

The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, JANUARY 5, 1901.

No. 10

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CONTENTS.

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The Priest as a Preacher. By the Ven. Percy C. Webber, Archdeacon of Madison, Diocese of Milwaukee.

The Priest and the Prayer Book. By the Editor.

The Priest as a Teacher—The Sunday School and Bible Class. By the Rev. H. P. Nichols, Rector of Holy Trinity Church, New York.

The Priest as a Teacher—The Confirmation Class. By the Very Rev. Campbell Fair, D.D., Dean of Trinity Cathedral, Omaha, Neb.

The Priest and the Vestry; or, The Stewardship of Temporalities. By the Rev. Henry Tatlock, Rector of St. Andrew's Church, Ann Arbor, Mich.

The Priest in the Organized Parish. By the Rev. Wm. Prall, D.D., Ph.D., Rector of St. John's Church, Detroit.

The Priest Among His Flock. By the Rev. Chas. H. Smith, D.D., Rector of St. James' Church, Buffalo.

The Priest in the Community. By the Rev. John Brewster Hubbs, D.D., D.C.L., Rector of St. Peter's Church, Geneva, N. Y.

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The Magazines

Scribner's Magazine has many projects for the year 1901 and several of the most important have their beginning in the number for January, which has just been issued. In fiction, readers will welcome the half-dozen Amateur Cracksman stories by E. W. Hornung, each of which is complete in itself; but the ingenious "Raffles" and his accomplice, "Bunny," appear in all of the adventures. The one in this number is entitled "No Sinecure," and is illustrated by F. C. Yohn, who will make the pictures for the whole series. "Raffles" has already taken his place among those distinguished characters in fiction which everybody knows about.

There will be five more articles on "Russia of To-day," by Henry Norman, M.P. The present issue describes a romantic journey in "The Caucasus," which Mr. Norman believes is the most attractive vacation trip in the world. The illustrations show the picturesque features of the country.

Thomas F. Millard, who has been in five wars and whose articles on the Boer Army attracted so much attention in *Scribner's* last year, gives "A Comparison of the Armies in China," which is the best critical summary that has yet appeared of the excellencies and defects of the various armies in the field, with particular application to the weaknesses revealed by the United States troops. Mr. Millard's criticisms have all the marks of fairness and wide experience, and will command the respect of military men.

THE December number of the *Spirit of Missions* opens with a frontispiece showing Bishop Graves and the clergy of the Chinese mission, and this is followed with the usual careful summary of missionary progress throughout the world, which *The Spirit of Missions* always presents so intelligently. The papers following include an interesting account of "A Missionary Bishop's Year" by the Bishop of Alaska, with illustrations, and other illustrated articles with regard to various foreign and domestic fields. It is interesting to look at several illustrations of colored children in one of our schools in Savannah, wherein we see practical efforts being made in very practical ways, to advance the interests of the race by advancing the practical knowledge of the individual in common things.

WESTWARD

THE CENTRE OF POPULATION CONTINUES TO MOVE.

Year.	Miles.
1790—Twenty-three miles east of Baltimore, Md.	
1800—Eighteen miles west of Baltimore, Md.	41
1810—Forty miles northwest by west of Washington, D. C.	36
1820—Sixteen miles north of Woodstock, Va.	50
1830—Nineteen miles west-southwest of Moorefield, W. Va.	39
1840—Sixteen miles south of Clarksburg, W. Va.	55
1850—Twenty-three miles southeast of Parkersburg, W. Va.	55
1860—Twenty miles south of Chillicothe, Ohio.	81
1870—Forty-eight miles east by north of Cincinnati, Ohio.	42
1880—Eight miles west by south of Cincinnati, Ohio.	58
1890—Twenty miles east of Columbus, Ind.	48
1900—Seven miles north of Columbus, Ind.	20

—Catholic Telegraph.

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the
Dirt
and
Leaves
the
Clothes

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1776

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Old Wickford—The Venice of America.

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This book is descriptive of the quaint village of Wickford, R. I., one of the historic points of New England, and one whose natural situation and beauties well entitle it to the sobriquet of the Venice of America. The illustrations show many scenes and characters of historic importance. Churchmen will be especially interested in several views of the old historic Church of the village and of the new Church edifice which has replaced it, and in full page portraits of Bishop Griswold, the Rev. Dr. S. B. Shaw, Bishop Elisha S. Thomas, both natives of Wickford, Dr. and Mrs. James McSparran, etc. The book will make a beautiful holiday gift.

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—*The Young Churchman*.

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Consists of four Lectures entitled respectively: The Attitude of the Church towards Holy Scripture; The Creeds; The Sacred Ministry; The Independence of National Churches; and also an Appendix in the form of a Letter addressed to the Bishop of Albany, on the Re-Confirmation of Romanists seeking admission to our Communion.

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

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For young scholars, *Iron Cross First Catechism*. For intermediate classes, Dr. Elmendorf's *Little Catechism of Baptism*, and Dr.

Vibbert's *Catechism of Confirmation*, to be used together. For advanced classes, Duryea's *Catechism of Faith and Practice*. For teachers' use, Sadler's *Church Doctrine Bible Truth*, Staley's *Catholic Religion*. For class reading, *Our Family Ways*, *The New Creation*.

THIRD YEAR—THE CHRISTIAN YEAR.

Miss Tew's *Church Teaching*, Miss Robinson's *Young Churchman's Catechism*, and Miss Robinson's *Catechism on the Christian Year and the Collects*. To be used consecutively with the two latter, Bishop Whitehead's *Catechism of the Church Year*. For Teachers, Bishop Hall's *Notes on the Collects*, and Isaac Williams' *Sermons on the Epistles and Gospels*.

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CANADA.

Diocese of Nova Scotia.

THE OLD Garrison Church at Halifax was destroyed by fire Dec. 14th. It was a very unpretentious building erected more than fifty years ago for the use of the regular troops stationed at Halifax, previous to which time they were distributed among the various churches, the principal parade taking place at the old historical church of St. Paul's. Many distinguished officers of the army and navy have worshipped within its walls as well as various members of the Royal family. The military parade at the destroyed chapel on Sunday morning was a picturesque scene which will be missed by the Halifax citizens.

BISHOP COURTNEY has been winning many hearts in Australia. At the fifth and last great missionary meeting there, his was the speech of the evening. He said he represented two great Churches, those of Canada and the United States, who commissioned him to bear greetings to the Church of Tasmania and Australia.

Diocese of Niagara.

BISHOP DUMOULIN has issued a Christmas pastoral to his Diocese making a special plea on behalf of the clergy to the people. He deplores the pecuniary position of the Church in the Diocese and says: "The incomes of the clergy are diminishing year by year and are being paid with increasing irregularity." The Bishop then urges the various congregations to make a special effort at Christmas and wherever the pastor's stipend is in arrears, to endeavor that it shall be paid up, and that where it is possible it shall be determined that some addition shall be made to the pastor's income during the coming year.

Diocese of Toronto.

A MISSIONARY EXHIBIT is to be held in Toronto from Feb. 4th to the 9th, under the auspices of the Canadian Church Missionary Association. There are to be six courts representing heathen customs and manners and the work done by missionaries in various countries. The loan of missionary curios from all parts of Canada is desired. The Bishop of Toronto is one of the patrons.

SPECIAL SERVICES of prayer and intercession have been held during Advent in the churches in Peterborough, in order to carry out in some way the suggestions given in the Archbishop's pastoral, entitled "A Call to Prayer." Special midday services have been held during Advent in St. James' Cathedral, Toronto.

(Other Canadian News on page 404.)

MR. BECKLES WILLSON describes in the Christmas number of *Cassell's Magazine* the Canadian sport of ice-boating. The untraveled Briton will find it difficult to realize the record of the speed attained by these queer craft—as Mr. Beckles Willson says:—"To those who have never seen an ice-boat dart away and shrink to a mere speck on the horizon in a few minutes, the speed, were it not well vouched for, would be wholly incredible. A gentleman residing at Poughkeepsie wished to speak to his brother, who had just started by train for New York. He therefore sprang into his ice-boat, soon passed the train, although it was an express, and was on the platform of the station at Newburg when the train drew up. At one point of his journey he had made two miles in one minute. Nevertheless, in spite of the various published records, it may confidently be stated that the greatest speed is never recorded, because it always occurs when no one is expecting it. Over one hundred miles in an hour is, however, an authenticated performance."



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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, JANUARY 5, 1901.

No. 10



News and Notes



AT THE END OF THE CENTURY.

BRITANNIA TO COLUMBIA.

Daughter! and uncrowned Sister-Queen! and Friend!
The year wanes, and with that the Hundred Years.
New on thy brow the centuries descend;
On mine the frost and sunlight, triumphs, tears,
Leave trace of many. Look! what silvered locks
Mingle with gold under my diadem;
While thy fair braids, unfluttered by all shocks,
Shine hyacinthine. Great Land! fasten them
Fearless, with fresh stars, 'neath thy Phrygian cap.
I send thee motherly kiss and benison;
Love me, or love me not; hap what may hap
My pride and prayers watch thy bright course begun;
Thou dost uphold the lessons learned from me,
And speak'st my Shakespeare's speech;—God go with thee!

COLUMBIA TO BRITANNIA.

Mother! I send thy proud kiss back to thee
By subtler wire than whatsoever ties
Thy shores and mine, beneath the severing sea,
The bond of breed, of kindred blood that flies
Glad to my cheek at this thy salutation.
I have been self-willed,—I shall be again;
But thine to me is not another nation;
My knee, not wont to bend, to-day is fain
To make thee courtesy for all thine ages;
For that same reverend silver in thy hair;
For all thy famous worthies, statesmen, sages;
God go with thee! If thy foes too much dare
I think we shall no more be kept asunder
Than two great clouds in Heaven that hold the thunder.
SIR EDWIN ARNOLD, in *New York Independent*.

THE UNITED STATES seems likely to stand at the head of the world's list of exporting nations in the year 1900. One by one the great nations have fallen behind in the race for this distinction until during the past five years only the United Kingdom and the United States could be considered as competitors for the distinction of being the world's greatest exporter of articles of home production. In 1894 the United Kingdom led the United States by nearly \$250,000,000, and in 1897 the United States had so rapidly gained that she was but \$60,000,000 behind.

In 1898 the United States took first place, our exports in that year exceeding those of the United Kingdom by nearly \$100,000,000. In 1899 the United Kingdom again stood at the head of the list, her exports exceeding those of the United States by nearly \$35,000,000. In the eleven months of 1900 whose figures have been received by the Treasury Bureau of Statistics the domestic exports of the United States exceed those of the United Kingdom by \$5,473,670, and should this rate of gain be maintained in December the United States will in the year 1900 show a larger exportation of domestic products than any other nation in the world.

THE Philippine Commission has grappled with the knotty question of title to ecclesiastical property in those Islands, in a case involving the San José Medical College. It appears that this college was established, by request, in the seventeenth century, and the Jesuit order was given its control. When the authority of the Jesuits in the Philippines ceased, the Spanish government assumed direction of the college, and later permitted the Dominican order to conduct San José College as part of the University of Santo Tomas. Following the American occupation a representative of the people insisted that the

college, under the Treaty of Paris, came into the control of the United States and ought not to be controlled by the Church. The Church authorities claimed the Church had full legal possession. General Otis finally closed the institution. The first hearing took place shortly after the commission arrived. Archbishops Chappelle and Nozaleda made the arguments for the Church. If the Commission decides that the control is vested in the government, litigation is considered probable.

A PROBLEM in Porto Rico which has been disposed of, though perhaps only temporarily, by the Secretary of War, involves a claim which had its inception in a grant by the Spanish crown in 1783 to Don Castro Puerta of the privilege of holding in his family in perpetuity the office of Sheriff of Havana. The office, by permission of the Spanish crown, passed to Count O'Reilly, then husband of the daughter of the recently deceased High Sheriff. The last incumbent is the present Countess O'Reilly and Buena Vista. The principal emolument of the office was a right to receive about \$1 in gold for each head of large cattle killed in Havana slaughter-houses. The Military Governor of Havana vacated this order on May 20, 1899, and this action is now affirmed by the War Department, but without prejudice, and subject to review by the courts which may be established in Cuba.

CONTRARY to general expectations, the Chinese government has promptly acceded to the joint demands of the Powers; or at least it is so reported. According to the report, the Chinese plenipotentiaries, Li Hung Chang and Prince Ching, are authorized by the Chinese government to accede to the preliminary conditions, but to request a conference with the diplomatic corps in which to arrange particulars, and to secure modifications in the matter of limiting the legation guards, the places where these are to be located, and the number of army posts along the line of the railway, and to ask that the forts condemned be not destroyed but only disarmed. It would seem as though these requests might safely be granted, with the condition that hostile acts against foreigners would at once terminate any such limitations. We hope it is not contemplated that any considerable legation guard or other permanent force on the part of the United States will be arranged for. Such would seem to us exceedingly unwise, and in view of the even excessive caution hitherto maintained by this government, we presume that no such permanent arrangement, except perhaps on a nominal scale, is intended.

THE CENTURY certainly ends with trouble for Great Britain in her South African affairs. On Saturday of last week, a British force was surprised at Helvetia, in the eastern Transvaal, and after about fifty had been killed and forty-six wounded, the remainder of some two hundred surrendered to the Boer enemy. A relief force was at once started out from Pretoria, but in the meantime the Boers had evacuated the village, and moved on, with their prisoners and, presumably, the British guns. The mobility of the Boers is indeed one of the wonders of the war, and they seem proof against all traps. A force is invading eastern Cape Colony, another force destroyed a portion of the railway and "held up" a train, while Kimberley is isolated and Zeerust under siege. On the other hand a Boer advance was checked at Carnarvon, but without effecting a capture.

LONDON LETTER.

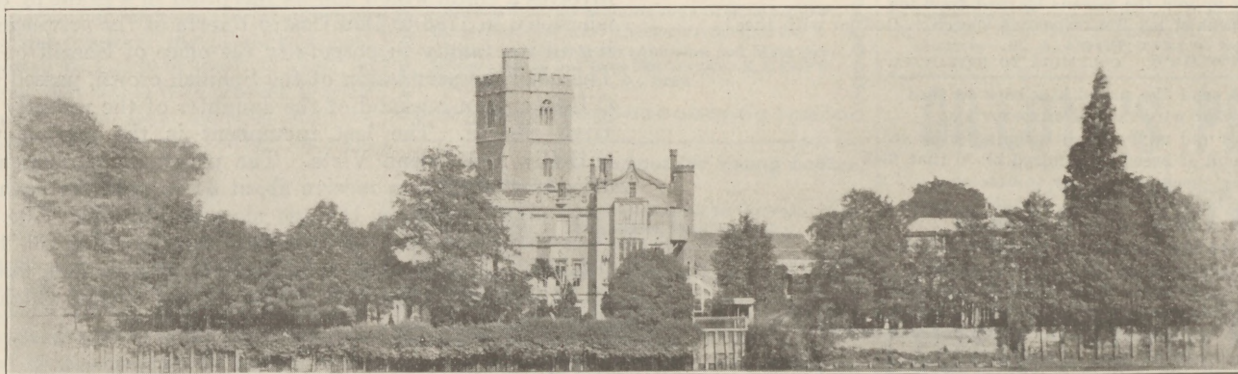
LONDON, December 14, 1900.

WE now know what was said and done at the Round Table Conference held at Fulham Palace last October, on "The Doctrine of Holy Communion and its Expression in Ritual"; for the authorized report of its minutes has been edited by Dr. Wace, the Chairman, and published by Messrs. Longmans. The octavo volume of 97 pages opens with an Introduction by the Bishop of London, who explains the origin and object of the Conference; though without alluding, as he might gracefully have done, to the fact that it was one of the members of the Conference, Lord Halifax, who suggested the idea of there being one. It was summoned by him, the Bishop says, in pursuance of a resolution of the London Diocesan Conference in May last requesting him to convene "a Round Table Conference" for reasoning together on "Ritual and the Doctrines involved therein"; and in doing so his Lordship's desire was merely to "bring together various phases of theological opinion" as represented by theologians who from their training could "talk a common language."

The Conference, consisting of fifteen members whose names were announced in THE LIVING CHURCH of Nov. 3d and who may be supposed to represent, as the *Times* newspaper says, "the learning, the traditions, and the current modes of thought of the Church," was in session for two and a half days—the Holy Eucharist being offered and matins and evensong said each day—and the subjects discussed were: "The Nature of the Divine Gift in the Holy Communion"; "The Relation Between the Divine Gift and the Consecrated Elements"; "The Sacrificial Aspect of the Holy Communion"; and "The Expression in Rit-

the *Res Sacramenti* is "not Christ as He now is, but Christ's Body and Blood as separated in Sacrificial Death for our sins," his quoted authority being Waterland. This position was maintained by Mr. Dimock, Rev. Professor Moule, and Dr. Wace, but contravened by Canon Gore, Canon Robinson, and Lord Halifax; who held that we are made partakers of the glorified Body of our Lord *directly* and of His Crucified Body only *consequentially*. As to the *Virtus Sacramenti*, the Conference seemed to be in substantial agreement.

In proceeding to the next subject, "The Relation between the Divine Gift and the Consecrated Elements," the Conference again took as their starting point Mr. Dimock's paper, and discussed his statement that in the Consecration there is effected "a change of use" for the purpose of feeding on "the past sacrifice" of Christ's Body and Blood, but that there is no Presence of our Lord" in or under the *Elements*"; which opinion was sustained by Mr. Dimock, Dr. Wace, and Chancellor Smith, but rejected by Canon Gore, Canon Newbolt, and Lord Halifax. During the debate Rev. Professor Bevan quoted some interesting remarks made by the Rev. Arthur W. Hutton, rector of Easthope, Shropshire (best known, perhaps, by his biography of Cardinal Manning in the series of *Leaders of Religion*), who two or three years ago was restored to his orders in the English Church after having strayed away into the Roman fold and thence lapsed into Agnosticism. "As I now understand the matter," says Mr. Hutton, "it is not so much the *making* of the Presence, as the *recognition* of it that the Mass teaches." The consecrated Bread and Wine form, as it were, "the focus for the adoration of Christ," present as both God and Man. Such a conception of the Real Presence contains, as Mr. Hutton believes, a "unifying thought" for those whom "the Protestant and



FULHAM PALACE, LONDON.

ual of the Doctrine of the Holy Communion"—said terms of reference having been fixed by the Bishop in compliance with the resolution of the Diocesan Conference. It will thus be seen that, whereas in the resolution the subject of Ritual has first place, in the *agenda* prepared by the Bishop the order is quite properly reversed. Among the "statements of opinion" previously sent in by the members of the Conference in response to the Bishop's request, the statement from Mr. Dimock, a scholastic Evangelical divine, was selected as the basis for discussion. Just here it may be well to observe that the statements embodying the Catholic doctrine of the Holy Eucharist were those submitted by Canon Newbolt, Canon Gore, Lord Halifax, and Mr. Birkbeck, whose paper was the most elaborate one of all; and with their statements we might also properly include those by Canon Robinson and the Rev. Professor Sanday. In addition to his statement (one of the briefest ones), Dr. Sanday wrote a long letter to the Bishop suggesting that the Conference should encourage, with view to an *eirenicon*, an "Appeal to Antiquity"—limiting it to "the period of the first four General Councils"—but there is nothing to show in the reported minutes that the Conference took any notice of the suggestion, though the letter was laid before them.

Before the debate began on "The Nature of the Divine Gift in the Holy Communion," Canon Gore tried to commit his colleagues to Hooker's statement (*Ecclesiastical Polity*, Book V., Chapter 67, § 7), as "the expression of their unanimous conviction," but it was urged by Dr. Barlow that it would be unwise for the Conference to "pledge itself in advance to words" which it had not fully considered; and the proposal finally agreed to was that the passage from Hooker's should be only provisionally adopted with view to further consideration. Discussion then began on Mr. Dimock's statement, contained in his paper, that

Catholic theories" now divide into "two camps." As to the result of the debate, it was recognized by the Conference that there existed among its members "a distinct divergence of belief."

One striking feature of the succeeding discussion on "The Sacrificial aspect of the Holy Communion" was what seemed to be a change of opinion among those who had previously held together in defense of the Protestant position; both Mr. Dimock and Dr. Wace admitting that in the Eucharistic rite there was "an Offering," or "a Commemoration" before God, though only symbolically. Finally, however, all the members gave their assent to the statement that "there may be truly said to be a submitting to the Divine view of the Sacrifice of the Death of Christ." The statements put forward in turn by Lord Halifax and Canon Gore, in the hope that they would "secure general acceptance," were impugned by their Protestant colleagues, on the ground that there was no warrant for believing in the Presence as "sacramentally identified with the consecrated elements."

In the course of the next debate on "The Expression in Ritual of the Doctrine of the Holy Communion," Canon Gore said that he could see no hope of "any satisfactory solution of difficulties" until there was "a real Church Body, and a general Representative Assembly," which did not at present exist, as Chancellor Smith also observed. The opinion expressed by Lord Halifax, in respect to the "old Mass vestments," that it would be "quite impossible to compel their disuse"—said opinion being also entertained by Canon Gore—drew from the Chairman the remark that he hoped his Lordship "was mistaken." In order to show that he was not "indifferent to the importance of promoting ritual obedience," Lord Halifax proposed, as a sort of *Concordat*, that "under due precautions, and with the sanction of

Bishops, the alternative use of the First Prayer Book of Edward VI. might be allowed," and in that event, the rubrics of that Book, when used, might be "accepted as the law of the Church." The opinion entertained both by Canon Robinson and Dr. Sanday was that "the only possible appeal at present" would be to "the reasonableness of the clergy." Principal Robertson's resolution, namely, that "excepting the Rites commanded by our Lord," the Church Catholic, as such, possesses no "Ritual Law," proved acceptable to Dr. Moule, Lord Stamford, and Canon Gore, but assent thereto was withheld by Canon Robinson, Dr. Sanday, and Lord Halifax.

The closing session of the Conference was devoted to a discussion on Canon Robinson's motion for adding to the report of the proceedings of the Conference certain specific statements; but prior thereto there arose quite a breezy controversy over a remark made by Mr. Dimock, in the preceding session, that the views expressed by Lord Halifax in his statement on the doctrine of the Real Presence were excluded by "a doctrinal gulf" from the formularies of the Church of England, and incompatible at least with clerical communion. From such an opinion Dr. Sanday desired to "dissociate himself," for it did not express "that permanent mind" of the Church; and this protest was joined in, not only by Canon Robinson and Canon Gore, but also by Principal Robertson, Dr. Bigg, and Chancellor Smith. Subsequently Mr. Dimock, who had been absent from the session, wrote to the Chairman to express his apologies for making "reflections on the conduct of others." The first part of Canon Robinson's motion, namely, that the statements submitted to the Conference by the Rev. Professor Moule, Canon Gore, and Lord Halifax—on the Relation of the Divine Gift to the Consecrated Elements—be added to the Report, was agreed to; but the second part—relating to the passage from Hooker which had previously been urged by Canon Gore for acceptance—was eventually withdrawn; both Dr. Barlow and Rev. Professor Moule expressing their reluctance to accept Hooker's words as "a definite *Theological* pronouncement." As to the suggestion offered by some of the members that the Conference should formally declare its adherence to the statements in the Articles and formularies of the Church in regard to the subject, it was felt by the Conference that such action might be construed as pledging the clergy beyond the limit of assent now required by the terms of their subscription.

J. G. HALL.

NEW YORK LETTER.

A BROTHERHOOD PAPER.

A BRIGHT and newsy little paper has just been issued by the New York Local Assembly of the Brotherhood of St. Andrew. It is called *The Two-Fold Vow*, and is to be published monthly hereafter. It will be regularly mailed to each local member of the Brotherhood and will contain notices of Local Assembly meetings and will tell about the general work of the Brotherhood in and around New York. Its editor is Mr. Edward W. Kiernan, the president of the Local Assembly, and the paper is to be supported by voluntary contributions. It is in no way intended to take the place of or to compete with *St. Andrew's Cross*, being purely a local affair, for the publication of local Brotherhood news. It is attractive in appearance and the first number has been very favorably received.

BISHOP POTTER TO YOUNG MEN.

On the Fourth Sunday in Advent, Bishop Potter addressed the meeting for men at the West Side Branch of the Young Men's Christian Association. He was introduced by the Hon. Seth Low, President of Columbia University, who spoke of him as "a good Bishop, a good citizen, and a helpful man." The Bishop said in part: "The three things most important to young men whose lot is cast in the city are self-possession, simplicity, and a right standard of values. The tendency of modern life is to aggregate, to crowd; the country is denuded. We used to have solitude, self-communion, meditation; there were long winter evenings for study and family life. All is different to-day. I recently asked a Christian mother how often her family got together in

the middle of the day. She said, 'Not once a month.' Haste is the business watchword. If a young man doesn't run, his services are not wanted. Under these conditions there is danger of a young man losing his personality, of becoming a cog in a great machine. Here's what I mean by self-possession: To consider things in the midst of pressing duties, to remain God's man-owning self when the day's work is done, just as when you began.

"As to the value of simplicity, one feels it especially just now when the United States is on the top wave of commercial success. There is much tawdry display, extravagance, and waste. Along with considerable philanthropy we see much barbaric lust of show, all kinds of foolish expense. In this respect, don't mind what any fool of a girl tries to flatter you into. Avoid cheap tawdriness of jewelry, which is a special mark of decadence. Young men ought to cultivate a true idea of the standard of values to keep from being dazzled by the things that are false." Continuing, the Bishop spoke of the great fortunes that were useless, so far as any contribution was made for the good of mankind in general.

THE QUALITY OF THE MINISTRY.

A few days ago one of the influential daily newspapers printed an editorial about the future ministers of the country. Part of it read as follows: "Intellectually the young men in the theological schools are in large part of feeble timber, and few of them exhibit any of the graces of an elegant education. Very often they come from uneducated surroundings—a very raw lot of young cubs to be licked into shape." The Very Rev. Dr. E. A. Hoffman, Dean of the General Theological Seminary, takes exception to the statement. He says it is a complete misconception of the facts, certainly so as regards the students of the Seminary of which he is the head. The implication that the quality of its theological students was declining was so far from being true, that he could testify to a positive improvement of that quality during the last fifteen years. "The age makes greater and greater demands upon the individual in all walks of life," said he; "never did it claim so much from the priest and minister as to-day. The leading colleges and universities have recognized the growing strenuousness of life by constantly raising their standards and providing for higher and more elaborate education. The theological seminary has not been behind in responding to this insistent spirit. It, too, has increased its requirements and broadened its scope, and the student who knocks at its door must be better qualified than ever, not only to enter, but to develop afterwards.

