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The Living Church

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No. 7

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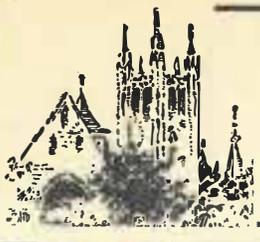
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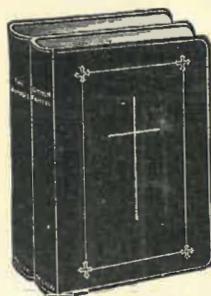
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THE YOUNG CHURCHMAN CO.,
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VOL. XXVI.

MILWAUKEE AND CHICAGO, DECEMBER 14, 1901.

No. 7

EMMANUEL.

He is coming! He is coming!
When the winter days appear,
When the trees are gaunt and leafless
At the closing of the year—
When the snowflakes softly falling
O'er the earth their mantle fling,
Hark! the sound of voices calling—
He is coming! Christ our King!

He is coming! He is coming!
Tho' the night is wrapt in sleep,
Yet the air is full of music,
And the stars their watches keep,
And the winds that murmur weirdly
And the giant branches swing,
Seem replete with voices calling—
He is coming! Christ our King!

He is coming! He is coming!
Yes, we feel it in our hearts;
At the sound our pulses quiver,
And the very life blood starts—
Oh! the time of mirth and gladness!
Oh! the words that sweetly ring
Through the vista of the ages—
He is coming! Christ our King!

REV. JAMES I. CAMERON.

LONDON LETTER.

LONDON, November 26, 1901.

FROM the recent official publication of the Sacred Congregation for the Propagation of the Faith it appears that, while in the United States one-sixth of the inhabitants are in outward communion with the Papal See and in Scotland about one-tenth, in England the proportion of Romanists to non-Romanists is scarcely more than one-twentieth. In England and Wales together they number this year 1,429,350, as compared with 1,339,640 six years ago; so that the progressional outlook of the proselytising Latin portion of the Church in the Provinces of Canterbury and York (where it is, of course, merely a schismatical body) is not very *colour de rose*.

A short mid-day service, with an address, is now regularly held for men on Tuesday at St. Paul's, Covent Garden, West Central London, the attendance being quite encouraging. The experiment of having such a service at this church was first tried by the new rector (the Rev. E. H. Mosse) during last Lent and Easter-tide, and now the service has been revived as a permanent one. The first address of the new series was given by the Bishop of Stepney, who has been followed by Dr. Gore and Canon Scott-Holland. St. Paul's stands on the west side of the famous Market, and is a steepleless red-brick edifice, with broad (Swiss-looking) eaves, and a public Portico-like arcade, the entrances being from three side streets. The original church, the work of Inigo Jones, was destroyed by fire in 1695, the present one being built on the same general lines, though without the same classical feeling, soon afterwards. Somewhere in the churchyard, now cleared of its old tombs and covered with a green turf, lies all that is mortal of the celebrated Samuel Butler; about whose life in London but little is known beyond the fact, as Dr. Johnson observed, that he died very poor—after all by no means the worst condition to be in when departing this life.

Canon Lowe, of the Ely Chapter, has been elected a Vice-President of the E. C. U., in succession to the late Canon Carter.

On November 18th (anniversary of the Accession of Queen Elizabeth) the customary Latin service in commemoration of the pious Founders and Benefactors of Westminster School (re-founded by Elizabeth) was held at the Abbey; in whose precincts the famous school for boys has been located ever since its

original foundation some time in the Middle Ages. The service opened with the *Paternoster*, followed by some Psalms, the *Te Deum*, sung, as also the Psalms, to the Church's devotional old Chant music), the Lesson, from the Chapter in Ecclesiasticus containing the passage, "Let us now praise famous men and our fathers that begat us," and concluding with a "*Forma Commendationis*."

The late vicar of Hey, Lancaster, Mr. Grundy, whose age was ninety, was chiefly distinguished for having held his benefice for nearly 63 years, and also for having officiated at a service, some time in the reign of William IV., at which the late Queen, then Princess Victoria, was present. On the occasion of his diamond jubilee as vicar, Queen Victoria ordered a congratulatory letter, together with a portrait of herself, to be sent to him.

To Messrs. Methuens' valuable series of biographies, "Leaders of Religion" (edited by the Rev. Professor Beeching, of King's College, London), there has just been added a most interesting volume in Canon Spooner's *Bishop Butler*. In the hands of the accomplished tutor of New College, Oxford, the work of whose life has been (to quote from *The Times*' review) to "expound the ideas of ancient and modern philosophers to the pick of University students," the great philosophic divine's reputation "does not suffer."

The annual C. B. S. *Requiem* was sung on November 12th at the Church of St. Matthias, Earl's Court; that in connection with the E. C. U. on the following day at St. Mary Magdalene's, Munster Square; while that for departed members of the Guild of All Souls was celebrated on November 21st at the Church of St. Barnabas, Pimlico. At St. Mary Magdalene's a powerful sermon was preached by the Rev. F. F. Irving, vicar of All Saints', Clevedon, Somersetshire, on the true doctrine of the purification of imperfect Christian souls after death, the preacher at St. Barnabas' being the Bishop-elect of Bloemfontein.

Mr. H. C. Richards, K.C., M.P., delivered a lecture last week in the Chapter House of St. Paul's on "John Wesley in City Churches." In the 17 volumes of Wesley's diary there were, he said, "an astonishing number of entries" in reference to his preaching engagements at the City churches of St. Lawrence, Jewrey, St. Botolph (both in Aldersgate and Bishopsgate), St. Bartholomew-the-Great, St. Vedast, Foster Lane, and All Hallows, Lombard Street. Only a year before his death he wrote: "So are the tables turned, I have now more invitations to preach in parish churches than I can accept of." His diary proved, said Mr. Richards, "First, that the Bishops did not drive Wesley out of the Church of England, and that at the very latest hour of his life he had but one feeling for her, that of an anxious and affectionate son for an aged and beloved Mother."

This Advent at St. Paul's, on the evening of December 3, instead of Spohr's *Last Judgment*, Brahms' *Requiem* music will be rendered, the change being due, it is reported, to the death of the late Queen.

The Worcester appointment is by no means satisfactory to Liverpool Protestants of the Orange type. At a protesting meeting of the Laymen's League it was declared by the chairman that the nomination of Dr. Gore would surely "undo the work of the Reformation" in the Diocese of Worcester, and that the "ingrained sacerdotal tendencies" of the Cecil family had "again triumphed" and was "a deliberate flouting of the solemn resolution of the House of Commons" in reference to the exercise of Crown patronage. The Bishop-designate, it is understood, has resigned his position as Superior of the Community of the Resurrection.

Apropos of the controversy over the appointment of the Bishop of Tasmania to the S. P. G. Secretaryship at a salary of £1,000

(£500 in excess of that paid to the late Secretary), a letter has been received by the Standing Committee from a layman containing a proposal (with view to satisfying "the feeling of the economists" and of dissipating "a certain unpleasant after-damp") to pay for the next three years the difference between the old salary and the new one.

At the late Worcester Assizes, before one of the Justices of the High Court, John Etheridge (age 20), of Oldbury, formerly for a brief period a student at St. Aidan's Theological College, Birkenhead, was accused of forging a certificate of ordination in the Diocese of Worcester, thereby obtaining, when unordained, an assistant curacy under the vicar of Prickwillow, in the Diocese of Ely; and also of forging, with intent to defraud, testimonials of character from three beneficed priests, the countersignature of the Dean of Worcester, and the signature of the Priest in whose name he had obtained a certified extract of his (Mr. Rees') Letters of Orders. Among other witnesses were Canon Pinchard, of St. Jude's, Birmingham, and the Dean of Worcester. The case at first broke down under the Forgery Act, but finally proceeded under an indictment at Common Law, and ended with a verdict that the prisoner was guilty of forging one of the testimonials to the Bishop of Ely, and uttering, knowing them to be forged, two letters purporting to be written by the Rev. Mr. Rees, late assistant curate of Oldbury. The line of defense was that the whole affair was merely "a jest on the part of himself and some of his fellow students" at St. Aidan's. The judge, in passing sentence of five months without hard labor, said that the prisoner's plea was untenable, for the whole scheme was "too clever in details," and "too persistent" to be nothing but "a student's joke"; and, besides, involved "gross insult to the sacred services of the Church and to the clerical profession."

Archdeacon Churton, of the Bahamas, has again been elected by the clergy of the Diocese of Nassau to be their Bishop.

The Dean and Chapter of Westminster have authorized the public announcement of a daily celebration of the Holy Eucharist in the Abbey, from Advent Sunday to Low Sunday, at 8 o'clock. The weekly Sunday Eucharist at Westminster Abbey is believed to have been re-introduced by Dean (afterward Bishop) Wilberforce, and now Dean Bradley and his colleagues seem to be feeling their way, thank God, towards having a daily Eucharist at the Abbey all the year round.

The Dean of Rochester (Dr. Hole) has lately returned to his Cathedral city from Ramsgate, after three months of sojourning there. Although improved in health, he is still not allowed to receive visitors or make any public engagements.

Father Kershaw, S.S.J.E., of the Cowley-Wantage Mission at Poona, departed this life early in the morning of All Saints' Day, while on the homeward voyage from India and somewhere this side of Aden, his body being buried at sea on the same day. He was at first a barrister, practising at Toronto, Canada, but after a while, believing that he had a vocation for the Priesthood, he left the bar and was ordained Priest in 1890. For some time he served under the Rev. F. E. Mortimer of Jersey City, New Jersey, but in 1894 was "professed" as one of the Cowley Fathers. His work has chiefly been in India, first at Bombay, and afterwards at Poona, though for some time past he has been in declining health. He is said to have been passionately fond of children, and of children's hymns, a particular favorite being "Now the day is over"; which was repeated to him at his request on the eve of All Saints', when fully conscious that the day of his earthly life was about over. A solemn *Requiem* was celebrated at the Fathers' Church at Cowley St. John on November 11th. Father Elwin, head of the Mission at Poona, being invalided home and having left the Mission in charge of Father Kershaw, arrived in England on All Saints' Day, and was present at the *Requiem* service. R. I. P.

The Bishop of London, present the other day at the awarding of prizes in connection with the Kensington Park High Schools for Girls, said that the first great essential to their happiness and usefulness after leaving school was that they should be "devout, pleasant, and unselfish." What he wanted for the Church of England was that girls should "understand true Catholic principles, and be proud of the Church."

J. G. HALL.

THERE is a superstition among the natives of Wedau, in British New Guinea, that if the name of a certain mountain is mentioned, those who hear it will become covered with sores or otherwise afflicted. But this calamity may be prevented. Those who hear the name must spit on the ground, saying to the mountain at the same time, "Be made low," and no evil consequences need be feared.

NEW YORK LETTER.

IMPORTANT ACTION OF THE ARCHDEACONRY.

THE annual meeting of the Archdeaconry of New York was held on the first Tuesday evening in Advent, in the chapel of St. Thomas' Church, Fifth Avenue and Fifty-third Street, Archdeacon Tiffany presiding. The old trustees were re-elected with one exception, and the new lay member to fill that exception is Mr. Alexander M. Hadden of Calvary parish. The lay officers were re-elected also. In his annual report the Archdeacon said that larger interest in Church extension, and larger money contributions than ever before are the record of 1901. He noted the completion of St. Stephen's at Woodlawn, one of the finest mission foundations in the Diocese but already described in these columns, and the completion of a basement for St. George's, Williamsbridge. This mission, in charge of the Rev. Ralph J. Walker, has a splendid site with a modest debt, and its basement is exceedingly commodious and well furnished. The mission had long occupied an old Methodist building which it rented. The splendid success of Advocate, Holy Nativity, St. Simeon's, St. Alban's, and Atonement missions was mentioned, and due credit given to the Rev. T. Manley Sharpe, the Rev. R. J. Walker, the Rev. W. W. Smith, and the Rev. R. H. Wevill. Special stress was laid upon the success and the need of St. David's mission (the Rev. Dr. E. G. Clifton), for colored Churchmen, and its priest in charge reported funds in bank in the name of its Sunday School, now numbering above 300 members, and the growth of its building fund. The Rev. Mr. Wevill, on behalf of the latter, offered \$100 by Easter on condition that eleven others give a like sum. Upon this the Rev. Dr. Clifton offered \$100 from the congregation. The Rev. Dr. Grosvenor, as rector of Incarnation parish, which has lent much aid to St. David's, spoke in high terms of the work accomplished there. The Archdeacon, continuing his report, praised the style and name of a small paper called *Church Extension*, which was issued last year. Several present asked for its re-issue this year, demanding more copies and saying it was the best exhibit of the work ever presented. The promise was made that more issues were to be forthcoming, for to it, Archdeacon Tiffany said, was due not a little of the increased interest and income. Due credit was also given the Brotherhood of St. Andrew for its assistance in the missions.

Two resolutions of importance were introduced by Mr. Eugene M. Camp, head helper of the Brotherhood, and both were passed with enthusiasm. They were:

Resolved, That a committee of five, of which the Bishop shall be chairman and the Archdeacon a member, be named by the Chair to confer with Trinity Corporation relative to the purchase by it, upon mortgage without interest, of certain properties as sites for Church missions in upper New York City.

Resolved, That the Archdeaconry of New York is willing to join hands with other Church interests in the Diocese of New York, unitedly to undertake the task of raising, by December 31, 1903, \$1,500,000, financially to strengthen the Church in New York, and spiritually to gain the blessing that such education and sacrifice alone afford.

The latter of these resolutions was seconded by the Rev. Dr. W. M. Grosvenor of the Incarnation, in a short speech, and he was followed by the Rev. W. M. Geer of St. Paul's, Trinity parish, who said he would have been glad to second it had not the rector of the Incarnation been recognized. Concerning the former it was sought by the mover to have upper New York include Westchester County, but the Archdeaconry of New York feared its matter of jurisdiction. This resolution was discussed but not passed a year ago, Bishop Potter saying it was quite proper in his judgment for the Archdeaconry of New York to consult the mother parish upon the subject, in view of that parish's long history of good deeds in this very line. Both resolutions were passed unanimously.

Speaking to his second resolution, that relating to the raising of money, Mr. Camp said he had studied economic causes and effects of money raising projects in all religious bodies during the last few years, and had obtained the actual experiences of the leaders in every one of them. Reasons which he brought forward were based, he said, upon known laws. The thing to be entered upon is not a campaign of money getting, but a campaign of education, employing among other things such printed matter as the paper, *Church Extension*, already highly praised by all present. Our Methodist friends will close this year with a round \$15,000,000 raised during the last year and a half, with another year to complete their stint of \$20,000,000. It is the mature judgment of those most prominent in the raising of this vast sum that a spiritual blessing has come to Amer-

ican Methodism far exceeding the \$15,000,000 in value. Regular offerings have not been affected adversely, and Methodism is more inclined than ever to keep on giving. The same is the record of Presbyterian, Baptist, Lutheran, Congregational, Roman Catholic, and other efforts. Educate the people upon the work of the whole Church and the money comes, generally without asking for it.

No methods are being employed by other religious bodies that cannot be employed by the Church, and no conditions exist in them that do not exist in the Church, unless it be an advantage in favor of the Church, for Methodists of Manhattan who number 18,000 have raised \$562,000 of a stint they set themselves only six months ago of \$1,100,000, while the Archdeaconry, in the resolution in hand, contemplates the asking of 61,000 Churchmen and Churchwomen in Manhattan and the Bronx to raise \$1,500,000. It is found that interests in combination succeed best. This is contrary to the general notion, but it is actual experience. In other words, if all interests in New York combine they can accomplish far more, especially in education, than if they work separately, and education is the chief end to be sought.

It will be easy, the speaker said, for interests involved to agree in advance about a division of the sums raised. Others do so at any rate without difficulty. In order to show that New York is not solely diocesan, and that the campaign of education is to be in behalf of the whole work of the Church, the proposed undertaking ought to include an offer to the general Board of Missions of substantial sums, first to replace the depleted reserve fund, and second to make an advance, both offers to be made on condition that the Church outside the Diocese of New York raise like sums. The Archdeaconry has, of course, no wish to say what other New York City—Manhattan and the Bronx—interests shall join it, it saying merely that it is willing to join with all; but some mentioned were the Pro-Cathedral in Stanton Street, both new building and some start toward an endowment, parishes that are burdened with debts, those down-town ones like the Ascension, Holy Communion, St. Clement's, and others that need endowments, the purchase of land in upper New York to be held as sites for future parishes, the erection of churches for missions imperatively in need of them, City Mission and relief work, and perhaps the building in the Bronx of a great parish church, upon a site commanding the whole Borough, already owned in part and so near to the municipal buildings in location as to be central, etc. It is said the Archdeaconry will take no step at present beyond notifying other interests, through its publication, *Church Extension*, of its willingness to cooperate.

PROFESSORS ELECTED.

The Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy, was on Wednesday elected to the chair of Pastoral Theology in the General Seminary, to succeed the Rev. Dr. Edward H. Jewett. It is said that Dr. Lubeck does not want the professorship and had asked that his name be not presented, but as the election does not take effect until September of next year, when Dr. Jewett retires, the trustees of the Seminary hope that Dr. Lubeck may by that time be induced to take the position. At the same time the Rev. Charles H. Hayes of Trinity College, Hartford, was elected to the chair of Evidences

of Natural and Revealed Religion which becomes vacant at the close of the present Seminary year with the retirement of the Rev. Dr. P. K. Cady, who is also sub-dean and librarian. Should Mr. Hayes accept the professorship, it is said that he will be the youngest man in the country to whom so important a seminary position has been given. He is a native of Newark, New Jersey, and a graduate of Columbia University.

VARIOUS HAPPENINGS.

A monument to Robert Fulton, the inventor of the steamboat, has been erected in Trinity churchyard and

was afterward held in Trinity Church, in which the Rev. Dr. Morgan Dix, the Rev. Dr. J. N. Steele, the Rev. Joseph Hill, and the full choir of the church, took part. The address was made by the Rev. Dr. Robert Fulton Crary, rector of the Church of the Holy Comforter, Poughkeepsie, who is a grandson of the inventor. The body of Robert Fulton is buried in Trinity churchyard, in the vault of Chancellor Livingston, who was the father of the inventor's wife.

Bishop-elect Burgess is the president of the Clerical Club of Brooklyn, an organization which is composed of many of the clergy of that city and vicinity. At a meeting of the club last week Dr. Burgess tendered his resignation as president, giving his election to the episcopate as a reason. On motion of the Rev. Henry T. Scudder, however, the club unanimously requested the Bishop-elect to serve out the remainder of his term, about ten months, and he consented to do so. This, in connection with his intention of having headquarters in the city of Brooklyn, is taken as an indication that the new Bishop intends to keep in as close touch as possible with the clergy.

Columbia University now presents an innovation in University history in that it is now possible for a child to enter the kindergarten in one of its allied schools and to remain, year after year, in schools and classes connected with the university, until he graduates with degrees as high as could be obtained anywhere. All these schools are grouped around the university proper on Morningside Heights, and the newest building, that for the Horace Mann School, was dedicated on Thursday of last week, the Bishop of New York making the principal address. The new building is given by Mr. and Mrs. V. Everit Macy and cost \$500,000. The Bishop said that it was a source of elation to those who live in an atmosphere of commercialism to feel that they are not wholly under its domination, and that nothing tended more to the production of such feeling than to know of and see these great buildings devoted to the cause of education, and others given for the promotion of the arts and sciences by men of commerce and their sons. He said that the dedication and consecration of the new school building must really be accomplished by those who labor within its walls. He characterized it as the finest type of a school and invoked a blessing on its work, its teachers, and the purpose for which it was established.

A meeting of the Woman's Auxiliary of the Board of Missions was held last week in St. James' Church, New York. A celebration preceded the meeting, Bishop Potter being the celebrant and Archdeacons Tiffany and Van Kleeck and the Rev. Drs. Stires and Warren being in the chancel. The Rev. Dr. Arthur S. Lloyd made the first address, speaking of the work of the Bishop of South Dakota, and stating that the policy of the United States Government in stopping the issuance of rations to Indian children in Church schools would cost Bishop Hare \$5,000 a year. The Bishop of New York then spoke on the same subject, saying in part:

"I cannot refrain from saying a word as to this curious ruling of the Government in regard to the Indian schools. It is, on the whole, a sound policy to treat the Indians as citizens, and not as wards. But this particular ruling, withdrawing the food and clothing from the Indian children who are in Church schools, is based upon a mental process that—well, I will not speak of that. But every woman here ought to make her husband uncomfortable about the matter until he gives public expression of his disapprobation. I had occasion the other day to write to President Roosevelt on this matter, asking him to give an audience to Bishop Hare, and I could not help remarking that it ought to be unnecessary to introduce to the President the greatest moral and spiritual power of the present day in the Northwest."

Addresses were also made by the Bishops of Southern Brazil and Alaska and by several missionaries.

The Bishops of Kentucky, New Hampshire, Vermont, and Pittsburgh, the Rev. Drs. Carey, Binney, and Body, and the Rev. Mr. Packard, of the Commission on Marginal Readings, have been at work at the General Seminary during the past week, carrying out the instructions of the General Convention regarding the preparation for publication of the new authorized edition of the Bible for use in morning and evening prayer.

The Rev. Guy L. Wallis, of the Diocese of New York, returned from a trip to relatives in England and a sojourn on the Continent on Tuesday, November 26th. A reception was given to him at the residence of Mr. John Craig Howie on the following evening. A large number of gentlemen were present, the majority being members of the congregation of the Church of St. Mary the Virgin, where he formed many deep attachments and lasting friends during his connection. In the course of the evening Mr. George Wistar Kirke of Trinity parish made a very



ROBERT FULTON MONUMENT,
Trinity Churchyard, New York.
[By Courtesy of N. Y. Tribune.]

was unveiled on Thursday of last week. It was erected by the American Society of Mechanical Engineers, which had charge of the unveiling ceremonies in the churchyard. A dedicatory service

graceful speech of welcome home, and best wishes for the work that Mr. Wallis was about to take up in the Diocese of Ohio on the first Sunday in Advent. The evening was enlivened by music of a high order both vocal and instrumental, followed by refreshments, making the affair one of memorial enjoyment.

Mr. Wallis has been called to St. James' Church, Cleveland, to succeed the Rev. Dr. Schultz, who has accepted the Chair of Pastoral Theology at Nashotah. Mr. Wallis goes to a city and parish that are perfect strangers to him; at the same time he has every assurance of a hearty welcome and cooperation from all sources.

DR. MANN'S CONSECRATION.

THE consecration of the Rev. Cameron Mann, D.D., Bishop-elect of the Missionary District of North Dakota, took place in Grace Church, Kansas City, Mo., Wednesday, Dec. 4th. There was a Low Celebration at 7:30, the Rev. E. B. Woodruff, priest in charge of St. George's Church, Kansas City, being celebrant, and Matins were said at 8:15 by the Rev. John Atwill, rector of St. Mark's Church.

The Consecration service was held at 10:30. Promptly at that hour the procession entered the church, headed by the cross-bearer and choir of 30 men and boys, singing Hymn 507. The order of the Procession was: Cross-bearer, Choir, Clergy of the Diocese of West Missouri, Visiting Clergy, Master of Ceremonies—the Rev. J. Stewart-Smith; Readers of Testimonials—the Rev. G. Heathcote Hills and the Rev. Alexander Mann; Attending Presbyters—the Very Rev. Hugh L. Burleson, Dean of the Cathedral of Fargo, and the Rev. Robert Talbot; Presenting Bishops—the Rt. Rev. Frank R. Millspaugh, D.D., Bishop of Kansas, and the Rt. Rev. Samuel C. Edsall, D.D., Bishop of Minnesota; the Rt. Rev. Francis K. Brooke, D.D., Bishop of Oklahoma; the Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa, preacher; the co-Consecrators—the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania, and the Rt. Rev. E. R. Atwill, D.D., Bishop of West Missouri; the Bishop Presiding—the Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri.

A printed Order of Service, with explanatory rubrics for the people, had been issued, the rubrics being printed in red, in good liturgical style, though without marking which were taken from the Book of Common Prayer, and which were local in arrangement. Bishop Tuttle celebrated, with the Bishop of West Missouri as epistoler and the Bishop of Central Pennsylvania as gospeller. The Bishop of Iowa preached, taking for his text, St. Matt. xx. 26.

"After all these centuries," he said, "men without the Church as well as in it, ask that men who stand before the people should serve and not be served. I am not going to dwell on these words because we consecrate a Bishop in God's Church as restricted to him. I bid you look beyond these walls and learn that everywhere the law of leadership is the law of service. The world needs this service; it is the one key that fits the lock of humanity. Men must learn that he who would lead must serve. A new era has dawned upon the world, but wonderful as it is, there are things that cause wise men to pray and fear. Because we believe in God we believe that all things He does are for the best, for God is love. Yet we must be like the watchman out of Eden crying, 'Watchman, what of the night?'"

"All that seems progress is not progress. It may be that humanity is yet to turn back upon its track and begin again its weary march of progress. In spite of our wonderful prosperity there is poverty here greater than ever before. One has but to listen to the mutterings to hear the discontent, the envy, and the hate—just because now we have a larger manhood and a larger life. And if there be no love of ministry in the human heart, one can see what the end must be. Men are divided more sharply now than ever before in this life. . . ."

"Is this the progress of the ages? Is this what it is to come to? Has the salt lost its savor? In modern society is there to be found the element that will destroy it?"

"God forbid. We men who minister cannot believe this. We who believe that nature's secrets have been held back till now, and that the cunning hand hath worked the wonders which have made men rich—we think God has given men these things for His glory. We shall pass, perhaps, even before we can see the light in the far East, but they who come after shall stand in the noonday sun and shall know that the problems of to-day are but the necessities for the good of to-morrow. And though the Church suffers through coldness and lukewarmness to-day, as she has so often in the past, we know that in time it will be revived in the fulness of its glory through the great law of life—the law of ministry and of service."

To the Bishop-elect, he said: "And now dear brother, a personal

tie of love and respect, that has existed for too many years to enumerate, makes the joy of this occasion greater than I can easily say. The joy of your life will be in the joy of your service. Little did we think when we walked together as students in the theological seminary, that God would call us to such work. This service to which we have been called does not mean separation. You may not be numbered with this group to which you must soon say farewell, but you are still one with us in Christ. Jesus has said, 'Follow Me,' and you must continue your work as a fisherman of men. God has not called you to an easy work. You are to find joy in the service. In being a father to your people, you will have the loyal support of your sons, the clergy of your Diocese. They will be loving and dutiful. This is the Lord's message to you to-day from my unworthy lips."

The consecration office proceeded, the chief ministrants having already been named. The Rev. Alex. Mann read the Litany. After the examination, the Bishop-elect was vested by his attending presbyters, and a handsome pectoral cross, suspended on a purple ribbon, being a gift from the clergy of West Missouri, was placed about his neck.

THE *Veni Creator* was sung antiphonally by Bishop Millspaugh, he being appointed by the Bishop Presiding, and the choir, the congregation all kneeling, after which all the Bishops present joined in the imposition of hands. A solemn *Te Deum* was then sung, after which the established order was resumed. Only the Bishops, the attending presbyters, and the vestry of Grace Church received the Holy Communion. The Offertory was for the Missionary work in North Dakota, and was a liberal one.

At the conclusion of the service, the Bishops and clergy, with the vestry of Grace Church, were entertained by the ladies of the parish at luncheon, in the guild hall.

Bishop Mann will remain in Kansas City till Jan. 2nd. Before leaving he will confirm a class in Grace Church.

Bishop Mann has been rector of Grace Church, Kansas City, for 21 years, during which time he has built the splendid stone church and guild hall, and been the leading representative of the Church in the Diocese. He was largely instrumental in the setting off of the Diocese of West Missouri, and has been the President of the Standing Committee, and one of the Examining Chaplains of the Diocese, ever since its organization. There is a feeling of universal regret, both within and without the Church, at his departure, and he goes with the good wishes of every one.

THE GENERAL THANKSGIVING.

SOME YEARS AGO there seemed to be a fancy for having the General Thanksgiving said like the Confession, in concert, by minister and people together. In some few places (I am glad in none in Maryland) it still prevails. Soon after the beginning of my Bishopric, I found the usage just taken up in two or three congregations, but they at once kindly yielded to my request and abandoned it, that unity of usage might prevail in the Diocese. It was, I think, a Gladstonian fad; if not suggested by that statesman, at least pushed into prominence by some letters of his expressing his approval of it. But not only does the printing in the Prayer Book clearly distinguish it from the things to be said in concert like the Confession, Creed, etc., but there has been almost a decision. In the General Convention of 1889, when changes of the Prayer Book were under consideration, a memorial was read in the House of Bishops asking a decision as to the propriety of reading the General Thanksgiving and the opening sentences of the Litany by minister and people together. The question was considered, and the opinions expressed were almost unanimously against the proposed usage. And in the House of Deputies the rejection was quite as positive. In my judgment, it is not permissible.—*Bishop Paré.*

"ONE OF THE most beautiful philological developments of the United States," says the *Montreal Star*, "is the term 'episcopal bishop.' We are informed that the Reverend Charles H. Brent, a Canadian, is to be the first 'episcopal bishop of the Philippine Islands.' We are not told who is to be the next 'gubernatorial governor.' Perhaps they may have a 'presidential president.'"

IT IS YOUR PRIVILEGE, as children of God, to be satisfied with no help but the help of the highest. When we are content to seek strength or comfort or truth or salvation from any hand short of God's, we are disowning our childhood and dishonoring our Father.—*Diocese of Albany.*

AN ARTIST'S ACHIEVEMENT.

BY THE REV. EDWARD H. RUDD, D.D.

INSCRIBED TO THE REV. DR. LEFFINGWELL, RECTOR OF ST. MARY'S, KNOXVILLE,
AND READ AT THE CELEBRATION OF FOUNDER'S DAY, DEC. 5, 1901.

THERE'S slipped from sight a generation,
A century's third gone by,
'Since first, for Christian education,
Saint Mary's star of aspiration
Lit its torch in Wisdom's sky.

Since distant day of spring-time sowing,
When the Easter blossoms blew,
The School is ever fairer growing,
Increasing gifts each year bestowing—
Whose the toil that wrought so true?

As poet, catching glimpse supernal
Of a realm above the earth,
With simple words of speech diurnal,
Unfolds to man some truth eternal
In a song of precious worth;

As painter forms his great creation,
On the canvas erstwhile bare,
While rapt, like saint in adoration,
He toils, in lofty inspiration,
O'er the picture dawning there;

As sculptor, at rough marble gazing
In the mine before concealed,
Full soon, from stony sleep, is raising
The wondrous form, by skill amazing,
Till the beauty stands revealed;

As potter, on his wheel while turning
The insensate clay of earth,
Beholds the vase within sojourning,
Yet soon, by master skill discerning,
Brings the hidden glory forth;

So he, to whom we bring laudation,
In these first December days,
Has raised this School from lowly station,
This skilful artist's fabrication,
To the pinnacle of praise.

SPRINGFIELD DIOCESAN SYNOD.

(THE RT. REV. GEORGE F. SEYMOUR, D.D., LL.D., BISHOP.)

THE 24th annual Synod of the Diocese of Springfield met in St. Paul's Pro-Cathedral in the see city of Springfield, Ill., on Tuesday, Dec. 3d. There was a celebration of the Holy Communion at 7 A. M., the Rev. Dr. Andrew Gray of Mattoon being the celebrant. Matins followed at 9, and at 10 o'clock there was a choral celebration of the Holy Eucharist, the Bishop of the Diocese being celebrant, assisted by the Rt. Rev. F. W. Taylor, D.D., Bishop of Quincy, as deacon, and the Ven. F. A. De Rosset of Springfield as sub-deacon. There was a large congregation from all parts of the Diocese, and the service was dignified and very impressive.

Instead of a sermon, Bishop Seymour delivered a portion of his annual address to his Synod. It was earnest, strong, Catholic, and intensely practical.

Two names were put in nomination for Secretary of the Diocese: Dr. Andrew Gray, and the Rev. John C. White of East St. Louis. Dr. Gray withdrew his name, and a single ballot was ordered to be cast for the Rev. John C. White, and he was elected to the office. Considerable routine business followed, together with the receiving of reports.

At the afternoon session the Synod resolved itself into a committee of the whole, when the subject of the missionary work of the Diocese was carefully considered. Much interest was manifested, and aggressive work contemplated. The pledges for Diocesan Missions, from the parishes and missions, were larger than ever before. The following resolution, referred to the committee on the State of the Church, was by that committee recommended to the Synod and passed unanimously, *viz*:

"WHEREAS, The Board of Managers of the Domestic and Foreign Board of Missions, has restored to the Diocese of Springfield its former appropriation of \$2,000 for missionary work among the hundreds of thousands of people within our borders; therefore be it

"Resolved, That this Twenty-fourth Synod of the Diocese of Springfield does hereby make record of its hearty appreciation of this action of the Board of Managers, to maintain and advance the cause of Christ in one of the most thoroughly missionary districts in the United States. And be it further

"Resolved, That the Secretary be instructed to communicate this action to the Board of Managers."

The Woman's Auxiliary, which met during the afternoon, was large and enthusiastic. The reports showed good work done during the past year, but larger work is contemplated, and the pledges made were considerably in advance of last year.

An excellent missionary meeting was held in the evening in Christ Church, the Bishop of the Diocese in the chair. There was a large congregation, and the meeting throughout had a true missionary spirit with much enthusiasm.

The Bishop delivered the remaining part of his address on the

second day. It contained suggestions and recommendations which were referred by the Synod to special or other committees. The following action was unanimously taken on one paragraph, *viz*:

"Resolved, That all that portion of the Bishop's annual address, touching possible action for a Bishop Coadjutor, be referred to the Standing Committee, who, in connection with the Bishop, shall consider the subject and submit to the next Synod such recommendations as they may deem necessary and advisable."

In speaking of the vastness of the Home mission field, and of its great importance, the Bishop urged the clergy and laity to give increasing attention and support to the great mission fields at home, white unto the harvest, and to remember the hundreds of thousands in purely mission fields in our own vast Diocese.

Elections resulted as follows:

Treasurer of the Synod: John J. Cossit, Esq., of Lincoln.

