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# The Living Church

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No. 12

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# The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, JANUARY 19, 1901.

No. 12



## News and Notes



YELLOW JOURNALISM is not confined to the United States. The leading French-Canadian newspaper in Montreal published last week a most threatening article against English rule in Canada and particularly in the province of Quebec. No doubt it is quite true, as stated by that paper, that England owes her presence on the American Continent to the fact that the French Canadians of Quebec refused to cast in their lot with the American revolutionists in 1775. If they had done otherwise, the United States of America would have extended to the Arctic Ocean. When, however, the paper proceeds to state that, "The French-Canadians have only to make a sign to Uncle Sam, and in fifteen days an American army would occupy Quebec, Montreal, and Toronto. We certainly do not hope to see these things, but they will come if the campaign of insult does not cease,"—we are obliged to say that jingoism has degenerated into nonsense. There have been two occasions in which the United States has demonstrated that territory will not be wrested from a Power with which this country is at peace, and that the United States will not go to war for the purpose of obtaining territory. We refer of course to the cases of Texas and Hawaii, in both which instances the United States refused to permit annexation until these territories had effected and maintained their own independence from their former political relations. If the time should ever come that the province of Quebec, or indeed the whole of Canada, should desire annexation to the American republic, there are just two ways by which such annexation could be brought about. The first is to obtain the free consent of the government of Great Britain as well as of Canada herself. The second is for Canada or the province of Quebec to first succeed in effecting her own independence by war or otherwise, and after that independence was recognized by the mother country, then to apply, with the free consent of her people, to the United States for annexation. We need hardly say that neither of these contingencies are within the remotest probability of accomplishment, at least in our day.

WE QUITE AGREE with Congressman Driggs of New York, in his statement in the course of the investigation by the Congressional Committee into the recent scandals at West Point, that "The academy is on trial, and every one connected with it, and we intend to show the country the truth of the matter; and hazing must go." The testimony before the Commission, day after day, has been a succession of revelation of brutality to an almost unthinkable extent, which proves beyond doubt, first, that a large number of those who have been trained at government expense at West Point are fit only for the government penitentiaries, to which it is to be hoped they may be consigned, and on the other hand that the management of the academy has been so weak and incompetent that the responsible parties, officers of the army though they be, deserve the severest punishment which can be inflicted upon them. Hazing is itself, wherever found, a mark of cowardice and brutality. It is the brute force of a bully having a natural advantage over another lacking such advantage. So far from being on a level with the fighting of duels, it is infinitely lower than that level. In a duel, which was once considered respectable, the two parties are at least on a plane of equality. This equality is wholly lacking in connection with hazing, and thus while even more brutal than the duel, hazing is far more cowardly and contemptible from every point of view. The cowardly admission of the Commandant that hazing had always existed at West Point and could not be sup-

pressed, only shows his own inability to command men, and the absolute necessity that he be removed from a post in which, according to his own admission, he is powerless to preserve order. We sincerely hope that the public opinion of the country will compel such a reformation at West Point as to make it possible for a self-respecting gentleman to become a cadet in that institution.

WE CANNOT CONSIDER as anything short of distressing; the incorporation in the Army Bill of the anti-canteen measure which was proposed in the House, passed as a compliment to the ladies of the W. C. T. U. who were then in session in Washington, and, to the surprise of everybody, accepted by the Senate without amendment. It will be remembered that the Canteen Law as it is commonly called, is an arrangement whereby at army posts there is a certain place constituted wherein mild liquors, including lager beer but not the stronger drinks, may be sold to a limited extent, and the profits are divided among the soldiers. The sale is under government inspection and not only are the stronger liquors tabooed, but the quantity permitted to any one man is limited, and it is also unlawful to sell to a man who appears to be already under the influence of liquor. In addition to these restrictions there is a further safeguard in that the sale is administered by a salaried officer who has no interest whatever in the amount sold, and consequently has no inducement to effect sales contrary to law. Throughout the army there have been the happiest results from this system, since while there were always individuals who would go a long distance outside the army quarters to obtain stronger and viler drinks, and in the midst of associations of the most immoral and scandalous nature, the great bulk of the soldiers had no inducement nor desire to drink outside the canteen. The whole provision was very similar to the liquor law of the state of South Carolina, in which sales of liquor are made by State officials under restrictive conditions. All this is now swept away by an extraordinary alliance between the W. C. T. U. and the whisky trust, in which it is difficult to say which exerted the greater influence. Certainly the latter is the gainer. The futility of preventing men from drinking, by law, has been demonstrated over and over again; and especially futile is it in the case of army posts, in which the government restriction can apply only to the post itself, and cannot prevent the establishment of the lowest kind of saloons, with all the modern accessories which these frontier saloon keepers know so well how to manipulate and advertise, to the detriment of the moral and physical welfare of their patrons. The comparative sobriety must now give way to increased drunkenness in the army, and fair moral respectability to a largely increased immorality. We are not surprised to read in the *Chicago Tribune* that "the eight saloon keepers of Highwood," wherein the army post of Fort Sheridan is located, "are in a particularly cheerful frame of mind as they contemplate the prospect before them. They look, for once, upon the W. C. T. U. as their ally."

WE CANNOT express approval with a bill relating to the teaching of religion in the public schools, which is reported to have received the endorsement of the Philippine Civil Commission. According to this bill, priests or ministers are permitted to teach religion for half an hour three times weekly outside of school hours, provided the parents express a written desire for such instruction; but teachers are prohibited from con-



ducting religious exercises in the school, or from teaching religion. It is quite notable that a delegation of native Roman Catholics appeared before the Commission arguing strongly in favor of the elimination of that section, on the ground that the use of the school-house for religious purposes is contrary to the United States constitution, and also to the platforms of the American parties, as also of the Philippine Federal party, to which they are adherents, and moreover that it is certain to cause discord. Of the latter we feel quite certain. We are not at all engrossed with the American plan of banishing religion from the public schools. This, however, we view as one of the penalties for the disunion of Christendom, and we believe moreover that the one remedy for it is to be found in a united Catholic Church. In the meantime the duty of the Church is obvious; to train her own children, in her own schools, at her own expense, and not try to obtain rights in the public schools that do not constitutionally belong to us, and ought not to belong to us. The same thing applies to the Philippines, and it is easy to see that the written consent of parents to the attendance of their children at tri-weekly instructions of the Roman priests in the public schools, would be obtained by means of those peculiar inducements which Rome knows so well how to apply to people of little education. We sincerely trust that the obnoxious provisions will be eliminated from the bill.

SURELY our Southern friends will see now that whatever hostility there may once have been against their section in the North, is now not only dead but buried. Both Houses of Congress have passed the Apportionment Bill, according to which the membership of the lower House is increased from 357 to 386, and no diminution of membership is to be applied to those states in the South which have made the attempt to solve the negro problem by restricting suffrage. For our own part, after fully recognizing the truth of all that had been said by Southern representatives in favor of their new suffrage laws, we yet felt that neither in strict justice nor in accordance with the XIV. Amendment to the Constitution was it possible to prevent such restriction, although we dreaded the bitterness that might be aroused thereby. Now the two Houses, in both of which the Republican majority is quite large, have disregarded both the constitutional and other reasons which seemed to make the restriction necessary, and have voted their opponents the same representation that they have heretofore enjoyed. Surely this cannot be charged to any partisan interest, for it is quite well recognized that these few votes in the House of Representatives and in the Electoral College may at any election turn the tide against the party that might have restricted representation and generously did not. Surely the Southern people will see, what we have so often tried to make plain, that there is no reason whatever why they should distrust the North, or the dominant political party of the North to-day, in connection with any issues in which either section is interested.

THE REBELLION in Colombia, which, as will be remembered, is the northwestern republic of South America, whose limits extend to the Isthmus of Panama, is not only threatening such success as to overthrow the present government of that republic, but there is also danger that the United States may be involved in the controversy. It will be remembered that the United States exercises a protectorate over the Isthmus according to a treaty dating from the time when the first steps were taken to build the railroad across that neck of land. Some time ago, when the rebels threatened to bombard the city of Panama, the United States issued a distinct admonition that nothing of the sort would be permitted. It is now feared that with the large measure of success which the rebels have won in their conflict, they can no longer be restrained from violence in the Isthmus, and indeed there was a disturbance last Saturday that may mean future trouble. In the meantime a U. S. gunboat is hurrying to the scene.

A CRISIS is expected during the present week in the relations between Church and State in France. The government has introduced a bill in the Chamber of Deputies to prevent the holding or accumulation of property by the religious orders, and this week is set for the momentous debate. It will be remembered that these orders were banished from France in 1880, but their departure was hardly more than a matter of form, for they soon returned, and heretofore the government has directed its gaze away from them, so that there are said to be as many members of the various orders now in France as there were before the edict. The present renewal of hostilities results in

part from the fact that the clergy as a whole, with Cardinal Richard at their head, maintain their hostility to the republic, despite the strenuous efforts of the Pope to force them into line; and in part, no doubt, from the fact that the superior of the Jesuits is a German, which in the anti-German sentiments prevailing has brought additional opprobrium upon the members of that order. It is now war to the finish. The government will resign if it is defeated on the present bill, while the whole power of the Church and the Archbishop is thrown against it. Moreover the government threatens to withdraw the stipends amounting to \$10,000,000 annually, which have been paid since the year 1801—exactly a hundred years—to the Bishops and clergy of France, if the recalcitrant attitude of the latter is persevered in; while on the other hand there is reason to believe that the Vatican support of the republic will be withdrawn if the government manifests symptoms of weakness. On Monday, when the debates began, the government scored decided successes in several preliminary votes. The most important fact in the whole dispute, aside from political issues involved, is the independent attitude of the whole body of French clergy toward the Pope, whose policy they have deliberately thrust aside. It truly looks as though France, always on the eve of a revolution, had come to a momentous change of some sort. It may mean an end of the republic; or it may mean another national reformed Catholic Church, free from Papal domination.

ENGLAND and Italy are alike indignant over the recent address of the Duke of Norfolk to the Pope, in which he expressed the hope that the temporal independence of the Papal See might be among the early events of the Twentieth Century. As coming from a former member of the British government, this expression was received with the greatest indignation by the Italians, and the editions of the daily papers of Rome reporting the event were suppressed by the government. The indignation spread to England, where it was felt that His Grace had no right to use such an expression in the capital of a Power with which England is on cordial terms. The Duke of Norfolk, it will be remembered, is the representative of one of the oldest and wealthiest Roman Catholic families of England, and it had been frequently rumored that Papal Ultramontanism was not altogether agreeable to him. It seems strange indeed that such a tactless remark could have been made in so formal a manner by one of such high position.

## LONDON LETTER.

LONDON, December 31st, 1900.

A COMPLAINT has been lodged—with the sanction of the Bishop—in the Consistory Court of the Diocese of St. Alban's by the Churchwarden of Kettlebaston church, Suffolk, against the Rev. R. C. Fillingham, Vicar of Hexton, in Hertfordshire. The charge preferred in the complaint, made under the Clergy Discipline Act of 1892 and the first one of such nature, is in relation to the blasphemous protest made by Mr. Fillingham against Eucharistical Adoration in Kettlebaston church while conducting his Protestant campaign in that Suffolk village last January; the complaint being founded upon the clergyman's conviction for brawling in said church. His solicitor has filed an answer denying the charge, and the trial will now take place in due course before the Chancellor of the Diocese of St. Alban's.

The rumor for some weeks past that Mr. Fillingham proposed bringing an action for libel against the Bishop of St. Alban's for the expressions about him in a letter, published in the *Diocesan Magazine*, wherein the Bishop said that Mr. Fillingham's action (on a particular occasion in August last) was "an act of profanity" and that he had done "dishonor to God," has been confirmed by the public disclosure of the correspondence between Mr. Fillingham and his Bishop concerning the matter. The vicar of Hexton first wrote to say that having sought legal advice he proposed to take action on the ground of the libellous matter in the Bishop's letter, but as his own private means would not allow him to retain counsel he wished to know whether the Bishop "in a fair and Christian spirit" would likewise refrain from having counsel. The Bishop replied that he was unable to "consent to such a proposal." Then the vicar wrote to ask whether the Bishop would "pledge himself to use only his own private means in paying the costs," and not to accept money from the English Church Union, or "any other public or private sympathisers." Again the Bishop declined to oblige him. Thereupon the vicar expressed his regret that his



Bishop "feared to meet him on an equal and fair ground," and said that he must further consider what steps to take. Colonel Porcelli, whose contemplated occupation of prosecuting Confessors amongst the London clergy is now gone, has appealed in the columns of the *Times* for pecuniary aid on behalf of Mr. Fillingham who has to face, he says, an "unequal conflict" in the Bishop's Court. He also warns the English people that unless a stand is now made against "this recrudescence of episcopal tyranny and Laudism" we will soon have in England "a modified Inquisition in full swing." Mr. Fillingham was educated at Merton College, Oxford, has been ten years in Priest's orders, and has held the vicarage of Hexton since 1891.

The Rev. H. C. Beeching, who has been appointed to succeed the late Rev. Professor Shuttleworth in the Chair of Pastoral Theology at King's College, London, belongs to the rather socially select literary class of clergymen. His college at Oxford was Balliol, and two years after taking Priest's orders, in 1883, he became the rector of Yattendon, in Berkshire; where he remained until only a few months ago, when he removed to London to fill the post of Chaplain to the Honorable Society of Lincoln's Inn, one of the four old Inns of Court. Rev. Professor Beeching has edited a number of beautiful books of sacred verse, and has certainly ingratiated himself with readers of the *Cornhill* magazine by his series of papers, "Pages from a Private Diary," and "Conferences on Books and Men," which in style and flavor were quite suggestive of Charles Lamb's essays, though unlike them in dashes here and there of Churchmanship.

The Rev. Henry Herbert Leeper, who resigned his assistant curacy at St. Peter's, Plymouth, upon the abandonment of the liturgical use of incense by the vicar of that church, has been appointed by Lord Halifax to be his domestic chaplain. Rev. Mr. Leeper took his B.A. degree at Trinity College, Dublin, and was ordained Priest in 1885.

A Protestant demonstration seems to be now a regular occurrence at every Ordination service in St. Paul's Cathedral. On the Fourth Sunday in Advent Bishop Barry, one of the three Suffragan Bishops of the Diocese of London, was taking the Bishop's Ember-tide ordination, and among the 26 candidates for Priest's orders were the Rev. Mr. Spurling, assistant curate of St. Saviour's, Pimlico, and the Rev. Mr. Lanchester, assistant curate of St. Mark's, Regent's Park, whose names were also down on John Kensit's Black List. That Protestant generalissimo occupied a seat close to the choir gates, and at the proper time in the service for objecting to the ordering of any of the candidates on account of any "Impediment, or notable Crime," and when Mr. Spurling's name was called, Kensit arose, and, walking up to the Bishop, who was seated before the High Altar, delivered his protest. Mr. Spurling was objected to because he had been serving a church where "Mass vestments are worn" and "Masses for the Dead are offered up," where "non-communicating attendance is encouraged," and where also Father Block is an assistant curate; and almost all the objections raised against Mr. Spurling likewise applied to Mr. Lanchester. Meanwhile, from tension of the situation, the whole congregation in the Cathedral seemed to be standing. Upon Bishop Barry saying that he had "noted carefully" all that had been said, and was now "fully aware of the grounds of objection," Kensit exclaimed, "And your Lordship will therefore not ordain him." The Bishop replied, "You have shown nothing against the personal character of the candidate, and on behalf of the Bishop of London I shall ordain him"; which decided answer provoked cries of "Shame" from Kensitites among the congregation. "But, your Lordship—" and his Lordship immediately answered by saying, "I have noted your objections and have answered you." Again were heard cries of "Shame." Then the frivolous objector once more essayed to speak, but just at that juncture four vergers appeared on the scene and dropping their official rods began to close in around him to rush him down the choir, when fierce cries of "Hand off" resounded in the nave and made the vergers waver. For a few moments intense excitement prevailed and a riot seemed almost imminent, but at last Kensit voluntarily withdrew from the choir and with his band of Protestant warriors left the Cathedral. The man probably little suspected that Bishop Barry would withstand him so firmly. Another protest against Mr. Spurling was to have been made by some Protestant worker in South London, but the vergers were successful in seizing on to him.

At the High Celebration in St. Paul's Cathedral on Christmas Day Schubert in B flat was most beautifully sung. Copes were worn by the Dean and three others of the Chapter clergy. At St. Saviour's, Southwark, the Eucharistic office was sung to

Gounod's *Messe Solennelle*. The Bishop of Rochester, who preached, was vested in the Choir in a gorgeous cope and mitre. At St. Alban's, Holborn, there was, as usual, a Christmas Eve mass, when Beethoven in C was sung, and on Christmas Day the music was Silas in C; the organ being supplanted by stringed instruments. The special service for children on Holy Innocents' Day in Westminster Abbey, which Dean Stanley started 35 years ago, still continues to be a very popular service with both rich and poor children. This year it lasted one hour and a quarter, the preacher being Dean Bradley, who probably heard himself better than the children did. Five carols were sung, which were brought to a close by a lullaby arranged by Sir John Stainer from an old Mystery Play. At the children's service in St. Saviour's, Southwark, the Litany for children was sung.

J. G. HALL.

#### DEATH OF THE BISHOP OF LONDON.

IT is announced by cable that on the afternoon of Monday, Jan. 14th, the Rt. Rev. Mandell Creighton, D.D., LL.D., D.C.L., Lord Bishop of London, died at the age of 58 years. Bishop Creighton was one of the most scholarly of the English Bishops and was author of an extensive *History of the Papacy during the Reformation*, in five volumes. He also edited a series of short brochures bearing the general title of "Epochs of Church History," in which various periods and incidents in the history of the Church in different lands are treated by various experts. He was also the author of a careful work on *Queen Elizabeth, A Life of Thomas Wolsey, Life of Simon de Montfort*, and various other historical works. He was also the Hulsean lecturer for 1893-94, and the series of lectures thus delivered was published under the title *Persecution and Tolerance*. For several years immediately prior to his consecration to the episcopate, he was editor of the *English Historical Review*. Bishop Creighton was consecrated in 1891 as Bishop of Peterborough, the Bishop of Minnesota assisting in the consecration. He was translated to the See of London on the appointment of Bishop Temple as Archbishop of Canterbury. Bishop Creighton was a corresponding member of the Massachusetts Historical Society, and of the American Church History Society, as well as of various historical societies of other lands. His last notable act, only a few weeks before his death, was to quash the proceedings against three priests accused under the secular law of ritual excesses.

#### NEW YORK LETTER.

WESTCHESTER ARCHDEACONRY.

SOMETHING aimed greatly to cement the interests of the Diocese as a whole, especially in so far as relates to missions, was the initial meeting of the Archdeaconry of Westchester for the new century, which was held in the crypt of the Cathedral of St. John the Divine. The place was selected in order that Bishop Potter, who presided and spoke, might emphasize to the clergy of two rural counties the fact that the Cathedral is for the whole Diocese and not merely for the city of New York. It was the first time an Archdeaconry had met on the Cathedral grounds, and the Bishop, speaking of the vast undertaking, said he hardly expected to live to see the completion of the edifice. He was not in ill health nor yet an old man, but he had little sympathy with what John Wesley called "a fever for a finish." The American people are too much given to completing things in a hurry and not taking time to build large and well. If there is anything which the Bishop wants remembered of him in connection with the Cathedral of St. John the Divine, it is that he strove always for a largeness of conception. A man came to him and said if he would build a Cathedral for \$1,000,000 the speaker would give him the million. He told the man to get out, and take his million with him. It has been almost his one ambition to lay the foundations on a scale so vast that his successor, whoever he may be, cannot draw them in without incurring the ridicule of the community. The Church must stand large in the greatest city of the New World.

The Bishop was the celebrant at the Holy Communion with which the meeting opened, assisted by the Archdeacon of Westchester and the Secretary of the Diocese, the Rev. Dr. Harris. Reports from the work showed the new Christ mission at Bronxville to be in promising condition, with a lot and building plans already in hand, all debts paid with money raised from local sources, and the mission hardly more than three months old. Pleasure was expressed that the chapel, erected by the Rev. John Drisler, and unused for a dozen years, is nearing a rebuild-



ing at a new location, where it will be used, and is to be opened late in February. From St. Paul's its name is to be changed to St. Mark's. After the luncheon, the Bishop stated that \$10,000 has so far been raised toward the Settlement House in Stanton Street, which is to form part of the Pro-Cathedral work, a large proportion of it from offerings made in rural parishes. He expressed no doubt of ultimately securing the \$100,000 needed. The Archdeaconry formally expressed its pleasure at being at the Cathedral, and its regret, sent in form of a resolution to another Archdeaconry, at the loss of the Rev. Prescott Evarts, Archdeacon of Dutchess, who leaves soon to become rector of historic Christ Church, Cambridge, Mass. Preparations are making to celebrate the fiftieth anniversary of mission work in Westchester.

#### BROTHERHOOD ASSEMBLIES.

The Brotherhood Local Assemblies of Long Island and New York held meetings in Epiphany week, the latter a joint meeting of the Senior and Junior Assemblies. In both cases warm welcomes were given to the new national President, Mr. H. D. W. English. In his addresses Mr. English emphasized the necessity of greater personal consecration and nearness to Christ. If men have these all other problems will settle themselves. As a matter of news he said that money is coming in toward paying the debts of the National Council, and toward making it possible both to have a new General Secretary and to have him or some one well qualified to visit chapters in remote regions and gradually to arouse new interest in Brotherhood aims. Following his addresses Mr. English was tendered receptions. His expressions were declared to be exactly in the line of the local need, and the feeling is that both in speeches and especially by letter he is putting new life into the work. The New York meeting was held at St. Chrysostom's, Trinity parish, and the attendance was almost 400.

#### THREE DEATHS NOTED.

The aged *rector emeritus* of St. George's, Flushing, the Rev. Dr. J. Carpenter Smith, died in that parish on January 5. He was 85 years of age. Three years since, he celebrated the golden jubilee of his rectorate of St. George's. He was a graduate of Kenyon College and of the General Seminary, his class in the latter having been that of 1842. He was for two years rector of St. James', Rockaway, and in 1847 came to St. George's, Flushing, and was continuously in charge and connected with that parish to the day of his death. Many changes and remarkable growth were realized during that long period. He was a native of Long Island and was brought up in old St. Ann's. A window has been placed in St. George's in memory of his long and remarkable rectorate. When as a young man he went to take charge of the parish he took up his abode by invitation with a young married couple "until he should find a more comfortable home." That time never came, and until the day of his death he abode in the same family. On the day of his burial, Jan. 7th, his hostess of over fifty years, passed away, thus following so soon her faithful friend and pastor. Dr. Smith's body laid in state in the parish church, and upon the occasion of his funeral, conducted by his successor, the Rev. H. D. Waller, the business portion of Flushing closed its doors in honor of him.

Frederic Clarke Withers, a well known architect and vestryman of St. Paul's parish, Yonkers, is dead. He came from Dorsetshire, England, and was past 70 years of age. He served in our Civil War in the volunteer Engineers, and after the close of the war married a descendant of a near relative of Martha Washington. The author of a standard work on architecture, he designed the New York State Hospital at Poughkeepsie, the chapel of the Good Shepherd on Blackwell's Island, Vassar hospital, and many other ambitious buildings. The funeral took place from St. Paul's Church, the rector, the Rev. W. M. Gilbert, officiating.

#### CITY ITEMS.

A memorial tablet has been placed on the wall of St. Bartholomew's Church to the late Cornelius Vanderbilt, vestryman. It is on the north wall near the baptistery, and directly opposite a similar tablet in memory of his father, William H. Vanderbilt.

At a recent meeting of the Clericus of Queens and Nassau, held at the Redeemer, Astoria, the Rev. H. H. Washburn of Oyster Bay, read a paper on the subject of comity, holding that for strictly secular purposes it is wise to consider working in harmony with representatives of the various denominations. The discussion which followed, and which was led by Archdeacon Bryan, the Rev. H. O. Ladd of Jamaica, and the Rev.

Dr. Matson, seemed to indicate a general lack of sympathy on the part of those present with the statements contained in the paper. The next meeting of the Clericus will have for essayist the Rev. H. D. Waller of Flushing.

On the Epiphany the new parish house of St. Matthew's, Brooklyn Manor, was opened, the services being taken by the Rev. Joshua Kimber, the Rev. Dr. Matson, and Archdeacon Bryan. The address was made by the priest in charge, the Rev. R. B. Kimber, the Associate Secretary of the Board of Missions. The lay helper is F. R. Duffield, a freshman at the General Seminary. Services at Brooklyn Manor were begun in a store on the first Sunday of 1900, with \$5 in hand and the pledged support of three persons. All bills were paid during the year and \$500 raised by the people to put into the new parish house. The latter is worth \$2,500 and it stands on a splendid site, worth \$2,500 more. There is a mortgage of \$2,000, and a growing work in Sunday School and mission.

#### WORK AT HOLLIS, L. I.

In Advent, 1887, the Prayer Book services were read in Hollis for the first time and as in many another town, the schoolhouse was used. Services were maintained in the school house until 1891, when the present church building was completed. The church ground was contributed by Mr. F. W. Duntun, whose residence is still in Hollis. The property was dedicated by the Bishop of Long Island, and services have been maintained continuously until the present time.

Through the well-directed and successful efforts of the Rev. R. D. Pope, until recently priest in charge, the church debt has been paid, thereby allowing the church to be consecrated.

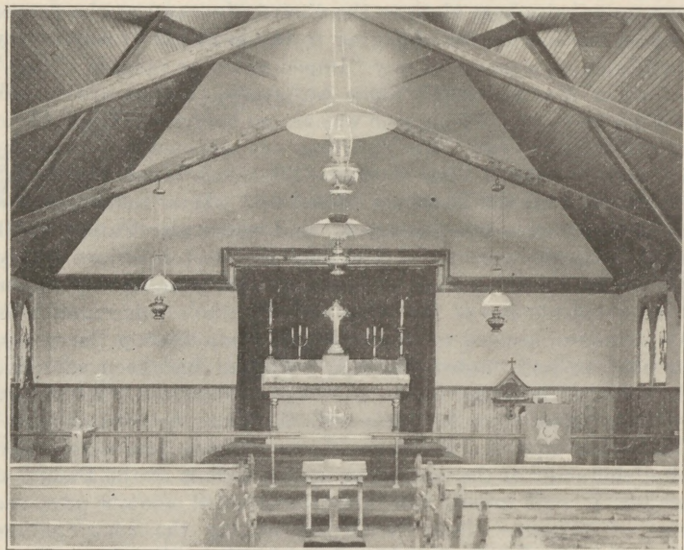
On the Third Sunday in Advent this last year, the Bishop of the Diocese visited the mission and solemnly set apart for the service of God by consecration this beautiful little building.

