religious bodies in the United States.

THE European war did not, apparently, seriously affect the prosperity of the Churches of the United States in 1915. A net increase of nearly 654,000 communicants, says Dr. H. K. Carroll, the ecclesiastical statistician, speaking for the Federal Council of the Churches of Christ in America, if not unusually large is certainly not abnormally small. It is fairly distributed among the larger denominations, excepting the Lutherans, who report a loss of nearly eleven thousand for the year, much of which may be explained perhaps by faulty returns. The Catholics added nearly 188,000 to their numbers, the Methodists upward of 144,000, the Baptists nearly 131,000, the Presbyterians over 69,000, of which the Northern body had nearly 53,000 and the Southern almost 22,000. These last are quite unusual gains. The Protestant Episcopal Church is larger than it was by 25,648.

An interesting fact is that the gains in the South were quite extraordinary. The Southern Baptists had an increase of 116,000 and more, and the Southern Methodists of 66,000; adding the Southern Presbyterians the net increase of these three bodies was more than 204,000, or well on to a third of the aggregate gains for the year. The returns for the Disciples of Christ for 1915 are not yet ready. They would probably add materially to the increase of the year.

A remarkable feature of Dr. Carroll's statistics, which will be published immediately in the Federal Council Year Book, is that there has been a net decrease, instead of the normal increase of churches. The actual loss is not large, only 158, but in 1914 there was a gain of over thirteen hundred. The Lutherans quite unaccountably appear to have lost nearly a thousand churches during the year, partly due, perhaps, to defective statistics. Even in the South, which had so large an ingathering of members, there was little increase in churches. The Southern Baptist Convention reports losses as about offsetting gains; the Methodist Church, South, had a net increase of ninety-six and the Southern Presbyterians of only eight. The Northern Methodists gained 183. Several of the Presbyterian bodies, which enjoyed an unusual increase in communicants, show a falling off in the number of churches. The Northern Church, for example, has a net loss of 138.

Doubtless the hard times that seem to have come upon the Churches in the rural regions, and which have led to the closing of a number of churches which were formerly flourishing, and to the consolidation of many others, accounts at least in part for the decrease.

The grand totals of ministers are 180,607, an increase of over 1,700; of churches, 225,334, a decrease of 158; and of communicants, 39,380,718 a gain of 653,640.

The Federal Council of the Churches of Christ in America embracing thirty of the leading Evangelical Churches, reports, as the attached table shows, net gains in 1915 of 1,263 ministers, 157 churches, and 3,202,299 communicants. This latter number indicates that this group of Churches absorb nearly half the total gains of the year.

In their finances the Churches generally have not suffered. The total income for foreign missions was \$1,600,000 greater in 1915 than in 1914; that for home missions shows a falling off of about \$730,000. A very large amount in the aggregate was contriuted through the Churches for war relief of one kind or another.

The increase for the quarter century since 1890 is very large. Denominational groups of 100,000 communicants and upward, embracing all but about 2,100,000, have nearly doubled their numbers. Having 19,328,000 in 1890 they now have 37,255,000,

indicating a net gain for the twenty-five years of nearly 18,000,000, or more than ninety-eight per cent.

Denominations	Summary for 1915			Net Gains for 1915		
	Ministers	Churches	Communicants	Ministers	Churches	Communicants
Adventists (1)	1,277	742	106,347	26	76	5,229
Baptists (15)	13,546	35,529	6,307,055	65	410	1,120,878
Brethren (Dunkards) (1)	1,251	1,290	123,811	121	459	1,309
Brethren (Plymouth) (1)	1,000	1,000	10,566	...	...	...
Brethren (River) (3)	221	195	1,903	...	...	...
Buddhists (2)	15	74	3,163	...	...	...
Catholic Apostolic (2)	2	24	1,927	...	...	...
Catholic (East, Ortho) (7)	38	119	467,500	...	...	...
Catholic (Western) (2)	19,462	15,302	11,070,208	405	280	187,795
Christadelphians	...	70	1,500	...	...	88
Christians	1,000	1,300	113,887	...	...	...
Christian Catholic (Dowry)	...	17	5,865	...	...	...
Christian Union	2,369	320	16,500	...	18	1,081
Church of Christ Scientist	2,828	1,411	85,090	156	78	...
Churches of God (Winebrunnarian)	110	495	28,650	20	1	3,224
Churches of Living God (Col.)	101	68	1,280	...	...	...
Churches of New Jerusalem (2)	117	151	9,713	...	...	12
Church Transcendent	...	3	111	...	...	111
Communist Societies (2)	...	2	2,272	...	...	...
Congregationalists	2,927	6,108	771,362	...	15	8,180
Disciples of Christ (2)	8,301	11,147	1,522,821	...	...	...
Evangelical (2)	1,544	2,001	205,257	...	...	10,750
Faith Associations (9)	241	140	3,572	...	...	...
Free Christian Zion Church	20	17	1,835	...	...	...
Friends (1)	1,471	928	120,712	...	411	41,292
Friends of the Temple	...	3	376	...	...	...
German Evangelical Protestant	30	60	34,701	...	...	...
German Evangelical Synod	1,087	1,378	261,057	...	...	...
Jewish Congregations	1,084	1,769	143,000	...	...	...
Latter-Day Saints (2)	1,175	1,680	397,000	...	...	22,000
Lutherans (21)	9,688	16,269	2,424,184	228	4951	410,780
Scandinavian Evangelical (1)	629	857	72,300	...	...	...
Mennonites (12)	1,476	760	61,321	...	21	3,994
Methodists (16)	42,088	62,728	7,472,108	163	214	141,079
Moravians (2)	149	147	21,146	...	...	531
Nonsectarian Bible Faith Churches	50	204	6,290	...	...	...
Pentecostal (2)	890	578	23,409	88	164	1,611
Presbyterians (12)	14,012	16,530	2,101,020	69	420	69,148
Protestant Episcopal (2)	5,621	8,141	1,051,696	48	120	25,648
Reformed (4)	2,155	2,782	502,602	222	12	21,651
Reformed Catholic	...	6	250	...	...	...
Salvation Army	2,061	911	27,664	...	...	297
Schwenkfelders	...	6	1,041	...	...	4
Social Brethren	15	17	1,262	...	...	...
Society for Ethical Culture	7	6	2,450	...	...	...
Spiritualists	...	2,100	200,000	...	...	...
Theosophical Society	...	154	4,711	...	...	...
Unitarians	...	712	70,542	...	41	...
United Brethren (2)	2,183	1,022	360,387	478	476	17,171
Universalists	...	656	58,000	...	...	...
Independent Congregations	...	267	18,673	...	...	...
Grand Total in 1915	180,607	225,334	39,380,718	1,716	1,010	653,640
Grand Total in 1914	178,888	225,493	38,727,078	3,810	1,221	782,007

Note.—Figures in parentheses mean number of bodies.

NET GAINS IN COMMUNICANTS OF RELIGIOUS BODIES IN THE TWENTY-FIVE YEARS, 1890-1915

Religious Bodies of Upward of 300,000 Communicants	Returns for 1915	Returns for 1890	Net Gains in 25 Years	Percentage of Gain
Roman Catholic	11,040,063	6,231,417	4,808,646	77.4
Methodist Episcopal	2,657,394	2,240,354	417,040	18.6
Southern Baptist	2,765,121	1,280,066	1,485,055	111.3
Methodist Episcopal, South	2,072,025	1,209,976	862,049	71.3
Baptists (Colored)	2,018,908	1,246,989	771,919	61.9
Presbyterian, Northern	1,495,157	788,244	706,913	90.1
Disciples of Christ	1,303,163	611,051	692,112	113.3
Baptist, North	1,252,677	800,450	452,227	36.1
Protestant Episcopal	1,040,896	532,051	508,845	96.0
Lutheran Synodical Conference	821,286	357,153	464,133	120.0
Congregationalist	771,362	512,571	258,791	50.7
African Methodist Episcopal	620,000	452,725	167,275	37.1
African Methodist Episcopal Zion	568,608	319,788	248,820	63.0
Lutheran General Council	470,771	224,846	245,925	52.2
Lutheran General Synod	356,072	164,640	191,432	116.2
United Brethren	322,258	178,721	143,537	80.3
Presbyterian (South)	290,000	144,532	145,468	51.5
Latter-Day Saints, Utah	220,159	204,018	16,141	7.4
Reformed (German)	220,159	204,018	16,141	7.4
Totals	15,847,712	17,965,929	16,619,671	92.5
All other bodies	4,795,976	2,652,238	2,142,728	71.3
Grand Total	20,643,688	20,618,167	18,762,399	91.0

No ship can tempt the sea and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough. The soul that trifles and toys with self-sacrifice never can get its true joy and power. Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men, finds the delight and peace which such complete self-surrender has to give.—Phillips Brooks.

The joys that are bought with money are worth nothing compared with the joys that, though sweet and gentle and unassuming, are yet deep, enduring, and quieting; the joys that enlarge the heart instead of diminishing it, and which we too often pass by—somewhat in the manner of those peasants whom one sees in an ecstasy over the fireworks at some fête, and who pay not the smallest attention to the splendor of a summer night.—Sabatier

Death of Bishop Joseph C. Hartzell

AT LAST the voice of death came. He had waited for it through many weeks. He had listened for it even when attending the voice of the Spirit as it came to comfort him. His journey had been so long that his limbs had grown weary and his eyes dim. Though he had made his life one grand adventure of faith, he continued to the very last to look upon death as the opportunity for his greatest triumph.

Bishop Joseph Crane Hartzell, world traveler, Christian statesman, marvelous preacher, kingly personality, empire builder, friend of the downtrodden of humanity faithful Christian, aged and serene, has gone from the fields where he labored in the name of Christ and for the uplift of mankind.

His passing had been expected for a number of weeks. Those who knew of his suffering and mental distress understand the welcome death would receive. The old warrior had cast off his militant garments, but the old fire flashed in the presence of injustice and wrongdoing as he slowly and majestically walked toward the ninetieth milestone of his earthly pilgrimage.

What a man he was! No encomiums can be forged even of golden phrase and of words scintillating as precious gems with sufficient power and beauty to meet the measure of his greatness. Those who knew him not only loved him but continued to admire him. He had that quality of personality which enabled him to grow on acquaintance. In the late years of his life this was especially manifest. The years had passed through his career like the cars of a long train. In their going he had not dismissed them until he had filled each one with the richness of experience gathered carefully and stored in abundance. There was not an empty car in the long train. Even down to the last moment he was busy. The eyes of his soul never ceased to see visions and dream dreams. He was always planning something and acquiring knowledge. Though his body grew feeble and his step slow, his mind renewed its youth, while his spirit mounted up on wings like an eagle.

He became allied with the cause of the freedmen shortly after the war. As a champion of a people, and the advocate of a cause, he appeared at his best. In this interest a field opened before him in which to invest his life. For almost twenty years he gave his talents and his life to the promotion of the educational, political, and social advancement of the Negro in the South. During this period he was related to every cause working for the improvement of the black man. He was trusted and loved by them. With Mrs. Hartzell, he was busy in season and out of season, defending his cause and challenging, on every opportunity, its enemies. The story of this period of his life covers the reconstruction day following the emancipation of the slaves. It was a day of controversy and at times of bitter strife. Hartzell was the apostle of the new enlightenment. He did not hesitate to speak out. He threw himself with all his powers against the old-time, conservative South. He challenged the prevailing prejudice against the Negro. The narrow spirit of slavery found him an ardent advocate, a ready fighter, and a dauntless spirit. In his presence there was always justice and truth; in his path there was always light. To many a Negro struggling against the old prejudice and yearning for the new opportunities offered by

freedom and guaranteed by the government which had exalted him, Dr. Hartzell was the embodiment of Jesus Christ. He held them to faith in the religion of Christ and to confidence in the Christian white man, who had worked out the problem of his deliverance. He founded schools for them. He held conferences, promoted conventions, published newspapers, encouraged their aspirations, started Negro art in music and painting, directed the talent of those who became the pioneers of Negro literature.

Then came his elevation to the episcopacy. He was elected a missionary bishop and assigned to Africa.

In this position he assumed the responsibility of placing the "Dark Continent" on the thought of the world. Already David Livingstone and Cecil Rhodes were active in that region. They had placed it on the map of the world in the interests of wealth and commerce. Its gold and diamonds had been discovered and turned toward the great currents which enrich the life of the nations. Rhodes, big and far-seeing, thought of world empire; Livingstone, of the restoration of the broad fields of jungle land to the support of civilization and the preservation of the native life. But it remained for Hartzell to see the vision of a place for Africa in the kingdom of God. What he did in this respect may be told sometime in a biography. It is an extended story, full of a long list of achievements. He discovered the sore spots and located the causes of the trouble. The different nations of Europe holding large areas in Africa he visited in the interests of peace, good will, and improvement. He appeared before kings and diplomats. They came to know him as a man of unique talent for statesmanship. They heard his story. They adopted his policies. They feted and honored him as a representative of the American people.

Meanwhile he kept himself related to and informed on all world movements for the betterments of mankind and the ultimate Christianization of the people of the earth. He was a man of the front line, always ready to advocate a cause. He became the great authority on Africa. He made it appear as the world's greatest mission field. He knew the Mohammedan problem, prophesied the future course of that religion, and lived long enough to see his predictions fulfilled. He was hero of many contests, the man of the hour in many a crisis.

At last he came to Blue Ash, Ohio, to spend the evening time of his life. The wife of his youth and the comrade of the heyday of his achieving years had gone on to the heavenly home. The preacher-son, whose beautiful life had left a sweet aroma in the halls of memory, had also departed for his dwelling place in the fields of eternal light. With his two remaining sons he has walked in the evening shadows. About him has been a great serenity. Reconciliation and expectation have been his companions. He had time to live again among the great peaks of achievement and to wander at will in memory over the old paths.

What a father in Israel he was! His coming was the approach of a generation of accomplishments. His presence was a benediction. His story is a confirmation of the Christian faith. His witness is a tribute to the divine origin of the missionary zeal which leads toward the ultimate Christianization of the world.

with Governor Smith. He had never voted with him. His relation with the governor was one of religion and moral belief. The Democratic Party was not indebted to him. He was not sympathetic with its traditions. Indeed, all of his life he had tried to defeat it, and had largely helped in doing so.

Why did the candidate for the presidency pass by all of the good and worthy men who were life-long, dyed-in-the-wool Democrats when he sought his manager? Did he choose him because he was a good Democrat? No! Did he choose him because he was a good Roman Catholic? No! Did he choose him because he was a man of wealth? Did he choose him because of his decided views on the prohibition question? This whole procedure is unprecedented in the history of American politics. Does it mean that the center of the Democratic Party of America is shifting to New York City? Are its policies to be determined in that center? Is its following to take on a new coloring? Will new leadership smash its traditions without fear or favor? Will it continue to ignore conditions and opinions in other sections of the country? Will the South be compelled in the interest of self-respect to break away? Again we declare it is a mystery. May the prophet come and gaze upon it and submit his interpretation.

The Salt Club

Why not organize a Salt Club?

The times demand such an organization among those who seek to be the preservers of our nation's life. "Ye are the salt of the earth," declared our Lord. He had in mind those who could be its preservative. Those who lose themselves in the interests of others. Yes, this is very significant. Does it appeal to your imagination? Every follower of Jesus Christ should be a *salt cellar*. He should begin to shake his influence upon the community where he lives. He should salt it down. He should not only cure it, but secure it. Now is the time for action. The hot wind blows from the East. It carries infection. It will produce putrefaction. It has power to transform and to release death. Who will furnish the disinfectant? Where shall we turn for a preservative? Let the members of the *Salt Club* get busy. They have the power to release the influence. They can shake the contents of their own mind here and there, yes, and everywhere. Why not then quietly start the salting process? Do not make any fuss about it. There does not need to be any noise. Salt works quietly. It has tremendous power. Give it a chance to work.

