

The Living Church

VOL. XXVI.

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No. 4

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LONDON LETTER.

LONDON, November 5, 1901.

BY THE passing away of Canon Carter, most peacefully, at Clewer, on the Feast of St. Simon and St. Jude at the age of 93, after only about a day's illness, the Catholic Church in England loses the visible presence of her most venerable and widely venerated priest since Dr. Pusey, and the last of the Tractarians. Surely if ever a Christian (at least a non-Religious) lived and died in the "odour of sanctity," as devout French Catholics say, it was "Carter of Clewer"; whose praise also as a model parish priest and as an influential Catholic protagonist and spiritual writer has long been in all Churches of the Anglican rite. "Other Tractarians," says *The Guardian* in a sub-leader, "may have outshone Canon Carter in intellectual achievements, but few, if any, exercised a stronger personal influence or did more by their writings to spread a spirit of devotion and to set forth in plain language the great truths of the Catholic faith." When it is remembered (says *The Times* in its fine obituary article) that Canon Carter took his degree "a term before Cardinal Manning and a year before Mr. Gladstone and Archdeacon Denison," and that he was out taking exercise on Saturday last, it will appear that "in mere length of days and of bodily vigor he is entitled to more than a passing notice." But to this it must be added that "a large and increasing section of the Anglican Communion has learned to look upon him for a generation as its Nestor," and that his pen was at the service of "the strong convictions he so strongly held almost to the day of his death."

Thomas Thillisson Carter was an Eton boy both by birth and education, his father being the Vice Provost, and among his contemporaries and friends at Eton was young Gladstone; as afterwards at Christ Church, Oxford, when both too came very submissively under the spell of the then nascent Catholic Movement at the University. In 1832, two years after taking his degree, Carter entered the diaconate, and became assistant curate of St. Mary's, Reading, and in the following year, being then in priest's orders, accepted the assistant curacy of Burnham, near his native place. In 1837 he went as rector to Puddle Hinton, Dorset, an Eton living, and in 1844 was appointed by the same patrons to the rectory of Clewer; where during his incumbency of 43 years' duration, and also in connection with

the House of Mercy, of which he was Warden from 1849 until the last, he was singularly blessed in his strenuous work of carrying out the highest of priestly ideals. Soon after going to Clewer, Canon Carter (Honorary Canon of Christ Church in 1870) began his ultimately extensive output of publications of a doctrinal, devotional, and biographical character; such as his *Doctrine of the Priesthood in the Church of England*, *Doctrine of Confession in the Church of England*, his still better known and extensively used *Treasury of Devotion* (which four years ago

had reached its 20th edition), *Manual of Devotion for Sisters of Mercy*, *The Star of Childhood*, an exquisite book of devotions for children, besides *Litanies and Night Offices*, and the lives of *Harriet Monsell*, *Nicholas Ferrar*, *John Kettlewell*. But besides serving Christ and His Church very zealously and holily in the priest's office and by his learning and pen, he rendered important service as an active member of the English Church Union, being on the Council as early as 1860, and made a Vice President in 1882. In 1873 the rector of Clewer signed, along with Drs. Pusey and Liddon and the present Bishop of Lincoln, a "Declaration" on Confession and Absolution; while two years later, at the annual meeting of the Union, he moved the resolution on behalf of the "Six Points," maintaining that there was "as full a catena for certain uses of incense to be drawn from English authorities since the Reformation" as for the Eastward Position or any of the other "Points." He was, however, too much of a Catholic stalwart to escape confessorship in those troublous days of prosecution. In 1880 one of his

parishioners, Dr. Julius, charged him with the use of illegal ceremonial and applied for a commission under the Church Discipline Act (1840), which the Bishop of Oxford (Dr. Mackarness) refused to grant, having also previously refused to allow the P. W. R. A. (1874) to be put in force. Thereupon a *mandamus*, against which the Bishop appeared in person, was issued by the Queen's Bench, the decision, however, being reversed by the Court of Appeal. Again and finally the question of the Bishop's right to exercise his veto came before the House of Lords, where the decision of the appellate court was upheld. Although the rector of Clewer was then safe, he deemed it best to resign his benefices; with the written profession, however, that to the English Church, "notwithstanding its shortcomings and difficulties," he remained "unalterably attached." Perhaps his last public appearance was at the annual meeting of the E. C. U. in 1895, after

Thanksgiving, 1901.

WHERE the long roller washes the coast of either main;
Where Mississippi flashes in silver through the plain;
High on the mighty mountain; where lowly valleys meet;
Where rills from unnamed fountains the startled vision greet;
Let each with glad thanksgiving raise
His voice to God in psalms of praise.

Where restlessly and loudly throbs the great city's heart;
Where striving thousands crowd the confused and roaring mart;
Among the scattered granges; where lonely herdmen be;
And where the sailor ranges the ridges of the sea;
Let each with glad thanksgiving raise
His voice to God in psalms of praise.

Though late by murderous madness was slain our Nation's chief;
And we, in awe-struck sadness, shed tears of shame and grief;
Not hopeless is our sorrow, for through the gloomy night
The everlasting morrow flashed on his raptur'd sight;
Let each with glad thanksgiving raise
His voice to God in psalms of praise.

Because abide unshaken our law and liberty,
And one his place hath taken who leads right worthily;
Because to strong endeavor that wrong may be reprov'd
And right exalted ever, the wise and good are mov'd;
Let each with glad thanksgiving raise
His voice to God in psalms of praise.

For bounty never-ceasing abundantly outpour'd;
For flocks and herds increasing and plenteous fruitage stor'd;
For mountain's rifted treasure and riches of the sea;
For wealth in brimming measure and full security;
Let each with glad thanksgiving raise
His voice to God in psalms of praise.

If, foul temptation folling, a triumph we have won;
If, strenuously tolling, our duty we have done;
If, loyal and strong-hearted, we upward still have trod;
If, by His grace imparted, we have drawn nearer God;
Let each with glad thanksgiving raise
His voice to God in psalms of praise.

St. Mark's Church, Hastings, Neb. (The Rev.) JOHN POWERS.

Lord Halifax's return from the Vatican, when in moving the resolution then put forth, he emphasized the fact that as to Anglican claims, their noble President had minimized nothing. Again in 1899, when Lord Halifax issued his manifesto concerning the "Opinion" on incense, the Church's saintly Nestor, in writing to *The Times* from his almost monastic seclusion at Clewer, expressly associated himself with the action of the noble Viscount.

Canon Carter's funeral took place at Clewer on the vigil of All Saints, Vespers of the Dead being sung on the previous day in the ante-chapel of the House of Mercy, after which the body of the Warden, enclosed in a coffin of wedge-like shape and covered with a pall of fine needlework, was brought into the



THE LATE REV. T. T. CARTER.

chapel while the Sisters, some ninety of the Clewer community, sang the *Urbs Beata*. The *Requiem*, at 10:30 in the chapel, was celebrated by the sub-warden, the Rev. G. S. Cuthbert, the music being rendered by the Sisters. The Bishops of Zululand and Reading were present in cope and mitre, besides a multitude of surpliced priests, including the Deans of Windsor, Lichfield, and Chichester, Fathers Page and Benson, and the vicar of St. Alban's, Holborn, whilst amongst representative laymen were Lord Halifax, Lord Edward Churchill, and Mr. Francis Rivington. As the procession moved from the House of Mercy to the parish church, Lord Halifax, Colonel Hay Drummond, Father Benson, and the Rev. R. A. J. Suckling acted as pall-bearers. At St. Anne's, which was filled to overflowing, the officiating clergymen were the rector, the Rev. Arthur Cowie, and the rector of St. Stephen's, Clewer; while at the grave in the peaceful old churchyard the committal service was taken by the Archdeacon of Cleveland, formerly sub-warden of the House of Mercy, the Blessing being given by the Bishop of Oxford. May the late Canon Carter rest in peace amongst those of priestly dignity!

With reference to the recent report by a news agency that the Dean and Chapter of St. Paul's are indebted to Mr. J. Pierpont Morgan for the new electric light installation in the Cathedral, the Archdeacon of London, being approached by a *Daily Chronicle* representative, has made the following statement: "All I can say is this: Whoever it may be who is bearing

the expense, he does not wish his name mentioned." The wiring work has been completed for some time, and it now only remains to place the great electroliers and the small fittings in position. But beforehand numerous experiments must be made in order to test the efficiency and insulation of the wiring, and therefore the new light will probably not be switched on until some time in February, the current being obtained from the street mains.

The Liverpool Cathedral executive committee have now surrendered to their numerous opponents amongst architects, artists, and critics, and will issue an amended advertisement. At a meeting of the committee a few days ago it was decided that the preliminary competition for the design of the new Cathedral be left open; that the time for sending in portfolios be extended till June 30 next year; and that the architects who are elected to compete in the final competition be paid the sum of 300 guineas for their designs, whether they be accepted or rejected.

On Sunday afternoon, October 27, Lord Hugh Cecil, M.P., gave an address on "Death" at the usual monthly service for men at St. Luke's, Deptford. He wore a surplice, and spoke from the pulpit.

At the late Truro Diocesan Conference a report was presented by the Cathedral Building committee stating that there are signs of fracture (though subsequently stated to be noticeable only by experts) in eight of the Bath stone bases of the nave pieces, due, it is thought, to "imperfect bedding." The cracked stones can be replaced, if necessary, but the process, involving the underpinning of the arcades, would be a costly, and possibly a dangerous, one. Some thoroughly competent architectural expert is to be called in to inspect the building and advise the committee thereon. The 14th anniversary of the consecration of the completed portion of the new Cornish Cathedral was observed last Sunday at Truro with special services.

The Primate, whose 81st birthday is next month, has lately been reminded, as it were, by the contraction of a cold affecting the throat, that he is mortal like other men; and (like his brother of York) he has been advised to abandon all public work for a time. His Grace has within a few days left Lambeth for Canterbury, where he expects to reside at the Archbishop's Palace until the new year. One of his last public engagements, before breaking down, was the formal handing over to the charge of the London County Council of 9¾ acres of the Lambeth Palace grounds as an open space for South London. This new public pleasance, called the Archbishop's Park, the laying out of which cost the County Council £4,600, lies between the paling enclosing the terraced walks and lawns of the Palace and the dense maze of railways, factories, and poor streets to the east; and before Dr. Tait's time was simply a pasture field for cows supplying milk to the Palace. That Primate, however, allowed it to be used to some extent as a playground for the poor children of Lambeth, and also for a few cricket and football clubs; which privileges were further extended by Dr. Benson, while now Dr. Temple has formally pledged the grounds for the use of the public until his tenure of Primacy terminates.

The Metropolitan Archbishop of St. Petersburg lately received with extreme cordiality at the monastery of Alexander Nevsky the Rev. F. H. Sprent, *en route* to his mission station in Korea, and who carried with him an autograph letter from the Archbishop of Canterbury to the premier prelate of Russia. The Metropolitan Archbishop in turn gave Mr. Sprent letters of recommendation to the Russian Bishops whom he would see on his journey through Siberia, charging them to assist him in every way possible.

J. G. HALL.

The Latest.

WESTERN MASSACHUSETTS.

(BY TELEGRAPH.)

THE primary convention of the new Diocese in Massachusetts, assembled at Springfield, adopted the name of Western Massachusetts for the new Diocese. The Rev. David H. Greer, D.D., rector of St. Bartholomew's Church, New York City, was unanimously elected Bishop, no other name being presented. The Rev. Henry H. Morrill, of Holyoke, was elected Secretary; Mr. Chas. M. Brent, of Worcester, Treasurer; Rev. A. H. Vinton, D.D., Rev. Arthur Lawrence, D.D., Rev. John Cotton Brooks, Rev. John C. Tebetts, Mr. E. L. Davis, Mr. E. P. Kendrick, Mr. Alva H. Crocker, and Mr. W. A. Gallup, are the Standing Committee elected.

NEW YORK LETTER.

THE Church of the Nativity, Vanderveer Park, Brooklyn, has just completed its parish hall and services were held in it for the first time last Sunday. The building is the first of what is intended to be a group of parish buildings, the plot of ground on which it is erected being large enough to accommodate a church building and rectory as well as the present structure. The new parish hall is about 30 by 60 feet in size and is an attractive and Churchly looking building. Its interior includes seating accommodation for about 300, with a chancel 20 feet deep, the sanctuary of which can be divided from the auditorium by temporary partitions when the latter is to be used for lectures or entertainments. On the left of the chancel is a kitchen, similar space on the other side being given to a vestry room, to which direct entrance from the outside is possible. A passage back of the chancel makes a connection between the kitchen and the vestry room. The building and its furnishing cost \$4,000 and the lot on which it stands, 100 x 100 feet in size, cost \$3,000. Some beautiful memorial gifts have already been received by the church, including an alms basin, altar cross and vases, and a font. The first service in the building was an early celebration. The preacher at the later service was the Rev. A. B. Kinsolving, rector of Christ Church, Clin-

ton Street, and at the evening service, the Rev. Robert Rogers, rector of the Church of the Good Shepherd.

Plans are being made by the managers of St. John's Guild for the erection of a Convalescent Hospital on the Guild property at New Dorp, Staten Island. The need of such a hospital has long been apparent, and for women and children particularly, the new institution will do a much needed work. There has been a summer hospital on the site for some time but the new one will be open the year round.

St. Gabriel's Church, Hollis, has just celebrated the tenth anniversary of its opening. Many of those who have been connected with the work were present at the special service last Sunday morning, and the evening service was given up to the Brotherhood of St. Andrew. The Rev. Charles Clark, the present rector, is doing an excellent work and the parish is rapidly growing in usefulness and prosperity.

St. Michael's Church, New York, has a new organist and choirmaster in the person of Alfred Pearse, M. B., and the music has greatly improved under his care. The choir has been re-organized and now consists of sixty men, women, and boys. Mr. Pearse is a native of England and is a graduate of Oxford. Since coming to New York he has for a time directed the music at Christ Church.

New York and Brooklyn clergy are showing great interest in a proposition, made



THE OLD CHURCH.

REV. E. V. SHAYLER, RECTOR.

Grace Church, 1879.

BASEMENT OF NEW CHURCH, ROOFED OVER AND USED TILL LAST SPRING.

STAGES IN THE PROGRESS OF GRACE CHURCH, OAK PARK, ILL.
[See account of opening of new church, in last week's issue.]

District Attorney-elect Jerome, to change the excise laws of the city so as to permit saloons to be opened for business at certain hours on Sundays. The plan has naturally met with much opposition, although many who oppose it admit that it might be an improvement on the present law, which permits the maintaining of bogus hotels and opens the way to all sorts of blackmail and corruption. The Rev. Dr. George C. Houghton, rector of the Church of the Transfiguration, says of the plan:

"I don't believe my notion of reform carries me quite to the extent of throwing the saloons open on Sunday. The trouble with the American people is that we are swayed from one extreme to the other on slight provocation. I do not think that the opening of the saloons on Sunday would serve any good purpose. I am quite content to have them kept closed, and I think the reform forces might better exert their energies in seeing that existing laws are enforced than in promoting an experiment in laxity. It is, to my mind, an impossibility to engraft on our system Continental methods or habits of life. The change would be too radical."

"I agree with Judge Jerome," said the Rev. D. Parker Morgan of the Church of the Heavenly Rest, "to this extent—that I think the saloons should be opened on Sunday for a limited time after the morning services in the churches—say from half-past twelve o'clock until two—so that our workmen could obtain ale, beer, or other beverages to which they are accustomed for their dinners, without resorting to the subterfuges now in vogue. I feel very strongly that to have our clubs open on Sunday in order that men of wealth may have wine with their dinners and to close the saloons against the workman must appear to the latter—and, I think, to any impartial mind—an unfair distinction between classes."

The question was discussed at length at the meeting of the Executive Committee of the Church Temperance Society last



PARISH HALL, CHURCH OF THE NATIVITY, VANDERVEER PARK, BROOKLYN.

week. The meeting was held in the Church Missions House, the Bishop of Delaware presiding. Most of those present had supported Mr. Jerome in the municipal campaign just closed. Nearly all favored some change in the present law, but were not prepared to take so radical a step as to recommend the Sunday opening of saloons. The same question came before the society five years ago and the resolutions adopted at that time were again adopted at last week's meeting. "In the judgment of this Society," they read, "any relaxation of the existing restrictions upon Sunday sale of liquor ought to be stoutly resisted by all good citizens. . . . No good reason has ever been given why a traffic confessedly injurious in its effects upon the community should be granted special privileges not allowed to unobjectionable kinds of business."

THE CHURCH AND STRANGERS.

BY THE REV. HERBERT C. BOISSIER.

REALIZING that our churches are not merely "meeting houses," nor social clubs, nor yet places where pastoral and social "calls" should be made or received; realizing also that priests of the Church are not merely calling or handshaking automatons; yet is it not a fact that besides possessing our nickname of "P. E.," there is another one which clings to us, and most aptly describes us, in some quarters? I refer to that nickname which some observant and truthful philosopher has given us, *viz.*, "The Church of the Refrigerator."

I take it that the Church's "better way" is *not* for a stran-

ger-committee to bear down upon each luckless stranger, when he happens to come to church, and nearly wring his hand off in their over-cordiality; neither is it altogether wise nor pleasant for this same committee to pay a formal call *en masse*, on the same long-suffering stranger; but a happy medium is here obtainable. Am I, then, asking too much of the over-worked clergy and laity, when I make a plea for a little more cordiality and attention to strangers when they come to our services, than is in many places given them?

And not only with strangers, but also with newly arrived communicants, baptized persons, and adherents generally. May I cite a case? A communicant of the Church attended normal school for two years in a certain town, wherein is a parish of this Church with over three hundred communicants. This person attended church regularly, communicated, and otherwise kept up her spiritual duties; but during that whole period never received a social or pastoral call from the priest in charge, and as far as I know, was never invited to any social or parish gathering.

However, she received calls and invitations from all the other pastors in town, and naturally went where she was asked, and received cordially. She took up one year's teaching course in another town, possessing over one hundred and fifty communicants. But her experience was exactly similar. No pastoral calls; no parochial cordiality. Can any one blame her that to-day she feels very "cool" towards the Church and her clergy generally; albeit she has been brought up most carefully in the life of the Church? This lady's brother is to-day associated with the Congregationalists, after practically similar experiences in half a dozen parishes and missions of the Church.

Criticism of these cases (and I could cite others) would be invidious.

But again, I would like to know how many priests give even a note of commendation to their communicants and adherents (and I would emphasize the latter) when they move from one parish to another?

I know perfectly well what Title II. Canon 12, Sec. 1 says; but I also know that very few outgoing or incoming communicants either ask for or deliver certificates of good standing, simply because they have never been taught that such is required of them. In how many cases, I wonder, is this included in the instruction before or after Confirmation? And yet how necessary! Of what great use and blessing even a brief commendatory note often proves to be! In no spirit of self-praise, but only to state a fact, may I say that even in my small field of labor, I have written twenty or more letters of this kind during the past three years, the bearers of which have in every case told me of the great help and comfort such letters proved to be in their new parishes.

No wonder the (by some) much maligned "sects" are popular with the many, in these Western communities! No wonder their "Young People's Societies" number scores of members! No wonder it is said, "They are so cold and 'stuck-up' at the Episcopal Church. Besides, they don't seem to want me or make me welcome!"

I make an earnest plea for a better care of strangers, and of newly arriving and departing communicants and adherents of the Church by the clergy and laity.

I have no doubt that scores of persons are every year alienated in part (or wholly) from the Church because of that lack of a little Christian cordiality, courtesy, and work on the part of the ordained and unordained ambassadors of Christ.

AN INTENDED COMPLIMENT.

By M. A. B.

A WELL-KNOWN Georgia evangelist once received a compliment which well-nigh took him off his feet at the time, but which he has never ceased to cherish. He had made opportunity, as he often did, while laboring in his protracted meeting, to give a Sunday afternoon service to his colored brethren. Mt. Zion African Methodist church was crowded to its utmost and the preacher was at his best. When he sat down amid a chorus of fervent "Amens," the pastor rose, his face aglow with feeling, and thus expressed himself:

"My brethren an' sisters, I make no doubt that ev'ry one of you wants to join with me in a heartfelt return of thanks for the grand sermon we have just had the pleasure of hearin'. An', furthermore, you will all agree with me w'en I say, that even if our brother's skin is white, he's got as black a heart as any of us."

Diocesan Conventions.

ALBANY.

(THE RT. REV. WM. C. DOANE, D.D., LL.D., Bishop).

THE 33d annual Convention was held in All Saints' Cathedral on Wednesday and Thursday, Nov. 13th and 14th. At the opening service the Bishop read his address, reviewing in his incisive and interesting way, the work of the General Convention in all its main features.

THE BISHOP'S ADDRESS.

After speaking of local matters the Bishop turned his attention to the work of General Convention. "It is a curious commentary on the prevalent tendency to contrast legislation and missions to the disparagement of legislation," he said, "that by far the largest meeting of the Board of Missions was the meeting which had to deal with the legislative question of changing the present canon [relating to missionary organization]. I am extremely sorry that the project failed. The business of missions is too important to be shelved by the business of the General Convention, and the business of the General Convention is too large to be set aside for the business of missions. The new canon seemed to involve more change than it really does, and the cry which defeated it, of radical changes made in haste, would have been met by even a brief study of its scheme. It virtually made the Missionary Council the Board of Missions, composed of all the Bishops, together with the members of the Board of Managers, and one clerical and one lay delegate elected from every Diocese and Missionary District. It arranged for the annual meetings in April, and its president was to be elected triennially at each General Convention. In its composition, and in its time of meeting, the Board was separated from the General Convention. Its meetings were to be annual and not triennial; and it was charged with the duty of fixing the amount to be raised each year, and then apportioning that amount through the Districts and Dioceses, on the suggestion of the Board of Managers. The Board of Managers remained under the new name of the Executive Committee with its old duties and powers; except that instead of making the appropriations it recommended them to the Board: and this really was the gist of the whole case. I have no doubt that some such change will be made at the next Convention. Its two important advantages are the entire separation of legislative and missionary functions; the meeting of the Board, clothed with larger powers, annually instead of triennially; and the erection, out of the unsubstantial ghost of the Missionary Council, of a board with distinct duties and defined powers."

He expressed regret for the defeat of the Huntington Amendment, which "would have been a valuable witness to the longing comprehensiveness, which means, not Broad Churchmanship, but Catholicity on the part of the Church, to lengthen its cords while it strengthens its stakes." He felt that there was room for "encouragement and hope" in the attitude of the Convention relating to Marriage and Divorce. "Really and truly, the true title and the real subject of all this legislation ought to be, Of marriage and re-marriage after divorce."

"I have no desire to minimize the importance or to question the result of the exegetical study of the somewhat famous passage in the Holy Gospel according to St. Matthew. My own conviction has grown steadily stronger in the study and examination of this subject for many years; which has had added interest to me from the fact that for a good while I went along in the examination with the great Bishop of Connecticut. He had almost converted me at one time to the opinion that the Eastern view of the case was the right one. But gradually he changed his mind, as I did, and among his last letters to me was one which stated in terms that in his judgment 'the canon on this subject ought, a, to forbid any clergyman of the Church to marry any persons divorced for any cause whatever; b, in the case of divorce from adultery, to deprive the guilty party of the Sacraments, with provision concerning the administration *in extremis*; c, to allow the Sacraments to the innocent party provided the adultery was proved to the satisfaction of the court; and d, to make provision in regard to marriages duly declared null and void from the beginning.' He argued that the statements of our Lord must be so interpreted as not to contradict each other. He held that many different suppositions afforded "tenable explanations which remove the inconsistency of the exception, with the whole context of the passage. On the other hand, the unlikely thing, the improbable thing, the almost impossible thing, is that our Lord, in the very act of rebuking the looseness of Mosaic legislation, and the still grosser looseness of the Jewish habit of His time, and in the very act of the restoration and restatement of the primeval revelation of God's institution of marriage, should have suggested or allowed the separation of one flesh into twain, or countenanced men's putting asunder of what God had joined together."

"When the effort is made to explain *why this exception* [of permission for re-marriage of the "innocent party" in a divorce for adultery] was made, by the theory that adultery dissolves the marriage bond itself, it makes our canon more inconsistent with the theory, and gives a purely illogical direction to our Lord's words.

The canon allows the *innocent* party to marry, and our Lord said in this passage (if He did say it, or if we know just what He said) the man may not marry unless he has put away his wife for her sin. But if the sin dissolves the bond, then the two parties are equally free to marry, because the bond is dissolved. And yet our Lord declared that the bond was not dissolved because the put-away woman is counted as still a wife."

"Meanwhile the case stands so. It is really not marriage and divorce, it is re-marriage after divorce, which we have to deal with. The Church has no right, no power, and no connection with any divorce. The State unmarries, let the State remarry those whom she unmarries. And let the Church stand firm upon the decision that she will remarry no one except those who are unmarried by the putting asunder by God. We are talking much of the increasing power of the English-speaking people. We are counting much upon the value of a historic Church. Let us carry with us in the plain utterance of our English speech the teaching of our office for the solemnization of matrimony 'till death us do part.' Let us take the position of leadership, confident that the great religious bodies of America will come to our side in this tremendous battle for the safety and the security, and the sanctity of the holiest relation in life."