Hollis has had several lay-readers who have done good work in building up the church, and making ready for a resident clergyman.

Rev. C. A. Jesup had the oversight of the work from its inception until Lent, 1893.

For a year the Rev. W. P. Bird had charge. For another year the Rev. Chas. H. Schultz was responsible for the work.

On Aug. 1st, 1895, Canon Bryan took charge and has had the oversight until this present time. The mission advanced



ST. GABRIEL'S CHURCH, HOLLIS, L. I.

very greatly and assumed its present condition under the work of the Rev. R. D. Pope, who was for four years resident in Hollis. Through his efforts the church debt was paid and a large rectory built.

The Cathedral of Garden City is the fond parent of St. Gabriel's Mission, and has always aided the work financially and by providing services.

The present priest in charge is the Rev. Edmund B. Young, who has been here since July last.

#### RETURN OF BISHOP PARTRIDGE.

BISHOP PARTRIDGE had intended to remain in this country through the winter, but finding matters in Japan needing his attention he held his last services on Epiphany and will sail from San Francisco immediately. The last sermon in New York was preached at Christ Church, Bedford Avenue, Brooklyn. There was a large congregation to hear him.



## SUNDAY SCHOOL WORK

AS DISCUSSED BY THE NEW YORK SUNDAY SCHOOL COMMISSION.

**A**N important meeting of the Sunday School Commission was held in St. James' Church, New York, on Monday evening, the 7th inst. It was called at the instance of Bishop Potter to discuss Sunday School Problems from the Superintendents' Standpoint and to effect an organization of Superintendents for mutual benefit and the advancement of the Sunday School. Unfortunately, owing to the death of his cousin, Miss Potter, the Bishop was not present; but Bishop Satterlee of Washington was present in his stead. The rector of St. James', the Rev. Dr. E. Walpole Warren, read the letter of regret, which Bishop Potter forwarded. On motion of Dr. Warren, the Chairman of the Commission, the Rev. Pascal Harrower, took the chair and presided for the evening. In his opening remarks, Mr. Harrower expressed his pleasure at having such a gathering of Superintendents, representing so many Schools, because heretofore the Church had been sorely afflicted with Parochialism. The Sunday Schools were too individual and un-united. Each School had been working out its own ideas in its own sweet way. The rise of the Training Classes for Teachers had been the direct result of a suggestion, made by Dr. Nicholas Murray Butler, of Columbia, in his lecture opening the Series of Teachers' Lectures at St. Bartholomew's Church a year or more ago. The Secretary of the Commission, the Rev. W. Walter Smith, M.D., then made a statement of the work done for teachers the past fall. He first pointed out the inefficiency of the modern Sunday School, as compared with the Day School. It is weak in three points, he said:—1. Teachers, 2. Lessons and Grading, 3. Organization and Method. The teacher himself needed training in:—1. Child Psychology and Development, 2. Ability to apply these principles in teaching, or Pedagogy, 3. Knowledge of the Subject Matter, or Bible, Prayer Book, Doctrine, Church History, etc. The Commission was first aiming to train the teacher. To do this, it had arranged two plans:—1. Reading Classes, 2. Training Classes. The Reading Courses cover both Psychology and Pedagogy (Course No. I.) and Subject Matter (Courses II.-XI.). The Training Classes deal with various Phases of the Principles and Methods of Teaching, the points covered by Course I. of the Reading Series. There had been 181 teachers under training in the classes last fall, and about 100 in the Reading Courses. The new classes projected to begin this winter are:—1. Practical Problems of Sunday School Work, six lessons by Dr. Walter L. Hervey, on Saturday afternoons, at 4 o'clock, at St. George's Parish House. 2. The Use of Pictures in the Sunday School, six lessons, by Antoinette Bryant Hervey, Tuesday evenings, at St. Agnes' Chapel. 3. Questioning as a Tool in the Sunday School, six lessons by Dr. Frank A. Manny, Tuesday evenings, in St. Bartholomew's Church. The fee for any course of six lectures is set at \$2.50, which just covers the engagement of a teacher.

The Bishop of Washington made a brief but pointed address. He spoke of the excellent work done by his staff of Cathedral clergy at Washington, aiming to improve the Sunday School. "The School will not succeed till it learns to adapt itself to the Psychological conditions of the child mind. Schools should be graded and should follow the lines laid down by the Day Schools. The Clerical Superintendent and the teachers should spend fully as much time on the lesson as the preacher does on his sermon. Teachers' Normal or Training Classes are a solution for a part of this problem, and the School will not advance till it makes more use of them."

Dr. Lester Bradner, of the Ascension, then followed with a statement of the experience of his own teachers in the valuable aid they had received from the Training Classes. The final problems of Sunday School teachers must eventually be solved by getting the teachers from out of the ranks of the School itself. Therefore should have some class in each school, which is not a Bible Class, but a Normal Training Class for its own teachers, whom it thus trains.

Open discussion then followed, in which many took part, all emphasizing the need of better training for the teachers. A motion was offered and unanimously carried that an organization of Sunday School Superintendents in New York City be effected, with President and Secretary and Treasurer, and that regular meetings be held at such times and places as may be determined. The Sunday School Commission was authorized to secure through its Secretary the names of all Superintendents, with their addresses and schools; to effect such organization, and to arrange another meeting for the coming March, looking to the formation of a proper institute.

A most admirable paper was then read by the Rev. C. M. Beckwith, of Galveston, Texas, author of the Trinity System of Sunday School Lessons. Its topic was Sunday School Administration. He stated that the School divided itself into the Governed and the Governing. The great basis must be that the Sunday School is a school, primarily and altogether, and as a school must be organized and controlled. There should be loyal coöperation with the Superintendent, both by teachers and pupils. The Governed are the children. One must consider both what is due from the child to the school, and from the school to the child. This latter point is where we have failed, and here lies the crux of all Sunday School difficulty. The Course of Study should be worthy of the child's attendance and time. There should be a rational system of lessons and a rational system of conducting them. Failure is always due to improper system, and to that alone. A good system of education should have four good points, as follows:—1. It must have a rational foundation. 2. It must be based on a constructive plan of progress. 3. It must have unity of thought and sequence. 4. It must have consequence of thought and method. Under this condition, we must either abandon much of the present teaching and many of the lessons of to-day, or else abandon the Sunday Schools. The Church supplies the proper system in the Prayer Book.

After this paper was read, it was moved and carried that an endeavor be made to have it published in full in some of our Church papers, that its excellent and helpful suggestions might have wider circulation among our schools. A special vote of thanks was moved and carried to Mr. Beckwith for his contribution to the cause.

It was also moved and carried that it be the sense of this meeting that the Rectors and Superintendents of New York be requested to coöperate with the Sunday School Commission in its projected Training Classes and to send each a number of picked teachers from the Sunday School, the church represented raising the funds if needful for their proper training.

The announcement was made that the Commission will hereafter have a permanent office, through the courtesy of the Bishop, in the Diocesan House, 29 Lafayette Place, and that after January 15th office hours will be regularly held by the Secretary from 9:30 to 12 daily. It is also desired that the Superintendents send in their name, addresses, and school as soon as possible, and further that a complete list of every teacher in each school, with the address, be sent to the Secretary that an accurate registry of teachers may be made for mailing, etc. All applications for enrollment in Training Classes, etc., should be made to the Secretary at the above address.

## THE BOARD OF MANAGERS OF MISSIONS.

**T**HE Board of Managers of the General Missionary Society met at the Church Missions House in New York on Tuesday, the 8th instant, the Bishop of Albany, Vice-President, in the chair. Twelve Bishops, twelve Presbyters, and seven laymen were in attendance. The Rev. E. M. Stires and the Rev. Dr. McKim, newly elected members, were presented to the Board.

## FINANCIAL.

The Treasurer's report showed an actual gain in contributions over the same term last year of a little less than \$3,000. The total receipts other than legacies since September 1st have been \$66,266.53. The bequests of \$3,500 received from the estate of Mrs. Henrietta Ballou were left quite at the discretion of the Board, but the wish was expressed in the will that they might be invested if practicable and the Board determined that they should be invested.

## MEXICO.

The Presiding Bishop informed the Board that last summer the Bishop of Albany had accepted his appointment to visit the churches in Mexico, and Mr. Forrester asked that the Bishop of Albany might be requested by the Board to act as its representative also, "empowering him to look into everything with which the Board has to do in Mexico, including the examinations of my [his] accounts." This was done. The Bishop goes in February.

## A PLEASING INCIDENT.

A very pleasing incident was the receipt from the rector and registrar of St. John's Church, Petersburg, Va., of an offering taken upon the stroke of midnight, at the close of the last century, accompanied by a set of resolutions then adopted in token of their belief that the work of Missions is the first and most



important work of the Church of Christ and proposing by God's help to pray and serve more faithfully for the spread of the Gospel of Redemption and for the Kingdom of God upon earth.

NOTES OF PROGRESS—DOMESTIC.

Seven of the Bishops having Domestic missionary work under their jurisdiction communicated with the Board and in each instance the requests made were granted. This included an additional appropriation of \$1,000 for the present fiscal year to the Bishop of Boise for his important work which is so developing under his care in that new country, and an additional appropriation to the Bishop of Sacramento of \$500 for work among Indians in the great Hoopa Valley, where a chapel and parsonage partly furnished, were placed at his disposal and where upon a recent visitation of the whole region he baptized, confirmed, and married many of the Indians; the Government superintendent having written to him on his own behalf and the people's expressing the general desire for a clergyman of this Church, which they believe can reach the natives as no other Christian body can. After his visitation the Bishop said that the Indians are intelligent, industrious, and ambitious, and that their one great need is the Gospel of Christ; that the people seemed hungry for the Bread of Life, and he thinks that hundreds can be brought to Baptism and Confirmation. The sum of \$500 was appropriated from the income of the Anna Mary Minturn Fund to aid the Bishop of Spokane in the erection of a church at Sunnyside, Washington, for which post a clergyman had been appointed and where Christians of all names were attending our services and aiding both by their labor and their contributions in building the church edifice. Under the Woman's Auxiliary United Offering of 1898 appropriation was continued for the training in the Philadelphia Deaconess' House of Miss Ela Arce and Miss Dolores Franco for work in some Spanish speaking country; and various appointments were made.

NOTES OF PROGRESS—FOREIGN.

Passing to the work of Foreign Missions, letters were submitted from the Bishops of Cape Palmas, Tokyo, and Shanghai. Those of the Bishop of Shanghai gave his views of the situation in China which, however, have been largely published. By cable-dispatches the Bishop informed the Board that the Hupeh stations, the principal one of which is Wuchang, had been reopened, and that the Rev. James L. Smiley, having gone home from Manila under physician's order, Chaplain Wakley was temporarily in charge of the services. Mr. Smiley has been heard from in this country, greatly improved in health by the voyage. The Bishop asked for the appointment of a suitable man for work in the Philippines without delay and by resolution the Secretaries were authorized to publish a call in the Church papers for a well-qualified clergyman to continue the work in the Philippines which the Board has undertaken. He also called for the sending to China of the new missionaries who had been waiting, and arrangements have been made for the sailing of Dr. and Mrs. W. H. Jefferys, Miss C. M. Mason, and Miss Anne E. Byerly, by the steamship *China* from San Francisco, February 1st.

Upon representations from Bishop McKim of the necessities of the case the Board directed that at least the substance of his letter with reference to a residence for Bishop Scherschewsky be published to the Church in the hope that it would call forth contributions in the amount required, \$5,000, to secure the property and erect a suitable house. It was reported that Bishop Partridge, accompanied by his daughter, was proposing to sail from San Francisco by the steamship *Gaelic* on the 16th instant. Although it had been the Bishop's intention to remain throughout the winter he found that his duties in Japan would not permit of it.

The only matters in connection with the African Mission that were called to the Board's attention were a communication from a special committee of St. Mark's Church, Harper, appointed Thanksgiving Day, who transmitted resolutions thanking the Society for its continuance of care and protection since the Rev. Thomas S. Savage, M.D., was appointed the first missionary in 1836. One of the signers is Mr. James W. S. Thomson, who notes the fact that he is a grandson of James M. Thomson, who, as catechist and teacher, actually began the work of the African Mission in 1835, and a notice from the Business Agent, who writes from Harper that three of the nearer interior tribes have placed themselves in rebellion against the government of Liberia, first because of a question of Custom House duties which later led to murder and destruction of property, including one of our sub-stations, and that these tribes have cut

off access to the places occupied by us lying beyond them, so that our missionary teachers in the interior had to leave and are at Cape Palmas, except Mr. A. R. Harmon of Webo, who, it is surmised, is afraid to come in.

RE-FORMATION OF THE MISSIONARY COUNCIL.

At the last meeting of the General Convention an amendment was proposed to the Missionary Canon providing for the holding of not more than four Missionary Councils in each year in different parts of the country instead of the one at present provided for. This amendment was referred to the Board of Managers for consideration and report. Immediately thereafter the Board of Managers appointed a special committee to give the whole subject deliberate consideration. To this committee was also referred action taken at the Missionary Council in Louisville. The special committee reported at this meeting of the Board that, in their judgment, neither of the proposed amendments were desirable or expedient. The report will be printed next week. These suggestions were agreed to by the Board and it was

"Resolved: That the Board does further report to the General Convention that in its judgment the meagre attendance of elected members at recent Missionary Councils warrants the conclusion that more general interest should be aroused in the Council and also more care exercised in the election of members who can and will attend and that better reports be made and published of the addresses delivered at said Councils."

MISCELLANEOUS.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and certified the same to be correct.

It was stated that the Bishop of West Virginia, under his appointment from the Presiding Bishop had proceeded to Porto Rico and was expecting to remain there six weeks or two months. Since the meeting his arrival at San Juan has been announced by cable.

Mr. W. W. Frazier of Philadelphia was elected a member of the Board of Managers in the room of the Hon. John A. King, deceased, and the Bishop Coadjutor of Rhode Island as chairman of the Standing Committee on Foreign Speaking Populations to fill the vacancy caused by the resignation of the Bishop of Connecticut, whose duties in his Diocese prevented his giving especial attention to the important matters in connection with the increased responsibilities of the Church in the new territory.

RESERVATION FOR THE SICK.

A DECLARATION OF THE MARYLAND CLERICAL UNION, ADOPTED AT A MEETING HELD ON DECEMBER 5TH, 1900.

**I**N VIEW of the fact that within the past few months the ancient and all but Apostolic custom of taking the Holy Eucharist to sick and dying persons, not able to receive in church has been declared by several, holding high office in the Church, to be contrary to the law of the Church as expressed in the Book of Common Prayer,

We, the members of the Maryland Branch of "the Clerical Union for the Maintenance and Defence of Catholic Principles," holding fast the Faith, teaching, and customs of the One, Holy, Catholic, and Apostolic Church, feel bound to defend the truth, order, and compassion of the Church against these attacks. And we declare:—

I.

1. That the Reservation of the Sacrament of the Body and Blood of Christ for the sick and dying is undeniably a primitive and universally accepted custom and practice of the whole Catholic Church.

2. That the traditional usage of Reservation was retained by the Church of England at the Reformation, and was positively ordered by the first English Prayer Book of 1549:—"If the sick person be not able to come to the Church . . . and if the same day there be a Celebration of the Holy Communion in the church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person . . . and so soon as he conveniently may . . . shall go and minister the same to the sick person."

3. That notwithstanding the fact that these directions, like the manual acts at the Consecration of the Eucharist, were dropped from the second Book in 1552, in consequence of the censure of foreign Protestants, yet we may apply to the former, as to the latter, the words of Bishop Cosin: "the use could not



for all that be left out, it being a general custom among us to do so still" (Works, A. C. L., vol. v., pp. 478, 516). Moreover, "the rubric of the first Prayer Book was deliberately re-instated in the Latin Book of 1560, which was accepted by the clergy, and by them used concurrently with the English Prayer Book of 1559, and witnesses to the continued recognition of the primitive custom of reserving the Blessed Sacrament for the sick" (Kempe's *Reservation of Blessed Sacrament*, pp. 13, 169).

4. That although the question of Reservation was not touched in the Prayer Book of 1559, "there can be no reasonable doubt that the great majority of the 10,000 clergy . . . continued to reserve the Sacrament and carry it in procession to the sick" (MacColl's *Reformation Settlement*, p. 164). Indeed, communicating the sick by celebrating in a sick man's chamber was, at the time of the Reformation, contrary to the custom of the Catholic Church, and is "an innovation on the custom of Christendom" (MacColl, p. 165).

5. That it is abundantly clear to those who study its history, that the rubric inserted in the Prayer Book of 1662: "If any remain of that which was consecrated, it shall not be carried out of the church," which rubric is incorporated in our Prayer Book, "was not intended to forbid this Catholic usage of Reservation for the sick, concerning which no controversy existed; but was deliberately adopted to guard against the profanation of Christ's Holy Mysteries and to insure the reverent consumption of the consecrated elements" (Kempe, p. 29. See also Dean Luckcock's *The Ritual Crisis*, pp. 46, 48). It owes its origin to Cosin, Bishop of Durham (1660 to 1672), "a prelate distinguished by his devotion, patristic learning, and liturgical knowledge." In his Notes on the Prayer Book (Works, A. C. L., vol. v.), he makes it very plain that the rubric has nothing whatever to do with the Reservation for the sick; and in his Notes on the Communion of the Sick he says: "But in the second of King Edward, the rubric (instead thereof) was this: And if the Communion be celebrated that day in the church, then shall the Priest reserve so much of the Sacrament as shall serve for the sick person," etc. (as above, p. 496). The same old rubric is cited by Dr. Sparrow in his *Rationale upon the Book of Common Prayer*, first published in 1657. He also directs how much of the Communion Service shall be used in giving the reserved Sacrament to the sick. Although he was one of the Revisers of the Book of 1662, he made no change in subsequent editions of the *Rationale*, the last one of which, in the author's lifetime, appeared in 1684:—a fact which shows that he did not consider Reservation for the sick contrary to the spirit and letter of the rubric in the revised Prayer Book (*Rationale*, Newman's Edition, Editor's Preface and pp. 279, 280). Another witness to the same effect is Herbert Thorndike, who, like Sparrow, was named in the Royal Commission of the Savoy Conference as a Coadjutor (Cardwell's *Conferences*, pp. 257, 298). The great value of Thorndike's evidence is that it occurs in a book (*The Reformation of the Church of England*, etc.) written years after the insertion of the rubric in question, that is, between the years 1670 and 1672. "And thus far I will particularize," he says, "as concerning the Eucharist: that the Church is to endeavor the celebrating of it so frequently, that it may be reserved to the next Communion. For in the meantime it ought to be so ready for them that pass into the other world, that they need not stay for the consecrating of it on purpose for every one. The reason of the necessity of it for all, which hath been delivered, aggravates it very much in danger of death. And the practice of the Church attests it to the utmost" (Works, A. C. L., vol. v., p. 578. For date, see note, p. 491). "So far as we know, the question of forbidding it [Reservation] was not so much as raised at the last Revision of the Prayer Book in 1662. So far indeed were those eminent divines and fathers of the Church from forbidding Reservation, that we owe it (under God) to their wisdom, knowledge, and foresight, that the leading characteristics and effect of their work of revision has been a marked and consistent advance towards the more perfect Catholicism of the early and undivided Church" (Kempe, p. 88).

6. That there is no word in the English, or American, Book of Common Prayer which forbids Reservation. The Communion Office of the Church of Scotland, to which, through Bishop Seabury, we owe our Canon or Prayer of Consecration, enjoins Reservation for the sick. This practice, says Bishop Forbes, "has obtained in the Scottish Church, by an unwritten tradition, since the days of the Non-jurors." And again, "The Church has from the earliest times reserved the Holy Sacrament, regarding it as a most precious pledge from heaven and the miracle of divine love" (Forbes on the *Articles*, pp. 568, 571). In our own times in London, with the knowledge and

sanction of the late Archbishop Tait, the Sacrament was reserved during the cholera epidemic. It was reserved in like manner at the Cathedral in Memphis at the time of the yellow fever. The House of Bishops in their Pastoral Letter of 1895 conceded the right of a Bishop to license Reservation for the sick, which he could not do, if as some say the rubric forbids it. It has been recognized time and again as a lawful usage, and is the practice of a large number of our clergy. We conclude therefore that it is neither against the letter nor the spirit of the rubric for the priest to set aside before the Communion is ended in church some of the consecrated gifts for the sick. Indeed, Canon MacColl does not hesitate to affirm that a Bishop who forbids such Reservation is "acting *ultra vires*" (p. 169). No Bishop is competent to set aside a rubric of the Prayer Book and officially to declare a priest guilty of violating a law of the Church because he cannot conscientiously hold with the Bishop's opinion.

## II.

That the explicit phrase of the Prayer of Consecration seems conclusive as to the provision for Reservation:—"Humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the Most Precious Body and Blood of Thy Son Jesus Christ." For if we bear in mind that this prayer was taken from the Scottish Liturgy, and that Reservation for the sick is the unquestioned use of the Church of Scotland to this day, it is clear that the words, "all others," anticipate the reception of the Blessed Sacrament then being consecrated, by others than those present; and that a portion set apart for their Communion cannot be said to "remain after the Communion," and so has nothing to do with the rubric at the end of our Office for Holy Communion. We conclude therefore that the primitive and Catholic custom of reserving the Blessed Sacrament for the sick continues with us to be perfectly legitimate, and that a priest has now, as he always had, the right to carry the Blessed Sacrament to the sick members of his flock. It is a right inherent in his office, and the Church never has forbidden it.

## III.

That the Reservation of the Blessed Sacrament for the sick is enjoined by the ancient Canon, Common, and Statute law of the Church of England, which in this particular, never has been repealed. Such law requires that the Sacrament of the Eucharist be reserved in a Tabernacle with becoming reverence and honor in every parish church, to be always in readiness for the sick; and further, that this venerable Sacrament be renewed every Lord's Day (Kempe, pp. 56, 57). The practical disuse of Reservation by the Anglican Communion from the time of the Puritan Commonwealth cannot abrogate ecclesiastical law. And further, a rubric expressly directed against an abuse as noted above, cannot be forced into contravening not only the explicit Canon law, but also the Common law of the Church Universal. We conclude, therefore, that the primitive custom of reserving the Eucharist for the sick, notwithstanding temporary non-observance, is still legally binding as a part of the established order of the Church of England (Kempe, p. 79), from which "this Church is far from intending to depart . . . in any essential point of doctrine, discipline, or worship" (Preface to American Book of Common Prayer). And, moreover, it seems included in the promise which all priests make at their Ordination to give "faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same."

## IV.

That the opposition, on the part of some, to the restoration of the usage of reserving the Eucharist for the sick, and the cry of "lawlessness," seem due to lack of soundness of faith in the Incarnation. And if unsound in this fundamental doctrine, what wonder is it that they do not rightly hold the doctrine of the Real Presence of Christ's Body and Blood, after Consecration, under the veils of Bread and Wine; that in many of our churches the Eucharist is not celebrated (at least) every Sunday; that it has been dethroned from its rightful place as the Chief Act of worship on Sunday; and that Morning Prayer and Litany are substituted for "the continual remembrance of the Sacrifice of the Death of Christ"?

We look back and think of those who once opposed the revival of the old custom of singing the Psalter and of using Lights, Vestments, and Incense in the Celebration of the Eucharist, as ignorant of the primary principles of Christian



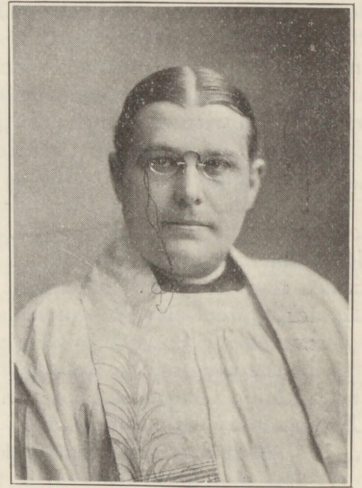
worship. In like manner will the intelligence of future generations be shocked at the unbelief of those who now oppose the Reservation of the Bread of Life for the sick and dying.

Therefore we declare that we are justified in continuing our prayers and efforts for the restoration in every parish of this custom, as a practice thoroughly in accord with Catholic antiquity, and with the principles of the English Reformation.

#### AN ANNIVERSARY AT ELMIRA, N. Y.

**T**HE Feast of the Epiphany was memorable at Grace Church, Elmira, not only by reason of the sanctity of the day, but also as the 35th anniversary of the consecration of that church. At the solemn Eucharist the anniversary was especially remembered, and the rector, the Rev. Wm. Harman van Allen, preached an historical sermon. In speaking of the history of the parish, he mentioned that it was founded in 1864 by 47 families previously connected with Trinity, the mother church of Elmira. The first services of the parish were held by a lay reader, Mr. F. H. Atkinson, and the first clerical services by the Rev. Mr. Loring, then rector of Havana, and afterward by the Rev. W. H. A. Bissell, afterward Bishop of Vermont. It was on Sept. 19th,

of the Epiphany, 1866. The succession of rectors after Mr. Kellogg included the Rev. Wm. A. Hitchcock, the Rev. F. D. Hoskins, the Rev. J. F. Herrlich, and the Rev. Percy C. Webber, whose administration began with a stirring parochial mission in the spring of 1888, which infused new life into the parish and which is recognized as the beginning of a new era in which Grace Church has stood for the full comprehensiveness of the Catholic Faith. Mr. Webber's successor, the Rev. Wm. Edgar Wright, during whose rectorship the parish work branched out by the foundation of two chapels, was



REV. W. H. VAN ALLEN.



GRACE CHURCH, ELMIRA, N. Y.