If ye are the salt of the earth according to your Lord's word, then—*be salt*. Do not desire to be silver or gold. Indeed, do not seek to be *pepper*. That irritates. That creates heat: that causes coughing and eruption. Be salt. It is quiet. It settles. Nevertheless, it penetrates and saturates. Encourage the salt clubs throughout the country.

When Politicians Go Blind

Yes, it is an easy thing for politicians to go blind. They fail to see their inconsistencies. Frequently they do not realize their blundering mistakes. The statement of the Democratic platform in criticism of the Republican administration during the past eight years is well founded, especially as to law enforcement as applied to the Eighteenth Amendment. There is cause for criticism. At least by the careful observer it is the prevailing con-

viction that enforcement could have been improved. However, while that criticism is made in the platform of the Democratic Party, the inconsistency of the whole public appears when a wet candidate is nominated on a dry platform, who repudiates the platform and declares he is for modification. How could such a man take the oath of office as President of the United States in which he swears to enforce the laws of the Constitution when back in his mind he has a reservation built upon his personal practice, his life record, and the unchanging attitude of his thinking?

Moreover, again the pity of it occurs when we observe that the South is now threatened with a Democratic Party split because of the nomination of "a wet candidate" for the presidency, which predicts the annulment of the Eighteenth Amendment, while in practice throughout the Southland the amendment to the Constitution that gave the Negro the full rights of citizenship has been practically annulled for a quarter of a century. We are consistent as a people in the things we desire to be consistent on. We do the things we love, then fall out with the other fellow because, disagreeing, he does the things he loves to do.

Politicians go blind when they are called upon to see the things they ought to do and do not want to do. Best interests frequently carry an ocular bandage. They create blind spots and otherwise affect vision. We have to be patient with each other, for it takes a long time for all to come to see alike.

Why Not Religion?

The Government is encouraged to promote aviation. We applaud it while it does so. It also provides for business. We commend the administration when it does so. It also encourages labor. It gains our support as it seeks to solve our labor problems. Indeed, the Government is expected to be concerned over all the different human interests of its citizenship. Nay, not altogether.

There are those who think that the Government should not be interested in the country's morals, and that religion should have nothing to do with it, and that it should have nothing to do with religion. It may concern itself about everything else, but when it approaches the field where men say their prayers and think about God and seek to love each other as human beings, it must take off its shoes, if it enters, or it must stop at the gate. Now why this drawing the line between government and religion, government and morals, and not have some self-interest in such procedure? If the Government is going to take an interest in humanity and in its citizenship in general, why, then, should it not take in the whole field of man's life? Well, there are reasons. Yes, various reasons. We think them to be largely trumped up. Many of them are false, selfish, and at the last analysis irrational. While the church is committed to look after the religious and moral life of the people, nevertheless the Government should be an instrument in the hands of the moral consciousness of the people for the accomplishment of good to the whole life of the nation.

The church is not an end in itself, nor is the Government. These both are instruments to be used by the spirit of man in promoting the common good. It is a matter of manifest inconsistency for any man to contend that the Government should keep out of religion and morals when it is constantly seeking to promote business and social relationships.

Noble Christian Womanhood

MRS. JOSEPH C HARTZELL, whose death was announced in these columns a week ago, had lived in many ways a remarkable life. After graduating from high school in Chicago, at the age of sixteen, she conducted a night school among Swedish men, and so permeated her teaching with the spirit of Christ that more than 100 of these were converted. When she was united in marriage the firemen of the city sent a beautiful gift in recognition of her having raised from the business men of Chicago a sum of money out of which an accident policy was placed upon the life of every



MRS. JOSEPH C. HARTZELL

fireman in the city. When her husband became connected with the Freedmen's Aid work she threw herself into that phase of Christian service with a devotion that was characteristic of her. It was a sacrifice that she was called upon to make when later on the episcopacy claimed her husband, and for long months at a time they were separated while he made his trips into Africa. But willingly she made the sacrifice. It was largely due to her initiative that the first missionaries were sent to Algeria, as she visited that country while waiting in southern Europe for Bishop Hartzell's return from southern Africa, and saw the opportunities there. A loyal wife, a devoted mother, and a consecrated worker in all avenues of Christian service that opened to her, Mrs. Hartzell was in every way a representative of the best ideal of Christian American womanhood.

2-4-16

THE BATTLE FOR THE YOUNG

THE battle for the young is the most momentous conflict of the times. Important as it may be to convert or to control the men who are now bearing the burden of life, or struggling desperately in its selfish competitions, we ought never to lose sight of the fact that we can do a far greater service for God and humanity if, by a kind of back-fire method, we try to prevent sin in the young, even more than we seek to cure it in the old. The young are the hope of the church and of the nation. They are exposed to evil all the while, but they are properly the raw material for the kingdom of God, and should be reserved and conserved for its high purposes. The average child is much more willing to be good than to be bad, if only shown *how* and *why* to be virtuous. By making religion attractive to the young, and rendering morality *interesting* (through all kinds of mental imagery, appeals to a chastened imagination, opportunities for doing and being good), we may win them for the Redeemer's crown — win juvenile jewels before they have been dragged in the mire.

CEASING NOT FROM CHRIST

IT is recorded that when the apostles were released from attendance on the council that sought to restrict their evangelistic work they rejoiced that they were worthy to suffer shame for Christ's sake, and "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." There is something in this convinced acceptance of Christianity, this mood of absolute devotion to the interests of the Gospel (which are the interests of men), and this resilience of hope rebounding from hard conditions of shame or persecution, that excites our boundless admiration. The apostles hurled a sort of holy defiance at the evil powers which would have restrained them from doing God's work in God's way. They "ceased not" to preach and teach Jesus Christ. They knew no life divided from their Lord, they had no other aims than His interests, they would serve no other master in place of this divine Leader, they had no fear that anything, either in this world or another, whether in life or death, could separate them from Him. Modern Christians need to experience a like identification of their life with that of their Master. It should be for them a thing un-

A Tribute of Love

I cannot yet realize that Mrs. Hartzell, my beloved friend, has really left us.

During all the long years that I have known her, she has been my inspiration. When life seemed hard, her unfailing faith always cheered me. I have never known anyone else so endowed with the spirit of eternal youth and its blessed optimism. Her beautiful face, her charm of manner, and her wisdom and tact, were always a source of delight to me; but what helped me most was her great charity that never failed, her positive knowledge that God would do all things well. When trials came she never gave up. It was this confidence that inspired the same spirit in her dear son Morton in all his beautiful, suffering, triumphant life. So wonderful was the influence of her personality that "she yet speaketh" and her works do live after her. The world is better because for a time she lived in it, and blessed us with her presence.

MARGUERITE COOK.

Elgin, Illinois.

In Memoriam

MRS. JENNIE CULVER HARTZELL, wife of Bishop Joseph C. Hartzell, was born in Chicago, August 6, 1844, and died suddenly in her seventy-second year, of apoplexy, in Oklahoma City, Oklahoma, on the morning of January 27, 1916.

Mrs. Hartzell was a member of the well-known Breese family, one of the oldest and most influential in America; and, a descendant of LaSire DeBris, who came to England with William the Conqueror in 1066, and whose name is on the roll of Battle Abby, as one of the commanders of the Norman forces. Her father was John Breese Culver. In the Breese and Culver family records are the names of Rear Admiral Samuel Breese; Sidney Breese, Chief Justice of the Supreme Court of Illinois; Morse, inventor of the telegraph; Anson Burlingame, the renowned diplomat; Commodore Perry, and others. The three ancestors of these two families served in the Revolutionary War, and several of their descendants served in the wars of 1812 with England and of 1848 with Mexico, and also in the Civil War and in the late Spanish-American War, all on the side of America. Her

mother, Mrs. Margaret Culver (nee Boyd), of Edinburgh, Scotland, was a descendant of Lady Fuzzard, who was a schoolmate and chief lady in waiting of Mary, Queen of Scots.

Mrs. Hartzell was happily converted when ten years of age in the Methodist Episcopal Church, Chicago, and at once began a life of spiritual activity and usefulness which lasted to the hour of her death. When yet quite young she developed the primary department of the Sunday school into one of the largest in the city. She conducted night schools among Swedish men, and more than one hundred of them were led to Christ. She graduated with honor from the high school at sixteen, and for eight years taught successfully in the public schools of Chicago.

In 1869 she married Rev. Joseph C. Hartzell, who had completed his collegiate and theological studies at Illinois Wesleyan University and Garrett Biblical Institute, and united the year before with the Central Illinois Conference. The ceremony was in the Wabash Avenue Church, Chicago, Dr. Charles H. Fowler, afterward Bishop Fowler, officiating. Upon returning home after the wedding there was found a large full silver service, the gift of the firemen of the city. This was in recognition of her having raised from the business men of Chicago, a large sum of money by which an accident policy was placed upon the life of every fireman in the city.

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MRS. JENNIE CULVER HARTZELL
AT SEVENTEEN

Pekin, Illinois, was her husband's first pastorate, and she at once demonstrated her fine abilities in the important position of a pastor's wife. Later the call came to her husband to go to New Orleans to become the pastor of Saint Charles Avenue Methodist Episcopal Church, then a strong organization which had been established by Dr. John P. Newman, afterward Bishop Newman. The audience was made up largely of federal and State officials and other white Southern people, who had been identified with those representing the North during and following the Civil War. Here during a three-years' pastorate of her husband Mrs. Hartzell was recognized and appreciated by large circles of friends in religious, social, and political life; and the home over which she presided, located on Saint Charles Avenue, was a recognized social center. Bishops and other church officials and missionaries and other travelers to Mexico and returning were often guests of Dr. and Mrs. Hartzell.

During the first year both husband and wife had the yellow fever, her first babe being four weeks old at the time they were attacked by that dread disease. It was several years before she recovered from the effects of this serious illness. Four children were born in New Orleans, two of them dying in infancy. A fifth child was born in Chicago.

Three sons survived at the time of Mrs.

Hartzell's death: Joseph Culver Hartzell, M.S., Ph.D., M.D.; Morton Culver Hartzell, A.M., D.D., and Robert Culver Hartzell. The second son, Morton, after a very successful ministry of nine years, was smitten with disease, and for several years had been battling for his life. At the time of her death he was in the hospital in Pasadena, California, where he died February 17, 1916. Only God could know what the mother suffered during those years of her son's sublimely heroic struggle. By a good Providence she was spared the grief of his passing first beyond the veil. Her coronation occurred January 26 and his followed only a few days later. During his last moments he said, "I will be welcomed by the redeemed hosts." His father replied, "And you will see Mother first." "Yes, and I will give her your love," was his reply.

During the nine years following Dr. Hartzell was District Superintendent of a large number of churches in New Orleans and vicinity. These were among both white and colored people. In this work this elect lady joined her husband with enthusiasm amid all the delicate and trying relations—social and political, as well as religious—into which this dual service brought them. She was always wise in counsel and strong in influence. She knew no prejudice as to peoples, but was always ready to advise and help any needing counsel or assistance. She raised money and

employed missionaries who did social work among freed women and girls, and taught schools adapted to their needs. In the General Conference which met in Cincinnati in 1880 the work was highly commended. Later a meeting was called in the Trinity Methodist Episcopal Church in that city in the interests of the freed women of the South, Dr. A. B. Leonard cooperating, as did also Dr. Irwin, the pastor of the church. A large number of prominent Methodist ladies attended, and at their request Mrs. Hartzell gave the story of the work which she had carried on, and appealed for organized work on the part of the church for the millions of freed women in the South. The outcome of this meeting was the organization of the Woman's Home Missionary Society of the Methodist Episcopal Church, whose work has become nation-wide, irrespective of race.

In 1882 Dr. Hartzell was appointed assistant secretary of the Freedmen's Aid and Southern Education Society, with headquarters in Cincinnati. After three years he was elected corresponding secretary, and held that position for two quadrenniums. At that time the Society had charge of the educational work among both white and colored people in the southern States. In this wider field Mrs. Hartzell's influence, inspiration, and counsels continued. From 1882 to 1885 she suffered from nervous prostration, at times very seriously. A trip to Edinburgh,

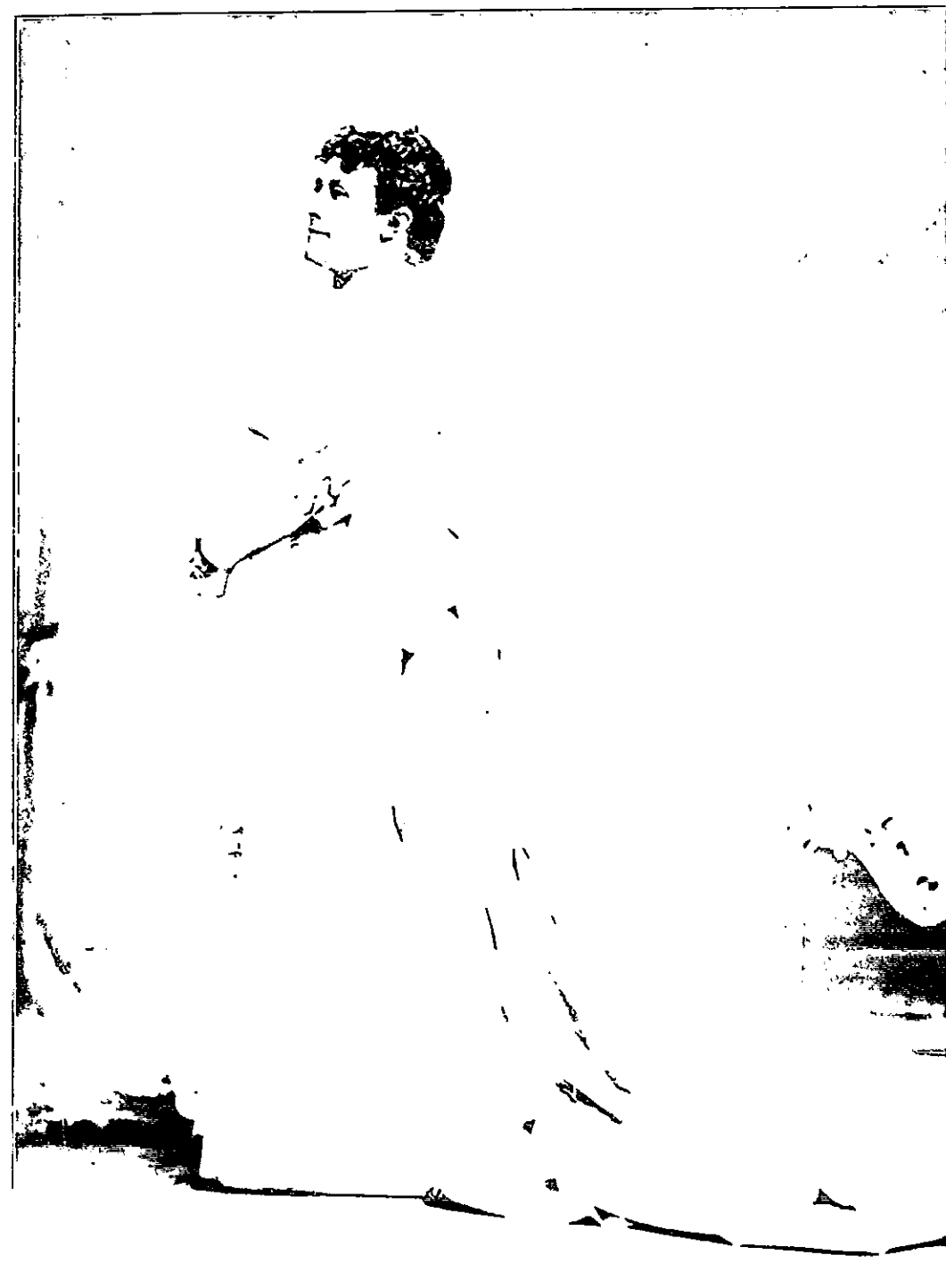
Scotland, the home of her mother, during her early womanhood, was of great benefit.