Standing Committee: The Ven. F. A. De Rosset (Springfield), the Rev. J. G. Wright (Greenville), and the Rev. Johannes Rockstroh (Danville), Messrs. Charles E. Hay, H. D. Moss, and Major Bluford Wilson.

Trustees of the Diocese: Messrs. Charles E. Hay, W. S. Troxell, and Major Bluford Wilson, Springfield; W. B. Gilbert, Cairo, and L. Burrows, Decatur.

Lay Members of the Board of Missions: Messrs. H. D. Moss and John S. Lord, Springfield, and H. S. Candee, Cairo.

Much business was transacted, and harmony and unanimity characterized all the proceedings.

As a fitting finale to the duties of the Synod, Bishop and Mrs. Seymour gave a reception, on the evening of the second day, to the clergy and lay delegates of the Diocese, as well as to their many friends in Springfield. A large number of guests were received by their host and hostess. The rooms were embellished with a lavish display of tropical plants, cut flowers, and running vines. Classical orchestral music, and refreshments in great abundance and variety added to the enjoyment of the guests; and all left with the feeling that the Synod of 1901 was, in all respects, a most enjoyable and successful one.

PLANS FOR GUILD WORK.

"BEWARE of many guilds," said a bright individual to the new rector of the parish, "lest you shall go down to posterity as the rector of the *guilded* age."

"This happened in a small parish," he continued, "where the guilds fairly outnumbered the communicants."

A certain number are necessary, however, lest too many duties devolve upon one guild. There should always be an altar guild, trained and consecrated to this most consecrated work. There should be monthly meetings, opened with a short service by the priest, monthly dues paid, servers appointed, and their instruction given by the president, or priest, according to the Church calendar, and the altar manual. A most happy feature of this guild should be the attending to a garden or rectory grounds, or some other selected spot where flowers may be grown for the altar, planted with reference of course to their flowering in sequence, so that God's House may never be without adornment. In the winter they may be transplanted to the house or kept stored in greenhouses for a comparatively trifling amount.

No matter how poor and small the parish, there should always be a branch of the Woman's Auxiliary in every church. The meetings should be at least monthly, and a missionary study class is a great educational aid, as often, nay, it may be said, always, the prejudice too often existing against Missions is the result of ignorance. Mrs. E. A. Snively of Springfield has conducted with fine results such a class, with a course of study marked out with the same careful painstaking bestowed upon a woman's club calendar. In a future number, if desired, this programme may be printed, as it should be of great help to those desiring such a course.

Sewing for missions, dues, and reading from *The Spirit of Missions* may also be part of this work.

Charity is a feature of Church work that should never be neglected. The Daughters of the King generally look after this work; but, lacking that organization, a charity guild may be made up of young communicants, boys as well as girls. Committees to look after the poor, to collect clothing, to get the children clothed, and in the day and Sunday Schools, is part of the work of such a guild.

A young communicants' guild in Alton, Ill., known as the St. Elizabeth's guild, feeling that indiscriminate giving often fosters laziness and pauperism, established the custom of selling second-hand clothing for the merest trifle, but selling it instead of giving it away. Coal orders were issued on a promise of a small weekly payment, and work was found for those who de-

sired it; and the result told in the improved industrial condition of the poor.

These guilds have mainly to do with women, but there should be work given boys in every parish. Of this I shall write in another paper.

REMINISCENCES OF AN OCTOGENARIAN.—III.

SOMETIME in the early '20's there arrived in Philadelphia the Rev. Gregory Townsend Bedell, Sr., who at once made a favorable impression on those who listened to his discourses, he being a fluent speaker and a particularly fine orator. It was seen that there was room for another parish, although St. Stephen's had recently organized, especially as the rector-elect of the last named was generally recognized as a "High" Churchman, while Mr. (afterwards Dr.) Bedell was of the "Low" or Evangelical school of thought. The Grand Lodge room in Masonic Hall was secured for the congregation, in which services were held every Lord's Day, and where Dr. Bedell officiated until the new church edifice was ready for occupation. It was named St. Andrew's Church, Philadelphia, and the building was a reproduction of a heathen temple—in the Doric style of architecture—whose original may probably yet be seen in a ruinous condition somewhere in Greece. With a heavy debt resting upon it, it was consecrated by Bishop White and the parish admitted into union with the Convention in 1823 along with St. Stephen's; but the latter being in point of time organized first, in the Convention journals it precedes St. Andrew's.

Dr. Bedell was a man of frail habit, and he overtaxed his strength in the rectorship. Reading the services and preaching twice each Lord's Day, and quite long sermons at that; besides, having the "Wednesday evening lecture" and what he termed a "Social Prayer Meeting" every Saturday night, these two latter in a "lecture room," ill constructed and badly ventilated, it was no wonder that the first rector of St. Andrew's drooped from year to year.

In an evil hour, my father was induced to purchase the half of a pew in this church, a personal friend taking the remaining half. When the allotments were made, my father and his friend got a very undesirable pew, into which neither ever entered. The latter, being an M.D., with a large practice, could not attend service morning, afternoon, or night; while my father had suddenly entered upon his eternal rest.

Both the physician's wife and my mother—inseparable friends—had been reared in the Roman Catholic Church; the former abjured the errors of that body, and became a regular communicant member of St. Andrew's, while the latter did not. She went to St. A.'s occasionally, while the writer played truant, and was found either at old Christ Church, or St. Peter's, or St. Stephen's.

The first rector of this latter parish was the Rev. James Montgomery, D.D., a son-in-law of Bishop White, and generally considered a fine preacher; for in those days the sermon was regarded as the main object, while the service was a mere preliminary. The attraction for me was the music. The organist was the late W. H. W. Darley, who in connection with J. C. B. Stanbridge, organist of Christ Church, published, some 50 or more years ago, the "*Cantus Ecclesiae*," a very fine collection of Church music, which came into general use at once. Both St. Stephen's and St. Andrew's organs were built by Thomas Loud, of Philadelphia, who also had a piano factory. The former was a three manual instrument, the other possessed but two. Both organs were remarkably sweet-toned, but both being badly located, some of the bass pipes grazing the ceilings, and their full power was very much diminished. Mr. Thomas Loud was the organist (volunteer) at St. Andrew's. He was said to be the finest performer on that instrument in Philadelphia. How tastes differ! I could not abide his "Voluntaries" nor could some others; and yet, he was a very able man, the author of an "Organ Study," which proved to be most invaluable to me, enabling me to fulfil the duties of an organist in missions and churches in the (then) far West, as well as in Philadelphia.

Dr. Bedell visibly failed, but took no vacation. An assistant was found to be necessary, and at one time the Rev. B. B. Smith (afterwards Bishop of Kentucky and Presiding Bishop) and others whose names I cannot recall, fulfilled those duties. Too feeble to stand when preaching, a high chair was provided for Dr. Bedell, but the silver cord was soon loosed, the golden bowl was suddenly broken, and St. Andrew's mourned, in 1834, the loss of a beloved rector. He was the father of the late Bishop of Ohio, the Rt. Rev. Dr. Gregory Thurston Bedell,

whose love of music he inherited from the rector of St. Andrew's.

After an interval of some months, the Rev. John Alonzo Clark became the second rector. He had not filled the position two years before it was manifest that in order to preserve his life, he should pass the winter of 1837-8 in some warm climate. A purse was presented him and he sailed for the South of Europe; but instead of being domiciled on the Riviera, or some other equally warm region, he traveled from place to place gaining strength it is true, but gathering materials for "Glimpses of Europe" which was published shortly after his return in the spring of 1838. Meanwhile the Rev. Lewis Peter Witherspoon Balch, a graduate of the G. T. S., but in deacon's orders only, was placed in charge of St. Andrew's. He made some changes, which were favorably regarded. The Wednesday evening lecture was given in the church, preceded by full evening prayer; and the Social Prayer meeting on Saturday nights, where Thomas, Richard, and Henry, besides others were called upon to pray, and somebody's collection of Revival Hymns were sung or droned—was also held in the church, with an exposition of the epistle or gospel for the Sunday following which Mr. Balch delivered from the reading desk, he wearing his surplice. I went to several of these meetings, and shall never forget the last one. While Mr. Balch was near the end of his exposition, the middle aisle door suddenly opened and a man "bearded like the bard" entered and shouted, "Stop! I am the rector of St. Andrew's! Is this our old social prayer meeting, or where is it? I had expected to have joined in it, but seeing the church all alight have come in"—or words to that effect. He then berated Mr. Balch in particular and the congregation in general, for such a departure from first principles. His language was decidedly un-Christian, and his voice showed his anger. Mr. Balch left the reading-desk, descended to the chancel, deliberately removed his surplice, laid it on a chair, and retired to the vestry-room. Mr. Clark began again, when about 20 or more gentlemen arose from their seats, as if by a pre-conceived arrangement, and left the church; others from other parts of the building followed them. They met Mr. Balch in the churchyard and after expressing their sympathy to him, one and all declared they would never enter the doors of St. Andrew's again while John A. Clark was rector. The following week saw the organization of a new congregation. A fine lot was secured, and the corner-stone of St. Luke's Church was laid. It was completed, and the Rev. Mr. Balch called as rector; but he declined, and, shortly after, accepted the charge of St. Bartholomew's, New York City.

The Rev. John A. Clark, like his predecessor, had trouble with his lungs. He felt, himself, that he must soon bid farewell to earth, and all his sermons were full of the grave, and the worms that destroy the body. Even on Christmas Day, he dragged the subject into his discourse: "Christ was born in this world, and born to die; to die a fearful death;" or similar words. A prominent Churchwoman, but withal somewhat eccentric, arose from her seat and shouting, "Woe-trumpets! woe-trumpets on Christmas Day!" swiftly left the church.

Shortly before his death, the degree of D.D. had been conferred upon him and the Rev. Dr. John A. Clark had for his successor one bearing the same surname, but with the D.D. omitted. He is still living and is the Most Rev. Thomas M. Clark, senior Bishop of the Church. His sermons were thoroughly doctrinal, with not a trace of Calvinism about them. I returned to St. Andrew's, rented a couple of seats, having abandoned the half-pew some years previous. Mr. Clark and the Rev. (afterwards Bishop) W. H. Odenheimer became great friends and frequently "exchanged pulpits." On one occasion, the afternoon of the First Sunday in Lent, Mr. Clark preached his Ash Wednesday sermon at old St. Peter's. Now Mr. Odenheimer was looked upon as not only *ultra* "High Church," but some even deemed him a Roman priest in disguise! Mr. Clark's sermon suited the atmosphere of St. Peter's; the congregation said *Amen* to every word that was spoken, and one prominent member said to the writer: "Our rector, Mr. Odenheimer, would never have dared to preach such a sermon to St. Andrew's congregation."

Mr. Clark came from Boston, and thither he returned after a very brief rectorate of two or three years. He presented me to Bishop Alonzo Potter at his first visitation to St. Andrew's to administer Confirmation when and where I received that holy rite, March, 1846. I was then occupying a somewhat anomalous position, for besides attending St. Andrew's, I was a Sunday School teacher in a chapel or mission of Old Christ Church.

This did not last very long, for I left the city shortly after making my first Communion, on Easter Day, 1846. Still I retained the two seats in St. Andrew's, and was nominally a member; only attending service there when in town on a Sunday; and finally, in 1849, went to the (then) far West.

While the Rev. Mr. Clark was rector of St. Andrew's, and in the winter of 1845-6, a course of six lectures was delivered in that church addressed to Sunday School teachers, and five rectors of various city parishes accepted the invitation of Mr. Clark, each to take a different subject. The Rev. Dr. Benjamin Dorr of old Christ Church, the Rev. Dr. Richard Newton (then) of old St. Paul's, the Rev. Dr. Henry J. Morton of St. James', and two others whose names I cannot recall, each delivered a lecture, the rector of St. Andrew's closing the series. Dr. Morton's subject was "The Qualification of a Sunday School Teacher." He began by stating there were four. Elevating his voice, he said: "The teacher should have the energy of St. Paul"; then in a more moderate tone, continued, "the wisdom of Solomon, the meekness of Moses, and"—a moment of silence intervened, the congregation being intensely interested and expectant, when the Doctor gave the concluding words—"the patience of Job." If there is such a thing as an "audible smile," it was then and there displayed and heard.

The Rev. Dr. Clark was the first priest of the Church whom I ever saw vested in surplice and stole in the pulpit. But this was done only when the Holy Eucharist was celebrated. Instead of retiring to the vestry room, while the Psalm in metro was being sung, and there exchanging his surplice for the black silk preaching gown (which was again exchanged for the surplice after the sermon was ended) he entered the pulpit, after a silent prayer at the Gospel side of the altar, delivered his sermon, and returned to the chancel where, with his server, he administered the Blessed Sacrament to many hundreds. There were no early celebrations then.

F. A. H.

THE CHURCH ENDOWMENT SOCIETY.

AND ITS RELATION TO THE NEEDS OF THE CHURCH AND RELIGIOUS, EDUCATIONAL, AND CHARITABLE OBJECTS AND INSTITUTIONS.

BY THE REV. E. W. HUNTER, SECRETARY-GENERAL,
RECTOR OF ST. ANNA'S CHURCH, NEW ORLEANS.

I HAVE had so many letters requesting information concerning the Church Endowment Society that I should like the privilege of setting before your readers some of the facts connected with the Society.

This Society was organized by me with the hope that it might prove of benefit to the whole Church. Although the Society is not yet a year old, it has already secured for objects and Church endowments a considerable sum.

If one will look in the *Living Church Quarterly*, published by The Young Churchman Co., or the *Church Almanac*, published by James Pott, or in the *Protestant Episcopal Almanac*, published by Thomas Whittaker, he will see the Society included among the General Institutions of the Church. The Presiding Bishop is "Patron," the Bishop of Easton, President, the Bishops of Pittsburgh, Colorado, Southern Florida, and Coadjutor of Chicago, Vice-Presidents; the Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans, Secretary-General; Mr. William A. Duer, 115 Broadway, New York, Treasurer, and among the Board of Trustees are some of the most prominent and successful laymen in this country, namely: Mr. D. S. Clark of Mariana, Ark., Mr. A. N. Whiting of Columbus, Ohio, Mr. T. E. Baird of Philadelphia, Pa., and the Hon. Levi P. Morton and Mr. Elbridge T. Gerry of New York.

There are local boards in nearly every Diocese, and there shall be local boards in every Diocese and Missionary Jurisdiction as fast as the Secretary-General shall have opportunity to give them formation. In each Diocese and Missionary Jurisdiction the Society has its special representatives and solicitors. These do all the work at no expense to the Diocese, Missionary Jurisdiction, parish, or institution that solicits the good efforts of the society. For mutual protection, the Society insists upon its representatives and solicitors securing from the Secretary-General the proper credentials signed by him. Bishops, rectors, and others are requested to ask those that claim to represent this Society, to produce their credentials.

The head office of the Society is in the Church Missions House, New York City, where visitors are welcome and the Reverend clergy and others may have their mail directed in

care of this office, and may make use of any privileges it may be within the power of this Society to offer.

ITS METHODS.

It procures insurance upon the lives of individuals for the benefit of religious, educational, or charitable objects and institutions. In some places it is for a fund for the support of the episcopate, in other places for an orphan asylum, or a hospital, or a cathedral, or church, or a home, or a religious order, or a school, or missionary society, or something else.

The principle of life insurance, as a wise and beneficent provision for individuals or institutions in which one is interested, needs no defence. Take for instance an orphan asylum. The asylum would like to liquidate an indebtedness in a certain specified time, say in twenty years, and the amount of indebtedness is \$100,000. The Church Endowment Society says: Put yourself in communication with the Secretary-General or the Business Manager, and permit them to secure, say 100 persons willing to insure, each one, his life for \$1,000 apiece on the twenty-year endowment plan.

The premium may be paid by those that insure, or by the board of trustees, or by a society formed for that purpose, or by charitable persons too old or in such bad health as to be themselves uninsurable.

In this connection I should suggest that young persons be insured, as the premium is small and there is a better chance of the insured living to see the good he had at heart come to the object or institution in which he was interested.

In the case of an asylum in debt, the Church Endowment Society says: Bond the debt and take out twenty-year endowment policies in the Church Endowment Society to meet the indebtedness. The Church Endowment Society will act as trustee for the beneficiary. This is a great convenience to the beneficiary, for it secures the payment of the amount to the beneficiary without any delay and without the tax of any fees for collection. Policies in the Church Endowment Society are usually made out in this fashion: "Payable to the Church Endowment Society as Trustee for St. Luke's Hospital," or for the "Rector, Wardens and Vestrymen of Saint Anna's Church," or for the "Fund for the Endowment of the Episcopate in the Diocese of Indianapolis," or for "The Domestic and Foreign Missionary Society of the P. E. C. in the U. S. A.," or whatever may be the legal title of the beneficiary.

I have taken the case of an asylum simply as an illustration. What I have written about it is equally true as far as concerns a fund for the support of the Episcopate, or for a hospital, cathedral, church, school, home, religious order, the "Domestic and Foreign Missionary Society," and in fact any and all objects of an educational, religious, or charitable character. The plan of the Church Endowment Society is better than a bequest, for it produces no friction among the heirs-at-law and is absolutely incontestable.