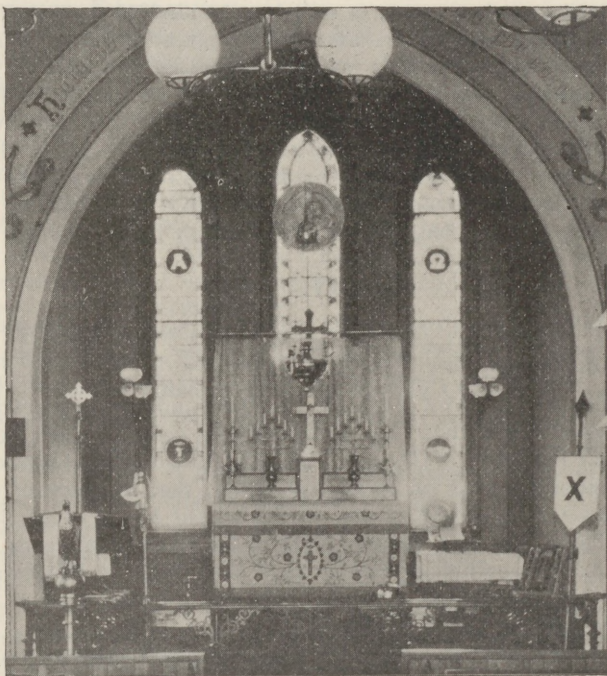
1864, that the first rector was chosen, in the person of the Rev. Chas. F. Kellogg, who entered upon his ministry in the parish on All Saints' Day of the same year. It was during the next year that the church building was erected, the corner-stone being laid on Aug. 10th, and the church being consecrated on the Feast

succeeded by the Rev. J. W. Elliott in 1895, while the present rector entered upon his work in 1897. The missions are St. Agnes' Chapel, in a poor part of Elmira, under the immediate charge of St. Agnes' Guild and Mr. W. F. Dent, one of the Brotherhood men; and St. Gabriel's mission, some miles in the country.

The Rev. William Harman van Allen, Ph.M. (Syr.), M.A. (Hobart), rector, was born Feb. 16, 1870, and was prepared for college at home, entering Middlebury College, Vermont, in 1887, and finishing an academic course at Syracuse University in 1890, with the degree of Ph. B. He was instructor in Rutgers College Grammar School, 1890-1, and was appointed Head Master of St. John's School, Trinity parish, New York, 1891-4, being at the same time General Secretary of the Church Association for the Advancement of the Interests of Labor, 1892-4. He was ordered deacon by the Bishop of Central New York, June 17, 1894, and for the following year was Bishop's Secretary, with charge of St. Anna's and St. Luke's Chapels, Syracuse. 1895-7 he had the cure of the Church of the Epiphany, Trumansburg, being advanced to the priesthood October 24, 1896. In April, 1897, his ministry in Elmira began. Mr. van Allen is Vice President of the Clerical Union, for the current year, Vice President of the Church Total Abstinence League, Secretary of the N. Y. State Catholic Club, Trustee of the N. Y. State Anti-Saloon League and Vice President of its Elmira branch, President of the Elmira Browning Club and of the Elmira Law and Order League, and member of many other ecclesiastical, academic, and benevolent societies. He has published a large number of magazine articles, occasional poems, and studies in theology, sociology, and literature.

IN A VERY ABLE and pertinent article entitled "The Bread of Man," which appeared in the *Nineteenth Century* for October, Dr. H. H. Almond, Head Master of Loretto, proves very conclusively and learnedly what the Church Sanitary Association has been trying for years past to teach in a very homely fashion, viz., that if we are to maintain our national supremacy we must go to the root of the matter and insist upon a sanitary environment for all. As Mr. Almond puts it, a nation's wealth is to be gauged, not so much by its commerce as by the number of its healthy men and women. As this is a matter of vital importance it is to be hoped that the Church Sanitary Association, which has for its object inducing the clergy to care "as well for the body as the soul," will succeed in its efforts. There is so close an affinity between religion and sanitation that no apology is needed for the existence of an association for the encouragement of the latter, but rather an apology is due from the clergy for their lack of interest in the well-being of the body. If the Church, with her parochial system, would take up the matter in earnest, the result would be far reaching.

THE HIGHWAY of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.—*Mark Guy Pearse.*



SANCTUARY OF GRACE CHURCH, ELMIRA, N. Y.



# Some Phases of American Church Work.

## WORK AMONG SOCIAL OUTCASTS—I.

BY THE REV. GUSTAVUS TUCKERMAN,

*St. Stephen's House, St. Louis.*

**S**Ocial outcasts" is an equivalent, fairly exact, for "the publicans and sinners" of the gospel narrative. The phrase includes not merely the flagrantly criminal, notoriously disreputable, and godless, but also the unsuccessful in the battle for existence, the unchurched masses, the homeless, the vulgar and ignorant—all, in short, whom society assigns to the negative side of that imaginary line of separation between respectability and its opposite.

It was among people of this sort that Jesus did most of His mighty works, evoked the fullest appreciation of His mission, and won the majority of His followers. In no part of His work, apparently, did He take such delight, as in ministering to those who for one reason or another, were as sheep having no shepherd, cast off by society, despised by the Church, left alone, forgotten, without ambition or aspiration, hopeless, dumb, despairing. Nor is this strange to one who remembers that to such, no less than to Himself, His gospel was indeed good news, glad tidings. It told them of one who never despises, casts off, leaves alone, or forgets a single one of His children; who is worthy of all trust for all things at all times; who is indeed a Father, absolute in frankness, unconditional in goodness and love. It supplied them with an ideal in beauty, symmetry, nobility, and strength, transcending all their wildest dreams. To each and every one, who by Church or society or his own warped conscience had been told he never could be any better, it said, You can. You can be made whole, you can be perfect. What is possible for me, is possible for all. What is possible for all, is possible for you. It said this, moreover, in a way that admitted of no suspicion of ulterior or sinister motive. For He never was officiously inquisitive, patronizingly condescending, professionally affectionate, or unctuously sympathetic in speech; He never gave advice which He did not Himself follow; He never laid down conditions which He did not Himself meet and help others to do the same; He never coddled and He never shirked. He proved Himself a friend indeed to the most needy, the most uninteresting, the most unattractive; and so came to be known as such far and wide. He flatly refused to consider or discuss the matter of desert. He who had seen the Father making His sun to rise upon the bad as well as the good, and His rain to fall upon those who do wrong as well as upon those who do right, joyously and spontaneously did the same. All that He ever asked was opportunity to serve—acceptance of His ministrations.

Furthermore, all His giving was, in His conception, not benefaction, but sharing. Himself was inherent in every gift. He never patronized and therefore never pauperized, nor feared the latter as a result of His unstinted generosity. Setting up no claim to special privileges Himself, He allowed none such on the part of others. He was the first true democrat no less than "the first true gentleman that ever breathed." He was for the people, the common people, the people as a whole, first, last, and all the time. He unified Himself with them and by His example taught that there is no wealth but commonwealth, no good for any individual apart from his share in the common weal. Small wonder is it that the common people heard Him gladly and wondered at the gracious words that proceeded from His mouth. Small wonder that they flocked together in crowds and trod upon one another in intensity of eagerness to come within the hearing of His voice. Passing strange would it have been, had His gentle invitation "Come unto Me" not been gladly heard and accepted by the weary, the sick, the lonely, and the desolate.

It is a sad experience to turn from the remembrance of those times and scenes to the contemplation of our own; and to some who stand face to face with "things as they are," the sadness is not alleviated by conjecture as to whether or no the world is better than it was one hundred, five hundred, or two thousand years ago. Social outcasts are too strongly in evidence in the midst of so-called Christian civilization to permit would-be social servants to indulge in mutual congratulations, and the contrast between the spirit and method of the Christ and those in vogue to-day is too sharp to allow of being shelved as im-

pertinent or inconsequential. That there is an increasing amount of work undertaken is not to be denied. It is the character and consequent effectiveness of the work which is open to question rather than its volume; and those who have been longest engaged therein are among the first to recognize the force of two statements—"the Christian's duty is not merely to give relief, but no less to render relief unnecessary" (Bp. Westcott); "We are in danger of institutionizing the poor—giving them Homes, so-called, which are not and never can be homes" (Stuart Headlam).

The spirit in which Jesus did His work has already been set forth, and presumably requires further emphasis no more than does the difference between it and that animating all too much of work undertaken in His name. The latter must be sufficiently patent to any thoughtful observer. The method of Jesus, on the other hand, does require both emphasis and enlargement, for the reason that one-half of it seems to have been either lost sight of or utterly misunderstood. The statement that He went about doing good is commonly made in such a way as to give the inference that His work for the miserable and needy was limited to the impartation of immediate relief to individual cases. It is apparently forgotten that, whatever else He did, He was throughout those three years engaged in bringing into being a social organism imbued with His spirit and dowered with His dynamic and authority, which could and did say, as He had said, "him that cometh unto Me, I will in no wise cast out." Offensive to some it may be to call Him a revolutionist or social reformer, yet it is undeniable that He inaugurated a new social movement, established a new form of society, which, because its root principle of equal rights for all and special privileges for none, menaced the existing social and ecclesiastical order as nothing else could. The revolutionary element in His work is to-day very largely forgotten, save by those Socialists who cheer His name while they hiss the mention of the Church; yet, if they be taken seriously, there are no writings in existence more revolutionary than the gospel narratives.

Here, then, in the fact that the work of Jesus was both in scope and intention, preventive as well as remedial, sanitive as well as clinical, indirect and social as well as direct and individual, is to be found the point of strongest contrast between His methods and our own. It may be urged and admitted that this fact is at last finding tardy recognition. Doubtless there are many who are coming to see that purely remedial measures can no more cure our social ills than hospitals and free clinics can meet the needs of a city cursed with improper drainage and a tainted water supply; even as some of the more far-sighted recognize that present day methods in large measure create the very class whose needs they are intended to relieve. But it must also be admitted that in the popular estimate, the ounce of prevention is not yet worth the pound of cure. There are still those who, content to imagine themselves to be filling the role of Good Samaritan, never think of asking who the thieves may be—even as there are others who find in Christ's statement "the poor ye have with you always" indication of a divine providence for the benefit (spiritual, of course!) of the well-to-do. Furthermore, on the part of those engaged in eleemosynary or educational work, there is too often manifest a spirit so irrational, un-Christian, and Pharisaic, as to preclude the possibility of their well-meant efforts having any result other than ultimate failure. Deceived themselves, they are unconsciously and, of course unintentionally, deceiving others into the belief that pagan virtues such as thrift, economy, industry, self-support, self-culture, etc., are proper and adequate substitutes for obedience to the characteristic *dicta* and example of Christ. Never having been really won themselves by and to the Jesus of the Gospels, they are incapable of winning others to an acceptance of the only life worth living. Never having attained to the fellowship mentioned by St. John, they are powerless to admit others thereto. Blind leaders of the blind, too often one ditch awaits them both. In short, to be personal and brutally frank, after nearly ten years of experience in the work under discussion, I have come to the painful conclusion:

1. That as things are, within and without the same, its good effect is only palliative and ephemeral: its ultimate result being too often either Pharisaic respectability or pauperized piety.

2. That the masses whose unchurched condition we profess



to deplore, are not to be blamed for regarding such work in the light of a bunco game or gift enterprise for the support of which they are indirectly but roundly taxed.

3. That were the number of conventional church missions, settlement houses, etc., increased and multiplied till it equalled that of the saloons, the tenantry of poor house, work house, jail, and asylum would not be one whit diminished.

4. That if "charity suffereth long and is kind," the truest kind of charity on the part of the rich toward the poor is somehow or other to get off their backs, whatever the cost in personal suffering.

5. That missions are most needed, not abroad, but at home; not at the east end, but at the west end; not among the envious, mendicant, and sufficiently pauperized poor, but among the covetous, parasitic, and pauperizing rich; not among social outcasts, but among those who in their own estimation constitute society and call themselves Christians.

6. And last, That the truths which Jesus embodied and taught have lost neither veracity nor drawing power. They need but to be embodied and taught as they were by Him to produce the same results. If the Church ever again becomes Christian, if ever again the Gospel of the Kingdom rings out clear and strong, if alleged admission into that fellowship which is with the Father and with His Son, Jesus the Christ, ever again becomes a reality, if baptized children are ever again made to realize that their life work, their *metier* is to follow the example of our Saviour Christ and to be made like unto Him, if ever we grown-ups accept in any other than a Pickwickian sense, the Master's saying, "As the Father hath sent Me, even so send I you," it will not be long ere the subject of this paper shall cease to be a matter for discussion and be relegated to a dead and gladly forgotten past.

(To be continued.)

## 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 NEEDS OF THE CHURCH IN TEXAS.

To the Editor of *The Living Church*:

SINCE our unparalleled calamity at Galveston and along the coast country of my Diocese I have received from all sources up to the 1st of January, 1901, the sum of \$35,411.25. This money has been contributed for the relief of suffering and for the restoration and preservation of the Church in this Diocese. It may interest your readers to be informed whence the money has come as representing the sympathy or ability of the different Dioceses or Missionary Districts throughout the country. I append below a list of those Dioceses and Districts which have thus far contributed. In a future communication I shall give an account of how this money has been disbursed.

I shall need at least \$100,000 additional to save the Church in this Diocese from permanent disaster, and I must beg my brethren to aid us in our distress. Someone has said that our condition is similar to that of all the Southern Dioceses just after the Civil War. In one sense this is true; but in a most important aspect of the subject it is not true. In the one case the condition was brought about by the act of man. In our case, it is, as the lawyers say, an act of God. Therefore we are not responsible. Not even an enemy could hold us so. Our condition is our misfortune, not our fault. It will be the fault of the Church at large if we are left to our fate. I am sure, from the letters of sympathy and help already extended, that the General Church has no idea of "passing us by on the other side."

New York is now being told of our needs and is just beginning to give; and I am persuaded that the Church in that powerful and wealthy Diocese will respond in some manner commensurate with her well-known generosity.

Pennsylvania has set a noble example of liberality and is still withholding not her hand. Several other Dioceses, as will be seen from the list below, have placed us under a lasting debt of gratitude by reason of their prompt and ready assistance. In personal letters I have endeavored to thank each contributor;

but through the columns of the Church papers I wish again to express my sincerest gratitude for what has been done for us.

The list referred to is as follows:

Pennsylvania.....	\$12,031 89	Delaware.....	\$ 69 50
Massachusetts.....	3,361 58	Texas.....	69 00
Maryland.....	2,440 00	Iowa.....	62 29
Pittsburgh.....	2,013 20	Asheville.....	56 80
New York.....	1,953 57	Georgia.....	52 10
Long Island.....	1,664 98	Montana.....	46 35
South Carolina.....	1,192 45	Colorado.....	46 15
New Jersey.....	838 82	North Carolina.....	45 89
Washington.....	723 73	Alabama.....	40 50
Virginia.....	700 88	Quincy.....	39 35
Albany.....	667 99	Easton.....	37 22
Connecticut.....	638 39	Tennessee.....	36 30
Western New York.....	525 25	Maine.....	33 71
Southern Ohio.....	518 40	Los Angeles.....	27 00
Newark.....	409 78	North Platte.....	26 80
Michigan.....	398 66	North Dakota.....	22 76
Missouri.....	378 45	Idaho.....	21 15
Central Pennsylvania.....	372 58	New Hampshire.....	20 31
Chicago.....	365 19	Western Texas.....	16 50
Rhode Island.....	317 97	Through Bishop Johnston, of Western Texas.....	184 05
Oregon.....	249 30	Indian Territory.....	15 01
California.....	246 85	West Missouri.....	12 35
Milwaukee.....	230 97	Wyoming.....	11 25
Louisiana.....	207 75	South Dakota.....	8 21
Kentucky.....	195 02	Florida.....	8 00
West Virginia.....	191 68	Springfield.....	7 16
Indiana.....	148 57	Nebraska.....	7 00
Central New York.....	136 41	Fond du Lac.....	6 36
New Mexico and Arizona.....	123 75	Dallas.....	5 45
Ohio.....	118 84	Kansas.....	5 25
Vermont.....	115 50	Southern Florida.....	5 00
Western Michigan.....	109 85	Berlin, Germany.....	5 00
Minnesota.....	109 35	England, through Bishop Scarborough.....	241 40
Arkansas.....	99 30	Quebec, Canada.....	73 12
East Carolina.....	97 08		
Mississippi.....	82 50		
Southern Virginia.....	79 55		

Yours in Christ and His Church, G. H. KINSOLVING.  
Austin, Jan. 4th, 1901.

### THE GREEK KALENDAR LOSES ANOTHER DAY.

To the Editor of *The Living Church*:

THE following, which I have received from one of my correspondents, is, I think, of sufficient interest to find a place in *THE LIVING CHURCH*:

"To-day (Jan. 7, 1901, N. S.) is the first time for one hundred years that Christmas Day of the Greek Church has failed to coincide with our Epiphany, their superfluous 29th of February, 1900, having thrown their calendar another day behind ours, the difference between the two being now thirteen days instead of twelve, as it was throughout the Nineteenth Century, or rather from Feb. 29, 1800, O. S., to Feb. 28, 1900, O. S., inclusive. This difference will remain the same now for two hundred years (if Russia should not adopt the Gregorian Kalendär) as the year 2000 will be a leap year."

West Roxbury, Mass.,

HENRY A. METCALF.

January 9, 1901.

### COPEs AND MITRES.

To the Editor of *The Living Church*:

AT the Ordination of Deacons and Priests, the Prayer Book says the candidates must be "decently habited." A Bishop must wear a "Rochet," and after that he is ordered to put on the "rest of the episcopal habit." For the enlightenment of those Eastern Church papers who have been describing these vestments as "Romish," and for a large bulk of the uneducated laity in these matters, it would be an immense boon if some one well versed in liturgies would kindly describe these habits called in the Rubrics "decent" and "episcopal." It is not the fault of the laity if they are not over versed in ritual matters. Few, if any, of the clergy touch upon these subjects, even in their Confirmation classes, where they undoubtedly have the opportunity of their life. It is useless to send a Churchman to his Prayer Book for an explanation, because the Book contains none. It is absolutely silent. The Anglican Prayer Book does refer one to a source from whence the desired knowledge can be obtained, viz., the "Ornaments Rubric." The vestments cannot be Romish any more than the Apostles' Creed is Romish. They are the common heritage of the Catholic Church—Greek, Roman, Anglican, or American.

Bishops Goodrich of Ely (1554), Bell of Worcester (1556), Pursglove of Hull (1579), and Archbishop Harsnet (1631), are represented in their brasses wearing mitre, cope, and rochet, holding pastoral staff. The mitres and pastoral staffs of Tre-



lawn and Mews are preserved in Winchester Cathedral, Laud's staff is in St. John's College, Oxford. One of Caroline date in the vestry of York Minster. Mitres were worn at a coronation in the last century. Copes are worn at coronations, royal marriages, and christenings. The Primate of the Anglican Church wore his cope in Convocation 1562 and 1640. Bishop Cosin wore a white satin cope without embroidery.

No one could honestly accuse any of the above named of even possessing Romish tendencies. They did, however, know and distinguished between Catholicism and Romanism. Now that the subject is well before your readers, let us have it out once for all, and be done with it.

St. Paul, Minn.,

W. L. CULLEN.

#### HAS THE PRESIDING BISHOP OF THE HOUSE OF BISHOPS THE POWER TO APPOINT A REPRESENTATIVE AT THE CONSECRATION OF A BISHOP, OR TO CONTROL THE SERVICES?

To the Editor of *The Living Church*:

FROM the Canons and Rubrics of the Church it would seem that the power to appoint a representative to act for him at a consecration, in his absence, does not pertain to the office of the Presiding Bishop.

According to Title 1, Canon 19, "Of Bishops" it is said: "The Presiding Bishop shall take order for the consecration of said Bishop elect, by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials."

Here, in the case of the absence of the Presiding Bishop, the matter is passed on from his hands to ANY THREE BISHOPS. That it is the duty of these three Bishops to appoint from themselves the Bishop who is then and there to preside, is evident from the following Rubric which appears at the head of "The Form of Ordaining or Consecrating a Bishop," which reads thus:

"When all things are duly prepared in the church, and set in order, after Morning Prayer is ended, the Presiding Bishop, or some other Bishop, APPOINTED BY THE BISHOPS PRESENT, shall begin the Communion service"; and so on.

If the inaccurate custom has hitherto prevailed that the Presiding Bishop appoints his representative, when absent; or, if etiquette has taken the first named of the three Bishops furnished by him, to be understood as the Bishop to preside in his absence, then the whole proceeding is a corruption in practice, and a plain violation of both the Canon and Rubric above quoted.

A Bishop thus elected by his peers to preside at such a consecration, in conformity to Canon and Rubric, does not represent the Presiding Bishop, but something far higher, which is, the equal and undivided rights of the One Episcopate in which all Bishops have an equal and undivided share and responsibility.

It would seem then from the above, that the Presiding Bishop of the General Convention of the Church has not the power to appoint a representative to act for him as Consecrator, in his absence, but that the power to appoint a presiding Bishop for such special occasion is to be exercised by the Bishops themselves there present.

It is evident then, since he has not the power to appoint a representative, that he cannot have the further power to direct the ceremonial of such a service.

J. HARRIS KNOWLES.

New York, Jan. 7, 1901.

#### GOOD OUT OF THESE CONTROVERSIES.

To the Editor of *The Living Church*:

I WRITE to express to you many and sincere thanks for the Catholic stand you have taken in the matter of the late consecration of the Coadjutor Bishop of Fond du Lac. No one but he whose ecclesiastical vision is so dimmed by prejudice or ignorance will doubt the accuracy and force of the facts of history, and practice of the Church (Catholic) so clearly put in your editorials. Long live THE LIVING CHURCH! and long live the Bishop and his Coadjutor of Fond du Lac, and the Rt. Reverend Fathers who joined in the laying on of hands on that memorable occasion. It is all of God's doing. He works by means, and chooses instrumentalities—and this was His occasion for the preparation and introduction of the discussions which were to follow, and which are to continue, in brotherly love, to the glory of God, and the good of men. And in this, because of the able and manly stand of THE LIVING CHURCH it is to have a widening influence among thoughtful readers. Thousands of

men throughout America, whose minds are somewhat confused in this fog of Protestant uncertainty, are seeking for more light on ecclesiastical questions of the day. These discussions will help them. Many will examine for themselves, and as a result will find, and comprehend, the true Catholic, which is the true Christian Faith, as expressed in the Apostles' Creed. They will seek Christ and a home in His Church.

Yours for Catholic truth, A. V. GORRELL.

Chicago, Jan. 11, 1901.

#### HE WORE COPE AND MITRE.

To the Editor of *The Living Church*:

IT MAY be quite copious, but I can antedate your photograph some twenty (20) years!

I was present at the opening service of the General Convention of 1880, at *St. George's Church*, Rutherford Square, New York. The procession, on that occasion, from robing-room to church, was headed by the Presiding Bishop (Smith, of Kentucky, Low Churchman) with Old Catholic Bishop Herzog by his side. The latter was attired in Cope and Mitre, and the good Presiding Bishop of the House of Bishops neither trembled nor fainted.

The worthy editors of that day may have groaned in spirit, but they showed no visible evidence of distress.

Winston, N. C., Jan. 10, 1901.

HENRY D. LAW.

#### THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

I BEG permission to intrude into the circle of correspondents of that champion of the truth, THE LIVING CHURCH, to express a thought or two on an article written in your magazine of Jan. 12, and on changing the name of the Church.

The writer of the before mentioned article raises his voice against the word *reform*, and prefers to use the word *restore* instead. Now *reform* means to amend; to correct. The Reformation of the Sixteenth Century of the Church in England was not a reformation of *doctrine*—for that must be unchangeable—but of the *abuse* of certain doctrines and usages—*e.g.*, the invocation of saints, indulgences, etc. The Roman Church itself afterwards reformed these to a large extent. Now as to the word *restore*, which means to replace: How can the Church be replaced unless God took it unto Himself, or there had been a general apostasy? A thing is not generally restored unless it has been taken away.

As to the name of the Church, it would not look very well for it, claiming as it does to be the one fold, to be changing its name, which would provoke with good cause the ridicule of the schismatic societies. If episcopacy is essential to the well-being of the Catholic Church, and has always been retained by it, why not leave the name just as it is?

Anderson, Mich.

Yours very sincerely,  
S. R. SPROUT.

#### WHAT DOES IT MEAN?

To the Editor of *The Living Church*:

AT A RECENT meeting of some of the clergy of New York to consider how far our Church newspapers fulfilled their mission, Mr. McBee, speaking for *The Churchman*, declared that the paper of which he was Editor proposed to stand for and to represent the great historic Church of the ages, and alluded to those admirable articles of Mr. Cram on Church Architecture as illustrating this course. I confess that my heart was cheered and I took his words and the whole of his address as meaning just what he said, not believing any misleading use of words could be possible at such a time and place. What then is the meaning of the issue of *The Churchman*, Jan. 5th, 1901, where the whole last page is given up to an appeal for funds for a so-called "American Church," the pastor of which is a Lutheran minister? Where has the historic Church ever existed without episcopal orders and oversight? What kind of historic Christianity is that which "embraces" in its membership "all denominations from Quakers to High Church Episcopalians, and at its sacramental seasons Christians of every name realize something of Church unity as they bow together at the table of the Lord." No; this so-called "Church" is one of the many sad divisions surging against the Church of the ages, confusing those who are seeking a pure form of Christianity. Why does *The Churchman* again halt between two Masters, between the Ministry and Creeds of the Catholic Church and the ever shifting,



disintegrating forces of Protestantism? Surely not for money nor for a large paying advertisement on its last page?

Was the attack of *The Churchman* upon the Bishops at the Fond du Lac consecration the signal that a series of articles had begun in that paper which would prove its final departure from historic Christianity?

F. M. CLENDENIN.

West Chester, New York City.

[The advertisement in question, published in *The Churchman* for Jan. 5th, is for funds for "The American Church in Berlin," of which it is stated, "Its doctrinal creed is simple enough and wide enough for all American Christians to join in. Its membership embraces all denominations, from Quakers to High Church Episcopalians, and at its sacramental seasons Christians of every name realize something of Church unity as they bow together at the table of the Lord." The advertisement ends with the statement that "Contributions in aid of the completion of the American Church in Berlin will be gratefully received from the readers of *The Churchman* and all others who are interested in this most deserving project. All contributions should be addressed to the office of *The Churchman*, and every gift will be acknowledged personally by Dr. Dickie. Or, if preferred, contributions may be sent direct to the undersigned, at the following address: Rev. J. F. Dickie, D.D., . . . . New York City." We have no desire to comment on the incident.—EDITOR L. C.]