The twenty-fifth anniversary of her marriage was celebrated in 1894 in Cincinnati, and was a social as well as a church event. A large and representative company was present. Rev. Dr. Luke Hitchcock, for many years a personal friend of Dr. and Mrs. Hartzell, represented the guests in words of felicitous congratulations. Mrs. Hartzell wore the bridal gown in which she was married twenty-five years previous.

In May, 1896, Bishop Hartzell was elected bishop for Africa at the General Conference which met in Cleveland, Ohio. Here came the greatest test in the lives of both Mrs. Hartzell and her husband. He had already been re-elected to his secretaryship in the South for the third quadrennium. The proposition to elect him for Africa as the successor of Bishop William Taylor came as a great surprise. The conditions on the continent were then vastly different from now. Twenty-four hours of prayer brought Mrs. Hartzell to feel sure that "God would not permit the General Conference to do anything toward her husband that was not right." During the same time, in another room, Dr. Hartzell became sure that, "with the vows of God upon him, he could not refuse any work anywhere on earth to which the church might appoint him."

May, 1916, it was twenty years since that momentous event in her life had transpired, and

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TWENTY-FIFTH ANNIVERSARY OF MARRIAGE
IN WEDDING GOWN

it was planned that both she and her son Morton would be present at the General Conference, when, by the age limit, Bishop Hartzell would retire from official responsibility in Africa. Neither occupied the places reserved for them in the auditorium or hotel, but who can doubt that both were present during that supreme hour in the life of husband and father, when the whole church, through its representatives, gave to him its benedictions in approval of his work, and prayers for continued health and usefulness?

When married, Mrs. Hartzell earnestly desired that her husband should never have work that would require his being away from home for long periods. That dream was never realized. It is doubtful whether during forty-five years of official life in America and Africa, her husband spent one-third of his nights under his own roof with his loved ones. Mrs. Hartzell never hesitated in giving her benediction to her husband in his work or in assuming responsibilities for the home. To her the plans of God for his children were calls to duty and sacrifice.

Four times she visited the continent of Africa with the bishop on his official tours. In 1897 she was with him on his first tour to East Africa, and gladly and heartily shared in the discomforts, joys, and enthusiasm of extensive travel under divers conditions, meeting people of various types, from barbaric blacks to highly civilized Europeans, and planning for new spir-

itual empires for God's kingdom. Her faith that God would save Africa never wavered, if only the church would be true. During this trip she had an attack of African fever, from the effects of which she suffered for several years.

In founding the mission of the Methodist Episcopal Church among Mohammedans in North Africa, Mrs. Hartzell had a very important part. She and her husband were guests of the World's Sunday School Convention in Rome in 1907, when \$50,000 were raised by which the founding of that mission was made possible. And later, while the bishop was in Central and Southern Africa, and she in Southern Europe awaiting his return, she visited Algiers, and was instrumental in opening the way for the first missionaries to be received. Her name and work in North Africa are revered and honored by people representing all classes and races.

Her death was sudden, but came in just the way she had always desired that she might go, when her work was done. She had many very remarkable experiences in times of serious illness as to how near heaven is to all God's children, and how delightful it will be to pass beyond the veil and enter into the joys of eternal rest. At her husband's request, after his election to Bishop Randolph S. Foster at Martha's Vineyard, Massachusetts, and he was profoundly im-

pressed. She loved to travel, and everywhere she visited she soon had a circle of friends whose love and esteem were permanent.

She had gone with her youngest son, Robert C. Hartzell, to spend a part of the winter at Oklahoma City, Oklahoma. For years she had desired to spend some time in that section of the United States. She had been there only two weeks. But in that time there had been two Sundays and one or two social gatherings, where she had met a large number of our people in the First Methodist Episcopal Church of that city. Her reception was most cordial and she was unusually happy. At a Woman's Home Missionary Society meeting she had spoken briefly, and what she said was greatly appreciated. On Thursday, January 27, she was to have been a guest of honor at a large reception to be given by the officers of the Woman's Federation of Churches, to which fifteen hundred invitations had been issued. But a far greater honor awaited her. She was to be, early in the morning of that day, among the redeemed hosts.

On Wednesday, January 26, she was unusually happy. She and her son had dined with friends. He spent the evening with her until ten o'clock, he reading the Scriptures and she praying, before they separated. Later she went to his room and showed him the gown she intended to wear the next day, and they spent a half hour talking of the future and of

what they hoped to enjoy in Oklahoma. She retired at about half past eleven. At half past one her son heard her call, and hastened to her room, to find her in great pain. She said, "Is that Robert, my son?" He replied, "Yes, mother, what can I do for you?" She said, "I have great pain at the base of my brain and in my spinal column. I fear I am becoming paralyzed." The landlord and his wife were hastily called, and a physician arrived in a few moments. Later she tried to lift her hands toward her son, but they fell helpless. She said, "My boy, Robert." These were her last words. In a very brief time her spirit had passed to its eternal home.

Bishop Hartzell reached Oklahoma City by the swiftest train possible from Cincinnati, on Friday evening, January 28. A service was held in the First Methodist Episcopal Church. The pastor, Dr. Roach, in the presence of a large and sympathetic audience, delivered a memorial address. Banks of flowers surrounded the casket, indicating the appreciation of the audience that a remarkable woman had passed to heaven from their midst.

On the way to Chicago, as the bishop and his son were passing with the remains, a large company of representative Methodists, some of them relatives, gave their greeting and sympathy to the bereaved during the half hour the train stopped at Kansas City. The interment took

place in the family lot in beautiful Rosehill Cemetery, Chicago, Monday afternoon, January 31. The chapel was filled. District Superintendents Drs. Lesemann and Walker, at the request of Bishop McDowell, arranged the services. Here the banks of flowers were yet larger, some of them coming from far-away cities. Her home church in Avondale, Cincinnati, through the Woman's Home and Foreign Missionary Societies and others, were represented. Exquisite music was rendered by the Rock River Conference Quartet. Prayer was offered by Dr. Charles B. Mitchell, of Chicago. Dr. C. M. Stuart, of Garrett Biblical Institute, read an appreciative memorial, descriptive of the activities and life and character of the deceased. Several prominent men were the honorary pall bearers. Appropriate resolutions were read from the Chicago Methodist Ministers' Meeting, and Bishop McDowell in his address spoke in behalf of the Board of Bishops and of the Central Illinois Conference, where, forty-eight years ago, Bishop Hartzell entered the traveling ministry. The bishop's address profoundly moved all who listened as he gave high encomiums to the work which God had brought to pass through the departed saint. Bishop John H. Vincent, Mrs. Hartzell's personal friend from her girlhood, made an impressive prayer, which concluded the services.

Mrs. Hartzell was indeed a remarkable

woman. Her intellectual abilities were of a high order. She grasped intuitively the meaning of great problems relating to the kingdom of God. Her letters on missionary and other problems, written while in the South, and later in Africa and Europe, reveal clear insight, in the study of people and of social and moral conditions about her. Her faith in humanity, the goodness of God, and the triumph of his kingdom never wavered. To her the call of duty meant absolute obedience. With a bright face, light heart, and joyful faith, she did her work when opportunity presented among the humblest of any race, never dreaming that she was to be pitied. For the thoughtless, or those warped in judgment by ignorance or false education or prejudice on account of race or color, or false social ideas, she had only a sweet, complacent smile, indicating her happiness in the work of her Master. She seldom spoke in public, but when she did she commanded the closest attention. Late in life she studied French, so as to be of greater service among the Moslems in North Africa. Her heart and faith took in all. No matter what the continent or race or condition, her faith in God knew no limit as to what might be done for humanity. As a wife and mother she was remarkably loyal and self-sacrificing.

Not only had Mrs. Hartzell been a welcome guest in many, many homes and at social

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MRS. JENNIE CULVER HARTZELL.
1900

functions in America, but with her husband she had been the guest of distinguished people in Europe and in the large cities of northern and southern Africa. Everywhere she was a representative of the best ideals of Christian American womanhood, and of a refined spiritual attitude toward others.

The death of her little Jennie in New Orleans was a life-long grief. She was a precious, beautiful child, with her mother's large dark eyes and dark curly hair. A year before she died, in writing to her brother John Culver, of Chicago, Mrs. Hartzell said: "How many, many times I have dwelt on the comfort it would be if I had a dear daughter in our home. Some day I'll have my Jennie in the heaven home." Her prayer has been granted.

● ● **Extracts from Tributes**

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**President Charles M. Stuart, D.D.,
Garrett Biblical Institute**

THE half century covered by Mrs. Hartzell's active career was one of the most critical, as it was in some respects one of the most distressing, periods in our national history. The antagonism between North and South had been sharpened to acute hostility by defeat and injudicious methods of reconstruction. It is almost impossible for the present generation to understand the bitterness and relentlessness of a people normally and natively distinguished by a beautiful hospitality and an incomparable courtliness of temper and of manner. The well-intentioned efforts of the churches in the North to provide for the religious and educational needs of the Negro were regarded by the churches in the South as a deliberate insult, a gratuitous aggravation of the bitterness of conquest. And all agents on this mission were met instantly and universally with that most cruel of weapons, social ostracism.

With full knowledge of all that was involved, beginning in New Orleans forty-six years ago, Mr. and Mrs. Hartzell, while giving loyal service to the white people who adhered to the Methodist Episcopal Church in the Southwest, without hesitation or mental reservation of any kind, gave their chief service to the uplifting of the Negro. Other and attractive avenues of work were open to them. They were already com-

fortably settled in a prosperous appointment in a flourishing Conference; they would have been welcome candidates to our missionary societies for work on the frontier or in foreign lands, where at least some kindness would have been shown them; both had special qualifications for educational work in their own section of the country, where they could have rendered signal and lasting service. But no, their hearts went out to the work which only the few were ready to do; to the cause that cried for help; to the people who were ready to perish. During twelve years service in the South both husband and wife labored as seeing Him who is invisible. There was neither complaint nor surrender; only increasing love for the charge committed to them, and increasing gratitude to God who helped them in their work so gloriously. To them they did but tread the path "marked for them daily by the hand of love."

Less arduous, but quite as wearing, were the years of her husband's work as Secretary of the Freedmen's Aid and Southern Education Society, and as Bishop for Africa, with his widely extended circuits requiring constant travel and long absences from home. Not even the routine of home duties, the care of children, the claims of the social circle, or the healthful excitement of religious and philanthropic enterprise can furnish a specific against loneliness and anxious concern for an absent loved one who at any

moment may be in jeopardy of his life. And this was the lot of Mrs. Hartzell for the greater part of her married life.

It was well for her that through all the years of her pilgrimage she had the comfort of a Divine Comrade on the distant road. How else could she have endured? How else could she have met each returning day with what Stevenson so happily calls "the morning face and morning heart," eager to labor, eager to be happy, and of sorrow unafraid?

Maurice Maeterlinck, in an exquisite tribute to his wife, speaks of her as "the one virile friend, the equal comrade, the nearest and deepest companion of life." I am quite certain Bishop Hartzell would recall the fellowship of the past in just such terms. But I am not thinking at this moment even of the sacred relationship of husband and wife. I am thinking of a higher relationship in which Mrs. Hartzell might claim to be "the virile friend and equal comrade" of God in the beautiful fellowship of Jesus Christ and in a swift and joyful obedience of the Spirit. Here was the source of her courage. Here was the spirit of her loyalty. She found the world rough and dark and weary; she found life full of bewildering difficulties; and she faced hardships scarcely to be endured. But in spite of these untoward conditions she made of life a beautiful and glorious thing. In the South, as in the North; in distant lands, as at home,

she was the same serene and joyful soul, the helper of the needy, and the comfort of the neglected; the comfort and pride of her children, and to her husband God's remedy for loneliness and God's reward for all the toil of life.

And so, nourishing in herself the happy assurance of being in God's hands, she knew that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature would be able to separate her from the love of God in whose world she lived, and whose child she was. She put on righteousness and it clothed her. Love was her crown and diadem; the ear that heard her, blessed her, and the heavy-hearted, seeing her, were made glad.

And now God brings her sleep—sleep with her silent gifts.

Kind sleep, the tender nurse who lifts
The soul grown weary of the waking world,
And lays it with its thoughts all furled,
Its fears forgotten and its passion still,
On the deep bosom of the Eternal will.

Rev. Dan Brummitt, D.D.,

Editor of *The Epworth Herald*

THIS is not a report of a funeral nor an obituary notice. It is only an attempt to point out the abiding romance and ever-menacing tragedy in the lives of a Methodist preacher and his wife.

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She whose body was buried at Rosehill, Chicago, on the last day of January was Jennie Culver Hartzell, the wife of Joseph C. Hartzell, Missionary Bishop for Africa of the Methodist Episcopal Church.

Nearly fifty years ago these two set out in the itinerant ministry. And what an itinerary was theirs!

It began in Illinois. Thence swiftly to New Orleans, where in that day to be a white friend of the black people was to be shunned, misjudged, and by many despised. And Mrs. Hartzell made herself their friend for twelve patient, toilsome, heart-testing years.

She organized the Negro women into little societies. She ministered to their needs of a thousand sorts. You see, they were just out of slavery, and a little later during the Hartzells' years in New Orleans the Ku Klux victims required a resourceful and compassionate ministry. Always the call for help was far beyond any woman's power to answer.

Out of Mrs. Hartzell's work through those dozen years came one monumental result. She wanted the church to get her Negro women into its range of vision. She urged action on two General Conferences, and pled with every man and woman of influence she could reach. Others helped, and at the long last, in 1880, she had the joy of seeing the beginnings of the Woman's Home Missionary Society organized on purpose

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to do the work which had been her task and her glory for so many years.

Thence, in 1882, to a new home in Cincinnati, with the husband and father threading his way on long journeys through the Black Belt for the Freedmen's Aid Society, leaving the wife and mother to rear her brood, to stifle her fears, to lift her prayers for her beloved, and for her Negro women.

And then, twenty years ago, to Africa! William Taylor, the Pathfinder, was at the end of his flaming circuits of the earth. Having pre-empted several sections of Africa, he turned his claim over to the church, and the church sent Joseph C. Hartzell to prove up and take title. Her husband became the circumnavigator of a continent; from Algeria on the north to Inhambane on the east, he swung in great circles of organizing and masterful purpose. He had a vision as wide as his field, and wider. In perils oft, in journeyings endless, in hardships unreckoned, he made proof of his apostleship and of the church's hold on Africa by prodigies of apostolic service.

No small comfort was it to the wife that this work set her husband before kings and before the great ones of the earth. He won over to his work that Colossus, Cecil Rhodes, empire builder, who gave him a little province in Rhodesia. He was a confidant of statesmen and explorers. He counseled viceroys and governors,

who listened because here was a man who knew, who did not cringe, and who had no greed of personal gain.