Touching other subjects, the Bishop said:

"The action of the Convention in reference to the marginal readings was satisfactory as far as it went. It grants relief to what I think I may call the scholarly conscience, in not compelling the reader of the Lessons to use words which misrepresent often the actual meaning of the passage of Holy Scripture. The limitation of this permission to the new readings from the Canterbury Revised Version seemed to me narrow and altogether lacking in courtesy to our own committee, which includes among its members our own Archdeacon Carey, well known in this Diocese for his scholarly attainments, beside such other distinguished scholars as the Bishop of Vermont and Professors Binney and Binney."

"The appointment of a Commission on the Change of Name of the Church does not, in my judgment, imply an indication of a prevalent feeling in favor of the movement, and while it ought not to alarm the opponents, I do not think it ought to encourage those who have promoted the movement. It was plainly a matter partly of courtesy and partly of postponing any long discussion or any final decision at this time. The absolute impossibility, so far, of discovering, inventing, or manufacturing a name stands as an almost insurmountable barrier in the way of any action. I have hoped for years that the proposal made as long ago as in the Convention in Chicago would one day be adopted, namely, simply to omit the name from the title page of the Prayer Book, where it is needless and narrowing. 'The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church' is quite enough, and carries with it the suggestion that it is the Book of Common Prayer for all English-speaking people in America. The old name, spite of its oneness, as stating only part of the Church's office, and its imperfection, as having only one of the four notes of the Church, may well stand in the Ratification and in our legislative terminology. The Episcopal Church is, after all, only another way of saying the Apostolic Church. The word Protestant has outlived and survived its original application, which nobody thinks of now; and in itself is a good word, as meaning witnessing for the truth. Where it has its other significance, or as witnessing against error, and especially against Roman error, there never was a time, it seems to me, when we could so ill afford to lose the meaning of the word as a characteristic of the Church. If we are to have any power in this country to-day; if we are to be of service in the new countries into which we have been sent, where unmixed Romanism has wrought its uniform results of gross superstition and grosser immorality; and if we are to stem the tide, which is running through some portions of our own land, muddy with its apings of Roman and mediæval terms and modes of worship, we must hold fast to the name and to the spirit of it, as defining and distinguishing our function and office, of a Catholic protest 'for the faith once for all delivered to the saints,' and against the errors and extravagances of certain men 'crept in unawares,' and creeping on, a laughing stock to Roman, and a stumbling block to Protestant, Christians in the movement towards a reunited Christendom. With no thought of insistence on a hard and fast uniformity and no desire to narrow the wide toleration of the Church as to individual opinions, even to eccentricity, it is hard to be patient with the preposterous prominence given to accessories and adjuncts; or with the extremes to which endurance is stretched in the modern revivals of mediæval functions and phrases."

BUSINESS MATTERS.

The business sessions of the Convention were held in the Graduate's Hall of St. Agnes' School, a commodious and convenient place of assembly within one minute's walk from the north door of the Cathedral. There were present 97 of the clergy and 81 representatives from 47 parishes. Organization was effected by the reelection of the officers of last year: Rev. W. C. Prout for Secretary; Rev.

Canon Mulcher, Assistant Secretary; Rev. F. S. Sill, D.D., Registrar; and Col. Selvin E. Marvin, Registrar. The usual routine business of receiving and auditing reports of officers and trustees was followed out.

The report of the Board of Missions showed tokens of distinct advance in work done and stipends paid. In response to a suggestion of the Bishop, the following resolution was adopted, bringing the Diocese in line with the plans and purposes of the General Board of Missions in the action taken recently at San Francisco:

"Resolved, That a committee be appointed to confer with the Board of Managers of the Board of Missions and the clergy of the Diocese with regard to such plan of apportionment, and that after such conference they suggest to the various parishes and missions what would be equitable and just for them to give."

The committee appointed under this resolution are the Rev. S. M. Griswold, D.D., the Rev. H. R. Freeman, the Rev. William Prall, D.D., Mr. William S. Rice, and Mr. Leslie Pell-Clarke.

Special tributes of affection and esteem for Mr. John I. Thompson, who died in San Francisco in attendance at General Convention, were reported by the Standing Committee and the committee on the salary of the Bishop. Mr. Thompson's only son, Hobart W. Thompson, was elected to his father's place on the Standing Committee. The rest of the Standing Committee was re-elected: The Rev. Messrs. W. L. Robbins, D.D., F. M. Cookson, James Caird, J. P. B. Pendleton, D.D., and Messrs. N. B. Squires, Robert C. Pruyn, and John T. Joyce. Mr. G. Pomeroy Keese was elected a deputy to General Convention to take the place made vacant by Mr. J. I. Thompson's death.

WOMAN'S AUXILIARY.

Following the session of the Convention, there was held at the Cathedral the semi-annual meeting of the Diocesan Branch of the Woman's Auxiliary, under the management of the new president, Mrs. S. B. Ward of Albany. Reports were received from the several officers of the branch and two intensely interesting descriptions of the triennial meeting of the Woman's Auxiliary and of the United Offering and the great Missionary Mass Meeting in San Francisco, were made by Mrs. Doane, and the treasurer, Mrs. Rochester.

At the missionary meeting on the evening of the first day of the convention, a very practical, instructive, and stirring address was made by Mr. John W. Wood, corresponding secretary of the Board of Managers.

MICHIGAN CITY.

(RT. REV. JOHN HAZEN WHITE, D.D., BISHOP.)

THE third annual Council of the Diocese of Michigan City was held in Trinity Cathedral on Wednesday, Nov. 13, 1901, opening with a choral celebration of the Holy Communion. The sermon was preached by the Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac, from Eph. i. 22, 23; a discourse most helpful to our apprehension of the nearness of Christ, touching every Christian through the ministration of the Church, which is His Body. Bishop White was the celebrant.

Sessions were resumed after luncheon, and the Bishop of the Diocese delivered his annual address, more than ever full of encouragement drawn from the active and expansive spirit of the Church in the National Council just closed, and of timely suggestions for heroic work in the local field and in the Church at large. The financial problem and plan drew out very general discussion with stimulating effect. The work of the Financial Secretary, the Rev. L. W. Applegate, visiting every parish, teaching and soliciting personally in the homes of the parishioners as representative of the Diocese, was heartily approved, both for present results and future assurance.

The Constitution and canons which have been in use tentatively for two years, were permanently adopted with a hint from some quarters that they would speedily need a little revision. A committee was appointed to draft rules of order. It was agreed to use the morning of the day of the opening of the next Council with a precedent conference on Sunday School work.

The appointment and reports of the usual committees was attended with more than ordinary interest. A vote of hearty thanks was given to the Hon. and Mrs. John H. Barker of Michigan City for their gift to the Diocese of an elegant and comfortable episcopal residence, fully completed and furnished, and already occupied by the Bishop and his family. Always also thanks for repeated and most hospitable entertainment of the members of the Council by the Bishop and Mrs. White, and others of the Cathedral families.

The elections were as follows: Secretary of the Council, Rev. W. J. Lockton; assistant, Rev. H. D. B. MacNeil; Treasurer, Mr. Walter Vail; Chancellor, Mr. J. Kopelke; Examining Chaplains, the Rev. Messrs. J. H. McKenzie, W. S. Howard, Wm. Galpin, and H. R. Neely.

Standing Committee: Rev. A. W. Seabreeze, President; Rev. J. H. McKenzie, Secretary; Rev. Messrs. W. W. Raymond, E. W. Averill and F. M. Banfil. Delegates to the Missionary Council: Rev. W. W. Raymond, Mr. H. B. Morris.

There was a very general attendance of the clergy; laity not so numerous.

MICHIGAN.

(THE RT. REV. THOMAS F. DAVIES, D.D., BISHOP.)

THE 68th annual Convention met in the new Church of the Messiah, Detroit. The opening service was the Holy Communion, the Bishop being celebrant.

The Rev. Henry Tatlock of Ann Arbor, at the Bishop's request, gave, in place of a sermon, a resumé of the acts of the last General Convention. It was a clear and concise outline, and was most acceptably received by the Convention, a vote of thanks being passed the writer.

The hour for assembling in the afternoon was 2:30, but on account of the funeral of Gen. James E. Pittman, for many years the painstaking and efficient secretary and treasurer of the Missionary Committee, the Convention decided to attend the funeral in a body, and to meet at 3:30 p. m. Gen. Pittman's funeral was held at Christ Church. So well known and highly esteemed was the General, not only by Churchmen, but by all citizens, that the church was crowded.

The afternoon session was occupied in routine work. The first matter after organization being the

BISHOP'S ADDRESS.

The Bishop spoke of the General Missionary deficit of \$100,000, and recommended that an offering be taken up additional to the regular annual offering on Thanksgiving Day. Our own diocesan work is full of encouragement, and our indefatigable General Missionary has done his work most faithfully. The work of Church extension will go on as it has never done before."

At the evening session the report of the Missionary Committee was read. The sum of \$7,655 has been expended, and the amount of \$7,767 was asked for by the committee for the work of the coming year. This sum was apportioned upon the parishes and missions, according to the amount raised for their current expenses.

The Rev. Robt. E. Kimber, local agent of the General Board, being present, was invited by the Bishop to give an account of work done by the Board in each continent. This was done in as concise a manner as possible. Among the many interesting points made by the speaker, it was asserted that the similarity of our service to the service of the Roman Catholic Church was an aid to the Church in the Philippines.

The General Missionary, the Rev. W. S. Sayres, spoke of his work in the past year, and illustrated his remarks by showing on a map the location of points visited. Much good has been done, especially by keeping alive vacant points, encouraging those which have lost interest, and by visiting many places where there are communicants of the Church but no services are held.

On the second day considerable interest was shown in the reports made by several of the standing committees, especially the reports on the State of the Church, the Fund for Aged and Infirm Clergy, Sunday Schools, and Christian Education and Literature.

THE NAME OF THE CHURCH.

One matter which came up was of considerable importance, but made very little sensation. A resolution was offered, "That the mind of the Church in the Diocese of Michigan, as expressed by the vote of the Sixty-eighth Convention, is that no Change of Name of the Church is called for or justified." The motion, being offered when other business was going on, was laid on the table. At a subsequent hour the mover asked that his motion be taken from the table. A hesitating second to the request was heard. The motion to take from the table was put. Two feeble "ayes" were heard. When the contrary was put, a thundering No! rose from all over the house, uttered in the most emphatic manner by both laymen and clergymen. The subject was not discussed at all. But it seems on the face of the action, that the Diocese of Michigan is not averse to a Change of Name, and she is also the first Diocese to speak since General Convention closed.

OTHER BUSINESS.

Elections were practically the same as last year. The Standing Committee and others remain unchanged.

On the whole the Convention was unmarked by any exciting debates. It was quiet and harmonious. A hopeful outlook is shown by the parochial reports. Although complete returns are not yet all sent in, the number of communicants will show a gain over last year. The Convention was well attended by both clergy and laity, and it may be said of it, what the preacher at the opening service said of General Convention, it was a "campaign of education"—for several new ideas were brought forward.

The next Convention is appointed to meet in St. Andrew's Church, Detroit.

ONE PITIES the man and woman who have not once in their lives been lifted off their feet by some great enthusiasm.—*Diocese of Albany.*

WHY CANNOT WE, slipping our hands into His each day, walk trustingly over the day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sweet peace and home?—*George McDonald.*

THE GENERAL CONVENTION OF 1901.

By E. N. R.

THIS great representative body of the American Branch of the Catholic Church has held its first meeting in the Twentieth Century on the shores of the Pacific Ocean, in San Francisco, California, during the month of October last.

This General Convention was in itself a success, but its personnel and its sayings and doings, interesting and important as they may be in themselves, are so greatly overshadowed by its relations to the past and future, that these demand attention first, and will not brook delay.

Nineteen Hundred and One summons to its side Eighteen Hundred and One, as its companion, and says with justifiable pride and sincerest affection for its mate:

"Look at us; consider my old-time Brother, born a hundred years ago, what he was and where he was, and what he did, and what he knew, and what he saw in extent of horizon, and character of detail, and then look at me and see what I am, and where I am, and what I have said and done, and what I know, and what I behold in the sky above me, and the earth beneath: consider the sweep of my vision, as I stand at the Golden Gate, and look back at Jamestown and Plymouth Rock, and forward at the Hawaiian Islands, and the Philippines, as under the jurisdiction of the Church in the United States.

"My Brother of 1801 counted six living Bishops, but only three sat with their less than fifty brethren of the clerical and lay deputies. The Church people, whom these represented, were a feeble folk, and worse than weakness in members and influence, they were regarded with suspicion and distrust by the great mass of their fellow citizens. Bishops were synonymous with Lords in the Parliament, and prelacy and tyranny were interchangeable terms. Catholic was equivalent to Roman, and prayers from a book were close neighbors to the incantations of the devil. My Brother of 1801 saw the Alleghenies as the western boundary of civilization, and Florida and Louisiana and the unknown wilderness, including California, belonged to foreign powers. Lewis and Clark had not yet made their memorable expedition, and Jefferson, two years later, was to conclude the purchase of regions whose value we cannot estimate to-day.

"My Brother of 1801 wrought masterfully and well. If he had done nothing else, he has earned our gratitude by accepting and incorporating the thirty-nine articles into our Prayer Book, and thereby emphasizing the fundamental verities of 'the Faith once delivered to the Saints,' as summed up in the Creed of Christendom, and especially the complete assertion of the Incarnation, in the devoting of an entire article (the third) to the exposition of our Lord's descent into the place of departed spirits, which had been discounted twelve years before in 1789.

"If my Brother did not show that missionary spirit which I display to-day, it must be remembered that he was in dread of banishment himself, and hence was in no position to send forth laborers into the harvest field.

"We stand side by side, my Brother of 1801 and I of 1901. Look at us, and as you measure our worth, remember that size does not always symbolize real value, nor length of days wisdom. With this modest suggestion, I proceed to say something of myself.

"And first, it seems strange to be by the Pacific. When the century was half over, in the autumn of 1850, I came as far as Cincinnati, and a convention was held there, but the West of that day, fifty years ago, seemed to have led our ancestors to pause in their march of Empire, and they waited until 1886 before they ventured beyond Cincinnati and held their convention in Chicago.

"It is indeed strange to be by the Pacific in 1901, when I remember that fifty years ago a party started from Sangamon county, Ill., and crossed the plains and mountains in wagons and on foot, and have left a story of romantic and tragic interest, with incidents of heroic adventure, and in dark contrast of misdemeanor and crime, and swift and terrible retribution upon the guilty culprits, and have inscribed their name not only on the pages of history, but upon lake and rock and mountain of California, as the 'Donner Expedition' and the 'Donner Party,' which crossed the continent in 1849 and 1850 from Illinois. No settlements then were west of the Missouri; no stage lines even, nor postal service, much less railroads and telegraph poles.

"It is indeed strange far me, the Convention of 1901, to

assemble on the shores of the Pacific in San Francisco, a city of hundreds of thousands of people, and to be brought thither from all points of the compass by railroad and steamship, and to lay my hand upon Hawaii, and the Philippines, and Porto Rico, and Cuba, and Brazil, and China, and Japan, and recall the fact that only fifty years lie between me and the 'Donner Expedition' from Sangamon county, Illinois, in 1850.

"Well, here I am in San Francisco in 1901, a city of palatial residences and massive warehouses, of busy streets and shady avenues, of trolley and cable cars, and magnificent hotels. Here I am, and I am so full of the past and my tiny Brother of 1801 that I am forgetting myself, and the present, and what I have said and done in my unique place and position. This seems modest and becoming for me to forget myself, and withdraw myself from observation, but the truth is, I am not satisfied with myself, I have not behaved remarkably well, nor done what I ought to have done, and hence I prefer to dwell upon the past, and draw off attention from myself to my little, but brave, Brother of 1801, and the Louisiana purchase, and Lewis and Clark, and the Donner Party of 1850.

"But the truth must be told, and at last I must come to myself and say something about myself. Would that I could do as well as little Jackie Horner, who sat in a corner and pulled out a plum, and exclaimed, 'What a great boy am I!' Alas! I pulled out no plum. Some of us tried to do so, and the fair, luscious fruit came into sight, but others pushed it back, and the envious pie-crust holds most of the plums still.

"I am made up of two halves, the House of Bishops, and the House of Clerical and Lay Deputies, and it would be dangerous, as in marital relations, to say which is the 'better half.' In matrimony that point is absolutely and forever settled—the woman is the better half, and her right to that preëminence 'there is none to dispute,' but in the General Convention the issue is very far from being determined. The Bishops rest upon their office and their prerogatives, and that they are an evolution from the laity, and have carried with them in their successive steps to the diaconate and the priesthood, all the excellences of the layman, and have finally crowned these rare gifts and acquirements, which the layman always possesses, with the coronet of episcopate.

"The clerical and lay deputies, on the other hand, stand for their rights, which they seem to think their Fathers in God have a covert desire to filch from them, and this gives them the advantage of eternal vigilance. They are always on their guard and in a state of chronic suspicion.

"Then they have numbers on their side, and largely hold in solution the wisdom and talent which will ere long crystalize in future Bishops. Beyond this, they have a third house to help them as a stimulant and support in the Galleries. The galleries are more than the lobbies in the legislature. Old men and children, young men and maidens, fill the galleries, and bright eyes, and approving smiles, and encouraging nods inspire and reward eloquence. It would never do to say, as a final decision, which is the better half of the General Convention, but I may venture to express, half under my breath, that in 1901 the House of Bishops was the better half.

"The reasons appear as sustaining this conclusion in their almost unanimous assent and consent to the appeal of the Diocese of Springfield to the general Church, to assume charge of the million of uncared for sheep and lambs, for which the rural Diocese, in its poverty, without help from outside is unable to provide.

"The House of Deputies refused to help, on the ground of economy. This spasm seized them for the first time, when the last cry came from a million of their fellow citizens to send to them the blessings and the benediction of the Church in the Diocese of Springfield. They had listened, and doubtless wisely and well, to Porto Rico, and the Philippines, and Cuba, and China, and Japan, and Hawaii, and Kansas, but when Springfield asked with the strongest plea of all in printed facts and figures, they said: 'No!'

"I humbly submit that here the Bishops proved themselves to be the better half.'

"Again, on the fundamental question which underlies the social problem—the Canon of Marriage and Divorce—the Bishops stood for stemming the torrent of immorality which is overflowing our land with filthy streams which issue from our divorce courts. The House of Deputies hesitated, hung fire, and finally said: 'No!'

"Once more the misnomer which discounts the Church of Christ on every side, among friends and foes, and gives tre-

mendous odds against her among the ignorant, and the careless, and the hostile, the House refused to touch and postponed.

"The Députés did well in banishing, it may be hoped forever, dreams which seem lovely to the dreamer in his sleep, but have no charm for those who are wide awake.

"In this the Bishops aided, by their firm and decisive utterance, and thus helped to sustain their claim to be at least in 1901 the 'better half.'

"While I give the palm to the House of Bishops as the better half in this General Convention, still I am glad to thank the House of Deputies for what they did in repudiating dishonor and untruth."

CHURCH MUSIC IN THE MIDDLE AGES.

BY SUSAN ANDREWS RICE.

IN ORDER clearly to understand the music of the Middle Ages, either sacred or secular, it is necessary to use some technical terms which it is best to define at the outset of this article.

Singing a melody in unison is called monophony. The combination of melodies sung by different voices, or played by different instruments, is termed polyphony. Counterpoint is polyphonic composition in which melodies are so combined that their progressions form correct and agreeable music. It is intellectual music, may be designated the mathematics of music.

Dr. Ritter says that in a more limited sense, counterpoint signifies *to invent*, and to add, to a given part called the *cantus firmus*, one or more parts or melodies. In the works of the old Church composers until the close of the seventeenth century, the *cantus firmus* was always assigned to the voice called tenor, though it may appear as upper, lower, or middle part. This *cantus firmus* was either a Gregorian chant, or people's song, and we see that the practice of present day revivalists of appropriating secular tunes for religious words, was of early origin. From 1400 up to the last decade of the sixteenth century all Church music was written in counterpoint, and in the form of the Mass, a species of composition called forth by the requirements of the Roman liturgy; with the exception of the hymns of the Reformation, and the anthem, which was introduced into the service of the English Church in the reign of Elizabeth.

It should also be remembered that vocal music was entirely choral, and unaccompanied by instruments, as it is now at St. Peter's, in Rome.

The earliest writer of contrapuntal music was Dufay, a Belgian, who lived in the first half of the fifteenth century. He was a tenor singer in the Papal chapel at Rome. To him is accredited the invention of the Canon, which is a melody accompanied by exact repetition of itself at the interval of an octave, fourth, or fifth. Tallis' Evening Hymn, to be found in our Hymnal, contains a canon between the tenor and soprano.

Johannes Ockenheim is the next writer of importance to be considered. He has been called the father of modern music, also the Sebastian Bach of the fifteenth century. He brought the canon to a great state of perfection, but his influence as a teacher was greater than as a composer. His brilliant pupil, Josquin De Prés, far surpassed him.

Of De Prés Luther said: "He is master of notes; they have to do as he pleases. Other composers have to do as *they* please." He was one of the first to compose his own *cantus firmus*.

The words were not regarded as of much importance in these musical puzzles. De Prés set the pedigree of Christ to music on two different occasions. Not only did they use secular melodies for contrapuntal treatment in the Masses, but secular words were introduced. Masses were named from songs prominent in them, as the Mass of the Armed Man, of the Red Noses, and Adieu! My Love. This proceeding is thought to be analogous to that of the artists of that period, who painted themselves, and their families, in the same group with the Madonna and Holy Child.

Orlando Lassus was a prolific composer, producing over two thousand works. In his youth he was a choir boy in the Cathedral of his native city in France, and it is said he was kidnapped three times on account of his beautiful voice.

We find the science of music well established in the fifteenth century. The organ was improved and great performers began to appear on that instrument.

In England musical composition was carried on by Dunstable, who died in 1458. He was considered to be as excellent a musician as his contemporary Dufay. Sir Christopher Tye

in 1545 received the title of doctor of music from the University of Cambridge, and was organist of the Chapel Royal. John Merbecke, who was also an organist at the Chapel Royal, set the English Liturgy to a plain-song which is used at the present time. Tallis, who wrote the hymn-tune bearing his name, was a skilful contrapuntal writer of this period.

In the sixteenth century, Spain furnished some excellent singers and composers to the Pope's chapel in Rome. Of these, Christopher Morales was most noted. His must have been a noble, exalted character, judging from an introduction he wrote to a book of Masses:

"I despise all superficial, frivolous music," writes Morales, "and would never occupy myself with it. *The object of music is to strengthen and ennoble the soul.* If it does else save honor God, and illustrate the thoughts and feelings of great men, it entirely misses its aim."

Goudimel was a French composer, who, on suspicion of being a Huguenot, was killed at the massacre of St. Bartholomew. We read that he wrote Masses and *motets* of exquisite tenderness and charm, and remarkable clearness of form. The Calvinists of Switzerland, and Huguenots of France, adopted the Psalms versified by Clement Marot, for their musical service. Goudimel harmonized these, and many of his charming tunes found their way to the Protestant Lutheran Church. The tune known as Old Hundredth is one of them.

The publication of Protestant hymn books began in 1524, when Luther, with the aid of Goudimel and Walther, his friend, published the first collection of chorales with words in the vernacular.

The name of Gregorio Allegri, a famous Italian composer of this period, should not be omitted, particularly as his *Miserere* is still performed at the Sistine chapel in Rome. In 1877 this composition was sung for the first time at an Anglican church at All Saints', Margaret Street, London.

The simplest outline of the growth and progress of Church music would be incomplete without mention of Palestrina, whose works are a link between the music of the past, and music as we now hear it. In 1514, in the town of Palestrina, in Italy, was born Giovanni Pier Luigi, afterwards known by the name of his birthplace, Palestrina. His instruction was received from Goudimel. In 1551 he was made choirmaster of the Julian chapel of St. Peter's by Pope Julius. In 1554 he published a collection of Masses which the Pope so highly approved that he appointed Palestrina one of the singers in the Sistine chapel. Being a married man, he lost that office on the accession to the pontificate of the more severe Paul IV.

Palestrina brought about an entire revolution in the style of musical composition for the Church. In 1562 the famous Council of Trent expressed its condemnation of the frivolities which had crept into compositions of the most sacred character, and demanded the restoration of the Gregorian chants. Pope Pius IV. resisted the edict, and prevailed upon the council to rest their decision on a new work to be composed by Palestrina. In 1565 Palestrina completed three Masses, which, on being performed before a commission of cardinals, won for their composer the distinction of having rescued Church music from a threatened relapse into comparative barbarism. The best of these works was dedicated to a former Pope and called after his name, the mass of the Pope Marcellus.