A written request from any one to the Secretary-General or to the Business Manager for particulars will be followed by a visit from one of the representatives of the Society, or by full particulars by mail. The Society has its representatives in every Diocese and Missionary Jurisdiction, and a request from any one to the Secretary-General or Business Manager to attend a meeting of any vestry, board, council, society, or body for conference will be gladly welcomed.

The writer of this article is not an insurance man, but a clergyman of the Church and rector of a parish. This article presents only one phase of the many methods successfully employed by the Society to bring to pass good results to the Church and her institutions. He would suggest that a request be made to him or to the Business Manager in New York for a representative of the Society to call and explain the manner in which the Society can be made helpful to the religious, educational, or charitable object or institution in which you may be interested.

THE AMERICAN CATHOLIC CHURCH.

THE following letter in the *New York Times* is an excellent answer to the criticisms of the (R. C.) Bishop Burke of Albany, which were recently quoted in the Correspondence columns of THE LIVING CHURCH:

To the Editor of The New York Times:

A word may be said in regard to the quotations from the sermon of the Roman Bishop Burke in Albany, published in your Monday's issue. As a matter of accuracy, the title proposed to be adopted

by the Episcopal Church is "The American Catholic Church in the United States."

There is no proposition to change the *name* of the American Church in the sense of adopting any new name. She and her mother in England have been officially styled "Catholic and Apostolic" from the earliest ages. Their official creed is the Nicene Creed, and it has been so since the Ecumenical Councils of Nicæa, A. D. 325, and of Constantinople, A. D. 381. In this creed it is stated: "I believe in one Catholic and Apostolic Church." The House of Bishops of the American Church, in their Pastoral Letter of A. D. 1894, expressly laid down the principle that "fixedness of interpretation is of the essence of the creeds." Whatever, therefore, "One Catholic and Apostolic Church" meant as used by the Councils of Nicæa and Constantinople, that it means as used by the American Catholic Church to-day.

The only question is of changing a *title* of the Church in *popular use*.

The Bishop agrees with the American Catholic Church in stating that "there is but one Catholic Church." But the head of the Catholic Church is not the Pope of Rome, but our Lord Jesus Christ, seated on the throne of Heaven, in the Sacrament of the Altar, and in the heart of every Christian. He committed the government of the Catholic Church to the collective episcopate, saying to the Apostolic College: "I appoint unto you a kingdom, as My Father hath appointed unto me: that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel" (St. Luke xxii. 29, 30).

This right of rule has been continually exercised by the Catholic Episcopate in provincial or ecumenical synods, as, for example, when the "Apostles sent Peter and John" unto the Samaritans to administer Confirmation (Acts viii. 14), or when the Sixth Ecumenical Council, A. D. 680, anathematized Honorius, Pope of Rome, for teaching the Monothelite heresy and burned his letters.

The Bishop agrees with the common opinion in the American Catholic Church in stating that the Church is called Catholic because her commission is, "Go, teach all nations" (St. Matthew xxviii. 19).

Inasmuch as the American Catholic Church is by God's mercy in communion with the Head of the Church, our Lord Jesus Christ, she is not disturbed because the See of Rome will not communicate with her; except out of charity, that the schismatic See of Rome might be restored to the outward unity of the Catholic Church.

Brooklyn, Nov. 19, 1901.

EDWIN D. WELF.

CLERICAL FAILURES.

IN EVERY profession and trade there are unsuccessful men, meritorious and otherwise, and the ministry is no exception in this particular.

The causes productive of failure are many and various.

Strange to say, men fail in all for reasons that are creditable to themselves. Many a clergyman, many a lawyer, many a merchant fails of success because he is possessed of a standard too moral, because he is righteous overmuch, and cannot obey the injunction of that worldly wise man, Solomon, *i. e.*, "Be not righteous overmuch."

A man who enters the ministry of the Church with a spirit Christ-infused will encounter opposition from not only the world, the flesh, and the devil outside its pale, but from the representatives of these within the pale. Successful men are not always and in every instance overloaded with conscientious scruples. They are politic by nature, otherwise they could not be politic by art. It is remarkable how near the characteristics of Grace approximate the characteristics of Tact in their outward manifestations: the former in its great personal exponent Christ manifested toward the worthy, amiability, patience, kindness; but the exponents of the latter manifest toward all, whether they are worthy or unworthy, the semblances of these. He, judged by human standards, was impolitic oftentimes, and from a human standpoint, judged by the standards of His own time, was a most conspicuously lamentable failure. Even St. Paul, the real founder, under inspiration from the ascended Christ, of the Christian doctrinal system, could not, so loyal was he to the truth as revealed to his conscience, compromise with the false in philosophy and the unrighteous in the daily life of men either within or without the Church.

He did reprove, yea condemn, yea discipline, offenders, risking the physical success of the Church to keep it pure in its personnel and sound in its doctrines. He has had imitators who have wrecked their lives professionally for the sake of purity and orthodoxy, of whom neither the Church nor the world were worthy. And we are prepared to show men, living to-day in the ranks of the retired clergy, who have won honorable retirement for like causes.

There are a few ministers to-day that are suffering because they have too strictly interpreted the duties of their sacred office,

They are worthy to receive and will receive, we make no doubt from the occupant of the White Throne, commendation and blessing; yet are they in popular ecclesiastical parlance—clerical failures.

I recall the history of a minister of a religious body who was appointed pastor of a wealthy and fashionable congregation, after having served successfully and popularly those of the average sort; a fervent and eloquent preacher of righteousness as revealed in the New Testament Scriptures; animated with the spirit of a true reformer. He hesitated not in reproving wickedness however disguised; though kind and tender toward the penitent, yet stern and fearless in his denunciations of the wickedness in commercial, social, and political life which prevailed. Too realistic was he in his preachments, bringing God Almighty's lightning too close to human consciences for comfort. He was not remote enough in his allusions. What happened to him, even at the hands of an organization whose author was John Wesley? When Conference assembled and the bishop (!) called his constitutional advisers, the presiding elders, around him, the politic gentleman agreed to slate him for appointment to a station whose membership was not so susceptible to the influences of this evil world.

Who does not recall the failure of John Wesley himself (and the reasons for it) in Savannah, so creditable to him? Why was he accounted unfit to take charge of a parish upon his return to England? Why? Because he was too much like the first apostles of Jesus Christ. He was a failure from a Church of England standpoint precisely for the same reason that his Divine Master was a failure from a Jewish Church standpoint.

The reasons why a really inspired minister is a failure are not in himself, but in the field where he seeks to work; while per contra the reasons why an uninspired man is a failure in the ministry are in himself.

Of the latter class I am not writing.

The mistakes (?) of the Savonarolas have been that they would uncover the sins that they found beneath the surface of popular Christianity. They would disturb the placidity of Church life for the sake of purity. Therefore they perished.

Rome has ever had a short, incisive way with men who proclaimed the faults and sins of the members of the Church. And Rome does not stand solitary in this particular. The Popes are not the only high dignitaries who have silenced voices that sounded forth the inconsistencies of popular religious representatives.

One gathering his opinions of such from the examples of the prophets and apostles of antiquity, would imagine that parish priests attempting to do the work of Christ at all hazard, would find furthering and supporting them, their canonical successors. If deprived of cures through any form of persecution he would think to find them honored most highly amongst their brethren.

But is it as he may imagine? Do we form our judgments which are unfavorable, upon a knowledge that a minister without a cure, and considered unfit to take charge of a cure, is in this position solely because he sought to establish and maintain righteousness amongst the members of the Church over which he, in the providence of God, had been placed?

There are times when tact, that has any godliness about it at all, will not save a minister from dismissal or resignation. In order to save his soul and the souls of his fellow men, he must speak reprehensively of the character and conduct of his, it may be, leading and supporting parishioners. No tact will enable him, it may be, to do this without giving offense and gaining material loss, and because of such morals lose in the lessened opinion of him in the minds of the Bishop and his brother clergy.

The important question with a true priest of God is: How shall I best establish and maintain the Christian standard of righteousness? Not: How shall I best establish and maintain my rectorship over a people? The latter is the question of worldly-minded men who have chosen the ministry as a vocation; who manage to gain and retain their rectorships. These have their reward in this life, while the former have theirs in the life hereafter.

In forming our estimates of God's ambassadors, let us take into consideration: Their personal character as such unfolds itself to us in our intercourse with them. The character of their sermons. The character of the supporting and sustaining laity over whom they have been placed. Let us not judge them incompetent or unworthy, simply because they are without cures.

It would show very badly for the moral quality of the

Church clergy if none of them suffered in this wicked world for righteousness' sake; if all of them were sleek and fat and of well liking. Clerical character is to be estimated by its intrinsic excellence and not by material circumstances. God calls men and the Church ordains them, to proclaim the truth as revealed by Christ—to reprove, rebuke, exhort.

They are not to be judged by those over whom they are placed, not by man's judgment, but by Him whose ministers they are. The poorest compliment that you can pay a man, it may be, will be to say of him, He was a rector of a parish for half a century. While the highest you can pay another will be to say, He never could retain a parish. It will be found upon examination of the personnel of the parishes of a few of these men who have held long rectorships that they are of a rather low and vitiated standard of both moral and spiritual excellence.

The system inherited by the Church in this country does violence to the order established by God through Moses and through Christ. The Church ministry here is subject to congregational polity. Parish vestries make and unmake ministers. A clergyman is the religious servitor of Messrs. Smith & Company, local lay proprietors of a territorial section of land. He is subject to their whims, caprices, prejudices. He is to fit the mantle of righteousness to their shapes and fancies. The measure of his excellence is determined by his ability to do this. The state and condition of the clergy being thus determined, let us who seek to form correct judgments, be extremely careful how we measure a minister by a wholly false system that has been forced upon the Church by the exigencies of a secular and political condition of human affairs.

Clergymen who are rectors are more subservient to their vestries than they are to their Bishops. They treat as their inferiors those without cures, who are under the direct control of their Bishops, yet who are in fact their superiors because independent of lay and subservient only to episcopal authority.

F. W.

VENTILATION

By THE REV. CYRUS MENDEHALL.

IT IS not of any necessity of ventilating one's opinions I would now speak, for the most of us are ready to "air them" at any time; but it is relative to the impure atmosphere of churches, schoolhouses, and halls. "By ventilation is meant the renewal of air in a confined space so as to preserve the life and health of animated beings."

In new countries, where people live in log houses, children are taught in rude schoolhouses, and preaching services held in the same, the necessity for ventilation is less felt than it is in modern air-tight buildings. A writer has said, "When men lived in houses of reeds they had constitutions of oak; when they live in houses of oak they have constitutions like reeds."

We are so constituted that we need air—plenty in quantity and pure in quality. When one is at home, and is enlightened upon this theme, he can have this blessed boon; but when he goes to Church must suffer while breathing the pent-up impurities of the congregation. Think of breathing the exhalations from dyspeptics, those afflicted with catarrh, tobacco chewers, whisky drinkers, peppermint candy suckers, clove ruminators, and many other varieties of smells and emanations. Now all this combined with the air, which naturally becomes devitalized and poisoned by use, makes an atmosphere which is disease-producing. And besides this, how poorly we take our part in the worship while we vainly gasp for breath and long for air. The body must be cared for as well as the soul. Think of the speaker trying to instruct and interest a stupefied audience, while he too is suffering. If we have true worship, we must have air. Ventilation is a necessity.

Man is classed as a poisonous animal. "We poison each other in health, much more in disease." Again it is said, "Man's own breath is his greatest enemy." Air once breathed is a poison. A person uses about 350 cubic feet of air in 24 hours. This needs to be supplied in such a way that what remains shall be entirely removed.

Prof. R. C. Kedzie says:

"The expired air is unfit for respiration by three causes: (1) It is deprived of a portion of its free oxygen; (2) it contains an excess of carbonic acid, one hundred times as much as the inspired air; (3) it contains an animal vapor, or a

volatile organic substance, which imparts a peculiar offensive odor to an ill-ventilated room."

The consequences of inhaling impure air, are felt at once; one's stomach becomes "upset," headaches, and general ill-feeling pervades. Then we become susceptible to colds, and lay foundations for disease to build upon, and all because the windows are kept shut, the doors closed, and even the key holes capped; so God's blessed life-giving element, which may be had so cheaply, is excluded as though it were a curse.

We have our old and oft used illustration of what poison air will do in the instance of "The Black Hole" in Calcutta. Here 146 Englishmen were confined by Sarajah Dowiah in a room eighteen feet square with a few small windows. Before morning 123 were dead, and of the twenty-three remaining the most died of a putrid fever. Generally results are not so rapidly seen. The health is gradually undermined by a system of slow poisoning. An authority says: "I have given attention to this subject for more than twenty years, and firmly believe, from careful observation, that very many cases of consumption, heart disease, and kindred diseases, have their origin in the foul air breathed in school rooms and other crowded places."

Medical authority can be cited to prove the position above taken. Let the cry sound in all churches, halls, schools, and other places where human beings congregate, "Give us air! air!! air!!! AIR!!!!"

As to churches, if needs be, have the steeple a little lower, and the amount thus saved invested in a system of ventilation. We cannot worship in spirit, and certainly not in purity, without air. We cannot live without it, spiritually or physically. Many good people bemoan their spiritual state, when it is the physical that needs looking after. Down with the windows, open the doors, blow out the stale, and let in plenty of fresh air, and prosy preachers and sleepy people will not be so numerous.

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

THE BIRTH OF OUR LORD JESUS CHRIST.

FOR THE FOURTH SUNDAY IN ADVENT.

Catechism: V. Belief. Text: Isaiah ix. 6. Scripture: St. Luke ii. 5-20.

AS WE draw near to the close of the Advent season, it should be more and more clear that we have made a good preparation for the due observance of the Christmas Feast. Ready for Christmas!—whatever these familiar words may mean in the world, in the Church they should mean that by definite religious effort we have prepared ourselves to give worthy welcome to the Incarnate Word. Not that the Incarnation repeats itself. This rather: Each year at Christmas-tide the Incarnation is set before us with such emphasis, that we should rise to greet it as though it were a new fact, requiring in us a new devotion.

If, then, we have been true to the spirit of Advent, the Christmas of this year will be to us a better and a more deeply religious Christmas than any we have known in the past. God grant that as we grow in age, we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II. Peter iii. 18).

With the lessons of the Advent Season fresh in mind, we now draw near to behold again the wondrous birth in Bethlehem.

The time of the Nativity is fixed in Holy Scripture as the time when the decree of Cæsar Augustus was carried out, that all people under the dominion of the Roman Empire should be enrolled (St. Luke ii. 1-2). This enrollment was the taking of a census, with a view to future taxation.

Among the Jews, each family was regarded as belonging to the place where its ancestors had lived. Accordingly Joseph and Mary came to Bethlehem, David's City (I. Sam. xvi. 1-4; St. John vii. 42), for they were "of the house and lineage of David" (verse 4). They arrived apparently at even-tide, and

found the city crowded with others who had come on the same errand, and the inn already filled. It sounds to us inhospitable: "There was no room for them in the inn" (verse 7). They took their chances with the rest, and were content, perhaps glad, to find shelter at last in a stable, which tradition tells us was a cave, used as an abode for cattle.

We wonder at the patient silence of the Blessed Virgin, her willingness to be excluded from ordinary comforts and go aside into this rude place for shelter and rest. But was this not in keeping with the character of Him who should be born of her? The humility of the mother; the deeper humility of the Eternal Word, who chose thus to come among men! "Let human pride blush, since God became an infant of days, submitted to the confinement of swaddling clothes, to the meanness of a manger, to the mansion of beasts."

Such was the birthplace of the Word Incarnate. In this rude stable of Bethlehem, the Virgin Mother "brought forth her firstborn Son, wrapped Him in swaddling clothes" (swathing bands, mere strips of cloth, the vesture of poverty), "and laid Him in a manger" (verse 7).

We pause for a moment over the word "firstborn." Does the use of this term imply that later the Blessed Virgin had other children? The devout tradition of the Church is that none save the Christ was born of her. To speak of a son as the firstborn (even though he were the only child) is in strict accordance with the ancient law (Exodus xiii. 2; xxii. 9). "The only persons who can be supposed to be brethren of the Lord, are expressly said in Holy Scripture to be children of another Mary (St. Matt. xiii. 55 and St. Mark vi. 3; cf. St. Matt. xxvii. 56, and St. Mark xv. 40)." For the full consideration of this subject, see Excursus iii., in Sadler on St. Mark.

"We would fain enquire more into the wonders of that mysterious night; and they are not wholly withheld from us. The same Evangelist who tells us that the mid-day sun was darkened during the last hours of the Redeemer's earthly life (St. Luke xxiii. 44), tells us also that in His first hours the night was turned into more than day (verse 9), and that heavenly glories shone forth not unwitnessed, while angels announced to shepherd watchers on the grassy slopes of Bethlehem the tidings of great joy, and proclaimed the new-born Saviour" (verse 11).

Not to the Sanhedrim, not to lordly Pharisees, not even to the High Priest, but to lowly shepherds! We cannot think of these shepherds as other than *chosen* witnesses. They appear upon the scene, take their part in the drama of the Nativity, and disappear from our sight forever. Of this we feel sure: that they were devout, God-fearing men, whose simple goodness had made them worthy of this distinguished honor. The flocks over which they watched are supposed to have been those that were destined for the temple sacrifice (Edersheim).