In less than four months the long journey would have been ended. Bishop Hartzell, sturdy under all the burdens he has borne and is bearing, must lay down his work.

For the last four years he has known that. Who would blame him if he had begun to look forward to perfect days with his beloved, such days as there was not room for in these nearly fifty years of toil? And now she is gone, and his life must be lived henceforth in a new loneliness.

But it is part of God's larger tenderness. She who was ever the maker of the home, ever putting it in order that it might welcome the wanderer when he came, awearied, for a few days in a quiet haven, is home maker still.

She has gone to the place prepared. And there, as through the years that now are past, she will wait until the best home-coming of all, with perfect days assured forever. . . .

The Eleventh of Hebrews is not yet a closed chapter. And there is that in the Methodist readiness to undertake any task which enlarges the list of things done through faith, as much as it lengthens the roll of those who do such deeds.

In the light of such a life as that of Mrs. Hartzell it is no sacrilege to say: "Who through faith ignored prejudice, disarmed opposition, fed the hungry, clothed the naked, taught the un-

lettered, befriended the friendless, endured mockings and misjudgings, crossed oceans, suffered separations, alarms, loneliness and sorrow, became wanderers upon the face of the earth."

Rev. Frank B. Roach, D.D.,
Oklahoma City, Oklahoma

SISTER HARTZELL was not in our city very many days, but we were in her presence many times during those days and came under the influence of her holy life. Her accumulated years would indicate that she was living in the evening of life, but we who knew her thought she was living in the springtime of heaven. She was not old. She was a little frail in body, but a boundless life pulsed through her soul. The physical senses were not as acute as in other years, but her spiritual senses were quickened. Her physical vision was dimmed by the use of the years, but not so with the eyes of the heart. She had the penetrating vision of the pure-hearted. She saw her God in the beauties of the smiling gardens, in the stretch of the star-peopled sky, in the faces of her friends, and in the lives of the dwellers in the depths of Africa.

Perhaps she did not catch the sounds of earth as readily as in other days, but she had a sense of hearing that caught up the faintest whisper of God. She heard his voice in the song of the bird and the laughter of the waters. She

heard his voice in the sweet harmonies that leaped from the lips of the singer or spilled from the finger tips of the player. But, better still, she heard the voice of her Lord as he held loving communion with her in the holy of holies of her heart.

Sister Hartzell did not lose interest in the socialities of life as her years accumulated. She remained youthful and vivacious in spirit. Laughter filled her heart as she mingled with folk by the way, and they loved her for it.

She was a woman of simple trusting faith in her Saviour. She believed in his personal concern in the affairs of her life. The Lord was her Shepherd, and she had no doubt relative to the green pastures of rest and the still waters of repose to her soul that awaited her along the pathway running through this earthly life and on over the heights of glory.

She has rendered a beautiful service to God, her loved ones, and unfortunate humanity. She rendered an invaluable service to the unfortunates of our Southland and carried the continent of Africa on her heart.

She was a gracious mother. In her attitude toward her son, who was with her during her brief stay in Oklahoma City, she showed herself a sympathetic mother, who always saw in her children the babies of other years.

As a loving wife and helper she has walked side by side with our brother, Bishop Hartzell, across forty-seven and a fourth years and has

encouraged him in his great work for our Lord. To speak on this sweet relationship in the presence of the one who holds her memory most precious, would seem to introduce a discordant note in the sad harmony with which memory has filled his heart. We can only say God comfort you, Bishop Hartzell.

The Saviour has claimed her for service in the Homeland, and we shall look forward to the morning when we shall join her and all whom God has called unto himself.

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Words of Appreciation

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**Woman's Home Missionary Society of the
Methodist Episcopal Church**

At the annual meeting of the trustees of the above Society, held in Cincinnati, Ohio, April 19, 1916, Mrs. William C. Herron presented the following, and it was unanimously adopted:

The recent triumphant passing to the eternal home of Mrs. Jennie Culver Hartzell, wife of Bishop Hartzell, brings very vividly to mind her early interest in the education and development of the Negro women and girls of the South.

Associated with her husband in his work in New Orleans, she became keenly aware of the great necessity of speedy help for them, and of the great obligation laid upon the women of the church to find a way to help them in their extremity. The story of these years of earnest effort in their behalf is a familiar one. Without definite organization and support, Mrs. Hartzell was a leader for years in real heroic personal service; house to house visitation, simple classes in domestic industries, attempts at teaching right living, and rescuing from wrong social conditions—all this was preparing the way for the work to be done later by the Woman's Home Missionary Society for girls and women of all races and nationalities.

While doing this work she found a few staunch and sympathetic helpers, but did not receive much encouragement from the church at large. She was not daunted, however, and after failing

to receive recognition from the General Conference of 1880, Dr. Leonard, who was much interested in her plans, called a mass meeting in Trinity Church, inviting the women of Cincinnati Methodism to be present.

Mrs. Hartzell told of her special mission and of her desire that something should be done to carry it forward in a more organized form. The matter was thoroughly discussed. It resulted in the organization (a little later) of the Woman's Home Missionary Society.

Frail health, following serious illness and strenuous work while in the South, prevented her from doing active work in the Society or from accepting official relation to it. Nevertheless, her influence never ceased to be felt and her interest never wavered, not only for the Negro people for whom she had sacrificed so much, but for all lines of work as they developed in succeeding years.

Her deep spiritual nature, her unfaltering faith revealed the fact that she lived very close to the Source of all strength and power.

Her influence which has been felt through all the years will not cease, but will come to us, we firmly believe, with greater power from the life which has opened to her new and larger opportunities and possibilities.

MRS. WILBUR P. THIRKIELD,
President.

ABIA L. THOMPSON,
Secretary.

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Woman's Foreign Missionary Society of the Methodist Episcopal Church

The following action, taken by the Cincinnati Branch, represents the sentiments expressed by other organizations of the same Society in Washington City and in other church centers:

INASMUCH as it has pleased God to call from our midst Mrs. Jennie Culver Hartzell, a woman of world-wide vision and intellectual capability, endowed with graces of body and spirit, as well as a loving heart, we, in common with the whole Methodist Church, sincerely mourn her loss.

Resolved, That we extend to Bishop Hartzell and family our heartfelt sympathy in this bereavement. We realize that the Woman's Foreign Missionary Society has lost a very able and devoted worker and gratefully remember the many services she rendered, especially in the establishing of our mission in North Africa.

MRS. L. L. TOWNLEY, *Secretary*.

Cincinnati, Ohio, February 15, 1916.

Individuals and Other Organizations

THERE have been letters of appreciation of the gracious personality and consecrated life of Mrs. Hartzell from many friends in America and foreign lands.

Each Bishop of the Methodist Episcopal

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Church, and other prominent men and women of the same denomination and of other churches as well, have given high estimates of the departed.

Mrs. Hartzell was one of the early members of the Board of Directors of the Elizabeth Gamble Deaconess Home Association, of Cincinnati. That Board placed upon its records an expression of appreciation of her as a successful worker in the Lord's vineyard.

The Board of Foreign Missions, Annual Conferences, Social Unions, City Preachers' Meetings, Faculties and Officers of Missionary Training Schools and of Deaconess Homes have added their testimony.

Mrs. Hartzell's influence among young people was wonderful. They admired and loved her, and listened to her counsels and responded to her ideals of faith and service. Letters from some whose lives have been largely influenced by her are beautiful indeed.

A largely attended memorial service was held in Hartzell Hall in Peck Industrial Home, New Orleans, and in different parts of the United States special services were held in commemoration of Mrs. Hartzell's character and life-work by other local organizations of the Woman's Home Missionary Society.

Mr. H. J. Heinz, of Pittsburgh, in a letter to Bishop Hartzell says:

"Her fruitful life on earth is closed; her

'immortality in Heaven' is begun. The sunniest room in your house is darkened, but sweet, holy, and precious memories abide.

"It was my privilege to meet Mrs. Hartzell on the trip to the Rome Convention in 1907, and on other occasions, and I was impressed by her strong, yet kindly face,—the strength and purity of her character, and her sympathetic interest in the great work to which you have consecrated the best of your life and service."

Among the resolutions passed by the Chicago Preachers' Meeting were the following:

"For many years this good and godly woman, by her faith, her devotion, her noble self-sacrifice, and her prayers to heaven, has been an inspiration and a help to her family, and especially to her husband in his ministry, and for the past twenty years in his arduous work of Episcopal supervision in Africa. God alone can measure the influence of such a life.

"We desire to extend to Bishop Hartzell and the children, Joseph Culver, Morton Culver, and Robert Culver Hartzell, our profound sympathy, and to assure them that the heart of the whole Church goes out to them in this hour of deep and tender sorrow at the loss of a noble wife and an affectionate and loving mother.

"Our prayer is that the gracious presence of our God and Father, who never forsakes his children in distress, may be with the remaining members of the family of which our beloved sister was one, viz.: John Culver, of Evanston; Mrs. Clara C. Bennett, of Chicago; and Mrs. E. E. Hammett, of Wheaton, with their families."

Rev. Dr. Henry A. Buttz, of Drew Theological Seminary, Madison, New Jersey, speaking for himself and Mrs. Buttz, both friends of many years, writes:

"We recall the high privilege we enjoyed in welcoming Mrs. Hartzell to our home in Madison, and how the perfume of her Sweet Spirit permeated all who knew her. We know, too, of her consecration to the great work of the church, which has suffered an unmeasurable loss in her going from us. The tributes which have been paid to her memory are a testimony to her beautiful life, which has closed on earth, only to enter the Holy City which God has prepared for his Saints."

The following quotation from a letter written by the late Mr. N. W. Harris, of Chicago, is a specimen of expressions from her personal friends in her later years. It was written in Japan, and it was probably one of the last letters penned by his own hand. He says: "Mrs. Hartzell was one of the self-sacrificing women of the world. In what a sweet and peaceful way she left the world for her mansion in the skies!"

Funeral Services

At Oklahoma City, Oklahoma
January 29, 1916, 2.30 P. M.

First Methodist Episcopal Church

Solo, MRS. J. G. POLHEMUS
Scripture, REV. W. H. BURCH, D.D., PASTOR CONGREGATIONAL CHURCH
Prayer, REV. E. C. SMITH, PASTOR METHODIST EPISCOPAL CHURCH
Address, REV. I. FRANK ROACH, D.D., PASTOR FIRST METHODIST EPISCOPAL CHURCH
THE TRUSTEES OF THE CHURCH ACTED AS PALLBEARERS

At Chicago, Illinois
January 31, 1916

Rose Hill Cemetery Chapel

BISHOP WILLIAM F. McDOWELL, D.D., IN CHARGE
Music, "Still, Still with Thee," ROCK RIVER CONFERENCE QUARTETTE: MESSRS. T. A. MOON, C. A. GAGE, W. W. THRALL, W. J. LIBERTON
Scripture, REV. L. F. W. LESEMAN, D.D., DISTRICT SUPERINTENDENT
Resolutions, PRESENTED BY REV. O. F. MATTISON, D.D., REPRESENTING CHICAGO METHODIST PREACHERS' MEETING
Address, REV. CHARLES F. STUART, D.D., PRESIDENT GARRETT BIBLICAL INSTITUTE
Address, BISHOP W. F. McDOWELL, D.D.
Music, "There's a Far Away Land," QUARTETTE
Benediction, BISHOP JOHN H. VINCENT, D.D.

Her glory is not of the shadowy state,
Glory that with the fleeting season dies;
But when she entered at the sapphire gate,
What joy was radiant in celestial eyes;
How heaven's bright depths with sundry welcome
rung,
And flowers of heaven by shining hands were
flung!

And He who, long before,
Pain, scorn and sorrow bore,
The mighty Sufferer, with aspect sweet,
Smiled on the timid stranger from his seat;
He who, returning glorious from the grave,
Dragged death, disarmed, in chains, a crouching
slave."

South Africa Missionary Advocate

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SEPTEMBER - DECEMBER, 1928

Ira E. Gillet, Editor

JOSEPH CRANE HARTZELL

By Dr. Wm. C. Terril, Johannesburg.

A HERO of the Cross of Christ has been granted the victor's crown. To the Bantu this hero is the "Great White Chief." His name is Joseph Crane Hartzell. The Bantu correctly appraised this hero of the Cross. Those noble characteristics which predominated his life, during his student days at Evanston, when he risked his life to save those in distress, remained with him during his 20 years of service for the Bantu. He gave his best.

But little need be said by me regarding the work of this man of God during those trying days in the Southern States for the freed negroes. In addition to the exacting task of Secretary of the Freedman's Aid Society in its beginning stages, there was the yellow fever scourge to face, which laid Dr. Hartzell and his family low very many times and also the ostracism of the entire family by many whites because he was engaged in the unpopular work of helping the freed negroes. But he arose above those difficulties and remained at his God given task until it became an honorable and a popular one.

Dr. Hartzell was in training in those days for a still larger task. He was destined to lead the christian forces of Africa in its great campaign to establish God's Kingdom among the Bantu. Thus he came to Africa as a Missionary Bishop of our Church. It was less popular to be a missionary in America in those early days than it is today. But Joseph Crane Hartzell gave dignity to christian missions in this continent. All who met him felt that they were in the presence of one of God's noblemen, a man with a vision of the possibilities of the Bantu when they had accepted the Gospel of the Risen and Living Christ.

The friendship evidenced by that great Statesman of Africa—Cecil Rhodes—for Bishop Hartzell, is one proof that he stood out prominently as a leader. The gift of Old Umtali in Rhodesia, to our

Church, to be used as a Mission Station, was a direct result of the faith and confidence that Cecil Rhodes had in Bishop Hartzell as a wise leader. Bishop Hartzell was also a close friend of Earl Grey. He likewise had audiences with the King of the Belgians and the King of Portugal. And when Portugal became a Republic this great leader of ours was among the guests at the banquet given to the first Provisional President. He was received as a welcome guest in the highest official and government circles. He made friends among all classes and in many lands and it was done with an eye single to the purpose of making Africa and the African live in the hearts and minds of those with whom he met.

These facts reveal one side of Joseph Crane Hartzell's greatness. But there is another side which appeals equally as much, if not more, to some who were privileged to know him somewhat intimately. Today a large part of the work in our four missions can be reached by train and motor. In those early days of Bishop Hartzell's supervision there were no train with which the center of the work could be reached and automobiles were not in use. Stage coaches were sometimes used, but oftener journeys were made on foot, on ox or donkey back.

May I be pardoned if I relate an incident. It was my pleasure and joy to make many trips in company with Bishop Hartzell. This one was during his last visit to Inhambane. The first part of the trip, requiring about three and a half hours, was made on donkey back. Then an arm of the Inhambane Bay was reached and here a sail boat was boarded. The wind was contrary and in a short time it blew a hurricane. For fully seven hours we were buffeted by the fierce winds, the torrential rains and the boisterous waves. But little headway could be made and only eight or nine miles of the long journey were accom-

plished. With the setting of the sun the violence of the wind increased and the rain came down in sheets and then the mast broke and the small boat was driven into shore. About 9 o'clock the Bishop suggested that we be carried to shore and try to find a place where we could spend the night. This we did, but there was no house or village close by and to lie in the open in that drenched condition would soon mean a severe chill, which would be speedily followed by a burning fever. This we dared not risk. Nothing remained therefore for us to do but try and walk the twelve miles through the deep sand to Gikuku, the Mission Headquarters. We began the journey. As I write I can see the good Bishop plodding on through the sand, in some places ankle deep, carrying his coat on his arm. I hear him also as he said "Brother Terril I cannot go another step, we had better lie here in the road all night." But we forged ahead and by walking for fifteen or twenty minutes at a time and then lying down to rest for five minutes each time, we at last reached the Mission Headquarters, about midnight. It has appealed to me many times that here I found the real greatness of Bishop Hartzell. He was ready to sacrifice in order that the Kingdom of Christ might be established among the Bantu. He suffered that night, but no word of complaint escaped his lips. It was a sacrifice of joy for him, because of his love for the black man. Our native people honor, love and revere him, while to the missionaries he was Bishop and still more, he was father and brother.