We hear Palestrina's music sung nowadays, especially in Roman Catholic churches. In New York there is a large musical society devoted to the study of his works, in which "rest and tranquility are more readily found than in the works of any other composer."

It has been well said that if it was given to Ockenheim to unite the dry bones of counterpoint into a wondrously articulated skeleton, and to De Prés to clothe that skeleton with flesh, to Palestrina was committed the infinitely higher privilege of enclosing the perfect form with the spirit that not only enabled it to live, but to give thanks to God in such strains as polyphony had never witnessed before. It was not the beauty of construction, but the presence of the soul within, that made Palestrina's music immortal.

I WOULD rather be an idiot than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made so.—*Josh Billings.*

THE YOKE, the burden, that Jesus bore—what was it? It was sacrifice of self to others so unreserved that it became most joyful.—*G. S. Merriam.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT.—The Life of our Lord and Saviour Jesus Christ.

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

Catechism: Questions I. and II. The Christian Name. Text: Gal. iv. 4. Scripture: St. John i. 1-14 and St. Luke ii. 1-3.

A NEW series of lessons begins with Advent, and this is to be the subject: "The Life of our Lord and Saviour Jesus Christ."

As to the Advent season, upon which we now enter, let us clearly understand its twofold purpose: first, to prepare for the due observance of the Christmas feast, by the drawing of our attention steadily to the Incarnation; and, second, by definite means to quicken our expectation of the second coming of Christ. The Scriptures chosen for our present study bear upon both these points. The first Advent of Christ is in no sense an Incarnation, except it be true, as St. John declares, that He, the Word, "was God" (verse 1), and "was in the beginning with God" (verse 2). If He be God, surely we may trust His promise, and must look with confidence for His return in majesty to judge the world.

Advent is a penitential season. The Christian who keeps it faithfully and well, may look forward either to a good Christmas, or, better still, if Christ shall return ere this season ends, to the joy indeed of being "found of Him in peace" (II. Peter iii. 14).

Taking the New Testament as a whole, and its several parts as the related portions of one revelation, we find that the opening section of St. John's Gospel (ch. I. vv. 1-14) is the natural and a necessary vestibule, through which we may pass into the rude abode at Bethlehem, to behold with an understanding mind and to adore with a believing heart the Child who is born of Mary. There is the best of reasons why the Church appoints these verses to be read as the Gospel for Christmas Day. They tell us Who has come, and why He came. "The standpoint of St. John is the standpoint from which to study the life of his Master." He upon whom we are to look in the manger at Bethlehem, is the Word; the Word "was in the beginning with God" (verse 2); "the Word was made flesh, and dwelt among us" (verse 14). These are the facts that make the Incarnation. They are the beginning, and in a very real sense they are the end, of our Christian Faith.

Where did St. John find this expression, "the Word," which applies to the Son of God? It has been thought by some that he took the term from an earthly philosophy, and from a teacher known in history as Philo of Alexandria. If such were the case, is it likely that in writing to the Jewish people of Palestine he would use the term without some explanation? Evidently they were familiar with this designation, as applied to One who shared the glory of the Godhead; and Bishop Pearson has convincingly shown that in the Chaldee paraphrase, the familiar scriptures of the Palestinian Jews, this expression, "the Word of God," is frequently used: the word of God, the same with God, by whom the worlds were made. The opening section of St. John's gospel becomes luminous, if we thus understand that they for whom the Apostles wrote had already some idea of what he meant by the expression, "the Word of God;" and that the real lesson for them was the application of this term to Him whom they knew as Jesus of Nazareth.

Now turn we to St. John's message:

"In the beginning" (verse 1). If this be the beginning of which we read in the opening verse of the Book of Genesis, then let it be noted, St. John declares, that on the dawning day of creation the Word did not come into being with the rest that God then made, but *already was*. He was existent from eternity, and before time; for when the beginning began, the Word already was (verse 1).

Not only of eternal existence, but a Person, Divine, One with the Father: "The Word was with God, and the Word was God" (verse 1).

Next St. John proceeds to speak of the Word in His relationship to the created world. In the beginning (Gen. i. 1), at the dawn of creation, the Word was "with God" (verse 2. cf. Gen. i. 26; iii. 22). By Him, the divine Agent in creation (Col. i. 16; Heb. i. 2), "all things were made; and without Him

was not anything made that was made" (verse 3). Not only did He make the things inanimate, but also He gave life to all that lived: "In Him was life; and the life was the light of men" (verse 4). He did not create, and then withdraw from that which He had made. Even in the darkness, among men ruined by the Fall, the light still shone; though "the darkness comprehended it not" (verse 5).

The ages rolled by. The time drew near when the Word Incarnate was to re-create the human race, made in the likeness of God (Gen. i. 27) but "dead in trespasses and sins" (Eph. ii. 1). This fresh beginning was ushered in with John Baptist, "interpreter of the Old and herald of the New;" a witness calling men to Faith (verse 7); a lamp but not the light; "sent to bear witness of that Light" (verse 8), "the true Light, which lighteth every man that cometh into the world" (verse 9).

At this point St. John seems to return to the work and mission of the Pre-existent One, the Word, previous to His Incarnation. From the beginning and all along, He was in the world, the world that had been made by Him, "and the world knew Him not" (verse 10). Especially was He with the Jewish race, His chosen people; whereby "He came unto His own, and His own received Him not" (verse 11). Some, however, in every age, were not insensible to His nearness (St. John viii. 56; St. Matt. xx. 43); and they, by anticipation of His Incarnation, became "sons of God" (verse 12), "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (verse 13).

Now at last the climax is reached, and the Incarnation is set forth in its full glory. St. John gathers up all that has gone before, and leads to the very pinnacle of God's revealed truth. The Word, Eternal, Divine, One with the Father—the Word, who made the world and gave life to all that live—the Word, who all along gave light to men, even amid the darkness of the Fall, and especially to the chosen race—"the Word was made flesh and dwelt (tabernacled) among us" (verse 14). In Jesus Christ we see none other than the Eternal, Pre-existent Word. We behold "His glory, the glory as of the only begotten of the Father, full of grace and truth" (verse 14).

Thus taught, and not until we have received this supreme truth, are we ready to go on with our study of the Gospels. St. John's introduction is the gateway of faith, through which we pass to the right understanding of the Annunciation and of the Nativity of Bethlehem. He whom we know as Jesus Christ is the Word; in the beginning the Word was, was with God, was God.

The verses from St. Luke (ch. ii. 1-3) fix the time when the Incarnation became a visible fact. They determine therefore the chronology of the Gospels. It was when Augustus was upon the throne of the Cæsars, and at that period in his reign when a decree had gone forth that there should be a census or enrollment of all who were under the dominion of the Roman Empire (verse 1). The time is further identified as that in which "Cyrenius was governor of Syria" (verse 2). It was the carrying out of this decree which brought Mary and Joseph to Bethlehem, David's city; for "all went to be taxed, every one into his own city" (verse 3), and Joseph "was of the house and lineage of David" (verse 4).

THE VOICE OF THE CHRISTIAN YEAR. XXVII.

SUNDAY NEXT BEFORE ADVENT. "THE DAYS COME."

For the Lord will not fail His people—Ps. xciv. 14.
He Himself knew what He would do.—Gospel for the week.

THIS is one of the turning points of the Christian Year; yet not a turning from what has gone before: rather what we have learned is gathered together and becomes the pivot of revelations to follow. If we receive unadulterated the Truth as it is in Jesus, we have nothing to unlearn, for God makes no mistakes; whatever we receive of the Holy Ghost helps our capacity for all that shall follow. The Collect, Epistle, and Gospel teach the coöperation between the will of God and the will of man.

1. "Stir up." Thus the Collect prays the will of God to work in us His will; that we having served in this world after the generous measure of His grace, may in the world to come receive reward after the Infinite measure of His beneficence. "O, faithful Lord, stir up Thy people to faithfulness." It is the cry of men half stifled under their own corruption, who yet have "a little strength" to believe in One to come, a righteous Branch of their own fallen tree, "that Prophet" who shall feed them unto life eternal. He is omnipotent;

but we share with Him a power which is able to nullify His omnipotence—we have a free will, which must accept in order to receive, which must co-work in order to grow. Our wills must be prepared for His will, as vessels for some precious liquid—perfect, empty, clean, and *in place*. His will is “our sanctification” in a double sense: because it is His wish and purpose, and because His will works holiness in us.

And how? What shall it cost to save the world? (Ps. xlix. 8).

2. “*The days come, saith the LORD, that I will raise up a Righteous Branch.*” So the Epistle promises the act which shall realize the supreme beneficence of God’s will for man, which shall open and establish the channel whereby His own Righteousness shall be poured into man (v. 7). That Humanity by which the Son is forevermore our Brother, is the instrument which makes us partakers of His Divinity. As members of Christ, the second Adam, we are children of God. “So is the will of God,” to be “the Lord our Righteousness;” not by imputation, but by communication.

The Only Begotten Son was sent down to earth, was hid for months as “under the earth” (Ps. cxxxix. 14), that before angels and men, Truth might be seen to flourish out of the earth, by the Righteousness that looked down from Heaven (Ps. lxxxv. 11); that the Righteous Branch should rise from the root of David, to bring forth in the earthly substance of Humanity a restored justice (righteousness) and true will, to be established as a new ruler of supernal prosperity. But the Saviour and Keeper of Judah and Israel (v. 6) shall be both the Son of David and the Lord from Heaven. There is no prophecy couched in more uncompromising terms of the God-man: He having the right to the Incommunicable Name JAH *becomes us* (Heb. vii. 26) that we may *become Him* (II. Cor. v. 21). He is the Righteous Branch of the root of Jesse, the living and eternal Olive Tree, upon which the wild shall be grafted unto grace, that it may become one with the Divine, fruitful of His fruits (see Collect), fit for His garden (Rem. xi. 17, etc.), ready for His plenteous reward.

3. “*This is of a truth that Prophet*” (Gospel). The Righteous Branch is to bear for man the Living Bread, which shall strengthen man’s heart (Ps. civ. 15). One of the signs of the Messiah was to be, “He shall feed His flock” (Isa. xl. 11; Ps. xxiii.). The fine propriety of the Epistle and Gospel for the Sunday next before Advent! The Redeemer foretold in the Epistle, in the Gospel appears, approving Himself as “that Prophet,” doing the mighty works that were to be the witness of “Him that should come.” This miraculous feeding of many upon a little meat typified His sacramental feeding. *A little in the Hand of God is more than man’s all* apart from God.

Consider the futility of the world’s all in comparison with the little which heavenly power makes sufficient. Our worldly riches may but hinder us, while upon our poverty God will show His power. “Blessed are the poor in spirit,” whether they be high or low; for to conscious poverty is possible the riches of the Kingdom of Heaven.

“Two hundred pennyworth of bread” were not sufficient for every one to *take a little*; but by the touch of Christ, who is the Power of God, *two* pennyworth fed to fulness the five thousand; and there remained great store at the end, which those “filled” by the power of God could take away in baskets, to show and bestow upon those who were not there. In all God does, the nicest economy is combined with greatest generosity.

Feed me, my God, with what shall strengthen my heart toward Thee; give me the bread of wisdom and understanding, that by Thy heavenly Food mine eyes shall be enlightened to perceive Thee, my will be drawn to follow Thee, my works so done as to glorify Thee: then lead me in Thy faithfulness to a faithful end. *Amen.*

THE END.

“THEY SAY” the Bishop Coadjutor of Nebraska was on a train when an R. C. Bishop entered the car, and, taking a seat near him, asked if he was a Bishop, to which he replied: Yes, sir, he was the Bishop of Nebraska.

“Nebraska, Nebraska,” said the R. C., “I don’t know any Bishop of Nebraska. Oh, you are an Episcopal Bishop?”

“Yes,” said Bishop Williams, “aren’t you?”

To which the other replied: “Oh, you Yankees are too smart for me.”

THE ORNAMENTS of a home are the friends who frequent it.—*Ralph Waldo Emerson.*

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 his discretion as to what letters shall be published.

THE TERM “AMERICAN CATHOLIC” SATISFACTORY.

To the Editor of *The Living Church*.

THE San Francisco Convention has appointed a Committee to propose a new name for our Church, at the next Convention. What should it be?

In my previous letters on this subject, I have advocated the simple dropping of the present two denominational adjectives “Protestant Episcopal”, thereby declaring both the Catholicity and Nationality of our branch of the Christian Church, by leaving the name “The Church in the United States of America.” This, it seems to me, is *theoretically* the *only* name for our Church, but *practically*. I see, from the opinions of many learned persons, it will not do, because of the present conditions of divided Christianity in this country. I, therefore, am glad to transfer my advocacy to the title proposed by the Milwaukee Memorial to this convention, which declares *positively* what the simple dropping of “P. E.” does *negatively*, the Nationality and Catholicity of our Church, viz., “American Catholic.” This is certainly the best constructive title suggested, and will not all Churchmen unite on it and have it passed unanimously at the next convention to be held in Boston in 1904? Even the Boston *Evening Transcript* in an editorial the other day, assented to the need of changing our unfortunate and misrepresented name! A Unitarian lady recently asked me if “Episcopalians” were not tending toward her denomination. The best answer to be given would be the adoption of the excellent proposed name! It is none too soon to use this suggested title at once, in order to test its effect and to prepare for its formal adoption by familiarity. Let us all show the denominations that we are neither a “denomination”, nor “Roman” Catholics, by declaring that we are “*American Catholics*”! So will we aid Christian unity.

HENRY MARTYN SAVILLE.

Oct. 29, 1901.

MARRIAGE AND DIVORCE.

To the Editor of *The Living Church*:

THE older members of the General Convention will have no difficulty in recalling a time not very far back in the history of this Church when the House of Deputies, rather than the House of Bishops, was foremost in ability, in learning, and in courage. That time has gone by. To-day the House of Bishops is in the lead, while the conservatism of the Convention—I shall not call it “timidity,” for really it is not that—is in the House of Deputies, and notably among the laity of that House. If illustration amounting to proof of this were wanted, it would be furnished by the record of failure in legislation shown by the late Convention in the matter of “Marriage and Divorce.” The Bishops adopted a canon based upon the highest possible conception of Holy Matrimony. To exclude the possibility of misconception, the first section of this canon defined Holy Matrimony, the manifest purpose being to differentiate between that and other marriage which is not in its character sacramental. What followed in that canon was to be the lawful sacramental marriage and for that only. In the speeches upon the floor of the House this canon was alleged to be an expression of a theory which was characterized as rigorist. Those speakers seemed not to realize that there was no effort made by the House of Bishops to legislate for the Nation or for the State. If the House of Deputies had passed the canon just as it came down from the House of Bishops without the alteration of a single word or letter, there would still have been left the largest liberty of choice between Holy Matrimony and other marriage.

Moreover, it may be said that in adopting that canon we should not have discredited that “other marriage.” It would still have been perfectly good for all it claims. It would be still a union under a contract, valid and binding according to its terms. Even our own clergy would have been free, as they have all along been free, to “celebrate” the civil marriage. The li-

cense communicates to them, as it does to all "judges, magistrates, and ministers of religion" (so put to include the Jewish Rabbi), the State's authority to execute that function. But what is that function? It is plainly that of witness. The parties make their contract in the presence of a minister who is authorized by law to certify the fact, and so it goes to record.

Not only our clergy but the Roman clergy also are continually giving the civil marriage, as the best the parties are prepared to receive. But it sometimes happens that Christian people, devout people, wish something more than this. They wish a union which shall be indissoluble, because sacramental. They go to a Bishop or a priest (not to a deacon, who is incapable of giving any other than civil marriage), and are taken to the altar, where the two are bound not only by contract, but also by the stronger bond of union in one flesh, through Holy Matrimony. It was for this and not for any other marriage the House of Bishops legislated.

It was asked more than once whether it would be wise that this Church should ever undertake to regulate marriage; whether so small a minority of the body politic should assume to dictate limitations, or to formulate disciplinary rules respecting it. It should be remembered that the effort did not contemplate even recognition by the State or by the great majority of the people. Said the Church's Divine Head: "As long as I am in the world I am the Light of the world." If the Church cannot stand for Him in this she has no function left, and should apologize to the world for trying to exist. But her banners go aloft to be seen of men, while the voice which has come down through the ages is still the voice of Jesus Christ: "As long as I am in the world I am the Light of the world."

In taking her place in the van of an advancing host, the Church is not forgetting that only time and the gentle touch of the guiding Hand of God is going to bring up the rear and perfect the line. Meanwhile the State will go on making its own rules for the regulation of its own marriage, and the Church will respect those rules. The State may abrogate a contract itself has authorized and registered. Even that also we respect as valid and effective. Our one contention is that in sacramental unions no decree of court, based on whatever plea, can work dissolution. Only in case of fornication—uncleanness before marriage—can there be release. And the reason for that is that the parties had been made incapable of sacramental union. In such case the formal decree would be one of divorce, but the essence of it would be nullity *ab initio*.

Mont Helena, Miss., Nov. 9, 1901. GEO. C. HARRIS.

THE INTERMEDIATE STATE.

To the Editor of *The Living Church*:

THE chief objection to the Rev. E. M. Duff's exegesis of II. Cor. v. 1, etc., is that patristic interpretation is against it. Will you permit me to quote from Tertullian *Against Marcion*, Book V, Chapter 12:

"As to the house of this our earthly dwelling place, when he says that we have an eternal home in heaven, not made with hands, he by no means would imply that, because it was built by the Creator's hand, it must perish in a perpetual dissolution after death. He treats of this subject in order to offer consolation against the fear of death and the dread of this very dissolution, as is even more manifest from what follows when he adds that 'in this tabernacle of our earthly body we do groan, earnestly desiring to be clothed upon with the vesture which is from heaven, if so be that having been unclothed, we shall not be found naked;' in other words, shall regain that of which we have been divested, even our body. 'The dead shall be raised incorruptible' (meaning those who had undergone mortality), 'and we shall be changed' (whom God shall find yet in the flesh). Both *those* shall be raised incorruptible, because they shall regain their body—and that a renewed one, from which shall come their incorruptibility; and *those* also shall, in the crisis of their last moment, and from their instantaneous death, whilst encountering the oppositions of antichrist, undergo a change, obtaining therein not so much a divestiture of body as a 'clothing upon' with the vesture which is from heaven."

Again in his dissertation "On the Resurrection of the Flesh," Chapter 42, after calling the bones of the buried dead, "lasting germs of that body which is to sprout into life again in the resurrection," he asks:

"Lastly, even if everything that is mortal in all the dead shall then be found decayed—at any rate consumed by death, by time, and through age—is there nothing which will be 'swallowed up of life?' (II. Cor. v. 4).

Evidently in the mind of Tertullian, II. Cor. v., as well as I. Cor. xv., refers, not to the hour of death, but to the day of the

general resurrection. Also it is this father's belief that the Apostle expected, or half-expected, that the reappearing of the Lord would be in his own life time; for he interprets "if so be that being clothed we shall not be found naked," as meaning "If so be that we shall be among those who will be alive at His coming." There is certainly very little account taken of the Intermediate State in the Apostolic writings. "The coming of the Lord," was the great evangel. And it has been truly said that "the early Christians were accustomed to bid their dying friends Good-night, so sure were they of their awakening on the Resurrection morning." Cyprian wrote in his seventh treatise on the recognition of friends in Paradise, but it is not certain whether his mind was on the condition immediately after death, or on the day of resurrection; for he said in this connection: "Lo, the world is changing and passing away, and witnesses to its ruin not now by its age but by the end of things." I do not find in the fathers any argument for the soul being "clothed upon" in the Intermediate State. Athenagoras compares death to sleep, and makes this an argument for the resurrection. His argument is that as sleep is not destroyed life, but interrupted life, and must be followed by awakening; so death is not destroyed life, but interrupted life, and must be followed by the resurrection. And St. Paul's saying that the dead in Christ are "laid to sleep" would bear this out. And interrupted life would be imperfect life. So also if by "death" is meant, not only the moment of the separation of soul and body, but also the continued state of separation, and if death is the wages of sin, then all the departed are under the curse of sin which will not be lifted until the last enemy is destroyed. Is not this a note of imperfection?

If at the moment of death the believer in Christ is clothed upon with his body of glory, then the three days' sojourn of the soul of our Blessed Lord in Paradise between His death and Resurrection, is not an analogue of the state of the faithful departed. In regard to Moses and Elias, will you permit me again to quote from Tertullian:

"In that same scene Moses also and Elias gave proof that the same conditions of bodily existence may continue even in glory—the one in a likeness of a flesh which he had not yet recovered, the other in the reality of one which he had not yet put off" (*De Res. Car.*, Cap. lv.).

In this view Moses did not appear in the flesh but in the likeness of flesh. Is it not possible that since "God buried him," not only Elias, but Moses as well, did not put off his fleshly body? This would seem to be the view of Clement of Alexandria, since in the Fragments from Cassiodorus he mentions the "assumption" of Moses. It is remarkable, to say the least, that these two are the only *bona fide* re-appearances of departed souls in the whole Bible.

The whole question is surrounded with mystery. The spirit returns to the God who gave it. The Lord Jesus committed His Spirit into His Father's hands. The faithful departed rest from their labors. They are "laid to sleep in Jesus," and we are bidden not to mourn for them because God will bring them again with Jesus to a joyful resurrection. And I submit that this is about all we know. Philosophically speaking, it is possible that when Adam himself shall awake "at that day," the Intermediate State will have seemed to him only as the passing of a night. In regard to Platonism, the suggestion of Mr. Duff that some faithful souls are in Hades and some in Heaven, is not Paulinism, and it is Platonism, as may be known by reading Tertullian's *Treatise on the Soul*. And the corollary of the doctrine that the soul at death is clothed upon with its house from heaven, *viz.*, the doctrine that the soul at death is forever quit of the body that is laid in the grave, is not Paulinism, but Persian philosophy. To be sure the Epistle to the Hebrews speaks of the "spirits of just men made perfect." But whether it refers to perfection in Christian character and attainments, as in Phil. iii. 12, or to perfection in being fully cleansed from sin, as in Heb. vii. 19, it need have no reference whatever to the "perfect consummation both in body and soul," for which we pray in the Burial Office. Perfect spirits are not necessarily perfect men.

J. D. HERRON.

To the Editor of *The Living Church*:

THE Rev. Edward M. Duff in your issue of Nov. 9th cites the Transfiguration as proof that the departed faithful (some at least) are clothed upon before the Resurrection with their celestial building or garment referred to by St. Paul in II. Cor. v.

Can the Transfiguration be taken as proof? Neither our

Lord nor Elijah had gone through the grave and gate of death at that time. Elijah, like Enoch, had been translated, we are not told whither. Certainly not to heaven, in the face of our Lord's statement to Nicodemus in St. John iii. 13. Was it possible for those who had not died, who were yet in the body, to go to the abode of departed spirits?

But how about Moses? We are told in Holy Scripture that he died and was buried, also that the Archangel Michael and the devil disputed over his body. But does it follow that Moses, at the Transfiguration, was in the body? To be visible to human sight it was necessary he should apparently be in bodily form. But the apostles did not touch and handle him as they did our Lord after the Resurrection to certify themselves that He was really in the body.

The angels who were at the sepulchre and at the Ascension appeared as men. But angels are incorporeal beings and when seen by men their bodies must have been docetic or else temporarily assumed, as when they ate and drank with Abraham.

I have been told that there is a Rabbinic tradition that God raised Moses from the dead in order to prevent the devil stealing his body. Of course this has no support from Holy Scripture, but there is a possibility of its being true. If so, then both Moses and Elijah would have been in the same state and condition. However, I do not base any argument on it, but merely mention it as interesting and affording a possible explanation of Moses being with Elijah. Again the writer in referring to Hebrews xii. 23, writes:

"The New Testament tells us that there are 'spirits of just men made perfect.' If they have been made perfect, they must already have attained to that which is highest—the enjoyment of the Beatific Vision. If they are perfect (literally, finished) they of necessity have no 'notes of imperfection' to be done away. Bearing this in mind, must we not hesitate lest we carry the doctrine of the Intermediate State too far? Lest we reckon as in Hades those whom God has advanced to Heaven?"

Let me ask: Does not St. Paul evidently look forward to receiving his highest consummation of bliss after the Day of Resurrection, and not before? When he writes in II. Tim. iv. 8: "Henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

As to the spirits of just men made perfect, Bishop Westcott writes in his commentary:

"The judgment—the revelation of that which is—has been in part triumphantly accomplished. We realize the presence of the Judge, and also of those for whom His work has been fulfilled in righteousness. These are spoken of as 'spirits,' for in this passage the thought is no longer, as in the former clauses, of the complete glory of the divine commonwealth, but of spiritual relations only; not of the assembly in its august array, but of the several members of it in their essential being. The departed saints are therefore spoken of now as 'spirits,' not yet 'clothed upon'; we have no warrant to draw any deduction from these glimpses of disembodied humanity, nor indeed can we apprehend them distinctly. *We can feel, however, that something is yet wanting to the blessedness of the blessed*" (italics mine).