"The suggestion that many students come to the seminary without good education is refuted by the fact that the majority of them are graduates of colleges, and that all, whether college-bred or not, are required to pass a thorough examination before

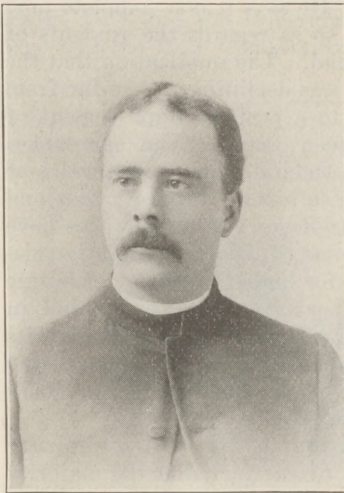


MEMORIAL TABLETS AT CHRIST CHURCH, BEDFORD AVE., BROOKLYN.

being admitted, although a college degree exempts from a part of the examination. Of the 116 students now in the General Seminary, only 29 have not attended college. When my connection with the Seminary began, twenty years ago, not more than half of the students were college men. No one qualified to judge can doubt for a moment that as a body the clergy has never been more intellectual, more highly educated, more earnest, more efficient than now. If it is pointed out that there is a present dearth of great names in the Church, it might also be pertinently asked, Where are the preëminent living statesmen, political orators, and jurists? Men of exceptional power, in whatever sphere of activity, appear only at intervals. The Church has always had its share of them, as it has today."

DEATH OF BUCHANAN WINTHROP.

Mr. Buchanan Winthrop, who has been for many years the Treasurer of the General Convention, died on Christmas Day, after an operation for appendicitis. He was in good health on the previous Saturday but was taken ill that night, growing gradually worse until the operation, which was performed Monday. Buchanan Winthrop was born in New York in 1841. He was a descendant of John Winthrop, the first Governor of Massachusetts. He graduated from Yale in 1862 and from Columbia Law School two years later. He had been a practising lawyer in New York until within a very few years. He was a man of considerable wealth, having inherited a fortune from his father. He was very prominent in New York society and belonged to many of the city's clubs. His funeral was held at Grace Church on Friday last.



REV. ALEX. MANN.

The Rev. Alexander Mann has been unanimously chosen rector of Grace Church, Orange, in succession to his uncle, the late Rev. Dr. Schuyler. It is said that such an outcome was agreed upon under certain conditions when Archdeacon Mann became assistant at Grace. Mr. Mann is a native of Geneva, N. Y., and a graduate of Hobart and the General Seminary. He was ordained by Bishop Coxe and served for two years in St. James', Buffalo. In 1887 he came to Orange, and since 1896 has been Archdeacon of Newark in addition to his duties as assistant at Grace Church.

BURIAL OF BISHOP HALE.

ON Friday, Dec. 28th, the burial office was read over the remains of the late Charles Reuben Hale, Bishop of Cairo (Coadjutor of Springfield), at the Church of the Redeemer in that city. A large concourse of people had gathered to show their reverence for the deceased prelate, and the affection in which the Bishop was held by all the people with whom he came in contact was clearly evinced by the air of sadness which pervaded the whole congregation. The remains of the Bishop reposed in a handsome purple velvet casket and were surrounded by many floral tokens of love and reverence which occupied the centre of the chancel.

The pall-bearers were selected from the wardens and vestrymen of the Church of the Redeemer, Cairo, as follows: Messrs. W. B. Gilbert, M. F. Gilbert, R. P. Robbins, Frank Howe, J. H. Jones, A. S. Galigher, H. E. Halliday.

The opening sentences of the burial office was read by the Rev. Edmund Phares, rector of St. Peter's, Mound City, the lessons being read by the Rev. J. G. Wright, Dean of Litchfield; and prayers offered by the Rev. J. G. Miller, rector of St. Mark's, Chester. Following this office a requiem celebration of the Holy Communion began immediately, the Bishop of Springfield being the celebrant, assisted by the Rev. J. Rockstroh as gospeller, and the Rev. G. W. Preston as epistoler. The services and the arrangements beforehand had been in charge of the Ven. Archdeacon DeRosset, rector of Cairo, who had been in constant attendance upon the late Bishop during his illness.

In the afternoon the body of the beloved Bishop was placed on the train for Philadelphia, accompanied by the Bishop of Springfield, Archdeacon DeRosset, and Mr. W. W. Hale of

Alden, Iowa, a brother of the deceased. On Monday morning of the present week, it was expected that the final services would be held at St. Mark's Church, Philadelphia, after which the body would be lowered to the ground.

Bishop Hale was a native of Lewiston, Pa., where he was born in 1837. He graduated at the University of Pennsylvania in 1858 and was ordained to the diaconate in 1860 and to



THE RT. REV. CHAS. R. HALE, D.D., LL.D., LATE BISHOP OF CAIRO.

the priesthood in 1861, both by Bishop Alonzo Potter of Pennsylvania. He spent his diaconate as assistant at Christ Church, Germantown, and in 1861 became assistant at All Saints', Lower Dublin, Philadelphia. From 1863 to 1871 he was chaplain in the navy, serving a portion of that time as Professor of Mathematics at the U. S. Naval Academy, then at Newport, R. I. After that he was successively rector of St. John's, Auburn, N. Y.; of St. Mary the Virgin's, Baltimore; assistant at St. Paul's, Baltimore; and Dean of the Cathedral at Davenport, Ia., until his elevation to the episcopate. It was on May 17th, 1892, that he was elected and on July 26th of the same year that he was consecrated Assistant Bishop of Springfield, with the title of Bishop of Cairo.

Bishop Hale was accounted the foremost authority in matters pertaining to the Eastern Church. He had visited the East a number of times and was intimately acquainted with many of the Bishops and other dignitaries of the Russian and Greek Churches. While still a student at the University of Pennsylvania, he was one of three who edited and published a translation of the inscription on the Rosetta stone. His interest in the East led him to be an ardent worker in the Godly cause of bringing about a better understanding between Eastern and Anglican Christianity. The present Archbishop of Canterbury once said of him that, "No living man has done more for the inter-communion of the Churches than Dr. Hale."

His failing health led him at the urgent insistence of his physician and others to seek recuperation in a prolonged trip abroad, which, however, did not have the desired effect, and he returned home only to be obliged to remain in his rooms and finally to die.

THANK God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Charles Kingsley.

THE MISSION AT KINGSTON, N. Y.

AN extraordinary three weeks' Mission has just been held in the Mission Church of the Holy Cross, Kingston, N. Y. (Rev. Chas. Mercer Hall, rector), November 24 to December 16.

Preparations for this mission were begun over a year ago. The house-to-house visitation covering almost the entire city was begun in May last. The first visits were made by the clergy, who called from door to door, giving to each person an invitation to the Mission and leaving an announcement of the mission, with a short prayer for the conversion of sinners. Early in September a circular was sent to all members of the parish asking their coöperation and requesting a pledge as to the work each person would do for the mission. A special Eucharist and the service of intercession on Friday night was then begun and a little later a form of mission exercises, compiled by Father Adderly and adapted, was used regularly every Friday night. Six weeks before the mission began, the services of a third priest were secured for the visiting. In all, considerably over 2,000 families were reached in this way. Wherever the clergy saw any indication of special interest, or found any reason for hope for those visited, a special record was made and these families were again visited by the Sisters of the Holy Nativity, who have worked in the parish for the past four years, doing singularly effective work. Bishop Grafton states that in the years during which he was rector of the Church of the Advent, Boston, the diocesan reports show that his parish recorded in 6 years more baptisms of adults than all the other 16 parishes in Boston together. This he attributed to the indefatigable and valuable work of the members of this unique community.

A package of leaflets containing electrotype pictures of the missionaries, a copy of the missionaries' letter, some verses by Charlotte P. Stetson on "Prejudice," a leaflet on the text "Am I therefore your enemy?" and the long form of the mission-prayer, was then sent by mail or messenger to every family.

Dutch Reformed and Presbyterian denominations being the largest Protestant societies in Kingston, a tract was also sent to them. This was written for the mission by the Rev. G. H. Sharpley, curate of Christ Church, New Haven, a former student of the Dutch Reformed seminary at New Brunswick, N. J. Nearly 400 copies of Bishop Grafton's *Church of the New Testament* were also specially distributed. An electric cross four feet high was erected at the intersection of Pine Grove Avenue (on which the church stands) and Broadway, the main thoroughfare of the city; and a huge banner with the words "Come to the mission," etc., floated across Broadway. About 400 large posters announcing the mission were distributed on bill-boards and in stores throughout the city. For the Children's Mission, which was held every afternoon for the first two weeks, special invitations were distributed at the public schools. A special letter was sent to almost every voter in the city inviting him to the men's mission. The columns of the morning and evening papers were freely used and several tracts and articles were printed every week.

Bishop Weller, Coadjutor of Fond du Lac, was chief missionary, assisted by the Rev. Father Huntington, Superior O. H. C., and the Rev. Guy L. Wallis, who has been in charge of Mr. Wood's parish at Stapleton, S. I. Bishop Weller preached the mission sermon for the first 12 days. Father Huntington gave the meditation after the 9 o'clock Eucharist, the instruction to women during the first fortnight, the homily in the Catechism, and the instruction after the mission sermon. Father Wallis conducted the Catechism which was based on the Dupanloup method, with slight adaptation. Five Eucharists were offered in the parish church daily. On Sundays a solemn High Celebration was sung, the Bishop pontificating in cope and mitre. The order of the Sunday services was otherwise unchanged. Adoration followed the Choral Litany at 4 o'clock.

Naturally the sermons and addresses were of an unusually high order. Bishop Weller spoke in moving language of the never failing love of God. The instructions by Father Huntington were deep and searching. Father Wallis demonstrated the adaptability of the French system to our American children, who made the difficult answers to the questions of the Catechism with wonderful readiness and accuracy.

The services were not attended by crowds, but deep interest was manifested by the large congregations. The doctrines of the Church were preached in their purity and entirety. Nothing was diluted; nothing was exaggerated. The impression left by the mission was indelible.

Father Betts of Goshen, N. Y., a veteran of the Catholic

movement, assisted Father Huntington every night during the men's week. He has lost none of his fervor nor unquenchable enthusiasm.

The mission leaves with the rector and his assistant, work to be done that will occupy them for years to come.

THE HONOLULU BISHOPRIC.

A MEMORANDUM in regard to this matter issued by the S. P. G. was published in these columns on November 3d. A statement has now been published by the Bishop of Honolulu, of which the following is a synopsis:

The Bishop publishes a statement to the whole Church and expresses the belief that the matters pertaining to the Church in Hawaii will be a precedent for all future time, since during the existence of the S. P. G. no similar case has arisen in which a Church organized by one branch of the Anglican Communion is led by reason of the change in civil allegiance to come naturally under the influence of another branch. The Bishop calls attention to the fact that the S. P. G. is considered in the words of Bishop Wilberforce of Oxford to be "the handmaid of the one Christian Society," and in the words of Dr. Pusey to be "the accredited organ of the whole episcopacy of our branch of the Church Catholic." He inquires whether these expectations have been realized, and whether the policy outlined by the Memorandum of the S. P. G. sufficiently recognizes the unity of the Anglican Communion and the solidarity of the episcopate, as an essential principle which must underlie all action of a branch of the Church which claims to be Catholic. The Bishop then reviews the salient features of the Memorandum of the S. P. G., and declares that the decision of that organization is that a group of Islands in the Pacific, which for a period of thirty-eight years have constituted a recognized Diocese of the Anglican Communion, should be placed under the charge of a Bishop 2,000 miles away, the See being still occupied, and, as will presently be shown, the Society being entrusted with funds for its endowment.

He inquires whether it is in accordance with the practice of the Catholic Church that a See once founded should be extinguished, and the Diocese placed under another Bishop, without regard either to the Bishop, clergy, or people of such Diocese. That such is not her practice he asserts and quotes from Archbishop Benson's *Life, Times and Work of Cyprian*, in support of this belief. How different, he says, is the language of Bishop Potter, who claims the right to divest a Brother Bishop of his share in this episcopate, and *force him out*. For though he writes that this will *not* be done, he would never have penned such words unless he intended to imply that the exercise of such force was within the rights and authority of the American Bishops. The Bishop states that by failing to mention the See or Diocese of Honolulu, either in the letter of Mr. Tucker, Secretary of the S. P. G., or in that of the Bishop of New York, both of which were published in the Memorandum, both these gentlemen seem to make it appear that the See and Diocese of Honolulu are already in a state of dissolution and non-existence. This the Bishop denies and shows that a See cannot be considered to be dissolved either by withdrawal of the grants necessary for its support or by reason of the change of civil government. With regard to the first of these postulates he instances the condition of the Scottish Bishops who consecrated Dr. Seabury in 1784; and with regard to the second he inquires whether the change of civil allegiance of the Islands can result in necessarily uprooting a See already established, in order to make room for another branch of the same Communion which established the See. He shows that at the time when Cyprian refused to acknowledge the Bishop of Rome as his Metropolitan, the Roman Empire included the African Church in which Cyprian was a Bishop, and yet the latter denied the jurisdiction of the Metropolitan of Rome. He quotes also the instances of the cession of the Isle of Man and the "Sudereys" or Hebrides by Magnus IV. of Norway to Alexander III. of Scotland in 1266, in which, notwithstanding the change of sovereignty, the metropolitan rights of the Church of Drontheim were expressly reserved. Similarly the Archbishops of York continued to exercise metropolitan authority over the south of Scotland as far as the Firth of Forth, long after the consolidation of the Scottish Kingdom. He states, therefore, that it can hardly be maintained that at the raising of the American flag the Hawaiian Islands fell under the jurisdiction of the Presiding Bishop of the American Church, or that it became incumbent on the S. P. G. to use such haste in withdrawing all support from

the Diocese of Honolulu that the severance of the Society's connection with the Diocese came into effect *sixteen days* after the Hawaiian Islands became a Territory of the United States. If, on the other hand, it should be maintained that the acquisition of the Islands by the United States *ipso facto* extended to them the metropolitanical authority of the Presiding Bishop of the United States, then it follows that there should be no delay in admitting the Diocese of Honolulu into the American branch of the Anglican Communion. He recalls that after the resignation of the first Bishop of Honolulu, the American Church was invited by the Archbishop of Canterbury to take charge of the Islands, and opportunity was then given to attach them to the Sec of California, and the invitation was declined. He believes that the incorporation of the Diocese of Honolulu into the system of the American Church would be in accordance with the mind of the Bishops of the Anglican Communion expressed in Report G or VII. of the Lambeth Conference of 1867. He states that the lines for this transfer are already laid down in the report referred to and that the S. P. G. holds its funds as the Church's steward for the endowment of the See of Honolulu. He asserts that too much weight has been given to his own formerly expressed opinion that the American Church was in position to take over at once the work in Hawaii, and states that when, in reply to his offer to retire, the Bishop of Albany asked that all words relating to the consecration of a successor be omitted from this offer, the situation was entirely changed. It was a painful surprise to him that the American Bishops did not feel bound to perpetuate the See. The only offer he declares that has been made to him by representatives of the American Bishops is in the statement by the Bishop of New York, that if Bishop Willis will withdraw, the American Church will provide for what is necessary in the way of episcopal duty in the Islands. That is all. There is not a word in Bishop Potter's communication about making provision for the clergy, English, American, and Chinese, from whose support the S. P. G. has withdrawn a total sum of £400 a year. On these points Bishop Potter stated in reply to an inquiry from Bishop Willis, that he had no information as to what the Board of Missions would do. The course proposed by Bishop Potter would therefore result in the abandonment of the one Anglican See in the West Pacific. Bishop Willis also declares that the property of the Church in Hawaii can be brought under the constitution and canons of the American Church, when the time comes, *by the free and voluntary act of the corporation itself*, but not otherwise. He states that the only transfer that can be effected by the Archbishop of Canterbury is a transfer of metropolitanical authority; for the Church of England has never owned a foot of land in the Hawaiian Islands. He declares that the S. P. G. should ascertain whether or no the Archbishop of Canterbury has ceded his metropolitanical authority over the See of Honolulu, and notify the Bishop of Honolulu accordingly. If this cession has not taken place, then the withdrawal of aid by the S. P. G. is clearly premature; while if it has, then the Presiding Bishop of the American Church has already accepted metropolitanical authority over the See and Diocese of Honolulu, and it follows then that the first step has already been taken by the American Church for admitting the Diocese of Honolulu into its organization.

WHAT YOU and I want in this great, busy, wicked, self-seeking, modern, material life of ours is to get back to the primal consciousness and realize that the first cry for any man or woman in the face of the dangers that threaten our world to-day is not that we would be richer, not that we may be better organized, not that we may have a finer scorn for evil or evildoers, but, first of all, the cry of blind Bartimeus by the wayside: "Lord, that my eyes may be opened, blind as I am, that I may have borne into my spiritual consciousness the sense of divine proportions." The realization of the relation of the world that is to the larger world of righteousness that is to be, the relation of the powers of men to the sovereignty and the love and the service of God; the recognition that in whatever task is performed, however lowly or humble or seemingly remote from the thought of God, God is if it is an honest task; and He may come, if it is a dishonest task, an impure task, a base task, and by the presence of His grace and power enoble and transform it forever.

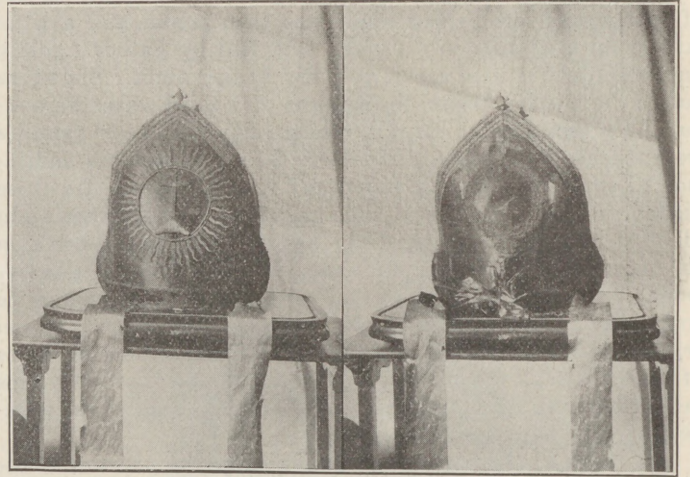
And so, the one word that I would leave with you as you go out of this holy house is this: Lift up your head and cry, "Lord, that my eyes may be opened," and then remember that next to the awakening and enlargement of the spiritual vision of man as the foundation of all civic, social, and natural regeneration.—*Bishop Potter*.

CIRCUMSTANCES are beyond the control of man, but his conduct is in his own power.—*Disraeli*.

BISHOP CLAGGETT'S MITRE.

IT is a pleasure to present herewith an illustration of the mitre of the first Bishop of Maryland, who was the first Bishop consecrated in this country. The front of the mitre is embroidered in gold with a cross surmounted by a representation of the tongues of fire which fell upon the heads of the Apostles. The back is embroidered with a crown of thorns. It is supposed that the mitre was modeled after that of Bishop Seabury depicted in these columns last week.

Bishop Claggett, it will be remembered, was consecrated as first Bishop of Maryland on September 17th, 1792, by the three



FRONT VIEW. BACK VIEW.
MITRE OF BISHOP CLAGGETT, FIRST BISHOP OF MARYLAND.

American Bishops in English orders, and Bishop Seabury, whose orders were derived from Scotland. This was the only consecration in which Bishop Seabury took part, but through Bishop Claggett, to whom every succeeding Bishop in the American Church traces his succession, each Bishop also traces to Bishop Seabury, as well as to Bishops White, Provoost, and Madison.

The mitre of Bishop Claggett is one of the historical treasures of the American Church, and is in the possession of Mrs. Genevieve Chew of Washington, D. C.

A REMINISCENCE OF BISHOP ELLICOTT OF GLOUCESTER.

By H. C. B.

THE present Bishop of Gloucester (Dr. Ellicott), before the Diocese of Gloucester and Bristol was restored to its former and present position of two Dioceses, is a very *low* Churchman (or used to be) although a profound scholar. Some twelve or more years ago the then Mayor of Bristol, himself a Nonconformist, started a fund to raise money to buy the Bishop a full set of "episcopal habit"—crozier, mitre, cope, and all. The fund was a success; the vestments were procured; a day of presentation appointed, and the public invited. We all wondered what the poor, dear old gentleman would do. Would he accept? Would he turn the whole thing down as "Godless"? No sir! He rose to the situation, accepted the gifts *as Bishop*, for present and future Bishops.

Everybody was pleased. But would he *wear* the accursed things?

At some high Cathedral function next after the presentation, he wore the cope, *carried* the mitre, and "won a famous victory," like Marlboro' of old—for this function and his part therein caused the Church Associationists (of which Bristol possesses a number, who are decidedly "lewd fellows of the baser sort") to go for the good Bishop, tooth and nail, to write "open letters," to hold indignation meetings, etc.

"What do you mean, Sir Bishop? How dare you?" etc.

His Lordship wrote *the* letter of his life, and completely bowled out the enemy. His reply ran somewhat thus:

"Seeing that I accepted the gifts as Bishop of the Diocese; seeing that kind friends *not* of the Church were chiefly instrumental in making the gift, and that the highest officials of our ancient city made the gift to the Bishop of the ancient see, it would be most discourteous of me not to receive the same, nor to *wear* the same on certain public occasions," etc.

THEY SAY that it is an ill mason that refuseth any stone; and there is no knowledge but, in a skilful hand, serves either positively as it is, or else to illustrate some other knowledge.—*George Herbert*.

THE PERSONAL DEVIL.

AN ANALOGY BETWEEN PHYSICAL AND MORAL EVIL.

BY THE REV. HAMILTON D. B. MACNEIL.

MODERN scientific investigations seem to prove that diseases are caused by germs or microbes. These microorganisms can be recognized under the microscope. Under favorable conditions they produce disease and death. For example, the "bacillus diphtheriæ" will have no effect on a perfectly healthy person, but on a weak person it will develop and flourish in proportion as the power of resistance is greater or less. In other words science is finding that diseases are not simply negative, but are produced from living creatures however small these may be, or as Huxley puts it, "from matter potentially alive, and having a tendency to assume a definite living form." This is the same thing for a seed is alive in this way. It only requires favorable circumstances for it to show by growth the life already hidden there.

The development of science frequently casts a new light on religious thought because there is a deep and real analogy between the natural and spiritual world. If science is showing us that physical disease has a living cause, is it not reasonable to suppose that moral evil, sin, has one also? Surely these new developments are showing us that the Church's doctrine of a personal devil as the cause of sin is more reasonable and more in line with modern scientific thought, than any of the proposed substitutes. We trace disease to its cause, but sin we say has none. This is unscientific. As there must be a cause to produce disease, so there must be a cause to produce sin.

The analogy goes still further. Man is liable to illness because of weakness. If he were perfect the disease germs would have no power over him. So it is with moral evil. Man is liable to sin because he is imperfect. He contracted both these weaknesses at the Fall. Adam had no internal tendency to sin before the Fall. Sin was only a possibility to him. Now it is different. Man is imperfect in his whole nature, body, soul, and spirit, therefore he is open to attacks from without. So it is that Satan finds man an easy victim in the state of nature. He would have no power over man at all if there were not tendencies in man to receive the suggestions of evil. His power is in proportion to the resistance.

Some men are immune from certain diseases, but fall ready victims to others; and so in the spiritual and moral world, some men are safe from certain temptations, but are easily overcome by others. They have a tendency to contract, if we may say so, a certain given sin. Sometimes this is caused by heredity or environment, as indeed disease may be.

But science is not satisfied with finding a cause, it seeks the remedy. It acts on the theory that everything in nature has its enemy, and therefore the disease germ has its enemy, and that there must be conditions in which it cannot live.

Here again the analogy follows. Christ came to be the new Head of the race, to infuse new life into it. He was tempted by the personal devil because only so could He have been tempted at all. He was invulnerable not simply because He was God, although this is true, but also because in His perfection temptation could find no weak spot. There was nothing in Him to answer to the suggestion of evil. So it is with the Angels now, so it will be with redeemed and glorified man.

Our Lord came to create an atmosphere and conditions in which sin could not live: to make men strong by uniting them to Himself in Holy Baptism and so to overcome heredity: to strengthen man by the gift of the Holy Ghost that he might rise above environment: to sustain him with the Bread of Life that he might continue in safety.

The Church is to take men out of the low atmosphere where they are susceptible to temptations, and sin abounds, and to place them in the high, pure air of holiness. Here, if they remain, they are safe from Satan's attacks. Temptation may come but grace is more powerful. There is therefore the greatest need that we remain in a state of salvation. As well might a man in a plague stricken city go for a short visit to some place of pure air and then return to the doomed city and imagine himself safe; as a man to start in the Christian life, and then neglect the Sacraments and all the sacred influences of the Church. Yet alas, how many do this! They are confirmed and make their first Communion, and there it seems to end. Do they imagine they are safe because for a short time they have breathed the pure air, only to return to the sin laden atmosphere of the world? Danger and temptation are on every side. The

only place free from the infection of sin is the Church. The only safety is to remain under her protection.

It is not that temptations and trials will not assail us, but that they will not overcome us. Disease has no power over a perfectly healthy man, Satan has none over a true and faithful Christian, who uses all the means of grace God has given in the Catholic Church.

Some one may say that the relation between disease and its germ and sin and its author, Satan, is not analogous, because the element of personality is brought in. Well, it is not put forward as a proof, but simply as a suggestive thought and yet even here the argument does not fail. Bodily disease is material, hence, in the natural order, its cause is material, but sin is moral evil: it is only found in personal beings hence its cause must be spiritual and personal. As disease is to the germ, so is sin to Satan. The element of personality comes in the fourth term because it was in the third. Sin has no existence apart from a person. It came into being when one of God's creatures chose disobedience. Sin is the turning away of the will from God, and will can only be predicated of a person. The analogy then is perfectly logical.

There are some very practical thoughts springing from these considerations. The existence of a personal devil is not simply a matter of speculative interest, but of practical importance. For Christians it is of the Faith, for it is of Revelation. This has not been written to defend an opinion, but to show that the Catholic Faith is always reasonable and that the more science widens our horizon the more we shall see the reasonableness of the Faith.