It was our united and most earnest prayer that the closing days of his long, sacrificial and useful life might be spent under different circumstances and in a more peaceful manner. Sincere regrets fill the hearts of all in Africa—white and native—who knew him, that such a dastardly deed was meted out to him. Very much resentment is being shown by our native peoples that white men should have thus brutally treated their beloved Bishop, who ministered to them for twenty years.

But he has gone to His reward. We are assured that a great ovation was

given to him on his reaching the Eternal City. Among those who gladly and joyfully welcomed him, we doubt not that there were many of the redeemed negroes of the Southland and still more from Liberia. There were thousands from Angola, Rhodesia, the Congo and Portuguese East Africa, in addition to large contingents of white folks, among whom were some Portuguese from Madeira. These all had learned to know of the Saviour of mankind through the ministry of Joseph Crane Hartzell. There are still others whom he will

welcome on their arrival to the City of God.

The great burning and consuming passion of Bishop Hartzell was that the black man should have the knowledge of the Gospel made possible for him, so that as a race they could fill their place in God's economy for the peoples of the world. As he gave his best, so may the Church that he so nobly represented during the long period of his ministry, give of her best to make possible the salvation of the black peoples of the world.

fine needle-work. Nothing was too dainty for her clever fingers and to her great joy she was soon being called upon to do most of the fine hand-work for the missionaries.

When I was later transferred to Quessua, I had grown to love her so much that I could not think of leaving her behind to again run the city streets so she went with me. The girls in Quessua were with one or two exceptions native girls and lived a much more primitive life than she had ever been accustomed to, but Eugenia was from the first one of them and soon endeared herself to both girls and teachers.

Time passed. Eugenia had given her heart to the Lord and had developed into a promising Christian girl, the pride of my heart. But the white uncle in Loanda had kept her whereabouts in mind and when she was about fourteen began writing her and sending her presents plainly meaning to forget his promise

that he would never try to take her away from us. And to complicate matters I was leaving, for furlough. To give her what protection we could she was sent to a distant station to live with Mrs. Wengatz until my return. And sure enough, almost as soon as the uncle was sure I was well out of the way he promised her to a white friend and she was sent for. Not finding her at Quessua the messenger was sent to Quiongua and was told that the girl had been left in their care and would not be allowed to leave them until my return. The angry uncle next sent a hammock for her demanding that he be played with no longer, but the hammock was sent back with the same reply. The next day while

Mrs. Wengatz and the school girls held the case up to God in importunate prayer, Mr. Wengatz went to the civil authorities to make sure that we were within our rights in refusing to send her back. The administrator's verdict that since the uncle had practically abandoned her years ago and had done nothing toward her support since, he had no right to be claiming her now, was sent to the uncle with the re-

Bread upon the Waters.

By Cilia Cross, Angola.

IT WAS in 1914 during my first year in Africa that Eugenia came to us.

When the mother, a native woman appeared one day with two little girls, about eight and ten, announcing that she had brought them to school, we hesitated. Both of the girls were attractive and made an instant appeal to our hearts but it was plain to see that their father was a white man. We had learned from experience that too many white men in Loanda found our school a convenient dumping-ground for their unwanted half-caste girls. I had already declared myself against receiving any more mulatto girls, having little disposition to help these unscrupulous men out by caring for their girls while they were small, only to have them sold into a life of degradation when they were half grown. But the look of silent pleading in the eyes of these neglected, forlorn-looking children tugged at my heart and I found it impossible to refuse them a chance at life. Upon inquiry we found that their father was dead and their father's brother, a merchant in Loanda, promised faithfully to release all future claim to them if we would take them off his hands. We had none too great faith in his promise but with our confidence in God's over-ruling providence we cast our "bread upon the waters" and the two little half-castes became members of our school family.

It did not take us long to discover that in Eugenia, the older one, the Lord had sent us a rare treasure. Affectionate herself to an unusual degree, her responsiveness to love and kindness was almost pathetic. Not only was she intelligent and alert but anxious to learn and eager to make herself useful. It seemed that she could not do enough to show her gratitude to us. She soon appointed her-



Eugenia and her happy family

self my nurse when I succumbed to attacks of malaria. In spite of my urging her to go and rest she insisted on sitting long hours by my bedside finding in her own thoughtful way many things to do for my comfort. And her hands were not only willing but skillful so that she soon learned to turn off her work in cooking, laundering and housekeeping neatly and with speed. She delighted in

Bishop Hartzell Attacked and Robbed

Bishop Joseph C. Hartzell, who resides at Blue Ash, O., near Cincinnati, returned from Kansas City in feeble health and spent some days in the hospital. On Friday, June 1, his eighty-sixth birthday, two strangers, who had gained admission to his house under pretext of using his telephone, knocked him senseless, fracturing his hip. They beat him severely, robbed him of the small sum of money that was in his pocket, and left him tied with wire and nearly strangled. He is at Christ Hospital, Cincinnati.

Bishop Hartzell

Bishop Joseph C. Hartzell died in Christ Hospital, Cincinnati, September 6. He was born in Moline, Ill., June 1, 1842, the son of Michael Bash and Nancy Worman Hartzell, educated at Illinois Wesleyan and Garrett and ordained in 1866. After serving as pastor at Pekin, Ill. (Central Illinois Conference) he was appointed to Saint Charles Avenue Church, New Orleans, La., after which he was presiding elder of New Orleans District, and editor of the Southwestern Christian Advocate. He served as assistant secretary and corresponding secretary (1888-96) of the Freedmen's Aid Society and Missionary Bishop of Africa (1896-1916). Since his retirement he has lived at Blue Ash, O. Here on June 1, his eighty-sixth birthday, he was the victim of a brutal assault by robbers. His thigh bone was broken and the shock seriously deranged his nervous system. His death resulted from this untoward occurrence. Funeral services were held in Cincinnati on Friday and in Chicago on Saturday. Interment was in Rose Hill Cemetery.

Bishop Hartzell was married in Chicago in 1869 to Miss Jennie Culver. She was an ardent sharer in all his labors, and the Woman's Home Missionary Society is an outgrowth of an organization which she formed in New Orleans more than fifty years ago. She was born in Chicago in 1844 and died in Oklahoma City, Okla., January 27, 1916. Their living children are Dr. J. Culver Hartzell of Cincinnati and R. C. Hartzell. A son, the Rev. C. Morton Hartzell, of Rock River Conference, a young minister of singularly strong and lovable character, died in California in 1916.

BISHOP J. C. HARTZELL, who was attacked by ruffians two months ago in his home at Blue Ash, O., is still in Christ Hospital, Cincinnati. Physically he has gained, and his broken thigh seems to be mending. But his recovery from the nervous shock is very slow. The newspaper report that a second raid has been made upon his dwelling was a sensational exaggeration. A gang of lads were preying on the neighborhood in search of equipment for their camp.

Bishop Hartzell's Will

Bishop J. C. Hartzell, who died in Cincinnati September 6, left a small estate. His books on South Africa go to Drew Seminary library and Garrett Biblical Institute receives his books on North Africa and Mohammedanism. His son, J. C. Hartzell, receives his home at Blue Ash, O., and his other real estate goes to his son, Robert, and his grandson, Karl Drew Hartzell, son of the late Rev. Morton Hartzell.

—Robert Culver Hartzell, youngest son of the late Bishop Joseph Crane Hartzell, died in the Pasadena Hospital, in California, Wednesday, December 20. He was born October 9, 1879, and was well known in Cincinnati and Chicago. His first wife was Helen Denver Cowan, daughter of the late Sydney Cowan, of Saint Clairsville, Ohio, and a niece of the late General Cowan, of Cincinnati. His widow, Mrs. Cora B. Hartzell, lives at San Anselmo, Cal. Mr. Hartzell served in the World War, and was wounded in France. Since then he has been in a veterans' hospital, with the exception of a short time spent with a lumber company in Oregon. Previous to the war he was employed with the Harris Bank and Savings Company, of Chicago. His body was laid to rest in the Military Cemetery at Los Angeles. Besides his widow, Mr. Hartzell is survived by his brother, Dr. J. Culver Hartzell, of Blue Ash, Ohio.

January 4, 1934

Funeral of Bishop Hartzell

Funeral services of Bishop Hartzell were held in Trinity Church, Cincinnati, on Friday afternoon. Bishop Thomas Nicholson presided, assisted by Dr. Russell H. Bready, pastor of the church. Members of the Central German Conference, including the lay delegates; a delegation from the Ohio Conference, of which Bishop Hartzell was an honorary member, and other Methodist ministers, numbering in all about 200, accompanied by Bishop Nicholson, of Detroit, Bishop H. Lester Smith, of Chattanooga, Bishop Frank W. Warner, of India, and Bishop John L. Nuelsen, of Zurich, met in the vestibule and, led by Dr. Bready, marched into the church.

The Rev. B. E. Stevens, pastor of Pleasant Ridge Church, read the Scripture. Prayer was offered by Bishop Smith. The address was delivered by Bishop Nicholson. Dr. Thomas Campbell, of the Ohio Conference, representing the Board of Foreign Missions, gave an appreciation of Bishop Hartzell's work on the foreign field.

Dr. Arba Martin, superintendent of the Cincinnati District, read resolutions of sorrow, passed by the Ohio Conference, and expressed the regret of Bishop Theodore S. Henderson, who could not be present, owing to his imperative duties as presiding officer at the Ohio Conference.

The solemn and beautiful Masonic ritual was held after the church services were concluded. The Masonic ring which Bishop Hartzell wore was, as is the custom, in a very impressive ceremony, presented to his oldest son, Dr. Joseph Culver Hartzell. Members of the Trinity quartet sang "Open the Gates" and "Crossing the Bar."

The audience remained seated after the benediction, while the ministers present, led by the bishops, formed an honorary escort as their beloved comrade was borne from the church.

The body was taken to Chicago, where services were held under the direction of Bishop Edwin H. Hughes, and all that was mortal of Bishop Hartzell was laid to rest in Rosehill Cemetery, where his wife, two sons and a daughter are buried.—Western Christian Advocate.

p. 990

Christian Advocate
1928 Aug 9

p. 754

Christian Advocate
June 14, 1928

p. 1179

Christian Advocate
Sept 27, 1928

p 1337

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p. 1115

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Sept 13, 1928

highly intelligent, is acquainted with ease and has enjoyed travel and many other privileges of culture and refinement without sting or hindrance of poverty. Modern she is in description of herself reading "The Christ of the Indian Road" while smoking incessantly. It is the story of a conversion and the book is an example of sharing which possesses fineness and beauty. "It was then that Christ's presence shone within me." Almost plaintively she states that "there are no schools for those who are converted." She had to create her own technique of the religious life. Sensibly, with inviting freshness and simplicity she records how as one "fumbling at the latch" she studied the first contacts of Christ in the four Gospels, how she formed thought patterns for herself, from Christ, from prayer, from reading the story that never loses charm and peace. Her experiences in the loss of repulsion against the Jews, in the removal of all desire for smoking—an incident

January 4, 1934

Morton Culver Hartzell

Morton Culver Hartzell was born February 17, 1876, in New Orleans, La. In 1891 he was graduated from the Cincinnati high school and four years later he received the degree of bachelor of arts from the University of Cincinnati. Three years later he completed the bachelor of divinity course at Drew Theological Seminary, Madison, N. J. In each school his grades in scholarship and splendid personality placed him among the very best in each group of graduates.

For one year he was assistant pastor in the Madison-avenue Methodist Episcopal Church, New York. The next two years were spent in special studies in theology in Europe. In Berlin he was a special student of Harnack. In Marburg he was with other noted men, and in Glasgow his special instructors were Drs. Denney, Orr, and George A. Smith. Before returning to America he made a six weeks' tour of Palestine as a special companion of the Rev. George A. Smith, D.D., the highest authority in the history and geography of that land.

In 1891 he united with the Rock River Conference and for one year was pastor

went to California, his body held in a cast from that time until he breathed his last in the Pasadena Hospital, Thursday, February 17, his fortieth birthday, his battle for life, his service as pastor at Lamanda Park Church, his faith and heroism and intellectual vigor, in spite of his tremendous bodily handicaps, have been known not only to the people of Pasadena, but to multitudes elsewhere, many of whom have never seen him.

His passing was not a death but a glorious coronation. He said to his father last November: "If I am to die I shall pass on like a man without the slightest fear of the future, knowing that all will be well I have put up the best fight I could. One thing I am determined that my intellectual vigor shall not wane until the last." This heroic purpose was literally carried out. Some of the finest writings of his life have been prepared during the past year. The very last was an article on "Preparedness" or "Might and Right." It is a word to the American nation which should have a wide circulation in these momentous times.

When it was manifest that he could not live longer on earth, he said, "I have lost interest in this world," and with the same glorious faith and heroism and clearness of intellect, and poise of soul with which he battled to stay among men, he turned to eternal things. Fortunately, during the last days he did not suffer much physical pain and between times of rest and repose he was able to converse. There was no variation in his quietness of spirit or absolute certainty that he was passing as rapidly as physical conditions would release his soul into the home of the redeemed.

To his father he said: "O, I am thankful to the Lord that you have come. I was afraid I could not wait, but I did so want to see you again, daddy, and tell you once more how much I love you. I have put up the best fight I could but it is all over. I am dying. I want to be free but this body holds me. I know I will be welcomed in the midst of the redeemed and robed with immortal life." His father said, "That will be glorious." Only a few days before the bishop's wife, the mother of the dying

man, had passed away suddenly. The father said "You will see mamma first." The reply was: "Yes, I will, and I will give her your love."

These are but specimens of how this now glorified soul was passing into his heavenly home.

On Thursday evening his father, his wife, and son had their last adieu with him. While the three loved ones were watching him he began, "The Lord is my shepherd, I shall not want" then he hesitated from weakness. A little later he began, "In my father's house are many mansions. I go to prepare a place for you"—again he hesitated. Once more he began, "God so loved the world that he gave his only begotten Son"—and once again he stopped, and the sentence was finished by father, wife, and son, "that whosoever believeth in Him should not perish, but have everlasting life." These were the last words he spoke and he passed into a peaceful slumber without the least tremor of pain. To Dr. and Mrs. Hartzell two children were born one died in infancy. A son, with the widow, survives. Funeral services were held in Grace Church, Chicago, Monday



MORTON CULVER HARTZELL

at Elgin, Ill. In 1902 he was appointed to Centenary Church, Chicago, where he remained for four years. December 7, 1904, he married Miss Bertha Drew of Boston, who proved to be in every way a most worthy companion and helpmeet. During the several years of Dr. Hartzell's illness, with marvelous fidelity, devotion, and ability, she cared for him. In 1896 Dr. Hartzell was stationed at South Park-avenue Church, Chicago, where he remained four years. Each of these churches witnessed the development of his remarkable ability as a preacher and his large capabilities in grasping the necessities of the Church to the problems of individual and social reform.

In 1908 signs of illness appeared which gave warning of the dread disease which finally resulted in his death. In May, 1910, he ceased his active work in Chicago and in the fall his conference, with universal sympathy and regret that it had to be so, gave him a supernumerary relation. Two years later he was placed on the retired list.