"But while the work of Christ is as yet uncompleted in humanity, though 'the righteous' are spoken of as spirits only, yet they are essentially 'made perfect.' They have realized the end for which they were created in virtue of the completed work of Christ. When the Son bore humanity to the throne of God—the Father—those who were in fellowship with Him were (in this sense) perfected, but not till then."

It is well to bear in mind that we cannot apprehend distinctly the glimpses which we are given of the life behind the veil, and therefore there inevitably must be much variation in our conceptions. Hence I do not put much reliance on the detailed statements some theologians give us of the condition and state of the departed faithful in Paradise. Dr. Pusey once declared that he could not speak on this subject with the certainty of some, as he had never been there.

But the common Anglican view, that none enjoy their final consummation of bliss, *i. e.*, the Beatific Vision, until after the Day of Judgment, appears to me to be thoroughly in accordance with Holy Scripture. For that emphasizes the principle which is often lost sight of by many, which is that the human race is a unit and that no man can attain his ultimate perfection alone, individually. Commenting on Hebrews xi. 40, Bishop Westcott writes:

"The perfection of the individual Christian must in its fullest sense involve the perfection of the Christian society. The 'perfection'

which Christ has gained for humanity in His Person must be appropriated by every member of Christ. In part this end has been reached by the old saints in some degree, in virtue of Christ's exaltation, but in part it waits for the final triumph of the Saviour, when all that we sum up in confessing the truth of 'the resurrection of the body' is fulfilled."

This affords a great argument for foreign missions, that the greatest saints, apostles, martyrs, are still waiting for their final reward, because they, without those of God's elect who are now among the heathen, shall not be made perfect. Neither shall we. Let us ever remember God's message to us is that of Joseph to his brethren: "Ye shall not see my face except your brother be with you."

UPTON H. GIBBS.

Sisson, Calif., November 13, 1901.

THE OPENING SERVICE OF GENERAL CONVENTION

To the Editor of *The Living Church*:

IN YOUR editorial entitled "A view of General Convention," of your issue of November 2, the following statement is made relating to the opening service, which took place in Trinity Church: "Finally, we are told, the crowds had to be almost repelled from the altar rails, in sheer inability to communicate them all within reasonable time, but in utter defiance of the rubric." This statement is absolutely incorrect. The fact is, there was abundant time and ample opportunity without the slightest confusion. After all had communicated, the Bishop of Missouri, celebrant, paused for a considerable time lest a single worshipper should be passed over. Those who failed to participate, failed because they so desired.

You likewise state that "the throngs of communicants so prolonged the service as to retard the opening session." The opening session of the House of Deputies was notified for 3:30 o'clock sharp. Without haste or confusion the church was so promptly ready that at that hour the House was called to order by the secretary. In fact, the Rev. Dr. Hutchins, secretary, declared that the response to the roll-call, both of clerical and lay deputies, was the largest in the history of General Convention.

Please publish this correction of an otherwise most able and accurate report.

FREDERICK W. CLAMPETT,

Nov. 8, 1901.

Rector Trinity Ch., San Francisco.

THE CHURCH'S FORWARD MOVEMENT.

To the Editor of *The Living Church*:

CRUER words than those in your editorial of Oct. 26th never were penned:

"Christian unity under such a narrow sectarian name as Protestant Episcopal is not only impossible but the thought is absurd. Whatever else may stand in its way it is absolutely certain that this does."

A Bishop some years ago said that "the American people seem to have no consciousness of the sin of schism;" but has the Church of the United States such a deep, abiding consciousness as will the more lead to casting out everything of a schismatic character or that which generates or encourages the sect spirit?

The name and the Congregationalism in our parish government are twin evils, the products of a period which has never been claimed as in the highest sense, an age of faith. While strictly true that the former was "never formally adopted, only assumed," official legislative action of some kind is necessary especially to get it out of the Prayer Book, where many believe that it does the most harm; but it is to her chief pastors that the Church must look to extirpate parochialism, or render it less noxious, more particularly in the government of missions.

The giving of the tithe is not followed as it should be. Among the Dissenters, not only many preachers, but whole congregations are acting upon this scriptural obligation, in every case temporal blessings being the reward as promised, no exception having ever been known. The subject should receive the episcopal *imprimatur* then there can be no question as to the duty of Churchmen.

In the dawn of a new triennium, the beginning of years in the higher sense for this Church, how important for her children not only to perceive and know what things they ought to do, but also that they may have grace and power faithfully to fulfil the same. The *desideratum* then would seem, the correction of the misnomer, the provincial system, the assumption of their rights by the Bishops as leaders of the Catholic Church in her rule and in the restoration of her structural one-

ness, taking the initiative in all legislation bearing on these two great objects; the general adoption of the entirely scriptural plan of systematic giving, providing the "sinews of war" for all needed reforms. In the casting out of the spirit of schism within the Church lies the greatest hope of its ceasing to exist on the outside (Matt. vii. 5). T. A. WATERMAN.

LET US HAVE WORK.

To the Editor of *The Living Church*:

WERE our Church papers put in the hands of a stranger, and he were asked what impression they made on him, it would not be strange should he say: "Why, this is a Church at sea." We have thought of the Church and uttered her praises as settled, not only in her Creed but in her policy and methods of work. This however is not the witness of her press.

The General Convention is over. It has been an agitation of various minds on various changes, and not much more. About all that could be said has been said, and those who were not auditors have been readers. And now the three topics prominent have been committed to the care of committees, and the Church must wait three years to hear what they have to say, and then probably three years more to hear what other committees have to say.

Let us then go to work. It will be time enough to settle what liberty we shall give to the foreigners when we have brought them to know the Church, and whether they want to come in. There is abundant opportunity for work on these lines. That we have not brought them to us more than we have is our shame, as it is the pride of other religious bodies, their successful work among various nationalities.

We must live three years longer under the "Canon of Marriage and Divorce." But is there no work to be done to impress upon the people the sanctity of Marriage, especially upon the young gathered in classes and through conversation, and so to assail this divorce business in its stronghold of loose marriage?

The Missionary policy may be defective, but is there anything in it to prevent any rector preaching on missions, and urging his people to pray for missions, and to give to missions?

Melancholy facts come out in the "Report of the State of the Church." We have no great faith in ordinary statistics, but when we read such figures as these in a report emanating from a source where there would certainly be care not to misrepresent the Church—"the number of confirmed during the three years up to the present Convention was 3,896 fewer than in the preceding three years, and the number of baptisms was 12,832 less"; we must accept them. What construction can we put upon them but that the Church is declining?

Is there not a call here for work—work to recover the lost ground? Where is the pastor who can say, "I have no responsibility here," who is not bound to devise ways and means for enlarged work with prospects of enlarged results?

Let us have work. There is danger in this constant criticizing and theorizing. It destroys confidence in the Church, it makes those who would come with us distrustful, it restricts the giving, and mars the satisfaction. The result of being "unstable as water" is, "not to excel."

We may go on faultfinding, and criticizing, and theorizing, and making a defective policy and a weak Constitution and Canons the reason why more is not accomplished; and the story to be told at Boston will be more humiliating than at San Francisco. While three years of a Church at work, making the best of existing agencies, and looking more to the divine blessing than to our human wisdom, will redeem the time, and give us a Church having the confidence of our own people, and the respect that will draw those without within her fold.

GEO. D. GILLESPIE.

WHAT THE CHILDREN THOUGHT.

By M. A. B.

THE following certified "definitions" were copied from the children's examination papers:

Palatable—Something to sleep on. A large dinner or other meal in public.

Causeway—To cause anyone to do anything wrong.

Prowess—The body of a dead beast. To grab.

Dissuade—To not do.

Recognize—To say good-morning.

Bullion—Money and riches in plenty. A large cow.

CHRISTIAN SCIENCE.

BY THE BISHOP OF FOND DU LAC.

Anti-Christian Supernaturalism. By the Rev. Kenneth Mackenzie, Jr. Nyack, N. Y.: Christian Alliance Pub. Co.

FOR some time Christian Science is likely to engage the thoughts, perhaps add to the trials, of the clergy. This pamphlet gives some of the evidence upon which it claims to be of supernatural origin. Mrs. Eddy claims to be an inspired prophetess. Is she inspired by the Holy Spirit or by some other spiritual power? In the latter days we must expect especial manifestations of Satanic subtlety. If she is inspired, it is clearly not by the Holy Spirit; for the Holy Spirit, being the Spirit of Truth, cannot contradict Himself. Whatever He has once declared to be true, must be true, for He cannot be a liar. He cannot have witnessed that God is a *personal* Being and then declare otherwise. He cannot "convict the world of sin" and then declare sin does not exist. He cannot reveal one set of truths through His organ, the Catholic Church, and then deny them through Mrs. Eddy. If, then, Mrs. Eddy is, as she claims, inspired, and we think it probable, it is not by the Holy Spirit.

The strength of the position of those who believe in Christian Science lies in what they claim it has done for them. It has healed their bodies, it has given them a new light, and brought control and peace to their souls. Now, miracles are no proof of truth. The magicians of Egypt wrought wonders or signs. Healing, if not explained by physical laws, may be wrought by Satanic influence or by its aid. In most cases the converts have been persons who were not instructed in the Church's teaching concerning the Incarnation and the extension of its power, by sacraments unto us. Popular Protestantism did not help them and they craved for a new light and better power.

Christian Science has as a basis the truth of the superiority and precedence of Spirit. The way to meet it is not by ridicule, but by intelligent sympathy and the Church's divine power, and life, and light. It is to be met especially by the clergy training themselves and those who are called to devotion, in the ways of the interior life. In a degree, all are so called. We need not only teaching by sermons, but practical *training* in the Interior Life. Training in quietness of manner and speech, in the repression of the haste and quickness and impulses of nature, in the control of feelings, emotions, wishes, and thoughts, in a calm, cultivated resting in God, in acting in little and all common things in the wisdom of God and by the promotings of the Holy Spirit, in the becoming crucified to the world and having the Mind of Christ; and being filled with all the fullness of God. So by love and sanctity shall the wanderers and those without be won to Christ and His Bride, the Catholic Church.

THE SUNDAY CALL.

FURTHERMORE, these bells will be to us a reminder of God and heaven and Church and duty and privilege. The stillness of the Christian Sabbath, when the sounds usually dinned into our ears are in abeyance, will now be broken by sweet tones as of angel voices bringing to us messages from God.

To the faithful (and by "the faithful" I mean those who do not need any summons to bring them to the House of God) the sound of the bells will be like the still small voice of God, encouraging them, cheering them, and bidding them rejoice; and each one of the faithful will give back the answer, "I was glad when they said unto me we will go into the House of the Lord."

To the careless and indifferent (and they are many, not maliciously wicked, not maliciously rebellious, but oh, so weak, and oh, so foolish), the bells will bring a Sunday morning message in the form of a gentle warning, saying: "Remember now thy Creator." I cannot doubt that some of you, tarrying over your late and inappropriate Sunday breakfast, or reading your Sunday papers, or planning your Sunday amusements, when you hear that call, will say, "I will arise and go unto my Father."

And then to the utterly unfaithful, the ungodly, the reprobate, these bells will sound, not in anger and wrath, but in sweet and sad reproach, saying: "Why hast thou thus dealt with me?" and will remind them that there is a God, remind them that there is a heaven, remind them that there is a hell, and that they have souls to be saved; and I cannot doubt that into some of those wayward souls the message of God will enter.—REV. DR. A. W. LITTLE.

ST. CYRIL says, that if we of Christ's Church followed His teachings for one short day, the whole world would be charmed to Christianity by nightfall.

Editorials and Comments

The Living Church

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PROTESTANT VS. CATHOLIC.

WE HAVE read with interest, and for the most part with pleasure, the address of the Bishop of Albany, extracts from which appear in the report of the annual convention of that Diocese in this issue. For his efforts to arouse the public opinion in the Church to a keener realization of what is involved in the controversy over the question of re-marriage after divorce, the Bishop deserves the gratitude of all Catholic Churchmen. He examines carefully the scriptural question, as also the argument from expediency—we might almost say, from necessity.

The Bishop also speaks wisely of the great expediency of separating the legislative missionary body from the General Convention sessions, and indorses the report of the special committee on reform of missionary organization. We feel, with Bishop Doane, that *in effect* the limitation of the accepted Marginal Readings to those not original with our own joint commission was "altogether lacking in courtesy to our own committee," although we do not believe it was so intended. We have previously expressed our own regret at this division of the report. We should hardly say, however, that the authorized version "misrepresents *often* the actual meaning of the passage of Holy Scripture"; rather, we should say, it does so sometimes, but quite infrequently.

Indeed we find so much to commend in the Bishop's address that it is unpleasant to allude to some matters in which we disagree. These latter we should entirely pass over, preferring rather to endorse than to criticize, if it did not seem that there were some misapprehensions which might be cleared up.

THE BISHOP does not perceive the necessity for any correction in the name of the Church. He would be glad to drop the name from the title page of the Prayer Book, in order that the latter might stand as "the suggestion that it is the Book of Common Prayer for all English-speaking people in America." He feels, however, that "the old name, spite of its one-sidedness, . . . and its imperfection, . . . may well stand in the Ratification and in our legislative terminology."

He then proceeds to a defense of the terms "Episcopal" and

"Protestant." Of the former, he thinks that it is "only another way of saying the Apostolic Church." Of the term "Protestant," he thinks it "has outlived and survived its original application, which nobody thinks of now, and in itself it is a good word as meaning witnessing *for* the truth." He then proceeds to suggest the danger of "unmixed Romanism" in "the new countries into which we have been sent," and also the "appings of Roman and mediæval terms and modes of worship" at home, all of which lead him to believe that "we must hold fast to the name and to the spirit of it as defining and distinguishing our function and office of a catholic protest for the faith once for all delivered to the saints," etc.

Since the Bishop believes that the term "Protestant" is desirable to be retained as a means of counteracting Roman error, it seems desirable to call his attention to the fact that the "Evangelical" mission of this Church in Brazil has within the last year found it absolutely necessary to drop the term "Protestant" from its official designation, for the simple reason that they found in effect, when they really set to work among Roman Catholics instead of theorizing about it, that the name "Protestant" was such a load to carry that it was almost hopeless to try to do any work in a Roman Catholic country with that old-man-of-the-sea on their backs. Consequently, where three years ago there was a "Protestant Episcopal Church in Brazil," maintained by the American Church Missionary Society as a recognized auxiliary of our Board of Missions, of which the Bishop of Albany is Vice President and chief executive, this year the same work is the "Brazilian Episcopal Church." Also that in Mexico, where the mission has had the advantage of the Bishop's own nurturing care, the name given to the movement is not Protestant, but the Mexican Episcopal Church. We beg also to draw to the Bishop's attention that part of the report of the Board of Managers presented to the recent General Convention, in which it is stated, with reference to our work in the Philippines, that "There is a work to be done among those who are sick of the Roman system, *and yet would not be led to join a body which could not prove its right to the name Catholic.*" Indeed only so recently as the time of his report to the Presiding Bishop on the subject of Mexico, presented at the General Convention just closed, the Bishop of Albany himself did not feel that this Protestant name was essential as an antidote in "countries into which we have been sent" (if Mexico is one of them) "where unmixed Romanism has wrought its uniform results," etc., for in that identical report, published "In behalf of the Mexican Episcopal Church, October, 1901," Bishop Doane wrote:

"It is a recognized fact that we are not dealing with it" (the Mexican Episcopal Church) "on the ground that it is a mission of the Protestant Episcopal Church. *Any such attitude as that must be fatal to its success, partly because it is uncatholic,*" etc.

The fact is, that the once quite general idea of retaining the word "Protestant," as though it were of the slightest assistance in the Roman controversy, is as completely exploded as the story of Pope Joan, or as any other hoax, and we can only express incredulity that the Bishop, amid his many activities, has not discovered it. When the whole Roman press in this country is seized with terror at the mere suggestion of the Milwaukee memorial, that this Church may some time perhaps adopt the title "The American Catholic Church," it would seem as though it ought not to be necessary to say in words what must be evident to any unprejudiced observer, that the real allies of Rome, notwithstanding their honest intention to be her enemies, are those who insist upon foisting upon this Church the name which hides her Catholicity and carries with it the suggestion of a modern organization unconnected with the Catholic Church of the ages.

In this connection it might be noted that Rome has somewhat shifted her ground of attack on non-Roman Christendom. Formerly her advocates divided the Christian world into Catholics and Protestants. Anglicans then, in many cases, felt it sufficient merely to deny that *necessarily* there was any conflict between the two terms. This defense, it is true, was not very satisfactory, for to the public in general, the terms Catholic

and Protestant were deemed each to exclude the other—as Rome intended they should.

It was, if we rightly recall, Cardinal Gibbons who, in his *Faith of our Fathers*, advised that in future Christendom should be popularly divided into "Catholics," and "non-Catholics." The astute Cardinal perceived that here would be indeed a blow that Anglicans would feel. And he was right; for it was at least tenable to maintain that a Church called Protestant might also be Catholic; whereas to classify the said Church as "non-Catholic," and to lead the "man-in-the-street"—that important factor in affairs—to echo his words, was effectually to dispose, so far as public opinion could do it, of the claim of the Protestant Episcopal Church to organic union with the Catholic Church of history. Hence the modern, up-to-date Romanist uses the term "non-Catholic" instead of "Protestant." The latter term has almost dropped from Roman controversial literature.

Moreover, in spite of Papal condemnation of "Americanism," there is a great restlessness in the Roman Communion in this country over the abject dependence upon a foreign see. American Romanists desire to be American Catholics. The thunders of the Vatican cannot drown the progressive and truly Catholic reaction from Vaticanism in that Communion. A Roman priest in Wisconsin, speaking to his people of the outcome of our own General Convention in San Francisco, and particularly of the movement to correct the name, is reported to have said:

"From to-day on, you must know and teach that you are *not Roman Catholics, BUT AMERICAN CATHOLICS.*"

We feel the more disappointed in this language used by the Bishop of Albany, since we recall that in the year 1887 the annual convention of that Diocese passed a resolution, after very careful consideration, reading as follows:

"Resolved, That the movement looking toward the adoption by our branch of the Catholic Church of a name that shall be more in accord with her ancient lineage and more accurate in representing her historical position than her present title, has the sympathy of the Diocese of Albany."

We do not, of course, maintain that the Bishop of Albany was committed by the vote of the convention, nor yet do we question his supreme right to change his mind. We cannot, however, forbear an expression of regret that as spokesman of his Diocese he should put it in the light of a distinct retrogression from its old-time position as a leader in Catholic progress. We feel that the Bishop has spoken hastily. Remembering the life-long work of the senior Bishop Doane, who was proud to ally himself with the giants of the Oxford movement in England, and who repeatedly denounced the Roman claim to the exclusive right to the term Catholic, and asserted our own counter-right to that designation, we feel that we are entitled to look to the Bishop of Albany for leadership in at least this phase of the movement for Catholic reform which was so dear to the elder Doane. We do not and will not believe that these words represent the Bishop's final views on the subject. To believe so, would be to assume that he has completely reversed his earlier attitude and the life-long attitude of his distinguished father in ecclesiastical matters, to ally himself with that phase of Churchmanship which hounded the latter almost out of the episcopate, and which persecuted him to his dying day, bitterly and relentlessly. We do not look for this reactionary tendency in the distinguished son of so distinguished a father.

At any rate, we are content, for ourselves, to stand with the great Bishop Doane senior, of New Jersey, who was not ashamed to be in the advance of the Catholic movement when it was unpopular to defend it, and who repeatedly wrote himself a Catholic. He gave as title to his beautiful hymn "Lift up the Cross," "The Catholic's Assertion of the Cross."¹ "He wrote always," says the Bishop of Albany, "distinctly and distinctively, as a Catholic Bishop, teaching Catholic truth."² He denounced a Roman Bishop in Philadelphia as "a schismatic interloper in the diocese of a Catholic Bishop."³ He defended the expression in Tract 71 of the *Tracts for the Times*, "The English Church as such is *not* Protestant, only politically."

It claims to be merely *Reformed*, not Protestant, and it repudiates any fellowship with the mixed multitude which crowd together, whether at home or abroad, under a mere political banner."⁴ He went to England by invitation, the first

clergyman in American orders to be permitted to preach in an English Church. He wrote of the occasion on which, at the consecration of the parish church in Leeds, he preached the sermon, the Archbishop of York and other distinguished Churchmen being present, as "an occasion of Catholic inter-communion;"⁵ and on his return, said in a sermon: "Mine was not a personal enterprise. I went upon a Catholic errand: a Catholic Bishop, to the Bishops and brethren of an elder branch of the One Holy, Catholic, and Apostolic Church."⁶ In his eulogy of his friend, Professor Ogilby, he proclaimed of him, "He was a true Catholic Churchman. He had not in him the possibility of sympathy with Romish error."⁷

What a contrast is there between such language and the plea to retain the term Protestant—repudiated by Churchmen of every other land on the face of the globe than this—made by the Bishop of Albany, where he asks to have the term retained "to stem the tide which is running through some portions of our own land, muddy with its apings of Roman and mediæval terms and modes of worship." We invite the American Church to choose between the Catholicity, which was the pride of Doane of New Jersey, and the Protestantism commended by his son, the distinguished Bishop of Albany. For our part we follow Doane the Catholic.

IN THIS CONNECTION we desire to draw attention to the letter printed in this issue from the Rev. Henry Martyn Saville, in which the writer kindly says that having formerly been of those who desire simply to drop from our present ecclesiastical title the words "Protestant Episcopal," he now finds himself ready, on practical grounds, to accept the name suggested by the Milwaukee Memorial—the "American Catholic Church in the United States." We quite agree with Mr. Saville that "theoretically," or, we would say, ideally, the proper designation for this, as for any National Church, is one simply geographical. We have already explained, and the Milwaukee Memorial concisely states, why this should be altogether impracticable at this time and in this country.

The joint commission appointed is charged primarily with testing the wish of the Church at large. It is a commission of men generally free from suspicion of partisanship, which may be trusted to do its work conscientiously and in good faith. But it is a condition of success that we should first agree among ourselves, and then unitedly show to the Church at large the reasons for the desired change. Much will depend upon the unanimity with which those who desire correction will agree to the terms of the Milwaukee Memorial. We should be glad to feel that it was generally accepted as the ultimate solution of the problem, whether it shall be deemed advisable to press for direct action in 1904, or otherwise.

To us it seems incomprehensible that this communion can be willing to surrender to Rome the one term that, in the popular belief, identifies a Church corporately with the Church of the Christian ages, founded by our Lord Jesus Christ Himself. Whatever may be said for or against the word *Protestant*, we believe that this Church is unanimous in maintaining that its organization is *per se* Catholic. Neither Low, Broad, nor High Churchmen of intelligence deny that. Consequently the new phase of Roman attack appears to us to give us a new opportunity for united action. The logical tendency of our modern title, or of any other title that would also sound modern, defend it on other grounds as one may, is to imply a modern organization. Protest against the assumption as we may, it yet rests against us in the popular conception, aided by the Roman taunts, in season and out of season; and we can only effectually combat the assumption by assuming the historic name *Catholic*, localizing it and differentiating it from other bodies claiming the name by using the style suggested by the Milwaukee Memorial—the AMERICAN CATHOLIC CHURCH IN THE UNITED STATES.

WE ARE pleased to have the opportunity brought out by the courteous letter of the Bishop of Western Michigan (who indeed could never be otherwise than courteous), to make a statement concerning the policy of THE LIVING CHURCH with relation to controversial matters. Indeed we had long intended to make such a statement, but the opportune time seemed never before to have arisen. We have no statement to make with re-

¹ *Memoir of the Life of George Washington Doane, D.D., LL.D., Bishop of New Jersey.* By his son, William Crosswell Doane.—i. 89.

² *Ibid.* i. 437.

³ *Ibid.* i. 422.

⁴ *Ibid.* i. 406.

⁵ *Ibid.* iv. 489.

⁶ *Ibid.* iv. 519.

⁷ *Ibid.* iv. 575.

gard to the policy of other papers within the Church. Each no doubt pursues the policy which seems to it right and wise. THE LIVING CHURCH believes it beyond question that in its editorials it never has been otherwise than courteous and fair. Courtesy and fairness, allied with decisiveness and firmness, are among the cardinal principles which we seek to maintain in every controversy.

But with regard to taking part in controversial matters, we must go further than that. Since THE LIVING CHURCH has been under the present management there have been, so far as we can recall, just two instances in which THE LIVING CHURCH has been the aggressive party in controversy. One of these was the case of the loaning of Trinity Church, Boston, for the use of Unitarians, which we denounced. The other was the case of the temporary appointment of a "liberal" Congregational minister to a professorship in one of our theological seminaries, where he would be charged with the duty of expounding the New Testament to candidates for Orders. In both cases we frankly state that we were the aggressive parties. In the first of the two instances the facts were reported to us with accuracy before anything was printed. In the second instance we took care first to learn, by personal correspondence with the authorities of the seminary in question, what were the real facts, and it was only after a friendly personal correspondence that a single word was printed.