The angelic message falls naturally into three parts: "fear not"—"good tidings"—"all people" (verse 10).

First it was necessary to allay the alarm of the shepherds. That fear came upon them was entirely natural; but quickly the throbbing of their hearts was stilled with the re-assuring words of the angel: "Fear not" (verse 10).

Then followed the announcement of the "good tidings" which the angel had come to bring: A Saviour, the long expected, born in the city of David; and this the sign, by which His identity should be made clear to the shepherds: His swathing bands of poverty, and His throne a manger (vv. 10-12).

The good tidings were not for the shepherds alone but for "all people"; whereby was established at its very beginning the catholicity of the kingdom which this wondrous Being had come to found.

"Suddenly there was with the angel a multitude" (literally, an army) "of the heavenly host" (verse 13). "This army, however, announces peace." They square themselves toward heaven with the grand acclaim, "Glory to God in the highest," and then turn to earth with the great evangel, "Peace, good will toward men" (verse 14). This angelic anthem forms, as we know, the first words of the Church's eucharistic hymn, "the *Gloria in Excelsis*."

The angel had not commanded the shepherds to go, but rather took it for granted that they would go, to Bethlehem (verse 12); and they went "with haste" (verse 16). They found, even as it had been told them of the angel. And they could not keep the tidings in their own hearts, but made them known to others (verse 17). Thus were they the first missionaries of the Kingdom. The multitude "wondered," but Mary "pondered" (vv. 18-19). "The silent meditation of Mary is

contrasted with the eagerness of the shepherds to tell their tale, and their neighbors to receive it."

Both were right. The Christmas fact is worthy indeed to be told with wonder; and blessed are they who view not the Incarnation truths lightly, but, like Mary, "ponder them in their hearts."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THEY DRAW THE LINE THERE, IN IRELAND.

To the Editor of The Living Church:

ACCORDING to a correspondent in the *Church Times* (London), Irish Churchmen protest against being called "Protestant Episcopal"—a hopeful sign indeed for that portion of the Catholic Church, so deeply sunk in Puritanism. We are the only Church, apparently, that enjoys a monopoly of that grand old historic name!

Let those who believe in this title "Protestant Episcopal" (and I perceive by a recent copy of THE LIVING CHURCH, that a distinguished Bishop has thrown in his great influence with the enemy) act consistently: substitute the term "Protestant" for that of Catholic wherever it occurs in Creeds or prayers. It will save the trouble of explanation to your Roman Catholic and sectarian friends and perhaps prevent what the Anglo-Catholic would call "slopping over" on the part of future Bishops and theologians.

American Catholics have a splendid opportunity between now and the next General Convention for doing missionary work along the lines laid down in the so-called "Milwaukee-Oxford platform." What are Catholic Churchmen doing for the American Church towards removing the dense ignorance that prevails in many quarters? Are they identified in Sunday Schools, choir, vestries, guilds, brotherhoods, conventions, diocesan and General? When Church people are thoroughly catholicized, the name Catholic will follow as a matter of course.

St. Paul, Minn.

W. L. CULLEN.

TWO SUGGESTIONS.

To the Editor of The Living Church:

ALL thoughtful Churchmen seem to be agreed that the "Change of Name" is desirable on many grounds. Why not limit the discussion of the proposed change to the two titles, "American Catholic Church in the United States," and "Anglo-Catholic Church in the United States," for both of which weighty arguments can be produced?

Apropos of episcopal elections, how can any priest have the temerity and pride of self-will to decline an election, on the theory that the choice of a convention is the choice of the Holy Ghost, so plainly taught by the Prayer Book?

Sincerely yours,

Dec. 4th, 1901.

F. A. STORER.

AMERICAN AFFILIATION OF THE CHURCH OF SWEDEN.

To the Editor of The Living Church:

IN THE debates of the General Convention at San Francisco on the Faude-Huntington Amendment, stress was laid upon the desire of the Swedish congregations in America for union with the American Church. Indeed, in reply to the question, What is the practical need for this Amendment? reference was made always, save for one congregation in Massachusetts waiting upon the Amendment, to the Swedes of the National Church of Sweden.

The recent visit to America of the Rt. Rev. H. K. G. Scheele demonstrates, on the contrary, that the bond of unity which appeals to the Church of Sweden is not the bond of the

episcopate or the bond of the intercommunion of National Churches, but the bond of allegiance to the dogmas of the Lutheran Confessions.

The account of the Bishop's farewell visit to Philadelphia, taken from the issue of the *Public Ledger* of Philadelphia, for Dec. 3d, affords clear illustration of the binding unity of Lutheran dogma:

"For the second time within eight years, the Rt. Rev. H. K. G. von Scheele, Bishop of the Lutheran Church of Sweden and personal representative of King Oscar, came to Philadelphia yesterday, and last evening a reception in his honor was given by the Lutheran Social Union in Seminary Hall, Mt. Airy. . . . At both ends of the hall were hung the Swedish and American flags, and, apart from the heartfelt welcome expressed by the several speakers, the most kindly greetings were extended to the Bishop and Lady von Scheele by the assemblage of representative men and women of the Lutheran faith of this city. Dr. Adolph Spaeth spoke of the warm sympathy for the home Church in the Church in this country, and that sympathy is personified, he said, in the heart of Bishop von Scheele. To the Bishop, he said, was largely due the holding of the General Conference of the Lutheran Church in Sweden recently, and he expressed a confident hope that the Bishop will be able to bring about the meeting of the General Conference in either Philadelphia or New York, perhaps, in 1904. Addresses of welcome also were made by the Rev. Luther G. Albert, D.D., of Trinity Church, Germantown, and the Rev. C. A. Blomgren, Ph.D., instructor in Hebrew at the Lutheran Theological Seminary and pastor of the Gustavus Adolphus Swedish Church. In his reply the Bishop spoke in German, and for the benefit of those who did not understand that language, Dr. Spaeth afterward gave a resumé in English of his remarks. He dwelt on the common national traits which belong to the great Teutonic family, in which he included German, Anglo-Saxon, and Scandinavian, and in which he said is exemplified faithfulness and purity of character, and, above all, the true inwardness of Christianity. In conclusion, he expressed the hope that the General Conference of the Lutheran Church will be held in Philadelphia in 1904."

Believe me, sir, Faithfully yours,
Evergreen, Col., Dec. 6, 1901. P. H. HICKMAN.

THE ASSOCIATES OF THE LATE DR. BRAY.

THE extinguishment of certain leases of ground in the city of Philadelphia, made over a century and a quarter ago, and the discovery of certain documents—deeds, records, and letters—covering a period of 130 years and more, gives life to the dullest imaginable subject—a parcel of ground rents on the north side of Market Street, west of Ninth Street, bought at the instance of Benjamin Franklin in 1774 by "The Associates of the late Dr. Bray."

These "Associates" directed an English charity founded by Dr. Bray, a clergyman, who in 1696 was made Commissary to Maryland by the Bishop of London, and came at once to America to "civilize the heathen," check the spread of Dissenters, Quakers, and other sects, and otherwise strengthen the hand of the Church of England.

Struck by the difficulties under which the Colonial clergy and missionaries labored, on returning to England, Dr. Bray founded a Society for the Propagation of the Gospel in Foreign Parts, for furnishing parochial and lending libraries in Great Britain and the Colonies, and for the conversion of adult Negroes and the education of their children. In this work he was helped by a bequest from Mr. D'Alone, private secretary to King William, amounting to the net sum of £500, which was promptly vested in South Sea Annuities "for converting the Negroes in the British Plantations."

By Dr. Bray's will, this trust devolved upon his "Associates," who at once sent a catechist to teach the Negroes in Georgia. A report of the Society says:

"The strong Prejudices which the adult Negroes retained in favor of their own Superstitions, the lively Resentment they felt at the loss of their Liberty and native Country, and the continual Labors they were forced to undergo, together with their intire (sic) Ignorance of our Language, proved almost insuperable Obstacles to their Instruction."

The Associates, therefore, wisely decided to devote their attention to negro children, founding a number of schools, one of the first of which was in Philadelphia, where a great deal of spasmodic effort seems to have been expended by English clergy and their Philadelphia agents.

Among the letters which have just come to light, are two from Dr. Franklin, which are now, in this twentieth century, printed for the first time. From one of these addressed to

Francis Hopkinson, under date of London, December 16, 1767, the following extract is made:

"As the Associates of Dr. Bray have lately a £1,000 promised them for the support of Negro Schools in America, the Money to be laid out in Ground Rents or other Safe estate in or near Philadelphia; and they have appointed you, William E. Duffield, and myself to make and hold the purchase for that account, £200 of the money is already in their hands, and they desire that we may immediately proceed to purchase as far as that money will go. I wish, therefore, that you and Mr. Duffield would look out for such kind of purchases, and make them, drawing on the Rev. Wm. Waring at W. Birds in Ave Mary (sic) Lane for the sum you lay out. You will draw a Deed of Trust and execute it for yourselves, if anything is done in the affair before I come over.

"Mr. Sturgeon had the care of the Negro School, but the Associates having had no line from him, nor any Account of the School for two years past, they pray that you two would visit it, inquire into the state of it, directed as above, by the first opportunity. Mr. Waring is Secretary to the Associates."

A second letter from Dr. Franklin, also addressed to Francis Hopkinson, is given entire:

"LONDON, Jan. 24, 1768.

"DEAR SIR:—I acquainted you in a late Letter that the Associates of Dr. Bray requested that you and Mr. E. Duffield, with myself, purchase some Estate for them, the Profits of which might hereafter be applied to the Support of the Negro School; and I desired you would as soon as possible make such purchase to the Amount of £200 Sterling Value, so much being already in their Hands for this purpose. I am now to acquaint you farther, that their Request is, that a Square of Ground may be purchased, one of those within the plan of the Town, and likely in Time to be built upon, if such a one can be had, at any rate tolerably reasonable, this will be paid for immediately, without waiting for the remainder of the £1,000 I mentioned, as the Associates have other Money in Bank. I am, my dear friend,

"Yours affectionately,

"B. FRANKLIN."

Associated with Franklin as American trustees of the Society were the Rev. Jacob Duché, rector of Christ Church, Francis Hopkinson, and Edward Duffield.

After the lapse of some years, the purchase was made (1775) to the satisfaction of all parties, the land being chosen according to Franklin's recommendation as "Likely to be built upon."

Before long it was found desirable for the Society to hold ground rents, rather than to own and lease houses, thus avoiding vexatious delays in dealing with tenants.

The terms of the leases called for payment in Spanish milled dollars, while the lessees were obliged to purchase at disadvantageous rates of exchange (until within recent years, when they were classed with other foreign coin as "bullion"), so the leases or ground rents were canceled by payment of the principal sum to the Society. The last of the leases are now being paid off, and soon, save for a few old records, and certain references in Ecclesiastical Histories, there will be no trace in Philadelphia of "The Associates of the late Dr. Bray."

THE SECRET OF THEIR POWER.

ONE OF THE most successful of the men who have carried the religion of Christ to the heathen, says the *Youth's Companion*, was Bishop Coleridge Patteson, who spent his life among the savages in Melanesia. He often went to islands where no white man had ever been seen before, made friends with the natives, carried back the young men to his school, and lived there with them in companionship as close as if they had been his brothers or sons.

"The Melanesian savage," he wrote home, "may be cannibal, but he is always a gentleman. Sometimes I fear that when we impose calico trousers and other little civilized habits upon him he degenerates into a 'gent.'"

Bishop Patteson did not require his converts to change their language, nor any customs which were not immoral. "It is a waste of time," he said. "We do not want to make them Englishmen, but Christians."

"The missionary," he says elsewhere, "should recognize the good in his heathen pupil and in the religion which he has already, and not condemn them utterly."

THE NEW GUINEA people have a superstitious dread of certain words. The names of people, for instance, who have died, are forbidden, and all in the village, who are similarly named, change it for another at once. In this way words get introduced from neighboring dialects. In one place the word for "to run" was the same as the name of a person lately deceased, and another word meaning the same thing was introduced from another district, and in a very few months got quite incorporated into the language.



Literary

Mary Rich: Countess of Warwick. By Mary E. Palgrave. New York: E. P. Dutton & Co.

Miss Palgrave's book is the first of a series of Sainly Lives, edited by R. F. Horton, M.A. The editor has in mind a new Hagiology, which shall be quite different from the old. It will include saintly lives wherever found, even if "without religion." *Mary Rich, Countess of Warwick* (1625-1678), is given the first place. The earlier part of the volume, and not the least interesting, deals with her father and his family. Richard Boyle, Earl of Cook, born in the reign of Queen Elizabeth, was a man of great ability and influence in both England and Ireland. He was in the true sense of the word, an adventurer; and his life would be intensely interesting. Mary Boyle was one of fifteen children, high-spirited and much like her father. She fell in love with Charles Rich, a younger son of the Earl of Warwick, and persisted in her attachment although violently opposed by her father and family. She finally prevailed, and went to live with her father-in-law. The Warwicks were a high-principled family, and in the trouble between King and Parliament, inclined to the latter. They were, moreover, affected by the Protestant movement, and Mary Rich soon fell under its influence, and became a very religious woman. Her diary, kept through many years, is full of her religious experiences; and shows how constantly she gave herself up to prayer and meditation, and how near God was to her. She was constant in her attendance on the Prayer Book services, and counted among her personal friends, Stillingfleet and Ken. Her receptions of the Holy Communion were great events in her life, and she dwells on her happiness, and on God's goodness in permitting her to receive. She was not a recluse, but a very busy woman, occupying a social position which made heavy demands on her. During the civil war, in her husband's absence, and after his death, the whole management of the estates fell on her, and yet she was intensely religious, and beloved of all. Nobles from the court delighted to visit her, though sure of being "preached" at. She took the greatest interest in her neighbors, rich and poor, and ministered to all. With much to make her happy, she had great grief and sorrow. Her children died young, her husband was an inferior man, of violent temper and profane language, and with little sympathy with her. She had always hoped that she might pass away while praying, and God granted her wish, for while engaged in prayer, she died with scarcely a struggle. The book is well worth reading.

JAMES E. WILKINSON.

Flinging Out the Banner. By H. M. Morrison. Milwaukee: The Young Churchman Co. Price, 50 cts. net.

This book, written by the wife of the Bishop of Duluth, is full from cover to cover of practical hints and suggestions concerning the work of the Woman's Auxiliary and the Junior Auxiliary. Mrs. Morrison proves that her intention is to make a helpful book rather than a merely pretty one, and she has amply fulfilled her intention. Indeed after perusing it one can easily see that the book will make the work of the Auxiliaries not only easier, but far more practical; for it shows so many ways by which time may be saved, dissensions prevented, and work be performed in its most helpful manner. One of the difficulties in Church work is that so much well-intended service is really thrown away and lost by reason of its impractical nature—as by sending mittens to the Africans—and Mrs. Morrison's work will undoubtedly be a boon thoroughly appreciated by her co-workers. We feel, with the Bishop of Georgia, who has recently expressed himself in regard to it, that this book should be read by the members of the Auxiliaries in every chapter.

Come Unto Me. A Manual of Instructions and Devotions for Confirmation, Holy Communion, and other occasions. Written and compiled by the Rev. Archibald Campbell Knowles. New York: E. P. Dutton & Co. Price, \$1.00.

This is a well-intended production. The devotions are from approved sources and will be helpful, if used.

Masques of Cupid. By Evangeline Wilbour Blashfield. Illustrations by Edwin Howland Blashfield. New York: Charles Scribner's Sons. Price, \$3.50 net.

Exquisitely bound in pale green, white, and gold, this book is one of the handsomest of those coming out for the holidays. The little god of love wears his mask with an airy grace and a gently sparkling wit in each one of the four short comedies making up the volume. Two of these, "A Surprise Party," and "The Honor of the Créguy," the scene of the first in New York City, that of the second a chateau on the Loire, are modern dramas. The setting for "The Lesser Evil"—which, by the way, is founded on Robert Louis Stevenson's short story, "The Sire de Malétois Door"—is

in mediæval France; while the fourth, "Cleon's Garden," presents the life of ancient times, the scene being laid in Athens. The full-page drawings which delight the eye at every few pages are an example of that which is most highly artistic in decorative art.

The Fiery Dawn. By M. E. Coleridge, author of *The King With Two Faces, Non Sequitur*, etc. New York: Longmans, Green & Co.

The publishers evidently have some grudge against the author, or think that they are doing the public an unusual favor, as they insert a note on the first page to the effect that most writers of historic fiction are thieves; that in the case of this book, many pages, yea, even a whole chapter, have been stolen from other authors, whose works have not followed them to the land where thieves do not break through and steal. But taking the publisher's word that all historic fiction has stuck to the fingers of the writer, one might be quite as well entertained by this historic novel as by another. In fact, it is quite interesting reading, which may be a proof that two heads, or a large number of heads, are better than one. People of all ranks, from the peasant to the various members of the nobility, crowd its pages, and there is love and adventure to go around several times.

Count Hannibal: A Roman of the Court of France. By Stanley J. Weyman. New York: Longmans, Green & Co. Price, \$1.50.

