

The Living Church

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No. 13

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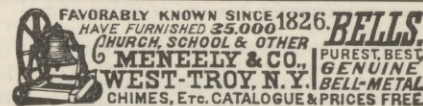
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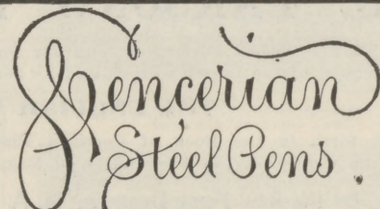
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News and Notes



ON THE EVENING of Tuesday, January 22nd, the longest and the greatest reign in English history came to an end. Queen Victoria began her reign in 1837 amidst many forebodings and prophecies of coming revolution and democracy; and at the close of her long life she leaves the throne she has so ably occupied and the crown she has so truly honored, stronger than they have been since the incoming of the Stuarts. It is due to the fact of her sex that the long and unhappy ascendancy of German rulers was terminated, for she was ineligible to succeed to the crown of Hanover, and had therefore no divided interests as Queen of Great Britain and Ireland. Henceforth England is governed by Englishmen and not by foreigners. It is quite true, as has been said, that Elizabeth reigned and ruled, while Victoria reigned but did not rule; but it is untrue that she has been a mere figurehead, and her influence in the government has always been an influence that made for peace and unity. How many foreign wars she directly prevented will probably never be known—at least in our day. It is quite certain that her influence and that of the revered Prince Consort have more than once smoothed angry seas between Great Britain and the United States. The American people have not always accorded her the sympathy and affection which she deserved from them, partly no doubt because of the mistakes of her early ministers and her predecessors upon the British Throne. These mistakes might now well be forgotten, for the British policy towards America has long since been reversed, and our separate flag does not require us to forego the affection and sympathy which our kinship and our ties of language and religion make our birthright. And indeed, despite the occasional anti-English outbreaks which happily become fewer and fewer in America, we believe the beauty of the life and the integrity of the reign of Queen Victoria have kindled in the hearts of the American people a love of her which will make her death hardly less an event of national mourning in the United States than in England. Hers has been a long life in which devotion to public duty and attention to manifold details never hindered her from being an ideal wife and mother. The whole world will do respectful honor to her memory, but two great nations are sincere mourners. God grant that she may rest in peace!

THE DEATH of Her Majesty will of course have the instantaneous effect of constituting her oldest son, the Prince of Wales, King of Great Britain and Ireland and Emperor of India. In the natural course it will also bring about the resignations of the ministry and the election of a new House of Commons, despite the fact that the present House was elected only last fall and has just completed its short session of a few days only. It is hardly likely that these large political changes presage any great change in the complexion or policy of the government, despite the fact that the enthusiasm over apparent victory in South Africa which accompanied the recent election has been succeeded by national gloom. Whether, too, it will be possible for the new King to forego the temptation to be a politician, only time can tell. So far as the influence of the reigning family on the Church is concerned, any change is likely to be for the better, since the Princess at least is believed to have some considerable sympathy with advanced Churchmanship, and has frequently been an attendant at services at All Saints', Margaret street. King Edward VII. will seem a difficult combination of words for a time. We hope his may be a happier reign than that of the weak monarch who last bore the name of Edward.

A REMARKABLE CHANGE has come over the commerce of the United States in the decade ending with the calendar year 1900. The figures of the Treasury Bureau of Statistics show that imports, which in 1890 were \$823,397,726, were in 1900 \$829,052,116, an increase of less than 1 per cent. in the decade; while the exports, which in 1890 were \$857,502,548, were in 1900 \$1,478,050,854, an increase of 72.4 per cent. In 1890 the excess of exports over imports was \$5,654,390; in 1900, it was \$648,998,738.

THE ARMY BILL which passed the Senate last week, is a very different piece of legislation from the bill as it previously passed the House. The present bill embraces very largely the recommendations of the Secretary of War which were outlined in these columns some weeks ago, and according to which it is hoped the clash between officers of the "staff" and of the "line" in the army will come to an end. Every American felt humiliated at the revelations of incompetence and bad feeling between officers which accompanied the Spanish War. Everybody felt that reform was sadly needed in some way to completely harmonize the different branches of the army and of the War Department with each other, so that such clashes would be avoided in future. The present bill is intended to bring about that effect, and in the judgment of those who are competent to express an opinion, it ought to prove effectual. The principal reform is in a provision that army officers who are assigned to service in various bureaus in the city of Washington, shall not permanently remain at their desks as has been the custom in time past, but the appointments shall be for limited periods, after which it shall be necessary for the officers to resume active service in the field. Thus the wide gulf between those in the field and those at the Capital will be bridged over, since there will be a constant interchange of officers under the two assignments. The force of the army is to vary between a minimum slightly under 60,000 and a maximum slightly under 100,000, according to the discretion of the President. The anti-canteen proviso is retained in the bill. The measure must now go into conference between the two Houses for adjustment of the radical differences between the two.

IT HAVING BEEN PROVED almost beyond doubt that the principal means of spreading the yellow fever are found in mosquitoes, arrangements have now been made in Cuba by the sanitary inspectors to make prodigious attempts to restrict the breeding of the pest, particularly by throwing petroleum in liberal quantities upon stagnant water in which the breeding of mosquitoes is to be expected. There will also be officers detailed to kill the mosquitoes in houses where yellow fever may appear, which latter provision seems a hopeless task. At any rate if the breeding of mosquitoes can be restricted in any way by these methods or otherwise, there will be good done to that extent, and consequent lessening of the danger of general epidemic.

THE SERIOUS CONDITION of affairs in Cape Colony is now shown by a proclamation placing nearly the whole of that colony under martial law, the exceptions being hardly more than the larger cities where the English population is considerable, and where the police forces are competent. Under the proclamation the civil population will be called upon to deliver up their arms, and it is hoped that the Dutch uprising may be quelled before it assumes more imposing proportions.

WE HAVE REFRAINED for the past few weeks from giving currency to the alternate reports that the Chinese ambassadors had signed and had not signed the joint note of the Powers. It will be remembered that this joint note was presented several weeks ago, and that almost immediately, instructions were given by the Empress Dowager to her commissioners to accept the provisions and sign the note. Subsequently further telegraphic instructions were sent to the commissioners not to sign the note, and thus the astute Chinese diplomats found themselves vested with authority from the Empress Dowager to carry out either or both these opposite instructions. Chinese-like they therefore treated with the representatives of the Powers, apparently with the understanding that they would accept either set of instructions from the Empress Dowager that they chose. That they have now actually signed the note is declared officially by Mr. Conger, though they have adopted the not unprecedented method of signing with an accompanying declaration that their signature does not quite mean acceptance of the terms. There is very much detail yet to be discussed and unhappily the questions put to the representatives of the Powers by the Chinese are such that the former cannot promptly give reply, because of the differences among their own body. Hence this preliminary acceptance of the joint note is only a temporary solution or beginning of a solution of the difficult problem, and the succeeding negotiations are apt to be long drawn out.

THE TRANSCONTINENTAL PASSENGER ASSOCIATION, in session at New Orleans, decided that for the General Convention, to be held in San Francisco in October, the same rates as those agreed upon for the Epworth League shall be given—that is, \$50 from Chicago, \$47.50 from St. Louis and New Orleans, and \$45 from Missouri River common points.

LONDON LETTER.

LONDON, January 8th, 1901.

ON New Year's Eve special services were held at St. Paul's and at Westminster Abbey, where gathered large congregations, the Bishop of Rochester being present at the Cathedral. The service there, which had been drawn up with the sanction of the Bishop of London, was entitled "A Form of Prayer to Almighty God on the last day of the Nineteenth Century." It began with the hymn, "Now thank we all our God," sung to a very effective tune by Macpherson, and then followed the Lord's Prayer, a Collect, versicles, and responses, and Psalms 90, 95, and 103. The setting of the *Magnificat* was by Sir John Stainer. Canon Mason, of the Canterbury Chapter, preached the sermon. At the Abbey the service was less elaborate, the preacher being Canon Gore. On New Year's Day the Primate preached in his own Cathedral, and at Westminster Abbey the Dean of Canterbury, Dr. Farrar, delivered one of his most pessimistic utterances, with a dash of his inveterate theological liberalism.

The record of the public clerical career of the Rev. Dr. Alfred W. Momerie, lately deceased at the age of fifty-two, is left to us as an impressive though melancholy object-lesson in Broad Churchism, which not only wrecked his Christian faith and career both as a preacher and a college professor, but also practically ostracised him from social circles wherein he had once moved and shone. Brought up in strict Protestant dissent, his father being a Congregational minister, he was educated with view to the Protestant ministry at Edinburgh University, where he stood high for scholarship. Being received, however, into the Church, he took priest's orders in 1878, and was licensed to an assistant curacy in Lancashire, but soon afterwards was elected to a fellowship at St. John's College, Cambridge, and also appointed Extension lecturer for his University in English Literature. The zenith of his brilliant course was reached during the eighties, when he was Professor of Logic and Metaphysics at King's College, London, Select Preacher at Cambridge, and "Morning Preacher" at the Chapel of the Foundling Hospital, London, one of the most notable of modern Evangelical pulpits. During this period Dr. Momerie also figured before the public as a prolific author of books on the philosophy of Christianity. But he rapidly grew very loose in his theology and reckless in the tone of his public utterances, so that finally (in 1891) they had to dismiss him both at the College and at the Hospital Chapel in order to save the reputation of those very respectable institutions for orthodoxy. From that time until his death he was scarcely heard of in London, though occasionally holding forth in the pulpit of some Latitudinarian church; and latterly had set up for himself on Sundays at the Postman Rooms, Baker Street.

In issuing—with the birth of the new century—their *Church Directory and Almanack*, dedicated by permission to the Primate, Messrs. Nisbet & Co., of Berners Street, W., have supplied a publication which has long been a *desideratum*. Although it cannot compete, of course, with *Crockford*, or even rival the *Clergy List*, yet it is fairly comprehensive, and at the low price of two shillings should prove a boon to the clergy of lean livings and assistant curacies. Among special features of the directory are lists of the foreign missionaries connected with the S. P. G. and the C. M. S., with the names of their respective stations.

Sir Walter Besant, in his recent reminiscent articles in the *Daily Chronicle* on London "Life in the Middle Century," stated that the old City churches were all then Evangelical, were locked up on week days, and "more quiet and deserted than they are to-day," and that on account of the length of the sermon no congregation "which respected itself" could be dismissed under an hour.

Lady Wimborne has caused to be published in the *Times* the text of several documents, which had been sent to her by Protestants in the Diocese of Nassau, in the Bahamas, relating to the present Protestant opposition there to the election of Archdeacon Churton to that colonial Bishopric. The text of one is that of a petition addressed by a number of Protestant women in the Diocese to the Archbishop of Jamaica urging him not to ratify Archdeacon Churton's election, on the ground that he is "a member of the English Church Union and Holy Cross Societies," and also because he has "openly identified himself with the clergy in the island who refuse obedience to the Archbishop of Canterbury's ruling." The other petition to the Archbishop of Jamaica was drawn up by the lay members of the vestry of Christ Church Cathedral, at Nassau, and by some others, wherein they stated the rather interesting fact that when the Lambeth "Opinions" reached Nassau, Archdeacon Churton figured prominently in a street procession with lights and incense to celebrate their arrival.

"Cisalpine," the regular Roman Catholic correspondent of the *Guardian*, writes in the issue of January 2 with reference to the procedure of the Vatican in the matter of Pope Leo XIII's Bull on Anglican Orders. By the time the Pope had received Lord Halifax, whose visit was for some days "the talk of Rome," the Vatican, he says, had "settled on a policy," which "fired it with enthusiasm" for several weeks. The Pope's imagination was "set aflame" with "the suggestion that the Holy See would gain England; that English civilization, English progress, English grit would be at the service of Rome." Three weeks before the document condemning Anglican Orders appeared, it had been decided at the Vatican to issue a Bull "acknowledging them." The chief obstacle in the way had been "past precedent." For 300 years "English convert clergymen had been re-ordained, unconditionally," when they desired to take Orders in the Roman Church. The acknowledgment of English Orders would mean not only a reversal of "the opinions held by a long line of previous Pontiffs," but also "a tacit acknowledgment that the Sacrament of Orders had been during this period illicitly repeated." The Pope, however, felt himself strong enough to "throw over antiquity"; being full of the consciousness that "*V'eglise c'est moi*." The "historical basis" of the Pope's pronouncement was to be supported by one of "the greatest of living Church historians"—the Abbé Duchesne. But Pope Leo, after all, was not strong enough to resist "the cry of the English converts," whose protest, moreover, was supported by the eminent Benedictine, Dr. Gasquet, and so they influenced the Pope to make a *volte face*.

According to the ancient custom of the monarchical House of England, the annual offering of gold, frankincense, and myrrh was made by the Queen in the Chapel Royal, St. James' Palace, on the Feast of the Epiphany. At the close of the mid-day Eucharist two of her Majesty's gentlemen ushers in waiting, kneeling at the altar rail, presented the gifts in three bags—one containing thirty new gold sovereigns and the other two the spices—which were received by the Sub-Dean of the Chapel on a gold bason. The money will be distributed amongst the poor. Perhaps some future sovereign of England will improve on the present function by presenting his or her Epiphany gifts *in persona propria*.

The Bishop of London's condition having become again somewhat alarming, a second abdominal operation was performed on the Vigil of Christmas, and according to the latest official report from Fulham Palace his Lordship was making rapid progress towards recovery from his malady. In the January issue of the *London Diocesan Magazine* the expectation is

expressed that the Bishop will be able to leave his room by the middle of the month and "by degrees to resume diocesan work," though it will be necessary for him to leave town until after Easter. There have been rumors, it seems, of his resignation of the See, but they are, at any rate, premature.

The New York correspondent of the *Rock*, writing under date of November 17th, says that "so far as the action of the General Convention of 1901 can be forecast," it is expected that the proposed Canons on Marriage and Divorce will "go through without difficulty."
J. G. HALL.

NEW YORK LETTER.

BISHOP POTTER'S plan for a vigilance committee for the purpose of keeping reform ideas constantly before the public mind has been attacked from influential quarters, but he comes to its defense, not as Dr. Chas. H. Parkhurst might have done in days past, but with a good natured argument in which he points out the reasonableness of his claim, and the necessity of constant agitation if things are not to lapse into former conditions. The contrast between the two reformers, the Bishop and the Presbyterian, is remarked in all directions. Dr. Parkhurst lost his temper early in the campaign, and so lost his influence. There was formed, at his suggestion, a City Vigilance League, which in a way is still alive, but members of it gradually dropped out, tired of the fretting and fuming of the leader. The latter is still in reform effort, but his influence is gone. In his place at the moment is Bishop Potter, although occupying a public estimate which the Presbyterian reformer never enjoyed. Bishop Potter is being consulted by letter from many cities, and is in receipt of far more invitations to speak in other places than he can possibly accept. The criticism of his committee of five thousand is that the young men composing it will be thrown into temptation, may even have to play the part of spies. In reply, the Bishop says the young men are in the midst of temptation now, and he sees no reason why they will be in greater temptation if they take note of what they come to know and report the same to a central authority. Continuing he is reported to have said that he feared it to be only too true that indifference is really at the bottom of the criticism, perhaps of the whole trouble.

Foreign mission workers, including a considerable number of the local members of the Board of Missions, were busy last week attending the Conference of Foreign Mission Boards of the United States and Canada. The Rev. Dr. Lloyd presided at one of the meetings. The burden of the gossip at and around the meetings related to the China situation and was to the effect that whatever claims for indemnity might be filed as a legal duty, the impression must be avoided that missions in China have a large money side to them, and that in the estimation of mission managers at home, metes and bounds of finances are hard and fast as affecting missions. The report of a committee on comity was adopted. At a public meeting the Rev. Dr. William Ashmore, the veteran Baptist worker in China, pointed out the impossibility of missionaries being the cause of the uprising. The final session considered missions in our new possessions, a hopeful tone pervading the discussions, and the belief being generally expressed that work by the side of the Roman Church is possible without friction. The meeting next year is to be held in Toronto, the first time the Conference has been held in any other city than New York.

It was a splendid suggestion, that of the Managers of Missions, to hold in the Church Missions House at convenient intervals, meetings for consultation about missions, and to bring the rectors of New York into close touch with the Board of Missions. It is needless to point out the vast influence which rectors of this city possess, and to get them in hearty sympathy with the Board of Missions is most desirable. The first of four conferences for this winter has now been held, the Rev. Dr. McConnell being the speaker. While what he said was interesting and important, the chief end is attained by bringing the friends of missions together, and by giving them, first of all, correct insights into what is to be done, and how alone it can be done. Rectors and other clergy are attending these conferences with greater regularity than had been anticipated, and greater than last winter.

The annual Students' Service was held this year in Calvary Church. One hundred college men provided an augmented choir, vested in caps and gowns, and they presented a picturesque sight. The music was under the direction of the new choirmaster, Mr. Lacey Baker. The parish clergy took the ser-

vice, Mr. Hamilton W. Mabie reading the lessons. Every seat in the church had an occupant, and there were demands for many additional tickets. The topic was "Moral Factors in the Making of Manhood," and the speakers were Bishop Potter and President Schurman of Cornell University.

The aged rector of Christ Church, Tarrytown, has retired after a service at the head of the historic parish of thirty-five years, and two additional years as assistant. It was Christ Church of which Washington Irving was senior warden for so long a time, and which he so regularly represented in the Diocesan Convention. The Rev. James Selden Spencer has now been made *rector emeritus*. He is a native of Ogdensburg and has been in orders for just a little more than half a century. He was ordered deacon in 1850 by Bishop Whittingham, and served a year each in the Ascension and Grace parishes, New York City. He is succeeded as rector of Christ Church by his son, the Rev. Creighton Spencer, for the last few years rector of St. Joseph's, Hempstead, Long Island, who will soon enter upon the duties. For the last two years he has been assisted by another son, the Rev. Irving Spencer, who now goes to Stamford, Conn. Not long since, Christ Church was restored at a cost of \$15,000, and four years ago there was built a parish house near it, which has become the centre of the social and intellectual life of the village.

The series of conferences on Agnosticism, which the Rev. A. B. Conger of Rosemont, Pa., introduced, is held on Sunday evenings, when for years, until last fall, no services have been held in the Church of the Transfiguration. It takes years to build up a congregation for a particular hour. Nevertheless, fair numbers, and those that show their interest, are attending the Transfiguration conferences. On the occasion of the second, the speaker described Agnosticism as a state of mind that men ascribe to themselves. They do not show an abhorrence of God, but merely an uncertainty concerning Him and concerning almost everything else. Two things follow from the reasoning of a great agnostic: our intellect is a very poor thing, for it fails us when we have the greatest and best use for it; and, the position of the agnostic is not a desirable one. Some persons espouse it in order to come under the influence of a great name. Others, happily a minority, refuse to believe anything that does not stand trial at the bar of their senses.

SIR DYCE DUCKWORTH in the course of a paper read before the Medico-Psychological Association of Great Britain and Ireland said that the too common resort to sleep-producing drugs and anodynes would be largely reduced by plainer living and higher thinking.



THE BISHOP OF LINCOLN (ENGLAND) AND ATTENDING PRESBYTERS.

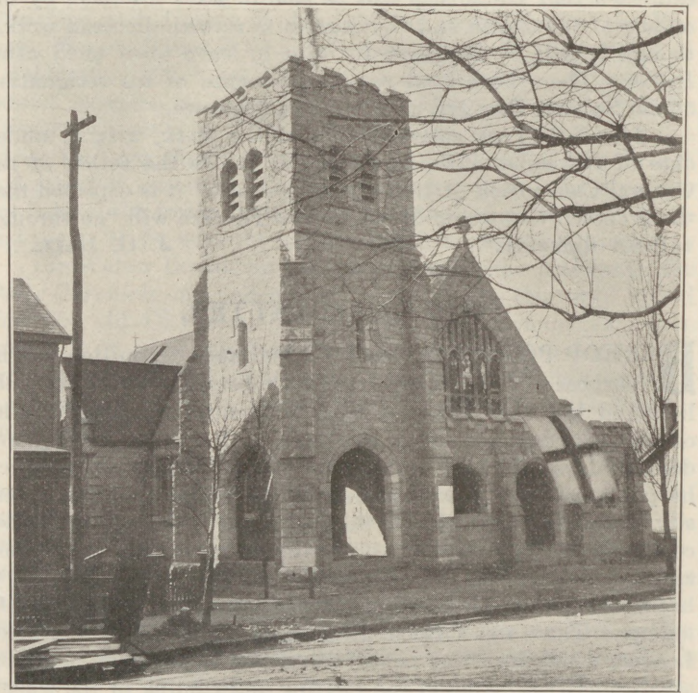
AN OHIO CHURCH OPENED.

ON St. Stephen's Day, Dec. 26th, 1900, the new St. Stephen's Church, East Liverpool, Ohio, was formally dedicated by the Right Rev. W. A. Leonard, D.D., Bishop of the Diocese. The rector, Rev. Edwin Weary, happy and proud over the completion of months of most strenuous labor of his congregation and himself, celebrated the Holy Communion at 7:30 a. m., when 115 communicants received. At 11 a. m. the Bishop, with the rector and the visiting clergy, together with the members of the vestry of St. Stephen's, preceded by a vested choir of sixty voices, moved up the aisle, repeating Psalms 121 and 122. The Bishop then dedicated the sacred edifice and set it apart for the Master's work. Then followed the morning service (choral). A powerful and eloquent sermon was preached by the Rev. G. W. Hinkle of Steubenville. The large choir of St. Stephen's was assisted by the choir of St. Paul's, Steubenville, and rendered the musical part of the service in an admirable manner. The "Hallelujah Chorus," was beautifully sung. An orchestra of seven pieces accompanied the music. The attendance at the service was large.

In the afternoon the Bishop confirmed a large class of forty candidates presented by the rector, and in preaching he congratulated both rector and congregation on the grand success that had crowned their efforts in the erection of such a beautiful and magnificent stone structure. The church was crowded. At the evening service another crowded congregation greeted the rector. The service was fully choral, and was intoned by the rector, the sermon being preached by the Rev. R. H. Edwards of Wellsville. The Rev. E. V. Shayler of Grace Church, Oak Park, Chicago, preached the following evening, and the Rev. Ernst J. Craft of Elyria preached at the midnight service, Dec. 31st, and also twice on New Year's Day.

The new church is erected on the place where stood the old brick church destroyed by fire on the 27th of January, 1900, and the work of building this new edifice was accomplished in eleven months. The first stone of the foundation was put in place on May 15th, the corner-stone laid by Bishop Leonard, June 7th, and the dedication Dec. 26th. The building is gothic, of native stone, the only stone building in the city. It has a seating capacity for 600 worshippers, and has cost about \$25,000.

The interior is very beautiful. Nearly all the interior



ST. STEPHEN'S CHURCH, EAST LIVERPOOL, OHIO.

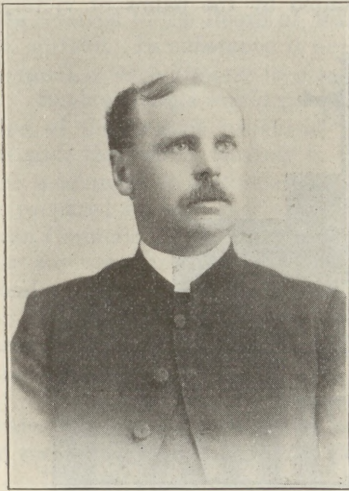
furnishings were presented by members of the congregation. The finishing wood-work is of cypress and all the furniture of oak.

The memorial windows are particularly beautiful. The five windows in the chancel represent the four Evangelists and the centre one St. Stephen, the patron saint of the church. Beginning at the S. E. side of the Nave, the windows contain illustrations taken from the life of Christ; viz., "The Nativity," "The Presentation," "Christ with the Doctors," "The Good Shepherd," "Christ blessing little Children" (in the Baptistry), "The Flight into Egypt," "Baptism of Christ," "Temptation of Christ," "The Agony," "The Crucifixion," "The Resurrection", and "The Ascension". The windows are works of art. The



CHOIR OF ST. STEPHEN'S CHURCH, EAST LIVERPOOL, OHIO.

emblems were designed by Mr. Horace Whayman of Columbus, Ohio. The principal window is that of the Resurrection at the west end, containing five panels. The centre figure is the Resurrection Angel, to the right St. Peter, and the left Mary Magdalene. The other two panels contain Easter Lilies. The bottom of the five panels contain five Shields bearing the coat of arms of St. Augustine, St. Stephen, Canterbury, East Liverpool, and the Diocese of Ohio.



REV. EDWIN WEARY.

The lighting system is of the best. Ten brass standards are located on each side of the centre aisle and contain four incandescent lights each. Two large standards adorn the chancel. Besides these are numerous side lights. The brass eagle lectern was presented by the Sunday School children, and the handsome white marble font was the gift of the Young Ladies' Society.

The present rector, the Rev. Edwin Weary, took charge of the parish just three years ago. The parish was then in a bad financial condition with a debt of \$4,000. In fifteen months the debt was liquidated. The following year the rectory was enlarged and made very comfortable at a cost of \$1,200; and just as the parish was out of debt the old church was destroyed by fire on the 27th of January. Now the congregation realize that their misfortune was a blessing in disguise, and a new era for the parish is evident in every way. The rector has presented 140 candidates for Confirmation and the communicants' list has increased from 125 to 265. The congregations are large, the interest in all Church work active. For work accomplished we thank God. To Him be all the glory! For the future we have hope and take courage.

