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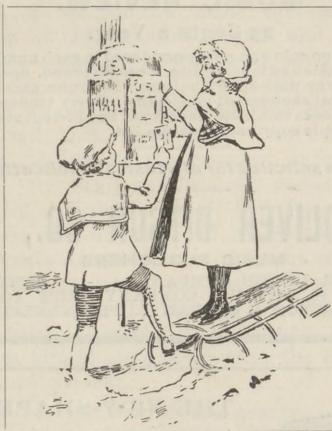
The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, DECEMBER 15, 1900.

No. 7

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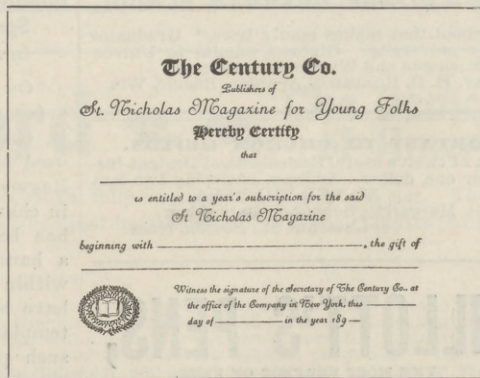
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BROTHERHOOD OF SAINT ANDREW.

THE NEW President of the Council, Mr. H. D. W. English, has addressed a letter to the Brotherhood, from which the following extracts are taken:

"From the outlook and vantage ground of the President, there are no reasons for discouragement for the Brotherhood, if we simply lay hold upon the promises of God. I never could understand how a man with God's promise in his life, could be pessimistic in his work for Him, 'not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God.' There is nothing pessimistic in the fourth chapter of Second Corinthians. Read it. It will put new life in the most disheartened man in the Brotherhood.

"As the opportunities for me to speak to you thus personally may be few, I desire to say just a few words about the Brotherhood as an organization. You know that if it is to continue a great working force the organization must be complete. Every Chapter should be officered by and composed of men who realize they are a part and parcel of a large body, the vitality of which is lost if they be neglectful of their duties in any particular. You should see to it that the General Office in New York is always in touch by name and address with every officer and individual in your Chapter, and that the Council member in your district has all this information. I want to see such an organization that the General Officers can at any time reach every member. Being a business man I urge this matter of effective organization most earnestly, so that this great body of men may be made a greater force in the spread of the Kingdom of Christ.

"I should like to know this year that every man who can, will arrange with his Assembly or Chapter, as may be most expedient, in a corporate capacity, to partake of the Holy Communion on St. Andrew's Day. Will you in your private devotions, before kneeling at the table which is 'a perpetual memory of that His precious death and sacrifice' pray that the Holy Spirit may rest upon the Brotherhood in this and other lands, making these organizations a power for righteousness among men the coming year, which is the opening year of the new century, and one filled with great opportunity.

"And finally, 'I beseech you for the Lord Jesus Christ's sake and for the love of the Spirit that you strive together with me in your prayers to God,'—for His blessing upon the service of the individual Brotherhood man wherever he may be. I am,

"Faithfully yours, H. D. W. ENGLISH,
"President."

ALBANY.

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

Improvements at Raymertown and Sharon Springs—Schuylerville—Brotherhood Service in Albany—St. Stephen's Alumni.

ON THE SUNDAY next before Advent, at evensong, a beautiful oak lectern (made by R. Geissler of New York), was blessed and used for the first time in St. Paul's Church, Raymertown (Rev. A. A. Cairns, D.D., priest in charge). During the past year the church has been repaired, the walls re-tinted, and a handsome priest's stall provided. Indeed within the last two years many improvements have been made and others are still in contemplation—not a penny being raised for such purposes by means of entertainments, etc., but by the free will offerings of the people.

THE GUILD of the parish at Sharon Springs has lately decorated the walls of the church

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and newly carpeted its floors, making it indeed a most fitting and attractive place of worship. The work represents years of patient labor in accumulating funds necessary for the undertaking. Their loving devotion has been crowned with success and the celebration of Thanksgiving Day seemed particularly appropriate to mark the first service since the renovation, which included general repairs on the exterior, oaken front doors, vestibule, lamp, and changes in the sanctuary. The rectory has also undergone thorough and much needed repairs.

AN UNUSUALLY large number attended the last meeting of the Parish Aid Society at St. Stephen's rectory, Schuylerville, as the occasion was one of unusual interest, since it marked the completion of twenty-five years of faithful service by their Secretary and Treasurer, Mrs. F. F. Gow. As an expression of their love and appreciation the members presented Mrs. Gow with a silk work bag containing numerous sewing accessories in silver.

ON THE NIGHT of St. Andrew's Day the third anniversary of the benediction of the building was celebrated at St. Andrew's Church, Albany. By special invitation of the Rector, the Albany chapters of the Brotherhood of St. Andrew made this also the occasion of their annual service, and the result was a notable gathering of parishioners and Brotherhood men. From all points of view it was appropriate that the Rev. William Prall, D.D., rector of St. Paul's Church, Albany, should be the preacher on this occasion. Dr. Prall was formerly associated at St. Paul's with the late Dr. Reese, who preached the first sermon at St. Andrew's three years ago, and as the present rector of the mother parish he was cordially welcomed at St. Andrew's. Dr. Prall's wide experience in the work of the Brotherhood of St. Andrew also put him in close touch with the Brotherhood men present.

The service was of the hearty, old-fashioned kind in which congregational singing abounded and the church rang with the strong melody of familiar hymns. Dr. Prall was introduced by the Rector of St. Andrew's, the Rev. Ralph Birdsall. Dr. Prall, after commending the example of St. Andrew's in becoming an independent parish a year ago in so short a time after its establishment as a mission of St. Paul's Church, addressed himself to the Brotherhood of St. Andrew. He laid stress upon the refreshment of spiritual life in Holy Communion as the only way by which Brotherhood men could persevere in organized work and keep in view the high ideal.

St. Andrew's Church, situated in a growing part of Albany, has had a brief but most interesting history, increasing within three years from a chapel congregation with a communicant list of 40, to a parish with 125 communicants.

THE ANNUAL DINNER of the Alumni of St. Stephen's, of Albany and vicinity, was held at the Stanwix Hall, Albany, on Monday evening, November 12th, at 7 o'clock.

After an elaborate menu, such as the Stanwix has always prepared for the alumni of St. Stephen's, a feast of wit and reason followed, with the Rev. F. S. Sill, D.D., '69, acting as toast-master, in place of the Rev. Joseph Carey, D.D., '61, who was unable to remain throughout the evening.

The following toasts were responded to: "The College," the Rev. Lawrence T. Cole, Ph.D., Warden; "The New Administration," the Rev. George D. Silliman, D.D.; "The Faculty," the Rev. Prof. W. G. W. Anthony, M.A.; "The Undergraduates," Mr. O. F. R. Treder, 1901; "The Alumni in Music," the

(Continued on Page 290.)

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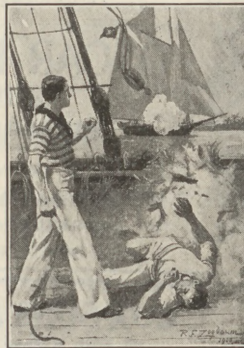
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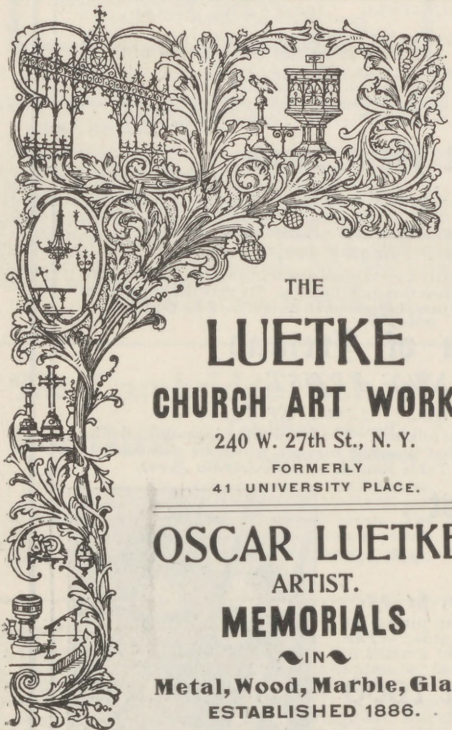
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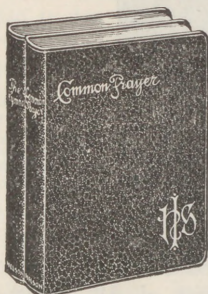
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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, DECEMBER 15, 1900.

No. 7



News and Notes



THE PRESIDENT'S MESSAGE, like all of Mr. McKinley's State papers, is a compact and carefully written presentation of the internal problems and external relations of this government, and, without florid rhetoric, conveys under each head a terse explanation of the views of the Administration on the subject.

THE STATEMENT of the Chinese trouble is far more satisfactory than any similar statement that has emanated from Washington; though Bishop Graves' paper, on the subject in the last number of *The Churchman* is in every way more satisfactory. The President reviews the preliminary disturbances which led up to the final isolation of the diplomats at Peking and the widespread tortures and murders of foreigners, and the statement with regard to the latter shows that the official information of the government coincides with the reports that have received publicity through the press. The President does not disguise the fact that the Chinese government was directly responsible for the various outrages, and he states clearly the evidence leading up to this conclusion. This statement is in marked contrast to the various bulletins given out by the State department during the summer, in which that responsibility was repeatedly denied or at least minimized. The President rightly lays stress on the pacific actions of the Viceroy and local authorities of the southern and eastern provinces, which service to the cause of civilization ought to be appreciated. After he has shown the culpable complicity of the Chinese government in the outrages, it is a pleasure to know that the policy of the United States is to "forego no jot of our undoubted right to exact exemplary and deterrent punishment of the responsible authors and abettors of the criminal acts whereby we and other nations have suffered grievous injury. For the real culprits, the evil counsellors who have misled the imperial judgment and diverted the sovereign authority to their own guilty ends, full expiation becomes imperative within the rational limits of retributive justice."

WITH THE EXCEPTION of the difficulty in China, the President finds our relations with other nations invariably pacific and friendly. He alludes again, as he did in his last message, to the necessity for giving to the Federal Courts jurisdiction over cases in which violence is inflicted upon aliens, as in the case of the lynching of five Italians in Louisiana. This was the fourth offense of this character offered to Italian subjects within the state of Louisiana, and in spite of "the repeated inquests set on foot by the authorities of the state of Louisiana, no punishments have followed. Successive grand juries have failed to indict." It is not strange that the Italian government is not satisfied. Certainly there is here the very lively seed of very serious international complication which may at any time spring up into a most calamitous war. The suggestion that the Federal Courts be empowered to deal with violations of Federal guarantees by treaty is one that ought certainly to be enacted into law.

WITH REGARD to the Philippines, the President declares that there has been progress made toward pacification and that the opposition to the American occupation at the present time is reduced to guerrilla warfare rather than actual organized opposition. He quotes in full the instructions to the Civil Commission, which it will be remembered had not hitherto been published, and the omission of the publication of which figured to some extent by way of hostile comment from the opposition

during the recent campaign. The instructions do not appear to embody anything, however, that has not generally been known. With regard to Porto Rico the President shows that the Civil Government act is in successful operation. He states the details which led up to the call for a Constitutional Convention in Cuba, but makes no comment in regard to the probable future which may be determined upon after the Convention has concluded its deliberations.

DEALING with international matters, the President, again asks the Senate to ratify the convention with Great Britain that is generally known as the Hay-Pauncefote treaty. He presents an exhaustive report from Admiral Walker as the chairman of the Commission which has had under consideration the respective possibilities of the Nicaraguan and Panama canal projects, with a recommendation that the United States begin work on the former of these, though at a largely increased probable expenditure than what had previously been estimated. The President alludes to the strong condition of the treasury and the beneficial results of the financial act of March 14th, 1900, intimating his belief that Congress will "provide whatever further legislation is needed to insure the continued parity under all conditions between our two forms of metallic money, silver and gold."

He again asks legislation to increase the American merchant marine, stating that during the past three years American vessels have carried only nine per cent. of the exports and imports of this country. He also asks consideration of the problem presented by the existence of trusts and other extensive combinations of capital. He asks for a maximum force of one hundred thousand in the army, which however should be so constituted that it would be within the discretion of the President to reduce the force whenever the opportunity might arise. He closes with a caution against the danger of extravagance in appropriations.

IT IS SELDOM that Congress makes such a record for business during the first week of a session as was made by the House of Representatives last week. The Army Bill was passed, including an amendment to totally abolish the sale of liquors through the army canteens and otherwise, which latter is likely, however, to be thrown out in the Senate. The bill to place a prohibitive tax of ten cents a pound on oleomargarine when colored in imitation of butter, was also passed. Both these will of course require much longer time in the Senate than they required in the House, owing to the more lax rules of that body.

THE CONSIDERATION of the Hay-Pauncefote treaty has been resumed in the Senate, and it is announced, though it was afterward denied, that if that treaty is rejected, the Secretary of State will esteem it a proof of lack of confidence in himself and will tender his resignation. It will be remembered that this treaty provides for the abrogation of so much of the Clayton-Bulwer treaty with Great Britain as provides for the joint creation and control of a Nicaraguan or Panama canal by the United States and Great Britain, thus permitting the United States to enter upon the building of such a canal exclusively of Great Britain. The point to which objection is principally raised is the proviso that this canal shall be forever neutral to all the world, in case of war as in peace, the neutrality being guaranteed by both nations; the United States reserving the right, however, to police the canal and its shores. When the treaty was first pre-

sented to the Senate there were a considerable number who objected to this guaranteed neutrality, urging that in case of war with Great Britain, the treaty gave the right to that nation to sail through the American canal, thus giving the British navy the same rights as our own would possess. Accordingly an amendment was presented by the late Senator Davis which voiced the sentiment apparently of a majority in the Senate, as also a considerable sentiment among the press of the country at large, permitting the United States to fortify the canal and cancelling the neutrality proviso. We pointed out at the time, and it still seems to us entirely germane, that the advantage, in case of war, of a neutral canal, is rather with the United States than with Great Britain. Owing to the great preponderance of the British navy as compared with our own, it would be a comparatively simple matter, in case of war, for Great Britain to seize the canal and herself control it at both ends, thus permitting rapid movement to her own vessels and keeping out those of the United States altogether. Consequently we characterised the Davis amendment, in spite of the fact that the anti-English press of the country supported it very largely, as being to all practical purposes a bill to place the canal under the control of the British navy in case of war with Great Britain, as in effect it certainly would. We still incline to the decided belief that the canal should be constructed in accordance with the provisions of the treaty which has received the endorsement of the State Department.

A SOMEWHAT sensational report was published last week that the ministers between the Netherlands and Portugal had been recalled, and that war was imminent between these two nations, apparently from no greater cause than that the King of Portugal had expressed cordial sympathy with Great Britain and mentioned the existence of a "frank and loyal alliance uniting England and Portugal." It appears to us that the probability of war owing to this expression, is one that exists only in the minds of newspaper writers, since the alliance to which the King alluded is one that has been in existence, if we recall rightly, some two hundred years, and it is unlikely that at this late stage, the court of the excellent Queen of Holland should have made the discovery that Dutch interests were thereby threatened.

LONDON LETTER.

LONDON, St. Andrew's Day, 1900.

THE Tintern Abbey estate, comprising more than 5,000 acres, has lately been purchased for the Nation from the Duke of Beaufort. It lies along the bank of the river Wye, in the west of England, and possesses not only very rich natural scenery, but also one of the most lovely and famous of monastic ruins. Tintern was a Cistercian foundation of the twelfth century, though the stately church, which has lost both roof and central tower, is of late date and in the Decorated Gothic style.

A further and very important stage of proceedings in connection with the so-called Brighton Ritual Case has now been reached—possibly to Dr. Tristram's dismay. A few days ago in the Queen's Bench Division, before two Justices, counsel on behalf of the Vicar and Church-wardens of the Annunciation, Brighton, defendants in the suit of *Davy v. Hinde* and others, obtained a rule *nisi* for a Writ of Prohibition, directed to the Chancellor of the Diocese of Chichester, ordering him not to proceed further under his judgment for the removal of certain ornaments in the Church of the Annunciation. The rule *nisi* was granted upon Counsel showing that the Chichester patent, conferring judicial authority on Dr. Tristram, contained a clause expressly reserving power for the Bishop to sit personally in his own Court in the event of either party to a suit craving his judgment, said reservation clause being declared by Chancellor Tristram as contrary to the Common Law. Arguments on the point will probably be heard before long, unless, indeed, counsel for defendants should venture to pray the Court to make the rule *nisi* absolute for a writ.

In the current number of the *York Diocesan Magazine* it is stated that Archbishop Maclagan's new arrangement for giving official standing to persons duly qualified for reading the lessons in church has met with a hearty welcome in the Diocese. Already nearly 100 laymen have been commissioned under the official designation of "Lectors."

The Crown in appointing the Rev. Herbert Hensley Henson, Fellow of All Souls' College, Oxford, whose age is only thirty-seven, to the Westminster Chapter stall, with attached rectory of St. Margaret's, vacated by Canon Armitage Robin-

son, has certainly shown a more daring spirit than usually manifested in distributing its Church patronage. Canon Henson is not only a sort of clerical free lance, but more "advanced," perhaps, in his Churchmanship than most Moderates, or than the majority of the "smart" people who form the Sunday congregation at St. Margaret's; though in his professional zeal for what he calls "Modern Anglicanism" he has lately taken up a very antagonistic attitude towards the Catholic party. Mr. Labouchere, editor of *Truth*, who, though an unbeliever in Christianity, always seems much interested in ecclesiastical appointments, is quite angry with Lord Salisbury for appointing a man who "certainly has not earned," he says, "a Westminster canonry by his past work in the Church." Canon Henson, however, is above the average in force of intellect and personality, and also in pulpit power. His name has lately been somewhat to the fore in connection with a volume of essays on *Church Problems*, as discussed from his own point of view and that of certain other Modern Anglicans.

In commemorating St. Hugh on Nov. 17th, being the 700th anniversary of his death, the Dean and Chapter of Lincoln restored the long-neglected (though once venerated) feast of the only canonized Bishop of Lincoln, and one which it is to be hoped they will hereafter religiously keep every year. During the feast, which began with a first Evensong and lasted two days, there were six celebrations of the Holy Eucharist; the celebrant at the 8:45 sung service on St. Hugh's Day being the Bishop in cope and mitre. The special preacher for the occasion was the Bishop of Bristol, who took the Bishop of London's place. At one of the services the city officials were present in state, with the great sword presented to the Corporation by King Richard II. The boy choristers were decked with medals suspended on blue ribbons, the four senior boys, who wear the quaint choir copes, having medallions representing St. Hugh and his pet swan. In his public luncheon speech the Bishop of Lincoln said that in observing St. Hugh's feast they were not engaged in "a histrionic revival of a phase or moment of mediæval history," but in seizing "a unique opportunity of giving thanks to God for the unconquerable vitality of the Church of England."

After 13 months of acute bodily suffering the Rev. Samuel John Stone, rector of All Hallows, London Wall, though better known by his immortal hymn of "The Church's one Foundation," has departed this life in his 62d year. Mr. Stone was educated at the Charterhouse and at Pembroke College, Oxford, and ordained priest in 1862, when he became an Assistant Curate in Windsor. It was then that he composed his two most popular hymns, the above mentioned one, and "Weary of earth and laden with my sin"; after having a hard day's work, it is said, in visiting amongst his poor and ignorant parishioners. In 1875 Mr. Stone succeeded his father as Vicar of St. Paul's, Haggerston, an East End parish, where he remained until his appointment to the rectory of All Hallows in 1890. For the past year or two his church has been noticed a good deal in the secular press for the interesting experiment of opening it early in the morning for the benefit of the factory girls who come into Liverpool Street Station on the cheap trains and long before working hours. The Church of All Hallows—one of Wren's city churches—is literally on a piece of the ancient Roman Wall and the priest's vestry was originally a fortified bastion. The National hymn, "Lord of Our Soul's Salvation," composed by Mr. Stone at the recovery of the Prince of Wales in 1872, was ordered to be sung by command of the Queen at the great Thanksgiving service in St. Paul's Cathedral. May he rest in peace!

Both Archbishops and all their Suffragans, except those of London and Exeter, have just held another of their secret Lambeth meetings, which bid fair to outrival in importance those of Convocation itself; much to the disquietude of many Churchmen, among both Catholics and Protestants, who cannot but distrust the Primate's ecclesiastical politics and who also fear the consequences of his almost absolute sway on the Episcopal bench.

The Bishop of London's letter (very brief and undated) in reply to his Archdeacon's "letter of remonstrance against prosecutions in the Diocese," has been published in to-day's newspapers. Churchmen can now breathe freely again, for the Bishop has decided to impose his veto. After stating to his Archdeacons that he personally shared their "desire on general grounds," yet he was obliged, he says, to carefully consider "the nature of the legal discretion" conferred upon him. The ground upon which he exercises his veto is, that the complainant is a person whose only address is "a London Club" and who

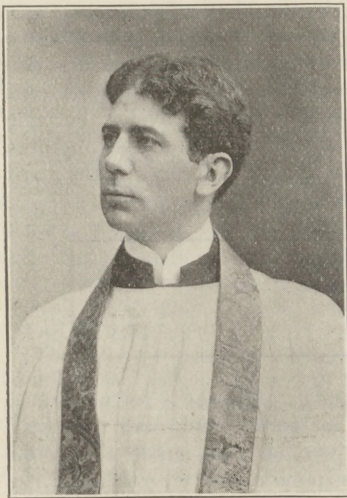
gives "no evidence of his connection with any one of the parishes" against which he lodged complaints. The Bishop then goes on to say that were he to recognize "such a complaint" he should be "deviating" in an unjustifiable way from "the intention of the Legislation, as expressed in the Legislation of 1874," which emphatically provided that "complainants must be parishioners." The Bishop's decision to stop the prosecutions will certainly be gratefully accepted, even in the event of his legal argument being shown to be illogical. J. G. HALL.

NEW YORK LETTER.

RECTOR INSTITUTED AT POUGHKEEPSIE.

CHRIST CHURCH, Poughkeepsie, is one of the historic churches of the Diocese of New York. It was organized in 1766 as a result of the efforts of Church of England missionaries, of which the Rev. Samuel Seabury, father of the first Bishop of the Church in this country, was one. A Royal charter was granted the church in 1773 and at that time a church building was practically completed, for the consecration sermon was preached in the following year, on Christmas Day, by the Rev. Samuel Provoost, afterward the first Bishop of the Diocese of New York. This was just when the agitation against Great Britain was stirring everybody in the colonies, and the position of the English churches was a difficult one. In Virginia, Washington, Jefferson, and many of the other patriots were Churchmen, but in New York the tendency of the English Church was to check the rebellion against the

Crown, and many of the ministers and leading men of the Church remained loyal and became Tories. The Prayer Books contained prayers for the king and the royal family, which the patriots strongly objected to, and as the clergy were required to use them, they soon found their position so unpleasant that it was deemed desirable to close the churches, and Christ Church remained without a rector for about eight years. When the Revolution had ended and the United States had become a nation, the Church resumed her work, which has continued to the present time. The original church



REV. ALEX. G. CUMMINS, JR.

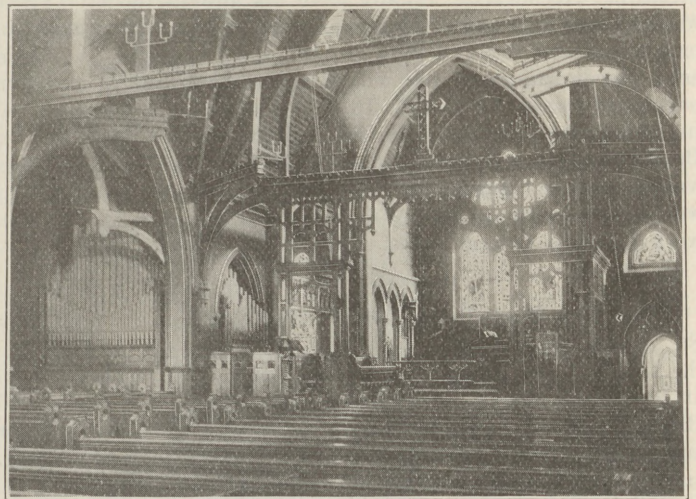
building was rebuilt in 1833, and it was in that edifice that the congregation worshipped until the building of the present beautiful church in 1888. The site of the present church was formerly the church burying ground. It consists of a square block, bounded by four streets, in one of the best parts of the city. The building is one of the largest churches in Poughkeepsie and has seating capacity for about eight hundred.

Christ Church had been without a rector for about eight months, since the Rev. S. A. Weikert left it to assume the rectorate of St. Mark's Church, Paterson, N. J. The Rev. Alexander Griswold Cummins, Jr., who had for several years



CHRIST CHURCH, POUGHKEEPSIE, N. Y.

been the assistant at the Church of the Holy Trinity, New York, has just assumed the rectorate, taking the service for the first time on Dec. 2nd. Mr. Cummins is a native of Delaware and a graduate of Swarthmore College, Columbia University, and the General Theological Seminary. He was ordained to the diaconate in 1893 by Bishop Coleman and was made a priest in the following year. He traveled in the East for over a year, spending much time in the Holy Land, and studying



CHRIST CHURCH, POUGHKEEPSIE,—INTERIOR.

missionary methods in India. He went to Holy Trinity Church on his return.

Archdeacon Evarts said the office of institution on the First Sunday in Advent, Christ Church being crowded in every part to welcome the new rector. The latter's first sermon was a frank talk of ten minutes or more, delivered without notes, and bearing plainly upon conditions supposed to exist in the parish. He mentioned the differences in the Galatian parish, and St. Paul's words to the communicants of the same. He reminded Christ Church parishioners that the responsibility for success was a dual one.

"We must have a proper respect for things spiritual," he said. "We must not live in the past, nor permit our hearts to be centred there, but in the present and for the future." Then he gave this striking illustration of his point: "A clever woman once went to see an equally clever theologian. She was troubled about herself, more troubled about her friends, and especially troubled about her church. The theologian said to her, 'We are but pilgrims in this world, we try too much to be purists. Too many Christians expect perfection in the Church. We need ideals. It is one thing to have ideals, and try to make others live up to them. It is another thing to have ideals and try to help others attain to them.' We are expected to aid others in living up to the ideal of Christ."

Bishop Potter was the preacher in the evening, and he took for his theme, an odd one, the record and character of another Poughkeepsie rector, the Rev. Dr. R. F. Crary of the Holy Comforter. He said he was glad the latter was not present to be embarrassed by his words concerning him, but mentioned the fires of faith which he had kindled and rekindled, picturing the ideal ministry of a priest of the Church, and saying that Dr. Crary came wonderfully near in his judgment to that ideal; he turned to the new rector of Christ Church, and said he was not expected to imitate the ways of another, but to have his own individuality, telling him that his supreme duty in Poughkeepsie is to be to teach the Gospel of Jesus Christ.

"But the congregation must understand the duties of a rector. A lady called on me yesterday and tried to interest me in some work for the treatment of throat and lungs among a certain class of people. I asked her what might be done for the souls of these people, and suggested that that might be of considerably more consequence. She dropped the subject at once, saying that she readily saw that I was not friendly to her work. She simply wanted to make use of me in matters for which I am not ordained and for which I have no time. Now, my young friend," (turning to the new rector), "don't let them use you for private ends. You must have an individuality, which shall be subject to the work of your life and the teachings of Jesus Christ."

"And you, my dear brethren, must remember this. These are always good words to speak on an occasion like this. Give the rector time to study, time to reflect, time to pray, and don't get the idea that he belongs to you socially, or that he is here to further anybody's private notions, ideas or affairs."

On Thursday evening last a parish reception was tendered

the new rector, and was very largely attended, not alone by parishioners, but by other ministers of the city and members of other religious bodies.

THE ARCHDEACONRY.

The annual meeting of the Archdeaconry of New York was held on December 4. There was a celebration of the Holy Communion at 10, in the Church of the Incarnation, the Bishop being the celebrant. Following it, in the chapel, the Bishop presiding, Archdeacon Tiffany gave his annual report. There were shown to be eight missions in the Bronx, all of them in promising condition. A new church is erecting for St. Stephen's, Woodlawn, and a site with a remodeled building has been purchased by the Advocate. Projected missions may be started in four new localities. Acknowledgment was made to the Brotherhood Lay Helpers for assistance. A map of the Bronx was shown, and out of an animated discussion, several plans were evolved which may result in a larger advance in mission work than for several years.

