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# The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, DECEMBER 22, 1900.

No. 8

## Christmas Greeting.



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"The influence exercised by the writings of St. Thomas Aquinas on the wording of our formularies has been generally overlooked, and yet careful study leaves no question of the fact. The Baptismal Office and the Catechism are largely indebted to him for many of their propositions and terms; Articles IX. and XVII. are almost quotations from his works; while most of the other Articles reveal terms and phrases taken from the same source. . . . If the Church of England teaches that the nature of bread and wine remain after consecration; that the body of Christ is locally only in heaven; that it is not, therefore, corporally or naturally in the Sacrament; that it is given after a spiritual manner; that it is only received and eaten by faith; and that the wicked although they eat the Sacrament, do not eat the Body of Christ and are not partakers of Christ—St. Thomas teaches precisely the same things, and the Church of England has but repeated his statements often in the very same words."—*Extract from Preface.*

**THE PARSON'S HANDBOOK.** Containing Practical Directions both for Parsons and others as to the management of the Parish Church and its services according to the English Use as set forth in the Book of the Common Prayer. With an introductory essay on conformity to the Church of England. By the Rev. PERCY DEARMER, M.A. Price, \$1.00 net.

The CHURCH ECLECTIC recently said of the English edition of this book: "We have seldom met with a book containing such practical assistance, so helpfully told and so free from fads, as is this volume. The matter contains pretty much all those little things which one would bring to the attention of young clergymen. The directions as to ritual have the unusual qualification of being both relatively full and singularly sensible."

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## The Church at Work

### GENERAL CONVENTION.

THE PRELIMINARY COMMITTEE appointed by the Convention of California in January 1900 to report to the Diocesan Convention in January 1901 a full plan of local preparation for the General Convention to meet in San Francisco October 1901 would be glad to avail themselves of your columns to say:

1. It is the intention to announce as early in the year 1901 as possible, and it is hoped to be able to do so early in February, if rates can be secured by that time, particulars touching railroad rates, hotel, boarding, lodging, and restaurant rates in San Francisco, and other matters for the information of deputies. The wish is to have this information before the Church much earlier than usual to allow ample time for perfecting plans.

2. They would venture to suggest that the Diocese of California, and they believe the other Pacific Coast Dioceses that have hitherto arranged for Overland deputations, has found the advantage of taking forethought and care in open Convention in electing those who would be free to go, other things of course being equal. JOHN A. EMERY, San Francisco. *Secretary of Committee.*

### DEAF MUTE MISSION.

THE CHURCH MISSION to Deaf-Mutes held its 28th anniversary in Trinity Church, Newark, N. J., on Sunday, Dec. 16th, at 7:30 p.m. The service was conducted by the rector, the Rev. L. S. Osborne, and his assistant, and

was interpreted for Deaf-Mutes by the Rev. Drs. Gallaudet and Chamberlain, and Mr. S. M. Brown, lay-reader. The General Manager, Dr. Gallaudet, reported the work of the Society, explained the sign language, and gave some account of the education of deaf-mutes, and the progress of Church Missions among them.

The Church Mission to Deaf-Mutes was incorporated in 1872 to promote the welfare of the silent people after they leave school.

For the year ending Sept. 30th, 1900, the missionaries of this Society have held religious services for deaf-mutes in ten different places in the Dioceses of New York, Long Island, Newark, and Connecticut. They have ministered to many sick and poor. They have found work for the unemployed. It has taken nearly \$5,000 from the general fund to pay salaries, to meet the calls of those in distress, and to provide for incidentals.

The Society has founded the Gallaudet Home for Aged and Infirm Deaf-Mutes. The original buildings were burned on Sunday night, Feb. 18th, 1900. The inmates escaped, but lost everything. They have been cared for in a rented house in Poughkeepsie. \$4,800 have been collected to build a new fire-proof home, on the old site upon our farm by the Hudson River, between New Hamburg and Poughkeepsie. We trust the new Home will be finished next year. It has taken about \$7,000 to maintain the Home for the year, the expenses being unusually large, owing to the fire.

One great object of the Society is to bring deaf-mutes into pastoral relations.

Many have been baptized, confirmed, and received to the Holy Communion. Deaf-mutes spend many years in the Institutions learning to read and write the English language. They find great help in using the Prayer Book with their Bibles. The Society has pioneered much Church work among the deaf-mutes of the United States.

### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop. **Progress at Elmira—Death of John A. Reynolds.**

THE NEWLY ORGANIZED Men's Club of Grace Church, Elmira, has leased the building known as St. Ursula's Hall, West Church St., and fitted it up as a club-house for parish purposes. Reception and reading rooms are on the first floor, brightly and tastefully furnished; while upstairs is an assembly hall, for lectures and social gatherings. One-half the debt of \$1,800 which has burdened the parish for several years has just been paid off, and a fund is rapidly accumulating to extinguish the remainder at Easter. The parish, which is supported by the pledge system exclusively, was never in so flourishing a financial condition. Through Advent, the rector, the Rev. William Harman van Allen, M.A., is giving a series of lectures on social theories, treating of "Anarchism," "Communism," "Individualism," and "Socialism."

JOHN A. REYNOLDS, Esq., M.A., one of the most distinguished lawyers of New York State, died at his home in Elmira on Advent Sunday, aged 58. Mr. Reynolds, though brought up a Presbyterian, had been for years

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a loyal and generous member of the vestry of Grace Church, Elmira, and died "in the Communion of the Catholic Church." His rector pays his memory a touching tribute in the December *Message*, and speaks particularly of the unflinching kindness with which Mr. Reynolds gave his vast legal knowledge to aid the poor and distressed in obtaining their rights.

**CONNECTICUT.**

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

**Clerical Association at Greenwich.**

THE ANNUAL meeting of the Fairfield County Clerical Association was held at Christ Church, Greenwich, Monday, Dec. 10. The Holy Communion was celebrated by the rector, assisted by the Secretary of the Convocation. A business meeting followed, at which the Rev. Louis French of St. Luke's Church, Darien, was elected President for the ensuing year. The Rev. William A. Hooker, of St. Matthew's, Wilton, was chosen Secretary and Treasurer. The Rev. Messrs. Kenneth MacKenzie, Jr., and the Secretary were appointed to serve as the executive committee.

The essay was read by the Rev. George H. Buck, of St. James' Church, Derby, Archdeacon of New Haven, the subject being "The Reality and Requirements of the Sacred Ministry." It was an earnest appeal to the clergy to keep the vision of the one, great, all-perfect High Priest ever before them, and to suffer no blandishments of the world to induce them to follow its ideal. Not what the time-spirit suggests or favors makes the true priest, but the reproduction in him of the single aim and self-sacrifice of Christ, the divine, faultless Pattern. This and only this gives him power and influence over men that abide. There was no criticism of the essay after it was read, as is the usual custom, for the reason that with every sentiment contained in it all were in perfect accord. After a generous collation the meeting adjourned.

**FOND DU LAC.**

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, Jr., Bp. Coadj.

**Blessing of a Church at Oconto.**

ON THURSDAY Dec. 13, the new church for St. Mark's parish was formally opened and blessed by the Diocesan. It was a red letter day for the faithful in Oconto and the realization of what they had looked forward to for many years. The day began with three early Eucharists, the first, at 6:30, being said by the rector, the Rev. P. Gavan Duffy. At this early hour the altar was thronged with communicants and the chapel filled to overflowing. At 10:30 came the great service, the Bishop giving the benediction of the church. Choir, clergy, acolytes, and banners, in company with the Bishop vested in cope and mitre, and holding his pastoral staff, made the round of the church, blessing the altars, font, pulpit, etc. The ceremony of benediction completed, the rector was instituted by the Bishop, and then followed the sermon by the Diocesan. At the celebration, the rector was celebrant, with the Rev. Harry Blackman as deacon and the Rev. S. P. Delany as sub-deacon. The Rev. E. M. Frank was the master of ceremonies. Luncheon was served after the service and congratulatory speeches were made the rector by former clergy of the parish and the parish officers.

At 7:30 p. m. solemn evensong was sung by the rector. The Lessons were read by the Archdeacon of Algoma and the Rev. H. S. Foster. The sermon was preached by the Rev. Dr. Dafter, a former rector of Oconto. At the conclusion of evensong there followed Procession and solemn *Te Deum*. At 9 p. m. a reception was held in the parish house.

The new church is a handsome stone structure in the early English style, 96 x 63. The tower is a great feature of the building. The high altar is both massive and imposing, and

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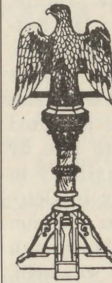
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both it and the chapel altar are suitably adorned with the usual ornaments. Oconto has a fine church of which many a large city might feel proud.

**INDIANA.**

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

**Bishop Partridge's Visit—Advance Payment to Missionaries—New Church for Shelbyville.**

THE BISHOP of Kyoto, Dr. Partridge, spent eight days in this Diocese recently, visiting, with the Diocesan, the principal parishes outside of Indianapolis in the interest of the Church's missions in foreign lands. Starting in Evansville on Wednesday, the 5th, where he made two addresses, the Bishop visited Vincennes, Madison, Terre Haute, Richmond, Muncie, and Lafayette. On Saturday, being in Indianapolis for a few hours, an address was delivered to the Junior branches of the Auxiliary in the Cathedral, and at this time Bishop Partridge accepted and wore a set of robes presented to him by the Indianapolis branches of the Auxiliary in remembrance of his visit to the city in October. At Terre Haute, on Sunday, in addition to the regular services at the two churches, a mass meeting of the Sunday Schools was held, when both Bishops delivered addresses. Bishop Partridge has made many friends for himself and for his work in Indiana, the result of which will be seen, it is hoped, in deeper interest and larger offerings.

AT A RECENT meeting of the Diocesan Board of Missions, a rule was adopted providing for the payment of missionaries monthly in advance instead of at the end of each quarter as heretofore. It was felt that a change was necessary in order to relieve the hardship entailed upon clergy living on small salaries who were compelled to wait three months before receiving their stipends. The new rule brings the Diocese into accord with the policy of the General Board in the foreign mission field.

SHELBYVILLE, a town of about six thousand people, 25 miles south of Indianapolis, is soon to have a church building to cost \$2,000. A mission was started here several years ago by the then rector of Christ Church, Indianapolis, and has been carried on by Christ Church continuously. Twelve hundred dollars are in hand for the building, and the balance required will soon be raised, the entire work having been accomplished by a few faithful women.

THE ENLARGEMENT and improvement of Christ Church, Indianapolis, are almost completed and every effort is being put forth to have the building ready for Christmas Day, which will be the last service of the rector, the Rev. A. J. Graham, who leaves on the 26th inst. for his new parish in Rochester, N. Y.

**KANSAS.**

F. R. MILLSAUGH, D.D., Bishop.

**Rector's Golden Wedding.**

THE RECTOR of the Church of the Ascension, Burlington, the Rev. John M. Rankin, with his wife, celebrated their golden wedding anniversary on Dec. 10th. Mr. Rankin has been rector of the same parish for a long term of years and has now a grandson serving in the Philippines in the 40th Infantry. A feature of the anniversary was a wedding cake covered with gold pieces, the gift of many friends.

**KENTUCKY.**

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

**Another Mixed Vested Choir.**

A VESTED CHOIR of men and women is in training at Calvary Church, Louisville (Rev. J. G. Minnegerode, rector). It is expected that the choir will be ready to take part in  
(Continued on page 326.)



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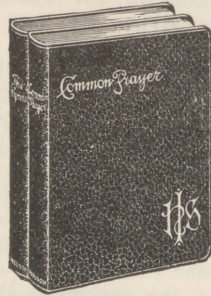
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# The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, DECEMBER 22, 1900.

No. 8

## Gloria in Excelsis, Deo!

### CHRISTMAS.

In the mean manger, wrapt in swaddling bands,  
Low lies the Holy Child in placid rest,  
For whose dear sake, to earth's remotest bounds,  
And furthest time, all childhood shall be blessed.

O'er Him the Virgin bends,—the pure the good,—  
In ecstasy of mother love and pride,  
And through that true and perfect motherhood  
Is motherhood forever sanctified.

The skies of night with pulsing radiance thrill,  
Forth rings the angel-anthem loud and clear;—  
That glory through the darkness throbbeth still,  
We still that psalm of salvation hear.

The Eastern Sages guided by the star,  
With treasure come the unknown King to greet:—  
Still for all true hearts, near or afar,  
Shines heavenly light to guide them to His feet.

Though generations come and pass away,  
With travail laden, worn with woe and strife,  
Still, Saviour dear, is this, Thy natal day,  
To all the earth the pledge of higher life.

Hastings, Nebraska.

—REV. JOHN POWER.

### THE SONG OF CHRISTMAS.

HAST thou not heard, on stilly night,  
A song more sweet than other songs,  
As though the morning stars so bright  
Would blend their voice with seraph tongues?

That was the holy Christmas-tide,  
When the pure crystals of the frost  
Shone in the moonlit country-side,  
Like footprints of the angel host.

Then was the carol passing sweet;  
It struck the sympathetic chord  
Where thought, desire, and rhythm meet,  
And perfect melody afford.

Methought that God is very good;  
I did desire Him in my heart:  
Then music burst upon my mood,  
And this attuned hope's better part.

I felt the need of saving grace  
Just as the old world felt the need;  
And I believed God loved our race—  
And no rude blast could shake my creed.

Then did I hear the herald's voice  
Proclaim the holy Saviour's birth—  
News that should make mankind rejoice,  
Transforming sorrow into mirth.

Anon rolled forth the song again,  
"To God be glory in the height,  
Peace on the earth, goodwill to men"—  
A diapason strong and bright.

It touched the passion of my soul,  
It gave to hope celestial strength,  
It held my heart in sweet control,  
And lit the flame of faith at length.

Then ring out clear, ye Christmas bells!  
And let the carol echo far—  
A peerless symphony that tells  
The Advent of our Guiding Star!

Ashland, Pa., Christmas, 1900.

FREDERIC CHARLES COWPER.

### THE STAR OF BETHLEHEM.

BY EDNA ST. JOHN.

"Sages, leave your contemplation,  
Brighter visions beam afar;  
Seek the Great Desire of Nations—  
Ye have seen His natal star:  
Come and worship,  
Worship Christ the new-born King."

FAR in the East in the country of Persia, dwelling in the uplands and mountains, engaged in the occupation which their fathers had followed for the last 3,000 years—even before the founding of that great city, Nineveh itself,—the occupation of watching the movements of the heavenly bodies for the purpose of foretelling events concerning their country's future and more particularly its religion,— there lived at the time of our Lord's birth certain men, sages, priests, kings, or as we better know them, wise men or Magi. They were worshippers of the true God under the form of Fire, as probably was Balaam, whose prophecy concerning our Saviour was doubtless known to them. To these men appeared at one time a light in the Eastern sky resembling a star. This was, of course, not an unusual occurrence to these watchers of the signs of the heavens, but this particular light impressed them as no other had ever done before. They saw, in the unusual brightness of the meteor, without any recourse to their study of astrology, that an event had occurred which interested them greatly. A king was to be born to whom the gathering of the people should be and to whom even kings should do homage. They felt an irresistible influence drawing them to the presence of this Monarch, and, obedient to the summons, they followed the leading of the star until it brought them to the throne of the usurper, the wicked Herod, of whom they inquired for the home of Him whom they sought.

Herod, seeing in their question an object of fear for his personal safety which was none too sure, called together the chief priests and scribes of the Jews, who, after searching the records, were rewarded by finding the exact location of His birth place. But, strange to say, though the Magi pushed forward,—led, not followed, as they would be if this star had been a mere astronomical occurrence of every day,—by the star and stopped by it at the very house in which the young Child was, to fall down before Him in worship, the scribes and priests who had devoted themselves to seeking the Messiah, passed the occurrence by without a thought. Likewise the Jews, among whom the arrival in their country of the Magi caused a considerable disturbance and curiosity, soon sank back into the old indifference and carelessness. It seemed to them as if the greatest prophecies were too far off or too meaningless to hold their attention for more than a moment.

There have been many theories advanced concerning the nature of the star of the Magi, chief among which is Kepler's. He argues that it was a conjunction of the planets, Jupiter and Saturn. But, according to all known rules of astronomy, how could a star move as rapidly to the human eye as the Magi did on their journey from Jerusalem to Bethlehem, or how, at the elevation of the stars, could it appear to stand over any particular house? Waiving the opinions of all so-called scientists, we, as faithful and not too inquiring Christians, take the occurrence as one of God's miracles performed to manifest His Son to the Gentiles. The Magi received God's call and obeyed it. Through them the advent of the Saviour was made known to the Jews, and, if those who were the chosen people of God would but understand, God was in this way reproving them for their carelessness and cutting off from them—the keepers and interpreters of the Scriptures by His choice of them—all excuse for their wilful ignorance. By the star He was pointing "Gentiles to His light and kings to the brightness of His rising."



# News and Notes



WE FEAR the legislation of the Senate with respect to the Hay-Pauncefote treaty is not proceeding in a satisfactory direction, and that we are engendering serious friction between this country and Great Britain, in which right may not be altogether on our side. The Senate has passed the Davis amendment which permits the United States to fortify the canal and protect it in case of war. Moreover, the Senate committee has agreed to recommend the Foraker amendment, which declares that the Clayton-Bulwer treaty is abrogated, in direct opposition to the express recognition of that treaty in the original terms of this new convention, as signed by Mr. Hay and Lord Pauncefote. It is declared likely that this amendment also will be adopted by the Senate during the present week, and that the clause in the present document inviting the assent of other Powers to perpetual neutrality of the Canal, will also be stricken out.

It is quite possible that the Clayton-Bulwer treaty was an unfortunate document. It is also tenable to maintain theoretically, as was held by Mr. Frelinghuysen under President Arthur's administration, that the treaty itself has lapsed and is no longer in force. The fact remains that our own government has more than once admitted its present force, and conspicuously so in this new convention, to the facts of which the United States is already committed by the assent of the executive branch of the government. To build a canal contrary to the provisions of an existing treaty would both be itself a dishonorable act, and also an act which might well be esteemed unfriendly by Great Britain. The serious difference between the Executive and the Senate is also brought into prominence, and the difficulty of completing a treaty by the constitutional requirement of confirmation by a two-thirds vote of the Senate, after negotiation by the Executive, is again shown. Still further, it is maintained by the correspondents—though we confess the alleged terms of the treaties (still constructively secret though what purports to be the full text has been printed) do not, to our mind, require such an interpretation—that the terms of the conventions with Costa Rica and Nicaragua lately signed are based on the provisions of the Hay-Pauncefote treaty and are nugatory if that should fail. On the whole, the Nicaragua Canal project presents a serious tangle at the present time, and it would not be strange if the failure of this treaty, following the rejection by the Senate of the Arbitration treaty with Great Britain negotiated under President Cleveland, should lead to strained relations between the American and the British governments, with charges of bad faith against the former.

Our own suggestion would be that if The Hague tribunal were ever to be utilized, it should be referred to it to declare whether or not the Clayton-Bulwer treaty is still binding; of which we fear that, in international law, there is little doubt. If it is binding, and if the Senate will not consent to a neutral canal—we have already declared our own preference for that plan, as arranged by Mr. Hay—then the question of abrogation of the treaty should be taken up by diplomatic representations first, and perfect good faith be observed with England. We suggest also that if the Executive department should make a practice of taking the Senate Committee on Foreign Relations into their confidence on impending treaties, it might prevent the recurrence of such unfortunate incidents, which have been by no means rare, of late years.

THE FACT that Divorces need not be so frequent under the conditions of to-day as unhappily they are in the United States, is shown by the number granted during the past year in the several provinces of Canada, which is as follows: Ontario, 3; Quebec, 1; Northwest Territory, 1; Nova Scotia, 5; New Brunswick, 5; British Columbia, 2. In the 32 years since confederation there have been granted by Parliament and the courts 271 divorces in the whole Dominion of Canada. There has not been a divorce in Prince Edward Island, population 100,000, in thirty years. Yet we venture to say that the average happiness in married life is at least not less in Canada than in the United States.

WITH RELATION to the recent deplorable and scandalous incident in connection with the Northwestern University at Evanston, Ill., we should like to inquire whether the constitutional provision in the United States that there shall be no privileged

classes, has ever been so construed as to except the students at school or college from the law? Just why assault and battery of an aggravated form should be courteously denominated "hazing," and should be leniently passed over as a prank, merely because it is enacted within the borders of a college, instead of by other thugs on the public highways, is one of those questions which appear not yet to have been solved. This we understand is the third incident of the kind at the Northwestern University within the past eight months, and so far as we can recall, there has been neither punishment nor any real attempt at punishment in any of the cases. The threat of expulsion is altogether beside the case. Why should not the Grand Jury be called in session to indict for crime within the college precincts, and punish it after it has been discovered? Is it possible that there are not detective agencies in this country capable of finding the criminals in these outrages? Clearly the case at Evanston, and there have been many similar cases in many other colleges in recent years, is a case which rightly comes under the jurisdiction of the police of the city, and it is a public outrage that the culprits are not discovered and rigidly punished.

THE PHILIPPINE COMMISSION has taken an important, and so far as we can see, a most commendable action, in passing a Liquor License law with reference to the city of Manila. The new law provides, as we understand, that after July 2nd, 1901, it shall be unlawful for saloons to be carried on on several of the most important streets and thoroughfares of the city, and providing for a high license after January 1st, 1901. We are glad to observe that the Philippine Commission has not attempted the impossible, as some had suggested, and prohibited the sale of liquor by law, but has met the question in the only way that modern jurisprudence suggests as within the range of practical measures.

ALL THE POWERS except Great Britain appear now to have given their consent to the demands upon China, practically as outlined by the diplomatic representatives at Peking, which have already been outlined. It is said, too, that Great Britain will shortly declare her adherence to the agreement, though perhaps with a slight and unimportant amendment. It is reported further that China is likely to accept the terms offered her, and there is therefore some hope that the Chinese tangle may be on the road to solution quicker than had been even hoped.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS OF MISSIONS.

A STATED meeting of the Board of Managers of the Domestic and Foreign Missionary Society was held at the Church Missions House on December 11th; the Bishop of Albany, Vice-President, in the Chair. There were present twelve Bishops, thirteen presbyters, and ten laymen.

### DEATH OF MR. KING.

Immediately that the Board was called to order the General Secretary announced the death of the Hon. John Alsop King at his residence in this city on November 21st. Whereupon the Chairman offered suitable prayers. Mr. King was elected a member of the former Board of Missions in 1874 and of the Board of Managers in October, 1880. He also served on the former Indian Commission and since 1886 has been a very active member of the Commission on Work Among the Colored People. Mr. King's attention having been especially called by his membership in the Commission to the need of a more complete education for those of the colored race looking forward to the Ministry, he devoted himself both by labor and contributions to the foundation in the city of Washington of the institution which his associates insisted should bear his name, King Hall. He has also served faithfully on the Board's Standing Committees on Trust Funds and on China and Japan. His death closed a long life devoted to the bettering of the condition of his fellow men.

### OFFICERS, MEMBERS, AND APPOINTMENTS.

The officers were re-elected and the Standing Committees re-constituted for the coming year.

The Rev. Dr. Randolph H. McKim of Washington and the

Rev. Ernest M. Stires of Chicago were elected to membership in the Board.

Notice was received from the Presiding Bishop that the Bishop of Sacramento had declined his appointment to go to Porto Rico and that the Bishop of West Virginia had been commissioned in his stead. Communications were received from the Commission on Work Among the Colored People stating that they had made appropriations to several Dioceses substantially upon the same basis as last year with the addition of \$5,000 each to those of St. Augustine's School, Raleigh, N. C., and St. Paul's School, Lawrenceville, Va., and letters were at hand from ten of the Bishops having Domestic missionary work within their jurisdictions. From the Woman's Auxiliary United Offering of 1898, at the request of the Bishop of Georgia, Miss Nancy Gantling; at the request of the Bishop of Los Angeles, Miss Augusta H. Murphy; and at the request of the Bishop of North Carolina, Miss Laura Carroll; were all appointed to do missionary work. By resolution the Rev. J. G. Hammarskold, General Missionary among the Swedes, was authorized to make an appeal for \$400 for the debt upon Emmanuel Church, Litchfield, Minn. The Bishops of Michigan City and Asheville addressed the Board upon the subject of missionary work within their respective jurisdictions, and the latter asked endorsement by the Board of the effort about to be undertaken by the Rev. Thomas C. Wetmore, General Missionary of his District, to collect money to the amount of \$4,000 to sustain special and important missionary work therein. Whereupon it was

"Resolved, That the Board hereby grants the request of the Bishop of Asheville to endorse the appeal of the Rev. T. C. Wetmore for special aid in carrying on missionary work in that District."

#### CHINA.

The Bishop of Shanghai reported that the Rev. James Jackson, who recently joined the Mission, was ordained to the Diaconate on St. Simon and St. Jude's Day. He will be stationed at Hankow or Wuchang hereafter. Meanwhile he is occupied in teaching and in translation work for which his scholarship eminently qualifies him. Six of the Missionaries are at Hankow. They cross the river to hold service in Wuchang also, but with the advice of the Standing Committee the seals upon the Mission Compound in the latter city have not been broken as the property is under official protection. Since the meeting a cable has been received stating that the stations in the Province of Hupeh have been re-opened. The Rev. Mr. Ingle and family arrived in Shanghai upon their return to duty Oct. 27th. The Rev. Daniel T. Huntington, who was invalided home arrived in Hartford November 17th, greatly improved in health. He is intending to undertake agency work for the Mission after the 1st of January. Miss Lillis Crummer, after about six years' service in China, by advice of the Bishop is taking her usual vacation at this time instead of next year on account of the unsettled condition of affairs in China. She arrived in New York on November 22nd.

#### JAPAN.

The Bishop of Tokyo reports the ordination to the Priesthood of the Rev. Paul O. Yamagata on September 13th; his father and uncle, both of whom are missionaries in the English Church Mission, taking part in the services. He went out from here last year after a post-graduate course in the General Theological Seminary. The Rev. Arthur Lloyd writes that his Urawa Christians, with the approval of the Governor of the Prison, have undertaken a work among women prisoners. The Rev. Theodosius S. Tyng reported that his sailing for Japan had been delayed because of an acute attack of illness.

#### MEXICO.

Letters were submitted from the Rev. Henry Forrester, the Presbyterian of this Church appointed by the Board upon the nomination of the Presiding Bishop to counsel and guide the work of those presbyters and readers in Mexico who desire his assistance, speaking of the work of the Mexican Church and of the work among English-speaking people, for which latter work the Board has made an appropriation. In the event of the appointment by the Presiding Bishop of a Bishop to visit Mexico during the coming winter the Board undertook to pay the necessary traveling expenses.