In every other controversy to which THE LIVING CHURCH has been a party, its attitude has been purely defensive. Invariably it has been to defend the Church or representative Churchmen from aggressive attacks which had already been made. When such widely circulated attacks are made, we understand that it is the first duty of the Church press to defend the Church and the fair name of her ministers, Bishops or otherwise.

With regard to the few controversial allusions which have been made since the General Convention, we may go further in our explanation. The declaration of two New York rectors that they would not have obeyed the proposed Marriage Canon if it had been passed, was given circulation by the New York daily press, and had been taken up by the local country press to give point to the usual sneers against the Episcopal Church, before we alluded to it at all. We ask, Was it not a righteous act to denounce these statements thus published and given circulation throughout the country?

Again, we have twice alluded to statements published in Milwaukee from two of our clergy, who took the Roman side in interviews (the authenticity of which has not been denied), concerning the question of the right of this Church to the use of the term "Catholic." In this case the Roman press throughout the country had taken up those interviews and had spread them, with all the customary avidity for which Roman controversialists are famed, and with the obvious purpose of showing that there were some of the clergy of the Episcopal Church who denied her own Catholicity. We do not deny that this was a strained interpretation to place on the words of the interviews, but at the same time it was an interpretation that was not altogether unjustifiable, and certainly was not denied by the clergy in question. Again arises the question, Did we do right or wrong in defending the Church as against these attacks of her own accredited ministers, widely circulated by an alien press? We apprehend that there can be but one answer.

The same question frequently arises with regard to criticism of missionary methods and of our missionary organization. We have repeatedly said, with the Bishop, that it is the duty of Churchmen to support our constituted missionary organization irrespective of questions of reform in methods or in organization. We have more than once refused to take up for discussion real abuses in connection with such administration, because we felt that the net result of such discussion would be harmful rather than helpful. We fear that we have lost the support of some of our old-time friends in declining quite recently to make an attack on our Board of Managers. We have kept in view, however, the consideration that we are responsible before God if we hamper the work of our Missionary Board so that they cannot fulfil their obligations. Yet, if we conceive of a plan whereby in our opinion (which of course may not be well founded) a larger number of contributors could be reached with the missionary call, or a larger amount of work be done with our present or possible resources, is it not helpful for us to give publicity to those thoughts, in order that they may be carefully weighed by those in authority?

The fact of the matter is, the first duty of the Church press

is to educate the people; the purveying of news is secondary. The first duty ought to be carried out in such a way as not to be unnecessarily offensive. When controversies arise, they ought to be carried on with the sole intention to do good; and when criticisms, whether of men or of measures, must be made, they ought to be made courteously and with fairness, after a full knowledge of the facts. If, however, our Church press should decline or fail to stand up for principles when they are attacked, it would be unworthy the support of Churchmen.

At the very moment when the dictation of this statement is in process, there lies before us the address of the Bishop of Albany delivered last week. The Bishop was once reckoned as a Catholic leader, and is still held by everyone, everywhere, in profound respect. His words cannot be passed over as other than entitled to respectful consideration. The presumption is that such consideration is desired by the Bishop himself, or else he would have kept silent. It is not we who seek controversy, but the Bishop. In placing himself upon the platform of reactionary Protestantism, he goes so far as to use the expression "aping," which can hardly be interpreted otherwise than as reflecting on certain Bishops with whom he differs. These Bishops he has confronted face to face during the sessions of the House of Bishops for more than two weeks, with doors closed to the public and with every opportunity to say in the secrecy of the House, but openly and in their presence and in that of their peers and his, whatever seemed to him necessary to be said in regard to any conduct of their own which he might have felt it desirable to criticise. Instead of doing that, he remained silent on the question until after he had returned to the seclusion of his see, and to an audience which could not be concerned with the reputed actions of the Bishops in question, and when the Bishops were not present to make answer; and there accused certain unnamed parties, connected with the movement to correct the legal name of this Church, with "aping Roman and mediæval terms and modes of worship," and of being "a laughing stock to Roman and a stumbling block to Protestant Christians." Of course it may be maintained that these words did not refer to Bishops or other influential persons, but to individual "extremists" of small calibre, such as are always in the wake of any great movement; but in that case it can only be said that they were most inopportunistly introduced into the Bishop's consideration before his diocesan convention, of the proposal to correct the name of the Church, according to the erstwhile petition of his own Diocese. If these criticisms did not refer to leading Churchmen who desire this reform, then they constitute an unexplained anomaly in the portion of the episcopal address relating to that subject.

Again arises the question of silence or of speaking out. Silence is sometimes golden; but it is also sometimes cowardly. We have no responsibility for dragging such "railing accusations" before public notice; but we esteem it a duty to refute them. The Bishop might easily have expressed his indorsement of our Protestant name without making reflections on those who disagreed with him; but he chose otherwise. He makes the controversy; not we.

And so, as we look back through the files of THE LIVING CHURCH, it has been each time there has been editorial criticism of men or of measures. Opportunity has invariably been given for reply. We have received several letters protesting against the publication, for instance, of a recent letter from a priest who defended a brother priest from the charge of disloyalty in preaching the Papal Supremacy. Yet it seemed right to us to permit any defense that could be made, to appear in behalf of the priest whose utterances we had felt impelled to denounce. We were ready to stretch the limits of open discussion almost—perhaps quite—beyond reasonable limits, in order to avoid any possible imputation of unfairness toward one whom we had criticised. THE LIVING CHURCH shall never be a partisan paper, while always, we trust, a frank and outspoken advocate of what we believe to be right, always being ready to listen to courteous replies or explanations, and always, in matters not "of faith," open to conviction. We hope to be accounted broad, not in Churchmanship, but in mind and in sympathies. Breadth predicated of Churchmanship is an anomaly, showing a complete misapprehension of the fixity which is a characteristic of the Faith once for all delivered unto the saints; but breadth of mind ought always to be brought to bear upon problems of Churchmanship, as upon all other problems. Such, with unflinching courtesy and uniform absence of abusive language, we seek to show in all controversial matters which must, from time to time, engross the attention of THE LIVING CHURCH.

And that is our policy toward the matters touched upon by

the Bishop of Western Michigan; and with him we say: "Let us have work."

TWO correspondents from Minnesota write to inform us that the quotation from a St. Paul paper to the effect that "scarlet copes" were worn by the Bishops at the recent service of induction of Bishop Edsall, was erroneous, both mentioning that the academic hoods were probably referred to. We were quite aware that this was the case, and as we mentioned in making the quotation that it was a case of "borrowing very largely upon the imagination of the reporter," we supposed it was clear to everyone that the item was not printed as news, but as showing the lively imagination sometimes brought by representatives of the secular press, to their reports of ecclesiastical functions.

A similar instance is given in the following item from an Eastern paper relating to a recent ordination to the priesthood, sent by a friend in Philadelphia who does not mention from what source it was copied:

"The Rev. Mr. Cosens preached a short ordination sermon and delivered the address to the candidates. In the ceremony of laying on of hands, which took place afterward, five clergymen took part. After that the young men became priests and each received the collar and ribbon betokening that office. The scene was unusually pretty, each of the priests and every member of the vested choir wearing surplices."

But lest any should assume that this also is printed in THE LIVING CHURCH as news, we hasten to exonerate all parties concerned—except the reporter—from any form of "ritual anarchy." We do not make a practice of basing sensational charges on secular press reports.

WE BELIEVE that we reflect the sentiment of the vast majority of the Church at large, in extending congratulations to the Diocese of Michigan for the action of her diocesan convention in refusing to pass an expression of opinion "that no change of Name of the Church is called for or justified." The motion, being introduced when other matter was pending, was, by general consent, laid on the table for the time being. Later, a motion to take it up for consideration received just two affirmative votes, and, in the words of our correspondent, "When the contrary was put, a thundering No! rose from all over the house, uttered in the most emphatic manner by both laymen and clergymen."

It is evident that Michigan is to be trusted.

ANSWER TO CORRESPONDENTS.

F. B. M.—The theory of the "Huntington Amendment," as we understand it, was that in response to the general invitation contained in the Chicago-Lambeth proposals, a practical way should be left open for congregations of Christian people outside the Church to accept the "historic episcopate" in concrete form by placing themselves in some sort of relationship with the Bishop of the Diocese. What would be the extent of such episcopal supervision, what the motive which could lead individual congregations to abandon their own communions and yet come into only such hazy relations with the Church, and where would be found the congregations which would be willing to put themselves in this anomalous condition, were never made clear. Those who objected to the plan (among whom THE LIVING CHURCH was included) did so on these grounds: First, the fact that our Blessed Lord has Himself laid down the conditions of entrance into the Church, and we are not commissioned to open any side door partial entrances of any sort; second, that it would encourage schism in other religious bodies without bringing such congregations into the Church, and would therefore be not only useless, but also discourteous to other bodies of Christian people; third, that the anomalous relation between the Bishop and such congregations would present grave dangers; fourth, that it would afford a dangerous asylum for disaffected Churchmen to withdraw from active participation in the work of the Diocese, and particularly from the financial duties resting upon them, and to form semi-independent congregations without absolutely withdrawing from the Church. It is easy to prolong the list of objections, but these will perhaps be sufficient for your purpose. It should also be observed that the Chicago-Lambeth Declaration was not addressed to individual congregations but to the organized sects in their corporate capacities, so that no provision for special relations with separate congregations is implied or encouraged thereby.

"GOD CAN add nothing to the happiness of those who love, except giving them endless duration. After a life of love, an eternity of love is in truth an augmentation; but it is impossible even for God to increase its intensity by the ineffable felicity which love gives to the soul in this world. God is the fulness of Heaven; love is the fulness of man."—*Union Gospel News*.

IT IS SOMETIMES a compliment to be neglected. There are people to whom we are very polite, not because we crave their affection, but because we dread their touchiness.—*Diocese of Albany*.

Literary

The Old Testament and the New Scholarship. By the Rev. John P. Peters, Ph.D., Sc.D., D.D. London: Methuen & Co. Price, 6s.

This is a volume of the series called the Churchman's Library, edited by the Rev. John Henry Burn, B.D., Examining Chaplain to the Bishop of Aberdeen. It seems to be an attempt to give a popular explanation of the principles of the "higher criticism," and to remove prejudices which prevail among orthodox Christians against what seems to many a profane handling of God's Holy Word, written.

We have not the least sympathy with the book nor its principles. It seems to us utterly subversive of all reverence to our Lord as the Word of God, and to His written revelation in the Holy Scripture. How any Christian minister can possibly believe the things set forth in this book, and still believe in God or His Son Jesus Christ, passes our comprehension. Our Lord said, "David himself saith in the Book of Psalms, The Lord said unto my Lord, sit thou on my right hand." Dr. Peters says: "Whereas the psalm, as a whole, is of *very late date*, and *could not possibly be ascribed to David*, or the period of David, it is not impossible that the first two verses are of earlier origin. There is even a *bare possibility* that they belonged to some old poem going back as far as the days of David. I am not prepared to assert, therefore, that it is absolutely impossible that these words might have been, in substantially their present form, composed by David himself, *although it is extremely improbable*."

This is only one of many instances where the "higher critics" deliberately contradict the Word of God.

The added note on the Virgin birth is particularly offensive to a Christian, since it tries to show, what has been disproved again and again by scholars, that the Hebrew Ha-Yalmah means "the young woman" and not "the virgin"; and that Isaiah vii. 14 means that the "Daughter of Zion," *i.e.*, the Jewish nation, shall bring forth a son who shall be God with us.

Fortunately the common sense and religious training of our people will prevent them from being led away by what these men call scholarship, from the teaching of the Church in all ages. It may be amusing for "scholars" to practice mental gymnastics with God's written Word; but they need not hope to make their ideas acceptable to plain people.

FRANK A. SANBORN.

The Mystery of Baptism. By Rev. John Stockton Axtell, Ph.D. New York and London: Funk & Wagnalls Co., 1901.

This is an attempt from the Protestant point of view to impart more reality to the language conventionally used with reference to Baptism. The writer seems to feel that such terms as "regeneration" and "cleansing" are not done justice to in this connection. He does not, however, teach the Catholic doctrine that these effects are wrought by Baptism as by a genuine instrument having efficacy *ex opere operato*, but retains to some extent the confusion of thought which fails to discriminate between the *benefits* of the Sacrament, conditioned by faith and repentance, and the *invariable efficacy* of it, due to Christ's appointment. He rightly points out that immersion is not essential to the idea of Baptism, entering at some length into a study of the word *baptizo*, and related terms. The book is not easy to follow, although the writer shows much anxiety to be clear.

FRANCIS J. HALL.

Fond du Lac Tracts, No. 2. The Holy Eucharist in the New Testament. By the Bishop of Fond du Lac. Milwaukee: The Young Churchman Co. Price, 15 cts.; 50 copies for \$3.50.

The Eucharistic Sacrifice. A Charge Delivered to His Clergy by the Rt. Rev. Chas. C. Grafton, S.T.D., Bishop of Fond du Lac. Fond du Lac: P. B. Haber Printing Co., 1901.

We are glad to commend these two pamphlets from the Bishop of Fond du Lac. The first one is of popular nature and brings out clearly that the language of our Lord on the subject of His Body and Blood is to be taken literally, and not figuratively, yet consistently with the truth that the mode of presence and participation is super-physical and spiritual.

The Charge on the Eucharistic Sacrifice seems to be, partly at least, an eirenicon, designed so to exhibit the heavenly oblation ever going on before the Father as to make clear its consistency with the sufficiency of the Sacrifice of our Lord's Death. We note with pleasure that he makes oblation the characteristic of Sacrifice in itself, rather than the death of what is offered.

A History of the Origin and Development of the Creeds. By Rev. Charles Callow, M.A. London: Elliot Stock. Price, 5s.

Mr. Callow has prepared a book of considerable interest and one which is likely to be useful to students in theology. He gives a good account of the three Creeds and follows the most accepted authors in his conclusions. There is nothing particularly new or startling in the book, and that is a sign that it is a useful book on the subject. Nothing is to be so avoided by readers as theology that is "new."

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

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CHAPTER III.

THE HELP OF A BROTHER.

BILDAH awoke the next morning feeling that he had reached a crisis in his life from which there was no escape. Bucolic honor may not be fastidious, but it is generally strongly felt and lived up to. Melissa was fully aware that Bildah had been at the point of a proposal the night before. What remained for a man of honor but to offer his hand to the expectant maiden? Nothing else, as Bildah saw it.

It was not as he had wished. He had a choking sensation as though some one of the family was dead, and he had slain that one. Poor fellow! It was his own liberty that had died, but he did not realize it. Gradually his heart grew less heavy. Both his mother and his sister would be pleased with this step he was about to take, and these two ladies were very important personages in Bildah's rather narrow world. He was tired of being fussed at. Then, Melissa was a famous cook, and he had a good, strong, backwoods appetite. The thought of her toothsome biscuits, meats, and gravies, was very comforting. So, with a sigh for his hard fate, Bildah resolved that very day to ask Melissa to become Mrs. Tomlin, and have the matter over with.

It was Sunday, and preaching day as well. Now the Tomlins were not religious. Old Cracknut was particularly profane, while his spouse upon occasion indulged in choicest Billingsgate, and in other ways showed small tendency to shape her life by Christian tenets. Nevertheless, on the rare occasions of preaching at the little log chapel of the neighborhood, the Tomlin family never failed to attend in full force. The infrequency of preaching, made them appreciate its full value when it did occur. Then it served as a gathering of the clans. The married sons and daughters of the Tomlins were there with all their families; the neighbors for seven miles around, were all there, and, of course, brought the neighborhood news with them. New-comers, if there were any, appeared, and were duly inspected and criticised. Everybody tried to go early. Then, while they waited for the preacher with his saddle-bags to appear, the women discussed soap-making and the progress of the season's spinning, while the men sat outside on a convenient log heap, and talked about their crops and their clearing. Preaching on Tomlin's Creek was quite a social function indeed.

Melissa, of course, would be there. The bit of cracked looking-glass, stuck in a chink between the logs of the Tomlin living-room, reflected back to Bildah a handsome, albeit a not over intellectual face, thatched in by abundant brown locks, and furled adorned by a long, curling moustache. He was excusably vain of his handsome physiognomy, for good looks, in his estimation, were worth more than all other things put together. Bildah was something of a rural dandy, and, although this contemplated proposal was little to his liking, he thought it befitting to make an even more careful toilet than usual. Melissa would be at the meeting; he would ask her for her company home; he would finish his proposal; she would accept him, and the next week they would be married. So this Adonis adorned himself for his conquest.

Accordingly he greased his shoes with tallow, and oiled his curly locks with bear's fat, until the admiring Jacky said "'Twas so slick a fly would slip up on it." This done, he went to the rain trough, a sort of primitive cistern made of a section of a chestnut log hollowed out to hold a half dozen barrels of rain water, and kept standing under the drip of the eaves. He scooped the water from the trough into his broad palms, and rubbed and splashed it over his face, neck, and ears, until he looked like a dripping merman. Then, helping himself to a liberal quantity of soft soap out of his mother's soap gourd that hung against the house, he gave his brawny wrists and hairy

arms first a preliminary lathering and then a thorough scrubbing, finishing by a rub-down with the coarse, heavy towel of homespun tow.

"Sakes! ain't you puttin' on dog, though!" quoth observing Jacky, sitting on a low stump, both hands clasping one knee—Jacky's favorite attitude. "You orter a bin a girl, Bildah. When you git washed up yer hands look real purty—they ain't half so red an' freckled es Melissa's air right now."

There never was another boy on earth that could look as innocent as Jacky Tomlin, and the deeper his words probed, the more superlatively innocent his air. There was not a shadow of malicious suggestion about him now, but his words struck home, as perhaps innocent-looking Jacky intended they should.

"You'd better quit talkin' 'bout folks," growled the elder brother, feeling it incumbent on him to defend the young lady who would so soon be Jacky's sister-in-law. But the remark galled. It was the fly in the pot of ointment, little, but capable of awakening deep-seated disgust. Poor Bildah! he did so love beauty, and Melissa was so very, very plain.

"Hang it all," he muttered, squinting at himself in the broken bit of glass, in an endeavor to see if he had parted his hair so that there were exactly twice as many hairs on the left side as on the right, "What's a good lookin' feller like me want of a wife es hombly es a mud fence? I've got to marry her, though, so what's the use of kicking? I'll have it over with like a man, an' be done with it."

Nevertheless, he lingered unaccountably over the rest of his toilet. All the other members of the family had gone, and yet he delayed. The fear of his mother's vigorous anger at last impelled him to turn his face churchward, but he crept along at a snail's pace, his brow puckered in an ugly frown, and a grim look about his usually smiling mouth.

Bildah gloomily entered the chapel where the circuit rider was already holding forth in great earnestness. He was late, every seat was full, and he was compelled to stand facing the audience in company with a half dozen other late comers. He looked about him. Melissa's expectant gaze met his eye. A ray of sunshine touched her face in such a manner as to illumine her hard, coarse features, her dull blue eyes, and each and every freckle, making her seem plainer—not to say uglier—than ever.

Bildah frowned, and quickly averted his gaze. As he did so, his glance fell upon a group sitting on one of the front benches. In dress, look, and manners, this group were different from the people around them. Instead of coarse homespun these people wore broadcloth or finely woven linen, and so aristocratic was their bearing, that Bildah's usually sluggish brain grasped at once the thought that these were the Welfords, the new-comers of whom Melissa had been telling him.

There were six of them, father, mother, a grown son and daughter, and two younger girls. Captain Welford looked every inch a man born to command. His son, about Bildah's own age, resembled him. Mrs. Welford was a handsome woman of middle age, with a face Madonna-like in its sweetness and placidity. The little girls were at that bread and butter age when they no longer interest as children, nor have as yet attained the charm of young ladyhood. The remaining daughter was a tall, slender girl of nineteen, whose wonderful beauty burst upon susceptible Bildah like a meteor flash across the sky.

The heroine of a story is usually described as beautiful. Certainly our heroine warranted the use of that much abused term. One meets in a lifetime but one or two of her peculiar type—a complexion that is a blending of the lily and the rose—a tint that defies alike tan, freckles, and sunburn—while the eyes are as black as sloes, and the hair as dark as the raven's wing. Add to this, patrician features, a pretty mouth, and a bewitching sparkle in the black, black eyes, and you have a pen portrait of Elvira Welford who so deeply stirred that young man's pulses on that quiet Sunday morning, more than sixty years ago.

We may laugh as much as we please at love at first sight, but there are such cases, and this was one of them. An overpowering wave of passion swept over Bildah, weak Bildah, who worshipped at beauty's shrine as an artist might have done. His eager gaze took in every outline of the faultless face before him, and the soft, shell-like tints of her fair countenance. He forgot his mother and Melissa; he forgot the preacher's thirdly and fourthly; he forgot the congregation, forgot everything, in fact, but the radiant face before him.

Everybody noticed his abstraction. The young lady her-

self seemed unconscious of his scrutiny, but nevertheless was well aware of it, and secretly pleased at the compliment implied. The Scotts, the news-mongers of the neighborhood, nudged each other; Mrs. Tomlin's eyes snapped fire; Araminta and Hannah Tomlin exchanged glances, while Melissa flushed with jealous anger until her face was as red as a pickled beet. Jacky, who saw it all, realized what this portended. He slipped through the crowd to his brother's side.

"Say," irreverently whispered Jacky, as the congregation knelt for the closing prayer, "Melissa's madder'n hops, an' Ma's hot 'nuff to bite a nail in two. If I was you, I'd hide out."

The older brother, six feet two in his bare feet, and weighing not an ounce under two hundred pounds, actually trembled in his shoes.

"Help me out of this, Jacky," he whispered back, "you kin allus think so much quicker than I kin."

"That's easy," whispered back his arch-confederate. "You slip out right now, while Parson Miller's prayin'. He'll hold on fer twenty minutes yit. That'll give you time to cut across to that big holler oak, an' hide in it. T'aint but a little ways to Crazy Pete's, an' after everybody's out of sight you can slip down to his house an' git a bite to eat. He won't hurt you, an' there won't anyone think of lookin' fer you there, 'cause Pete's crazy."

Church once over, Araminta ostentatiously urged Melissa to go home with her. After a proper amount of hesitancy (also ostentatiously displayed) Melissa agreed to do so. This bit of interesting by-play over, the duo of feminine wire-pullers were surprised to find Bildah had disappeared. Nor could he be found. Nor did he put in an appearance at his father's house that day. Long after the rest were asleep, his mother heard him creeping softly up the ladder to his bed. She said nothing, but smiled grimly to herself, for Melissa had prolonged her visit until the next day, and to-morrow Bildah could not escape her. In getting into bed, however, Bildah awakened Jacky, who sleepily rubbed his eyes and murmured:

"She's here, Bildah, an' they air waitin' fer you."

CHAPTER IV.

OUT-GENERATED.

Driven to desperation, the harassed Bildah slipped out of bed at three o'clock the next morning, dressed as noiselessly as was possible, then tip-toed softly across the rough planks that formed the floor of the loft, crept slowly down the ladder, and across the room in which his parents slept. Four o'clock was summer getting-up time with the early settlers, and Mrs. Tomlin was such a light sleeper that, as she said herself, "she could hear a cat walk across the room" at night. Bildah suffered agonies of fear that a creaking board or grating door might betray him to her sharp ears. Once out of doors, he put on the shoes he had carried in his hand, and fled toward a patch of newly made clearing, where the fallen trunks and piles of brush heaps offered convenient cover to the fugitive.

Mrs. Tomlin's chagrin at his escape was great. At nine o'clock, realizing that he was not coming back of his own accord, she sent Jacky out to reconnoiter. That young gentleman tracked the culprit and found him at last lying down behind a pile of brush.

"T'aint no use to run," yelled Jacky, as his long-legged brother showed symptoms of doing so. 'Cause if you do, I'll tell 'em where you air, an' Melissa'll come after you herself. Ma's frettin' herself sick 'bout you. Says you ain't had no breakfast, an' suthin' must be wrong when you don't eat. She didn't fret none 'bout me goin' hungry t'other night."

"I am awful hungry," said Bildah mournfully; thinking of the hot pancakes with maple syrup over them that he would have had, had he been at the breakfast table that morning. Sentiment rarely takes a healthy man's appetite.

"Ma never fretted 'bout me one bit, when I went 'thout my supper t'other night," repeated Jacky, as though justifying himself for his behavior. "Better look in my pockets, Bildah. I ketched Ma out the kitchen, an' when I went out I shet the dog in ther. Towser's an awful eater, an' I 'spects Ma'll miss some of her vittles, an' she'll think he did it. Mebby he'll git to go to bed 'thout his supper, but I'd ruther it was him than me."

Bildah turned his little brother's pockets inside out and brought to light two thick slices of bread and butter, a breast of fried chicken, and six large doughnuts.

"You're an awful good boy," mumbled Bildah, trying to

talk with half a doughnut in his mouth at once. "An' I'll make you a top when I go home, see if I don't."

"Good-bye, I'm goin'," called Jacky, beginning to move off. "You needn't be skeered 'bout my tellin' where you air. When she's gone—you know who—I'll come whistlin' Yankee Doodle up the medder, an' then you kin cut fer the house."