The knowledge of diseases and their causes has led to greater precautions and safeguards; so it should be with sin. If we realize with St. Paul that "we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," we shall see more clearly the need of divine help, and following his exhortation in the preceding verse we shall put on the whole armor of God that we may be able to stand against the wiles of the devil. It is an intensely practical question. The thought of our adversary should throw us back upon God. Men often fall into great sin because they have relaxed their precautions and neglected their Christian privileges and duties. Such a condition invites temptation and Satan seizes the opportunity. The great temptation comes, and the man, in no condition to repel it, falls an easy victim. The lesson is of faithfulness, watchfulness, and perseverance.

Whoever is faithful is safe from any serious sin. Sin has no power over a man who lives as in God's presence, in an atmosphere of prayer and worship and who humbly receives the Sacraments with faith and thanksgiving. Read the ninety-first Psalm with this thought in view and see how wonderful it is:

"Whoso *dwelleth* under the defence of the Most High : shall abide under the shadow of the Almighty. . . .

"For He shall deliver thee from the snare of the hunter : and from the noisome pestilence.

"There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

"For He shall give His angels charge over thee : to keep thee in all thy ways.

"Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet."

The promise is to him who *dwelleth*.

WHEN the spring comes, the oak-tree, with its thousands of leaves, blossoms all over. The great heart of the oak-tree remembers every remotest tip of every farthest branch, and sends to each the message and the power of new life. And yet we do not think of the heart of the oak-tree as if it were burdened with such multitudinous remembrance—as if it were any harder work for it to make a million leaves than it would be for it to make one. Somewhat in this way, it seems to me, we may think of God's remembrance of his million children. They are far-off leaves on the great tree of his life: far off, and yet as near to the beating of his heart as any leaf on all the tree.—*Phillips Brooks*.

LIKE the heavens, prayer hath a circular motion. Its inspiration, coming from God into the soul, returns back to Him. You look up to the heavens. They are covered with rain-bearing clouds. Whence came they? From the evaporations of the deep, broad seas. They fall in copious showers upon the earth. Whither go they? Evaporating from the land, gliding in brooks, rolling in rivers, they return to the source whence they came. So do all true prayers.—*Bishop Leighton*.

Some Phases of American Church Work.

SOME OF THE DIFFICULTIES THAT EXIST IN CHURCH WORK AMONG THE POOR IN CITIES.

BY THE REV. ARTHUR C. KIMBER, D.D., VICAR OF ST. AUGUSTINE'S CHAPEL, TRINITY PARISH, NEW YORK.

BY POOR, are meant the average tenement, not flat, population of large cities like New York. In tenement houses we sometimes find persons of refinement fitted by their nature to move on the higher social planes, and religious persons of most beautiful and saintlike character, and men of intellect and education and power, who would be leaders of men were the opportunity given them. There are persons of another class also that seem but one remove from beasts. All these, however, are the exceptions; we are considering the average.

A chief difficulty that constantly confronts one is the very limited vocabulary of the poor. Their language both in their homes and in their work-rooms deals almost entirely with the concrete; they fail to understand anything that approaches the abstract in the least degree. Their habits of thought are such, that any attempt to teach them to form any abstract conception is almost hopeless. Virtue, goodness, uprightness, responsibility, immortality, are meaningless, unless those words are most carefully explained and most clearly and fully illustrated by many concrete examples. An intelligent appreciation of the services of the Church is simply impossible. As a matter of fact, the psalms, the narrative portions of the Old Testament and the Gospels and Acts and certain hymns, are the only parts that are understood. The preacher that wishes to win and keep the poor must have his whole heart and soul in his work, and must be clear in his conceptions, logical in his arguments, simple, but earnest in his language, and capable of using forcible and sometimes even commonplace illustrations. There must be neither baby-talk nor senseless shouting. And he must be very careful too, not in his zeal to make himself common. The greater gentleman he is, the greater will be his influence.

What may be termed the trade idea is a tremendous hindrance to Christian work among the poor. Whatever the priest does or says, whether it be in the church or in his private ministrations in the homes of his people, loses much of its force by being discounted by the prevailing idea that he "says or does it as part of his trade by which he makes his living." It is very hard for a poor man under the grinding weight of his daily toil to conceive of voluntary labor actuated by purely benevolent and disinterested motives. He works unceasingly because he is obliged to do so if he would live: he cannot understand how another can work from pure love, making, not his wages, but his work, and its everlasting results, his highest ambition. "No," he says, "it is because he is paid to say it."

In work among the Germans, there prevails a very general belief that religion is like a trade, to which every one must serve a certain definite apprenticeship, and that after that he is a free man. Parents take the greatest care that their children attend Sunday School and the Confirmation class, and that they are confirmed, and receive their first communion. This according to the general belief of the class that we are considering entitles them to and gives them a kind of fully paid ticket to heaven, good whenever presented. The responsibility of the parent has ceased. Consequently, the majority of those confirmed are very seldom seen at the altar after their first communion, or in fact at any public service, unless it be on some great day like Easter or Whitsunday.

In these days of keen business competition, the daily work of the laboring man and of the mechanic and of the clerk is so great and so constant, that Sunday must be made a day of complete rest. Nothing must disturb this rest, for physical human nature imperatively demands it. Consequently attendance by the father at church on Sunday implies much self-denial, great exertion, and real Christian principle. In families too where servants are not employed and where all the domestic duties are performed by the wife and mother, she cannot possibly attend the Sunday services. Her morning is completely occupied with cooking and breakfast, almost always on Sunday a late one, with preparing the children for Sunday School, with making the house after they have gone, neat and tidy, and with getting ready the noonday dinner; Sunday being very often the only day when all the family sit down at dinner together. Then

there is almost always something that has to be done in the afternoon. She cannot attend evening service, for this is the younger children's bedtime. These parents would attend church if they could; we can easily see why they cannot.

Finally, the constant grind of hard, monotonous, tiresome daily labor, in many cases for generation after generation, with the many cares and troubles and anxieties that the poor man has to bear that his more prosperous brother is free from, and the utter hopelessness of there ever being anything better for him, seem to change his very nature. He loses all his better aspirations, all his natural desires to improve his condition, his confidence in his fellow men, his ambitions, his intellectuality, his spirituality, and he is content to sink in the slough of despond. He becomes insensible to almost everything objective, incapable of responding to any appeal, and blind to everything beyond his present earthly, weary life. He becomes of the earth, earthy. To live, to toil on, and to die are his all. In what way, and by what means can we save him?

YET FOR HIM OUR BLESSED SAVIOUR DIED

[Other papers that may be expected in this series are:
Problems Relating to Work Among Prisoners, by the Bishop of Western Michigan.
The Work of an Associate Mission, by the Rev. Chas. H. Young.
Problems of the Middle West, by the Bishop of Springfield.
Practical Suggestions Concerning Rational Temperance Work, by the Rev. F. C. H. Wendel, Ph.D.
Work Among Boys, by the Bishop Coadjutor of Fond du Lac.
Work Among the Mountaineers, by the Bishop of Asheville.
Work Among the Colored Race, by the Bishop of Georgia.
Work Among Social Outcasts, by the Rev. Gustavus Tuckerman.
Work Among Belgians in the Diocese of Fond du Lac, by the Rev. H. W. Blackman.
A Chinese Mission, by Mrs. Harriet Switzer.
An Indian Mission, by Ida A. Roff.
Many of these papers will be illustrated. They will appear during the winter and early spring, but the order in which they will be printed cannot yet be announced.]

A SCHOOLBOY'S TRANSLATION OF ST. MATT. XVI. 18.

SCENE, *Class Room of the 6th Form at St. Theophilus' School.*

LESSON FOR THE DAY, *St. Matt. xvi.*

Tutor—Jones, you may translate the 18th verse.

Jones—*σὺ εἶ πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ ὀικοδομήσω μου τὴν ἐκκλησίαν.* Thou art a stone, and upon this Rock I will build My Church.

Tutor (excited)—Stop there, Jones. Why do you, against all precedent, translate *πέτρος* instead of simply Anglicizing the word as the proper name of the Apostle?

Jones—Because, sir, I am told to translate *πέτρα*, and I can see no reason for translating one and not the other. Besides, may I not ask respectfully, does not St. John in relating the incident, give the words: *σὺ κληθήσῃ Κηφᾶς*, and directly translate the Syriac word (*ὁ ἐρμηνεύεται πέτρος*)? And our own admirable A. V. translates: "Thou shalt be called Cephas which is by interpretation a stone" (St. John i. 42).

Tutor—But many great commentators are of the opinion that the words *ἐπὶ ταύτῃ πέτρᾳ* refer to Peter as the foundation rock of the Church.

Jones—As to the word *Rock*, I should like to ask is there any passage of Holy Scripture in which the word *Rock* is applied to a human being? Whereas in many a place it is applied to the Almighty. Does the Almighty give His glory to another? And again, if Peter were intended for the foundation, it seems to me we must take into consideration the difference of the pronouns *this* and *that*. And so the words must have been, not *ἐπὶ ταύτῃ τῇ πέτρᾳ*, but *ἐπὶ τῷ πέτρῳ, ἐκένω*.

Should we not also take into account the fact that *πέτρα* is the solid immovable Rock in English, and *πέτρος* a fragment or movable stone, then *πέτρος* a stone might be in the Foundation as were the other Apostles, and the old prophets, but the "Rock" was and is Christ.

This is all I can make of it, sir.

Tutor—That will do, Jones, for the present, but I advise you to read the Commentators, and it may be in the course of your riper life you will be wiser than you are to-day.

As the class retired, Jones whispered to his friend Smith: "The world moves, and I think it will continue to do so."

W. B. C.

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.

EXCHANGE OF PAPERS.

To the Editor of *The Living Church*:

YOU very kindly inserted in your issue of Nov. 17th a paragraph making known the desire of a Lancashire Churchman to exchange with an American brother the *Church Times* for THE LIVING CHURCH. In response nearly a dozen persons at once wrote me wishing to participate in such an exchange.

I am sorry I cannot so arrange for all who have written me. But perhaps you will allow me to make a further proposal to arrange as follows for those who have asked for *The Church Times*.

Four friends of mine are willing to send the *Church Review* in exchange for THE LIVING CHURCH.

Three others who already receive the latter in exchange, will be glad to send *Church Times* or *Church Review* in exchange for the New York *Churchman*.

I am unable to write to each of those good priests and laymen who have already applied for exchanges. Should they see this letter, and desire to have arrangements made as above, I shall be pleased to do what I can on hearing further from them.

It is indeed gratifying to see the desire there is just now amongst Catholics both here and in the United States to learn more about the work of the Church in both countries. I might also add that THE LIVING CHURCH is highly esteemed in many a Catholic home in England, and I must congratulate you on the excellent supplement (portraying the Bishops officiating at the consecration of Bishop Weller) given with your issue referred to above.

Yours truly,

RASMUS R. MADSEN.

95 Newcombe St., Liverpool, Eng., Dec. 8, 1900.

"RITUAL ANARCHY."

To the Editor of the *Living Church*:

ENCLOSED find a copy of my letter to *The Churchman*, New York, which I have intended as a response to that editorial—"Ritual Anarchy." My letter did not appear in *The Churchman*, although I mailed it in San Francisco on last Thanksgiving Day. It may be that *The Churchman* did not publish it because it proves that its own editorial, "Ritual Anarchy," has proved to be—if anything—anarchistic.

But is this right? Will you give us a hearing?

Anticipating your gentlemanly advocacy for the rights of others, Believe me, Sir, to be

Yours respectfully and sincerely,

Greek-Russian Cathedral,

SEBASTIAN DABOVICH.

San Francisco, Dec. 20, 1900.

[Copy.]

Editor "*The Churchman*," New York:

WILL you kindly allow me to speak a few words in your well-known and valuable Church paper? Although I am not a member of the Protestant Episcopal Church, I may nevertheless expect to be granted the privilege of coming into your midst, as it were, with the words of no outsider, but—if not of a brother—at least with brotherly words. I wish to say that I was present at the consecration of the Rt. Rev. R. H. Weller, being the attendant of the Rt. Rev. Tikhon, Bishop of the Orthodox Greek-Russian Church in North America. My present introduction, or intrusion—if you so please—is in consequence of the prominent editorial in your issue of November 24th under this head: Ritual Anarchy. It seems to me to be extremely harsh—the general condemning tone of this editorial—and I also think that the writer's Church policy, so far as policy is tolerated in Christians, is unwise and perhaps injurious. I do not say that his policy is intentionally antagonistic, nor untimely. As to time it may be divinely Providential—from my point of view—and I look upon the expressions of your Church life from the standpoint of a priest of the Orthodox

Eastern Church. I am not called to approve or to disapprove, nor am I a missionary to externalities. I do not countenance Ritualistic Services because I am a member of the Eastern Church. In the Orthodox Church at least there are profound and historic reasons for the expression of the Visible and Invisible Life of the Body and Soul of the Church. If, according to your belief, Ritual is a secondary matter in the Church, why then should you openly scandalize one another? At (Mr.) Bishop Weller's consecration seven Bishops of your Church participated, and a large number of priests and Doctors in Divinity attended, besides the great multitude of the Faithful People, while Bishop Kozlowski of the Old Catholic Church and our own Bishop Tikhon took conspicuous positions in the Sanctuary of your church. Although an Orientalist I am not blind to cold logic, and I therefore ask, Does such a representative body or portion of the Church count for naught? Who has the power and the word to condemn the goodly representations of nine Dioceses united in prayer, in love, in the earnest desire for strengthening the possibilities of a union of the churches in *Doctrine* and in the *Sacraments* as well? This question is a vital one—for us. We, too, are anxious to extend the hand of fellowship. Our Church would not be Orthodox nor the Church of Christ if she did not desire, yea, if she did not yearn with the anxiety of Mother-pains to gather all in the bond of union.

In regard to lesser things, you say in your editorial (I repeat your own words): "Is it possible that all these things should be permitted in the Protestant Episcopal Church." Now, the first Councils of Nice and Constantinople you hold to be ecumenical? Is it not then inconsistent that you still persistently hold to the non-ecumenical introduction of the *Filioque* into the unchangeable Creed, etc., etc.? There is a large number of Divines in this country who desire to adhere to the Seven Ecumenical Councils, but who, as it seems to me, are to a great extent debarred in their intention by the love they bear for their uncharitable brethren. There are American Bishops who repudiate the late and erroneous innovations in the Creed, etc., etc. Now, these are essential questions, and would you have the Holy Orthodox Church deal lightly with you concerning them? I but re-echo the minds of many prominent scholars of our Church when I declare that the poor, suffering, yet the great and holy Oriental Church has been and now is dealing very gently with the Western Church. If in the Protestant Episcopal Church the General Convention is the Supreme Power, we pray that the coming Convention in San Francisco next year may not be a protesting one in the way that your Editorial, *Ritual Anarchy*, is Protestant, but that it may be, we pray, a Catholic Convention of the Church in the United States. I have the honor to be,

Your humble servant, in Christ Jesus,

Thanksgiving Day, 1900.

SEBASTIAN DABOVICH,

Senior Presbyterian of the Greek-Russian Cathedral in San Francisco.

DOES THE PRESIDING BISHOP "DISCLAIM ANY RESPONSIBILITY" AGAIN?

To the Editor of the *Living Church*:

WILL some of the critics of the Fond du Lac consecration kindly inform me how it came to pass that an Unitarian minister officiated at the funeral of ex-Gov. Wolcott (an Unitarian), at Trinity Church, Boston, Dec. 24th? Through an "indulgence" from the Pope of Providence?

Whitefield, N. H., Dec. 24, 1900.

C. EDWARD WRIGHT.

THE FOND DU LAC CONSECRATION.

To the Editor of the *Living Church*:

HAVING read about the Consecration at Fond du Lac I am surprised to find that so much prejudice and ignorance exists concerning the ancient vestments of the Anglican branch of the Catholic Church. We must appear very ridiculous in the eyes of the other branches of the Catholic Church to be haggling over the proper or non-proper use of a vestment, especially over one that has been worn for nearly two thousand years. Why not stir up strife over some Bishops wearing purple cassocks, purple bands to their "magpies," aprons, etc.? Many men who are finding fault with Bishop Grafton, glory in bedecking themselves on every conceivable occasion with stoles whether officiating or not, in Morning Prayer, or Processionals, without any authority. Why not take notice of these various innovations, rather than set up such a cry over what the Church has accepted for many years past? It is good to know we have at least one Church

periodical that does not speak through her columns "unadvisedly or lightly" of the Bishops of the Anglican Catholic Church, but on the other hand "reverently, discreetly, soberly." It would be well if some of your critics would read Bishop Hopkins' work on the *Law of Ritualism*, or Staley's *Catholic Religion*, which is used by many of our large Sunday Schools in advanced classes, in which work appears a picture of an Anglican Bishop in cope and mitre. As long as we have no "Congregation of Rites" let us "reverently obey our Bishops, and other chief ministers of the Church," who according to the canons of the Church may have the charge and government over us, and not wilfully stir up strife over non-essentials.

Alexandria, Minn.

F. E. ALLEYNE.

THE NEEDS OF PORTO RICO.

To the Editor of the Living Church:

THE Bishop of West Virginia having accepted the commission of the Presiding Bishop to oversee the work of the Church in Porto Rico, expects to sail for the Island January 12th. It is exceedingly important that he should be accompanied or followed very shortly by a clergyman who will take charge of the work in San Juan, or such other point as the Bishop may decide. Churchmen now living in the Island write that the need is great and the opportunity for doing an important work on behalf of the Church exceptional. If those who are willing to volunteer for this important service will communicate with the undersigned their letters will be promptly brought to the attention of the Bishop.

Very truly yours,
JOHN W. WOOD, *Corresponding Secretary.*

To the Editor of the Living Church:

I HAVE been commissioned by the Presiding Bishop to go to Porto Rico, to look after the interests of our Church in that Island. As yet, I know very little about the condition and prospects of our mission there, but what I have learned determines me to make this statement and appeal to the Church before I sail, for I fear that many think that all is done that is necessary to be done, at this present time at least, by sending a Bishop to inspect the work. The futility of such a thought appears at once when you remember that although the venerable Bishop of Minnesota visited the Island a year ago, and made an eloquent appeal for it on his return, yet so far all things seem to continue as they were.

We have had a lot given us in the city of San Juan, and about \$2,000 has been raised to build a \$10,000 church, but the lot will be forfeited for non-use on February 1st, and I cannot reach the Island before January 17th. We have had at times, during the last year, thirty or forty members of our Church in the city, and yet the faithful men who have ministered to them, notably Rev. Geo. B. Pratt and Post Chaplain H. A. Brown, have had the mortification of seeing the Church far distanced by those who started their work under much less promising conditions; as for instance, we are told that the Methodists, who started with two members, now have a \$15,000 church, with services for both English and Spanish speaking people. We meantime are worshipping in an inconvenient room, and our latest account is that the Christmas service will be the last held, so that when I arrive I am likely to find the work abandoned, and our people scattered in discouragement, many of them perhaps beyond the hope of recall—and especially if we lose the lot on February 1st.

Of the rest of the Island and the important work to be done there I do not now speak. It seems to me that we must land and establish ourselves at San Juan, before we can push on into the regions beyond.

My point of contention now is: Will the Board of Managers; will the Church, let me go to Porto Rico to face these conditions, without such personal and financial backing as will at least allow us to land and entrench ourselves at San Juan?

I want a well-approved man to settle at San Juan, so that this city may be a point of departure for other work, and that the minister in charge may be eyes and ears to the Board; I want \$8,000 to complete the church in that city, and so not only establish that congregation, but be a guarantee to the whole Island of our good faith, and of our real desire and purpose to help them in their time of need by ministering to them in the Gospel of Christ.

The Board of Managers meets on Tuesday, January 8th. May we not hope that the good Lord will put it into the hearts

of some one or more of his richly blest people to provide for these pressing needs, that in some way, however modestly, we may undertake these increased responsibilities? Without such provision, the Bishop who goes, at the command of the Church, will have but scant encouragement. He feels that he can but go, and he will try to remember as he goes the promise of Him who has said He will go with us on every errand we undertake in His name.

Parkersburg, West Virginia,
December 22nd, 1900.

GEORGE W. PETERKIN,
Bishop of West Virginia.

BISHOP CLARK ALONE RESPONSIBLE.

To the Editor of the Living Church:

IN your last number, I find the charge reiterated that I am "trying to establish a Papal Supremacy in the Church" and that "lying on my bed in the weakness of eighty-eight years, some party or parties having easy access to my official signature, these claims have been directly and officially asserted in my name."

In reply to this, allow me to say that I held counsel with no one but the Almighty in writing for publication the card which I issued in regard to the Consecration at Fond du Lac.

If I had been strong enough, it would have devolved upon me, according to the Canons of the Church, to have taken charge of the service and ordered the arrangements, but as my age made this impossible, I selected the three Bishops whom I supposed would be most directly interested in the service, as is my usual custom, and issued the Commission for the Consecration accordingly, taking it for granted that the usual form as prescribed in the Prayer Book, without addition or diminution, would be used on this occasion.

Whether I was justified in the course which I pursued, I leave to the Church at large to decide.

Providence, R. I.,
Dec. 29, 1900.

THOMAS M. CLARK,
Presiding Bishop.

THE JEWS A REMNANT.

THE whereabouts of the ten lost tribes was long a fascinating theme for some Christian scholars. It seems to have appeared again in the question, What becomes of the Jews in modern times? They were in ancient times only a handful of people as compared with the great nations among whom they occupied so large a place in history. They have maintained a distinct nationality for more than 1,800 years without any national organization. Yet they increase, if at all, very slowly. The *Spectator* says that they have not more than doubled their numbers in 1,500 years, and that there are not now in the world more than 8,000,000 Jews. They are healthy, thrifty, temperate, and prolific. As a rule they have large families, and their children are well cared for. What becomes of the children? The Irish within a century have increased from 2,000,000 to 8,000,000. The Negroes in the Southern States appear to have increased since the Civil War from about 4,000,000 to 10,000,000, a greater growth in thirty-five years than that of the Jews in fifteen centuries. Is the conjecture of the *Spectator* correct that the great majority of the Jews, in spite of their racial exclusiveness, are merged into the nations with whom they live and cease to be Jews? If that is true, here is a mission of that ancient people which has been overlooked. They are infusing into other races a vitality which has perpetuated their nationality against adverse circumstances, till it is cited as one of the miracles of the ages. Perhaps after all the greatest service of the chosen people to the world is their silent, constant, and unconscious contribution of moral vigor and religious spirit to the whole human race, a bequest more valuable than that of either Greek or Roman.—*Congregationalist.*

THE PROPER PLACE OF THE CLERGY.

BISHOP POTTER's earnest, dignified, and non-sensational manner of dealing with a great social evil is an object lesson which this age greatly needs, says *The Lutheran*. Instead of placing himself at the head of a reform movement as dictator, or general-in-chief, he is content to remain its prophet. Having roused New York City to the need of cleansing its hotbeds of iniquity (in so far as that can be done by law) he now assigns the great task of accomplishing that end to the Christian citizen—not to the Christian Church. When his absence from the citizens' meeting in the Chamber of Commerce on Nov. 27th occasioned surprise, a letter from the Bishop was read containing the following clear-cut sentence: "The clergy may fitly exercise the prophetic office of rousing, warning, entreating; but in social and political movements their best service will be in the ranks, where, as in times of stress and siege, they may patrol, mount guard, keep watch, but leave to others the task of generalship." He could not have defined in better words the proper place of the clergy in all social and political reforms.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

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

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

THE LORD JESUS A MISSIONARY TO THE SYROPHENICIAN.

FOR THE FIRST SUNDAY AFTER EPIPHANY.

Catechism: Q. 7 and 8, and first two Commandments. Text: St. John x. 16. Scripture: St. Matt. xv. 21-31.

IT WAS at the crisis in our Lord's Galilean ministry, John Baptist had been beheaded (St. Matt. xvi. 6-12). Disciples had begun to fall away (St. John vi. 66). A deputation of Scribes and Pharisees had come to Jesus from Jerusalem (St. Matt. xvi.), with the sole purpose, if possible, to "entangle Him in His talk." Conscious of the fact that He had come to His own and His own had received Him not (St. John i. 11), Christ left Capernaum, turned His footsteps toward the land of the Gentiles, and came "into the coasts of Tyre and Sidon" (verse 21). We are not told that He actually entered Gentile territory but that He came to the borders.

Why did Jesus take this journey? What was the purpose of His coming? He came, it would seem, to find rest and retirement (St. Mark vii. 24); but, more than this, He came because He was needed. It must have been known to Jesus that a broken-hearted Gentile woman, distressed over her child's illness, was hoping for the light, and was waiting for His help. He drew near to "the coasts of Tyre and Sidon," that she, coming out of her city, might draw near to Him.

THE WOMAN. She was a Greek, a Syrophenician (St. Mark vii. 26); that is, she was a Gentile in language and religion, one of a mixed race, part Syrian and part Phenician. Her knowledge of Jesus was given her probably by those of her countrymen who had sought Him, early in His ministry, at Capernaum (St. Mark iii. 8). She came timid and yet hopeful, alone, with no friend to plead her cause, first following Him along the highway, and then entering into the house where He was (St. Mark vii. 24). This was her mission: she asked health for her sick child, and, mother-like, she asked it as a favor to herself: "Have mercy on me, O Lord (verse 25). She found herself repelled by the disciples (verse 23), and delayed by our Lord Himself (vv. 24, 26); but undaunted she pressed her suit, until the mercy she sought was given her. Great as was the favor, the healing of the sick child, we remember rather her faith, which won the commendation of the Son of God. Twice only it is recorded that Christ commended highly the faith of those who sought His help; in each case it was the faith of a Gentile (verse 28; St. Matt. viii. 10). The Jews *ought* to have believed, for they had the light. But when a Gentile came out of the darkness, and asked help with a believing heart, this was beyond expectation, and won the praise of the Son of Man.

THE DISCIPLES. They knew, of course, from previous experience and observation, that such requests as this of the Gentile woman, brought great joy to their Master's heart. Why, then, did they "beseech Him, saying, Send her away; for she crieth after us"? (verse 23).

We need not think that the disciples were intentionally cruel in the matter. Probably their request was virtually this: Grant her desire, and send her away. They were aware that their Master sought retirement; as St. Matt. says (vii. 24), "He entered into an house, and would have no man know it." Their thought was of Him. The cries of the woman were creating a disturbance, and were drawing attention to Him, in a way that He did not desire. They sought to shield Him, thinking that such was His foremost wish: Grant her request; send her away; she crieth after us.