It was stated on behalf of the Auditing Committee that after examination they had certified the Treasurer's books and accounts to be correct to the first instant.

IT IS NOT necessary for all men to be great in action. The great-  
do nothing to make their homes resemble it.—*Ram's Horn.*

## NEW YORK LETTER.

**P**RACTICALLY everything calling itself a religious body is to observe the change from one century to another, and the opening year of that other, except the Church. So far as can be learned, New York churches will do nothing beyond, perhaps, holding a service on the last night of the year. One or two will have Early Celebrations on New Year's morning because it is New Year's Day and the beginning of a new century, but more will have such because it is the Feast of the Circumcision.

An Evangelical movement has just been inaugurated, to have headquarters in this city. Already a Central Committee has been selected, and a general committee to embrace members in every state is being chosen. New York rectors were asked to unite, but with only one exception, they courteously declined, saying in several cases that the Church and its methods long employed, are found the best for steadiness and strength. The exception was the Rev. Henry Mottet of the Holy Communion, who is to be a member of the central committee, it is said, although the names of the committee have not yet been made public. The purpose of the movement is to arouse the "Churches." It is not to be, especially, a New Century movement, in that it is an undertaking for the next few months merely, but is intended to be kept going permanently throughout the year and as long as possible in the coming years. Its methods, so its promoters say, is to work within the Churches, and in personal endeavor, man to man, and for the present at least, no mass meetings are contemplated.

The annual service of the Association for Promoting Church Schools, held for some years at All Angels', was held there again on the Second Sunday in Advent. Trinity, Hobart, Kenyon, St. Stephen's, Racine, and Faribault, were represented. The service was begun by the rector of the parish, the Rev. Dr. Townsend, and others who assisted in it were Archdeacon Tiffany of New York, Warden Cole of St. Stephen's, Dean Hoffman of the Seminary, Bishop Potter of New York preaching the sermon, followed by Bishop Niles of New Hampshire, who gave a short address. The President of the Association, the Rev. Dr. Townsend, speaking of the service said: "It is held not only to stimulate interest in its work, but also in veneration of the former rector of this parish. Dr. Hoffman's interest in education does not need to be chronicled. He associated the work with this parish, and for that reason the annual meetings have always been held here. We hope, by the offering this morning, to lead the way for other parishes to form certain scholarships in these colleges, to be known as C. F. Hoffman scholarships."

In his sermon the Bishop said in part: "Preaching from texts may give great barrenness of vision. It is necessary for the larger lesson, the vision of God, to remember not only that He is, but that He was, and that He has reigned forever. We must not undervalue the microscopical examination of the teachings and precepts of the Old Testament, so common at the present time. We find these three lessons taught in the elder Testament: The Being of one God, the Being of a just God, and the Being of a Divine God. Human society must rest forever on these three things. It is far from my intention to disparage the simple evangelist who preaches on the street corner, the Sunday School teacher, or the humblest disciple of Christ who tries to explain His teachings. But because they are such, they do not obtain the right to come into this or any other place and speak with no other knowledge than that given in the Book itself. We must have a well-taught ministry, one that can teach, not on a particular text, but on the great life of the past; one who can contrast understandingly the lives of past peoples with those of the present. We want your best leaders and your best offerings for this work."

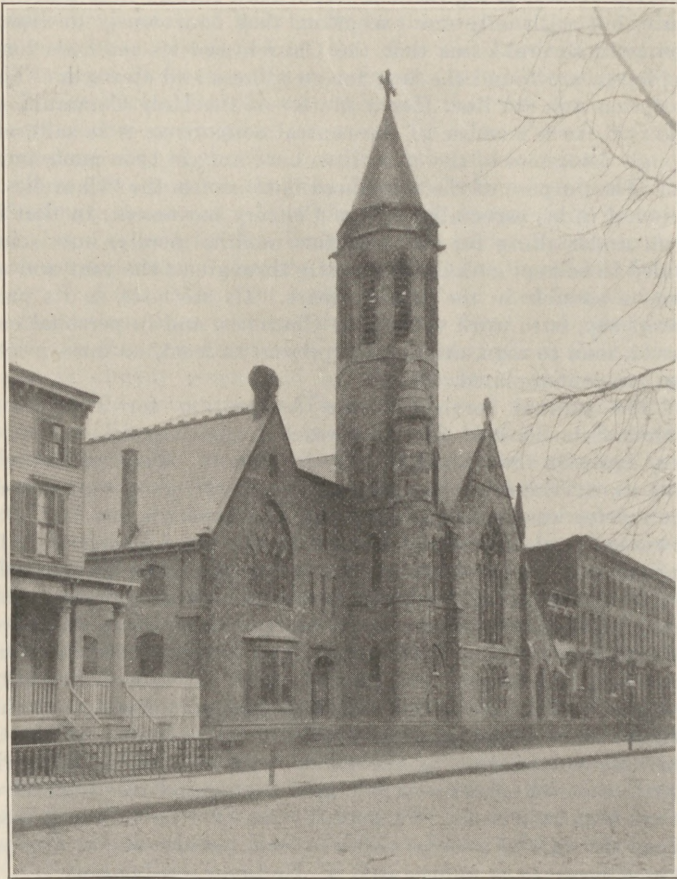
Bishop Niles, in his short address, made the points that Church schools are needed; that the small colleges are better in the long run than the great and overcrowded ones; and that Dr. Hoffman, one might say in advance of his time, saw things as they are, and recognized true necessities.

Just before this service the unusual thing happened of All Angels' losing practically all of its choir. The former choir-master, Dr. Lacey Baker, retired to become choir-master of Calvary, and almost all of his singers went with him. Mr. Clement B. Gale, the former choir-master of Calvary, becomes choir-master at All Angels', and with rather short warning, took the music on the Sunday named, and maintained its previous excellent character.

The Memorial Church of the Ascension, in West Forty-third Street (the Rev. John F. Steen, rector), held on the Sec-

ond Sunday in Advent a service in memory of persons who had died during the year, and incidentally unveiled a large number of memorials in the form of enrichments of the church. The total value of these enrichments and improvements is about \$5,000, and the list a long one. Ascension Memorial was founded by Dr. Bedell, who afterward became Bishop Bedell of Ohio. It got its name *Ascension* from the old parish of that name, and its word *Memorial* from the large number of memorials in it, and not because it is a memorial to any one person. In its enrichment the same idea has been carried forward. Bishop Potter preached the sermon.

In the front of his Year Book, the Rev. Dr. Henry Lubeck,



ST. MARK'S, ADELPHI ST., BROOKLYN.

like the Rev. Dr. Huntington, writes each year an intensely interesting address to his congregation and to the world at large. *Zion and St. Timothy Book*, just issued, opens with an account of the Missionary Exhibit held in the parish house last April in connection with the Ecumenical Conference on Foreign Missions. Then Dr. Lubeck continues by making his notes really parochial. He says the parish is, financially, even better off than last year, and last year he congratulated his congregation upon its excellent condition. *Zion and St. Timothy* is a free church successfully maintained under conditions where some people say a free church cannot be maintained. He acknowledges six memorial lancet windows, three on each side of the altar, representing the Twelve Apostles, in memory of Mr. W. B. Beekman, formerly a vestryman of Zion Church, and later of Zion and St. Timothy, and two large brass standards with lights situated within the sanctuary, one on each side of the altar, in memory of Mr. George Montague, for many years treasurer of St. Timothy's Church and afterward vestryman of Zion and St. Timothy.

Speaking of local conditions Dr. Lubeck points out the great need of organizing within Zion and St. Timothy parish a parish for colored persons, because of the vast number of such persons resident above Sixtieth Street on the West Side. He and his senior warden have made a canvass of the need, and the hope is expressed that steps may be taken ere long for the purchase of a site and the erection of a new church. He offers on behalf of Zion and St. Timothy clergy the spiritual supervision of it, and on behalf of the same parish's vestry the conduct of its finances. Dr. Lubeck made a visit to California last summer, and in his notes recommends Churchmen to go to San Francisco this next year when the General Convention is in session. "The Church on the Pacific Coast," he says, "has much

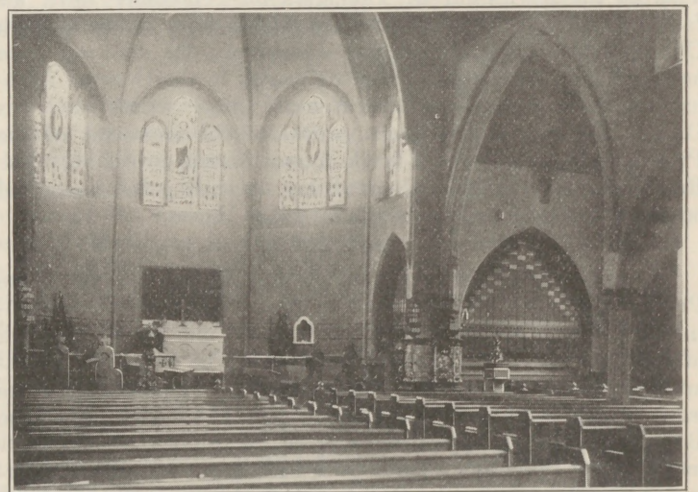
to teach. It is planted in a new and rapidly growing country, among unsympathetic conditions, where, as is commonly the case under such circumstances, the religion of Jesus is the last thing multitudes of people consider, as they prefer to devote themselves eagerly to the pursuit of wealth and the unrestrained enjoyment of mere worldly things. When the visitor accords to this fact the weight it deserves, he does not regard the Church as small and weak, though it may seem so at a superficial glance, and in comparison with what it is in the East; but he is surprised to find it so large and strong, and commanding the respect of an immense section of the community."

Grace-Emmanuel Church is located up town but east of Third Avenue. And no one who does not know New York has any conception of the phrase "east of Third Avenue." Conditions are rendered fifty per cent. harder by it. The Rev. William Knight McGown has been the rector for some years, and he has about him a most faithful and active congregation. It is, like many another in New York, made up in many respects of a procession, so rapidly does population change. Do people in other cities change their residences so often as they do in New York? It is to be hoped they do not. For several years, Grace-Emmanuel has labored under a heavy debt of \$25,000, and has withal tried to maintain a free church. One would say such conditions could not be kept up long, but they have been, and the parish has, beside, done much outside work, such as summer home, and the like. Now a determined effort is to be made to relieve it of debt. The rector says it is either get out of debt or give up the struggle. Of the sum, \$10,000 have been provided.

St. Mark's, Brooklyn, has been celebrating the fiftieth year of its parochial foundation, and doing so through a series of meetings covering a fortnight or more, a far more sensible plan than the crowding of so many meetings into a couple of days or even into a week. St. Mark's owes a debt it will never be able to pay, first to Bishop Littlejohn for his courage in saying the parish should not go out of existence at a time when other people were saying it could do nothing else, and second, to the present rector, the Rev. Dr. Spencer S. Roche, who has been rector for more than one-half the parish's half century existence, and who has built his life into it. Discouragements that would have made many another man give up, Dr. Roche seems to have found but healthy stimulants, although he himself would question their healthfulness.

Like most missions, St. Mark's had its periods of prosperity and of the opposite. An early rector was the Rev. Dr. Cornell, and his successor was the Rev. William T. Fitch. Dr. Cornell had been ill for a long time, and had so made the fortunes of the work his own, that unless Bishop Littlejohn had stepped in it seems now as if everything would have been lost. Mr. Fitch came, stayed, and did good work for a time, and then retired, under the belief that he could do no more.

Without any delay Mr. Roche came, and although the work was very hard for a time, success gradually was won. The chapel was built and afterward the church. Against many drawbacks the congregation has grown. Its rector increased in



INTERIOR OF ST. MARK'S CHURCH, BROOKLYN.

favor in the Diocese, becoming Examining Chaplain. At the celebration just held, Mr. Fitch returned for several services, and Dr. Roche has been congratulated from many quarters over his long rectorate, and the substantial progress made during it.





# The Chinese Problem.



*The Crisis in China.* Several papers reprinted from the *North American Review*. New York: Harper & Brothers. Price, \$1.00.

*The Situation in China.* A pamphlet. By Robert E. Speer. Chicago: Fleming H. Revell Co.

*China's Only Hope.* An Appeal by her Greatest Viceroy, Chang Chih Tung. Translated from the Chinese by Samuel I. Woodbridge. Chicago: F. H. Revell Co.

*The Outbreak in China.* By the Rev. F. L. H. Pott, President of St. John's College, Shanghai. New York: James Pott & Co.

The first of these is a reprint of a series of articles that has appeared in the *North American Review*. All the articles have the merit of being written by men who are familiar with their subjects, and therefore the book is one of the best we know of for giving the general reader an insight into the present condition of things in the Far East. As the articles are written by different authors, the views expressed in them are sometimes, not unnaturally, somewhat divergent, and statements are made which occasionally clash with each other. For instance, on page 7 the Rev. George B. Smith speaks of the punishment by Germany of a district in Shantung which had been guilty of an attack on German subjects as a harsh and indiscriminate retaliation in which the innocent suffered as well as the guilty, and that it inflamed the people to madness. On page 100 Mr. Robert E. Lewis speaks of the same event as drastic but salutary, restoring order in the district thus visited. In the first article entitled "The Causes of Anti-Foreign Feeling in China," Mr. Smyth comes to the conclusion that foreigners themselves have had a large share in creating it. In the article on "The Partition of China" the Rev. Gilbert Reid takes a survey of the different provinces the various European nations covet, but is of opinion that China will, at any rate for some time, hold together through the mutual jealousies of the leading Powers. In this Mr. Demetrius C. Boulger, in an article entitled "America's Share in the Partition of China," disagrees with Dr. Reid, and presents us with a map showing how China will probably be eventually divided. He urges America to look upon the province of Chekiang as her special sphere of influence. The Hon. John Barrett, whose opinion on Eastern questions is always entitled to respect, urges America to resist with all her moral influence the parcelling out of the Empire amongst European nations. Mr. Colquhoun regards it as a fortunate thing that the United States had formulated her international policy and had become a world power before China had been disposed of, for without China, he says, the Philippines have no meaning. This fact "confers on the United States the dignity of a great mission as well as the opportunity for great national enlargement. China is a world necessity, and civilization cannot afford that she should become a mere carcass round which the vultures of the world shall gather."

One of the most interesting articles, as throwing a side light on the future of China, is that by M. Mikhailoff on the Great Siberian Railway. He shows that in two years it will be possible to reach Shanghai from London in 17 days, and that the bearing of this railroad on the development of trade in the North and the East of Asia cannot be overestimated. Lord Charles Beresford forcibly advocates the well-known "open door" policy.

His Excellency Wu Ting Fang, Chinese Minister to the United States, writes on Mutual Helpfulness between China and the United States. This article opens with a series of moral platitudes with which the "Essay" literature of China abounds. These introductory platitudes are somewhat prejudicial to the article, but later the author gives us some interesting facts. Speaking of the open door, His Excellency says that "China long ago adopted that policy in her foreign intercourse." Did she "adopt" it? Of course in moralizing, His Excellency must refer to the principle of Reciprocity as enunciated in the Confucian and Christian classics, and he speaks of the Golden Rule as being "the foundation of society, lying at the bottom of every system of morality and every system of law." But in saying this His Excellency betrays his ignorance. In Christendom the Golden Rule is regarded, indeed, as binding on the practical life of every individual, but it is not the *basis* of morality. It is the second great commandment of the law. The *first* is the *basis*, and this is the fundamental difference between the East and the West. Some interesting things are said in the article about the haughtiness of foreigners in China. His Ex-

cellency writes: "By disregarding the common civilities of life which are considered very important in China, and by assuming a lofty air of superiority, foreigners make themselves unpopular in China." On the other hand Mr. Robert E. Speer, in a pamphlet we review below, quotes the following from the report of a Viceroy of Canton to Peking with regard to a communication received by him from the English envoy:

"On the face of the envelope which the barbarian envoy presented," reports the Viceroy, "the forms and style of equality were used, and there were absurdly written the characters 'Great English Nation.' Now it is plain on the least reflection, that in keeping the central and outside people apart it is of the highest importance to maintain dignity and sovereignty. Whether the said barbarian has or has not official rank there are no means of thoroughly ascertaining. But though he be really an officer of the said nation he cannot write letters on equality with frontier officers of the Celestial Empire."

In the face of the atrocities that have recently been perpetrated in China it is difficult to see how a few of the writers can show so much leniency towards the Celestial Empire. They have represented European Powers, as impelled by the greed of territory, ever seeking to increase their power and influence in China. But is it the greed for territory that has been the chief factor which has caused foreign nations to seek increase of power in the Far East? Rather we should say that owing to the effiteness and corruption of the Chinese government, foreign nations have been *compelled* to protect their growing trade and the vested interests of their subjects. It is the opinion of most merchants in the East that foreign nations have been, indeed, far too tardy in doing this. It is believed that if the leading nations had been *firmer*, and exercised at the right time more discretionary force, much property might have been saved and many massacres might have been avoided.

Many of the articles in this volume are of permanent value and in this book form they will be accessible for future reference. The book is heartily commended as containing an excellent clue to the understanding of the present position of affairs in the East.

Mr. Speer's pamphlet is republished from a larger work, *Missions and Politics in Asia*, as it was deemed expedient to put this chapter in concise form for popular reading. Mr. Speer has compiled into this lecture on China, a vast amount of reliable information regarding the Chinese and their early intercourse with the West. He quotes several authorities to show that the character of the Chinese is the most difficult to understand of all people; and this difficulty of understanding the Mongolian character has, he thinks, been the cause of a great deal of friction between the East and the West. An interesting extract is made from a memorial presented to the Emperor of China by 1,300 of the most famous scholars in the country in 1895.

"Let the most advanced students of Confucianism," these petitioners write, "be called up by the Emperor to the capital and given the Hanlin degree and funds to go abroad. If they succeed in establishing schools in foreign countries where are gathered 1,000 pupils, let them be ennobled. Thus we shall take Confucianism and with it civilize all the barbarians, and under the cloak of preaching Confucianism, travel abroad and quickly learn the motives of the barbarians and extend the fame of our country."

Again, on page 59, the following quotation is made from the same memorial:

"Every province is full of chapels whilst we have only one temple in each county for our sage Confucius. Is this not painful? Let religious instruction be given in each county. Let all the charitable institutions help. Let all the renowned temples and charity guilds be made into temples of the Confucian religion, and thus make the people good, and stop the progress of strange doctrines."

This is an excellent testimony to the progress that has been made by the Christian religion in China.

Of *China's Only Hope*, the appeal of "her greatest Viceroy," it is estimated that about a million copies of the Chinese original have been issued, so it enjoys a preëminence over any recent literary production of the Celestial Empire. The general purpose of the book is to exhort the Chinese to adopt Western educational, industrial, and military methods, whilst retaining what is best in their own ancient cult. The book is of value to a Westerner, not so much on account of the information it

imparts, as the insight it gives into the Chinese mind, especially one of the moderate progressive stamp on whom the future welfare of China is so largely dependent.

The translation is in good English, it is free and not *literal*, but serves to give the reader a very accurate idea of what the original is. The term *chiao* which is translated *Religion* in the book, covers a great deal more than the English word does. In addition to the idea of religion it embraces also what we mean by *civilization* and *learning*, indeed the idea of *worship* is scarcely contained in it. Dr. Woodbridge has used *religion*, however, as its nearest equivalent, though the reader would do well to bear in mind in reading the earlier chapters, the wider significance of the term.

His Excellency has no use for the Republican form of government and seems to confound it with license. He has read some articles apparently on individual liberty in the West which excite his indignation. On page 60 we read:

"If each individual possessed this 'liberty,' every family and village would serve its personal ends. The scholar would sit at meat and do nothing else, the farmer would pay no taxes, the merchant would grow rich without bounds, the workman would raise his own wages, the *sans culotte* would plunder and rob, the son would disobey the father, the student would not follow the teacher, the wife would not obey her husband, the low would not defer to the high, the strong would force the weak, and mankind would soon be annihilated."

The policy the great Viceroy would advocate for China seems to be expressed in the following quotation:

"Our scholars to-day should become conversant with the Classics, in order to understand the real intent of the early sages and philosophers in establishing our Religion; and a knowledge of history should be acquired in order to become familiar with our Chinese governmental methods and customs in past generations. The literary relics of our schoolmen should be reviewed to profit withal, in learning and literature. After this is done our deficiency in books can be supplied from Western sources and our government ills be cured by Western physicians. In this way China can derive benefit from foreign countries without incurring the danger of adopting Western methods that would be prejudicial to her best interests."

Having heard the opinions of English merchants and others interested in the sale of opium in the East with regard to the harmless or even the beneficial effects, as it is said, of the opium pipe, it is refreshing to hear the verdict of the great Viceroy who is, of all men, the best qualified to form a judgment in the matter. On page 72 he says:

"Assuredly it is not foreign intercourse that is ruining China, but this dreadful poison. Oh, the grief and desolation it has wrought our people! A hundred years ago the curse came upon us more blasting and deadly in its effects than the Great Flood or the scourge of the Fierce Beasts, for the waters assuaged after nine days, and the ravages of the man-eaters were confined to one place. Opium has spread with frightful rapidity and heartrending results through the provinces. Millions upon millions have been struck down by the plague. To-day it is running like wild-fire. In its swift, deadly course it is spreading devastation everywhere, wrecking the minds and eating away the strength and wealth of its victims. The ruin of the mind is the most woeful of its many deleterious effects. The poison enfeebles the will, caps the strength of the body, renders the consumer incapable of performing his regular duties, and unfit for travel from one place to another. It consumes his substance and reduces the miserable wretch to poverty, barrenness, and senility. Unless something is done soon to arrest this awful scourge in its devastating march, the Chinese people will be transformed into satyrs and devils! This is the present condition of our country."

His Excellency does not believe in disarmament yet:

"By all means get the army first," he writes, "and then consider the question of disarmament; for if we talk of disarmament to the other countries, without the force to back up our words, we will become the laughing-stock of the world. It would be like reciting the *Falial Classic* to a band of armed rebels, or hoisting the flag of truce to stop a street fight. Drilling troops is better than disbanding them. With fifty warships on the sea and thirty myriads of troops on land; with daily additions to both ships and troops; with the daily strengthening of our forts and equipping them with the best engines of modern warfare; and with the railways intersecting the land; what country would dare begin hostilities against China or in any way infringe on her treaty rights?"

In religious matters His Excellency pleads for toleration.

"The higher class of Chinese," he says, "should carefully consider the situation and should tolerate the Western Religion as they tolerate Buddhism and Taoism. Why should it injure us? And because Confucianism as now practised is inadequate to lift us from the present plight, why retaliate by scoffing at other religions? Not only is such a procedure useless; it is dangerous."

This book, if carefully read, will give one a better idea of a well educated Chinaman than if he were to read volumes of descriptive books written by Western authors; and we feel sure

the translation which Dr. Woodbridge has given us will be highly appreciated on both sides of the Atlantic.

Dr. Pott, the President of St. John's College, Shanghai, gives us in his book, *The Outbreak in China*, a very good analysis of the causes that have given rise to the so-called Boxer movement. The predisposing causes he considers to be, the poverty of the masses, official corruption, and the innate spirit of exclusiveness which characterizes the Chinese. With these predisposing causes, the following list of events with their dates shows a gradual trend towards a crisis in China.

April 1895—End of the China-Japan War. Formosa ceded to Japan and an indemnity of 200,000,000 taels promised.

December 1897—Kiao-chao seized by Germany.

March 1898—China compelled to lease Port Arthur to Russia.

June 1898—China compelled to lease Wei hai wei to Great Britain.

March 1899—Italy demands Sanmen Bay, but this is successfully resisted by the Chinese.

April 1899—China compelled to cede Kowloon to Great Britain.

Side by side with this we have to consider that the Emperor and a small party in Peking were in favor of reform and of adopting many Western methods in order to preserve their country. The conservative party, however, headed by the Empress Dowager, was much stronger, and grew in its determination to resist changes as foreign aggression continued on the one hand, and as the Emperor showed increasing inclination for sweeping reforms on the other. Along with the above list of events we have, then, the following development in the inner political life of China:

1895—Emperor studying English and reading Chinese books written by missionaries and others dealing with Western civilization.

1898—"Reform Societies" formed in various parts of China, consisting mostly of young men of the upper class who had read Chinese books dealing with Western civilization.

1898—Many of these "Reformers" called to Peking, and had constant access to the Emperor.

July 19th, 1898—An imperial edict issued ordering that for the future a knowledge of Western science and civilization would be necessary in the examination for degrees, instead of mere knowledge of the Chinese classics. This is the most radical change ever ordered to be made in the whole history of Chinese politics, but it was never carried out.

Sept. 22nd, 1898—*Coup d'etat* in Peking. Emperor imprisoned in his own palace, and forced to resign in favor of the Empress Dowager. Many of the "Reformers" beheaded; others fled.

Sept. 1899—The "Boxers" begin to cry: "Kill the foreigners and all Chinese associated with them," in the Province of Shantung not far from the district taken over by the Germans.

Sept. 1899—June 1900—Boxer movement proceeds without any attempt on the part of the Chinese government to put it down.

Summer 1900—Empress Dowager and the conservative party believe that the Boxers, as they claim, have magical powers. Imperial edicts issued patronizing them (this contrary to all precedents towards secret societies). Later, Imperial edict issued to exterminate all foreigners and Christians.

The author deals with the missionary enterprise in China as a factor in creating the present outbreak. Careful perusal of the above events will show that this could almost be left out of consideration, especially when we think that Christian work has been going on in China not only during the whole of this century but from the earliest centuries of the Christian era. The author has some hard things to say against Romanists, and speaks of "religious enthusiasts" as "apt to be men of ill-balanced minds." It would have been better not to give generalities but to deal with *facts* from which generalizations could be made. As it is, the public is left with the author's *view* of the case without any means of verifying it. This is the weakest chapter in the book; but with this exception the work can heartily be recommended as giving an excellent summary of the events that led up to the dreadful catastrophe of last summer, and we hope that it will find its way to the hands of many readers.

J. LAMBERT REES.

#### A LITTLE PRAYER.

DEAR LORD, keep Thou my faint heart free  
From doubt, I pray;  
And strengthen my belief in Thee  
While yet the day  
Shines clear. Full well I know that night  
Must come to all,  
And faith alone canst make it light,  
Its fears forestall.

ANNETTE SCHUYLER HARRISON.