Jacky was as good as his word. That depraved youngster looked his stern parent in the eye, and in the most guileless way loudly and stoutly declared that he had gone down to the lower clearing, and looked all around without seeing Bildah; which was literally true in that Bildah was lying down behind the brush heap at the precise time that Jacky "looked all around," and, having found him, the tricky boy took good care not to look for him again. He further contrived to throw his mother off from Bildah's track, by averring that he had seen tracks going to the mill, but he failed to mention that the tracks were not Bildah's. Sly, sly Jacky!

Melissa went home at once on receipt of this news. Bildah had come out ahead in his first open revolt.

[To be Continued.]

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Family Fireside

PRAYING ALWAYS.

THERE ARE TIMES when as spray from a fountain
 The lift of the heart is to love,
 And seek to the love of the Father,
 That is evermore brooding above
 These lives that we live in such fashion
 Of need and of hunger and thirst.
 We are beggars and yearn for compassion,
 And we turn to the Infinite, first.

There are days when our cups overbrimming
 With bliss, are so precious a weight,
 That we walk on the road so light hearted,
 We scarcely can carry them straight.
 And then, in our fulness of blessing
 We kneel in the gates of the night,
 And pray to the God of all kindness,
 For wisdom to bear them aright.

There are hours of dearth and of famine,
 The purposeless, empty, and vain;
 When the path of the spirit is dusty,
 And the sky o'er our heads hath no rain,
 Then we're numb to the whisper of angels,
 And dumb at the feet of the Lord;
 Yet, we're His, and we cry from the desert,
 And we, by His grace, are restored.

Oh, pilgrim, in want and in sorrow,
 Disciple, backslider, forlorn:
 Do aught in the stress of temptation,
 Save sit with the scoffers who scorn.
 Do aught, save forget the petition
 That springs from the soul in extremes;
 Do aught, save to call thy self-loathing,
 And the cry of thy agony, dreams.

Lame, feeble, imperfect, half-hearted,
 One prayer from a soul that's at odds
 With itself and its sin, ever touches
 That wonderful mercy that's God's.
 And in weariness, darkness, and trial,
 There's healing and sunlight and strength;—
 There's never the dreary denial,
 If God's at the halting prayer's length.

Pray ever, in doubt, if you feel it,
 Pray on, in eclipse and in tears,
 Pray, speaking in weakness and slowness,
 Pray, telling the tale of your years;
 And the God of all comfort will listen,
 The might of the mighty will bow.
 You shall know he is waiting to answer,
 Not on some far morrow, but now.

MARGARET E. SANGSTER.

OYSTER SAUCE FOR FOWLS.—Plump the oysters for a moment or two over the fire, then take them out and thicken the liquor with flour and a good lump of butter and season with salt and pepper to taste. When it boils put in a spoonful of good cream, add the oysters and shake over the fire until hot, but don't let them boil or they will become hard and small. Instead of cream a glass of wine may be added to the sauce if preferred.

THANKSGIVING DAY.

BY REV. WM. C. McCracken.

THE Old Testament "Thanksgiving Day" of the Hebrews was the "Feast of Tabernacles," which became Christmas in the Historic Church. The first expressing the joy of the ingathering of the material harvest, and the second, its antitype, spiritual joy at the Divine Harvest of souls to be gathered in Christ. A present joy and a prophecy of the future final harvest. "Harvest Home" was celebrated from time immemorial in England, and so the "Plymouth Colony," in 1621, celebrated their first "harvest home" in the new world. King Massasoit, with some ninety warriors, was there, all being entertained and feasted for three days.

There was no observance in 1622, but, in July, 1623, on account of the long drought, the Governor appointed a day of fasting and prayer. During the prayer came a "soft, sweet, and moderate shower," continuing for two weeks. The fasting and prayer were speedily changed to thanksgiving.

"Harvest Home" was also observed in Germany and in Holland; and their immigrants brought the custom with them across the seas. Hence you find local thanksgiving days in parts of Long Island, and the Dutch Governors of New York proclaiming such days in 1644, 1645, 1655, and 1664. The English Governor who succeeded them, did the same.

During the Revolution, Congress annually recommended days of Thanksgiving. At the close of the war, that portion of the Holy Catholic Church, known as the "Church of England in the Colonies," found itself (largely by the action of its own sons in Congress and in the army) a free Church in a free State. A meeting was held at once in 1784, and a general meeting in 1785. At the latter, when the English Church was asked to consecrate as Bishops such American clergy as should be chosen by the American Church, the Prayer Book was partially remodeled, and right in among such foundation matters it was on motion:

"Resolved, That the first Tuesday" (*sic.* here, but *Thursday* in Table) "in November in every year forever, shall be observed by this Church as a day of general thanksgiving to Almighty God for the fruits of the earth, and for all the other blessings of his merciful providence."

The laws of England were amended to permit English Bishops to consecrate our men, the American Church was fully organized, and in 1789 put forth the complete American Book of Common Prayer to be in use on and after the 1st of October, 1790. In that Book is the Thanksgiving Day service for the first Thursday in November, with this rule of liberality and charity, seeking to be with and include all Americans:

"To be used yearly on the first Thursday in November, or on such other day as shall be appointed by the civil authority."

In 1795 Washington, who was a vestryman and a communicant of the American Church, issued a call for a National Thanksgiving:

"To all religious societies and denominations and to all persons whomsoever within the U. S., to meet together and render sincere and hearty thanks to the great Ruler of Nations for the manifold and signal mercies which distinguish our lot as a Nation," etc.

It was a long, but beautiful proclamation.

From the administration of Washington until Lincoln, Thanksgiving Day was left entirely to religious bodies, and the will of such Governors of the States as chose to issue proclamations—a gradually growing number. For example, in 1858 the Governors of eight Southern States put forth such proclamations.

In 1863 President Lincoln issued a long proclamation appointing the *last* Thursday of November as a day of thanksgiving and prayer, closing with these words:

"I recommend to the people of the U. S. that, while offering up the ascriptions justly due to God for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care, all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged; and fervently implore the interposition of the Almighty Hand to heal the wounds of the Nation and to restore it, as soon as may be consistent with the divine purposes, to the full enjoyment of peace, harmony, tranquility, and union."

Since that year *every* President of the United States, and nearly every Governor, has followed the example of Washington and Lincoln in appointing a Thanksgiving Day, and each has selected the same day that Lincoln did—the last Thursday in November.

NOT THE SAME.

By M. A. B.

DR. KNOTT once met on the streets of Atlanta a man who in another city had done for him an unexpected kindness and stopped to speak to him.

"What is your name?" said the man in some confusion, trying in vain to recall it. "Just give me a clue."

"Why, it might be Jones," replied the Doctor smiling, "but it's not."

The other shook his head. "I know it wasn't Jones."

"Well, then, it might be Smith, but it's not."

"Why certainly," said the man, "Knott. Dr. Knott."

And that night he undertook to tell his wife how the Doctor had got the best of him. "You know what a witty thing was said to me to-day?" he began. "A man whom I hadn't seen for a long time said to me, 'My name might be Smith, but it isn't.'"

His wife looked expectant.

"Then he said, 'It might be Jones, but it isn't.' Now guess what his name really was."

"I'm sure I can't guess just from that," replied his wife, somewhat irritably.

Her husband looked puzzled. "I know if you had heard *him* say it you would have guessed," he declared.

HOUSEHOLD HINTS.

TOMATOES or lemon juice make bad stains, often upon one's clothing. This discoloration can be easily and entirely removed by washing in a weak solution of ammonia.

VINEGAR is better than ice for keeping fish. By putting a little vinegar on the fish it will keep perfectly well even in hot weather. Fish is often improved in flavor under this treatment.

CUT GLASS should be first thoroughly washed and dried, then rubbed with prepared chalk, using a soft brush, and being careful not to neglect any of the crevices. This will give it a fine polish.

PLACE the common adhesive fly paper on the floors of the room infested with fleas, and a small piece of fresh meat in the centre of each sheet. The fleas will jump toward the meat and adhere to the paper.

HOW MUCH is a cupful? According to our best authorities a cupful in cookery means just one-half pint, and the common-sized kitchen teacup used as a measure holds that quantity, as nearly as possible.

MOST COKES need a moderately hot and some even a cool oven. A good old test is to put a piece of thick paper into the oven, to shut the door and open again after five minutes. If the paper is of light brown color the oven is moderately hot, and if yellow the oven is cool.

DO NOT WEAR the paint and varnish from woodwork and furniture with soapy water and scrubbing brush in order to remove the fly specks; use instead a cloth saturated with kerosene; the specks and dirt will quickly disappear, and the furniture will not be injured.

PASTE A LIST of its contents on every box or trunk or closet of stored-away goods. Write down each one as you put it in, then the list will be headed by the bottom ones. Then when the name is written on each package it is an easy thing to find any needed article.

THE TESTS of the age of a turkey are often used and found wanting. The safest rule to buy a turkey by is, never to let it exceed twelve pounds in weight—a young, full-grown turkey is apt to be stringy and tough. The firm, rounded legs, almost free from pin feathers, belong only to young fowls. There are many more signs, but those given are very sure ones. Very large turkeys, weighing fourteen to eighteen pounds, are old ones that have been fattened for the market.

A PROPERLY BAKED HAM makes a delicious Christmas dish. For this select a medium ham from 10 to 12 pounds, cut off the shank. Soak in cold water three hours, wipe off and dry clean. Make a crust of flour and water half inch thick. Roll the ham up carefully in the crust, same as you would an apple dumpling. Place in a common bread pan, and bake for three hours, remove the crust which will be found burnt to a cinder, and you will have a ham cooked to perfection. Use cold sliced then, same as you would a boiled ham.

A VERY SIMPLE WAY of preventing moths from laying their eggs in a bureau is to uncork a bottle of chloroform a few minutes in each drawer; or, better still, drop a few drops of the liquid in the drawer itself. If a garment is properly brushed and well wrapped in a newspaper, moths will never go near it as they seem to have a great dislike to the press. Speaking of predatory insects, however, the little black cricket is more destructive to clothes in the summer than is the moth itself; moreover, he eats anything and everything, and as he attacks one's every-day working apparel it is impossible to drive him away with powders and bad smells.

Church Calendar.



- Nov. 1—Friday. All Saints' Day. (White.) Fast.
 " 2—Saturday. (Green.)
 " 3—22nd Sunday after Trinity. (Green.)
 " 8—Friday. Fast.
 " 10—23d Sunday after Trinity. (Green.)
 " 15—Friday. Fast.
 " 17—24th Sunday after Trinity. (Green.)
 " 22—Friday. Fast.
 " 24—Sunday next before Advent. (Green.)
 " 29—Friday. (Red at Evensong.) Fast.
 " 30—Saturday. St. Andrew, Apostle. (Red.)
 (Violet at Evensong.)

CALENDAR OF COMING EVENTS.

- Dec. 3—Dioc. Synod, Springfield.
 Jan. 8—Spec. Conv., Colorado.

Personal Mention.

THE address of the Rev. HENRY L. BADGER is changed from Olympia, Wash., to Tulare, Calif.

THE Rev. C. M. BECKWITH has resigned the rectorship of Trinity Church, Galveston, to become General Missionary for the Diocese of Texas on Dec. 1st.

THE Ven. J. A. BIDDLE of South Manchester, has been called to the rectorate of St. James' Church, Winsted, Conn.

THE Rev. ROBT. M. W. BLACK, late of Flat Rock, N. C., has assumed charge as rector of Zion Church, Douglaston, N. Y., Diocese of Long Island.

THE Rev. E. H. BROSIUS, formerly assistant at the Church of the Ascension, Baltimore, Md., has accepted the call to the rectorship of the church at Bluefield, W. Va.

THE Rev. ALAN L. BURLISON of Redding, Calif., has declined a call to St. Peter's Church, Carson City, Nevada, and accepted the rectorship of the Church of the Incarnation, Santa Rosa, Calif.

THE Rev. ROBERT C. CASWELL of Cumberland, Md., has assumed the rectorship of Christ Church, Stroudsburg, Pa.

AFTER November the address of the Rev. C. M. COXANT will be Fincastle, Botetourt Co., Va.

THE Rev. ALEX. CORBETT, late of St. Clair, Mich., is now rector of Trinity Church, Everett, Wash.

THE Rev. W. E. DAKIN has resigned as rector of St. Luke's, Cleveland, Tenn., to become rector of St. James' Church, Port Gibson, Miss.

THE Rev. E. E. DEAN has assumed charge of St. James' mission, Farmington, Conn.

THE address of the Rev. LOUIS DECORMIS, D.D., LL.D., is 54 Wendell St., Cambridge, Mass.

THE Rev. W. J. DICKSON's address is 524 North M St., Tacoma, Wash.

THE Rev. R. P. EUBANKS is now rector of St. John's Church, Pre-emption, Ill., Diocese of Quincy.

THE Rev. JOSEPH A. FOSTER, late of Lowell, Mass., is now assistant at St. Peter's Church, West Chester, New York City.

THE Rev. HORATIO GATES is assisting at Baraboo, Wis., during the absence of the rector, the Rev. C. L. Barnes, whose continued ill health has compelled him to seek relief in California.

THE Rev. A. E. GEORGE has been called to the rectorship of Epiphany Church, Walpole, Mass., in succession to the Rev. W. T. Dakin, resigned.

THE Rev. J. WILMER GRESHAM has resigned as rector of Grace Church, Charleston, S. C., and gone to Arizona on account of his health. The Rev. Wm. Way, recently ordained priest by Bishop Capers, will have charge of the parish.

THE Rev. G. TAYLOR GRIFFITH, rector of the Good Shepherd, Omaha, Neb., has changed his address to 1818 Binney St.

THE Rev. JAMES B. HALSEY should be addressed at Wyncote, Pa., where he takes duty as priest in charge of All Hallows' Church.

THE Rev. GEORGE B. JOHNSON, chaplain to the Bishop of Vermont, now takes charge of the church at Winooski, Vt.

THE Rev. JOSEPH F. JOWITT, in consequence of ill health, has resigned the rectorship of St. John's Church, Stillwater, N. Y. His address remains the same for the present.

THE address of the Rev. J. P. DEB. KAYE after Dec. 1st is Topeka, Kansas, where he becomes Dean of the Cathedral.

THE Rev. W. J. LEMON has accepted the call to St. Matthias' Church, Waukesha, Wis., taking effect the second Sunday in December.

THE Rev. BENJAMIN B. LOVETT has resigned charge of Christ and St. Paul's Churches, Calvert Co., Md., to become rector of Grace Church, Elk Ridge, Md.

THE Rev. EDWARD ERNEST MATTHEWS, who has been first assistant of the Rev. Dr. E. Walpole Warren at St. James' Church, New York, has been elected rector of All Saints' Church, Lakewood, N. J., and will begin work the last of this month.

THE Rev. WM. R. MCCUTCHEON, rector of St. Andrew's Church, Fort Scott, Kansas, will resign his rectorship and remove to Joplin, Mo.

THE Rev. A. R. MITCHELL has accepted the rectorship at Hallock, Minn.

THE Rev. J. CRAIK MORRIS has taken up his work as Dean of St. Mary's Cathedral, Memphis, Tenn.

THE Rev. A. G. MUSSON of Pekin, Ill., Diocese of Springfield, has accepted a call to St. Ann's Church, Kimball Ave., Chicago.

THE Rev. A. A. RICKERT has changed his street address to 1824 Wylie St., Philadelphia, Pa.

THE address of the Rev. J. H. SIMONS is St. Philip's Chapel, Annapolis, Md.

THE Rev. HARMON C. ST. CLAIR, M.A., has resigned his curacy at Holy Cross Church, New York, and accepted the rectorship of Trinity Church, St. Louis, Mo.

THE Rev. E. FOUQUINOI STOCKTON is now curate at All Saints' parish, Orange, N. J., Diocese of Newark. His postoffice address is 87 Tompkins St., Orange, N. J.

THE Rev. WALTER W. WELLS of Schuyler, Neb., has accepted a call to become assistant to the Rev. Irving P. Johnson, rector of Gethsemane Church, Minneapolis, Minn., and will take duty the First Sunday in Advent. His address will be changed accordingly.

THE Rev. F. C. H. WENDEL, Ph. D., who is taking post graduate work at the General Theological Seminary, New York, has accepted a chaplaincy under the City Mission Society, with work in Ludlow Street Jail, the House of Detention, the Tombs Prison, and Bellevue Hospital. Address: General Theological Seminary, Chelsea Square.

THE Rev. ALFRED CLARE WILSON has accepted a call to the rectorship of Christ Church, Duaneburg, N. Y. (Diocese of Albany), and will take charge Dec. 1st.

DEGREES CONFERRED.

RUTHERFORD COLLEGE.—LL.D. upon the Rev. ARTHUR LOWNDES, D.D., of New York.

ORDINATIONS.

DEACONS.

ALBANY.—At All Saints' Cathedral, Albany, on Thursday, Nov. 14th, THOMAS WATSON, by the Bishop of the Diocese.

DEACON AND PRIEST.

MICHIGAN.—At Grace Church, Detroit, on Tuesday, Nov. 12th, being the day preceding the gathering of the Diocesan Convention, the Bishop ordained HARRY C. ROBINSON as Deacon, and the Rev. BENJAMIN J. BAXTER as Priest. Ten of the city clergy were present, together with others from out of the city. Mr. Robinson was presented by the Rev. Dr. Clark of St. Paul's Church, Detroit, and Mr. Baxter by the Rev. William H. Gallagher, rector of St. Paul's Church, Saginaw, the latter being also the preacher. The newly ordained deacon will become assistant at St. Paul's Church, Detroit, while Mr. Baxter continues as missionary at St. Paul's, Port Huron.

PRIESTS.

TEXAS.—At Austin, Nov. 10th, by the Bishop of the Diocese, the Rev. JOHN W. JONES was advanced to the priesthood, the Rev. Hudson Stuck of Dallas being preacher. The candidate was presented by his father, the Rev. T. W. Jones of Clinton, Iowa.

DEPOSITIONS.

WESTERN MICHIGAN.—This is to certify, that on St. Luke's Day, October 18th, 1901, at St. Mark's Church, Grand Rapids, in the presence of the Rev. Messrs. Sidney Beckwith and Charles Donohue, Presbyters, I pronounced the deposition from the Ministry of this Church of R. EUGENE GRIGGS, Presbyter, in accordance with the provisions of Title II., Canon 5, of the Digest, he having declared to me in writing, his renunciation of said Ministry.

GEO. D. GILLESPIE,
 Bishop of Western Michigan.

Grand Rapids, Mich., Nov. 9th, 1901.

DIED.

CLARK.—Departed this life shortly before midnight Nov. 12th, 1901, at her residence, "Alanburg," near Peoria, Ill., Mrs. SUSAN BENSON, widow of the late James CLARK, in her 81st year.

HARROD.—Entered into Life Eternal, DINAH TODD HARROD, on October 22nd, 1901, at St. Barnabas' Rectory, Burlington, N. J. Committal in St. Mary's churchyard.

The Lord lift up His Countenance upon thee and give thee peace evermore.

MEMORIAL.

LEVERETT JOHNSON BUSH.

A CONSPICUOUS and bright example of an American Church layman has been made a sacred memory by the calling to his everlasting Rest, on October 19th, 1901, at Belmont, N. Y., of LEVERETT JOHNSON BUSH.

Widely known to Bishops and other clergy, and to the people in several Dioceses, unfeigned grief will be felt that they are to see his face no more. Mr. Bush was born August 28th, 1822, at Oxford, N. Y., where his father, the Rev. Leverett Bush, D.D., a godly and well-learned priest, was rector for 25 years. Those were the days of Bishop Hobart, whom Mr. Bush could distinctly remember. Reared in the atmosphere and tradition of "Evangelical Truth and Apostolic Order," he grew up a thorough Catholic Churchman, knowing definitely what the precious heritage of the American Church is. Wherever his lot was cast, Mr. Bush was zealous and active in the promotion of the Catholic Faith. Always a man of affairs, he was a living instance of one being in the world, yet not of it. His life was hid with Christ in God. While entering with truest zest into all legitimate enjoyments of the present life, he yet looked with unflinching faith and serene and childlike trust at the things not seen, and he reflected constantly on the eternal life and "the Celestial Country." He had a profound devotion to the Blessed Sacrament of Christ's Body and Blood. To the close of his life he received Holy Communion every Sunday, approaching the Altar, in honor of the Lord, always strictly fasting.

From 1860 to 1880, Mr. Bush was a prominent resident of Milwaukee, Wis. During this period, he was the close and cherished friend of Bishops Kemper, Armitage, and Welles, and of the ever-illustrious De Koven. He was one of the founders of All Saints' Cathedral, a member of the Standing Committee of the Diocese of Wisconsin, and in 1869 and 1870, anonymously edited a vigorous publication, called the *Church Register*.

With a keen, logical mind, poetic imagination, and unusual command of language, Mr. Bush was a writer of effectiveness. In prose and verse he was gifted. In his last days he composed the following stanza additional to "Lead, kindly Light," and it was sung as a solo part of that hymn at his funeral:

"In Thy dear Presence Lord, who art the Light,
 Still lead me on;
 Though all is Peace, the way before me bright,
 Still lead me on.
 Then, numbered with Thy Saints, let me abide,
 Near Thee, my Life, my Guardian, my Guide."

From 1888 to 1899, Mr. Bush was a member of St. Stephen's parish, Providence, R. I., where he was one of its rector's dearest friends, and where, as President of the St. Joseph's Branch of the Guild of the Iron Cross for men, he occupied a position patriarchal in its influence; being regarded with the most filial affection by his fellow-members.

As age came creeping on, he removed to Belmont, N. Y., retaining to the end his cheerfulness and interest in Church and National events. Following in Faith, where Christ has led the way, he, at length, fell asleep peacefully in Him. May he awake up after the Saviour's likeness!

G. MCC. F.

WANTED.

POSITIONS OFFERED.

WANTED at once, for interesting city work, young, unmarried priest. Musical. Apply with references to Rev. FREDERIC E. J. LLOYD, D.D., St. Mark's Church, Cleveland, O.

POSITIONS WANTED.

DEACONESS.—By a Deaconess, parochial or educational work. Charge of a Church Institution, or position in a school in any capacity, would be accepted. Large experience among the poor and ignorant. Refers to Bishops Cheshire, Horner, and Gallor. Address, SISTER ELLA, Se-wanee, Tenn.

FOR SALE.

SUMNER County, Kansas; wheat, corn, and alfalfa farms; best in the world; write, WELLINGTON LAND CO., Wellington, Kan.

MISCELLANEOUS.

PRIVATE libraries catalogued and arranged by a practical librarian. For terms, etc., address Miss J. G. SCOTT, 395 W. Water St., Elmira, N. Y.

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

BOOKS WANTED.

By THE YOUNG CHURCHMAN CO., Milwaukee, Wis. Library of the Fathers, Oxford edition. State number of vols., condition, and price.

APPEALS.

THE GENERAL CLERGY RELIEF FUND OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

Legal Title.—THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

Object.—Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age and infirmity in all parts of the Union, and should be remembered in Wills as presenting an opportunity for doing good almost without a parallel.

Central Office.—The Church House, 12th and Walnut Sts., Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.

CHRISTMAS!

NEW YEAR!

The most appropriate present to the Bishop, Rector, Diocese, Church, Missionary Society, or any religious, charitable, or educational institution in which you are interested would be the starting of or adding to an "Endowment Fund" for their support. We are ready to help in the matter and ask you to write to us at once for particulars.

THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,
Secretary General,
Rector, St. Anna's,
NEW ORLEANS,
OR

L. S. RICH, Business Manager,
Church Missions House,
Fourth Ave. and 22d Street.

NEW YORK.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

is the Church in the United States organized for work—to perform the mission committed to it by its Lord and Master, Jesus Christ.

It has more than 3,000,000 members. If you are baptized you are one of them.

As the Mission to Mankind from the Father was the prime object for which the Church was ordained and sent; so the first duty of every Bishop and Priest and Layman must be to do all he can to hasten its accomplishment.

The care of directing its operations is entrusted by the Church to a Board of Managers, which maintains Missions both in our own country and in foreign lands.

These operations have extended, until today over 1,600 Bishops, clergymen, and laymen and women, are ministering to all sorts and conditions of men in America, Africa, China, Japan, and the Islands.

The cost of this work (though much more might be doing if there were money to pay for it) amounts to more than \$600,000 a year, not including "Specials."

To meet this the Board has no resources, except the offerings of the people. When the people neglect this their prime obligation, and devote all their offerings to other objects, however worthy these may be, danger and loss and delay must follow.

Nothing can hinder the progress of the Mission, if everybody will do the best he can, promptly. Anyone lacking opportunity to make his offering through the parish, can send it (whether small or large) directly to the Treasurer and receive a receipt.

All offerings are acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City.

ALL OTHER LETTERS should be addressed to "THE GENERAL SECRETARY," at the same address.