THE CHRIST. There are two apparent reasons for the delay, which Jesus saw fit to interpose between her request and its fulfilment.

First, His desire to instruct her. She, a Gentile, made the mistake of coming to Him as though she were a Jew. She pleaded the shelter of a covenant, in which she, as an alien, had no part; for she addressed Him as "the Son of David" (verse 22). It was worth His while, so long as He intended to grant her request, that Jesus should delay a moment and lead her away from this thought, in which there was an element of insincerity. She

took the hint. Baffled in her approach to Him on this ground, she remembered her appeal, dropping the title "Son of David," and crying to Him as her "Lord," that title which is the joint heritage of Jew and Gentile alike—"Lord, help me" (verse 25). Thus did Christ instruct her, and lead her to this noble truth: that, although His personal ministry might be confined to the Jews (verse 24), yet, as the Lord of men, His office was for all and embraced the whole world.

Second, by His delay Christ drew forth the full depth of her faith, and made rich the crown of its commendation. Alongside the greatness of her distress over her child, was the greatness of her confidence that Jesus could help her. And so, when reminded that the Jews were "the children" and that it was not meet to take their bread and cast it to dogs (verse 26), warned by her mistaken handling of the title "Son of David," she asked not to sit with the Jews at the table and eat their bread, but declared herself content, if but the crumb of His mercy might fall to her, as to a dog under the table (verse 27). The very boldness of her faith prevailed, and brought instantly the end of her painful suspense. Of course, such humility of character and such strength of faith gave joy to the words: "O woman, great is thy faith; be it unto thee even as thou wilt" (verse 28). "Her daughter was made whole from that very hour" (verse 28); and St. Mark adds (vii. 30), "when she was come to her house, she found the devil gone out, and her daughter laid upon the bed."

"The Syrophenician woman," says Sadler, "puts us to shame, if we reflect upon the difference between her case and ours. When she pleaded with Christ, she pleaded in spite of a covenant which shut her out. When we plead with God, we plead under the shelter of a covenant, which has made us members of Christ, children of God, and inheritors of the Kingdom of heaven. The question then for us is: Are we pleading before the throne of grace the promises of a covenant that is in our favor, with anything like the heartiness, the sincerity, the perseverance, the faith, with which this poor Gentile woman pleaded some relaxation of the terms of a covenant that was against her?"

FURTHER MINISTRATION. From "the coasts of Tyre and Sidon," Jesus departed, and "came nigh unto the sea of Galilee" (verse 29). We gather from St. Mark that it was to the eastern side of the lake He came; for He passed "through the coasts of Decapolis" (St. Mark vii. 31), a general name applied to the region that lay east and southeast of the Sea of Galilee. He "went up into a mountain" (verse 29), or back into the hill-country, "and great multitudes came unto Him," bringing their sick, "and He healed them" (verse 30). Of the miracles performed then and there, St. Mark (vii. 32-37) records one, truly notable: the healing of the deaf-mute. The eagerness of those who thus brought their sick friends to Christ, is indicated in the Evangelist's expression: they "cast them down at Jesus' feet" (verse 30); and that a large portion of these suppliants were Gentiles, we may infer from the statement: "They glorified the God of Israel" (verse 31). "Shall Christians be less eager and forward to go to Him about the diseases of their souls, than ancient people for the diseases of their bodies? Let us love eternal life and health, as they did present life and health."

IT HAS BEEN SAID by a pious writer that the four Sundays in Advent, set forth by the Holy Scriptures appointed for them, the Majesty of our Lord's Person and Kingdom. Christmas is to represent before us the lowliness to which the Eternal God condescended to stoop in becoming Man, and we begin on that day the observance of each great act, in the mystery of the Incarnation. Before coming to Bethlehem and seeing the Holy Child in the manger, we are bidden to look on the glory which belongs to Him; and ere we look upon the Babe of the humble Virgin, to prepare our hearts and minds for the sight by dwelling on the keynote, which sounds in our ears through Advent, "Behold the King cometh." Each Advent the Church has one song of welcome, "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord." We cannot do otherwise than love the Babe of Bethlehem; but we must adore as well as love, and recognize in Him the triumphant King of Glory, who reigns over the earthly Zion and over the heavenly Jerusalem, of whom the Father saith when He bringeth in the first Begotten into the world, "Let all the angels of God worship Him."—*Church in Georgia.*

HE ONLY is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.—*Ruskin.*

THE Lord makes the most of what is unreservedly surrendered to Him.—*F. R. Havergal.*

Editorials and Comments

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THE LIGHT OF THE WORLD.

THE prevailing note of the Epiphany message is found in the one word, Light.

It was one of the happiest concepts of our Lord—if we may apply this human method of speech without irreverence to Him—in which He declared Himself the Light of the World. And that is one of the most perfect models of expression in any language, wherein St. John, in the opening verses of the gospel which bears his name, gives play to the thought of that Light which shineth in darkness though the darkness comprehendeth it not. The thought of the Saviour of the world as a transcendent Light is one that has in all ages been an inspiration to the Church. Hearts that have realized their own darkness have loved to receive that Light. Souls athirst for God have delighted to spread that Light. As the sun gives his light to the moon only that the moon may immediately reflect that light, so the soul that receives the Light of God is bound to show forth its reflected light, that the world may see its way to the fountain of Light. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Now this is the test of reality in religion. A Church that is content with absorbing and not radiating light, is a Church which is in danger of having its candle blown out. A Christian who is ready to receive God's blessings and not to hand them on, is a spiritual failure. God may, in His infinite mercy, have a small place which he can occupy in the Church Expectant and Triumphant, where there is no darkness to be filled with light; but it is difficult to think of him as anything but an incubus to the Church on earth. Indeed he stands in the way of light. Every object on earth must either diffuse light or cast a shadow. There is no happy medium between light and darkness.

It is trite to talk of Missions at Epiphany; and we prefer to talk of Light. But this we may say. Unless this Church can show its Catholicity, its continuity with missionary days, its unity with the Church of Anselm and Augustine and Columba and Patrick and St. Paul, by spreading its light among people who still live in greater or less darkness, then she is like a paralyzed limb to the Body of Christ. She is indeed a part of the Body; but a part which brings weakness and disease, and hinders the normal movements of parts that pulsate with life.

What glory is it to belong to the Church of the pioneers and founders, the apostles and martyrs—yes, the Church of our Lord Himself—if the spirit of Church extension, the apostle spirit, the martyr spirit, the Christ-like spirit, are dead or dormant? Better amputate the worthless limb and bury it out of sight; out of smell.

A Church may have a perfect apostolic lineage; her apostolic succession may be absolutely beyond question; but if she fails in her duty as Light bearer, she is more contemptible than the latest and the silliest of man-made or woman-made sects. The life-blood of Christ cannot flow through paralyzed members.

We hear too much of *children's* offerings. Men and women, are you willing to thrust the responsibility for the spreading of this Church's divine Light, on your babies and your little children? Where are the *men's* Lenten offerings? Where are the dignified, honorable efforts of godly men and godly women to let the light of the Catholic Religion spread through heathen lands afar and even through poor, abused, unappreciated, prosaic, and discouraging missions in the city slums and the rural communities of this broad land, which absorbs population faster sometimes than the Church can digest it? Myriads of flies can hide the sunlight; and men and women that remain in the Church only to cast shadows are standing in the way of the progress of her Light; they are adding to the world's darkness.

Oh that we might realize the infinite beauty of being light-bearers; the sacred honor of dispelling mortal darkness; the sweetness of the privilege of helping to spread God's Light.

The Church calls; and few answer. God has lifted a curtain and shown us new regions into which He wills that we should advance. Not that we should contract by one ray the light we are already feebly spreading at home or abroad. Not that we should take one man from his present post, or close the doors of one of the smallest of our chapels at home. But he shows us where we may, if we will, pour a flood of newly reflected light, and so keep our own candle brighter still at home.

Never did our missionary treasury need the gifts of *men* more lavishly than today. New calls, new demands, new opportunities, new fields, new necessities, new beckonings from God; all these require gifts of greatly increased volume from the whole American Church. Shall we become as dead planets which refuse to reflect the glory of the sun? Or shall we in good faith *compel* our chosen leaders in the missionary work of this Church, to hold the Church's candle higher, that her flames may penetrate farther, yet not by bringing darkness where now we are trying, however feebly, to shed light?

For our part, we declare that we shall do all that may be within our power to spread the religion of the Incarnation as God hath taught it to this Church; and we call confidently on our readers to support us and to support the Church's mission work.

Now it is idle to raise the question whether there have been mistakes made in Missions, as an excuse for withholding gifts to missionary funds. Of course there have been mistakes; and nobody knows them so well as the missionaries themselves, and the people at home that send them out. Is it reasonable to expect that out of a thousand or more missionaries, priests and laymen, men and women, Americans and foreigners, each one shall prove to be the equal of a trained diplomat? Certainly we shall be disappointed if we look for that.

The world is gradually learning that missionaries to China were really better diplomats than they of the diplomatic corps, and that Chinese missionary work has on the whole been both creditable and successful. It is popular, sometimes even among Churchmen, to speak slurringly of missionaries, at home or abroad; and it is not creditable to us that such should be the case.

But our duty is to help our missionaries and our missionary board to overcome mistakes; to press forward in spite of them; to pull down curtains from windows and let God's light in. That is the practical lesson of Epiphany.

[Editorials continued on page 389.]

Some Italian Madonnas.

STUDIES IN EARLY RELIGIOUS ART.

By The Rev. Joseph Cullen Ayer, Jr.

III.—FRA FILIPPO LIPPI.

THE two arts that have been most employed in the service of the Church are music and painting. Both have arisen from the desire to beautify worship, both aim at stimulating the religious feelings. The music of the Church is based upon the chant, which is an attempt to render more beautiful and im-

is governed wholly by rules that have sprung from man's sense of beauty, and it expresses human feeling more completely and more freely than any other art, possibly because it is, to such a degree, man's own creation.

But painting takes its material from the world around so soon as it is able to rise above the crudest stages of decoration.



9. MADONNA.—FRA FILIPPO LIPPI. BERLIN GALLERY.

pressive the prayers and psalms. Its original aim is not the creation of beauty apart from what it beautifies. It is, one might say, decorative. In the same way the art of painting arises from the feeling for decoration, and only subsequently does it become instructive. Although addressed to the two highest senses, and with similar origin and aim, the relations of these arts to the external world are strangely different. Music builds its whole art upon a few sounds which it selects from all the infinite possibilities. It is not content with sounds as they exist in nature, but produces them in many ways and of many qualities by artificial means. What the art produces has no recognizable resemblance to nature, and it seeks none. It

It aims to present scenes taken from the external world, and it is continually confronted by the problem of the relation between the decorative or beautiful, and the real or natural. It must use what material comes to hand, but it must also aim at attaining the beautiful, whatever other purpose it may have.

There is therefore in every painting; as in every work of sculpture, two elements that are more or less in conflict. One is the ideal, or the beautiful; the other is the real, or the natural. If the painter finds much in nature that is beautiful, he also finds much that is ugly. If he delights to embody in his pictures, scenes or parts of scenes around him, he is also compelled to omit from any scene much that is there. Faithful

representation upon a flat surface, of the scenery around him, is not his whole task, and yet he is tied down to that world in order to find materials for his art.

There is, therefore, a conflict of aims when the painter attempts any such theme as the Madonna. So long as he was content with scenes from the life of the Blessed Virgin, Our Lord, or the Saints, there was not the same difficulty. The narrative interest was predominant. But turning from these scenes to the greatest of devotional subjects, the Blessed Virgin with her Divine Child, the artist hesitated. He was not sure of his position in the matter. He might take from the women around him a portrait for the Virgin. Every feature might be borrowed from real life, and the drawing be very accurate. But it would not be art, however correct the drawing, because it would not be the Blessed Virgin as one to whom the heart of the whole world goes forth in love. It would be merely a portrait of a woman with her child. There must be something more, something above the merely natural in painting a Madonna or other subject that is very near to the heart. There must be an ideal, and, it might be added, a conventional character in the Madonna.

The painter in the first part of the fifteenth century, placed in the midst of these difficulties, could do one of two things. He might fall back upon the purely conventional treatment of the subject, as did Fra Angelico, or he might go forward and attempt to solve the problem, and reconcile the conflicting claims. If the latter course were taken it would be in a one-sided manner with an undue emphasis upon the individual aspects of nature; not what nature in its many similar forms seemed to aim after, but what any one of these apparent attempts to attain a type might be. Herein was importance of the work of Fra Filippo Lippi, himself a monk, but of wholly different temperament, training, and religious experience, from Fra Angelico, his older contemporary and countryman.

The effect of the new and closer study of nature, of which Fra Filippo Lippi may be taken as the first great leader, was not an increase in the production of beautiful forms. The older forms were more beautiful even though they violated rules of geometry and anatomy. By the gradual refinement of centuries of labor they had acquired softer lines; delicate turns and expression were given whereby the rude and wooden type was rendered pleasing. When the new students of nature turned for instruction from the picture in the master's studio, or workshop, they had little to guide them in the search for the beautiful. The sculptor was aided by the remains of classical art, which was in his case even more influential than the study of the human figure. But the painter was sent forth to discover for himself a new world of beauty, with uncertainty as to gaining anything of value and great danger of losing much by his break with traditions. Cut loose from his old position, he caught at whatever came to hand, and the forms that appear in the works of some of the best painters are at times positively ugly. They were faithful, no doubt, to some one person, but that very faithfulness was the reason of their bad artistic results. Only as the painters were capable of creating a type, each for himself, and were freed from the actual model before him, as was necessarily the case in the larger fresco work, was there an approach in beauty to the older painters. Even in the most successful cases there was a distinct falling off in religious fervor and a decline in painting as religious art.

The conditions of Fra Filippo Lippi's life may be taken as a symbol of the conditions of the art life of his times. As a boy of eight he was placed in the Carmelite monastery in Florence by an aunt, upon whom the support of the child had fallen. No one ever had less vocation for the monastic life either in character or temperament. He was an artist and paid little heed to the branches of learning suitable to the career before him as a monk. But he was deeply interested in the frescoes that were being executed by Masaccio while the young monk was still in the monastery. Wild and extravagant tales are reported of his early life by gossiping historians who dearly loved to enliven their pages with startling adventures. Thus, capture by pirates, escapades of every sort, and gallantry without limit, make up the commonly received life of this artist. The foundation for them, however, is very slight, and it is probable that the Fra Filippo Lippi of Browning's poem existed only in the scandalous gossip that came to the ears of Vasari. Yet the man who could break with all the conventionalities of sacred art, when he tried his hand upon the most sacred subjects, was probably thought fit for almost any adventure. Worthy persons, no doubt, reasoned that a man who could paint a common-

place mortal, Lucretia Buti, as the Queen of Heaven, was a fellow capable of almost any enormity.

Fra Filippo's life as an artist was full of labors. He was generally regarded as the best painter of his age, and his time was well occupied in works of every sort. In 1432 he seems to have left the monastery and to have worked at Florence, Prato, Spoleto, and elsewhere. His death occurred in 1469.

The two great innovations by Fra Filippo in the current conception of the Madonna and Child, were the introduction of types and incidents taken from every day life, and a treatment of the whole as a subject destined for the home and not merely for the church. When he is said to be an innovator, it is meant that the general introduction of these two ideas into the method of the painters of his time can be traced to his example and influence as a painter and teacher. It may be said, therefore, in his case that "there is for the first time in Christian art a distinct and systematic employment of the individual and personal in the representation of sacred personages, especially the Madonnas; an employment which later became the rule."

Fra Filippo's earliest style is well illustrated by the beautiful picture in the Berlin Museum in which the Madonna is seen in a wood adoring the Divine Infant [9.]. To the left is seen the infant John the Baptist, St. Bernard kneels in the background. Above, the Father is seen and the Dove of the



10. MADONNA.—FRA FILIPPO LIPPI. UFFIZI, FLORENCE.

Holy Spirit completes the Trinity. It is a work of rare beauty. There is in it something of the spirituality of Fra Angelico, but there is much the latter never would have thought of introducing. The scene is not in some conventional niche, or merely painted against a background of gold. The figures are placed in a beautiful wood. The flowers are painted with care and affection as if they too had their part and place in the worship of the Infant. Fra Filippo has painted the same theme with slight variations more than once, but this is the best of all.

More important, however, than the Madonna in the wood at Berlin are the two Madonnas in Florence in which he carries still further the principles foreshadowed in the Berlin picture. In the latter the subject was in many respects easily treated. It was the Madonna and Child in a definite relation to each other. The Blessed Virgin is kneeling before Him in adoration. But in the two later Madonnas referred to, the relation between the two is less easily defined. In them the Mother is merely

holding the Babe. There is no attempt to bring them into closer or more intelligible relation. They take part in no action whereby they might be united.

One of these Madonnas is the small panel in the Uffizi [10.], the other is the round picture in the Pitti [11.]. Each has its peculiar merits and points of interest. Both are small pictures. In both the artist is painting for the home rather than for the church. This is not merely because of the small scale of the work, for the tiny triptych of Van Eyck in Dresden, almost as small as a miniature, is thoroughly in the church style in its whole conception. In both these works of Fra Filippo, the Blessed Virgin is of the same type, is, in fact, the same woman

is the same pretty woman who appears in a number of the painter's works, and yet not an idealized figure which he always employed, as did Giotto or Perugino. The Child is evidently just such a real babe as the painter might have found in the house of a friend or neighbor. There is no story to be told by the picture, and hence the weakness of the picture. For though a story-telling picture is by no means the highest type of art, it is a convenient form when the artist is unable to express subtle relations between different characters. Fra Filippo could paint a story as well as any one of his time, but when he came to paint the Madonna, he failed to bring his figures together. The nearer angel, who is smiling, looks out of the picture as if to call



11. MADONNA.—FRA FILIPPO LIPPI. PETTI, FLORENCE.

differently posed. It is thought that she is the beautiful Lucretia Buti. In both there is an uncertainty as to the relation between the main figures of the picture, which is common, however, to many works of the period. They are merely put together and do not, as it were, belong together. The purely conventional treatment was in one way advantageous, it left little or no uncertainty as to the arrangement of the figures, although it suggested very little.

The Madonna with the angels in the Uffizi [10.] is of especial interest. The figures are first of all naturalistic, i. e., they do not stand for any ideal, but represent actual persons. The angels, for instance, are just such urchins as might have been playing around the door of the artist's studio. The Virgin

attention to his privilege of being near the Divine Infant. The further angel appears to look up toward the face of the Virgin. The two may be thought of as holding or supporting the Child, as if suggested by the Psalm, "For He shall give His angels charge over thee. . . . They shall bear thee up in their hands!" [Ps. 91: 11f.]. But the Mother takes no part in the scene. The same figure might have been painted without any change in a wholly different connection. Possibly it was a sufficient innovation to paint a real woman without making her take a human interest in her babe. The Child, furthermore, has no apparent connection with anything else. But again it might be said that it was sufficient to paint a real babe and not a diminutive adult. There was no deference to theology and care as to theological

problems when the artist took a real child and painted him as the infant Saviour. Art was beginning to go its own way and employ those features and elements of the faith as were capable of pictorial expression without trying to embody the more profound truths of Christianity, which can not be represented pictorially.

But the arrangement and background of this little picture should especially be noticed. The Madonna is sitting in a room at a window, on the sill of which the Infant seems to be placed. It might be hypercritical to question the ground plan of the scene. Early painters did not concern themselves much with such matters as plan or with such forces as gravity. Seen through the window is a pleasant landscape full of interesting

is in the first place made up of a main group, the Virgin with her Child, and of a background which is an historical scene without connection with the figures of chief interest. This background is the birth of the Virgin herself. (In the extreme right of the background the two figures on the steps make up another scene in the history of the Blessed Virgin and her parents. It is the meeting of St. Anna and St. Joachim.) The connection between the two is the very slightest, and to combine them as parts of a whole seems to modern minds little less than absurd. But such was not the thought of the times in which the artist lived and worked. Even later than Fra Filippo's time, Botticelli painted in the Sistine Chapel various scenes in the life of Moses as parts of one picture. There was



12. MADONNA AND SAINTS.—FRA FILIPPO LIPPI. ACADEMY, FLORENCE.

things. Rocks are piled up in fantastic heaps at the right. Beyond them and a little nearer the center of the picture is a town with walls and spires. From the extreme left a river winds through fields and meadows. A little chapel with its red tile roof is half veiled by the lower part of the head-dress of the Virgin. Every part shows the most careful painting and loving interest in these natural objects. No symbolism is to be sought in them except, perhaps, that larger symbolism which alone belongs to art that has passed beyond the puerile stage, the symbolism of beautiful things in nature as expressing the beauty of holiness. It was because nature had appeared to men as of beauty in itself that it was painted here as a worthy background to the Madonna with her Child.

The round Madonna [11.] is treated quite differently. It

no attempt made to treat the different parts as if they belonged together historically. The artist had not got so far in the composition of his painting. The main scene was one point and the background was another, and provided that it was of interest and beautiful, there was no further question asked. The present demand for historical consistency is extremely modern. In the theatre of the time of Louis XIV. and even later, classical characters appeared with the costume of the time of the Grand Monarque with full bottom wigs and lace ruffles.

The Virgin is much more gracefully posed in this than in the last picture, but she seems to take no part in the group beyond holding the Child. The tenderness of maternal love or even of adoration is sacrificed to the delineation of a beautiful woman. The Child is placed in a natural position and

holds in His hand a pomegranate which often replaces the orb which formerly appeared in similar pictures. The orb would have been out of place in a simple and natural conception of the Divine Infant, and yet the form was retained and the fruit substituted with no doubt a reference to a symbolical meaning.

The large picture in the Academy at Florence [12.] in which the Madonna is represented with several saints and an architectural background, helps in understanding the more elaborate treatment of the same theme by Fra Filippo Lippi. The Saints are evidently conceived as side panels of an altar piece, and have, as it were, been brought together into the one group. They have, however, no connection whatever with the main part of the composition. And their position would have been quite unintelligible without a knowledge of the development of the Madonna as a subject for the painter in Italy. They represent SS. Francis, Damianus, Cosmo, and Anthony of Padua. The Blessed Virgin is not the same that appeared in the last two pictures, but of a very commonplace type. The Child has also a new treatment and is beautiful in neither feature nor attitude. The whole picture gives the impression, so far as the figures are concerned, of having been made up of any types that came to hand without any reverence or feeling.

It is interesting to note the manner in which the feet are concealed by drapery. This was due to the inability of the artist to draw feet well. He, as others of his time, did not spend much time upon the modern points of anatomy. He had learned to draw faces with skill and to pose his subjects correctly, but yet he was not bound to the model even in his easel pictures or altar pieces. He put in, as did all the older Italians, the hands, feet, ears and such parts from a general knowledge, more or less correct. In this way each man developed a style in these respects so individual, that the pictures may be recognized by such parts as correctly as by a signature. In fact it was the best signature, as copyists seemed incapable of imitating or rather of ever thinking of imitating these parts. Fra Filippo Lippi never was able to master the foreshortening of feet and so covered them up when he could.

The reason for the study of new forms and types and of external nature generally, was not devotion to art. In the fifteenth century men were by no means of the opinion that the perfection of art lay in faithful representation of nature. What they found praise-worthy in a picture was beautiful lines and colors, beautiful groups and contrasts, and the expression of sentiment as a whole. Such are the chief elements of beauty that are constantly praised by contemporaries, writers as well as artists. It was therefore another impulse than the merely artistic which turned men to a more careful study of nature. It was nothing less than a wholly new thought of the world and of the worth of the good things of this world. Men were no longer disposed to regard earthly things as of little consequence. Perhaps they never really were, but theory, at least, made them pretend to, and only a very few more devout souls learned the lesson of the contempt of the earthly things so often taught, but so rarely practised. Neither was the world any longer regarded chiefly as the faint and imperfect similitude of heavenly things. The relation between the two worlds seemed to have been reversed to a large degree. The one sure thing was this world. The prevailing science had been theology; now a science was ever springing up in the revival of ancient classical thought and life. The heathen virtues, arts, and whole mode of life, were being glorified, and what was distinctly Christian was being lost to sight. The change of intellectual interest was so great that painters did not scruple to paint triumphal Roman Arches in scenes representing Moses with the Children of Israel in the wilderness. They were disposed to bring the personages of Christian tradition into a world that had been and still was peopled by Greek and Roman mythology. Yet it was not a mere paganism that was triumphant in art, although it might appear so at first, but a new conception of religion and its place in human life, and a meaning of the world that was slowly arising in men's minds.

THE HELPFULNESS OF THE APOSTLES' CREED.

OH! the grand old words of the Apostles' Creed! How often, when wearied and distracted with the din of petty but bitter controversy, have I said the dear old words with a swelling heart, feeling, Here is my war-song; here is my chant of praise; here are the simple, glorious, eternal facts on which I build my salvation. Yes, doctrine is precious; controversy is often needful. But there is something before doctrine, and that is History; there is something more blessed than controversy, and that is Faith.—*W. Walsham How, D.D.*

Editorial.

[Continued from page 384.]

THE LATE BISHOP HALE.

THE death of Bishop Hale, which was briefly chronicled in our issue for last week, the information reaching us just as we went to press, is an event which cannot be said to come as a surprise; and in view of the weak condition of the Bishop and the declared impossibility that he might ever be better, it is right to say even that it does not come as a matter of regret. He had manifestly finished the work God had given him to do and he now enters upon his well deserved rest.

His services to the Church, both in connection with his wide learning in Oriental languages and history, and his close relations with Eastern Churchmen, and also as a liturgiologist, in which science he was an expert, are almost beyond computation. He was everywhere recognized as one of the leading figures in the American Church. He was also a close friend of THE LIVING CHURCH and The Young Churchman Co., and in his death we feel a keen personal loss. Now that it will not embarrass him by coming to his own eyes, we may perhaps be justified in making the following quotation from a letter received only a short time since from one close to him in Cairo, showing how thorough had been the Bishop's preparation, so far as he was able to prepare, for the great mystery of death:

"He usually kneels down at a chair with a pillow in it by the side of his bed; and this posture is varied by his rising occasionally and sitting upon the side of his bed, or sitting at a table leaning forward. He is so patient and meek and resigned to his Heavenly Father's will. The nurse says he looks better to-day. But I don't see it. His limbs are fearfully swollen, so much so that even if he had the strength he would find it almost impossible to walk. He has prepared for the great change in every possible way and is now patiently and hopefully waiting."