## 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.*

### THE DANGER OF THE TRANSMISSION OF DISEASE BY THE CHALICE.

**I**N *The Churchman* of December 1st I noticed an item concerning the danger of the transmission of physical disease by the chalice in the Communion. *The Churchman* is decidedly correct in assuming that this discussion is inexpedient. The whole matter has attracted public attention through what are known as dissenting churches in England and in this country. There are many of the opinion that this alarm has been raised by a company interested in the sale of individual communion cups. What danger may exist in the celebration of the Communion in churches not in affiliation with the Anglican Communion it is impossible for the writer to state; but even in them I doubt if any reason for alarm exists. In our own Church there is really none, and the discussion of this subject in our papers is exceedingly unfortunate. If only one or two communicants are frightened into avoiding the Holy Eucharist, the mischief is great enough.

Now, as to facts. During the past fifteen years, the writer has made this subject a careful study, and whenever these alarmists' notices have appeared in the religious or medical papers, he has endeavored to answer them. Printed questions covering the whole ground were sent to prominent surgeons and physicians in this country and in Europe, as well as to clergymen and laymen. Medical annals were ransacked. *Although millions and millions of people have received the Holy Communion from the chalice for centuries, not even one case of infection of any disease whatsoever has ever been reported, or is likely ever to be reported.* Some of our clergy very properly use a purificator to wipe the edge of the chalice after each row of communicants has received. This would eliminate any possible danger of infection. In point of fact, the priest celebrating is the one most exposed. There are so many much more serious opportunities for infection in public places that it would seem advisable to drop, for the present at least, the subject of danger of infection from the chalice. No possible good can result from these discussions, but very much harm can readily be accomplished.

Just think for a moment what the Blessed Sacrament means to thousands of unhappy, suffering souls! Consider for a moment the words of the institution by the Saviour, and then quietly dismiss from the mind, the consideration of a false alarm raised in the interests of business. It is not likely that the Church will change its theology or alter its sublime ritual on account of such sacrilegious meddling. I sincerely hope that THE LIVING CHURCH will remind its readers that He who instituted the most sacred ceremony known to man has yet the power to protect His children in the observance of the command He has given them.

WILLIAM THORNTON PARKER, M.D.

### THE NAME OF THE CHURCH.

*To the Editor of The Living Church:*

**I**HAVE wondered just what would be the effect upon the minds of our patient conservative Churchmen who believe the name of the Church should be changed but that the time is not yet ripe for the pressing of that issue, if next month Mother Eddy should conclude to start a new branch of her religion and incorporate a society under the name of THE AMERICAN CHURCH; and if René Vilatte should conclude to exercise his episcopate over a corporation chartered next February as THE CHURCH IN THE UNITED STATES; and then, if in April Dr. Thomas' trustees should determine to incorporate as the AMERICAN CATHOLIC CHURCH. With sects spawning in both winter and summer, and with about three hundred names already appropriated, and with the great Catholic idea becoming better understood by ultra-Protestants who want the name, it is far from improbable that ere many months the name which our General Convention would even now vote for, if pressed, may become unavailable. This perennial delay over an action that will be

taken before many years as surely as the sun rises, would be of less consequence if the Church could get a kind of copyright on a dozen good names and have it extended under special contract with the government from generation to generation.

Chicago, Dec. 12, 1900.

WM. C. DEWITT.

*To the Editor of The Living Church:*

**T**HE whole Church owes you a debt of gratitude for the opportunity afforded in the last *Quarterly* of, in a measure, testing her mind on a question intimately bearing on her unity and peace. Among the able replies to your questions, quotations seem pertinent at the present only from the most timely.

The Rev. Prof. Jewell, generally conceded to be a fitting spokesman and representative of the Catholic element, goes to the gist of the whole matter when with the majority of those favorable to any action taken next October, he considers the dropping of the adjectives the only practicable plan. "The name thus secured, The Church in the United States, may be secured when others are sure to fail and practically covers the whole ground," he says, and says truly. Mr. Fairbanks, lay deputy from Florida, while preferring "The American Church," says: "As an alternative name, and one which should be satisfactory to all, The Church in the United States might be the most acceptable, simply dropping P. E.; but I would prefer The American Church."

It seems apparent that none of the names proposed in exchange for the present—American Catholic, The American Church, or even the one which has by far the strongest argument on Scriptural, primitive, national, broad, and American grounds—The Church of the United States—can command the required majority for the adoption of either. We are not sure but what The Church in the United States could command the most votes on its own merits, but as the alternative as well of all the others it goes without saying that "this may be secured when others are sure to fail." The burning questions of reform before this Church, have always been considered in the light of progress and conservatism, the latter being ever one of her notes in a collective capacity. The appeal to the warrant of Scripture has never been made in vain, and when controversy has waxed the warmest, the witness of other religious bodies has also been cited, as in the employment of the provincial system by the Presbyterians, of a rigid appointing power from above by the Methodists (for the most effective conduct of the mission work at least), of the use by some, and the toleration by all, of an advanced ceremonial in the Lutheran body.

St. Paul in I. Cor. i. 10-13, warns against sectism or anything leading thereto, this seeming to apply more particularly to the denominational titles employed in later ages, as the Corinthians are forbidden to take even the names of the Apostles as marks of division. Some bodies have from the very first adopted names with some, though not the greatest, warrant of Scripture; as the Disciples or Christians, Believers, Brethren, Church of God, etc.; none in this land have recognized the working of the principle of evolution in the New Testament, as in everything else, and have in accordance with the pattern in Revelation qualified as the Church of or the Church in the United States.

The memorial then to go before the next Convention for dropping the adjectives will be based primarily no doubt on this Evangelical argument, rather than as heretofore, on that from expediency. It will represent largely the wishes of those who suffer the most from our present civil title, in being known as Episcopalians rather than as American Churchmen—the faithful laity. Agitation will probably be made therein from the reply of the General Christian Missionary Convention to the Episcopal overtures for re-union, in the Appendix to General Convention Journal 1895, specifying the terms *Episcopalians*, *Presbyterians*, etc., as hindrances to re-union. The primitive, broad, and American argument will of course be given due prominence. In all human probability the adjectives will be dropped then and there. The Bishops and clergy will at any rate take such action which, even should the lay delegates through any misunderstanding fail to acquiesce in, will be encouraging to our own people, drawing us the nearer to our Anglican mother, and as an honest effort in the direction of re-union, will place us in a better light with our separated brethren in other relations, as the evidence that the re-union declaration of 1886 at last means something more to this Church than mere platitude.

T. A. WATERMAN.

## BISHOP CLARK'S LETTER.

To the Editor of *The Living Church*:

**I**N all humility, as becomes an insignificant layman, I should like to ask the Bishop of Rhode Island what he means by the unauthorized vestments worn at the recent Consecration at Fond du Lac?

Of course I am aware that low Churchmanship is generally synonymous with the densest ignorance of ecclesiastical matters; but it does not seem possible that one who has been a Bishop of the Church for over 40 years should be ignorant of the fact, that the cope and mitre are *the* authorized and proper vestments for a Bishop.

I also should like to ask the venerable Bishop what authority there is for the ridiculous magpie vestment worn by the majority of our Bishops? The Chimere as I understand it is a kind of an abbreviated Cope, a court costume worn by English Bishops; but in our free America, where Church and State are wisely divided, what excuse is there for perpetuating the use of a vestment which is utterly hideous and for which there is no authority of Catholic tradition?

As to the contemptible tirade of abuse which by the malice or ignorance of certain of our Eastern Church papers has been hurled against the beloved Bishop of Fond du Lac, it is not only an insult to the Bishops taking part in that service, but to every High Churchman in the country whether Bishop, priest, or layman, and should be resented as such by every Catholic subscriber to *The Churchman* and *Church Standard* unless prompt and ample apology is made.

G. W. HODGDON.

Glastonbury, Conn., Dec. 8, 1900.

## THINGS IN THEIR DUE PROPORTIONS.

To the Editor of *The Living Church*:

**T**HERE have been two events this fall, which have created considerable agitation in ecclesiastical circles—the one taking place in the far East; the other in the Mid West; but it seems to me the discussion over these events has been entirely disproportionate to their relative importance. It is a fact in the natural world that the greatest smoke is often caused by the smallest fire—so here.

(1) In the far East. A Church Congress, under the sanction of priests and Bishops, has permitted a gentleman representing a cult denying the personality of God, the Incarnation of Jesus Christ, and making His Atonement either a fiction or a pretense, to explain, defend, and propagate his doctrine *under the sanction of the Church*. His peculiar views—if reporters have not erred—were apologized for and some of them applauded by priests of the Church, although these same priests had sworn to “banish and drive away from the Church all erroneous and strange doctrines contrary to God’s word.”

(2) In the Mid West. A consecration of a Bishop, at which service certain vestments of venerable antiquity and the broadest Catholicity, although not expressly sanctioned in the Book of Common Prayer (neither is the surplice or chasuble in the celebration of the Holy Communion); and furthermore all the service of the Book of Common Prayer having been used and nothing essential to the proper consecration of said Bishop having been omitted, certain ancient customs were added of no heretical nature nor schismatical import.

Now I am not prepared to say that there was no violation of Church discipline in the latter function. It is a question of opinion among the learned; but I do affirm that no violation of discipline (whether a Bishop were consecrated in cope and mitre or in no other vestments than a frock coat and white tie) can begin to have the dangerous trend that aiding and abetting Christian Science can have.

I will challenge anyone to deny that for every communicant which this Church of ours has lost to Rome in the last ten years she has lost 50, yes 100 to that most un-Christian of all sects, Christian Science; lost them to faith in Christ and His Atonement; and yet we have official disclaimers of responsibility on the part of Bishops; an outcry of indignation on the part of Church Editors; a wail of dismay on the part of fearful Churchmen over a matter of rubrics and ancient clothes; while the coquetting with heresy and schism of the so-called Church Congress is met with a conspiracy of silence.

But unfortunately it seems to make a difference where the offense lieth. Massachusetts and New York seem not to be

bound by the same laws of obedience as Springfield and Fond du Lac. At least offenses committed in the direction of injuring the faith are passed over by our press when they take place east of the Alleghenies, while offenses committed in the direction of injuring rubrics when they take place west of the Alleghenies, are heinous crimes.

It seems to me a far less offense to commit this Church to the clothes of Mediævalism, than to the character of Christian Science.

Let us then have justice. Let our press be equally fearless in condemning violations of law wherever they take place, in the centres of wealth and strength or in the struggling Dioceses of the West. Either let us have justice or let us have peace.

Faithfully yours,

IRVING P. JOHNSON.

South Omaha, Neb., Dec. 11, 1900.

## COPES AND MITRES.

To the Editor of *The Living Church*:

**I**T IS eminently fitting and proper that our Bishops should be habited in the fashion that identifies the Apostolic Episcopate in all sections of the earth other than British and American domains, because to the ordinary layman the cope and mitre indicate a Catholic Bishop. It is a matter of rejoicing that the recent publication of a view of our Bishops thus vested shows a decided progress in the restoration of the use of these ancient symbols of episcopacy. A picture will be noticed and convey a distinct impression, where a page of type might pass unnoticed.

On no valid grounds can the cope and mitre give offense to any true Episcopalian, as they are equally appropriate to the conception of the Apostolic Succession, or the “historic episcopate.” They represent not a doctrine, but an office. Certainly, the Bishops are best fitted to decide what they shall wear, and at least the cope and mitre are as authoritative as the surplice and stole. The use of the latter two garments has been gradually restored without legislative direction, truly, and it ill becomes a clergyman who assumes the surplice and stole to criticize the reappearance of the cope and mitre. In fact, the surplice and stole are decidedly doctrinal, typifying distinctively the Catholic priest, as the former objectors to them well discerned.

Whether Seabury wore a mitre or not is of no moment to the validity of the use, though truly of interest and significance. The rochet and chimere are ancient Catholic vestments, just as objectionable as the cope and mitre, in that they indicate prelacy. For a thousand years and more, all Anglican Bishops wore the cope and mitre, that is certain; and no phase of “Reformation” warranted their discontinuance. If the Episcopal Church in America is a modern institution, little more than a century old, then the claim might be made that nothing should be adopted without legislative sanction. In such case, where would be the authority for any vestments at all, for any of the clergy? Or, if our first two Bishops wore mitres, what right had their successors in office to go without? If the cope and mitre are obligatory, then our Bishops do right in reassuming them; if not obligatory, then any have the right to consult their preference in the matter. The objection in the East probably arises from the inadvertence of *The Churchman* and *The Church Standard* in the past in not having selected for illustration such subjects as the one under present notice. They have given us fine views of church chancels and altars, showing the restoration of the ancient ornaments, but have neglected to portray the progress of the Bishops in resuming the ancient vestments of their order, though to be sure they have given us views of episcopal croziers, rings, and pectoral crosses. Now that their attention is challenged, they will perhaps make amends in this regard.

Besides those Bishops and other dignitaries mentioned in *THE LIVING CHURCH* as having resumed the cope or mitre, or both, mention could be made of several of the Scottish Bishops, as well as others of the Church of England, like the Bishop of Stepney, the Bishop of Capetown, the late Bishop Smythies, and Bishop Churton. In our land I have seen the Bishop of Delaware in a cope, and I have read of the presentation of copes to the Bishop of Albany and the late Bishop of Louisiana. I have seen a photograph of the late Bishop Perry in cope and mitre. Accounts have been published, perhaps in the two Eastern papers referred to, of services wherein the Bishop of Springfield and the Bishop of Cairo, among others, appeared in the ancient episcopal habit. It is well known that the late Bishop of

Arkansas wore a mitre. Are all these prelates to be set down also as tinged with "idiocy"?

The Bishop of Marquette has brought out exactly the real point, in his reference to plain and ornate services, and it applies equally well to vestments. The late Bishop Potter, of New York, wisely said that the Episcopal Church has a right to these things, and it is high time she was getting some of them back again.

F. MARTIN TOWNSEND.

Newark, Ohio.

#### THE FOND DU LAC CONSECRATION.

To the Editor of *The Living Church*:

IT IS very much to be doubted whether those Prelates who arranged for the consecration of the Coadjutor Bishop of Fond du Lac and participated therein, will have been found to have exceeded the proper functions of the episcopate in regulating those matters of ritual left open through a hiatus, doubtless intentional, in the rubrical department of our standards. It seems quite evident that a great deal remains thus to be determined and which has always been determined by diocesan authority, where proper respect for authority prevails. In many cases individual clergymen have assumed to decide on the supplementary usages which must be introduced to bring about a physical connection between the parts of a disjointed ceremonial such as that of the Prayer Book.

The point of view which I wish to present is that of extreme thankfulness to those Fathers in God who have used their authority to engraft Catholic practice upon the minimum ritual, the frequent breach of which is so constantly winked at where it involves and is intended to involve denial of Catholic doctrine.

When the laws of the universal Church are so openly denied by Bishops who are engaged in promoting intrusion into other jurisdictions and in fraternizing with non-Catholic bodies on the basis of "applied Christianity," it is time that all powers latent in the episcopate should be used to manifest, by every possible sign and symbol, the unity of the Apostolic Church, and to magnify its essential doctrines of authority and grace.

In the absence of a "Congregation of Rites," the decision of these matters can certainly be much more safely left to the well-instructed and devout Churchmen who officiated at Fond du Lac than to good Bishop Clark, who has nothing more to do with them than has Mr. Silas McBee.

ERVING WINSLOW.

Boston, Dec. 10, 1900.

To the Editor of *The Living Church*:

I HAVE never felt justified in writing an article for publication, but the words of the able editor of an Eastern paper have moved me to ask a few questions. Are the men represented by Bishop Grafton and his friends scheming to secure control of the House of Bishops by organizing new Dioceses? Was it not necessary to divide the State of Wisconsin into two Dioceses, and would not a division of the Diocese of Milwaukee be wise at the present time?

Though not a Ritualist I would like to see justice done. As simple as my own taste is, I cannot understand how the Consecration Service could excite such ridicule. Is the consecration of any Bishop, Greek, Roman, Anglican, or Methodist, so very funny? If so, which is really the most ridiculous? Why should Bishop Grafton and others be so severely criticized for what they have done and many so-called Broad Churchmen in Philadelphia, New York, and Boston have our sympathy in their efforts to show their love and admiration for the sects in general and Unitarians in particular? Is the Presiding Bishop the sole judge in matters pertaining to ritual in the American Church? No one ever thought of blaming Bishop Clark for what was done in Bishop Grafton's Cathedral. Did the author of the note which appeared over the signature of the venerable Presiding Bishop seek to excuse himself, or was it all meant to administer a rebuke to several able, learned, energetic prelates, some of whom are admired and respected by all classes and greatly beloved by the clergy and laity?

While the ceremony under discussion was in some respects new and mysterious to me, I believe those who participated are loyal, earnest Churchmen. To such, some of us who do not share their opinions would rather intrust the government of the Church than to others who would degrade her to the position of an insignificant sect, who despise her heritage and disparage her claims, to the great joy of her enemies.

"The Fond du Lac Circus," indeed! Let us hear something of the Broad Church Pandemonium.

CLARENCE D. FRANKEL.

To the Editor of *The Living Church*:

THE *Church Standard* seems to have gotten into a very unhappy frame of mind over the consecration of Bishop Weller, which is only relieved by the amusement it gave one of its correspondents, who found it "absolutely funny." But I am unwilling to allow their muchly amused correspondent all the fun. I read the editorials of the *Standard* on the subject, and a feeling of alarm crept over me as I thought of the "Roman Catholic costumes in which the eight Bishops were arrayed," and that "it is idle to say that those costumes have any sanction of law in the American Protestant Episcopal Church." This sadly disturbed my protestant soul and I closed the *Standard* and wondered what we were coming to. Bishops in cope and mitre—shocking! But as I gazed upon the cover of the *Standard* I was equally shocked to discover a full fledged mitre, jewels, ribbons, and all, and a suggestion of a crozier too. Just a little funny, you know, this denouncing of the mitre on the inside and parading it on the cover as a distinctive mark of Episcopacy! You know we had to look for Bishops in cope and mitre only in stained glass windows. The mitre has for the most part been used to ornament furniture, plate, china, and even pipes. So the placing of it where it rightly belongs is something of a shock. What a shock, and oh, how funny!

Cincinnati, O., Dec. 13, 1900.

C. H. KING.

To the Editor of *The Living Church*:

I WISH to thank you for the supplement to THE LIVING CHURCH of Nov. 17th.

It came as a most welcome surprise to me, and I am sure you have the gratitude of all Anglo-Catholics.

That adverse criticism would be made is not surprising, but that any Churchman should stoop to belittle and ridicule a service rendered in honor of and by command of our Lord Jesus Christ is little short of incredulous.

Yet an Eastern Churchman is credited with a production entitled "The Fond du Lac Circus," an insult to the whole Church.

Is the mitre so unheard of and unknown that its use should cause such scandal? In the December number of the *Living Church Quarterly* are published the Official Seals of thirty-two Dioceses. On twenty-four of the Seals the mitre is depicted. Can it be that 75 per cent. of the Dioceses in question would give such prominence to the mitre if it is illegal, as the Bishop of Rhode Island infers?

I think the greater part of this hostility arises from prejudice and ignorance.

THE LIVING CHURCH is doing a brave work in fearlessly presenting the truth, and much good will undoubtedly be accomplished.

ALISON S. GROVER.

South Milwaukee, Wis., Dec. 13, 1900.

To the Editor of *The Living Church*:

I AM feeling indignant over the uncalled-for and unjust attack that has been made upon the venerable Prelates in the consecration of the Coadjutor of Fond du Lac. I think it is a time when many of us may justly be heard from. In that spirit I send you a quotation from a letter I have just written to one of my friends. If you think it will further the cause of right and you care to use it you can do so:

*The Churchman* which you send, comes to me regularly. What a "tempest in a tea-pot" *The Churchman* has stirred up over the consecration of Dr. Weller in Fond du Lac! There is an editorial in the issue of Nov. 24th, headed Ritual Anarchy, which is not at all to my taste, and, after the reply from the venerable Bishop of Fond du Lac which is published in the issue of Dec. 8th, proves to be vile in the extreme. *The Standard* I have not seen, but if quotations from that paper given by THE LIVING CHURCH Dec. 15th are correct, then *The Standard* has transgressed common decency and truthfulness beyond pardon. Both of these journals in my opinion owe an abject apology to the Church at large and to the venerable Prelates who participated in that consecration in particular. I am not a party man as you know, nor am I given to stirring up strife; but these uncalled-for attacks have roused all the indignation in me I am capable of. I suppose all right-minded, fair-minded people feel the same way; I hope so. When I was a boy I learned: To submit myself to all my governors, teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters; to hurt nobody by word or deed; to be true

and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering. If these two journals have not grossly violated the entire spirit of that teaching then my judgment is utterly at fault, and my understanding of right and Godly living all wrong. I am indignant most upon the grounds just given. I am also indignant because of the attempt to force narrow, cramped, bigoted conditions upon the Church Catholic. I am also indignant that a Bishop's right of jurisdiction in his own Diocese is questioned, when he has not violated any of the rites, customs, and precedents of that branch of the Church to which he has sworn allegiance and of which I am a member.

I am not sure that the service would have been pleasing to me. Probably not, since I am not an extreme man; but whether it would have been pleasing to me or not, or to the Editor of *The Churchman* or not, or to the Editor of *The Standard* or not, has nothing whatever to do with it. It was a question of decency and order within the lines of Catholic usage, and I find nothing in that consecration that an honorable, loyal Churchman can question.

Faithfully yours in Christ and Holy Church,  
Hammond, La., Dec. 14, 1900. NORMAND B. HARRIS.

### A TWO CENTURY SERVICE.

To the Editor of *The Living Church*:

AS within several weeks those who are then alive, will pass through an unique experience, in the transition from one century into another, and as it is presumed that no one now alive will ever again be favored with any such like experience, it seems to me most fitting that there should be some public recognition of this fact. That something should be done in all our churches and chapels to mark and memorialize such an extraordinary event.

In accordance with this idea, the Rev. Geo. L. Neide, Jr., rector of Grace Church, and myself, have for some time past been contemplating holding such a service, and although the details have not as yet been worked out, I think I may safely venture to outline some of the more salient points. First, among the proper psalms would come in order very significantly the 90th, 91st, and 92nd, as a selection hymns, perhaps those for the closing of the year and New Years, in lieu of anything else more special, could be used. The last five minutes of the expiring year and century, would very appropriately be spent in private prayer. Then, immediately upon the ringing of the bell or bells announcing the closing of the year and of the century, and the birth of the new, would come in natural order the rendition by choir and people of one of the many grand *Te Deums*, such as Jackson's, Warren's, Thomas', etc.

Whilst penitential in part, and confessing the sins and shortcomings and errors of the past, such a service would naturally tend to the exultant and the jubilant. Thanksgiving would be its one grand and predominating feature, its inspiration, its purpose and its end.

Of course, the length of the service and many of the minor details, would vary in different churches and places, but one very important point should not be omitted, *i. e.*, the Thank Offering. That should be as generous as possible, each individual soul contributing to the best of his or her several ability, and gauged, too, by the highest standard of self-sacrificing love.

If possible, the offering should be devoted to missionary objects, either general or diocesan. Yours sincerely,

Jefferson City, Mo., Dec. 16, 1900. G. A. CHAMBERS.

NOTE.—Certain other letters are held over by reason of press of matter for Correspondence columns.—EDITOR L. C.

WE RESPECTFULLY call the attention of some, who think that missions do not pay, and that much money is being wasted in efforts to convert the heathen,—to the following sacrifice of money, property and lives, in order to reach the North Pole. During the present century \$125,000,000 were spent for the purpose, 200 ships lost, and 400 lives sacrificed. And yet no one complains about it specially. Were Christian missions to spend so much, with so little to show for it, what a cry against missions would be heard all over the world!—*Lutheran*.

RAIN may to us seem lost when it falls on a desert, but it fulfils some purpose of God. So the Gospel word falling on the hard heart; it sometimes works a change at last; and even if not so, it leaves men without excuse.—*Fausset*.

### ORDER FOR SERVICE, NEW YEAR'S EVE, A.D. 1900-1901.

AUTHORIZED BY THE BISHOP OF ALBANY, AND PUBLISHED HEREIN AS  
A SUGGESTED ORDER FOR GENERAL USE.

Hymn 470.

In the Name of the Father, and of the Son, and of the Holy Ghost.

Our Father.

Second prayer in Office for Ash Wednesday, "O most mighty God and merciful Father."

O Lord open thou our lips  
And our mouths shall shew forth thy praise.

O God make speed to save us.

O Lord make haste to help us.

The proper Psalms—Psalms 90 and 115.

The Lesson—Revelation 21.

The Magnificat.

The Apostles' Creed.

The Lord be with you

And with thy spirit.

Let us pray

O Lord, show thy mercy upon us

And grant us thy salvation.

O Lord save the State,

And mercifully hear us when we call upon thee.

O Lord save thy servants,

That put their trust in thee.

Send unto them help from above.

And evermore mightily defend them.

Give peace in our time, O Lord,

For it is thou, Lord, only that makest us to dwell in safety.

O Lord, hear our prayer,

And let our cry come unto thee.

The Collect for Christmas Day, and the Collect for the New Year.

May Christ our Lord, who is the head of every beginning, grant us so to pass through the coming year with faithful hearts, that we may be able in all things to please His loving eyes. O God, who art the self-same, whose years shall not fail, grant us to spend this year as Thy devoted servants, according to Thy good pleasure. Fill the earth with fruit; grant our bodies to be free from disease; our souls from offenses. Take away scandals, and keep far from our borders all manner of calamitous events: through Jesus Christ, Thy Son, our Lord. *Amen*.

The Collects for the Fourth and Fifth Sundays after Trinity.

The prayer for the "Unity of God's People," and for Missions.

The All Saints' Collect.

The Grace.

Hymn 417.

Sermon or address.

Offertory Hymn 203.

Prayer from the Visitation Office:

O God, whose days are without end and whose mercies cannot be numbered,

Benediction.

Hymn 418.

THE MISSION FIELD has its fairy tales. Uganda a few years ago was a barbarous and blood-stained country. Sir Harry Johnson, the Queen's Commissioner there, now writes a glowing account of what missions have done. The picture he calls up of chiefs, who until recently were ignorant savages now making constant use of the typewriter for official communications is both interesting and amusing. "It is surprising what a number of men, boys, and even women, have been taught to read and write at the mission schools. Several of the chiefs use typewriters; in fact, nearly all the official communications that pass between the Regents and myself in the Luganda or Swahili languages are neatly typewritten by a Chief of a 'Native Secretary.' The Chief of Toro, on the borders of the Congo Free State, possesses a typewriter also."—*Church Record*.