#### TENURE OF CHURCH PROPERTY.

To the Editor of *The Living Church*:

**T**HANKS for your courtesy in printing last week my letter about Property Rights in the Church, but the types make a curious blunder in the title of the pamphlet noted. They say "Tenants of Church Property" (which may be church mice or the clergy—pretty near the same thing according to the adage!), whereas it should have been "Tenure of Church Property," in which the matter was pretty fully discussed. It is now out of print.

Permit me to say, too, that while your conclusion as to control of property is correct, the authority given in the Iowa case is about another matter, viz., that a vestry cannot reduce a clergyman's salary without his consent—a fact which not all vestries have learned to this day.

D. D. CHAPIN.

Jan. 12, 1901.

[The Iowa case was a suit for the collection of back salary by a rector. The judgment was granted on the express ground that "a parish of the Protestant Episcopal Church, by its admission into union with the Diocese of Iowa, and its connection through that with the Protestant Episcopal Church in the United States of America, acknowledges the authority of the constitution and canons of that Church, and becomes amenable thereto" (Bayles, *Civil Ch. Law Cases*, p. xix.). Consequently the decision is rightly quoted as limiting and defining the scope of the Cathedral organization of Fond du Lac, or any other ecclesiastical corporation of this Church.—EDITOR L. C.]

#### SOME OF MY PARISHIONERS—II.

BY THE RECTOR OF ST. NESCIQUIS'.

**H**E HELPS ME. He can be depended on to do work in which there is small honor and less profit. I can ask him to act as secretary *pro tem.* without fearing that he will refuse because he was not elected to the office at the last Annual Meeting. He takes a class of small boys in the Sunday School, and I do not go in daily fear lest he should demand to be made Lay Reader. The ladies of the Guild can ask him to carry a pail of water at one of the suppers for which they are famous, without wounding his *amour propre*; or to take the tickets at an entertainment without his demanding to be made perpetual president with dictatorial powers.

He does me little kindnesses. He puts himself about to oblige me. I know that he foregoes little pleasures, that he leaves enjoyable pastime, forsakes congenial company, lays down an interesting book, rather than disappoint me. This, I take it, is the highest proof of regard. There are other of my parishioners who maké me gifts, but who would not deny themselves any pleasure or profit for my sake, or—what is of far more importance than that—for the sake of the Church. I do not undervalue a gift, kindly and delicately made. But, if it can be afforded, what is a gift? The easiest thing in the world is to give money—when you have it. Loving attention and considerate regard outweigh occasional gifts in the balance of any well regulated mind.

But he helps me most when he least suspects it. If he knew it and came consciously to help me these directions, he would not help me at all. He would be to me savorless salt, scentless perfumery, tasteless sweetmeat,

"Or like a soda bottle when its spray  
Has sparkled half its spirit out."

Like a puzzle whose solution is known, he would no longer stimulate me; like a thrice read commonplace, he would no longer interest me.

He is helping me now, in this analysis, by the suggestion that it may be even so with my own attempts at helping others; that it may be not by premeditated and elaborate efforts, so much as in other ways less conscious and less flattering to my self-love, that I give the help that counts. I suppose I help my horse more by feeding than by spurring him, though, in the former case, I am plainly a servant, and, in the latter, fancy myself the master. It may be that I help my people more by my weakness than by my strength, by my shortcomings than by my superiorities, by what my need brings out than by what my wealth imparts to them.

He is a plain, simple, every-day fellow; an indistinguishable unit in the census return; a negligible quantity in most reckonings. But I could ill spare him. It would be a great loss to me if I did not see him standing at the end of one of the pews about half-way down the aisle next Sunday morning when I step out of the vestry. That is one of the ways in which he helps me. I do not crave for a revision of the General Exhortation, so that it should read, "Dearly Beloved Sisters." It helps me—though he has not much voice and no ear at all—to hear him sing as I pass in the procession. I feel that the hymn is real to one person. It helps me to see him follow the service *with his book*. Yes, it would be a great blank, if his place were empty. For he is always there. One does not need to understand the law of proportionate variables to estimate his attendance. He is a constant quantity. There are parishioners of St. Nescioquis—I do not suppose that such exist elsewhere—who come to church when it is not too hot nor too cold, too wet nor too dusty, too sunny or threatening rain, when they have company or when they have none; and so on, *ad libitum, ad nauseam, ad infinitum*.

Then he helps me in my sermon. He is not learned. He would think it an impertinence to offer a criticism or a suggestion. I believe that he "took Latin" when he went to school. He seems to have been largely immune. The virus did not get into his system. He could probably once construe two lines of 'Cæsar without referring to the vocabulary more than three times. But that was long ago, and he has lost the knack of it. He thinks it wonderful that any one should read Cicero for pleasure, or Virgil because he thinks him fine. The discovery of a real, intelligible meaning enveloped in the Greek character is to him an almost magical feat. He thinks I am a scholar. Though I am fully aware that his estimate is grounded rather on what he does not know than on what I do, I cannot help feeling bigger for it. He puts me on good terms with myself. And there are few things more helpful, under some circumstances, than that. Can it be possible that there are reputations, wider and more commanding than that of the Rector of St. Nescioquis', which have pretty much the same foundation? Can it be that the self-satisfaction of more important personages is fed on the same food?

He helps me by asking questions sometimes. I learn from him what subjects are occupying the mind of "the man in the street." I find out from him what I can talk about with some hope of coming home to the minds and hearts of my hearers. He helps me to gauge my sermons. He listens attentively *with his eyes open*. I lay stress on this fact, because one of my most important—objectively and subjectively—vestrymen, tells me that he closes his eyes in order to hear the better. I suppose that the *prolapsus capitis* with which he punctuates the sermon are to be taken as indicating approval; though—judging from the surprised and somewhat accusatory look he fixes on me when he regains the perpendicular—he must sometimes feel that he has been beguiled into endorsing startling doctrines. He does not help me; but I do not complain, since I am certain that he frequently goes home greatly refreshed. But my helper, as I said, listens with his eyes open. If he has a vague, puzzled look in them, as of one who has come upon a riddle unaware and gives it up, I know that I have missed my aim, that my point is obscure, that I must, forthwith or at some future time, try again. If I see his face brighten, I know that I have imparted a thought, cleared up a difficulty, or inspired a hope. If I see him looking at me through a mist of unshed tears—and that does sometimes happen—I know that, by God's good grace, I have opened a spring of deep and sacred feeling, that I have achieved something. He will be the better and the tenderer for it always.

He helps me too, by the fact that he has the reputation of being "a good, straight man." I could enlarge on this point, but my paper has reached its limit.

If it had a hundred such, to what might not the Parish of St. Nescioquis' aspire? God bless him, he helps me!



**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 A MISSIONARY TO THE ROMAN CENTURION.**

FOR THE THIRD SUNDAY AFTER THE EPIPHANY.

Catechism:—5th, 6th, 7th, and 8th Commandments. Text: St. Matt. xxviii. 19. Scripture Lesson: St. Matt. viii. 5-13

**O**UR lesson for the Third Sunday after the Epiphany is from the Gospel appointed for the day: St. Matthew's account of the healing of the centurion's servant.

The bearing of this incident upon the Epiphany-tide needs only to be mentioned to be recognized. The miracle was a manifestation of the divine power of Christ. The man, at whose appeal it was performed, was a Gentile, though notably a proselyte, a convert to the Jewish faith. This we infer from the fact that he had built at his own expense a synagogue at Capernaum (St. Luke vii. 5). Still further, the splendid faith of the centurion drew from the lips of our Lord the prophetic promise of the extension of His Kingdom among all peoples of the earth: "Many shall come from the East and West" (verse 11). An Epiphany lesson, throughout; and we may feel that this good centurion of Capernaum stands midway between the Wise Men who came to Christ at His birth (St. Matt. ii. 1, 2) and the Greeks who sought Him at His death (St. John xii. 20, 21).

It is worthy of notice that high praise belongs to all the Roman centurions mentioned in the New Testament: this centurion of Capernaum, whose unexpected faith surpassed the faith our Lord had found in Israel (verse 10); the centurion who stood beside the cross and exclaimed, "Truly this was the Son of God" (St. Matt. xxvii. 54); Cornelius, in whom the door of the Church was opened to the Gentile world (Acts x.); and Julius, whose kindness to St. Paul is recorded in the Acts (xxvii. 3, 43).

And remember that this golden grain was gathered to Christ at Capernaum, a city conspicuous for that unbelief which drew forth from the lips of our Lord the fearful words: "Thou, Capernaum, shalt be brought down to hell" (St. Matt. xi. 23). Yet there were saints even in Capernaum: this centurion who loved Israel and Israel's God (St. Luke vii. 5); the household of Simon Peter (St. Matt. viii. 14, 15); Matthew, who heard and followed the call of Jesus (St. Matt. ix. 9); Jairus and the believing nobleman, each of whom received from Christ, through faith, help and healing for a beloved child (St. Matt. ix. 18-25; St. John iv. 46-53). "Such instances of goodness among a degraded people induce a suspicion that we also may be living among unsuspected saints; that angels may be dwelling, unawares, at our very doors."

Reading together the accounts of this miracle given by St. Matthew (viii. 5-13) and St. Luke (vii. 1-10), we find that according to the former the centurion seems to come in person, and that according to the latter he sends the elders. There is no real contradiction in this, for everyone recognizes the principle, that what one does through another, he himself does. From St. Luke's account (vii. 3) we learn that the centurion's request was presented to Christ by the rulers of that synagogue to the erection of which he had so generously contributed. This was natural, for the man was a Gentile, and as such hesitated to approach the Messiah. The real question in his heart seems to have been, not "can He?" but "will He?" He felt his slender claim, as a Gentile; and, according to St. Matthew (verse 6), the message was a mere statement of his sorrow, leaving it to Christ to do or not to do, as He deemed best: "Lord, my servant lieth at home sick of the palsy, grievously tormented."

What, in this Roman centurion, won the love and the admiration of Christ?

His PITY. He was heartbroken over the suffering of a servant, a slave, "who was dear unto him" (St. Luke vii. 2). We are almost surprised at such tenderness in a man familiar with war and battles. It is one of the fine pictures that adorn the Gospel: this Roman centurion, troubled, sorrowful, solicitous, over the sickness of one who stood to him in the relationship of household servant to master. Of course this won the way to the

heart of Christ; for it was *likeness* to Christ: "Even as I had pity on thee" (St. Matt. xviii. 33).

His HUMILITY. Humility and pity go together. If we think a great deal of ourselves, or a great deal about ourselves, we are sure not to be tender to other people, and not to be troubled over their misfortunes. This was the case with Dives (St. Luke xvi. 19-31). He had no pity, because he thought too well of himself and fixed all attention on his own pleasures.

The Roman centurion was merciful to his sick servant; and so we are not at all surprised to find that he was humble in his thought about himself. He did not believe himself worthy to receive Christ under his roof (verse 8). This too won its way to the heart of our Lord; for it was likeness to Him who said: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (St. Luke xiv. 11).

Then remember this: it is we who think, and not the centurion himself who thought, that he was humble. Humility is the one Christian virtue which must not know anything about itself; for as soon as a person begins to *think* himself humble, from that moment he ceases to *be* humble. There is no such thing possible as to be proud of one's humility.

His FAITH. The faith of the centurion was greater than any which Christ had found, even in Israel (verse 10).

"Speak the word only, and my servant shall be healed" (verse 8). How finely the centurion drew to his aid the military life, with which he was familiar. He had learned the discipline of the Roman army: as one "under authority," to obey his superior officers; as one "having soldiers under him," to issue commands and have them carried out (verse 9). When something was to be done at a distance, he did not need to go in person, for he could say to those under him, "Go, . . . do this"; and it would be done forthwith.

This same thing the centurion was sure that Christ could do, even in the greatest or most troublesome affairs of life. Jairus said to Jesus, "Come" (St. Mark v. 23), and the nobleman also, "Come down" (St. John iv. 49); Martha said, "If Thou hadst been here" (St. John xi. 21); but the centurion surpassed them all in his greatness of faith: Thou needest not to come under my roof; stay where Thou art; "speak the word only, and my servant shall be healed" (verse 8).

This was the greatest possible acknowledgment of the divine power of Christ. We do not wonder that "Jesus marveled" (verse 10), in spite of His omniscience. We do not wonder that He spoke the comforting words: "As thou hast believed, so be it done unto thee" (verse 13).

Men like this centurion, men at least with equal *possibilities* of good, are even now waiting in heathen lands to hear of Christ, and to come to Him "from the east and west" (verse 11). If they hear not, and if they come not, it will be the fault of "the children of the Kingdom" (verse 12). The Epiphany message of our Lord is His message to His Church—yea, to every member of it, whether old or young—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19).

**THE HIGHEST PLACE.**

WHERE is the highest place?  
 The widest field, the noblest, grandest space?  
 How win enduring fame—  
 How climb the heights and leave a lasting name?  
 Ah, how the goal attain—  
 The high ideals of the heart and brain?  
 But what is high or low,  
 Or greatest in God's sight?—How can we know?  
 Earth's work must needs be done,  
 And some must toil from dawn till set of sun,  
 They lay foundations deep—  
 With folded arms the sentries vigil keep—  
 There must always be room  
 For gardens fair—for flowers that sweetly bloom,  
 There must be some to sing,  
 To cheer the toilers, who the harvests bring—  
 And always—everywhere—  
 Good hearts, kind hands to brighten lives of care.  
 To work, to watch, to minister, to pray,  
 Where duty calls, is noblest, best, alway.  
 Dear heart, in duties near,  
 Alone we'll find life's grandest, highest sphere,  
 And only in the place  
 That God has given, shall we receive His grace.  
 Oh well it is, that from the heights above,  
 He looks on work well done, with eyes of love.

MARGARET DOORIS.



# Editorials and Comments

## The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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### THE STRIFE OF TONGUES.

THE strife of tongues! What a source of bitterness and of grief it has been in all times! The Psalmist wearied with it, looked forward to a haven of refuge from it. It surged around our Lord, and the cries "Crucify Him! Crucify Him!" with the angry tumult, the jeers and ribald laughter of the crowd, must have been among the cruelest tortures to Him who promised that peace which passeth all understanding. Through all Church history the strife of tongues has dinned discordantly. It beat fiercely against Athanasius. It has accompanied every martyrdom since history began. It has been an incident of every onslaught ever made against the Catholic Faith.

Yet the strife of tongues has never been able to banish the peace of God. "Not as the world giveth, give I unto you." The angelic cry of "Peace on earth" had hardly died away before the cry of the martyred Innocents went up to the throne of God. Yet they found peace, and their infant lives entered through strife into perfect peace. How well does Bishop Bickersteth express it in his beautiful hymn:

"Peace, perfect peace, with sorrows surging round?  
On Jesus' bosom naught but calm is found."

The temptation is ever to seek peace by unlawful methods. Never was there a war without a Peace-at-any-price party; never was there a just war that did not prove that lasting peace is never the result of evasion, or compromise, or surrender. Rest and peace are the portion of them who have won them by war; not of those who run away from battle or betray their trust rather than fight for it.

The saintly De Koven preached a sermon on The Strife of Tongues, after one of those bitter onslaughts against him in which his own personality always rose untarnished.

"In Christ's Passion ever commemorated," he said; "in Christ's sacrifice ever represented, in the presence of the Incarnate Son of God, as Priest and Sacrifice, in the wounds of Jesus, in the silence of His Eucharists, amid the adorations of the faithful and the strife of tongues of the unbelieving, in the peaceful hiding-place of the weary, struggling Christian, in the tabernacle of God—day by day, whenever the sacrifice is offered, ever overshadowing the altar, and protected by the watching angels, is this presence of the Lord. It will continue, whether

we heed it or do not heed, whether we slight it or love it, until this same Jesus, who is gone into heaven, shall come again in glory, to judge both the quick and the dead. Then shall they who have sought Him and found Him in His Eucharists, rest for ever in that presence, where the provoking of all men comes no longer, and where there is rest for the weary soul from the strife of tongues!"

### BISHOP KINSOLVING'S APPEAL.

I SHALL need at least \$100,000 additional to save the Church in this Diocese from permanent disaster," writes the Bishop of Texas in a letter published in another column. Thus far the sum he has received is only \$35,411.25.

It must be remembered that the needed sum must come, if at all, from Churchmen direct to Bishop Kinsolving. The funds raised by the Red Cross and other civic organizations—and these also are painfully inadequate for their purpose—have to do with replacing the immediate necessities of the people. There is no clash between the public fund and the Bishop's fund, and no one need fear that there will be any duplication of benefactions. The loss to the Church must be replaced by Churchmen, acting through the Bishop, and it will be to our endless discredit if the full sum asked for is not placed in the Bishop's hands.

Pennsylvania, always generous to things Churchly, always a leader in doing good, not only heads the list, but her contributions exceed those of the *next five Dioceses* combined. All honor to Pennsylvania! But is it honorable to other Dioceses?

We can all do something if we will. Individuals will find the Bishop glad to receive even small sums. Guilds can raise something, and even little children can do some work, or perhaps can bring the needs to the attention of others.

Let us really be in earnest about this and not add to the Bishop's burdens, which must already be more than he could bear did he not have One ready to help him, by leaving him helpless in the face of this great need. Would we show the Christ-like spirit? Then "bear *ye* one another's burdens, and so fulfil the law of Christ."

The address to which contributions should be sent is: The Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, Austin, Texas.

### THE POWERS AND FUNCTIONS OF THE PRESIDING BISHOPRIC.

AUTHORITY is of two kinds. It may be the immediate product of legislation, in which case it comes into being at an exact period of time; or it may be the result of a long growth, based upon common consent and common acceptance in practice. The office of the President of the United States is an example of the former; while the inherent authority of a given Royal Family in any land was originally an example of the latter, though now generally confirmed by law.

The authority of the episcopate of the Catholic Church is based on the divine commission of our Lord to His apostles collectively, "All power in heaven and earth is given unto Me; go *ye* therefore." The authority, the jurisdiction, the command, rested on each alike, and on the whole body collectively.

But when the commission was put into actual practice, it was found that the best way to carry it out was to limit the field of the activities of each of the apostolic college. To what extent this limitation was made in the days of the twelve we need not now discuss. It is immaterial whether the diocesan limitation occurred in the first or in the second century. What is clear is that without receding from any of the corporate authority or jurisdiction of the whole episcopate, the individual Bishop was yet given only a limited field in which his episcopal duties might be performed; and that field was his Diocese.

But there were certain duties which could not conveniently be divided up, such as taking order for consecration of Bishops, and other functions of an extra-diocesan character. Gradually, therefore, the Bishops of certain sees became recognized as Archbishops, and certain of these as Metropolitans, and again of these a limited number were acknowledged as Patriarchs or



Popes. Thus the somewhat elaborate organization of the Church arose, substantially uniform in all parts of the world. Laws were enacted, and the exact measure of jurisdiction between Bishop, Archbishop, Metropolitan, and Patriarch, came to be matters of distinct regulation.

WHEN THE American Church began her separate existence, her episcopate had not been created. After an ever memorable struggle, one Bishop was consecrated in Scotland, two, and then a third, in England, and these four united in consecrating a fifth on American soil. Slowly—very slowly—the House of Bishops grew; so slowly that when Bishop Hobart was elected in 1811 it was seriously feared that it would be necessary for him to go abroad for consecration, so difficult was it to gather together three Bishops of the struggling Church at home.

Under such circumstances it would have been folly to have created an American Archbishopric. As in the apostolic college, so here, they were each on an equal plane. When the Bishops met together as a House, it was necessary that one of their number be designated as chairman, and considerations of courtesy suggested that the senior by consecration was entitled to that honor. In the Constitution adopted in 1789 there was no provision for priority among the Bishops for any purpose whatever, though Art. IV. distinctly provided; "And every Bishop of this Church shall confine the exercise of his episcopal office to his Church, Diocese, or district, unless requested to ordain or confirm or perform any other act of the episcopal office by any Church destitute of a Bishop." The two Bishops, Seabury and White, comprising the House of Bishops, each signed this Constitution without statement as to priority between them. At the next session, however, held a few days later (Oct. 5th, 1789), a rule was decided upon to the effect that "the senior Bishop present shall be the President" of the House of Bishops. Accordingly Bishop Seabury's name appears as "President." The signature of the Bishop acting as chairman continued to read "President" until 1795, when, notwithstanding the fact that the term "President" is used in the minutes, the signature of Bishop White gives his title as "Presiding Bishop," being apparently the first time that the term was used.

The force of that term is clearly perceived to be only what is implied in those words. The Bishop thus signing his name was the Bishop presiding in the House of Bishops. There was no intimation of any other authority whatsoever. The office itself was not recognized by the constitution.

THE ORIGINAL PROVISION for the consecration of a new Bishop gave permission to the Standing Committee of the Diocese concerned to transfer the testimonials to "any three Bishops of this Church, who may thereon proceed to the consecration." This provision lasted until 1820, when a new canon was passed providing that in case of such election between conventions, the testimonials should be forwarded "to the Presiding Bishop of the House of Bishops, who shall communicate the same to all the Bishops of this Church in the United States, and if a majority of the Bishops should consent to the consecration, the Presiding Bishop, with any two Bishops, may proceed to perform the same; or any three Bishops to whom he may communicate the testimonials." This substantially is the canonical provision for the consecration of Bishops still in force, and now known as Title I., Canon 19, Section II., sub-section [2].

Let us now open the Prayer Book at "The Form of Ordaining or Consecrating a Bishop." At this point we may refer to the thoughtful letter of the Rev. Canon Knowles which appears on another page, and which was received just as we were outlining the plan of these considerations, and the Editor is therefore able to quote that excellent authority in addition to his own observations.

The opening Rubric in the Consecration Office reads as follows: "When things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed BY THE BISHOPS PRESENT, shall begin the Communion Service." This is the identical form of the Rubric which has appeared from the beginning in the Prayer Book, not having been changed at the late revision. Let it be remembered, therefore, that when this Rubric was adopted, the Presiding Bishop of the House of Bishops *did not possess the authority to issue a mandate of consecration* to any Bishops whatever. Consequently it cannot be argued that any jurisdiction whatever over such a service was given to him. The canonical provision was that any three Bishops might be selected

by the Diocese desiring a Bishop. Further it appears from the Rubric quoted that the Presiding Bishop *might* be one of the three. There was no compulsion, however, and if he was not so selected, he would have no connection whatever with the service. It would not be held under his mandate, and so far from having any jurisdiction over the details of the service, there would be no reason to suppose that he would even be aware that it was being held, except perhaps as a matter of common news. The sole recognition of the Presiding Bishop prior to 1820 in connection with the consecration of any Bishop, is that if he happen to be present at the service, he should read certain parts of the form provided in the Prayer Book; if not present he did not even have the authority at that time to issue a mandate to other Bishops. Notwithstanding the canonical change which, as we have seen, was enacted in 1820, whereby the Presiding Bishop was charged with selecting the Bishops who should proceed with the consecration (but with no further jurisdiction over the matter whatever), the Rubric yet remains unchanged. Nothing can be read into it to-day that it did not mean in 1789; so that to this day if the Presiding Bishop be not present at the service, he may not even canonically name one of the three Bishops to whom his mandate goes as of greater authority than the other two; and in fact the "Bishops present" at the consecration are to decide between themselves which Bishop shall preside at that particular function; and the Bishop so selected is termed "the Presiding Bishop" throughout the consecration Office in all the Rubrics after the Rubric beginning, "Then shall follow the Nicene Creed."

Thus we see that the duty of the Presiding Bishop with respect to the consecration of another Bishop is completed when he has given the mandate of consecration to three Bishops of the Church. The Bishops present represent not the Presiding Bishop but the House of Bishops. The details of the service therefore cannot rightly be under the control of the Presiding Bishop, since he cannot even, under the Rubric, tell which Bishop of the three or more shall preside; and since the Rubrics of the Consecration Office are older than the provision which permits the Presiding Bishop to issue the mandate of consecration, and thus may not be governed by the latter. Incidentally we may say that this consideration of the history of the canon and of the Consecration Office shows that our present distinction between "the consecrator" and "assistant consecrators" or "co-consecrators" is a distinction not recognized in the Prayer Book or in the canons. According to both these, the three Bishops who receive the mandate are all alike consecrators without priority between them, and the control of the service, at least in so far as the assignment of the parts between them, is to be "appointed by the Bishops present." The only distinction between them is that one of their number, to be chosen by themselves, is to preside at the function.

IT WOULD NOT be necessary to say more if it were not that the present Presiding Bishop has made a claim vastly exceeding the authority conferred by the canon and by the Rubric upon him. According to that claim the representative of the House of Bishops is the Presiding Bishop, and the Bishops present at the consecration are his representatives. The theory is precisely the Petrine theory of the Apostolic College, according to which the representative of our Lord is St. Peter, and the other Apostles are representatives of him. This theory the Anglican Communion perpetually condemns. She asserts the equality of Bishops and limits the jurisdiction of each to his own Diocese. She does indeed reserve the right to erect Archbishoprics, with certain defined powers of supervision; but this right she has not exercised in this country, and none of her Bishops are charged with metropolitanical authority.

We do not need again to allude to any claim on the part of the Presiding Bishop to judicial powers. We can only trust he will himself withdraw the unhappy letter which has brought consternation throughout the Church and the claims of which are repudiated from Maine to California. We feel certain that he will do this without pressure from his brethren, as certainly a careful re-consideration of his position can only show the impossibility of maintaining that any jurisdiction whatever is vested by the American Church over other Bishops, in the Presiding Bishop personally.

Happily, no one believes that the Presiding Bishop's mistake is due to personal ambition or to any wilful intent to usurp authority. Happily again, no one doubts the readiness of the Presiding Bishop to admit his error if he shall become convinced of it. If only his strength of mind may be preserved



to him to enable him to give the subject such careful re-consideration as its importance demands, we do not doubt the outcome.