WOMAN'S AUXILIARY.

The New York Branch of the Woman's Auxiliary, held in St. Agnes' Chapel, was one of the largest ever gathered in the Diocese. There was a celebration of the Holy Communion at 10:30, the Bishop of the Diocese being the celebrant, and Bishop Holly of Haiti being in the chancel, besides the vicar and chapel clergy. The sermon was preached by the Bishop, and at its close he presented the new general officers of the Branch. These officers are: President, Mrs. M. E. Watson, Incarnation; Vice-President, Mrs. Francis Delafield, Grace; Secretary, Miss M. A. Tomes, Calvary; Assistant Secretary, Mrs. L. M. Ogden, St. Bartholomew's; Treasurer, Mrs. F. V. S. Crosby, Grace; and Treasurer for the United Offering, Mrs. R. H. Soule.

Mr. John W. Wood, corresponding secretary, gave an informing address on Missions, taking a hopeful view, and reciting the history, status, and outlook of missions in many parts of the foreign field. At the close of his address some exercises not on the programme consisted of a visit to the crypt, where some informal five-minute talks were given by the Rev. W. B. Tunnell, the Rev. J. L. Rees of Shanghai, the Rev. G. B. Pratt from Porto Rico, and Bishop Leonard of Utah. After luncheon there was a general conference on missions. The Rev. Dr. Lloyd presided, and there were present, some of them speaking, the Rev. Drs. Huntington, Warren, Morgan, Lubeck, Schwab, Grosvenor, Peters, Grant, and Tiffany. During the meeting a constitution was adopted, the Branch having plodded along 25 years without any. The topics discussed in the afternoon included How to Increase Numbers at Parish Meetings, How to Increase Interest at the Monthly Meetings, New Ideals and Methods, and What Do Our Rectors Think of the Woman's Auxiliary?

BROTHERHOOD OF ST. ANDREW.

One of the largest meetings the Local Assembly of New York ever held was that of December 6, at the Pro-Cathedral. Archdeacon Tiffany presided, and the speakers were the Bishop of the Diocese, the Rev. Dr. Huntington, Mr. R. Fulton Cutting, and the Rev. R. L. Paddock. There were many beside Brotherhood men present.

Bishop Potter said:

"There is a barbaric life and a civic life. The barbarian is the creature of impulse. But we who live in cities cannot be the creatures of impulse. Don't you see the significance? It is this. You and I have passed the point where impulse can become a law, and have come to the point where the other man has rights which we are bound to respect. It is impossible for us to be unconcerned about what is going on around us, whether we are living in New York, San Francisco, or anywhere else. It is the service of the Gospel for us to help the other man to elevate himself, and so what New York has to fear to-day, is not the power of evil, but the power of indifference. The thing that disheartens me most is the note of despair in those who say that existing conditions in New York cannot be remedied. That is infidelity, no matter whether the man who says it is a Christian or not. That is the surrender and abjuration of faith in God."

Dr. Huntington preached the necessity for not only the four cardinal virtues, but for the graces—faith, hope and charity.

Mr. Fulton Cutting counselled patience when two candidates for office were presented, neither of which could be wholly approved, and Mr. Paddock attributed many conditions obtaining on the East Side to the lack of places for children to play. He appealed for Brotherhood men to come to

Stanton Street to live, and so do settlement work. Archdeacon Tiffany, in concluding, said he had not intended to make an appeal, but since one had been made, he wanted to add that more Brotherhood Lay Helpers are needed in Church extension work.

NOTES.

At Holy Cross Church, Kingston (the Rev. Chas. Mercer Hall, rector), a mission has been going on successfully for the last three weeks. The missionaries and others taking part in it are Bishop Weller, the new Coadjutor of Fond du Lac, the Rev. J. S. Huntington, and the Rev. G. L. Wallis.

Mrs. Brown, the widow of the late rector of St. Thomas', New York, will go abroad to live, her daughter being married to an officer in the British army. The library of the late Dr. Brown has been presented by a member of St. Thomas' parish to an educational institution, Mrs. Brown not wanting to take it abroad and having been paid \$5,000 by this parishioner for it. The preachers at St. Thomas' until the first Sunday in March will be: Dec. 16, the Rev. Dr. Huntington of Grace; 23, the Rev. Dr. C. H. Babcock of Providence; 30, and the three first Sundays of January, Bishop Dudley of Kentucky; 27, Bishop Doane of Albany; the Sundays in February, Bishop Potter of New York; and March 3, Bishop McVickar of Rhode Island. The services will be taken by the under clergy of the parish.

A parishioner of Grace Church has presented to the Rev. Dr. Huntington a sun dial and it has been set up in front of the rectory door. The dial rests on a base about three feet in height, which is made from two stone pinnacles of the church, as it was originally built, half a century ago, the gray stone being darkened with age and exposure to the elements.

The disk itself, which is of polished brass, is about twelve inches in diameter, with the figures denoting the hours and the gnomon astronomically placed in order to throw the shadow cast by the sun upon its face, thus revealing to the traveler the time of day. In addition to the usual figures, which astronomers of ancient times placed on sun dials, this new one in the yard of Grace rectory bears the following Latin inscription:

Lux mihi gratia,
Gratia tibi lux.
Siste, viator,
Gratias age.

These words when translated mean: "Light is for me grace, grace is for thee light. Pause, passerby, and offer thanks." The author of the inscription, it will be seen, made a play on the word "Gratia" or "Grace," the name of the church itself.

DIOCESE OF SPRINGFIELD—TWENTY-THIRD ANNUAL SYNOD.

THE 23d Annual Synod of the Diocese met in St. Paul's Pro-Cathedral, Springfield, Ill., on Tuesday, Dec. 4th. There was a celebration of the Holy Communion at 7 a. m., at which quite a large number of the clergy and lay delegates were present. The opening service of the Synod was a High Celebration of the Holy Eucharist at 10 o'clock, at which the Bishop was the celebrant, assisted by Archdeacon Frederick W. Taylor of Springfield as epistoler, and Archdeacon H. M. Chittenden of Alton as gospeller. The Rev. J. Chanler White of East St. Louis was the Bishop's chaplain. The sermon was preached by the Rev. Edward Seymour of Christ Church, Carlyle.

After the service the Synod was organized by the re-election of the Rev. C. J. Shutt as Secretary, and Mr. J. J. Cossitt as Treasurer. The Rev. C. J. Shutt is on the point of being transferred to the Diocese of Iowa, and by resolution of the Synod he was elected to serve during the present Synod, and the appointment of his successor was committed to the Bishop. There was not as full an attendance of the clergy as usual, owing to recent deaths and to present illnesses. A cloud seemed to rest upon the Synod owing to the recent death of the Rev. Dr. D. W. Dresser, senior presbyter of the Diocese, and President of the Standing Committee, and to the critical illness of Bishop Hale. The first act of the Synod was to send a telegram of sympathy and condolence to Bishop Hale, to which Archdeacon DeRosset of Cairo replied as follows: "Bishop Hale sends the Synod his love and blessing. He rested fairly well, but is very weak."

In the afternoon, after the appointment of the regular committees, the Treasurer of the Diocese, and the Treasurer of the Diocesan Board of Missions, made their respective reports, both showing that all the obligations for the past year had been met. The Synod then went into committee of the whole on the subject of diocesan missions, and pledges aggregating about \$1,200 for the work of the coming year were made, this amount including \$175.50 from the Woman's Auxiliary.

A letter was read from Mrs. Caroline Dresser, widow of the late

Dr. Dresser, notifying the Synod that her late husband had left to the Diocese a complete set of the journals of the Convention of the old Diocese of Illinois, and of the Synod of the Diocese of Springfield. A vote of thanks was tendered for this donation, and an appropriation was made to have these documents bound for the diocesan library. The Ven. F. W. Taylor, D.D., then offered appropriate resolutions in memory of the late Dr. Dresser, which were adopted by a rising vote.

The newly organized missions of St. Bartholomew's, Granite City; Trinity, Metropolis; and St. Alban's, Murphysboro; were admitted into union with the Synod.

In the evening a well-attended missionary meeting was held in Christ Church, at which addresses were delivered by the Rev. Messrs. L. B. Richards, J. G. Wright, J. Chanler White, Johannes Rockstroh, and Major Bluford Wilson. The Rev. Mr. White astonished the congregation by his account of the rapid growth of East St. Louis and Granite City. The Church has a splendid opportunity in these places, and the Bishop can hardly find the funds to sustain work in them until they become self-sustaining.

The Woman's Auxiliary held an interesting meeting in the afternoon at St. Agatha's School. Excellent reports were received from the several parochial branches. Mrs. Chas. E. Hay presided in the absence of Mrs. Seymour, who is convalescing from a severe illness. Mrs. Seymour was elected Honorary President of the Diocesan W. A., and Mrs. Isabella Laning Candee of Cairo, President. Miss Maud Whitley of Springfield was elected Secretary, Mrs. Alexander Allen, Honorary Secretary, and Mrs. John E. Hayner of Alton, Treasurer. Mrs. F. D. Miller of Elkhart, Secretary of the Jun. Aux., and Mrs. M. F. Gilbert of Cairo, Secretary of the Babies' Branch.

On Wednesday, the 5th, the Synod resumed its session at 10 o'clock. After routine business the Bishop delivered his annual address. He first dealt with the fact that the Church meets the permanent characteristics and wants of human nature, and that those who vaunt a new religion and a new Church to supply the conditions and needs of a new century are in manifest error. The principal portion of his address was concerned with the action of the General Board of Managers in cutting off one-fifth of the missionary appropriation to organized Dioceses. The Bishop dealt with this subject in very decided terms. The loss is a severe one to this poor Diocese.

The elections resulted as follows: Standing Committee—Clerical, Frederick W. Taylor, D.D., Johannes Rockstroh, J. G. Wright; Lay, Chas. E. Hay, Wm. J. Allen, Bluford Wilson. Ven. Dr. Taylor is President, and the Rev. J. Rockstroh of Danville, is Secretary, of the Standing Committee. Deputies to the General Convention: Clerical, Frederick W. Taylor, D.D., F. A. DeRosset, Alex. Allen, J. G. Wright; Lay, M. F. Gilbert, C. E. Hay, Wm. J. Allen, Bluford Wilson.

The same persons who served last year were elected as Trustees of the Diocese, and as members of the diocesan Board of Missions.

The following were elected Delegates to the Provincial Synod: Clerical, Frederick W. Taylor, D.D., Johannes Rockstroh, Wemyss Smith, J. C. White, Alex. Allen; Lay, J. H. Simmons, H. S. Candee, M. F. Gilbert, L. Burrows, A. D. Brackett.

Steps were taken to observe in a proper manner the twenty-fifth anniversary of the Bishop's consecration, which will occur on the Feast of St. Barnabas, June 11th, 1903. A committee, consisting of the three Archdeacons and two laymen from each archdeaconry, with the Ven. Archdeacon Taylor as Chairman, was appointed to take the necessary steps in this matter.

After prayers and the Blessing given by the Bishop, the Synod adjourned *sine die*.

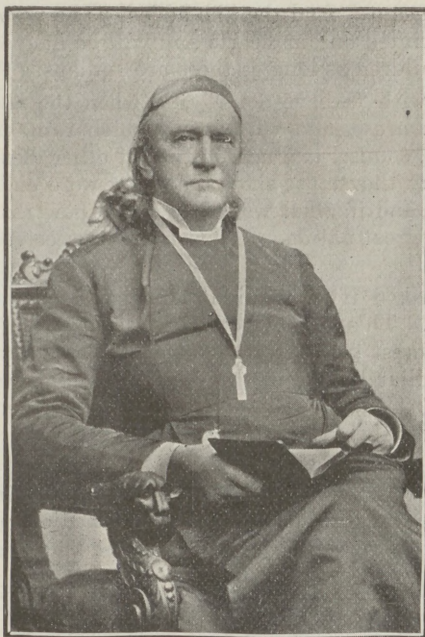
BISHOP WHIPPLE AMONG THE INDIANS.

AT this time when the hearts of all mission lovers and workers are building with tears and, alas, in some cases the half uttered cry is going up, "Are missions worth all the self-sacrifice and heart's blood that are being poured out for them?" it may be a sun-ray in the clouded sky to hear of a scene which took place last month at the White Earth and Leech Lake reservations on the occasion of a visit from Bishop Whipple. For many months the Chippewa Indians had been begging the Bishop to visit them, for although by reason of the creation of the missionary jurisdiction of Duluth and the geographical position of the reservation, these Indians have not been in the Bishop's Diocese for several years, their habit of carrying their troubles to their Bishop of forty years with the certainty of being helped spiritually and temporally, remains unchanged.

The money for the hospital at White Earth, the rendezvous of the Indians, was given by Mrs. Elizabeth Watkinson of Hartford, Conn., a sister of Judge Huntington, of the Court of Claims at Washington, to Bishop Whipple, on the condition that it should be called the Bishop Whipple hospital.

The first day of the Bishop's arrival at the reservation was occupied by visits from the Indians—old and young—who came from every direction, some of them coming several hundreds of miles. The following day was Sunday, and the Bishop held two services at the pretty stone church of St. Columba, which is

picturesquely situated on a knoll amid groups of trees. The sermon produced a deep impression upon the Indians, who later in the evening held a service by themselves, at which all the Indian clergymen were present. One by one they stood up and told how the Bishop's words had affected them, that they felt that while their hearts were tender and full of his counsel they should pray the Great Spirit to keep them tender after the Bishop went away, that they might go on and do all those things which the Great Spirit's children might do and of which their hearts were whispering. The Indians said that it was "a wonderful meeting."



BISHOP WHIPPLE.

But a day never to be forgotten began on Monday morning, when, long before sunrise, the Indian men were busy at work putting up the long tables under the trees for the feast which the Indian women were to give the Bishop and his wife. From every direction, by wagon or on foot, came the Indians, laden with baskets of provisions—even the poorest among them bringing some sort of a love offering—fruit, vegetables, or game. Hundreds of men, women, and children, gathered beneath the trees, and by 1 o'clock the long tables would have done credit to any banquet hall. The linen was as white as snow, jars of wild flowers added beauty, and lest the white sisters, who, with their grandmothers, have been preparing banquets for many centuries, be vain-glorious over the result of their efforts, let them for a moment gaze at the feast prepared solely by Indian women, for truly the table groaned under the weight of good things. There were fish broiled to a state of perfection, duck, chicken, and game browned to just the right shade of brown, wild rice (the gift of the Great Spirit), salads which would have tempted any epicure, jellies made from wild fruits, venison, wild berries, pies, cakes, and various other dainties. Those who could not be seated at the tables grouped themselves under the trees, and then all stood while the Bishop asked a blessing. The Bishop and his wife sat at the head of the tables, with Enmegahbowh (whom the Bishop ordained to the priesthood in 1867), and Minnegeshik, the head chief of the Rabbit Lake Indians, in the places of honor. Minnegeshik is a noble figure, over six feet four inches in height, and at seventy is as straight as an arrow. He is one of the three Indians to whom the Bishop has sent his coats for many years. After the feast he said to the Bishop: "Kechimuckadaiconai, you see how well I have kept coat. I wear it only on great days. I shall be buried in it, and when the angels who stand at the Great Spirit's home see me coming, they will look at my coat (pointing to the braid and buttons which distinguish a Bishop's coat), and they will say: 'Oh, he is all right; he can go in. He belong to Kechimuckadaiconai (the great white robed priest).'"

When the feast was finished the men sat in large circles around the Bishop, and the smoking and speechmaking began. One by one the chiefs and head men came forward and shook the Bishop's hand, after their fashion in council, and in impassioned tones told of the good which they had received from the Bishop's visit. They recalled the early days when the Bishop first came among them, when sin and sorrow were everywhere; they told of his love and patience, of how he never grew discouraged, but worked with them and for them until he made the trail to the Great Spirit's home, plain to them; of how he had pleaded for them at Washington; of how he gave them the first herds of cattle that were ever on the reservation, of the years that he had cared for them in sickness and in trouble. They said that their hearts were so full that they could not put their thoughts into words. Again, with the dignity of an old Roman, a chief arose

and addressed himself particularly to the young men, begging them to hold every word which the Bishop had said, in their hearts, and to live as he had marked out; to give up the fire water, to farm their own lands, to show by their lives what the gratitude of an Indian meant. And then he added, "The name of our great Bishop is printed on our hearts and will be handed down to our children's children as long as there are Indians."

Each speech ended with "I have done," and when the last had finished, the Bishop arose, and with tones which rang in all the love and pleading, counsel and admonition of other days, he told them in what way they must show that they were children of the Great Spirit and in what way they must show that they were children of the great nation. His words were received with a loud Ho! Ho! Ho!

Then the Indians asked if they might sing some of the Bishop's favorite hymns. This was the climax to a great day. Through the spreading forest trees, straight up to the cloudless blue sky, pealed the familiar hymns in the beautiful Chippewa tongue, "Rock of Ages," "Jesus, Lover of My Soul," "Nearer, My God, to Thee," and last their favorite, "Holy Night, O Holy Night."

The soft refrain faded away and the Bishop, standing in the golden light of the setting sun, pronounced the benediction, which seemed to pour the very Spirit of God upon the kneeling figures.



The late Archbishop (Benson) of Canterbury
The Bishop of Lincoln. The Bishop of Argyle and the Isles.
BISHOPS IN COPE AND MITRE.
(See Editorial).

A SONG OF SIXTY.

Read at the Celebration of Founder's Day,
St. Mary's School, Knoxville, Ill., Dec. 5th,
1900.

THE nineteenth century waxes old,
The twentieth knocketh at the door,
While Time in passing brings to me
The blessing of my full three-score.

The world by centuries counts its age
From A. D. to the show Parisian,
While I by sixties reckon mine
From birth hour to this scene Elysian.

Ten little groups of flying years
Across my memory move to-night,—
Years that will nevermore return,
Each one more rapid in its flight.

A little boy of six, I see,
Who did not "creep like snail to school,"
Who never on the dunce-block sat,
Nor wore the cap that marks the fool.



His mother taught him how to sew,
And knit with knitting needles four;
To read his Bible, say his prayers,
And quietly to close the door.

He cherished secretly a doll,
And dressed it like a sailor boy;
Few were his toys,—a little box
Of colors was his chiefest joy.

Twice six is twelve,—the boy has grown
A stripling, tall and straight and slim;
He studies Latin, tries to smoke,
Has learned to skate and dance and swim.

When he is frolicsome in school
And teacher seats him with the girls,
Resigned to fate and penitent
He slyly pulls their pretty curls.

He loves to read of stormy seas,
Of wars where bloody deeds are done;
His great ambition is to wield
A hatchet, scalping knife, and gun.

Another six, the third, has passed,
With everlasting issues fraught;
From boy to man the course is run,—
From fancy wild to serious thought.

On classic lore, in fields of art,
Imagination fondly feeds;
The pulse of life beats strong and fast,
Ambition spurs to noble deeds.

Grand ideals beckon; Heaven's high law
Of work and duty is embraced;
Yet 'mid the stress and strain of life
Love's gentle undertone is traced.

Another period,—twenty-four!
What changes now we look upon,—
From East to West, from North to South;
The happy years at Galveston;

The life at Knox; the dreadful war
That separated comrades dear;
The school of boys on Hudson's shores,
The opening of life's career;

A wife to share the joy and care,—
The choicest gift that God e'er gave;
Their first great sorrow, hand in hand,
In tears beside a little grave.

Thirty! The scene is changed again,—
No more to change, the die is cast;
Confronting life's God-given work
The priest and teacher stands at last.

Here in this garden of the West,
While April showers went smiling by,
St. Mary's banner was unfurled,
St. Mary's cross was lifted high.

Nor ever doubt was entertained,
Nor fear of failure stayed the hand;
Love wrought with faith, and hope held high
The promise that the work should stand.

The six is squared! St. Mary's grows
In strength and beauty, breadth and height;
And first of all her helpful friends
JAMES KNOX should honored be to-night.

Miss Hitchcock in the forties stood,
Fair, but no fairy, strong but kind;
And with Miss Francis, founders both,
Gave priceless gifts of heart and mind.

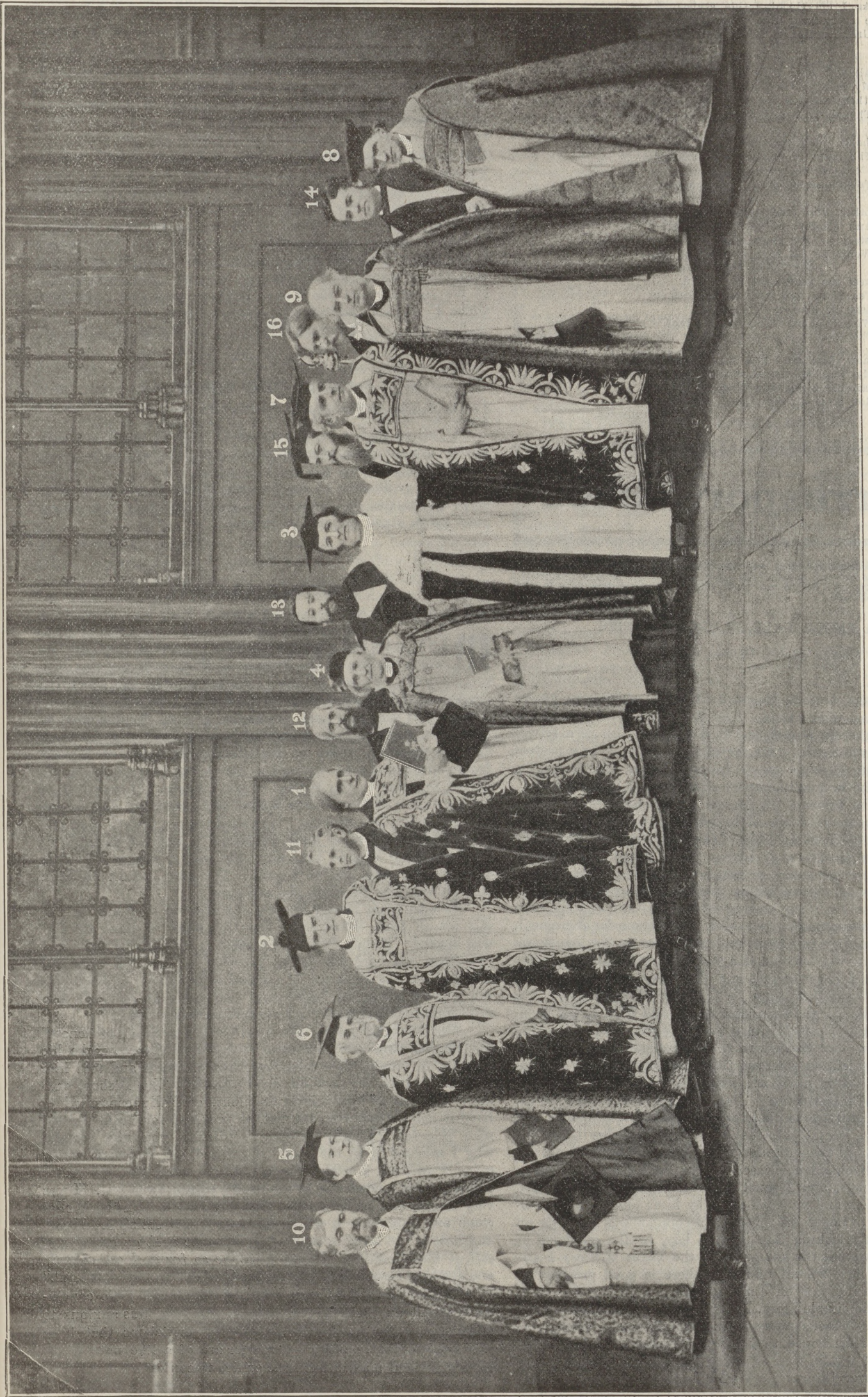
This period had its romance, too,
(The oft-told tale that ne'er grows old),
When Dr. Rudd came on the scene
With wit and wisdom manifold.

The six is multiplied by seven,
The age when man is at his best;
Crowned with success St. Mary's stands
The grandest Church School of the West.

How weak the hold of human hands
On all the treasures they have wrought!
The toil and sacrifice of years
In one brief hour to dust is brought.

That winter night, we saw our home
By fiery billows torn and tossed,
Yet in the darkness we could say,
The Lord be praised, no life is lost!

The story of succeeding years,—
How Phoenix rose on stronger wing,
How new St. Mary's far outshone
The old,—you know, I need not sing.



ENGLISH BISHOPS AND CLERGY IN COPEs, AT THE QUEEN'S JUBILEE, 1887.

- | | | | |
|---|---|--|--|
| <p>1. The Most Rev. Edward White Benson, D.D., (late) Archbishop of Canterbury.</p> <p>2. The Most Rev. Wm. Thomson, D.D., (late) Archbishop of York.</p> <p>3. The Rt. Rev. Frederick Temple, D.D., Bishop of London (now Archbishop of Canterbury).</p> | <p>4. The Very Rev. Dean Bradley, of Westminster.</p> <p>5. The Ven. Frederick W. Farrar, D.D., Archdeacon of Westminster (now Dean of Canterbury).</p> | <p>6. The Rt. Rev. Wm. Stubbs, D.D., Bishop of Chester (now Bishop of Oxford).</p> <p>7. The Rev. Brooke Foss Westcott, D.D. (now Bishop of Durham).</p> | <p>8. The Rt. Rev. E. R. Wilberforce, D.D., Bishop of Newcastle (now Bishop of Chichester).</p> <p>9. The Rev. Canon Furse (now Archdeacon of Westminster).</p> <p>10. The Rt. Rev. E. R. Wilberforce, D.D., Bishop of Newcastle (now Bishop of Chichester).</p> <p>11. The Rev. Canon Furse (now Archdeacon of Westminster).</p> <p>12, 13, 14, 15, 16—Unknown to us.</p> |
|---|---|--|--|

Eight sixes,—nine, are quickly passed
As I am rhyming this review,
While every year St. Mary's dear
Grows statelier, fairer, ever new.

* * * * *

For all who here with me have toiled
My heart gives thanks this Founders' Day;
And there are two, of whom my Muse
Though halting yet would have her say.

One holds, with generous loving heart,
The heart of every girl in school;
Kind counsellor, adept and wise
To guide and cheer, to teach and rule.

The other, first true love of youth
And comfort of my coming age,—
The story of her work if told
Would be St. Mary's brightest page.

We meet the years with even step,
Ten sixes now we count together;
Ten tens be hers, a "golden age,"
With balmiest California weather.

* * * * *

And now, dear girls and comrades dear,
My Pegasus his race has run;
All hail the sixties! Thank you all!
God bless St. Mary's,—I am done!

C. W. LEFFINGWELL.

Correspondence

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

A SIMPLE TALE OF URGENT NEED.

To the Editor of The Living Church:

A SLIGHT error somehow slipped into my communication concerning "Urgent Needs in Texas," which you kindly published in last week's issue. The Rev. Chas. P. Dorset is not in Llano, as therein stated, but in Laporte. This is a trivial matter, but I want, with your permission, to use it as a pretext for telling Dr. Dorset's many friends in the North how it happens that he is now in Laporte, for thereby hangs a tale.

As may be known, Dr. Dorset committed himself some three years ago to the task of building up for the Diocese of Texas a Church school for boys. He established his school, the Texas Military Institute, at Llano. After many trials, which need not be here recounted, he had begun to reap some promising fruits from his patient labors. But in August last a cyclone struck his school building, tearing off the roof and so impairing its walls that it was necessary to seek a new home for the school. It was decided to move from the mountains to the sea-shore. North Galveston was selected as a point offering many favorable conditions for a boys' school, and the move was made. The school was advertised to open on the 11th of September. On the night of the 8th the hurricane came, and with it the flood. The home of the Texas Military Institute was again unroofed and so wrecked and flooded as to be rendered uninhabitable. The school furnishings removed from the wreck by the cyclone at Llano were pretty much all destroyed by the hurricane and deluge at North Galveston. Then, to the amazement of his friends, and contrary to their advice against attempting the impossible, Dr. Dorset persisted in seeking another home for his school. To all their dissuasive arguments, his quiet answer was, "I cannot abandon the school, for among my boys there are eight orphans, and I must care for them." And he has. His two teachers and matrons stood by him; and he has somehow managed to house his school in a commodious building on a high bluff overlooking San Jacinto bay, on the outskirts of Laporte. At present the household of the Texas Military Institute numbers only 23, all told; but there is good prospect of a considerable increase on January 1st.