FROM each object of nature and of life there goes a path toward God.—*Froebel*.

## 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. WORTHINGTON, Rector of Grace Church, Cleveland.

### THE LORD JESUS TEACHES LESSONS FROM CHILD LIFE.

FOR THE SUNDAY AFTER CHRISTMAS DAY.

Catechism, Q. 6. Text, St. Matt. xix. 14. Scripture Lesson, St. Matt xviii. 1-14.

**T**HIS lesson suggests various thoughts appropriate to the Christmas-tide. Its general theme is childhood; and we are to remember that the Nativity, the Holy Birth in Bethlehem, ushered our Lord, not into manhood full-grown, but into childhood, through which He passed innocently and submissively, as a journey of preparation for the work and service of His earthly ministry.

**THE SCENE, AND ITS LESSONS OF HUMILITY (vv. 1-4).** It was at Capernaum (St. Matt. xvii. 24), in the autumn of the third year of our Lord's ministry, shortly before the Feast of Tabernacles. It seems strange that close upon the heels of so spiritual a revelation as that given them in the Transfiguration (St. Matt. xvii. 1-8), the Apostles could have returned to their expectation of an earthly kingdom, and could have raised the question which grieved their Master: "Who is greatest in the kingdom of heaven?" (verse 1). We must remember, however, that in connection with the Transfiguration an apparent pre-eminence had been given to three of their number, its chosen witnesses: St. Peter, St. James, and St. John (St. Matt. xvii. 1). The spirit of rivalry and of jealousy was in their hearts, and this choice of three from the Twelve for special honor served to bring it forth. They disputed among themselves by the way (St. Mark ix. 33), and when they were come to Capernaum and had entered into the house (the house, perhaps, of Simon Peter, who dwelt in Capernaum, St. Matt. viii. 5, 14) Jesus questioned them, and drew from them the reluctant acknowledgment that they had "disputed among themselves, who should be greatest" (St. Mark ix. 34).

Christ reproved His Apostles, by means of that which was indeed an object-lesson. He "called a little child unto Him" (verse 2), "took him in His arms" (St. Mark ix. 36), and said to the Twelve: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (verse 3). How lofty a model, the little child: "truthful, guileless, and simple; obedient and docile; trustful and believing; forgetful of injuries and grateful for kindness; but here, especially, free from pride and from the desire to be preferred before others." They, the Apostles, must be converted (turned about) from the frame of mind in which they were; they must humble themselves as little children, else they could not even enter the kingdom, in which they sought for themselves the posts of highest honor (verse 4).

And He, the Christ, was their example, who, "by the mystery of His holy Incarnation," humbled Himself and became a little child. Let us think of this at the Christmas-tide. The Son of God, became also the Son of Man. He humbled Himself (Phil. ii. 5-8).

"He came down to earth from heaven,  
Who is God and Lord of all,  
And His shelter was a stable,  
And His cradle was a stall."

**THE SIN OF CAUSING LITTLE ONES TO STUMBLE (vv. 5-9).** We may believe that the thought of our Lord turned, at this point, to the future of the child whom He held in His arms, and to other children, who, even the best, must be shielded and protected, if kept from the evil. He had taught His Apostles how to be great (verse 4); He now teaches them how to treat the small, the little ones of His kingdom, whether young in years or young in grace. All tender watchfulness bestowed on *them*, He will receive as though it were bestowed on *Him* (verse 5). How great this encouragement to parents, to sponsors, to workers in the Sunday School!

Jesus proceeds to "make a hedge about the little ones of His kingdom" by disclosing the greatness of the sin of causing them to offend. "Whoso shall offend one of these little ones" (shall cause one of these little ones to stumble—R. V.) "it were better

for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (verse 6).

Of all evil things that we may do, the very greatest, it would seem from this, is the sin of causing others, especially the young, to falter in their devotion to Christ, whether by the influence of our bad example, or by our actually alluring them to sin. Offences (hindrances) of this kind will surely come; but woe unto him by whom they come (verse 7). Rather than incur such guilt, hindering one's self and others from entering into life, it were better even to get rid of all instruments of temptation: the hand, the foot, the eye (vv. 8, 9). Let us think, for example, of evil company as a hindrance to right-doing. Get rid of it, rather than be held back from entering into life.

**CHILDREN AND THE KINGDOM (vv. 10-14).** In the closing verses of this lesson, our Lord defines clearly the position and the preciousness of the little ones in His kingdom. Shall we on earth dare to despise those whose cause is of such interest in heaven, that they are committed to the care of the highest order of angels? *Their* angels, the guardian angels of little children, do always behold the Father's face (verse 10); like Gabriel, they "stand in the presence of God" (St. Luke i. 19).

And it was for the children, as well as for their elders, that Christ came, bringing salvation: to seek and "to save that which was lost" (verse 11), the children in heathen lands, and those even in Christian lands, who are lost to the enjoyment of their Father's love. Let us dwell especially upon this, the children's missionary obligation at the Christmas-tide, to help bring about what Christ declared to be His desire, when He said: "The Son of Man is come to save that which was lost" (verse 11). Sweetest possible picture of the Incarnation and its purpose (vv. 12, 13): The Son of God, the Good Shepherd, leaving the ninety and nine, the angels, safe in the Father's fold, and going forth into the mountain of this world's misery, to find the lost sheep, the one man, the one child, who has strayed from the Father's love. "Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 8).

Then the climax: It is not the will of the Father that one little one shall perish. The exact words in the original are most graphic: "There is not a will in the presence of your heavenly Father" (that is, the Father will not permit such a will in His presence), "that one of these little ones should perish" (verse 14). The guardian angel in heaven and the faithful Church on earth, in union one with the other, must tenderly care for the little one, God's child; for it is the Father's will.

Think, in conclusion:

How great, the love of God, not merely for children in the mass, but also for each individual child (vv. 12, 14); and

How great the privilege of the Christian child, by Holy Baptism placed where was that child of Capernaum: in the arms of the Son of God, the children's Saviour.

### BISHOP KEN ON THE REAL PRESENCE.

**T**HE virtual theory is bald Calvinism and absolutely uncatholic. Why must men insist on reasoning out an unrevealed *modus*? It is the *fact* that is revealed, not the manner of it. The truth was never better stated than by the saintly Bishop Ken. Here it is:

"O God incarnate, how Thou canst give us Thy flesh to eat, and Thy blood to drink; how Thy flesh is meat indeed, and Thy blood is drink indeed; how he that eateth Thy flesh and drinketh Thy blood, dwelleth in Thee, and Thou in him; how he shall live by Thee, and be raised up by Thee to life eternal; how Thou who art in heaven art present on the altar, I can by no means explain; but I firmly believe it all because Thou hast said it, and I firmly rely on Thy love, and on Thy omnipotence to make good Thy word, though the manner of doing it, I cannot comprehend."—p. 184 of Bishop Ken's *Prose Works* in the Ancient and Modern Theological Library.

SOME day the headlong current of your life was stopped, the river ceased to flow, the waves stood still, and then the ocean, which the flowing of the river had kept out, poured in, and there were sadder emotions in the old channels and deeper hopes and fears beating upon the well-worn banks. The day when your great bereavement came; the day when the neighbors knew that death was in your house; the day when joy, with that subtle look of the possibility of deep which is always in her eyes, came to your door and knocked in the first splendor of the rising sun; the day when, being weak and ill, you did not go to your business, and the streets you knew so well looked strange to you as you looked out of the window—those were the days when God was feeding you. You lost the sense of being one who was to act, and you were one to whom God was to do something.—*Phillips Brooks*.

# Editorials and Comments

## The Living Church

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**D**IOCESAN Correspondents will kindly note that as both Christmas and New Year's Day fall on Tuesday (our usual day for going to press) it will be necessary to send matter for the next two weeks earlier than usual. Only matters of special importance that may be received on Monday can therefore be used in the issue for the same week, and it is desired that as far as possible, matter be in hand by Saturday morning.

**C**HRISTMAS, though not the festival of the beginning of the Incarnation, is yet the feast on which the Incarnation was revealed in the person of the Holy Child. It is hard to realize and impossible fully to understand, that the little babe born amidst the poverty of that stable-cave in Bethlehem, was the God over all whose existence had been from all eternity. Helplessness and divine power; infancy and age eternal; poverty and infinite wealth; a scene the most intensely human yet revealing the Son of God; these are the inexplicably blended mysteries which have their root in the little Child who lay in the unadorned manger. God of God, yet at the same time born of a woman; Son of God and son of a Virgin Mother; truly the miracles of the Old Dispensation, the wonders of Egypt, the marvels of the Persians, the signs of the Eastern astrologers, all were rendered as nothing beside the stupendous mystery of the Incarnation.

Now the Son of God came to earth to accomplish a certain purpose; and that purpose bears a very special relation to each individual on the earth. The savage in African darkness; the seer of India; the peasant of Russia; the Anglo-Saxon gentleman; I in my study, or my home, or my place of business; all, each, not collectively but individually, bears a direct relation to that manger scene in Bethlehem. Love flowed direct from that Holy Child, through all the ages, even to *me*. In the infinitude of the mind of God, there was *I* present. For *me* He gave His Son. For *me* the marvels of the olden world were surpassed in the miracle of the Incarnation. For *me* he provided a place on the earth and in heaven above. Solitary I came into the world, with only an angel to guide me; solitary I came to the font, and received the gift of incorporation into the person of the Holy Child of Bethlehem; solitary I must perform my solitary work, which among all the myriads of human beings, only I can do;

solitary I shall pass from work to rest, from now to then, from here to there. Solitary, but in the midst of heavenly glory, shall I receive that crown which only I can wear, that home which is prepared only for me.

This is my personal interest in the Child of Mary; "My Lord and My God."

### THE PROPOSED CANON OF MARRIAGE AND DIVORCE.

#### II.

**L**AST week we endeavored to exhibit the teaching of Scripture and the primitive Church touching the subject of marriage and divorce. We did this in order to secure a proper point of view from which to consider the previous legislation of this Church on the subject, and determine the propriety and desirability of the canons now proposed for adoption.

We saw that the indissolubility of Christian marriage is taught unmistakably in the New Testament, and that it was also maintained in the primitive Church.

The only possible basis for questioning our conclusion touching the teaching of Scripture is one vexed passage in St. Matthew's Gospel, the text of which is very uncertain, and the interpretation disputed. The other scriptural passages bearing on the same subject are free from all doubt and ambiguity. Under such circumstances we feel constrained to interpret the obscure passage by means of those that are clear, and hold Christian marriage to be indissoluble, whatever may be said touching those unions which are made outside the baptismal sphere.

WE TURN now to the history of legislation and attempts at legislation touching marriage and divorce in our General Convention. It is important to remember at the outset that when the Church in this country organized itself independently of the Church of England, it did not repudiate *in toto* the ecclesiastical laws and discipline which it had previously obeyed. A new body of canons was adopted by the General Convention, it is true. But these canons were limited in range and far from exhaustive in their application. Questions not determined by them were necessarily left to be settled as hitherto—i.e., by the laws ecclesiastical which had previously been in force.

There can be no reasonable dispute touching this contention. Up to the year 1868 the General Convention failed to adopt any canon whatever on the subject of marriage and divorce. What was the result? To suppose that after the revolution our people were suddenly released from all marriage laws peculiarly Christian, and that the ministers of the Church acquired the right to bless the union of anybody and everybody, subject only to civil restraint, is absurd, as we have pointed out in considering another matter. This principle was expressed in the Preface to the new American Prayer Book, in language still unaltered—"that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

The reason for dwelling on this point is that a large part of the history of the question of marriage and divorce in this Church hinges upon it. With the exception of the adoption of a Marriage Service, our General Convention refrained from all legislation on the subject until the year 1868 A. D. Prior to that date, therefore, this Church had no other canon law touching marriage and divorce except that which was in force prior to the revolutionary war, i.e., English canon law.

We are now in a position to summarize the canon law which was in force in this Church prior to 1868. First and foremost was the Marriage Service, wherein, as now, the implication throughout was that the union resulting from its employment was to be indissoluble. The parties to be married were required to promise that they would keep exclusively to each other so long as they both lived, "for better, for worse." The minister was required to say of the parties to the marriage,

(Continued on page 317.)



# Some Italian Madonnas.

## STUDIES IN EARLY RELIGIOUS ART.

By the Rev. Joseph Cullen Ayer, Jr.

### I.—CIMABUE AND GIOTTO.

**T**HE Christian religion is essentially the religion of the Incarnation. It is founded on that stupendous miracle whereby the Eternal Son of God, laying aside His divine glory and taking upon Him the form of man, came to earth and lived among men as a man. From the fact that the Saviour is at once human and divine, all other doctrines of the faith derive their force and meaning. He is at once the propitiation for our sins because He is one with us, and the Mediator between God and man, because He is both.

A doctrine that has always had a part so important in the religious thought of a race, is associated with events and personages that have made its symbolization natural and attractive. Profound as was the mystery of the Incarnation, it is a doctrine which seems to lend itself to pictorial representation. The scenes in the opening chapters of the Gospel suggest the loftiest subjects to the painter, and the material they furnish the artistic fancy has been diligently employed. The Annunciation, the Salutation, the Nativity, the Coming of the Shepherds, the Adoration of the Magi, and similar scenes, are all familiar in countless forms as subjects of art; but the Madonna with the Child, is the preëminent form in which the Incarnation is represented to the eye. It is therefore the greatest subject of Christian art; for although it represents no definite event in the history of the Incarnate Son of God, it is a perpetual witness to the divine love that was willing to undergo the humiliation of the Incarnation. It brings before us the union of the human and the divine, on which the Christian religion is based.

Not only is the Madonna the great subject of Christian art, on account of its connection with the central truth of the Christian faith, but it is the subject that has most universal interest for the Christian heart; indeed for every heart that is

moved by human affection. The Madonna herself is at once the type of all that is pure and lovely in woman, and as the mother of the Child she holds in her arms, she is the embodiment of every grace and virtue. No loveliness of form is out of place to express that inward purity and holiness which befits the Mother of Our Lord. The Child Himself touches the heart by His infantile beauty and grace. It is therefore no wonder that artists in every age, and especially when all art was employed almost exclusively in work for the Church, delighted to paint the Madonna, and were willing to dedicate to that task their best talent and most earnest efforts.

Yet when one turns to the early painters and studies their works, it often seems that the old masters, even those who were reputed the greatest, failed very strangely to take advantage of their opportunities when working upon the Madonna. They were, especially in the earliest times, remarkably conservative in their treatment, conforming slavishly to accustomed types, and introducing very differently original methods of treatment. By degrees the older conventions were, indeed, cast aside, and more individuality shown in treatment; but there is often

a sameness in the work of an artist and a whole school that is not a little surprising. The painters showed endless invention in other subjects. Their scenes from the life of Christ or the lives of the Saints are always fresh and attractive. But the paintings of the Madonna are for the most part an exception.



1. MADONNA IN THE FLORENCE GALLERY—CIMABUE.

In order to appreciate a painting of such a subject as the Blessed Virgin with the Infant Christ, it is necessary to bear in mind, first of all, the conditions of the problem which the painter was called upon to solve. The Virgin must be not only the mother of the Babe she holds, but must stand in relation to all Christians. The Child must be not only the Infant in the arms of His mother, but the Incarnate Son of God. Here are contradictions, in the very subject proposed, relations that are not to be pictured in union. And when the greatest artists have attempted to unite these different aspects in which we view the persons in that scene of Mother and Child, the results of the attempt to solve the problem have been almost always evasions of the real difficulty. One feature or another has been ignored.

But there was another difficulty. This arose from the conflicting conditions under which the artist and the ordinary spectator viewed the picture. Religious feeling and artistic taste, though they may be united in the same person, are devoted to different ends. The religious are above all others conservative, and the devout mind finds few things, short of positive irreligion and heresy, more distracting than novelty. The question of beauty is here quite beside the point. The most venerated pictures in various parts of the world are, as is well known, by no means the most beautiful; often they are positively ugly. Their sanctity is dependent upon their real or supposed antiquity, or upon some miracle connected with them. The associations that grow up in connection with them as objects of devotion, blind the eye to their beauty and to their defects as well. Beauties of line, of color, of masses, of general composition, have no meaning to the devout soul as such. They appeal to the artist and the man who can lay aside the feelings of devotion and regard the work as an object of beauty. Although originality and freshness of treatment were almost imperatively necessary to the artist, originality was, to a certain extent and at one time at least, a positive demerit in the eyes of the world. When a painting of the Madonna was ordered for a church, it was ordered as any other piece of furniture or article needed for the celebration of the divine service. Those who ordered the work wished such as they had been accustomed to see and use. They were not patronizing art as such, they were buying a picture for their altar. In not a few cases, even in later times, the purchasers prescribed the general treatment and even required that the picture should follow one that was well known (e. g., Raphael's Marriage of the Virgin follows very closely the picture of the same subject by his master, Perugino). Here certainly the artist was placed in a peculiar position, and it was only with the greatest difficulty that these limitations were overcome. The patronage of the Church maintained the art of painting, but it did very little to advance that art. In architecture the case was somewhat different. One might introduce the greatest novelties in building and decorating the church, but it was otherwise with an altar-piece which was closely connected with the divine service.

Corresponding to what was required of the painter by those who employed him, was the course of training through which he passed. To-day the student is taught to draw from nature, and especially from the human body. He is trained from the first to observe with the utmost care the object before him and to represent it with fidelity. But the mediæval painter, and the painter of the Early Renaissance, never thought of such a method of study. The youth who was apprenticed at eight or nine years of age to a painter, was put under him to learn, not art, but the painter's craft. When he had learned how to grind and mix the colors, he was set to work at copying forms that had been accepted as the standard, in much the same way as to-day a child learns to write. The merit therefore that belonged to a young artist was very much that of any handicraftsman, speed and accuracy. The correctness with which the pattern was copied was the first great merit, and by constant practice the artist acquired great manual dexterity. Individual taste, of course, would be developed to some extent, even as in any sort of handwork. The artist had his eyes open and saw what he was doing, and therefore he might introduce unimportant details, and here there would be room for another species of merit which was also recognized, but was not regarded as very important.

There was a certain reasonableness in holding the artist to the reproduction of a certain well defined type. It was, first of all, not seemly that the Mother of the Lord should be represented in many and widely different forms. The religious feeling of centuries had, as it were, consecrated a particular type. It had done more; it had actually selected and created that

type. It was by a sort of natural selection and survival of the fittest that it had been produced. That treatment that conformed best to the conditions set by the religious feelings of those who saw and used the pictures, survived. It was in the same way continually refined until the type became quite fixed, and only such modifications were allowed as were in harmony with the general and approved method of treatment. To break through the conventions that had grown up in this way would have been mere wantonness, and would as art work have ended in failure. Only with a change in the conditions under which the artist worked would it have been attempted.

The great change whereby the mediæval manner of painting, known as the Byzantine, gave way to the modern manner, was not brought about by the work of any one man. It was only by the change in the life and manner of thought of the whole people. For although it may be convenient to say that the revival of art and learning began in a given century, any accurate examination of the period shows that there is no point since the eleventh century at which that revival may be said to have begun. Only by imperceptible degrees did the



2. RUCELLAI MADONNA—CIMABUE.

tide of new culture rise in Italy. Only at the same slow rate did the new conceptions of things displace the old. Here, as in every other department of thought and culture, there were "Reformers before the Reformation." But the changes that were introduced, although very gradual, were nevertheless real. One style did succeed another. Possibly it is easier to trace the change of style in the case of architecture than of painting, because architecture was the most important form of art work in the period before the Renaissance. The erection of a Cathedral, moreover, called for a vast expenditure of labor, thought, and money. It was a work of years. It was a supreme effort on the part of a people. But yet no one would confound a painting of the early part of the fifteenth century with one of the latter part of the sixteenth. The condition of painting was wholly different. The art that was to take the lead and displace the primacy of architecture had to pass through changes as many and as great as architecture had passed. But it passed through them with greater rapidity. A thousand painters were at work where a score of architects had sufficed. In the new art a small picture counted for as much as a great cathedral.

The last great painter of the Byzantine manner was Cimabue. Those who continued to paint in that style after him

were simply men unable to keep abreast of the progress in art. He, however, was able to produce the best work of which that school was capable, and some of his work seems even to belong to the new order. He has not only the skill of the intelligent

angels, however, show much more feeling for beauty than the central figure. But they are arranged with little grace and seem to be a sort of pattern in their disposition along the sides of the seat upon which the Virgin is placed.



3. MADONNA—GIOTTO.

craftsman, but genuine artistic feeling. He retained, indeed, the traditions in which he had been trained, but added to the familiar forms new graces and beauties. The Madonna in the Academy of Florence [1.] shows him quite within the lines of mediævalism in his conception of the Madonna and Child. The

In the Rucellai Madonna [2.], the masterpiece of Cimabue, the feeling for the new art is to a slight degree brought out. When this great work was finished at Florence it was admired by all and before it had been carried to its destination, the church of S. Maria Novella, Charles the First of Anjou hon-

ored the painter by visiting and inspecting the painting at his studio. When it was carried through the streets of the city, trumpeters went before it and great crowds followed in a sort of triumphal procession. It was the greatest painting the world had ever seen, both as to size and real beauty. And yet the old picture looks quite incapable of stirring up such enthusiasm. It has been hanging for centuries where it has been blackened by the smoke of candles and incense. The panel on which it was painted has warped and split. Some of the paint has scaled off and it is in bad condition generally. But yet on a careful examination there appears one element of beauty after another. The Madonna is conceived much more artistically. There is not so much woodenness about her. She is seated more gracefully and there is more attention paid to her body. The shoulders are still very narrow and sloping, the hands and fingers unnaturally elongated. But there is a mild and gentle expression upon her face, and the features are modelled quite delicately. The angels also, who are placed in a manner somewhat like that of the

at Padua, Florence, Assisi, Naples, and elsewhere. In all of these great works the skill of the artist is displayed, not so much in beauty of form or color, as in what might be called narrative power. In all the scenes he painted from the lives of the Lord or the Saints, he was able to give with unsurpassed freedom the essential points of the story or scene.

When Giotto came to the delineation of the most difficult subject of all, the Madonna, we see that though the man might far surpass his master in subjects calling for inventive skill, in the devotional subjects his advance upon the accepted types was by no means so great. In the case of the Madonna [3.] the painter could not interest by any story-telling power. But still he conceives the scene as an actually living group. The persons are in intelligible relation to each other. The saints and angels are placed about the Blessed Virgin. The former crowd around to behold the Lord and his Mother; the latter offer flowers and other gifts. But the artist is still so tied to the old traditions that he makes the Virgin and Child much larger



4. MADONNA, SCHOOL OF GIOTTO.

angels in the other picture, are much more beautiful. They are kneeling at the sides of the throne, or possibly they are bearing the throne in the air. The attitude is uncertain, however, owing to the inaccurate perspective. As in the earlier paintings, there is a disproportion in the various figures, and the parts do not belong well together. One feels on looking at it that here was a man trying to express his feelings, but without a clear conception of what he wanted to say, and without sufficient mastery of the language to express himself beautifully.

It was Giotto, the pupil of Cimabue, who was able to combine a clearer conception of his subject with a power of expressing himself such as the world had hitherto never seen. This great artist was born in 1276 at the little town Vespignano, not far from Florence. According to the old story, Cimabue found him drawing on a stone the figure of one of the sheep he was tending. With the consent of his peasant father, the lad was taken by the greater painter to Florence and there trained by him in the art of painting. In course of time he became even more skilful than his master and was recognized as the greatest painter in Italy, executing works on the grandest scale

than the other figures, though the disproportion is, perhaps, less offensive here than it would be in a purely narrative picture.

The subject is treated for the most part devotionally and the disproportionate size is merely expressive of the superior character of the persons so depicted. The attending saints and angels, however, belong to this world and are not merely floating in space or applied as a sort of pattern to the sides of the chair. The Babe still retains the adult features. Possibly the attitude of blessing demanded something of this sort. The same difficulty in painting the Babe as a real infant may be seen even in some of Raphael's Madonnas.

The successors of Giotto continued in the direction in which he had taken the lead [4.]. They retained many of the details that had been handed down from still earlier masters, but they attempted to add greater beauty to the Madonna, a matter about which Giotto himself was little concerned. Sometimes, by a more naturalistic grouping, they sought to give greater interest to their work. But the weakness of the School of Giotto was the tendency to refine in detail and to trust to time-honored conceptions rather than to invent new and original ways of expressing their thought. In the endless refinement of

lines they lost their power in an insipid style which was only remotely connected with the robust art of the great Giotto.

One of the greatest difficulties in the appreciation and enjoyment of the works of Giotto and his school is the extravagant and oftentimes indiscriminate praise bestowed upon him by some art critics, notably by the late Mr. Ruskin. After reading the glowing eulogies on a fresco, one expects to be overwhelmed with its beauty, forgetful that the principles of art criticism that were employed by Mr. Ruskin were derived neither from the pictures he criticised nor from the practice of artists, but were purely *a priori*, and were based on moral and not æsthetic considerations. When, therefore, one stands before one of these manly attempts to paint the great scenes in the history of our redemption, or sees the Blessed Virgin with her Divine Child, one experiences what might be called a shock. The paintings are far from beautiful according to modern standards. They are, for instance, full of crude color, ugly drawing, and offensive disproportion. They are often false not merely to the human form and simple natural objects, but to even rectangular objects, most easy to draw and most offensive when false. The question naturally arises, can this be the great painter? Is this really the beginning of modern art, this which seems as false to reality as a Chinese landscape? The artist is ignorant of what the merest tyro knows. But though the artist may be ignorant of a great many things, he has what the tyro has not. The rules of perspective will be learned in time, the better methods of employing colors will be introduced and generally adopted, the human form and other natural objects will be drawn more correctly; but the force that was to bring about these advances was a genuine artistic devotion that was not content with the merely traditional manner, but aimed to be beautiful as well as devout.

[Other papers in this series will be as follows:  
Dec. 29.—Fra Angelico.  
Jan. 5.—Fra Filippo Lippi.  
Jan. 12.—Botticelli.]