BUT THE FACT remains that the limitations and prerogatives of the Presiding Bishopric ought to be and must be defined by positive legislation. We have ourselves to blame for this unhappy incident. If, when the strength of the American Church was such as to demand an executive primacy, we had followed the precedent of the Church in all other lands and all other ages, and had created an American Archbishopric, we should then have had a constitutional officer, guided by centuries of precedent and tradition, and regulated to some extent by law, instead of a mere title which might be exaggerated to more than papal authority, and might mean nothing at all, according to the varying interpretation placed upon it by the unfortunate holder of the office. There are no traditions safeguarding a Presiding Bishopric. No Archbishop in the world, Anglican, Greek, or Roman, no Metropolitan, Patriarch, or Pope, would have dreamed of putting forth such claims as those contained in Bishop Clark's letter of December 1st. But Archbishops, Metropolitans, Patriarchs, and Popes, have long centuries of precedent to guide them. Truly the Presiding Bishop might well have thought long before reversing the precedents of a century and a quarter, and he might have exercised care to give his title in its exact form and not in a form implying larger authority than that conferred upon him. But after all is said, we have had the opportunity to create an Archbishopric with defined and traditional limitations, and we have not acted upon it. Let us not therefore cast the whole blame for his recent misunderstanding of his position and authority in this Church upon the venerable Bishop of Rhode Island, but frankly admit that the American Church is in part to blame. Perhaps we deserve an exaggerated Papacy for our own failure to create something better.

NO DOUBT there are plenty in this Church who do not care; but there are some godly souls who have been permitted to enter into some sympathy with their Lord's yearning for the unity of His people, and who felt a thrill of hope when the Russian Bishop Tikhon expressed himself so cordially at the time of his visit to Fond du Lac. Just following this came the news that the Archbishop of Syra, whose predecessor honored many of our churches with visits during the World's Fair, has published a thesis favoring closer relations between the Eastern and Anglican Churches. How well we remember that dignified prelate, the predecessor of the present occupant of the see, as, vested in cope and the peculiar head gear of the Eastern Church, he made an address full of the spirit of brotherly love at St. Paul's Church, Milwaukee, similar to his remarks in many others of our churches. We have fallen on evil times in the Church when such bright prospects can be deliberately dashed aside by those who had been trusted in this American Church. The following extract is from a letter from California addressed, not to ourselves, but to a neighboring priest:

"I take the liberty of writing to you because I feel that it is important for you to know the feelings of distress on the part of Bishop Tikhon and Father Sebastian of the Greek Church here at their treatment by the Church papers—the *Standard* especially. Father Sebastian says that he is in duty bound to forward all the material to the Holy Synod and fears grave consequences. There must be something done to give adequate and striking expression to the feelings of the opposition. Think of the wrath of a venerable body of ecclesiastics when they read of the advantage of incense for the purpose of *disinfecting* one of their Bishops. Is it not awful?"

We have nothing to submit in reply except this:

That the spirit of hate, and of blasphemy, and of abuse, never proceeds from the Holy Ghost.

Yet the American Church has many marks of that Divine Presence within her.

Let the Holy Synod take what has been written the past months with relation to the incident in which Bishop Tikhon took part, and test it by this rule: *The voice of the Church of the Living God is not uttered in wrath or in contumely and abuse of the representatives of God.* Which of the varying words that have been written, then, truly represents a Church in which the Holy Spirit dwells?

ONE TURNS from these thoughts with a sadness, yet with faith. And opening a copy of Bishop Coxe's *Christian Ballads*,

dating back to the year 1847, one reads again the words of the sweet singer of our own Israel in which even then he could describe a service in a village church, "Little Woodmere":

"They knelt—rich and poor knelt together,  
The ploughman at side of the squire:  
They recked not of gewgaw or feather,  
If white was the soul's attire.

"On the gospel-side hung the pulpit;  
'Twas carved with an angel and scroll:  
And now—from the sacristy entered  
THE PRIEST IN HIS COPE AND STOLE.

"Afar from the blast of polemics,  
Afar from their hate and their strife,  
No scorn of the brawling declaimer  
Should turn the still course of my life.

"While they would rail on, I'd be praying;  
And, blest with a foretaste of bliss,  
Live only with Herbert and Ferrar,  
Forgetting such ages as this."

SOME may be interested in some of the details of the recent consecration of Archdeacon Mills as Bishop Coadjutor of Ontario, at the Cathedral in Kingston. From the (London) *Guardian* we learn that, "The consecration ceremonial was impressive beyond anything hitherto seen in Canada. Ten Bishops took part in the service, the *Archbishop wearing his mitre*. . . . At the close of the service, and before the recessional hymn, . . . the clergy with their address presented Bishop Mills with a handsome pectoral cross and gold chain, the presentation being made by the Dean."

What a blessing it is to Canada that she has not yet been introduced to yellow journalism; and also that she has a *real* Archbishop, who is not unfamiliar with the vestments in use in the Church. The Archbishop has for many years made a practice of wearing his mitre on all high functions, and the extreme Low Churchmen, for which parts of Canada are noted, are frequently associated with him on such occasions. Let it also be noted from our London Letter in this issue, "At the High Celebration in St. Paul's Cathedral on Christmas Day . . . . copes were worn by the Dean and three others of the Chapter clergy. At St. Saviour's, Southwark, . . . . the Bishop of Rochester, who preached, was vested in the choir in a gorgeous cope and mitre." Yet we do not observe that the Archbishop of Canterbury has "disclaimed all responsibility." Shame, shame, that the American Church should be obliged to witness the ignorance—and worse—that has recently come to the surface!

WE GLADLY indorse the Declaration of the Maryland Clerical Union on the subject of Reservation for the Sick, printed on another page in this issue. It ought not to be lost sight of, that the decline of the practice of Reservation in the Church of England was coincident with the decline of frequent communions in the same Church. Now these two practices stand or fall, together. If the Holy Eucharist were *only* a sacrifice, there might conceivably be no necessity for Reservation. But if there be a real value to the soul in the frequent reception of the sacrament, then it is clear that it is little short of a crime to deprive the sick of that spiritual food.

It is happily the exception in this day to celebrate the Holy Communion less frequently than weekly. In the great majority of our parishes, not only is the opportunity given, but the people are urged, to be present and also to *receive* the sacrament on each Lord's Day. Yet how many priests urge the sick of their flock to receive the sacrament weekly? But if the practice is helpful to the well, why not to the sick? Yet in any parish of ordinary size it is simply impossible to give a weekly clinical communion to the sick, and as everybody knows, the consequent practice is that the sick are deprived for weeks, even for months at a time, of any opportunity to receive; and this by the very priests oftentimes who so glibly preach the value of frequent communions. Is it not a sad commentary on our priesthood? For why should the sick be deprived of that which is recommended to the whole? The thirtieth Article of Religion declares that the sacrament "ought to be ministered to ALL Christian men ALIKE." If therefore the sick have not ceased to be "Christian men," it is obvious that *the same* opportunities ought to be given them for receiving the sacrament, as are given the whole. Otherwise they do not all share "alike."

Happily, whatever may be the distressful conditions of the controversy over Reservation in England, the matter is settled



in this country by the declaration of the House of Bishops; and if any Bishop should refuse permission to any of his priests (except for reasonable doubt as to the Reservation being in good faith intended for the communion of the sick, or for other valid cause) to reserve, where the necessity exists, he would be in grave danger of appearing to the one Good Shepherd of all the sheep, who holds even Bishops to strict accountability, as a wolf instead of a shepherd to the flock of Christ. Is it a small thing to deprive even one of the least of the flock, of the Bread of Life?

MANY Churchmen will learn with much regret from the statement published on the official page last week, that the Rev. Dr. A. Toomer Porter has been obliged by increasing ill health and partial blindness to withdraw from the management of the Porter Military Academy at Charleston, a work which has been associated with his name for so many years. Dr. Porter founded this work as a venture of faith and has carried it on until the present time, almost without further assistance than the kindly offices of his Bishop and his brethren of the clergy which were always gladly given him. It is pleasing to read these sympathetic words in the *Charleston News and Courier*: "In his retirement from the heat and turmoil of life, Dr. Porter will have the sweet consciousness of duty well performed, and that he has been of splendid service to his city and State and to the Church of which he is a priest. His good work has not been confined, however, to the young men of his own Church, but he has educated hundreds of young men who were of some other way of faith, but who required such assistance as he could afford. The service that he has rendered will have its reward, but it will cheer him in his retirement to know that his friends and neighbors are not unmindful of what he has done for this community."

The school is re-opened after the Christmas holidays with Mr. C. J. Colcock in charge and under the direction of an executive committee, of which the Bishop of the Diocese is Chairman. There are otherwise no changes in the personnel of the faculty. We hope that the good work already done on this foundation may not come to an end, and have no doubt that the new arrangements, having appeared satisfactory to the Bishop, will appear equally so to Churchmen in general. It would be a dire calamity if this work should through any necessity be given up.

#### ANSWERS TO CORRESPONDENTS.

A. T.—The nearest approach in our communion to the Third Order as it is known in the Church of Rome, is found in the associate members of the various Sisterhoods of the Church, and our impression is that some similar arrangements for men are made by the orders of the Holy Cross and the Brothers of Nazareth. There is in England an order directly founded on this plan bearing the name of "The Parochial Order—Anglican, on the lines of the Third Order of St. Francis," information regarding which may be obtained by addressing the Organizing Secretary, Rev. G. C. Wilton, 109 Charing Cross Road, London W. C.

QUERIST.—There is a difficulty in interpreting the canon on music, for the reason that we have two separate enactments on the subject, the one contained in Title I, Canon 25 of the Digest, and the other in the Prayer Book under the head "Hymns and Anthems" immediately before the tables of lessons. These unhappily do not appear quite to agree with each other. According to the canon it would seem as though the choice of hymns is restricted absolutely to the Hymnal, though the sense is a little obscure. According to the Prayer Book, however, while on the surface it would seem as if the same interpretation would hold, yet when that rule was adopted by the General Convention in 1886, we recall the debate in which it was inquired whether this rule was intended to restrict hymns absolutely to the Hymnal, and the understanding was that such was not the intention. Deputies called attention to the fact that new hymns were constantly being written and that it was an unnecessary hardship to prevent such from being sung under any circumstances in our churches. Consequently, as the Prayer Book rule is both more recent and also paramount to canonical legislation, it would seem as though we are not absolutely bound to the sole use of the Hymnal. Our impression is that with regard to anthems, the exact words must be taken from the Bible or the Prayer Book, though we admit that this may also be open to question since similar words used in an English enactment are interpreted by the Archbishop of Canterbury to mean that the sense or doctrine therein taught must be identical with what is found in the Bible or Prayer Book. We do not of course quote the opinion of the Archbishop of Canterbury as of legal force; but neither is our own.

THE CENSUS of the Seminole Indians shows there are now only 339 of them in Florida. They are divided into three tribes, and are gradually dying out. The pappooses contract measles, which prove very fatal to them. The men outnumber the women nearly two to one. Several years ago the Indians conducted extensive farming operations, growing almost everything they needed. They have quit this, having now only an acre or two in corn and vegetables. The men hunt and trap, exchanging their skins and furs for food and drink, especially the latter.—*Easton Churchman.*

## Literary

*The Scientific Evidences of Revealed Religion.* The Bishop Paddock Lectures for the year 1900. By Charles Woodruff Shields, D.D., LL.D., Professor of the Harmony of Science and Revealed Religion in Princeton University, and a Trustee of the General Theological Seminary. New York: Chas. Scribner's Sons. 1900.

Dr Shields comes to us from the Presbyterian fold, and his name has been associated in this respect with that of Dr. Briggs. But we have abundant evidence in this volume that he does not sympathize with Dr. Briggs' method of handling Scripture. We gladly recognize him as with us in our battle against rationalistic criticism.

We begin our review with adverse comments. We notice two defects in the work. In the first place the Bible is treated somewhat as if it stood on foundations of its own, independent of the Church. We would not do the book injustice, and do not mean that the Church is disparaged. Quite the contrary. But the truth that the Bible, although divinely inspired, is the Church's Book, written from her standpoint and for her members, would clear up some difficulties which Dr. Shields does not seem to deal with quite satisfactorily.

The other point is this. The title is misleading. Dr. Shields does not give us *Evidences of Revealed Religion*, so much as a philosophy of various sciences viewed from the standpoint of Revelation. This is pleasingly and, in some places, tellingly done. But the charges of error leveled against the Scriptures considered as human documents are hardly faced, although some useful hints are given. Much less can he be said to have proved from science the truth of Scripture. Had he only professed to rectify the point of view which accounts for scientific assaults on Scripture, the grounds of our criticism would be removed.

But we congratulate Dr. Shields upon his well thought out and impregnable position that the Scriptures—*qua* Scriptures—do not err in any direction. The meaning of Scripture includes more than the human penman's design; and, when this larger meaning is mastered, we understand the so-called scientific elements truly. As our author says, Scripture "neither teaches science nor anything contrary to science." It may be admitted that the human writers of Scripture did not possess the scientific knowledge of our day, and that traces of this ignorance are abundant in their writings. But the *teaching* of Scripture is quite another matter.

We close our review with an illuminating quotation. "As to all the alleged errors of the Bible within the domain of religion or of science, it is enough to say in general that they appear as errors only when detached from their proper connection in the Holy Scriptures considered as a gradual revelation, by means of which the chosen races of mankind have been educated and developed from the rudiments of Judaism to the doctrines of Christianity, and from primitive barbarism to modern civilization."

We commend the book to thoughtful readers.

FRANCIS J. HALL.

*Jesus Christ and the Social Question.* By Francis Greenwood Peabody. New York: The Macmillan Co. \$1.50.

This is an examination of the teaching of Jesus in its relation to some of the problems of modern social life. The particular problems considered are those which concern the family, the rich, the care of the poor, and the industrial order. There are also chapters on the social principles and the comprehensiveness of the teaching of Jesus, and the correlation of the social questions.

Dr. Peabody is not only Professor of Morals in Harvard University but is actively engaged in philanthropic work, so that what he says possesses not only the academic wisdom of the professor's chair, but the practical, applied wisdom which illuminates, tests, and interprets theories by their bearing upon the actual conditions of human beings. The writer is also a Unitarian Minister, charged with the responsible duties of the religious welfare of the University.

It is on the religious side that this book is uniquely interesting and valuable, for the social and scientific aspects of these matters are ably dealt with elsewhere; but the connection of these with religion, and especially with the personal teaching of



our Lord, has nowhere else been so adequately treated. It is most encouraging to observe not only that our Lord is thus appealed to as the wisest of all minds and the supreme Arbiter in our present alternatives, but that the appeal is made in a language and in a spirit whose deep reverence and affection are plain beyond mistake. With the exception of a phrase here and there, the whole book might be preached as a series of Lent Lectures by the rector of Trinity Church, New York. "Lord Jesus, we would sit at Thy feet and feel what Christianity really is." It is in the attitude of this quoted phrase that the writer considers his great themes. They are all a part of Christianity, and Christianity is in Christ. "To follow Christ, even though one cannot adequately name Him; to be not of those who name His name alone, but of those who desire to do His will; to direct the life of one's own soul and the life of the world in ways of which Jesus might say, 'Well done, good and faithful servant,'—these principles, to the modern Christian, are not incidental to the Christian life but are the essence of it; and this discernment and obedience, even when accompanied by a high degree of ignorance as to the interior nature of the Godhead and the purposes of the Infinite, may still, it is now widely believed, receive the great word of acceptance, 'Thy faith hath saved thee; go in peace.'"

It would perhaps be too much to claim these words and others like them as indicating any large tendency of Unitarianism. There are still ministers of that name to whom Jesus Christ is a man like other men, to be mentioned in the same category with other leaders, and to be questioned and criticized with neighborly freedom. There are pulpits where He is rarely named at all. In many of these cases, however, the explanation is to be sought rather in the opposition of the orthodox than in the deficiencies or narrowness of the "liberal." With the passing of the old hostilities, with the ceasing of the old unfraternal controversies, Unitarians are coming gradually back to the former faith. They are caring more for Christ, and thinking and saying more about Him, and taking His word more and more as the word of God. The truth is that there is as much human nature in religion as there is anywhere else. It is a truth which some of our zealous brethren have not yet found out. The fraternal Church will serve truth in a way which the militant Church cannot approach.

The chapter which deals with the family is the closest to our own immediate discussions. It ought to be studied by everybody who would know the right in the matter of divorce. It will assist our canon lawyers in their appreciation of the Christian principles which determine what ought to be done and what ought to be left undone. Dr. Peabody, as a result of his study of the teaching of Jesus, takes the highest ground. "Concerning the general rule of marriage and its logical consequences," he says, "His teaching is explicit and undisguised. Marriage, being ordained of God for the union of two in one flesh, is in its intention for two and for two only, so long as they both shall live. Even to look upon another woman to lust after her is to commit adultery with her already in the heart. Jesus recognizes neither contemporaneous, nor, as it has been called, consecutive polygamy. Precisely as the other relations of family, of parent with child, of brother with brother, have never been regarded as to be 'put away'; precisely as there may be in these relations alienation and even separation, but cannot be divorce permitting new alliance with new sons or brothers,—so, according to the teaching of Jesus, is the relation of husband and wife. Persons on entering Christian marriage, or in becoming parents after marriage, are undertaking a responsibility from which they may not look to escape. The son, however prodigal, still belongs to the father; and the husband, though in a far country of permanent separation, still belongs to the wife."

The whole book is written in this strong, sane, and Christian spirit. The subjects are treated with the clearness, the interest, and the practical force which comes out of long experience in the arts of instruction. It is the most valuable contribution which has been made for a long time to the study of the social aspects of Christianity. The lists of books which accompany most of the chapters are of the greatest help to anybody who would read further. They give the latest writings upon social questions.

GEORGE HODGES.

*Religion and Life.* A Plain Essay. By R. Russell. New York: Longmans, Green & Co. Price, \$1.00.

The author confides to us the fact that he has spent twenty-seven years in the preparation of this work. We think he might well have waited twenty-seven more before publishing it. The

book invites comparison with another which came to us about a year ago from the same publishers. But the comparison is not at all to its advantage. Canon Newbolt's *Religion* is as sane and sound and strong as this is weak and unhealthy and comfortless. What Mr. Russell offers us is only the cheerless embers of a religion which has burnt itself out. Such a faith is too slender to support one through sickness and suffering, too feeble to fortify us against the evil powers which assault and hurt the soul, and is without sufficient vitality to reach the higher levels of Christian life and thought. This will be evident when we explain that it is a religion in which the Incarnation and the Atonement play no part, from which the whole element of the miraculous has been entirely eliminated; a religion without a Creed and which categorically denies a large part of the Apostles' Creed; a religion so undogmatic that the author asserts that "no man, pope, power, synod, council, or Church can be sure that his or their opinions coincide with eternal verity"; a religion so subjective that a Church is a hindrance to its growth; a religion with no sacraments, no gifts of spiritual grace and strength from above; a religion of pure humanitarianism and private judgment run mad. So far does the writer go that he asserts that "much which lies between the covers of the Bible should be banished from our minds as misleading and degrading." He holds that "no words put upon parchment and subject to the loose editing of ancient times should be allowed, in this our day, to darken the religious mind," and that "our present knowledge of the way in which the books of the Bible, especially the Gospels, grew, compels us to choose what is best from out of them and to sift their testimony." The result of this process may easily be imagined. There is so little left of the Word of God and of the divine-human Person of Christ that the disappointed reader cries out—To whom then shall we go? The only answer that comes back to him is this: "It is better to believe in the unseen, the Spiritual, the mystery beyond sight and hearing, than in the appearance of God Himself in human form."

WYLLYS REDE.

*Holy Matrimony.* By the Rev. W. J. Knox-Little, M.A. The Oxford Library of Practical Theology. Edited by Canon Newbolt and Principal Stone. London, New York, and Bombay: Longmans, Green & Co. 1900. Price, \$1.25.

We desire to remind our readers that "the object of the Oxford Library of Practical Theology is to supply some carefully considered teaching on matters of Religion to that large body of devout laymen, who desire instruction, but are not attracted by the learned treatises which appeal to the theologian." The series, so far as issued, has great value, and should be of use not only to devout laymen but to our clergy; for scholarship has not been lacking, and precision as well as popular style characterizes these volumes. The works thus far published include Newbolt on *Religion*, Darwell Stone on *Baptism*, Bishop Hall on *Confirmation*, and Pullan on *The Prayer Book*.

This volume is a worthy contribution to the series, and satisfies a pressing want. There has not been hitherto a work on Matrimony which has combined, as this does, completeness, soundness, general usefulness, and interesting manner of treatment. Watkins' noble treatise is too advanced in technical method for the laity, and Luckcock's work is more restricted in range.

The book has some imperfections. There is a partial lack of clear and systematic arrangement of material. The style is somewhat discursive, and in places even rambling—especially in the later chapters. A full Index helps to remedy this. Repetitions occur. The term *ethos* is evidently a favorite one with the author, and the idea for which it stands is frequently exhibited. This idea is indeed sound and edifying.

But these defects do not prevent the book from being eminently readable and instructive. The style is flowing and pleasing. The contentions are sound, and the tone is lofty throughout. We notice especially that his maintenance of the indissolubility (except by death) of Christian marriage is skilful and convincing—not being weakened by special pleading. His remarks on the prohibition of marriage with one's deceased wife's sister ought to be read widely. They would help to dissipate some radical misconceptions as to the reasons lying behind this prohibition, misconceptions widely prevalent in this country. The vital and manifold relation to social virtues and civilization of a maintenance of the Christian ideal of Matrimony is very fully and convincingly exhibited, more satisfactorily in fact than in any other book with which we are acquainted.

Canon Knox Little loves his own country dearly, and is apt to see virtues where others see limitations in his fellow countrymen. But this does not appear in an offensive manner, although



one who has a sense of humor may sometimes be amused by his patriotic partiality. The fault is an amiable one, at least in our author. The paper, type, and make-up of the volume is excellent.

We commend this book most earnestly to our readers.

FRANCIS J. HALL.

*Present-Day Problems of Christian Thought.* By Randolph Harrison McKim, D.D. New York: Thomas Whittaker. Price, \$1.50.

The rector of the Church of the Epiphany, Washington, D. C., has in this volume published twelve papers and addresses upon subjects of present interest, all of which are well worth reading. The first essay, "Christianity and Buddhism—An Antithesis," is the longest of the number, and comprises a careful and thorough review, based upon approved authorities of the principles and practical results of Christianity and Buddhism. The points in which the religion of our Lord Jesus Christ is alleged by admirers of Buddhism to be similar to it, are shown to be widely dissimilar. There is really no analogy between the two religions, but a contrast which, the longer and more carefully it is considered, demonstrates the immense superiority of Christianity over Buddhism in its doctrine of salvation, its ethics, and its philosophy of life. It is, perhaps, an easy subject, but the author has marshalled the facts and arguments necessary to prove his case for Christianity, with considerable strength, and his work on this line ought to be of service to disillusionize those who have recently committed themselves to the Buddhist cult.

One would like to speak of most of the articles in detail, but perhaps that is unnecessary for our purpose. Though not always agreeing exactly with Dr. McKim in his theological views, yet it is a pleasure to say that aside from a few opinions which seem to be rather inadequate (and the address on "Luther and the Reformation," with which the reviewer cannot find himself in sympathy), these papers are to be highly commended. They are written in a bright, fresh, clear style, and are alive with earnest conviction and sincere love of evangelical truth. But the reviewer must not omit to state that one of the best papers in the volume is that on "Butler and His Theology." The great author of *The Analogy of Natural and Revealed Religion* and *The Sermons* (one who reads those famous sermons must wonder at the hearers of Bishop Butler almost as much as at the preacher), has a sympathetic, loyal, and appreciative student of his work in our author. He deserves our thanks for maintaining the conclusion that: "On the whole both the principles and the methods of Butler's religious philosophy are applicable to the problems of our time no less than to those of his day; for, amid wide differences, there is much real resemblance between the early part of the last century and the close of our own."

Dr. McKim's paper was written before Mr. Gladstone's splendid edition of Bishop Butler's Works, and his *Studies Subsidiary to the Works of Bishop Butler* were published. He refers to them at the end of his article with evident satisfaction at finding his own conclusions in general agreement with those of England's most scholarly statesman, and it is only fair to say that he is justly entitled to do so.

FREDERICK W. TAYLOR.

*Sigurd Eckdal's Bride.* A Romance of the Far North. By Richard Voss. Translated by Mary J. Safford. Boston: Little, Brown & Co.

Here is something quite out of the beaten path in fiction. A powerful novel, whose scenes are laid in the frozen regions of the North, whose atmosphere is that of the Arctic zone, whose hero is an unsuccessful explorer in search of the North Pole in a balloon, and whose heroine bravely awaits the return of her betrothed from this perilous enterprise, is decidedly out of the ordinary. The whole setting of the story is unique. The descriptions of Arctic scenery are vivid and realistic and the characters of the book stand out against this strange background as if lit by the light of the midnight sun. They are intensely human characters. They show us that the fires of human love and jealousy burn as fiercely in these Northern latitudes as under the sunny skies of Southern lands. The whole wide range of modern fiction will hardly show another illustration of the controlling and consuming power of a jealous passion such as devastated the life of Svend Hansen, who is the villain of this tale. We do not hesitate to rank him amongst the most remarkable creations of recent fiction. The story of his life and love has all the elements of an old Greek tragedy. There is about this book a direct simplicity, an intense reality, and an emotional force which sharply distinguish it from the

lighter fiction of the day and which entitle it to a permanent place in literature.

*In the Time of Paul.* By the Rev. E. G. Selden, D.D. Chicago, New York, Toronto: The Fleming H. Revell Co.

The purpose to tell "How Christianity entered into and modified life in the Roman Empire" is an excellent purpose, but we cannot recommend this little book. To begin with, the writer is not quite enough of a historical scholar. Babes need not know that Tiberius has had his whitewashing apologists, but a teacher of babes should not tell them roundly that of a line of emperors including Tiberius, "not a commendatory word has ever been spoken." Then the style is sometimes slipshod. To speak of St. Paul's "deeply marked face, suffused with sad reflections" will surely suggest a question to any one who is so unfortunate as to know the meaning of "suffused." ("Unfortunate," we say, for close knowledge of the meaning of words is a terrible check upon fine writing.) And finally, the greatest objection to the book is just this, that it gives the unstudious reader, for whom it was meant, nothing that he would not get in some other books which he might as well read, and which would tell him a great deal more about more important matters of the Apostolic and of the Post-Apostolic Age.