In full assurance of faith we pray that he may rest in peace.

WE are very glad to grant the courtesy of space in the Correspondence pages to the Rev. Sebastian Dabovich, of the Russian Cathedral in San Francisco; and particularly as he explains that a similar courtesy, though requested, has not been granted him by another paper of the American Church. It is difficult to believe that *The Churchman* intentionally refused this courtesy, and we prefer to believe that the letter in question may have miscarried.

With regard to the substance of our correspondent's letter, we do not think it strange that he should feel hurt at the distinctly hostile tone adopted by the journal to which he alludes, toward the recent evidence of brotherly affection between Bishops of two great communions of the Catholic Church which have unhappily moved on separate planes for so many centuries.

But we feel that neither in that hostile tone nor in its flippant and unfortunate treatment of the subject of the Fond du Lac consecration can *The Churchman* be considered a representative of the thought even of any important section of the Church. We confess that we had looked for a withdrawal of the offensive words from our contemporary, which had heretofore borne the reputation of a dignified and courteous journal. We assure our Russian friend that the Editor of that paper represented only himself, or perhaps some outside but entirely individual influence, in the editorial in question.

We do indeed, in this American Church, esteem Ritual as a somewhat "secondary matter in the Church." We esteem it the shell which encases doctrine. Truly we consider the shell important, and many of us believe it should be made most beautiful. We are able, however, to reconcile our varying degrees of ceremonial by the belief that doctrine is of primal, and its expression in ceremonial only of secondary, importance. Moreover the temper, the prejudices, and the environment of our own people is such that uniformity in ceremonial requirements does not impress us as calculated to advance the spiritual life of our people. We are consequently tolerant of that large measure of ceremonial variation in practical use which must perplex an observer from the outside who is accustomed to greater uniformity in other ecclesiastical bodies.

And as for that difficulty connected with the insertion of the *Filioque*, we ask our brothers of the East to consider the practical phase of the subject as it presents itself to us. We admit that the expression itself was an unauthorized interpola-

tion in the Creed on the part of the West. For the doctrine itself, however, we delight to quote Eastern as well as Western Fathers, and to maintain that it is not inconsistent with the ecumenical belief of the early Church. We regret the unhappy fact that the interpolation was made without the coöperating action of the East; but we of the West are unhappily divided among ourselves, and for one national Church alone to venture to make a change, after so many centuries of continuous use, would be clearly unwarranted. We beg our brethren of the East to recognize that however indefensible were our fathers in the interpolation, the doctrine itself ought not to be allowed to separate us who desire to be one;* yea, even in the perfect unity for which our Blessed Lord made His Eucharistic prayer. When better days dawn and the entire Western Church at last may again act in harmony, we may all alike have the opportunity of reconsidering the form in which our belief is declared.

*Compare "Theses on the Filioque," *Revue Internationale de Théologie*, Oct.-Dec., 1898; *Church Eclectic*, April, 1899.

IN OUR London Letter is presented a synopsis of the discussions of the London "Round Table Conference," which it had been hoped might be the means of drawing together the leaders of different schools of thought in the Church of England. On the whole, the Conference was not largely successful. There seemed to be no way of reconciling the opposing views of the Catholic and Evangelical leaders of thought. The difference between the teaching that in the Holy Eucharist there is an objective presence of our Blessed Lord, spiritual, mysterious, but real, and the teaching that there is no such presence, is a radical and fundamental difference.

Happily, however, this may be said. The varying opinions of men cannot change the fact. Just as the earth revolved on its orbit in spite of the denial of men, so the promise of our Lord does not depend for its fulfilment on the understanding of any man or any body of men. It is sad that there are men who deny that Presence; but there are also men who deny the existence of God, and yet He continues to exist.

In spite of the differences which distract the Church, her condition to-day is not worse or more turbulent than it has been in many ages past. It is vastly better than it was in the Nicene days, when the Arian heresy sometimes seemed to have captured the whole Church. It is better than it was in the Italy of Alexander VI., when all reality seemed to have been crushed out of the Church; or in the England of later Elizabethan years, when Catholicity seemed to have been killed; or in Hanoverian years when all vitality seemed well nigh extinguished; or in the France of Talleyrand, when infidelity seemed to have triumphed.

It is not a time to despair of the Church. Those who do not fully apprehend her doctrine are for the most part men who are honest in their belief and above reproach in their lives. Vitality implies activity; and activity is seldom without its mistakes.

The Church enters the Twentieth Century very much alive; beset with difficulties from within as well as from without. It is a day for prayer, but not for despair. The Lord of Life is in the ship.

BISHOP CLARK'S LETTER.

IN publishing on another page the letter from the venerable Presiding Bishop of the House of Bishops taking upon himself the sole responsibility for the letter issued over his signature under date of December 1st, we desire first to express our appreciation of the manliness of the beloved Bishop in thus refusing to shift on another's shoulders the responsibility for an act of the most widespread and far reaching importance. It was like dear Bishop Clark thus to bear alone the burden which cannot be a light one; and to differ with him personally can only be a matter of regret to ourselves. Let our declaration of personal reverence and affection precede what we esteem it a duty to say of the Bishop in his official capacity.

Having said this, let us now try to obliterate altogether the personal element and to consider the official claims of the Bishop of Rhode Island in precisely the dispassionate spirit in which we would examine the claims of Gregory the Great or any of his successors. The question is a novel one in this American Church, and one of importance beyond almost any other that has ever arisen for solution.

WITH REGARD to Bishop Clark's letter of Dec. 1st (printed in our issue for Dec. 8th) there are two altogether distinct questions. The first is a question of fact. The Bishop asserts that

at a certain function there was "violation of the rubrics" and "introduction of vestments having no authority of use in the Church." These allegations we deny point blank and absolutely. But they do not constitute the most important question involved.

The second point at issue is the right of the Presiding Bishop (a) to exercise any jurisdiction or authority over a function in another Diocese than his own, where he is not present; (b) to pronounce officially, without trial or judicial investigation, without hearing the parties upon whom he pronounces judgment either personally or by counsel, without the assistance of assessors or legal advisers, without admitting the possibility of error in his judgment or of appeal from it; that seven Bishops of this Church, one of whom has long been chairman of the committee on canons in the House of Bishops and as such has often passed upon canonical questions, are guilty of offenses for one of which they may be canonically placed on trial, while the other is no canonical offense at all except on the hypothesis that each Bishop owes personal allegiance to the Presiding Bishop. These two points we shall examine separately.

(a) *The question of jurisdiction over the service held in the Cathedral Church of the Diocese of Fond du Lac on Nov. 8th.* The Presiding Bishop maintains that as his was the authority under which the Bishops acted in consecrating a Bishop, so his was the right to regulate all the details of that service. The question then arises, If the Presiding Bishop had that right, why did he not exercise it in advance of the service?

Authority means duty, and if the Presiding Bishop was charged with the duty of regulating that function and failed to do so, then any charges of ritual anarchy or maladministration of any kind in connection with that service must rest against the Presiding Bishop and not against the Bishops who took part in the service, and who on any such theory are merely vicars of the absent Presiding Bishop. Consequently if the position of the Presiding Bishop is right, then all the abuse which rightly or wrongly has been heaped upon the Bishops, really belongs to the Presiding Bishop, who according to his own theory was responsible for the service at Fond du Lac.

Of course the question then arises, why from the adoption of the Constitution of the American Church up to Dec. 1st, 1900, no Presiding Bishop ever presumed to exercise the jurisdiction which it is now alleged adheres to that office in connection with the consecration of Bishops?

In order to answer this question, the Presiding Bishop has a choice of two theories. He may either borrow from Newman the theory of development, according to which this jurisdiction in embryo has always adhered to the office of Presiding Bishop, even though Bishops White, Brownell, Hopkins, Smith, Lee, Williams, etc., never discovered it, and only to blossom into flower in the primacy of the present Bishop of Rhode Island; or with Manning he may maintain that the appeal to history is treason, and that we have no right to apply the test of history to the claims put forth by the venerable Pontiff. In fact if the claims of the Presiding Bishop are to be deliberately upheld, we suggest that his friends take a course of study from any of the recognized text books pertaining to the papacy, for the arguments whereby the pretended jurisdiction of the Bishop of Rome and the pretended jurisdiction of the Bishop of Rhode Island in Dioceses for which they have neither been elected nor consecrated Bishop, are precisely the same. There is very little to choose between them, except that the Bishop of Rome does not demand quite the *minutiae* of obedience claimed by the Presiding Bishop.

Again it will be observed that this claim to jurisdiction as Presiding Bishop is superior to the Bishop's authority as Bishop in his own Diocese. Does he exercise, for instance in St. Stephen's Church, Providence, the jurisdiction which he claims over seven Bishops in the Cathedral at Fond du Lac? Does he claim the right to order the ceremonial and vestments in the parish churches of his own Diocese? Does he claim the right to set aside the general and diocesan canons governing the Trial of a Presbyter and pronounce any of his clergy guilty of "violation of rubrics," without presentment and without trial? Yet he claims a greater authority as Presiding Bishop over other Bishops than he exercises as Diocesan over his clergy!

Again, who gave the Presiding Bishop authority to order that a given service be held in the edifice known as St. Paul's Cathedral, Fond du Lac? That edifice is owned by a legal corporation whose rights over the property are absolute. If all jurisdiction over consecration services is vested in the Presid-

ing Bishop, it will then be necessary to erect for him a Cathedral on some such special foundation as that of St. Peter's at Rome, wherein he may legally exercise that jurisdiction; for the Presiding Bishop cannot take order for any service whatever, in any edifice in this country (not having a Cathedral of his own) except by the courtesy of the legal owners of such property. And under the charter of St. Paul's Cathedral at Fond du Lac the Bishop of Fond du Lac cannot if he would, surrender his jurisdiction to another Bishop. The claim of the Presiding Bishop is one therefore that must remain theoretical except when some Bishop or some Priest may place at his disposal a church in which to exercise such jurisdiction, which he cannot lawfully, and does not in practice, exercise in any parish church in his own Diocese. Under the newly declared theory of the Presiding Bishop, the rights of Bishops in their own Cathedrals are less than those of Rectors in their own Parishes; and the Presiding Bishop claims a right in the Cathedral at Fond du Lac, and over seven Bishops of this Church, which he does not possess, never pretended to possess or to exercise, over any parish church or its Rector, in his own Diocese.

(b) *His claim to absolute Judicial Powers.* And even this claim to jurisdiction, unprecedented and preposterous though it be, is less extreme than the further claim to pronounce judgment upon seven Bishops. In pronouncing officially that seven Bishops are guilty of "violation of rubrics," the Presiding Bishop sets aside by his own solitary pronouncement the whole of the elaborate Canon 9 Title II. of the Digest. Why should it be necessary to try a Bishop when we have a functionary who claims the right to pronounce judgment without trial? The right claimed by the Presiding Bishop places him on a plane superior to all canon law, for he has directly, by his own official declaration, taken action which does away with the necessity for trial of a Bishop. Claiming first a right to jurisdiction over all Bishops, he claims second a right to pronounce judgment in utter defiance of the canon making provision for Trial of a Bishop. By that canon the Presiding Bishop is charged with certain clerical duties in case of a presentment against a Bishop. He is not the judge, either solely or with others, and he acts only in a purely clerical capacity. Yet by one pronouncement all that elaborate machinery is set aside, and the Presiding Bishop has pronounced a judgment which it would be beyond the power of the Bishop of Rome to pronounce over any of his recognized suffragans, except after due process of law.

And with regard to the claim of the Presiding Bishop to declare that certain vestments have "no authority of use in the Church," it must be remembered that with regard to the mitre a committee has reported to the House of Bishops that the mitre *has* such authority. The Presiding Bishop therefore contemptuously sets himself above the House of Bishops, openly defies one of its committees, and also pronounces judgment upon his own predecessor in the see of Rhode Island, Samuel Seabury (Bishop of Rhode Island as well as of Connecticut), whose mitre is still in preservation. Moreover, in pronouncing judgment on the use of cope and mitre combined, his condemnation includes, it must be remembered, the present Bishops of Albany, Kentucky, Pittsburgh, Springfield, Newark, New York, Mississippi, Delaware, the late Bishops Welles, Pierce, Perry, Galleher, and Hale, the English, Canadian, and South African Archbishops and a large number of their suffragans, and, we think, a number of other American Bishops as well; in addition to the Bishops of Chicago, Fond du Lac, Milwaukee, Marquette, Indiana, and the Bishops Coadjutor of Chicago, Nebraska, and Fond du Lac, against whom his pronouncement was directly issued. Truly the office of Presiding Bishop as seen by its present incumbent is one of powers and prerogatives almost beyond limit. Infallibility is not even necessary. Poor, backward Rome had not in a thousand years arrived at claims equal to those deliberately made by our Presiding Bishop at the end of a century and a quarter. In the deliberate setting aside of the canons of the American Church; in the unauthorized claim to jurisdiction over other Bishops; in pronouncing judgment upon seven Bishops who had not been arraigned before him, and of whom he is not a legally appointed judge; we maintain that the present Presiding Bishop has claimed for himself powers which none of his predecessors ever claimed, and which are wholly without canonical or other legal warrant.

Now IT MUST be remembered that these rights and this jurisdiction have been distinctly claimed by the present Presiding Bishop. If they are allowed to stand without repudiation by the Church at large, they will acquire the force of law. It will not in future be necessary to show that those claims were

accepted by positive legislation. The fact that they were officially promulgated and not repudiated will be sufficient. It may be profitable for us to speculate what will be the exercise of that jurisdiction when perhaps our youthful friend, Bishop Weller, becomes Presiding Bishop, and has the pleasure of arranging according to the inherent jurisdiction reposed in the Presiding Bishopric (according to this new claim), the details for the consecration of a future Bishop of Virginia. It is pleasing to call before our mind's eye, the Bishops all suitably vested in cope and mitre gathered around the brilliantly illuminated altar at the Monumental Church in Richmond, while the fumes of the incense ascending on high prove that Malachi really was more of a prophet in declaring that "in every place incense shall be offered" than he generally get credit for. As all the details for such an administration would of course pertain to the Presiding Bishop, the learned and then venerable Dr. Weller (and of course his vicars in Virginia and elsewhere would have but to obey his apostolic mandate), we may safely prophesy that Virginia Churchmen will be able to learn somewhat of the beauty of holiness. Do Virginians object? Then now and now only is the time to repudiate the claim. The pronouncement of the Presiding Bishop has been officially published in a Virginia paper, and it has not been repudiated.

Strange to say, THE LIVING CHURCH is the only organ of the Church in this country that denies this strange claim set forth by the Presiding Bishop.

AN interesting sermon by the rector of Trinity Church, Boston, is published in a recent issue of *The Churchman*, in which Dr. Donald takes occasion to allude to missionary work in the West, particularly in connection with the function by which the Bishop Coadjutor of Fond du Lac was recently consecrated at the Cathedral of that Diocese. Dr. Donald examines the charges that had been made against the Bishop of Fond du Lac, and as a result of that examination he declares positively that: "All the regulations laid down in the Prayer Book and canons for Consecration of a Bishop were scrupulously complied with. None were disregarded. To them, however, were added other regulations. If what these added regulations call for is not contrary to the teachings of the Church, they cannot be rightly characterized as violations of the Church's law, no more than the anthem, sung between the closing collect and the benediction in this church, is a violation of law, though no remotest provision is made for it in the rubrics or the Prayer Book. The Fond du Lac consecration, therefore, must be classed with other and lesser exhibitions of questionable taste and poor judgment which seem inseparable from the administration of venerable and useful institutions by fallible men. It is to be regretted. It will not be repeated. It will not be forgotten. But let us not ignorantly charge it with defying law when there is no law for it to defy. And it is always wise before accusing someone of breaking law to produce the law alleged to be broken. In the secular courts, a judge would speedily and curtly dismiss the suit which charged a breach of law not to be found upon our Statute Book, but which some one thought ought to be there."

In commenting on this sermon, *The Churchman* explains that their own objection was not to "the legality of vestments," but that the Bishops acting as consecrators "added to the 'form' and changed the 'use.'" This was what was characterized by *The Churchman* as "Ritual Anarchy." It thus appears that *The Churchman* used the term "Ritual" in its technical and, we say frankly, its only strictly accurate sense as relating to the "form"—the spoken language of the service—and not as the term is more commonly, though less accurately used, as a synonym for "ceremonial." The "anarchy" then must have consisted of lawlessness, or confusion, or chaos—all recognized synonyms of the term "anarchy,"—not in ceremonial, but in the form of words used. Clearly the "additions" and "changes" must have been so essential and so marked as in effect to cause the appointed form to have been unrecognizable, since otherwise there could not have been "anarchy."

Now at this stage we challenge *The Churchman* to prove the fact, or else to withdraw the offensive expression.

And in proving it, it is not germane to allude, as Dr. Donald does, to various ceremonial acts unaccompanied by words. That element, which Dr. Donald shows was not unlawful, *The Churchman* has eliminated. It is solely a question of whether or not the language of "The Form of Ordaining or Consecrating a Bishop" as set forth in the Book of Common

Prayer was used at that service; for "anarchy" cannot consist in doing things not forbidden, but only in a total setting aside of and deliberate violence to the law. To assert that the authorized form was not so used is of course to assert that the Bishop of Fond du Lac, the Bishop of Marquette, and THE LIVING CHURCH, have each deliberately asserted that which they knew to be untrue; while on the other hand, as the Editor of *The Churchman* does not purport to have been present at the service, it is incumbent upon himself to produce the proof of his statement in direct contradiction of the positive statement of these three, as also of several other witnesses who were present. The issue therefore resolves itself now into a pure question of veracity, in which the Bishop of Fond du Lac, the Bishop of Marquette, and the Editor of THE LIVING CHURCH each allege that they were present at the service and that the Prayer Book form was used in full; while the Bishops of Milwaukee, Chicago, Indiana, and the Coadjutor Bishops of Nebraska and Chicago, with a large concourse of the clergy, were also present officially under conditions which make it morally obligatory on them to assert the contrary, if the form was not used. These are the witnesses on the one side. On the other side the Editor of *The Churchman* stands in solitary grandeur to deny that that form was used, and to assert that its conspicuous disuse was such that the term *anarchy* ("confusion," "chaos," *Century Dictionary*) adequately defined the alleged absence of "form." The Editor is clearly bound to prove his position or to withdraw his offensive term.

We think of only one thing more, essential to be added. It is not enough to allege in support of his statement that certain texts of Scripture described as "sequence," "gradual," etc., were sung or said during the service; for these would not under any conceivable definition constitute *anarchy*. But if the Editor so believes, he must bear in mind that similar charges of interpolation rest against the consecrators of Bishop Potter, his own diocesan (one of whom, by the way, was the present Presiding Bishop), against the consecrators of Bishop Kinsolving, of Bishop Knight, and indeed against the Bishops who have taken part in every consecration which it has been our lot to witness; while Dr. Donald, who is commended by *The Churchman*, frankly admits that the same charge, if true in the case of the Bishops, applies also to him, by reason of an anthem invariably "sung between the closing collect and the benediction" at Trinity Church, Boston. The Editor must remember too that it was *words of Holy Scripture alone* (except for one altogether unobjectionable hymn) that were added to the authorized Form—and only a few lines of those. One ought to think carefully before asserting that reading or chanting perhaps a half dozen lines of the Word of God constitutes Anarchy in God's Church.

Bearing in mind all this we demand that the Editor of *The Churchman* prove beyond reasonable doubt that the Bishops at Fond du Lac, and THE LIVING CHURCH, have deliberately falsified, so that his charge of "Ritual Anarchy" as relating to the "form" may be established; or else that he withdraw that expression, which has given offense to many, and which, unless it can be proved to be true, is a distinct breach of the Ninth Commandment.

DID "The Presiding Bishop of The Church" notice that terrible thing that the Bishop of Georgia did, as related in our columns last week? In consecrating a church, it was said: "At the hour appointed the Bishop began the service by knocking at the closed door, and to the question from the vestry, 'Who is it?' he answered, 'The Bishop of Georgia.'"

Will somebody please get excited? Will somebody please become frantic? Will some of our contemporaries kindly allude to that knocking as a "Circus," and to the proceeding as "Anarchy"? Will they apply to the Bishop personally those opprobrious epithets which of course THE LIVING CHURCH cannot use? Such terms are now deemed appropriate, it will be remembered, in such cases. It will hardly be denied that if they were appropriate in connection with those to whom they have lately been applied, they are appropriate here; and appropriate indeed to some Bishop every week of every year, in this American Church.

We congratulate the Bishop of Georgia on daring to act as though he were indeed a Bishop, and not a mere vicar of a higher (but quite temporal) episcopal authority, who might without the slightest iota of judicial authority, without the first scintilla of right to interfere, without taking evidence or having authority to take any, officially, under cover of a title not legally exact, declare that there had been "violation of the rubrics" and "introduction of"—we will say customs—"having no authority of use in the Church,"

WE HAVE often felt that Protestants do not really object to Papacy *per se*. They only object if they cannot be, or control, the Pope. This Church is now face to face with absolute, open, undisguised claim of authority on the part of one Bishop to jurisdiction over a function in a Diocese over which another Bishop has lawful control; and authority moreover to pronounce officially, absolutely, without allowing a question or an appeal, without investigation or hearing of evidence, on his own personal authority, what is a "violation of rubrics," and what "vestments" have "no authority of use in the Church." We declare advisedly that until long past the first thousand years of the existence of the Papacy, *there were no claims made by or on behalf of the Roman See that even approach* what is claimed in the letter of the Presiding Bishop dated December 1st, and printed in our columns on Dec. 8th. Yet the distinctively Protestant section of the Church has made no protest, and THE LIVING CHURCH alone has characterized that letter with its pretensions as it deserves.

Do Churchmen think what would be the effect if such a letter signed by a Bishop of Rome in one of the earlier Christian centuries could be produced? It would at once and for ever silence the Anglican position. It would show that at the time such a letter was issued, the papal see claimed the right to—

I. Regulate even the minor details of a function in a distant Diocese;

II. Pronounce finally, positively, unquestioningly, and without the possibility of appeal, without taking evidence, without hearing a defense, without legal argument, counsel or attorneys, assessors or assistants, that in a given case not submitted to the Pope for his judgment or opinion, there had been a "violation of the rubrics," and the "introduction of vestments having no authority of use in the Church."

The Bishop of Rome to this day has never claimed quite this extent of authority over other Bishops; but the Bishop of Rhode Island has. Will our Bishops allow such claims to go unrebuked? Is *real* Protestantism—the Protestantism in which Laud gloried, before the name had become discredited—extinct in this Church? Now is the time for it to be asserted. *Has the Presiding Bishop the authority thus to pronounce, or has he not?*

THE *Church Standard* uses more than a column to explain to a correspondent why it uses a mitre as a part of its insignia on its title page. It fails, however, to explain why it applied the epithet "Roman Catholic" to the mitre in connection with the cope, in its issue of Dec. 8th. If that epithet was true, then *The Church Standard* has been deliberately "Romish" in its insignia during all these years. The Editor's explanation seems to have stopped a little before it came to the point.

IT is a pleasure to present greetings and congratulations to Mr. Silas McBee, Editor of *The Churchman*, on his wedding, which took place on Thursday, December 20th. Let THE LIVING CHURCH be numbered among the most sincere well-wishers to the happy couple.

THE COMING YEAR.

What shall I wish thee for the coming year?

From toil—say cease?

A bliss unmingled? From all care and fear

A sweet release?—

No path on earth is but with flowers strewn;

No human heart, secure upon its throne,

Holds perfect Peace.

What shall I wish thee for the coming days?—

Friends, loyal and true,

Who ne'er will fail thee in the devious ways

Thou travellest through?—

On these we may not count, for it may be,

With the to-morrow's sun that sets on thee,

These vanish, too.

What shall I wish thee for the coming days?

Wealth? honor? fame?

The tribute, dear to most, of well-earned praise,

A lauded name?

Ah! these are fleeting treasures, and their worth

Must perish with the perishable earth

From whence they came.

What shall I wish thee for the coming year?

A spirit strong.

A faithful heart. A conscience light, and clear

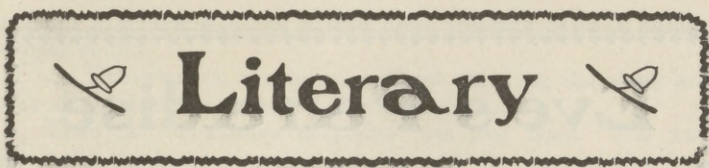
From sense of wrong.

A hope that soars beyond the bounds of Time—

That finds its fruitage in a purer clime

The ages long,

—HENRY FAULKNER DARNELL.



Literary

Oliver Cromwell. By Theodore Roosevelt. New York: Charles Scribner's Sons. Price, \$2.00.

It must be a source of congratulation to every American to find one of the foremost representatives of political forcefulness, integrity, and statesmanship in our land, achieving also high distinction in the world of letters and historical research. The volume before us will certainly enhance the literary position which the Vice-President-elect of these United States has already gained. The book is a striking reflection of the man. Not merely in his account of military operations does the expert hand of the soldier disclose itself, but also for the delineation of complicated and controverted political situations, Mr. Roosevelt brings in addition to the charm of the historian, the insight and experience of the statesman. The constantly shifting scenes in which Royalist, Presbyterian, Independent, and Anabaptist played their interchanging parts are once more set before us with a clearness which leaves little to be desired. For instance, the description of the forces which pushed Cromwell to the front toward the close of the Long Parliament, or of the complicated condition of political matters in Ireland before Drogheda and Wexford, are capital examples of historical accuracy combined with vivid delineation of a very high order.