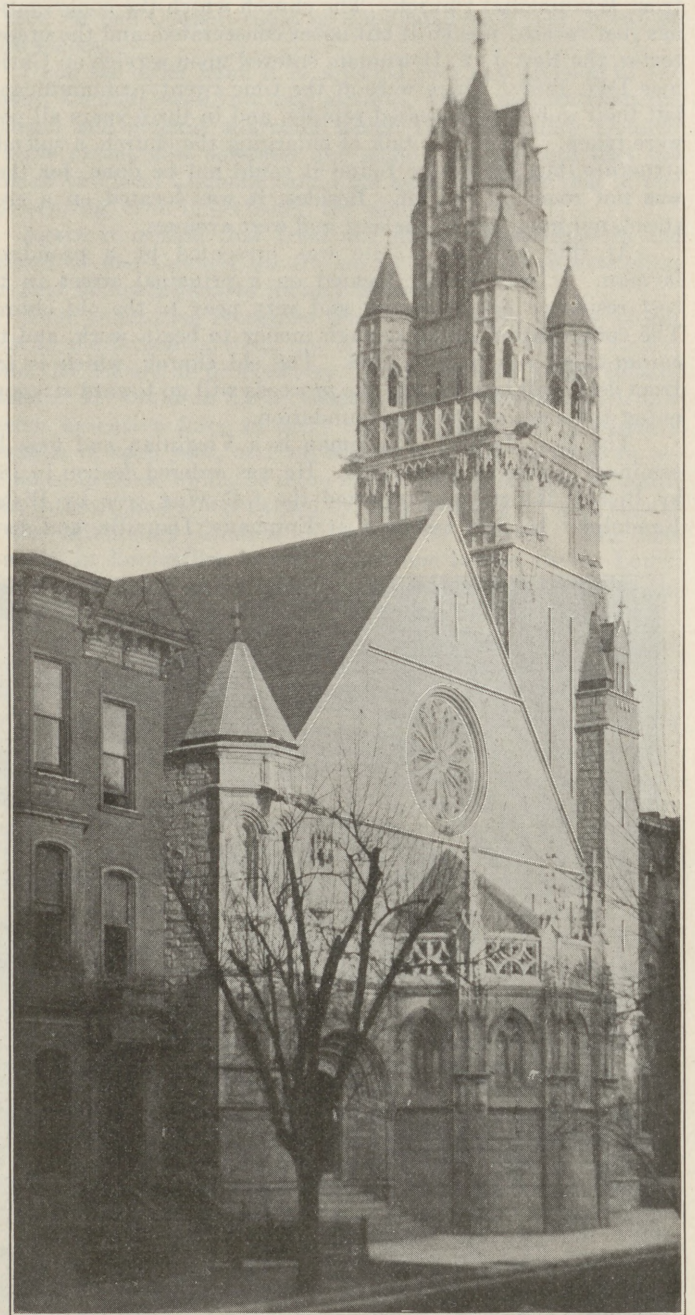
THE NEW ALL SAINTS, RICHMOND.

IF A chronicler who is writing all of the time begins an account of the opening of a new church, after he may have chronicled the opening of a dozen or a score new churches within as many weeks, or less time, makes mention for the sake of variety of a particular part of the church's architecture, ought he to be ruled out of court because he is presumed to consider the architectural to be of more importance than the spiritual?

The new All Saints', Richmond, has a tower which is not only the most beautiful specimen of ecclesiastical architecture in Virginia, but is easily among the most beautiful examples of religious art to be found anywhere. If one starts from a point in the eastern section of Virginia's most historic city and takes a zigzag course out Grace and other streets, he will pass in his journey many a columned structure, the sight of which will fill his mind with thoughts of prisons or churches, but just which they are he will not be sure. In Philadelphia certain early specimens of architecture fastened themselves upon churches



INTERIOR—ALL SAINTS' CHURCH, RICHMOND, VA.

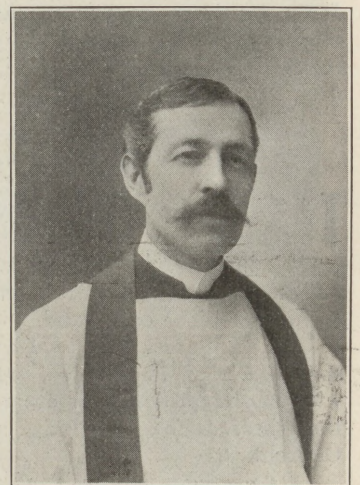


ALL SAINTS' CHURCH, RICHMOND, VA.

built within certain decades. In Richmond the same thing is true, only in an aggravated form.

When the splendid tower of the new All Saints' is reached, it will not be strange if the observer stops to study it, and try to get out of his mind the recollection of all he has just seen. The tower in question is French Gothic, and its material is Kentucky greystone, so soft in tone and so exquisite in outline, that viewed from any direction it is at once the most beautiful architectural sight in Richmond.

The new All Saints' was opened on the first Sunday of the year. The peculiar feature of its plan is a Morning Chapel directly in front of the main auditorium, its apse projecting into the street front. Its seating capacity is about 100. The church itself seats 900, and its clerestory pillars are so placed that they do not interfere with the view. The church contains seven memorial windows. The surpliced choir of men and boys was the first to be introduced in Richmond. The interior work of the new church is of the best.



REV. J. Y. DOWNMAN.

All Saints' was started back in the '80s with six families

from Monumental Church. The church which the congregation has just vacated was built but never consecrated, and the present rector, the Rev. J. Y. Downman, entered upon service on Christmas Day, 1888. There were at the time twenty communicants, but their numbers increased rapidly, and in three years all pews were taken. There was talk of enlarging the church, a splendid structure, but the vestry found it could not be done, for there was not room on the lot. Besides, it was located on a cross street, not upon one of the east and west avenues.

At this juncture a site was presented by a prominent layman. It was ideally located on a principal street in the best residence neighborhood, and very near to the old church. The congregation raised enough money to begin work, and the corner-stone was laid in 1898. The old church, which is free from debt, will be sold, and the proceeds will go toward strengthening the work of the new foundation.

The Rev. John Y. Downman is a Virginian and took his seminary course at Alexandria. He was ordered deacon in 1882 by Bishop Whittle and priested the following year by Bishop Randolph. He was assistant at Epiphany, Danville, and spent



CHOIR OF ALL SAINTS' CHURCH, RICHMOND, VA.

a year in Greenville, S. C. In 1888 he came to All Saints'. With its large proportion of Church communicants, Richmond is keeping pace on its ecclesiastical-architectural side in its Holy Trinity and now its All Saints', and the new St. Andrew's in course of development.

AN UNIQUE REREDOS.

IN THE fall of 1889, there was erected in Morgan Park, Ill., a building that has been described as the most picturesque church in the State of Illinois. It stands surrounded by trees, at the top of the hill—the highest point in Cook County—on a triangular piece of ground.

On Christmas Day, 1900, a reredos was given which deserves special notice, and which, from the circumstances connected with it, should stimulate others to use their powers and give of their best to the cause of Christ and the beautifying of His Church.

The reredos was designed and made by Mr. Fred L. Bucher of Morgan Park, a communicant of the Church. It was his Christmas gift to the Church he loves. But that which makes the gift not only a most valuable one, but also unique, is that several years ago, Mr. Bucher lost his *right hand* in a saw-mill accident, and that the whole of this work, the carving and

everything connected with the reredos, was done by the use of his *left hand*, working as he did, at night, for many months, after his day's labor was finished.

The reredos is ten feet wide and eight feet high, surmounted by a cross with rays of glory. Beneath is the Dove, symbolical of the descent of the Holy Spirit, and on either side the monograms of Jesus Christ, with the cross and the crown of thorns, and the crown of glory surmounted by the palms of victory,



REREDOS AT CHURCH OF THE MEDIATOR, MORGAN PARK, ILL.

and a cherub surmounting the panels on either side. In the three central panels are the Lily, and Vine with grapes, and the Sheaf of Wheat, whilst on the two outside panels, are sprays of ivy and small branches of the oak with acorns.

The accompanying picture will serve to show the beauty of this work as a whole.

At the time of the erection of the church, a mortgage of \$1,500 was placed upon the building, and during the past eighteen months, through the earnest efforts of a devoted band of women, this has been reduced to \$1,050, and every effort is being made to pay off the entire mortgage by Easter, 1901. For this a sum of \$300 has already been pledged on the condition that the total amount be secured before Easter.

The mission is alive, active, energetic, as may be evidenced by the increase in the Sunday School from 15 to 115 in eighteen months.

The reredos is the evidence of what can be done by one not blessed with riches, and deprived, by an accident, of his right hand. Are there not many to whom this gift may and will appeal—whom it may stimulate to give that with which God hath blessed them—and thus help the mission work of the Church?

The rector of the parish is the Rev. Harold Morse.

CHINESE REFUGEES.

MISS CECILE E. PAYEN, who was visiting Mrs. Conger when the legations were besieged in Peking, kept a diary of the siege, and it is printed in the *January Century*. Under date of June 15 she writes:

At noon to-day I witnessed a sight never to be forgotten. Ten of our marines were sent to the Nan Tang (South Church) to rescue the refugees, and brought back over four hundred of the Chinese Christians, the sisters and priests having come in yesterday just before the fire. Water was brought to them in bowls, pails, basins, anything our servants could lay hands on. It was pitiful to see these shaky creatures, three or four grabbing at the same bowl, others trying to drink from the spout as the water was being poured into the bowls. One woman carried in her arms a child covered with small-pox; other mothers carried children completely naked; but the most touching sight was a gray-haired man of at least sixty, carrying on his back his old, crippled mother. This completely broke me down. Four of our men brought one hundred of these through the city streets. About half an hour later Mr. Pethick and the remaining six of our guards brought in the wounded. Oh, such horrible sights! The Chinese had unmercifully slashed these poor creatures with knives and spears.

REPORT ON RE-FORMATION OF THE MISSIONARY COUNCIL.

PRESENTED TO THE BOARD OF MANAGERS BY THEIR SPECIAL COMMITTEE.

TWO proposed amendments to the Missionary Canon have been referred to this committee, which it will be more convenient to consider in inverse order. The last amendment was one referred to the Board of Managers by the Missionary Council of 1900. In substance it provides for an annual Missionary Council in each Diocese in place of the existing system.

Such a change would practically amount to the entire abolition of the present system of Missionary Councils and would relegate the matter entirely to the Dioceses. None of the present machinery or methods under which the Missionary Council is prepared for and carried on could be utilized for such Diocesan Councils and the proposed amendment makes no provision for any substitute therefor. Such an amendment would practically put an end to any united action of the Church in the line of Missionary Councils and your committee believe no further argument is needed to sustain their adverse opinion against the amendment.

The other amendment referred to your committee is one which by joint resolution the last General Convention referred to the Board of Managers for their opinion and report.

This amendment is as follows:

Resolved, That Title III., Canon 7, Article IV., be amended by striking out the first paragraph and inserting the following:

Art. IV. There shall be Missionary Councils of this Church, which shall be held as hereinafter provided.

After each triennial meeting of the Board of Missions, the whole territory of the United States shall be divided by the Board of Managers into not more than four divisions, for the purpose of holding Missionary Councils. Said Council in each of said divisions shall consist of all the Bishops of this Church residing in said division, all the members of the Board of Managers residing in said division, three Presbyters and three Laymen from each Diocese or Missionary Jurisdiction within said division, to be chosen by the Convention or Convocation of such Diocese or Missionary Jurisdiction; and in addition thereto, such other clergymen or laymen as may be selected by the General Convention at its triennial meeting.

Said Missionary Councils shall be held annually in each of said divisions, except in those years appointed for the meetings of the Board of Missions, the times and places of the meetings of said Councils to be determined by the Board of Managers, with the approval of the Presiding Officer of the House of Bishops.

Said Councils shall be competent to consider the Missionary work of the Church, and to make such suggestions and recommendations to the Board of Managers as may be deemed expedient to increase interest in Missions. If any Presbyter or layman elected by any Convention or Convocation shall die, resign, or remove from the Diocese between the meetings of the Convention or Convocation, it shall be competent for the Bishop of such Diocese or Missionary Jurisdiction to appoint a substitute to hold office until the election of a successor by the Convention or Convocation.

Also amend said Canon 7 by changing the words "Missionary Council" to "Missionary Councils," wherever occurring.

The resolution of the General Convention transmitting this amendment is as follows:

Resolved, That the whole subject of the Missionary Council be referred to the Board of Managers of the Domestic and Foreign Missionary Society, to report at the next General Convention.

Your committee have had this resolution and amendment before them for some eighteen months, during which time much thought and consideration have been given to it. The matter involved has also been discussed by the Missionary Council of 1900 and to some extent by the Church press. The amendment in substance provides that the Board of Managers may hold not more than three additional Missionary Councils in different parts of the country, during each year that the Council meets; the arrangements for such additional Councils being left of course in the hands of the committee appointed by the Board of Missions or Missionary Council.

Your committee have endeavored to weigh carefully the arguments for and against this amendment.

On the one hand it has been urged in behalf of the change that the present attendance upon the Missionary Council is lamentably small, averaging about 130 out of a membership of over 500. It is also maintained that this small attendance is, owing to the distance and expense of travel, largely local and coming from the territory contiguous to the place of holding the Council. It is therefore urged that the additional Councils, held, for example, one in the East and the other in the West, would each command substantially the attendance of the present Council and that the same machinery and even programme

as used for one Council could be duplicated each year in two or more places.

Upon the other hand it is objected that any division of the present Council, even into two sections, would detract from the national and general character which the Missionary Council to some extent now possesses and should possess, and that the force of two local Councils would not equal in power that of one representing, even imperfectly, the whole Church.

Again it is said that from our present experience in the conduct of one Council we are hardly warranted in extending our field of operations to include several.

Your committee recognize the force of some of the objections to the present system, but do not see their way to recommend the change as proposed by the amendment under consideration. It would in their judgment be impossible with our present executive force to carry on more than two Missionary Councils in each year, and we believe that any increase in attendance in these would be more than offset by the loss of influence, interest, and power caused by the localizing of what should be the Missionary Council of the whole Church. The last Council, in Louisville, as well as the one before, in St. Louis, showed signs of growth both in numbers and interest, the increased attendance of Bishops and clergy being of great value.

Your committee believe that, for the present, improvement must be sought in the direction, attendance, and interest. It is most desirable that the attendance of members upon the Missionary Council shall be largely increased; the lay attendance is still very far short of the proper dimensions.

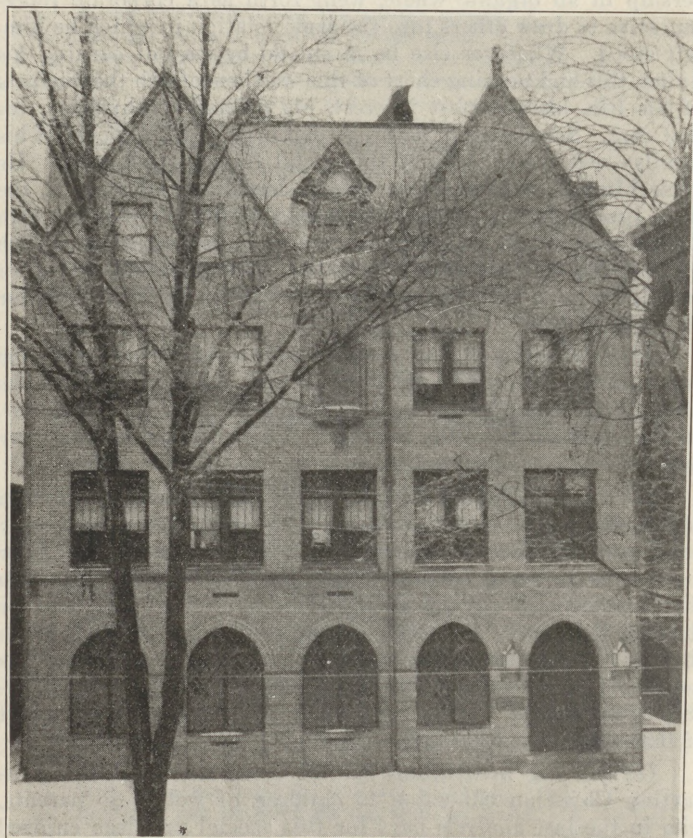
Your committee suggest that this matter be touched upon in the report of the Board with the suggestion that much greater care should be expressed in the selection of members of the Missionary Council in order to secure persons who will attend the same.

Your committee recommend the passage of the following resolutions:

1. *Resolved*, That in the judgment of the Board the amendment to Title III., Canon 7, Article IV., referred to this Board by the last Missionary Council, is not desirable or expedient.

2. *Resolved*, That the Board of Managers to whom an amendment to Title III., Canon 7, Article IV., was referred by the General Convention of 1898, do report to the said General Convention that in their judgment said amendment is at present inexpedient.

3. *Resolved*, That the Board do 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.



WEBSTER MEMORIAL GUILD HOUSE, PROVIDENCE, R. I.

[See issue of Jan. 12.]

Some Phases of American Church Work.

WORK AMONG SOCIAL OUTCASTS.—II

BY THE REV. GUSTAVUS TUCKERMAN.

IT IS very easy to criticise things as they are. It is no less easy to say to the critic, "Tell us what to do and please be practical." It is far from easy to accede to this natural request in a way that shall be both succinct and satisfactory; for an attempt to be practical and definite too often results in cock-sure superficiality, and, on the other hand, a determination to lay bare the roots of the matter, to set forth fundamental principles, and avoiding details, to leave the would-be worker free to shape his own course therefrom and thereby, is seldom gratefully received.

To many the oft quoted question, "What would Jesus do?" appears fundamental simply because their conception of service is no higher than implicit individual obedience to explicit commands coupled with the exercise of the imitative instinct. The fact that we are called upon to be co-workers with God—not hired servants—and that intelligent coöperation involves a share in the initiative function seems not to be appreciated. Yet there is evidently a marked difference between the first and the final commission of the Twelve on the part of the Master; the difference being that just indicated. It may well be questioned whether we are justified in characterizing St. John's description of Apostolic fellowship, the phrase used by the Apostolic college, "It seemed good to the Holy Ghost and to us," and other similar passages, as being examples of Oriental hyperbole or pious phraseology. The context would seem to indicate that however strange to our mode of thought and speech, the words as first used were the simple and natural mode of expressing a realized relation and condition.

This much by way of preface to the reiteration of certain statements already made by implication in the preceding paper. If society were Christian, there would be no social outcasts; hence the task before the Church is the Christianizing of society; and she can perform this work only as she is herself really Christian.

Jesus likened the divine-human social order which He inaugurated, not only to the leaven hid in the meal, but also to the net cast into the sea. In so doing He indicated that the operation of the divine dynamic is both centrifugal and centripetal, and always social. Individually called and admitted into fellowship, a man, having thereby realized and actualized his membership in an organic whole, went forth as a corporate representative to draw others into the same relation in which he himself stood. Whatever else he might do by way of earning his living, this and nothing short of this was henceforth the business of his life, his foremost interest, his primary enthusiasm, his first care. Secondary to nothing—not even to the support of his family—was the exercise of this social function felt to be. He knew himself to be a living epistle, legible to all men, at the same time rejoicing in the knowledge that his life was hid with Christ in God. It is evident that an organism made up of such membership was no mere aggregation of respectable, moral, or piously inclined individuals, but in very truth "a social body for the Soul of God."

The foregoing, if true, would seem to afford a test of the value of the existing work, and, no less, an indication of the lines along which alone success may rationally be looked for. In the application of the test certain groups of questions may help.

(1) Having Sunday Schools by the million, what proportion of the children trained therein are graduated Christians, in any sense comparable with the Apostolic use of the term? How many ever arrive at an understanding of the second answer in the Catechism, at a practical appreciation of what was done for them in Baptism? As matters stand, what opportunity is given them for the acquisition of practical knowledge concerning "the household of the faith;" "the unity of the Spirit;" "the fellowship of the Saints"? What and where is the modern counterpart of that which was originally indicated by these phrases?

(2) Having institutions for the ostensible purpose of imparting Christian education to children of well-to-do parents, who in the last analysis pays for this special privilege enjoyed by the favored few? Are we sure that the education given and received is really Christian? What evidence of real Christianity is afforded by manifest determination on the part of the recipi-

ents to cancel the special debt incurred, by endeavoring to follow in the steps of Him who made Himself the servant of all?

(3) Again, having "Rescue Missions," "Houses of Mercy," "Homes" of all sorts by the hundreds, why is it that social outcasts do not flock to them as they did to the Christ and the early Church? How many of those who do come are "made whole"? What is the social outlook for those who are "reclaimed"? What evidence is there of that "heavenly joy over one sinner that repenteth"? What is the welcome of "the household of faith" to them?

(4) Yet again, having bureaus for the impartation of employment and relief, is it possible to give either in such a way as to enable the recipient to be sure that he is not taking the job or the food which another may need even worse than he? What is the "household of the faith" doing to change this irrational, unnatural, unnecessary, and therefore criminal condition?

(5) And last upon the scene, we have the social settlement, with its multifarious activities, all of them helpful, many of them essentially, though not nominally, Christian; and none in the whole list more so than the kindergarten. Yet what one among them might not be as well, if not better done in the district by the unconventional settlement therein and fraternal coöperation of really Christian families?

To my mind the chief if not the only real value of direct work among social outcasts as things are at present, is the education and enlightenment of the worker, the making of him first a seer, having an intelligent grasp of the situation, and then a mediator between class and class. It is the testimony of every one having capacity for such education, that the work has done, is doing, and will do for him infinitely more than he can ever hope to do for the work. The longer he is engaged therein the more sure he becomes that he himself is its immediate product and that whatever of social betterment may be accredited to him, is accomplished not by but through him; is, indeed, the reflex action of the work upon himself and his like. He learns as he could not otherwise, and as no one else can apparently, the full force and eternal verity of St. Paul's use of the human body to illustrate the social relation. He becomes certain beyond the shadow of a doubt, that the Head over all, known to the world as Jesus of Nazareth, friend of publicans and sinners, is both the power of God and the wisdom of God; that social health, no less than individual, demands submission to and coöperation with the head on the part of all the members; that social ailments long chronic and constitutional require more radical treatment than local applications and the administration of anesthetics; that if one member suffer all are affected, whether they know it or not; that all having a common origin, a common life, a common salvation, hope, and destiny, are mutually means and ends; that enjoyment of special privileges on the part of some is always paid for at the cost of special misery on the part of others; that "individual interests" is a confusion of terms denoting an unreality; that voluntary poverty alone is blessed; that the distinction commonly made between religious and secular is, like the word *profane*, anti-Christian in origin and anti-Christian in import; that economic and political questions, being social questions, in the solution of which the whole body is concerned, are distinctly and essentially religious questions, the settlement of which is no less the Father's business than the saving of immortal souls; or, to put it in the other way, the task before the Church which is nothing less than the redemption of society, and its transformation or regeneration into the Kingdom of God, is no purely religious matter; but to-day, as never before since the world began, an economic question which can find settlement in no way other than by social acceptance of and submission to the characteristic *dicta* and example of Christ.

Having such convictions based upon personal observation and knowledge, no one of the many and grievous discouragements attendant upon his immediate work, nor yet the sum total of them all is so dismally depressing to the worker as the crass ignorance displayed by those who professionally stand in the position of eyes to the blind, leaders of the people; suspicion apparently justified, that much of their ignorance is not involuntary, gives pain in sharpness and bitterness, second only to remembrance of his own past, realization of his own present unworthiness and comparative inutility.

Yet he is not uncertain where to assign the cause. It is evident to him, if to no one else, that the economics of the

Church must be the economics of Christ; that the present boarding house policy of you-get-what-you-pay-for must give place to the method of the early Church as expressed in the dictum, "Freely ye have received, freely give"; it the Church is ever again to be "the household of the faith," and, like Jerusalem, "at unity in itself." So long as the Church deals in special privileges and virtually sells her wares, so long as her alleged giving is "as the world giveth" rather than after the manner and method of her Master, so long will the sons she trains and commissions be commercially minded as to things within, ultra-conservative as to things without, and so addicted to the policy of *laissez faire* in both. So long also will fail of common practical recognition the fact now held and stated as a theory by a few: that *the* business of the Church, to which all else is secondary and should be subservient, is Missions.

In very truth, "the time is come for judgment to begin at the house of God." For until there be unity therein—unity of the faith and of the knowledge of the Son of God—the unity of the Spirit—it is silly to imagine that the Church can or ever will be a factor in the unification of society at large. It is with the Church as with the family; "a house divided against itself falleth," and division in the household is not only in direct inverse ratio to common recognition of sharing in a common life; it is the no less direct result of the commercial spirit and reliance upon things in themselves. Furthermore it is with the Church as with the individual man; no more than his, does her true life consist in abundance of possessions. They may be to her, as to him, veritable *impedimenta*; and no more than he, can she win her life save by willingness to lose it for the sake of her Lord and His Gospel.

Ah, me! It is not more money that the Church needs. There is too much money now, and infinitely too much reliance upon its power. What she does need is more of the mind of Him who, being originally in the form of God, thought it not a thing to be clutched at to be on an equality with God; but emptied Himself, taking the form of a bond servant, and being found in fashion as a man, humbled Himself, being obedient even unto death, yea, the death of the cross; more of the spirit of Him who, though He was rich, yet for our sakes became poor; who though He was a Son, yet learned obedience by the things which He suffered; who came to seek and save that which was lost, by giving His life as ransom; who never despised the lowest, most degraded or depraved of His brethren; who finding and reclaiming such, took them to His heart, not as prizes to be gloated over and reported in statistics as a basis for further appeals for money, but as objects of tenderest love, as heavenly treasure; who had compassion on, heart-ache for, and sympathy with, not individuals merely, but no less with the multitude, the rabble, the common herd, the fringe and dregs of society; who because of these things was despised and rejected of men; who in spite of the suffering which it entailed, rejoiced that the truth was hidden from the wise and prudent, the far-seeing and eminently practical (in their own estimation), to be revealed only to those as lowly-minded and childlike as Himself; who apparently rejoiced no less in the knowledge that He could do nothing by Himself or for Himself, or for God or the people, but only what He saw the Father doing—what the Father dwelling in Him performed through Him; who said, "as the Father hath sent Me, even so send I you."