In 1910 he was five months in Wesley Memorial Hospital, Chicago. Then he

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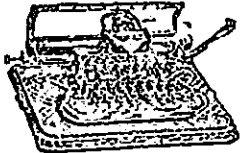
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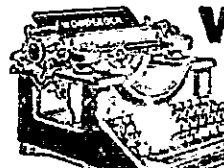
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March 6, at which addresses were made by the Revs. Dr. Dan Brummitt, T. P. Frost, Dr. William F. Quinn, and Bishop McDowell. Interment was at Rose Hill cemetery.

A Tribute

At the funeral services held at Pasadena a beautiful tribute was paid to Dr. Hartzell by the Rev. W. E. Tilroe, D.D., who knew him well, a part of which we give to our readers here:

Were it given to me to write his epitaph I would chisel in the marble broken column these simple words, "His sun went down at noon." The great Bishop Simpson was wont to say the Churches loved their young preachers not for what they were alone, but for what they promised to be. If ever there was a child of promise, it was Morton C. Hartzell. Born and reared in a Methodist parsonage, in the university at fifteen, from his youth a master of books and ready speech, in his twenties a pastor of great Churches, a rarely loving, beautiful family about him, with a genius for friendship with every kind of man, possessed of wide visions of a better world under the sun and a hand of cunning, achieving to mold it into being; of a courage that could do and dare, or stand and wait, with a hope that knew not how to fade and a faith that could walk and talk with God, the world had every right to its dreams of the largest and the best from him. He died on his fortieth birthday. His sun is gone down at noon. Only if so be there is One with whom the night is as the day may it yet seem well.

As a fellow pastor, a supervising officer, a friend through a dozen years of joy and sorrow I never knew Morton Hartzell to ask, to care for, or to have an easy place. His two great Churches in Chicago have been the anxiety of the big town for half a generation. His suburban pastorate in the West was as gray as it was golden. He was in the eye of the world, of course. New Orleans, Cincinnati, New York, Boston, Berlin, Glasgow, Chicago, Pasadena, Los Angeles were the waymarks of his journey. It was in much a way of triumph but it was a way of toil and tears. And the shadows never withered him. And the limelight never dazzled him. And trouble could not crush him. And death was his good friend, to be met with a smile; rare company toward the morning. Men are things worth knowing.

To this young man culture and sociology and political economy were Christian evangelism. To write and say things well was to save souls. To clean up the ward was the sort of preacher the world must have if we would not meet another edition of the Dark Ages. He was often misinterpreted for his large attention to the house men live in and the garments they wear. There are those who know the one thought at the soul of him was the man inside. We are rich that men like him, like Harry Ward, like Guy Tillbott are abroad in the earth. There is an ancient bit of literature which says, "Your young men shall see visions." God save us from a narrow ministry. God give us men of planetary soul.

With all its strangeness and tragedy the memory of Morton Hartzell will be a thing of singing and delight. As we see it now it took him seven years to die. His anxieties, his sufferings, his weary visits to the hospital, his nights of waiting for the day, his fellowship with the pitiful are tales of the miracle and shade. But even his nearest and dearest will think in the long years coming of the smiles and joy he brought

them and will wonder how it could be so. We who came and went, who were just his friends, were always dubious whether he might not be having his fun with us, his couch and crutches the tools and trifles of the artist, his aches and pains a part of the play. O, no! It was all too real. But the soul was king. Morton Hartzell knew God. And there were given unto him songs in the night. His passing to rest in the Pasadena Hospital was a window in the skies. May the Great Companion whose strength was the life of one good man more be with us all until the daybreak and shadows flee away.

Church News

Illinois

On Sunday, March 5, at the First Methodist Church, Hoopston, fifty-two were received from probation into full membership and took their first communion. Four were received by Church letter. Over eighty have united with the Church since October.

At Owaneco, the Rev. W. W. Drake pastor, the undivided one half of the parsonage property, previously owned by Millersville, has been purchased. The ladies' aid society paid \$200 about January 1. The balance, \$400, was raised, together with subscriptions taken to build a new church. The subscriptions now amount to over \$9,000. A new and modern church, fully adequate to the needs of this enterprising community, will be erected.

At Cowden the revival meeting held in the Methodist Church during the latter part of January and month of February and conducted by the Rev. E. K. Crews, pastor, resulted in sixty conversions and forty baptisms. The Church held a reception the evening of February 28 for its new converts. The ladies' aid served refreshments. The pastor presented each convert a copy of the Rev. Mr. Tobie's "At the Beautiful Gate." A special meeting is held one night in the week just for the converts.

Our Church at Chatham recently closed its protracted meeting. The Rev. Mr. Piper, pastor of the Presbyterian Church, and Charles A. Ward, pastor of the Methodist Church, conducted the meeting, with the assistance of the Rev. J. C. Bell, pastor of the Methodist Church at Petersburg, ten nights; the Rev. Mr. Cook, pastor of the Auburn Methodist Church, one night; and the Rev. Mr. Guntner, pastor of the Second Presbyterian Church, Springfield, one night. Several united with the Presbyterian and Baptist Churches, and twenty-three were received on probation in the Methodist Church, with more to follow.

A recent three weeks' special meeting at Council Hill (Station) proved to be a genuine, old-fashioned revival, in which over forty came to the penitent form, many of whom were heads of families. This place was much run down spiritually, the people having given up in despair, when the pastor, the Rev. F. S. Haynes came a short time ago, conference having left it unsupplied. About three days after the meeting was in progress, when the benediction was about to be pronounced, without any exhortation a young woman came crying to the altar for prayer, her husband followed, then her mother, until in a few moments the altar was filled with seekers. The interest increased nightly until crowds were made up from the surrounding towns of Scales Mound, Hazel Green, Galena, Union, and Old Council Hill. Bible classes and cottage prayer meetings were organized and new hope and life is now imparted. A number were taken in on probation, with more to follow. The pastor was his own evangelist.

Wisconsin

A three weeks' union meeting was recently held in the First Methodist Church,

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South Africa Missionary Advocate

Vol. 7, No. 4.

SEPTEMBER - DECEMBER, 1928

Ira E. Gillet, Editor

JOSEPH CRANE HARTZELL

By Dr. Wm. C. Terril, Johannesburg.

A HERO of the Cross of Christ has been granted the victor's crown. To the Bantu this hero is the "Great White Chief." His name is Joseph Crane Hartzell. The Bantu correctly appraised this hero of the Cross. Those noble characteristics which predominated his life, during his student days at Evanston, when he risked his life to save those in distress, remained with him during his 20 years of service for the Bantu. He gave his best.

But little need be said by me regarding the work of this man of God during those trying days in the Southern States for the freed negroes. In addition to the exacting task of Secretary of the Freedman's Aid Society in its beginning stages, there was the yellow fever scourge to face, which laid Dr. Hartzell and his family low very many times and also the ostracism of the entire family by many whites because he was engaged in the unpopular work of helping the freed negroes. But he arose above those difficulties and remained at his God given task until it became an honorable and a popular one.

Dr. Hartzell was in training in those days for a still larger task. He was destined to lead the Christian forces of Africa in its great campaign to establish God's Kingdom among the Bantu. Thus he came to Africa as a Missionary Bishop of our Church. He was less popular to be a missionary in Africa in those early days than it is today. But Joseph Crane Hartzell gave dignity to Christian missions in this continent. All who met him felt that they were in the presence of one of God's noblest men with a vision of the possibilities of the Bantu when they had accepted the Gospel of the Risen and Living Christ.

The friendship evidenced by the great Statesman of Africa - Cecil Rhodes for Bishop Hartzell, is one proof that he stood out prominently as a leader. The gift of Old Umtah in Rhodesia to our

Church, to be used as a Mission Station, was a direct result of the faith and confidence that Cecil Rhodes had in Bishop Hartzell as a wise leader. Bishop Hartzell was also a close friend of Earl Grey. He likewise had audiences with the King of the Belgians and the King of Portugal. And when Portugal became a Republic this great leader of ours was among the guests at the banquet given to the first Provisional President. He was received as a welcome guest in the highest official and government circles. He made friends among all classes and in many lands and it was done with an eye single to the purpose of making Africa and the African live in the hearts and minds of those with whom he met.

These facts reveal one side of Joseph Crane Hartzell's greatness. But there is another side which appeals equally as much, if not more, to some who were privileged to know him somewhat intimately. Today a large part of the work in our four missions can be reached by train and motor. In those early days of Bishop Hartzell's supervision there were no train with which the center of the work could be reached and automobiles were not in use. Stage coaches were sometimes used, but oftener journeys were made on foot, on ox or donkey back.

May I be pardoned if I relate an incident. It was my pleasure and joy to make many trips in company with Bishop Hartzell. This one was during his last visit to Inhambane. The first part of the trip, requiring about three and a half hours, was made on donkey back. Then an arm of the Inhambane Bay was reached and here a sail boat was boarded. The wind was contrary and in a short time it blew a hurricane. For fully seven hours we were buffeted by the fierce winds, the torrential rains and the boisterous waves. But little headway could be made and only eight or nine miles of the long journey were accom-

plished. With the setting of the sun the violence of the wind increased and the rain came down in sheets and then the mast broke and the small boat was driven into shore. About 9 o'clock the Bishop suggested that we be carried to shore and try to find a place where we could spend the night. This we did, but there was no house or village close by and to lie in the open in that drenched condition would soon mean a severe chill, which would be speedily followed by a burning fever. This we dared not risk. Nothing remained therefore for us to do but try and walk the twelve miles through the deep sand to Gikuku, the Mission Headquarters. We began the journey. As I write I can see the good Bishop plodding on through the sand, in some places ankle deep, carrying his coat on his arm. I hear him also as he said "Bwana, Terril I cannot go another step, we had better lie here in the road all night." But we forged ahead and by walking for fifteen or twenty minutes at a time and then lying down to rest for five minutes each time, we at last reached the Mission Headquarters, about midnight. It has appealed to me many times that here I found the real greatness of Bishop Hartzell. He was ready to sacrifice in order that the Kingdom of Christ might be established among the Bantu. He suffered that night, but no word of complaint escaped his lips. It was a sacrifice of joy for him, because of his love for the black man. Our native people honor, love and revere him, while to the missionaries he was Bishop and still more: he was father and brother.

It was our united and most earnest prayer that the closing days of his long, sacrificial and useful life might be spent under different circumstances and in a more peaceful manner. Sincere regrets fill the hearts of all in Africa - white and native - who knew him, that such a dastardly deed was meted out to him. Very much resentment is being shown by our native peoples that white men should have thus brutally treated their beloved Bishop, who ministered to them for twenty years.

But he has gone to His reward. We are assured that a great ovation was

given to him on his reaching the Eternal City. Among those who gladly and joyfully welcomed him, we doubt not that there were many of the redeemed negroes of the Southland and still more from Liberia. There were thousands from Angola, Rhodesia, the Congo and Portuguese East Africa, in addition to large contingents of white folks, among whom were some Portuguese from Madeira. These all had learned to know of the Saviour of mankind through the ministry of Joseph Crane Hartzell. There are still others whom he will

welcome on their arrival to the City of God.

The great burning and consuming passion of Bishop Hartzell was that the black man should have the knowledge of the Gospel made possible for him, so that as a race they could fill their place in God's economy for the peoples of the world. As he gave his best, so may the Church that he so nobly represented during the long period of his ministry, give her best to make possible the salvation of the black peoples of the world.

fine needle-work. Nothing was too dainty for her clever fingers and to her great joy she was soon being called upon to do most of the fine hand-work for the missionaries.

When I was later transferred to Quessua, I had grown to love her so much that I could not think of leaving her behind to again run the city streets so she went with me. The girls in Quessua were with one or two exceptions native girls and lived a much more primitive life than she had ever been accustomed to, but Eugenia was from the first one of them and soon endeared herself to both girls and teachers.

Time passed. Eugenia had given her heart to the Lord and had developed into a promising Christian girl, the pride of my heart. But the white uncle in Loanda had kept her whereabouts in mind and when she was about fourteen began writing her and sending her presents plainly meaning to forget his promise

that he would never try

to take her away from us. And to complicate matters I was leaving, for furlough. To give her what protection we could she was sent to a distant station to live with Mrs. Wengatz until my return. And sure enough, almost as soon as the uncle was sure

I was well out of the way he promised her to a white friend and she was sent for. Not finding her at Quessua the messenger was sent to Quongua and was told that the girl had been left in their care and would not be allowed to leave them until my return. The angry uncle next sent a hammock for her demanding that he be played with no longer, but the hammock was sent back with the same reply. The next day while

Mrs. Wengatz and the school girls held up to God in importunate prayer, Wengatz went to the civil authorities sure that we were within our rights refusing to send her back. The court's verdict that since the uncle had actually abandoned her years ago one nothing toward her support had no right to be claiming her sent to the uncle with the re-

Bread upon the Waters.

By Cilia Cross, Angola.

IT WAS in 1914 during my first year in Africa that Eugenia came to us. When the mother, a native woman appeared one day with two little girls, about eight and ten, announcing that she had brought them to school, we hesitated. Both of the girls were attractive and made an instant appeal to our hearts but it was plain to see that their father was a white man. We had learned from experience that too many white men in Loanda found our school a convenient dumping-ground for their unwanted half-caste girls. I had already declared myself against receiving any more mulatto girls, having little disposition to help these unscrupulous men out by caring for their girls while they were small, only to have them sold into a life of degradation when they were half grown. But the look of silent pleading in the eyes of these neglected, forlorn-looking children tugged at my heart and I found it impossible to refuse them a chance at life. Upon inquiry we found that their father was dead and their father's brother, a merchant in Loanda, promised faithfully to release all future claim to them if we would take them off his hands. We had none too great faith in his promise but with our confidence in God's over-ruling providence we cast our "bread upon the waters" and the two little half-castes became members of our school family.

It did not take us long to discover that in Eugenia, the older one, the Lord had sent us a rare treasure. Affectionate herself to an unusual degree, her responsiveness to love and kindness was almost pathetic. Not only was she intelligent and alert but anxious to learn and eager to make herself useful. It seemed that she could not do enough to show her gratitude to us. She soon appointed her-

self my nurse when I succumbed to attacks of malaria. In spite of my urging her to go and rest she insisted on sitting long hours by my bedside finding in her own thoughtful way many things to do for my comfort. And her hands were not only willing but skillful so that she soon learned to turn off her work in cooking, laundering and housekeeping neatly and with speed. She delighted in

Mrs. Wengatz and the school girls held up to God in importunate prayer, Wengatz went to the civil authorities sure that we were within our rights refusing to send her back. The court's verdict that since the uncle had actually abandoned her years ago one nothing toward her support had no right to be claiming her sent to the uncle with the re-



Eugenia and her happy family

1947-48

Services at the Chapel, 10:00 A.M. on Saturday, 8th

Worship at 10:00 A.M. with the following:
Prayer by the Minister
Hymn: "The Church is Built on a Rock"
Lesson: Luke 9:1-5
Gospel: Luke 9:6-17
Benediction
Special Music: "The Church is Built on a Rock"
(Soloist: Miss M. J. ...)

Services at the Chapel: (10:00 A.M.)

Worship at the Methodist Episcopal Church

10:00 A.M. Chapel, 10:00 A.M. on ...