Of course work of this kind done by a busy man occupying so high and responsible a position in the political world can hardly escape certain defects. The political moral is sometimes perhaps a trifle too evident; the writer keeps one eye fixed upon the political problems and needs of America to-day, even when he centres his reader's gaze most intently upon the throes of constitutional struggle in the England of the Seventeenth Century. Mr. Roosevelt is always essentially practical, but the rapid transition of thought to which he so frequently invites us somewhat mars his literary charm. Writing from the standpoint of the politician the history of a period in which political and religious problems were so inextricably intermingled, we not unnaturally find here and there traces of superficiality of judgment in regard to the religious aspects of the conflict. The highest credit is indeed due to Mr. Roosevelt for the pains he has taken to treat fairly and impartially this side of his subject. Yet even so, he has not always succeeded in grasping in their entirety or true proportion the deeper issues at stake. Thus the sweeping condemnation of Charles I. as "unable to sympathize with any noble ambition of his country," strangely ignores what, with all Charles' faults, was a principle which dominated his life and an ideal fidelity to which finally cost him his life, viz., his sense of the infinite importance to England of the maintenance of her reformed Catholic Church, and of the irreparable loss to her future development which could not but ensue should that Church (so much nearer to the heart and needs of England than the men of that age yet understood) be replaced by a conflicting congeries of Presbyterians, Independents, Anabaptists, and still more extreme religious parties. Charles indeed failed sadly to keep troth with those whom he regarded as traitors and rebels. The fault was capital and its retribution crushing. But it must be remembered that the English Church did not keep a Feast of King Charles the Martyr for centuries because it was necessarily blind to his political wrong doing, but because, whatever his faults, he was yet in the strict sense a martyr for the value and worth of England's Church. In this respect at any rate the nation speedily adopted his position.

Similar criticism may be passed on Mr. Roosevelt's disappointing reproduction of Macaulay's attitude towards Archbishop Laud, expressed in one of those superficial pen and ink sketches of a few lines which that historian thought sufficient for his contemptuous judgment of this great Englishman. It may suffice to set over against the verdict which dismisses Laud as "a small and narrow man," the estimate of Mr. Gladstone, who, when delivering the first Romanes Lecture at Oxford, rightly says: "Laud was the first Primate of all England for generations who proved himself by his acts to be a tolerant and liberal theologian. He went out into the world (from Oxford), he obtained hold of the helm, he gave to the Anglican polity and worship what was in the main an impress of his own mind." Or we may cite Bishop Creighton, the foremost contemporary

English historian, who says of Laud: "Herein lay Laud's claim to greatness, that he recognized the possibilities of the English Church not merely for England itself, but as a guardian of all that was best and most fruitful for religious progress." Had Mr. Roosevelt seen these estimates of the Archbishop given by perhaps the best representatives in modern England of statesmanship and letters on the one hand, and religion and historical science on the other, he would hardly have been content simply to hand on to his American readers the superficial epigram of Macaulay.

Similarly with regard to Cromwell, a view less exclusively political would see much to modify the eulogies and excuses which our author bestows on the virtues and failings of his favorite hero. Granted for argument's sake all that may be said as to his political wisdom (although this must be modified by the fact that he ultimately became false to every principle of representative government with which he had started), it cannot be gainsaid that his life was the main factor in the overthrow of the Church of his own Baptism, and that he bent all his energies to proscribe that one form of Religion under which England's actual development has been largely made possible, and the hold of which on the heart of the nation itself was shown at the Restoration. It is impossible to realize how great the loss to Christianity would have been had Cromwell permanently succeeded.

We can cordially recommend to our readers the study of Mr. Roosevelt's attractive volume, coupled with that of some book like W. H. Hutton's *Life of Laud* which will supply a more accurate and fuller treatment of the religious issues involved.

C. W. E. BODY.

Man and the Spiritual World as Disclosed by the Bible. By the Rev. Arthur Chambers. Philadelphia: Geo. W. Jacobs & Co. 1900. Price, \$1.25.

We do not feel justified in commending this book. The writer aims to show that there is no need to go to such systems as modern Spiritualism and Theosophy for the knowledge of the spiritual world of the departed, because all they seek is given in Scripture. So far so good. But he claims that the Scriptures tell us much of the unseen world which orthodox theologians have failed to discover. His tone is somewhat superior and omniscient.

He treats the phenomena connected with witchcraft, demoniacal possession, etc., as so many revelations intended for our enlightenment. Much of what he says reminds us of Swedenborg's system. There are two bodies—the natural and the spiritual. When the natural body is dissolved, the spiritual body remains—a real body having shape, etc. There is then no death of the man, but only of the external body. There seems to be little room left for a resurrection of the flesh, and Mr. Chambers is a universalist touching future punishment. Clairvoyance and Clairaudience are regarded as giving evidence of the existence of the spiritual body within our natural body. He says, "We can fully exercise our natural faculties, but we cannot as yet fully exercise the faculties of our finer spirit-body. Nevertheless, the latter are within us, and they have been partially exercised by numbers of men and women while still in this world."

It is enough to say that St. Paul does not speak of two bodies, numerically speaking, but of one body considered in two relations: natural, or subject to the animal nature; and spiritual, or under the dominance of the spirit. He distinctly makes this mortal flesh the subject of resurrection. "This corruptible must put on incorruption, and this mortal must put on immortality." Man truly dies—*i. e.*, his body and soul are put out of living correspondence with each other. No reputable Christian theologian holds that the man is annihilated thereby, or that the soul is destroyed in death. In spite of Mr. Chambers, our knowledge of the unseen, although sufficient for our salvation, is very fragmentary.

FRANCIS J. HALL.

Falaise, the Town of the Conqueror. By Anna Bowman Dodd. Boston: Little, Brown & Co. Price, \$2.00.

The name of William the Conqueror carries in itself a suggestion of romance, and when we have put before us the place of the Conqueror's birth, and the home of his childhood—as Mrs. Dodd has so successfully done in her description of the town of Flanders—we feel that we have a worthy setting to a brilliant gem.

Mrs. Dodds gives in the opening chapters of the book, a graphic account of her visit to Falaise, and a description of the

town at the present time; she takes the reader with her in her Normandy "char-à-bauc," across the plains of Caen, to visit the Horse Fair, which has been held annually for 800 years, and which is the great event of the year in this provincial town. Her description of the peasant women as successful horse traders at the great Fair, has such an old world flavor, that it adds very much to the piquancy of the narrative; but the principal interest centres more particularly in the historical portions of the book, which are especially entertaining. Here the descriptions are so vivid, that the reader feels that he is carried right back into the 11th Century, and sees with his own eyes the fortress of Falaise, which figured so conspicuously in the history of that time, and where William the Norman first saw the light of day.

Taking the book as a whole, it is both interesting and instructive, not only to the student and traveler, but to any one who would enjoy a glimpse into this romantic corner of the outside world. The illustrations are particularly fine, being taken from recent photographs of the scenes, and add very much to the interest of the book.

CHURCH ALMANACS AND KALENDARS.

THE *Living Church Quarterly*, which as usual is issued at Advent in the form of an almanac number, contains this year not only the usual full diocesan and general matter pertaining to the Church in all its phases, but also a very interesting symposium on the subject of The Name of This Church, in which Bishops and deputies to General Convention from all parts of the country discuss the question whether or not a change should be made in the common title of the American Church. This symposium and also several valuable tables comparing the strength of the Church with the population in this country according to the Census of 1900 and also with that of 1890, will be treated more at length in these columns in the near future. The Almanac number is followed by smaller issues containing the clergy list corrected every three months during the year. Published by The Young Churchman Co. Price, 25 cts. per year or 50 cts. with the Almanac number in cloth.

The *Protestant Episcopal Almanac and Parochial List* contains the diocesan and general lists with statistics, etc., and a useful table giving the locations and services of the churches and chapels in New York, Brooklyn, and Philadelphia. Published by Thomas Whittaker. Price, 25 cts.

The *American Church Almanac* with similar diocesan and general lists, the Kalendar, etc., contains also the lists of the ordinations of the year and a useful paper in review of the Church Literature of 1900. There is also a table of hymns adapted to the Sundays and holy days of the year, and a similar arrangement of the Offertory sentences. Published by James Pott & Co. Price, 50 cts.

The *Christian Year Kalendar* comes for the 25th consecutive year in the form which Churchmen have learned to know so well. The Preface is especially well written, treating of the fact that the Anglican Communion has laid greatest stress on the doctrine and feast of the Holy Trinity. There are also various special papers and a glossary of ecclesiastical terms. Published by the Church Kalendar Co., New York. Price, 75 cts.

The *Church Calendar*, arranged for the wall, and containing a week on each page, with devotional and other extracts from American and English Churchmen, is issued this year by Thomas Whittaker, having formerly come from a Boston House. Price, 50 cts.

The *United Offering Calendar*, issued in behalf of the United Offering of the Woman's Auxiliary, contains a month on each card, and various missionary illustrations, including the church at Anvik, Alaska, and the Missionary Bishops of North Dakota, Asheville, Spokane, New Mexico, Western Texas, Tokyo, Boise, Sacramento, and Kyoto, together with the Bishop of Kentucky on behalf of colored work, and biographical matter relating to the Bishops with a statement of the condition of their mission. Published by the Woman's Auxiliary of All Saints' Church, Syracuse, New York. Address E. A. Coon, 1424 South State St. Price, 25 cts.

A monthly block Kalendar with the dates printed in the appropriate color for each day, is issued on behalf of Grace Church, Astoria, Oregon. There is at the head a picture of the church, with likenesses on either side of the first and present Bishops of Oregon, Bishop Scott and Bishop Morris.

Eve's Paradise

By Mrs. Bray.

CHAPTER XXXV.

FORGIVEN.

"Hark, I am coming, I come
By meadow and stile and wood;
Oh, lighten into my eyes and heart,
Into my heart and my blood.
Heart, are you great enough
For a love that never tires?
O heart, are you great enough for love?
I have heard of thorns and briars.
Over the thorns and the briars,
Over the meadows and stiles,
Over the world to the end of it
Flash for a million miles."

—TENNYSON.

JASPER watched long for an opportunity of seeing Eve alone. Whether it was purposely or accidentally he knew not, but somehow he never could find one. Always either Elsie or Margaret were with her.

And all the time the days were passing quickly by, and still he knew not either by word or by sign if Eve had forgiven him.

At last he could wait no longer for possible chances; better to know the worst than to live on in this uncertainty.

"Eve, will you come with me this afternoon? I want to go to Ailsa Bay."

Eve hesitated; she knew it meant crossing over to the mainland, and then a walk of three or four miles along the beach.

"I will see if Elsie would like it."

"Always Elsie!" said Jasper, a little impatiently; "once long ago you used to care to go with me, now I never see anything of you."

Eve's face flushed. "It would seem unkind not to ask her; we always do everything together."

"And you will not for once do what I ask you?"

"You have a right to tell me what to do whenever you like," said Eve, laughing, and trying to turn the conversation lightly aside.

"A right!" said Jasper eagerly.

"Why, you are my guardian, and of course I am obliged to do what you tell me."

"Well, then, I lay my command upon you. I wish you to be ready at three o'clock to start with me. Will you obey?"

"Of course I must. I know I used to be very obedient when I was a little girl; now you must command and I obey."

"Seriously," said Jasper, "I do not want you to come because I tell you to do so; I want you to come because you would like to do so for the sake of 'auld lang syne.'"

"Then I will come," said Eve, but she was half frightened. Latterly her fears that he was going to ask her about that last evening in the garden had quieted down. She began to feel safe, and to think he had forgotten it. If he should ask her to forgive him, what should she say?

However, she could not raise any more objections, and punctually at three o'clock she was ready.

They crossed over, Sir Jasper rowing, and Eve sitting in the stern of the boat watching his long strokes without a word.

The sea was like glass, so that you could look down deep, deep into it, and see the long sprays of seaweed in all their graceful beauty, not matted together as when it floats on the waves.

The hills round seemed to be lying on the waters, so clear was the reflection.

Eve wished that they could go on and on forever. She did not want anything to disturb this perfect calm of body and soul.

All her strange feelings were for the time being at rest. She half shut her eyes, and the sunbeams played softly and warmly over the closed lids, lighting up her hair with a glory which she could not see, but which was dazzling in Jasper's eyes.

She was not looking at him, but was still lying back with half-shut eyes.

"It is a dream, it is a dream," she said to herself. "I am not in the world at all, I am floating away, away upon the sea of glory. No troubles can reach me, no strivings of heart which I do not understand. I shall float on and on until I come to a

perfect life, and shall be a new born creature, with a fuller, deeper soul."

So Eve went on dreaming, without thinking that long ere this she should have reached the landing-place.

Soon her drowsiness deepened into real sleep. She was generally tired and overwrought now, and the quiet motion had lulled her to rest.

Sir Jasper had gently turned the course of the boat, and was rowing on along the coast, he also wishing that they might go on forever.

Suddenly Eve opened her eyes and sat up. She did not know that an hour had gone by.

"Why, I must have been asleep," she said; "but it was so nice and warm in the sun, and it is so lovely to shut your eyes and just go floating on and on, hearing nothing but the splash of the oars. But how is it you have passed the landing-place? We are far away from it; were you also dreaming?" She smiled up at Jasper.

"I suppose I must have been," he answered, "and you looked so comfortable I did not like to disturb you. I think we will give up going to Ailsa Bay; it will be a long, hot walk; we will land in one of the little coves near, and row home when it is cooler."

"But I thought you particularly wanted to go there."

"Did I? Well, the wish is gone now. I have another wish. I want to land and sit with you on that tempting beach."

Eve sat silent. A sort of fate seemed drawing nearer and nearer. She knew that some crisis was pending, but she did not know what.

It was some little time before Sir Jasper found a suitable place for landing, for it is not easy to do so everywhere on that coast.

But at last the little boat was safely shelved on the beach. It was high tide, so that there was no fear of the waves carrying it away, and Eve and Jasper sat down on the beach, leaning against a low rock, where he arranged the cushions from the boat.

"See! I have been very provident," he said, as he drew out a basket; "I have brought preparations for tea."

"But I thought we were going to have walked," said Eve. "How did you intend to carry that large basket?"

Sir Jasper did not seem to have any very clear explanation to give, and Eve began to suspect that he had never intended to get as far as Ailsa.

During the preparations for tea Eve grew more at her ease. Perhaps he was not going to say anything after all.

And yet—would it then be her duty to say something? She could not forget that letter. "Come and forgive me." Was he waiting all this time, was he perhaps even thinking her unkind and unforgiving? Had she hurt his feelings? It was such a dreadful thing to feel you wanted forgiveness and to have to wait for it.

Wave after wave of color kept sweeping over her face, and Jasper wondered of what she could be thinking.

At last tea was over. Both of them had dragged it out as long as possible. They spent a great deal of time in packing up the basket, but at last there was not the smallest excuse for anything further to be done.

"Ought we not to be going home?" said Eve in desperation.

"Not yet," answered Jasper. "There is plenty of time, and this is the first time you and I have been alone together for years."

"Eve!" he said, turning suddenly to her, "have you nothing to say to me?"

It had come then. Eve felt her heart beating so that she could not speak.

"Do you think me quite past all forgiveness?" he said.

Eve covered her face with her hands.

Jasper gently took the two little hands and drew them down so that she could not hide it.

A wild hope sprang up in his breast. What was the expression in her face?

"I am going to ask you once more," he said. "I want you to forgive me for the things I said that evening to you in the garden. I was cruel, I know, but oh, child, you tried me sore."

Then Eve felt she must speak.

She withdrew her hands and folded them together on her lap.

"I have been wanting and wanting to tell you," she began in a constrained voice, "that I am ashamed to think of that evening. You ought not to ask me to forgive you, for it is for you to forgive me. I was a perfectly horrid little girl, but indeed I

did not understand all about it then or I should not have said such dreadful things; but I really did not know how good you had been to me, and how you had given me everything."

"Were you such a horrid little girl?" Jasper was smiling now. "Well, first you must tell me you forgive me, and then we will talk about yourself. Forgiveness must be mutual, you know."

"Of course I forgive you if there is anything to forgive."

Jasper took one of her hands in his. "Thank you, child; I shall be happier now. You have more to forgive than you think, You have to forgive me for the years and years that I robbed you of; for the child life that you never had; for the beauty and brightness that I took out of your life; for the higher, deeper good that had no part in your soul. Ah, Owen was right; I can remember his words now, 'You are doing a more cruel thing than if you laid your hands on the child's white throat and crushed the life out of her.'"

"Not now, Jasper—not now. You have not spoilt my life."

"No, thank God. Others interfered, others rescued you. Be thankful to them. You have nothing to thank me for."

"But you will forgive me too; you know you said that forgiveness must be mutual."

Eve looked pleading. She wanted to get that feeling of shame out of her heart at the thought of the things she had said. Jasper looked grave, though his eyes were smiling and belied his serious words.

"What was it that you said?" he asked; "if you want to be forgiven, of course there must be a confession. Let me hear what these dreadful things were."

As if Jasper had forgotten a single word! Eve hung down her head. She was too serious herself to think that he was not in earnest.

"Have you forgotten?" he asked; Eve thought he spoke sternly.

"I know I said I did not care to see you;" the words seemed wrung out of her.

"Dear me, that was very, very bad," said Jasper. "Was there anything more?"

"I said I could not be sorry for you, you looked so sad, and I do not know how it was, but I did not feel as if I could care a bit, and I have been so sorry since."

"Well that makes it better if you have been sorry since; I remember I did think you a very unkind little girl, and you hurt me dreadfully."

"Did I?" there was a little catch in Eve's voice, "won't you forgive me now?"

"Was that all? have you made a full confession? I cannot help thinking there was something else."

Eve's head sunk so low that he could not see her face.

"Let me see if I can remember," said Jasper unmercifully. He gently turned the crimson face round to him.

"I think I said, 'Love me a little, Eve.' Was that so?"

Jasper's voice was growing very tender.

"And then I think that little girl said, 'How can I? I would if I could; I used to, Japs, but now it seems quite gone away. Where does love go to?'"

Jasper paused a moment, then he repeated, "Where does love go to, Eve? Does it ever come back?"

He put her at arm's length from him, and looked into the sweet eyes which could not meet his.

"My darling, do you know what people do when they forgive each other?"

Then he gathered her to him, and Eve whispered, "O Japs, I do not think the love ever really went away at all."

[THE END.]

[Next week will be commenced a story in three chapters by Barbara Yechton, entitled "Under the Royal Law."]

THE JEWS in England appear to be well satisfied with the results of the Parliamentary election. Nine Jews have found seats in the House of Commons, a distinguished representative among them being Colonel Francis Lucas. There were ten Jews in the late House of Commons, and eight in the last one, so that the average is maintained. It is well worthy of notice that the Jewish organs are pressing on the Hebrew community the superior interests of corporate in preference to Parliamentary institutions. It is simply surprising how active is the enthusiasm of this distinct section of the community in all matters relating to Borough Councils and School Boards.—AUDAX, in *Episcopal Recorder*.

~ ~ The ~ ~

Family Fireside

I GO SAILING.

SAIL away on my fleecy Cloud,
Sailing away from earth,
Sailing away from the mists than enshroud
The place of my lowly birth.

Over the blue of the heavenly Sea,
Sailing away, away!
Where, oh! where shall my haven be?
Where my enduring stay?

For the City of Promise I am bound,
The City of Joy and Peace,
Where perfect rest and bliss are found,
And troublous sorrows cease.

My earthly home I leave behind,
For Jerusalem the New,
Waft me along, thou favoring Wind,
Over the sea of blue.

Speed! O speed to the City bright,
Where God and the Angels be!
Let me dwell in my home of light,
And of immortality!

MRS. F. BURGE GRISWOLD.

[Found after her death among her unpublished writings.]

THE FORTUNES OF JEFFERSON.

BY ROLAND RINGWALT.

EVEN the heartiest Scott-worshipper will admit that the fortunes of Jefferson are more exciting than "The Fortunes of Nigel." In Jefferson's career we can find two of the most striking facts in our history, facts that make a good commentary on Beaconsfield's saying, "In politics it is always the unexpected that happens." Widely as Jefferson's fame has spread, these two facts have not received the attention warranted by their importance.

No American civilian and few soldiers ever reached such heights of popularity as Thomas Jefferson. While quite young, despite a weak voice, he gained a law practice of which men twice his years might have been proud. In the Virginia House of Burgesses, in the Continental Congress, as Minister to France, as Secretary of State, as Vice-President, as President, as retired statesman, Jefferson had a power over his fellow citizens at which history marvels. His troubles as Governor of Virginia were serious, but in some mysterious way he won back the popularity he had lost. People were ready to vote for him when he was young, to invoke him as a prophet in his prime, to subscribe money for his relief when he was old. He built up a great party, and filled the Presidential chair for eight years. For another eight years, he was a potent influence in the councils of Madison. Then came another eight years of a third Virginia President, Monroe, a man who looked to Jefferson as a political seer and sage. For twenty-four years, Jefferson was a force in national politics, and his old age was embittered by the rising star of Andrew Jackson. The hatred between Jackson and Jefferson was too bitter and of too long standing to be forgiven. Jefferson's spell was broken when Jackson came forward.

A man who has exerted such widespread and protracted influence as Thomas Jefferson is a man to be studied. To this day, many people believe Jefferson to have been a great statesman. Even those who think him wrong on nine points out of ten admit his powers as a writer. The latest and most alluring novel has not the charm of "Notes on the State of Virginia." Jefferson's letters are fascinating, even to those who condemn his memory. It was not heroic to do as Jefferson did,—to gather up the gossip of the day, to copy what rumor said against Washington and Hamilton, to hide all this ammunition and to direct its publication after his death. But granting all this, Jefferson's "Anas" are surely very readable. Some of the entries are not to his credit, and the same may be said of several items jotted down by Samuel Pepys. Jefferson's hatred of his political opponents is as marked as Pepys' fondness for barmaids and actresses; but Jefferson, like Pepys, is a writer the world

can not forget. Like Pepys, he had a fondness for science, and a taste for reading. Like Pepys, he never allowed any pastime to interfere with hard work.

Jefferson had brains enough to win success even if he had been penniless. He inherited a comfortable property, and gained a fair estate through the death of his father-in-law. The hardships through which Washington, Franklin, and Hamilton passed did not attend his youth. With a paying practice and a good farm, Jefferson could philosophize at his will. It would be absurd to question his political abilities; but it would be foolish to ignore the singular good fortune that befell him. He was helped by the two men whom he most hated, Alexander Hamilton and Aaron Burr. No one, least of all Jefferson, could have foreseen that Hamilton would come to Jefferson's aid when his cause seemed most desperate. Men who knew how even Washington's strong hand could barely keep Hamilton and Jefferson from strife could not have dreamed that Hamilton would do more for Jefferson than all his chosen friends could have done. The story is worth another telling:

The Presidential election of 1800 was drawn into the House of Representatives, and every patriot was uneasy as to what might befall the young republic. It was clear that a majority of the people wanted Jefferson for President; but Aaron Burr had polled an equal number of votes in the Electoral College. There were not enough Democrats, or Republicans as they were then called, to force an election; and the Federalist minority might delay or defeat the choice of any one. Some extremists favored doing so, hoping to embarrass the Republicans, and to secure another chance before the people. It was a time of fierce excitement, when bold partisans might do anything, and when even brave men lost heart. Gradually it was whispered that the Federalists meant to join with Burr, and set Jefferson aside. This could have been done, and, though morally wrong, it would have been perfectly legal. Many Federalists would have been glad to desert Adams and to humble Jefferson at one blow. They cared little for Burr, except as the agent by whom they could accomplish their ends. Alexander Hamilton declared that the Federalist party must not enter into any such scheme. His old hatred of Jefferson had not cooled; but he knew that Jefferson ought to be President, and that the choice of Burr would be an outrage. Slowly and stubbornly, Hamilton's friends yielded. At a time when Jefferson's chosen intimates were powerless to aid him, his old enemy came to his support and made him President of the United States. Nearly a century has passed, and we read the story with increasing wonder.

Hamilton acted simply from public spirit. There was no desire on his part to bury the hatchet; and Jefferson well knew that a letter of censure from Hamilton was unpleasant. Jefferson began his administration with the knowledge that Burr was plotting against him, and that Hamilton would like to find fault with his measures and policies. Neither the secret ill-will of Burr nor the open enmity of Hamilton was to be despised. Of all the politicians our Union has produced none excelled Burr in what is called wire-pulling. No man has matched Hamilton as a writer on political questions. Jefferson might well have expected trouble, when a pistol-shot removed both his enemies. Burr killed Hamilton, and made himself an outlaw. Without reputation, influence, or money, Burr had to seek an exile, and plan a western empire. Jefferson's path was clear. Such fortune can hardly be paralleled in history. David had to kill his own Goliath. In war, politics, and controversy, the rule is that men must fight their opponents, and win or lose. To get rid of two such adversaries as Burr and Hamilton in one day is a piece of good fortune such as never fell to any of Jefferson's successors.

SOME HOUSEHOLD BENEFITS CONFERRED DURING THE PAST FIFTY YEARS.

BY THE REV. GEO. H. HUNT.

LETTERS AND POSTAGE.

Fifty-five years ago, postage on letters to any point, however near, was a considerable item of expense, for it ranged from 12½ cents for distances within one hundred miles, and 18¾ cents within five hundred miles, up to 25 cents for all points beyond that distance; and these rates were for letters of but a single sheet, so that the enclosure of a cheque, or even of a card, would make it a "double letter" and require that double postage should be paid.

These rates, it will be seen, do not follow our decimal currency, but accord with the Spanish fractional division of the

dollar into halves, quarters, eighths, and sixteenths, and this was because, in those days, we used Spanish coinage very largely, and even our own domestic coins were wont to pass at the same valuation; so that dimes circulated at 12½ cents and half dimes at 6¼ cents to the great profit of whomever got them from the mint and put them into circulation.

As the postage charged did not depend at all upon the weight of the letter, but simply upon the number of sheets it contained, so only large sheets of heavy paper were in use, while a Bill of Exchange or an Invoice would be written upon the same sheet as the body of the letter. Note paper, so much in use at the present day, was never sent through the mails, and but seldom used except for invitations to weddings or funerals, and all correspondence was conducted upon full-sized letter and post papers.

Of course, the use of such a thing as an envelope was never even thought of in those days, as it would at once double the postage to be paid; but all letters were carefully folded and then directed upon the outside of the same sheet. The neat and proper folding of a letter was a work of considerable skill, and not easily acquired by little fingers, which were inclined to prove all thumbs in such efforts, as much so as in writing the letter itself. The object was to fold the sheet compactly and so that its contents could not be read by prying eyes from the open ends of the letter. It was said, however, that the effort to compass this, notwithstanding the care taken in folding, served to occupy much of the idle time of country post-masters, just as postal-cards, when subsequently introduced, afforded them similar employment, although under far less difficulty.

As all correspondence was then far more expensive than now, so it was also far less frequent; and letters were not often mailed until the entire sheet, however large, was covered and all available space utilized to its utmost, sometimes even by crossing the pages in ink of a different color and at right angles to the lines of the first writing. Two, or more, members of the same family would often thus join in filling the same sheet, or it would be kept and added to under different dates until it was filled to its full capacity. It was then customary to fill three full pages, only reserving space for the seal at the edge of one of them, when the sheet would be folded in letter form, and the margins of the outer page which were turned in, would generally also be covered with writing—this last would, of course, be more exposed to inspection from without, and yet it often contained the postscript, which is said to be the most important part of a lady's letter.