Not more money, but more life; more of that eternal life which was with the Father and was manifested; must the Church have, if she is ever to be in fact, as in name, a living Church. Not more endowments at four, five, and six per cent. for the support of down-town churches and eleemosynary institutions of one sort or another, are necessary or desirable; but rather, if it may be had, the restoration of her birthright and dowry, the endowment of the Spirit of the living God, with which money has absolutely nothing to do.

Not more property, in cathedrals, churches, missions, hospitals, schools, settlement houses, etc., is demanded; but that real property, which, because it can neither be bought nor sold, is beyond price, than which there is nothing in human life more basic or fundamental, the possession of which insures the acquisition of every other necessity, the want of which means impotence, paralysis, and impending death, which therefore is indeed "the one thing needful," namely, *faith*.

Faith, mark you, not arrogant assumption that the promise concerning the gates of hell applies to her, but faith that He who is able of the stones to raise up children unto Abraham, will, if permitted, make her to become such that the promise shall apply; faith that He who is ever more ready to hear than we to pray and is wont to give more than either we desire or deserve,

is able and ready and eager to bestow upon her the fulfilment of every felt and unknown need; faith that her Lord did indeed overcome the world; faith that she has but to quit making alliances with the world to find herself unified in Him and made a sharer in His conquest through suffering; such faith in the message delivered by Him as shall make her sure that only "as poor yet making many rich, as having nothing and yet possessing all things," can she be acceptable in His sight; faith that to her as sent by Him applies the prophecy which He read in the Capernaum synagogue; faith that she has at her disposal and may have for the asking precisely the same dynamic authority which enabled Him to give that prophecy fulfilment; faith that the response of the common life will be nothing short of what He evoked, the very moment that He is really manifested in her.

Well may we all join in the disciple's cry, "Lord, increase my faith." For while with it we may in very truth be co-workers with God, heirs of God and joint heirs with Christ, without it the ever growing army of social outcasts, our brethren and sisters, children of the same Father, have, as far as we are concerned, precious little to hope for in this world, whatever may be their outlook in the life to come.

[Concluded next week.]

NICODEMUS.

A MEDITATION IN BLANK VERSE.

'TIS NIGHT! The hum of toil is hush'd at length
In Judah's capital! With folded wings
Silence broods calmly o'er Jerusalem,
And vex'd and wearied Nature sinks to rest,
While stars come forth, with swift but noiseless pace,
And hold their quiet vigils in the sky.
The marble Temple, white as massive snow,
Crowns the green summit of Moriah's steep,
Its altar-fires and ever-burning lamps—
Symbols of Love and Faith amid the dark.
The mystic city, with its walls and towers,
Folded in gathering darkness, droops to sleep.
A holy calmness reigns on mount and plain,
As if the peace of God breathes on the scene.

But Rumor has been rife, with busy feet,
Within that sleeping city vast and grand,
And human hearts by thousands have been stirr'd,
And all about a wondrous, God-like man,
Whose miracles, and voice of sweetest tone,
Have touch'd and thrill'd the palsied hearts of men;
And, had not Naz'reth been the Prophet's home,
All Judah would have shouted "Love our King!"

Under the stars, and in the growing night,
A Pharisee, of noble mind and caste,
Walks cautiously along the somber streets,
And pauses at a house of modest build,
Where He sojourns Whose name's on every tongue,
And Whose blest gospel gladdens many a heart.
The knock is answer'd, and at once he stands
In presence of the Fullness of All Time.
He sees the Ladder, with its shining steps,
Which Jacob saw in vision at Beth-el,
On which the tripping angels came and went—
The mystic emblem joining God to men.

The night glides on, but there, in curious doubt,
The Pharisee seems spell-bound by the words
Of startling thought and grasp of newness
Which fall from lips of tender sympathy.
The Pharisee is learn'd in Hebrew lore,
A master-mind, and ruler of his race;
Yet what avails all this, or vastly more,
When Christ converses with the sons of men.
But what's the startling theme of vast concern
Which fills the list'ner's soul with curious awe?
What problem deep, or vital truth so great,
Escaped the knowledge of this Jew profound?
Listen! "Thou must be born again," the Prophet said,
"Born to a nobler and a higher life;
Thy nature's birth brings but disease and death;
Thy birth anew brings everlasting life!"
"How can such be?" exclaims the startl'd sage;
"How can fix'd Nature thus relax her laws,
Inflexible as moon, or tide, or sun?"
"Strange is it, yet thou must be born again
'Ere thou God's Kingdom or His glory see.
Death unto sin must cleanse thy carnal soul
'Ere the new life of righteousness be born—
Born of the sobbing wave and Spirit's touch—
Born of the mighty fatherhood of God!"
With wond'ring awe the Pharisee withdrew,
Pond'ring and weighing oft the truth so grand,

A soul re-born in Baptism and prayer—
A spirit fill'd with light once dead and dark.

JOHN M. E. MCKEE.

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.

INFECTION FROM THE CHALICE.

To the Editor of *The Living Church*:

IT would seem that a few of even our Church folk have been disturbed by the cry that has been raised, that there is danger of infection of disease from the Chalice in the Holy Communion.

No timid soul that believes the Chalice is what He who gave it, said it was, need be under any fear of evil from that source.

If even leprous lips should partake of that Holy Cup, the principle of contagion would be instantly neutralized and rendered harmless, and the Chalice would be pure as before.

Is not this fairly taught us in the prayer of Humble Access? We pray: "That our sinful bodies may be made clean by His Body and our souls washed through His Most precious Blood."

But, haply, some one may ask: "If such be the virtue of the Chalice, why do we not hear of the healing of diseased persons, recovered to health by the virtue of that Holy Cup?"

Would it require any stretch of the imagination to believe, that through the Christian ages, many, and many of such healings have been granted to such as had the faith to receive them?

This faith must be like that of the leper who cried: "Lord, if Thou wilt, Thou canst make me clean." And He touched him with the gracious words: "I will, be thou clean."

"But, not all who touched Him, were made clean." True, there is a case in point.

A poor woman, for twelve years a sufferer, sought His touch; she had to press her way through a crowd of those who were touching Him. But none of all the crowd seemed to recognize anything remarkable in the touch.

For when but by the touch of His garment the woman was healed, and He for bringing her forth had asked: "Who touched Me?" the ever ready Peter cried: "The people throng Thee, and dost Thou ask: Who touched Me?"

So it appeared that while to the curiosity seeking crowd, His touch was no more than that of the ordinary man, to the simple faith of man or woman it was health and life.

In like manner may we not believe that the Holy Sacrament of the Altar was ordained, not indeed as a vulgar sanitarium, like the shrine of Lourdes but as the means of the real perpetual Presence with His Church, of Him who said "Lo, I am with you always to the end of the world"? And we may be sure that He is ever ready to bestow His blessing not only upon the souls but upon the bodies of those whose faith in Him makes it possible.

Thus the faithful priest will "reverently," according to his duty, dispose of any remaining "consecrated Bread or Wine," and carefully clear not cleanse—the Holy Chalice needs no *cleansing*, but *cleaning* of—the least drop of its sacred contents. And no one ever hears of a priest who has thereby received or even feared the receiving of infection. WM. B. CORBYN.

THE LOAN OF TRINITY CHURCH.

To the Editor of *The Living Church*:

IN MY communication of two weeks ago I referred to the loaning of Trinity Church, Boston, to the Unitarians, for an Unitarian service, and asked the question, Will *The Churchman* enter its protest against this service? I expressed my opinion that it would not. However, in its issue of Jan. 12th, the great oracle of Broad Churchmanship uttered its infallible decree upon the question. In its decision, it neither condemns nor approves the action of the Rev. Dr. Donald. It simply gives certain excuses for the act. These are:

1. That the rector of Trinity Church has not violated any law of the Church, because we have no law on the question. This position is a surprise to me. Title I., Canon 13 of the Digest says: "No minister in charge of any congregation of this Church shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church." It will be said perhaps, that this

canon only forbids such persons to conduct divine service as authorized by the Church, or to assist in such service; that the canon in question does not forbid the loaning of the church to another religious body for a service of their own. If the canon was intended to mean this, it fails to say so. It distinctly and most positively says, that no person shall be permitted to officiate in our churches who has not been licensed or ordained to minister in this Church. Hence the question turns upon the meaning of the word "officiate." Webster defines the word to mean: "To perform an office." Surely those Unitarian ministers who conducted a burial service according to Unitarian rites in Trinity Church, Boston, were performing an office; hence they officiated in the church. I insist that this was a violation of canon law, and being an Unitarian service, conducted by Unitarian preachers, was both "ritual and doctrinal anarchy," and a holy circus into the bargain.

2. That it was no more illegal than the loaning of one of our churches to the Armenians, or allowing a priest of the Eastern Church to minister to his people from our altar. In regard to the Armenians, *The Churchman* informs its readers that they are Monophysites. This big word will probably frighten some of its readers almost out of their wits. To a majority of the readers of *The Churchman*, that awful word has no definite meaning. They may think it means that the Armenians are persons who blaspheme Christ, or who worship idols, or who are guilty of child murder, or some other awful crime. Of course they will be indignant when they learn that these wicked people are allowed to use one of our churches for their wicked services. They will be surprised however when they learn that the Monophysites were Christians who differed from Catholic Christendom only in one point, and that was that Christ possessed, not two separate and distinct natures, the human and the divine; but one composite nature, partly human and partly divine. This heresy was condemned by the Church. It is only fair to the Armenian Christians, however, to say, that they now deny that they are Monophysites. If they are not, then they are Catholic and Orthodox Christians and do not differ in doctrine from the Anglican Communion. In regard to the Eastern Church, its orthodoxy is not called in question by Anglicans.

I have no doubt but the loaning of one of our churches to the Armenians or to the Eastern Church people, for their service, is illegal under our canon law, unless the priest conducting the service has been licensed by the Bishop of the Diocese to conduct such service. Canon 13 provides for such license of a minister of another communion. In that case, such service is not illegal.

But surely there is a wide difference between the granting of a permission to a priest of a sister communion, which agrees with us in doctrine, to conduct divine service in one of our churches according to their rites; and the permission to a preacher of another faith to use one of our churches for his service. The members of the Eastern Church and the Armenians are Christians; Unitarians are not Christians in any real sense of that word. Members of the Greek Church and the Armenian Church are orthodox as to the faith. They accept and recite the Catholic Creed, they possess the three-fold ministry, they administer the sacraments of the Catholic Church, maintain Catholic discipline and worship. On the other hand, the Unitarians deny the Catholic Faith; they reject with scorn the doctrine of the Trinity, the Deity of Christ, and His Atonement for the sins of the world; they deny both the Deity and Personality of the Holy Spirit; they sneer at the divine inspiration of Holy Scripture and regard the Bible as akin to an ancient edition of *Arabian Nights*, or *Aesop's Fables*. They assert that St. Joseph was the father of Jesus Christ and they mock at the doctrine of our Lord being born of a Virgin. The Unitarians deny the whole Christian system and brand it as a tissue of lies and forgery. They agree with us in nothing, except the two dogmas we hold in common with the pagan religions—the existence of God and the immortality of the soul.

If under the circumstances, Trinity Church, Boston, had been loaned to the Presbyterians, the Lutherans, or the Methodists, while it would have been illegal under Canon 13, yet I do not think that it would have caused such an outburst of criticism and condemnation from loyal Churchmen, because they hold in common with us the Evangelical doctrines of our Lord and Saviour, Jesus Christ. It is not an act of Christian charity toward fellow Christians of another name, but the betrayal of Christ. Then shame on *The Churchman*, contrasting Armenian and Greek Christians with Unitarians! Faithfully yours,
Warsaw, Ill. THOMAS HINES.

To the Editor of *The Living Church*:

I AM free to confess that I read the editorial, entitled "The Loan of a Consecrated Building to Unitarians," in *The Churchman* for Jan. 12th with profound astonishment. That the old, dignified, "loyal and conservative" *Churchman* should descend to such a sophistical argument was a source of surprise as well as sorrow. "Et tu Brute?" One might naturally expect it in "Western Churchmanship" where "Ritual Anarchy" and "Popish Vestments" prevail. When I read the extract from the sermon on Ritual Toleration, by the rector of Trinity Church, Boston,—which virtually ran counter to the opinions of some Eastern editors,—I immediately exclaimed, "Timeo Danaos et dona ferentes." Something surely was to come—and what? The editorial too well shows. Broadness and charity, so-called, are repaid in like kind. Will the writer of the editorial please give us his authority for his interpretation of Canon 17? Never have I listened to its like before, either in the instructions of Seminary professors, the charges of Bishops, or in the writings and conversations of honest but professedly Low Churchmen. The latter, as I understood them, have always considered that canon as standing in the way of allowing their edifices to be used in any way by any one who had not had episcopal consecration or ordination. How very strange that the interpretation has not been discovered and pleaded before! Does *The Churchman* also mean to imply that Armenian and Greek priests are on the same plane as Christian Scientists, Salvation Army officers, and Unitarians? Has Catholic ordination no place in the matter? If Greeks and Armenians are barred out by Canon 17, how about allowing English Bishops and priests to officiate in the congregation (or edifice) unless the minister or the parochial authorities are sure that they have authority or license to minister in this Church—the P. E. Ch. in U. S. A.?

But what I especially would call attention to is this. One of our good Bishops can learn something. The Bishop of Spokane writes, on page 64, of *The Churchman* of the same date as the editorial referred to, about two churches to be built in his jurisdiction. "We propose to leave these churches *unconsecrated* for a number of years that when not in use by us, they may be used by others for religious purposes" (Italics mine). On the authority of *The Churchman*, the Bishop need not take this course, but may proceed to consecrate them at once, as would seem proper, and then throw wide open the doors "to the Christian Scientists for a communion, or to the Salvation Army for their peculiar rites as well as to the Unitarians for a funeral."

If *The Churchman* is making a subtle distinction between officiating in a congregation and officiating in a consecrated edifice, it seems to be a distinction without a difference, for if at any time, as was doubtless the case even at this notable Unitarian funeral, there are but two or three members of the P. E. Church in the U. S. A., gathered together, then, according to our Lord's own words and by the warrant from the prayer of St. Chrysostom, there is a congregation and Canon 17 applies. The concluding words of *The Churchman* are most true: "The action" (of loaning a consecrated edifice) "to Unitarians was contrary to the manifest position of the Church."

Pottstown, Pa., Jan. 16, 1901. FRED'K C. JEWELL.

COMMUNICANTS REPORTED IN SOUTHERN VIRGINIA.

To the Editor of *The Living Church*:

PERMIT me to call your attention to the enclosed letter published in the Diocesan Journal with regard to the number of communicants in Southern Virginia. Owing to the illness of the Secretary of the Council, the tabulation of the parochial reports was inaccurately made. Dr. Bunting assisted by a committee has carefully tabulated the individual reports and found a total of 12,044 communicants, a gain of 870 during the year instead of a loss of 1261.

Respectfully yours
BEVERLEY D. TUCKER,

Norfolk, Jan. 16, 1901. Editor of the Diocesan Journal.

[With regard to the loss of 1,261 communicants charged against the Diocese of Southern Virginia in *The Living Church Quarterly*, the figures were based on the number reported, which is now stated to be incorrect, in the Journal for 1900 compared with the number reported in *The Living Church Quarterly* for 1899, which was as follows: "Communicants officially reported, 11,174; Estimated for non-reporting parishes, 487; Total, 11,661." It is the custom of the Editor of *The Living Church Quarterly* to obtain such special reports as that contained in the estimated number for non-reporting parishes in 1899, in cases where there appear to be important omissions in the official record. There was nothing to show that there were such omissions in the reports for 1900, and thus no special

reports were solicited, and the Diocese is the victim of the failure of her own clergy to report, as well as of the unfortunate error in the official figures as printed in the Journal.—EDITOR L. C.]

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

I HAVE read with a great deal of interest the symposium on the subject of the change of the Church's name in *The Living Church Quarterly* for this year, together with the editorial comments upon the subject. It seems to me there is but one answer to be given to the question whether the name should be changed, and if so, what the change should be. Bishop Whitehead's communication in this symposium practically covers it.

The change should be made. And it should be done by simply erasing the words "Protestant Episcopal" therefrom, and let the title read: "The Church in the United States." It can not properly be called the "American Church," as its General Convention is not a General Convention, or Council, of the Church for either the North or South American continent; much less is it the General Convention of the Church of both continents, which it would have to be for this Church to be *The American Church*. It may be flattering to our national vanity to call this the American Church; but in the light of Church history as well as New Testament practice, it would be a misnomer.

It was the "Church in the Colonies" up to 1783, when the Colonies formally ceased to be colonies in law as well as in fact; and with this close of the contest, this Church emerged therefrom as the Church in the United States. The fact should have been so recognized at the time the proposition was made to call it the "Protestant Episcopal" Church. It is never too late to correct a mistake, and the correction should be made now, especially as such change will be but giving the Church its correct title. Under such name, and from such point of view, the people will much sooner appreciate the force and correctness of your answer to one of your correspondents in THE LIVING CHURCH for the 12th inst., that every person in this country who has been baptized is a member of this Church. The objections made in this symposium to all of the other substitutes for "Protestant Episcopal," are well taken and are insuperable as it seems to me. So far as my copy of the Book of Common Prayer is concerned the change has already been made by running the pen through the words "Protestant Episcopal," and as corrected it reads smoothly and well. It has the New Testament ring, and I like it.

G. B. JENNINGS.

Shenandoah, Iowa, Jan. 15th, 1901.

To the Editor of *The Living Church*:

AN esteemed correspondent in your columns, and some others addressing me privately, with reference to my letter in THE LIVING CHURCH of Dec. 29th on "The Name of this Church—An Early Suggestion," make me feel rather like a Protestant myself, for the time being. Only I desire to protest against being misunderstood. It was *not* my intention to advocate the specific name, "Reformed Catholic Church," but it *was* my intention to point out to the carping critics who charge us with disloyalty, foolishness, etc., for desiring any change of the name, the fact that in 1845 a changed name of the Church was unofficially used in the Church Almanac for that year. Were the publishers of that Church Almanac disloyal and revolutionary? They were "The Protestant Episcopal Tract Society," and our modern objectors to any change of the name of "this Church" ought to consider this fact along with the fact that another title than that of "P. E. C. in the U. S. A." was not only suggested but actually employed so long ago as 1845.

FREDERICK W. TAYLOR.

A CORRECTION.

To the Editor of *The Living Church*:

FOR the information of your readers both in Canada and the United States, and in correction of the statement of your item of January 5th, I wish to say that the Garrison Chapel, Halifax, N. S., is still standing. The fire of Dec. 14th was but local, and while doing considerable damage to the organ and other furniture, was soon extinguished. The necessary repairs were effected in time to permit of the usual Christmas services being held within its walls.

H. W. CUNNINGHAM.

St. George's Rectory, Halifax, N. S., Jan. 12, 1901.

BISHOP PERRY'S VESTMENTS.

To the Editor of *The Living Church*:

PRINTING pictures of mitres and copes, and occasionally the face of a Bishop of this Church so vested, the trend of these prints has its commentary in your editorial and correspondence columns. The object is easily discerned.

You have included Bishop Perry in your gallery, photographic evidence, as I suppose, that mitre and cope are vestments to be worn by Bishops under compulsion of law.

Now that you have made public in your columns, "by courtesy," this picture of Bishop Perry, you will do the Church (in the United States) a real service by informing the public, (1) Where he first was so vested? (2) Where he was so vested a second time? (3) Where in his own Diocese he ever appeared so vested? (4) Whether so vested he appeared elsewhere in the American Church? (5) Was he a champion of the use of those vestments in this Church to the extent that his convictions forced his purchase of said vestments?

I for one had supposed that the Church in this land was moving grandly and serenely on toward her Catholic position, and that ultimately she would attain such recognition. The question now comes as to whether she is to move on to Catholicity, or Catholic heritage, through and by means of such *impedimenta* as the pictures reveal.

The "interdependence" of this Church has been such that no large importation of vestments in use in other lands has followed. Since A. D. 1792 consecrations to the office of Bishop have been more or less frequent in the United States. In this Church mitre and cope have not been inclusive of the episcopal habit.

Yet we have "no law." A very rigid law of uniformity is desirable, however. Does not the use of a National Church make law? And is the Catholic character of this Church disturbed one iota by that use? No, Mr. Editor, unless Catholicity be a matter solely of vestments. This Church has Catholic essence enough to regulate her own affairs either by law or custom. Unwritten law is conceded to be of force. Hence to localize in this Church practices and uses of Churches in other lands, and to which this Church has not been attached in past time, and does not wish now, savors not of unity but of unionism, and forces Catholicity to the wall.

The mitre of Seabury was not given him by the Church of England. He did not bring it from England. The reason of its use is worth looking up by astute declaimers of use now.

In your picture of that Fond du Lac consecration it is to be confessed that a surprising number of the Bishops appeared in "unwonted uniform." Some of them had been consecrated recently. Did they receive mitre and cope then? How many of those men, Bishops in the Church of God though they be, owned those vestments either by gift or purchase previous to Bishop Weller's consecration?

You may quote column upon column of reports by eminent prelates in justification of the use of the mitre, or cope, and the sentiment will but fall flat and sickly upon the living heart of the Church, *because* those prelates do not use them! Why not? The use is Catholic, and they are Catholic. Well, possibly, while they are Catholic they also are American Churchmen.

With all due respect to the names—a superfluity of good adjectives may be accorded them—that lend their weight to the contention, what inane pettifogging is this: "Omission is not prohibition," and "There is no law." In this Church there is no law, *i. e.*, legal canonical enactment that requires a deacon or priest to wear the surplice. But who, and where is a Bishop who would tolerate officiating at morning or evening prayer, or the altar service, in "clerical dress" or "citizens' suit," as the regular practice in the public worship of the Church on the Lord's Day? You will run in vain the gamut of Churchmanship for affirmative answer.

In re the "Donald incident" you having quoted him in support of your contention, you, and your correspondents are estopped quoting against him in matters of the incident. And there is no "law" for guidance in the premises.

Youngstown, N. Y.

E. J. BABCOCK.

[With regard to the several questions toward the beginning of this letter, we reply, We do not know, and do not see what difference it makes. Bishop Perry was probably the first authority in this country on matters relating to American history, and if he had believed cope and mitre to be illegal he certainly would not have been photographed in them. We do not know how many of the Bishops own their Mitres. Even where surplices are worn in procession it is not customary to inquire whether they were borrowed, as frequently they are.]

A hostile criticism of the cope and mitre certainly comes with ill grace from the Diocese of the revered Coxe, who extolled both in his *Christian Ballads*, and who was chairman of the committee of the House of Bishops which declared the Mitre legal.—EDITOR L. C.]

MITRES DISCUSSED IN 1858—AND WORN IN VIRGINIA.

To the Editor of *The Living Church*:

THE enclosed replies were in answer to the following query in the January number of *The Historical Magazine* for 1858:

"MITRE WORN BY AN AMERICAN EPISCOPAL BISHOP. Bishop Meade in his late work on the *Old Churches of Virginia*, mentions the fact that the Right Rev. Dr. Claggett, for some time Bishop of Maryland, wore a mitre whilst officiating at the consecration of a church in Virginia. Query: Was not this the only instance of the use of a mitre by a Bishop of the Protestant Episcopal Church in this country?"

Replies.

"Bishop's Mitre. The *Evening Press* of Hartford, Conn., in reply to a query in your magazine, says:

"Dr. Seabury, the first Bishop of the Diocese of Connecticut, wore a mitre when engaged in the more public and solemn duties of his sacred office, and although it is not certainly known, it is believed he always wore it on such occasions.

"The mitre worn by him is now in the library of Trinity College, and seems to have done good service, by the manner in which it is worn by use. It is of black satin with a cross in front, wrought with a needle in gold thread. A glory wrought in like manner, surrounds the cross; and on the back, in a position corresponding to the glory, is a crown of thorns, wrought in the same manner. Each summit of it is bordered by a band which shows three golden fillets parallel to each other, and each of the two summits ends in a metallic cross, once gilt, but now of the hue of copper. There are two faded ribbons about two inches broad, which hung down, one on each side, terminating in a fringe of golden thread. The size of the mitre indicates a very large head" (*Historical Magazine* for June 1858).

The same magazine for November 1858 has another article headed:

"AMERICAN BISHOP'S MITRE. The following extract from a note on page 216 of the 5th edition of *Christian Ballads* by the Rev. Arthur Cleveland Coxe, D.D., of Baltimore, may supply a more definite answer to the original query than that copied from the *Hartford Evening Press*.

"Learning that the mitre worn by Bishop Seabury in his episcopal ministrations was yet in existence, I had the curiosity to obtain it through the Rev. Dr. Seabury of New York, and placed it in the library of Trinity College, with an appropriate Latin inscription. An aged presbyter, the Rev. Isaac Jones of Litchfield, came into the library on commencement day, 1847, and betraying some emotion at the sight, I said to him, "You probably have seen that mitre on Seabury's head?" He answered, "Yes, in 1785, at the first ordination in this country, I saw him wearing his scarlet hood and that mitre; and though I was then a Dissenter, his stately figure and solemn manner impressed me very much. He was a remarkable looking man."

"In the *Life of Bishop Seabury* by the Rev. John N. Norton of Frankfort, Ky., published lately in New York by the Church Book Society, allusion is made to the same circumstance."

While looking over some papers about two years since, I came across the foregoing, and took a copy of them. The present discussion on the subject brought it back to memory. They may prove interesting and I send them. Yours truly,

Chicago, Jan. 14, 1901.

HENRY C. RANNEY.

MARRIAGE AND DIVORCE.

To the Editor of *The Living Church*:

IN your editorial in THE LIVING CHURCH Dec. 8th, this passage occurs, "The proper course appears to be to put aside St. Matt. xix. 9, and to direct the inquiry to other passages of Holy Scripture." Please answer a few questions on the subject.