Such is the simple story, and it needs no special pointing. If any of Dr. Dorset's many friends should make special inquiry (which it is hoped they will do immediately) as to his present urgent wants, they would learn that he is in need of pretty much everything that is necessary to the complete and comfortable furnishing of 20 boys' rooms; also everything that

enters into the equipment of a boys' library and reading room; a supply of table crockery, napery, and glassware sufficient for a family of 25; also 12 or more suits of winter clothing, underwear, and shoes, for boys, aged from seven to sixteen years; and, last of all, they would discover that Dr. Dorset lost pretty much all of his own wearing apparel, including his ecclesiastical vestments, in the flood. And let me say that while this statement is made without the knowledge of Dr. Dorset, it is made with a sufficient knowledge of the facts; and with the knowledge too, that unless the statement is made by another, it will remain unmade, even to the end. But Dr. Dorset is a man of prayer, and it is hoped that he will condone this statement through your columns to the Church (especially of Chicago and the Northwest where the labors of his best years have been) as in itself a prayer, and a faithful one, that a well tried veteran in the field of hardship may speedily receive that aid which will help him to save and nourish into strength this worthy child of his ripening age, the Texas Military Institute. The Rev. Chas. P. Dorset's address is Laporte, Texas.

Yours faithfully, HENRY D. AVES.

"MITER DONE WORSE."

To the Editor of The Living Church:

O, all ye Bishops of the American Church, who have worn mitres on your rings, slippers, stoles, seals, rochets, carpet-bags, and letter-heads, step up, and be counted!

O, all ye Bishops of the American Church, who have worn copes and mitres on your visits to England, laying your "magpies" aside, stand up, and be counted!

GEO. R. ANDERSON.

A MISTAKE CONFESSED.

To the Editor of The Living Church:

MANY years ago, when the present Diocese of Fond du Lac was a portion of the Diocese of Wisconsin, a rector of a certain parish church in the northern portion, had erected a Credence Table in the chancel of the church. One of his parishioners, who was poor and unlearned, and an Englishman by birth, was greatly incensed at what he considered an innovation and the opening wedge of Ritualism. He absented himself from church, and made himself so obnoxious, that the rector reported the case to the Bishop of the Diocese. It was just at the beginning of dear Bishop Welles' administration, and was his first call to settle a dispute. He called the old man to him, and showed him the Prayer Book, explained to him the meaning of *Credence*, and showed him also, the use to which the little black-walnut shelf was to be put. The good, honest old man that he was, saw his error, and repented.

Several years passed by, and the Diocese of Fond du Lac was set off from Wisconsin. The Cathedral of Fond du Lac was burned. Bishop Brown succeeded in raising the walls and providing the bare necessities of what is now the beautiful Cathedral of the Diocese. He caused to be printed in his diocesan paper a list of the furnishings that would be required, asking individuals to present one or more as they could.

The first applicant to offer a gift, was the "poor and honest" old Englishman, who journeyed to Fond du Lac to make his offering in person. He called on Bishop Brown and told him that he wanted to furnish the *Credence*. The Bishop, who knew nothing of the former incident, cordially consented to have it marked off from the list, as provided for. But the old man lingered. Finally he said: "Bishop, you may wonder why I selected from the long list printed, the *Credence* as my gift. I will tell you the reason. A few years ago, my rector placed a very modest one in the parish church in C—. I was very angry, and made a great deal of trouble. Bishop Welles came and explained it all to me, and I was satisfied. Now," and here is the humble confession, "I made such an ass of myself at that time, that I want to atone so far as I am able to, and for that reason wish to place the *Credence* in the Cathedral."

That was an honest man, who had jumped to false conclusions about an ecclesiastical matter, and then was anxious to make reparation for his mistake. The criticisms that have been made of the Fond du Lac matter are of a like nature. Is there sufficient manliness in the critics to confess?

WM. G. SMITH.

INJUSTICE TO RURAL DIOCESES.

To the Editor of *The Living Church*:

I SHOULD like by your courtesy to say a few words in support of the statement from the venerable Bishop of Springfield in the columns of one of your contemporaries—not that the good Bishop's words need any confirmation, but simply that a pint of figures is more convincing than a bushel of general statement. Besides which I doubt if any even of our "rural" Bishops, realizes how great is the drift toward the "metropolitan" Dioceses, or how much precisely the latter owe to the former. I may say in passing that the Diocese of Springfield with its one city of 40,000, is not the most "rural" of our Dioceses. Here is one which has no city of one-fourth that population, and which has only three parishes paying the "thousand dollars and a house"—those three being, naturally, looked upon by the rest of the Diocese as are the parishes of St. James', Grace, and Trinity in Chicago.

Now this Diocese of Easton, with its three "thousand dollar parishes," and its long list of missionaries, Diocesan and Domestic, whose salaries average less than \$700, is one which has been least talked about in the discussion about missionary reduction. It submitted without a protest to its reduction—expressing only a vague hope that the threat would not be carried out.

To the wealthy New York Churchman it doubtless seems only fair that this Diocese, with its almost stationary number of communicants, and its absolute hopelessness so far as increase is concerned, should be deprived of its appropriation. What use to spend money where there is no growth and no hope of growth? Nay, where there is in many places decrease? The ground taken by the Bishop of Springfield is the only answer. This Diocese, more perhaps than any other, is a feeder for the cities. Surrounded by large cities at two or three hours' distance, our youths migrate thither as soon as they leave school, our maidens marry and move to the city, whole families leave their farms and their country homes for the prospect of life where conditions are less severe and exacting.

Now for the figures. I shall not give a long list, but only one example—it is an example and not an exception. From a certain parish which contains within its boundaries say nine hundred souls (white and black, Church and sect, all included), in the past three years the Church has lost *eight families*—about *thirty* souls, of whom *seventeen* were communicants. This is the loss by removals only, and does not include the deaths. These removals were *without exception* to the cities of New York, Brooklyn, Philadelphia, Wilmington, Baltimore, and Richmond, with a few to the West.

Now it is the priests who are thus acting as curates to the city churches, those who thus furnishing the large part of their increase, those who are training Sunday School children, confirmees, and communicants for their city brethren—these are they whom it is proposed to still further impoverish. Nay, I may go further and say that these priests are they who are esteemed by many of their city brethren as the "failures" of the ministry, those who are shelved because of incompetency, and who, when they appear in the city offices of the wealthy laity, are "turned down" as "only poor missionaries begging."

We would like to ask our city brethren, whose congregations like their salaries are ten and twenty times the size of ours, Do you know what it is to work and work, teaching, preaching, visiting, choir-training, sextonizing perhaps, and face only a deficit in your parochial report—to see no growth, nay year by year to see only a diminishing number in your pews and at your altar? Such a state of things would stigmatize a city priest as a failure; is it fair to hold that it so marks a rural priest? Must he suffer for it, and be told that as he cannot build up the church in his own parish he must suffer a "dockage" to his stipend?

Such is the situation in probably the most "rural" of all our Dioceses. And yet we are not complaining, but are merely urging our people who already give more in proportion to their means than do those of any city church, to squeeze out yet a little more to make up for the amount which the rich city Churchmen have withdrawn from us—those to whose parishes we have sent the flowers of our own raising—our young men and maidens—those whom we have baptized, taught, brought to the Bishop, and given them first communion.

We are thankful (I speak not for myself, for I am not one of those personally affected by the recent reduction), that the impoverishing course has been stopped. But the hurt done by the first reduction is likely to be long felt and many a parsonage

will be colder this winter and many a table have less "fresh meat," and, but for the noble work of the Woman's Auxiliary, many a poor priest and his family less warmly clad, because of that action last spring.

Let our city brethren and our "Managers" change their point of view entirely, and instead of considering the rural Dioceses as burdens on their treasury, consider them as their own nurseries—their own greenhouses—where the plants are started which are to bloom and bear fruit in the city churches. And let them remember that if the nursery is neglected and suffered to die out because nothing comes to maturity therein, that the city churches themselves will be the sufferers.

Holy Trinity Rectory,

SAMUEL J. FRENCH.

Greensboro, Md., Dec. 6, 1900.

CHRISTIAN SCIENCE.

To the Editor of *The Living Church*:

IN your remarks concerning the recent Church Congress, you refer to the rule which restricts such Congresses to the consideration of internal rather than external questions, and to the discussion of "live" questions that may be agitating the Church; and you classified the subject of Christian Science as an external question and consequently inappropriate.

Why is this not a "live" question, an internal question, and important to the welfare of the Church when, as Dr. Huntington said, "large numbers of our fellow Christians are under a delusion, or what we conceive to be a delusion, with respect to points central to the faith and cardinal to the great gates of righteousness?" When many ministers have been heard to say, "unfortunately, some of my best people have taken up with this fad"? When, as Mr. Seward said, "the psychology of Christian Science is gradually bringing into its ranks a great company of thoughtful people who have been repelled from the churches by the unphilosophical methods of scholastic thought"? And when, finally, as Dr. Huntington said, "if the Church of Christ, Catholic, had done its duty, the Church of Christ, Scientist, had not been"? Have Church Congresses no purpose beyond discussing the theological opinions and beliefs of its representative men?

In criticising the theological and religious side of Christian Science, Dr. Huntington derives considerable amusement from the fact that the pastor of the First Church of Christ, Scientist, is the Bible and *Science and Health* by Mary Baker G. Eddy. It seems to him absurd that an impersonal book should be made to do the work of a personal minister; and at the close he exhorts his fellow ministers to supply, in their preaching, that missing element in Christian Science,—the Person. He claims that love to God implies something of humanness in our conception of Deity, and that we can love only that which is personal, be it man or God. This demand for personality is characteristic of our human sense of what would afford happiness and satisfaction, but falls far short of the demand of our spiritual sense; and it is just these material cravings that prevent a sufficient detachment from material interpretations to grasp the deep spiritual sense of God.

The everlasting I Am is not bounded or compressed within the narrow limits of physical humanity, nor can He be understood aright through mortal concepts. Moreover, the precise form of God must be of small importance when compared with the sublime question, What is infinite Mind, or divine Love? "Our Father, Mother God" is the Christian Scientist's name for Spirit, Principle, First Cause; and this name indicates the tender relationship of the Creator to His spiritual creation. "No man hath seen God at any time," and yet He is not far from any one of us. No form is adequate to represent infinite Love and Wisdom. Let us then beware of a finite and material sense of God, which leads to formalism and narrowness, and freezes the heart of Christianity.

FRANCIS G. UNDERWOOD.

[Christian Science is indeed a "live" question, but it is not an "internal" question to the Protestant Episcopal Church, by which term we meant that it is not a question in which loyal Churchmen are arrayed on opposite sides. Our point was that it was unfair to Christian Science to stand up one man as its representative, and then introduce speaker after speaker to knock him down, without giving avowed representatives of Christian Science the right to reply: the rules of the Congress permitting only communicants of this Church to speak. With regard to our correspondent's last paragraph, we must say that the expression "Our Father, Mother God" is not the word of "infinite Mind or divine Love," but of an exceedingly finite individual, who has taken upon herself to revise the language which the Son of God thought good to use. It is clear that either He who said "When ye pray, say Our Father who art in heaven," or she who has substituted a new form of words as an improvement, is mistaken. But the subject cannot be pursued in these columns.—EDITOR L. C.]

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

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

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

THE LORD JESUS TEACHES THE NECESSITY OF THE NEW BIRTH.

FOR THE FOURTH SUNDAY IN ADVENT.

Catechism: Q.5. Text: St. John iii. 3. Scripture Lesson: St. John iii. 1-17.

WE ARE still studying the events connected with the first Passover of our Lord's ministry. At the close of the preceding chapter, St. John declares that "Jesus did not commit Himself unto them" (the people) "because He knew all men, and knew what was in man" (ch. ii. 24, 25). The Evangelist now proceeds to illustrate, with the case of Nicodemus, of whom our Lord made an exception, in that to him He did freely commit Himself; while the incident also affords an example of Christ's wonderful knowledge of the heart and the thoughts of men.

NICODEMUS. Of Nicodemus we know, that he was a Pharisee (verse 1; vii. 50); that he was "a ruler of the Jews" (verse 1), presumably a member of the Sanhedrim; and that he was "a master of Israel" (v. 10), that is, a scribe or teacher of the Law. St. John alone mentions Nicodemus. He is spoken of three times in this Gospel, and each occasion reveals his timidity of character. He "came to Jesus by night" (v. 2), fearing the criticism and scorn of his brother Pharisees. Later (vii. 50), he defended Jesus, without expressing either personal interest or outspoken faith in Him. And still later, "even when the power of Christ's love, manifested on the cross, had made the most timid disciples bold, Nicodemus came forward with his gifts of affection, only after the example had been set by another and Joseph of Arimathæa had obtained the body from Pilate" (xix. 39). Such was Nicodemus; and yet we can readily believe the tradition, that, after his faith had been confirmed, and his timidity dispelled, by the Resurrection, he became a professed follower and a steadfast disciple of Christ.

THE INTERVIEW. Nicodemus, impressed by the miracles which Jesus had wrought (verse 2; ii. 23), came to Him by night. It is supposed that St. John, though a Galilean, had a home in Jerusalem (ch. xix. 27); there, perhaps, this interview took place; and, if so, he who records the scene would probably have been an eye-witness.

The limited extent of this Pharisee's faith in Christ is indicated by his cautious words: "Thou art a teacher come from God" (v. 2). This was not in any sense an acknowledgment that Jesus was the promised Messiah. Nicodemus was convinced only that He was a prophet. He had beheld the signs; he had heard His proclamation of the Kingdom, and came to enquire concerning it, asking no doubt its mode of entrance.

Thus questioned, our Lord made answer with immediate announcement of the necessity of the New Birth: "Except a man be born again, he cannot see the Kingdom of God" (v. 3). Nicodemus either did not comprehend Christ's answer, or else sought to set it aside, by clinging only to the thought of natural birth. "He knew but one birth, the birth of the body."

Jesus now repeats and enlarges. He has insisted upon the fact, He now reveals the nature, of the New Birth: "of water and of the Spirit" (v. 5), the one implying an outward rite, and the other an internal operation. By natural birth we become sons of men; by spiritual birth we become sons of God (v. 6). A sudden gust of wind without suggested, perhaps, the comparison with which our Lord proceeds to enforce the reality of the Spirit's work in the New Birth. As the invisible wind is witnessed to by the waving branches and the rustling leaves; even so the operation of the invisible Spirit in the New Birth is witnessed to by the changed condition and the sanctified life of the new born (v. 8).

Nicodemus now puts to our Lord the question of doubt bordering on unbelief: "How can these things be?" (v. 9). Jesus chides him with reminder of what might fairly have been expected in one who was "a master of Israel" (v. 10): not a previous knowledge of "these things," but a willingness, at least, to receive them when authoritatively revealed (v. 11). If he could not believe the earthly fact of the New Birth in Baptism, how could he believe (v. 12) these "heavenly things," these

higher mysteries of the Kingdom, which Christ now proceeds to disclose to Nicodemus:

The truth concerning His own Person, in the Incarnation (v. 13);

God's purpose of Redemption, in the Atonement (vv. 14, 15);

The universal love of God, in the Incarnation; and the gift of eternal life to the believer (vv. 16, 17)?

We may note, in passing, that verse 13 bears especially upon the Christmas-tide, as reminding us of what Christ was in His Incarnation: "On earth and in heaven; here in body, there always because of His Deity; born of a human mother, yet never separated from His divine Father."

THE NEW BIRTH. Christ came to establish His Kingdom. Into this Kingdom we must be born. Birth is not a change of heart, but an entrance into a new state of existence.

Entrance into this new state of existence, "the Kingdom of God" (v. 3), is "of water and of the Spirit" (v. 5). As water is the necessary outward means, so the Spirit is the necessary inward cause, of Regeneration or the New Birth.

The Church, in her Baptismal service, expressly grounds the necessity of Baptism on this declaration of our Lord to Nicodemus. Over and over again, throughout the Offices of Holy Baptism in the Prayer Book, recurs, in one form or another, the solemn reiteration of the fact which Christ revealed at the first Passover of His public ministry: "Ye must be born again, . . . born of water and of the Spirit (vv. 7, 5).

Water and the Spirit! "What God hath joined together, let no man put asunder." Water and the Spirit! How, in our thought of the New Birth, shall we dare to separate these two? "The beginning of this present state of this material world was from water and the Spirit (Gen. i. 2); the beginning of the Gospel of the Kingdom was from the waters of Jordan and the witnessing Spirit (St. Matt. iii. 16); and the beginning of the Christian life in us is from the same two, the cleansing water and the life-giving Spirit in Holy Baptism."

Only we must remember that Regeneration implies and requires, not a mere entrance into, but an abiding in, the state into a which a man is brought.

"Who is sufficient for these things?" Well may we pray, as in the collect for Easter Even: "Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection."

REMEMBER:

How great the privilege: New-born into "the Kingdom of God."

How great the necessity of watchful prayer: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (St. John xv. 4).

How great the danger of losing the priceless gift: "If a man abide not in Me, he is cast forth as a branch, and is withered" (St. John xv. 6).

THE SPIRIT OF THE AGE.

IN THE COURSE of his charge, delivered a week or two ago, in his Cathedral, the Lord Bishop of Durham (Dr. Westcott) said:

"We are, I believe, on the verge of a new age; on the eve, I will dare say, of a coming of Christ. Nor is it difficult to define generally the character of the problems that are set before us. In the last sixty years three new forces have made themselves felt in the region of Christian thought; physical science, historic criticism, socialism, in the proper sense of the word, as opposed to individualism. In the action of these forces, then, we must find the divine message to ourselves. We have seen that in the past the Spirit has revealed Himself to man and to society—in many parts and in many fashions through the characteristic circumstances of each age.

"Through the consideration of our circumstances, therefore, we must prepare ourselves for some wider and deeper Christian action than has been taken hitherto, based upon the larger demands which are made upon us and upon the larger knowledge which is placed within our reach.

"We are called, as I have said, to deal with the whole being and life as never before, and we are enabled to do so. The resources of the earth, material and moral, are now laid open to us; the history of the past is disclosed with increasing fulness; the obligations involved in the solidarity of mankind are everywhere felt. We must face these new conditions without prejudice and without reserve."

NO ONE would ever commit an act of sin if he could see the end from the beginning; and yet, the result is plainly set forth in the Word of God, and it has never once been proven false,

BISHOP McLAREN'S ANNIVERSARY.

THE whole Diocese of Chicago jubilantly united in celebrating the twenty-fifth anniversary of the Bishop's consecration, beginning at the Cathedral on Saturday, Dec. 8th. There was a service of thanksgiving, at which a handsomely engrossed testimonial address from the clergy of the Diocese was presented by the Rev. Dr. Locke as an offering of loyal and loving hearts. The testimonial recites the happy occasion now celebrated and recalls "the scene of disorder and unrest the Diocese of Illinois presented when you took your seat in its Cathedral chair." Out of that disorder has come the harmony and prosperity which now mark the entire Diocese, and which the address attributes to the care, the wisdom, the energy, and the perseverance of the Bishop.

"With unfaltering courage and with eminent executive ability, although hampered of late years by physical infirmity, you attacked every obstacle, surmounted every opposition, and in the midst of this great centre of the world's business, have made for yourself and for us a place of high honor and well-earned public respect.

"The general Church in these United States soon learned your worth, and it is a matter of pride with us that no Bishop in the apostolic college commands more esteem than William Edward McLaren, Bishop of Chicago and our beloved chief."

The address then mentions as special marks of the progress of the Diocese during Bishop McLaren's administration, the Western Theological Seminary, the Clergy House, the Sister's House, and the whole power of the Cathedral, the school for girls (Waterman Hall), and the successful diocesan missionary system, as well as the division of the Diocese of Illinois into three parts. The address concludes:

"We congratulate you on all this and on much more. We congratulate you on the aspect of a Diocese singularly united and harmonious; on the admirable Coadjutor who stands by your side; on the many evidences of the hold our beloved Church is taking on the people of this great metropolis and its adjacent country."

At the Holy Communion the Bishop of the Diocese was celebrant, assisted by the Bishop of Iowa, by Bishop Anderson, and by several of the clergy. The music was taken from the Mass of St. Cecilia, with the Hallelujah Chorus as an anthem. At the end was sung a grand festival *Te Deum* as an act of thanksgiving.

On behalf of the Woman's Auxiliary a purse of gold was presented to the Bishop by the Rev. John Henry Hopkins.

Next day being Sunday, it was expected that the Bishop would be present at the Cathedral, but on the advice of his physician he remained at his home that he might husband his strength for the two remaining days of the celebration. Dean Pardee preached a commemorative sermon.

There was a reception tendered the Bishop by the laity of the Diocese on Monday, and on Tuesday night at the Auditorium, the Church Club presented the Bishop, on behalf of the laity of the Diocese, with a magnificent silver loving cup, which was presented with many assurances of the loyalty and affection of the entire body of the laity.

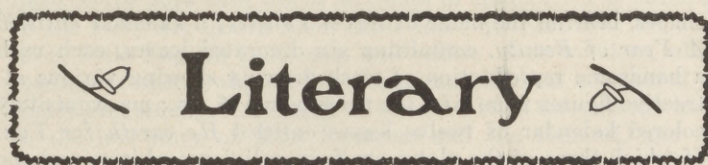
 THE BISHOP KNEW HIM.

A STORY current about the Bishop of London just now represents him as a bored listener to a windy speech. Turning to a fellow sufferer, he said: "Do you know that speaker?" "No," was the answer. "I do," said the Bishop; "he speaks under many aliases, but his name is Thomas Rot."—*London Daily News*.

"PREACHERS who lack terminal facilities" is a pretty good description of some men. Although the criticism did not exactly have to do with the "terminal," it must have been a man of this sort of whom little Johnnie spoke, when his father asked him how he liked the sermon. "Pretty well," he replied. "The beginning was very good, and so was the end; but there was too much middle." The quality, as well as the quantity, of the "middle," is sometimes open to criticism.—*The Mountain Echo*.

A CURIOUS old method of letting church and town lands which prevails at Corby, near Kettering, England, was put in force recently. The parishioners having assembled in the vestry, with the rector in the chair, a candle was lighted, with a pin stuck in the wax. Bidding then proceeded until the pin dropped, when the last bidder was declared the purchaser.

SOME PEOPLE talk much about what a happy place heaven is, and do nothing to make their homes resemble it.—*Ram's Horn*.



Christmas Gift Books.

We have already had the pleasure of reviewing many of the new books that are appropriate to the holidays, but a few late comers should not be overlooked.

First among these, for many reasons, we may note the happy production made for a guild of women in the mission of St. James', Pewee Valley, Ky., and sold for the erection of a rectory for that mission. Yet, pleased though we are to assist the good cause for which the book is issued, we hasten to add that no one, in subscribing for the book, need feel that he is performing an act of charity. The book itself is made with every mechanical detail as perfect, as complete, and as handsome as it could be if it were issued with no statement as to its worthy object. It is printed in colors, illuminated with designs specially drawn, on handsome paper, and exquisitely bound. It is published by Messrs. John P. Morton & Co. of Louisville and may also be obtained from The Young Churchman Co. The title is *Favorite Food of Famous Folk: with directions for the preparation thereof, given for the most part by the Famous Folk themselves*; and the price \$1.50 net.

The book opens with a most readable introduction in verse from the pen of the gifted Bishop of Kentucky; and one not familiar with the author's successful missionary and administrative work, both in Kentucky and in the Church at large, would feel certain, on reading this introduction, that Bishop Dudley had missed his calling and was really intended by nature for a combination of poet laureate and caterer. The following pages reveal the gastronomic specialties of various celebrities of the first magnitude, together with the exact formula for creating the appetizing morsels. We learn that the favorite dish of the Archbishop of Canterbury is boiled mutton; and we wonder what would be the effect on recent "Opinions" if His Grace had been placed on a diet of wholesome Chicago beef. We learn that the Bishop of Missouri is not always thinking of new measures for extracting missionary dollars from unwilling pockets, nor yet of statistics; but that he sometimes yearns for charlotte russe. We read the interesting information relating to the taste of the Bishop of Mississippi for "spoon bread," together with the guaranteed formula for its production. James Lane Allen, Viola Allen, Frances Hodgson Burnett, and many others, testify, often in letters brilliant with wit, of the common platform on which the whole world stands, great and small, of sometimes longing for a plate of some specially loved viand. As for the recipes themselves, we have no doubt they will "prove" in the only test that can be applied—the "eating."

A very handsome edition of the *Psalms of David* comes from the press of the F. H. Revell Co., in square 8vo form, bound in illuminated cloth, lavishly stamped in gilt. The book is illustrated with sixteen full page pictures and numerous decorations in the text, representing the life of David as shepherd, poet, warrior, and king. These illustrations are in the most handsome old style wood engravings, printed in maroon and black, while the book itself is printed on an exquisitely tinted paper. The introduction is written by Dr. Newell Dwight Hillis, who happily avoids all critical questions, and in a study of the life and character of David, tells the romance and tragedy of his career and fall, the glory of his recovery, and the sublime beauty of his sweet songs. The book is a handsome one for a Christmas gift and is sold at the comparatively low price of \$2.50.

Mr. R. H. Russell, who has published various souvenirs from the theatrical world, has issued a handsome souvenir representing Maude Adams in *L'Aiglon*, the new play of Rostand's, in which there is a frontispiece of the talented actress, followed by scenes from the play as produced by her company. The souvenir is handsomely made.

We have heretofore noted the excellency of the color work of Ernest Nister of London, as produced in his various new books for children, and have lately received samples of the same class of work in the form of kalendars for the ensuing year, all of which are published in New York by Messrs. E. P. Dutton & Co. There is a 50c drop kalendar in three panels, of pansy

shapes, bearing the name of *Sweet Pansies*; a kalendar entitled *A Year of Beauty*, containing six decorated leaves, each with a handsome reproduction of wash drawing showing various attractive figures from life, the price being 75 cts.; an exquisitely colored kalendar of twelve leaves entitled *He careth for You*, of which three of the plates are from religious subjects and the balance secular, the January page being a representation of the Visit of the Wise Men. This kalendar is \$1.00.

Two kalendars at \$1.50 are entitled respectively, *Heavenly Promises*, and *Floral Greetings from the Poets*, each of which contains six floral leaves, the latter also including verses from the standard poets, while the former has short scriptural verses.

There is also a very handsome kalendar at \$1.75 entitled *Nature's Gems*, which includes six landscape scenes from nature in various portions of the world, and verses from the poets.

Readers of *The Century* cannot fail to have been impressed with the magnificent treatment in colors of Milton's *Ode on the Nativity*, which occupies the opening pages of the December number. The publishers of *The Century* have issued those pages in booklet form, with a title page. No finer production in modern color work has been issued.

Fiction.

Crittenden. A Kentucky Story of Love and War. By John Fox, Jr. New York: Charles Scribner's Sons. Price \$1.25.

This thrilling story of love and war, is the most important Mr. Fox has yet attempted. It is by far the best that this brilliant character writer has done. It is a story of action wherein the young Kentuckian, Crittenden, and his younger brother, Basil, find themselves, now in Cuba, again in Kentucky, one as a regular, the other as a volunteer, during the Spanish war. The woman is like all the characters this author creates, wholly sweet and strong.

There is nothing but the toughest, hardest material that appeals to Mr. Fox as worthy his effort. These three, the woman and the two brothers, saturated with the blue grass temperament, are dealt with in such graceful, fascinating fashion that one reads breathlessly the story of their destinies. Mr. Fox is near the poet in his description of landscape, of scene and situation. He is heroic in his treatment of tragedy. He is dramatic in his view of the things of life. He is eloquent when describing war or love or pastoral. He is always worth while.

England's Hero Prince. A Story of The Black Prince. By Gordon Stables, M.D., C.M. New York: E. P. Dutton & Co. Price \$1.50.

This son of Edward III., who never came to his kingdom but who struck so many blows for England's glory, has been used time and again by the novelist. King Edward, we are told, watched from a windmill the battle of Crecy, where his son, the Black Prince, then only a boy, won by his skill and bravery one of the Decisive Battles of the World. When told in this battle that his son was hard pressed and in peril, Edward replied, "Let the boy win his spurs; his shall be the glory of the day." Mr. Stables has written a thrilling tale of this fourteenth century England, when England's king proclaimed himself King of France as well. There is a charming romance running through the book, and the times and manners of those days of martial spirit are graphically set forth. The book is well illustrated and bound, and adds another good thing for the boy this year.