THE RIGHT REVEREND JOSEPH CRANE HARTZELL, A.M., D.D., LL.D.
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The Rt. Rev. Joseph Crane Hartzell, A.M., D.D., LL.D., Bishop of the Methodist Episcopal Church for Africa died at The Christ Hospital at 715 AAA on *Thursday Sept. 6*, 1928, in his 87th year. The Bishop's death was due to the injuries received when he was bound and beaten by robbers in his home at Blue Ash on June 1st. He received first aid from local physicians and on the next day his son, Dr. J. Culver Hartzell, removed him to the Christ Hospital.

Services will be held in Trinity Methodist Episcopal Church, Cincinnati, *Friday Sept. 7*, 1928, under the direction of Resident Bishop Theodore S. Henderson, D.D., LL.D. Bishop Hartzell will be buried in Rosehill Cemetery, Chicago, where his wife, two sons and a daughter are buried, and the services there will be under the direction of Bishop Edwin H. Hughes, D.D., LL.D., Resident Bishop of that city.

Bishop Hartzell was born June 1st, 1842, at Moline, Illinois, his parents being Michael Bash and Nancy Norman Stauffer Hartzell. On his father's side he was a direct descendent of the Prussian Reichsbaronne von Hartzell of the Holy Roman Empire. The family, however, became Protestant and remained such except that branch which became established in Bavaria. The Bishop's American ancestor was Adam Hartzell who came to Pennsylvania in 1690 and received a large grant of land from William Penn. On his mother's side he was a direct descendent of the House of Wonenstaufen who ruled Germany until dethroned by the House of Hohenzollern. Her American ancestors came to Maryland in 1675 and owned large plantations.

Like all leaders in the spiritual uplift of the world, Bishop Hartzell received his inspiration, to preach the Gospel, at an early age. As a boy, thoughtful, earnest, contrite, he lived in the narrow path which leads to righteousness and, when seventeen years of age, left his father's home to educate himself for the Christian ministry. For eleven years he pursued his ambition with untiring industry. In 1868 he completed a classical college course in the Illinois Wesleyan University, receiving the degree of Bachelor of Arts, and, in the same year, a full course in theology at the Garrett Biblical Institute, graduating with the degree of Bachelor of Divinity. Later, he received the degrees of Master of Arts, Doctor of Divinity and Doctor of Laws. He was ordained to the ministry of the Methodist Episcopal Church in 1866 and was consecrated Missionary Bishop of Africa in 1896.

From 1869 to 1870 he was Pastor of the Pekin, Illinois, Methodist Episcopal Church and then was transferred by Bishop Levi Scott to New Orleans, La. to be Pastor of St. Charles Methodist Episcopal Church, the largest white parish of his Church in that city. From 1873 to 1882 he was Superintendent of the Louisiana District in charge of both the white and negro work of his Church. For nine years he was superintendent of church, educational and editorial work in New Orleans, and largely directed the evangelistic and educational work of his church throughout the southwest. In 1875 he founded and published the Southwestern Christian Advocate which he later gave to the Church without compensation. He was the administrator of large funds placed at his disposal each year from missionary and other benevolent organizations of his Church, and the remarkable and permanent development of church membership and societies and institutions of learning attest the wisdom of administration. For several years he was a prominent member of the Board of Education of the City of New Orleans and assisted in the organization of the city schools under modern methods.

From 1882 to 1887 Bishop Hartzell was Assistant Corresponding Secretary and from 1887 to 1896 Executive Corresponding Secretary of the educational work of his Church for the entire South, with headquarters in Cincinnati which City remained his legal residence up to his death. Under his direction forty-five institutions of learning, twenty-two for white youths and twenty-three for negroes, including medical colleges, divinity schools, universities and industrial centers, were administered.

The twelve years from 1870 to 1882 covered a most important period in the reconstruction era throughout the South, following the Civil War. Necessarily, Dr. Hartzell, as he was then called throughout America, was brought into prominent relations with leading men both in politics and in Church life in the North and in the South, and his opinions and judgments were often sought as to policies and methods. As the representative of the forward movement of the Methodist Episcopal Church after the war, in the establishment of churches and schools among both white people and the lately enfranchised negroes, in a territory which other Churches claimed as their own, he was at once the target for severe criticism on the one hand, but, on the other hand, as his influence increased, he was accepted more and more as the wise and trusted leader of a great work. He was never partisan in politics, he was frank in his loyalty to the Government of the United States, and believed that to the freedman should be extended the opportunity for church, school and remunerative employment. He had sympathy with the southern people in the tremendous revolution through which they had passed and had many personal friends among the leaders who respected his sincerity and recognized his signal ability. His editorials were models in expression of clear and definite conviction as to the duties of government, State and National, and of the Church to all the people irrespective of section or race. During frequent journeys throughout the southern States, and once a year through the North, his addresses upon the racial, educational and Church problems of the South attracted great attention. He made the giving of carefully prepared interviews to leading papers of both sections a specialty.

In 1896 he was elected and consecrated Missionary Bishop of Africa at the quadrennial General Conference of his Church with his Episcopal residence in Munchal, Madeira Islands, West Coast Africa.

The Bishop entered upon his duties in Africa at an opportune time for large development in general missionary lines, and during the twenty years he was active in Episcopal duties he established and organized Missions and Conferences, schools, medical work, printing establishments, agricultural enterprises and mechanical shops in Southern and Central Africa for negroes and in North Africa and the Madeira Islands for the white people. The Bishop carried with him at all times letters from Presidents McKinley, Roosevelt, Taft and Wilson commending him to the American Ambassadors and Ministers abroad who opened the way to consultations with European premiers and Foreign Ministers, and he never hesitated to present the problems of his Church to these statesmen when occasion necessitated. The remarkable thing is that he always won his points and left each of the numerous interviews with assurances of cordiality and cooperation.

By the law of his Church, Bishop Hartzell was retired from active Episcopal duties in May, 1910, by age limit, his 74th birthday anniversary being on the following June 1st. Since then he has devoted his time, as his health and strength could permit, to general Church duties such as attending Annual and Quadrennial Conference, the meetings of the Board of Bishops, writing for Church publications, and preparing his autobiography.

Bishop Hartzell was a 32nd degree Scottish Rite Mason and was affiliated with Commandary No. 3, Knights Templar, Cincinnati. He was also a member of the National Fraternity of Phi Gamma Delta and presided at the Ecclesia at which the new constitution was adopted.

Bishop Hartzell was known as the diplomat of his Church, and was special envoy to the United States and England in behalf of Liberia and succeeded in averting a crisis between that country and Germany. For this he was made a Knight Commander of the Order for the Redemption of Africa. He was recognized by and enjoyed the confidence and cooperation of the five governments under whose flags he established the work of his Church, namely Great Britain, France, Portugal, Liberia and Belgium.

Bishop Hartzell married Miss Jennie Culver, of Chicago, in 1869. Mrs. Hartzell was always an inspiration to the Bishop and her death in 1916 was a great shock to him. He leaves two sons, Dr. J. Culver Hartzell, with whom he lived at Blue Ash, and Robert J. Hartzell of Los Angeles; a grandson, Karl Drew Hartzell of Boston, son of the late Rev. Dr. Morton Culver Hartzell; a niece Mrs. Frank Walsbary, of Blue Ash, who resided with the Bishop until her marriage. He also leaves two sisters, Mrs. Sena Hartzell Wallace of Kansas City, Mo. and Mrs. Alice T. McCoy of Moline, Ills.

Vicious Attack on Bishop Hartzell

Bishop Joseph C. Hartzell, of our church, living in retirement at Blue Ash, Ohio, was recently attacked in his home by thugs, who viciously dealt with him, inflicting serious wounds and causing painful suffering. The bishop was celebrating quietly his eighty-sixth birthday. He had recently returned from the General Conference, where extreme exhaustion overtook him and he was compelled to return home. After spending a few days in Christ Hospital he was taken to Blue Ash where he was convalescing. Upon the morning when the trouble occurred there was no one with him except his housekeeper. He answered a knock at the door and found three men, who asked for the use of his telephone. Upon entering they immediately attacked him, binding his hands and feet with wire, placed another one around his head, took from him his wallet, which contained a small amount of money, removed his watch and chain, and then, in violence, struck him on the head because they found so small an amount of valuables. Then they maliciously ill treated him. Meanwhile, the housekeeper was upstairs, calling assistance over the phone. In a short time help arrived and the men escaped.

The bishop was found in a very serious condition. The indignity was so crushing to his beautiful and trusting spirit that nervous, almost mental, collapse followed. The wound on his head is severe, and the nervous shock resulting from the blows and the harshness of the treatment left him in such condition that his recovery is problematic. The city of Cincinnati has been aroused more over this incident than by any single thing that has occurred in the field of crime for years. The daily papers have told the story, the editors have editorialized upon it. People of all denominations and creeds are incensed beyond the highest expression of words and emotion.

The bishop is now in Christ Hospital as we go to press. The prayers of his friends and those who know him by name are requested. This world apostle of Jesus Christ, who has traveled in foreign countries, has followed the paths through the dark continent of Africa, has survived through perils on land and sea, presents a problem of divine Providence when, near the border line of extreme age, he is called upon to pass through this inscrutable experience.

Bishop Hartzell's Murderer Convicted

After many months of careful investigation, the slayer of Bishop Joseph C. Hartzell has been arrested and convicted. The jury's pronouncement upon the case was, "Guilty of first degree murder, but we do recommend mercy."

This crime was one of the most dastardly we have known in personal history. The venerable bishop had given a long life in service to other people, and especially to another race. He had traveled up and down his own country and almost to the uttermost parts of the earth. He crossed the ocean many times. He sailed through storms and battering seas. He followed the winding path of the jungles of Africa. He met the native peoples, civilized and cannibalistic. Frequently he was imperiled from wild beasts and other destroying creatures of nature. He survived them all. He escaped them all. Then, late in the evening time of life, three of his own countrymen, young men, stole into his home, asking a favor, which, being granted by the kind heart of the bishop, made it possible for them to attack him. They bore down upon him. They broke his body. They fractured his limbs. They bound him with wire, as one would a helpless beast. They left him broken to die. If ever young men deserved the full penalty of the law, those three men certainly do. One of them has been convicted. What will be the outcome further we do not at this time know. We take pleasure in the fact that this criminal has been convicted. Too many similar crimes have been committed. The fact that this man has been convicted will warn others. Three such crimes of attacks upon old people have occurred in the State of Ohio since this one. They are heartless, ruthless, diabolical. They should be met and dealt with without mercy.

Bishop Hartzell's Assailants Sentenced

Bishop J. C. Hartzell died September 6, 1928, as the result of injuries received at the hands of ruffians in his home three months before. One of the assailants, Walter Moore, was arrested some months later and last February was tried; found guilty and sent to prison for life! In November last the second man was arrested and was about to be tried for his life when he pleaded guilty of murder in the second degree and received a life sentence. It is believed that the third member of the gang will eventually be trailed down.

Funeral of Bishop Hartzell

Funeral services of Bishop Hartzell were held in Trinity Church, Cincinnati, on Friday afternoon. Bishop Thomas Nicholson presided, assisted by Dr. Russell H. Bready, pastor of the church. Members of the Central German Conference, including the lay delegates; a delegation from the Ohio Conference, of which Bishop Hartzell was an honorary member, and other Methodist ministers, numbering in all about 200, accompanied by Bishop Nicholson, of Detroit, Bishop H. Lester Smith, of Chattanooga, Bishop Frank W. Warner, of India, and Bishop John L. Nuelsen, of Zurich, met in the vestibule and, led by Dr. Bready, marched into the church.

The Rev. B. E. Stevens, pastor of Pleasant Ridge Church, read the Scripture. Prayer was offered by Bishop Smith. The address was delivered by Bishop Nicholson. Dr. Thomas Campbell, of the Ohio Conference, representing the Board of Foreign Missions, gave an appreciation of Bishop Hartzell's work on the foreign field.

Dr. Arba Martin, superintendent of the Cincinnati District, read resolutions of sorrow, passed by the Ohio Conference, and expressed the regret of Bishop Theodore S. Henderson, who could not be present, owing to his imperative duties as presiding officer at the Ohio Conference.

The solemn and beautiful Masonic ritual was held after the church services were concluded. The Masonic ring which Bishop Hartzell wore was, as is the custom, in a very impressive ceremony, presented to his oldest son, Dr. Joseph Culver Hartzell. Members of the Trinity quartet sang "Open the Gates" and "Crossing the Bar."

The audience remained seated after the benediction, while the ministers present, led by the bishops, formed an honorary escort as their beloved comrade was borne from the church.

The body was taken to Chicago, where services were held under the direction of Bishop Edwin H. Hughes, and all that was mortal of Bishop Hartzell was laid to rest in Rosehill Cemetery, where his wife, two sons and a daughter are buried.—Western Christian Advocate.

Western So. Exp. /
6/7/27

Western So. Exp. /
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2.1, 28 Dec. 1928

c.a. Sep. 27, 1928.



Bishop Frederick T. Keeney, D.D.

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were conducted by the students in the
Church and the church quartel. The benedic-
tion was pronounced by Dr. George W. Hen-
son.

A SERIES OF ADVENT SERMONS WHICH DREW
attentive audiences was delivered by Dr.
Harold Paul Sloan in Arch Street Church at
noontide on weekdays, extending from De-
cember 2 to 11.

METHODISTS OF PHILADELPHIA AND VICINITY
were shocked last week to hear of the sudden
departure from their midst of Mrs. William
H. Peace, life-time worker, in the Woman's
Home Missionary Society. For thirty-six
years she had been president of the local so-
ciety in Rehoboth church, for several years

followed by an interesting program. The morn-
ing will be devoted to business. The after-
noon session will open with the communion
service. The address of welcome will be
given by J. E. Hushrouck, Jr., and the Rev.
Samuel Ardron will make response. The
Rev. K. M. Reynolds will conduct the memo-
rial service. An address on "Echoes of a
Long Pastorate" will be delivered by the
Rev. G. W. Gritman. The guest speaker
will be Dr. Edmund de S. Brunner, who has
recently returned from Korea, where he had
been making a study of the rural mission
work. The theme of the conference is "The
Rural Church," and the slogan of the associa-
tion is "Fellowship." Ministers of New York
Conference are cordially invited to attend.

Five Points Mission

The annual meeting of Five Points Mission
will be held Tuesday, October 9, at 2 p. m.
The presiding officer, Dr. Hough Houston,
will be introduced by Mrs. Wallace MacMul-
len, president of the board. Bishop McCon-
nell will deliver the address and Mrs. Preston
M. Selleck will sing. The children from the
kindergarten will entertain by their exercises.
The meeting is open to friends of the mission.
A social hour with refreshments will follow
the afternoon's exercises.



(Including the Philadelphia, New Jersey, Wyoming
and Delaware Conferences. Resident Bishop,
Ernest G. Richardson, Philadelphia, Pa.)

PHILADELPHIA CONFERENCE

DR. FRANK P. PAREIN, WILLIFIN ATTEND-
ance upon Eric Conference, at which Bishop
Welch was presiding, was drafted to address
the Conference in place of Bishop Fisher, who
was detained by the very serious illness of
his mother.