1. In the use and interpretation of the New Testament, is it not the proper way to accept the whole Book and all that it contains, neither adding anything to it nor taking anything from it? In other words, does not Matt. xix. 9, contain something in addition to what is to be found in Mark, and Luke?

2. If the text in Matt. may be put aside because it is not to be found in Mark, and Luke, would it not be just as consistent to put aside Mark, and Luke, because St. John's Gospel does not mention the matter at all?

3. If certain portions of Scripture are spurious, indefinite, uncertain, mistranslated, etc., is it not about time that these passages are expunged or corrected?

4. How can we accept the New Testament as the pure

Word of God and then challenge the correctness of certain texts that do not suit our ideas?

Jacksonport, Wis.

JOSEPH SMITH.

[We gladly reply and indeed always welcome any questions such as this in relation to points that may have been obscure in what we have at any time written.

By referring again to our editorial in question, our correspondent will see that the words which he quotes, were not our words, but were quoted from the exhaustive work on *Holy Matrimony* by Mr. Watkins. The intention was not to put that text aside permanently, but only temporarily, in order first to examine other and less difficult texts, and then in the light of what had thus been learned to return to that text, the difficulty of which arises from the fact that it appears from ancient manuscripts in several different forms, and that these forms present the subject in very different lights.

Unhappily, our English text of the Bible is not inspired. It would simplify many theological questions if we might assume that Almighty God had not only given a special and unique inspiration to the human writers of the several books, but to the translators as well. We have no reason to suppose, however, that He did so, and it is therefore perfectly legitimate to discuss (a) what is the original text in any place, and (b) what is its meaning; for nothing but the original text represents the inspired Word of God.

It will be seen, moreover, that we based no argument whatever on any hypothesis that this text was mis-translated.—EDITOR L. C.]

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

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

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

THE SERMON ON THE MOUNT. THE BEATITUDES.

FOR THE SUNDAY CALLED SEPTUAGESIMA.

Catechism: 9th and 10th Commandments, and Review. Text: Psalm v. 12. Scripture Lesson: St. Matt. v. 1-2.

THE lessons for the pre-Lenten season, and for the Sundays in Lent except the last, are from our Blessed Lord's Sermon on the Mount. We may begin the study, therefore, with a few considerations bearing upon the general subject.

These great utterances of Christ were delivered about midway in His ministry. They are recorded by St. Matthew (v. vii.), and in briefer form by St. Luke (vi. 20-49). Putting together the two accounts, it would appear that our Lord retired to the mountain to pray, and then chose the Twelve (St. Luke vi. 12, 13); descending with them to the plain, He performed many cures; and then, the crowd pressing upon Him, He again drew back to the mountain (verse 1), where He uttered the discourse. This enabled Him, in a way, to select His hearers, for the indifferent would remain in the plain, while only the earnest and the really interested would follow Him to the mountain. Others besides the Twelve were present; for in the opening sentence it is said that "His disciples came unto Him" (not apostles, but disciples); and at the close we are told that "the people were astonished at His doctrine" (St. Matt. vii. 28).

"He went up into a mountain" (verse 1). God's great revelation in the older days had been given upon a mountain; but how marked the contrast between Mt. Sinai and the Mt. of the Beatitudes! Mt. Sinai, producing terror, the multitude at a distance, the people fleeing (Ex. xx. 18-21); the Mt. of the Beatitudes, Jesus speaking in the holy calmness and peace, drawing the people to Him, surrounded by a multitude. And no less great the contrast in the message: the stern "Thou shalt not," of the Law; and the gracious "Blessed are ye," of the Gospel.

In the Sermon on the Mount, our Lord lays broad and deep the foundation of His Kingdom. Its key-note is "Blessed." Its promise is the entire wealth, not material but spiritual, of the Kingdom which He has come to found. Its demand is our willingness to be enriched, together with the right spirit within us, the peculiar character which in each case wins the peculiar blessing. And that "not of ourselves"; not *before* we are Christians, but *because* we are Christians. What, more than this, needs to be remembered in connection with the Beatitudes?

Old or young, we cannot work ourselves up to those conditions (meekness, mercifulness, purity of heart, etc.), which grasp these blessings. We must first be where we can have God's help: in the Kingdom. In each case, the connecting link between "the state" and "the promise" is Christ Himself. Through Him alone we can become what we must be, if we would inherit these promises.

The Beatitudes are eight in number. Let us endeavor to show them in their bearing upon the young life with which we have to do in the Sunday School.

1. "Blessed are the poor in spirit" (verse 3); the boys and

the girls, as well as the men and the women, who are not self-important, who do not think too highly of themselves, who do not believe that they are deserving of great honor and high praise, who are quite willing to attract less attention than other people do. "The poor in spirit"—whose poverty consists in their being without pride and selfishness—"theirs is the kingdom of heaven" (verse 3). To them Christ can speak; they will hear Him gladly; and in their empty hands He can lay the blessings and the riches of His heavenly kingdom.

2. "Blessed are they that mourn" (verse 4); they who, if they do wrong, are sorry for it, shedding tears at the thought that they have wounded the heart of Christ; they who cannot sin and still be happy, while unrepentant and unforgiven. "They shall be comforted" (verse 4); comforted with that pardon which is offered them in Christ, and which alone can heal the sorrow of their wounded heart.

3. "Blessed are the meek" (verse 5); who bow in humility before God, who patiently endure evils and injuries, who murmur not when they are afflicted. Trusting with sure confidence in God, from His hand they shall receive their just inheritance: blessing here and reward hereafter; for meekness is part indeed of that "godliness" which hath "promise of the life that is now, and of that which is to come" (I. Tim. iv. 8).

4. "Blessed are they which do hunger and thirst after righteousness" (verse 6), who long for the things that are good and the things that are right, with that same eagerness with which hungry people long for food. Blessed the boy, blessed the girl, who really and earnestly tries to be good and true: God's hungry children, who "shall be filled" (verse 6)—filled because they hunger, filled with that righteousness which it is Christ's highest and greatest joy to give.

5. "Blessed are the merciful" (verse 7); who treat gently and kindly those who are in want or in any sort of wretchedness; who forgive all who do them harm, even as God forgives (Eph. iv. 32); who cannot bear to make, or to see, anyone unhappy. The merciful are blessed, because God will show to them the mercy which they have shown to others. "Do with another, and it shall so be done with thee. A beggar is at thy gate; thou thyself art a beggar at God's gate" (Augustine).

6. As God is pure (I. John iii. 3); even so must they be pure who would see Him. The eye of the soul beholds God; and this can be bright only when the heart is pure. Impurity in thought, word, or deed, dims the eye of the soul, till it can no longer see God. "Blessed are the pure in heart: for they shall see God" (verse 8).

7. "Blessed are the peacemakers" (verse 9). To live at peace with those around us (Rom. xii. 18) and to bring together those who have been separated through quarrel or misunderstanding: this is to do God's work; this is to be like Christ. In this sense, peacemakers, because they are Christ's brethren, are "the children of God" (verse 9); and as such they are blessed, blessed indeed.

8. The concluding Beatitude (the last three verses, which are to be read together) reminds the Christian of what he must expect in this evil world, persecution, the patient enduring of which shall win for him the crown of everlasting life, the "great reward in heaven" (verse 12). One might think that such a person as is described in these Beatitudes, would gain the admiration and the love of all. But no; our Lord knew better. He therefore closes His description of the child of God, with foretelling the inevitable persecution which he must expect. "All that will live godly in Christ Jesus shall suffer persecution" (II. Tim. iii. 12). But, even so, godliness is worth while at any cost, for these are the things that go together: "an hundredfold now in this time, . . . with persecutions, and in the world to come eternal life" (St. Mark x. 30).

BURIAL REFORM.

A MEETING in support of the objects of the Church of England Burial, Funeral, and Mourning Reform Association was held yesterday afternoon at Westminster Palace Hotel, Surgeon-Major Poole presiding, when the following resolutions were agreed to:—"That preachers and teachers be urged to inculcate the Christian obligation of burying the dead body promptly, innocuously, and inexpensively," and "That a memorial be presented to the Government asking for fresh legislation in accordance with sanitary law respecting the burial of the dead body." Professor Sullivan remarked that he was astonished to find how utterly regardless the English were of sanitary conditions in their mode of burial. The chairman said there was still much needless expense in the matter of funerals, and the Association was endeavoring, and he thought successfully, to alter public opinion in regard to it.—*London Times*.

Editorials and Comments

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IN THE MIDST of life we are in death!" We repeat it so often that the solemn words seem even trite. We forget their stern applicability to the present and to the individual.

The words just now are suggested by the death of Bishop Creighton, of London. His episcopate had not been a lengthy one, nor was his administration one of marked strength. It is not always that one whose life has been that of a student can be successfully transplanted to an executive office of such importance as that which Bishop Creighton assumed; but in his case it was by no means a failure.

The past few years have been years in which the English Church has passed through violent controversy and disturbance. The Diocese of London, not strangely, felt especially the surging of the waves. It is due in considerable part to the tact and the real spirituality of her Bishop, that the conflict was not more disastrous. Bishop Creighton made an effort to stem the tide of bitterness. Though not the originator of the Fulham Palace conference between leading Churchmen of different schools, he yet fell in with the plan and by his invitations as well as by his cordiality and tact, he made that notable round table gathering possible. Thus he labored in the interest of peace. Again, almost the last act before his death was to interpose the episcopal veto to stop the prosecution in secular courts of three of his clergy who were charged with ritual acts which were alleged to be unlawful, and who were made targets for the Protestant venom. This veto was not by reason of personal sympathy with the priests in question, for he had shown rather a lack of sympathy with them. Neither was it a cowardly fear of taking a decisive step that hindered him, for no one ever called Bishop Creighton cowardly.

And looking now upon his sudden entrance into eternity, who can feel that Bishop Creighton would reverse, if he could, the last acts of his life? Archbishop Tait showed the same desire as his end approached, that his last words and acts should be to bring peace where in his lifetime his administration had been violently partisan. Who would rather approach the unseen world with the responsibility for allowing a prosecution that could be only a persecution of godly priests, than to go with the knowledge that he had done what he could to leave peace behind him? It is a terrible responsibility to encourage strife among the children in God's Church, or to fail to do what may be within one's power to promote the gospel of peace—not through

surrender of God's truth but by discouragement of anger and strife.

Let Bishop Creighton's last act be our own model for our preparation for eternity; for "in the midst of life we are in death."

REFORM OF THE MISSIONARY COUNCIL.

THE report presented to the Board of Managers on the subject of the formation of the Missionary Council, which is printed this week, together with the additional resolution which (with the resolutions reported by the committee) was adopted by the Board and printed last week, leaves the subject, at this stage, in a recommendation by the Board that no change be made in connection with the formation of the Missionary Council, but with the suggestion that "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."

We are a little disappointed at these recommendations. Passing by the fact that the most conspicuous absentees at the last Missionary Council were the members of the Board of Managers themselves, who are *ex officio* and not elected members, we may say that if members do not now attend there must be some reason for the fact. There have been of late three weighty suggestions made of possible reasons and of proposed remedies. And each of them was founded on grounds that are at least worth considering. These suggestions came from the Bishop of Vermont, the Bishop of Indiana, and the Bishop of Milwaukee. We shall consider these separately.

THE BISHOP OF VERMONT expressed the belief that there was not sufficient power reposed in the Missionary Council to warrant the elaborate machinery of election of delegates by the several Dioceses, and that the Missionary Council does not in fact exercise any sufficient powers or influence to justify so dignified a representation. This is a real objection. The sole powers of the Missionary Council are to "consider the missionary work," "to make . . . recommendations to the Board of Managers," and "to arouse interest." This threefold function is hardly commensurate with the dignity of the body itself. We ask therefore, why should not the Missionary Council elect the members of the Board of Managers? Here would be a definite legislative authority which would insure the respect of the Church at large, would make attendance upon its sessions important, and would clothe its "recommendations to the Board of Managers" with some authority. The Missionary Council is to-day a fifth wheel. The Board of Managers are responsible only to the Board of Missions sitting triennially; and in actual practice they are responsible not even to the Board, whose sessions are invariably too hurried to make it practicable to give any consideration whatever to their reports or to the personnel of the membership. Practically, the latter is invariably selected by a committee, whose report is always hurriedly accepted. Let the Missionary Council be charged with the election of the members of the Board of Managers, one third each year, and the problem of arousing interest in its sessions would be at once solved. This, too, would be with decided profit to the Church at large; for the Missionary Council, not having more pressing duties, would have sufficient time to devote to the consideration of the subject, and its subsequent recommendations would carry far more weight.

THE BISHOP OF INDIANA held that if the Missionary Council is to be convened for the express purpose of making suggestions to the Board of Managers, it must be accorded a free hand in such suggestions, and there must be no fear of giving offense on the one hand, or of taking offense on the other, if such suggestions are in the line of changing the policy of the Board of Managers on any given question. It is notorious that when at the Louisville Council an attempt was made to pass a very urgent and thoroughly courteous resolution introduced by the Bishop of Oklahoma, suggesting a change in the policy of the

Board of Managers in one particularly important direction, the whole power of those nearest the Board of Managers was exerted to defeat the resolution, not on the ground that the policy of the Board was right or beneficial—every speaker denied that it was—but purely and only because such a resolution would be liable to give offense to the Board of Managers, and so would be “inexpedient.” Yet a corresponding courtesy never has been shown—and we frankly add, never ought to be—by the Board of Managers to the Missionary Council. If the Missionary Council is prevented by canon from doing anything but making suggestions, and by courtesy from doing that, then we do not think it strange that the “elected members” remain at home, and we agree with Bishop Hall that it is folly for Dioceses to elect representatives to so useless a body. We think it quite impossible for the Missionary Council under such conditions to fulfil its third and only remaining function, “to increase interest in the work of the Board of Missions.” The death knell of the Missionary Council as at present organized was sounded when, in spite of unanimous agreement with the substance of Bishop Brooke’s resolution, the latter was voted down on grounds of alleged courtesy and expediency. The Missionary Council then and there abdicated its sole function of any value. We must now take steps either to give decent burial to the corpse, or else to revive it and give it vitality by giving it some reason for living. Certainly it cannot be expected that busy men, clerical or lay, will take time and spend money in future to attend a body which cannot legislate and will not advise.

THE BISHOP OF MILWAUKEE proposes to establish four or five Missionary Councils to meet annually, in the several sections of the country; “such as one,” he says, “in the middle West, centering in Chicago; one in the South, centering in Atlanta or in New Orleans; one on the Pacific coast centering naturally in San Francisco.” These several bodies would have the advantage of possessing knowledge of local needs and conditions at a distance from the Missions House; a knowledge which could thus be supplied by a representative and dignified body in each section.

But in order to make this plan successful, Bishop Francis’ point must first be recognized. These bodies must be wholly free to advise the Board of Managers without fear of treading on sensitive toes, or it will be folly to call them into existence. Five useless bodies are more harmful than one.

Moreover, Bishop Hall’s point must also be recognized. These bodies must have some direct authority, or they will not be, and perhaps ought not to be, attended largely enough to be in any real sense representative bodies.

Suppose, then, we put these three suggestions together and try by utilizing them all, to effect a useful reform in our missionary system. Suppose Missionary Councils met annually in New England, in the Middle States, in the South-Atlantic States, in the Gulf States, in the middle West, and in the far West. Suppose each of these bodies elected a certain number of members of the Board of Managers to serve for three years, but the term of a part expiring each year. Suppose a certain additional number were elected at large by the Board of Missions triennially, but in such ratio that the representative members would exceed in number those elected at large. Suppose that the central Board of Managers made appropriations in bulk to the several sections represented in these Missionary Councils, and these latter, being on the field and able to judge of the local needs, divided the appropriations between the several Dioceses and Missionary Districts in their territory. Suppose that representatives from the other sections were invited to speak at the several Missionary Councils in order to arouse missionary enthusiasm by telling of work in other fields, but such speakers being recognized only as visitors of honor.

Suppose that these several reforms were put in active operation; what would be the effect?

We should have a really representative Board of Managers; one in which the interests of the stronger Dioceses who are contributors would be recognized in the appointment of the membership at large and in the greater ease in which meetings might be attended; while the weaker Dioceses who are beneficiaries would have the *right* of representation, which might be exercised on especially important occasions, even though economical reasons would prevent any considerable representation at ordinary meetings.

We should have Missionary Councils of real dignity, with power enough to insure representative attendance, but not so constituted as to conflict with the Board of Managers.

We should have intelligent local administration and appropriation of missionary funds, by bodies large enough to be beyond the domination of local “cliques” in the field itself, but small enough to be familiar with the needs of the whole field.

We should have a speedy return of confidence in the Church, because the interests of each section would be safeguarded. The Board of Managers would appropriate funds as between the several sections, but the local Missionary Councils as between the several Dioceses or Districts, and the several Bishops as between the several local missions. In fact the present plan for administration of funds for Colored work is already a working model of what would be the new system in operation; the Colored Commission now standing to the Board of Managers in substantially the relation the proposed Missionary Councils would occupy.

We should thus insure intelligence, fairness, and confidence, in missionary affairs; and without these—all three of them—our missionary work can never be successful, and the noblest efforts of an overworked Board of Managers can never prevent annual deficits and repeated emergency calls.

One thing is certain. The Missionary Council must be radically re-constituted, or it is destined gradually to die away of simple inanition.

WHY INTRODUCE CEREMONIAL?

AFTER all, why, practically, should we introduce ceremonial into our worship? Granted, says one wearied with the strife of tongues; granted that you have a perfect legal case, and an inalienable right to candles, vestments, and incense, why do you *wish* all these?

The question lifts one out of the dry discussion of law. We confess we have ourselves been wearied in discussing the legal aspects of recent controversies. If a gentleman meets a lady on the street, he does not ask her to wait until he takes legal advice as to how short a distance from the head his hat may be removed without his ceasing to be a gentleman. When the “woman who was a sinner” anointed the feet of her Lord with her tears and wiped them with her hair, she did not first enquire of the rabbis whether such ceremonial were compulsory or only permissive. We may say frankly that we would deem a compulsory ceremonial, extending beyond the absolute requirements of decency and reverence, a most unfortunate mistake in this day and land.

The base of acceptable ceremonial is worship; and the model of such ceremonial is the worship of heaven. We arrange our services according to a more or less elaborate plan of ritual, not because the ceremonial is pleasing to us, but because it is pleasing to Almighty God. The question is not, Do *I* like vestments, candles, incense, etc., but, Does *God* like them? The details of worship should be arranged according to the mind of God; not according to the mind of people, or even of priest.

But does the great God, whose infinite heart is moved by the sufferings, the groanings, the cries, the wrongs, the injustice, of all humanity, find pleasure in tawdry display, in elaborate vestments, in material accessories of worship?

Yes, He does; but His pleasure is not in the vain love of display, in the childish preference for grandeur, in the haughty pride of an oriental potentate in the debasement of his subjects. The pleasure of God in the beauty of worship, is rather because of the reflex influence of that worship on ourselves. An education in the beauty of holiness helps us to appreciate the fact that worship is directly an offering to God; that we go to church, not primarily to *get*, but to *give*. It helps us to cultivate reverence, by showing that the primal thought in worship is not the worshipper, but God. Step into a sectarian meeting house, where the auditorium is arranged theatre-style for seeing and hearing, the platform with its comfortable sofa and its reading desk as the central ornament, with the organ and the choir loft placed so as best to intersperse with music the reading of the minister. There is every suggestion of the comfort and delectation of the individual, who goes with the hope of being entertained, or at best of being helped. Then enter a Catholic church and see in all the arrangements the suggestion of God; of worship; of giving; not the thought of the individual and of receiving. Ritual, whether in form, in vestments, or in ceremonial, is to emphasize the thought of God and of worship.

Ceremonial may indeed degenerate into formalism. That danger never will be absent from human worship. But it is less probable in elaborate than in simple worship, because in the former there are more suggestions of God and fewer suggestions of the mere comfort of the individual. The mere fact

that the singers face the people in sectarian places makes it practically impossible to realize that they are not singing *to* the people.

The human mind, too, has an instinctive feeling toward the fitness of things even in symbols. No one argues that scarlet or yellow are the appropriate colors for funerals. It may be impossible to explain it, but the mind demands symbolic expression of its moods, its aspirations, its thoughts. The dress uniform to the soldier, the evening dress to the belle, the gown to the Justice of the Supreme Court, are not marks of vanity, but badges of military, of social, and of judicial order. The same principle underlies the symbolism of the Church.

The divine arrangements for man have always been symbolic; intensely "ritualistic." The bow in the clouds, the serpent in the wilderness, the elaborate arrangements of the tabernacle and, later, of the temple, the whole code of worship revealed to the Jews, were a train of symbolism, much of which was wholly blind to them, but not blind to Almighty God; and in the fulness of time the symbols, the shadows, the types, revealed the Messiah.

Ceremonial in worship is also the legitimate preparation for the worship of heaven. If there could be any doubts of the divine will concerning worship, they would fade away when we contemplate the worship of heaven. There the will of God is perfectly obeyed; and it is there proven that elaborate ceremonial, the "beauty of holiness," is in accordance with His will. To object to ceremonial in worship is therefore to find fault with heaven and with God; it is to take direct issue with the Almighty.

Ceremonial indeed ought not to represent the whim or caprice of the individual. It ought to be symbolic, orderly, and in loyal accordance with the law of the national Church and the precedent of the Church Catholic. Ritual lawlessness or individualism are subversive of that "order which is heaven's first law." In this Church, it is right to base the ceremonial on the traditional use of the Churches of England and Scotland, from which our orders are derived, as presenting our immediate point of contact with the Church Catholic.* Gradually, in the course of long centuries we may evolve a national use of our own, which we have a perfect right to do; but national uses are matters of growth; they are not manufactured to order.

Ceremonial, too, ought to be the intelligent expression of worship. Different people, of different temperaments, and especially different races, express themselves differently. We should esteem it the height of folly to attempt to set forth any one "use" for these Cosmopolitan American people. Personally, we do not believe the fervent ritual uses of the French, the Italian, and other Latin races, are adapted to the colder, more sluggish, and more reserved Anglo-Saxon type. We deprecate anything in word or in act that is unreal to the person using it. Details of ceremonial are among those things which are not unchangeable and which rightly differ in different lands and in different ages. Ceremonial acts that cannot be used as the natural expression of reverence ought not to be employed; neither should acts which, however helpful or innocent, have yet the effect of repelling other people. Souls are more important than ceremonies.

Intelligent ceremonial—wherein the people are taken into the confidence of the priest, and are taught gradually until they are able to participate in it—attracts, rather than repels. We have had much false and harmful ritualism in this Church. We have had parishes and missions, particularly in rural districts, wiped out by young priests who have not known enough

* Perhaps at this point it might be well, in view of what has recently been printed elsewhere, to recall certain conclusions of our recent editorials entitled "Liturgical Interpretations and Lawful Vestments," in which an attempt was made to show that the English ceremonial law contained in the "Ornaments Rubric" is in force in this country, not as *statute* law, but as *common* law; a distinction which any intelligent lawyer would understand. When a statute becomes inoperative for any reason, as by changed political conditions, or by disuse, the result is not *less* liberty, but greater. Anything that was declared lawful in such a statute remains lawful though it may cease to be held compulsory. Even the force of *non user* is never to contract liberty, but to increase it. For instance, in case the Connecticut statute book still contains the act requiring one to go to church on the "sabbath"—our case is hypothetical for we do not know that it does—the long *non user* would operate to increase liberty by preventing one from incurring penalties for disobedience of the act, but it would not operate to make it unlawful to go to church on the "sabbath." So, though it may plausibly be argued that the changed political conditions by which English ecclesiastical law becomes American ecclesiastical common law, make it impossible to hold that the ornaments of the "Ornaments Rubric" are compulsory in this country, it cannot by any stretch of the imagination of the celebrated "Philadelphia lawyer," operate to make those ornaments unlawful. They still remain the traditional legal "use," and will so remain until legislation modifies them.

to lead their people up to common worship but have performed before stolid farmers a series of rites which were perfectly legitimate *per se* but absolutely unintelligible and directly harmful to the people before whom they were exhibited. Many a mission has been burned out by this spurious and harmful ritualism. But such priests would have been faddists and failures in any other age and in any other land; and such excrescences no more argue against reasonable, intelligent, dignified ceremonial, where it may be performed as *common* worship of priest and people alike, than the burning of Chicago by the great fire proved that it would be harmful and dangerous to strike a match or to light a furnace in New York. Every movement has had its little men, its failures, its fanatics; and the fact that "Ritualism" so called has not been free from them, only shows that the law of average has not been repealed and that human nature is essentially what it always was.

The primal reasons for ceremonial in worship then are, that it is the will of God for us; it is in accordance with His revealed will both for earthly and for heavenly worship; it gives expression to man's innate but real symbolic instinct; it teaches by picture; and it trains the individual for the beautiful worship of heaven.

A CORRESPONDENT inquires: "Will you kindly inform me through the columns of your paper specifically the nature of the interpolations mentioned as occurring at various consecrations held in the past, as, for instance, at Bishop Potter's, in whose Diocese I am now located?"

We answer by making the following quotations from THE LIVING CHURCH of Oct. 27, 1883, in which the consecration of the present Bishop of New York is described as "surpassing in grandeur, beauty, and solemnity, any similar service ever held in New York, unless we except the imposing ceremonies at the consecration of Bishop Seymour in Trinity Church in 1878. Since then nothing more grand than to-day's service has been witnessed in New York, in our churches."

"At the time of the consecration of the new Bishop, the venerable Presiding Bishop was led into the chancel and there in a loud, clear voice HEARD ABOVE THE VOICES OF THE ASSISTING BISHOPS, he pronounced the sacred words 'Receive the Holy Ghost,' etc. The recital of the words of consecration by all the Bishops instead of by 'the Presiding Bishop' as per the Rubric, is one of the identical interpolations made at Fond du Lac.