In Alfred's Days. A Story of Saga the Dane. By Paul Creswick, author of *The Smugglers of Barnard's Head*. Illustrations by C. H. Robinson. London and New York: E. P. Dutton & Co. Price \$1.50.

This story, so worthy the telling, has been set forth with stirring words and vigorous speech in this volume so appropriately bound and illustrated. This makes another splendid gift book. The tales of the Danish invasions of England are always new. The author, who catches the spirit of that long past time, and brings its war alarms, its deeds of valor, its days of wild picturesqueness, for a moment into our lives, does us a favor. True heroism then was counted to him, most stout and wild, who could destroy the greatest numbers of the common enemy. All were enemies of all. Only the most sturdy lads survived the exposures and dangers of those times and came to full manhood. War was epidemic and chronic. The only wonder is, that enough survived to preserve the race.

But England's sons and our own are the fruit of the survivors of these doughty sons of war, that for so many years con-

tended for the supremacy of green England's forests and meadows.

The hammering blows that Saga, the Dane, dealt out and received, made the steel out of which has been formed the English race. All boys should read this, one of the *twice told* tales of our early history as a race.

The Hosts of the Lord. By Flora Annie Steel. New York: The Macmillan Co. 1900. Price \$1.50.

One puts down Mrs. Steel's book with that sigh of relief which comes when strained nerves are relaxed; and then one thinks, Perhaps it was only the background—that strange Oriental background with its mingling of the mystic and the crudely barbarous—which fascinated one, and held one's interest tense through chapter after chapter.

But it is not that, *The Hosts of the Lord* is not a bit of clever scene-setting; another contribution to the literature of local color. Mrs. Steel's characters stand out distinct and individual, with a firm impression of reality. Laila Bonaventura indeed is quite a fresh sensation, and in her environment one accepts her without hesitation. Erdmuth Shepherd is not so convincing; one has doubts as to the likelihood of a Scotist Protestant girl being quite so ready to throw over—not the Reverend David, but—the ideals of her whole past for that particular form of selfishness called love. But neither is Mrs. Steel's work mere skilful portrait painting; rather she has the supreme gift of the novelist—the gift without which all novels are as chaff—the gift of dramatic power; the power to build solidly and to build to scenes of impressive effect. The impression is visual. The touch so certain that we never for a moment doubt that Mrs. Steel knows.

The House Behind the Cedars. By Charles W. Chestnutt. Boston and New York: Houghton, Mifflin & Co. Price \$1.50.

Mr. Chestnutt has become favorably and pleasantly known by his two previous books of short stories, wherein he has shown a remarkable grasp and comprehension of a delicate subject. The race question in the South, as between the pure white and pure black, is simple as regards marriage; simple in its impossibility. But when a situation is presented like the very probable one in Mr. Chestnutt's story, in which an apparently white woman possesses an unappreciable trace of negro blood, the question assumes larger proportions, and becomes exceedingly interesting. While this is a novel, and a story of probability, the author has treated the situation between Rena Warwick and George Tryon seriously; so seriously, in fact, that the reader, carried along with the strong, forceful current of the story, is yet constantly reminded that this is a question in social economics, deeply ethical in its significance and its bearing on morality.

The author has dealt with the subject adequately, consistently, and satisfactorily. He has not spoilt a good story for the sake of dragging in some opinions on the problem; nor has he attempted to settle, once for all, the race problem in the pages of an immensely interesting piece of fiction. We can heartily recommend the book for its romance and for its delineation of character—negro character and the character of the southron. There is delicacy of manner, there is strength and imagination. It is not a dialect story, nor a novel in slang, but is full of robust English and is possessed of unusual literary merit. It is deeply pathetic, and the climax, as it must be, tragic. If this is negro literature, as Mr. Booker Washington intimates, let us have more of it.

A Curious Landlord. By Pen Penny. New York: Drexel Biddle. Price 50 cts.

A story intended to point out the wickedness of ejecting tenants who do not pay their rent, by pointing to the example of a remarkable landlord who never forced his tenants and yet became wealthy. Like many other books dealing with social problems, it errs by assuming that every man is honest and honorable, and leaves *sin* out of all account. Unfortunately, in real life *sin* will not stay out, and hence the rule that is urged is wholly impracticable.

The Book of King Arthur and His Noble Knights. Stories from Sir Thomas Malory's Morte Darthur. By Mary Macleod. Introduction by John W. Hales. London: Wells Gardner, Darton & Co. New York: E. & J. B. Young & Co.

An excellent edition in plain though not childish language, presenting selected stories from the English classic in pleasing style and with pleasing illustrations. King Arthur and his valiant knights will never fail to be of interest, and the crown-glorious glory of the work, *The Quest of the Holy Grail*, is ade-

quately and well rendered. The introduction is a discussion of the life of Sir Thomas Malory, in which the literature of the past few years on the subject is thoroughly digested. The book is both well written and handsomely made.

Through Old Rose Glasses; and other Stories. By Mary Tracy Earle. Boston: Houghton, Mifflin & Co. Price, \$1.50.

Those who are fond of short stories, and like a book that they can take up and enjoy at any leisure moment, will find a treat in this new book by Mary Tracy Earle.

The first story—"Through Old Rose Glasses"—gives the title to the book, and in it the reader is introduced to Miss Sarah, a single lady born and brought up in the Virginia of olden time. She is cultivated and refined, but according to the fashion of that period thinks that repression of one's self is the mark of the true lady, and having always been kept from contact with the evil in the world, is not able to see below the surface of things and recognize it where it exists.

In marked contrast to her comes the modern young girl from New York. She also is cultivated and refined but believes that enthusiasm and the natural expression of her feelings is not inconsistent with her position as a lady. She sees evil in the world, but only strives the more to keep herself to her own high ideals.

These two opposite natures coming together do not assimilate at first; but the shock of seeing a friend stricken down suddenly in their midst, and the excitement and suspense that follow, seem suddenly to have broadened their minds, so that life and love and duty stand out in their proper relations, and make them see clearly the path in life marked out for them.

This story and the others that follow are all well written, and will be pleasant reading for leisure moments.

For Children.

Simple Dallas. By Amy E. Blanchard. Illustrated by Ida Waugh. Philadelphia: George W. Jacobs & Co. Price, \$1.00.

"Of the making of books there is no end." And certainly there is no end to the improvement in the artistic beauty of the make-up of children's holiday literature.

The present volume is an instance of this in the attractiveness of its white binding, decorated in poster style; in its lovely pictures by that delightful illustrator, Miss Ida Waugh; and in its fine paper and type.

The story is one which will appeal to children, though there is a little too much of the conventional misadventure. We doubt whether any mother would have left her only darling to the tender mercies of such a "Cousin Ellen"; or whether Cousin Ellen, however blind she might be to her own children's faults, would have been so impolitic as to torture the child of her hostess.

But children will laugh and weep over the little heroine's fortunes, and rejoice over the blissful ending, and that is the main object of the book.

With Washington in Braddock's Campaign. By Edward Robins. Philadelphia: George W. Jacobs & Co. Price, \$1.25.

A very pleasant treat awaits American boys in this book. Washington's journey through the untrodden forests, over mountains, and across swollen streams to Logstown with messages to the French commander, is vividly described; and in it, as in Braddock's Campaign, there is adventure enough to satisfy the most eager boy. Washington displays the qualities, which later made him capable of carrying on the Revolutionary War to success. He is, however, kept sufficiently in the background, to allow the hero of the story—Harry Farquhar—to be the prominent character. Farquhar is a warm-hearted, brave, daring boy, who is constantly falling into scrapes. Christopher Gist, the old backwoodsman, and General Braddock, are presented in such fulness as is inspired by love and admiration. In spite of his rashness and obstinacy, we cannot but feel sympathy for the brave old general. The hero wins his spurs on the expedition, and returns with Washington to Mount Vernon, where he finds a fortune awaiting him. We shall probably hear of him again.

Bruno and Bimba. By Evelyn Everett-Green. New York: E. P. Dutton & Co. Price, \$1.25.

A beautiful picture of a noble life is here painted, within the setting of a thoroughly enjoyable child's story. Captain Guy, the hero, is no carpet knight, but a soldier and a gentleman, brave and manly, worthy to be, as he is, the pattern and

ideal of the boys with whom he comes in contact. The children in the story are drawn from those most delightful of all children, little English gentlemen and ladies. One wonders, while reading of them, why so few American children are reared as wisely and simply. A thread of romance runs through the book in the love-story of Miss Primrose and the General, and its happy ending lifts us out of the shadow attendant on Guy's pathetic fate.

In style and treatment, the story suggests Mrs. Ewing's charming tales, though the author has an originality quite her own. The book is adapted to children of all ages—even those with silver hair.

Brenda—Her School and Her Club. By Helen Leah Reed. Boston: Little, Brown & Co.

This might be considered as a sort of guide-book to historic Boston. As such it gives considerable information that is interesting. The school is a private one patronized by the daughters of families well known for their wealth and position. Brenda, with three companions, forms a club called The Four. Brenda is selfish, and careless of the feelings of others, and is largely under the influence of Belle, a sly and unpleasant girl, who wishes to be considered a young lady. Nora and Edith, the other two members, are pleasant girls, well mannered and attractive. Brenda is led into some unpleasant conditions by her wilfulness, especially towards her cousin Julia, whom she regards as a "poor relation." The Four hold a bazaar for a poor family, which is successful, largely because of the help of Julia, who proves to be an heiress in her own right. The book is well written, but can scarcely be called exhilarating.

Miscellaneous.

Lyrical Vignettes. By F. V. N. Painter. Boston and Chicago: Sibley & Ducker.

This work can hardly be described by the title which it bears and we cannot say that the promise of the author is kept as held out in his prologue, to "sing in humble lays like Wordsworth"; to "use Burns' observant eye"; declaring that he cares nothing if "the Pharisees of song withhold their critic praise, if here and there, among the throng, a glad heart greets his lays." He declares further that he will not use "old Homer's martial strain, nor Virgil's splendid lyre," nor "Milton's thunderous roll"; neither would he "stalk across the stage of fame with Byron's posing mien"; nor yet would he go into "other regions" with Shelley, nor "like Poe, make hazy, tuneful lines his rule."

On the whole, while his promise not to imitate the several poets last named is fully carried out, we can hardly say that his work approaches that of the few masters whom alone he cares to follow.

A Church History of the First Seven Centuries. By Milo Mahan, D.D. Fifth edition. With Introduction by Thomas Richey, D.D. New York: E. & J. B. Young & Co.

It is a good sign that a steady demand for Dr. Mahan's Church History calls for successive new editions. The work has a charm of style and an originality of treatment which give it a place of its own among other treatises covering the same period, while its absolute and unswerving fidelity to Catholic truth justify its use as a text-book which it has enjoyed for many years in our largest Seminary under the tenure of the Chair of History by Dr. Richey.

The Contest for Liberty of Conscience in England. By Wallace St. John, Ph.D. The University of Chicago Press.

This is a monograph, written as the results of a laborious examination of the subject of liberty of religious thought in connection with English religious history from Reformation times down to the present day. The range of authorities adduced runs from Sir Thomas More to Phillips Brooks, and includes as great a variety of schools of thought. We think the conclusions reached are based on an inadequate idea of the distinction between what is essential and *de fide* in religion, and what is merely opinion. The sweeping statement by which the writer postulates in the opening chapter that "nothing is plainer than that the English established Church was hostile to freedom of thought from its very inception" seems to imply that what later language confirms that the author takes the "English established Church" to have its beginning with Henry VIII. We did not suppose that any fair-minded student would put forth that old fallacy seriously any longer.

[For Reviews of Theological Books see Page 283.]

Editorials and Comments

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A SPECIAL cablegram of inquiry from this office elicits the information that the report of Lord Halifax's secession to Rome is entirely untrue.

LITURGICAL INTERPOLATIONS AND LAWFUL VESTMENTS.

I.

PRIOR to the outbreak of the Kensit agitation, the Church of England had been at rest for a considerable number of years. Her rest was not the rest of idleness, but of good feeling. There were indeed men who did not regard the due proportions which ought to harmonize doctrine with doctrine, action with action; but on the whole the work of the Church was progressive and there was real growth in spirituality and in knowledge.

One branch of knowledge in which there was marked advance, was that pertaining to the distinctively *English* ceremonial law, to the conditions of the Reformation settlement, and to the basis on which ceremonial rests. There was some excuse for the wide misunderstandings and ignorance which prevailed on these subjects a quarter century ago. The Church had groped her return to a richer worship and a more symbolic ceremonial, rather than adopted these as the result of prior study. Conviction did not come before practice, but practice before conviction. If civil courts erred most humiliatingly in their pronouncements both as to fact and as to doctrine, it must be admitted that the data on which they were forced to rely was most scanty.

The Ritual controversy came on the Church unawares. The fathers of the Oxford Movement were yet busy with the very foundations of the faith. They recognized that the renovation of the English Church must sometime proceed above the foundation stones, but the concentration of the onslaught on Ritual instead of on Doctrine was somewhat unexpected. As Ceremonial in its due proportion is but the picturing, the shell of Doctrine, so they were prepared to defend Doctrine rather than Ceremonial.

The result was, that not until the era of peace which followed the Lincoln judgment, was sufficient opportunity given for scientific and minute study of the bases on which the ceremonial law of the English Church rests. That study did come,

however, with the result that there is no longer the excuse there once was for ignorance, or failure to understand. He who misunderstands matters of Ceremonial to-day; who misapprehends the law on the subject and confounds Catholicity with Romanism; does so without a remnant of excuse. The results of the study of experts are available to whomever cares to be informed. Ceremonial Law is no longer a mere name, but is an exact science, as is corporation law, or maritime law, or bankruptcy law. One may indeed be profoundly ignorant of any one of these branches of jurisprudence without incurring any charge of ignoble ignorance, for each of these subjects is, in a way, a study for specialists. The fact remains, however, that any one with a fair endowment of intellectual capacity, and a few dollars to invest in books, may understand the science of ceremonial law if he wishes to do so. If he does not wish to do so, it is obvious that it is fitting in him not to be obnoxious in his uninformed prejudices on the subject. A man whose opinion on the Bankruptcy laws was formed without consulting the federal legislation of late years, would not be welcomed as an authority by gentlemen learned in the law. The same rule holds good toward one who hastens to express himself on ceremonial law, on the "ornaments" and vestments of the Church, without first taking the trouble to inform himself.

There had been early efforts to fix on ceremonial for English Churchmen, such as that embodied in the *Directorium Anglicanum* and the like; but these hardly constituted honest attempts to set forth actual English law. They rather disregarded national law, glorying in the name of Catholic Usage, without perceiving that unless the decrees of their own national Church were binding on the conscience, no other decrees, further remote, could be. That was the controversial stage of Ceremonialism, when each priest did what was right in his own eyes, especially if he could find that some other Church—those of the Anglican communion alone excepted—had in some distant age done the same.

The charge of Romanism was really unjust to the movement in that phase of its existence. It was eclectic rather than Roman. Much of it, indeed, was bitterly anti-Roman. But whatever it was, it certainly was not loyally English, and thus there was some justification for the popular outcry against it.

A pioneer in the work of building up a really English basis for ceremonial was Dr. John Henry Blunt. His *Annotated Prayer Book* was a long step toward the settlement of law out of anarchy. That work was an honest and intelligent effort to discover, not what might be called *Catholic*, but *English* law relating to ceremonial. The book has its limitations, for the period in which it was written was too turbulent for quiet study, and the material was not yet ready for final treatment. It was, however, a long step forward.

But it was the group of men who formed the Alcuin Club, after some measure of peace had fallen upon the Church, whose efforts resulted in so fixing upon the main bases of *English* ceremonial law, that there is to-day no excuse for ignorance on the subject. These were men who carried loyalty to the national Church to an extreme. Mr. T. A. Lacey, one of the ablest of their number, went so far as to maintain in a lucid and careful work entitled *Liturgical Interpolations*, that any addition to or interpolation in the text of the Book of Common Prayer was to be strictly avoided. On technical grounds there is much to be said in favor of this proposition. There are just two reasons why we cannot give our own assent to this extreme position. The first is that it demands far greater explicitness in the Prayer Book than the book admits of, thus clearly showing that the rubrics were not framed with that intent, and accordingly are not adapted to it. The second reason is that it is a rule which "works" only in the study; it cannot be applied in actual life. Only in a dead church could it be placed in operation. We venture to say that there are not ten parishes, not ten priests, in this American Church, who would submit to be bound absolutely by that interpretation of the law for one year. There may be some who think so. But if they are presidents of Theological Seminaries they will find a need for interpolating, we will say, a matriculation service on some occasion; and whatever

be their work in the Church, they will find that at *some time* the appointed services require expansion and that the life of the Church would be stifled by a too rigid literalness. Perhaps the Prince of Wales, or another of the English royal family makes us a visit, and the priest, without a suspicion of disloyalty, interpolates the English prayer for the Queen and the Royal Family.

Mr. Lacey's contribution to the "tracts" of the Alcuin Club was followed by a similarly lucid treatment of *The Ornaments of the Rubric*, from the pen of Mr. J. T. Micklethwaite. The staunch loyalty of Mr. Micklethwaite's position is as thoroughly characteristic of his work as it is of Mr. Lacey's. Mr. Micklethwaite treats the Ornaments Rubric* as the base of English Ceremonial Law, and by the most careful investigations, he establishes so completely the legal "use" of the Church of England in the "Second Year of the Reign of King Edward the Sixth," which, according to the Prayer Book, is the legal use to-day, that the question can no longer be considered as open. That is to say, as certainly as a point of law which depends upon *establishing a fact* can be considered as settled when the fact is established, that certainly are the legal Ornaments of the Church of England (with the exception of a few doubtful, though unimportant articles upon which the evidence is too scanty to warrant certainty), susceptible of exact enumeration to-day. We cannot of course in the space at our disposal examine the case in detail, though we commend Mr. Micklethwaite's work to all who will give the time to such a careful examination.†

He shows, however, beyond the possibility of a doubt, that the cope is a lawful vestment and indeed one absolutely required under the provisions of the Ornaments Rubric.

Nor is this all. Among the undoubted laws of the Church of England, which every canonist of repute maintains are unquestionably binding on this American Church as well, are the canons set forth in England in the year 1603 in the reign of King James I. In this code of laws it is provided in canon 24 as follows:

"In all Cathedral and Collegiate Churches the Holy Communion shall be administered upon principal feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary, the Principal Minister using a decent Cope and being assisted with the Gospeller and Epistoler agreeably according to the Advertisements."

This provision was in confirmation of a Rubric in the Prayer Book of 1549, which latter read as follows:

"The priest that shall execute the Holy Ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope. And where there be many priests or deacons, there so many shall be ready to help the priest in the ministration as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles. Though there be none to communicate with the priest, yet these days (Wednesdays and Fridays), after the Litany, the priest shall put upon him a plain albe or surplice with a cope."

IN CONSIDERING the lawful use of the services of the Church, it should not be too hastily assumed that Mr. Lacey's position—that there shall be no interpolations in the Prayer Book offices under any conditions or circumstances—shall be set aside. Mr. Lacey presents a very strong case to establish such a position. He shows that if such interpolations are made for the purpose of supplying omissions in our offices which one may believe to be *essentials*—he instances the case of a priest who might secretly rehearse the Roman prayer of consecration to remedy any supposed defects in our own—the very fact that the interpolation is believed to be necessary shows a spirit of disloyalty to the Church of one's allegiance; for if in a vital matter the

* Perhaps we ought to explain that the technical word *Ornaments* as used in the English Prayer Book, refers to all the material accessories of divine service—all the furniture of church and sanctuary, the vestments, and every article used in the church. See *Century Dictionary*, word *ornament*. The "Ornaments Rubric" is a rubric in the English Prayer Book which contains the direction as to what furniture, vestments, etc., shall be used in church, as follows:

"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

The "Second Year of the Reign of King Edward the Sixth," began Jan. 28, 1548, and ended Jan. 28, 1549. The settlement of Ceremonial Law in the Church of England hinges, therefore, on the curious necessity of establishing what were the legal "Ornaments" at that date. Whatever they were then, they are now.

† *The Ornaments of the Rubric*. Alcuin Club Tracts No. 1. By J. T. Micklethwaite. New York: Longmans, Green & Co. Price \$1.50 net.

Church of England has erred by supplying essentially deficient forms for the accomplishment of the purposes of the Catholic Church, then she is no longer entitled to our allegiance. To this extent at least, Mr. Lacey's position cannot be overthrown. The Prayer Book offices, without addition or interpolation, must be deemed *sufficient* for all the essential purposes of the Catholic Church, on pain of disloyalty.

But—and here is the gist of the conclusion of our first paper on this subject which has so suddenly come into prominence: *If we are to hold that all Liturgical Interpolations are unlawful, we must at the same time hold that all the legal Ornaments are COMPULSORY at every Prayer Book office.* That is to say, we may not interpret the SHALL of the balance of the Prayer Book differently from the "SHALL BE RETAINED AND BE IN USE" of the Ornaments Rubric. If ritual acts or unobjectionable words may not be interpolated, neither may unlawful vestments be. Now the surplice is technically an unlawful vestment (except as worn as an alb under chasuble or cope) at the Holy Eucharist. Whatever question there may be as between cope and chasuble, it is certain that the use of the surplice alone by the celebrant is a ritual interpolation which is—not extra-lawful but—unlawful on strict grounds. If, then, one is to maintain Mr. Lacey's strict position, that there shall be no interpolations whatever in the Prayer Book office, he is logically bound to maintain at the same time that *there never, in any place, under any circumstances, shall be a celebration of the Holy Communion without the use of cope or chasuble by the celebrant.* It is absolutely illogical to separate these two positions. One must either be a rigid constructionist in regard to *all* of the Prayer Book—text, ceremonial, and Ornaments—or he must be content to allow some discretion and latitude on the ground that the offices of the Prayer Book are a means to an end, and not an end in themselves; that the Prayer Book is made for man and not man for the Prayer Book.

We have already stated why we could not unequivocally accept Mr. Lacey's position. It *looks* tenable in the literary workshop, but it is unworkable in real life. Let any priest think over his ministrations of the past ten years in detail. Did he never celebrate the Eucharist without preaching a sermon? The rubric says distinctly, "*Then SHALL follow the Sermon.*" Did he never, before the late revision, permit the sentence, "All things come of Thee O Lord," to be sung at the offertory? It was a distinct "Liturgical Interpolation." Did he never omit to say the Litany "after Morning Service on Sundays, Wednesdays, and Fridays"? The Prayer Book rule permits of no variation, not for Christmas or Easter, not under any conceivable circumstances. Did he never, in his younger days, permit any Sunday or holy day to pass without the Holy Communion, or at least the so-called Ante-Communion? The rubric (p. 240) is absolutely compulsory. We say nothing of those sometimes really obtrusive "interpolations" which are yet so common in our services: the interpolated pause before the exhortation "Dearly beloved in the Lord;" sometimes even an interpolated benediction, interpolated organ voluntary, or an interpolated hymn or anthem at this place; the interpolation of special prayers on special occasions; of anthems not in the words of the Bible or Prayer Book; of a kiss or a handshake during the Solemnization of Holy Matrimony; of a bridal procession up the nave—a distinctly obtruded ceremonial interpolation; before revision, of the use of the Creed at the Burial office; of *omissions* such as of daily services, which are distinctly required; of notices of holy days; of the prayer for Congress; of one lesson at morning or evening prayer. All these, and very many more similar details of our use, show that whatever we may profess with our lips, we do *not* accept for our actual practice, the rule laid down by Mr. Lacey.

BUT IT MAY be objected that such an interpretation of law as we suggest defeats the purpose of law and opens the door to every form of irregularity. Such, however, is not the case. We maintain that every direction in the Prayer Book shall be loyally carried out *for the purpose intended by the direction.* We insist that rubrics of a mandatory character be treated as mandatory. When, however, we have such a rubric as "Then shall follow the sermon," and when it is clear that it was not the intention of that rubric to forbid a celebration without a sermon, but merely to indicate the place at which the sermon is appointed, we hold that the strict rule must be so relaxed as to permit the rubric to be considered of merely directory force. We hold that notwithstanding the rubric, a celebration without a sermon is not incompatible with the intention of the revisers

who drew up that rubric, and consequently is not unlawful. It was this form of reasoning that made it possible for our House of Bishops to maintain that where there is sufficient necessity, communion may be administered from the previously reserved Sacrament. It was not denied that the grammatical sense of the rubric could be so stated as to make it unlawful to reserve, and thus impossible to communicate with the reserved Sacrament. As in the case of a celebration without a sermon, however, so in this case; the authorized interpretation permits us to practise such reservation if there is really a *bona fide* intention of communicating the sick, who are a part of the congregation, and who are covered by the declared intent of the Prayer Book that the Sacrament shall be administered in both kinds "to all Christian men alike" (Art. xxx.).

We maintain that every rubrical direction shall be loyally observed for the purpose which it was intended to bear. This interpretation makes it impossible for the door to be considered open to distinct breaches of rubrical law, which latter are certainly forbidden and disloyal. Nor can there, as a rule, be any difficulty in discriminating between rubrics that are to be held as mandatory and those that are merely directory. It is clear that it would be disloyal to attempt to administer Baptism without the application of water in spite of the rubric, and on the other hand it is equally clear from common consent and practice, that it is not disloyal to celebrate Holy Communion without a sermon, notwithstanding the rubric. Moreover the burden of proving that a given rubric is not mandatory will always rest on a defendant in any given case.

The utmost liberty that we can conceive to exist in connection with the rubrical law of the Prayer Book, is that the offices of the Book may be expanded in any way not inconsistent with the offices themselves, and not in any event conveying a different doctrinal impression from that which is conveyed by the office itself. This is in exact accordance with the ruling in the case of the Bishop of Lincoln, in which the Archbishop expressly allowed the interpolation of the *Agnus Dei*. To illustrate: We maintain that it is not disloyal to interpolate a suitable matriculation office in a Prayer Book service if it is arranged at such time that it does not obscure the office itself. On the other hand we hold that it is unlawful to combine with a Prayer Book office such an alien arrangement as the (so-called) Benediction of the Blessed Sacrament, which conveys a distinct doctrinal impression contrary to, or at least different from, that which is conveyed by any of the offices of the Prayer Book. In other words, we maintain that any expansion of the Prayer Book offices must in good faith be so arranged as to continue the evident intent of the service, and must not be of alien character or objectionable in matter. Here again we have a safeguard in the fact that in case of doubt, a priest or a Bishop might be cited for trial, and be obliged to defend the loyalty and the good faith of the expansion, either by way of enlarged form or by ceremonial acts with which he might be charged. Perhaps it may not be out of the way for us to express the opinion, that at best, expansion of form as distinct from ceremonial, ought to be as infrequent and as slight as possible, and ought to be permitted only for excellent reasons which would commend themselves to the Bishop of the Diocese. Ordinarily speaking, we think it would be far better to exercise a prudent abstinence even from desirable interpolations; yet without allowing that such must in every instance be forbidden.

We are now quite ready to listen to the objection that all this applies to the Church of England rather than to the Protestant Episcopal Church in the United States of America; and we will consider that question in a second paper, in next week's issue.

IS OMISSION TO REQUIRE VESTMENTS EQUIVALENT TO PROHIBITION?

THE second rubric in the "Form and Manner of Making Deacons" reads as follows:

"A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, such as desire to be ordained Deacons, each of them being decently habited, saying," etc.

Query: Does this mean that the Bishop, the Priest, and any other clergy present, shall not be "decently habited"?

And does it mean that on other occasions, for which there is no such rubric, it shall be unlawful for the clergy to be "decently habited"?

Some would seem to think so.

AS a matter of precedent we feel it necessary to express in unmistakable language, a condemnation of the pretense of the Bishop of Rhode Island expressed in a letter signed by himself, published in these columns last week, to the effect that he occupies any such office as "Presiding Bishop of the Church," or that such an office exists. The use of these words involves a distinct usurpation of authority which has not been vested by this Church in the Bishop of Rhode Island, or in any other single Bishop. It is on a par with the claims of the Bishop of Rome, which little by little were added to and thus grew, merely because the Church did not protest, when from time to time such claims were made. We challenge the Bishop of Rhode Island to show from any official action of this Church how he became the "Presiding Bishop of the Church"; and how he became vested with any jurisdiction over a recent consecration of a Bishop in the Diocese of Fond du Lac, beyond issuing the mandate of consecration to certain other Bishops agreeably to canon. We beg to place on record the fact, which is beyond question, that the Bishop of Rhode Island has not any greater jurisdiction in the State of Wisconsin than any other foreign Bishop. We call the attention of the House of Bishops to this decided usurpation and exhibition of papalism on the part of one of their own members. It is an offense of the first magnitude. If every one of the petty and trivial charges preferred against the Bishops at Fond du Lac—"Roman Catholic vestments" and all—were true, they would pale into insignificance beside this distinct claim to a universal presidency over "THE CHURCH" on the part of the Bishop of Rhode Island.