Mr. Weyman is always interesting and thrilling in his romances, and *Count Hannibal* is no exception to the rule. It is a story of the Huguenot and Roman Catholic troubles in France. The early chapters have very strong pictures of the massacre of St. Bartholomew.

The story turns on the love of Count Hannibal, a Roman Catholic, for Mademoiselle de Vrillac, a Huguenot betrothed to another. She promises to marry Count Hannibal if he will save her lover and her household from the massacre—and romance works out the gradual winning of her love by her husband, by his acts of generosity and clemency. The original lover is a poor creature who does not deserve the love of the heroine, and the reader rejoices in her wise preference at last for her husband.

School, College, and Character. By Le Baron Russell Briggs. Boston: Houghton, Mifflin & Co. Price, \$1.00 net.

A series of five essays on school and college life in reference to development of manly character. Strong and sensible words are said about the abuse of the elective system, and the peculiar ethics of the undergraduate which hold that "it is no sin to cheat the teacher." Very useful remarks are made also concerning the disregard which young students show to the rights of others. The book is full of valuable matter.

The True Thomas Jefferson. By William Eleroy Curtis. Philadelphia: J. B. Lippincott Co. Price, \$2.00.

This book is a second edition of a very interesting and well written biography of the third President of the United States. There are a number of good illustrations, including the portrait by Gilbert Stuart. The whole book is very handsome and is well worth careful reading. A good many ideas which we have supposed to be very modern seem to have been agitated as early as the time of Jefferson.

It is pleasant to learn what Mr. Jefferson's followers think of him; it would be equally pleasant (at least) to know what he would think of them.

Monsieur Vincent. A Sketch of a Christian Social Reformer of the 17th Century. By James Adderley. New York: Longmans, Green & Co.

Mr. Adderley has given us in this little book an interesting sketch of St. Vincent de Paul, and of his many noble works. We have brief accounts of the founding of the Sisters of Charity, the institution of Spiritual Retreat and Missions, and the orphanages which he started in Paris. We owe St. Vincent a great debt which the author gratefully acknowledges. Many a priest and lay person who has benefited by Retreats does not know that the devotion was begun by St. Vincent de Paul. He had a good many ideas and theories regarding charity which are still extant even among the most advanced social reformers. We cordially commend the book to all who wish a brief, but clear account of the life of this saint.

Origen and Greek Patristic Theology. By Rev. William Fairweather, M.A. New York: Charles Scribner's Sons. Price, \$1.25.

This work is one volume of the series of *The World's Epoch-Makers*, edited by Oliphant Smeaton. It is not written in so popular a style as most of the other volumes; but it is a clear and fair account of the life and writings of Origen, who may be called the patron saint of all Broad Churchmen. Incidentally, it is to be observed that the Church has never applied to him the title *Saint*. The present writer seems to take an unprejudiced view of Origen, and to do him full justice.

Hugh, Bishop of Lincoln. A Short Story of one of the Makers of Mediæval England. By Charles L. Marson, Curate of Hambridge, Taunton. New York: Longmans, Green & Co. Price, \$1.25.

This is the third volume of the series of *Lives of Holy Men*, the other two being lives of St. Francis of Assisi, and St. Vincent de

Paul. Mr. Marson has condensed the longer lives of St. Hugh and has made an interesting and useful book; but his style is rather colloquial and undignified for a clergyman writing about a Saint. This sentence about St. Thomas seems rather objectionable: "At last (woeful day!) Thomas goes home still cursing, and gets his sacred head split open." And the quotation from "Mr. Doolcy" seems hardly dignified in an ecclesiastical biography.

Doctrine and Deed. Expounded and Illustrated in Seventeen Sermons, Preached in the Broadway Tabernacle, New York City. By Charles Edward Jefferson. New York: Thomas Y. Crowell & Co. Price, \$1.50.

Dr. Jefferson is certainly a most delightful writer of sermons. Those contained in this volume are interesting and devotional. They would be most useful models for theological students as to style and manner of putting things. Theologically, two of them at least are heretical; one on the Holy Trinity, and one on Eschatology.

The Children's Library: History of the United States. By Mary Ford. *History of England.* By Mrs. Frederick Poaz.

New York: Thomas Whittaker. Each vol., 75 cts.

These are two concise works of history simply told for young people, and will no doubt be found useful for their purpose. The style is somewhat after Miss Yonge's *Aunt Charlotte's Histories*. The volume pertaining to the United States appears to give a satisfactory view of our history, which is carried to the death of President McKinley. The knotty problems relating to the battle of Santiago are wisely passed over without mention of any names in connection with the victory. It is to be hoped that the result of the rigid inquiry that has recently been made will make it possible for historians to give honor to some one for so magnificent a victory without being charged with partisanship.

The other of the two volumes, relating to England, is fairly satisfactory in the difficult times relating to the Reformation, when it is particularly necessary that the histories given to children should be written without bias and that they should distinguish between the Reformation of the English Church and the Reformation on the Continent. The author has clearly made an attempt to state fairly the facts, and her work is free from the objectionable features of rabid Protestant histories; though we cannot say that in every detail of that difficult period it is wholly satisfactory. It does not fall into the foolish mistake of using the term "Catholic" to denote the followers of the Pope; but in our judgment it does not sufficiently discriminate between the political independence of the Papacy won by Henry VIII., and the ecclesiastical reformation won by the Church. Those were two separate events, having little connection with each other. The period, however, is treated so much more satisfactorily than are the popular English histories frequently used in our schools, that on the whole the book is to be commended. An illustration of the late Queen Victoria serves as frontispiece.

Beautiful Characters; or, Types of Victory. By James Paton, D.D. New York: American Tract Society. Price, 50 cts.

Dr. Paton has selected a few of the many experiences of every clergyman in his pastoral work. These few are instances of deep religious earnestness. They are not confined to one class or race, but exist wherever the Gospel is preached. Dr. Paton has the happy faculty of telling the story of these characters in a deeply impressive way, and it is a great pleasure to read the selections he gives in this book. We hope he will some day add to the list.

Talks With Great Workers. By Orison Swett Marden. New York: Thomas Y. Crowell & Co. Price, \$1.50.

This is just the kind of book to put into the hands of a boy passing from his school days to the University or to work. Mr. Marden had interviews with a large number of prominent men, including Sir Thomas Lipton, Russell Sage, Senator Depew, John Sherman, authors, statesmen, clergymen, bankers, investors, etc. The secret of success in the life of each one of them is given. It is in every case hard work, constant watchfulness, and application. The stories are told in an interesting way, and many of them are illustrated with portraits. It will make a good Thanksgiving or Christmas present.

Individual Work for Individuals. By H. Clay Trumbull. New York: International Committee of Young Men's Christian Associations.

The principle enunciated in the preface of this little record of experiences is the surest method of carrying out the Gospel command to go and convert the world. Mr. Trumbull shows from his own life and work how effective this principle of working and praying for the individual especially may become. We need more Andrews both among the clergy and laity, and not so much the organizer or the preacher who cannot come into close contact with individual souls. The tendency is too much talk and institutional religion while the hearts of men and women are dying for the want of individual heart to heart talks. We trust Mr. Trumbull's book will be read by many who are seeking to know how best to work for God and the salvation of men.

Bernardo and Laurette. Being the Story of Two Little People of the Alps. By Marguerite Bouvet. Illustrated by Helen Maitland Armstrong. Chicago: A. C. McClurg & Co.

This new book from the pen of one who has written such beautiful stories for children will be a delight to those whose taste is early being trained to an appreciation of that which is best in literature. They will follow with interest the lives of the little brother and sister who had left their stricken home in Alsace and who, to escape the Prussians and seek protection, stray unknowingly to the Swiss town of Sierne under the shadow of the wonderful Alps. The story is simply and sweetly told, breathing the life of the country, and every mother may feel that her child will be made the better by its reading.

Justification by Faith and Other Sacred Truths in Harmony and Correlation. By H. W. Holden, Vicar North Grimston, York. London: Skeffington & Son. Price, 2/6.

Mr. Holden has written a very useful essay on a very much misunderstood doctrine of the Catholic Church. His definition at the outset is clear: "Faith, serving unto justification, is that believing in God whereby man enters into the right relation to God—that of dutiful obedience." He shows very plainly how far Martin Luther differed from St. Paul in his teaching, and how he threw discredit on a great truth by his theory of justification. His notorious "*pecca fortiter*" seems a natural result of his error in the doctrine of faith. The distinction between Justification, Conversion, and Salvation is carefully explained.

This little book ought to be very useful to a clergyman who has to do with sectarians, in teaching them the Faith as "this Church hath received the same."

Three Guardians of Supernatural Religion. The Bedell Lectures for 1899. Delivered in the College Church of the Holy Spirit, Gambier, Ohio, June 20th and 21st, 1901. By Morgan Dix, S.T.D., D.C.L., D.D., Oron, Rector of Trinity Church, New York. New York: Edwin S. Gorham. Price, \$1.00 net.

These lectures of Dr. Dix were delayed for almost two years, for which an apology appears at the beginning of the book. They are written in defence of the old Faith as opposed to those who wish to revise the teachings of the Catholic Church for the purpose of eliminating the supernatural from our holy religion. The writer justly traces this tendency to the pantheism which identifies God and the world. The lectures deal with Christ, the Church, and the Bible, as witnesses for the supernatural.

It is needless to say that Dr. Dix discusses the subject in the same clear, dogmatic, and impressive manner which characterizes all that he writes. The lectures treat on the basis of Faith in the Supernatural, The Holy Scriptures, and Their Testimony to the Supernatural, on Modern Criticism of the Bible. The author discusses in a masterly way the "lower criticism," or consideration of texts, readings, and versions, and the "higher criticism," or consideration of the contents of the sacred books. Dr. Dix gives the name of "riotous criticism" to much of what goes among men as scholarship. He says: "What sort of a critic of such a volume as this is he who begins by declaring that miracles are impossible; that there is no spiritual world; that there is neither angel nor devil? What is his

The third lecture is on the One, Holy, Catholic, and Apostolic Church, in which are considered "the relation of the Church to the supernatural order traced in the Doctrine, Fellowship, Breaking of Bread, and Prayers."

Five of the Sacraments are considered—Holy Baptism, Holy Communion, Holy Confirmation, Holy Matrimony, and Holy Order. It would have been useless for the lecturer to mention in Gambier the other two Sacraments, on the principles laid down by Our Lord Himself in the Holy Gospel. Of course we know that the writer values both these other means of grace; but he would give instruction only as it could be received and valued.

The words on the sanctity of Holy Matrimony, and on the doctrine of the Eucharistic Sacrifice must have been "strong meat" to his hearers; but it is much needed at this time. criticism worth? He cannot form an unbiased judgment; his prejudices are fatal to his success, his mental processes are not free; and to follow them is to follow blind guides. Yet this is what we are observing every day."

The lectures are very valuable as theological statements and as pleas for the realization that the Christian Religion is supernatural, or else it is worse than useless in this age. FRANK A. SANBORN.

THIS HAPPENED IN THE SOUTH.

By M. A. B.

THE suburban train going out from Atlanta was a little more than half full; that is, there was a man sitting by every window and the outside half of most of the seats was vacant. Just as the train was about to start, a lady got on and was about to be seated when the man on the inside of the settee rose and, crossing the aisle, left her with the seat to herself. Presently he stepped back and raising his hat said apologetically, "You must excuse me, madam, for giving you the whole seat just now; I know ladies don't like to sit by promiscuous gentlemen."

Editorials and Comments

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THE BASIS OF REPRESENTATION IN THE HOUSE OF DEPUTIES.—I.

TWO weeks ago, our three Eastern contemporaries published, simultaneously, a careful paper by the Rev. R. H. McKim, D. D., rector of the Church of the Epiphany, Washington, on the subject, "The Disproportionate Distribution of Power in the House of Clerical and Lay Deputies." We were also indebted to Dr. McKim for the courtesy of an advance manuscript of the paper. But as we perceived in the reading of it a number of fallacies that we presumed the eminent writer would prefer to take into consideration before permitting the paper to be published, we took the liberty of replying privately and returning the manuscript, instead of printing the paper and subjecting it to editorial criticism. The fact, however, that the paper has been, as mentioned, published in the other weekly papers of the Church, coupled with the further facts gleaned from our own news columns that Dr. McKim's paper, first read before the Washington Clericus, was unanimously commended by that body to the consideration of the clergy and laity of the several Dioceses, makes it seem desirable that some manner of consideration should be given to the subject.

Let us say, in the first place, that the article is written with a courtesy and moderation and lack of partisanship that do the greatest credit to the writer. He rightly assumes throughout that the question is simply one of what system of representation in the House of Deputies would really be most representative of the Church at large, and there is no partisan appeal whatever. Indeed, the spirit of Dr. McKim's paper is so praiseworthy that it is unpleasant for us to be obliged to point out, as it seems right to do, some fallacies that he has unwittingly incorporated in his considerations, and some counter considerations that tend so largely to modify his own conclusions, that they make the whole article to convey a false impression with regard to the present method of representation in the lower House of General Convention.

It will be remembered that from the beginning of the national organization of the American Church, the representation of the clergy and laity has been, and still is, on the fixed basis of four of the clergy and four of the laity from each Diocese, irrespective of the numerical strength of the Dioceses. Dr. McKim's statement (which, not having been printed in our

columns, ought perhaps to be summarized before being criticized) is somewhat as follows:

General Convention "at first sight" strongly resembles the Congress of the United States. The House of Bishops corresponds roughly with the Senate, and the House of Deputies with the House of Representatives. This comparison has been somewhat compromised in the House of Bishops by the introduction of Bishops Coadjutor, "whose vote disturbs the equilibrium of power between the several Dioceses." The House of Deputies, however, instead of representing the numerical strength of the Church, is also organized on a basis of like representation from each Diocese. This "disproportionate distribution of power" has "been more and more accentuated until now it is felt to be a very grave evil."

Next comes the comparison of the numerical strength of the several Dioceses, in which Arkansas, with a minimum of 17 clergy, has the same representation as New York with a maximum of 391; while also Michigan City, with the minimum of 1,639 communicants, has the same representation as New York with its 71,862. These are the extremes, and the other Dioceses present greater or less modification of the same inequality. Sixteen Dioceses out of the total 59 report almost one-half the clergy of the whole Church, about four-sevenths of the communicants, and give more than eleven-sixteenths of the total contributions. Yet these 16 Dioceses poll only 128 votes out of a total of 472.

Thirty Dioceses constitute a majority, and the 30 weakest Dioceses numerically embrace only 1,064 out of a total of 4,863 priests and deacons; 119,307 out of a total of 714,575 communicants; contribute only \$1,586,707 out of a total \$16,102,467; and give to the Board of Missions only \$28,281 out of a total of \$439,324. In other words, the 30 weakest Dioceses, which might, by voting together, constitute a majority in the House of Deputies, represent about 22 per cent. of the clergy, one-sixth of the communicants, less than one-tenth of total contributions, and less than one-fifteenth of the contributions to the Board of Missions.

Dr. McKim thereupon draws attention to the inequality of representation, maintaining that the "lost principle which we need to incorporate in our constitution" is "that representation should be proportioned to population, as in the House of Representatives." Having presented this principle, he considers some of the alleged ill effects, present or future, of our present system, states that he believes that even the weaker Dioceses will consent to a modification of their present undue power so soon as the unfairness is clearly pointed out, but concludes that he presents no "plan of proportionate representation," but is content merely to rest upon the fundamental principle "that representation should be in proportion to the strength of the Dioceses."

THE FIRST FALLACY which we desire to point out is, that election of a varying, but "proportionate" number of deputies, by our diocesan Conventions, would create a body based on the principles of representation prevailing in the federal House of Representatives. It would be nothing of the sort. The members of the latter body are chosen, not by the states corporately, but by direct vote of the people in definite districts, so that no one man votes for more than one representative. Consequently, there is a fair representation of the different phases of political belief obtaining in each state. The obvious result of such a system is, that in the great bulk of states, both political parties are represented among the congressmen chosen. There is, therefore, in the House of Representatives, not only proportionate representation *but also minority representation* of each state. We may cite the example of the great state of New York, in which for many years the majority of representation in the House of Representatives has consisted of Republicans, while at the same time there has always been a considerable minority of representatives elected as Democrats and from Democratic districts. Thus an equilibrium is reached whereby, though the state at large may be assumed to be a Republican state, yet the large Democratic constituency in some parts

of the state is also adequately represented in the House of Representatives.

Now, if the choice of members of the House of Representatives was vested in the State Legislature, so that only the political majority in any state were represented by the Congressmen chosen, though the number of such Congressmen was based on the total population, it is evident that our federal system would be wholly revolutionized. New York, instead of having 21 Republican representatives and 13 Democratic representatives, as now, would then send to the House of Representatives a solid force of 34 representatives all of one political party, Republican at this time, but liable, by one of those political fluctuations to which our politics are prone, to change at any given election that whole body of representatives from the Republican to the Democratic side of the House.

When we reflect upon the abuses in the choice of United States senators by the State Legislatures, which abuses have finally led perhaps a majority of members of both political parties to believe that this time-honored system should also be abandoned and the choice of United States senators be made by direct vote, it will be evident that if one could conceive of such a revolution of our policy as to permit the members of the House of Representatives to be chosen in bulk by the majority vote of the several legislatures, thereby giving no opportunity for minority representation in the several states, our political system would be so wholly demoralized and would be subject to such vast fluctuations of political ascendancy, depending on the balance of power in the few most populous states, that this republican government would be almost overthrown. The system would be wholly unlike that obtaining in the House of Representatives.