"Only the Bishops, the two attendant presbyters, and the Standing Committee, received the Holy Communion." The rule that the people should not receive was printed in the programme, which was another distinct interpolation and one of more importance and less authority than any made at Fond du Lac; albeit a very sensible one.

"Several beautiful anthems were well rendered." This is the particular form of interpolation that has been especially criticised in connection with Fond du Lac. "After the Canon of consecration, Hymn 207 was sung, followed by the *Agnus Dei*. The only queer thing in the service was the singing of the *Benedictus qui venit* just before the sermon." Both the *Agnus Dei* and the *Benedictus qui venit* were among the interpolations criticised at Fond du Lac.

"The whole service was printed in neat pamphlet form." This precedent was followed at Fond du Lac and the abuse that has been brought on the Bishop of that See for using the printed form instead of the Prayer Book (though as a matter of fact, the Bishops in the chancel without exception used the Prayer Book and not the printed form) is still fresh in the minds of Churchmen.

We have quoted from the precedent at the consecration of Bishop Potter because our correspondent challenges us particularly to do so. There is not one single Bishop in this Church, we venture to say, that is not subject to the same criticisms that have been made of the Bishops at Fond du Lac, and the only reason that there have not been venomous things said about others is that the element of malice is lacking on the part of any possible critics. In making these quotations we have no hostile criticism to make of the consecration function of Bishop Potter. The whole tone of the account in THE LIVING CHURCH was distinctly commendatory. We trust we shall never be numbered among those who can say the foolish things regarding such functions, that have recently been said. It is interesting, however, to observe in connection with the account of this consecration of Bishop Potter, that "the Bishop of Rhode Island read the chief parts." It is fortunate for that respected Bishop

that Presiding Bishops in those days had not reached the point where they considered that it was within the scope of their authority to sit in judgment on other Bishops with regard to any allegations of "violation of the Rubrics." And as to vestments, while very likely there were no copes or mitres, we have no doubt that the multiplicity of academic hoods in the procession—a vestment of distinctly inferior legal authority to either cope or mitre, but very much affected of late years in the East—gave marked brilliancy to the spectacle.

Can anything more be required to prove the utter insincerity of the recent criticisms?

ANOTHER correspondent calls attention to the fact that *The Churchman* printed a picture of the late Bishop Pierce of Arkansas vested in cope and mitre shortly after the Bishop's death, which occurred in September, 1899, and suggests that the picture be reproduced in THE LIVING CHURCH. We have no file of *The Churchman* at hand to verify the statement; but it is hardly worth while to continue to discuss this absurd question. In the face of precedent after precedent quoted with full particulars as to person, time, and place; in the face of picture after picture which we have ourselves reproduced; in the face of the official report on the legality of the Mitre signed by Bishops Coxe, Doane, and Potter, and accepted by the House of Bishops; in the face of legal authorities cited;—certain parties wilfully re-assert that the cope and the mitre are "Roman Catholic vestments," and the Presiding Bishop makes no apology for or retraction of his statement that these are "vestments having no authority of use in the Church." If a person should assert that Texas was the capital of Massachusetts, or that the goddess of liberty was a statue of the Czar of Russia, or that an elephant was a bird resembling a crow, we might, if the issues seemed important, marshal proof and expert testimony to the contrary. If after such positive demonstration he should continue to make the assertion, we should know how to characterize him.

It is only fair to add that *The Churchman* now denies having intended any intimation that the cope and mitre are unlawful vestments. Unhappily a similar admission is yet lacking from another critic.

A LAWYER of national reputation sends the following, based on the reasoning which has lately appeared elsewhere:

Black silk gowns were formerly worn by Judges.

They were afterward disused in this country for a long time.

Did they thus become unlawful vestments?

But the Justices of the Supreme Court afterward began wearing them, though there had been no change in the law.

Are they therefore to be condemned for the "introduction of vestments having no authority of use in this" nation?

WE have read with interest a pamphlet by Mr. Chas. E. E. Childers entitled *The Seal of the Diocese of Pittsburgh, Its History and Significance*. It consists of a paper read before the Southern Convocation of that Diocese on October 3d, and the cover design is a handsome reproduction in five colors of the new seal of the Diocese, which is one of the most pleasing designs of any in this country. The mitre appears as usual in the upper part, while in the shield in the lower part are the keys and crook on the right, and on the left the arms of the families of William Pitt and William Penn, who have given their names respectively to the city of Pittsburgh and the state of Pennsylvania. Mr. Childers shows wide knowledge of heraldry and has given a very interesting description of the emblematic designs in the Pittsburgh seal. Remembering that this paper was written and read before the recent incident at Fond du Lac which has attracted so much attention, it is interesting to note the following paragraph:

"Our own Bishops no longer actually wear their mitres, except in rare instances; but it is a mistake to suppose that the discontinuance of their use dates from the Reformation. It seems an undoubted fact that many of the English Bishops as late as the time of George II, wore them, and that the real reason for their being discarded was the hideous fashion, in vogue about that time, of wearing enormous wigs, towering high over the head, making the wearing of a mitre over all an impossible feat. Now that this objection no longer exists, will it savor of ultra-ritualistic tendencies to suggest that our right reverend Fathers in God might once more assume this most dignified head-gear?"

YES, the spirit of the West shows itself in divers forms. We have before us as we write, an order of service for the "First Methodist Episcopal Church of Omaha, Neb.," for Sunday, January 6th, for a "Choral Communion Service" in which the choir sung the "Responses" to the Commandments, the "*Benedictus*," "*Agnus Dei*," "*Sanctus*," and "*Gloria in Excelsis*," the quoted titles being used on the Order of Service itself. The Order bears the names, apparently as *imprimatur*, of a "Presiding Bishop," a "Resident Bishop," a "Presiding Elder," and a "Pastor." As we look through the Order of Service and compare it with another Order in connection with which another Presiding Bishop was extreme to mark what he thought had been done amiss, we can but ask which Presiding Bishop better shows the spirit of a true Episcopal and Catholic Church, and which the narrow spirit of sectism. The Methodist Episcopal Bishop in Omaha used precisely the forms which the Protestant Episcopal Bishop in Omaha has been violently censured for—not using, or sanctioning, but merely hearing sung. Happy Methodist Episcopalians, to have a discerning Presiding Bishop, and to be free from the evils both of presidential episcopalianism and of a yellow press!

WE LEARN with much regret that in the tables published in *The Living Church Quarterly* for 1901, on pages 308-309, the city of Elizabeth, N. J., should be credited with 3,025 communicants instead of 2,025 as per the *Quarterly*. This error is especially annoying for the reason that we mentioned in the editorial consideration on page 12, that Elizabeth no longer reports the highest proportion of communicants as compared with the population as formerly, stating that while in 1890 there were in that city 1 communicant in every 18 of the population, there are now only 1 in 26; and that Elizabeth had given way to Richmond, Va., as the city reporting the greatest proportionate strength of the Church. In this also we are in error, since Elizabeth still maintains the lead and with a fraction better proportion than that reported in 1890; and Richmond is only second.

ANSWERS TO CORRESPONDENTS.

G.—The Porta Santa or Holy Door is the term used to describe a certain door leading from the porch into the Cathedral of St. Peter's, at Rome. The door is closed by solid masonry and on the outside is emblazoned a cross. The ceremony of opening the door, which is one of the most elaborate of the Roman ceremonies, takes place on the eve of Christmas Day immediately preceding the Jubilee year, which latter, as now reckoned, comes every 25 years. The door is opened after an imposing ceremonial, preceded by a procession, in which the Pope, the Cardinals, and the most distinguished of royal, diplomatic, and other visitors, take part. Arrived at the door, the Pope goes down from the throne on which he is borne in procession, and armed with a silver hammer, strikes the wall in the doorway, which latter has been previously loosened so that it falls away at once inwards, and in a moment the debris is cleared away by the attendants who are present for the purpose. Bare-headed, and with torch in hand, the Pope then passes through the door, followed by the Cardinals and others in the procession, and afterward by the concourse of people who have gathered to witness the imposing ceremonial, and proceeding to the high altar, the first Vespers of Christmas Day are sung. This ceremonial in its present form dates from the year 1500, when it was commenced in the pontificate of Alexander VI. There is reason, however, to believe that a similar ceremonial antedates this event, and indeed the Master of Ceremonies of Alexander VI. speaks of the "so-called Golden Door which was wont to be opened by the sovereign Pontiffs upon each hundredth year of the Jubilee." This suggests that the same ceremony had been performed on each "hundredth year," but those in search of historical accuracy will view this with some doubt from the further explanation by the same Burchard, the Master of Ceremonies, that this precedent is "a matter of little moment, for the unlearned are saved by faith alone." But it appears that notwithstanding the expression, there really was some foundation for the belief that a Golden Door had been ceremonially opened in connection with the Jubilee proceedings in the year 1450, and perhaps earlier, as the very careful investigation into the subject by the Rev. Herbert Thurston, S. J., in his recent book, *The Holy Year of Jubilee*, to which we are indebted for this short account, makes plain.

Apparently the ceremony had its origin in a reminiscence of the ceremonial opening of the Golden Gate of the city of Jerusalem on Palm Sunday, which occurred for many centuries until that city fell into the hands of the Turks. The latter was founded on a tradition that our Lord passed through that gate of the city at the time of his triumphal entry on Palm Sunday, when the gate opened of its own accord. This, together with the appropriateness of the door in ecclesiastical symbolism, probably furnished the original reasons for the ceremony. The door is closed with similar imposing ceremonies a year after its opening. The custom of recent centuries has been that the opening should occur at the four quarters of the century, but the ceremonies were passed over both in the years 1850 and 1875 by reason of the unsatisfactory condition of the Holy City and of the Papacy in those years.

SOME OF MY PARISHIONERS—III.

BY THE RECTOR OF ST. NESCIOQUIS'.

SHE "thinks I ought to know." I wish she did not. The last sentence may be read, either "I wish *she* did not," or, "I wish she *did not*." In either case I should be much more comfortable. I am not averse from knowing; in fact, I have spent a great deal of my life in trying to learn things of divers sorts, and am but little satisfied with my attainments. I am not isolated, either by temperament or circumstances, from my fellows. I have much sympathy with the olden sage, "*Nihil humanum*," etc. But I prefer that the *humana* shall come to me through channels which I myself have chosen; or, better still, through those which God, in His providence, has chosen for me. I do not think much of what she brings to me comes through either of these channels.

She is an active, trim-looking body, extremely precise in personal habit and speech, and fastidiously neat in dress. She is somewhat slight—almost lean, in fact—in figure, as one of too eager disposition. She has a nose—if I were in a poetic mood, I suppose I should say "tip-tilted like the petal of a flower." If I were writing for a fashionable newspaper, I should probably say "slightly *retroussé*." If I wished to be offensive, I might say "turned-up." But, being only anxious to tell the truth, I say that her nose indicates a capacity for scenting things afar. She has an alert eye, and a mouth which, if I may be allowed a hunting phrase, shows a disposition "to open up on the scent." Altogether, a person whom you will take into your confidence—just as far as you cannot help it; and from whom you will studiously conceal the fact that you have a secret, if you wish it to remain a secret.

She is a human drag-net, enclosing a great multitude of fishes, bad and good—and has no one to sort them. She is a shallow collecting-basin, into which from all sides drain trickling streams of rumor, true and false; of gossip, wise and otherwise. She is a magnet, towards which scraps of information, accurate and inaccurate, fly from every quarter and to which they cling by some recondite law of affinity.

Not a bad woman, by any means; not even an ungenerous one. Not of malice aforethought mischievous, nor of set purpose a disturber of the peace. She is simply a woman to whom, in the absence of imperious duties and commanding interests of her own, the affairs of other people become of surpassing importance. She would, I think, be better if she were married; however it might fare with the supposititious husband. She would, I am sure, be better, if she had to earn her living instead of having a competence, which leaves her at leisure.

But why does she think that I ought to know?

It has been remarked—by my mother and near female relatives—that I am possessed of considerable personal beauty and commanding presence. But tastes differ; and I do not expect everybody to admire the type, or to be blind to the fact that one shoulder is slightly higher than the other. Still, I can see no reason why I ought to know when some one has expressed his dislike of my style or has inhumanly jested about my one-sidedness, suggesting that it is not merely physical. I flatter myself that I have excellent taste in dress; but I do not expect every one to realize that fact. And, if somebody makes depreciatory remarks about the height of my collar, the length of my skirts, or the shade of a clerical grey which I particularly affect, I am quite content not to know it. If some one has drawn a comparison, greatly to my disadvantage, between me and my predecessor or the rector of the neighboring parish of St. Aliquis', why ought I to know it? It may have been a passing fit of discontent or spleen. If somebody noticed that I made a mistake in reading the service last Sunday and was satirical or scornful about it, the probability is that I knew of the mistake a few seconds in advance of any one else, and the only effect of informing me that it has been spoken of is to rob me of the comfort of thinking that it had not been noticed or had been kindly passed over, and to make the next meeting between me and my critic constrained. If somebody has found fault with the hang of my surplice, the tone of my voice, or the divisions of my sermon, what good does it do for me to know it? If a relative of one of my parishioners, residing at a distance, has made a mistake, failed in business, or committed a crime, why should I know it from any lips but his own? If he wants my sympathy, my advice, or my help—and that is the only advantage that can accrue from my knowing—cannot he tell me himself or send an accredited messenger? If somebody's great grandfather was a horse-thief or a traitor, why should I know?

I hope I am not hyper-sensitive to kindly, or even to im-

pertinent criticism. I do not expect every man to agree with me in all my opinions—I find it difficult in these unquiet times to keep in full accord with myself. I do not expect my administration to commend itself to every one, since I find myself confessing—out of service time, too—that I have "left undone those things which I ought to have done, and have done those things which I ought not to have done." I would grapple to my heart with hooks of steel the man who, lovingly and tenderly, with a desire to help me, tells me of my faults and mistakes. But this good woman, without intending it and without knowing it, through sheer meddlesomeness and incontinence of speech, has given me more bitter thoughts and more sleepless hours than I care to charge up against her. She has often taken the pith out of my arm and the courage out of my heart. She has dropped gall into my cup. And all because she "thinks I ought to know."

Can she not realize that, if I am to think as well of my parishioners as I wish to think of them, if our relations are to be as cordially harmonious as I wish them to be, if I am to be in such condition and frame of mind as will enable me to perform the functions of parish priest with helpfulness to them and with comfort to myself, there are many things which I ought *not* to know?

THE LIGHT OF THE HOLY CITY.

THERE IS a third glory of this City of the Most High. Without it all would be invisible. What would the unity of the house be, and the openness of it, if inside it were dark? St. John saw the "light thereof." In his Greek writing there are two words for "light" where we have one. There is a light diffused, like a quality of the air—what we call illumination. We see not *it*, but we see *by it*. We walk in it, the streets shine in it; the earth is green, the sky blue, the faces of our friends are known by it. And then there *is* a light which we do see, sun, or star, or lamp, it is the *source* of light, concentrated, but light-giving, having its radiance in itself.

This, St. John tells us, is the splendor of the city—the fountain-light of all its day, "the master-light of all its seeing"; personal, alive, the Light of the Lamb, sacrificed once, yet living for evermore. The liberty of the sons of God is only the freedom with which truth makes them free. We find it only when we find Him who brought it into the world and pours it upon the hearts of His people, to make their lives like His. Milton's phrase, descriptive of old cathedral cloisters, "Dim religious light," is well enough for poetry, but truth is not "dim" and the less dimness in our religion the better for our duties and the better for our neighbors. It is written of the Incarnate Word, "In Him is no darkness at all." This is the Epiphany. We talk about "Christianity" till we forget Christ. It was not Christianity that the apostles preached; that is not a New Testament word. Not with a system, or a philosophy, did those mighty realists go out to convert mankind and change the face of the world. The Light of the Altar is to be the light of your houses, your shops, your offices and banks and brokers' boards, your commonest places. It is not simplicity for a missionary, but duplicity for a merchant. It is not dissipation for a single man, but temperance for a father and purity for a husband. It is not modesty in a seamstress, but vanity in the lady she adorns. It is not amiability in a waiting-maid, but petulance in a school-girl. It is not love and meekness in a Sunday School, but envy and malice at an assembly. It is not devotion and brotherhood at the Communion table, but bigotry in the ecclesiastical council-room, worldliness at the market, and vituperation in controversy. On the contrary, the law is one thing. It is the morally and religiously right. It is a holy will of God. There are but two sides to the choice, for all positions and all persons. Whatever is not blessed obedience is accursed sin. No sophistry can confuse or blend these two together. Stupidity or indifference, neglect or long habit, cannot blur over the broad and deep distinction between them. No trick of speech or practice can entangle them. It is as impossible to make those things one, which God has put asunder, as to divide those which God has joined.—*From an Epiphany Sermon by the BISHOP OF CENTRAL NEW YORK, in (Syracuse) Telegram.*

BISHOP POTTER of New York City, in an address on Civic Righteousness, given in New York recently, said that the thing that disheartened him most as he faced the task of aiding in the cleansing of the metropolis was the pessimism and unbelief in the supremacy of good over evil which he meets with as he talks to men whom he has a right to count upon as allies. Such despair he brands as rank infidelity, whether uttered by nominal Christians or not. The Bishop is right. However dark the outlook may be for the triumph of righteousness, no Christian has a right to doubt that evil is more powerful than good. If the righteous were organized one tenth as well as the wicked, and were one tenth as zealous of good works as the latter are of evil, iniquity would soon hide its head and retire to its secret lair. Truth is more powerful than error, but error is more acceptable to depraved human nature, and hence many conclude that it must be weaker than error.—*The Lutheran.*

Under The Royal Law

By Barbara Yechton

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PART III.

IT was nearly a week before Elsie could return to her work, badly as she needed the money which she might have earned. There had been many things to be done before she could settle down in the one room which was now all the home that she and the little sisters could afford. Most of the furniture had been sold to pay the rent; but the feather-bed was still theirs—Anna and Katrina were fast asleep on it this very evening. The father's picture hung on the wall swathed in cheesecloth, that the dust, and the smoke of cooking should not tarnish its brightness. For the same reason the metal candlesticks were packed away in a bundle. They were too precious for any risks to be taken; besides the responsibility of head of the family pressed heavily upon Elsie.

She had moved into the new quarters that day, and had worked hard to get their belongings—few though they were—settled in the small one-windowed room, and some appearance of home about it. Now that this was accomplished and the little ones asleep, late as it was she sat sewing by the light of a low kerosene lamp. A neighbor had given her a dress, and Elsie was "taking in" the ample waist to fit her own slight figure. The dress was old and shabby, but it was black, and not for the world would the girl have returned to Schaefer's in anything but "mourning." It would have been a slight to the dead. A little anxious pucker drew Elsie's eyebrows together as she turned and twisted the old waist, trying to devise some way, in part at least, of concealing its worn condition. It would barely do for everyday wear, she had to admit to herself, with a heavy sigh. And what *would* she do for a Sunday dress? Against the door, covered with a piece of faded cretonne, hung the little mother's carefully-kept best dress—of black. The skirt was just Elsie's length, but, slim as she was, the waist would never fit her. It would scarce have met around Anna's childish form. Without something decent to wear Elsie could not attend church; nor the pleasant meetings of the King's Daughters in the Memorial building which, when night work permitted, were her sole recreation. Nor could she go for the usual walk with Anna and Katrina on Sunday afternoons.

"There's that flannel Gusta took to be dyed for me—I must ask her for the ticket," she meditated. "An' I've got a dollar left from that money to pay for it. That had ought to do me for a waist. But I can't make it—I don't know how. An' when 'll I ever save—*now?*—" She stopped, big tears welling up in her eyes and splashing on the old shabby waist in her lap. The little mother had been her dressmaker.

A quick tap at the door made her start nervously. Crossing the small room, she cautiously peeped out. "Oh!" she exclaimed, involuntarily stepping back; and pushing the door open Lizzie Keegan walked in.

Lizzie looked very tired, the lines in her long thin face were deeply marked, she carried a parcel neatly done up in newspaper.

For a moment the girls regarded each other in silence, then Lizzie spoke.

"H'n; didn' expect to see *me*, did you?" she said airily, with an attempt to hide her embarrassment. But Elsie's white, sorrowful face, the steady gaze of the mournful dark eyes touched her in a most unexpected manner.

"Ise awful sorry, Elsie; honest," she said earnestly, with a sudden softening of her hard, high-pitched voice. Then, as Elsie with a sudden burst of tears dropped into a chair, and buried her face in the old black waist, Lizzie likewise sat down, holding the newspaper parcel awkwardly on her lap, and gazed intently at her companion.

"I was awful sorry when I heard it," she repeated several times. Presently she hitched her chair nearer Elsie. "I've thought constant of youse all this week," she said, "an' I've come to-night," her tone implied the great concession, "to say—let by-gones be by-gones. If you'll forgive an' forget, I'll forgive an' forget." She finished with a little self-satisfied sniff that provoked the other girl.

"You said you didn't *never* want me to speak to you again,"

answered Elsie, with a flash of spirit, sitting up and trying to control her shaking voice. "You did say some awful cuttin' things that day, Lizzie."

A complacent smile stirred Lizzie's lips. "I can give as good as I get," she remarked. "An' I was that mad I didn' care *what* I said."

"But I never done you nothing to get mad about," declared Elsie, with the quiet persistence that Lizzie knew of old. "I wasn' meddlin'—I was only thinkin' how I'd feel if I was you an' all the girls was against me. I never would've spoke like I did except for you havin' a sick mother same's me—oh! oh!"—as a piercing recollection smote her,—"like I used to have! Oh, *mamma!*" Her head went down on the table, and a storm of sobs shook her slight frame.

Lizzie rose hurriedly; her thin lips were twitching. "Oh, now look here, Elsie, don' cry!" she exclaimed, throwing an arm across the girl's slender shoulders, carried out of herself by a sudden, overpowering rush of sympathy—and of thankfulness for the ailing old Irish mother at home, that was still spared to her. "Don' cry! Oh, don' cry! I've always liked you, Elsie Bamberger, more'n any of the girls to Schaefer's. An' I'd never 've spoke as I done if it—sh! so, Elsie!—so!—don' cry! if it weren' for that imperdent, overbearin' thing of a Gusta Hausmann! Don' cry—will you? Let's forgive an' forget. I come to ask you that. We won't never have another quar'l—I can promise you that. Let's make friends. We'd never been anything else if it hadn' been for that Gusta—"

"Don't you say nothin' 'gainst Gusta," begged Elsie, quickly, looking up. "She's been *awful* good to me—she's my friend."

"Oh—an' I ain't, eh? I'm your enemy, eh?" demanded Lizzie, tartly, withdrawing her hand from Elsie's shoulder.

Elsie lifted her tear-wet face, the little pointed chin would quiver, in spite of the smile which touched her lips. "No, Lizzie, you ain't no enemy of mine," she said, earnestly, with such a sincerity in her dark eyes as satisfied even Lizzie, "or you'd never 've come here to-night. I know that we're friends, an', like you say, we won't never quar'l again."

Lizzie took the offered hand willingly enough, and as her own fingers closed round it, she asked shrewdly, "We're friends here—to-night—in this room. How 'bout to-morrow before your grand friend Gusta?—to Schaefer's?" She dropped Elsie's hand, and stood looking at her, a scowl on her forehead, her light eyes narrowing, and green, jealously observant of the start, the rush of color that had spread over Elsie's face, the sudden drop of her lids.

For a minute, perhaps, they stood thus, then the dark eyes met the gaze of the grey eyes, calmly, steadfastly. "We is friends—here or to Schaefer's, or wherever we be," Elsie said, a quiet decision in her voice that gave the listener great satisfaction. But she must needs have additional assurance.

"Even before Gusta?" she demanded.

Elsie smiled. "I'll be jus' as friendly to you before Gusta as behind her back," she said. "Gusta won't have no call to be jealous of you, nor youse of Gusta."

"But she's first?" threw in Lizzie.

"Yes, she's first; but that needn' make you the less," Elsie answered, with a winning smile that made Lizzie give her a hasty, embarrassed peck on the cheek—it was intended for a kiss.

Now," she remarked, brusquely, laying her newspaper parcel on the table, "gi' me a dollar an' two cents; an' don' ask no questions. After I've gone look in the bundle. Ain't you got it?" as Elsie hesitated and got red.

"Yes—but—" stammered the other girl.

"Gi' me a dollar and two cents," repeated Lizzie firmly. "Can't you trust me, Elsie Bamberger?" She watched Elsie open the shabby little purse, and take from it two pennies and a flatly folded dollar bill. Well did Lizzie know that dollar bill (the gift of it and its fellow bills had been a genuine self-sacrifice; but not a sign made she now) and it was easy to see there were no more of them in the pocket book. Much rather would she have left this bill where it was. But Lizzie was doing now as she would be done by; and as she was sure Elsie would prefer—by and by, when she knew what was in the parcel.

"Thank you!" she said, putting the money in her pocket-book. "Now I *must* be goin'—it's awful late! Goo' night!" But she paused by the door. "I suppose you ain't heard the news," she remarked, with a smile of the most perfect satisfaction. "Me married sister's moved up town—over the Bridge—gone to keepin' house there—an' me an' me mother's goin' to

live with her. We'll move up to-morrer. An' I ain't to Schaefer's any more—I quit there to-night!" She paused a second to see the effect of this startling announcement on her listener before continuing. "Day after to-morrer I goes to work in me new place—way up to Rosenbaum's. They sen' an' ask me to come," drawing up her long neck with pride. "I can make ten to twel' dollars a week—easy. Catch me stayin' on to Schaefer's! So you won't have no trouble 'tween me an' Gusta. I might 've told you first off—but I wanted to try you—I knew youse wouldn't tell me a lie. Even if we don' meet no more, me an' you is friends, Elsie. Goo' night!" She slipped out, drawing the door firmly to behind her.