We do not wish to be misunderstood. We have long felt, and have been pleased with the recent suggestion to the same effect from the Rev. Percy S. Grant, that there ought to be a "Presiding Bishop of"—not *the* Church, which term would imply a universal primacy, which we are unwilling to allow—but of "*this* Church," somewhat after the style of Metropolitans and Archbishops prevailing in England and Canada. Very



FROM THE LETTER HEAD OF THE BISHOP OF RHODE ISLAND

(who objects to the "introduction of vestments having no authority of use in the Church.")

likely the Bishop of Rhode Island has come to the same conclusion. To hold, however, that because there ought to be "a Presiding Bishop of the Church," *ergo* I AM HE, is a proposition which we will not allow to be publicly made without expressing protest. We feel it necessary to add that the pretense of the Bishop of Rhode Island to any jurisdiction over the recent service in the Cathedral of Fond du Lac is an impertinence equal to the similar pretense of the Bishop of Rome, and between these two prelates, for both of whom we have the greatest personal respect, we do not see that there is any choice, if we are to acknowledge claims of their own making to presidency over THE CHURCH—no limitation being made—which have not been accorded to them by the Catholic Church of Christ.

We say this with the greatest regret, because we recognize that the venerable Bishop of Rhode Island has already passed the usual allotted days of man on earth, though happily yet remaining with us; and we recognize that any action of his own has been the result of outside influence rather than of any intentional personal ambition to follow the example of the Innocents and Gregories of centuries gone by. We exonerate him *personally* from any intentional offense, well knowing that advantage has been taken of his weak condition. The same, however, may be said for the venerable Pontiff at Rome, whose official papers are very generally prepared by the Curia, or by various congregations in Rome, which are charged with advice and assistance to the Pontiff. The letter which we criticise makes it appear that we not only have the papal claims, but also apparently that a self-constituted Curia is responsible for this distinct invasion of the rights of another Bishop of this Church; and both against the pretense of a jurisdiction and an authority which does not exist, and against the influence of an amateur Curia in directing one who is merely the Presiding Bishop of the House of Bishops to make such a preposterous and intolerable claim, we enter solemn protest.

ON another page of this issue, we have copied a photograph of the Bishops and other high dignitaries of the Church of England, on the occasion of the Queen's Jubilee in 1887. We point to this picture as ample precedent for the use of the cope which has been criticised in connection with the consecration of the Bishop Coadjutor of Fond du Lac. Among those portrayed in this picture are Dr. Benson, then Archbishop of Canterbury, and the present Archbishop, then Bishop of London; Dr. Thomson, Archbishop of York, a pronounced and extreme Low Churchman; the learned Greek scholar and commentator, Dr. Westcott, now Bishop of Durham; Dr. Frederick W. Farrar, the well known Broad Churchman; and other distinguished men, some of whom, with regret, we are unable to name. This picture is presented, not only as precedent, but also to show that the use of the cope is not even a mark of any particular—much less of any extreme—phase of Churchmanship.

As that occasion was not one on which the Bishops wore their mitres, we have presented another group consisting of the late Archbishop Benson, the present Bishop of Lincoln, and the (Scotch) Bishop of Argyle and the Isles, all vested in copes and mitres. Many other English and American Bishops have worn the same vestments on proper occasions—of course they are appropriate only to special functions—among whom we may name from recollection, the Bishops of London, Ely, and Aberdeen. At St. Paul's Cathedral in London, the cope is invariably used at high functions by all the clergy for whom it is proper, and the Bishop of the Diocese also wears his mitre. It has been reported—we do not vouch for the fact, but it would be in accordance with due probability—that the Bishops of Kentucky and New York, with the Bishop of Ely, were so vested at a public function, and that the Bishop of Mississippi, Dr. Hugh Miller Thompson, was at least once so vested, at a function in New York. The late Bishop Perry was photographed in a cope and mitre. The Archbishop of Ontario has been so vested, as have several of his suffragans. The frontispiece of Bishop Welles' *Sermons* shows that revered and holy prelate in cope and mitre, while in the Journal of the Diocese of Arkansas for 1900, there is a frontispiece portrait of the late Bishop Pierce so vested. A recent number of *Church Defence* showed portraits of four American Bishops in that habit, only two of whom were included in the Fond du Lac group.

Copes are expressly ordered in the English Coronation Service, and Archbishop Horsley, a pronounced Low Churchman, was so vested at the Coronation of Queen Victoria. The frontispiece to Little's *Reasons for Being a Churchman* shows the Bishops so vested at the consecration of Archbishop Parker. Those who are fond of quoting Bishop Ridley—his name has been used very recently by one in Newark who can be named—will be glad to know that both he and the other Bishops and the candidates at the consecration of John Scory and Miles Coverdale (1552), were so vested (*Mem. Cranmer*, Vol. I., B. 2, c. 26, p. 389). In Treat's *Notes on the Rubrics* (pp. 117-150) are long lists of similar precedents, including Bishop Christopher Wordsworth, among others known to Americans, while the use was declared compulsory in the civil case of *Hebbert v. Purchas*, in 1871.

On the whole, the attempt to cast ridicule or censure on the Bishops who were thus shown in the portrait presented as a supplement to THE LIVING CHURCH for Nov. 17th, was an effort that would do credit to no one. We are still expecting apologies to be made for the insults offered to the Bishops, and for the journalistic mistake, by our contemporary. Its editor will be forever discredited until such apologies are forthcoming.

WE CANNOT FORBEAR to quote in this connection from what appears in this same issue in our London Letter, our correspondent of course being wholly ignorant of its applicability to this American function. The extract refers to a commemoration at Lincoln Cathedral of the 700th anniversary of the death of St. Hugh:

"During the feast, which began with a first Evensong and lasted two days, there were six celebrations of the Holy Eucharist; the celebrant at the 8:45 sung services on St. Hugh's Day being the Bishop [of Lincoln] in Cope and Mitre. The official preacher for the occasion was the Bishop of Bristol, who took the Bishop of London's place. At one of the services the city officials were present in state, with the great sword presented to the Corporation by King Richard II. The boy choristers were decked with medals suspended on blue ribbons, the four senior boys, who wear the quaint choir copes, having medallions representing St. Hugh and his pet swan. In his public luncheon speech the

Bishop of Lincoln said that in observing St. Hugh's Feast they were not engaged in 'a histrionic revival of a phase or moment of mediæval history,' but in seizing 'a unique opportunity of giving thanks to God for the unconquerable vitality of the Church of England.'"

COULD anything better illustrate the curious provincial atmosphere which clings about the society of our Eastern cities, especially where religion is concerned, than recent comments on the Consecration of the Coadjutor of Fond du Lac? These people travel abroad; they go to Europe, to Russia, to the East; they see everywhere Christian worship set forth with all the beauty and significance of a ceremonial which, in its essence, has accompanied that worship from time immemorial. It is a worship, moreover, which perpetuates whatever was of permanent significance in the ritual of the Old Testament, and has taken up and vivified with purer and more celestial meaning all that was best and most universal in the traditional cults of the human race, thus affording a practical evidence that Catholic Christianity is the ultimate and the universal religion. They see all this, and besides this the mighty hold this worship has upon millions of men, rich and poor, noble and plebeian;—and then they come home, and the moment the attempt is made to appropriate for our own poor Church, so hampered hitherto by its class exclusiveness and lack of adaptation, some portion of the rich significance, the glory and beauty of this ancestral heritage of worship, they pour forth vials of contempt and scorn, and talk of "circuses," and bestow other terms of ridicule and mockery upon venerable and even Apostolic observances. It is difficult to understand the narrowness of such a point of view.

Is it not, after all, in the West that we find a more truly broad and cosmopolitan spirit, a better appreciation of the place and meaning of unfamiliar things, a closer touch with what belongs to humanity in all its aspects and manifestations?

When the Centennial Exposition was held in Philadelphia in 1876, it was reported that the representations of strange and remote people who came in response to the inducements of the management, were made objects of ridicule when they appeared in the streets of the city, and even of hostile demonstrations from the populace, until they were compelled to doff their outlandish raiment and conform in their dress to the dictates of an unmistakable public opinion.

How different it was in Chicago in 1893! There Turks, Arabs, Hindus, Indians, Eskimos, and others of equally strange exterior, mingled with the crowds upon the streets without let or hindrance,—their presence, in whatever striking and unusual garb, accepted as a matter of course.

No doubt a certain remnant of the old Puritan tradition still moulding prejudice, after it has long ceased to influence principle, or to affect the taste outside the domain of religion, has much to do with the curious phenomena of which we have spoken. How else may we account for the sudden disclosure of such an attitude as is seen in recent issues of Eastern Church papers, even in those which have been wont to speak in great and swelling words of "our Comprehensive Church,"—an attitude which, not only in its intolerant narrowness, but even in irreverence of language, reminds one of nothing so much as the Marprelate tracts of 300 years ago?

But back of all is that limited horizon, in the domain of religion at least, which we commonly call "provincialism." Surely it is late to allow a limited and arbitrary barrier of unreasoning prejudice to obstruct our view of religious as of other things. And this of all countries in the world would seem to be least congenial to an atmosphere of narrowness.

Why will men only pretend to be broad, and arrogate to themselves the term, yet not be Broad? Truly the recent outbreak of intellectual narrowness and littleness, is most depressing.

THE twenty-fifth anniversary of the Bishop of Chicago, which has just been celebrated with such a degree of genuine enthusiasm, is an occasion upon which the congratulations of the whole Church may well be extended to that godly prelate. Under his administration, the Diocese of Chicago has advanced to the front rank of the American Dioceses. Bishop McLaren entered upon his administration at a period of great turbulence and unrest in the Church. The defeat of Seymour and of DeKoven, both of whom had been elected to the bishopric of Illinois, had marked the bitterness of the Church at large against a movement within the Church which has revived her life every-

where and has made her Catholicity apparent alike to enemy and friend. Those were the days when the battle was at its height, and Illinois and Wisconsin have the proud memories of being in the hottest of the fight. The defeat of DeKoven in Wisconsin by the diocesan council, resulted subsequently in the choice of that saintly, patient hero, the late Bishop Welles; while the election in Illinois but subsequent defeat in the Church at large, first of Dr. Seymour as DeKoven's friend and other self, and then of DeKoven himself, had only the ultimate and happy result of the consecration of Dr. McLaren, a trusted and representative priest of an evangelical Diocese.

Of the dead we shall speak first. The memory of DeKoven is a pervasive influence in the American Church. "There are two shrines," said the eloquent Bishop of New Jersey on that notable occasion when the members of General Convention made a pilgrimage to the tomb of DeKoven at Racine, in 1886; "there are two shrines which always appeal to the hearts of Churchmen. One is the shrine of JOHN KEBLE, in England; and the other is the shrine of JAMES DEKOVEN, in America."* Perhaps some part of the divine blessing which in so marked a degree has rested upon the Church in Illinois, has been due to the courage which the undivided Diocese showed in 1875, in the election of James DeKoven.

Nor can we forbear to speak of Bishop Welles, whose close association with the same events, whose election after another and even more shameful rejection of DeKoven, and whose close friendship with the present Bishop of Chicago, make it impossible to forget him at this happy anniversary. These two prelates—Welles and McLaren—entered the House of Bishops almost together, both after bitter strife in which neither was personally involved.

What a strange coincidence it is, after these twenty-five years have passed, and only one of those three who had been so intimately bound together, is yet awaiting his Master's summons; that the hand which had perhaps been keenest in striking at DeKoven and Welles, should be the one hand in these calmer days to throw its little ball of mud at the Bishop of Chicago.† It is as though there was yet one crown received by those other two, which could not be bestowed upon the third of the number, until he too had passed through the same calumny. The unsullied characters, the spotless reputations, of those other two who bore the same reproaches, may well be a prophecy to the Bishop of Chicago of the harmlessness of any such vituperations. And remembering the past,—which we never should publicly have recalled but for this latest affront to the successors, associates, and sons of DeKoven and Welles—we cannot forbear to quote from Mr. Burleson's Memoir of the latter, relating to a time when the onslaughts on the saintly Bishop had been fiercest, and it looked as though his work and the work of his noble predecessor, was on the verge of being overthrown by his enemies:

"The Bishop considered for a moment, then said: 'The way of

The Bishop considered for a moment, then said: 'The way of peace is always the best way. I will choose the committee.' The clergyman said: 'Bishop, the first man whom you will appoint on that committee, will be the Rev. Dr. Fulton.' He answered: 'It most certainly will.'‡

The Bishop of Chicago took up his pen to write, and the result is contained in those volumes of sanctity, *The Practice of*

* *Some Am. Churchmen.* p. 230.

† Compare *The Church Standard*, Dec. 1: "Cool assumption," "entire absence of a decent respect," "senselessness," "partisan tactics," "whom the gods would destroy they first make idiotic," "party manœuvre," "lawbreaker," "pygmy," "discredited their own order," "radicalism," "leaders in the anomia of childish (or senile) self-will." In the same issue a correspondent who is editorially commended adds certain other insults.

‡ Two other groups of Bishops and Dioceses are insulted by the same paper in its issue for Dec. 8th, in addition to the large group included in the first attack. One of these groups consists of the Bishops and Dioceses of North Carolina, Florida, Michigan, Minnesota, Nebraska (not the Coadjutor as formerly but the Diocesan), and Colorado—"grave suspicion of a wilful misrepresentation of facts," "local politics," "intrigue." The other group directly alludes to Bishop Welles, Bishop McLaren, and Bishop White. Division of Dioceses "because of no imperative necessity . . . but by way of securing two Bishops of advanced tendencies instead of one." Indirectly this same group must include the Bishops and Dioceses of Maryland (which set apart Easton), North Carolina, Texas, Ohio, Kentucky, Tennessee (which made the attempt), Missouri, and California, all of which Dioceses were divided under precisely the same conditions as were the three Dioceses already mentioned; even though we admit that New York, Pennsylvania, New Jersey, and Virginia may possibly be exempt from inclusion with the others.

In all, the number of American Bishops (in addition to many of England and Canada) who by name or by direct inference are directly, grossly insulted by *The Church Standard* in its issues of Dec. 1 and 8, is, according to our count, 31. What are we to suppose? What is our duty? We are at a loss to know.

‡ *Memoirs of Bishop Welles.* p. lv.

the Interior Life, and *The Holy Priest*. His calumniator also took up his pen, and the epithets that with regret we have been obliged to quote only to denounce, were the result. The art of a Milton or a Dante would be powerless to show more vivid a contrast.

The work of the Bishop of Chicago has been a work crowned with large success. The Western Theological Seminary, the enlarged St. Luke's Hospital, the increasing work of the Cathedral with the sisters' house, and the diocesan school at Sycamore, these are some of the fruits of his episcopate. Figures tell some other results, and the increase of communicants from 7,199 in the undivided Diocese (the whole state) in 1876, to 20,654 in the Diocese of Chicago alone and 27,672 in the state, tell a story of enormous advance. Better than these, however, is the greater spirituality and devotion of the Diocese, the more frequent celebrations, the more careful reverence in the things pertaining to the kingdom of God; the brotherly love, the absence of partisanship, or friction, or local quarrelings, the largely increased missionary zeal, the affectionate coöperation of clergy and laity, which are such happy notes of the Diocese of Chicago.

We beg to be permitted to act as the representative of the whole American Church in presenting congratulations on this happy anniversary, to one of the noblest, the most trusted, and the most universally revered prelates, at home and abroad, that this Church has had the happy fortune to produce, in the person of the Bishop of Chicago.

THE necessity which seems to have arisen to consider the matters discussed in the foregoing papers, has prevented the continuation of our papers on Marriage and Divorce, which, however, will be resumed next week.

THE LITERARY DIGEST AND ITS CRITICS—EVERY EDITOR HAS THE SAME EXPERIENCE.

WE ARE STILL the recipients of occasional letters protesting against the "bias" shown in our columns against this or that party, church, or cause. Such criticisms are, of course, inevitable in the case of a journal conducted as *The Literary Digest* is conducted. Most of the criticism that comes to us (surprisingly small in amount) is due to the persistent notion that whatever is printed in our columns must be approved by us and is printed for that reason, and as a result we are continually held responsible for the most contradictory views. For instance, here is a letter from St. Coletta's Convent, Jefferson, Wis., in which the writer takes us to task for our supposed hostility to the Roman Catholic Church. He writes:

Editor of The Literary Digest:

As my subscription to *The Digest* expires in the near future, I inform you that I will not renew it. *The manner in which you allow your religious department of THE DIGEST to be run by a bigoted ignoramus* (on Catholic subjects) induces me to do so.

My idea concerning your paper was, that you value truth higher than sensational and false articles of news. The least that can be expected from *The Digest* is: "ut veritas in omnibus appareat."

Whenever you will adopt a fairer course I will become a subscriber once more.

To balance things up, we find the following from a Presbyterian paper, published in New Orleans:

"*The Literary Digest* is truckling to Rome, possibly with a view of increasing its subscription, or more probably because its editor is a Romanist in disguise. As 'eternal vigilance is the price of liberty' it is well that our people should know who, in our own camp, are aiding and abetting the enemy."

The South African war is another subject on which we have shown the "cloven hoof." A letter from a preacher in Fort Wayne, Ind., writes:

"Gentlemen:—Referring to your recent offer of *The Literary Digest*, which is very tempting, I can not accept the same on account of the following reason: you favored Great Britain on its gold-greed war on the poor Boers of South Africa. If you will, for the sake of disposing of your products in England, favor such an unjust war as the Boer war is, you need never send me any more of your offers."

And from Ontario we get a letter showing equally profound dissatisfaction for a directly opposite reason:

"My reason for refusing to continue my subscription for your paper is the biased and prejudiced manner in which your selections were made of articles on the South African war. You have shown your pro-Boer feeling to such an extent that I trust that all British subjects, who were subscribers to your *Literary Digest* and your other publications, will cease to have anything further to do with them. I for one will certainly have no more to do with any of your works."

The great fascination of editorial work is that one never knows just what is coming next.—*Literary Digest*.

Theological Books.

The Primitive Saints and the See of Rome. By F. W. Puller of the Society of St. John the Evangelist, Cowley. With an Introduction by Edward, Lord Bishop of Lincoln. Third Edition, Revised and Enlarged. 8vo, xxxvi. 569 pp. London, New York, and Bombay: Longmans, Green & Co., 1900. Price, \$4.00.

The first and second editions of this most valuable work were issued in 1893. Since its first publication it has been reviewed by various Roman periodicals, and has called forth a large volume from the late Dr. Rivington, entitled *The Primitive Church and the See of Peter*. This volume was searchingly reviewed by Dr. Bright in the *Church Quarterly Review* for October, 1894, and January, 1895; these two articles being subsequently revised and expanded into a treatise entitled, *The Roman See in the Early Church* (Longmans, 1896). This treatise was marked by Dr. Bright's well-known learning and keenness of logic, and nothing seemed to be left of Dr. Rivington's argument.

It was only to be expected, however, that when a third edition of Father Puller's work was called for, he should take some notice of Dr. Rivington's criticisms upon it. The result has been an expansion of his work to about three times its former size, and the completion of what must remain for a long time to come the standard authority touching the position of the See of Rome in the ancient Church.

The work in its present form has one drawback—a somewhat unsystematic arrangement of materials. The addition of so much new matter seemed to call for complete reconstruction; but Fr. Puller has preferred to leave the old skeleton, and has put in the new matter wherever he could find a convenient place for it. The result is not exactly bewildering, but the real strength of his argument, which is very great indeed, is somewhat concealed.

The work has many merits. It is obviously the fruit of much labor, and exhibits the extensive learning for which Father Puller is noted. No pains are spared to secure accuracy, and we feel safe in saying that few works are extant that can be more implicitly trusted in this respect. Not many writers are so ready as is Father Puller to reconsider their language in the light of the adverse criticisms of opponents, and several notable instances of his open-mindedness and candor appear in this volume. One will look here in vain for the slightest trace of that *odium theologicum* which mars so much of polemical literature. Father Puller is invariably even-tempered and chivalrous to his opponents, although without weakening the strength of his argument in the least. When we add that our author's style is clear and eminently readable, we trust we have said enough to justify the further statement that *The Primitive Saints and the See of Rome* is one of the most important and valuable additions to ecclesiastical literature of this decade—a notable triumph of Anglican scholarship and polemics.

The large amount of new matter that has been added makes this edition practically a new book, and a brief description of its present contents is desirable. The work originally consisted of seven lectures—the first five dealing with the claim of the popes to a Divinely given primacy of jurisdiction, and the last two with the alleged necessity of communion with the Roman See. The largest addition to the work consists of four entirely new lectures inserted in the second part. The sixth lecture is broken into two and the new lectures are inserted between them. Accordingly there are now twelve lectures, no less than seven illustrating the contention that "communion with the Roman See is not a necessary condition of membership in the Catholic Church." The number of appendices is increased and includes one of some importance "On the Principle of Development." A large number of Additional Notes are inserted after the last lecture, as well as two Excursus, several Tables, and an Index which is well-nigh indispensable to such a work.

The first part of the volume is most nearly the same as in the earlier editions, although certain sections have been rewritten. Perhaps the most notable instance of change in this part is the translation and interpretation of the famous passage in which St. Irenæus refers his readers to the Roman Church as the most representative guardian of common tradition. The extant Latin reads: *Ad hanc enim ecclesiam propter potentiorum principalitatem necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles, in qua semper ab his, qui sunt undique fideles, in qua semper ab his, qui sunt undique, conservata est ea quae est ab apostolis traditio.* In the first edition the words *propter potentiorum principalitatem* were taken to refer to the importance of the City of Rome. Father Puller now admits that they have reference to the importance of the

Roman Church. He translates, "For to this Church, on account of its more influential preëminence, it is necessary that every Church should resort—that is to say, the faithful, who are from all quarters; and in this Church the tradition, which comes from the apostles, has ever been preserved by those who are from all quarters." The point is "that the Roman Church, on account of its special preëminence, was continually visited by representatives of other Churches all over the world, and that this fact constituted an additional guarantee of the purity of its faith." As Father Puller shows, this does not concede any necessary infallibility to the Roman See, growing out of Divine guarantees, such as is claimed by Leo XIII., but is simply a recognition of human conditions,—conditions liable to change. The existing habit of resorting to the Roman Church on account of its wide influence constituted that Church a sort of emporium of universal tradition.

The new lectures inserted in the second part of the work deal with the relation of the Church of Antioch to the Church of Rome in the Fourth Century. The argument culminates in the fact that St. Uiletius lived and died out of communion with Rome, and yet is now recognized by the papal see as a Catholic saint—this fact showing that it is not essential to one's catholicity that he should be in communion with Rome, Rome herself being witness.

It should be obvious to an unbiased student of history that the present claims of the papal see can not be vindicated except on the basis of a theory of development in doctrine. Such a theory has been broached by certain Romanists, although the Roman Church herself appears to repudiate it. According to this novel theory, says Father Puller, "it would seem that the Church is at liberty to develop new forms of ecclesiastical polity, and to impose them under pain of anathema, as binding the faithful *jure divino*, and generally to proceed as if her post-apostolic acts of legislation could be regarded as equivalent to the appointment of our Lord Himself." With the maintainers of this view "it would be quite useless . . . to argue."

The subject of development is considered carefully in Appendix M., pp. 424-433. Three kinds of development are distinguished: (a) of discipline; (b) of theological science; (c) of obligatory dogma. That discipline and theological science are susceptible of legitimate development, provided the immutable truths and principles of Christianity are not violated, is obvious. Father Puller goes on to acknowledge that the language of dogma may develop. "No Catholic will deny that the Church has a right to impose on her children from time to time new words and formulas, for the purpose of protecting the faith." But the kind of development which must be repudiated is one which involves substantial additions to the primitive faith. "In the Nicene definition there was no development of the substance of the apostolic faith, though there was a development in regard to its expression. An unambiguous formula expressing the old faith was made obligatory, which had not been obligatory." The whole note is valuable and is enriched by choice references.

Such a work as this seems absolutely unanswerable as a refutation of the following language of Leo XIII. in his Encyclical on the Unity of the Church:—

"In the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age."

We trust that our clergy and intelligent laity will secure and master this work. FRANCIS J. HALL.

So: or the Gospel in a Monosyllable. By Rev. George Augustus Lofton, D.D. Chicago, New York, and Toronto: Fleming H. Revell Co., 1900.

We have here a series of chapters on the text, "God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The word *So* is made to dominate the writer's exegesis. The purpose is also kept in view of making a vigorous protest against current rationalism, in the interests of protestant orthodoxy.

The writer is a Calvinist, although with modifications, and therefore propounds a theology which we regard as defective in more than one direction. But we heartily sympathize with him in the purpose of this book. We can also commend much that he says as sound, pertinent, and well put. We only wish he could see that modern liberalism is the logical outcome of the Protestant rule of private judgment.

We agree with him that—

"The great need of the day is a return to orthodoxy and spirituality. . . . Theology is called 'dry bones,' but the bone system in

our structural organism is absolutely essential to bodily life and activity. A loose or rotten theology is the source of all weakness or decay in spiritual and practical Christianity; and without the backbone of a sturdy and solid orthodoxy the spiritual and practical, no more than the doctrinal, in Christianity can long retain a vigorous and uniform existence."

We believe that Protestants who share in the alarm felt by our author at the inroads of rationalism and at the dissidence of dissent, will some day come to realize that the Apostolic ministry and Sacraments constitute the only safeguards of orthodoxy.

FRANCIS J. HALL.

The Reformation in Great Britain. By H. O. Wakeman and Leighton Pullan. Oxford Church Text Books. New York: Edwin S. Gorham. Price 30 cts. net.

The value of this little volume is all out of proportion to its size and price. Neither this nor the other volumes of the series are mere condensations, but carefully written treatises on the various subjects by eminent scholars. The present volume seems to be in many respects the best presentation of the Reformation in England, viewed in its different relations, that has ever appeared. The hundred and thirty pages—which might easily have been printed so as to make three hundred and sold for ten times the price of the present volume—are simply packed with most important facts, stated in the most succinct and telling way, so as to pile up an overwhelming mass of historical evidence, which throws the burden of proving opposite conclusions from those of the writer upon the one who denies those conclusions, and gives such an one a very difficult task; to our mind one impossible of accomplishment. The limited space at the writer's command precludes much quoting of authorities, but the few notes indicate that every available source of information had been used as a basis for writing the history.

The positions taken in regard to the various phases of the Reformation movement and the chief actors in it are exceedingly judicious and absolutely fair. Moreover the sketching of the prominent personages is done with a master hand and in a telling manner, that will make the picture stick in the memory. Somerset, the Lord Protector under Edward VI., is described as "in faith a Calvinist, in policy an Erastian, and in character a thief." Cranmer is characterized as "a thing of moods and changes, and it is difficult to know his mind upon any given subject, for the simple reason that he did not know it himself." Of Mary's reign it is said that "a hundred years was needed to repair the mischief of eleven." Elizabeth "was not a very good woman, but her ability was almost boundless, and she had a deep affection for the English people, and a shrewd appreciation of the English Reformation *without any continental trimmings.*" Of the relations between Laud and his opponents it is said: "Laud and the Puritans were both right in this, there could not be room for him and them in the same Church." These random excerpts ought to whet the appetite of the student so that he will not fail to procure and study the book. One lays it down with a feeling of sincere grief at the thought that the book was the last work of its brilliant author. The editor of the series completed the work, and we hazard the conjecture that the introductory chapter comes from the pen of Mr. Pullan.

A. W. JENKS.

A Soul's Meditations. Compiled and arranged by Mrs. J. H. Root. New York and Chicago: Bonnell, Silver & Co.

This book is composed of the notes made by an invalid woman during her meditation. There was not the least idea in her mind that anyone would ever see these notes; but her friend, Mrs. Root, when she came into possession of the notebooks, thought they would be helpful to others, and so she has arranged and printed them.

Father Huntington writes a brief preface commending the writer's simplicity and faith, and Mrs. Root gives a short introduction explaining the author's circumstances, and showing how through all her sufferings, from a cancer, and in the midst of limited circumstances and loneliness, her "soul waited in stillness upon God."