Letters were not then closed by pasting with gum or mucilage, but with a seal of wax, or a wafer, and generally the last was used. Such wafers were usually red in color, round in shape and half-inch, or less, in diameter. They were to be moistened in the mouth and placed under the flap of the letter, when an impression with a seal might be made over the wafer while still damp, about as readily as upon the hot wax; although this was rarely done, but it was simply pressed down with the ball of the thumb so as to make it adhere properly.

Postage was not then required to be paid in advance but was most commonly to be collected upon delivery, adding greatly to the labors of the postmasters, and as greatly delaying the delivery of the mail, besides entailing entire loss of postage on most of the letters which were uncalled for and had to be forwarded to the dead-letter office, and such were then in greater proportion to the whole number sent, than now.

When the postage was reduced to five and ten cents, according to distance, it was fixed at those rates for each half ounce, or fraction thereof, *in weight*, and no longer made to depend upon the number of sheets, or pieces of paper which it might contain. Then it was that letter-envelopes began to be employed, although they were not generally adopted all at once, but gradually superseded the folded sheet, especially in business correspondence, where bills, cheques, and other enclosures had so frequently to be made. Subsequently, the postage on letters was reduced to five cents per half ounce for all distances, then to three cents, and, afterwards, to two cents for the same weight; while, quite recently, the weight for single postage has been extended to a full ounce; so that, now, a letter which would formerly have cost seventy-five cents or one dollar in postage, can be transmitted for the comparatively trifling sum of two cents.

When postage-stamps were first introduced, their use was left optional, and only subsequently, when the three-cent rate had been established, was it made necessary to attach them in order to secure the transmission of the letter. And thus it has

been brought about, that each party to a correspondence shall pay the postage on his own letters, just as he always has the cost of the stationery which he employs; and this now seems proper enough, although, formerly, it was often thought that in *writing* a letter, one had done *his* share, when the favored party who received it, certainly ought to be willing to pay for what he got and was to retain; and we should then have considered it as reasonable to require all freights to be prepaid, as that all postage should be.

It is only the few now living who can recall the exactions and restrictions imposed upon all correspondence by the exorbitant rates charged, and the foolish requirements made under the old postage-laws, who are in a condition fully to appreciate the benefits which we now enjoy, and adequately to estimate the blessing conferred by cheap postage, regulated, as it certainly ought to be, by the *weight* of the letter, rather than by the number of bits of paper on which it may be written.

HOUSEHOLD HINTS.

SET a dish of water in oven with cake when baking and it will seldom scorch.

Wash gilding with warm water in which an onion has been boiled, and dry with a soft cloth.

To remove wheel grease from woollen material without injuring the color of the fabric, use good benzine.

Woven matting cuffs such as butchers use, bronzed and hung by ribbons, make pretty holders for whisk brooms.

It has been discovered that screws dipped in a mixture of oil and blacklead will not become too rigidly fixed, and will not rust.

To clean satin that has become very greasy, sponge lengthwise, never across the width, with benzine, alcohol, or borax water. Press on the wrong side.

Steel knives, which are not in general use, may be kept from rusting if they be dipped in a strong solution of soda, then wipe dry, roll in flannel and keep in a dry place.

An ink that may be applied to enameled calling cards or playing cards that will show perfectly plain and will not destroy the gloss, is printer's ink diluted with oil of lavender.

A lump of soda upon the drain pipe down which waste water passes will prevent the clogging of the pipe with grease, especially if the pipe be flooded every week with boiling water.

An Australian doctor named Rabow says that nine times out of ten headache can be almost instantly cured by swallowing a spoonful of salt dissolved in a quantity of water sufficient to allow the sufferer to swallow it.

A fine seasoning for chicken salad is to slice an onion on the top of the prepared chicken and let it marinate two hours or more, adding, at the same time, a few drops of prepared chevril. Be sure that every particle of the onion is taken from the chicken before adding the dressing.

For an appetizing and economical dish take large white onions, boil till tender, then drain, slice thinly into a shallow tin, place over them a few pieces of butter, and pepper and salt, some stale cheese shaved as thinly as possible, and a few bread crumbs sprinkled over all. Place in a quick oven for ten minutes.

Poultry and meat on being served cold, may be improved in appearance by glazing. This process is simple. An excellent glaze may be found by dissolving a half ounce of gelatine in a pint of water, flavoring and coloring with extract of beef. To be perfectly successful the meat must be cold before the glaze is put on, and the first coat should be allowed to dry before the second is added. The glaze must be warm and applied with a brush.

Potato cakes are unusual and delicious. Mashed potatoes left over may be used for the cakes. Add an egg to a cupful and a half of potatoes and beat them well together until light; form it into cakes or balls; roll them in flour and saute in butter, or spread the mixture in a layer one inch thick; cut into strips or squares and saute, or put it into a well buttered border mould; cover with greased paper and bake half an hour in a moderate oven. Let it stand in the mould for ten minutes; then turn on to a dish, and fill the centre with any mince or with creamed fish.

This is the proper way to make tea for icing: Have ready a clean earthen teapot. Heat this by scalding it with hot water. Put in tea leaves of the favorite brand in the proportion of a teaspoonful to every cup of water. Pour fresh boiling water over them and let the mixture steep for about three minutes. Strain the tea through a sheer white cloth into a pitcher. Put the pitcher in a cool place, and when the tea is cold place the pitcher in a bowl of cracked ice to give the drink the proper arctic temperature. Flavor either with sliced lemon or with fruit acid, such as currant juice.

Church Calendar.



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

Personal Mention.

THE address of the Rev. J. S. BUDLONG has been changed from Springfield, S. D., to Sunnyside, Washington.

THE Rev. B. G. LEE has removed from Phoenix, and now resides at Bisbee, Ariz.

THE address of the Rev. ROBERT SCOTT will be changed from Beatrice, Neb., to Middleville, N. Y., after Jan. 1, 1901.

THE Rev. F. A. SANBORN, of Newark, N. J., will take up residence at Nashotah House, Nashotah, Wis., Jan. 1.

THE Rev. E. M. THOMPSON gives notice of change of address from Naperville, Ill., to Goshen, Ind., after Jan. 1.

ORDINATIONS.

DEACONS AND PRIESTS.

LONG ISLAND.—In the Cathedral of the Incarnation, Garden City, Bishop Littlejohn ordained, on the Fourth Sunday in Advent, the Rev. HORACE R. FELL and the Rev. HOWARD K. BARTO to the priesthood, and Mr. THOMAS T. SWIFT and Mr. ALBERT W. HINDS to the diaconate. The Rev. Mr. Fell is attached to the Church of the Nativity, at Mineola, L. I., and the Rev. Mr. Barto is curate at Christ Church, Rye, N. Y.

MARQUETTE.—The Bishop held an ordination at Trinity Church, Houghton, on St. Thomas' Day, Dec. 21st, 1900. Mr. HERBERT HUDSON CULVER, formerly M. E. pastor at Houghton, was admitted to the diaconate, and the Rev. GEORGE JAY CHILDS, of Christ Church, Calumet, was advanced to the priesthood. The Rev. John E. Curzon, rector of the parish, and the Rev. Chas. D. Atwell of Ishpeming, were present and assisting. Rev. Mr. Culver has charge at Dollar Bay.

PRIESTS.

CHICAGO.—At the Church of the Transfiguration, Chicago, on St. Stephen's Day, Dec. 21, 1900, the Rev. WILLIAM WEBSTER FLEETWOOD was advanced to the priesthood by Bishop McLaren, the Rev. Clinton Locke, D.D., the Rev. B. F. Fleetwood, D.D., the Rev. F. J. Hall, D.D., the Rev. Luther Pardee, and the Rev. A. B. Whitcomb, uniting in the imposition of hands. Mr. Fleetwood was presented by his father, the Rev. Dr. Fleetwood, rector of Waterman Hall, Sycamore, Ill. The sermon was preached by Dean Pardee of the Cathedral. Mr. Fleetwood has been elected to the rectorship of the parish of the Transfiguration, which has been under his care since his ordination to the diaconate.

NEW YORK.—The Rev. GEORGE GRIFFITHS BARTLETT was ordained to the priesthood in the Cathedral Crypt by Bishop Potter on the Fourth Sunday in Advent. The sermon was preached by the Rev. Dr. George W. Douglas, and the candidate was presented by his father, the Rev. Dr. E. T. Bartlett of the Philadelphia Divinity School. The Rev. Mr. Bartlett has been serving during his diaconate as curate in Grace Church, New York.

PITTSBURGH.—On the Fourth Sunday in Advent, December 23d, at Calvary Church, Pittsburgh, the Rev. HOMER ABIAL FLINT was advanced to the priesthood, by the Bishop of Pittsburgh, who also preached the sermon. The Rev. Dr. McIlvaine and the Rev. C. L. Bates assisted in the laying on of hands. The Rev. Mr. Flint is in charge of St. Philip's Mission, which is included in the work of Calvary parish.

MARRIAGES.

MCBEE-POST.—On Thursday, December 20, 1900, at All Saints' Church, Great Neck, Long Island, by the rector, the Rev. Kirkland Huske, LOUISE JAGGER POST and SILAS MCBEE.

DIED.

DOW.—Entered into rest, Friday morning, Dec. 21st, 1900, at her home in Memphis, Tenn., CARRIE M. PORTER, wife of Harlow Dow and mother of Frances Dow Savage. Interment, on Sunday afternoon, Dec. 23, from the home of her son-in-law, Judge S. S. Savage, Ashland, Ky.

MACKEY.—At Salisbury, Conn., Dec. 21, SUSANNA BARD, wife of the late John M. MACKEY, and daughter of the late Samuel Bard Johnston.

WANTED.

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ORGANIST AND CHOIRMASTER for vested choir of men and boys. Apply to Rev. WM. WHITING DAVIS, Christ Church Rectory, East Orange, N. J.

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MISCELLANEOUS.

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

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.

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FOND DU LAC DIOCESE.

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

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

Are there not some Churchmen who, for the sake of the principles that the Diocese repre-

sents and for the Missionary work it is doing, will come generously to its support?

JAS. B. PERRY, Treasurer,

CHARLES C. GRAFTON, Bishop of Fond du Lac.

ORPHANAGE OF THE HOLY CHILD, Springfield, Ill.

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

BOOKS RECEIVED.

FLEMING H. REVELL COMPANY.

Pioneering in the Congo. By the Rev. W. Holman Bentley, Chevalier de l'Ordre Royal du Lion, Author of *The Dictionary and Grammar of the Kongo Language*, etc. With maps and illustrations from Sketches, Photographs, and Materials supplied by the Baptist Missionary Society, etc. 2 vols. Price, \$5.00.

PAMPHLETS.

Wooden Men. A Theatre Talk. Written out from an address delivered before the Philadelphia Theatre Congregation in the Walnut St. Theatre, Sunday night, January 28th, 1900. By Rev. John Edgar Johnson, Minister of The Theatre Congregation.

Christmas Souvenir, 1900. Selections from the Sermons of Rev. Geo. Edward Walk, M.A., Rector St. Paul's Episcopal Church, Council Bluffs, Iowa. Published by the Ladies Aid Society.

The Office of the Holy Communion. To which is added the Canticles for Morning and Evening Prayer. By Samuel W. Williams, Choirmaster of St. Andrew's Church, Harri-man, Tenn.

Annual Convention Address. Diocese of Albany. The Bishop's Address A. D. 1900.

The Theatre as a Place of Amusement. A Sermon by the Rev. G. W. Shinn, D.D., Honorary Vice President and Chaplain of the A. C. A. New York: The Actors' Church Alliance; Secretary, the Rev. W. E. Bentley, 375 E. 176th St., New York.

Church Sunday-School Pocket Companion. For Teachers and Scholars, 1901. Philadelphia: American Church Sunday School Institute.

CHURCH SERIES—

1. *The Kingdom of God.* A brief sketch of the History, Doctrine, and Worship of the Church.
3. *Confirmation in the Kingdom.* A brief sketch of its Use and Practice in the Kingdom of God.
6. *Sunday, the Lord's Day.* Its History, Place, and Obligation in the Kingdom of God. By the Rev. Wemyss Smith, St. Matthew's Church, Bloomington, Ill. Price, \$1.00 per hundred. Postage, 25 cents extra. Smaller quantities, 2 cents each, postpaid.

CHURCH ENDOWMENT SOCIETY.

A SOCIETY bearing the above title has been organized for the purpose of securing endowments for Dioceses, parishes, and other institutions on the endowment insurance plan, such as that prevailing locally in the Dioceses of Chicago and Milwaukee for the endowment of the episcopate. The society is organized with the venerable Presiding Bishop as Patron, the Bishop of Easton as President, the Bishops of Pittsburgh, Colorado, Southern Florida, and the Bishop Coadjutor of Chicago as Vice Presidents, the Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans, as Secretary General, and Mr. Wm. A. Duer, 115 Broadway, New York, as Treasurer. The board of trustees includes the officers already named, with several other clergy and laymen. The Secretary General expresses a wish to answer any inquiries either by correspondence or personally. His address is 1252 Esplanade Ave., New Orleans, La.

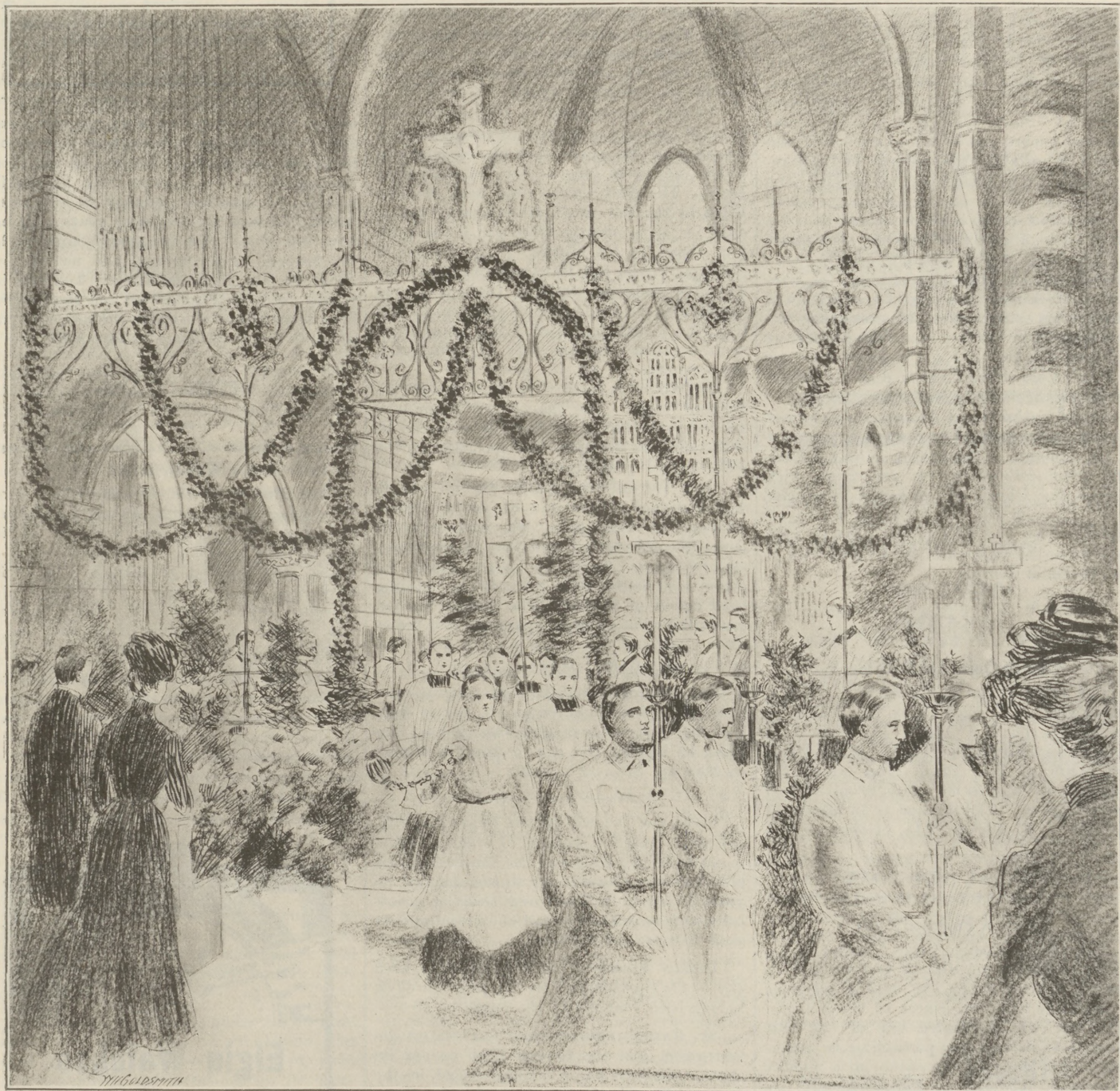
The Church at Work

CHRISTMAS SERVICES.

FROM MANY correspondents we have reports of joyous Christmas services, which would almost fill the paper if they should be printed in detail. Everywhere the altar was replete with flowers and generally with additional lights, signifying the brightness of the festival of the Incarnation. At the Epiphany in Chicago there were 401 com-

neighboring hospitals and sang Christmas hymns and carols. Christmas offerings at St. Andrew's aggregated \$600. From Philadelphia we have reports of a number of special festival services. An interesting note from St. Mary's, West Philadelphia, is that among the communicants at the early celebration was Mr. Wm. Howard, aged 104 years, who walked nearly half a mile and

and found that Santa Claus did not forget the children of the red race. These children attended morning service at St. Luke's-Epiphany and had a reception in the afternoon. Bishop McVickar addressed the Sunday School children of Holy Trinity on the afternoon of the Sunday previous to Christmas and celebrated Holy Communion in the same church on the morning of Christmas Day. At



CHRISTMAS AT THE CHURCH OF THE ADVENT, BOSTON.
(By courtesy of *The Boston Herald*)

munics during the day, an increase of nearly twenty per cent. over last year, and most of the gain was at the early celebration at 7 o'clock. At this service there was a special choir of 25 voices, while at the high service the usual excellent choir of 65 voices rendered an elaborate service. The Christmas offering was about 20 per cent. larger than last year. On Christmas Eve about fifty of the choir, accompanied by the rector, choirmaster, and organist, visited various

very forbidding weather to attend the celebration. At St. Andrew's there was a celebration beginning one minute after midnight. At St. Mark's there were four celebrations between 6:00 and 9:00 a. m., while at the high celebration at 11:00 there was a high function. Christmas trees were generally given for the children of the various institutions of the Church in Philadelphia, and at Lincoln Institute, the Indian girls and boys hung up their stockings in good Anglo-Saxon fashion,

the Seamen's mission (Church of the Redeemer) a reception was given to the seamen of the port on the evening of St. Stephen's Day, when presents were distributed.

At Montreal there were four celebrations on Christmas morning at the Church of St. John the Evangelist, the Eucharistic vestments of silk being introduced for the first time. The high celebration was full choral, with Woodward's Communion Office sung for the first time in Montreal. Canon Wood, the

rector, was the celebrant. At St. George's, the Dean preached the sermon.

From Boston we have interesting accounts of the joyful services at the Advent, where worship is always rendered in accordance with the beauty of holiness. The odors of pine and balsam mingled, so our correspondent states, with the perfume of the incense from the swinging censers. The great altar was ablaze with the light of many candles and the glow of red in the sanctuary lamps. Red flowers were clustered over the marble reredos and the rood screen was topped with twelve great candles, the golden crucifix, twined with laurel and pine, towering over all. Below the crucifix was a star in red immortelles, and over all the blazing star of Bethlehem. The altars in the side chapels were also ablaze with lights and the nave of the large church was tastefully adorned. The high celebration began with a solemn procession around the church, led by the crucifer, followed by acolytes and choristers, with candles, banners, and censers interspersed. At the close of the service the chimes were rung. At Trinity Church a tall Christmas tree was pushed inside the chancel rail and baskets of gifts for the children of the Sunday School were hung from the limbs. The candles and censers at the Advent gave way to squeaking dolls, woolly lambs, and fat cornucopias of candy at Trinity, thus showing, as some might possibly declare, that whether with or without "anarchy," the ceremonial of this Church may be varied to a considerable extent. The Christmas tree was moved into the chancel immediately after it had been vacated by the Unitarian minister of King's Chapel, who officiated at the Burial service of the late ex-Governor Wolcott.

At the Cathedral in Atlanta, a Christmas evensong was rendered on the eve of the feast by the students of the Bishop Elliott School, after which followed a tree, and carols, with patrons and friends of the school in attendance. Through the generosity of a devoted Churchwoman the Bishop was able to send presents to the children of the missionaries of the Diocese of Georgia.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Church Opened at Brinkley.

THE NEW CHURCH at Brinkley, St. Luke's, was opened and dedicated by the Bishop of the Diocese on Dec. 18th. The dedicatory sermon was delivered by the Rev. W. D. Buckner, rector of Pine Bluff, after which the Bishop spoke wholesome words of advice and congratulation. The mission is in charge of the Rev. G. B. Norton, D.D., of Searey.

CENTRAL NEW YORK.

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

Death of Professor Tyler.

THE REV. MOSES COIT TYLER, LL.D., L.H.D., Professor of History at Cornell University, Ithaca, died on Dec. 28th at his home in that city after an illness of three weeks. Dr. Tyler was accounted one of the first authorities in subjects pertaining to American history and was the author of a number of volumes of works of that character. He was a native of Connecticut and graduated at Yale University in 1857, taking the degree of M.A. in 1863. From Wooster he received the degree of LL.D. in 1875 and from Columbia that of L.H.D. His theological training was at Andover, for the Congregationalist ministry, and after admission in that capacity, he was from 1860-67 pastor of the Congregationalist church at Poughkeepsie, N. Y. From 1867 to 1881 he was Professor of English Language and Literature at the University of Michigan, and while there was led to examine the claims of the Church, with the result that shortly before his resignation of his chair in that University, he was ordained

to the diaconate by Bishop Harris. It was in 1881 that he accepted a professorship in Cornell, and in 1883 he was advanced to the priesthood by Bishop Coxe.

CHICAGO.

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

Glen Ellyn—A Prayer—Illness of Bishop Anderson. Two Deaths.

THE NEW CHURCH at Glen Ellyn, Ill., was formally opened and "blessed" Thursday, Dec. 13th, at 7:45 p. m. The service consisted of evening prayer by the priest-in-charge, Rev. W. J. Hawthorne, assisted by Rev. Messrs. F. W. White and J. A. Carr. The Bishop Coadjutor of Chicago read special prayers of benediction, and preached the sermon from the text, "My house shall be called the house of prayer" (St. Matt. xxi. 13). The choir of 25 voices, vested for the first time, rendered hearty and effective music. The boy soloist from St. Mark's, Evanston, sang as an *offertorium*, "Rock of Ages."

As they participated in this service, the faithful ones of the mission experienced much joy in this full realization of the hopes in which they have labored for the past three years. The first service was held in Glen Ellyn by the Rev. W. J. Hawthorne, Sunday, July 11, 1897, shortly after which the work was placed in his charge by the Bishop of Chicago. Under Mr. Hawthorne's zealous and watchful guidance, through the unswerving devotion of the mission's own sons and daughters, the church has been firmly established as an organized mission, with a church building complete in all its parts.

The edifice is finished in light wood with frescoed walls. The chancel and sanctuary are unusually large, so that the nave can be added to when desirable without affecting the well-planned proportions.

With its different guilds, the mission is well equipped for work. St. Mary's Guild numbers 25 little girls; St. Ambrose's, 13 boys; the Women's Guild has 18 members; and St. Agnes' Guild, 15. These guilds together contributed \$325 towards the building fund deficit of \$379.10. The Sunday School, consisting of 55 members, gave the new violet altar cloth and falls, used for the first time at the dedicatory services.

THE FOLLOWING beautiful prayer was composed by Bishop McLaren on his way to England the past summer, and was used by him when he blessed the new rectory in Dixon, on Monday, Nov. 26th, 1900:

A Prayer for Eventide.

Speed me, O Lord, on the journey of life, and what time the stillness of evening begins to settle on my way, and the sunset's glories tell of a more glorious day to come, may I lie down to sleep in Thee, and sleeping peacefully, awake in the light of the morning that shall have no end. Amen.

BISHOP ANDERSON has been unable to keep any of his engagements for the past ten days, having been confined to the house by illness.

ST. JAMES' CHURCH has lost one of its vestrymen, and the Church Club one of its charter members and a faithful friend, by the death of Mr. Charles Higgins, who was taken ill on Saturday, Dec. 22, and died three days after of acute pneumonia.

MRS. DAVIDSON, wife of the Rev. J. M. D. Davidson, died on the 26th ult. A service was held at the Atonement, Edgewater, of which church Mr. Davidson is rector, and the burial was at Havana, Ill.

CONNECTICUT.

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

Church Re-opened at East Haven.

CHRIST CHURCH, East Haven, which had been closed for some months for repairs,

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cream of tartar.

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owing to the discovery that the floor had sunken, leaving the building in an unsafe condition, was reopened for services on the Third Sunday in Advent, having been practically rebuilt. A basement Sunday School room, which had been erected some years ago, has now been eliminated, the church building being lowered to the ground and moved back about 20 feet from the street. The interior is also thoroughly renovated and the grounds have been improved so that the property now presents a very pleasing appearance.

FOND DU LAC.

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

Mission at Berlin—Church Consecrated at Marshfield—Bishop Weller.

THE BISHOP of the Diocese held a three days' mission on Sunday, Monday, and Tuesday, Dec. 16th, 17th, and 18th, at Berlin. The services consisted of addresses, songs of praise, the reading of scripture, and the answering of questions. The Bishop also preached mission sermons. Much interest was aroused by the series of services, and it is felt that much good was done.

ON THE 18th ult. the Bishop Coadjutor of Fond du Lac consecrated the new Church of St. Alban's at Marshfield (the Rev. Geo. H. Kaltenbach in charge). There was a solemn celebration of the Holy Communion and an address from the Bishop Coadjutor. The vested choir from the Church of the



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Intercession, Stevens Point, took part in the service.