#### MISSION WORK IN ALASKA.

REV. J. L. PREVOST, who has been laboring as a missionary in Alaska for nine years, made a stirring address at a meeting of the Woman's Auxiliary at Wilkes Barre, Pa., as reported by the *Wilkes Barre Record*. He told a thrilling story of the missionary work among the white people in that northern land. He has been active in establishing missions and hospitals there. He mentioned that not all of Alaska is an Arctic country. In the southeastern portion it is as mild as Pennsylvania and snow is seldom seen. He spoke of one point where one solitary woman is carrying on a hospital, a school, and conducting lay services beside, with not a soul to help her. A work has been started at Skaguay and a hospital established, with two or three devoted nurses. The speaker started a mission and hospital at Circle City and it is in charge of one lay woman, who is nurse, matron, physician, and clergyman. There ought to be three nurses and a clergyman there. At Rampart the speaker established a mission and hospital. It is carried on entirely alone by a refined and consecrated lawyer, who is devoting two years of his life to the work, at his own expense. He cuts wood, nurses the sick, prepares their food. The Bishop told the speaker to go to Nome and establish the work. It was a thousand miles away down the Yukon and he had to sell his typewriter, books, and furniture to obtain the money for the trip. This money he hopes will be made good to him. He went by sled but had to walk all the way, as did the six other passengers. The sled carried their trunks, and for this service they had to pay a hundred dollars each. In the meantime, owing to his wife's illness, he had sent her and the children to the States. The work had to be divided and the cooking fell to him. Others chopped the wood, cared for the horses, made camp, etc. They made twenty to thirty-five miles a day. Sometimes they got a chance to sleep in log cabins along the way, no beds, at a dollar a night. Sometimes these were crowded to suffocation. At Nome he did not know a soul, but he met a saloonkeeper whom he had known up the Yukon, and the latter took him to his house and made him welcome. Soon he got his tent up and hustled to build a chapel. Lumber was \$300 a thousand feet, and coal \$300 a ton. The weather was terribly cold. The result was the saloons were crowded with friendless men, and had the saloonkeepers turned them out they would have frozen to death. The speaker also started a work at Valdez, which he considers a most promising commercial point, as the railroad and telegraph start there and it is a point free from ice all winter.

THE silken garments of morality may keep out the little temptations which buzz around the soul like gad-flies and mosquitoes, but only the proof-armor of the Christian can turn aside the storm of passion when the fiery darts of Satan fall thick and fast.

## Editorial.

### PROPOSED CANONS OF MARRIAGE AND DIVORCE.

(Continued from page 312.)

"Those whom God hath joined together, let no man put asunder." A Church which makes such requirements cannot consistently permit the remarriage of either party concerned, while they both live. Happily, such inconsistency was avoided for several generations. Would that it had been avoided permanently! Our Marriage Service still contains the same requirements; and, as this Service is a part of our constitutional law, the question may well be raised as to whether its language touching the lifelong continuance of the matrimonial tie can be rendered nugatory by a mere canon, passed by one General Convention. But we pass on.

The English canons on marriage and divorce which were in force in this country before the revolutionary war consisted chiefly of Nos. 99 to 108 inclusive of the Canons of 1603. These canons continued in force after the revolution, so far as local and political conditions had not nullified them. Canon XCIX. forbade marriages within the degrees prohibited in a table set forth by authority in 1563 and printed ever since in the English Prayer Book. An examination of this table shows that it makes marriage unlawful between persons connected together by lineal consanguinity or affinity, and between those connected together by collateral consanguinity or affinity nearer than the degree of first or own cousins. This means that as matrimony makes of twain one flesh, the relatives of one's husband or wife are to be permanently regarded as one's own relatives of the same degree. Thus, while this table permits the marriage of own cousins, it forbids marriage with any relative of one's deceased wife or husband nearer to the deceased than the degree of first cousin. No modifying legislation having been enacted by our General Convention, this table of forbidden degrees continues to have canonical force in this Church.

Canon CVI. describes two sorts of divorce as possible, implying that no others are lawful. They are "separation *a thoro et mensa*," and "annulling of pretended matrimony." Separation *a vinculo matrimonii*, permitting of remarriage, is not provided for. Canon CVII. declares against the remarriage of those separated *a thoro et mensa* while both continue alive. All this is consistent with the marriage service, which allows no final dissolution of the matrimonial tie to those truly married prior to the death of one of the parties.

Such was the state of Canon Law touching marriage and divorce in this Church between the Revolutionary War and the General Convention of 1868.

THE DESIRABILITY of formulating canons on marriage and divorce distinctly American, and more directly adapted in their phraseology to our own conditions, began to be felt at an early period and in various quarters. In 1808 the House of Bishops was approached on the subject of the table of forbidden degrees, and responded as follows:

"Agreeably to the sentiment entertained by them [the Bishops], in relation to the whole ecclesiastical system, they consider that table [of the English Church] as now obligatory on this Church, and as what will remain so; unless there should hereafter appear cause to alter it, without departing from the Word of God, or endangering the peace and good order of this Church."

The Conventions of 1838, 1841, 1850, and 1853 considered the subject of forbidden degrees, but took no action. In 1868 the Rev. Dr. Wm. Adams of Wisconsin presented a somewhat cumbersome canon intended to cover the whole subject of marriage and divorce. The result was the enactment of the following short canon, which remained in force until 1877:

Title II., Canon 13, *Of Marriage and Divorce*: "No minister of this Church shall solemnize Matrimony in any case where there is a divorced wife or husband of either party still living; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

Thus for the first time, and inconsistently with her constitutional law, this Church began to sanction remarriage of the innocent party in a divorce because of adultery. Such a canon could please no one altogether. It scandalized many from the first, and was felt to be too limited in its scope. The desire to have the forbidden degrees defined by our own canons had also increased considerably.

Yet, although the matter was discussed in every intervening Convention, no further legislation occurred until 1877, when

the canon now in force was adopted. There is no need of giving its text here. It can be consulted easily in any recent Digest. The canon of 1868 is substantially embodied in its second section. The first section is a mere truism settling nothing. The third and fourth sections refer cases of discipline and questions of fact to the Bishop.

Since 1877 the sentiment in favor of a reassertion of the indissolubility of Christian marriage has grown immensely. And many who hold a laxer view theoretically than that which is implied in the Marriage Service have been driven by the rapid increase of divorces, and abuses connected with them, to become advocates of a sterner practical discipline. Yet there has been much conflict of opinion; and this, along with an unreadiness on the part of many, due largely to ignorance, has prevented any further legislation; although every General Convention since 1877 has discussed the subject and committees of all kinds have reported upon it.

There is reason to hope that the coming Convention will take the matter in hand with greater unanimity and success than has been possible heretofore. If this hope be realized, it will be due partly to the painstaking labor of the committee which has drafted the canons we are considering.

## LITURGICAL INTERPOLATIONS AND LAWFUL VESTMENTS.

### II.

IN last week's issue we made an attempt to show that the position which some have held, or thought they held, that no interpolations in the Prayer Book offices were to be permitted, was impracticable in actual use. We maintained moreover that if that position is to be assumed, it logically follows that the vestments required by the Ornaments Rubric of the Church of England and by the canons of 1603 are in every instance *compulsory* and not simply permissible.

We shall try to show in this paper, that the ceremonial law of the Church of England as embodied, in part, in the Ornaments Rubric and in the canons of 1603, is also the ceremonial law of the American Church, except wherein it has been changed by action of General Convention.

Our canonists are united in maintaining that at the time of the Revolution, the ecclesiastical law of the Church of England remained in force as the ecclesiastical law of the Protestant Episcopal Church, in so far as it was not contrary to local conditions. This position is maintained by that learned canonist, the Rev. Edwin A. White, in his work on *American Church Law*, which for legal clearness and for accuracy of statement has never been surpassed by any work on canon law. We cannot here give space even to paraphrase the line of argument and the numerous decisions of the American courts, which united to establish that position. We must be content with referring anyone who may consider the question as open, to that work by Mr. White. We may add that the luminous work by Judge Hoffman entitled *The Law of the Church*, takes the same position.

Indeed it seems impossible for a thinking man to take any other position. Remembering that the Church is an organic body, governed by law throughout, it will be seen that the conditions of inheritance of law in the Church must be the same as those in the State. Now it will not be maintained by anyone of competent legal knowledge, that English civil law terminated in the American colonies with the Declaration of Independence. If it did so terminate, then, instead of establishing a land of liberty on these shores, our fathers must have erected a state of anarchy, which could not possibly be remedied until the people could slowly gather together a new code of laws enacted *ab initio*. As a matter of fact such a state did not occur. Not only at the beginning of the American republic, but to this day, English common law and even English statute law to the extent that the latter has become American common law, are quoted in American civil courts as the law of this land (compare I. Story *On Const.*, 5th ed., sec. 157; I. Kent *Com.*, 14th ed., 473, note b; *Town of Pawlett v. Clark*, et al (9 Cranch 296); and many other law books and civil decisions).

We should not have taken space to give authorities, much less to argue a point such as the above, which embodies the most rudimentary principles of American civil law, were it not that in our own very full reports of the recent Church Congress, our reporter quoted the Rev. Dr. McConnell as denying "flatly that there is either common law in civil or religious affairs in Amer-

ica." Were it not that our reporter is exceptionally accurate, we should assume it to be impossible that such a statement was made by the Rev. Doctor, and even yet we think he must have been misunderstood. If in this, however, we are mistaken, and Dr. McConnell was correctly reported, we may pass his observation by with the statement that he has the misfortune to differ with the Supreme Court of the United States; with all the lower courts of the United States; with all the courts of every State and territory in the Union; and with the first principles of civil law as set forth in every legal treatise that has ever come to our knowledge. Possibly it may be unnecessary for us under these circumstances to consider the matter further.

Mr. White well says in his work to which we have already alluded, "the proposition that there is a common law ecclesiastical, which holds the same relation to the Church as the common law does to the State, seems so self-evident a proposition as to require no proof" (page 37). Notwithstanding this certainty, however, he proceeds to show beyond a question that such is the case, and quotes so largely from standard works of law, both civil and ecclesiastical, as to admit of no doubt on the subject. Among his references, most of which are quoted *in extenso*, and each of which does not allow that the matter is even open to question, are the following: Gibson, *Codex*, xxvi., xiv.; Burns, *Eccl. Law*, xl.; Hale, *Hist. Com. Law*, 27, 32; *Muscutt on Church Laws*, 19; etc. And very tersely the matter is summed up by Mr. Justice Whitlock in *Evers v. Owen* (God. Rep., 432): "There is a Common Law Ecclesiastical as well as our Common Law, *jus commune ecclesiasticum* as well as *jus commune laicum*."

It will hardly be denied that if there is ecclesiastical common law in England, there is also ecclesiastical common law in the American Church. Such moreover is the position of all the canonists of repute who have written works with relation to American ecclesiastical law, of whom perhaps Mr. White may be considered the chief. And if there is such ecclesiastical law—a certainty established beyond any possible question—it includes the rubrical and canon law of the Church of England which was in force at the time of the American Revolution.

SUCH being the case it will be evident to the most casual observer, that when the Protestant Episcopal Church in the United States entered upon a separate existence, she was not in a state of anarchy, in which she had no rules, no standards, no laws, until such could be enacted, but she was in the full possession of the canon, rubrical, and other law of the Church of England, except in so far as the latter was inconsistent with American civil institutions, and except that all coercive legislation, such for instance as the Acts of Uniformity, was necessarily terminated by the exigencies of the civil Revolution. Where, however, there was English ecclesiastical law of a non-coercive character, that law must have been inherited by the American Church; and if inherited, must yet remain in force, except wherein it may have been terminated by our own General Convention. The House of Bishops maintained this position in 1803 in its ruling on the Table of Forbidden Degrees.

With relation to the legal ornaments and vestments of the Church, there has been little or no legislation in this Church. If we assume that the English ecclesiastical law as embodied in the Ornaments Rubric and otherwise, is in force in this country, as we have indicated to be the opinion of canonists in general, it will then be obvious, that among the legal vestments of this Church, copes, chasubles, and mitres, are in every respect legal, if not absolutely compulsory.

If, however, the opposite is to be maintained, and we are to hold that neither the Ornaments Rubric, the canons of 1603, nor any other standard of English ecclesiastical law is of force in this country, then it certainly cannot be maintained that either the cope, the chasuble, or the mitre, are illegal, simply because we have no law whatever on the subject. On such an hypothesis, these vestments, and the surplice, the cassock, the black gown, and whatever other garb there may be that can be worn in the ministrations of the Church, are all alike on one level as being extra-legal, but neither sanctioned by any law nor contrary to any law of the American Church.

Consequently, on whichever hypothesis we are to go, it cannot be maintained by any intelligent person that the cope, the chasuble, or the mitre, are illegal in the American Church.

The use of the cope is by no means rare either in England or in America. In England it is the authorized vestment for a considerable number of public occasions, and as such it is worn

by ecclesiastics of all grades of thought within the Church, not excepting such eccentric geniuses as Dean Farrar and the like.

We showed last week an illustration of the Archbishops, Bishops, and other dignitaries vested in copes, gathered at the solemn function arranged for the celebration of the Queen's Jubilee in 1887. At the time of the more recent celebration of the sixtieth anniversary of Her Majesty's reign, we recall that the Bishop of London, the learned Dr. Creighton, vested in cope, met Her Majesty at the door of St. Paul's Cathedral for the public thanksgiving to Almighty God for the mercies visited upon the Queen and the nation. Nor is the cope at all rare in the United States. It is worn in a very considerable number of parish churches and Cathedrals, and has long since ceased to be even an object of wonder on the part of Churchmen in general. It is only in rural or remote sections of the Church, where great functions are not ordinarily held, that the cope is still an unknown vestment. A month ago we should have deemed it incredible that any intelligent person, whose competence in literary or ecclesiastical matters could be maintained by anybody, could be found, who would view the use of the cope as being something unusual or open to question.

We need only allude to a possible objection that the cope is a "Roman Catholic vestment," because such a statement could only be made by one hopelessly ignorant or deliberately intending to appeal to prejudice. It is true and it is false. It is true in the same sense that the surplice, the cassock, the black gown, coats, trousers, and shirt sleeves are "Roman Catholic." It is untrue in any other sense. We trust the Church has gotten past the stage when such an objection was deemed sufficient to establish any point whatever.

We need not consider the legality of the mitre, beyond again referring to the report presented to the House of Bishops in 1886 by its committee on vestments, which report, signed by the late Bishop of Western New York, the learned Arthur Cleveland Coxe, and by the present Bishops of Albany and New York, was quoted two weeks ago.

WE HAVE VENTURED at considerable space to make this plain statement of the legality of the cope and mitre in the American Church, because to the intense surprise of everyone concerned, certain papers and certain parties have attempted to hold up to ridicule or to censure, the group of Bishops who took part in the consecration of the present Bishop Coadjutor of Fond du Lac, within the Octave of All Saints. We have ventured moreover to show, particularly in our paper of last week, that the fact that there were readings inserted in the service aside from the Office as printed in the Book of Common Prayer, could not be regarded as disloyal by anyone who recognizes the *ius liturgicum* which pertains to the episcopate; though at the same time expressing the opinion that interpolations in form ought to be very sparsely used, and only for special reasons. As a matter of fact, every one of the few, simple, and brief interpolations in form (other than explanatory rubrics), made at Fond du Lac, except in the case of one hymn which had no doctrinal significance of any kind, consisted of *extracts from Holy Scripture, and nothing else*. In the Order for the Consecration of a Bishop, and the celebration of the Holy Communion, the Prayer Book forms were used, with only these few Scriptural interpolations.

Has this evangelical Church gotten to the point where the reading of a few sentences of Holy Scripture beyond what is absolutely required, is stamped disloyal?

The ceremonial was in accordance with the rules which are recognized to a greater or less extent in almost all our parishes, since everywhere in this Church the prevailing ceremonial is based, however meagerly the details are carried out, on the standard Western usage of the Church Catholic. We have already quoted the use of colors on the altar as an instance of this use.

If any objection is to be raised to the fact that for the convenience of the people, a leaflet was distributed in the church with rubrics adapted to the occasion, we may only mention the precedent of the *Evening Prayer Leaflet*, which for nearly twenty years past has each week been used very widely throughout the American Church, particularly in the larger city parishes—and as being ourselves the publishers, we happen to know—and used most widely in churches that may be considered "moderate" and "broad." In this *Leaflet* the rubrics are simplified, and the obvious advantage of the arrangement no doubt commended itself to the authorities at Fond du Lac, as it has to those who have arranged similar functions on many other occasions. Moreover, we have frequently been favored with orders of service for special functions of all kinds, and we have invari-

ably found such simplification of rubrics to be the general rule on such leaflets.

We recall particularly the function at Philadelphia in which the present Bishop of Texas was consecrated, in which the rule was conspicuously noted that it was expected that only those vested in the chancel, would receive at the Holy Communion; and that just after General Convention had finally adopted that rubric:

*"And sufficient opportunity shall be given to those present to communicate."*

The Bishops who took part in that consecration were they of Alabama (Wilmer), Tennessee (Quintard), Pennsylvania (Whitaker), Kentucky (Dudley), Southern Ohio (Jaggard), Southern Virginia (Randolph), Western Texas (Johnston), New Mexico (Kendrick), Michigan (Davies), California (Nichols), and Coadjutor of Springfield (Hale). We are told that the same rule was published at the consecration of the Bishop of New York. At the consecration of Bishop Knight in Milwaukee in 1889 there were more interpolations than at the recent consecration; and though everything was given wide publicity, no objection was ever raised. Where indeed shall we look for a Bishop who reaches the high standard of our contemporaries?

It is a matter of humiliation to us as Churchmen and as editors, that it should be necessary to devote the amount of space we have given to the subject, for a consideration of facts that are indisputable, and that may be within the possession of any one who would deem it worth while to inform himself before rushing into print elsewhere.

We trust it may not be necessary for us again to devote space to its consideration. That our two Eastern contemporaries should, with almost unparalleled bitterness, and in one case with insults heaped upon insults, have simultaneously made an attack on practices which have prevailed widely in this American Church for a quarter century past, and to some extent longer, and in the mother Church for more than a thousand years; that the Presiding Bishop should for the first time in American history presume to be charged with a universal jurisdiction over consecration functions; indicate very strongly a systematic attempt back of all these to sow discord between the East and West.

The attack has been an incident most discreditably to the Church, in which malignant denunciation of godly Bishops, with appeals to popular prejudice, and vulgar attempts at an irreverent wit, have superseded argument. It has made this Church a spectacle to the world, and made capital for the Roman and sectarian and the secular papers to indulge in their usual hatred for this Church. We turn from it with the most sincere hope that it may not be necessary again to return to it. There are godly and sincere people who find elaborate services, notwithstanding their heavenly model, distracting to them. For such we have intense sympathy; but these do not use the language of our contemporaries—upon whom may God have mercy!

The attack has, however, placed the legality of the use of the cope and the mitre on such an impregnable basis that it is not likely ever again to be challenged.



CORNER PIECE FROM THE TITLE DESIGN OF "THE CHURCH STANDARD."

(which refers to Copes and Mitres as "Roman Catholic Vestments," "Roman Catholic costumes;" to wear which was "an outrage on ecclesiastical decency," in which certain Bishops "violated every canon of ecclesiastical comity and good taste"; which vestments, it was declared in italics, "were *distinctively prelatial insignia*, and their purpose was to magnify a particular order of ministers by arraying the bodies of its representatives in gorgeous apparel . . . distinctly and purposely schismatic." (*Church Standard*, Dec. 8.) This dangerous ornament has been a part of the *insignia* of *The Church Standard* each week for many years past.)

TOO MANY PEOPLE are trying to perform the impossible—to lead a Christian life without following Christ.

# Eve's Paradise

By Mrs. Bray.

## CHAPTER XXXI.

### HEARTACHES.

"When sorrow touched by Thee grows bright  
With more than rapture's ray,  
As darkness shows us worlds of light  
We never saw by day."

—MOORE.

SIR JASPER went straight away, without even returning to the house to say good-bye to Margaret. He went to the little inn where he was sleeping, and determined to leave the next day, and never see any one of them again.

He would forget Eve; he would put her out of his heart and out of his life. She should be no more to him than one of his exquisite marble statues at Moina.

More easily said than done; love is not a plaything to be thrown away at will. Her face seemed always before him, do what he would, and as he recalled some of the words he had said he felt bitterly ashamed. What had she done that he should have sought to wound her and crush her young heart out? Her cry, like a wounded animal, was always sounding in his ears, and he vainly tried to shut it out.

In the meantime Margaret was getting anxious that he should be keeping Eve out so late in the garden. It was autumn now, and the evenings closed in cold and chilly. The maid came in with the lamp.

"Can you see anything of Sir Jasper and Miss Eve?" she asked.

"Sir Jasper left more than an hour ago," answered the maid; "I saw him pass the windows."

"Is Miss Eve in her room?"

The maid ran up to see, and came down to say that she had not yet come in.

Margaret started up, and, throwing a shawl round her, went out into the garden.

The moon was up now, and the garden was white with deep black shadows.

At first she could not see Eve anywhere, but at last she caught sight of her white dress. There, lying on the damp grass, just where Jasper had left her, was Eve.

Her dress was soaked with the wet dew, her hair hung down long and straight, with all the curl gone out of it.

"My dear child," she cried, "what is the matter?"

"Is he gone?" asked Eve, lifting a face which looked ghastly in the moonlight.

"Who? Sir Jasper? Yes, he is gone; but I did not know it till a few minutes ago. How could you stay out like this?" and she hastily raised the child from the ground, and put her arm round her, for she was hardly able to stand. "Why, it is enough to give you your death of cold."

Margaret spoke hastily without thinking.

"My death of cold," repeated Eve dreamily, "does that mean I might die?"

"Oh, hush! hush! you will soon be better, as soon as we get in and you get warm."

"It would be rather nice," continued Eve in the same monotonous voice, "to lie down and sleep and not wake up any more. Then Eve would be dead."

"You must not talk like that," said Margaret. "Oh, my child, you are shivering with cold."

"I am cold here," said Eve, putting her hand over her heart. "Sir Jasper said something, and it did hurt me so. First I could not feel anything, and he did not like it, and then I think he wanted to hurt me. Will it ever stop hurting?"

Margaret was thankful that they reached the house. She did not know what to answer, and Eve was speaking in a dreamy way, as if she did not quite know what she was saying. It was more as if she were talking in her sleep.

Margaret had a fire lighted at once in her room, and, giving her a hot bath, put her to bed.

This seemed to comfort Eve greatly; she became more herself, and the shivering stopped. She slept for about an hour,

and when she awoke Margaret was comforted to find that there was no fear of fever, as she had dreaded, after her long chill.

She thought she would sleep comfortably now, and gently bent over her to kiss her.

"Good night, my darling."

Eve flung her arms round her neck and held her tight.

"Then you do love me still?"

"Love you still, why, who has been saying I do not?"

"Jasper said you would not love me any more."

Then Margaret knew what had happened, that he had betrayed her confidence and had told the child.

"And you believed him?" she said in a tone of such reproach that Eve began to feel ashamed that she had ever done so.

Margaret went on tenderly, stroking her head all the while and speaking in a low soothing voice as though half to herself.

"My little Eve, who has been the joy and comfort of my life all these years, whom I have loved as I did not think I could ever love again—who has been my thought by day and by night; she could believe that Margaret could give her up?"

Eve drew one of the hands down to her and covered it with kisses, and laid her cheek upon it.

"Silly, silly child," said Margaret, and the light words did more to reassure Eve than anything else, "do you think that if any one had come and told me that Eve had given me up and had ceased to love me, I should have believed them?"

"That is quite different," murmured Eve.

"Why so? I cannot see it."

"You have Elsie now," and a bitter ring came into her voice, "you will not want me."

"Cannot a mother have more than one child?" asked Margaret.

"But I am not really yours, and Elsie is, and Jasper said you would not want me any more now."

"Then Jasper is"—Margaret crushed down the words that rose to her lips in fierce indignation.

"But Jasper said he would give me up, and never love me any more, and if his love could go away then yours might."

"My love never changes," said Margaret with such emphasis that Eve could not doubt her. Then she went on: "If you knew what you saved me from, Eve, you would know that nothing in the world could make me give you up. Listen. I was a miserable, broken-hearted woman. I had no hope either in this world or the next. There was not a single living creature who cared whether I lived or died. Sometimes I even thought I would just lie down in the dark river and sleep my life away."

Eve clasped her hand tighter.

"Then a little child came to me, she stole into my heart, she brought back warmth into it. She cheered my life, she showed me that love had not all gone out of it. She became a daughter to me. Eve, that little child was you."

Then she told her the story of her life. Shortly, and passing over the painful scenes which Eve could not have understood, she described at some length the giving up of Elsie. Eve's sympathies were drawn out by this. Her eyes filled with tears. Love was teaching her to feel.

"Poor Margaret," she said.

"Then," said Margaret, "you came. Into my empty heart, into my desolate life. Give you up? why, I could not do so if I tried. I shall have two daughters now. What a happy mother I shall be!"

"But shall you love me best?"

Margaret clasped her in her arms, and whispered every endearing term, but Eve knew that her question was unanswered, and though she was comforted, a little ache remained.

## CHAPTER XXXII.

### ELSIE IS TOLD.

"He either fears his fate too much,  
Or his deserts are small,  
Who dares not put it to the touch  
To win or lose it all."

THE next day Margaret determined that she would tell Elsie. Now that Eve knew about it, she would be sure to find out, and it would be a fatal thing if she should hear the story from any one but her own mother.

She nerved herself for the task, which once she thought would be such a sweet one. She repeated over and over to herself, Mr. Glendower's reassuring words, but nevertheless her heart failed her.

In order that they should not be interrupted she asked Elsie



to go with her for a long walk on the moors. Eve was still tired with the excitement of the evening before, so that there was no question as to her going also.

Margaret told her before she started that she should tell Elsie all about it, and she so worked up her interest in the thoughts of Elsie finding that Margaret was her own mother that she began to forget her own feelings. Besides, her nature was too noble a one to harbor jealousy for long.

"You will be sure and come to tell me the minute you get back?"

"Yes, dear, indeed I will. O Eve, do you think she will love me?"

She could not help putting the question.

"Oh she must, she must. Just think if my mother could come back, how I should love her."

Eve's imagination was glowing, and it was an advance that she was able to put herself in Elsie's place, and think what it would be if it were herself. A month ago she could not have done such a thing.

Margaret and Elsie started off for that autumn walk over the moors. That day lived in Elsie's memory all the rest of her life. The hills covered with the purple heather, the rowan trees with their clusters of red berries, the silvery birches starting up everywhere in the most impossible places.

Elsie chattered on as usual. Margaret hardly spoke a word. Elsie was not like Eve; she was very observant, and nothing escaped her keen eyes. She saw that Margaret looked tired and anxious.

"Why did you come for this long walk?" she said at last; "I am sure you ought not to go any further."