One cannot help feeling a sense of intrusion in reading these notes, much as one would in reading private letters which had come into his hands by the death of his friend. There is such a sacredness in one's private interviews with God, either in confession or in meditation, that only the conviction that other souls might be helped by the revelation could warrant their publication.

The personality of the author is carefully guarded. We only know that she was a woman who had to earn her own

living, even in the time of great weakness, and that she had two operations for cancer, after the second of which she died.

The Meditations themselves are singularly free from hysteria or ecstasy. The writer faces her real condition, and tries to live in close and intimate union with our Lord, and to become a "partaker of Christ's sufferings." She sees the value of entire self-surrender to God, and the plain necessity of the members of a thorn-crowned Head suffering with Him.

The notes have a peculiar value because of their plain matter-of-fact piety. We do not need to

"Strive to wind ourselves too high
For simple man beneath the sky."

There seems to be a distinct danger to us calm Anglo-Saxons in using the fervid and emotional books of the Romance peoples, and in trying to work ourselves up to their emotional standard. We are in danger of becoming theatrical and unreal. The special value of this book is its common sense and normal devotion.

Anyone desiring a wholesome, unimpassioned, and thoroughly devout book of meditations or spiritual reading, should certainly secure a copy of this book.

FRANK A. SANBORN.

The Path of Life By George Hodges, Dean of the Episcopal Theological School Cambridge. New York: Thomas Whittaker, 2 and 4 Bible House. Price \$1.00

A new volume of sermons by Dean Hodges is certain to be looked for with interest by the many who have found his former publications so stimulating and effective. The Dean is always helpful and to the point, and his sermons seldom fail to present some questions of trenchant interest to the reader or listener. If occasionally there is a suspicion of hasty treatment it is not perhaps to be wondered at, since no man—not even a Dean—can always be at the high-water mark of excellence.

Four sermons of marked helpfulness we would single out as being in themselves a *raison d'être* for the out-put. These are Redeeming the Time, The Social Epiphany, The Conviction of Sin, and a remarkably potent sermon on Prayer, under the title, The Indifference of the Saints.

Sermons which deal with the Christian life, and encourage and uplift, and stimulate to good works are what the world needs to-day:—a religion that makes us better and happier when we practise it, is the religion taught in these selected sermons from *The Path of Life.*

An Exposition of the Gospels of the Church Year, on the Basis of Nebe. By Prof. Edmund Jacob Wolf, D. D. Philadelphia: Lutheran Publication Society.

In the early years of the reviewer's ministerial life the want of a good exegetical commentary on the Gospels of the Church's year was often sorely felt. The average commentary on the New Testament seemed to afford little assistance, and to search through one's library for the right sort of sermon stuff was sometimes impossible. The possession of such an Exposition as this of Dr. Wolf's would have been an almost inexhaustible mine, needing but little labor to turn the precious metal to practical use. This, we think almost universal need among young ministers, is referred to in the Preface of this Exposition as one of the reasons for its publication. The substance of the book was delivered first of all in a series of Lectures to the Professor's students in the Gettysburg Theological Seminary (Lutheran). The interest in the Lectures was so marked that they were carefully revised and delivered to new classes with the same results. Assurances received from many quarters that their publication would be warmly welcomed, induced Dr. Wolf to issue them in book form. The result is the volume before us. The scheme originated with Nebe, a learned German theologian, whose work of three volumes of 1,600 closely printed pages is beyond the reach of many ministers who will find in Professor Wolf's book very much matter of the greatest use and importance.

He lays no claim to originality of matter or of exegesis, but has labored carefully to collect in a precise and clear-cut form, the cream of thought on the Sunday gospels. The use of the original of Greek words and expressions, where special importance is attached to them, will be very helpful in sermonizing, and invaluable to the student of the Greek Testament whose habit is to make marginal notes for future use.

Another feature of special value in these days when there is such a tendency to explain away the Divine and the miraculous in the New Testament, is the fearlessness displayed by the writer in accepting without question the Gospels as the Word of God. With him there is no doubt of the Godhead and the perfect Manhood of our Blessed Lord. His faith in the Virgin-

birth of the Saviour is clearly stated. He however rejects the Catholic tradition of the perpetual virginity of the Blessed Mother. But he gives both sides of the question a fair and impartial hearing, so that the reader may accept or reject his conclusions as he may please.

A firm adherence to the verities of the Christian religion marks all the author's conclusions after careful examination of writers who, whether so called higher critics or sceptics, have used their destructive weapons to shake the faith of the Church.

There are a few, but very few, differences between the gospels of the Lutheran and our own Church. They have no Sunday corresponding to ours called "The Sunday next before Advent," but as the Gospel for that day is the same as the one for the Fourth Sunday in Lent, the Churchman will find enough in the exegesis of that to serve for both days.

Attached to each of the Lectures is a very helpful and suggestive analysis called Homiletical outlines. These will be found very useful in the preparation of sermons on distinct lines, and will prove valuable aids in arriving at the Church's idea in her choice of the gospels. The doubtful tendency of some modern preachers to preach anything but the Gospel to their Sunday congregations may seem attractive because it is sentimental, but the laity are alert to the need of sound teaching, are demanding it in preference to the empty sounds of mere oratorical platitudes; and the earnest preacher will find in this Exposition a fund of riches in exegesis that is not otherwise so easily accessible.

JOSEPH RUSHTON.

Ephesian Studies: Expository Readings on the Epistle of St. Paul to the Ephesians. By the Rev. H. C. G. Moule, D. D. New York: A. C. Armstrong V. Son. Price \$1.65.

This is a valuable book in a line that is all too rare, that of devotional commentary on Holy Scripture. Most commentaries in these days of exact scholarship are so occupied in getting the probable meanings of every word and phrase that the line of spiritual purpose running through each paragraph, the real divine message, is quite lost to view by the ordinary student. In this volume Dr. Moule, a Divinity Professor in the University of Cambridge and one of the spiritual leaders of the Evangelical School in England, has undertaken, for the Epistle to the Ephesians, what in former volumes he has undertaken for the Epistle to the Philippians and for the Epistles to the Colossians and Philemon,—to give every paragraph of St. Paul's letter in a rather full paraphrase, and follow this free rendering with a somewhat sermon-like commentary, resting all his translations and explanations upon a foundation of minutely critical study of every word, and often calling attention to particular results of such study, but always subordinating every other interest to that of keeping the line of thought clear and giving it point and application as an utterance of the Spirit of God to each Christian soul. We think that a High Churchman might have found even more wealth of meaning and largeness of spiritual application in some passages of this great Epistle than Dr. Moule has found. But we know of no other commentary on Ephesians that we could so heartily recommend to any sort of Churchman for spiritual reading in a Retreat, for correction of the too prevailing intellectuality of our Theological seminaries, for the suggestion of sermon-subjects, or, generally for personal helpfulness.

It should be mentioned that the book was written for students, and that it sometimes mentions what St. Paul's Greek word is in a particular connection. This introduction of foreign words is to some readers a cause of nervous irritation. Yet the meaning always runs clear to one who can read no Greek, and it would be a happy thing if many of our people would make these "*Ephesian Studies*" a part of their Lenten devotion in 1901.

LUCIUS WATERMAN.

As It Was In the Beginning; Or, The Historic Principle Applied to the Mosaic Scriptures. By the Rev. Edward Cridge, D. D. Chicago: Fleming H. Revell Co. Price \$1.25.

This is a curious book, in which a very pious man, with but little scholarship—he insists on printing the Hebrew word for God in English letter as *Aleim*—and a really rich imagination, applies much more of fancy than of the "Historic Principle" to the exposition of the Books of Moses. He insists that these books *must* have been written by Moses because they have been traditionally ascribed to him, and there are no other books contemporary with these by which we may check the tradition; that Adam *must* have been created an infant; and brought up by ministering angels; that the tree of knowledge *must* have been something other than a literal tree, because Gen. ii. 16, 17, dis-

tinguishes between "every tree of the garden" and this tree "in the midst of the garden"; in fact, he has simply no idea of what constitutes proof. But with all his follies, which are manifold, he has imagination and throws out occasionally a really illuminating suggestion. For instance, when he is showing how Abraham *must* have looked forward to seeing Isaac restored to him by resurrection from death, one can feel that his conclusion is for once legitimate and edifying. The book as a whole is for cranks and will delight many of them.

The Business Man's Religion. By Amos R. Wells. New York, Chicago, Toronto: Fleming H. Revell & Co. Price 50 cts.

The author of this little book is himself a business man, and in less than seventy pages has compressed a vast deal of common sense and religious teaching. He treats of the business man in the Church, in the Prayer Meeting, the Sunday School, the Office, and the Home. He believes that the business man is religious, and that much apparent neglect and opposition is due to shyness, and to being unaccustomed to dealing with religious matters. Mr. Wells is not a Churchman, but his book is full of matter and suggestions, which could be easily and profitably adapted to use in our parishes. And business men following out his principles, and putting his suggestions into practice, would be invaluable as members of vestries, guilds, etc.

Practical Portions for the Prayer Life. Selected Thoughts on Prayer for Each Day in the Year. By Charles A. Cook. Fleming H. Revell Co. Price, \$1.25.

This is a year book containing a passage of Holy Scripture for each day, bearing usually on prayer; and a short selection from the writings of some distinguished Protestant preacher, or writer.

It would probably be useful to those for whom it is intended; but Church people would find a good many things in it which would not be agreeable to their more refined and reverent modes of thought.

The Modern American Bible. By Frank Schell Ballentine. Vol. I.—St. Mark. Vol. II.—St. Matthew, St. Peter, St. Jude, St. James. New York: The Lovell Company.

"John was clothed with camel's hair and had a leather belt round his waist," does not impress us as any particular improvement over the version with which we already are familiar.

THE FIRE ON THE HEARTH.

SHRIVELLED flowers and foliage sere
Mark the waning of the year,
And where summer beauties linger
Bleak November's fiery finger,
With a touch, the landscape burns,—
Green to gold and crimson turns.

Come within; make fast the doors.
How the lonely night wind roars!
Gloomy is the realm sidereal;
Clouds, like battle-ships aerial,
Threatening, thunderous, issue forth
From their harbor in the North.

But we heed not storm and night,
By the hearthstone's leaping light;
Gathered here beside the ingle
We are safe, though slate and shingle
Quiver, while the autumn blast
Rages round us fierce and fast.

Branches bare may writhe and swing;
Merrier shall our carols ring.
Frost and wind may wage their battle
Till the very curb stones rattle;
By the hearthstone, bright and warm,
We will fear not night and storm.

Gathered round the cheerful fire,
Pile the wood on high and higher!
As the flames leap, brighter, clearer,
Home grows dearer, Heaven seems nearer;
Though the storm may rage outside,
Here within sweet peace shall 'bide.

While the flickering flames ascend,
In sweet songs our voices blend.
Youth and age and fair-faced matron,
Studious girl and loving patron,
All in thankful praises share
As we say our Evening prayer.

Now the fitful firelight fades,
And the bell warns little maids
That they must not here be staying.
Curfew rings! There's no delaying.
Angels guard you while you sleep,
Watch and ward around you keep.

C. W. LEEFFINGWELL.

Eve's Paradise

By Mrs. Bray.

CHAPTER XXX.

SIR JASPER FAILS.

"Faultily faultless, icily regular, splendidly null,
Dead perfection, no more."

—TENNYSON.

PRISCILLA, on the whole, took the matter very quietly. Of course it was a very great surprise to her, to hear that Elsie was Margaret's child, but she had never had any great opinion of Mrs. Stuart; "poor shiftless thing, I am not surprised at anything she did," was her remark; and though Owen had loved his sister, it was almost impossible to him to indorse this opinion, for he had so strongly disapproved of many things that she had done.

That it was a certain amount of pain to her to give up the child there was no doubt, but she had never loved her as Owen had done. "I always do my duty to her," was a sentence she was fond of saying, "but I cannot go into any of your raptures about her." Sometimes she had wondered to herself why she had not loved her more. Now this was quite accounted for, and it was a certain amount of satisfaction to her to think so. She considered it showed a remarkable power of discrimination on her part, that she had never been able to feel towards Elsie, as she was certain she should have felt towards one of her own kindred.

There was no end to the difficulties and complications which arose. Captain Stuart had left a considerable sum of money to his supposed daughter.

Of this Elsie was perfectly aware, as Priscilla considered it one of her duties to bring up Elsie so as to be fitted for the responsibility of possessing it some day.

Elsie had not responded at all to her teaching—at least not openly, and had always steadily declined to learn that touching little hymn where a good little child gives its penny to the poor.

"A penny I have and 'tis all my own,
Little Charlotte exclaimed in a lively tone."

Elsie always maintained that Charlotte was extremely silly, and that she should certainly have spent it on sweets.

Nor was she ever affected by that touching story of the dear little boy who put his half-a-crown into the box in church sandwiched between two pennies, for fear any one should know. And she would persist in asking inconvenient questions, such as "how people ever came to know the story if he did not tell."

When Aunt Priscilla would advise her to give all her money to the heathen, Elsie would reply purposely misunderstanding, that she did not think it would be of the slightest use, as she believed they used cowries for money.

"No, Aunt! I mean to enjoy my money when I have it," was all she would say. Elsie took good care that no one should know how she had planned out the spending of it in her own little head.

She would give quantities of presents to Owen, every book she had ever heard him wish for. All the servants, the poor people in the village should have gifts. The children should have a feast once a month.

There was no end to Elsie's plans, so perhaps Aunt Priscilla's teaching was not thrown away after all, though she did not reap the fruits of it.

What would it be to Elsie to find that all these dreams were only so many castles in the air, and that she had nothing whatever of her own?

All her fortune would now lapse to a nephew of Captain Stuart's to whom it had been left in the event of his child's death. These things tore Margaret's heart. Oh, if she could only have her life over again, she would rather starve with her child than give her up.

She decided on waiting to tell Elsie until she had seen Sir Jasper, to whom she had written a full account of everything, as she felt that she could not tell him personally. He was not of a sympathetic nature, and she did not think he would understand. In her letter she told him that as she should now have her own child to live with her it was possible that he might no longer wish the present arrangement to continue, and in that

case she should be quite prepared if he should wish to put an end to it.

Sir Jasper had written very kindly. He was a most liberal man, and his arrangements put all Margaret's fears for the future to an end for a long time to come.

"So far from regretting it," he wrote, "I think it is a most excellent plan that Elsie should live with you. Eve will be much more willing to return to Moina if she can have her friend with her. I cannot but think that she will be tired of her present home in a few months and will be only too glad to go back. I am going abroad for six months and shall come and see you first. It is impossible for me to believe that she has really ceased to care for me, although she has not sent me a single message in any of your letters."

There crept out a little bitter feeling. It was true enough. Sir Jasper had sent message after message to Eve whenever he wrote, but Margaret had not been able to persuade her to send back one.

"Will you not give him your love?" she would sometimes ask.

"How can my love go in a letter?"

"Well, if I write and say, Eve sends you her love, that means you want him to know you still love him."

"But I am not sure that I do love him," replied Eve carelessly.

Margaret could say no more; perhaps she was not so very sorry that Jasper should reap as he had sown.

When Eve was told that he was coming, she manifested some uneasiness.

"Will he want to take me back to Moina?" she asked.

"Not unless you wish it," said Margaret; "do you not want to go back?"

"Not now," said Eve, "perhaps some day."

"The house is much larger and nicer," replied Margaret.

"Oh, I love this little house," answered Eve, "I am so much happier here. Just you and I together, we do not want any one else, do we, Margaret?"

"Not even Elsie?"

"No, not even Elsie. When I was away with Elsie, and without you, I wanted you so dreadfully. Now I can have Elsie just when I like, and that is what is so nice, but I do not think I want her to live here. I like to have you all to myself. You love me better than any one else, don't you?"

Margaret passed her hand caressingly through Eve's bright hair, but she could not make any answer.

The next day Sir Jasper came. When he saw the tiny cottage in which they were living, he rejoiced. "She cannot care long to remain here. Why, there is not room to breathe."

He did not realize that Eve had been stifled at Moina.

Margaret was thankful that she had written to him about Elsie, for even the few words he said grated on her.

He seemed to think that it was rather a good joke.

"Well, what does Owen say to losing his niece, and giving her up to you?"

"Sir Jasper," said Margaret, "please forgive me; but I do not think I can speak about it."

"Very well," he said, a little surprised; "but you must admit that I was the first to notice the likeness."

"It was that which first put it into my head, and, believe me, I am very grateful, and can never thank you enough."

"Well, what do the children say to it?" he asked. "They must have been a good deal surprised."

"I have not told them yet," said Margaret.

"Not told them?" he said, in a tone of surprise.

"I wanted to wait till I had seen you," said Margaret, feeling she could not lay her heart bare before him. "You see, I only heard yesterday of the arrangements you were kind enough to make, and I could not settle my plans till I knew. I must ask you to be careful not to say a word to Eve about it."

"By-the-bye, where is the child?" he said carelessly, as if he had not been at all disappointed because she was not there to meet him.

"I think she must be in the garden," said Margaret, shrewdly suspecting what was really the case, that Eve had gone out to avoid him.

"I will go and look for her," he answered, surprised to find that his heart was beating a little faster than usual. Surely he had outlived all such sentiments years ago.

"Remember," were Margaret's last words, "that she knows nothing about Elsie."

"All right; I'll be careful," he said, as he walked off.

Margaret watched him half anxiously, almost wishing that

she had told Eve herself. It never had struck her till this moment that there was a possibility of Eve hearing it from any one but herself.

"Eve, Eve!" called Sir Jasper, as he went into the garden. "Where are you?"

Eve appeared somewhat unwillingly. She was perplexed by her own feelings. Once, how she used to look forward to seeing him. Now she wanted to avoid him.

Sir Jasper stooped down as usual to kiss her, but she drew herself a little away.

"Getting too old to kiss your guardian," he said with a laugh. "Why, we are growing up indeed! I shall soon lose my little Eve altogether."

It was only two months since he had seen her, but she seemed grown even in that short time.

"I do not like kissing," said Eve, with a dignity which was inherent in her.

Sir Jasper was a little nettled. "Perhaps you do not like seeing me either?"

"I do not care so very much," she answered, in her curiously outspoken way. The courtesy which is a part of education had not yet come to her, and she spoke with the freedom of a child.

"You ought to care to see me," he replied. "I have done everything for you. Without me you might have starved. You are not very grateful."

"I do not understand you," said Eve.

"Why, when your father died he was very poor, and had no money to give you; there was no one to take care of you, and so he gave you to me. I took you, and have given you everything. Without me you would not have had any home, any pretty dresses, perhaps not even enough to eat."

"Margaret would have taken care of me," answered Eve. Gratitude was a quality of which she had never heard.

Jasper was hurt; he seemed to expect her to know things intuitively. "Margaret!" he exclaimed contemptuously, "why, it was I who gave you Margaret. She had never seen you, never heard of you, knew nothing about you till I found her, and asked her to take care of you. Do you not think you ought to be grateful, and thank me a little?"

Eve looked puzzled. "I do not know what grateful is."

Sir Jasper lost his temper. "Is the child an idiot?"

This was the first time Eve had heard the word since that conversation she had overheard at Moina, and it attracted her attention at once.

"Yes, I expect I am," she said gravely. "I heard Jane say that you brought me up so that I was no better than an idiot."

"The impertinence," muttered Jasper, who did not at all appreciate his affairs being the subject of servants' gossip.

His face darkened.

"What is an idiot?" she continued. "I have often wanted to know."

"People who have not much mind, and who have not learned things."

"Am I really one?"

"No, of course not; only sometimes you do say very silly things."

"It is not my fault," she answered, with a look of reproach in the blue eyes, which were brimming over with tears. "You would not let me learn."

"I gave you everything you wanted; I made Moina lovely for you. I wanted to make you so perfectly happy. Eve, Eve!" he continued, with an appeal in his voice, and taking her hands, "you cannot mean that you do not care for me; that I am nothing to you now; that all I have done is in vain."

Eve was quite unmoved. Though her sympathies were learning to be drawn out, the sorrows of another could not touch her as yet, except through her affections.

"Have you nothing to say? Do you not care that I should be alone? I thought I should have had a child who would have been with me all my life. Am I to go back alone to Moina?"

There was real pathos in his voice, and it seemed to touch Eve a little—not in any very active form, but it troubled her.

"I want to be sorry," she said. "Sometimes I feel things here, and it aches." She pressed her hand against her heart. "You are sorry, and I want to be sorry too, but it does not really hurt."

"You are a little heartless thing," said Jasper bitterly; "I will give you up. I do not believe you can really love any one." He flung her hands from him.

"I love Margaret," exclaimed Eve, and her whole face was lighted up with the glory of a perfect love. It looked as if it were illuminated.

"Margaret, always Margaret." The man was stung to the quick. All his life long he had had everything his own way, and now here was this child, his own creation as it were, slipping away out of his reach. Had he ever cared for anything as much?

One last appeal.

"Eve, my little Eve, come back to me; forgive me. I know you have a heart, love me a little."

Eve was frightened by his earnestness. "How can I?" she asked piteously. "I would if I could. I used to love you, Japs"—it was long since she had used the old baby name, and another pang went through his heart—and now, the love seems all gone away. Where does love go to?"

Then Jasper knew it was all over, and that he had spoilt his life; that he had staked his happiness upon a child's heart, and he had lost. Dreams that he had hardly whispered to himself had found a place in his heart, for was not he still young? and Eve would grow older.

Now he knew that his dream was over, that this child love, with her beauty and her genius, was not for him, that all he had done was in vain. He had lavished every luxury upon her; he had cared for the body; he had starved the soul, and the moment it was free it had fluttered away like an escaped bird into freedom.

Eve stood there tall and graceful, the sun turning her hair into ruddy gleams of gold, the eyes shining like the blueness of the heavens, with just a summer mist over them. Was she sorry for her own lost love? Had something gone from her which she could not recall?

Jasper grew reckless. Was this a cold inanimate statue without a heart? Was there nothing that could touch her, even if it hurt?

His was not a generous nature, not one that would suffer in silence so that the loved one should not have a pang. He wanted to wound her; he wanted to shake her out of this deadly calm.

"Go to Margaret," he said between his teeth, "you are so sure of her love."

Eve awoke at the sound of that name. "Yes! I am so sure," and the sweet mouth smiled in its absolute trustfulness.

"She loves you so much."

"Yes, she loves me so much," echoed the dreamy voice.

"Are you so certain?" Jasper's face looked cruel in the dying sun.

Perhaps it was only the light.

Eve's face looked troubled.

"Listen," he said, drawing nearer.

The sun sank down below the hills, the last red gleam died out of her hair, the blue eyes looked grey in the twilight.

"Listen. Margaret has another love in her heart, one dearer than you. You think Margaret loves you best. Go and ask her who she cares for most, Elsie or you?"

"Elsie, never!" broke in Eve.

"Shall I tell you a secret? Elsie is Margaret's own child."

"Own child!"

"Yes; Margaret is Elsie's mother. Do you think you will be anything to her now? Will not a mother love her own child better than any other in the world?"

Was there no pity in his heart as Eve's face grew whiter and whiter in the twilight?

"Yes! you have thrown away my love, and now you will have none. You will wish for me, but I shall not come back—no, never, never again—and you have lost Margaret."

He snatched the impassive child in his arms and kissed her. The next moment he was gone.

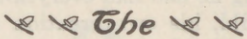
Eve gave a low cry and sank upon the ground.

[To be Continued.]

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely till the sun gets down. And this is all that life ever means to us, just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier.—*Gospel Messenger*.

PERHAPS the following might prove of interest:

An old Irish orator was once asked for a short rule for extemporaneous speaking. His reply was: "When you have got something to say, say it; and when you have got nothing to say, say it!"



Family Fireside

A CHRISTMAS GIFT FOR THE NURSERY.

By FRANCES SMITH.

If you want a novel pet for a nursery that is thus far unprovided for, let me suggest a rabbit—the whitest of white rabbits, with the pinkest of pink eyes. He is quite as interesting as a pussy-cat, quite as neat and as easily trained, and for the moment a fad. In fact there is a corner in rabbits, with the price mounting higher all the time.

Just which nursery in the land set the fashion is not known; it may be a belated hint from *Alice in Wonderland*; however this may be, the new household pet threatens to send pussy into exile, *pro tem*.

Buy your rabbit while in the tender years of infancy, that you may train it up in the way it should go; and you lay down the same rules which govern the cat—education—only Bunny, if anything, is more teachable. He roams about at his own sweet will during the day; at night, it is best to put him in a large cage or open box and close the door, that he may not go wandering about the house or perchance jump out of a window. The particular Bunny with which I have a somewhat more or less intimate acquaintance, one day, bent upon adventure, stepped out upon the veranda roof, gave a flying leap to the ground, a distance of some fifteen feet, and although the gymnastic feat did not dislocate or unjoint him, it was noticed that his demeanor for a few succeeding days was pensive, there was a loss of appetite, and a disinclination to join in the sport of his playmates, two dear little girls, who love him with all the ardor of one and five years.

Bonny likes nibbles of toast for his breakfast, with a bit of chop; he asks a trifle of roast or boiled meat for his dinner; as to drink, he seems to have joined the Knights of Temperance and draws the line even at water—seldom, if ever, taking a sip of anything; possibly there is a particular brand of some kind of beverage which he likes, but just what it is, has not yet been discovered. For hymnals and Prayer Books he has a predilection, in fact he is of a literary bent and can easily become interested in any book—to its utter destruction—but books can be put upon higher shelves, and nursery books never last long any way.

A rabbit likes to be petted and responds to affectionate treatment in much the same way that a kitten does. Cuddled up before an open fire upon a soft rug, the picture of luxurious contentment, Bunny adds the finishing touch to the nursery. In any one where he is not yet known, he is certain to be greeted with ecstatic delight, if discovered upon Christmas morning, guarding the stockings by the chimney corner.

THE CARE OF INDOOR PLANTS IN WINTER.

THERE IS something very provoking in the sight of a plant which has for weeks or months looked well and handsome beginning to look sickly and ill, and even dying. This is often the case when winter comes, and there is no other place for plants but the sitting-rooms. Why is this? Because it is generally considered that plants in winter only want water once or twice in the week, and this being given on stated days, they need no more care.

This is a grievous mistake; all plants should be looked at every day, and if the pot give a hollow ring when rapped sharply with the knuckles, then give a good quantity of lukewarm water, not cold, but a trifle warmer than the atmosphere of the room in which they are. If the pots are stood in saucers, go round about twenty minutes or so after watering and empty them of the water which has run through, as it is injurious to the roots for the water to be left.

Hyacinths and narcissi, etc., can be grown altogether in water, and make pretty room decorations in china bowls, with moss round the bulbs. Generally speaking, plants that grow in rocky, unsheltered situations naturally, or in countries where long droughts occur, or those with hairy foliage and thin leaves, also hard-skinned, succulent plants, require little water; while tough, broad-leaved varieties require more moisture in the atmosphere than at the roots. Fibrous surface roots, as a rule, indicate the ability to flourish with little moisture, while plants with roots growing directly downward, or succulent roots of thin-leaved plants need quantities of water.

Plants will suffer less from not having enough, than when too liberal a supply is given.

When plants are making new shoots give plenty, but as soon as

the shoots are developed water sparingly, or they will continue to grow and no buds will form, in consequence of all the strength going to support the young shoots. All plants require a rest, and during that time want little water. Keep all decayed leaves, etc., cut off and cleared away, as they will often cause mildew.

Many plants, such as aspidistras, india-rubber, etc., like their leaves sponged with tepid water now and then.

All flowering plants, as well as some others, need to be grown as close to the glass as possible. A sunny window is necessary to flowering, and if all cannot at the same time be indulged, they should take it in turns, and their owner should see fair play, so that all have an equal chance of coming to perfection. Palms, or the aspidistra (parlor palm), and a few others, will be content in a shady corner, but will be very grateful, and will repay the trouble of now and then lifting them into the sun.

Plants grown in a window want constantly to be turned round, so that they may grow straight and even, and all the blossoms come out evenly; this is especially noticeable in hyacinths, for if one side at a time only is out, it quite spoils the beauty.—*Selected*.

HOUSEHOLD HINTS.

A TEASPOONFUL of pulverized alum mixed with stove polish will give the stove a fine lustre, which will be quite permanent.

If a strip of webbing two inches wide is sewed tightly on the under side of a rug, close to the edge, it will prevent the edges from curling.

Skirt linings, if not much worn, may be made almost fresh as new by washing and starching with starch in which there is little gum arabic.

Clean lamp chimneys by holding them over the spout of a teakettle full of boiling water, then wipe them with a clean cloth. It will make them beautifully clear.