For a minute or two Elsie stood motionless with surprise; then she ran to the table, and tore open the newspaper parcel. Within it lay a black flannel waist, made up after the latest "mourning" fashion, neatly finished in every detail, and altogether, what Elsie considered as "awful stylish!"

On the front of the waist was pinned a sheet of cheap, pink, ruled note paper. This is what Elsie found in it, written with pale ink, and a wretched pen, in Lizzie's straggling, illiterate hand—

"Dieing75
linen16
hook ise.....	.03
threde silk08

Pade \$1.02

LIZZIE KEEGAN.

"Elsie,

I foun' the ticket fore waste an' I make it for you. I hope you like it. I ask you to be friens ones more. I feel sorry menny times I say such mene things to you Elsie. Forgiv

LIZZIE."

Well did Elsie realize what this meant—coming from proud Lizzie who prided herself on "never givin' in!"

She drew the waist out of its newspaper folds and gazed admiringly at it out of eyes that were overbrimming with grateful tears. "Oh, ain't she kind! Ain't she awful kind!" the poor child cried wonderingly. "An' to think 'twas Lizzie done it! What'll Gusta say? Seems like I must be dreamin'!"

BARBARA YECHTON.

~ ~ The ~ ~

Family Fireside

FOR CLAIRE.

Did you know that the sunbeams gleamed each day,
While one little maiden smiled?
That they found their way to this chill old earth,
By her dancing curls beguiled?
Do you know that the days are bleak and drear,
That the flowers have lost their perfume,
That the winter has lingered all the year,
Since she left us amidst its gloom?
For the sun is cold,
And the earth grown old,
The sad winds have sighed,
They have sobbed and have cried,
Since Claire died!

Do you know, that hastening home so soon,
She has left me her work to do?
That ever remembering how she smiled,
I must scatter sunshine for two?
Do you know that her brow's baptismal cross
In my grief-darkened heart shines bright?
And I strive that none, whom she would have blessed,
May miss her, as I do, to-night!
For I must bear in,
The souls she would win,
Where joy, grief abates,
In at Paradise Gates,
Where Claire waits!

BERTHA PALMER ATTWOOD.

"TO WHOM SHALL WE GO?"

ONE Hand alone, outstretched, unflinching,
Can reach us, where our broken lives were lost.
Ye, who stand safe, may scorn us as we cling;
But oh! the Hand is warm,—and we were lost!

MARION COUTHOUY SMITH.

INCLUSIVENESS OF RELIGION.

BY THE REV. CYRUS MENDENHALL.

RELIGION and worship are natural to men. They grow out of intuition. God has put a thought of Himself into every man that cometh into the world. Worship in some sort will never be outgrown, nor will religion ever be superseded by science or by anything else.

Practical worship, like religion, is inclusive. True devotion inspires to work. Said Luther, "Work is worship." It is not all of worship to sing and pray and preach, however useful these phases of the subject certainly are. To say Lord! Lord! is idle unless we obey.

Worship itself does not contain all of virtue. Simply to feel well emotionally, cry a little, sing praises to divinity, mumble prayers, is naught if there comes no uplift and no help onward. True service includes that and more. Religious exercises can never take the place of heart devotion and faithful work. In Old Testament times obedience was declared better than sacrifice, and it is doubly true to-day. The Good Samaritan worshipped God more acceptably than the priests and Levites.

True worship is comprehensive. When helping one's fellows, discharging commonplace duties well, "eating and drinking," it may be to the glory of God. The Mohammedans say, "One hour in the execution of justice is worth seventy years of prayer." Worship isn't something to be done on Sunday only, but each and every day should be days of worship and of work.

So then it is well to avoid making our conceptions of religion too technical. We sometimes label this religious and that secular in a manner exceedingly arbitrary. I love to think of it in a comprehensive way, and with a sweep making it possible to include all that is beautiful, true, and good. It broadens our lives and glorifies our duties.

Prayer, praise, *formal worship*, consecrated buildings, holy days, feasts, fasts, and sacraments should never be neglected. We can hardly spare any helps. Nevertheless a wider range is possible. There is "holy ground" outside of Judea; there are sacred things not found in temples made with hands; there are thoughts not voiced in a litany, thoughts of high and holy things, deeds are there daily done that are not performed on the knees, and yet breathing a petition as acceptable as a prayer. The simple and majestic religion of Jesus Christ is a spiritual presence, giving of its life and essence to all we say and do for God and humanity. Every action going out of myself, and for my brothers' good, is worship, is religion, is sacred.

As I have said, technical, formal worship is not to be set aside. If candles, incense, altar, and priest help me, no one has the right to take them from me. These things lend a powerful inspiration which the nature that God has given us really craves.

Life is a wonderful trust, full of privilege. Our call is a divine one; our vocation, heavenly. To me all nature is religious, in this full sense. Stand under the silent stars, alone, and is not that thrill, that admiration, religious, that comes to you? Need it be of necessity Pagan or Pantheistic? Surely when Nature points Godward we need not distrust her.

"Be it the swell of ocean,
Or calm of starlit sky."

Do not hastily designate that common or unclean which the Lord hath made.

"The material world is one form into which God has chosen to shape the idea which lay in His mind." Love for nature is not carnal, and the joy and admiration, the revelation of power and beauty, that a flower, a tree, a river, an ocean, a landscape, or all these combined may bring, is a revelation of the divine, and is sacred and sweet.

God has issued other than the Ten Commandments, and the Holy Bible isn't the only book telling of His power, care, and love. A writer said (Sir Edwin Browne?):

"There are two books whence I collect my divinity. Beside that written one of God, another of His servant nature, that universal and public manuscript that lies exposed to the eyes of all."

We may "spread our hands and bow our heads" in devotion outside as well as inside holy temples and sacred shrines of men.

We all admire generosity, fidelity, gentleness, love in our fellows; these attributes also are religious. True religion and true goodness are identical. Some commonplace things, some homely duties, may be lifted above the weight of drudgery and be grandly religious.

One peculiarity of Christianity is that it is inclusive enough, and practical enough to touch us all in our lives, and help us here and now. The Master's call "whosoever will,"

"Come all ye," is far reaching. There is a place for the impulsive, the trustful, the timid, and the doubting; for the learned, unlearned, weak, and strong; a place for me and for you.

Let religion sweeten and guide our toil. Let its glorious light gild all around, above, below, making life, labor, creation, all religiously sacred.

Let me by way of closing my little dissertation give you a paragraph written by a friend I esteem and love:

"Let us not think of pulpit, altar, and pew as *less*, but of our homes, hills, and valleys; our shops, flocks, and gardens; as *more* sacred. We should not look upon the service of the sanctuary with less respect, but we should look upon everything about us as more holy; for each act of life may be like a psalm of praise, and all we do in the home, the field, or the counting room, may be as truly to the glory of God as the most impressive ceremonies. Nay, the service of God is not fulfilled under the reign of Christ, under the law of supreme love, by singing, praying, and preaching at stated times and places."

Ruskin in a few words tells us:

"Unless we perform divine service in every willing act of our life, we never perform it at all."

"Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord."

SOME CURIOUS CLOCKS.

A CURIOUS clock in Paris, called L'Horloge de la Mort du Roi, has but a single hand and this hand continues to this day fixed on the precise moment when Louis XVII. breathed his last. The clock is an old one; it contains no works, but consists merely of a face in the form of a sun, surrounded by rays. On the death of a king, the hand was set to the moment of his demise and remained unaltered till his successor had passed away. The clock was made in the time of Louis XIII., and continued until the Revolution. Its odd mission was revived on the death of Louis XVII.

Another horological curiosity is a clock made in Germany and warranted to run 9,000 years without winding. Some one in America is said to have a clock, which so long as the house is occupied never runs down. Whenever the front door is opened or closed, the winding arrangement connected by gears with the clock is given a turn, so that every one entering the house aids in keeping it going.

In Poland is a clock which represents a railroad station, with all its belongings including waiting rooms, telegraph and ticket offices, tracks, switches, water reservoirs. Every quarter of an hour, things are bustling at the station; the telegraph operator issues the telegram to show that the station is clear; then the doors of the building are opened, the stationkeeper and assistants appear on the platform, with the man who goes into the ticket office. A lot of passengers buy their tickets, baggage is thrown around in good slam-bang style, a guard rings a bell, and the train runs into the station. After the train has stopped, a workman goes along the row of coaches and hits the axles with a hammer, while another one pumps water into the tank of the locomotive. Then the train starts and disappears in a tunnel. The stationkeeper and assistants leave the platform, the doors are closed, and quiet reigns for a quarter of an hour, when the performance is repeated.

Every astronomical problem can be solved, so it is claimed, by the crystal globe which forms the wonderful clock made about the year 1600 for the Austrian Emperor Rudolph II. The case is of rock crystal; the crystal globe rests on a pedestal of porphyry, ornamented with golden caryatides. The maker of this clock, Burgi, made a clock of agate, in which it is supposed that the pendulum was first used—Burgi being the discoverer of the use of the pendulum as a regulator. These two clocks are owned by Francis Joseph, Emperor of Austria.

Two Black Forest clockmakers finished about three years ago a clock which shows the seconds and strikes the hours, quarters, and minutes, besides giving a calendar of days, weeks, months, and years and leap years up to the year 10,000. It also shows the solar system, the phases of the moon, the revolutions of the earth, and the zodiac, besides giving correct time for sixteen places—Berlin, London, New York, and Boston among the number. It has seventeen faces. At the expiration of each minute, an angel strikes a bell; the quarter hour is indicated by the angel striking twice. The hour is struck by the figure of death. At the left of the clock, on a shelf by its side, stands Christ surrounded by the twelve apostles. When death strikes

the hour, the twelve bow before the Master, who raises His hand in the act of blessing.

Each season is represented symbolically; March 21, a maiden with wreaths of flowers appears, a child accompanying her; June 21, she appears with a sheaf of wheat, the child carrying a sickle; September 21, both carry fruits; December 21, the maiden is at a spinning wheel, with the child playing with a spindle. On December 25, a Christmas scene is represented, while a music box plays familiar carols. December 31, at midnight, a trumpeter appears and plays a solo, accompanied by an invisible orchestra. This indicates the beginning of the new year, and during the musical performance, all the numbers change, so that everything is ready for the beginning of another cycle of time.

In a Japanese city is an odd clock. A noon-day landscape is represented. In the foreground appear plum and cherry trees in bloom; in the background is a hill, from which issues a cascade, from which flows a tiny stream, which wends its way between rocks and islands and finally loses itself in a woodland. A golden sun appears in the sky and as it turns on a silver wire, strikes the hours on a silver gong as it passes. Each hour is marked by a creeping tortoise. At the close of each hour, a bird sings and then a mouse suddenly makes its appearance, scampers over the hill to the garden, and disappears. All of this remarkable mechanism is contained in a case five feet long and three wide.

Everything found in other clocks and a hundred things besides are found in a clock owned by an Englishman. It is a horological curiosity shop, with angels, children, maidens, birds, death with rattling bones and many allegorical figures. Every evening at 8 o'clock, a bell rings for the vesper service, which is held in an electrically-illuminated chapel where a devout maiden plays "The Maiden's Prayer." At sunrise a golden sun rises and a chime of bells rings out "Phoebus Awakens." At full moon, the strains of "Sweet and Tranquil Luna" are heard.

A clock which took two years to put together after it had been sent in detached pieces from Switzerland to Russia, is the one with 95 faces, which indicates simultaneously the time of day at 35 points on the earth's surface; it also gives the date according to the Gregorian, Greek, Mussulman, and Hebrew calendars.

The most expensive clock owned by an individual is the \$200,000 Fitzwilliam clock belonging to one of the Rothchilds.

In the interior of the case of a Liverpool station clock five persons have dined with comfort—or it is large enough to allow of their doing so.

HOUSEHOLD HINTS.

TRY RUBBING KNIVES and forks with a piece of orange or lemon peel if the taste of fish seems to cling to them.

TO RENOVATE leather bags, etc., rub them well with the white of an egg; this also prevents the leather from cracking.

IN washing merino or natural wool underclothing, a teaspoonful of ammonia should be added to the water in which the articles are washed.

TO CURL feathers easily, dampen them, place them in curling pins (used for curling hair) for two days, then comb out carefully.

TO CLEAN brass ornaments, wash them with rock alum boiled to a strong lye in the proportion of one ounce to a pint of water; when dry, rub with fine Tripoli.

COPPER vessels may be effectively cleaned by rubbing them with half a lemon dipped in salt. They should then be rinsed in pure water and afterwards polished with a soft cloth.

TO CLEAN a carpet, have some hot soapy water and a woollen cloth. Wring the cloth partially out, and rub well, then take a cotton cloth, tightly wrung out of water, and rub thoroughly.

WHEN having occasion to hang out clothes in winter where a frost is likely to stiffen them and injure the fabric, this can be obviated by putting a handful of coarse salt in the last rinsing and letting it dissolve before putting in the articles under treatment.

IT IS a recommendation from a dietetic authority that whole-wheat grains are an excellent pick-me-up between meals when the craving for a bit of food is strong. The wheat kernels should be well chewed, and are better, according to the dictum quoted, than the usual cracker taken at such times.

TO CLEAN bamboo furniture, use a brush dipped in salt water.

TO WASH crocheted or knitted wool shawls, boil the water with soap to make a good lather, instead of rubbing the soap on the shawl, as this hardens the wool, and cleanse by squeezing and moving about, not rubbing. After washing in this manner in two waters, spread a clean white cloth on the table, and lift the article out on to the cloth over it and pass through the wringer as thickly folded as it will allow. Then remove it from the cloth, and shake and dry quickly. The shawl will look like a newly-worked one.

Church Calendar.



Jan. 27—Sunday. Third Sunday after Epiphany. (Green.)
 Feb. 1—Friday. Fast. (Green.) (White at Evensong.)
 “ 2—Saturday. Purification B. V. M. (White.) (Violet at Evensong.)
 “ 3—Sunday. Septuagesima. (Violet.)
 “ 10—Sunday. Sexagesima. (Violet.)
 “ 15—Friday. Fast.
 “ 17—Sunday. Quinquagesima. (Violet.)
 “ 20—Wednesday. Ash Wednesday. (Violet.) Fast.
 “ 22—Friday. Fast.
 “ 23—Saturday. Fast. (Red at Evensong.)
 “ 24—Sunday. St. Matthias. 1st Sunday in Lent. (Red.)
 “ 25—Monday. Fast (Violet.)
 “ 27—Wednesday. Ember Day. Fast.

CALENDAR OF COMING EVENTS.

Feb. 7, 8.—Retreat for the Clergy, Diocese of Maryland.
 Feb. 13.—Conference of Church Clubs, Philadelphia.

Personal Mention.

THE Rev. EDWARD BENEDICT, rector of St. Andrew's Church, Princess Anne, Md., since Nov. 1896, has received a call to Christ Church, Swansea, Mass.

THE address of the Rev. J. N. BLANCHARD, D.D., has been changed from New York City to Lakewood, N. J.

THE Rev. CAROL M. BURCK has taken the pastoral charge of St. Peter's, Minneapolis, Kansas.

THE Rev. W. G. COOTE, of Arkansas, has been in charge of the missions at Whitney's Point and Chenango Forks, Diocese of Central New York, since Dec. 1st.

THE Rev. THOMAS F. DAVIES, Jr., curate, Church of the Incarnation, New York, has been called to the rectorship of Christ Church, Norwich, Conn.

THE Rev. H. PAGE DYER has changed his street address from 1315 Spruce St., to St. James' Church, 52nd St., W. Philadelphia, Pa.

THE Rev. GEORGE W. ECCLES entered upon the rectorship of the Church of the Good Shepherd, Pittsburgh, Pa., on the First Sunday after the Epiphany.

THE Rev. A. N. GEORGE, late of Sacramento, Calif., is now in charge of Calvary mission, Idaho Springs, Colo.

THE Rev. W. BERNARD GILPIN, curate at the Church of the Ascension, Philadelphia, sailed on the 12th inst. for Genoa, Italy, to be absent about three months. During the interim the Rev. Messrs. W. G. Read and C. H. DeGarmo will assist the rector.

THE Rev. ROBERT HOPE has been appointed by Bishop Whitehead to the charge of St. Lawrence's Church, Osceola Mills, and Trinity Church, Houtzdale, Pa.

THE address of BISHOP JOHNSON, of Los Angeles, till further notice, will be Hotel Van Nuys, Los Angeles, Calif.

MR. EDWARD LEITNER, of Troy, N. Y., has become organist and choirmaster at Christ Church, Binghamton.

THE Rev. JOSEPH LIVINGSTON has taken charge of St. Philip's Church (colored), Leavenworth, Kansas.

THE Rev. EDWARD WALLACE-NEIL has recovered sufficiently to leave the New York Hospital and be taken to Lakewood for the winter.

THE Rev. ARTHUR HOWARD NOLL, Secretary of the Diocese and Missionary in charge of St. Thomas' Church, Somerville; St. Andrew's Church, Collierville; and Immanuel Church, La Grange, Tenn., has accepted a call to Christ Church, South Pittsburg, Tenn., and expects to enter upon the duties of his new parish on Quinquagesima Sunday.

THE Rev. ERNEST M. PADDOCK, of Washington, D. C., will assume the duties of rector of Emmanuel Church, Allegheny, on the third Sunday in February.

THE Rev. EDWARD CLARENCE PAGET, D.D., for many years rector of Muscatine, Iowa, and recently rector of Calgary, Alberta, Canada, has been appointed Dean of the Diocese of Calgary.

THE vestry of St. John's Church, Parsons, Kansas, have unanimously resolved not to accept the resignation of the rector, the Rev. J. J. PURCELL.

THE Rev. A. FERRY RANDALL has become rector of St. John's Church, Hiawatha, Kansas.

THE Rev. W. C. ROBERTSON, of Nashville, will assume charge of the new Christ Church parish, Chattanooga, Tenn., on Feb. 10th. The first services of Christ Church will be held probably in Grant University Chapel, on the 2nd Sunday in February.

THE Rev. W. J. ROBERTSON, of Philadelphia, entered upon his new duties as rector of St. John's Church, Gibbsboro, N. J., on the Feast of the Epiphany.

THE Rev. C. W. TYLER, of Lyons, Iowa, has accepted the rectorship of Trinity Church, New Castle, Pa., and will begin his work there on the first Sunday in February.

THE Rev. CALEB B. K. WEED has resigned the rectorship of St. Luke's Church, Hot Springs, Ark., and will assume charge of several missions in the Missionary Jurisdiction of Asheville, March 1st, with residence at Rutherford, N. C.

THE address of the Rev. GEO. FRANCIS WEIDA is Agricultural College, Manhattan Kansas.

ORDINATIONS.

PRIESTS.

MARYLAND.—At the Church of Our Saviour, Baltimore, Sunday, Jan. 13th, by the Bishop of the Diocese, the Rev. FRANCIS B. RANDALL. The sermon was preached by the Rev. Wm. H. Falkner.

DIED.

ALLEN.—On January 4th, CANDACE ALLEN, daughter of the late Zachariah Allen, of Providence, R. I.

“Blessed are the dead that die in the Lord.”

MARSH.—At her home in Toledo, Ohio, on Wednesday, Jan. 9th, MRS. HELEN LEONARD MARSH, in her 70th year. She was the beloved mother of the Ven. Frederick W. Taylor, D.D., Archdeacon of Springfield, and of Mr. H. L. Taylor and Mrs. W. J. Crawford of Cleveland, Ohio. Interment in Woodland Cemetery, Cleveland, O.

In Christ—In Peace.

SCHUREMAN.—Entered peacefully into the rest of Paradise, in the 81st year of his age, on the 16th of January, 1901, at his home, Metuchen, New Jersey, MELANCTHON FREEMAN SCHUREMAN, for fifty years vestryman and warden of the Church of St. John the Evangelist, New York City.

STEVENSON.—Entered into rest, on Monday, Dec. 31, 1900, at the residence of her sister, Mrs. William W. Perrine, No. 820 West End Avenue, New York, SARAH JANE, daughter of the late Miles Stevenson, M.D.

Interment at Chazy, Clinton County, New York.

TREAT.—Departed this life from his late residence, 1357 California St., Denver, Colorado, Dec. 8th, 1900, ADNA ADAMS TREAT, in his 104th year.

WANTED.

POSITIONS OFFERED.

ASSISTANT wanted at St. Mark's, Denver, Colo., to take charge of Mission and Sunday School work; familiar with modern methods in large parishes and with some experience and success in applying them. References as to tact, gentlemanly instincts, and common sense in dealing with parish problems indispensable. Salary, \$1,200. Address Rev. J. H. HOUGHTON, Denver, Colo.

PRIEST.—While looking for a permanent Assistant the Rector of St. Mark's, Denver, Colo., would be glad to hear of a priest with experience, who could spend Lent and April in Denver, as-

sisting him. Stipend, \$20 per week. Address as above.

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.

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.

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.

MISCELLANEOUS.

SECOND HAND CABINET ORGAN, for use of mission in upper New York City, in poor neighborhood, where almost no Church people. Mission will pay freight. E. M. CAMP, 111 Fifth Avenue, New York.

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.

APPEALS.

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.

TRINITY PARISH, GRANGEVILLE, IDAHO.

This parish is composed of only 17 members who are striving to open the Church in this little mountain village. The sum of One Thousand Dollars is needed to pay the debt and repair the little Church. Will not some Churchman for the love of our Master and the spreading of His Kingdom come generously to our aid?

Please send all remittances to

Mrs. F. E. JOHNESSE, Grangeville, Idaho,

Pres. St. Agnes' Guild.

OFFICIAL.

Diocesan House, La Fayette Place,

New York, January 14th, 1901.

Notice is hereby given that, acting under the provisions of §iv. of Canon I. of Title III. of the Digest, I have appointed WILLIAM W. SKIDDY,

Esq., a lay deputy from the Diocese of Connecticut, to be Treasurer of the General Convention in place of the late Buchanan Winthrop, Esq., deceased.

H. C. POTTER,
Bishop of New York.

BOOKS RECEIVED.

Dedication of Hoffman and Eigenbrodt Halls. General Theological Seminary, Chelsea Square, New York. Wednesday, May 30, 1900. With Addresses. Privately Printed.

THE MACMILLAN CO.

The Works of Bishop Butler. A new Edition with Introduction and Notes by J. H. Ber-

nard, D.D., Fellow of Trinity College and Archbishop King's Lecturer in Divinity in the University of Dublin. Vol. I. Price, \$2.60.

The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature. To which are added Two Brief Dissertations—I. Of Personal Identity. II. Of The Nature of Virtue. By Joseph Butler, D.C.L., late Lord Bishop of Durham. Price, \$2.60.

Clue. A Guide through Greek to Hebrew Scripture. By Edwin A. Abbott. Price, \$2.60.

Christian Conference Essays. Edited by A. G. B. Atkinson, M.A., Rector of Greensted, Es-

sex; Author of *St. Botolph Aldgate; the Story of a City Parish.* With an Introduction by the Rt. Rev. the Bishop of Hereford. Price, \$2.50.

PAMPHLETS.

The Bishops' Calendar for 1901. Diocese of Western New York. New York. E. S. Gorham.

Catalogue of the Kansas Theological School. Topeka, Kansas, 1900-1901.

Year Book. St. Bartholomew's Parish, New York, 1900.

Catalogue of the Church Library Association. Cambridge, Mass.

The Church at Work

CENTRAL NEW YORK.

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

Parsons' Club—Parish House for Greene—Two Convocations.

THE WINTER CONVOCATION of the First Missionary District was held in Trinity Church, Watertown, on the 15th and 16th inst. There was a full attendance of the clergy and laity. The rector (Dr. Reed) celebrated Holy Communion at 10:30 a. m., on Tuesday, after which the Woman's Auxiliary held their business session. The Bishop of Delaware was unable to be present, as advertised, but owing to the prompt action of the rector, his place was taken by the Archdeacon of Duluth, Minn., and the Rev. A. D. Gring, missionary in Japan. The Archdeacon made a powerful address on behalf of our work in the West, and Mr. Gring did likewise in reference to Japan. The reports of the Auxiliary and kindred branches were read, and, upon the whole, considered satisfactory and encouraging. Mrs. Hinds, Watertown, was elected President,—in the place of Mrs. Sawyer for whose continued ill-health much regret was expressed,—and Mrs. Bruce of Carthage, was chosen Vice-President.

The Convocation, proper, began its proceedings with a choral service in the evening, in which seven of the clergy took part, and interesting addresses were delivered on Missions by the Rev. Messrs. Gring and Adam. The following day Holy Communion was celebrated by the Dean (Mr. Broekway), and a sermon preached by the Rev. S. F. Adam, after which the usual routine business was transacted. The clergy were then entertained at the rectory, and on re-assembling, the treasurer (Mr. Tilden) read his report, which was adopted, out of which, however, an animated discussion took place regarding the principle of assessment in its bearing on *parochial* as distinguished from *diocesan* missions. Reports were then read by the Dean from the various posts of duty, and after a cordial vote of thanks to the ladies of Trinity and St. Paul's, and to Dr. and Mrs. Reed for their hospitality, the Convocation adjourned.

THE CONVOCATION of the Third District was held in Christ Church, Binghamton, on Tuesday and Wednesday, January 8-9. During the day, before the opening service of Convocation, the "Parsons' Club" of Binghamton and vicinity met at the Hotel Bennett. The Rev. A. H. Grant read a paper on "Conditional Immortality" which was thoroughly discussed. After luncheon the Rev. H. S. Longley gave an Exegesis of I. Cor. xv. 45, which was also discussed.

The opening service consisted of evensong, with an address by the Dean, the Rev. Geo. G. Perrine of Guilford. The missions of the district were found to be in a satisfactory

condition, and one new missionary, the Rev. W. G. Coote, was welcomed. Mr. Coote is in charge of Whitney's Point and Chenango Fork. Following this service the men of St. Paul's Guild tendered the delegates a banquet, the Dean of the district and many others responding to toasts.