THE OFFICIAL ORGAN of the Society is *The Spirit of Missions*. Everyone who desires to know how the Mission fares, must have this magazine. It is fully illustrated. Price \$1.00 per year in advance. Send for specimen copies. Address *The Spirit of Missions*, 281 Fourth Avenue, New York City.

Other publications of the Board, printed for the purpose of giving the Church information in detail concerning the various kinds of work carried on in its Missions will be furnished for distribution in any number that can be used profitably, free of cost, upon application. Send for a sample package of these.

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The Church at Work

GUILD OF ST. BARNABAS FOR NURSES.

ON THE EVENING of the 13th, in Trinity, Chicago, the first service was held in connection with the fifteenth annual council of the Guild of St. Barnabas for Nurses, of which there are three Chapters in Chicago, at Trinity, Grace, and Epiphany. The prayers were said by the Rev. J. M. Ericsson, lessons read by the Rev. Harold Morse, and the sermon preached by the Bishop Coadjutor. In the office of admission to the order, the Chaplain-general, the Bishop of Pittsburgh, took charge and also admitted six priests associate. A reception in the evening in Trinity parish house followed, and some sixty trained nurses registered. Refreshments were served to a large company by members of the local chapters. Among visiting clergymen present were the Rev. Herbert C. Dana of Providence, R. I., Campbell Fair, D.D., Dean of Omaha, and many of the city clergy. The Rev. W. W. Wilson welcomed the visitors in a happy speech.

On Thursday morning there was an early celebration at Grace, the Bishop of Pittsburgh being celebrant, assisted by the Rev. J. M. Ericsson. The council assembled for the business session in Trinity parish house. Representatives were present from Boston, Philadelphia, Pittsburgh, and Providence, besides, of course, several from the city chapters.

Besides reports from the officers there was read one from the delegate to the Congress of Nurses at Buffalo Exposition. The visiting delegates read reports from branches in Boston, Chicago (3), Hartford, Newport, Orange, Philadelphia, Pittsburgh, Providence, St. Louis, and Syracuse. The Rev. W. W. White also read letters or reports from Brooklyn, Duluth, Fall River, Newark, New Haven, Minneapolis, Sandusky, San Francisco, Utica, and Washington. Officers elected: Chaplain-general, Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh; Mrs. H. B. Howe of Orange, N. J., Secretary-general; Miss Jack, General Treasurer.

It was resolved to meet next year in Philadelphia, to discontinue the *News Letter*, and to make *The Trained Nurse* of New York, the organ of the order. At 4 P. M. the closing service of the council was held in the

chapel of St. Luke's Hospital, which was completely filled. Prayers were said by the Rev. G. D. Wright, resident chaplain of the hospital, and a touching address made by the Bishop of Pittsburgh from the text, "Our citizenship is in Heaven," as the revised translation has it. He insisted that this world is not our place. Sin is not part of original human nature. It has come in unawares, but we can get back, and that constitutes the "good news" of the Gospel. The Rev. Dr. Wilson, addressing the nurses in particular, reminded them that their profession stood for sympathy and for that kind word which our Lord ever uttered to the weary and the sick. Before leaving, the good Bishop exemplified this by speaking to the convalescents who were then attending the daily service; prior to which the visitors were shown over the wards, and afterward the cheery quarters in the nurses' wing.

CHURCH ENDOWMENT SOCIETY.

THIS SOCIETY has been organized to meet some pressing wants which exist in the Church to-day. In a great many Dioceses much difficulty is experienced in raising the stipend set apart for the support of the episcopate. The larger and more wealthy churches do not have as much trouble in securing this sum as the smaller and poorer churches and missions. If an endowment could be secured for the support of the episcopate, it would relieve the Bishops from some embarrassment, enable the richer parishes to contribute to other objects the money which they at present give to the episcopate, and the weaker parishes might by this means grow stronger.

For a great many years the question of endowing churches and religious organizations has been discussed among Church people generally and the need of it has been expressed widely.

The Church Endowment Society affords everyone an opportunity to give practical expression to this opinion of the necessity for endowing these objects.

If a parish church is in debt, and a certain number of persons could be prevailed upon to insure their lives to a sufficient amount to liquidate that indebtedness, an

easy method would be secured for freeing parishes of such encumbrances. Cathedrals, churches, and charitable and religious buildings, built upon an extensive scale, might within a certain number of years be able to take up their bonds which may have been given for their erection.

In England, where the Church has existed for centuries, the episcopate and Cathedrals have been endowed. In this country the endowment feature is somewhat new and depends entirely upon the liberality of the laity. There can be no practical reason why this Society should not accomplish for the Church great and lasting good in these directions. The same remarks apply not only to the episcopate, Cathedrals, and parish churches, but also to hospitals, brotherhoods, sisterhoods, and domestic and foreign enterprises of a charitable or religious character.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Approaching Marriage of Bishop Partridge.

IT IS ANNOUNCED in the San Francisco papers that before the return of the Missionary Bishop of Kyoto, the Rt. Rev. S. C. Partridge, D.D., to his distant field, the marriage of the Bishop with Miss Agnes Simpson, daughter of Mr. and Mrs. John Simpson, will be performed in that city. The function is appointed for Nov. 27th at St. Luke's Church, the Bishop of Sacramento officiating.

CENTRAL PENNSYLVANIA.

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

Harvest Festival at Harrisburgh—Archdeaconry at Birdsboro—Examining Chaplains.

THE PARISH of St. Stephen's Harrisburgh (Rev. E. F. Smith, rector), celebrates its festival in All Saints'-tide, because its patronal feast falls in such a busy festival season. This year the preceding Quiet Day on Nov. 2d, was conducted by the Rev. Fr. Osborne, S.S.J.E., and the addresses, as also his sermons preached on Sunday, the first day of the Festival, embraced many of the deeper and more searching truths of the Communion of Saints; the Inheritance of the Saints in Light; the requirements of those desiring this Inheritance; and the distinguishing

marks of saintliness. The Quiet Day was intended to strike the keynote for the whole festival, and Fr. Osborne's well-known power and experience as a spiritual guide, and the simple directness of his addresses, based so largely upon the Church Catechism, cannot but have left a real impression on this parish, where there are already encouraging evidences of increasing devotion. On Sunday Fr. Osborne also addressed the children of the parish and All Saints' mission Sunday Schools. An especial feature of the festival was the character and rendering of the music. The hymns selected, some being especially licensed by the Bishop, showed a careful and intelligent discernment, not only in words but in tune. The festival character of the week was further enhanced by an exceptionally delightful organ recital on Tuesday evening given by Mr. Leroy Haslup of the Brown Memorial Church, Baltimore, assisted by Mrs. T. B. Angel as soloist. The offerings on this occasion form the nucleus of a fund for a new organ, much needed in the church. On the evening preceding, the rector had given a lecture on the Oxford Movement, illustrated by stereopticon.

Throughout the festival there was a daily celebration of the Holy Eucharist and the choir offices were said daily, as usual in the parish. On Wednesday at evensong the Bishop of the Diocese, and Bishop Coleman, made addresses upon their Impressions and the Work of the late General Convention; and after the service a reception was given in the parish house to the Bishops and visitors. Thursday had been set apart for the nineteenth annual diocesan convention of the Woman's Auxiliary, and the invitation to the convention has never before been responded to so generously in the history of the Diocese; 150 communions were made at the early Eucharist, and the congregations increased throughout the day. After matins and a litany of intercession for Missions, Bishop Coleman preached a most eloquent sermon to the convention; and this service was followed by the noon-day office for Missions. The delegates, who were entertained throughout the convention by the ladies of the St. Stephen's chapter of the Auxiliary, were served with lunch in the parish house immediately before the afternoon's business session. At this meeting reports of the diocesan work of the last year were read, especially that of the "Bishop's committee" (chairman, Mrs. Horace Brock). Plans for next year's work were discussed, especially for raising money in view of the new assessment by the Board of Managers. An address by Miss Emery was one of the most helpful features. In the interim before evensong Bishop Graves of Shanghai addressed the delegates upon the needs and importance of his work in China, dwelling especially upon those of St. Mary's School, upon which the Mrs. Twing Memorial fund will be expended. It was decided that the offerings at all of the services during the convention should be devoted to this Memorial; and a contribution of \$107 was the result. At evensong the Rev. William Bernard Gilpin of the Church of the Ascension, Philadelphia, was the preacher.

Thursday evening witnessed what was, perhaps, the most inspiring feature of the convention: a mass meeting in the interests of Missions, held in the auditorium of the city's Board of Trade. The large audience was composed of special delegations from neighboring towns and many representatives of other religious bodies, besides the delegates and members of the parish. Bishop Talbot presided, and introduced, first, Bishop Hare of South Dakota, who emphasized the many hopeful characteristics of his work among the Sioux, and concluded with a forcible argument for perseverance in Indian work, by exhibiting a cane given him by one of "his people," the carving of which was itself a parable containing a deep spiritual truth, as proof enough of the Indian's potential

religiousness. Mr. John W. Wood of the Board of Missions, was the next speaker, and made an address justifying the support of Missions upon several well-grounded arguments, notably the debt owed by the America of the present to missionary enterprise in its early history; and the noble characteristics of heroism and self-sacrifice which missionary efforts are producing daily in the individual. The Bishop of Shanghai then drew upon his personal knowledge and experience to exhibit the fundamental differences in pagan and Christian morality, and the crying needs of China because of such contrasts. Mr. Robert E. Spear of the Presbyterian Board of Missions then stirred the audience by an impassioned justification of foreign Missions, bringing forth in a clear and convincing manner many candid and valuable arguments why Christians, who have been intrusted with that which all men need: namely, the knowledge of a personal Saviour, are bound to share this gift with others, not as competing in theories of civilization or systems of morals, but simply giving to men that which already belongs to them: namely, the Man Christ Jesus. Bishop Kinsolving of Southern Brazil was the last speaker, and by his unusual ability as an orator won many sympathizers for the work in his mission and by his strong emphasis of the Church's Catholicity and of liturgical worship, as important claims in that Latin country, added a fitting climax to a meeting which had, in itself, perhaps, done more than anything else in many years to put the Church in a fair light in so strong a sectarian community. Certainly the cause of Missions in the hearts of those present can hardly fail to have gained an impetus from the evening's addresses.

Friday was the Junior Auxiliary day, and after matins, the Ven. Archdeacon Radcliffe, the General Missionary of the Diocese, gave a clear and attractive outline of the needs and importance of the mission work in this large Diocese. He was followed by Bishop Talbot, who chose several specific cases of diocesan work to illustrate the need of much loyal effort. At the business meeting in the afternoon Miss Emery made an

address and reports were read from the local chapters. The question of adopting a complete diocesan organization was discussed. Following this meeting the Rev. Dr. Bert Foster of Marietta addressed the children of the Auxiliary upon his experience as a missionary to the Indians, illustrating his words by an exhibition of Indian utensils and handiwork. At evensong the Rev. Rogers Israel of Scranton was the preacher. The Rev. Alexander Macmillan of Carlisle preached the sermon at the service of preparation for the Holy Communion on Saturday evening.

Sunday's services were, in their markedly festival character, a fitting close to so important a week in the parish life. Immediately preceding the late Eucharist, the Bishop of the Diocese, consecrated the new sanctuary and blessed the several memorial gifts by which the church has recently been enriched. He also preached at the service following; addressed the children of the two Sunday Schools in the afternoon; and preached and confirmed a class of seven in the evening. Four others had received the rite in private. At the end of the service a solemn *Te Deum* was sung as the crown and close of a week of great spiritual opportunities and blessings.

ST. MICHAEL'S CHURCH, Birdsboro (Rev. B. F. Thompson, rector), had the pleasure of entertaining the Archdeaconry of Reading at its fall session, held Nov. 11th and 12th. Bishop Talbot, Archdeacon Buxton, and 25 of the clergy were present, besides two clerical visitors from the Diocese of Pennsylvania. Monday evening the Convocation sermon was delivered by the Rev. John F. Nichols of Reading. After the early celebration of the Holy Communion on Tuesday, the larger part of the day was devoted to routine business and a careful consideration of the missionary stations in the District. A couple of hours in the afternoon were devoted to a free and full discussion of "Marriage and Divorce," formally introduced by Dr. Sterling and the Rev. G. W. Van Fossen. The session closed with a spirited missionary service Tuesday evening, interesting addresses being given by Bishop Talbot on "Missions

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at the General Convention"; the Rev. A. A. Bresee, "The Duty of the Clergy to Missions"; Rev. Benj. S. Sanderson, "The Privilege of the Laity"; Rev. A. M. Abel, "What We may Expect from the Children." The Archdeaconry was also handsomely entertained on Tuesday with luncheon at the beautiful home of Mr. and Mrs. Geo. W. Brooke, for many years the constant benefactors of this ideal rural parish. The next meeting of the Archdeaconry is appointed for Jan. 13th and 14th, at St. Peter's, Hazleton.

THE BISHOP has appointed as his examining chaplain, for the Archdeaconry of Reading the Rev. Gilbert H. Sterling, D.D., rector of the Church of the Nativity, South Bethlehem, and the Rev. Benjamin S. Sanderson, rector of Trinity Church, Bethlehem.

CHICAGO.

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

Opening of St. John's—Daughters of the King—Woman's Auxiliary—Parish House at Edgewater—Death of Mrs. Lyon.

THE PARTIAL opening for use on Sunday of St. John's, corner of Vine and Reese Sts., is worthy of more than a passing note. Some 23 years ago the Rev. Arthur Ritchie, then rector of Ascension, started a night school on Clybourn Avenue, and was instrumental in drawing to the Church many of the young Arabs of this spiritually neglected neighborhood. Soon after this a parochial mission under the auspices of St. James', nursing mother of so many North Side parishes, was organized in a rented store at 211 Division Street, with little over a dozen worshippers. To this the Rev. G. Tuckerman, then assistant at St. James', ministered. Still later an abandoned theatre at 28 Clybourn Avenue was rented and fitted up by St. James' for three years; and there the Rev. Irving Spencer, in spite of numerous obstacles, gathered a goodly number, bringing into the Church many of the foreigners resident thereabouts, and leading a most self-denying residential life. Much of the pecuniary burden of these years was borne by Mr. Arthur Ryerson. The Rev. Howard Addison, cut off so sadly last year, did excellent work here, and in another rented store at 62 Clybourn Avenue, a fresh impetus was given to the mission by the Rev. H. A. Duboc, who died last spring after being priest in charge for only four months. Meanwhile a lot had been purchased and plans for building matured. On a hot Sunday in August last, Bishop Anderson laid the corner stone of the new edifice. Much of the credit of bringing about the execution of this great work belongs to Mr. Mills, another prominent member of St. James'. This practically independent mission now numbers nearly 200 communicants, has a very large Sunday School, and in the completed base-

ment has all the conveniences for the various guilds and societies. It has been for about three months in charge of the Rev. J. R. Shaffer, deacon, who expects in another week to see the Church ready for occupation; the whole cost having been \$12,000.

OF THE MANY gatherings of Church people on the 7th, not the least important was the annual of the Chicago Assembly of the Daughters of the King in All Saints', Ravenswood. An admission service for five members in the All Saints' chapter was followed by the Holy Communion, the Rev. C. E. Bowles being celebrant and preacher. After luncheon the meeting for business was called. The programme included a report of the convention of the Order, given by Mrs. W. White Wilson, the Chicago delegate to San Francisco; an appeal for the organization of Junior chapters made by Mrs. Davenport, from the Diocese of Washington; and the election of officers for the ensuing year. They are: President, Mrs. W. B. Randall; Vice-Pres., Miss Elizabeth Peel; Secretary-Treasurer, Miss H. C. Potter.

THE MISSION arranged by the Rev. J. C. Sage of St. Luke's, Dixon, and held there Oct. 21-30, by the Rev. Dr. F. E. J. Lloyd of St. Mark's, Cleveland, Ohio, has furthered the work of the Church in the community. On his way home Dr. Lloyd spent a day with his friend, the Rev. E. V. Shayler, and delivered a much appreciated address at the October meeting of the men's club of Grace Church, Oak Park.

A REQUEST of \$1,000 has been made in support of the services in St. Ann's, Morrison.

A HOME for working boys is to be opened in connection with the William Raymond Champlin memorial house, in Chicago. The family at the latter institution now numbers seventy persons.

THE DATE of the regular monthly meeting of the Chicago Branch W. A. falls, ordinarily, on the first Thursday of each month, but was postponed this month until the 14th inst. to avoid having it come in the same week with the semi-annual meeting. This change from the accustomed doubtless accounts for the slight lessening in attendance. Sixteen branches, however, were represented by 39 members. The president, Mrs. Hopkins, spoke of the advantage of beginning work on the United Offering of 1904 at once. She called attention to the exhibit hanging on the wall, which the Diocese of Chicago contributed to the historic Loan Collection in San Francisco, and described in a ludicrous way the difficulties she encountered in placing it. The charge of the meeting was then relegated to Mrs. C. L. Chenoweth, Vice-President, with Foreign Missions as her particular department. Mrs. Chenoweth gave

a most scholarly address, tracing the separate periods of the Church's missionary activity from apostolic times through to the Reformation and to the present day. She said that the Church in its infancy was not distinguished by great leaders but by many leaders, and compared the feeble result of their efforts with the possible result of the great systematized missionary plan of the present. The Rev. John A. Carr of Maywood took up the thread of narration where Mrs. Chenoweth left it, describing more particularly the crisis which threatens missionary efforts of the new century. He felt that the word "crisis" was perhaps a little too strong and would prefer the term "critical stage." He said the propounding and discussion of questions bearing on missionary subjects was a healthful sign of the day when the portions of the Church shall be reunited and that obstacle removed. On motion of Mrs. Ward of Christ Church, resolutions of condolence were offered to the sisters and brother of the late Mrs. Twing, Honorary Secretary of the Auxiliary. A few words of greeting were brought by Mrs. Hubbard, Vice-President of the Los Angeles branch, to the Chicago branch from the Pacific Coast. Noon-day prayers were said by Bishop Anderson, and the offering was for work in the foreign field.

THE NEW parish house of the Church of the Atonement, Edgewater, was opened by the Bishop on the Twenty-third Sunday after Trinity with appropriate services. The "house-warming" was held on Thursday evening, Nov. 14, at which a large number of people were in attendance, and Bishop Anderson made an address. The new building is 73x35 feet, two stories and basement, and is built of Darlington stone. It is arranged with Sunday School and lecture room, class rooms, guild, choir, and vestment rooms, kitchen, bathrooms, and study. The cost was over \$12,000.

A SHORT TIME AGO we had occasion to refer to an incident in the life of two devout elderly widows at Geneva, Ill. One of the two, Mrs. Lucy E. Lyon, has since passed to her rest, on Oct. 29th, at the home of her elder sister, Mrs. Helen P. Moore, at the age of nearly 78. Lucy E. Blodgett was born at Batavia, N. Y., in 1824. Of actively benevolent temperament, a studious peruser of the Church's best literature, possessed, up to a comparatively recent date, of exceptionally good health, with rare conversational powers, evincing devoted attachment to the Church from childhood, singularly devoid of ostentation, pride, or hypocrisy, she was well fitted, as "a mother in Israel," to be the guide, helper, and counselor of a large circle of relations, neighbors, and acquaintances. Her mortal remains were committed, with the services of the Church she loved so well, to the grave in the old cemetery, beside those

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JOHN FRANKLIN SPALDING, D.D., Bishop.

Rector Instituted in Denver.

ON THE Twenty-second Sunday after Trinity (Nov. 3d) the Rev. A. C. V. Cartier was instituted rector of the Church of the Holy Redeemer, Denver. The Ven. C. Y. Grimes, Archdeacon of the Diocese, represented the Bishop as institutor, and preached from the words "Ministers of Christ," to an attentive and devout congregation. The mission of the Holy Redeemer is the only organized Colored Work in the American Church west of Omaha. Mr. Cartier will endeavor to make the mission a centre of Catholic teaching and worship, and will give himself unreservedly to the uplifting of his race and people in this city. Through the generosity of the Bishop, the mission has four full lots in an excellent location, with a small brick chapel upon which there is a debt of \$800. Mr. Cartier is making an effort to pay off this amount by Easter next, and is looking forward to the time when he can commence to carry out the plans already formed, and sanctioned by the Bishop, for a community house, from which to carry on a vigorous and aggressive Catholic work amongst the colored population of this Diocese. The practical help and sympathy of earnest Churchmen and women of means could not well be more worthily and effectively bestowed.

CONNECTICUT.

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

Girls' Friendly Society—Wallingford—New Haven Convocation—Woman's Auxiliary.

AT THE eighth annual meeting of the Girls' Friendly Society of the Diocese, held on the 6th and 7th insts., in the Church of the Ascension, New Haven (Rev. Ernest Mariett, rector), there were conferences and services interspersed with lunch at the rector's home, and with supper in the parish house, on the first day. The second began with an early celebration, while at a conference held later, with the President, Miss Margaret E. Jackson in the chair, there were reports read on the work and condition of the Vacation House, followed by five-minute papers by Mrs. Reginald Parker of Norwich, Mrs. Ernest Mariett, and one by Miss Anna Fiske, which latter was read by Miss Katherine Jackson. A course of Study was suggested by Miss Fleming, and the diocesan President made a brief, earnest address urging greater effort during the following year. At the election of officers by the council, Miss Jackson was re-elected President; Mrs. Mariett, Secretary; and Mrs. E. D. Smith, Treasurer. The members' conference was conducted by Mrs. Frederick Sexton, and the meetings closed with a choral service in the evening and an address by the Rev. F. J. Kinsman.

AT THE MORNING service on All Saints' Day, at St. Paul's Church, Wallingford (Rev. J. E. Wildman, rector), the office of benediction was said over a black walnut litany desk and a book, presented by the Atwater family in memory of the late Sarah S. Atwater.

THE AUTUMN MEETING of New Haven Convocation was held on Nov. 5, at St. Andrew's Church, Meriden. The sermon was preached by the Rev. E. B. Schmitt of Ansonia. In the afternoon the Rev. Steward Means of New Haven, read a paper on "Allegorism," which was followed by a lively discussion. There was a good attendance.

THE ANNUAL MEETING of the Connecticut Branch of the Woman's Auxiliary was held at Christ Church, Hartford, on Wednesday, Nov. 13th. The Holy Eucharist was celebrated by the Ven. J. A. Biddle, Archdeacon of Hartford, at 9 A. M. The business meet-

ing began at 10 o'clock, the President, Mrs. Elizabeth Colt of Hartford, in the chair. The usual reports from the treasurer and secretaries were read by Archdeacon Biddle. Resolutions of sorrow and sympathy on the death of Mrs. M. E. Twing were passed. An amendment to the Constitution was passed, providing that the officers for each Archdeaconry, who are now appointed by the Bishop directly, shall, in the future, be appointed by the Bishop upon recommendation of the Archdeaconry. After roll-call by parishes, Miss Jarvis spoke of the trip to the General Convention, and reported on the Auxiliary meetings held at San Francisco. Addresses were also made by the Rev. Henry Forrester on the work in Mexico, and by Miss Emery. Lunch was served at noon in Jewell Hall. At 2:30 Christ Church was filled with an attentive congregation. Bishop Prewster said evening prayer, and introduced the speakers. Addresses were made by Bishop Rowe of Alaska, Bishop Graves of Shanghai, and Bishop Hare of South Dakota. An appeal was made for a memorial to Mrs. Twing, to take the form of a new building for St. Mary's School, Shanghai.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

New Church at Willow River—Mr. Fugard.

AT WILLOW RIVER has just been built and

opened a new church called St. Jude's, the generosity of Archdeacon Appleby, who headed the subscription list. The handful of Church people responded according to their means, and the lumber company, which controls the principal work of the community, gave a lot and made liberal prices for material. A donation of \$200 from the American Church Building Fund enabled a start to be made, and thus the edifice has been erected. Services at present are held only once a month, though it is hoped that arrangements may be made before very long for more frequent services.

THE REV. ROBERT COOPER FUGARD, missionary in charge of the work of the Church in Tower, Two Harbors, and Ely, will leave this month for an extended tour through the British Isles and Palestine.

LOS ANGELES.

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

A Correction—Mr. Taylor's Anniversary.

SAN MATEO, Nov. 9, 1901.

ALLOW ME to correct two statements, in your excellent article about the laying of the corner-stone of All Saints' Chapel, at the Church Divinity School, San Mateo, Cal.

First, I am not Dean of that School. The

A Christmas Gift From LESLIE'S MONTHLY

Art added to good literature makes this Christmas offer interesting to everyone who reads and has a nook wherein to hang a picture. Everyone subscribing **One Dollar** now will receive **Leslie's Monthly for 1902: the Double 25th Anniversary Number**, superbly illustrated; and the **Beautiful Christmas Souvenir Issue**. These fourteen numbers of **Leslie's Monthly** will contain **over 1500 pages** of the brightest and best reading, **over 900 illustrations**, **over 100 short stories**, many beautiful color plates, covers in colors, a different design each month. If you mention **THE LIVING CHURCH** we will send, charges prepaid, this remarkable combination of literature and art together with the

Elegant 1902 Art Calendar

portraying "**Popular American Actresses and Their Favorite Flower**," all for **\$1.00**. This calendar is a fine example of American art painted especially for **Leslie's Monthly** by Miss Maud Stumm, the famous American water color artist. Art stores would charge 50 cents each for these calendars. They are **12 3/4 x 10 inches**, tied with silk ribbon, lithographed in twelve colors on heavy pebble plate paper.