"I believe I am very tired," said Margaret, "but I wanted to come."

"Well, I am not going to let you stir another step; you are just going to sit down here and rest."

Margaret sank down in the soft heather; there was something delightful in obeying her peremptory little daughter, even though the child did not know who she was.

Elsie took a great deal of trouble to see that Margaret was comfortable; she arranged an umbrella to shade her from the sun.

"Now," she said, "you can lean back and go to sleep."

"I do not want to go to sleep," said Margaret nervously.

"I am sure you ought to; why, you have turned quite white."

"I shall be all right in a moment. I do not want to go to sleep, Elsie; I want to talk to you."

"Had you not better wait?"

"No; see, I am quite well," and Margaret sat up.

"Well, lean against me, for I am sure you do not look well."

"I heard a story the other day," began Margaret, almost abruptly, "and I should like to know what you would think about it. There was once a mother with one little girl, whom she loved very dearly. The father was a very unkind man, and the mother knew that, if the child remained with him, she would learn all sorts of wicked things, and that perhaps he might even treat her cruelly. She had had a little son before, a beautiful, noble boy, and she had watched him pine away under cruel treatment, and saw that pure little soul smirched and soiled by the teaching of the father till at last she was even thankful to kneel by his little bed and close his eyes in death."

"Margaret, it is too sad; do not go on with it. Is it really true?"

"Yes, Elsie, quite true; I knew the mother and child. Tell me, what was the mother to do with her baby daughter? What would you have done?"

Elsie's eyes were flashing, and her face was crimson.

"I would have killed him," she said.

"No, Elsie, you would not have done so. Once, long ago, she had loved her husband, and she could not forget that. Besides, it would have been murder, and she could not do that even to save her child."

"Then I would have run away to the other end of the world, and taken the baby away, and never let him see her again."

"That is what the mother did, Elsie. She took the baby, and went right away where the father could not find her. But she was very poor, and after a while she had spent all her money, and watched her little child growing thinner and thinner, as she had hardly any food to give it. One day she had had no food herself for twenty-four hours, because she had spent her last penny to buy milk for the baby, and now she thought it must die. Then a good, kind man found her, and rescued her

and saved them both. He took them to his own house; he was like the good Samaritan."

"Go on," said Elsie, as Margaret paused.

"What was to be done then? They could not go on living on his charity, for he was not a rich man, and the mother was never happy for fear the father should find them out, and take the child away. Then she was asked to give up her child and let a lady adopt it, who would take it to live with her, and bring it up like her own, and that the father would never find it any more, and it would be safe—safe."

Margaret stopped; her voice was so husky she could hardly speak.

"What did she do?" said Elsie breathlessly.

"It almost broke her heart, Elsie. She had to promise never to see it again, never to ask after it, never even to hear anything about it any more—this little, little child, who was all the world to her. It was like tearing her heart out; but she loved her child better than herself, and so she did it. One night she undressed her baby for the last time; she kissed its hands, its eyes, its hair, its little rosy mouth, and then she went away and left it."

Elsie's tears were streaming; Margaret's passionate emotion had appealed to her susceptible feelings. "Say she saw it again; do say she saw it again, or it would be too dreadful. God must have let her have it again."

"Yes, Elsie, she did see it again."

"Long after?"

"Yes, long after; years after, when the child was growing up, God brought them together again."

"Oh, how glad she must have been!"

"She was glad—how glad I cannot tell you, but she was frightened too."

"Frightened! How could she be?"

"She thought perhaps the child would not love her."

"Not love her own mother!"

"Well, you see, she had given her up. She belonged to others then—friends who had loved her dearly, and who had been everything to her."

"But they would not be her mother?"

"No, Elsie, they would not be her mother. There could not be any one like a mother, could there?"

"Of course not; no one in the world could be."

"Elsie!" There was a ring of agony in Margaret's voice; she was putting her all "to the touch."

Would she win or lose?

Lower and lower bent Margaret's head over her child, closer and closer grew the grasp of those passionate arms.

"Elsie! my little Elsie! my little one whom I gave up years ago."

Only one thought was in Elsie's mind, only one word on her lips.

"Mother!"

Margaret had won.

[To be Continued.]

## FROM THE HILLS UNTO THE HEIGHTS.

A CHRISTMAS STORY.

BY THE REV. W. H. KNOWLTON.

**M**R. JOHN THORBURN, millionaire and bachelor, rising sixty, and for upwards of half of this period without near relatives that he knew of, or friends for whom he specially cared,—but for the last six months finally retired, as he flattered himself, from the active pursuit of his life's profession, which had been that of a mining expert amid the hills of many lands,—sat kicking his heels in the lobby of a popular San Francisco hostelry. He was discontented and restless, but without knowing the reason why. The dreary drizzle without—for it was December the eighteenth, and the rainy season had set in—may have had something to do with it, but not necessarily.

Another guess, and more to the point, I imagine, would have found in his mood simply that of an hitherto busy man, but who, after a few months' trial of the occupations of leisure,—to the ability for which he has looked forward all along as the chief end of his years of toil—finds himself at the last an utter misfit amid the conditions for which he has had no previous training.

But however this may have been in Mr. Thorburn's case, it cannot be denied that for several weeks the thought had been growing upon him, of the necessity, if he was to have surcease from the pains of restlessness that had begun to rack him, of a

return to the hills, and spending his remaining years amid the excitements of "gulch" and "camp." But just now, this was not practical, he considered. It was rather too cold, and the streams were too much swollen. He must wait until the opening of spring, and endure the interval as best he could. But how? The question was not answered. Then an impulse seemed to strike him; and bringing his heels to the floor, he strode nervously over to the registry, and began scanning intently its list of later arrivals.

"Anyone in particular you are looking for, Mr. Thorburn?" asked Mine Host, the ever genial "Major," who happened to be standing by, and had noted his guest's apparently unwonted interest in the list.

"No. No one in particular, Major," was the reply. "Anyone from 'the Hills' to talk to will do me. Truth is, Major, I can't stand it. I've got to get back to the Hills or die, and I don't see how I can wait 'til spring."

"Tut! tut!" responded the Major, who was instantly all sympathy, as his manner is. "Tut! tut! you are better than several dead men yet," and then he added, not irrelevantly perhaps, "Why don't you take in 'Den' Thompson in the 'Old Homestead' at the Matinee to-day! Do you good; cheer you up."

And he did.

When the play was over, however, to say that he had enjoyed it as such, or that the happier mood in which he returned to his hotel had been the gift even of the inimitable "Den," would not be quite the truth. Rather, almost from the very outset of the play, on to the final drop of the curtain, it had been another "Old Homestead," or better, "Old Home," the suggestion of the "bills," more than of the "boards," that had claimed what eyes and ears he had, in retrospect.

An "Old Home," in which he himself had been born and reared, and had known the love of parents, and a sister, and of "Tom," the Rector's son, and the friend of his youth; and from which, on the death of his mother, his last surviving near of kin, a lad yet in his teens, he had gone forth into the wider world to battle, and—succeed; but never once, after a few years of weaning, to be possessed of a really purposeful longing to return.

"Sometime! sometime!" he had often said to himself, but there it had ended. He had been too busy.

Then, too, as from time to time he had heard of the growth of his native village into a large town, having manufacturing and commercial interests, the feeling had increased upon him of the utter destruction and vanishment of all that could have attracted him thither. Even his old friendship for "Tom," with whom he had vowed eternal confidence at their parting so many years before, had long lain among the waste heaps of affections, nipped and blighted by the frosts of time, and of ambitions that counted love to God, and love to man, a far second among the objects of their pursuit.

This afternoon, however, in his retrospect, the old things had seemed to live again, and he had seemed to see them, just as they were in the days of his childhood and youth. Not the huge town of to-day, with its great shops, and mansions, and jostled streets, and clanging alarms; but a little village in the far East, with its accessories of perhaps a hundred humble homes, but of one above the others; a church; a school-house; a mill; a smithy; a cobbler's stand; a store or two; and a few objects outlying, such as hills, and dales, and meadows; a running brook, and a God's Acre.

The voices, too, that he had seemed to hear, and the forms to recognize, had been equally those of the past—of elders, his parents and others, while he was yet a child; of boys and girls, his playmates in the long ago, but especially of "Tom," who doubtless remembered and loved him still, if he were living; of an anvil, beaten until it rang again; of the clatter of a mill, and the swishing of loosened waters; of cattle, lowing upon the hillsides; and of birds.

Then the vision had proceeded to change for a season, taking in, in rapid succession, his chief moments of difficulties overcome, and of failures converted, during his long career of getting for himself; but with its views always harking back to its beginnings: the "old home," with its corolaries of suggestions of the solaces that might have been his, even at this late date, had he only worked less selfishly, and more with reference to keeping the affections he had learned there among the dominant factors of his life.

But now—well, he would still go back to the Hills. On this, he was fully determined. But first, lest in after time the shadows of regret steal upon him, to add to his pains of desolate-

ness in his old age, he would revisit the place where the "old home" was, see with his own eyes the fulness of the disappointments it had in store for him, and return with a better content.

And thus it came to pass, that on Christmas eve, just as the dark was beginning to fall, and after a four days' journey across the continent,—not unpleasantly occupied, however, in hourly increasing anticipations that he had not even dreamed he could feel when he set out,—John Thorburn, newly arrived, was inscribing his name nervously on the register of the pretentious hotel, that now occupies the site of what was once the little inn of his native village. Yes, nervously; for looking out of the carriage window on the way from the railway station to the hotel, although all things else had seemed strange to him, he had yet seen one ancient landmark in the form of a spreading elm, that had enabled him to recognize in the snow-covered park on which it cornered, the successor of the village green, that he remembered so well as the playground of his boyhood, and the mere sight of which at the present time had brought back all his earlier affections in their fulness, and had set all his nerves a-tingle, lest its promises of other gratifications in store prove false and misleading.

And so they must have done, but for one thing; a something with which he had ceased to reckon, lo! now, these many years; even the Spirit of the Christmas Child, whose night it was, and whose signs were everywhere. For on setting out after a scarcely tasted supper for the site of the old home, but a few blocks distant from the hotel, it was to find that the place thereof knew it no more; but instead, a battered tenement house, gloomy and lightless, and amid surroundings of filth and poverty.

Was it possible he had missed his bearings? he asked himself more than once. No, it was not possible! His disappointment was keen and bitter. He would not inquire even for "Tom," he thought. What was the use, and where would be the satisfaction? He might find him; or at least, hear of him—but, of whom? Certainly not the "Tom" he remembered, or sought. It was not in reason. Time was against it, if nothing more. But there was so much more, he felt.

Nor had he respite in his return to the crowded thoroughfares, rich though they were in their holiday deckings, and warm with the glee of happy sightseers; but to him poor and cold in the absence of everything he sought. No localities, that he could recognize; no familiar names along the firm signs; no faces in the windows, or on the streets, to answer back his longings for welcome. If his errand had really been to seek the things of disappointment, as he had falsely told himself on that memorable afternoon at the theater, no success could have been more perfect, he felt. But at any rate, the "Hills" remained, and to these he could now return, and would, with all the content of his earlier false imaginings.

By this time, however, unconscious of the whither of his footsteps, and yet directed by he knew not what, he had found himself once again in the vicinity of the site of the old home, and directly in front of where he remembered the little church had once stood—the church of his Baptism and Confirmation, and where he had so often knelt with his parents, and "Tom," in childish adoration of the good God, whom he had so long forgotten. He looked up. The little church was no longer there; but another, and larger, though even this had grown old in its outer appearances.

But within, and at the far end, he observed it was lighted; and suddenly, startling and thrilling him to the utmost, there came to the accompaniment of an organ peal, and bursting out the doors, as it were, in chorus both tuneful and mighty, the words of the Angelic song, "Glory to God in the Highest, and on earth, peace, good-will to men." It was the men and boys of the vested choir at their final practice for the midnight Eucharist, soon to follow.

John Thorburn did not know this. But "practice," or whatever it was, he must go in. Indeed, he could not have helped himself, even had he so desired. For the voices of the song, in remembered tones and words, had been those of his own Christmases passed on that very spot, and they had summoned him irresistibly from his thoughts of a return to the hills of his later affections, to those of longing again for the heights of innocence and purity and childlike faith, so far above all earthly hills, amid which he had dwelt and roamed in the long ago.

Then, too, he had seemed to hear among them as the song went on, the high, clear treble of the "Tom" of old, and his own alto, leading the others in their expressions of praise. At first, however, as he entered the building and took a place unnoticed among the back pews, he experienced a revulsion of feel-

ings, and for a moment his thoughts became even more bitter than they had been before. All was as strange to him there as it had been elsewhere, and, now that the song had ceased, what he specially resented was the appearance of the boys themselves,—who had not yet vested for the services—in habiliments that stamped them the children of the slums, rather than the fitting companions for his remembered self, and for "Tom," for whose repetition in form and feature among them he sought in vain.

But again they sang. This time, an *Agnus Dei* of wondrous sweetness and pathetic power; and in a moment, the man, overcome with shame for his uncharitable thought, was on his knees, his hands covering his face—a penitent of the penitents—sobbing bitterly, though silently, and crying out in his heart, "And unto me, also;—even me, poorer than them all, O Lord!"

And thus it was that the rector found him, after the practice was over, and the boys had retired to the sacristy for a little breathing space before the services should begin. The rector was in appearance a man well on towards life's evening, and of kindly mien, but one who could beam or frown, as the case called, because gifted with the skill of souls, and able to mold such as came to his mastery, even as the potter his clay.

"May God's peace rest upon thee, my brother, on this, the night of His dear Son, and forevermore," he said, simply, as he laid his hand in sympathetic stroking upon the bowed head of the other.

The response was at first a trembling shudder, and then a glad cry, as of one to whom a once dear, but long silenced voice has spoken unexpectedly, but in blessing, from across the chasm of years.

John Thorburn had risen to his feet. The old rector of his boyhood lived again in the man of God who stood before him, and he was "Tom"—no other.

"Tom! Tom!" was all he could gasp.

The rector gazed intently for a moment upon the sun-toughened features of the stranger, and then knew him by the well-remembered eyes of his friend of other days.

"John! It is, indeed, John! Christ's gift unto me this blessed Christmastide!" he cried, with a fervor of thanksgiving that no pen can convey. For to him, even more than to the other,—because, unlike the other, he had never forgotten,—this meeting and recognition had had its import of joy and reward. It was as though, in answer to his prayers through all the years, his king—his ideal of boyhood's promise had come to his own again, and to reign. What if it was as a penitent? After all he had heard, he liked it better so.

But for John, there was satisfaction also. What, he could not tell just yet; but at least the satisfaction of a present peace, beyond which, for the moment, he had no thought to inquire.

\* \* \* \* \*

John Thorburn did not return to the "Hills," nor will he. For received by his friend at the Holy Eucharist on that memorable Christmas night, a new purpose had begun to dominate his life, and he felt, and feels, that the "Heights" are better; and that his best point of vantage for their attainment is the very spot where they commanded his affections at the beginning.

And thus shall it be. The noble building devoted to the interests of the city's poor, which with "Tom" to plan, and "John" to execute, now covers the site where the "Old Home" stood; and the other material buildings yet to arise in the same interests, and at the same hands, may indeed crumble and perish as time goes on; but not so those other buildings, that, as the reward for these, await the two friends beyond the "heights," in the four-square City of God.

#### A FAILURE.

THE crystal sea smiled at me,  
As I tried to paint its tints,  
Its vision of deep mystery,  
Its gleams and pearly glints.  
"You cannot catch my beauty,"  
It seemed to say to me,  
"I vary with each moment,  
E'en while you look and see."  
"I change, and gleam, and glisten;  
Go, paint me in your heart,  
The memory of my beauty,  
Will be better than all art."  
Humbled, I tore my sketch to shreds,  
I looked upon the sea;  
In thought, the smiling, shining deep,  
Will ever be with me.

J. HARRIS KNOWLES.

## Family Fireside

#### THE ANGEL WORLD.

I love to think how Jacob saw,  
The sun gone down afar,  
A ladder tall, and angels, too,  
Each face was like a star!

It was an angel in a cell  
That dazzled Peter's sight!  
Back fell the gates, to right, to left,  
And out he marched that night!

And oh the host at Bethlehem  
That brought to earth our King!  
The notes of that ecstatic song  
Around the earth still ring.

They throng to-day the paths we tread;  
They loose our prison-cares;  
They make a Christmas of our praise,  
A Bethel of our prayers.

EDWARD A. RAND.

#### SOME HOUSEHOLD BENEFITS CONFERRED DURING THE PAST FIFTY YEARS.

BY THE REV. GEO. H. HUNT.

##### DOMESTIC COOKING.

An old-time kitchen fireplace, wide and deep, with its broad hearth, its massive crane and its array of pots, and ovens, and skillets, with their pot-hooks and hangers; the long-handled shovel and ponderous tongs; the whole lighted up and enlivened by its blazing fire of logs—this was a sight which few of those now living can look back upon, or at all adequately realize. It is one which most vividly recalls the early days of my childhood, when I was graciously permitted to stand on one side, or somewhere out of the way, and watch the cooking of the dinner. This was conducted in none of your present 8x10 kitchens, but in one of spacious dimensions, where there was ample room "to swing a cat," had such an operation been necessary; and yet the whole would become thoroughly heated, even in cold weather, by the glowing fire and the distribution of its coals under and upon the various cooking vessels which would be spread out around the hearth.

But let me describe more particularly some of the operations then in vogue, and the facilities for their performance. Within the ample fireplace and extending across its width, there hung the crane, firmly hinged to one of the jambs so as to swing freely out or in; movable on this were two or more hangers, adjustable as to height, whereon the pots for boiling were swung to suspend them over the fire. The baking was done in ovens and skillets, and upon griddles, all of cast iron and each standing upon three or four short legs, the former supplied with lids, which were often convertible into griddles by reversing them and placing them upon the legs, which, when used as lids, they pointed upward very stiffly. These vessels were first placed upon the fire to become heated, when a supply of live coals would be drawn out from the fire with the long-handled shovel and spread upon the hearth, the oven or skillet placed over these, filled with the dough to be baked, covered with its heated lid on which other coals were spread, and the whole left to complete the baking to a nice brown. The pots for coffee or tea, and all saucepans, were set upon trivets placed over a layer of hot embers upon the hearth. For roasting, there was what was known as a "tin kitchen" to set before the fire, and in which the joints and fowls could be spitted and so turned, from time to time, as to cook them equally on all sides. This was simply a curved screen of bright tin to surround the roast and reflect the heat upon it; through the axis of which the spit was passed, and supplied with a pan beneath to catch the drippings. This effected a true *roasting*, and the result was far superior to the present mode of baking in a stove which has superseded it, producing, as it did, a rich juiciness and fulness of flavor of which we now can scarce acquire any conception. The broiling was accomplished upon a regular gridiron placed over coals spread upon the hearth, while all frying would be done in an open pan

or skillet set upon the fire or over coals on the hearth. Waffles were cooked in long-handled moulds which would be thrust between the logs of the fire where both sides would cook at once, and other batter-cakes upon a griddle on the hearth.

For lifting the hot and weighty vessels in use, suitable pot-hooks were provided, and several pair were to be found in every well-appointed kitchen. These were a constant source of interest to me when a child, as they seemed so cute, and were capable of so many motions and combinations, and, withal, were wielded so readily and skilfully by the cook. When extended, they were capable of grappling the two ears of the pot or oven, when they formed a strong bail by which the heavy vessel could be readily lifted, or suspended over the fire; then, again, the two hooks could be brought together and deftly joined, when they seemed to me, for all the world, like a pair of long and very slim arms composedly clasping hands—it was hard for me to think that they did not know what they were doing. In this position they were used for lifting lids and for other purposes. Altogether, they seemed a most cunning contrivance, and yet they have entirely disappeared and are no more seen; so that children nowadays know nothing of them, and, poor souls! they know not what they have lost.

But this old system of cooking, with all its charms for on-lookers, involved much heavy lifting, frequent stooping, and great exposure to heat; besides, it was very wasteful in its consumption of fuel and the glare trying to the eyes of the cook. Hence, it was finally superseded by the introduction of cooking stoves and ranges; but this was only gradually effected, and not without very determined opposition from the cooks themselves, while it lingered very much longer among the rural population and where the economy of fuel was not much of an object. As a little child, we remember hearing this as a common subject of discussion among the lady visitors calling upon my mother, when they would severally relate the troubles they had with the cook over the new stove, and were continually repeating the stale joke of the husband, who, when it was urged upon him that the use of a stove in cooking would save half the wood, replied, "Then I had best get *two* stoves, so as to save *all* the wood." Gradually, however, the cooking stove supplanted the open fireplace in the kitchens of the cities and towns, and even extended into the country, although, in many instances, it became necessary to wall up the old fire place in order effectually to enforce the use of the new system, and to prevent frequent returns to the old; when, often, the converted cook would finally become enthusiastic in her commendations of that which she had hitherto opposed more strongly, and then declare that it had greatly lightened her labors and would prolong her days.

#### IN LIGHTER VEIN.

By FLORIDA C. ORR.

**W**HY YES" was our wood-cutter. He had long since lost all his other names, and was known by this appellation because he never under any circumstances opened his mouth without saying "Why, yes."

His natural conceit was something abnormal, and as usual in such cases, he knew very little of anything. But he was a good wood-cutter, and could tell to a nicety which way the big trees he cut would fall, and how many cords the timber would make. Only on this last point one had to be extremely careful, for Why Yes had a way of putting up his cords that proved a snare and a delusion to those who expected to get 8x4x4 out of them.

On the day before the last presidential election, Why Yes was told to be sure and have a certain lot of wood cut and corded by the next afternoon.

"Why, yes, but I ain't gwine to cut no wood ter-morrow. I got ter elect de *flatform* ter-morrow."

"Elect what?"

"Why, yes, dat's what I says, elect de *flatform*. Ain't de man what's on de *flatform* done made thirty-seven speeches in one week, and ain't all us colored folks gwine have free silver dollars if de *flatform* gits elected?"

"But that's not your platform, Why Yes. You colored folks always vote the Republican ticket."

"Why, yes, but dis here ain't no *ticket* I'se gwine to elect. Hit's a *flatform*, and I'se boun' ter elect it ter-morrow."

And he went off to cast a vote for Wm. McKinley, standing on the outer edge of Wm. Bryan's "flatform."

#### HEALTHFUL AND HELPFUL.

By KENTUCKIENNE.

HEALTH AND HYGIENE are very necessary requisites and need to be considered in every family. Bacteria and disease germs multiply very rapidly if brushes and combs are left to gather the dust, oil, and grime. Hence the knowledge of proper care is a very essential one. The result of not knowing the best way of caring for one's belongings causes not only extra expense but entails ill health and suffering.

Some persons ruin their handsome brushes by washing them in too hot water. Still to keep the scalp and hair healthy they should be washed frequently. Perhaps this way (a simple but safe one) may be useful to others who have had trouble with theirs.

An excellent method is to wash them often; but careless washing entails extra expense. So wash them properly.

Fill a basin full of warm, soft rain water (not hot) and add a tablespoonful of pearline to it. Then dip the bristle part of the brush in it, quickly moving it up and down until clean; then rinse in cold water and shake dry. The comb can be washed in the same suds, but must be dried with a soft cloth, so it will not warp; as the teeth will warp unless dried at once.

Persons make a great mistake by leaving their brushes and combs soiled or full of dirt. They harbor disease germs and convey them to the scalp and make no end of trouble. Never use another's brush; and clean the silver back with a little whitening and polish with a chamois skin.

#### GOOD CHEER IN THE HOME.

By S. H. H.

THE LIGHTS in our homes are important factors. They mean more than they seem to. Good lights mean good health; good cheer follows them. A dim, flickering, shadowy light depresses one; and when the summer wanes, and the evening lamp calls us all together once more, if it sheds a brilliant, clear light, we are all drawn toward it. Lamps are a necessity in most of country houses, and are often preferred in city homes to read by, hence they demand good care and proper attention day after day. A lamp well cared for is a treasure in a home—they are tyrannical—they demand entire, thorough cleanliness—a bath every day. The things necessary for cleaning them are a stiff little brush, plenty of soft cheesecloth, a bottle of alcohol; and dissolve a tablespoonful of pearline in the hot water you wash the founts in, as it removes all the grimy, sticky substance. Use the best of head-light oil, as inferior oils are not safe. All lamps should be filled daily, and cleaned thoroughly every day. Then it rewards you by giving a steady, clear, brilliant light the year around. I consider the care of lamps a very serious and important one, as I have found friends injured by the oil being low in the lamp—and the wick too short.

To bring good cheer and a happy evening at home to all, look after them.

#### A REMEDY CUPBOARD.

IN EVERY HOUSE where there are children there should be a remedy cupboard. I do not mean the ordinary medicine chest, with innumerable bottles huddled together, but a well stocked emergency cupboard, easy of access, and containing simple remedies for the many aches and pains of childhood. No household is conducted without an occasional accident, and a bruise, a burn, or an ugly cut are all of frequent occurrence where there are children. If there is a place where one can always find some soft medicated cotton, bandages of different widths, absorbent gauze, and a bottle of some antiseptic solution, it will prevent the frantic running about when such articles are needed and save the little sufferer many throbs of pain. To be thoroughly satisfactory, the emergency cupboard must be kept in perfect order and systematically arranged. For instance, in one compartment keep the every-day remedies for coughs and colds, such as quinine, listerine for gargling, croup kettle, atomizer, and a compress and flannel bandages.

The best treatment for a bruise is to apply soft cloths wet with hot water, and if the contusion is very painful a little laudanum may be added to the water. To extract a splinter from a child's hand, fill a wide-mouthed bottle half full of very hot water and place its mouth under the injured spot. If a little pressure is used the steam in a few moments will extract the splinter. Before bandaging a cut wash it thoroughly with some antiseptic solution. When it is perfectly clean bring the edges together and hold in place with warm strips of adherent plaster. Leave a space between them for the escape of blood, and apply a dressing of absorbent gauze. When a wound is entirely healed the plaster may be easily removed by moistening it first with alcohol. The stinging pain of a superficial burn may be instantly allayed by painting with flexible collodion, white of egg, or mucilage. If the skin be broken, apply a dressing of boracic ointment or vaseline.—*Trained Motherhood.*

Sixty drops of liquid make a teaspoonful.

Flavoring extracts should be added to all mixtures when cold if possible.

Keep the whites of eggs in motion after once beginning to beat them, as they liquefy very quickly.

## 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 address of the Rev. FRANCIS C. BERRY has been changed from Ironton, Mo., to Canton, Mo.