Leather boots and shoes may be softened and kept from cracking by well rubbing them with castor oil. They should not be worn for about twelve hours afterwards.

Linseed oil is better than anything else for removing rust from a stovepipe. Rub the pipe thoroughly with the oil (a little goes a great way) and build a slow fire until it is dry.

Save all pieces of old flannel. Flannel has almost no end of uses in its capacity as a cleanser. For cleaning of all kinds it is excellent, and for polishing silver it is almost as good as chamois leather.

A woman who is ingenious and who "makes over" a great deal tells us how to cut fur. She says to turn it skin side up and cut with a sharp knife; only through the skin. This leaves the fur intact and it can be cut into any desired shape.

Kerosene applied with a soft cloth, preferably one of old silk or linen, should remove the marks of hot dishes from the polished surface of a dining table. If it does not, rub each spot with spirits of camphor and afterward with furniture polish.

During the hot weather the bread-box requires special attention to prevent bread from moulding. The box should be scalded twice a week and aired in the sun for an hour before fresh bread is put in it. A tin box is much better to use for holding bread than a stone crock.

To soften water for laundry purposes when you have no rain water supply, it is a good plan to draw the water three or four days before it is needed for use, and to expose it to the air. This will render it quite soft, and will make soap either entirely unnecessary, or, at any rate, will make a very small quantity of it sufficient.

To polish shell combs rub them with flannel on which has been put some finely powdered charcoal moistened with a little water. Then with a clean flannel rub the shell vigorously with whiting or precipitated chalk, to which a few drops of vinegar have been added. After this polish with the palm of the hand and dry powder.

The breaking of glass globes is very frequent, as all house-keepers know. Their durability may be greatly increased if they are tempered beforehand. This is done by putting them in a large pan, and covering them with cold water. The pan is then set on the range until the water boils. When that occurs it is removed from the fire, and the globes are allowed to remain in the water until it is perfectly cold again. This is a common treatment for lamp chimneys, and is equally efficient in the case of glass globes.

THE WORLD—THEN AND NOW.

METHINKS 'twaſ on a perfect day like this,
The great Creator, looking on His work,
Declared it good; beheld the new-born world,
Fresh from His forming hand, as pure as heaven.
O holy age! e'er sin and sorrow came
To dim thy glory! O beloved World!
Though steeped in crime thy beauty thrills our hearts,
Forever lost primeval innocence;
Though fallen, yet redeemed by love divine,
To eyes not holden Thou art lovely still.

MARTHA A. KIDDER.

Church Calendar.



- Dec. 1—Saturday. (Green.) (Violet at Evensong.)
 " 2—Sunday. Second Sunday in Advent. (Violet.)
 " 7—Friday. Fast.
 " 9—Sunday. Second Sunday in Advent. (Violet.)
 " 14—Friday. Fast.
 " 16—Sunday. Third Sunday in Advent. (Violet.)
 " 19—Wednesday. Ember Day. Fast.
 " 20—Thursday. (Red at Evensong.)
 " 21—Friday. St. Thomas, Apostle. (Red.) Ember Day. Fast.
 " 22—Saturday. Ember Day. Fast. (Violet.)
 " 23—Sunday. Fourth Sunday in Advent. (Violet.)
 " 24—Monday. (White at Evensong.)
 " 25—Tuesday. Christmas Day. (White.)
 " 26—Wednesday. St. Stephen, Martyr. (Red.)
 " 27—Thursday. St. John, Evangelist. (White.)
 " 28—Friday. The Innocents. (Violet.) Fast.
 " 29—Saturday. (White.)
 " 30—Sunday. Sunday after Christmas. (White.)

Personal Mention.

THE REV. JAMES A. BAYNTON has accepted the rectorship of St. Paul's Church, Plymouth, Wis., Diocese of Fond du Lac.

THE REV. M. M. BENTON, of Louisville, Ky., has removed to Acadia Ranch, Oracle, Ariz., where he expects to spend the winter.

THE REV. RUDOLPH E. BRESTELL, of Philadelphia, has been appointed minister-in-charge of the Memorial Church of the Holy Trinity, Ambler, Pa.

THE REV. JOHN EVANS is rector of Monroe, Mich., and not of Bathgate, N. D., as stated in the *Living Church Quarterly*.

THE REV. G. M. FOXWELL has changed his address from Baltimore, Md., to Bloomington, Ind.

THE address of the REV. HENRY B. JEFFERSON is changed from Alma, Michigan, to Columbus, Ind.

THE REV. ALFRED EVAN JOHNSON, formerly of St. Martin's Church, New Bedford, Mass., has been appointed on the staff of St. Paul's Pro-Cathedral, Los Angeles, with the charge of St. Barnabas' Church, and the mission known as the Church of the Neighborhood.

THE REV. B. G. LEE, of Jerome, Ariz., has changed his address to Box 445, Phoenix, Ariz.

THE REV. CHARLES QUINNEY has now entered on his duties as rector of St. Paul's, Virginia City, Montana. Please address accordingly.

THE REV. WYLLIS REDE, D.D., of Crisfield, Md., has become rector of St. James' Church, Newport, Del., and also of St. James' Church, Stanton. Address, Newport, Del.

THE REV. RICHARD ROWLEY, of Tomah, Wis., is in charge of Christ Church, La Crosse, during the absence of the rector, the Ven. Dr. Wilkins.

THE REV. JOSEPH SHEERIN has changed his address from Clay Center, to Hutchinson, Kansas.

THE REV. J. W. SPARKS has changed his address from Lakewood, N. J., to Toms River, N. J., having become rector of Christ Church in the latter place, and of St. Philip's Church, Island Heights.

THE REV. J. B. WAKEFIELD, D.D., rector emeritus of Trinity Church, San Jose, Calif., after sixteen months spent in travel has returned to that city where he expects to reside.

THE REV. FRANCIS E. WEBSTER has become the rector of Christ Church, Waltham, Mass., and should be addressed accordingly.

ORDINATIONS.

DEACONS.

PENNSYLVANIA.—On Thursday, Dec. 7th, at the Church of the Covenant, Philadelphia, JOSE RAMON PENA was ordered deacon by the Rt. Rev.

Dr. Whitaker. The candidate was presented by the Rev. W. H. McGee, of Havana, Cuba, and the sermon was preached by the Rev. Dr. W. Dudley Powers, of New York City, Secretary of the American Church Missionary Society.

PRIESTS.

NEBRASKA.—On All Saints' Day, at Omaha, by the Bishop of the Diocese, the Rev. THOMAS GILBERT LOSEE.

OFFICIAL.

TRINITY UNIVERSITY, TORONTO, CANADA.

Applications are invited for two Professorships in the Faculty of Divinity in Trinity University, Toronto, one of which must be filled immediately and the other in October next.

For particulars address,

Rev. T. C. STREET MACKLEM, M.A., LL.D.,
 Provost of Trinity College, Toronto, Canada.

WANTED.

POSITIONS OFFERED.

PRIEST.—At once. Unmarried Priest, competent to teach Latin and Greek, and take other classes, in a Church Military Academy. Would be Rector's Assistant in parish, and would have charge of Vested Choir. Salary \$600 a year, with board and rooms. Apply Ven. Archdeacon Atmore, M.A., Principal St. Luke's Military Academy, Kearney, Nebraska.

POSITIONS WANTED.

COMPANION.—An educated lady, a teacher, desires a situation as reading or traveling companion. Pleasant home more desired than a high salary. References. Address, COLUMBIA, Living Church Office, Milwaukee.

SUMMERVILLE, SOUTH CAROLINA.

BOARDERS.—Board in a private house. Desirable location among the pines. No cases of tuberculosis received. Terms \$9 to \$10 a week. Address MISS M. J. WARING, Summerville, S. C.

APPEALS.

FOND DU LAC DIOCESE.

An endowment of Ten Thousand Dollars is urgently needed for the support of the Episcopate.

The work is growing, the Diocese is poor. The Board of Missions, New York, has cut down by 20% its appropriations.

Are there not some Churchmen who, for the sake of the principles that the Diocese represents and for the Missionary work it is doing, will come generously to its support?

JAS. B. PERRY, *Treas.*

CHARLES C. GRAFTON,

Bishop of Fond du Lac.

ORPHANAGE OF THE HOLY CHILD. Springfield, Ill.

This Orphanage for the protection and training of girls is incorporated as an institution of the Province of Illinois, comprising the three Dioceses of Chicago, Quincy, and Springfield. It has only the beginning of an endowment, and must depend upon the voluntary contributions of Churchmen for its support. Offerings at Christmas-tide for the support of the Orphanage from parishes, missions, and individuals, are earnestly solicited. Please send all such remittances to Ven. FREDERICK W. TAYLOR, D.D. (Treasurer of the Province of Illinois). 312 E. Adams St., Springfield, Ill.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

Remittances to GEORGE C. THOMAS, Treasurer.

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

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Favorite Food of Famous Folk. With Directions for the preparation thereof given for the most part by the Famous Folk themselves to the Ladies of the Guild of St. James' Parish Church, Pewee Valley, Ky. Price, \$1.50 net.

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The Reformation. By Williston Walker. Ten Epochs of Church History. Vol. IX. Price, \$2.00.

Overheard in a Garden. By Oliver Herford. With Pictures by the Author. Price, \$1.25.

The Scientific Evidences of Revealed Religion. The Bishop Paddock Lectures for the year 1900. By Rev. Charles Woodruff Shields, D.D., LL.D., Professor of the Harmony of Science and Revealed Religion in Princeton University. Price, \$1.25.

THE MACMILLAN CO. (Through A. C. McClurg & Co.).

An Introduction to the Old Testament in Greek. By Henry Barclay Swete, D.D., Hon. Litt. D., Dublin; Fellow of Gonville and Caius College, Regius Professor of Divinity. With an Appendix containing the Letter of Aristaeus Edited by H. St. J. Thackeray, M.A. Cambridge: University Press. Price, 7s. 6d. net.

The Book of Daniel. With Introduction and Notes. By the Rev. S. R. Driver, D.D., Regius Professor of Hebrew in the University of Oxford. The Cambridge Bible for Schools and Colleges. Cambridge: The University Press.

The Clergy in American Life and Letters. By Daniel Dulany Addison. Price, \$1.25.

Jesus Christ and the Social Question. An Examination of the Teaching of Jesus in its Relation to some of the Problems of Modern Social Life. By Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. Price, \$1.50.

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In the Time of Paul. How Christianity Entered into and Modified Life in the Roman Empire. By Rev. Edward G. Selden, D.D., Pastor of the Madison Avenue Reformed Church, Albany, N. Y. Price, 75 cents.

The Wrongs of Indian Womanhood. By Mrs. Marcus B. Fuller, Bombay, India. With an Introduction by Ramabai. Price, \$1.25.

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PAMPHLETS.

United Offering Calendar. A series of twelve sheets tied with ribbon. With Portraits of Missionary Bishops, etc. With appropriate letterpress. Published by the Woman's Auxiliary of All Saints' Church, Syracuse, N. Y. Price, 25 cts. The entire proceeds of this Calendar go to the United Offering. Syracuse: E. A. Coon, 1424 So. State St.

Calendars for 1901:—

Nature's Gems. Six Scenes in Color from Nature, with appropriate verses. Price, \$1.75.

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The above each tied with ribbon, and in box. New York: E. P. Dutton & Co.

The Teaching Office of the Church. A Charge delivered to the Convention of the Diocese of New York, on Wednesday, September 26, 1900. By Henry C. Potter, Bishop of New York.

CHURCH ALMANACS AND CALENDARS FOR 1901.

Living Church Quarterly. Price, 25 cts. Including Quarterly corrected Clergy Lists. Milwaukee: The Young Churchman Co.

The American Church Almanac. Price, 50 cts. New York: James Pott & Co.

The Protestant Episcopal Almanac and Parochial List. Price, 25 cts. New York: Thomas Whittaker.

The Christian Year Calendar for the People. Price, 75 cts. New York: The Church Calendar Co.

The Church at Work.

ALBANY.

(Continued from Page 263.)

Rev. Hobart B. Whitney, B.A., and a number of others were called upon to speak.

A great interest was added to the evening by the singing of several old college songs, under the leadership of Mr. Treder, ably seconded by the alumni, among whom were several who were conspicuous for their musical talent in their college days as well as in the years that have followed.

A resolution was passed in the business meeting, expressing the sympathy of the alumni of Albany to the family of the late Rector of St. Thomas', New York, the Rev. John W. Brown, D.D., a Trustee of St. Stephen's, whose death, two days before, removed an earnest and devoted friend of the college.

A vote of thanks was extended to the Committee in charge of the arrangements for the dinner, the Rev. F. S. Sill, D.D., and the Rev. A. R. B. Hegeman, and the committee was continued for another year.

CENTRAL NEW YORK.

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

Sunday Schools—G. F. S.—Utica.

THE SUNDAY SCHOOL committee of the Diocese is about to submit a list of questions to the rectors and superintendents, the answers to which will be the basis of its report to the next Convention. The committee very truly says: "It will hardly be denied that our Sunday School work in general is far from satisfactory; and it may readily be seen how a general response to these questions may throw some light on the whole question." The committee should be encouraged in their pur-

pose to make a "report which may be of practical benefit to the whole Diocese."

THE CHURCH SISTERHOOD of Syracuse held its annual meeting at the episcopal residence in November and celebrated the completion of 31 years of activity among the sick and destitute. It was also the 25th anniversary of the Presidency of Mrs. C. P. Fuller. Mrs. F. D. Huntington was elected Vice-President; Miss Edith Burwell, Secretary; Miss S. F. Cuyler, Treasurer.

THE FIFTH annual conference of the Girls' Friendly Society of the Diocese was held in Syracuse Nov. 22d. Eighty members and associates, representing ten different branches, were present. Three topics were considered, viz.: The G. F. S. prayer; its use and meaning; Thrift; Responsibility of members towards young girls. Thoughtful papers were read on each of these subjects. The Bishop conducted the opening devotions and made a helpful address of welcome.

AT THE DECEMBER meeting of the Utica Clerical Union, the Rev. Dr. Egar presented a valuable exegetical paper on Joshua X., 12., which was followed by discussion.

INVITATIONS have been issued by the officers of the parish to commemorate the fiftieth anniversary of the organization of Calvary Church, Utica (Rev. E. H. Coley, rector), on Sunday, December 16, with a reception the previous evening. Two of the early Rectors, Rev. Drs. Matson and Barrows, are expected to be present, and the venerable diocesan will present greetings from the Diocese at large.

GRACE CHURCH, Waterville (Rev. J. K. Parker, rector), is anticipating the introduction of a mixed vested choir at an early date.

ST. ANDREW'S, Utica, celebrated the tenth anniversary of its existence on the First Sunday in Advent. A special sermon by the rector, the Rev. J. W. Clarke, with thankfulness and special mention of Rev. Dr. C. T. Oimsted, its founder, and bright hopes for the future, marked the occasion.

CHICAGO.

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

Northeastern Deanery—Woman's Auxiliary.

THE ANNUAL MEETING of the Northeastern Deanery was held in Grace Church, on Tuesday, December 4th. After the service the business session took place, at which committees were appointed to provide a scheme of procedure for the ensuing year. The Rev. Wm. B. Hamilton was elected Treasurer, and Rev. J. M. Ericsson, Secretary. After this meeting, the clergy adjourned to the parish house, where a luncheon was served by the ladies of Grace Church. In the afternoon a paper was read by the Rev. John A. Carr, of Maywood, who had for his subject, "Present Day Perils of Faith." The Rev. Chas. E. Bowles, of Ravenswood, then gave his views upon the same subject, after which an opportunity was afforded for a general discussion.

THE NOONDAY meeting of the Chicago branch, Woman's Auxiliary, held December 6th, was marked by the presence of an unusually large number of representatives from the parochial branches—45 persons, representing 21 branches, being in attendance.

The meeting was called to order by the recently installed President, Mrs. J. H. Hopkins. Mrs. Hopkins greeted the Auxiliary in a few graceful words, asking for its support and prayers, and mentioned that a new Vice-President had been added to the executive committee by Mrs. Chenoweth's acceptance of that office. Mrs. Chenoweth comes from Grace Church, Oak Park.

A very delightful programme had been arranged by Miss Arnold, who read a paper on the subject for the day, the United Offering

of 1901. This paper, brimming over with interest and information, traced the marvelous growth of the United Offering from 1889, when it amounted to about \$2,000, to 1898, when more than \$82,000 were offered, in Washington. The United Offering of 1901 is not to be invested but to be divided amongst the Missionary Bishops and the colored commission.

Miss Arnold was succeeded by Mrs. Ward of Grace Church. Mrs. Ward drew a striking simile between the United Offering and a cable. The threads represented individual contributions, the strands the parochial branches, the coils the main branches, and the great cable a thing of incomparable strength and utility, was sufficient to draw the ship, representing the Church, to San Francisco in 1901.

The Rev. J. H. Hopkins was the final speaker. He laid stress upon the joy that comes to one when he receives something over and above what he expects; what is called in business transactions a margin. The United Offering of 1901 means a margin to the Missionary Bishops; it means the fulfilment of some long hoped for plan for the extension and expansion of God's kingdom in perhaps an out-of-the-way spot; and it means the lifting of a burden from some overweighted Bishop's heart.

Noonday prayers were read by the Rev. J. M. Ericsson of Grace Church, and adjournment followed.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Convocation at Chesapeake City.

THE NORTHERN CONVOCATION of the Diocese of Easton, gathered in the Church of the Good Shepherd at Chesapeake City, on Tuesday night, December 4th, with the Rev. Giles D. Cooke, of North East, dean of the convocation, presiding.

The second day's session began at 10:30 o'clock. Holy Communion was administered and the Rev. C. T. Denroche preached the sermon. Addresses were made at St. Augustine Church in the afternoon at 3 o'clock. At the evening service Bishop Leighton Coleman, of the Diocese of Delaware, preached the sermon. The session closed on Thursday.

FOND DU LAC.

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

Archdeaconry at Rhinelander—Two New Churches.

THE ARCHDEACONRY of Ashland was in session at St. Augustine's Church, Rhinelander, on the evening of Wednesday and during Thursday of the present week. The programme arranged included a sermon by the Bishop Coadjutor at the opening service, and on Thursday three early celebrations, a later choral celebration, at which latter the preacher was to be the Rev. F. W. Barker of Merrill; and business and missionary meetings in the afternoon and evening. The subjects and speakers in the evening were: "The Church in the Mining Districts," Rev. F. J. Bate, Iron Mountain, Mich.; "The Claims of Missions upon Parishes and Missions of the Diocese," Rev. W. J. Cordick, Wausau; "The Catholic Motive of Missions," the Rev. B. T. Rogers, Warden of Grafton Hall, Fond du Lac.

THE DEDICATION of the new stone church, St. Mark's, at Oconto, was appointed for Thursday of this week, the Bishop of the Diocese intending to officiate. On Dec. 18th the Bishop Coadjutor will consecrate St. Alban's Church, Marshfield.

LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.

Special services at St. Mark's.

INTERESTING SERVICES will be held at St. Mark's Church, Brooklyn, on three Sundays

in December. The first was on Dec. 2nd, when the Rev. Wm. T. Fitch, who was rector from 1869 to 1876, preached and delivered an address. It was just 31 years since he took the parish, and although he has reached nearly three score years and ten he is now assistant minister at Grace Church, Brooklyn E. D., and is as vigorous as over a third of a century ago, and officiates and preaches every Sunday either at Grace or at some mission church in Brooklyn. Dr. Homer and the Rev. Mr. Fitch are the only clergy now living in Brooklyn who were in the Diocese at the time or near its organization 32 years ago. Very great changes have taken place during that time and the Rev. Spencer S. Roche, who was Mr. Fitch's successor, has been for nearly 25 years past rector of St. Mark's, and the new chapel and church have been built and consecrated during his administration. Mr. Fitch is the only ex-rector now living. On the two following Sundays it is expected that the Bishop of the Diocese and other Bishops will be present at the jubilee.

LOS ANGELES.

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

Church Consecrated at Montecito.

TUESDAY, Nov. 27th, was a bright day for the Church in the Montecito Valley, the beautiful suburb of far famed Pasadena. The earnest efforts of the Rev. Melville M. Moore and of the faithful members of All Saints' mission were crowned by the consecration of a beautiful church to be known as All Saints'-by-the-Sea. In 1893 the Rev. Wm. H. Ramsay, rector of Trinity Church, Santa Barbara, began afternoon services in the public school house of Montecito, four miles distant. In 1896 the congregation was formally organized as a mission of the Diocese, and the Rev. W. J. O'Brien became priest in charge. In the summer of 1898 the Rev. Melville M. Moore succeeded him. A temporary wooden building was at once erected and neatly arranged to serve as a chapel; and since then the work has steadily developed along the best lines. Some months ago a movement was begun for a permanent and worthy church. In little more than six months the whole sum required was received by subscriptions and gifts, not a dollar being raised by entertainments or other similar devices.

The building is one of the prettiest rural



ALL SAINTS' CHURCH, MONTECITO, CALIF.

churches in California. The walls up to the window sills are of grey sandstone; the upper structure is of heavy timbers. The church is situated with due regard to *orientation*, the chancel being in the geographical east, the position of the building thus conforming to what has been the usage of the Catholic Church from primitive times—a point too often overlooked on this side of the Atlantic. The entrance is through a spacious porch at the northwest corner; and over the entrance the massive stone wall is carried up so as to form a belfry which is both substantial and graceful. The chancel is wide and dignified, and the whole effect of the interior is devotional in highest degree. The "instrument of donation" was read by Mr. Brundage, who as warden of the mission has cooperated most cordially with the efforts of the Rev. Mr. Moore. Before the sermon an interesting

statement was made by Mr. Moore, on behalf of the building committee; and he announced that a member of the congregation had, that morning, promised that he would give, as a memorial of his three children, the largest bell that could be put into the belfry.

Archdeacon Trew preached a sermon which was afterwards described as saying "just the things that ought to be said." It is so rare a thing that a church is entirely paid for as soon as completed, that it is hardly ever possible that the first service arranged for shall be that of consecration. This almost unique honor belongs to All Saints', Montecito. It was arranged that the first service should be held on Nov. 15th, and that it should be the consecration. Unfortunately, however, violent rains washed out railroad communication with Montecito, and the Bishop was forced to postpone the service for a week. On the intervening Sunday morning prayer and Holy Eucharist were celebrated.

The architect, Mr. Arthur B. Benton, of Los Angeles, has the faculty of drawing designs which give material expression to the spirit of the Church. This would be apparent at once to any one who should visit three churches recently built from his designs—St. James', Colegrove, All Saints', Duarte, and All Saints', Montecito.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Woman's Auxiliary—Bunkie—The Clericus.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary was held in the chapel of Christ Cathedral on St. Andrew's Day. A large attendance took part in the exercises. Dean Wells celebrated the Holy Communion and the Rev. Wm. Rennie of St. Paul's delivered the sermon. Bishop Sessums was present and gave a short address in which he commended the workers and encouraged them to persevere. He also made an appeal in behalf of the Children's Home. Various reports of an interesting character were read, including a communication from Miss G. Suthon, the missionary in Japan, supported by the Auxiliary. The United Semi-annual Offerings amounted to \$267.37. The following officers remain: Mrs. T. G. Richardson, President; Mrs. Charles L. Wells, Vice President; Miss Eliza Greenwood, Treasurer; Mrs. R. L. Robertson, Recording Secretary; Miss C. L. Babcock, Corresponding Secretary.

THE EARNEST WORKERS at Calvary mission, Bunkie, have succeeded in raising some \$1,100 towards the building fund and propose to have a church before long.

THE CLERICUS of New Orleans met at the call of Archdeacon Percival in the guild room of the Cathedral on Nov. 26th. There was a large attendance of the city clergy. Among other matters discussed was that of the advisability of holding at certain centres special missionary services at which Diocesan, Domestic, and Foreign Missions, should receive attention. The matter was formally acted upon and a committee appointed to report upon the subject at next meeting.

MARYLAND.

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

Anniversary of Dr. Hodges—Brotherhood Council—Death of Rev. J. K. Keech—Illness of Mr. Yellott.

ON SUNDAY, Dec. 2nd, the 30th year of the rectorship of the Rev. Dr. J. S. B. Hodges at old St. Paul's Church was celebrated. The anniversary was observed by a special musical service at 5 o'clock in the afternoon in the church. It was especially fitting that the service should be a musical one as the Doctor has always stood for what is highest and best in Church music.

Dr. Hodges has an unprecedented record, as there is not a rector at any parish in Baltimore, that was in charge when he assumed duties at St. Paul's. Although born

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ROYAL BAKING POWDER CO., NEW YORK.

in Bristol, England, Dr. Hodges came to this country in early life. He was educated at Columbia College. His theological education was received at the General Theological Seminary, New York. After ordination he served as assistant to the Rev. Dr. Lyman, of Trinity Church, Pittsburgh. He next became instructor at Nashotah, Wis., and afterward rector of Grace Church, Newark, N. J., which charge he left in 1870 to accept the rectorship of St. Paul's. On Advent Sunday of that year he conducted his first service. Dr. Hodges is averse to celebrations; hence there was nothing special outside of the musical programme to mark the event. The Doctor estimates that in the 30 years of his rectorship at St. Paul's he has officiated at 25,000 services, not including marriages, funerals, and baptisms. Among his assistants have been the present Bishops of Milwaukee and Cairo.

The signal feature of the anniversary was the presentation of a gorgeous silver service to the Doctor by the members of the parish. The service was not formally presented, but was sent to his parish residence by messenger on Saturday evening. The service consists of three pieces—a tray, a bowl, and a

DID NOT CURE.

BUT GREATLY HELPED BY CHANGE OF FOOD.

A lady in Harrisburg, O., is frank enough to say that while she has been helped, she was not entirely cured in the change of food and taking up Grape-Nuts food. She says she began eating rich and highly seasoned food when she was young and followed it until she set up a bad stomach trouble, with severe attacks of nervous sick headache.

Finally rheumatism of the joints set in, and now some of her joints are dislocated by the heavy deposits forming about them and pushing them out of place, so that she is almost helpless. Her nervous system was wrecked and the optic nerve affected so that she could not read without bringing on nervous prostration and insomnia that would last two or three nights.

"Last fall I heard of, and commenced the use of, Grape-Nuts as a food. It has since been both food and medicine to me, for I have taken very little medicine since I began to use it. After 10 months I find a great improvement in my brain and nerve power, am no longer troubled with sleeplessness, I suffer very much less with my rheumatism, and can read several hours a day, one day after the other and sleep well all night.

"I am by no means entirely cured of rheumatism, but I have been made so much better by the use of Grape-Nuts food that I am sincerely thankful for it." This name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich.

pitcher. Each piece of the service is engraved with rich decorations in chaste *re-pousse*. The tray is finished in Old English style, and has the monogram J. S. B. H. in centre with the words "St. Paul's Parish" inscribed above, and "Advent 1870-1900 Advent" below. The bowl and pitcher are also handsome pieces of work. The Doctor was pleasantly surprised at the elegance of the selection. The card accompanying it bore this modest inscription: "For the Reverend Doctor Hodges, With the Love and Affectionate regard of His People. Advent Sunday, 1900."

THE BALTIMORE Local Council of the Brotherhood of St. Andrew met at Memorial Church on Tuesday night, December 4th, and elected officers for the ensuing year.

THE REV. JAMES KEMP KEECH, rector of Holy Cross Church, South Cumberland, died on Wednesday evening, December 5th, after a short illness. His death was due to a complication of pneumonia, heart disease, and kidney trouble. Mr. Keech was 27 years of age and unmarried. He succeeded the Rev. Albert Glenn Richards as rector of Holy Cross last May, and this was his first charge. He was a graduate of the General Theological Seminary, in New York. After a brief service on Thursday, conducted in Holy Cross Church by the Rev. Frederick B. Howden, rector of Emmanuel Church, the remains were taken to Towson, the family residence, his father being the late William S. Keech, a prominent lawyer. The funeral took place on Friday afternoon from Trinity Church. Service was conducted by Bishop Paret, assisted by the Rev. William H. H. Powers, rector of Trinity Church, and the Rev. Frederick B. Howden, rector of Emmanuel Church, Cumberland. The interment was in the family lot in Prospect Hill Cemetery, Towson.

THE REV. JOHN I. YELLOTT, rector of St. Mark's and Mt. Calvary Churches, Howard county, has been ill at his father's home, in Towson, since Thanksgiving Day, suffering from a case of possible blood poisoning. He is in an improved condition at present, and the danger of blood poisoning has been averted, it is thought, but he will not be able to assume his clerical duties for some days.