BISHOP WELLER will spend the month of January at his parish at Stevens Point, at the end of which time his rectorship will cease and he will remove to Fond du Lac in February, giving that entire month to the Cathedral. During March and April he will be engaged in visitations of the Diocese.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Growth of the Church—Missionary.

RECENT statistical tables show that while the population of the state of Georgia has increased 21.6 per cent. in the past decade, the communicants of the Diocese have increased 45.6 per cent. The population of Atlanta, the see city, is larger by 37.1 per cent., while the increase of communicants is 83.7, or one to every 53 people. In Savannah, population 25.6 per cent., communicants 37.5 per cent.

THE AFTERNOON preachers during Advent in the Cathedral have been the Rev. Sam'l P. Kelly of Philadelphia, the Rev. Dr. Reese of Macon, the Rev. C. B. Wilmer, rector of St. Luke's, and the Bishop. The attendance has been very satisfactory. The Bishop has set forth a special form of service for the closing night of the century.

UNDER the Bishop's policy of grouping missions, in a section of the Diocese where, eight years ago, there were seven stations under one missionary, there are now three priests at work; Cordele and Tifton one; Bainbridge and Quitman one; Valdosta one; two incipient missions have been temporarily abandoned. Three new churches have been built in this group.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Among the Mountaineers—Covington.

THE BISHOP and the general missionary, Rev. W. G. McCreedy, have recently returned from an extended visitation in the mountains, where they were received with the most generous hospitality and found the missions at all points in a flourishing condition. Truly, this "field is white for the harvest" and our hearts are often sad, that the laborers are so few, on account of the lack of the necessary funds with which to prosecute the work more aggressively.

The Industrial schools at Altamont and at Proctor are especially promising of good results. We are glad to note in this connection that Mr. Ziegler, Head Master of the Episcopal High School at Beattyville, is rapidly recovering from his recent attack of typhoid fever. It is hoped he will soon be able to resume his duties.

The Bishop has expressed himself as greatly pleased with the earnest, practical devotion of the general missionary, and especially with the impression he has made upon the men.

ST. JOHN'S, Covington, under its earnest, enterprising rector, Rev. A. B. Chinn, has issued *St. John's Quarterly*, full of news about the parish and directions for its members. Special services were held in this parish during the first week in December, in which the rector was assisted by the Rev. J. S. Meredith of St. Peter's, Paris.

THE congregation of Trinity Church, Covington, recently tendered to its rector, the Rev. R. G. Noland, and his wife, a reception to mark the beginning of the 10th year of his rectorship. The Rev. Mr. Noland has undertaken, in connection with Trinity parish, to issue a monthly styled *The Parson*, the shape and character of which are unique. Trinity Sunday School is superintended by Miss Kate Seudder, with such success as to make one wonder why godly women do not more fre-

quently undertake such work. The Sunday School service may well be commended to our workers in that line as combining the point of engaging the attention of the children, with their training in the use of the Prayer Book.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

New Church at Newberry.

THE NEW CHURCH at Newberry is ready for occupancy, save for setting the stained glass windows, which have been delayed.

MASSACHUSETTS.

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

Students at Cambridge—Clericus—Archdeaconry at Brockton—Gov. Wolcott's Funeral.

THE EPISCOPAL THEOLOGICAL SCHOOL at Cambridge has 38 students; one a resident graduate; 15 seniors; 7 middlemen; 9 juniors; and 6 special students. The Rev. Jules L. Prevost of Alaska addressed the school Dec. 19.

AT THE Boston Clericus the Rev. Walter E. Bentley of the Actors' Church Alliance read a good paper upon the relation of the Church to the Stage, and the need of holding services in the theatres. The Rev. Frederic Palmer spoke in favor of the project in Boston, and indicated the success of such services a few years ago. The Rev. H. M. Torbert of St. Stephen's Church also expressed himself as confirmed in the opinion that these services have a side to them which demands the interest and support of the Church.

THE FALL MEETING of the Archdeaconry of New Bedford was held at Brockton. The Rev. E. W. Smith of Fall River delivered an address upon "Hope." In the evening, missionary addresses were made by the Rev. Messrs. Sargent, Osgood, and Laidlow.

THE FUNERAL services of the late Governor Wolcott were held at Trinity Church, Dec. 24th, being conducted by the Rev. Howard N. Brown, pastor of King's Chapel (Unitarian).

MILWAUKEE.

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

Nashotah—Gifts at Delafield.

THE REV. PRESIDENT WEBB of Nashotah, with the Rev. Dean Binney of the Berkeley Divinity School, Middletown, Conn., sail this week for a trip of several months' duration in Palestine and other parts of the Orient. At Nashotah the Rev. Prof. Chase will have temporary executive charge, while the Rev. Frank A. Sanborn of Newark, N. J., will temporarily take Dr. Webb's classes.

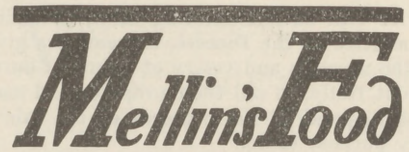
AT THE MIDNIGHT celebration of the Holy Eucharist on Christmas Eve at the Oratory of St. John's Military Academy, Delafield, there was blessed and used, for the first time a massive gold ciborium. This beautiful work of art stands 12 and one-half inches in height, and save for the *Agnus*, is entirely without ornament. On one side is the inscription: "In Memoriam, Walter Delafield, D.D., Belno A. Brown, M.D., St. John's School, Advent, 1900." Immediately before the service the congregation had an opportunity to examine this new treasure of the Oratory. The Oratory was as usual beautifully decorated with evergreens and flowers. On New Year's Eve an Eucharist of benediction for the new century was said in the Oratory at midnight.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

The Bishop's Appointments.

AMONG the appointments of the Bishop for the winter and spring are included the consecration of the mission chapel of the Good Shepherd, Fort Lee, on the morning of Septuagesima, Feb. 3rd; an ordination on the



THE normal growth of a healthy infant is enormous; the average infant increases its weight seventy-five per cent in the first three months of life. To produce this increase the infant system demands sufficient and proper nourishment. Mellin's Food and fresh milk meets this demand; it contains the nutritive elements for the flesh, bones, muscles, and teeth; in fact, nourishes the whole system, and provides for the perfect and normal development of the child. Mellin's Food babies are not over-fed and over-fat babies, but strong, healthy children, with firm flesh, strong limbs, and rosy cheeks, which are always the sure signs of perfect health. Mellin's Food will insure this condition if properly used, according to directions.

My baby, Wilbur Franklin Judd, has been brought up on Mellin's Food ever since he was one month old, and he is now thirteen months old. I still give him Mellin's Food. We tried other foods and cereals, every kind well recommended, but none seemed to agree with him. He was starving to death on our hands until we tried Mellin's Food, which seemed to agree with him splendidly. He is as healthy and good-natured a baby as one could wish for. I shall always have the highest praise for Mellin's Food.

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Second Sunday in Lent, March 3d, at Trinity Church, Bergen Point; with dates for visitations for Confirmations at the various parishes and missions of the Diocese.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Church Consecrated at Lumberton.

THE BEAUTIFUL little church of St. Martin-in-the-Fields, Lumberton (Rev. James Stoddard, rector of Mount Holly, in charge), which was built and opened for worship in 1896, was consecrated on Dec. 20 by the Bishop of the Diocese, the entire indebtedness having been defrayed by a generous friend of the parish. The Rev. Martin Aigner, now rector of St. John's Church, Franklin, Pa., began mission work in Lumberton several years ago, during his rectorship of Trinity Church, Mount Holly, and to his zealous efforts the present success is, humanly speaking, due. At the consecration on Thursday last, Mr. Aigner preached an excellent sermon. The occasion attracted special interest in the neighborhood, and everything was favorable in the proceedings.

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Any member of a church that is getting ready to purchase a pipe organ may have a copy of this beautiful Portfolio free for the asking. It contains tinted photographic plates, size 7 x 9 inches, of pipe organs in different parts of the U. S., and shows the interiors of churches of the various leading denominations. It cannot fail to give you some good ideas for your new organ.

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AT THE RECENT meeting of the Standing Committee of the Diocese, consent was given to the wardens and vestry of Trinity Church, Mount Holly, to sell their property and make such disposal of the proceeds of the sale as they purpose to do.

PENNSYLVANIA.

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

Gifts at Pottstown—Safety of Christ Church—Matriculation at the Divinity School—Episcopal Academy—Bequest for St. Barnabas'—Chancel Consecrated—Conferences at The Transfiguration.

JUST BEFORE the early Christmas celebration on Christmas Day at Christ Church, Pottstown, the rector, the Rev. F. C. Jewell, blessed the beautiful new altar given by the members of the parish in memory of one of their number who was for many years the faithful and untiring president of the altar guild. The altar is of massive proportions—nine feet in length—and is of carved and polished black walnut to harmonize with the wood-work of the church. It has two spacious gradines and an elevated shrine for the altar cross. One thing especially worthy of mention is a finely carved (in bold relief) *Agnus Dei* in the centre panel, the other two panels being filled by the I.H.S. and X.P. At the Epistle end is carved the inscription: "To the glory of God and in memory of Ellen Goodin Hobart. Entered into life eternal, August 6, A. D. 1897. R. I. P."

The fine "Morris" memorial reredos has been raised to receive the new altar, so that now its dignified and Churchly proportions are more apparent. There were also blessed and used for the first time on Christmas Day two large and handsome seven-branch vesper lights, given by a devoted parishioner. These, with the ornate cross and massive Eucharistic candlesticks given previously, complete the altar furniture. Five of the six points are now regularly in use at all celebrations. All this, in connection with the faithful work done by the enlarged choir in rendering the musical portions of the service, mark this parish as worthy of note for reverent, dignified, and Churchly services, and what is better than all, it is highly appreciated by a loyal congregation and with no captious complaints about "innovations."

MAYOR ASHBRIDGE, at the instance of several prominent citizens, sent to the Common Council of Philadelphia, on the 20th ult., a special message looking to the preservation of old Christ Church from being destroyed by fire, suggesting that adjoining properties be condemned and demolished, and streets to be opened around the historic edifice, which is regarded by all the citizens of the municipality as second only in importance to Independence Hall. The message was at once referred to the Survey Committee, which is the proper body to report.

THE MATRICULATION exercises of the Philadelphia Divinity School were held on St. Thomas' Day in the Wolfe Memorial chapel of the school. A most appropriate introduction to the services was the stirring address on the eve of the festival by Bishop Leonard of Salt Lake, on the Joys of the Ministry, especially in the missionary field.

Bishop Whitaker, President of the Joint Boards, celebrated the Holy Communion, the Rev. Dean W. M. Groton, assisting. In an address, the Bishop dwelt upon the need of increased attention to the reverent and edifying public reading of the Holy Scriptures and Prayer Book; emphasized the fundamental duty of holding with all definiteness and personal devotion the Faith once delivered; and closed with the counsel to the students to continue the cultivation, among themselves, of the spirit of sympathy, which would be indispensable in their approaching pastoral work.

It was learned, with great satisfaction, by the visiting alumni and friends of the Institution, that there are many indications of the school's quiet progress and steadily increasing usefulness. Recent vacancies having been filled, there is now a full corps of seven professors. A new course in vocal culture and public reading under Miss Helen Blaylock, well known in Philadelphia as an efficient instructor, is already proving most valuable. The number of students in regular attendance remains the same as in the last year; and the applications for future admission already received point to large classes in 1901 and 1902. There has been an unusual increase in the number of recent graduates applying for permission to study for the degree of B.D. under the direction of the Faculty.

For the purchase of recent theological works, the Library has received, within a few weeks, \$800; and the sum will undoubtedly be increased in a few days to \$1,000. The Scholarship Fund has been augmented by the receipt of a legacy of \$30,000 from the estate of the Hon. Felix R. Brunot of Pittsburgh.

Besides the daily morning and evening prayer and the early celebrations on Sundays and Holy Days, there is a devotional study in the Greek Testament on Thursday evenings, in which all the students and faculty participate. The missionary society is preparing enthusiastically for the annual meeting of The Church Students' Missionary Association which is to be held at the School from Feb. 7th to 10th. The mid-winter reunion and banquet of the alumni will be held at the University Club on Wednesday, Jan. 23d.

THE COMMENDATION DAY exercises of the Episcopal Academy were held, on St. Thomas' Day, in the New Century Drawing Room. After singing the "Adeste Fideles," there were declamations by three of the students, and a scene from "The Heir-at-Law" was given by three other pupils. Dr. Wm. H. Klapp, the Head Master, read the list of those commended: With the highest honor, numbering 43; with honor, 53; commended, 39. An address was made by Josiah H. Penniman, Ph.D., Dean of the College of the University of Pennsylvania. The Rev. Dr. J. Andrews Harris presented the certificates to those commended with the highest honor.

NAILED THE CHAP.

HER FATHER IN THE SAME MIND.

"I never thought for one moment that coffee was the cause of my worn-out feeling and dull headaches and energy all gone, until I began to notice that my bad feelings came on every morning after drinking coffee for breakfast, no matter how well I felt when I got up.

"I began to think the subject over and finally decided to try Postum Food Coffee in place of common coffee and see if it was coffee that had been hurting me. After making the change, I discovered, to my delight, that the headache and worn-out feeling did not come on after breakfast.

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"My father, who has had very poor health for several years, quit coffee some time ago and began using Postum in place of it. It would surprise anyone to see how much he has improved.

"When I boil Postum twenty minutes and serve it immediately while it is hot, with good, rich cream, I think it far excels any coffee.

"Please do not print my name."

This lady lives in Prairie City, Iowa. Her name can be given by the Postum Cereal Co., Ltd., of Battle Creek, Mich.

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

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

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

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

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

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

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

NEW TYPE OF NEW YORK CENTRAL LOCOMOTIVE.

The handsome eight-wheel locomotive hereby illustrated is the latest express engine designed by Mr. A. M. Waitt, superintendent of motive power, for pulling the fast express trains over the New York Central Railroad. This engine was built in the company's shops at Depew, and was to some extent experimental as it was expected that the tests of service might suggest the making of changes. A large order for engines of this class has now been placed with Schenectady Locomotive works and very few changes were considered necessary. These engines will be known as Class I-3.

The principal aim of the designer was to make an engine that could be depended upon to steam freely under all adverse conditions of weather and load. Like most of the other express engines belonging to this company, the cylinders are 19 x 24 inches and the driving wheels 77 inches diameter, but the steam generating capacity has been materially increased, the heating surface being 2,404 square feet, of which 180 square feet are in the firebox. The grate area is 30.7 square feet. The working steam pressure is 200 pounds per square inch. There are 94,400 pounds resting upon the driving wheels and 52,000 pounds upon the truck. The tractive power is 12,000 and the ratio of traction to adhesion nearly 8, a most unusual figure, but it indicates that there will not be much difficulty with that engine slipping.

The boiler is 65 inches diameter at the smallest ring and has 364 two-inch tubes. The rigid wheel base is 102 inches; total wheel base of engine, 23 feet 8 inches. The tender is carried by pressed-steel trucks, and is equipped with apparatus for lifting the water when train is in motion.—From *Locomotive Engineering*.

IN THE WILL of Mrs. Mary J. Smiley is a bequest of \$300 to St. Barnabas' Church, Haddington (Philadelphia).

ON ST. JOHN THE EVANGELIST'S Day the new chancel of Emmanuel Church, Holmsburg, Philadelphia, was consecrated by Bishop Whitaker, who was assisted in the services by the rector, Rev. A. H. Hord, and the Rev. Messrs. S. F. Hotchkiss, H. F. Fuller, Joseph Wood, and Robt. Ritchie. The construction of the new chancel, with robing rooms, etc., was rendered necessary by the recent establishment of a vested choir. The total cost was over \$6,000, and a large portion of this sum was donated by Miss Eliza J. Brown, president of the Choir Guild.

THE REV. J. O. S. HUNTINGTON, O.H.C., for a period of two weeks will conduct a series of Conferences in the Church of the Transfiguration, 34th and Woodland Ave., West Philadelphia, as follows:

On January 13, 20, and 27, morning, afternoon, and evening; the evening being a Preaching Service.

On the intervening days of the above dates, there will be Preaching Services at night.

Conferences for women only will be held on Monday afternoons, of the 14th and 21st.

A special invitation is extended to the faculty and Students of University of Pennsylvania, and of the Divinity School.

Seats free at these services.

QUINCY.

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

Church Opened at Galesburg.

ON THE MORNING of the Fourth Sunday in Advent, the re-modeled edifice of Grace Church parish, Galesburg (Rev. E. F. Gee, rector), was opened. The Bishop of Springfield officiated in the regrettable absence of the venerable Bishop of Quincy. Among other visiting clergy were the Rev. Drs. Leffingwell and Rudd of St. Mary's, Knoxville. The litany was sung by the rector and the music throughout the service was quite elaborate. Mr. Gee stated that the expense of re-modeling had been about \$9,000, of which \$5,000 had been secured by subscriptions. Bishop Seymour preached a powerful sermon and celebrated the Holy Communion. In the evening he confirmed a class of five and preached again.

Grace Church dates back some 43 years, when occasional services were held during the years 1857 and 1858. In 1859 the Rev. Dr. Schenck, rector of Trinity Church, Chicago, held a service and requested those interested to remain afterward and arrange with him for the organization of a parish, which was done and the parish was formed. The rectors have been as follows: Rev. William T. Smithett, Rev. L. N. Freeman, Rev. J. W. Cracraft, Rev. C. Bruce, Rev. F. W. Boyd, D.D., Rev. Wm. Thompson, Rev. S. T. Allen, Rev. C. H. Higgins, Rev. C. J. Shrimpton, Rev. John Wilkinson, Rev. C. R. Hodge, Rev. Wm. B. Guion, Rev. W. H. Benham, and the present rector, Rev. Edgar F. Gee. Mr. Gee is also at the present time Dean of the Galesburg Deanery.

The church has been entirely re-modeled and the interior would hardly be recognized. An oak ceiling and wainscoting with handsome wall decorations in tints have been added and new chancel fittings erected. There is a screen of quarter-sawed oak of massive design, with choir stalls of the same material, and pews of light colored oak. Other recent additions include several stained glass windows, a solid brass lectern given by Mrs. W. N. Phillips and daughter in memory of her deceased husband, and an altar rail, the gift of Miss Ella Park Lawrence in memory of her mother.

RHODE ISLAND.

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

New Altar and Guild House at Thornton.

THE NEW memorial altar and guild house of Church of the Holy Nativity at Thornton were dedicated with impressive services on Dec. 20th.

The church has been undergoing extensive enlargement and alterations during the past six months and strenuous efforts have been necessary to bring about its formal re-opening on the vigil of the Feast of St. Thomas. This date was selected because of the special desire to do honor to the late Rev. Thomas H. Cocroft, the founder of the mission, and to whom the massive new altar is a memorial.

The altar is of carved quartered oak and presents a rich and massive aspect. The altar proper is eight feet wide and rests on a quartered oak footpace, which is somewhat wider. The altar front is panelled with carved gothic arches, the centre panel containing a carved quarterfoil, in which is an ornamented St. George's cross. The tabernacle provided with a throne for the crucifix and a gothic canopy rising to a height of nine feet above the floor is of pleasing proportions and magnificently carved. There are three retables, on which rest the candlesticks and other ornaments.

The chancel rail and the credence table are also of quartered oak, ornamented with quarterfoils harmonizing with the design of the altar. The latter bears the following inscription:

"To the Glory of the Triune God,
the Blessed Sacrament of the Body and
Blood of Christ.

This Altar is erected,
Feast of S. Thomas, A. D. 1900,
in blessed and loving memory
of

The Reverend
Thomas Henry Cocroft, Priest,
Founder and First Pastor of this Church.
We most humbly beseech Thee, O heavenly
Father, that, by the Merits of the Most Precious
Death and Passion of Thy dear Son, he may have his perfect consummation and
bliss, both in body and soul, in Thy eternal
and everlasting Glory."

Several of the crosses and candlesticks are also memorial gifts. The six vesper candles were furnished by the Society of St. Martha of St. Stephen's Church in memory of departed members.

A handsome processional cross with ebony staff, was furnished by St. Barnabas' Guild of St. Stephen's Church in memory of the late Rev. Walter G. Webster.

The oak and bronze crucifix surmounting

WISE LANDLADY.

UNDERSTANDS HOW TO INCREASE HER BUSINESS

The landlady of a certain restaurant in Brockton, Mass., has increased her business so rapidly that she has had to enlarge her dining room to accommodate the continually increasing patronage. One of her guests gives the reason.

"Every morning she serves her regular guests with Grape-Nuts and hot milk or hot cream in cold weather, and cold cream in summer. I began eating this food and right away began to feel an improvement in my health. I had been terribly troubled with nervousness and dyspepsia and found it impossible to find a food that would agree with me, until I began boarding at this restaurant.

"The new food, in four months, increased my weight from 120 pounds to 145 and I never felt as well in my life as I do now. There is something remarkable in the sustaining power of this food. I have never been able to obtain such results from any other." G. R. Hersey, 30 L Street, Brockton, Mass.

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the tabernacle was furnished by the Rev. Dr. Fiske, set of seven-branch festival lights by the Rev. Simon Blinn Blunt, censer and boat by Miss Hannah May Burroughs, and two eucharistic lights by Miss Mary Carpenter.

There was a large gathering of the clergy, including Bishop McVickar. The service was a full choral evensong, the choir of the church being augmented by singers from St. Stephen's. The Rev. Thomas H. Yardley was officiant and the Rev. Herbert C. Dana read the lessons.

The sermon was preached by the Rev. Dr. Fiske of St. Stephen's Church, and brief addresses were made by the Rev. Simon B. Blunt, the Rev. F. J. Bassett, and Bishop McVickar.

SACRAMENTO.

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

Anniversary at Petaluma.

AN ELABORATE musical service was rendered at St. John's Church, Petaluma (Rev. John Partridge, rector), on the third anniversary of the vested choir of the parish. The Bishop of Sacramento preached the sermon.

WASHINGTON.

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

S. S. Institute—Sacred Concert—Advent Sermons.

THE DECEMBER meeting of the Sunday School Institute of the Diocese was held on the evening of the 10th ult. in St. Stephen's parish hall, Mt. Pleasant. There was a large attendance, evincing the continued interest in the work of the Institute. The programme arranged for the evening was altered, so that a lesson on the Epiphany for an infant class, by the Rev. Dr. Devries of the Pro-Cathedral, took the place of the review of Prof. G. Stanley Hall's book entitled *Religious Content of Children's Minds*, which was announced to be given by the Rev. Chas. B. Sparks. An interesting and amusing paper was read by Mr. Alvion K. Parris, on Sunday School Festivals, Christmas trees, etc., and the model lesson was taught to an assembled class by Miss Anna M. Fletcher.

ON THE EVENING of December 18th, St. Cecelia's choir of St. Mark's Pro-Cathedral gave a recital of sacred music, under the direction of Prof. Trott, assistant organist and choirmaster. The choir were assisted by several well known vocalists and by the Rev. Mr. Stetson of the Pro-Cathedral staff of clergy, who made his first appearance as a violin soloist. Choral evensong was conducted by the Rev. Dr. Devries, rector of St. Mark's, assisted by the Rev. Messrs. Rhineland and Peters of the same parish. Among the selections rendered were "Comfort ye my people," and "Every valley shall be exalted," from the *Messiah*, "Fear not ye, O Israel"—Bach, "On Thee each living soul awaits," from the *Creation*, and Kipling's *Recessional*. The next recital will be given on January 22nd by Mr. H. H. Freeman, organist of St. John's Church, assisted by instrumental and vocal soloists.

IN THE SPECIAL course of Advent sermons at Trinity Church (Rev. Richard P. Williams, rector), the Bishop of Delaware preached on the evening of the Second Sunday in Advent, and Bishop Potter of New York on the Third.

CANADA.

News of the Dioceses—Death of Dean Lauder.

Diocese of Montreal.

THE ANNUAL MEETING of the Synod of the Diocese, which usually meets in Montreal in January, has been postponed to February this year.

Diocese of Ottawa.

THE DEATH of Dean Lauder of Christ Church Cathedral, Ottawa, took place at

Liverpool, England, Dec. 22nd. He had been seriously ill for some months. The Very Rev. John Strutt Lauder, Dean of Ottawa, was born in 1829. He was graduated at Trinity College, Toronto, and had charge of the parishes of Carleton Place, and Merrick Hill, successively, before he became rector of Christ Church, Ottawa, in 1857. He was appointed Archdeacon of Ottawa in 1874, Chaplain to the Senate in 1883, and Dean of the new Diocese of Ottawa in 1897. The Dean has served as delegate to the Provincial and General Synod of the Church. At the opening of the new Synod of Ottawa in 1896 he entered a plea for separate Anglican schools, and until they are obtained he desired a cry to go forth from every pulpit for religious instruction to form part of the work of every public school.

AT THE REOPENING services of Emmanuel Church, Arnprior, Bishop Hamilton was present and dedicated the new organ. The Bishop carried his pastoral staff and wore a mitre during the service.

Diocese of Huron.

BISHOP BALDWIN visited Walpole Island early in December, confirming a class of thirteen Indians. There was a large and attentive congregation present, whom the Bishop addressed through an interpreter. The work among the Indians of Walpole Island is most encouraging.

THE CHURCH at Strathroy has been much improved. Dean Innes, rector of St. Paul's Cathedral, London, Ont., was the special preacher at the re-opening services.

Diocese of Toronto.

IN ACCORDANCE with the request made by the rural deanery of Toronto at their last meeting, Bishop Sweatman has issued a pastoral letter to his people, asking that in every parish and mission in the Diocese they would bring as a thank offering on Sunday, Dec. 30th, 1900, one average day's income, from whatever source derived, to be devoted according to the wish of the donor to one or more of the objects printed on the special envelopes provided for the purpose. The Bishop says as a substitute for the Century Fund the plan has his warmest approval, and adds that it is recommended that all offerings be anonymous.

Diocese of Kootenay.

THE CHURCH at Donald, St. Peter's, has been taken down, removed to Windermere on the Columbia river, and re-erected there. It was opened lately.

HAITI.

Gifts for and Needs of Bishop Holly's Work.

IN ENDEAVORING to raise \$25,000. for the missionary work in the Island of Haiti, Bishop Holly announces that the Rev. Dr. Huntington, rector of Grace Church, New York, has generously offered to be one of twenty-five if the full number can be secured to make up the whole amount stated not later than next Easter. Bishop Holly believes that the need for this amount is one of special importance, and the work is endorsed by the Board of Managers.

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