THE address of the Rev. R. M. W. BLACK has been changed for the winter from Flat Rock, N. C., to 127 East 63d St., New York.

THE Rev. ALBERT CARSWELL has resigned charge of St. Luke's Church, Billings, Mont., and will for the present assume charge of the mission at Kalispell, Mont., during the somewhat prolonged absence of the Rev. H. E. Clowes.

THE Rev. HOBART COOKE, having assumed the rectorship of All Saints' Church, Hudson, and Trinity Church, Claverack, Diocese of Albany, his address is changed to 514 Warren St., Hudson, N. Y.

THE address of the Rev. W. T. ELMER is changed from Canton, Miss., to St. Matthew's School, Dobbs Ferry, N. Y.

THE address of the Rev. A. J. GRAHAM will, after Dec. 26, be changed from Indianapolis, Ind., to 350 Oxford St., Rochester, N. Y.

THE Rev. R. H. GUSHEE, of Ontario, Calif., has received a call to St. Peter's Church, St. Paul, Minn., but has not yet come to any decision.

THE Rev. KARL G. HEYNE, late of McDonough, has been appointed to the charge of St. Mark's Church, Millport, N. Y.

THE Rev. CHARLES H. LOCKWOOD, of St. John's Church, Helena, has declined the call to Trinity Cathedral, Little Rock, Ark.

THE Rev. J. H. MOLINEUX has resigned the rectorship of Trinity Church, Atchison, Kansas.

THE Rev. HUGH McDONALD MARTIN, of West Point, Va., will, on Jan. 1, become rector of Dorchester Parish, and assistant at Christ Church, Cambridge, in the Diocese of Easton. His address will be Cambridge, Md.

THE Rev. CHARLES H. POWELL, of Nevada, Mo., has been called to the rectorship of Grace Church, Chanute, Kansas.

THE Rev. WYLLYS REDE, D.D., has resigned the charge of St. John's Church, Crisfield, Md., to take work in Delaware.

THE address of the Rev. S. W. STROWGER has been changed from Webster, N. Y., to St. Petersburg, Fla.

## ORDINATIONS.

### DEACONS.

KANSAS.—On Sunday, Dec. 9th, JOSEPH WILBERFORCE LIVINGSTON was ordained deacon by the Bishop of the Diocese, in St. Philip's Mission (colored), Leavenworth. He was presented by the rector of Salina. The sermon was preached by the Rev. John Albert Williams, of Omaha,

and was both strong and helpful. Seven persons were presented for Confirmation, by Mr. Livingston as the result of his work in the mission. The services were attended by large and appreciative congregations.

### PRIESTS.

MISSISSIPPI.—On the Second Sunday in Advent, at St. Columb's Chapel, Jackson, the Rev. WILLIAM MERCER GREEN, grandson of the first Bishop of Mississippi, was advanced to the priesthood by the Bishop of the Diocese.

### DIED.

GRANT.—Entered into rest, at Birmingham, Ala., Dec. 6th, 1900, CHARLES EGGLESTON GRANT, in the 50th year of his pilgrimage. Interment at Oxford, Miss., Friday, Dec. 7th, the Rev. I. Trout, rector of All Saints', Grenada, officiating. REST!

MITCHELL.—In Baltimore, Md., Dec. 7th, WALTER HICKS MITCHELL, aged 46 years, son of the late John A. and Mary T. Mitchell. Burial at Peekskill, N. Y.

THOMAS.—Entered into the rest of Paradise, at 9:20 p. m., Wednesday, December 5th, 1900, at West Plains, Mo., in his 71st year, JOSEPH LYLE THOMAS. The Burial Office was said in All Saints' Church, West Plains, on Friday, Dec. 7th, and the interment took place at Lexington, Mo., on Saturday.

"And when the even was come, Jesus saith unto them, Let us pass over unto the other side." St. Mark iv. 35.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

TUCKER.—In loving remembrance of MARY FRANKLIN TUCKER, wife of the late Fanning C. Tucker of New York, and daughter of the late Abraham Wistar Sharples of Delaware Co., Penn., who entered into life on St. Stephen's Day, 1899.

Lord all-pitying, Jesu blest,  
Grant her Thine eternal rest.

### 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 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.

PARISH.—Priest desires Parish, either city or country. Wishes to change on account of severity of climate. Is musical and preaches extempore. Address L., care THE LIVING CHURCH, Milwaukee.

ORGANIST.—English organist and choirmaster, Cathedral trained, with degree, requires good church. Fine boy trainer and recital player, splendid references; good sphere for teaching necessary. Address BACH, LIVING CHURCH Office, Milwaukee.

### MISCELLANEOUS.

SCHOOL.—An experienced educationalist wants to rent a private school accommodating 20 to 75 pupils—only those in active operation considered—with privilege of purchase. Address, with full particulars, catalogues, cuts, etc., "PRESBYTER," care THE LIVING CHURCH, Milwaukee.

WINTER BOARDERS.—A daughter of the late Bishop Wilmer desires to receive a few boarders during the winter, at the Bishop's late residence, 6 miles from Mobile. Comfortable rooms, country location, among the pines. Address, Mrs. HARVEY E. JONES, Spring Hill, Mobile, Co., Ala.

#### 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, *Treasurer*,  
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.

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

### GENERAL CLERGY RELIEF.

In view of the present wide-spread interest and need the Trustees invite the attention of all Churchmen to the following information:

Common Title, "General Clergy Relief."

Corporate Title, "Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm and Disabled Clergymen."

The Convention Fund. Canon pertaining thereto, 8 of the Digest, Title 3.

The general and official society for clerical relief covering the whole Church.

Simple machinery, requiring only united cooperation to accomplish the result desired; namely, an adequate pension for the Clergy and for the care of Widows and Orphans. The General Convention recommends Quinquagesima Sunday for an annual offering from each church, and that the Communion Alms from one to ten per cent. be given to this fund. It also gives to this fund the Royalty on the Hymnal. It urges gifts, bequests and legacies from the Laity. The society ministers to the whole Church in the United States and to the family unit in the Church. The Clergy are called to the whole Church, are transferred from one Diocese to another, therefore the necessity and value of a General Clergy Relief Fund. A pension for old and disabled workers will be a blessing and benefit to the Church as well as to the men. Estimated requirement, \$150,000.

We cannot control present salaries, but we can by a definite old age pension give courage,

and hopefulness and steadiness to our regular workers.

ANNUAL SUBSCRIPTIONS EARNESTLY SOLICITED. ALL CHURCHES AND CLERGY SHOULD BE ON THE RECORDS. REMEMBER THE FUND BY LEGACIES AND BEQUESTS IN WILLS.

Acknowledgments in the *Spirit of Missions* and *The Church Standard*.

TRUSTEES:

Rt. Rev. O. W. WHITAKER, D.D., LL.D., *President*.

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Rev. REESE F. ALSOP, D.D.

GEORGE C. THOMAS, Esq.

Central Office (to which all communications should hereafter be addressed), The Church House, Twelfth and Walnut Streets, Philadelphia, Pa. Rev. ALFRED J. P. McCLURE, Assistant Treasurer and Financial Agent.

### BOOKS RECEIVED.

#### FLEMING H. REVELL CO.

*The D. L. Moody Year Book.* A Living Daily Message from the Words of D. L. Moody. Selected by Emma Moody Fitt. Price, \$1.00.

*Daily Food for Christians.* A Promise and another Scriptural Portion with a Verse of a Hymn for every day in the year. Price in box, 25 cents.

*Daily Comfort in Threefold Links.* A Precept, a Promise, and a Prayer for every day in the year. Price in box, 25 cents.

*Daily Promises.* From Holy Scripture, for every day in the year. Price in box, 25 cents.

#### JOHN M. DAGNALL.

*Love is in the Stomach not the Heart.* By John M. Dagnall. Brooklyn: Published by the Author.

### PAMPHLETS.

*A Church Calendar for 1901.* According to the usage of the Protestant Episcopal Church in the United States of America. A Weekly Calendar giving the Order of Service for every day, and Quotations upon the Christian Life and the Church's Ways. Price, 50 cents. New York: Thomas Whittaker.

*Stained Glass Windows.* An Essay and a Report. William F. Faber, Rector of Grace Church, Lockport, N. Y. Price, 25 cents.

*Church Deaconess Home.* Annual Report of the Church Deaconess Home and Training School of the Diocese of Minnesota, 1900. St. Paul: 587 Fuller St.

*Free and Open Church Association.* Twenty-fifth Annual Report, presented at the Annual Meeting held at the Epiphany Chapel, Philadelphia, on Monday evening, Dec. 3, 1900. Philadelphia: 2353 E. Cumberland St.

*The Maryland Churchman's Annual.* A Year Book of the Diocese of Maryland, 1901. Annapolis: The Maryland Publishing Co.

*Lord Scudamore.* A Loyal Churchman and Faithful Steward of God's Bounty, 1601-1671. By G. H. Ross-Lewin, M.A., Vicar of Benfieldside and Honorary Canon of Durham. Edinburgh: St. Giles Printing Co.

## The Church at Work.

### KENTUCKY.

(Continued from page 300.)

the service some time in January, and a choir room is being erected back of the organ chamber on the right hand of the church. Choir stalls will also be placed in the chancel. The women of the choir will wear black skirts with white cottas, and skull caps or mortar boards on their heads.

### MARYLAND.

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

#### Memorial Service at Cumberland—Misplaced Generosity—Burglars at Annapolis.

SPECIAL memorial services were held at Holy Cross Church, Cumberland, Sunday

afternoon, December 9, for the late rector, the Rev. James Kemp Keech, who was buried at Towson on Friday, December 7. The choir of Emmanuel Church sang and the Rev. Frederick B. Howden, rector of Emmanuel, delivered an eulogy.

THE REV. DR. J. S. B. HODGES, rector of old St. Paul's, owing to his generosity is short in his personal account to the amount of \$11. On Saturday morning, December 8, as the Doctor was taking a walk he was approached by a well dressed old man who told a pitiful tale and asked him to loan \$11 with which to pay his way home, offering his watch as security. The Doctor took the watch and the stranger departed. On examination, the watch was found to be practically worthless. The same man, it is thought, tried to get the Rev. Robert H. Paine, rector of Mount Calvary Church, to invest \$15 in the same way, but Mr. Paine became suspicious, and declined.

ABOUT TWO WEEKS ago the rectory of St. Anne's Church, Annapolis, was broken into, during the absence of the rector, the Rev. Jos. P. McComas and wife. Nothing was missing, although the furniture was left in a chaotic state and a handsome bust smashed. It is supposed the burglars were frightened off by a dog belonging to the rector.

### MASSACHUSETTS.

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

#### Diocesan Items.

THE REV. CHARLES H. LEAROYD of Wakefield read an exceedingly valuable and interesting paper upon Bishop Phillips Brooks before the Bostonian Society, Dec. 12. The Rev. Father Bodfish, of the Roman Church, moved a vote of thanks to the writer, and the paper will be placed in the archives of the society.

THE 85TH ANNIVERSARY of St. Matthew's Church was observed Dec. 9 with an historical sermon by the rector. This parish is the third oldest in the Diocese, and the only self-supporting one in the peninsular district. It is doing a grand missionary work.

ST. PAUL'S CHURCH, Beachmont, is undergoing many improvements. A cellar is being dug under the church at a cost of over \$600, and a heating apparatus will be in place before the New Year. This parish is under the charge of the Rev. F. A. Foxcroft.

A VERY GOOD SESSION of the Woman's Auxiliary to the Board of Missions was recently held in All Saints' Mission, Attleborough. The Holy Communion was celebrated by Archdeacon Babcock. Short addresses on mission work followed, by the Rev. Messrs. G. E. Osgood and J. L. Tryon. The Rev. Everett P. Smith of Lewiston, Idaho, made an address upon his work in that territory. Miss Turner reported for forty-one parishes, and urged help for the Rev. F. B. White of St. Luke's, Fall River. \$200 were raised. Miss Whittmore spoke of Indian Missions in Alaska. Mrs. Thayer gave an account of the recent meeting at Pittsfield, Mass., and Mrs. Hall described methods useful in the study of modern missions.

THE MEN of Trinity Church, Concord, observed the anniversary of the death of the Rev. Dr. Elisha Mulford, LL.D., who is buried in that town. Addresses were made at "The Colonial," where dinner was served, by the Rev. Professor Alex. V. G. Allen, D.D., the Rev. H. K. Hannah, and others. About sixty clergymen were present.

THE REV. FRANCIS E. WEBSTER, rector of the Church of the Ascension, Waltham, has become rector of Christ Church in the same city. It is now proposed to unite both parishes, and make one strong one. This could be well imitated in other parts of the Diocese.

### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

#### Gift to Nashotah—Convocation and Institution of Rector at Kenosha—Brotherhood Assembly—Bishop Partridge in the Diocese.

MRS. SYMONDS, of Halifax, Nova Scotia, has presented to Nashotah House the library and vestments of her son, the Rev. Stanley F. W. Symonds, late rector of St. Michael's, Wilmington, Delaware. The library, consisting of more than four hundred volumes, is a most valuable gift, and forms a fitting memorial to this devout and scholarly young priest, whose life was so full of promise, not to be realized here on earth.

THE MILWAUKEE CONVOCATION held its winter meeting at Kenosha, Dec. 10th and 11th, 18 delegates being in attendance. The Convocation opened with evensong at 7:30 p. m. on the 10th. Addresses were made by the Rev. F. L. Maryon, on "The Object of Christian Missions"; and the Dean (Rev. C. L. Mallory), owing to the absence of the Bishop, spoke on "The Opportunities and Demands of Missions in the Diocese." On Tuesday Holy Eucharist was celebrated at 7 a. m., by the Rev. J. W. Gilman, assisted by the Dean. Matins was said at 9:30, and the meeting was afterward called to order by the Dean, and after the opening prayer the Secretary being absent, the Rev. G. F. Burroughs was elected Secretary *pro tem*. Papers were read by the Rev. Canon St. George on "The Preparation of Candidates for First Communion," which was discussed by Rev. J. W. Gilman, Canon T. S. Richey, and others; and by the Rev. Prof. H. E. Chase on "The Fasts of the Church: their Obligation and Proper Observance," followed by a general discussion. On motion of the Rev. F. C. Roberts it was resolved to publish the latter paper in *The Church Times*. The hour for luncheon having arrived, the Convocation adjourned to the guild hall where the ladies had prepared a bountiful repast.

A most enjoyable feature of the programme followed when at 2 p. m. carriages arrived to convey the delegates to Kemper Hall. The party was conducted through the buildings and over the grounds. A very pleasing exhibition was given in the gymnasium, and light refreshments were served in the reception parlors.

Returning to St. Matthew's Church, papers were read by the Rev. G. F. Burroughs on "How Parents can Further the Interests of the Sunday School," and upon which topic the Rev. Messrs. T. C. Eglin and J. P. McCullough spoke; and "Methods of Arousing the Interest of Parishes in Missions," by the Rev. John Brann, upon which the Rev. F. C. Roberts spoke. The Rev. W. E. Toll of Waukegan, Ill., being present, was asked to speak, which he did in a short and complimentary address. On motion of the Rev. G. F. Burroughs, the retiring Secretary and Treasurer (Rev. Luke P. Holmes) was re-elected.

At 7:30 p. m. evensong was said by the Dean and stirring addresses were made by the Rev. I. N. Marks on "Missions the Vocation of the Church," and by the Rev. D. C. Garrett on "Opportunities and Demands of General Missions."

Following the meeting of the Convocation, on Wednesday, Dec. 12th, the rector of St. Matthew's, Rev. C. L. Mallory (also Dean of the Convocation) was instituted by the Bishop. Holy Eucharist was celebrated at 7 a. m. by the Rev. G. F. Burroughs assisted by the Rev. John Braun. The Office of Institution followed matins at 10. The Rev. Ernest M. Stires, rector of Grace Church, Chicago, preached a rousing sermon, and the newly instituted rector celebrated the Holy Eucharist and administered the Holy Sacrament to his congregation.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew was held in St. Andrew's

Church, Milwaukee, on Friday evening, December 7th. After shortened evensong by the curate, the Rev. G. F. Burroughs assisted by Rev. Canon Richey of St. Stephen's, addresses were made by Mr. Chas. E. Sammond, Pres. of the Local Assembly, on The Practical Working of the Brotherhood; Mr. Pierson L. Halsey (Council Member) on The Richmond Convention; and Mr. Lyman H. Browne (Director of St. Andrew's Chapter) on The Work in our Community. There was a large delegation from the different Milwaukee Chapters, and the service was heartily rendered.

This service was made the occasion for admitting the St. Andrew's Chapter, just organized. Thirteen men were formally admitted at this time by the curate. After the service an informal meeting was held in the guild hall and several very helpful and interesting speeches were made by the different delegates. After a cup of coffee and a doughnut, "Auld Lang Syne" was sung, and the meeting adjourned.

BISHOP PARTRIDGE was kept busily at work in the Diocese during several days, beginning with a visit to Delafield and Nashotah on December 14th and 15th, in which he expounded Chinese, Japanese, and various general missionary problems, to the great interest and edification of the students at both these institutions. On Sunday morning, the 17th, he was at the Cathedral, where he preached a powerful sermon bearing on the missionary problems of the day, which was listened to by a large congregation. On Tuesday he addressed a joint meeting of the several branches of the Woman's Auxiliary at St. James' Church, Milwaukee; while appointments for other days included similar addresses at Racine, Kenosha, and Madison.

#### MISSOURI.

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

##### Fire at St. Peter's Church.

ON THE EVENING of Dec. 8th, fire was discovered in St. Peter's Church, St. Louis. There had been a guild meeting in the church and it is supposed that the excessive heat from the furnace caused the woodwork to catch fire. The calamity was not discovered until flames broke through the windows when the wife of the rector, the Rev. Wm. Short, discovered the fire and turned in the alarm. A second alarm followed, and the firemen had all they could do to save the beautiful church. The flames spread from the basement up to the main floor, burned the carpets, warped the hardwood floor, blistered the hardwood pews, and cracked the stained-glass memorial windows. The breaking of these memorial windows constituted the heaviest loss. The firemen fought the flames for two hours, and then the church proper had been saved, but the basement, the pews, the carpets in the auditorium and the inlaid glass windows were all destroyed. The Rev. Mr. Short, rector of the church, places the loss at \$5,000, about half insured.

#### MONTANA.

L. R. BREWER, D.D., Miss. Bp.

##### Illness of Rev. W. W. Love.

THE REV. W. W. LOVE, rector of St. Peter's Church, Helena, has been very ill, but is now convalescent and was able to officiate at the service on the Second Sunday in Advent.

#### OHIO.

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

AT A RECENT meeting of the Cleveland Clericus, resolutions were adopted that the clergy of Cleveland would discourage, as far as possible, the celebration of Christian rites within private houses, and would instruct Church people in the use of the church, and endeavor to bring them to a right appreciation thereof, refusing, if the circumstances

permit, to baptize, marry, or conduct funeral services in a house, justifying said refusal by the teaching and practice of the Church in these United States of America.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

##### Bishop Leonard's Address—Institution of the Rector at St. Philip's—Indian Rights—Appreciation of Mr. Thomas—Injury to a Choir Boy.

THE RT. REV. DR. LEONARD, Missionary Bishop of Salt Lake, delivered an interesting address on Sunday evening, 9th inst., in the chapel of the Prince of Peace, Philadelphia (Holy Trinity parish), his subject being the obstacles and conditions met with in the Utah mission work, and the results accomplished. He spoke of the emphatic need of more mission workers in his Western field, and hoped to take some back with him.

ON WEDNESDAY morning, 12th inst., the Rev. Clarence Wyatt Bispham was instituted as rector of St. Philip's Church, West Philadelphia, by the Bishop of the Diocese, his secretary, the Rev. H. M. G. Huff, being master of ceremonies. Morning Prayer was said by the Dean of the West Philadelphia Convocation, the Rev. Dr. C. A. Maison, and the Rev. W. W. Steel. The keys were presented by the senior warden, Mr. Moses Veale. The sermon was preached by the Rev. Dr. C. S. Olmstead, rector of St. Asaph's Church, Bala. In accordance with the rubric, the newly instituted rector was the celebrant of the Holy Eucharist, assisted by Bishop Whitaker and the Rev. S. Lord Gilberson. At the conclusion of the service, Rev. Mr. Bispham received the congratulations of the wardens, vestrymen, and congregation.

AT THE 18th annual meeting of the Indian Rights Association, held in the hall of the College of Physicians, Philadelphia, on Wednesday, 12th inst., Bishop Whitaker, Vice President of the Association, was one of the speakers. He remarked that he thought that the merging of the Indian into the civilized community by which he was surrounded would solve the Indian problem.

ST. ANNA'S chapel, a mission of the West Philadelphia Convocation, which was opened for services July 29th, has been served by lay-readers, with an occasional visit from a priest of the Convocation, but owing to the increased attendance and the steady growth of the work, necessity has demanded the appointment of a priest in charge. Accordingly, on the 13th inst., Bishop Whitaker designated the Rev. Robert H. Wright as the incumbent.

AT THE SPECIAL invitation of the Rev. N. S. Thomas, rector of the parish of the Holy Apostles, Philadelphia, over one hundred parishioners assembled in the guild rooms on Thursday evening, 13th inst., to put into operation a plan, which for several months has been under consideration by the vestry of the parish. This plan, which has been carefully kept secret up to this time, is adequately explained in a circular sent to the parishioners and friends of the parish. It is proposed to erect a tower to the Church of the Holy Apostles, to contain the following inscription which explains itself:

"To the Glory of God and as a loving tribute of appreciation and respect to George C. Thomas, who, as Accounting Warden of this Parish for thirty years, has been a tower of strength, This Tower is dedicated by the Members and Friends of the Parish of the Holy Apostles, Philadelphia."

The tower, as designed, will be similar to that of the Church of the Holy Trinity, Philadelphia, and will be erected near the southeast corner of 21st and Christian Streets, a prominent landmark to wayfarers on both streets.

PARISHIONERS of the Church of the Nativity, and other charitably disposed persons,

have been victimized by a sharper who claims authority from the Rev. L. N. Caley, rector, to receive subscriptions and donations for various charitable enterprises. The Rev. Mr. Caley denounces him as a swindler and cautions the public to beware of him. Special policemen are looking for the man, who is said to have obtained over \$1,000 in contributions.

WILLIAM MILLER, a 12 year old choir boy at old St. Peter's Church, Philadelphia (Rev. R. H. Nelson, rector), while on his way home from the Sunday morning service, 9th inst., was knocked down by a brick thrown by a colored woman whose aim was bad, the missile being intended for another boy. The lad was rendered unconscious for 10 minutes, and some time elapsed before he was sufficiently recovered to be taken to his home. It is not believed that any permanent injury will result.

#### QUINCY.

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

##### Church to be opened at Galesburg.

THE OPENING and benediction of the new Grace Church, Galesburg (Rev. E. F. Gee, rector) will take place on the Fourth Sunday in Advent, Dec. 23rd, the Bishop of Springfield officiating. On this edifice there has already been expended about \$11,000.

#### SACRAMENTO.

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

##### Church Condemned at Sacramento.

THE OFFICERS and members of St. Paul's parish, Sacramento, have been informed by an expert who was charged with the duty of inspection, that the church building is in a dangerous condition, making it unsafe to use it, and it has therefore been necessary to close the church permanently and immediately. Services will be held temporarily on Sunday mornings at Forrester's Hall, and arrangements will be made as soon as practicable to erect a new church building.

"A new church must and will be built," said Mr. Miel, in the *Sacramento Bee*, "and it will be more substantial and better in every way than the present one. I have every confidence in my people, and the many good friends I have been so fortunate as to make in this city, and I am sure they will meet the present emergency and transform what, to some, may look like a calamity, into a blessing."

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

##### Children's Advent Offerings—Other Notes.

THE REV. A. R. MITCHELL, Secretary and Treasurer of the Diocesan Board of Missions, has sent out a most inspiring letter to the children of the Diocese urging them to exert themselves to raise \$800 during Advent for Diocesan Missions.

THE REV. O. T. PORCHER, rector of the Church of the Resurrection, Greenwood, has recently begun holding services at the factory once a month, and also gives occasional services at Brooks Chapel, 15 miles distant.

THE CHURCH of Our Saviour, Rock Hill (Rev. J. W. C. Johnson, rector), has just been painted inside. The parish being entirely out of debt, the congregation is now beginning to raise funds towards the building of a new church.

THE JUNIOR AUXILIARY of St. David's, Cheraw (Rev. C. W. Boyd, rector), is completing a winter outfit for six little girls in the mountains of West Virginia.

THE CHURCH of the Holy Comforter, Sumter (Rev. H. H. Covington, rector), has recently paid off an old debt, and the congregation are now planning some improvements in the church building.

ABOUT 18 months ago the Rev. T. T. Walsh, rector of St. Jude's, Walterboro, began to hold services in the Club House at Hendersonville. The work has prospered so much that it can now claim the name of a mission. The services are well attended, not only by our own Church people, but by those of the denominations. So far, there is only one week-night service a month; but the people hope to build a chapel next summer and to have at least one Sunday service a month.

#### SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

##### Letter from the Bishop.

THE BISHOP has issued a letter to the clergy and laity asking them to see that their entire assessment for the contingent fund, and also for Sewanee, is paid; stating that he wishes a full report given of all scattered Church people outside of organized parishes and missions; urging payment of church debts; stating that the convocation of the jurisdiction will be held at St. Petersburg, Wednesday, Jan. 23d, and will also include the consecration service, for the setting apart of the beautiful new St. Peter's Church, built, completed, and furnished, including the putting in of a splendid pipe organ, by the munificence of Mr. Ed. H. Tomlinson, as a memorial of his mother. This Church was designed and successfully carried to completion by Archdeacon J. H. Weddell. The Rev. Dr. Lloyd, General Secretary of the Board of Missions, is expected at the meeting.

#### SOUTHERN OHIO.

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

##### Death of Rev. H. J. Stock.

THE REV. HERBERT J. Stock, who was ordained to the diaconate by Bishop Vincent last June and has since acted as assistant at Trinity Church, Columbus, died November 28th. Mr. Stock was an Englishman by birth, and has been in this country about ten years. He was a graduate of Kenyon College both in arts and theology.