An early celebration was held on Wednesday morning, the Dean acting as celebrant. A choral celebration was held later with the rector as celebrant. The sermon was preached by the Rev. Michael J. Hoffman of Windsor, on "The Character of Christ's Preaching." A business meeting was held in the afternoon. Convocation closed with evensong on Wednesday, with an address by the Rev. D. T. Huntington of the Chinese Mission. The next meeting will be held in May at Zion Church, Greene.

THE JANUARY MEETING of the Binghamton Parsons' Club was held at the Hotel Bennett on Tuesday morning, Jan. 8th. An essay on "Conditional Immortality" was read by the Rev. A. H. Grant. An exegetical paper on the Incarnation was presented by the Rev. H. S. Longley.

ZION CHURCH, Greene (the Rev. Henry E. Hubbard, rector), is rejoicing over the gift of a lot for a parish house, from a good friend, Mrs. Sherwood of New York. The lot was valued at \$1,200 and assures the speedy erection of a parish house, for which plans have been made and funds gathering for several years.

A LONG-CHERISHED and prosecuted plan has reached a glad fruition in the establishment of a free bed in the Hospital of the House of the Good Shepherd, Syracuse. The sum of \$3,000 has been secured for that purpose by the Alumni of Keble School, Syracuse. The fund has been growing since 1873, and will now maintain the first free bed, in a most worthy institution.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Bequests of Asa Packer.

IN ACCORDANCE with the terms of the will of the late Asa Packer, bequests of \$300,000 have been paid to St. Luke's Hospital, South Bethlehem, and \$32,100 to St. Mark's Church, Mauch Chunk.

CHICAGO.

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

Church for Douglas Park—Church Club at Dixon.

A HANDSOME STONE and brick church is to be built at Douglas Park. The foundations for a church were laid some years ago, during the rectorship of the Rev. J. Wynne Jones. The Rev. Albert B. Whitcombe is now in

charge of the parish, and is making an attempt to complete the work at once. The edifice is to cost \$4,800.

A CHURCH CLUB has been organized by members of St. Luke's Church, Dixon. The constitution is simple. The purpose is "to promote good fellowship among the members and friends of St. Luke's Church, to aid in the upbuilding of that congregation, as well as for the social, mental, and spiritual improvement of its members." The dues, a small sum to enable the officers of the club to defray the necessary expenses.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Death of A. A. Treat.

THERE DIED on Dec. 9th, at Denver, Mr. Adna Adams Treat, at the age of 103 years. Mr. Treat was born in East Hartford, Conn., April 8, 1797, and if he had lived 23 days longer his life would have extended into three centuries. Shortly before his death he composed an Ode to the Twentieth Century. Among his recollections were the celebration of the victory of Commodore Perry on Lake Erie in the war of 1812, and he was one of the party invited to join Governor DeWitt Clinton of New York on the barge which passed along the full length of Erie Canal at the celebration in connection with its opening. He was also one of the committee which welcomed Lafayette to the city of Troy, N. Y., on the occasion when the renowned Frenchman revisited this country. Mr. Treat later removed to Cleveland and afterward to Indianapolis, going still later to Denver. In the latter two cities he was a member of the family of his son-in-law, Dr. N. G. Burnham. Mr. Treat was a Churchman, as also a Mason, and a man who had made many friends and was well known. The burial services were held at St. Mark's Church, being conducted by the Rev. J. H. Houghton, rector of the parish, with the assistance of the church choir.

CONNECTICUT.

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

Hartford Archdeaconry—Woman's Auxiliary—Notes.

THE HARTFORD ARCHDEACONRY was in session at Trinity Church, Hartford, beginning on the 10th inst. with a celebration of the Holy Communion by Archdeacon Biddle. The preacher was the Rev. F. C. Wainwright of Windsor Locks. Sunday School matters were discussed after the service, particularly in connection with a banner which is awarded annually to the Sunday School showing the best attendance during the year, and which is now held by the school at St. John's Church, Rockville. In the afternoon the subject of "Parochial Organizations for Boys and Girls" was opened by the Rev. Wm. J.

Brewster, who was followed by a paper in relation to the Girls' Friendly Society, prepared by Miss Margaret E. Jackson and read by Mrs. Biddle. The next subject was "Books Worth Reading," which was treated by the Rev. L. W. Saltonstall.

THE ANNUAL MEETING of the Fairfield Archdeaconry Branch of the Woman's Auxiliary was held in Grace Church, Norwalk, January 10th. At 9:30 a. m. the Holy Communion was celebrated by the rector. At 10:30 the list of parishes was called, and a brief statement of the work done the past year was made by a representative from each. Addresses were delivered by the Rev. E. B. Schmitt of Christ Church, Ansonia, and by Miss Stuart, President of the Virginia branch of the Woman's Auxiliary. After the intermission a missionary service followed. Bishop Gailor of Tennessee, the Rev. J. L. Prevost of Alaska, and Mr. John W. Wood, Corresponding Secretary of the Board of Missions, spoke most earnestly of the needs and the importance of the mission work of the Church.

THE JANUARY MEETING of the Clerical Association of Fairfield county was held Monday the 14th, at St. James' Church, Danbury. The rector celebrated the Holy Eucharist at 11 o'clock, and afterwards the clergy present listened to a thoughtful and instructive essay upon The Priesthood by the Rev. W. I. Magill.

THE ORATORIO of the Messiah was rendered with great effectiveness by a brilliant corps of vocalists in Christ Church, Bridgeport, Thursday evening, Jan. 17. The attendance was large, and at no time was the consciousness that all present were participating in strictly religious service lost sight of. The rector prefaced the Oratorio with the recital of the Creed, and the offering of prayer, and closed it with the Blessing.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.
Services Resumed in Dorchester Parish.

ON SUNDAY, January 13, the Rev. Hugh McDonald Martin, formerly of West Point, Va., who has accepted a call to old Trinity, longer known as "the Church in Dorchester Parish," officiated at the first service of his incumbency in the venerable old edifice. Many times since its erection, 1666-1692, this church has stood silent amidst a silent congregation of the dead, storm-beaten, and desolate—aye, and at one time even desecrated as a shelter for stray cattle and sheep. In the year 1853 the building was restored and consecrated anew by the name of "Trinity Church," Dorchester parish. Uncertainty still surrounds the year in which the church was built, but that it was paying tithes to the Bishop of London in 1692 is a matter of record in England. Tradition in the country gives two dates—one 1666, the other 1692, as the year in which the church was built. The consensus of proof gleaned from provincial records tends toward the earlier date. It was evidently standing at the time of the division of the county by act of Assembly, February 1, 1692, into two parishes and districts, the easternmost to be known as "the Great Choptank Parish," the other as "the Dorchester Parish." Standing near the banks of the Little Choptank river, in an ideally beautiful spot, surrounded by graves of Revolutionary officers, and no doubt Colonial ones, the quaint little edifice has outlived many generations of its people.

Built of English brick, its interior arrangement was until early in the Nineteenth Century a facsimile of the parish churches in old England. The high, curtained pews and the gallery at the end of the church have during some of its many restorations been altered to more modern usage. The tiled floor and white marble font remain unchanged.

The large congregation which filled the church at the first service of Mr. Martin, was a fine welcome to the young rector entering upon the pastorate in a parish so long silent.

IOWA.

T. N. MORRISON, D.D., Bishop.
Retreat for the Clergy.

THE BISHOP of the Diocese has invited the clergy to attend at a retreat to be held for the diocesan clergy at Des Moines on Tuesday and Wednesday, February 5th and 6th, to be conducted by the venerable Bishop of Chicago. The programme includes on each day the Holy Communion at 7; Morning Prayer at 9; Meditation at 9:30; Instruction at 11:15; Litany (Wednesday only) 12; Dinner 12:30; Meditation 2:15; Evening Prayer 4; Supper 6; Meditation 7:30; Intercession 8:30. The Bishop asks that strict silence be maintained in and around the church, and, as far as practicable, elsewhere. He states also that "anyone desiring to see the conductor privately will find him in the sacristy each day after Instruction or Evening Prayer."

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.
Mission at Winfield.

A SIX DAYS' mission was lately conducted at Winfield by Archdeacon Webber of Milwaukee. It was felt that much good was done thereby.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
Memorial Window—Mr. Wroth's Anniversary—
A Distinguished Visitor.

THE REV. JOSEPH P. MCCOMAS of Annapolis, on Sunday, Jan. 13, preached an impressive sermon from the text, "Be thou faithful unto death and I will give thee a crown of life." This is the inscription in the George Hawkins Williams memorial window, recently presented to the church. There was no special service or unveiling ceremonies. The window was made by Clayton & Bell, Regent Street, London, and was donated by William S. G. Williams, of Baltimore, and sisters, in memory of their brother, who while President of the Maryland State Senate regularly attended St. Anne's Church. The figures in the window are those of our Blessed Lord and a young man kneeling at His feet. Another inscription translated is: "He gave back his soul to God."

ON THURSDAY EVENING, January 17th, at the Church of the Messiah, Baltimore, a special service was held in commemoration of the 25th anniversary of the rectorship of the Rev. Peregrine Wroth. Four addresses were made, and each speaker laid stress upon the necessity of creating an endowment fund for the future support of the church and continuance of its work. It was announced that there was \$2,500 on hand to start the fund and that other churches have raised \$1,000 to add to it. The collection at this special service will also be added. Mr. Joseph Packard, president of the city School Board, spoke on "The Church in Baltimore Twenty-five Years Ago and at Present." "Free Churches and Endowments" was the subject of an address by the Rev. Edwin B. Niver, rector of Christ Church. Mr. Wroth, the rector, followed with an interesting review of his work, of the changes that have occurred in passing years, and mentioned names of many prominent members who have passed away. Much of his success he credited to the faithful co-operation of the members. During his rectorship he said, he ministered to his grandfather, father, mother, and uncle. Bishop Paret spoke interestingly on "Hope For the Future." He spoke in praise of Mr. Wroth's work and the progress of the church. "For 16 years I have watched its growth and

changes from month to month," said the Bishop. "Business is already closing in around the church, and the people who need its ministrations are moving away from it; but I hope that there will still be a church here at the end of 50 years more. Missions in South Baltimore that have taken the places of old churches are feebly struggling. I do want one strong church in this part of the city, and I hope this church will be endowed, that its usefulness may long be continued." The Bishop pronounced the benediction. Special music was rendered by the choir. Many of the city and other clergy were present.

THE ARCHBISHOP OF ONTARIO arrived in Baltimore on Friday, January 18th, for a short visit. Immediately on his arrival he went to the Hotel Brexton, and retired very soon after, being much fatigued from his journey. He has not been feeling well for the past week and there are fears that he will not be able to carry out his mission here—to preach in behalf of the British and American Mission Homes in Paris, which were founded by his wife, Ada Leigh Lewis, who is accompanying him on his trip. This is the first time an Archbishop of the Anglican Church ever visited Baltimore.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Conference of Churchwomen.

THE FOURTH conference of Churchwomen with the clergy of the Diocese was held in Trinity chapel, Jan. 11. The conference was better attended throughout, and enlisted greater interest than any of the preceding ones. Bishop Lawrence presided and outlined the object of the conference and the need of intelligent discussion upon the various topics.

Miss Henrietta Rue Goodwin read a paper on Preventive Work. She showed the changes existing in carrying this out, and the many parochial agencies interested in making such work profitable and attractive. Allusion was made to the Travelers' Aid Society and its great work in protecting girls who come from the provinces and country towns. There was, she thought, a danger in having too many Church societies which are inclined to make members restless and discontented.

Miss McGhee described in detail what rescue work is. The attractions of a life of sin are so great that all efforts to reclaim women from such a course seem hopeless. The formation of societies for this work was thought essential. The best influence for the girl is a good home, but the difficulty is to get them to accept such a place. There are now eleven rescue homes supported by the Church in the United States. The speaker made a touching appeal for those whom she frequently found to be more generous, more kind, more sympathetic, and more just than those who through mistaken zeal are inclined to condemn them. Both of these papers were discussed by clergy and women. Mrs. Sinosat of Baltimore read a paper full of good suggestions upon "Missions."

At the afternoon session the paper on the "Ideal Sunday School" written by Mr. George C. Thomas of Philadelphia, was read by the Rev. D. D. Addison. The paper was based on the writer's experience in a Sunday School in his own city. While its points were good, the discussion brought out the fact that a Sunday School in Boston could not be conducted upon the lines of one in Philadelphia. Mrs. Frederick Cunningham treated in an interesting manner "The Relation of the Parish Church to Home Life." The Rev. Morton Stone of Taunton in speaking of the relation of the Parish Church to the Social Life of the People, said many good words for the value of amusements. The Rev. Dr. Chambre of Lowell took an austere view of the situation, and deprecated the growing tendency to

secularize the Church. This paper was a strong one and was well received. Bishop Lawrence made the concluding address.

THE CHURCH OF THE ASCENSION, the mission of Emmanuel Church, will soon be enlarged.

THE COMMITTEE having under consideration the division of the Diocese, have had several meetings. Nothing definite has been arranged. The plan agreed upon may be the appointment of a Coadjutor.

BISHOP LAWRENCE is going South for the winter, and will be absent the greater part of February and March. Bishops McVickar and Worthington will have charge of the visitations occurring during these months.

THE RELATIVES of the late Horatio Hathaway have given a new organ to Grace Church, New Bedford.

THE PARISH year book of Emmanuel Church is an interesting book of 150 pages. It gives in detail the working forces of the parishes with its charitable enterprises. Last year nearly \$62,000 were raised as offerings.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Mission at the Epiphany.

A MISSION was commenced on the 21st inst. in connection with the Church of the Epiphany, Detroit. The mission, conducted by the Rev. A. Corbett, St. Clair, was decided upon by the rector (the Rev. A. Overton Tarrant) and his vestry to mark the re-opening of the church after renovation, etc., recently carried out. This church is situated in a field for practically unlimited work which is rapidly developing. The mission is looked forward to with much hope in anticipation of great blessing. The missionary, who is an earnest speaker, carefully abstains from all sensationalism, conducting the services with strict attention to reverence and devotion.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Gifts at South River.

THE ORIGINAL church edifice of Holy Trinity, South River, was built at Roundabout, now known as Sayreville, by the South Amboy parish. In the year 1867 it was removed to South River by Daniel B. Martin, who gave the lot upon which it now stands, and assumed the expense of moving, rebuilding, and enlarging it. Before the work was completed he died, and the first service held in



HOLY TRINITY CHURCH, SOUTH RIVER, N. J.

the church was his funeral. For many years the parish was served by the priest in charge at Spotswood, till the Rev. Ralph T. Jefferson

became a resident missionary priest. A year ago last August, the church came under the care of the Associate Mission of Trenton. Through the generosity of friends outside of the parish and the unprecedented liberality of the people of the community, it has been possible to make many changes, which add to the material condition of the parish property. The chancel has been renovated, and the following additions made; a beautiful memorial rose window placed over the altar to the memory of Daniel B. Martin; a brass altar desk to the memory of the only daughter of Mr. and Mrs. Van Norden has been added to the altar appointments; a new altar rail of black walnut with brass pillar supports; and a new carpet. A library desk of black walnut to the memory of the son and daughter of Mr. and Mrs. John Hoff, and a memorial litany book have been given. Besides the chancel window, ten other stained glass windows have been put in place. The seats of the church have been repainted and the rest of the woodwork reglazed. A new maple shellacked floor has been put in the body of the church. The outside of the church has been painted. The grounds have been graded and laid out as lawns, and a new fence and iron gate erected. A signboard giving details of hours of service has been put up near the entrance to the church. A cellar has been dug, bricked, and cemented, and a complete steam heating apparatus put in. The work has not only been brought to completion, but paid for in full. Last Easter the debt on the rectory was wiped out by the liberal gift of Mrs. Mary Thompson. The lot adjoining the church was purchased at that time, on which \$200 has been paid, \$100 of that sum being the gift of the owner of the lot. A debt of \$400 on this property is practically the total indebtedness of the parish.

A marked improvement is to be noted likewise in the spiritual condition of the parish. Up to last October the mission gave the parish but one service on Sunday with Sunday School in the afternoon. By the request of the people, a Sunday evening service was granted, and with such good results, that it has been deemed wise to continue it. The attendance at the weekly Communion has been the most marked feature of renewed spiritual life. The prospects for the future are encouraging. Plans are under way for the erection of a parish house on the lot adjoining the church. The Rev. Samuel H. Jobe is the missionary priest in charge, under the direction of the Associate Mission of Trenton.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Work at Walden.

CHURCH WORK at St. Andrew's, Walden (Rev. Jas. G. Lewis, D.D., rector), has been favored with steady progress, and the attendance of men at the services has been worthy of notice. The parish house has been constantly in use. An Athletic and Mutual Improvement Club meets twice each week, one evening being devoted to basket ball, etc., and one to reading and various games. Arrangements are being made for a series of addresses on current topics during the balance of the season. Physical culture classes for women and girls, held on Mondays, have been successful, with a membership of 75 persons.

NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

Mission at Larimore—Notes.

AT ST. JOHN'S CHURCH, Larimore (Rev. Edward W. Burleson, rector), Bishop Edsall and Dean Burleson conducted a mission on three days following the Epiphany. The Bishop gave the instructions at the morning services, on Religion in the Family, and in the Parish. The Dean made the addresses at the children's service in the afternoon, and in the evening the Bishop and the Dean spoke on

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the subjects; Religion—Its Demands upon Man; What it has to Give Man. Faith—Its Struggle, Its Triumph; Consciousness of Sin and Contrition; The Formation and Practice of Resolve.

The offices were read by the rector, assisted on Wednesday by the Rev. W. D. Rees of Ft. Totten. The services were very well attended, some of the "Week of Prayer" services being adjourned and the Methodists and Presbyterians urged by their pastors to attend the mission. The Question Box was found particularly interesting and instructive. The mission closed with the re-affirmation of the Baptismal Vows by the whole congregation and the administration of Confirmation.

BISHOP EDSALL has sent the Rev. E. W. Burleson to the East for a month to present the work of North Dakota. During his absence his mission will be in charge of Bishop Edsall and Dean Burleson.

DEAN BURLESON has been appointed a member of the Standing Committee and Examining Chaplain vice the Rev. A. T. Gesner, late of Grand Forks.

THE BISHOP assisted by the Dean is to conduct a mission in Trinity parish, Wahpeton, beginning Jan. 20.

PENNSYLVANIA.

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

Memorial Service—Distinguished Visitors—Christ Church—The Transfiguration—City Notes

MEMORIAL SERVICES were held on Sunday evening, 13th inst., for John Ashhurst, Jr., M.D., in the Church of the Mediator, Philadelphia, of which that distinguished physician was for a long period a vestryman and rector's warden. Many persons who had known and esteemed him during his edifying and useful life, were present. The rector, Rev. Dr. S. E. Appleton, officiated, assisted by the



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Rev. C. E. Milnor, curate. The sermon was preached by Bishop Whitaker who took as his text the sentence from the Burial Office (Rev. xiv. 13) and said there were two reasons for his choice of these words: 1st, They described the present condition of the dear departed brother, who was now happy; and 2nd, They described his earthly life. The Bishop gave a biographical sketch, reviewing Dr. Ashhurst's interests and activities, and paid an eloquent tribute to his noble character.

ON SUNDAY, 13th inst., the octave of the Feast of the Epiphany, at St. Mark's Church (Rev. Dr. Mortimer, rector), the sermon was preached by the Rev. Harry Wilson, rector of St. Augustine's Church, Stepney, London, who took as his text: "As we have therefore opportunity, let us do good unto all men" (Gal. vi. 10). "We should do everything," said he, "to bring us closer and closer to God. It is of great importance that we all should know how sympathy and love help in time of trouble. We have no idea of the wonderful Catholic work you are doing in Philadelphia, although we do know of Dr. Mortimer and Dr. Percival. Perhaps you know more about us, than we do about you." He spoke of his work in Stepney, where he has labored for 17 years. One of his wardens is a cabman, the other a policeman. His field of labor is in East London, where "there is more evil and vice than almost anywhere else in the world. Dissolute lives are being converted into lives of holiness. The work is most encouraging. The Incarnation is the foundation for all Catholic work." There are 75 organizations in the parish, including many guilds, Bible classes, temperance societies, clubs for men, lads, boys, young women, etc. "It is God's work, and the only question is as to the means with which to carry it on."

On Monday afternoon, 14th inst., the Duke of Newcastle reached Philadelphia, and was met at the Broad St. station by the Rev. Dr. Mortimer, the Rev. Harry Wilson, and Mr. A. Clifton Kelway, editor of *The Church Review*. The two latter had been guests of Dr. Mortimer since the Saturday previous, and who also entertained the Duke at St. Mark's clergy house during his stay in the city. On the same afternoon, there was a conference held at St. Mark's, where the Duke explained certain plans relating to *The Church Review*. Among those at the meeting, were the Rev. Messrs. H. R. Percival, D.D., Arnold (of Media), Gummey, Hodge, Knowles, McGarvey, Moffett, Ritchie, Steel, and a number of prominent laymen. The Duke said that he was pleased with the way the project was taken up and encouraged and he feels no doubt about its successful outcome. A committee was appointed to further the publication plan, consisting of the Rev. Drs. Mortimer and Percival, and the Rev. Robert Ritchie.

In the evening of the same day, a meeting was held in the guild house of St. Mark's the Duke of Newcastle presiding, in the interest of Catholic Church work among the poor of East London, at which addresses were made by Mr. Kelway and the Rev. Harry Wilson.

After visiting the Church of St. James the Less, Schuylkill Falls, Philadelphia, and lunching with the rector, the Rev. Robert Ritchie, on Tuesday afternoon, 15th inst., the Duke left for Florida. He expects to return to Philadelphia in April next, when he will again be the guest of the Rev. Dr. Mortimer. Mr. Wilson and Mr. Kelway went to New York on the 17th inst., and from there will visit Boston.

THE MEN'S CLUB of St. Mary's Church, West Philadelphia (Rev. W. W. Steel, rector), gave an entertainment in the parish building on Tuesday evening, 15th inst., which was very enjoyable, especially in the musical selections. There was a large number of the congregation in attendance.

EFFORTS ARE BEING MADE to introduce German services at old St. John's Church, Northern Liberties (Rev. O. S. Michael, rector).

BEFORE THE "Survey Committee" of the City Council, on Tuesday, 15th inst., appeared a number of prominent citizens who have at heart the projected safeguarding of old Christ Church by the widening of Church Street, and the demolition of several surrounding properties. The Rev. Dr. C. Ellis Stevens, rector, told the committee of the church's many historic memories; and Provost Harrison of the University of Pennsylvania alluded to the Rev. Dr. Jacob Duché, rector, 1775-77, as being the first graduate of its college department, class of 1757. Mrs. Samuel Chew said that all America is interested in the building, and Edward Shippen remarked that the project will commend itself to every true patriot. Action was postponed until the committee has had a chance to visit the church in a body, and the chairman of the committee will subsequently call a special meeting to consider the whole subject.

THE REV. W. H. BOWN, rector of the Collegiate Church of the Transfiguration, West Philadelphia, has tendered his resignation to the vestry, to take effect the first week of March. Under his rectorship the congregation has grown materially in members, and has become what is called "advanced" in ritual. The Rev. Fr. Huntington is meeting with great success in his conferences, there being many people in attendance. The vestry is trying to arrange with Fr. Huntington to take up the work of the Rev. Mr. Bown when he leaves, but so far unsuccessfully.

BEGINNING on Sunday afternoon, 20th inst., the Rev. Dr. Elwood Worcester, rector of St. Stephen's Church, Philadelphia, will

Hard Lines.

TO MAKE A MAN TOE THE MARK.

To take both tobacco and coffee away from a man seems pretty tough, but the doctor ordered me to quit both as my health was very poor, and I had got where I could do but little work.

About a month after quitting I commenced on tobacco again because I could hardly stand it. I got along without coffee for the reason that I had taken up Postum Food Coffee, which I found very relishing to the appetite, and wonderfully beneficial.

I have gained twenty-five pounds by its use, and to-day I am a well man. I discovered in this way that it was the old-fashioned coffee that hurt me and not the tobacco. When I first tried Postum I did not relish it, but found that it was not made right, that is, they did not boil it long enough. Next time it came on the table it was fine and I have been using it ever since.

Mr. Fletcher, an old soldier of this place, was troubled with dyspepsia. I told him of my experience and my cure, and told him to quit coffee and use Postum Food Coffee. This was some time ago. I saw him yesterday and he told me he had not felt better in twenty years, and nothing would induce him to go back from Postum to the use of common coffee. He had the same trouble in getting it made right to start with.

John Ashford of Dillon was also troubled with dyspepsia. I told him of my cure by the use of Postum Food Coffee, and warned him to be careful in having the Postum cooked long enough when he did try it. To-day he is perfectly well and his appetite never better.

I could give you the names of a number of others who have been benefited by using Postum Food Coffee. I believe you are a true friend of suffering humanity.—Thomas Spring, Denvertown, Ohio.

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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

IF YOU have tried all the other prepared foods for infants and failed, try Mellin's Food and succeed. It makes milk like mother's milk.

IN ANOTHER COLUMN of this paper, the Equitable Life Assurance Society calls attention to the fact that it is now prepared to place total abstainers who take out insurance in a special class, so that they may participate in any extra dividend arising from any saving in mortality in this class. This is a very interesting experiment, as it will prove beyond a doubt whether total abstainers live longer than moderate drinkers, and if so, to what extent.

For Ash Wednesday

More than 20,000 copies of the Leaflet, **KEEPING LENT**, have been sold. It is intended for distribution in Church the Sunday next before Ash Wednesday. It is short, concise, and direct. Order early. Price 50 cts. per hundred copies, postpaid.