The Anniversary Issue and Christmas Issue of **Leslie's Monthly** are worthy of preservation as examples of the highest point attained in artistic magazine illustration in colors and black and white.

Among the fiction and bright special articles which will appear in **Leslie's Monthly** during 1902 are products of the pens of Nansen, Zangwill, Ballington Booth, Henry van Dyke, Owen Wister, C. G. D. Roberts, Ralph Connor, Booker T. Washington, Frank R. Stockton, Mary Wilkins, Margaret Sangster, Conan Doyle, Sienkiewicz, F. Hopkinson Smith, Ian MacLaren, Hamlin Garland, Quiller-Couch, Bret Harte and a multitude of others.

By subscribing \$1.00 now you receive the Art Calendar and 14 numbers of Leslie's Monthly.

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Founded 1855.

Dean is the Bishop of California, Dr. W. F. Nichols, and it is important to observe the fact that the head of the Divinity School is so responsible a person as the Bishop of the Diocese.

In the second place, the funds of the School are \$40,000 (not \$20,000).

Besides these items, the article was accurate. Faithfully yours,
 JAMES OTIS LINCOLN, *Chaplain.*

SUNDAY, November 3d, was the tenth anniversary of the rectorship of the Rev. B. W. R. Tayler at St. John's, Los Angeles, and was observed with special services. The rector preached both morning and evening, to large congregations. Both sermons bore special reference to the occasion. The services of St. John's are marked by a combination of dignified detail and reverent devotion; and they furnish a good example of a judicious and well ordered Prayer Book service. On the evening of Tuesday, the 5th, the members of St. John's congregation gave a reception to their rector in commemoration of his ten years' rectorship. Many were present, including the Bishop, and clergy from the other city parishes. During the evening Judge Winder, as the people's warden, read in their name an address to the rector assuring him of their enthusiastic confidence, and of their grateful appreciation of the high value of his ministrations, which had been so successful in building up the parish. At the conclusion of the address the senior warden, Dr. J. E. Cowles, presented to the rector in behalf of the parish a pair of very handsome silver candlesticks. Mr. Tayler made most graceful acknowledgement of both the address and the present, saying of the latter, that over and above the kindly feeling displayed by their gift, there was a suggestiveness in it that was delightful to him; for it told him that when it came to a question of candles there was no difference between him and his congregation. Bishop Johnson made an address, congratulating both priest and people in his usual happy vein, and voicing the general regret at the absence of Mrs. Tayler, whose devotion to the work and welfare of the parish had made it necessary that she should take a prolonged vacation. The senior warden made a short address, sketching the rapid and great growth of the parish during the ten years since the Rev. Mr. Tayler became its rector. When he entered upon the work there were less than forty communicants; there are now 500, and progress of similar proportions has been made in all other respects, both spiritual and material.

Judge Winder's address, in part, follows. After well-chosen words of congratulation, he said:

"It is proper to say a word as to the type of our services in St. John's. As all Church people know, with the latitude allowed and exercised, there are some of our communion who like a service characterized with severe plainness; others prefer one ornate in its character, embellished with full ritual and attendant with stately ceremonial. Both of these extremes you have avoided, and these services in our parish, always reverent, always Churchly, always in accordance with the Prayer Book, have been conducted with a dignity and beauty which have impressed those who have been privileged to worship in St. John's.

"With so much to be proud of in the life of the parish in the past, so much to be thankful for in the present, we pledge you our united allegiance in your work among us in the future. Loyal as we have ever been, never were we so loyal as we are to-night. Dear as you have ever been to us, never so dear as you are to-night. All that is good we wish you. Accept this greeting from the people of St. John's."

MARYLAND.

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

Death of Col. Briscoe.

COL. ALEXANDER M. BRISCOE, aged 57 years, well known in political and Grand Army circles in Baltimore, died after a long

and painful illness, at 3 o'clock, Saturday morning, Nov. 9, at his home in Baltimore. The funeral took place Tuesday afternoon, Nov. 12. Services were conducted at the house and at Henshaw Memorial Church by the Rev. G. Mosley Murray, the rector. Interment was in Baltimore cemetery.

MICHIGAN.

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

Two Deaths.

THE FUNERAL of Mrs. Lightner, widow of the Rev. M. C. Lightner, the first rector of Grace Church, Detroit, was held at the church on the afternoon of Nov. 12.

THE DEATH is reported of General James E. Pittman, one of the most active and valuable members of the Diocese until incapacitated by age. Mr. Pittman was in the War of 1812. For many years he was treasurer of the Missionary Board of the Diocese. In a civil capacity he has served as superintendent of police. His funeral was held at Christ Church, Wednesday, Nov. 13. The Convention having met on that day, adjourned for an hour to give opportunity to the members to attend the funeral.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Episcopal Residence—Woman's Auxiliary.

THE COUNCIL was preceded on Tuesday, the 12th, by an event of unusual interest. At 10:30 the formal opening and benediction of the new episcopal residence was held in the oratory, which was filled with such of the clergy and delegates to the Council and the Auxiliary as had arrived in the city. The Bishop made a brief address, showing the perfect arrangement of the house, blessing God, who had put it into the willing hearts of His servants to erect so needful a home, sincerely thanking Mr. and Mrs. John H. Barker, by whom the residence, fully completed and furnished, had been presented to the Diocese, congratulating the Diocese on its happy possession of so choice a gift, and with appropriate words voicing the especial pleasure which was in every heart on this auspicious occasion. The residence, built of Bedford stone, is of ample dimensions and a very handsome edifice. The oratory and the library occupy the east portion of the ground floor. This addition to the diocesan property, together with the Cathedral of stone, and Barker Hall, serving as guild hall and parish house, form a magnificent property equalled in very few see cities in the land. The Bishop made the practical suggestion that a mission might best be begun in an inexpensive house with its oratory.

THE DIOCESAN Branch of the Woman's Auxiliary held its annual meeting in Barker Hall at the time of the Council. After devotions by the Bishop, Mrs. White, President, made the annual address, encouraging reports were presented, brief review was made of the field for work, and pledges amounting to \$350 were given, with further expectations. Brief addresses, full of counsel, encouragement, and information were made by Bishop White, Bishop Weller, and Bishop Taylor, by the Rev. Robert B. Kimber, one of the secretaries of the Board of Missions, by Archdeacon Torrence, and by Mrs. Guild of the Girl's Friendly Society. The best of good feeling and interest prevailed. The officers are now: Mrs. J. H. White, President; Mrs. Albert Cook, Vice-Pres.; Mrs. E. C. Howe, Rec. Sec.; Mrs. Jas. F. Murphy, Cor. Sec.; and Mrs. Emma F. Case, Treasurer. All went home with remembrances and resolutions.

The annual sermon before the Woman's Auxiliary was preached in the Cathedral at 7:30 P. M. by the Rt. Rev. F. W. Taylor, D.D., Bishop of Quincy, from Matt. xxviii. 18, 19, 20. Quoting from the late Mrs. A.

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The Wabash will sell Thanksgiving excursion tickets from Chicago to St. Louis and return at \$5 for the round trip, good going on all trains of November 27. Three handsome daily trailers. A postal card will secure particulars. Ticket Office, 97 Adams St. Chicago.

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YYYYYYYYYYYYYY YYYYYYYYYYYYYYY

T. Twing, "What might the Church accomplish if all were one!" Out of darkness and deadness the Lord can bring light and life. The early Church converted surrounding barbarians. The American Church must convert those in whose midst the Church is situated. American Churchmen must boldly and faithfully evangelize this country.

MRS. FRANCES M. HOWE, the generous and venerable patron and promoter of Howe School at Lima, Ind., was an honored guest at the episcopal residence during the Council. Her husband, the late Hon. John B. Howe, was the founder of this flourishing school. Mr. John H. Barker was born in Michigan City, where he has nearly all his life resided, and where he has now large manufacturing interests.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Episcopal Residence—The Bishop Whipple Homestead—St. Paul.

THE EPISCOPAL RESIDENCE will be at 2642 Portland Ave., South Minneapolis. This is the decision of the committee appointed to select a suitable house for the Bishop. The house is a two and a half story frame building, and was purchased for \$12,000.

THE HEIRS of the late Bishop Whipple have sold his residence in Faribault to the Bishop's widow. Mrs. Whipple intends to make her home in Faribault.

THE REV. DR. WRIGHT, rector of St. Paul's Church, St. Paul, delivered a series of lectures on "Egypt" for the benefit of the Free Dispensary, gratuitously, netting \$1,800. As the total results, on the closing evening,

the doctor was presented with a beautiful bouquet of flowers. Fifteen hundred people were present on this occasion.

THE BOARD of City Missions held their quarterly meeting at Christ Church guild hall, St. Paul, every parish being well represented. Reports from the outlying missions were of an encouraging nature. The Rev. Theodore Sedgwick reported the re-opening of St. Barnabas' mission at Lilydale, with bright prospects for the future. Epiphany mission at Hamline reported steady growth, and an effort will be made to secure a lot and place a chapel thereon in the near future. Committees were appointed to arrange for the "stir-up Sunday" appeals for city missions. A union service some week-day evening, instead of closing the churches on that Sunday evening as heretofore, will be arranged.

ST. PAUL'S CHURCH, St. Paul, have begun the excavation for a \$2,000 guild house adjoining the church and rectory.

MISSOURI.

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

Missionary Movement—Confirmation of a Congregational Minister.

THE CLERGY of St. Louis and vicinity took part in a general movement on Sunday, Nov. 17th, in the interest of Diocesan Missions, by exchanging places with others of their clerical brethren, in order to provide for each parish in the city a visiting clergyman, as also a layman, to deliver missionary addresses. This plan which was first carried out last year, has proved very successful. The services were held simultaneously throughout the city, and in every church pledge cards were distributed in the pews, in which the opportunity was given to contribute for Diocesan Missions and also for hospital work.

ON FRIDAY, Nov. 8th, Henry Harwell, D.D., late Congregational pastor at Thayer, Mo., received confirmation at the hands of Bishop Tuttle. The ceremony occurred in St. Stephen's Church, St. Louis, and the candidate was presented by the Rev. Edmund A. Neville, priest in charge of Holy Trinity Church, Thayer, Mo. Dr. Harwell is a comparatively young man, and enters the Church with a splendid record as a preacher and public lecturer. While preparing for Holy Orders, he will study under and assist one of the St. Louis rectors.

NORTH DAKOTA.

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

Gift at Casselton.

ST. STEPHEN'S CHURCH, Casselton, is in receipt of a solid brass memorial altar cross a gift from Mrs. George W. Cass, inscribed:

To the Glory of God,
and in Loving Memory of
1840—George W. Cass.—1888.

Mr. Cass was at one time largely interested in what is known as the great Dalrymple farm, and this county and city is named after him. It was General George W. Cass who built the beautiful stone church which the altar cross now helps further to adorn, and the receipt of the elegant memorial cross is appreciated by the members and friends of the church.

OHIO.

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

A Correction.

To the Editor of The Living Church:

YOUR Ohio correspondent, in a recent notice of the rector's fourteenth anniversary in Grace Church, Cleveland, speaks of "more than 2,000 people having been baptized and more than 1,100 confirmed." This statement covers a period of time much longer than one rectorship; in fact, the entire half

century during which the church edifice, soon to be removed, has stood on its present site.
E. W. W.

OLYMPIA.

A Correction.

IN OUR description of the Celtic cross to the memory of Dr. Watson, late rector of Trinity parish, Seattle, the design of the "Hand of Blessing" in the priestly way, as distinguished from that of a Bishop with two fingers raised, was by a typographical error printed "awl"; also the I.H.C. on the reverse side was in "lead lettering" instead of "head lettering."

PENNSYLVANIA.

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

Advent Offerings—St. Elisabeth's—St. Timothy's Hospital—Daughters of the King—Woman's Auxiliary.

THE ADVENT offerings of the Sunday Schools of the Diocese is to be given to Bishop Weed for his work in the Diocese of Florida, especially in view of the disastrous fire which swept over Jacksonville during the present year. When that calamity occurred, the treasurer, Mr. George C. Thomas, advanced the sum of \$2,000 on account of the approaching Advent offerings, which amount was promptly sent to Bishop Weed, and is now to be defrayed from the offerings as stated. Last year the amount of the Advent offerings was \$2,500, and was applied to the Diocese of Texas.

ON SUNDAY, 10th inst., the patronal Feast of St. Elisabeth's Church, Philadelphia (Rev. Wm. McGarvey, rector), was observed. At 7:30 A. M., the Holy Eucharist was offered, when there was a solemn dedication of the parishioners to the service of Jesus Christ, and upon them special blessings were pronounced that they might enjoy health and happiness during the parochial year. At 9 A. M. there was a choral celebration of the Holy Communion, followed at 10:30 A. M. by a solemn procession, and solemn High Celebration, the rector preaching the sermon. There was a service for children in the afternoon; and at 8 P. M. solemn evensong, with a sermon by the Rev. Father Osborne, S.S.J.E.

THE ROBERTS memorial annex to St. Timothy's Hospital, Roxboro, Philadelphia, built at a cost of \$80,000, was formally opened and dedicated on Saturday afternoon 16th inst., with a service conducted by the Rev. R. E. Dennison, rector of St. Timothy's Church, Roxboro, and President of the Board of Managers. The building is of red brick and steel, 49 feet front on Ridge Avenue, with a depth of 112 feet on Rector Street, and is four stories in height with a basement, being fitted

STRONG FOOD.

HAVING THE LONGEST STAYING POWERS.

"It is a good thing to know how to select food that will so thoroughly feed and nourish the body that there is no indication of hunger or faintness from one meal to another.

"Grape-Nuts Food will carry the user longer, probably, than any other food known. A young lady attending business college writes from Atlanta, Ga., saying, "Before I began using Grape-Nuts I got so hungry before the dinner hour that I was faint and almost sick, but since I have Grape-Nuts Food for breakfast I study harder and wait longer for my dinner without experiencing any of the former trouble."

"One great advantage is that it requires no cooking or preparation. I wish every one knew of the value of Grape-Nuts Food for children in school." I. Parkhurst.

What Shall We Eat

To Keep ealthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits, and meats is un-



doubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs, or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada, and Great Britain sell them at the uniform price of fifty cents for full treatment.

ABOUT THE PENNSYLVANIA LINES.

The verdict given by the general public, that the Pennsylvania System offers the most comfortable and quickest service from Chicago to Pittsburgh, Philadelphia, Baltimore, Washington, and New York, is undisputed by thousands who have used these lines. The dining service is unsurpassed. The scenery through which the road runs is the most beautiful of which the East can boast, the famous Horse Shoe Curve alone, being one of the rarest sights to a visitor from the Western states. The traveler is guarded on all sides by experienced employees and no pains are spared to make the journey one of ease and safety. If you contemplate a journey to the East full information may be obtained by addressing:

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throughout with the latest approved appliances. On the wall in one of the corridors is a plain marble tablet, upon which is inscribed:

This building was erected to the memory of Percival Roberts by his wife, Eleanor Williamson Roberts, A. D. 1900.

The architecture is of the Gothic-Spanish style with tiled roof.

THE ANNUAL meeting of the local assembly of the Daughters of the King was held on Wednesday, 13th inst., in the Church of the Evangelists, Philadelphia (Rev. Charles W. Robinson, incumbent), was largely attended, and very enthusiastic. Officers were elected as follows: President, Mr. John B. Falkner, Christ Church, Germantown; Vice-Pres., Mr. Marshall of St. Matthias' Chapter; Secretary, Mr. Joseph Wood, Jr., of St. Andrew's Chapter, Yardley; Treasurer, Miss C. M. Lorraine. The addresses and reports of chapters were of a particularly encouraging nature. The hospitality of the priest in charge and of the Evangelist chapter was thoroughly enjoyed. The evening service was well attended, the Rev. Dr. F. W. Tomkins of Holy Trinity Church, giving an impressive address on "The Development of the Spiritual Nature, and our Personal and Individual Responsibility in the Sight of God."

THE REV. DR. T. A. TIDBALL, rector of St. Luke's and Epiphany parish, Philadelphia, is in Virginia, having been invited to preach a series of sermons in the chapel of the University of Virginia.

THE ANNUAL meeting of the Woman's Auxiliary was held on Friday, 15th inst., in Holy Trinity Church, Philadelphia (Rev. Dr. F. W. Tomkins, rector). All the sessions were largely attended, and the most enthusiastic feeling pervaded all the deliberations. At 8 A. M. the Holy Eucharist was offered, Bishop Whitaker being the celebrant, and was followed by an opening service, Bishop Whitaker presiding. The work and needs of the Church in Mexico were presented by the Rev. Henry Forrester. He was followed by Bishop L. L. Kinsolving of Brazil, and Bishop Hare of South Dakota, who spoke of work among the Indians.

At 12 o'clock adjournment was made to the parish house, where the noon-day service of prayer for missions was held. Following this service the roll was called, and about 500 delegates answered to their names. Bishop Whitaker read a summary of the annual report which showed a total contribution of \$69,479.06 to the various divisions of missionary work. Miss Coles, secretary of the executive committee, read an account of Mrs. Twing, the "Mother of the Woman's Auxiliary;" Mrs. Thos. Neilson, president of the domestic committee, gave an account of the triennial meeting of the Auxiliary last month in San Francisco; and Miss Margaret E. Morris spoke of the needs of the Junior department.

In the afternoon the speakers were: Bishop Whitaker, on Diocesan Missions; Archdeacon Russell of Southern Virginia on Colored Work; the Bishops of Texas and Shanghai on work in their respective fields.

HOLY TRINITY Memorial Chapel, Philadelphia (Rev. Dr. R. M. Harrison, vicar), is to have a vested choir, and the work of remodeling the chancel so as to accommodate it has been begun. The robing room will be in a cloister, to be built between the chapel and Sunday School building.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

St. Barnabas' Guild—Bequests—Clerical Union.

THE MONTHLY meeting of the Pittsburgh Branch of the Guild of St. Barnabas for Nurses was held at the House of the Merciful Saviour, on Wednesday evening, November 6th. The Guild service was read by

the chaplain, the Rev. T. J. Danner, and an address by the Chaplain-General, the Bishop, on The Necessity for the Cultivation of the Spiritual side of the Nurse's Character, in order that she may attain to the highest degree of usefulness in her sphere of labor. Four nurses were admitted into membership by the Chaplain-General, and delegates were appointed to attend the annual meeting of the council of the Guild, to be held in Chicago.

BY THE WILL of the late Mrs. Amelia P. Blake of Pittsburgh, formerly a parishioner of Trinity Church, Rochester, that parish is to receive a legacy of \$5,000, and a former rector a bequest of \$300; two others who in former years were wont to ring a set of chimes presented to the parish by Mrs. Blake, were remembered by small gifts. The St. Margaret Memorial Hospital was given \$5,000, and was made the residuary legatee of the balance of the estate after the death of a brother of Mrs. Blake; the amount to be used to establish a ward to be known as the "Blake Ward."

THE PITTSBURGH Clerical Union held its annual meeting and election of officers on Monday, Nov. 11th, at the Hotel Henry. The officers elected were: The Rev. Robert A. Benton of Sewickley, President; and the Rev. H. A. Flint of Allegheny, Secretary; and the Rev. D. L. Ferris of Pittsburgh, Treasurer. In place of a paper being read, the Rev. Drs. Grange and Ward, who had lately returned from their trip to San Francisco as deputies to the General Convention, made report of its work.

SACRAMENTO.

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

New Church at Redding.

NOVEMBER 20th is appointed for the consecration of the new All Saints' Church, Redding, the building of which is the result of the ministry of one year of the Rev. A. L. Bursleson in that mission. The plans are

COFFEE COMPLEXION.

MANY LADIES HAVE POOR COMPLEXIONS FROM COFFEE.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and, as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. ———, 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach, and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system, and when that is in good condition, one can depend upon a good complexion as well as a generally healthy condition of the body.

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adapted from those used for the church at Pewaukee, Wis., though the interior is wholly changed. The building is erected at a cost of \$2,100, of which the entire amount is paid in. Of this amount \$1,400 has been



ALL SAINTS' CHURCH, REDDING, CAL.

raised by the personal work of the missionary, and the remaining \$700 came from the local guild and from the Bishop. The health of Mrs. Burleson is such that the missionary has been obliged to resign his work and has accepted the rectorship of the Church of the Incarnation, Santa Rosa.

SALINA.

Bishop Millspaugh in Charge — Episcopal Residence—Osborne.

THE BISHOP OF KANSAS has been asked by the Presiding Bishop to take charge of the Missionary District of Salina until a Bishop is elected. He has consented to do so, but will not organize the Jurisdiction unless requested to do so by the Presiding Bishop, preferring to leave the organizing to the first Bishop of Salina, who will be chosen at the next meeting of the House of Bishops.

ON THE EVENING of Nov. 9th, Bishop Millspaugh met with the business men of Salina. He explained that the Missionary Bishop when elected would make Salina his home, and proposed that the citizens provide a house to be offered to the Bishop. The proposal was enthusiastically received and a committee appointed to formulate a plan to be reported at a later session of the Commercial Club. The meeting was largely attended, and such general interest was shown that a house for the Bishop is now assured.

A NEW MISSION has been opened at Osborne, by the Rev. J. C. Anderson. There is a lot well located belonging to the Church, and a nucleus of eight families of Church people. They are already talking of building a church.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Vested Choir at Norfolk.

A VESTED CHOIR has been introduced at Christ Church, Norfolk (Rev. B. D. Tucker, D.D., rector), and made its first appearance on Sunday, Nov. 3d. The robing room has been arranged in the tower at the west end of the church. The Bishop of the Diocese was present and was preacher at the choir's first service, when Dr. Tucker was also present for the first time since the close of the General Convention, to which he was a deputy.

THE PHILIPPINES.

THE REV. CHAS. H. BRENT has signified his acceptance of his election as Missionary Bishop of the Philippines.

WESTERN NEW YORK.

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

Woman's Auxiliary.

THE ANNUAL meeting of the Western New York Branch of the Woman's Auxiliary (adjourned from Sept. 25th) opened on Nov.

13th in Trinity Church, Geneva (Rev. II. W. Nelson, D.D., rector emeritus), with a session of the Junior Auxiliary. Mrs. Charles Boynton was chairman at this meeting, which offered reports and laid out work for the coming year. The Rev. E. M. Parrott of Rochester gave a talk upon the principal points of missionary effort in the United States at this time, using an illustrated map to impress the missionary divisions of the states and territories upon the minds of the Juniors present. A very inspiring report was read by the head of the Babies' Branch and the Little Helpers, Miss Mary E. Hart of Rochester. The Branch was started in Western New York in 1892 and now is found in 52 Dioceses, thirty of which sent \$532.89 as their contribution to the united offering of 1901. All the Branches will unite next year in working for the children's ward in the new hospital at Shanghai. Each year a font is given by the Western New York branch to a new mission in one Archdeaconry and a gift of money to the other. One hundred dollars has been given since July by our Branch toward the erection of a church for the Indians on the Cattaraugus Reservation in the Buffalo Archdeaconry. The Deaf Mute missionary is also remembered.

Miss Bull of Japan followed with an address on her work; she appearing in the Japanese costume which she wears when in that country. At the evening service addresses were made by the Rev. A. J. Graham of Rochester and Rt. Rev. Bishop Kinsolving of Brazil. The latter gave a vivid word-picture of the Church's work in Brazil and of the gradual awakening to the desire for her services in that country. He gave bits of the Prayer Book in Portuguese which were most beautiful in that musical tongue. A reception to delegates and friends followed the service at the house of Mrs. P. W. Nicholas, the Diocesan President.

Thursday morning, after celebration of the Holy Communion by the rector, the business of the Auxiliary began. Routine business was followed by a report of the President, Mrs. Nicholas, of Woman's Work at the late Triennial in San Francisco. She reported that the Auxiliary of Western New York was sixth in the line of 79 Dioceses in its United Offering, sending \$2,827.59 as its share of the glorious whole. The envelopes in which the several diocesan offerings had been inclosed were shown, also the fine missionary exhibit collected by Mrs. Nicholas.

A new scholarship for Africa was pledged, to be known as the Helen M. Halsey scholarship.

The election resulted in the following officers being chosen for the ensuing year: President, Mrs. P. W. Nicholas; 1st Vice President, Mrs. F. E. Gifford, Jamestown; 2nd Vice President, Mrs. T. B. Berry, Buffalo; Corresponding Secretary, Mrs. C. A. Vander Beck, Rochester; Recording Secretary, Mrs. Chas. B. Potter, Rochester; Treasurer, Mrs. D. S. Chamberlain, Lyons. It was decided to omit the January meeting and assemble at Patavia in June. After prayers and the benediction the meeting adjourned.

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