*How to Study the Life of Christ,* a hand-book for teachers and other Bible students, by the Rev. Alford A. Butler, Warden of the Seabury Divinity School, Faribault, Minn., will be published in a few days by Mr. Thomas Whittaker. The interest which Mr. Butler has taken in applying modern methods of teaching to Sunday Schools, and his services in giving helpful instruction in this neglected field to the Students of Seabury, make us especially glad to welcome the forthcoming volume.

#### CHRISTMAS AT CHRIST CHURCH (ANGLICAN), DINAN, FRANCE.

BY THE REV. COLLIS SMITH, BRITISH CHAPLAIN.

THE services at Dinan on Christmas Day were of the heartiest nature. The day commenced with a low celebration of the Holy Eucharist at which there were thirty communicants. At 11 a. m. the choir followed by the clergy formed up at the west door of the church and marched up the aisle singing "Hark, the Herald Angels Sing." Matins were sung to the 3d collect, after which there followed a high celebration of the Blessed Sacrament of the Altar, the Rev. Collis Smith (the Chaplain) being celebrant, and the Rev. S. Baring Gould and the Rev. Dr. Wilberforce Newton acting respectively as Gospeller and Epistoler. The service, which was sung to Adlam's Mass, was most dignified, reverent, and impressive, and it was most gratifying to see the congregation, with the exception of the small children, remaining throughout to assist in the Church's highest act of prayer, praise, sacrifice, and thanksgiving. Sixty people communicated.

The Altar, which has been enlarged, was magnificently decked with white flowers, and the two Eucharistic lights which are common to the English branch of the Catholic Church, sanctioned by the Prayer Book, and symbolical of the Divine and Human Natures of our Lord, were lit for the first time at the high celebration. At 3 p. m. there was festal evensong for the children with processional and recessional hymns, with a very helpful address by the Rev. S. Baring Gould. All the candles were lit at this service as symbolical that the Altar represents the throne of God and that Christ is the one and only Light which shines in a world of darkness and sin.

Many thanks are due to Mr. Noel Thompson, our able organist, who has been chiefly instrumental in bringing the choir to such a high state of proficiency, and it is due to his untiring efforts and zeal that our Christmas services have been so dignified and stately.

The Sunday School which has been inaugurated by the Chaplain has met with great success. Teachers have been appointed and the children are thoroughly instructed in the catechism and other things pertaining to the Kingdom of God.

During Advent, daily matins and evensong were said, and on Thursdays and Fridays we were most fortunate in having the valuable assistance of the Rev. S. Baring Gould, the well known author and preacher, and the Rev. Dr. Wilberforce Newton, of the American Church. The former gave a course of four instructive, interesting, and well worked out lectures on the Article in the Apostles' Creed, "The Holy Catholic Church," and the latter gave four able and deeply spiritual lectures on the Advent Collects.



## Under The Royal Law

By Barbara Yechton

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### PART II.

"The royal law of Love compelleth to kind deeds."

ONE morning, several weeks after that eventful day at Schaefer's, the girls looked with surprise at the empty places and work board of Gusta Haussmann and Elsie Bamberger. Neither of the "pardners" was there. The day was dark and dreary, a heavy sleet-storm was raging, the wind howling, and biting enough to cut one in two. But neither Schaefer nor his "girls" considered that a sufficient excuse for the absence of two of his "best hands," and in the busy season too, when the stress of work required the six nights as well as days of the week.

About eleven o'clock Gusta came in, with drenched feet—rubbers were an article she never indulged in—and very damp garments. She wore an old rusty black skirt, and a shabby, antiquated black hat. But the girls thought nothing of that; nobody wore best clothes in the rain—at least not in those quarters. What did impress them was that Gusta's eyes were swollen and inflamed, and her full red lips kept quivering and widening at the corners, like those of a little child trying to keep from weeping.

"But where's Elsie?" questioned some of the girls; their fingers still busy posting labels and "strips" on the boxes. "Schaefer's been botherin' Jake 'bout you two, till he's got 'im near crazy! He says this order has *got* to be finished, if we stays here all night to do it!"

"It'll be 'thout me, then," remarked Gusta, a little catch in her voice. "An' 'thout Elsie, too. Girls—Elsie is in *awful* trouble—her mother's died!—sudden—with the *newmonia*!" Gusta's lips widened beyond her control and with a sharp sob she buried her face in a damp, dingy handkerchief.

Elsie's delicate mother dead! The girls who had delicate mothers—and there were many of them there—looked at one another with a tightening of the heart. Whose turn might it not be next to face desolation and loss!

In spite of Schaefer, in spite of the pecuniary loss to themselves, work was dropped for a few minutes, and Gusta's mates crowded round her to learn particulars, and to express the sympathy the poor give so warmly, so generously to each other in time of joy or sorrow.

"The fun'ral 'll be Sunday afternoon," Gusta told them, as soon as she could control her voice. She was as willing to impart her news as they were to hear it. "When Elsie reached home las' night she found her mother in a ragin' fever, an' flighty-like. She was awful scared, and sent right off for the doctor—Doctor Jones. He comes in 'tween 'leven and twelve an' the minute he laid eyes on her, says he, 'She's a very sick woman!' But he never say the *newmonia*—he say the heart—'Look out for the heart!' he says. He come in twice after that—the las' time somewhere round four in the mornin'. Elsie was alone with 'er—you know they ain't got no relations in this country—and she'd put the chil'ren to sleep in the kitchen—they was all wore out, poor lil things! Jones he says, 'you must have some one to be with you—youse'll need it,' he says. But Elsie didn't un'erstand him. Then she send for us—me an' mama; but she done everything herself—seemed like she couldn't bear no one to touch her mother but herself. On to'ards mornin'—'twas near five—Mrs. Bamberger call out—of a sudden—loud—'Elsie—*mein kinder*—come to you muter!'—" Gusta stopped, her lips were working, the tears running down her face. The girls were crying with her.

"She spoke out so strong—so clear," went on Gusta, presently, gulping down her tears, "that Elsie thought she must be better—but mama didn't think so—*she* knew! Elsie was to her in a minute. 'Here I is, mama,' she says, leanin' over the bed. 'Don't you know me?'—for she was lookin' up, way off—like she seen something. When Elsie say again, 'Oh, mama—my darlin' mama! don' you *know* me?' she rouse up an' she smile—Oh, girls!—'twas an *awful* sweet smile!" Gusta's voice shook. "I seen it—'twas like a flash of light over her face. '*Mein Liebling*—*mein goote chile*!' she says out strong. 'Take care the *kinders*, Elsie!' An' she was gone—like that!" Gusta snapped her fingers softly.

"Poor Elsie!" she added presently. "Tell you, she ain't going to have no easy time—'thout no mother—an' with them two lil sisters to support—an' nothin' to live on but what she can earn here!"

A few of the girls knew what this meant; all were full of sympathy, and the short silence which followed Gusta's speech was fraught with deep feeling for their absent mate. Then, for Elsie was a favorite, their thoughts turned in the direction in which, at such times, it was customary for them to make visible evidence of their sympathy and friendly interest.

"Ain't there no insurance?" asked Jule Oelrich, who, having known the Bambergers for years, felt privileged to ask this question.

"Yes," answered Gusta readily, "but it ain't much—not enough to pay for a nice fun'ral. Mrs. Bamberger was awful delicate, you know, an' the insurance man wouldn't risk much on 'er. But Elsie 'll give her mother a firs' class fun'ral, you can bet on that—if it takes all her life to pay it off. It's the las' she can do for her. The undertaker, he seen the insurance papers—that'll pay 'bout half, an' he'll wait for the rest—he knows he can trust Elsie. I guess there'll be three or four coaches—she can't do no better, you know," apologetically, "on account of the lil ones. They're too lil to go to work yet, an' she's got to have something to live on till she can come back to her place here. 'Tween me an' youse," dropping her voice, "there's precious lil money for anything. Mrs. Bamberger was sick that long, and the money—to the las' 'twas only Elsie to bring it in—went right out for med'cine an' doctors. Poor Elsie!" Gusta sighed heavily; then started violently. "If that sneak Lizzie Keegan wasn't right 'long side my elbow!" she exclaimed, wrathfully. "She must 've come up like a cat—just to listen!"

"Never mind Lizzie now," advised Jule; "let's settle 'bout the fun'ral. I'll pay my share to gettin' a coach for the fun'ral if three or four more 'll put in," she said, addressing the girls about her. "An' if all's willin' let's chip in and send a nice, big piece of flowers. A pillar" (she meant pillow) "'d be pretty—tubie roses an' carnations or something else white, an' with 'Friend' in the middle in vi'lets. Eh? A dove 'd be grand, on top of it—with wings out—wouldn't it? But," dubiously, "I guess doves is awful dear."

"I'll stan' my share for the coach, Jule." "An' me—An' me!" responded several voices; from girls whose earnings seldom amounted to more than five or six dollars a week. "Elsie 'd do as much for one of us," they declared. "An' we'll send the flowers."

"I told Schaefer I'd work to-day an' to-morrer," Gusta said, taking off her wet skirt, and replacing it with the paste and glue spotted old calico garment in which she was in the habit of working. "But he won' get no night work out of me till after Sunday—I've promised to stay with Elsie. If he don't like it, he can do the other thing an' give me the grand bounce. *I don' care!*" with a toss of her head, and a bravado that was not contradicted because each one present knew just what it was worth. "But," she added, "I guess I can get Jake to manage it for me."

"Why—! *you* want to go too?" exclaimed Jake, in a perplexed tone, when about six o'clock Gusta asked to be allowed to leave. "Lizzie Keegan's gone—an' now you! Schaefer 'd give me particular fits if he knew we was two short on the old han's. May be Lizzie's gone to see Elsie." There was a twinkle in his eye though his face remained grave. Full well he remembered the quarrel between the girls; and everybody at Schaefer's knew Gusta's opinion of the "crank."

"To see Elsie!" echoed Gusta, then throwing up her head defiantly. "I just guess not! I'd like to see her try it. She'll get put out of that house quicker'n a wink! I'd bet me las' dollar she ain't gone *there!*"

But as it happened, had Jake taken that wager Gusta might have lost her "last dollar."

The tenement house in which Elsie lived was the property of a wealthy man. As a pecuniary investment it paid well, for repairs were seldom made, and only those tenants who paid promptly were retained—the others being as promptly turned out. The halls were very narrow. In case of a funeral from the upper stories, the coffin had to be stood on end more than once before reaching the sidewalk; but of course, tenement owners are not required by law to consider any such disagreeable contingency as death or a funeral. Besides being narrow, the halls were dark, lighted at night on every other floor by a feeble gas jet, that seemed only to make the darkness more visible, and



the bare steps creaked under the lightest footstep in a way calculated to arouse distrust in a timid mind.

The front door of the house stood always open; and on this stormy afternoon a girl coming hastily in found the halls still unlighted. Save for a small boy who sat on the front-step, guarding, until the undertaker should take it away for the night, the rusty bombazine weeper that was public evidence of the grim visitor within, no one saw her enter. She sped up the creaking stairs as swiftly and lightly as her wet garments would allow—up—up—to the top floor, where the Bambergers occupied two rooms.

In one—the smaller—were a cooking-stove and a couple of large, round, empty tubs; here the family cooked, washed, ironed and ate. The mother had slept in the larger room, with her three children, in a four-post bedstead and on a thick, soft feather bed brought years ago with other furnishings from the Vaterland. Besides the cherished four-poster, two tall, slender metal candlesticks were all that now remained of those furnishings. On the wall of this room hung a portrait of Mr. Bamberger, who had died suddenly, when eight-year-old Katrina was but two days born. As a work of art it was of most indifferent merit, but the frame was large and imposing, with a great deal of gilt about it. Bought on the installment plan, the payments had run through a long and hard year. But that frame had been a matter of pride and comfort to the family; and the apartment served the double purpose of sleeping and sitting room. It was always kept in the neatest of order; and here visitors were entertained, and birthdays celebrated, with a sustaining consciousness of the fitness of things.

But this afternoon the metal candlesticks were put away; the four-poster had been taken down; the gorgeous frame hidden under the drapery of black that covered the walls; and in a long, black box lay the little mother. From under the sable flounce that hung around the box came the monotonous drip! drip! of melting ice; and through the glass top one could see the head and shoulders of a little woman. It was a sweet, tired face, with delicate features and a pointed, dimple-touched chin like Elsie's. There were lines graven about the pale, silent lips, deep hollows in the temples and cheeks which told of great suffering; but in the dark hair put smoothly off her forehead was not one thread of silver; and over the whole countenance lay the tender, inscrutable ennoblement of Death.

In a bracket against the door hung a kerosene lamp; the flame, turned very low, threw a dim light round the room.

The girl listened at both doors, then stopping slipped something under the kitchen door, gave a hurried knock, and hastily retreated to the farthest end of the hall where darkness reigned supreme, and from which vantage-point she could hear without being seen.

But her knock had not been heard; she was about to make another attempt when Gusta came up the stairs. Gusta's footstep was not light, usually it proclaimed her approach; and now, before she quite reached the upper hall, the Bamberger's door opened and a large, stout woman came out to meet her.

"Dot you, Gusta?" asked the woman, peering down into the darkness; then, as Gusta's fair face came within the radius of light that shone out from the half-opened kitchen door, she added, in a loud whisper, "You prings de bread yet? De lil ones is orffe hunkry. Und haf you lef' dot flannil stuff to be dyed? De poor chile have noddings to veer undtil she gets dot. Und, even den, it is not made up!" with a heavy sigh.

"Here's the bread," answered Gusta, handing it to her. "And I lef' the brown flannil to be dyed. Quickest they can do it in is five days—if she's got the money to pay for it then! Then, as you say, it's got to be made—an' she can't do it, with them chil'ren to see to, an' housework, an' Schaeffer's too. Poor Elsie! wish you an' me could dressmake, mamma!" Her crisp decided tones softened; and Mrs. Hausmann gave another sigh—they were very nearly, if not quite, as poor as the Bambergers.

"But Elsie needn' worry 'bout a dress for the fun'ral," continued Gusta. "Jule wants her to wear her new black dress—she's only wore it onct herself—and she an' Elsie's most one size. Jule'll bring the dress round to-morrow mornin' fore she goes to work. Hello!" as she stepped over the threshold of the room, "here's a letter on the floor. Why!—it's for Elsie!"

The door closed behind her, and the listener slipped quickly, softly, down the stairs and out of the house; taking with her, as she went, a small damp folded piece of paper which had fluttered to the floor as the two women moved away. It was the dyer's receipt for the brown flannel material which was to make Elsie's mourning dress.

"Here's a letter for you, Elsie," cried Gusta, holding it up, "an' lyin' on the floor—ain't that queer?"

"P'r'aps von of de chil'ren pring it up," suggested Mrs. Hausmann.

Since the first wild outburst of grief at her loss Elsie had been very calm; friends and neighbors said she "bore up wonderful"; but to those who knew the signs the hopeless droop of her mouth, the deep sadness in the large, soft dark eyes, were more pathetic than tears. She looked so slight, her shoulders so narrow, her face so small and white, the light from the low kerosene lamp intensifying the shadows under her eyes, and around her temples—so delicate and young—only seventeen—to be the sole breadwinner, to fill the mother's place in the family!

She opened the letter with limp, indifferent fingers, then gave a great start of surprise. Within the sheet of somewhat soiled foolscap paper lay some money—a five and two one-dollar bills. The bills were soft, worn, and pressed flat, as if long folded. On the paper was printed in awkward, uncertain characters, "From one who is a Frende." That was all.

"Well!—ain't that too funny!" "Some von haf t'ink of you, *liebes kind!*" exclaimed Gusta and her mother, and the little sisters, Anna and Katrina, stood on tip-toe and craned their necks to look at the wonderful money.

"Oh!—if it had *only* come *las'* week—before she went!" cried out Elsie, passionately, with lips a-quiver, and a sudden rush of burning tears—her composure entirely gone. "It might 've saved her! I could 've got her better things to eat—meat an' nourishin' food. She didn' eat enough—Oh, she didn'! She used to stint herself—to give it to us—the chil'ren an' me! An' I didn' know it—I *didn'* un'erstand then—I never thought of it! But I see it *now*. I thought I was doin' *everything* for her—but I wasn't—I could 've done more." Her voice rose in a piteful wail, "Oh, mamma! *mamma!* come *back* an' gi' me another chance! Oh, I could 've done more!"

"You ain't got *no* call to reproach yourself like that," declared Gusta stoutly, with the tears raining down her cheeks. "You been a good daughter to her—ain't she, mamma? An' *she* told you that, herself. Don' cry, Elsie! don' cry! You've just set them chil'ren off! Oh, *don'* cry, dearie!"

But Mrs. Hausmann knew that the floodgates of grief could not so easily be closed. Opening wide her motherly arms she drew the three desolate orphan children close to her kindly heart. And all five of them wept together.

[To be continued.]

## The Family Fireside

SUNSHINER OR SUNDOWNER.

BY CHARLES JOSIAH ADAMS.

I TOLD my story at table.

One laughed forcedly. Another kept looking away, as if he had not been attending. Another took her eyes from my face and looked down, as if the waiter had, or she feared that he had, spilled something on her gown. Most of the company looked blank. But one of them was brave enough to ask:

"What does 'sundowner' mean?"

I looked at her, with an admiration which I was glad of an opportunity for showing, and replied: "In Colorado they call a tramp 'a hitter of the trail'; in Australia they call him a 'sundowner.'"

Most of the company saw the meaning of the word, its fit in my story, and clapped their hands. But some still looked blank, and one of them, Patois, said: "I still must ask: What does 'sundowner' mean?"

Addressing myself to him, I replied, causing amusement by adopting the tone which one uses when he has in hand the informing of an infant: "You know that a tramp does not like to work?"

"I have heard as much!"

"Well, in Australia, he—the tramp—calculates his day's march so that he may get to a ranch when the sun is setting—



or a little after he has set—when the corraling, and the other ranch work, is done.”

“Oh!”—in such a tone of surprise that he had not seen it before that everybody expressed his amusement boisterously.

There is only one misery greater than that of “explaining a joke”—that of re-telling the story which contains it.

While I was suffering the former, the latter was brought on me, by the one most suave of the company saying: “Mr. Emberson, I beg your pardon, but my attention was so taken by the word, which is absolutely new to me, that I did not catch what you related. Will you kindly give it to us again?” and the others, who were not so polite, crying: “Again!”—“Again!”—“Once more!”—“*Encore une fois!*”—the last from Patois, whose not catching the meaning of “sundowner” when I first used it may have come of the fact that most of his attention and intellectual powers were taken by an attempt to acquire French—phrases from which he was constantly springing on us. Some one had called him Frenchy. I had corrected: “No—Patois!” And the name had stuck to him.

His appealing to me in French made it possible for me to comply with the request—after saying: “Very well, Patois, I can never resist French which I could not understand had not my mother spoken English!”

This was my story:

I was trying to save a young lady to the religion of her fathers.

She was a different thing every time I saw her. Once she was a Spiritualist. The next week she was a Theosophist. The next, an Occultist. Later in the same week, a Christian Scientist. A few days later, a Mental Scientist. Finally, a Sunshinist.

“What is that?” I asked; for I had never heard of Sunshinism as a cult; and I liked the idea.

“You are dull!” she replied. “Do you not know what sunshine is?”

In reply, I looked out the window. The day was bright.

She asked another question: “And may there not be moral and spiritual sunshine, as well as physical?”

“Look not every man upon his own affairs, but also upon the affairs of others,” I quoted.

She half smiled, half frowned: “I know that you believe that the beginning and the ending of every good thing is in Christianity!”

“Let that go!”

“There has been formed an organization, called The Sunshine Society. Its object is to visit the aged and infirm, carrying them flowers—”

“And smiles?”

“Yes.”

“And grub?”

“Can’t you be serious? I went around to the Headquarters of the Society the other day, and asked what I could do. The Secretary told me that there was plenty to do. She showed me a great pile of circulars which were to be folded, enveloped, and addressed.”

“What did you do?”

“I—I—came away!”

“You are not so much of a Sunshiner, then, as a Sundowner—eh?”

She was like Patois, here—she wanted to know what I meant.

I explained, and left—precipitately!

#### “MADAM, I WISH I COULD.”

**T** WAS hurrying home from the post office where I had bought a packet of newspaper wrappers, and a dozen postal cards. It was a cold, gusty November morning. Few people were on the streets, even in the busier part of the town. When I reached the less frequented portions there was only an occasional pedestrian to be seen. I came to a certain point where two streets met at a sharp angle, and where, when the wind blew, one was so much at its mercy that we called the place “Cape Horn.” A blast of unexpected violence swept round that corner, and away went my unlucky postal cards, whirled right and left, strewing the brick pavement. I stooped down quickly, and made a desperate effort to pick them up.

But the buffeting wind and the gloves I wore made what at any time and anywhere would not have been an easy task, almost impossible. The invisible fingers of the wind tossed those thin bits of pasteboard to and fro, seemingly to mock me as I vainly clutched at one, and another, and another.

Suddenly I was aware of some one approaching. With a half-glance at him I saw that he was in work-a-day clothes, and I felt free to appeal for help that might otherwise have been proffered.

“Oh, *please* help me pick up these cards,” I cried.

He lingered, but for a moment did not even reply. Then he said slowly: “Madam, I wish I *could!*”

I looked up.

“Oh-h!” I cried, every fibre of my body thrilling with horror; “I wish for *your* sake you could!”

*The man had lost both arms.*

#### BRIEF GYMNASTIC HINTS.

**O**NLY one and the same group of exercises should be taken at a time, and they should be repeated from six to twelve times daily for at least a week.

After each exercise pause for rest and deep, quiet breathing.

If it is not possible to take the exercises in the open air, choose a well-ventilated room, free from dust, and even in the severest weather, the windows may be opened, if there is no strong draught.

After exercising, a feeling of fatigue shows that you have really accomplished something; that the muscles have been brought into play; it is another thing, however, if you are giddy or exhausted; then you have overdone the work.

If unaccustomed to gymnastic exercises, begin with moderation, and as the organs of digestion should be as empty as possible, when the exercises are taken, the best time is before meals, or a short time before.

Middle-aged people should perform gymnastic exercises with more deliberation than young people, but this diminution of intensity should be counter-balanced by a longer duration. Even after old age has settled upon one, bodily exercises are still desirable, in order to preserve as much as possible a large amount of strength. All exercises which call for extra exertion should be avoided.

If you have doubts about the benefits arising from physical exercises ponder the fact that Caesar was of delicate constitution, suffering from headaches, but by continual exercise he became an athlete and excelled in all sports. Cicero was thin, weak, and dyspeptic, but by gymnastic exercises, he became robust and vigorous. Plato, Socrates and Themistocles owed their vigor to physical exercise. Aesclepiades, who lived in the second century B. C. cured all diseases by physical exercises alone, and said that he knew he should never fall ill or die except by accident or old age. He lived for more than a century and died as the result of an accident.

#### HOUSEHOLD HINTS.

RUB THE HANDS with a piece of celery after peeling onions, and the odor will be entirely removed. Onions may be peeled under water without offense to the eyes or hands.

WASHING soda moistened to paste will brighten tins quickly, and a teaspoonful added to a tablespoonful of Spanish whiting will make a paste that will clean marble if it is allowed to dry there.

AN excellent hair wash is made of one cent’s worth of powdered borax and half a pint of good olive oil; pour over them one pint of boiling water; let the mixture cool, and pour it into a bottle and shake before using. The oil nourishes and the borax cleanses the hair.

SAVE all old silk handkerchiefs. Various are the uses they can be put to. They make better dusters for polished wood than anything one can buy. An old white silk handkerchief folded smoothly and laid over a sore caused by lying in bed has been known to give relief and heal it when nothing else would. An English ladies’ maid always used a soft silk handkerchief for stroking her mistress’ hair using it night and morning in place of a brush, and with excellent results.

#### TO A MINCE PIE.

Round is the coming year,  
And round this pie!  
Ye, who the future fear,  
Be still, and hear  
What this doth signify:

Both sharp and sweet  
Make dainty mince,  
And good to eat.  
This doth convince  
And make me trust,  
That, ’neath Time’s crust,  
Good things do lie.

G. M. W.



## Church Calendar.



Jan. 1—Tuesday. Circumcision. (White.)  
 " 4—Friday. Fast.  
 " 6—Sunday. The Epiphany. (White.)  
 " 11—Friday. Fast.  
 " 13—Sunday. First Sunday after Epiphany. (White.)  
 " 18—Friday. Fast.  
 " 20—Sunday. Second Sunday after Epiphany. (Green.)  
 " 25—Friday. Conversion of S. Paul. (White.) Fast.  
 " 27—Sunday. Third Sunday after Epiphany. (Green.)

### CALENDAR OF COMING EVENTS.

Jan 22.—California Diocesan Convention, San Francisco.  
 Feb. 7, 8.—Retreat for the Clergy, Diocese of Maryland.  
 Feb 13.—Conference of Church Clubs, Philadelphia.

## Personal Mention.

IN CONSEQUENCE of his wife's poor health, the Rev. E. G. HUNTER, rector of St. John's Church, Louisville, Ky., has resigned, to take effect May 1, or upon previous acceptance of other parish work.

THE Rev. JOSEPH F. JOHN, late of Anniston, Alabama, has entered upon his new duties as rector of Trinity parish, Jacksonville, Ill.

THE Rev. CHARLES J. KETCHUM has resigned the assistantship of St. Paul's Church, Boston.

THE street address of BISHOP MORELAND has been changed from 1942 Sutter St., to 2019 M St., Sacramento, Calif.

THE Rev. GEO. H. MUELLER of Deer Lodge, Montana, has been obliged, owing to failure of health, to give up all active work for a time. His address till further notice is 102 S. 13th St., Minneapolis, Minn.

THE Rev. E. WALLACE NEIL, who has been dangerously ill in the New York Hospital since Christmas, is beginning to show favorable symptoms indicating recovery.

THE Rev. W. C. ROBERTSON of Nashville has received a call to Christ Church parish, Chattanooga, Tenn.

THE Rev. W. E. VANN of Kingman, Kans., has been placed by Bishop Atwill in charge of St. Phillip's Church, Trenton, Mo.

THE Rev. J. C. WARING, who has been working in Arkansas for the last two months, has resumed the charge of the churches on the Santee River, S. C.

THE Rev. Dr. WILLIAM COPLEY WINSLOW of Boston was elected an honorary member of the Indiana Historical Society at its recent annual meeting.