#### SPRINGFIELD.

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

##### Woman's Auxiliary.

THE THIRTEENTH annual meeting of the Woman's Auxiliary was held in St. Agatha's Hall, Springfield, on Dec. 4. Owing to the serious illness of the President, Mrs. Geo. F. Seymour, and of the Secretary, Mrs. Alexander Allen, the meeting was in charge of Mrs. C. E. Hay, Vice President, and the Honorary Secretary, Mrs. H. H. Candee of Cairo. The First Vice President, Mrs. D. W. Dresser of Champaign, and the Treasurer, Mrs. J. E. Hayner of Alton were necessarily absent, but all other officers were in attendance, and a large number of members from St. Paul's and Christ Church, Springfield, were present, in addition to delegates from other parishes in the Diocese. The ill, bereaved, and absent were remembered tenderly by their co-workers, and the spirit of determination to carry on the work most earnestly was very marked. The reports of the past year showed very gratifying results, notwithstanding the serious drawbacks of sickness and death, and the outlook for work during the coming year was very hopeful. The principal feature of the meeting was exhibited by the Secretary of the Junior Auxiliary, Mrs. F. D. Miller of Elkhart, to whose idea and energy the collection was largely due, of a beautiful and interesting display of 160 Christmas presents for the Indian school at Rosebud Agency, South Dakota. These were furnished by the 14 junior branches of the Diocese and consisted of gaily dressed dolls, furniture, books, games, balls, marbles, and all the toys dear to the hearts of children and expected of

Santa Claus. The display was much admired and will give great pleasure. The following officers were elected for the ensuing year: Honorary President, Mrs. Geo. F. Seymour; President, Mrs. H. H. Candee, Cairo; Vice Presidents, Mrs. D. W. Dresser, Champaign; Mrs. C. E. Hay, Springfield; Mrs. E. J. Toulmin, Jacksonville, Mrs. L. B. Richards, Belleville; Mrs. H. M. Chittenden, Alton; Mrs. Wemyss Smith, Bloomington. Honorary Secretary, Mrs. Alexander Allen, Springfield; Secretary, Miss Maude Whitely, Springfield; Treasurer, Mrs. J. E. Hayner, Alton; Directress Baby Branch, Mrs. M. F. Gilbert, Cairo. Special effort will be made this year for the diocesan missions, where need of help is greater than ever before.

#### WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

##### Mission at Kansas City.

A PAROCHIAL MISSION was begun by Archdeacon Webber at St. Mark's Church, Kansas City, on the evening of Dec. 10th, following a similar mission at St. George's Church during the week preceding.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

##### G. F. S. at Corning—Death of Rev. F. Gilliat—Dr. Lloyd and the Bishop of Niagara in Rochester.

THE SEMI-ANNUAL MEETING of the Diocesan Organization of the Girls' Friendly Society was held in Christ Church, Corning, Dec. 5. The Holy Communion was celebrated, the rector, Rev. W. C. Roberts, making a brief address. The Council, which is composed of the officers, all diocesan branch secretaries and nine elected members, met at ten o'clock, Mrs. Shirley E. Brown of Hornellsville presiding. In her address the president paid a touching tribute to the faithful service of her predecessor, Miss Frances S. Ingalls. The minutes of the annual meeting held in Rochester, May 16, contained the following resolution: "That in accepting the resignation of our President, Miss Ingalls, we greatly regret that the pressure of other work made it necessary for her to ask to be relieved and trust that we shall still have the benefit of her loving aid and counsel. She has lovingly borne upon her heart the motto of the Girls' Friendly Society, and it has been her watchword through all her years of service for us."

The most important business of the morning was the adoption of standing rules.

The Council adjourned at half past twelve o'clock to accept the invitation to luncheon which was extended by Mr. Roberts in behalf of Christ Church branch.

The Associates' Conference began at two o'clock. Mrs. Greenhow of Hornellsville gave a full and interesting account of the General Meeting G. F. S. A. which was held in Troy and Albany October 30. This was followed by a paper on Self-government prepared by Mrs. G. H. Howard and read by Mrs. Hopkins of Buffalo. The subject brought forth a lively discussion led by Mrs. Crockett of Buffalo. Continuity of Purpose versus Temporary Enthusiasm was a paper written by Mrs. G. J. French of Rochester and read by Miss Van Ingen of that city. The discussion which followed was led by Miss Wood of Rochester.

The feasibility of inviting Miss Paddock, Deputation Secretary, to visit the Diocese at an early date, was thoroughly discussed and approved.

THE DEATH of the Rev. Francis Gilliat, rector of St. John's Church, Ellicottville, occurred suddenly on the evening of Friday, Dec. 7th, from heart disease. Mr. Gilliat was a native of Newport, Rhode Island, and a graduate of the Berkeley Divinity School. He was ordained to the diaconate by Bishop Williams of Connecticut in 1864, and to the priesthood in 1867. His first cure was at Trinity Church, Camden, N. Y., after which

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he was rector of Grace Church, Washington, D. C.; priest in charge of St. Anne's, Lowell, Mass.; rector of Trinity Church, Canaseraga, in the Diocese of Western New York; and for the past year, rector of St. John's, Ellicottville, as already stated.

PEOPLE in Rochester have recently had the great privilege of having with them the Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Missions, and the Rt. Rev. J. Philip Du Moulin, D.C.L., Lord Bishop of Niagara, Canada. The Rev. Dr. Lloyd came particularly to speak to the Church Club. This was on Thursday night, November 23rd. His subject was "The Influence of the Church on the World's Progress." It was an eloquent and forcible address.

The meeting was held in St. Luke's parish house. After the address, the usual luncheon was served. Dr. Lloyd preached in Trinity Church, Geneva, the following evening, and on Saturday afternoon addressed the Rochester branches of the Woman's Auxiliary in St. Luke's parish house. Sunday morning he spoke to St. Luke's Sunday School and preached in St. Luke's Church. In the afternoon he made an address to the Sunday Schools of the city at a missionary service held in Trinity Church, and in the evening preached at a general missionary service in St. Andrew's Church. Dr. Lloyd has made many friends in Rochester, and when he comes again he will receive a double welcome.

THE VISIT of the Lord Bishop of Niagara was for the purpose of preaching the anniversary sermon before the Local Assembly of the Brotherhood of St. Andrew. This service

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was held on the evening of the First Sunday in Advent instead of St. Andrew's Day. On the latter evening, however, there was a service of preparation for the Holy Communion held in St. Mark's Church, conducted by the rector, the Rev. Edward P. Hart. The corporate communion was held in St. Luke's Church the following Sunday at 7:30, and the public service at Christ Church in the evening. The large church was crowded; people stood in the aisles and many were turned away. The Bishop of the Diocese and most of the clergy of the city were present. Several of them gave up their evening service and thus did honor to their distinguished visitor. The Bishops and other clergy, the full vested choir of Christ Church, the members of the Brotherhood, both of the senior and junior chapters, made up the processional. The music by the choir was of a high order.

Bishop Du Moulin preached on "The Power of the Spirit of God." For forty minutes he held the closest attention of the congregation. He had never before preached in Rochester and it will be a long, long time before those who heard him will forget his sermon. In speaking a closing "loving word" to the members of the Brotherhood, he said: "The mighty power of the Spirit is yours. We know what it is to get discouraged and driven back by the strong reactionary tide against us. Our work seems hopeless. But remember the power of the Spirit of God. Accept ye the Holy Ghost. God hath given you the Spirit of power. This is a donation from Almighty God to you. Go forward, trust, be not afraid; and God will surely bless your work."

The Lord Bishop preached in St. Luke's Church in the morning.

#### CHINA.

F. R. GRAVES, D.D., Bishop.

#### Mission stations reopened—Mr. Ingle on Recent Events.

A CABLEGRAM received at the Church Missions House December 13th, from Bishop Graves, announces the re-opening of all the mission stations in the Province of Hupeh. This means the immediate resumption of work in the upper Yang-tsze valley at Hankow, Wuchang, Shasi, Ichang, and a number of smaller out-stations. Much of the work in this district has been suspended since early in August, when the foreign and native missionaries were recalled by the Bishop to Shanghai. The Mission, however, has always had some of its representatives at Hankow, and services have been regularly conducted there throughout the troubles of the past few months. The re-opening of the various stations will make possible the gathering of the scattered pupils at the Boone School for boys and St. Hilda's School for girls, about 150 altogether, not to mention the large number of younger scholars connected with the elementary or day schools in Wuchang, Hankow, and neighboring cities; the continuance of the important medical work at St. Peter's Hospital for men and the Bunn Memorial Hospital for women at Wuchang, and the renewed effort to carry the teachings of the Church to the people of the cities and towns of the entire district, of which Hankow is the centre.

The work in the city of Shanghai itself has been going on for several months as usual. With the re-opening of the Hupeh stations therefore, the whole Mission resumes in large measure its moral condition, so far as the carrying on of the several branches of its work is concerned. While some of the Chinese youth and native Christians who were last spring connected with the schools and parishes may, for the present, be beyond the influence of the missionaries, there is every reason for believing that the work of the Mission during the year to come will be more success-

ful and far-reaching than ever before. Bishop Graves' own confidence in the future is expressed by his message of a few weeks ago: "Out of the present confusion will come peace. When all is settled there will be a chance of better work than we ever dreamed of. Tell young men and women to stand ready to step in and do it."

THE REV. DR. OSBORNE INGLE, of Frederick, Md., has received a letter from his son, the Rev. J. Addison Ingle, missionary to China, who recently went back to his work after a year's vacation, in which he says:

All is perfectly quiet in Shanghai and there are about 7,000 troops here. The schools are in full swing, with no lack of scholars. All is quiet along the river. Some of our men have been in Hankow all summer and services have been maintained for Chinese both in the Concession church and in Wuchang, with fairly good congregations. Men are returning to the post, but very few women are returning. The Chinese Government as yet shows no signs of repentance, and seems to be trying to undermine the power of the peaceful Viceroy on the Yang-tsze by appointing anti-foreign officials under them. There is danger that the Powers may leave off their work and patch up peace before lasting peace can be secured. There is some talk of a visit of foreign troops to Hankow, and perhaps up the Han, but no one knows what will be done.

It is likely that things will be in an unsettled state for some time to come. It is reported that the reform party has started a rebellion in Kuangtung Province, in the south, which has already attained large proportions, and which threatens to become general if not soon checked. We have not heard of it lately. If it prosper it remains to be seen what attitude the Powers will adopt toward it.

## A Winning Boy.

EARNs HIS MEDALS BY THE USE OF GOOD FOOD.

A Vicksburg, Miss., boy, J. B. Smith, corner Grove and Third streets, says: "I have been studying very hard to try and beat my room in examination. I have been eating oatmeal and cream for breakfast all my life. Lately when the hard study began I did not feel well enough to go to school, and there was an examination ahead of me and an exhibition, too.

"I was determined to go through this examination, but I felt so sick all the time that I didn't know how to accomplish it. Well, mother saw the Grape-Nuts food advertised, so she bought some and gave it to me for breakfast every morning, and you just ought to see what this food did for me.

"I began to get well at once and grow hearty and fat, in spite of my hard work. Above all that I did beat my room at examination, making a general average that was the highest mark in the room. I am also able to take part at the military drill tomorrow night at the exhibition and will try for the gold medal for general excellence. If you think there is any question about this you can write to Bro. Garbrial, our principal, and he will tell you that it is true."

It is of the greatest importance that parents feed their growing children, during study on the most nourishing food possible to obtain, and there is no question on this score regarding Grape-Nuts, for the food is compounded of the elements selected from the grains which go to quickly make and rebuild the brain and nerve centers. Any parent can prove this statement by feeding the children on Grape-Nuts. Obtained from any first-class grocer.

## THE HEALTH HABIT.

Just as Easy to Form as any Other.

We do not deliberately form our pet habits, but they are unconsciously acquired and grow as we grow, and by the time we learn they are hurting us, we find them too strong to be easily broken.

Then, why not form a good habit, a habit which will counteract the many bad ones, in other words contract the unfashionable habit of being always well?

The best health habit to get into is to have and keep a vigorous stomach; if you have a healthy digestion you can drink your beloved coffee, smoke your favorite brand of tobacco, with little or no harm; the mischief begins when these things are forced upon the faithful stomach, without any assistance.

Form the habit of taking after meals some harmless but efficient digestive which will relieve the stomach of so much extra work.

Nature furnishes us with such digestives and when they are combined in such a pleasant preparation as Stuart's Dyspepsia Tablets, they give the overworked stomach just the necessary assistance to secure perfect digestion without any of the harmful effects of cathartics and similar drugs.

The habit of taking Stuart's Dyspepsia Tablets after meals is as necessary to the weak stomach as food itself, and indeed to get the benefit from food eaten, nothing better and certainly nothing safer can be used.

Many families consider Stuart's Tablets as essential in the house as knives and forks.

They consist entirely of natural digestive principle without the effect or characteristics of drugs; they have no cathartic action, but simply go to work on the food eaten and digest it.

Take into account your bad habits and the expense they entail and then invest fifty cents in a box of Stuart's Dyspepsia Tablets and see if your digestion for the next month is not vastly improved.

Ask the clerk in any drug store the name of the most successful and popular stomach remedy and he will say Stuart's.

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The booklet is bound in leatherette, the pages are printed with a handsome red border, and it is in every way attractive as a gift book. Those who have girl friends in their teens should make liberal use of the booklet.

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## CANADA.

## News of the Dioceses.

*Diocese of Rupert's Land.*

A STRONG APPEAL on behalf of Missions in this Diocese was made by the Rev. Canon Matheson, of St. John's Cathedral, Winnipeg, in the Church of St. James the Apostle, Montreal, Dec. 9th. The Canon is a native of Manitoba and so has been an eye witness of the development of the Church in the West. He has seen the enormous increase in its power and influence there during the last thirty years. He pleaded strongly for unity of purpose between the East and West, and thought that matters of finance were now conducted in too sectional and diocesan a manner. The Church, he said, should be one from ocean to ocean in zeal and work.

The Canon gave as reasons why the Church in Manitoba needed aid, that it was still young in the Northwest and could not be expected to keep pace with the wonderful settlement in that vast country. Also that the Church people were few in number and they have everything to do—churches to build, parsonages to provide, etc. The Church people deserved help, for they had risen in a splendid way to self-help. During the last year these scattered Churchmen had given over a hundred thousand dollars for various Church objects.

The Canon in conclusion referred in affectionate and glowing terms to the great self-denying work of the noble Primate of the Canadian Church, Archbishop Machray, who has given the best powers of his manhood for so many years to the Church in the West.

*Diocese of Montreal.*

THE SYNOD HALL, Montreal, has been thoroughly renovated, and now presents a clean and bright appearance, with hall, library, committee rooms, etc. It is the centre for many Church gatherings, both diocesan and provincial.

THE ANNOUNCEMENT was made at a morning service in St. Martin's Church, on Dec. 2nd, that the financial results of the first six months' trial of the free seat system had been most satisfactory. The rector, the Rev. G. Osborne Troop, while expressing his regret that some of the congregation had withdrawn on account of the change, said he was pleased to know that their support would still be given to the Diocese as a whole.

THE NEW church at Franklin Centre, Christ Church, was formally opened Nov. 16th. The building was only commenced last June, is of stone, and is almost entirely paid for.

*Diocese of Quebec.*

A SPECIAL CONVOCATION was held at Bishop's College, Lennoxville, Dec. 5th, when the new Principal, Dr. Whitney, received an honorary degree of D.C.L. and the college was presented with a portrait of the retiring Chancellor, Dr. Heneker. The newly elected Chancellor, Dr. John Hamilton, of Quebec, was installed. Bishop Dunn, in presenting the portrait of Dr. Heneker to the corporation of Bishop's College, said that he had been 22 years Chancellor and had been connected with the University for 42 years. Principal Whitney, in expressing appreciation of the honor conferred upon him, said that the favorable anticipations he had had of Bishop's College, when he accepted the principalship, before leaving England, had been fully justified. After an address from the new Chancellor, Dr. Hamilton, the Convocation adjourned.

BISHOP DUNN presided at the Corporation meeting of Bishop's College, Lennoxville, Dec. 4th. He attended the anniversary service of St. Francis' District Association the same day at Sherbrooke.

*Diocese of Fredericton.*

DAILY SERVICES are held in St. Mark's Church, St. John, during Advent.

STRONG REPRESENTATIONS in favor of prison reform are now being made in St. John, which it is thought will result in the desired improvements, as a result of the preaching and efforts of the rector of Trinity Church to this end.

ARCHDEACON NEALES has returned to his parish after a trip to England, and was warmly welcomed by his people on his arrival, which took place on the 32nd anniversary of his election as rector.

*Diocese of Toronto.*

A THREE DAYS' mission at Trinity Church, Cavan, was concluded Nov. 27th. The services were well attended.

*Diocese of Ontario.*

AT THE MEETING of the Executive Committee in Kingston, the last week in November, a large amount of business was got through: Among other matters the committee to report on the proposals of the Synods of Huron and Toronto for a separate Synod for Ontario province reported against sending representatives to a conference. It was of opinion that the present Provincial Synod should not be disturbed.

## HONOLULU.

ALFRED WILLIS, D.D., Bishop.

## Thanksgiving Day at Kohala.

ALFRED WILLIS, D.D., BISHOP.

THANKSGIVING DAY was observed with services according to the order for the day in the American Prayer Book at St. Augustine's Church, Kohala (Rev. E. J. H. Van Deerlin, rector). The service was printed in leaflet form for the convenience of the congregation, and included the hymn, "Our Father's God to Thee."

*The Magazines*

THE *Critic* has come near to its majority in the present twentieth Christmas number. Among American purely literary journals, it would be difficult to find another that contains so much of the fine quality of criticism as is contained in the twenty volumes. The illustrations are well selected and much pains and expense given to reproduction.

In the current number, the first twelve pages are given up to some interesting facsimile MSS and portraits of the authors of popular novels. Some recent views of Oliver Cromwell form the subject, presumably by the editor, of a paper on the new volumes just published on that great Commoner. Mr. Andrew Lang sounds a warning to the reading public, under the title "The Decline of the Intellect." His half cynical, half humorous, semi-caustic seriousness, imparts a lesson and points a moral much needed by the omnivorous reader. Mr. Lang dates the "Decline" back as far as 1814, when Scott captured the reading public by his romances. As early as 1832 Bulwer Lytton stated that no literature but novel writing was remunerative. Mr. Lang attributes the humiliating spectacle to mental indolence and prophesies it will pass.

Under the "Scholiast in Tennyson" Mr. Wm. Archer finds pleasure in flaying Mr. John Churton Collins, for that critic's presumptuousness in suggesting better "figures" in the "early poems" of Mr. Tennyson. Mr. Archer's pen has a sharp point, but his are kindly stabs none the less.

Mr. James T. Fields has an "appreciation" of Miss Mary Russel Mitford. Mr. Benjamin E. Smith devotes a short but able sketch to that veteran philologist and student, Max Müller. Edith Thomas and Agnes Repplier sketch in brief, some characteristics of Eliza-

beth Barrett Browning and Jane Austen, respectively. Bessie Van Vorst contributes the text which accompanies the illustrations of Jean Verber's most expressive work; while Joseph B. Gilder exposes his love for Mr. E. C. Stedman in an extensive notice of *The American Anthology*. Hamilton Mabie kindly lights afresh the face of the lamented Warner by his graceful language and happy art of expression. Cornelia Atwood Pratt continues her delightful notes of a "Novel Reader," and the second instalment of "The Forest Schoolmaster" increases in interest as the story grows.

THAT invaluable and ancient (for us) landmark in literary journals, *The Living Age*, keeps on its shining way, as good as when as boys we eagerly looked for its weekly visit, and were never disappointed. The quality is of the best to-day as it was a quarter century ago, and if the output of the age is better now than then, *The Living Age* is by so much the better to-day. The contents for December are attractive, and include: "The Redundancy of Spinster Gentlewomen," "The Ballads of the Canterbury Road," "The Early Forties," "When you loved me First," "The Siege of the Legations," a concluded paper by Dr. Morrison, Peking Correspondent of the *London Times*, "Rural Life in Russia," "Boccaccio," by L. E. Brown, "A Parisian Household," by Paul Bourget.

THE *American Journal of Sociology* for November and December has a table of contents that will interest the students of politics, criminology, ethics, and morals.

The leading article by Royal L. Melendy, on "The Saloon in Chicago," contains not statistics alone, but matter for the consideration of the smallest taxpayer, the largest owner of

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real estate, the parents of a city's children, and of the teachers. The many forces and threads that make up the government of cities are here discovered, and the importance of their supervision by economists, moralists, and experts seems unavoidable.

"Imperialism: the Moral and Social Tasks of World Politics," by Dr. Phil. Max Maurenbrecker, makes a plea for the term, Imperialism, as now understood, from its moral and social side. "Prison Laboratories" is the title of a paper by C. R. Henderson, and "The Scope of Sociology" makes the sixth paper of a series of studies by Dr. Albion W. Small. Social problems are further discussed in the article, "Social Control," by Edward Allsworth, who presents arguments on the necessity of control of some sort by the social body on its weaker members, on subjects of education, on municipal ownership, and the vast number of questions falling under this general title.

Other articles of note are "The Courts and Factory Legislation," by George W. Alger, and "The City Council of Boston," an article describing the workings of the body politic, by Edmund J. James. Reviews, Notes, and Abstracts of moment complete this valuable number.

THE *International Monthly* completes its first year of existence with the December number, and The Macmillan Co. announce that their connection with it is at an end, and that further communications should be sent to Burlington, Vt.

This particular number is notable, as has been each separate issue of this distinctly high class review. The contents are five essays, as usual by experts. "The International Position of Spain at the Close of the Nineteenth Century" is the subject of a paper by Arthur E. Houghton, of Madrid, a writer widely known on Spanish topics; "The Evolutionary Trend of German Literary Criticism," is treated by Kuno Francke, of Harvard, in the careful and elucidating way of the essayist who has his subject first hand, or who is thoroughly possessed of his weapons and understands their use. "The School and the Home" is a timely article on a constantly momentous subject, prepared by an educator of high rank, Mr. Paul H. Hanus, of Harvard University. Every parent should read this article and then consider whether he is a helper in his own children's education, or only a meddler. Booker T. Washington writes in his convincing and strenuous words of "The American Negro and his Economic Value," and the number is completed by the article on Archaeological Progress and the Schools at Rome and Athens," by Arthur L. Frothingham, Jr., of Princeton University.

THE *Edinburgh Review and Critical Journal* for October, has for its leading article, "The War in South Africa." Perhaps when our English cousins have finished criticising themselves, they will admit that there was some justification for the severe strictures which other than Englishmen have passed upon their army and its operations in South Africa. Africa has been the grave of military reputations from very ancient times. The politico-historical article on "The Completion of Italian Unity, 1861-1871," is well worth reading. Italy was lucky, at any rate,—some might hesitate to say fortunate—in being the beneficiary of the events of the Franco-Prussian War, without which she might have waited much longer for entire freedom and national unity. Yet, after all, the story of the years since the occupation of Rome is sad,—a tale of internal mismanagement, of weak diplomacy, of insane speculation, religious hatred, crushing taxation, and general discontent. The thoroughly happy Italian is to be found on this side of the Atlantic rather than on the other. Really one of the best and most interesting articles in this number is that on

Hermann von Helmholtz. What a charming character! What nobility of soul and of intellect! And what child-like simplicity! We are here in the presence of one of God's masterpieces of manhood. The article on "The Roman Conquest of Gaul" is thoughtful and solid. We recall our boyhood's struggles with Caesar's Commentaries, and how little we then realized the political and social importance to the world of his operations. Yet the foundations of modern Europe were laid amid those conflicts. The writer points out that we possess no *standard* edition of Caesar's great work, which is certainly remarkable and should be remedied. There are several other articles, mostly political, in this number.

THE *Westminster Review* for November is a fairly good number. The diversity of views upon the China difficulty is illustrated by the trend of the leading article on "China: A plan for Justice," the writer of which would have England let the Chinese alone altogether, and carry its trade "where we shall be well received" and will not need to keep up extensive armaments to protect it. Mr. H. C. Garrod, writing on "Churchmen in the Liberal Party," pleads for fairer treatment of them in regard to their most cherished religious convictions. It strikes us as rather late in the day to put such a plea. The convictions have already been trampled upon as much as possible. "Napoleon in the Near East," by W. Miller, is the best article in the magazine, and throws much light upon the political evolution of Servia. The article on "Wagner and Legends of the Grail," by Jennette Pryer, is very good.

THE *Scottish Review* (Quarterly) for October is quite full of flavor of Auld Reekie with its articles on "The Love Story of Drummond of Hawthornden," and "Daniel Defoe in Scotland." The latter paper, by the way, exposes Defoe's duplicity and baseness in a way to shatter him as anybody's idol, if he is or ever was such. "A Lost Art" is a rather light article on "Table-talk" "Ana," etc., etc. "The

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Folk-lore of Icelandic Fishes," by Olaf Davidson, attracts by its title not less than by its interesting contents, for there are some very curious legends and superstitions noted in it. "Concerning Birds" is an excellent article by S. E. Saville. The Summaries of Foreign Reviews, and notices of Contemporary Literature are always valuable features of this quarterly magazine.

**A GENTLEMANLY TRAMP.**

AMONG the "submerged" members of society described in Sir Walter Besant's "East London Types," in the December Century, are some who were born gentlemen.

Some months ago I saw standing on Oxford street a man attired in really picturesque rags and tatters. His clothes hung from his shoulders by sheer force of habit, for there was nothing, apparently, to keep them there. He had no hat; his shoes were in the last

stage of decay, the uppers parting from the soles; it was thus obvious that he had no socks; it was also possible to guess that he had no shirt. The man was not begging; he was wandering aimlessly; he had nothing to do; no one would employ such a scarecrow. Probably he was reduced to that stage of mental coma when he wanted nothing except to get warm and to eat. As I passed he stopped and looked in at a china-and-glass-shop—a very attractive shop, "dressed" with a dining table laid for dinner. Everything was there: silver, glasses of all kinds, knives, costly plates of a new design, flowers, snowy napery, and here and there the little lamps that are called fairy lights. I spoke to the man. "Do you remember"—pointing to the fairy lights—"when those things first came in?" He replied, as if it was the most natural turn that the conversation should take: "Oh, yes; it was about eight years ago." His face, you see, proclaimed his origin; it was the face of one delicately born and bred, yet as one remembered afterward, a weak face, a yielding face. It was because his face disclosed these facts that I was prompted to put the question, which was a kind of touchstone. I would have followed it up by inquiring further into the cause of his melancholy condition, when he had the presence of mind to borrow half a crown. He made no favor of it; he simply said that, as I could see, he was down on his luck. If I would lend him half a crown, on the following Monday at ten-thirty precisely he would meet me in the same place and repay it. "Thanks very much," he said airily, and walked away with some show of the old form. I kept that appointment, but he did not.

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