It is true that Dr. McKim presents no "plan" of proportionate representation. We are obliged, however, to take into consideration the facts, first, that no other plan for such representation has ever been broached than the proposition that the Diocesan Conventions should choose the whole body of deputies to represent such Dioceses on the basis of their numerical strength; and second, that any system of direct vote by communicants of the Church for such deputies, the only other alternative, seems wholly impracticable and chimerical. We think it will generally be accepted that the Church cannot provide an election day, and a parochial polls, and rival tickets, and partisan organizations, in every parish and community, and "whips" to drive the parochial voters to exercise the suffrage, in order that the constitution of the House of Deputies may become analogous to the federal House of Representatives. There is not a long step between these and parochial ward caucuses, and torch-light processions, and carriages to escort voters to the polls, and an ecclesiastical Tammany Hall. Certainly if such a plan could be adopted at all, which is open to question, it would result in such an accession of partisanship and bitterness in the Church, that the theoretical advantages of representation would be offset many times over. We cannot believe that Dr. McKim or any other advocate of what is called proportionate representation, however they may quote the precedent of the House of Representatives, can seriously desire or intend to introduce into our ecclesiastical system such a plan as this. To state it requires no further condemnation.

Yet, if we reject this, the plan by which the House of Representatives is created, and if we would still reconstitute the House of Deputies on some proportionate plan, we are thrown back to the evils already considered as liable to result from a system whereby a few Dioceses should, through the majority vote of their conventions, elect a preponderating number of members of the House of Deputies. Every member of the New York diocesan convention might therefore be assumed to prepare a ballot on which would appear perhaps twelve names, while his brother member of the Arkansas convention was at the same time preparing a ballot containing only one name. Certainly this plan is farther removed from the plan of the House of Representatives than is our present system.

Moreover, the abuses to which such a system would be liable in the political world would certainly be produced in our own ecclesiastical system. Let us remember that in civil government we have, nominally, a body created in substantially this way. We refer to the Electoral College. Even here, however, the worst of the abuses, that of election by one central body, is absent from the constitution of that College. The members of the latter are chosen by direct vote in such way that each voter casts his ballot for the full number of electors to which that state is entitled. Thus the voter in New York votes at each presidential election for 36 electors, while the voter in North Dakota votes for only three. Consequently, generally speaking,

each state representation in the Electoral College represents only the political majority of that state; while the minority, which may, and frequently does, number nearly one-half of the total votes, is not only unrepresented in the same state, but is also added as a constituent part of the basis of representation of the majority. The political majority in any state, therefore, not only have their own proportionate representation in the Electoral College, but also the further representation of the proportionate number of the minority in the same state as well.

In order to discover whether such a system as has been suggested for the House of Deputies would be successful, we have only to inquire whether the Electoral College would be a satisfactory substitute for the House of Representatives in this country, and whether it has been so successful in our political system as to be desirable as a basis of popular representation; and in presenting this question it must be remembered that the Electoral College itself is a vast improvement on such a body chosen for our House of Deputies, since the latter could not be chosen by popular vote, but only by vote of the diocesan convention. Consequently, there would be not only the abuse of no minority representation, plus the abuse of a nearly doubled representation of the majority in close Dioceses, but also the abuses connected with the choice of United States senators by State Legislatures, which do not apply to the Electoral College, multiplied with all the intensity that would result from a choice of a dozen or more representatives by one body, instead of only two. In other words, the combined abuses and limitations of the federal Electoral College, plus those resulting from the election of United States senators by State Legislatures, plus the increase of the latter abuse through the greater number of members to be chosen from the larger Dioceses, instead of only two as in State Legislatures, would be introduced into our ecclesiastical body politic by the only system of proportionate representation, so called, ever advanced in this Church. Are we ready to invite these abuses?

There are other things yet remaining to be said which we shall consider next week.

WE HAVE several times observed in programmes of Sunday School Commissions and similar bodies, the names of non-Churchmen as lecturers or instructors to our teachers. We have invariably felt that a bad precedent was set by invitations to such gentlemen, however competent in other respects they might be. It must be remembered that every man outside the Church fails rightly—or else the Church fails—to grasp the divine plan of salvation and of the Christian life, here as well as hereafter. If the Church is not wrong, the man must be; whereas if the position of the man outside is right, it is absurd for us to erect our separate churches and to maintain separate Sunday Schools at all. Consequently, on whichever hypothesis one proceeds, it is clear that it can only be a mistake to invite the outsider to instruct the teachers of our own children, in the art of how they shall proceed. Even the often-pleaded allegation that common courtesy would prevent the outsider from the vulgarity of attacking the Churchly position under such circumstances fails to give satisfaction by reason of the fact that, not sufficiently understanding what is involved in that position, it is impossible for him to do it justice, or to perceive when he is infringing upon it.

The Sunday School Commission of California is one that has adopted this at least questionable expedient, and in a course of lectures being delivered under their auspices in St. Luke's Church, San Francisco, are the names of a number of non-Churchmen. We felt the unwisdom of this course when, several weeks since, we printed their programme. That our fears were not ungrounded, is made clear from the following extract from the remarks before the Commission, of Prof. Edwin D. Starbuck, of Leland Stanford University, as reported by the *San Francisco Chronicle*:

"We cannot successfully teach the child abstract principles or creeds, but we must deal with concrete examples, with stories and pictures, and the love of God, His changelessness, His eternity. I don't believe so much in the religion of the head, as the religion of the heart and the religion of the muscle. Religion ought to centre in a life of activity, a life of service. That was Christ's life. Christ's religion was the sort that inspires a man to dare to live—and to die! That is better than creeds and dogmas. We need to be concerned less about our right attitude toward God, and more about our right attitude toward man."

Now, whatever may be thought of this teaching, it must be clear that it runs counter to the mind of the Church. Prof. Starbuck thinks "We cannot successfully teach the child abstract principles or creeds." The Church requires (concerning

the child), "And chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments."

Prof. Starbuck proceeds to enlighten the Church concerning "Christ's religion." He contrasts "the religion of the head" with "the religion of the heart." But the Church acts upon the theory that a right faith is the foundation of a right life. In demonstration of her wisdom, she challenges the world to show a satisfactory system of morals *in practice* anywhere, that is not the product of Christianity. She challenges the world to find any satisfactory or logical motive for right living, than this. She points to the widespread apostasy of to-day as the fruit of our godless education in this country. It is indeed a truism, and quite a commonplace, that "Religion ought to center in a life of activity, a life of service"; and we had the authority of St. James (not to mention others) for this view, before Professor Starbuck uttered it; but St. James, or possibly the Holy Spirit who inspired him, was broader in his "view" than the eminent Professor, for he did not stop there, but also laid stress upon faith in God: "But let him ask *in faith*, nothing wavering" (James i. 6). But how can one "ask," or pray, "in faith," if he be wholly ignorant of "The Faith"?

When the Professor delivered his sneer against "creeds and dogmas," and against "the religion of the head," he cut away the sole scriptural, as also the sole logical, ground of any "religion of the heart." When he treated "our right attitude toward God" as of less consequence than "our right attitude toward man," he ran counter to the Church's teaching to her children that in the Ten Commandments they are to "learn two things: my duty toward God" (first), "and my duty toward my neighbor" (second, but flowing out of and required by the first).

We have no desire to charge Professor Starbuck with vulgarity in speaking contemptibly of the Church when speaking under Church auspices and invitation, to Church teachers. We are quite ready to believe that he was entirely ignorant of running counter to the Church's belief and practice. Indeed it is quite the expected thing to find the modern, up-to-date gentleman of "breadth" and culture profoundly ignorant of all the wisdom that the Church, in her long experience, has learned. These words reflect, not upon him, but upon the Sunday School Commission of California. They knowingly invited gentlemen whose ignorance of the Church was conspicuous, to come and enlighten their protégés; and they are responsible for the result.

The safe way is to avoid any such danger by not inviting those outside the communion of the Church to appear as instructors of the Church's teachers. Happily, the American Church is not so deficient in learning that any intellectual loss will be felt thereby; and if it were, we should still maintain that one ought invariably to be in sympathy with any movement before he should feel at liberty to act as an instructor in its policy.

THERE is one feature of President Roosevelt's message that we desire especially to commend; we refer to his suggestion that the time has come for the treatment of Indians as individuals, and the abolition of the tribal, agency, and free rations system. This latter system has been and is the cause of much corruption of the white man and of pauperism and degradation of the Indian. It is indeed a difficult problem, but it must be met. We are by our present system almost compelling the Indian to remain a savage. Even the allotment of land in severalty has not been altogether successful, for no sooner did the Indian obtain his clear title to his land, than the white man "leased" it from him, the Indian was sent back to his rations, and the white man had the land. The allotment must be better protected than it is now, perhaps by limiting the conditions and tenure of ground lease; and the Government should provide a small supply of cattle, in addition to land, for the Indian to begin his life as a free man. The Indian then must work, and must make his own way in life. Provision must of course be made for the care of the destitute aged, and defective, and unfortunate; but the general rations system is utterly incompatible with any progress of the race towards civilization. The alarming spread of tuberculosis among them, due partly to the transition stage from savagery to civilization, but also in part to preventable conditions, must have serious attention, and especially in the Government boarding schools, where the disease seems to be propagated.

President Roosevelt's suggestions are on a line with the

Memorial to Congress passed by our Convocation in Oklahoma and Indian Territory, and should have the support of all friends of good government.

THE important action of the Archdeaconry of New York, in inviting the cooperation of other Church interests in the Diocese in raising a million and a half by Dec. 1st, 1903, for various ecclesiastical purposes to be specified, is a hopeful sign of an intention to *work*, among leading Churchmen in the metropolis. New York has generally, indeed, set a good example to the Church at large in money raising; but the responsibility resting upon men of wealth has not been adequately realized by those to whom the opportunity has been given. Our wealthy men are more liberal outside than within the Church. They are not selfish, nor stingy men; but they have not been made to feel that the Church is preëminently the representative of Almighty God, the Giver of wealth, through which organism His choicest blessings are given to the human race, but which blessings also depend, to some extent, upon human cooperation. This failure of wealthy Churchmen to perceive this phase of the duty of generous giving—a duty in the performing of which they have often been distinguished—reflects seriously upon those who present The Church and her divine mission to them. Preach *real* Churchmanship, and the money will come. Preach watery generality, in which the Protestant Episcopal Church appears as a respectable gathering for mutual improvement, and the money will flow into other channels, which can show better reasons for asking for it.

It is well that New York Churchmen should resolve that this money shall be raised. And the way for the clergy to do their part in fulfilment of the resolve, is to preach the whole Catholic Faith.

MANY friends will wish to join with THE LIVING CHURCH in expressing to the Rev. Dr. Leffingwell, their congratulations at the completion of a third of a century of St. Mary's, the work of his own foundation. The event is elsewhere referred to in this issue, and we feel certain that changes in the editorial management of THE LIVING CHURCH have not lessened the affection of its readers for Dr. Leffingwell and his work. Our warmest congratulations are tendered.

ANSWERS TO CORRESPONDENTS.

READER.—The series of which you inquire cannot be commended. They are unchurchly and undesirable.

A SLIGHT DIFFERENCE.

By M. A. B.

MR. HOOPER, who is a very excitable man, went to visit some relatives in the country and his pretty young cousin attempted to take him for a little ride in her bateau. In places the current of the river was very swift and Mr. Hooper turned pale with fright. "Take me back, Ellen!" he cried, "take me back!" But Ellen only smiled and assured him there was no danger.

Their peril seemed to increase. "Take me back, I tell you!" he shouted, jumping to his feet and nearly overturning the boat. "I warrant that if I ever get on terra cotta again, I'll have sense enough to stay there!"

IN LIGHTER VEIN.

By FLORIDA C. ORR.

ALBERT is a little boy whose mother is an American and his father a German. His aunt was teasing him one day, telling him that he was half American and half German. He was very much distressed to know if the United States and Germany would have war, if he would have to fight *half on one side and half on the other!*

Margaret's mother had been very persistent in explaining to her little daughter about God dwelling in her heart and how she ought always to try and keep Him there. One day Margaret was the interested spectator when the cook cut up a chicken. Margaret begged for the heart, and taking it to her mother, electrified her by requesting to be shown "*just whereabouts in that chicken's heart God dwells!*"

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

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CHAPTER VIII.

HOME FROM THE WILDERNESS.

AT THE end of eight months Oswald returned to civilization, bronzed as a nut. Never did son receive a more royal welcome. He was a favorite with Mrs. Welford because of his resemblance to his mother, the dearest friend of her life. Likewise he was a special pet of the Captain's because of his frank, pleasing manners, and his sterling qualities. The Captain had scant patience with his own scatter-brained son, and because of this, appreciated Oswald's cool-headed firmness. As for the children they never troubled their heads as to why they liked him, but hung around him from morning until night, like bees around a dripping honey-comb.

During the day he was here and there, now over the fields with the Captain, now romping with the children, and then again having a confidential chat with Mrs. Welford, who was all of a mother to him, and was ever so cheery and bright that Oswald thought her perfection itself.

But at night the sitting-room became the common rendezvous. The family gathered around the blazing open fire, Mrs. Welford busy with her knitting; the Captain with the twins, one on either knee; Elvira, in her little chair by her mother's side, rarely speaking, but drinking in every word with her imaginative mind; while Henry, now a tall, restless boy of fifteen, fidgeted about in his delight, never still two consecutive minutes, and with a dozen questions ever at his tongue's end. From every side Oswald was beset for the story of his journeyings. Good-naturedly he responded. Henry, in particular, was a great boy for adventures. He has listened so often to his father's recital of his one battle and to his mother's stories of her sea-captain uncle's shipwrecks, that he knew them by heart, and was always asking for something new.

Remembering this, Oswald to please him told of his hunting experiences and various adventures; of killing two deer before breakfast, and of bagging half a dozen wild turkeys in an hour's sport; of an exciting adventure with a she-bear, which had had her cub wounded by one of the corps; again he told of a panther, that wounded one of their men and killed their best dog; and yet again, of large packs of timber wolves that howled around their little camp until the horses became wild with fright, and great bonfires had to be kept burning to prevent the stealthy marauders from over-running and devouring them.

The family never wearied of these recitals. As for Henry, he was half beside himself with delight. Oswald's adventures were better than the new book, *Swiss Family Robinson*, that his father had brought him from the city the winter before. He had only to shut his eyes to imagine the she-bear with her cub, lying dead before him, or to make believe he was the night picket sitting before the blazing camp-fire, with cocked rifle across his knee, ready to send a bullet through the first pair of gleaming eyes that should peer at him from the thicket beyond.

"Mother, look at Henry!" exclaimed Elvira on one of these occasions. "He's got his head ducked under his arm, and see him clutch and claw! Has he got a fit?"

Everybody turned and laughed on the instant at the boy's ludicrous antics. Henry stopped in confusion.

"I didn't know I was doing that," he said shame-facedly. "Oswald was telling about getting into that hornet's nest, and I got to thinking they were after me, and I went to fighting them. Say Father, I haven't thought of anything else for a week only going out West. When I'm grown, I'm not going to stay in this poky old place. I'm going where there's Indians and wild cats, and turkeys to kill."

"And six-foot rattlesnakes," quietly interposed his mother, who understood pretty well how to cool Henry's transports.

"Swarms of mosquitoes, no buttered toast or buckwheat pancakes for breakfast."

"I don't care," said the boy doggedly, though he winced a little at the mention of buttered toast and buckwheat cakes. "When I'm eighteen Father can get me a place with that surveying corps just as he did Oswald. Then I'll wear a buckskin coat with Indian beadwork on it, and buckskin fringes, and a coon-skin cap. Then I'll have a jolly time. Like as not I won't come home for six or seven years."

If there was anything on earth that irritated the Captain, it was one of Henry's hair-brained projects. The particular scheme touched the Captain's choleric temper with particular warmth.

"Not another word!" said his father angrily, wheeling around so as to look the boy full in the face. "It was all right for Oswald to go into these wilds. It taught him self-reliance and fitted him to fight with the world. Oswald has his own way to make. You are my only son. I will not hear one word of your leaving your mother and me, to roam the Lord only knows where. I expect you to live on these lands of mine after I am dead and gone, just as I followed my father, and he his. Not another word of this foolishness. Remember! I mean it!"

After this unpleasant occurrence, Oswald was careful not to rouse Henry's venturesome spirit by his reminiscences. The mischief was done, however. The boy brooded over his father's sharp reprimand until he persuaded himself that he was a much abused youth, and that he would be justified in running away. But for Oswald he would have carried out this wild revenge. In spite of Oswald's small stature and slight frame, he was as much a hero in Henry's eyes as ever was the Little Corporal in Napoleon's worshipping army. He made a confidant of young Barrett, who on his part had sense enough not to adopt a monitory tone, but good-naturedly reasoned with the boy until he wrung from him the promise to stay with his parents at Brookline until he was twenty-five. By that time, Oswald shrewdly calculated, Henry's migrating fever would have spent itself. Henry, however, vowed his eternal and ultimate determination to be an Ohio hunter and trapper at all hazards when that time should come. This resolution as we shall see, bore unexpected fruit later.