The address of the Rev. A. L. WOOD has been changed from Clifton Springs to Stapleton, S. I., N. Y.

### ORDINATIONS.

#### DEACONS.

IOWA.—By the Bishop of Iowa, at Grace Church, Cedar Rapids, Dec. 30th, GEO. E. PLATT, formerly a Campbellite minister.

SOUTH DAKOTA.—On the Feast of the Epiphany, Mr. WILLIAM WYLLIE, formerly a Baptist minister, was ordained deacon, the Bishop preaching the sermon, and the candidate being presented by the Rev. John H. Babcock. Mr. Wyllie will continue his work at Sturgis and other places in the Black Hills.

#### PRIESTS.

KANSAS.—At Grace Cathedral, Topeka, Dec. 23, the Fourth Sunday in Advent, the Rev. JAMES ALBERT MILLER, and the Rev. WILLIAM EDWARD VANN were advanced to the priesthood by Bishop Millsbaugh, the Rev. Joseph Wayne, the Rev. Dr. E. B. Spalding, and the Very Rev. John W. Sykes, uniting in the imposition of hands. The sermon was preached by the Rev. Dr. Spalding of San Francisco, Cal. The Rev. Mr. Miller becomes rector of Eldorado and Yates Center, and the Rev. Mr. Vann of Kingman.

### DIED.

TODD.—Entered into rest at Woodbridge, Conn., Jan. 3, 1901, at 4:30 p. m., DWIGHT E. TODD, aged 66 years. Funeral was held from Christ Church, Bethany.

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

### WANTED.

#### POSITIONS OFFERED.

RECTOR wanted. Salary \$700. Apply to A. T. MOWRY, Nantucket, Mass.

RECTOR, unmarried, for vacant parish in Circleville, Ohio. Address H. B. CLEMONS, Sen. Warden, Circleville, Ohio.

MISSIONARIES.—In a Mid-Western Diocese, two unmarried Priests or Deacons, young and active, for missionary work. Salary \$600. Apply to F. M. J., LIVING CHURCH Office, Milwaukee.

HOUSEKEEPER.—A working housekeeper in a boys' school. Address with references, H. S., care THE LIVING CHURCH, Milwaukee.

#### POSITIONS WANTED.

GOVERNESS.—Position as Governess or mother's help by a Churchwoman. Address F. W., care THE LIVING CHURCH, Milwaukee.

COMPANION.—A lady of education and refinement desires a position as companion to some lady of equal acquirements. No objection to travel. Or a position as house mother in some Church School for young ladies. Best references given and required. Address M. G. W., care THE LIVING CHURCH, Milwaukee.

EXCHANGE.—Rector strong Catholic parish, country town, stone church, will exchange. Desires Eastern parish or mission, city or country. Address, EXCHANGE, Office LIVING CHURCH, Milwaukee.

PARISH.—Successful Priest, young, unincumbered, good extempore preacher, well known, seeks parish, mission, or curacy. Eastern Diocese. City preferred. Address, Z. Z., THE LIVING CHURCH Office, Milwaukee.

### FOR SALE.

COTTAGE.—The Rev. E. B. RICE of Mt. Vernon, N. Y., desires to sell his beautiful cottage in the Catskills; ten rooms furnished; bath; great bargain. Only \$3,500.

ORGAN.—The Cathedral of All Saints', Albany, is soon to have a new and larger organ. Its present organ is for sale. A rare opportunity is thus afforded for securing a good instrument at a very reasonable price. For particulars write CANON FULCHER, Albany, N. Y.

COMMUNION WAFERS 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

### G. F. S. A.

The Chicago Diocesan Branch of the Girls' Friendly Society having decided to start a fund towards the establishment of a Summer Home, the following sums have been received from the various branches at different times, from proceeds of entertainments, sale of Souvenir Spoons, and special offerings:

From the Ascension Branch.....	\$52.35
St. Barnabas'.....	10.50
Cathedral.....	41.55
Trinity.....	104.00
Epiphany.....	50.00
St. James'.....	48.48
St. Ann's, Humboldt Park.....	20.00
St. Mark's, Evanston.....	50.00
Offering at Church services.....	25.83
Total interest to date.....	83.10
	\$485.81

FANNY GROESBECK,

The Metropole, Jan. 11th, 1901. Treasurer.

### APPEALS.

#### THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for the securing of Endowments for any object desired. For particulars address,

REV. E. W. HUNTER,  
 Secretary-General, New Orleans;  
 or, The Church Endowment Society, Church Missions House, New York.

### 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.

### BOOKS RECEIVED.

#### REVIEW PUBLISHING CO., BOSTON.

*A Round of Rimes.* By Denis A. McCarthy. Price, \$1.00.

#### E. P. DUTTON & CO.

*A Treasury of Canadian Verse.* With brief Biographical Notes. Selected and Edited by Theodore H. Rand, D.C.L., Author of *At Mines Basin and Other Poems.* Price, \$2.00.

#### THE UNIVERSITY OF CHICAGO PRESS.

*Constructive Studies in the Life of Christ.* An Aid to Historical Study and a Condensed Commentary on the Gospels. For use in Advanced Bible Classes. By Ernest Dewitt Burton and Shailer Mathews, Professors in the University of Chicago. Revised Edition. Price, \$1.00.

#### FLEMING H. REVELL COMPANY.

*The Siege of Peking.* China against the World. By an Eye-Witness, W. A. P. Martin, D.D., LL.D., President of the Chinese Imperial University; Author of *Cycle of Cathay*, etc. Price, \$1.00.

#### HOUGHTON, MIFFLIN & COMPANY,

*Murillo.* A Collection of Fifteen Pictures and a Portrait of the Painter, with Introduction and Interpretation, by Estelle M. Hurl. The Riverside Art Series. Price, 75 cents.

#### DOUBLEDAY, PAGE & CO.

*A Woman of Yesterday.* By Caroline A. Mason, Author of *A Minister of the World*, etc. Price, \$1.50.

### PAMPHLETS.

*The Philosophy of a Change in the Name of the Church.* By Frank N. Westcott, Rector of St. James' Church, Skanateles, N. Y.

*Giles Corey of the Salem Farms.* By Henry W. Longfellow. With Introductory Note and Stage Directions. Riverside Literary Series, No. 146. Boston: Houghton, Mifflin & Co.

*The Work of the Ideal Church in the Twentieth Century.* By Rev. Dwight E. Marvin, D.D., Asbury Park, N. J. Read at the Northern New Jersey Congregational Conference, Nov. 13, 1900. Published by the Author.

*Facts of Progress in the Work of Christ among Students.* Report of the General Secretary of the World's Student Christian Federation, presented at the Conference held at Versailles, France, August 3-8, 1900. New York: International Committee, Y. M. C. A., 3 W. 29th St.

*House of Mercy.* Forty-Second Annual Report of the House of Mercy, Inwood-on-the-Hudson, New York City. 1900-1901.

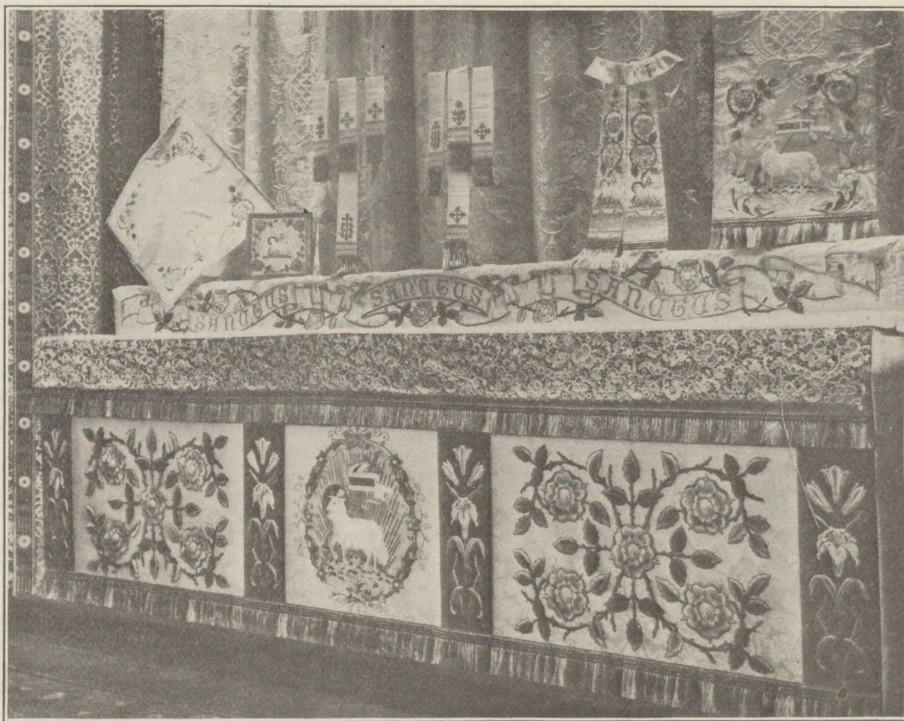


## The Church at Work.

### CONFERENCE OF CHURCH CLUBS.

THE PROGRAMME for the Ninth Annual Conference of Church Clubs, which will be held in the Church House, Philadelphia, on Wednesday, February 13th, is now published and includes details as follows:

- 9:00 a. m. Celebration of the Holy Communion in the Chapel of the Church House, Twelfth and Walnut Streets.
- 10:00 a. m. Conference will assemble at the Church House.
- 10:15 a. m. Address by Mr. F. O. Osborne, Secretary of the Church Club of Minnesota, Chairman of the Ninth Conference.  
Appointment of Committee on Credentials.  
Appointment of Committee on Nominations.
- 10:45 a. m. Paper—"The Influence of Churchmen in the Formation of our Government," Mr. Arthur Ryerson, the Church Club of Chicago.
- 11:30 a. m. Paper—"Growth of the American Church during the Nineteenth Century," Hon. J. M. Woolworth, Omaha, Chancellor of the Diocese of Nebraska.
- 12:15 p. m. Introduction of New Business.
- 12:30 p. m. Recess for luncheon which will be served at one o'clock in the Boys' Club House.
- 2:30 p. m. Report of Committee on Credentials.  
Report of Committee on Nominations.
- 2:45 p. m. Paper—"The Conservative Influence of the Church in our National Affairs," Prof. J. H. Dillard, Tulane University of Louisiana, New Orleans, La., Church Club of the Diocese of Louisiana.



ALTAR CLOTH, HANGINGS, AND LINEN, ST. MARK'S CHURCH, DENVER.

- 3:30 p. m. Paper—"Twentieth Century Opportunities for American Churchmen," Hon. Robert Treat Paine, Boston, Episcopalian Club of Massachusetts.
- 4:15 p. m. Election of officers for the Tenth Conference.  
Selection of place for holding the Tenth Conference.  
New Business.
- 5:00 p. m. Adjournment.

Each subject is followed by general discussion. Each club is entitled to three delegates and three alternates and to one addi-

tional for every hundred members or fraction thereof after the first one hundred. Visitors are also cordially invited. The local arrangements are in charge of Mr. Louis B. Runk, Assistant Secretary, who asks that correspondence be addressed to him at 328 Chestnut Street, Philadelphia.

### SOME DISTINGUISHED VISITORS.

A PARTY of distinguished Churchmen is traveling in this country, consisting of His Grace, the Duke of Newcastle, the Rev. Harry Wilson, Vicar of St. Augustine's Stepney, in the east of London, and A. Clifton Kelway, Esq., Editor of *The Church Review*. These gentlemen have in mind the possibility of extending the knowledge of *The Church Review*, one of the leading papers of the Church of England, in this country, and Mr. Wilson also tells of his work in East London. Appointments have been made in New York and Philadelphia, and it is hoped that the West may have the pleasure of welcoming the distinguished travelers as well.

### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
**Congregational Minister Conforms.**

THE REV. GILBERT A. SHAW, pastor until Sept. 1st of the New England Congregational Church, Williamsburg, N. Y., has applied to the Bishop of Central New York for admission into the Church and for Holy Orders. Mr. Shaw has been given temporary work by the Bishop.

### COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

### A Notable Altar Cloth.

ON WEDNESDAY at noon, accompanied by a Eucharist at which the donor and the Altar Guild, with visitors, were present, there was

# ROYAL

## Baking Powder

Made from pure  
cream of tartar.

Safeguards the food  
against alum.

Alum baking powders are the greatest  
menacers to health of the present day.

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gift of Mrs. Edward Eddy of Denver. The festal set comprises altar frontal, super frontal, super altar cover, chalice veil and burse, pulpit hanging, and book markers. It is exquisitely embroidered in an ecclesiastical design of conventional roses and lilies, with the *Agnus Dei* at the background on cream silk brocade. The altar frontal is divided into the three usual panels. In the centre the *Agnus Dei* is embroidered in an exquisite floss stitch, to represent fleece, on a background of azure blue, with the sun in untarnishable gold radiating behind it. The figures are encircled with a graceful wreath of flowers. There are four orphreys of Sarum velvet with handsome sprays of Madonna lilies embroidered in natural colors. Between these orphreys on either side of the centre design is a bold and effective surrounding of roses in shades of pink with a variety of soft tones of ecclesiastical greens shown in the leaves. The knotted silk fringe is made in harmony, matching all the colors of the embroidery, and is faced with untarnishable gold thread. The super frontal is of red silk velvet, with some valuable old lace of the 18th Century (point de Venice). The super altar continues further the design of roses, with a scroll of ribbon interwoven with the flowers and bearing *Ter Sanctus*, covering the whole eleven feet of length. The smaller articles of the set all carry out the same design, creating a most unique and artistic sight, as a sample of English rather than foreign work for an American church."



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offered and dedicated to God at St. Mark's Church, Denver, one of the finest altar cloths to be found in any church west of Chicago. The following description is taken from the account in *The Churchwoman*, when the cloth was on exhibition at the Church Congress in Newcastle, England, in September last:

"Seldom has been exhibited such beautiful designs as those on view in the festal set which has been designed and worked by Fontius & Co. in their own workrooms at Kensington, for St. Mark's Church, Denver, Colo., U. S. A. The frontal sets are the



**CHICAGO.**

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

**City Items—Church Dedicated at West Pullman.**

THE REV. E. V. SHAYLER took formal charge of his new parish, Grace, Oak Park, on Sunday, Dec. 30th, 1900. Bishop Anderson, who at the time of his election to the episcopate was rector of the church, instituted Mr. Shayler and preached the sermon.

IT IS A PLEASURE to note two services during the past week, that show the active good that is being accomplished by our City Missionaries in the hospital and public institutions. On Sunday, January 13, the Bishop Coadjutor confirmed a small class of candidates from amongst the patients in the County Hospital, and on Wednesday, January 16th, a class of 20 was presented for Confirmation at the Home for Incurables, Bishop Anderson preaching the sermon on each occasion.

THE ANNUAL meeting of the Trustees of Waterman Hall met at the Church Club rooms on Wednesday morning; two new members were elected to serve on the Board—Messrs. George Webster and Robert Gregory.

A NOTICE presented to the rector of St. Andrew's Church recently would most assuredly—if it had been read—have secured greater attention from the congregation than is generally vouchsafed during the announcements of guild meetings, etc. It was addressed "To the Minister at St. Andrew: Will you kindly read this notice before your congregation to-night?"

**"NOTICE.**

"An honest, reliable colored woman wishes a position as cook, in private boarding house, or family, where second girl is kept; or day work. Good reference."

DR. LOCKE went to St. Luke's Hospital on the 10th of January, expecting to remain a month, during which time he is to keep absolute silence. It is hoped the entire resting of the voice may in a measure help him to overcome the trouble from which he is such a sufferer.

ST. JOSEPH'S MISSION, West Pullman, held a dedicatory service in its new chapel on Christmas Eve, conducted by the Rev. Prof. Francis J. Hall, D.D., of the Western Theological Seminary, who also conducted the choral celebration of the Holy Communion at the midnight service, beginning at 11:30 with a preparatory address by Dr. Hall. St. Joseph's chapel rests on a stone wall 8 feet high, making a fine guild room in the basement, and also a large, well lighted choir room. The ordinary seating capacity of the chapel is about 180; but by use of slides at each end of the pews and use of some chairs can be made to seat about 300.

**FLORIDA.**

EDWIN GARDNER WEED, D.D., Bishop.

**Church Rebuilt at Lake City.**

AT LAKE CITY a new site has been purchased for St. James' Church and the building is now being dismantled and removed. It will be rebuilt and a commodious and comfortable rectory and school-house will also be erected.

**FOND DU LAC.**

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

**Gift for the Cathedral.**

ROBERT POWRIE, the sculptor, has presented Bishop Grafton with a life-sized bas-relief, of Bishop Kemper. The marble is pure white. Bishop Grafton will place the gift in St. Paul's Cathedral.

**Favrile Glass**

has a range, depth and brilliancy of color found in no other glass, and it is therefore the most desirable for the making of

**Memorial Windows**

Favrile Glass Memorial Windows are built in accordance with the Mosaic theory; no paints, stains or enamels being used, they are practically indestructible. We will send to those interested in Memorial Windows our illustrated treatise.

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333 TO 341 FORTH AVENUE  
NEW YORK



Copyright 1895.

Twenty-four Awards at the Paris Exposition, including the Grand Prix.

**KANSAS.**

F. R. MILLSPAUGH, D.D., Bishop.

**Subscriptions for Lawrence.**

THE ARCHDEACON of Eastern Kansas, after spending about ten days at Lawrence, the seat of the Kansas University, has succeeded in raising by subscription \$1,455, which entirely cancels the debt upon Trinity parish. The people are jubilant. A thanksgiving service was held on the following Sunday, the Epiphany, and a reception was given the Archdeacon on Monday evening.

**MARYLAND.**

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

**Daily Choral Service at St. Paul's—The Clericus—Marriage of a Priest—New Rector at Holy Evangelists'.**

A DEPARTURE new to the Church in Baltimore, has been made in connection with the afternoon services on week days at old St. Paul's. It has been the custom to hold these services without music, but from now on, choir boys will attend every afternoon at the 5 o'clock evensong. There will be 20 of the junior choristers, and at each service they will be under the direction of the organist, Mr. Miles Farrow. The canticles, glorias, versicles, and amens are sung. It is the intention of the rector, Dr. Hodges, to establish a daily choral service in St. Paul's like that in the English Cathedrals. At 5 o'clock many persons are on the way home from business or work and can conveniently spend half an hour at the service.

AT THE monthly meeting of the Clericus, held Monday, Jan. 7, at St. Paul's House, the Rev. Dr. J. S. B. Hodges read a paper on "Ecclesiastical Music." The paper was prepared three years ago and was first read before a New York congregation. It was repeated here by request. After the exercises luncheon was served in the hall.

AT THE meeting held in December, it being the annual meeting for the election of officers, the President, the Rev. E. B. Niver, the Vice President, the Rev. Dr. Frederick Gibson, and the Treasurer, the Rev. W. L. Glenn, were re-elected, and the Rev. Frank H. Stapler was elected Secretary.

ON WEDNESDAY AFTERNOON, January 9, at 5 o'clock, at St. Barnabas' Church, Baltimore,

the Rev. Harris Mallinckrodt, rector of St. Paul's Church, Winston-Salem, N. C., was married to Miss Emma Louise Palmer, daughter of Mr. and Mrs. Arthur Washington Palmer. The ceremony was performed by the Rev. Thomas Atkinson, rector of St. Barnabas', and Bishop Paret pronounced the benediction. A reception followed at the home of the bride's parents, after which the Rev. Mr. and Mrs. Mallinckrodt left for a trip South.

THE REV. EDWARD L. KEMP, the new rector of the chapel of the Holy Evangelist, Canton, assumed the duties of that charge on Sunday, January 6. At the evening service the Rev. Harris Mallinckrodt, the former rector, who resigned two months ago to become rector of St. Paul's Church, Winston-Salem, N. C., was present. Mr. Kemp was formerly rector of St. Mark's Church, Baltimore, and since 1885 has been in the West, principally at Cleveland and Massillon, Ohio. For the last 15 months he has been assisting Bishop Brown in Arkansas. He will reside at 2809 Elliott Street.

**MILWAUKEE.**

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

**Noble Gift to Racine College—Death of Mrs. Stetson.**

THROUGH THE GENEROSITY of a former student who wishes his name withheld for the present, the Grammar School of Racine College is enabled to equip an unusually large and well appointed reading room in connection with the old College library. It will be located in Taylor Hall and will contain the best magazines and other periodicals, in addition to the libraries of the institution, embracing eleven thousand volumes. It will be furnished with library tables, chairs, and lounges, as well as such other comforts as go to make up an ideal place of the kind. This wise gift, making accessible to the attendants such a large number of valuable books, will give the Grammar School the best equipment of any secondary institution in the West. The benefit to the students will be incalculable. The authorities of the school feel greatly gratified and unite in warm thanks to the donor for this noble gift.

THE CATHEDRAL CONGREGATION lost one of its most valued members by the death of



Mrs. A. B. Stetson, on Sunday, January 13th. Mrs. Stetson was actively engaged in Church work both in connection with the woman's guild, and also with the Girls' Friendly Society, in which latter she took great interest. She was also interested in St. Mark's Church, South Milwaukee, in which suburb her husband has business interests. Prior to coming to Milwaukee Mrs. Stetson was a valued worker in the mission at Bucyrus, Ohio, where she will be remembered with loving affection. The burial service was from All Saints' Cathedral on the 15th inst.

#### MINNESOTA.

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

#### St. Philip's Dedicated—Dr. Wright—Church Club—Woman's Auxiliary.

THE EPIPHANY will long be remembered by the members of St. Philip's (colored) Mission as a red letter day in the history of the parish. Some 200 people, representing almost every parish in the city, assembled at the mission to participate in the dedicatory and solemn vesper service. Precisely at 3:30 p. m. the crucifer, followed by the vested choir numbering some 15 voices, followed by half a dozen of the city clergy, entered from the west door and made a procession around the church singing Hymn 62. The Rev. Mr. Stowe read the dedicatory prayer, Rev. W. C. Pope intoned the service, and Rev. R. H. Gushee read the Lessons. Mr. Pope gave a short address, basing his remarks upon the apostolic commission to preach the gospel to every creature. He gave a brief outline of the early planting of St. Mark's (colored) Church, its loss by fire, and the scattering of the people, who found a home in the Good Shepherd Church. Then the beginning of the present mission, mainly through the efforts of Mrs. Tibbs, who some ten years ago prior to this, was a communicant of St. Mary's Church, Baltimore, and desired to have in St. Paul a church for her race patterned after St. Mary's. Mrs. Tibbs is still identified with St. Philip's Mission and witnessed the consummation of her ten years of self-sacrifice, labor, and prayers. At the service, Mr. Tiffs, her son, gave an historical sketch of the mission from its first inception up to the present, mention being made of all who have in any way contributed towards the upbuilding of the mission, especially the Rev. H. Officer and Mr. F. O. Osborne. Archdeacon McCready of Kentucky, and Rev. Henry Dixon Jones, rector of the Messiah, gave interesting addresses of a congratulatory and historical nature. A letter was read from Bishop Whipple conveying his congratulations and blessing. Rev. Mr. Stowe said the concluding prayers and gave the apostolic benediction.

The church was beautifully decorated, the altar very brilliant with lights, flowers, and proper hangings. Around the church are hung the Stations of the Cross. The interior of the building has been repainted and the arrangements are decidedly Churchly. The choir rendered the service in a very acceptable manner.

THE REV. JOHN WRIGHT, D.D., rector of St. Paul's, will soon return to Europe. Shortly after he came back to this country he was injured, some weeks ago, in a railroad wreck near Pipestone, Minn., and is not able, his parishioners believe, to undertake the active duties of a rector between Christmas and Easter. Therefore, at the special request of his parish, he has consented to accept a three months' vacation. After a cruise about the Mediterranean he will remain several weeks at Algiers and its vicinity. Then he will travel leisurely through Spain. He will arrive home soon after Easter.

THE MINNESOTA CHURCH CLUB held its Epiphany-tide reception and banquet at Hotel Ryan on the 7th. A reception from 6:30 until 7:30 p. m. preceded the banquet to give

the members an opportunity of meeting socially the guests of the evening, the Bishop Coadjutor of Fond du Lac, and Archdeacon McCready of Lexington, Ky. Some 70 members were present. After the banquet, the Rev. Dr. Wright introduced Bishop Weller, who delivered an eloquent and forcible address upon "Ritualism." He denied that Ritualism made the clergy effeminate. No one ever charged masons and other kindred societies, whose ritual and ceremonies were most gorgeous and symbolical, with becoming effeminate. "Americans," he said, "could not organize a simple benevolent society without a cocked hat and sword. Americans are born ritualists."

The Ven. William G. McCready, Archdeacon of Lexington, Ky., spoke on Church work among the mountaineers of Kentucky. He dwelt briefly upon the history of these isolated people, whose ancestors had so much to do with the early history of the United States, and who, at the time of the Civil War, espoused the cause of the North.

Archdeacon Haupt made a few remarks in which he urged toleration with regard to so-called Ritualism. Rev. Dr. Faude of Gethsemane Church, Minneapolis, contended that the ritual for each Diocese must be adapted to the prevailing conditions.

The secretary's and treasurer's reports showed the condition of the club to be most flattering. The officers elected for the ensuing year were: Hon. R. R. Nelson, St. Paul, President; W. A. Lord, Minneapolis, Vice President; Frank O. Osborne, St. Paul, Secretary; E. H. Holbrook, Minneapolis, Treasurer.

ST. JOHN THE EVANGELIST'S, St. Paul, have secured Mr. Fairclough as organist. He was formerly organist of All Saints' Church, Toronto, Ont. He is a brilliant musician.

THE MID-WINTER MEETING of the Woman's Auxiliary of the Diocese was held in the Church of the Good Shepherd, St. Paul, on Tuesday afternoon, January 8th. Evening prayer was said by the Rev. Wm. C. Pope, rector of the parish. There was a large attendance of women from the Twin Cities and neighboring parishes. Noble addresses were made by the Bishop Coadjutor of Fond du Lac, the Rt. Rev. R. H. Weller, who created a profound impression for his spiritual insight and devotion to his work. Archdeacon McCready spoke of his work amongst the Mountaineers of Kentucky. He stirred up much interest in his work, to which the offering, amounting to \$48.00, was devoted. Archdeacon Haupt of the Diocese also addressed the meeting.