SIMPSON MEMORIAL CHURCH IS ARRANGING
for an Old Home Week October 14-21, to be
held in connection with the sixtieth anniver-

ices were held, and not one of them ended
without conversions. Frequently the altar
was crowded with seekers for the new life.
The number of young people who were re-
claimed, or who professed conversion, was
about 150. At the converts' meeting Sunday
afternoon nearly all of them gave public
testimony. So far as is known, there is not
an unconverted student in either the Mc-
Cleskey Home or the Pollock-Lipe Home.
The leader in this remarkable campaign was
the Rev. George J. Cresswell, pastor of the
Second Methodist Episcopal Church, Knox-
ville, Tenn. His preaching was sound in doc-
trine, clear in statement, powerful in appeal,
and full of divine unction. In addition to
delivering fourteen sermons and conducting
the same number of altar services, he spent
considerable time each day in private inter-
views. The value of these interviews cannot
be overestimated. His ability to reach and
influence young people eminently fits him for
evangelistic work in secondary schools and
colleges. President Fielder, Dean Corley, Dr.
John L. Brasher (the pastor), the superin-
tendents of the homes, and the other members
of the faculty were present at all the serv-
ices and responded promptly and graciously
to every call for service. A delightful feature
of the occasion was the way in which the
new converts, immediately after their own
deliverance, sought their friends and room-
mates and led them to Jesus. It was sug-
gestive of apostolic times, when Andrew
brought Peter to Christ, and when Philip in-
troduced Nathaniel to Him. This campaign
will go down in the history of Sneed Semi-
nary as a "red-letter" period.

The church and seminary greatly enjoyed
the visit of Bishop Smith, who preached the
evening of February 3, and addressed the
students the following morning. His efforts
on both occasions were instructive and in-
spiring, and will long be remembered.

Bishop Hartzell's Will

WITH the exception of his real estate and mining stocks of doubtful value, the estate of the Rev. Joseph Crane Hartzell, former Methodist Episcopal bishop and missionary to Africa, consists largely of valuable books, reports, and mission and Annual Conference data he gathered upon Africa and the Negro race, and these he makes disposition of in his will, which was filed with Judge William H. Lueders in probate court.

All of such data regarding southern Africa he gives to Drew Theological Seminary, Madison, N. J., to be placed in the Bishop Hartzell Alcove in the library there. All the works on northern Africa he gives to the library of Garrett Biblical Institute, Evanston, Ill., to form an alcove on Mohammedanism, to be known as the Bishop Hartzell Alcove, and of this the bishop wrote in his will:

"It is my hope that this nucleus, together with the books on Mohammedanism now in the library of the institute, may make the beginning of a large collection of the Islamic religion, its history, philosophy, and propaganda, which shall be of value to the faculty and students of the institution and others interested in the study of Christianity's chief, and up-to-date, most successful competitor for the religious conquest of the world."

Of his other books, his son, Joseph Culver Hartzell, is to have such as he desires to keep, and the remainder are to be classified and sent to the Gammon Theological Seminary, at Atlanta, Ga., to form a Bishop Hartzell Alcove there.

His home, known as "Cedar Cottage," at Blue Ash, together with certain lots adjoining it, he leaves to his son, Joseph C. Hartzell, while the balance of his real estate there goes to his son, Robert C. Hartzell, and grandson, Karl Drew Hartzell, son of Martin Hartzell, deceased. The mining stock and ten oil paintings, which now are

stored at the Chicago Art Museum, he leaves to his two sons and grandson in equal shares. The will was executed February 8, 1918. A codicil, added October 1, 1920, provides for the turning over to the proper Methodist Church authorities any African land deeds that may still stand in his name as bishop.

His estate is estimated at but \$500 in personalty and \$10,000 in realty. Bishop Hartzell died September 6, 1923, never recovering from an attack made upon him by bandits who entered his home a few months before, bound him to a chair with wires, and otherwise tortured him in an effort to make him tell where he had secreted wealth he was supposed to have had.

THE VITAL SPARK--the Supremely Important Thing in Life Is Religion

Whether men be Christian, Hebrew or Pagan there is in nearly all a genuine seeking after the Divine.

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No other class of periodicals represents the supreme respect, the good will, the confidence of America's most desirable citizens as does the Religious Press.

Help Your Pastor put

"An Advocate in Every Methodist Home"

pictures of the men on the program, and subjects of interest relating to the Conference. All pastors should place this date on their calendar. Indianapolis is historically famous as the place where the greatest conference for Methodist men was ever held. Doubtless an effort will be made to make that meeting surpass the one of 1913, which was a national gathering of immense proportions.

Laymen's Meeting

The Indianapolis Area is planning a great men's gathering at the Capital City of the Hoosier State, December 4 and 5. Dr. Bert Smith, head of the Brotherhood Department of the Board of Education, is working out the plan under the direction of Bishop Blake. The program is now being constructed. It is expected that some of the most outstanding men in America will be available as speakers for the conference. Already the editor of the Western has offered Dr. Smith a special edition of the Western to promote the interests of the gathering. This will appear two weeks before the conference. The special edition will contain articles on men's work,

First Church, Decker, Indiana, Dedicated

PRIOR to 1889 a part of Knox County, Indiana, embracing a portion of Harrison, Johnson, Decker, and Vincennes Townships, was known as White River Mission. Preachers, both Conference and local, were occasionally appointed to this mission, and meetings were held in dwellings, school-houses, one of the few churches, and in groves. During the years from 1876 to 1889 those serving the mission were known as "circuit riders." Among these pioneers of the early church in this community were the following: William Hargraves, Marvin Rose, T. A. Lester, T. K. Willis, the Rev. William Smith, J. M. Everett, and N. B. Edwards. Part of this section was known as Decker circuit, after the Conference of October 3, 1889, and the Rev. C. W. Crooke, of Odon, Ind., was its first pastor sent by the Conference. The members of the Decker class numbered from four to six when Mr. Crooke took charge. By faithful and arduous work he closed the year with 114 members in the five points on the charge.

On New Year's Day, 1890, the corner stone for the old Methodist Episcopal Church was laid and services were conducted by the pastor. It was dedicated on August 21, 1892. The following pastors have been instrumental in the development of the church which we are so proud of to-day: the Revs. Racey, Abel, Gaither, Jorday, Blue, McKee, Stram, Patrick, Shields, Adams, Davidson, Johnson, Mundell, Ramsden, Bedwell, Jones, Myers, Peck, Willing, Barnett, Fritchie, Barrett, Hughes, Cresap, and John Sutch, the present pastor, who has been with us for two years. The charge now has two points: Trinity Church, near Vincennes, and Decker.

On the evening of September 16, about ten months after the ground was broken for the building, Bishop Edgar Blake, of the Indianapolis Area, dedicated the new church free of debt. The dedication marked the climax of a day of special services.

The new house of worship is of brick

heats the building, and a kitchen now almost fully equipped is the pride of the ladies of the church.

The cost of the new plant was about \$14,000. All labor possible was given to men in the town. This plan, along with some donated labor, and careful buying, lowered the cost materially. Much credit is due to the pastor for his splendid co-operation in the work, and to the members, who were eager



The Rev. John Sutch

to assist with their means. They are now the grateful, happy possessors of a church in which future generations can worship.

Dr. Earle J. Harper, president of Evansville College, delivered the morning and afternoon

pastors, and all who assisted in making the dedication a possibility and a success, the pastor and his people extend their hearty thanks and appreciation.

On the evening of the dedication twenty-one men, women, and children came forward for membership. Bishop Blake was assisted in the services by the pastor, Rev. Sutch; Dr. R. H. Toole, and Dr. W. H. Wylie. On the horizon may now be seen a church which, by steady growth, is near that which Christ would approve should He come to view it.

An Educational Dilemma

Illinois Wesleyan University is facing a situation which is just the opposite of that which is causing alarm among the officials of Northwestern University, President W. J. Davidson reported at the annual meeting of the Illinois Conference of the Methodist Episcopal Church. Northwestern has a shortage of men, while Wesleyan has a shortage of women, he said.

"There are almost two men to one woman in our freshman class this year," President Davidson said. "We need more women. We desire their influence on our campus. I am strong for coeducation. I believe in making the life of young people as nearly as possible like it will be in their later years."

At the same meeting, Dr. Clarence P. McClelland, president of Illinois Woman's College at Jacksonville, Ill., another Methodist institution of the Illinois Conference, discussed the policy of his school, which he said is being developed into the greatest women's college in the Middle West.

"We teach our women on the assumption that woman's nature is unchangeably different from man's," he said, "and that woman's occupation must also be essentially different. We train our students for an occupation which, in my opinion, is greater and requires more wisdom than any other, and that is motherhood."

An Itinerating Bishop

We have had the pleasure of striking hands with Bishop Joseph F. Berry at two of the Annual Conferences within the territory of the Western. He delivered the 4 o'clock lectures at the Indiana and the Southern Ill.

BISHOP HARTZELL DIES AFTER ASSAULT

Former Methodist Prelate of
Africa, 86, Succumbs to Effects
of Attack on June 1.

2 YOUNG ROBBERS SOUGHT

They Got Watch and \$152 at
Churchman's Cincinnati Home—

20 Years Unscathed in Jungles.

Special to The New York Times.

CINCINNATI, Ohio, Sept. 6.—The Rev. Joseph C. Hartzell, 86 years old, former Methodist Episcopal Bishop of Africa, died at Christ Hospital today of injuries received on June 1, his eighty-seventh birthday, when he was attacked by two of three young burglars who robbed his country home at Blue Ash, near here.

Efforts of the authorities to apprehend the slayers were redoubled when it was announced that the retired churchman had died. He had appeared to be recovering until yesterday, when he suffered a relapse.

Bishop Hartzell and his housekeeper were alone in the house when the attack occurred. The thugs knocked at the front door and asked to borrow a tire pump. When the Bishop replied that he had none, the men asked to use his telephone. Permission was granted and they entered the house. They cut the telephone wires, not knowing that there was an extension telephone on the next floor. One of the men struck Mr. Hartzell and bound him with wires and attempted to force him to reveal the hiding place of his valuables. They obtained a watch and \$152.

Assailants Escape.

In the meantime, the housekeeper, hearing the sounds of the assault, ran to the telephone and called a

Bishop Spent 20 Years in Africa.

CINCINNATI, Sept. 6 (AP).—Bishop Joseph C. Hartzell, known as the "David Livingstone of Methodism," gave twenty years of his life to the spreading of Christianity in the heart of Africa as a representative of the Methodist Episcopal Church.

Receiving as a gift from Cecil Rhodes, the British "Empire Builder," 33,000 acres of the site of Umtali in Rhodesia at the time the British Government built its railroad across Africa, Bishop Hartzell developed an educational, industrial and missionary centre which has since his retirement been enhanced by more than \$50,000 by the church.

Bishop Hartzell was active in Eastern Rhodesia and East Africa, the East Coast and Liberia, on the Congo and in Angola, in the West Coast and in the Madeira Islands.

When he accepted the African post, he did so with the intention of remaining twenty years. At the end of that time, at the age of 72, he retired and came to Cincinnati to spend the remainder of his life.

Founded Negro Medical School.

For forty-six years he was a leader in Methodism, beginning with a pastorate in Pekin, Ill. He was born in Moline, Ill., on June 1, 1842.

Bishop Hartzell left Pekin in 1869 after two years of service there and filled a pastorate at New Orleans from 1870 to 1872.

He founded a medical school at Nashville, Tenn., which has graduated more than 3,000 negro physicians.

He had developed an interest in the negro while in the South and eagerly accepted when he was appointed successor to Bishop William Taylor of Africa, in 1896.

It was Bishop Hartzell's boast that during his forty-six years of church work he traveled on an average of 100,000 miles yearly, and had never had an accident.

He called the police for assistance. The two thugs ran from the house.

Five men from the garage arrived in response to the call for help. The two robbers held the men at bay with revolvers until they had backed to their automobile, in which a third man was seated. The garage men followed the fleeing car into Reading, but the robbers succeeded in escaping.

Funeral services will be held on Friday at Trinity Church. The body will be shipped to Chicago for burial Saturday afternoon in the Rose Hill Cemetery.

Bishop Hartzell married Miss Jennie Culver of Chicago in 1869. She died in 1916. He leaves two sons, Dr. J. Hartzell and Robert C. Hartzell of Los Angeles; a grandson, Karl Drew Hartzell of Boston, son of the late Rev. Dr. Morton Culver Hartzell; a niece, Mrs. Frank Malsbary of Blue Ash, and two sisters, Mrs. Sena Hartzell Wallace of Kansas City, Mo., and Mrs. Alice L. McCoy of Moline, Ill.

by ing the minds of the assembl
ed statesmen at Geneva, but it is
ch the misfortune to be contradic
n- by their actions. Great Britai
on representatives have shown no ar
p- iety to enter a united front again
ot this country, moral or otherwi
he M. BRIAND himself was recently c
he scribed as being highly doubtful
in the manoeuvre. Finally, it is stat
ill that Chancellor MUELLER will of
al- a substitute for the Dawes paymen
be "without waiting for the Americ
en attitude." When German propos
im are made public it seems lik
r- herefore that in the matter of r
nis arations her "concessions" will
nis based on her own resources. Crit
ve of the Dawes Plan who have sc
of ously doubted Germany's ability
:ss meet the standard annuity of \$62
de 000,000 may yet be surprised to fi
he Germany mobilizing still larger p
cal ments in return for freeing t
ial Rhineland.

A ROOT OF EVIL.

At a church lawn party in t
New Hampshire Manchester, o
cers of the W. C. T. U. protes
against the serving of root be
They have been jeered by the lig
minded, the uninformed and
ns vicious. Not all root beer can
to honored with a place among non-
ic, toxicants. There is a virtuous r
h- beer, and there is a wicked i
of beer. The former is the child
I, artificial carbonation, manufactu
of by the bottlers, sold in a multitu
of shops and stands and wash
2- down part of the national mileage
246 "hot dogs." The other is brew
1b- usually in the home, contains d
nd gerous potentialities and is specifi
ille ally forbidden by a New Hampsh
can statute which prohibits the sale
nit- "any fermented, brewed or m
ED liquors."

Mr. CHARLES D. HOWARD, SU-
Chemist, has often had to warn ro-
beer brewers that their suppose

The State Chemist has clothed
irony a reproof of this generation
home-brewers that will set the go
on guard against putting an ene
in their mouths by inadvertence:

Yeast cakes, plus sugar of ar
kind, plus water, plus a litt
warmth and a reasonable amou
of patient waiting, will inevitab
result in a more or less spirituo
fluid, provided only the yeast wa
potent. Essentially, the degree
resulting alcoholization is, with
certain limits, dependent only up
the quantity of yeast and sugar at
the period of waiting before suc
fluid is corked up.

The amount of alcohol produced
the same, whatever the flavori
whether it has come from ho
malt, raisins or extractives fr
roots and herbs. The only differ
is that the root and herb extra
"appeal to many as being mo
moral in character," just as ma
persons who shuddered at whisl
drinking used to swig patent me
cines, some of them of almost
credible alcoholic content. Let
home-brewer and the truly Dry m
and perpend:

Many a brewer of light beer
the malt variety has paid a fi
when, if he had been content
adopt a flavoring of sassafras
spruce gum, with perhaps the
plication of a little less yeast a
waiting, he never would have be
molested. There is appa
certain sanctity about the
sassafras which is

blameless beverage, if "prepa.
"the use of yeast, is a 'fermen.
"liquor" by the law of scier
and a banned liquor by the law
the State. In 1916 the State f
preme Court affirmed a convicti
for the sale of a beer containing
of 1 per cent. That percentage w
then acknowledged to be non-int
cating. Under the wiser dispen
tion of Mr. VOLSTEAD the culp
would also have been guilty of v
lating what a New Hampshire stat
man, now on the road for the I
publican prohibition candidates, l
rudely called "a jackass law." La
are to be obeyed. The Manches
W. C. T. U. deserves honor for
condemnation of the vending of il
gual and intoxicating drink.

Photographs from this
file have not been
included but are
available upon request.
For more information
please contact
research@gcah.org