MASSACHUSETTS.

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

The Advent—Dr. Storrs' Anniversary—Eastern Convocation—Total Abstinence League.

ADVENT SUNDAY was specially observed at the Church of the Advent. The services during the day were largely attended. The rector, the Rev. Dr. Frisby, preached an anniversary sermon, for the parish was founded fifty-six years ago. The old altar, which half a century ago was set up in the former edifice, now used by the Cowley Fathers, was re-dedicated, and will be used in the new chapel known as the Chapel of All Saints. A large endowment fund has already been started. At the evening service, the sermon was by the Rev. David J. Ayres, rector of Trinity Church, Haverhill.

ST. PAUL'S, Brookline, has just celebrated the twenty-fifth anniversary of the rectorship of the Rev. Dr. Leonard K. Storrs. On Sunday evening, Dec. 2, addresses were made by the Bishop of the Diocese, the Rev. Dr. Donald, and the Rev. Percy Browne. The first service in this locality was held in 1849 by the Rev. Thomas M. Clarke, now Bishop of Rhode Island. The Rev. William Norton was the first rector, and during his time of service, the church was built. The Rev. John S. Stone became the rector in 1852, and the Rev. Francis Wharton succeeded him in 1862. The Rev. William W. Newton followed in 1870, and remained five years. The Rev. Dr. Storrs then became the rector, coming from Pittsfield, Mass., where he had charge of St. Stephen's Church. The church and the rectory form

an imposing group of buildings in one of the best settled parts of the town. Dr. Storrs is a public-spirited man in the place, and has not only been a member of the school board, but is at present one of the trustees of the public library. He has carried on an excellent work for the Church, and his parish carries on a large philanthropic work in the community.

AT THE Eastern Convocation in Christ Church, Boston, Dec. 5, interesting papers of an historical kind were read. The Rev. Charles Duane spoke of the history of Christ Church, of which he is the rector. The Rev. D. D. Addison gave an account of the early history of the Church in Massachusetts, and the Rev. Charles J. Ketchum commented upon the religious thought and life at the beginning and end of the present century.

THE TOTAL ABSTINENCE League had a very enthusiastic session at the Diocesan House, Dec. 4. The Rev. John T. Magrath of Cambridge presided, and the Rev. James Yeames acted as secretary. The work of the league upon the basis of total abstinence was outlined by the Rev. Dr. Clendenin of Westchester, N. Y., and the Rev. Messrs. Rand, Yeames, and George. The laity present were Messrs. F. W. Lee and Williams of Harvard University. The Rev. Floyd Tomkins, D.D., of Philadelphia was elected president.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

The Bishop—Dr. Wright's Improvement—City Missions.

THE BISHOP has just finished another round of visitations, and on the 13th of November preached at the opening service of the Convocation at Mankato, and confirmed 14 persons. Nov. 17th and 20th the Bishop entertained the senior class of Shattuck School, and the students of Seabury Divinity School, at the See House, Faribault.

THE REV. DR. WRIGHT, rector of St. Paul's Church, St. Paul, has recovered sufficiently from the railway accident to be able to leave St. Luke's Hospital and has partially resumed his clerical duties.

THE BOARD of City Missions held its annual meeting in Christ Church guild room on Monday for the election of officers for the ensuing year and to receive reports from the various committees. The committee on Church Extension recommended that no new work be undertaken this year and that the present missions be strengthened and placed on a sound footing. The committee appointed to cooperate with the Bishop's committee at St. Philip's (African) mission reported the site and building they had in view would cost between \$1,800 and \$2,000 and as the mission had but \$1,150 in the bank towards this object the Board voted \$200 towards the purchase. The committee was continued and empowered to secure the property (which is valued at \$2,500) and an additional committee of eight was appointed to collect by subscription from Churchmen in the city sufficient to make up the balance. The Board also granted this mission \$200 per annum towards the stipend of a resident priest. The property herein mentioned, at present is in the hands of a receiver and must pass through the courts before the deal is consummated. When the deeds are made out however, the property will then be transferred to the Diocese. Reports from other committees were of a very encouraging nature. Seven hundred dollars were appropriated altogether by the Board for city mission work, the net results of the pledges taken up on "Stir Up" Sunday for this work.

Officers were elected as follows: Rev. Chas. Holmes, Vice President; Rev. G. H. Ten Broeck, Secretary; Mr. Myers, Treasurer. The Bishop of the Diocese is ex-officio President of the Board.

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and doesn't hurt the hands.
The top-notch of economical effectiveness. Does its work, does it well, the quickest and the easiest. There's the safety of certainty about it.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

Dr. Sansom's Anniversary.

ON THE First Sunday in Advent the rector and congregation of Christ Church, Vicksburg, commemorated the 35th anniversary of the administration of the rector, the Rev. Henry Sansom, D.D. The day was marked by special decorations in the church and by special music. Before the sermon, Dr. Sansom gave an account of his stewardship, telling in interesting statistics the work of his long rectorship. "I hardly thought," he said, referring to his serious illness of the past summer, "that I should be with you on another Advent, but the Master ordered otherwise, and it is with a thankful heart I stand in this place to-day." The sermon was then preached by the Rev. Dr. Harris, the Archdeacon, who observed that in assuming the functions of his office, the rector of a parish virtually lays down his life for his flock. A large number of the congregation received the Holy Communion and after the service extended personal greetings to the venerable rector. Dr. Sansom has for so many years been associated not only with the church at Vicksburg, but with the Diocese of Mississippi, that the event was of interest not only locally, but throughout the state as well.



NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.
Institution of the Rector at Roselle.

ON SUNDAY, December 2nd (First in Advent) the Rev. Harry Elmer Gilchrist, recently of the Diocese of Pittsburgh, was instituted rector of St. Luke's parish, Roselle. The beautiful and impressive Institution Office, which is too seldom used in the Church, was said under faculty from the Bishop, by the Rev. Enkime M. Rodman, of Plainfield, who also preached the institution sermon. The entire service consisted of morning prayer, said by Rev. F. J. Clay-Moran, and the Institution Office and sermon by the Rev. E. M. Rodman, M.A., followed by a celebration of the Holy Communion, at which the newly instituted rector was celebrant.

The accessories of lofty nave and echoing aisles and choir and chancel richly dight were all lacking. Only the solemn beauty and dignity of one of the grandest Offices of the Prayer Book, rendered in a quiet country church by loving and sincere hearts, in compliance with the Church's appointment, gave the occasion its unique and sacred beauty. It was a benediction to all who were so happy as to be present. May it be the forerunner of many blessings yet to come to St. Luke's Parish.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Appreciation shown to Dr. Potter.

AT THE END of the eight months' ministrations of the Rev. Dr. Eliphalet Nott Potter at Christ Church, Poughkeepsie, he was invited by the wardens and vestrymen to meet them in the study after service, and was then presented with a beautiful and costly silver loving cup suitably inscribed. Dr. Potter, though surprised and deeply affected by this token of affection, made response in a few well chosen words. Dr. Potter, it will be remembered, was formerly President of Union and afterward of Hobart College, and still later of the Cosmopolitan University.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Centennial at Cross Creek—Bedell Lectures.

THE CENTENNIAL of the founding of St. James' Church, Cross Creek, was celebrated Dec. 1st. This parish, which is now served by the rector of St. Stephen's, Steubenville, the Rev. H. L. Gaylord, is the oldest church in the Diocese of Ohio, having been founded by the Rev. Dr. Doddridge in Dec., 1800. The first rector was the Rev. Mr. Hale.

THE BISHOP OF NEW YORK will deliver the Bedell Lectures for 1901 at Kenyon College, on All Saints' Day, 1901, and the two days immediately succeeding.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
St. Mary's—The Advent—Other City Notes—Free and Open Church Association—A Cuban Ordained.

ON THE First Sunday in Advent the grand memorial altar in St. Mary's Church, West Philadelphia (Rev. W. W. Steel, rector), was again in use, having been entirely cleaned and renovated. The altar is one of the finest in America, and was erected by the late Rev. J. Broomfield Wetherill as a memorial to his devoted mother, Mrs. Isabella Macomb Wetherill. During the Advent season, two special courses of sermons are being delivered by the rector; those in the morning have as their subject: 1. "The Christian Year," 2. "The Advent," 3. "The Witness to the Light," and 4. "The Fulness of the Time." Those at Evensong are: 1. "The Coming of Christianity to the Greek World," 2. "To the Roman World," 3. "To the Barbarian World," and 4. "The Second Advent."

THE 60TH ANNIVERSARY of the founding of the Church of the Advent, Philadelphia and the fourth anniversary of its present rector, the Rev. J. Poyntz Tyler, were both observed on Advent Sunday, 2nd inst. There was an early celebration of the Holy Communion and a second at a later hour, when the rector preached his anniversary sermon. In the afternoon, a children's service was held and addresses were made by the Rev. W. Charles Wilson of Spring Hill, Nova Scotia, and Mr. F. H. Warner. At the evening service, the Rt. Rev. Dr. Leonard, Bishop of Salt Lake, spoke of mission work in the Far West, Mormonism, and what the Church is doing to combat that "faith." During the 56 years preceding the present incumbent there have been eight rectors, one of whom, the late Bishop Brooks, also served his diaconate in this parish. The church, parish house, and rectory with their contents are all unincumbered and have been deeded to the Trustees of the Diocese of Pennsylvania.

THERE WAS a very large attendance at the Church of the Saviour, West Philadelphia (Rev. Dr. W. B. Bodine, rector), on Sunday evening, 2nd inst., when the 41st musical service was given under the direction of the Rev. J. G. Bierck, organist and choirmaster. The vested choir of 70 men and boys rendered Stainer's service in F, the anthems "Rejoice in the Lord alway" by Purcell A. D. 1680, "Ho, every one that thirsteth," Martin, and "God shall wipe away all tears," by J. T. Field. The organ accompaniments were reinforced by an orchestra of brass and tympani. The Rev. Horace F. Fuller, of Trinity Church, Southwark, was the preacher.

AT HOLY TRINITY Church, Philadelphia (Rev. Dr. F. W. Tomkins, rector), on Sunday afternoon, 2nd inst., there were addresses delivered in the interest of the Hampton Institute by the Rev. H. B. Frizell of Hampton, and Major R. R. Moton, a graduate. Some of the Hampton singers were also in attendance.

THE ANNUAL domestic missions' day was observed at St. Simeon's Memorial Church, Philadelphia, on Sunday, 2nd inst. The rector, Rev. Edgar Cope, preached a special missionary sermon in the morning, and the Rev. Everett P. Smith, of Spokane, in the evening.

THE REV. G. WOOLSEY HODGE, on Advent Sunday morning preached a sermon commemorative of the completion of the 20th year of his rectorship of the Church of the Ascension, Philadelphia.

ON MONDAY evening, 3d inst., Maunder's Advent cantata, "Penitence, Pardon, and Peace" was rendered by the choir of St. Asaph's Church, Bala (Rev. Dr. C. S. Olmstead, rector), under the direction of Ernest T. Allen, organist and choirmaster.

AT THE annual meeting of the Church Club, Mr. George C. Thomas was re-elected President.

THE 25TH ANNUAL SERVICE of the Free and Open Church Association was held at Epiphany Chapel, Philadelphia, on Monday evening, 3rd inst. The Rev. G. DeWitt Dowling, minister in charge, the Rev. G. Woolsey Hodge, rector of the Ascension, and the Rev. John A. Goodfellow, General Secretary of the Association and rector of the Good Shepherd, Kensington, participated in the services; and the Rev. William M. Groton, Professor in the Divinity School, preached the sermon from the text (Gal. iv. 26) "Jerusalem which is above is free, which is the mother of us all." He presented a number of strong arguments in favor of the freedom of seats in the House of God to all people and accused the pew system as being founded on selfishness. He instanced his own parochial work for 17 years in one parish, and declared that the many good works which had been done by the parish could never have been effected by any system of Church support but the free system. He was, therefore, a strong

advocate of the free system, which is not only in harmony with the teachings and spirit of the Gospel, but also because it is the only satisfactory system.

After the service, the annual meeting of the Association was held, and the annual report of the Executive Council was presented. This showed that in 59 Dioceses there are 4,928 churches and chapels, of which 4,203 are free, or 85¼ per cent.; while in 14 of the Missionary Jurisdictions, there are 557 churches and chapels, and 552, or 99 per cent., are free. Aggregating the Dioceses and Missionary Jurisdictions, the percentage of free churches is 86¾. The annual report of the Massachusetts branch was also read, which showed that 77½ per cent. of the churches and chapels in that Diocese are free. The officers for the ensuing year were elected as follows: J. Vaughan Merrick, President; Rev. John A. Goodfellow, General Secretary; Chas. W. Cushman, Treasurer. All the members of last year's Board of Council were re-elected, viz.: The Rev. Messrs. J. N. Blanchard, D.D., R. E. Dennison, G. Woolsey Hodge, W. H. Graff; and Messrs. W. P. Pepper, G. E. Fryer, T. H. Montgomery, W. W. Montgomery, Rowland Evans, E. F. Pugh, R. Francis Wood, and Major Moses Veale.

SEÑOR Jose Ramon Peña, whose ordination to the diaconate will be found under its proper heading, has been conducting Church services, as a lay reader, for 14 years in and around Havana, under the auspices of the American Church Missionary Society, and was the only one of the mission to remain in Havana during the blockade. He was also the agent of the American Bible Society, es-

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established some 15 years ago, and employed two native Cubans as assistants, Albert Diaz and Pedro Duarte; the latter was a resident of Philadelphia for some years and a member of the Church of the Covenant. Mr. Duarte took Holy Orders several years ago, and has been laboring among his countrymen both in Florida and Cuba. Mr. Peña arrived in Philadelphia only on the day preceding his ordination, and sailed for Cuba on the 8th inst. There was a good congregation, including several of the clergy and prominent laymen, among them ex-Senator Edmunds. Most of the ladies of the Cuban Guild were present, and the Spanish speaking element of Philadelphia was fairly represented. The Rev. Mr. Peña will resume his work in Jesus Del Monte, a suburb of Havana.

THE FIFTH annual day of devotion, and conference for the women of St. Matthew's Church, Philadelphia, and their friends, was held on Wednesday, 5th inst. At 10:30 a. m. there was a celebration of the Holy Communion, at which an address was delivered by the rector, the Rev. R. W. Forsyth. At 3 p. m. there was a conference in the parish building, when several interesting and beautiful papers were read and addresses delivered.

THE CANTATA "The Raising of the Daughter of Jairus," was given on Wednesday evening, 5th inst., under the direction of Thomas Robinson, choirmaster, at old St. Paul's Church, Philadelphia, (Rev. T. J. Taylor, priest in charge).

ST. MARTIN'S CHURCH, Oak Lane (Rev. Walter Jordan, rector), expects in the near future to erect a new church edifice, plans for which are being prepared by Isaac Pursell, architect. It will be one of the finest structures at that locality, and further details will be given when ready for estimates.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

St. Barnabas' Guild—Indian Lace Work—Church Club Lectures—St. Peter's Sold.

THE MONTHLY MEETING of the Pittsburgh Branch of the Guild of S. Barnabas for Nurses took place on Tuesday evening, December 4th, at St. Mark's Church, Pittsburgh. The Guild service was read by the Rev. H. S. Lancaster, priest-associate of the Guild, and an address delivered by the Rev. J. R. Wightman, Archdeacon of Pittsburgh, on the subject "Barnabas, the Son of Consolation." Five new members from the South Side Hospital were received into the Guild by the Chaplain-General of the Order, the Rt. Rev. Cortlandt Whitehead, D.D. A social meeting in the Guild house followed the service, at which Bishop Whitehead gave an account of the Council meeting in New York in November; and refreshments were served by the ladies of the parish.

ON WEDNESDAY, December 5th, at the residence of Mrs. C. G. Hussey, Allegheny, a sale of lace made by the Indian women under the charge of Miss Sybil Carter took place, with aggregate receipts for articles sold and ordered of over \$300. The sale was held under the auspices of the Pittsburgh Branch of the Woman's Auxiliary to the Board of Missions.

THE FIRST TWO LECTURES in the course provided this season by the Church Club of the Diocese have been given on the subject, "The Place of Ritual in the Services of the Church;" the first one on Thursday, November 22d, at Trinity Parish House, by the Rev. George M. Christian, D.D., of the Church of St. Mary the Virgin, New York City; and the second one on Wednesday, Dec. 5th, in the parish house of the Church of the Ascension, by the Rt. Rev. Maurice S. Baldwin, D.D., Lord Bishop of Huron.

THE SALE of the property of St. Peter's Church, Pittsburgh, has been consummated

by the receipt by the treasurer of the vestry during the present week of a cheque for \$261,000. The congregation is to have possession of the church until the first of April, when the edifice will be torn down and removed, to make way for a large business block. Choice of a new location for the church has not yet been made.

QUINCY.

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

Founders' Day at St. Mary's.

ON DECEMBER 5th, the rector's birthday, it is customary at St. Mary's School, Knoxville, to commemorate the founding of the school and the birthday of the rector. This year the occasion was one of especial interest as it was Dr. Leffingwell's sixtieth birthday anniversary. The Holy Communion was celebrated in the beautiful church at 7 o'clock. The usual routine of work and duty went on through the day, the dinner at 6 o'clock beginning the social festivities. After dinner, the birthday cake was placed in the library, bearing sixty lighted candles, a very pretty sight, and while the candles were adding their light to the scene, "A Song for St. Mary's," written by the chaplain, Dr. Rudd, was sung. This was followed by several selections of vocal and instrumental music by daughters and grand-daughters of St. Mary's. Father Tonello, from Galesburg, kindly favored the company with a mandolin solo of his own composition. A very impressive tribute to the day to him whose work was chiefly commemorated, was the reading of a poem by Dr. Rudd, entitled, "The Golden Age." Mrs. Rudd, who was associated with the founding

STRUCK CENTRE

WHEN SHE FOUND COFFEE WAS SLOWLY
KILLING HER.

Even a very temperate mode of living in regard to food beverages will not avail if the use of coffee is continued.

A Virginia lady, Mrs. R. F. Miller, of Bedford City, says that she was very temperate in every way. "I did not suspect that coffee was the poison that was undermining my whole nervous system, causing a condition of vertigo and headaches, until the attacks became so frequent and violent that I was compelled to give up all kinds of work and forced to lie down most of the time.

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

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

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

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

A HEALTH RESORT.

Excelsior Springs, Mo., on the Kansas City line of the Chicago, Milwaukee & St. Paul Railway has become one of the leading all-the-year around health and pleasure resorts in the United States. The use of its waters has benefited a great many sufferers.

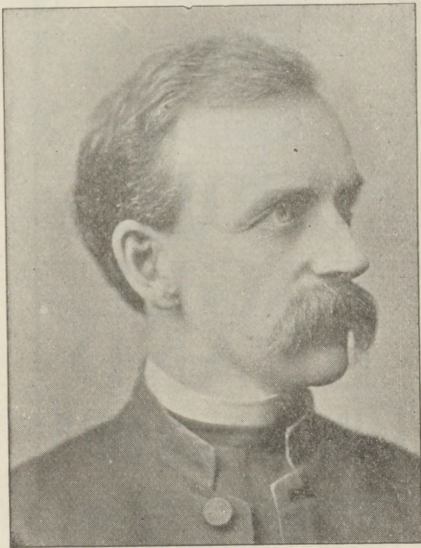
The Chicago, Milwaukee & St. Paul Railway has just issued a finely illustrated booklet, describing the resort and telling of its advantages, which will be sent free on application to F. A. Miller, General Passenger Agent, Chicago, with two-cent stamp enclosed for postage.

Reduced Rates for Christmas and New Year Holidays.

The Nickel Plate Road will sell tickets December 22 to 25, inclusive, December 31, 1900, and January 1, 1901, at a rate of a fare and a third for the round trip, to any point located in Central Passenger Association territory, good returning to and including January 2, 1901. Vestibuled sleeping cars. Individual club meals, ranging in price from 35 cents to \$1.00, served in dining cars. Address John Y. Calahan, General Agent, 111 Adams St., Chicago, for particulars. Depot, Van Buren St. and Pacific Ave., on the Elevated Loop.

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of the school, read many telegrams and letters of congratulation, received during the day. The rector's contribution to the programme, entitled "A Song of Sixty," was somewhat



REV. E. H. RUDD, D.D.

auto-biographical, and will doubtless be of interest to his many friends. It is printed on another page of this issue. The exercises were closed with the singing of "A Hymn for Founders' Day," and with prayer and blessing.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Cornerstone at Columbia.

THE CORNER-STONE of the new church of the Good Shepherd, Columbia, was laid on St. Andrew's Day at 4:30 p. m. The services were conducted by Bishop Capers and the Rev. W. P. Witsell, rector, assisted by several visiting clergy. An address was delivered by Mr. John P. Thomas, Jr. The church is in a most desirable situation near the centre of the city, and will cost \$8,000. The body of the church will seat 445, and the choir-loft 50 more. The Sunday School room is in the basement. The plan is gothic, with a handsome spire. The front will be red pressed brick, and the roof and spire will be covered with slate. It is expected to be finished by Easter.

SOUTH DAKOTA.

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

The Bishop among the Reservations—Improvements at All Saints' School.

ON THE 9th of November the Bishop left Sioux Falls for Chamberlain, the terminus of the Milwaukee railway on the Missouri River, where he held services Sunday morning. In the afternoon he and the Rev. Luke C. Walker, who has charge of the Lower Brule Indian Mission, drove twenty miles to one of the chapels on the White River, and held services there in the evening. The following two weeks were spent in driving from settlement to settlement over the Reservation, a rather tiresome journey of over 300 miles. He was accompanied by the Rev. Messrs. Cleveland and Ross, of the Pine Ridge Mission, and the Rev. Mr. Clark, of the Rosebud Mission. Sixteen different congregations were visited, the Holy Communion was administered, 50 persons were confirmed, and several new churches were opened. For building these churches the Indians contribute labor and as much money as they can raise—generally a large proportion of the whole cost—and the Bishop supplies the rest, from funds placed at his disposal by the Board of Missions and friends at the East.

The end of this long journey was Rushville, a town on the railroad that runs through northern Nebraska. From this place

he went by rail to the Black Hills, visiting Rapid City, Buffalo Gap, and Hot Springs—three places in charge of the Rev. W. H. Sparling—and Sturgis, in charge of Mr. Wm. Wyllie, a candidate for Orders. He also held a Convocation of the Black Hills Deanery; at which there were present, Archdeacon Ware, the Rev. Messrs. Sparling and Pond, and Mr. Wyllie. That part of our missionary field covers a large mining, agricultural, and cattle region which is rapidly filling with the best kind of settlers, among whom can be found continual employment for all who wish to labor for Christ and His Church.

A "HOUSE WARMING" at All Saints' School, Sioux Falls, was given in honor of the completion of the new wing built upon the main building in accordance with the original plans. The house was thrown open from cellar to garret and to many people it was a revelation. Sioux Falls has a great deal to be proud of, for certainly few Western towns can lay claim to such a pleasant, homelike, and well equipped school. The new building is even more attractive than the old part with its pretty tinted walls and cozy rooms.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bp. Coadj.

Deaf Mute Anniversary at Cincinnati.

AMONG THE many "Silent Missions" begun by the Rev. Austin W. Mann is St. Mark's, Cincinnati. From the first, its home has been in St. Paul's Pro-Cathedral. The initial service was given in the fall of 1875, with large attendance, which testified the interest of a spiritually famished people. For years after leaving school, they lived lives of spiritual isolation, having no participation in the worship of the voice. The twenty-fifth anniversary of the founding of this mission was celebrated on December 1st and 2d. On the evening of the first named day, which was Saturday, a reception was held in the Sunday School room, with a large gathering of the "silent brethren" of Cincinnati, Covington, and Newport. The Rev. Mr. Mann was presented with a handsome easy chair.

Three services were held on Sunday. The last was a combined service, and was held in the church, with many of the regular congregation present. Bishop Vincent, to his great regret, was prevented from being present. His address, as well as that of the Rev. Mr. Mann, was read by the Rev. Mr. Williams, the curate. One of the points of Mr. Mann's address was that deaf-mutes are too few for denominational divisions.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
C. R. HALE, D.D., LL.D., Bp. Coadj.

Condition of Bishop Hale.

THE BISHOP OF CAIRO continues to improve in many ways. He is confined to his bed and is very weak, and there are no hopes held out for his permanent recovery. His days are in the hands of God and no man can tell when the end will be. His condition means a gradual and not rapid change.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Mission at Calvert.

IN RESPONSE to the request of the Rev. John R. Dunn, rector, five clergymen attended a "mission," at the Church of the Epiphany, Calvert, which lasted from Tuesday night till Thursday night, December 4-8, inclusive. Tuesday night the Rev. Frank Page, D.D., of Waco, preached; Wednesday morning the Rev. Walter L. Smith, of Hearne, was the preacher; Wednesday night the Rev. T. W. Jones, of Marshall, preached; Thursday morning the Rev. D. F. Ward, of Navasota; and Thursday night the Rev. I. M. Merlinjones, of Palestine, preached. At 3 o'clock each day the clergy met to discuss the advisability of organizing convocational districts, and other subjects pertaining to the missionary field. All felt the need of such an arrangement, but at this early stage thought it would be premature to organize in a formal way, so on motion of Mr. Merlinjones, seconded by Mr. Jones, it was decided to appoint a committee to make further inquiries concerning the boundaries of the old convocations, and to ascertain the wishes of others of the brethren who were not present, to devise ways and means by which meetings and services, as the present, could be carried on, and to report at the next meeting. The Rev. Frank Page, D.D., the Rev. I. M. Merlinjones, and the Rev. T. W. Jones, were appointed such committee. On the invitation of the Rev. T. W. Jones it was decided to hold the next meeting at Marshall sometime in the spring. At 4 o'clock each day an informal missionary meeting was held, when addresses were made by the several clergymen present. Bishop Kinsolving was expected to be present Thursday night, but on account of sickness he was not able to attend. His absence was much regretted, as Bishop Kinsolving is greatly beloved in Calvert, and indeed throughout the Diocese. These services were edifying not only to the large congregations but also to the clergymen present, and the Rev. Mr. Dunn is to be congratulated that he

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WASHINGTON.

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

Woman's Auxiliary—Bishop's Guild—Retreat at the Incarnation.

THE MONTHLY MEETING of the Woman's Auxiliary of the Diocese was held Dec. 4th. The attendance was good, though the day was inclement. A resolution was passed expressing sorrow at the loss of Mrs. Harvey of Epiphany parish, one of the first, as well as one of the most faithful and generous members of the Woman's Auxiliary, whose death took place in the summer. Several interesting letters from Porto Rico were read, explaining the great need of a church building in San Juan, and asking for funds immediately, that the land given for a site may not be forfeited. The Washington Auxiliary has already contributed to this object, and parish branches are working for it; so it was decided to send a communication to the General Secretary, asking her to make an appeal to the Auxiliary at large. A letter was also read from the wife of one of our clergy in Galveston, telling of the need of warm clothing for the homeless; and it was decided to send, early in January, a box of clothing for distribution, and to ask all the parish branches to contribute to the same. A "Missions Class" for the study of Missions, has been formed in St. John's branch of the Woman's Auxiliary, Washington, and holds its meetings on the first Monday in each month. One lady, with four assistants, takes charge of each meeting, and collects information in regard to the special field to be presented that day. A large clear map of the field is to be hung upon the wall.

THE AUTUMNAL MEETING of the Bishop's Guild was held Dec. 5th, at the Bishop's residence. This guild is an association of the women of the Diocese; its object is to help the Bishop in meeting special diocesan needs, and, as he says, "to fill in chinks." The Bishop opened the meeting with prayer, and after the usual routine business, he spoke to the members of the guild, thanking them for their aid, in praying for the Diocese, in raising money for the Cathedral, in work for the colored people, and other good objects. Several new members were added to the guild. Its members say daily a prayer for the Diocese, and each has a little box into which "a penny a week" is dropped, and this makes up the 52 cents, the annual dues.

FATHER SARGENT, of the Order of the Holy Cross, conducted a Retreat for Women in the Church of the Incarnation (the Rev. Wm. T. Snyder, rector), on Saturday, Dec. 1st, the day before the First Sunday in Advent. The Holy Communion was celebrated at 7:30 a. m. (as it is daily, in this parish), and services and meditations were continued throughout the day, ending with evensong at 4:30 p. m. The subject was the Holy Communion, considered in its several aspects.

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