We would also call attention to the tractate by the Rev. M. M. Moore, entitled, **Lent is for all Christians**. This is sold at the rate of \$1.00 per hundred copies. It is especially desirable for wide distribution at the beginning of the Lenten season. **THE YOUNG CHURCHMAN CO.**, Milwaukee, publishes both of the above.

deliver three lectures on the "Motives and Grounds of Belief in God." These lectures are addressed especially to discreet doubters and to others who may desire to find a rational Justification of Faith.

PLANS for the new parish house for St. Martin's Church, Oak Lane (Rev. Walter Jordan, rector), are being revised by the architect, Isaac Pussell. Some of the more costly features will be eliminated to bring the cost within the amount available.

MR. CHARLES T. LAWSON, who has been choirmaster and organist for over eight years at the Memorial Church of St. Simeon, Philadelphia, has resigned to accept a similar position at the Church of the Advent in the same city. On Thursday evening, 17th inst., the Rev. Edgar Cope, rector, and the vestry, tendered Mr. and Mrs. Lawson a testimonial supper, at which the rector, vestrymen, and choir expressed, in warmest terms of praise, their high regard and esteem for Mr. Lawson, for the faithful and efficient manner in which he has performed all the duties pertaining to his office, and hoped that he would be successful in his new field. On Sunday evening, 20th inst., the Rev. Dr. F. A. D. Launt, of St. David's, Manayunk, preached, the day having been observed as Foreign Missionary Sunday.

ON SUNDAY, 13th inst., at St. Barnabas' Church, Haddington, Philadelphia, David C. Grier assumed charge of the musical services, as choirmaster and organist. Special music marked his installation, and the Rev. S. P. Kelly, rector, preached a sermon appropriate to the occasion.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Death of Rev. W. J. Whit—Clerical Union—Brotherhood of St. Andrew—Oil City.

THE REV. WILLIAM JOHN WHITE, rector of St. Matthew's Church, Homestead, entered into rest, at the rectory of the church, on Saturday morning, January 19th, after an illness of about four weeks' duration of typhoid fever. Mr. White was a graduate of the General Theological Seminary, New York City, and was made deacon by Bishop Whitehead, on May 28th, 1893, and advanced to the priesthood by the same Bishop on May 28th, 1894. He served during his whole ministry at St. Matthew's, Homestead. The funeral services took place from the church on Monday afternoon, January 21st, and the interment was at Blairsville, the home of his parents. During Mr. White's incumbency of the parish, the list of communicants has increased from 40 to 130, and a fine large brick church and rectory have been erected.

THE JANUARY MEETING of the Clerical Union was held at the Hotel Henry, on Monday, January 14th. After luncheon, a paper was read by the Rev. J. W. Burras of St. George's Church, Pittsburgh, on the subject, "Christian Literature."

THE ANNUAL MEETING of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew took place on Thursday evening, January 3d, at Trinity parish house, Pittsburgh, at which time the following officers were elected for the year 1901: President, Mr. William Robbins, Calvary; Vice-President, Mr. H. B. Rust, Ascension; Recording Secretary, Mr. George H. Randall, Trinity; Corresponding Secretary, Mr. J. H. B. Phillips, Emmanuel; Treasurer, Mr. Ernest H. McKinley, Good Shepherd; Chaplain, The Rev. A. W. Arundel, D.D., Rector of Trinity Church.

The quarterly meeting of the Local Assembly was held on Thursday evening, January 17th, at St. Mark's Church, South Side. There were three addresses on the subject, "The Devotional Life of a Brotherhood Man," given under the subdivisions, "In his home," by Mr. H. D. W. English; "In his Parish," by Mr. Fred Ingley, of the Church of the In-

carnation, Knoxville; and "In his Church," by the Rev. H. S. Lancaster, of St. Mark's Church. The attendance was good, the singing hearty, and the meeting one of the best held for a long while.

ON THE FEAST OF THE EPIPHANY, the Rev. J. H. B. Brooks of Christ Church, Oil City, celebrated the eighteenth anniversary of his rectorship of that parish. During his incumbency the list of communicants has grown from 150 to 437.

ST. JOHN'S CHURCH, Pittsburgh, has received from three parishioners the sum of \$750, to be applied toward the liquidation of the mortgage. In the last three years the indebtedness has been diminished from \$5,400 to \$2,450.

QUINCY.

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

IT IS A pleasure to learn that the statement printed in these columns two weeks ago that the physical condition of the Bishop was "very low" was an exaggeration. Bishop Burgess has indeed been confined to his room as stated in that note, but there was no ground for the extreme expression used, and his many friends were therefore needlessly troubled by the report.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop
WM. N. McVICKAR, D.D., Bp. Coadj.

Convocation at Central Falls.

THE WINTER MEETING of the Pawtucket Convocation was held at St. George's Church, Central Falls. The missionary work of the convocation was the principal matter of discussion, in course of which it was learned that at Pascoag a church building has been placed in position and is nearly finished, and is entirely free from debt. It will be ready for a missionary early in the spring. The missionary work appeared to be satisfactory everywhere except at Slatersville, where it was said to be in a dormant condition. A committee was appointed to confer with committees from other convocations in the Diocese in regard to the consolidation of the two Church papers, *The Record* and *The Register*, published in the Diocese.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Brotherhood Work—Columbia—Greenville—Clemson.

THE GRACE CHURCH Chapter of St. Andrew's Brotherhood is doing earnest and effective missionary work at Christ Church, Rutledge Avenue. Regular services are held there, and four of the city clergy take turns in preaching on Sunday nights. The Sunday School and Industrial School connected with the mission are in a flourishing condition.

AT COLUMBIA, the Rev. Churchill Satterlee entered upon his duties at Trinity Church, Jan. 6. The congregation of the Good Shepherd are hard at work getting up funds for their new church.

THE Daughters of the King, at Greenville, have organized an Industrial School which meets every Saturday morning in the Sunday School room. The girls are taught to sew, and they make clothes for the poor. St. Andrew's Guild has opened an Industrial School in the West End, at St. Andrew's mission house. This mission has received from an unknown friend, a silver communion service, and also a large and handsome Bible from another friend in East Orange, New Jersey.

HOLY TRINITY CHURCH, Clemson, has just completed its first year, and during that time, it has received so many gifts in the way of furniture, that it now has nearly everything needful in that direction. The chancel

Mellin's Food

THE comfort and joy that Mellin's Food has brought to the homes, and the peace and health it has brought to the babies, cannot be calculated,—it is priceless.

Many a mother, who has struggled with various foods, which were not adapted to infant life, has found relief and comfort in the health and happiness of her babe when it was fed with Mellin's Food and fresh milk. The child satisfied, the growth increased, the healthy color and firm flesh all indicate the return to the happy, healthy condition which every mother wishes to see in her baby.

A healthy baby is a happy baby, and Mellin's Food babies are healthy and happy.

I have had four children, and I always had a great deal of trouble with them with indigestion, and for the first nine months I could not get any rest day or night, although I tried every food that I could mention, but with very little comfort to either the child or myself; and I was advised with my last baby to give Mellin's Food a trial. I am pleased to say I did, and a better baby can not be found; he does nothing but sleep, drink, and laugh. Do not think I am an enthusiast, but I have suffered so much in the bringing up of my other children that I have no other means of expressing my gratitude to Mellin's Food. This is a voluntary statement, and any lady that desires to write me and enclose stamp, I will gladly answer her.

Mrs. J. D. PHELAN

74 Park Ave., St. Henry, Montreal

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

presents an attractive appearance, with its brass cross and vases; and the font, prayer desk, chancel chair, pulpit, reading desk, Bible, and Prayer Book, are all gifts. A set of purple and of white altar cloths, and of communion linen have also been given. A recent gift is a beautiful chalice and paten, brought from Rome, and presented as a memorial. The donor of this has given also a handsome flagon and paten of plate. A previous memorial consists of a beautiful chalice and paten which have been used at every celebration. Eight stained glass windows have been put in to replace the former plain ones. The pews have recently been hard-oiled, and the building now presents a most pleasing and Churchly appearance. The Rev. B. McKenzie Anderson has been in charge since August,



and the work is prospering greatly. There are two guilds in the parish which are in active operation.

SOUTHERN OHIO.

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

AT A MEETING of the Woman's Auxiliary of Trinity parish, Columbus, on Saturday, Jan. 5th, an account of the Church's work at the Oneida Indian Reservation was given by Miss Mary E. Hutcheson. Miss Hutcheson spoke from the standpoint of one who had recently visited the Reservation, and had the further assistance of a large collection of valuable photographs, kindly sent to her for illustrative purposes by the missionary-in-charge, the Rev. F. W. Merrill. The story of the progress made in the Christian life by the Oneidas, and of their devotion to the Church, created a profound impression and gained for the work a number of new and interested friends. In describing her experience in seeing the Oneidas at service, Miss Hutcheson expressed her convictions as to the great value of a "ritualistic" service, as it is usually termed, for religious educational purposes, especially to the unlettered and to the young. "Important," said the speaker, "as is the giving of instruction about God, as important, if not more vital in its relation to the development of the spiritual life, is that teaching which conveys to the awakening soul through the sense of sight impressions of God and of His Presence in the midst of His children."

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Library for St. Katharine's School.

BY THE WILL of the late Rev. Dr. Martin of St. Luke's Church, Jackson, a fine library becomes the property of St. Katharine's School, Bolivar. The books are already at the school and an "artist-priest" of the Diocese is designing a suitable book-plate for them. Dr. Martin's interest in St. Katharine's School was manifested by his writing, one winter, 2,700 letters on its behalf.

WASHINGTON.

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

Sunday School Institute.

THE REGULAR monthly meeting of the Sunday School Institute of the Diocese was held in St. John's parish hall on the evening of Monday, January 14th. There was a large attendance of teachers and others interested in Sunday School work, and the roll call showed that there were delegates present from 21 parishes. The Bishop of Washington presided during the earlier part of the evening, and after the opening service, gave an address upon the means of interesting children in the missionary work of the Church, showing how this could and should be done in connection with all Sunday School instruction, and especially urging that the duty of prayer for Missions should be taught to children from their earliest years.

After the singing of a hymn the model lesson was conducted by the Rev. E. M. Paddock, assistant minister of St. John's, his subject being "St. Paul's first missionary journey and Modern Missionary Work." The apostle's course was traced in a bright and interesting manner, and illustrated by a map, and by pictures drawn upon a blackboard by an artist of St. John's school.

The Rev. Herbert Scott Smith, rector of St. Margaret's Church, then read a paper based upon the book, *A Study in Child Nature*, one of those recommended to S. S. teachers by a committee of the New York S. S. Institute. The lateness of the hour unfortunately prevented the discussion which usually follows the papers. It was announced that a Missionary Rally for children would

be held at Trinity Church on the afternoon of the Second Sunday after the Epiphany, and that a large gathering was hoped for. It was also stated that Mr. John W. Wood would visit Washington on the same Sunday in the interest of the general Board of Missions, and would be at several of the city churches.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Memorials at St. Joseph—Kalamazoo.

SEVERAL handsome memorials have recently been placed in St. Paul's Church, St. Joseph, including an altar built of Gothic style and after a Thirteenth Century pattern in Europe. Its material is white oak in dull finish. There is also a new font erected of white marble from Vermont, very massive and exquisitely executed.

MR. G. H. FAIRCLOUGH, for the past five and a half years organist and choirmaster of St. Luke's Church, Kalamazoo, Mich., has accepted a similar position in the Church of St. John the Evangelist, St. Paul, Minn. His place at St. Luke's has been supplied by Mr. Dingley Brown, for seven years at St. Mark's, Denver, which ensures that the music will be up to the standard always maintained.

WESTERN NEW YORK.

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

Dr. Smith's Anniversary—Clericus.

ON SUNDAY, December 30, the Rev. Chas. H. Smith, D.D., completed the 25th year of his rectorship in the parish of St. James'. At the evening service the rector reviewed the quarter of a century's work in interesting manner. Under the wise and zealous rectorship of Dr. Smith, St. James' parish has been most aggressive in missionary effort of every kind. In the local work on the east side of the city the parishes of St. Thomas', St. Stephen's, St. Matthew's, and St. Peter's, and the missions of St. Bartholomew's and St. Jude's owe their existence to Dr. Smith's untiring energy and foresight. All the above have substantial church buildings and are with one exception free from debt, St. Jude's having a small incumbrance which is provided for. St. Simon's and St. Alban's, more recently organized missions, hold regular services in halls, but are so located in growing communities that their future is assured.

St. James' rectory was open on New Year's Day, when parishioners, the city clergy, and friends from all parts of the city, called to felicitate the Dr. and Mrs. Smith on this happy anniversary and to express their appreciation of the noble work which they have been permitted, under God, to accomplish.

AT THE MONTHLY luncheon of the Clericus, held at the Saturn Club, Monday, Jan. 7, the question of the relief of aged and infirm clergy, both general and diocesan, and the kindred question of clergy pensions, were very generally discussed and a committee of three was appointed to bring the question in more concrete form before the next meeting.

CANADA.

News of the Dioceses.

THE ANNUAL APPEAL on behalf of foreign missions, signed by the Archbishop and all the Bishops of the ecclesiastical province of Canada, was read in the churches the First Sunday after Epiphany. The pastoral referred to the wonderful extension of the influence of the English speaking peoples during the Nineteenth Century and expressed the humble opinion that the Almighty would look to them to render a good account of their influence during the opening century. Attention was drawn to the fields ripe for the harvest, especially in China, India, and Africa.

Sunday School Lessons.

THE Sunday School Lessons as given each week in *The Young Churchman* have now been tested for several years. They are prepared in accordance with the "Diocesan Scheme," and are printed only in *The Young Churchman*. The advantage they have over the ordinary leaflet is, that the scholar has a paper in which he becomes interested, and so does not destroy it. He therefore has his Lesson before him all of the week. The result is a better prepared lesson than under any other system. The Leaflet only, has nothing of interest in it outside of the Lesson. Hence it is thrown down, and frequently lost, or it is not sought for until time to go to Sunday School and then only hastily read over.

This is not theory, but is strongly proven by practical use, and is found especially desirable for classes of boys.

Hundreds of Sunday Schools make use of the Lessons, and other hundreds are casting about for the most desirable. To these we commend *The Young Churchman* and the Lessons.

For teachers, in addition to the brief "Helps" given in the paper, we would recommend the very valuable "Helps" written by the Rev. E. W. Worthington, rector of Grace Church, Cleveland, Ohio, and printed each week in *THE LIVING CHURCH*. A teacher who will not provide himself, or herself, with "Helps" of some kind, is not fitted to have charge of a class. To teachers desiring to use the Lesson Helps, the special rate given the clergy on *THE LIVING CHURCH* will be extended to them, viz., \$1.50 per year in advance (for the first year, by calling attention to this special notice, the full rate being \$2.00 per year in advance). This brings the cost down to *three cents* a week; and surely any teacher will be glad of such an opportunity.

Try the Lessons, and test the result. Those who have done so are profuse in their expressions regarding the success of the use of the Lessons.

Sample copies of *The Young Churchman* will be sent to any who wish to examine it; and also to those teachers now using the Lessons, a sample copy of *THE LIVING CHURCH* will be sent free that the "Helps" may be examined. Address


**The Young Churchman Co.,
MILWAUKEE, Wis.**

Diocese of Huron.

IT IS EXPECTED that the Church of St. Thomas, at Brookholm, will be finished and open for public worship shortly. In the meantime the congregation are using the chapel at Maplewood, where services are held. A two weeks' mission in the parish of Warwick was recently concluded. The services seem to have been very successful and marked by large congregations.

Diocese of Quebec.

A MEETING of the Central Board of the Church Society was held in Quebec, Jan. 15th, the Bishop presiding. The annual business meeting of the Society will be held in the Church Hall, Quebec, Feb. 6th, when the election of life members as well as of ordinary members, will take place. The Rev. John



Neglect of a Cough or Sore Throat may result in an Incurable Throat Trouble or Consumption. For relief use BROWN'S BRONCHIAL TROCHES. Nothing excels this simple remedy. Sold only in boxes.

Almond, who went out as Chaplain to the first Canadian Contingent to South Africa, has been appointed second assistant at the Cathedral, Quebec. A presentation of a gold watch and chain with a purse of \$100 was made to him by the citizens on his return from the war.

Diocese of Niagara.

THERE ARE at present four vacant parishes and missions in the Diocese. Bishop Dumoulin asked the diocesan W. A. for \$400 for special needs in the Diocese. This sum has been promised.

Diocese of Montreal.

THE NEXT SESSION of the Diocesan Synod will be opened by a celebration of Holy Communion in Christ Church Cathedral, Montreal, Feb. 12th. The next general meeting of St. Andrew's Brotherhood men in Montreal will take place Jan. 25th in the Synod Hall. Papers are to be read on "What Brotherhood Men can do in a Parish." Principal Whitney of Bishop's College, Lennoxville, preached at the Church of St. John the Evangelist, Montreal, on the First Sunday after Epiphany, to a large congregation. He came to Canada from England in September last to assume his duties at Lennoxville on the retirement of Dr. Adams from ill health.

The Magazines

THE January *Forum* contains twelve articles of unusual interest and merit. "The Liberal Party in England," by one of the most distinguished of English Liberals, who, for very sufficient reasons, prefers to remain anonymous, is a worthy defence of the party from a partisan's viewpoint. Arthur P. Davis, the distinguished hydrographer of the Isthmian Canal Commission, contributes an article under the title, "Panama and Nicaragua Canals Compared," which, at this time, when the question is foremost in the American mind, must prove absorbingly interesting to all who note the progress of Greater America. The President of Hobart College, the Rev. Dr. Robert Ellis Jones, contributes a forceful and rather startling article under the caption, "Is the College Graduate Impracticable?" which contains much good sense, as Dr. Jones' papers always do. Oscar Lovell Triggs, Professor of Literature in the University of Chicago, contributes a masterly article, entitled "A Century of American Poetry," that will be universally appreciated by all who are interested in the development of this branch of American literature. The January number fully maintains the high reputation *The Forum* has achieved amongst high-class periodicals.

THE February *Century* will be a Midwinter Fiction Number, containing, in addition to Miss Runkle's "Helmet of Navarre" and Hamlin Garland's "Her Mountain Lover," nine short stories by such well-known writers as W. D. Howells, Ruth McEnery Stuart, Charles Battell Loomis, Chester Bailey Fernald, and Rebecca Harding Davis. Mr. Howell's contribution is a psychological inquiry, entitled "At Third Hand." A feature of this number will be the story which won the prize in the *Century's* third annual competition among college graduates. It is by Adeline M. Jenney of the University of Wisconsin, and is called "An Old-World Wooing," the scene being laid in Macedonia.

A WONDERFUL CLOCK.

A FIRM of well known clock makers of Leeds, England, has just constructed for that city what is claimed to be the greatest horological achievement of the century. The clock is a huge one, and in it are combined

many features of the most remarkable clocks in the world, such as those at Berne and Strasburg Cathedral.

The huge clock dial, as described in the *Jewellers' Review*, which is of polished copper with the figures inscribed upon it in blue, is flanked upon either side by a mail-clad knight, each holding above his head a battle-axe, which serves to strike the gongs at the quarters and hours. Above the clock, upon a kind of perch, stands a large cockerel, in front of the dial is a platform.

When the quarters of the hour are reached the mail-clad knights strike their gongs. Immediately on the left hand side of the dial a door opens automatically, and there issues forth a British soldier in full uniform. When he reaches the centre of the platform he halts and salutes in precise military manner. He then passes on to the left, and is followed by a kilted Highlander, who repeats a similar performance when he reaches the middle of the platform. Then comes an Irishman in the old dress of his country, brandishing a shillalah; then a Canadian boatman with his paddle, and finally, a Hindoo, wearing his turban and loin cloth. When the figures have passed round the platform they disappear from sight through another door, which closes automatically upon the last figure's exit.

Then the cock-bird overhead flaps its wings, raises its head, and gives three lusty crows. The figures are manufactured of copper bronze, while many of the other parts of the clock are constructed from gun metal.

A BISHOP'S WARNING.

"GENTLEMEN," said Bishop Lawrence at a banquet of the New York Chamber of Commerce, according to the North Adams (Mass.) *Democrat*, "the people, the great common people, are suspicious that some great corporations and masses of wealth are protected, or their interests advanced in ways that are inconsistent with the rights of the people.

"They may have no material grounds for their suspicions, but they are suspicious, and so are many of you.

"Civilization cannot go on where there is mutual suspicion, and prosperity cannot go on long while the people feel or think that the reverence for law by which property is safeguarded is not upheld.

"I want to speak, however, of that which

Architect's Food.

GRAPE-NUTS TURNED INTO BIG BUILDINGS.

The duties of an architect are so multitudinous, looking after the thousand and one details required in the construction of large buildings, that many of them suffer from the constant mental application and require the best of food to keep up their work. The chief draughtsman in the office of R. T. Newberry, Architect, at 1227 New York Life Bldg., Chicago, by name, Henry C. Hengels, says:

"After nine months' constant application in the preparation of the necessary plans and details for the large hotel known as the Post Tavern and the Post Building, at Battle Creek, as well as several other large institutions, I found myself in a very debilitated and dyspeptic condition and unfit for work.

"Instead of medical treatment, I used Grape-Nuts food in the place of the usual breakfast cereals. The first few days gave great encouragement, and after a week's use, quite an appreciable improvement manifested itself. Since then, daily use has entirely restored the digestive functions to their natural healthy condition, and I have gained about one pound per week. I am now entirely well and strong again and am able to apply myself to work with more than usual vigor. I consider Grape-Nuts a most valuable food for all brain workers. The help this food has given me is incalculable."

A Word to Abstainers.

At the request of many prominent men — including Senator Frye, John Wanamaker, and others—and after careful consideration — the Equitable Life Assurance Society has instituted *A Special Class for Total Abstainers*. All those who desire assurance — and who believe that abstainers live longer than moderate drinkers—will, if desired, be placed in this class, and its members will participate in any excess profits arising from the saving in mortality, if their belief in the longevity of abstainers is borne out by experience.

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120 Broadway, New York.

J. W. Alexander, Pres. J. H. Hyde, Vice-Pres.

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of mining investments are naturally attractive to investors, yet every mine is not a "Bonanza," and all mining investments are not successful. We advise combination investments divided among promising first issues of treasury stock for development and regular dividend payers, and our customers have secured from 15 per cent. to 30 per cent. interest, and from 50 per cent. to 200 per cent. profit during the year 1900, without a single instance of loss, in a list of over 2,000 investors, by acting on this advice.

Booklet describing our successful plan of profitable mining investments, prospectuses of promising mines and dividend payers, reports, subscription blanks, etc., mailed free to any one interested in high rates of interest, large profits and security of principal.

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GEO. J. CHARLTON,
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White and Black Under the Old Regime.

By VICTORIA V. CLAYTON, widow of the late Henry D. Clayton; Major General C.S.A., Judge of the Circuit Court of Alabama, President of the University of Alabama. With Introduction by FREDERIC COOK MOREHOUSE, Editor of THE LIVING CHURCH. Cloth, \$1.00, net.

"This excellent little volume, which deals with ante-bellum days in this section, comes from the pen of Mrs. Victoria V. Clayton, widow of General Henry D. Clayton, one of Alabama's most distinguished sons. Mrs. Clayton writes in the mellow style of one whose life is verging closely on the border line of old age, but whose mental faculties are still faithful in keeping alive the imprint of youthful memories. Her descriptions of Southern life before the war are graphic and real, and furnish some idea of the heartaches which she must have felt in recalling days which are gone forever. * * * Keenly possessed of the sense of humor, Mrs. Clayton writes charmingly of the ludicrous traits of the negro, interspersing her work with many capital anecdotes. She touches upon nearly every phase of the subject which she undertakes to discuss, and without being too fond of detail, as most writers on similar lines usually are, she makes her book delightfully instructive from first to last. Nothing better has ever been written within the same compass."—Atlanta Constitution.

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I believe to be the most imminent danger to the rights and liberties of the American people. I mean the recognition on the part of any man of the supposed privilege of great corporations, because they are great and their interests enormous, to deal with the public service or with their representatives in a way which is not recognized as honorable on the part of any private citizen. The massing of great wealth in corporations has come to stay."

It is well to have these things made clear to men of wealth occasionally, and that they should come from one against whom the cry may not be raised that he is seeking party advantage or notoriety as a publisher of a yellow journal. Bishop Lawrence put the matter in a way to set these men to thinking if they care to think about these things.

SAVED BY A CRUCIFIX.

THE use of Crucifixes is largely increasing, but already hundreds of thousands are in daily use in this country alone. Millions are to be found and in every clime this Holy Image is revered.

In a recent number of *McClure's* (Sept.) a very interesting anecdote concerning a crucifix is related by Lieut. Gilmore of the U. S. Navy, whose gallant presence of mind more than once saved his own and his companions' lives:

"I have always believed that the lieutenant's refusal to obey orders and execute us was due to the effect produced in his mind by an incident which had occurred a night or two earlier. At one of our stops he had shown me a crucifix which he wore hung by a ribbon about his neck, and said to me:

"The 'Americanos' are not Christians."
"Oh, yes," I replied, "all the Americans are Christians."

"But you never wear any crucifixes."
I opened my jacket and showed him my breast. A crucifix had been tattooed there years ago, when I was a midshipman. The Tagal leaped to his feet with an exclamation of surprise. He instantly crossed himself. His eyes nearly started out of his head. I explained to him that any one could buy a crucifix and hang it round his neck, but that I had endured pain to have my crucifix pricked in the flesh, and that, as he could see, it must always be with me. There was a marked change in his manner toward me after this."

"INDIANAPOLIS telephone subscribers have made arrangements with the central office to have their telephone bell act as an alarm clock," says *Popular Science*. "Orders have been left there for the purpose, and the manager has a regular schedule of calls from 4:30 to 7:30 a. m. Persons who wish to take early trains out of town leave orders with the manager, and there is no danger of missing their trains. It has also frequently happened that a subscriber has left word to be called at one-hour or two-hour intervals during the night where he has had to take medicine, and much inconvenience and worry has been saved thereby."

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