#### MONTANA.

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

#### Ill Health of Mr. Mueller.

THE REV. GEO. H. MUELLER, who recently came to Montana as rector of Deer Lodge, has been obliged to give up active work by reason of ill health, for he is on the verge of nervous prostration. He has therefore returned to Minnesota and will take an entire rest for a time in Minneapolis.

#### OLYMPIA.

WM. MORRIS BARKER, D.D., Miss. Bp.

#### New Organ at Seattle.

TRINITY CHURCH, Seattle (Rev. H. H. Gowen, rector), has received a new organ erected in Boston at a cost of \$6,000, which is said to be the largest organ north of San Francisco, and in order to permit of which the church has been closed for three weeks for reconstruction. During this time services were held in the crypt, which has also been recently added, and which is used especially as a Sunday School room. The money for the new instrument was raised within the parish, \$2,500 having been especially donated by Mr. and Mrs. John Leary.

## The Army of Health.

THE ARMY IN THE PHILIPPINES INSIGNIFICANT COMPARED WITH THIS ONE.

If all the people in the United States, Canada, and Great Britain who make daily use of Stuart's Dyspepsia Tablets could be assembled together it would make an army that would outnumber our army of one hundred thousand by at least five to one.

Men and women, who are broken down in health, are only a part of the thousands who use this popular preparation, the greater number are people who are in fair health but who know that the way to keep well is to keep the digestion perfect and use Stuart's Tablets as regularly as meal time comes to insure good digestion and proper assimilation of food.

Prevention is always better than cure and disease can find no foothold if the digestion is kept in good working order by the daily use of Stuart's Dyspepsia Tablets.

Mr. Thomas Seale, Mayfield, Calif., says: "Have used and recommended Stuart's Tablets because there is nothing like them to keep the stomach right."

Miss Lelia Dively, 4627 Plummer St., Pittsburg, Pa., writes: "I wish everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these Tablets and immediately bought a 50 cent box at the drug store. I am only on the second box and am gaining in flesh and color. I have at last found something that has reached my ailment."

From Mrs. Del. Eldred, Sun Prairie, Wis., "I was taken dizzy very suddenly during the hot weather of the past summer. After ten days of constant dizziness I went to our local physician, who said my liver was torpid and I had over heated my blood; he doctored me for two weeks without much improvement; I finally thought of Stuart's Dyspepsia Tablets (which I had used long before for various bad feelings) and the first three tablets helped me.

They are easily the best all around family medicine I ever used."

The army of people who take Stuart's Tablets are mostly people in fairly good health, and who keep well by taking them regularly after meals. They contain no opiates, cocaine, or any cathartic or injurious drugs, simply the natural peptones and digestives which every weak stomach lacks.

Stuart's Dyspepsia Tablets are sold by druggists everywhere in the United States, Canada, and Great Britain.

Babies thrive on Mellin's Food because it contains the elements necessary to make sound, healthy bodies.

#### PENNSYLVANIA.

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

#### Secessions from St. Nathanael's—Deaths of two Laymen—City Items—Epiphany Chapel Consecrated.

THE REV. HENRY MCCREA, who recently resigned the charge of St. Nathanael's mission, Philadelphia, in consequence of differences in the congregation as to his mode of conducting the services, has abandoned the ministry of the Church, and entered the Reformed Episcopal denomination. It is stated that 237 persons from St. Nathanael's will follow him into the organization.

BISHOP LEONARD of Salt Lake preached in three Philadelphia churches on the Feast of

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the Epiphany: in the morning at Holy Trinity Memorial Chapel (Rev. R. A. Mayo, vicar); in the afternoon at St. Matthew's Church (Rev. R. W. Forsyth, rector), and in the evening at Grace Church (Rev. Dr. H. Richard Harris, rector).

THE FEAST OF THE EPIPHANY was specially observed by a grand choral service at evensong in the Church of the Saviour, West Philadelphia (Rev. Dr. W. B. Bodine, rector). Under the direction of the Rev. J. G. Bierck, organist, the large vested choir rendered Steane's *Magnificat* and *Nunc Dimittis* in F, Adlam's "*Cantique de Noel*," Foster's "Hark the glad sound," and "Blessing, Glory, Wisdom and Thanks," by Tour. The organ accompaniments were reinforced by an orchestra of brass and tympani. The sermon was preached by the Rev. F. H. Argo, of the Holy Nativity, Rockledge.

HENRY HOWARD, the centenarian noted in our issue of the 5th inst. as being present at the early celebration on Christmas Day, at St. Mary's Church, entered into eternal rest on the 4th inst. He was born in London, England, Jan. 24, 1799, and was one of a long-lived family, both his father and grandfather Howard having reached the age of 95. He came to America in 1843, settled in the South, a prosperous merchant until the war broke out, when he lost his all. After reaching the North, he was variously occupied until 1883, when he became an inmate of the Old Man's Home, where he remained until his decease. He was a constant attendant at St. Mary's, never missing a service. On Tuesday afternoon, the Rev. Dr. T. C. Yarnall, rector emeritus of St. Mary's, conducted a short service at the Home; and then the body was removed to the church, where the full Burial Office was said by the Rev. Dr. Yarnall and the Rev. W. W. Steel, rector. A number of the inmates of the Home followed the remains to their final resting place in Mount Moriah cemetery. Mr. Howard was nearly 102 years old, and had lived in three centuries.

JOHN CLARK SIMS, Esq., who was supposed to be convalescing at the University Hospital, Philadelphia, where he had been successfully operated upon for gangrenous appendicitis, Dec. 8th, died very suddenly (in ten minutes) after an attack of heart failure, on Sunday, 6th inst. He was one of the most prominent citizens of Philadelphia, where he was born Sept. 12, 1845. A graduate of the University, class of 1865, he became subsequently one of its trustees. After being admitted to the bar, he traveled abroad for two years. On Jan. 1, 1876, he entered the service of the Pennsylvania R. R. Co., as assistant secretary; and on March 23, 1881, was made Secretary, filling that important position down to Dec. last. For many years past, he was accounting warden of St. Paul's Church, Chestnut Hill, where the impressive Burial Office of the Church was said on Tuesday afternoon, 8th inst., by the rector, Rev. Dr. J. Andrews Harris, assisted by the Rev. R. Benedict, curate. The vested choir sang the anthem and hymns. At the interment the Orpheus Club sang three hymns.

THE EVANGELICAL ALLIANCE are observing the "week of prayer" by daily exercises in Association Hall, Philadelphia. On Tuesday afternoon, 8th inst., the Rev. Dr. F. W. Tomkins of Holy Trinity Church, delivered an address on "Compassion for Souls."

AT THE ANNUAL meeting of the Military Order of Foreign Wars, Pennsylvania Commandery, held on Tuesday night at the Hotel Bellevue, Philadelphia, Captain C. Ellis Stevens, D.C.L., LL.D., rector of old Christ Church, was elected Commander; and Captain H. A. F. Hoyt, rector of St. John's Church, Lower Merion, was elected Chaplain.

ON TUESDAY EVENING, 8th inst., a meeting was held in the Sunday School rooms of St. Stephen's Church, Philadelphia (Rev. Dr. E.

Worcester, rector) under the auspices of the Christian Social Union. The subject of discussion was "Grievances and Rights of Sailors." Addresses were made by Jules Rosenberg and several members of the Seamen's Union.

THERE WAS a brilliant wedding at high noon, Wednesday, 9th inst., at the South Memorial Church of the Advocate, Philadelphia, when Miss Amy Silvester, daughter of the Rev. Dr. W. W. Silvester, rector of the church, was united in Holy Matrimony to the Rev. Henry Martyn Medary, senior curate. A vested choir of 50 boys and men preceded the bridal party as they entered the church. The Bishop solemnized the Office.

ON WEDNESDAY evening, 9th inst., at the Academy of Music, Philadelphia, a very large audience were in attendance to hear Bishop Potter of New York deliver an address on the dangers arising from Municipal Misgovernment and Corruption, the situation in Philadelphia being quite as bad as in New York, if not worse. The meeting was opened with prayer by Bishop Whitaker. Bishop Potter had been specially invited by a committee of prominent citizens of all creeds, Jewish and Christian, who are working together to purify the municipality.

ON THURSDAY in Epiphany week, Jan. 10th, the new and handsome Epiphany Chapel (parish of St. Luke's-Epiphany), Philadelphia, was consecrated, with impressive services, by Bishop Whitaker. The instrument of donation was read by Horace A. Doan, secretary of the vestry of the parish, and the Sentence of Consecration by the Bishop's secretary, the Rev. H. M. G. Huff, who also acted as master of ceremonies. Morning prayer was said and the sermon was preached by the Rev. Dr. C. S. Olmstead of St. Asaph's, Bala. At the offertory, the mixed vested choir under the direction of Wm. R. Balley, organist, sang as an anthem with very good expression, the *Gloria in Excelsis* from Mozart's Twelfth Mass. The Bishop was the celebrant of the Holy Communion, assisted by the Rev. Dr. Tidball, rector. There were at least 40 priests in attendance from town and country.

About 35 years ago, the Rev. Dr. Richard Newton, then rector of the Church of the Epiphany, started Epiphany chapel at 23d and Cherry Streets, where services were continued until the present building was first occupied, Nov. 12th, 1899. The total cost of the chapel, parish house, and Sunday School building was \$82,000. A full description of this group of buildings has already appeared in these columns. Epiphany chapel occupies the site of the old Church of the Atonement, which is now revived in West Philadelphia.

MR. GEORGE W. JACOBS, Treasurer of the Advent offerings of the Sunday Schools for the relief of churches and Sunday Schools in the Diocese of Texas, reported that to the 11th inst. he has received \$1,713.55 from 53 parishes. There are yet 124 schools to be heard from.

ON FRIDAY EVENING, 11th inst., the Rev. Dr. F. W. Tomkins of Holy Trinity Church, made an address at St. George's Church, West Philadelphia (Rev. George Rogers, rector), his subject being "Modern Needs of Christianity."

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Removal of St. Peter's.**

THE PROPERTY of St. Peter's Church was lately sold by the vestry for \$280,000 in cash. It is now proposed that the fine structure shall be taken down and be rebuilt in precisely the same form and from the same materials on the new site which has been obtained on the corner of Craft Ave. and Forest Street. In the meantime the regular services will be held at such place as can be

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arranged for, temporarily. St. Peter's was originally a mission of Trinity Church. The parish organization was effected in 1855. The rector of the parish is the Rev. E. H. Ward, D.D. St. Peter's has of late years suffered from that cause which plays havoc with all down town churches in our cities, the removal of its parishioners to distant localities, and when in Nov. last the offer already quoted for the property was made, it was a relief to the parish that their problem of removal was solved.

**SACRAMENTO.**

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

**Work of Rev. O. Parker.**

ON DECEMBER 27th the newly elected vestry of St. Luke's, Woodland, met and organized. Their first official act was to call the Rev. O. Parker (who had been supplying them for ten weeks) as permanent rector. Mr. Parker having been appointed by the Bishop as Secretary of the Board of Missions, was placed in Woodland so as to be within easy distance of the sea city. For many years Mr. Parker has been doing forlorn-hope work. On July 7th, 1899, he took charge of Siskiyou County, embracing 6,000 square miles. Yreka, its main point, was in a rundown condition, with neither vestry, guild, nor organist in evidence. In fifteen months Mr. Parker had more than succeeded, so that Yreka called for the whole work of a clergyman. Mr. Parker's record for the 15 months was 49 baptisms, 25 confirmations, 1,200 visits, 7,000 miles of travel, and, counting two churches he is now building in Siskiyou Co., \$2,000 laid out in improvements.

**SOUTH CAROLINA.**

ELLISON CAPERS, D.D., Bishop.

**Resignation of Dr. Wilson.**

THE REV. ROBERT WILSON, D.D., rector of St. Luke's, Charleston, has resigned his par-

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ish on account of a serious affection of the throat from which he has long been suffering. He has been in charge for more than 16 years, and his resignation is a matter of deep regret to the congregation, who are warmly attached to him. St. Luke's will be closed until the vestry decides upon some definite plan for the future.

#### SOUTH DAKOTA.

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

#### Masonic Service at the Cathedral—Choir Festival.

THE MASONIC LODGES of Sioux City attended public worship in the Cathedral on St. John's Day, Dec. 27th. An address was made by the Bishop, and the services were conducted by the vicar of the Cathedral and the Rural Dean.

IN THE AFTERNOON of the Epiphany, the Cathedral choirs gave a concert of sacred music, vocal and instrumental.

#### SOUTHERN FLORIDA.

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

THE REV. and Mrs. Charles M. Gray of Ocala, will celebrate their silver wedding on the 26th of this month.

#### SOUTHERN OHIO.

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

#### Installation of the Dean—New Church at Madison.

A VERY INTERESTING and unusual service took place in St. Paul's Pro-Cathedral, Cincinnati, on the morning of January 6th, when the Rev. Charles H. Snedeker was instituted as rector of St. Paul's parish and installed as Dean of the Pro-Cathedral. The service for the installation was compiled by Bishop Vincent, who preached the sermon, wherein he pointed out the relations of the minister to his people as priest, rector, and Dean. A portrait of Dean Snedeker was presented in these columns last week.

ON SUNDAY, Jan. 6th, St. Peter's Church, Gallipolis, after being closed for repairs and alterations for six months, was re-opened. The walls of the church were either rebuilt or strengthened, a new ceiling was built, finished in oak, the chancel greatly enlarged so as to accommodate a large vested choir, the side walls beautifully frescoed, and an oak wainscoting placed round the church. The following memorials have been placed: a massive oak altar, oak prayer desk and stall, oak choir stalls, polished brass lectern, and two very beautiful memorial windows. Besides the improvement in the church, a brick parish house has been built which will be used for the Sunday School and guild and society purposes.

ABOUT ONE YEAR ago, St. Matthew's Church, Madison, one of the oldest churches and the only country church in the Diocese, was torn down and the erection of a new stone church commenced. The church is now finished and is a very Churchly structure, both as to the interior and exterior. The chancel window which is really a work of art, was given by the rector, the Rev. Louis E. Durr.

THE "Messiah" was given by the choir of Christ Church, Cincinnati, on the evening of Sunday, Jan. 6th.

#### TEXAS.

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

#### Repairs at Brenham.

AT BRENHAM repairs and changes are to be made in St. Peter's Church to such an extent that the edifice will be practically rebuilt. The rector, Rev. James Noble, has invited the Masonic fraternity to lay the corner-

stone of the new edifice. The changes will cost about \$5,000.

#### VERMONT.

A. C. A. HALL, D.D., Bishop.

AT ST. ANN'S CHURCH, Richford, marking the close of the century, there was a service with address and space for silent prayer. Immediately after midnight the Holy Eucharist was celebrated, with an address.

#### VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.  
ROBT. A. GIBSON, D.D., Bp. Coadj.

#### An Historic Bell—Death of Mrs. Carmichael.

THE HISTORIC BELL which has long hung in the belfry of St. John's Church, Richmond, and which rang out its summons for the Virginia House of Burgesses when Patrick Henry made his famous address, has been presented to the Virginia Historical Society as the gift of Mrs. Bryant of Martinsville, Va.

THE WIFE of the Rev. Hartley Carmichael, D.D., for some years rector of St. Paul's Church, Richmond, died in Montreal, Canada, on the evening of Dec. 27th. Mrs. Carmichael will be remembered with much affection by many people in Virginia.

#### WASHINGTON.

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

#### Missionary Rally—Churchman's League—Woman's Auxiliary.

ON THE EVENING of the Feast of the Epiphany, a missionary rally was held by the Archdeaconry of Washington, in the Church of the Epiphany (the Rev. R. H. McKim, D.D., rector). A large and interested congregation filled the church, and after the short opening service, the Bishop of the Diocese, who presided, stated that this was the first public meeting under the canon adopted at the last convention, establishing the Diocesan Missionary Society. By this canon the Diocese is divided into three Archdeaconries, the officers of which are charged with the duty of striving to increase the knowledge and interest of the people in the missionary work of the Church. The Bishop gave the first regular address of the evening, his special theme being Diocesan Missions. He spoke of the unusual conditions in the parts of southern Maryland within the Diocese of Washington, where he often journeyed 200 miles in a buggy, without seeing a railroad; of the unique and interesting work being done in the parishes dating from the earliest settlement of the country; and of the once silent churches for which the Bishop of Maryland had so earnestly appealed. Now, he was thankful to say, there were none silent in this Diocese, and he urged the duty of sympathy with our brethren in these often discouraging fields. After the singing of a hymn, the Rev. Frank M. Barton, rector of St. John's parish, Georgetown, spoke of Domestic Missions in a most interesting and effective manner. Having himself been a missionary in the West he told of the work from his own experience, and related incidents showing how ready are the people in many a place remote from Church privileges, to receive her services, and to do all in their power to aid in establishing them. The last address of the evening was by the Rev. Dr. McKim, on the work of the Church in foreign lands, in which he ably answered the shallow objections so often brought against it; and in eloquent words pointed out how the Christian Chinese had during the past summer abundantly disproved the taunt that they never really received the Gospel. Before closing the service, the Bishop expressed the deep regret of all interested in arranging it, at the absence, from illness, of the Rev. Dr. Mackay-Smith, the Archdeacon of Washington.

## Asthma Can Be Cured.

STATEMENT OF A NOTED PHYSICIAN.

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann, will be of interest to sufferers from Asthma, Phthisis and Hay Fever. The Doctor's offer, coming as it does from a recognized authority, who during a practice of over 30 years has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one and an innovation in this age of countless fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before March 10th. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation it reaches the seat of the disease direct, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffmann, 241 Jackson St., St. Paul, Minn.

ON MONDAY EVENING, January 7th, the winter meeting of the Churchman's League was held in the Epiphany parish hall. The principal feature of the evening was the reading of an interesting paper by the President, Mr. J. Holdsworth Gordon, on The History of Christ Church, Georgetown. This, the second parish in that part of the District, was formed from Georgetown parish about the year 1819, and the paper gave an account of many incidents of interest, and of famous men connected with it in the past. One of its early rectors was the renowned Bishop McIlvaine of Ohio.

THE REGULAR monthly meeting of the Woman's Auxiliary of the Diocese took place in St. John's parish hall on Tuesday, Jan. 8th. There was a large attendance, and reports from many parish branches showed much good work done in the sending of boxes during the past month. In addition to this, contributions of articles for a general box to be sent to a clergyman of the Church at Galveston for the relief of the suffering there, were brought on this day from all the parishes. It was a goodly sight to behold the stores of comfortable clothing ready to fill the barrels, which will soon carry gladness to so many impoverished homes. After the business meeting of the Auxiliary, its members heard, with much interest, a short account of

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"I have an excellent opportunity to know of the effect of food in sickness, for my husband is a practicing physician and has been recommending Grape-Nuts food for some time. I have watched the result, and have never known a case where it has not given satisfaction.

"One instance will perhaps suffice to illustrate: A professor in the high school here was in very poor health from stomach trouble. He finally got into such a condition that he could not eat any food whatever without suffering, and was so reduced in strength that he could hardly walk. He was put on Grape-Nuts food and gained rapidly and is now in good health. His cure was effected by the use of Grape-Nuts food." Mrs. Dr. Lyman, Croton, O.



methods of work among the Indians, from the Rev. J. A. Gilfillan, so long a devoted missionary to that people in Minnesota.

**WEST VIRGINIA.**

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

**Convocation at Wheeling.**

THE NORTHWESTERN CONVOCATION of the Diocese of West Virginia met in St. Andrew's Church, Wheeling, Tuesday evening, Jan. 8th. On Wednesday morning at 9:30 there was a corporate Communion of the clergy. The celebrant was the Rev. Thos. J. Oliver Curran, assisted by the Rev. Dean Howard. There was a business session immediately afterward, the Dean calling the meeting to order at 10:30. There were present as delegates from the Central Convocation Bishop Penick, the Rev. John T. Marley, and the Rev. John L. Fish, to consider the question of uniting the two Convocations. After a brief discussion the Central was received into the Northwestern, the Convocation to be known in the future as the Northwestern. After the partaking of a sumptuous luncheon served by the ladies of St. Andrew's, business was resumed, when various matters of a local nature were disposed of. In the evening Bishop Penick preached on the subject, The Foreign Missionary Field. The subject was handled with great power and profit to the large congregation that listened to him.

The Convocation adjourned till the 2nd Wednesday after Easter when it meets at Morgantown.

**CANADA.**

**News of the Dioceses.**

*Diocese of Toronto.*

THE diocesan board of the W. A. held the usual monthly meeting Jan. 10th. A celebration of Holy Communion was held in All Saints' Church, immediately before the business session which met in the school-house adjoining the church. The rector of All Saints', the Rev. A. H. Baldwin, gave the address.

THE VENERABLE Archdeacon Boddy completed the fiftieth year of his ministry, Dec. 21st. He has been rector of St. Peter's, Toronto, for 34 years. The offertories at the Christmas Day services in the city churches in Toronto were unusually large.

*Diocese of Ottawa.*

THE remains of the Very Rev. Dean Lauder arrived from England and were laid to rest with many marks of love and respect, Thursday, Jan. 10th. The service took place at Christ Church Cathedral, Ottawa, and the Bishop of the Diocese, Dr. Hamilton, officiated. An immense concourse filled the church, including almost all the clergy of the Diocese with many from the Diocese of Ontario and representative citizens of all creeds and nationalities. The love which was felt for the late Dean by all classes was shown by the numbers who passed through the chancel of the Cathedral where the body lay in state. All night long hundreds passed to take a silent farewell of him who has nobly done his work and gone to his eternal rest. Many remained in silent prayer for some minutes. Two celebrations of the Eucharist, in the morning, were largely attended.

THE PARISH of Torbutton has done very well this year. The church was beautified and improved during the summer.

*Diocese of Quebec.*

IT HAS BEEN decided that the offerings of the churches in the Diocese on Epiphany should be devoted to the funds of the Domestic and Foreign Mission Board, unless the clergy express to the diocesan Treasurer their desire that their money should be sent to the S. P. G. Bishop Dunn urges upon his people the increased need of money for mission work,

especially with regard to the increase of the work of the Canadian Church in Japan.

*Diocese of Montreal.*

THE ENDOWMENT FUND of Christ Church Cathedral has been increased by a bequest of \$500 from the late Mr. C. E. Colson, warden of the Cathedral for many years and member of the select vestry. Principal Hackett of the Montreal Diocesan Theological College is endeavoring to put that institution upon a better financial basis. Dr. Hackett's hope is to raise an additional endowment of at least \$50,000. A number of subscriptions have already been promised.

UNDER the direction of the Bishop, the ordinary New Year's Eve services in the several churches in Montreal were replaced by a combined service in four centres, namely St. George's, Grace Church, Trinity, and St. Matthias'. A special and impressive form of service for the occasion was appointed by the Bishop. The services began at 11 o'clock on New Year's Eve and concluded at midnight. The Bishop preached at St. George's. As the Bishop pronounced the benediction the strains of "Alleluia" burst forth from the organ and from the new peal of bells, given to the church this year, for the birth of the new century. The first choral celebration of Holy Communion in the New Year, in Montreal, took place at the Church of the Advent, immediately after the midnight bells had rung in the commencement of the twentieth century. Christ Church, Sweetburg, has been very extensively improved, and is now perhaps one of the finest edifices of the kind in the Eastern Townships. It was re-opened on Christmas Day. The entire cost of the alterations was borne by the young ladies of the congregation. A beautiful oak memorial pulpit has been offered to be erected to the memory of the late Judge McCord.

*Diocese of Algoma.*

THE PARISH work of Holy Trinity, at Little Current, has prospered during the

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year. A parsonage has been built and other improvements carried out. Mission services in the neighboring Indian villages are also held regularly.

*Diocese of Nova Scotia.*

BISHOP COURTNEY has returned from his Australian visit. He held an ordination on St. Thomas' Day. Nearly all the money needed for the erection of a Jubilee Sunday School building, in connection with St. Paul's Church, Halifax, has been subscribed.

**The Magazines**

BOSTON'S long-established weekly magazine, *The Living Age*, opens its 228th volume with the number which bears date on the first Saturday of January. So long a period of continuous publication, running back 57 years, presupposes qualities of enduring value in the magazine and a large measure of attachment on the part of its readers. The fact is that the editors of the magazine have been singularly successful in retaining the characteristics which gave the periodical its

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original hold upon the reading public, and at the same time broadening its scope and introducing new elements of variety and timeliness. All the conditions of periodical publication have greatly changed since Mr. Littell established this magazine in 1844, but while other magazines have come and gone, the old *Living Age* has held its place and is even more indispensable to-day to alert and cultivated readers than it was half a century ago. It is still the only weekly magazine in its field: and its frequency of issue enables it to reproduce the most important articles from foreign, and especially from British magazines, reviews and literary weeklies, with a freshness impossible under other conditions. Literature, art, science, biography, travel, poetry, public affairs, and the best fiction in short and serial stories find a place in its well-stored pages: and there is not a single weekly number which does not contain something which intelligent readers of whatever special tastes would be poorer for missing. The magazine is published by The Living Age Company, Boston.

THE *Nineteenth Century* for December contains a couple of remarkably good articles, the one on the late Thomas Henry Huxley, and the other on "The Boer Prisoners at St. Helena." When we mention that the review of Prof. Huxley's "Life" (recently published) is by Mr. Leslie Stephen, it is a sufficient guarantee that the article is a brilliant one. And what a warrior knight of science Huxley was! He delighted in warfare, especially with the theologians; yet we gravely doubt if the effect of all his championship will have been as helpful to mankind as the deeper, broader, sympathetic treatment of such subjects as the late Aubrey Moore. The article on The Boer Prisoners is by Mrs. John Richard Greene, who spent a month at St. Helena in daily intercourse with them. She writes of them with the most profound sympathy, yet with good judgment. After reading this, a sort of cold horror comes over one, as he wonders if those on both sides who were responsible for that miserable conflict had any idea what wretchedness they were about to cause, and for what little real and substantial benefit to mankind and to civilization. Prince Kropotkin gives us another of his interesting papers on Recent Science. He is anxious to have the "Mosquito Theory" of the propagation of malarial germs thoroughly tested. Another excellent paper is "The Sources of Islam," by Sir Wm. Muir, K.C.S.I.

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