But when Henry was not by, Oswald repeated to an audience of one the adventures the boy craved to hear. This was to Elvira, now as ever Oswald's special favorite. She was now a tall, slender girl of thirteen. If the child was a bit spoiled it was not to be wondered at, for people were always complimenting her wonderful beauty. The Captain, whose favorite child she was, indulged her in everything. She never romped or asked a thousand questions like her Hotspur of a brother. She was a sentimental, imaginative child, overmuch so to tell the truth, and the Captain, who could not condemn his son's visionary temperament enough, oddly enough was proud of the daughter's idealism, and unwisely encouraged her in it.

Elvira had a penchant for learning and reciting poetry. The few books and papers of that day were ramsacked for verse which the child readily committed to memory. Her memory was phenomenal. Some of these selections would seem strange to us of this generation, when volumes of bright, crisp verse are at every child's hand. But the heavy, ponderous style of poetry in vogue then had no terrors for her. The Captain gave his little daughter a gold locket on her twelfth birthday for having memorized the whole of Pope's *Essay on Man*; and at thirteen, the accomplished miss had added to her repertoire Young's *Night Thoughts*, and the greater part of *Paradise Lost* and Pollock's *Course of Time*, though but to look at those ponderous tomes would prove irksome to our children. She pored over Scott's *Lady of the Lake*, and sighted over the sorrows of Charlotte Temple. In short, she was as pensive a little book-worm as ever lived.

A dreamily turned girl, her childish brain unhealthfully clogged with sentimental notions, she lived in a happy but unreal world of her own. Her brain teemed with fancies wherein booted and spurred knights with clanking swords stalked to and fro, and high-born ladies waved their milk-white hands from latticed casements. The air she breathed was heavy with poesy and compliments. The stories Oswald told her appealed to this romantic vein. She would draw her little chair beside him and lay her head upon his knee, listening as one entranced, while a fire kindled in her dark eyes, and a glow transfused her delicate cheek.

She was but a child. He was a man grown. Never a

thought in her curly head but of the delightful stories this good foster brother was telling her. But as his hand toyed with her raven curls, he thought long and soberly. He had no money to spare in journeying back and forth during vacations. When he started to college, he would see the hospitable Welford home no more for years. The little girl would be a woman grown when he came again, and then—would the lover find favor as had the foster-brother?

CHAPTER IX.

A THREADBARE HERO.

AFTER counseling with his elders, Oswald decided to enter the college at Dexter, where his father and the Captain had both graduated. The cost of a college education was relatively more in those days than it is now. However the Captain had flattered himself that Oswald had now enough with economy to clothe himself, and to pay the first two years' expenses at Dexter. But Oswald, to his chagrin, spent two-thirds of his entire earnings upon handsome headstones for his father's and mother's graves. The Captain himself had desired years before to erect a monument to his friends' memory, but the boy had pleaded so hard for his own privilege, as the only son, to do this, that he had deferred to his wishes. It had never occurred to him that the son would rob himself to do this.

But Oswald's parents had been dear to him. All of those months away from civilization, he had thought of those two unmarked graves. His heart had swelled with joy that at last he had the means to pay this last debt of filial respect. To do this he was willing to have lived on bread and water, or to have worn patches six deep.

The Captain could not blame the young man, for in like circumstances he felt that he should have done the same. But he was perplexed over the situation. Oswald's pride stood in the way of his accepting aid, yet his clothes had grown shabby and threadbare. He must either make them do, or lose precious time in earning more. Hours and hours the Captain and his good wife discussed the delicate and perplexing situation.

There was no uncertainty in Oswald's mind. His college and law courses would take the better part of six or seven years. He was already twenty-one, and impatient to begin the life work for which all this study was but the preparation. More than ordinarily fastidious in the matter of dress, he summoned up all the fortitude of his will and resolved to go as he was, save for the purchase of one dress suit for Sundays. As for the rest, he knew how to darn and mend, and to sew on buttons; he had already rebound his coat, and put as artistic a patch on the seat of his trousers as any woman would have done.

The afternoon before he was to leave, he went up to his room to pack his trunk, a small sole-leather affair that had been his father's, and that still had the initials V. B. worked out on the lid in brass-headed nails.

To his surprise, he found the trunk already full. Mechanically he turned over the contents, towels, handkerchiefs, socks, underwear, a pair each of gloves and warm mittens, and two serviceable suits, one of stout pepper-and-salt cassimere, and one of butternut brown doeskin. Like a flash he remembered the presence in the house for a week past of an expert tailoress, and of the busy air Mrs. Welford had worn. They had been sewing for him.

Oswald shut the lid with a bang as though to shut away the hateful sight. The hot blood surged through his veins. Never a Barrett before him had been a beggar, or had accepted gifts of charity. He was cruelly hurt. At that instant actual rags would have seemed less disgraceful than this clothing proffered in charity.

Just then Elizabeth Welford entered the room. Oswald turned crimson. He advanced to meet her reproachfully.

"How could you do so? I know you meant it as a kindness, but I cannot accept even from you, maintenance. My own right hand earns that which supports me. I cannot forfeit my self-respect even for you."

Mrs. Welford laughed lightly.

"Look here, Oswald, do you suppose I am afraid of you when I almost brought you up? I promised your mother on her death-bed that you should be as my own son to me, and now I claim a mother's right to do for her child."

"No—no—no—" as the young man attempted to answer her. "Don't you say a word. Anthony said this morning that you would not take a present even from me. I said, 'Anthony, do you suppose he would hurt his foster-mother's feelings by re-

fusing to be treated as a son? What I would do for Henry, he must not take exceptions to my doing for him.' I want my boy to look presentable, Oswald, and you must let me provide for your wardrobe now. By and by, when you are a famous lawyer, you may present me with all the fine silks and stuffs you please, and I will wear them with pride because my boy sent them."

Oswald caught both the shapely hands in his own. He could not withstand her motherly persuasions; or the tact that so cleverly evaded his objections. "It shall be as you wish, dear Auntie," he said. "You have been the best friend ever a motherless boy had. I am going to tell you something—it's our secret, yours and mine—I'm coming back half a dozen years from now to ask Elvira's hand in marriage. If she will have me then, I will be your truly son. You'll help me, won't you, Auntie dear, so that Elvira won't forget me?"

Mrs. Welford gently returned the pressure of his hand. "Leave the future to work out its own love dreams, Oswald. I believe good people do a great deal of harm sometimes trying to control these things. Love is too sacred a matter for human interference. You may change your mind before then, or a young girl's fancy lead her otherwise. Rest assured I would rather give my daughter to you in marriage than to any other man on earth, but there must be no compulsion. Go, and my prayers go with you."

[To be Continued.]



THE BIG TREES OF CALIFORNIA.

THERE are trees that have, 'tis reckoned,
 Stood five thousand years on earth;
 And a hundred feet of cordage
 Would but serve one tree for girth;
 Redwood trees of California
 Full three hundred feet in height;
 Still defying wind and tempest,
 Slow decay and sudden blight.

Man may hew them down with axes,
 He may burn them to the ground;
 But the life, the root containeth
 Will uprise in shoots around;
 And each stump will be the centre
 Of a circle of young trees;
 And the glory that seemed ended
 Will appear again in these.

But in grandeur more majestic
 Do those giant trees appear,
 Where the ancient trunk endureth
 Crowned with verdure all the year;
 And the younger trees encircling,
 From the one great root upgrown,
 Stand, like princes of blood royal,
 Round a monarch on his throne.

There is one yeapt "Cathedral,"
 And well chosen is the name:
 Yes, the tall trees round the greater
 To be pillars well may claim:
 Like a church of wondrous beauty
 And dimensions vast, it stands:
 As though linked in holy kinship
 With the fanes of old-world lands.

'Tis a joy to stand beneath it;
 Its green summit is so high,
 That the eye can scarcely see it
 As it gazes toward the sky;
 But the joy with awe is mingled
 As the greatness and the age
 Of these marvels of creation
 For awhile our thoughts engage.

Of the Mighty One who made them
 The Big Trees their witness bear;
 And His greatness and His glory
 To beholders they declare:
 In the quenchless life, a symbol
 Of the Tree as yet unseen,
 Set in Paradise supernal,
 There to flourish ever green.

MARY ANN THOMSON.

A GRAMMAR CRANK.

BY CLARA MARSHALL.

WE ARE sometimes told that cranks move the world forward, and it is not to be denied that Miss Jennings, a retired school teacher, did her part towards this in the role of a grammar crank.

Now Lindley Murray tells us that a pronoun is a word used in the place of a noun, to avoid repetition. Miss Jennings seemed to be of the opinion that the pronoun *they* is occasionally used for not so good a reason. At any rate, whenever an ill-natured bit of gossip was repeated to her, beginning with the words "They say," she became all school teacher again, and gave the speaker no peace until she learned the nouns for which the pronoun was supposed to stand. She admitted that she knew it was considered impolite to interrupt a speaker unless there were some very good reason for so doing, but in this instance she was sure she was quite justified in acting as though she were still in her class-room.

For instance, when a caller observed on one occasion: "Miss A— is an attractive girl, but they say the pallor of her complexion is owing to her being an habitual morphine-taker. It is a great pity that —"

"Stop, stop!" the ex-instructress interrupted at this point. "Before going any farther kindly tell me who '*they*?' are."

And then the visitor, who was going to deplore the supposed dreadful habit into which poor, pale Miss A— had fallen, began instead to pity herself for her defective memory. She was quite sure that some one among her many acquaintances had seen Miss A— buying morphine without a doctor's prescription, and there could be no doubt that the person was reliable.

"Only one person, and yet you used the pronoun *they*," commented Miss Jennings. "Your information may be correct, but your grammar is all astray."

"Deliver me from cranks!" said the visitor to herself; but all the same the grammar lesson took effect; at any rate never again was she heard to accuse Miss A— of being a morphine fiend.

Miss Jennings' next visitor remarked:

"They say Mrs. B— not only treats her nursery governess like a servant, but pays her so small a salary that the poor girl cannot make a decent appearance at church. It is odd that such a regular church-goer as Mrs. B— should—"

"Who are '*they*'?" interrupted Miss Jennings.

"Well," returned the first speaker with a slight blush, "it isn't *my* fault that Miss C— questions her servants, but you know she engaged that housemaid Mrs. B— discharged, and—"

Miss Jennings interrupted again:

"Then, in this case, '*they*' is a pronoun standing for Bridget, a servant discharged by Mrs. B— on account of idleness. You should have said *she*, but I am afraid you are forgetting your grammar although it hasn't been a year since you left school."

"She can't forget that she has left off teaching school," thought the snubbed young lady; but she was wise enough to profit by this extra bit of instruction, and the next time she said "*they*" she was quite prepared to give the nouns for which it stood.

Another of Miss Jennings' visitors was disposed to be sentimental:

"As I passed through the churchyard this morning," said she to her hostess, "I stopped at Mrs. D—'s grave, and when I thought of what a devoted mother she had been, I hoped with all my heart that she was not 'looking this way' as Sankey's hymn has it. They say that Mr. D—'s second wife whips little Emmie most unmercifully just for soiling her apron. Think of it! and the child not yet five years old!"

"*They* say what is not so, I fancy," returned Miss Jennings; "but I should like to know who *they* are."

"Well, it was our little Johnny who told us about it. He and Emmie are near of an age, and they often play together in the park."

"Yes, I saw them there yesterday."

"It was yesterday that Emmie told Johnny that her mamma beat her with her papa's walking-stick for spilling gravy on her apron."

"Yes, I heard her; and I am afraid '*they*,' which in this case seems to mean little four-year-old Johnny, didn't think to add, in repeating the story, that Emmie's nurse very promptly and properly contradicted her, explaining that her mother

slapped her with her hand for dragging her papa's walking-stick out of its place, after being told not to touch it, and then sent her upstairs with her nurse to have her apron changed. Four years ago, when Johnny was in long clothes, you protested against people speaking of the baby as '*it*,' but you are making a greater mistake now in alluding to him as '*they*.'"

THE BASHFUL BOY AT PHILLIPS ACADEMY.

BY ROLAND RINGWALT.

DURING the second term of George Washington as President, a sturdy New England farmer worried about his delicate son. The father had fought in two wars, and seemed to be made of iron rather than flesh. His son was too feeble to do hard work, and the parents hoped that the boy would learn something that would enable him to live without digging trenches or felling trees.

The father took his boy to Phillips Academy, and the lad became homesick, or at least dazed amid his new surroundings. He thought that the other boys must know a great deal more than he did. They had, many of them, lived in towns, and he was a bashful country boy. They were dressed in more fashionable garments. It seemed to the new pupil that everybody was looking at him and laughing at him; but he stuck to his books and learned many a lesson.

Phillips Academy boys were called on to recite prose or poetry before their classes. This was no difficult matter to the older pupils, but the green country boy could not overcome his bashfulness. He would take a selection, commit it to memory, and recite it in his own room; yet when Declamation Day came he was powerless. When his name was called his courage fled away. His classmates would look at him, and no doubt chuckle at his shyness. The master kindly urged him to at least make the effort, but the poor boy could not rise to his feet and declaim before the class. After the exercises were over, and everybody but himself had recited, the awkward, embarrassed fellow would go back to his room, cry like a baby, and resolve to do his part next time. But next time, and the next time, he acted in the same way.

If a little girl cries, some one is almost sure to pity her, and if she is pretty, a great many people may pity her. But an awkward boy, whose dress is odd, whose face is downcast, who dreads the stare of his companions, is not likely to get much sympathy. We may be sure that the boy from the country came in for many a taunt from his companions. The average boy likes to see anyone confused. If we recall what we have all witnessed in the schoolroom, we can understand what the boy had to endure.

Still, he was not going to yield, and as he grew older he forced himself to speak. He delivered an oration before a college society. As a young man he proved himself a good Fourth of July orator. In his riper years he spoke often and well. Perhaps his greatest speech was his reply to Hayne. Do you know who he was?

THE GROUND OF COMPLAINT.

BY M. A. B.

MANY years ago in Georgia a minister of the denomination known as the Hardshell, or Primitive, Baptist, was brought to trial by his Association on the charge of having been drunk in the city of Augusta on the Fourth of July. It should be said that all the members of the Association lived a good many miles north of Augusta and far removed from the vices of cities and towns. The accused brother made the following acknowledgement:

"I will not deny that I was intoxicated at the time and place mentioned: I will only plead that my fall was unintentional. The gentleman I was staying with had the liquor fixed up so good with ice and sugar and mint-leaves that I took more than my usual quantity without knowing it."

And when the committee brought in the verdict of guilty and recommended expulsion, it was on this ground:

"We think our brother ought to be expelled, not for getting intoxicated, but for telling such a falsehood as that he had ice in summer-time."

IF OTHER PEOPLE would only be as reasonable as we are, what a heaven this earth would be.—*Cranksisms.*

Church Calendar.



- Dec. 1—1st Sunday in Advent. (Violet.)
 " 6—Friday. Fast.
 " 8—2nd Sunday in Advent. Conception B. V. M. (Violet.)
 " 13—Friday. Fast.
 " 15—3d Sunday in Advent. (Violet.)
 " 18—Wednesday. Ember Day. Fast.
 " 20—Friday. Ember Day. Fast. (Red at Evensong.)
 " 21—Saturday. St. Thomas, Apostle. Ember Day. Fast. (Red.) (Violet at Evensong.)
 " 22—4th Sunday in Advent. (Violet.)
 " 24—Tuesday. (White at Evensong.)
 " 25—Wednesday. Christmas Day. (White.)
 " 26—Thursday. St. Stephen, Martyr. (Red.)
 " 27—Friday. St. John Evang. (White.) Fast.
 " 28—Saturday. Holy Innocents. (Violet.) (White at Evensong.)
 " 29—First Sunday after Christmas. (White.)

CALENDAR OF COMING EVENTS.

Jan. 8—Spec. Conv., Colorado.

Personal Mention.

THE Rev. E. W. AVERILL of Peru, Ind., has been tendered a call to Grace Church, Muncie, Ind.

THE Rev. FRANK H. BARTON has been compelled to resign the rectorship of St. John's Church, Georgetown, D. C., on account of his health, his physicians having enjoined complete rest for some time.

THE Rev. C. M. BECKWITH has resigned the rectorship of Trinity Church, Galveston, and will accept the work of General Missionary of the Diocese of Texas on the first of the new year. Mr. Beckwith's address will be Galveston, Texas.

THE Rev. F. M. BURCH, formerly of the Seamen's Mission, Philadelphia, has temporary charge of the Church of the Mediator in the same city.

THE Rev. ROBERT C. CASWELL requests that letters be addressed to him at Stroudsburg, Pa.

THE Rev. WM. B. CLIFT's address is changed to Fair Haven, Vermont, where he takes charge of St. Luke's Church.

THE Rev. MARTIN DAMER, formerly of Brownwood, Tex., should in future be addressed at Grenada, Mississippi.

THE Rev. A. W. DORAN's address is Holy Cross House, Westminster, Md.

THE Rev. R. P. BURBANKS has declined the call to Pre-emption, Ill., and also one to Texas, and will remain at Decorah, Iowa.

THE Rev. JOHN C. GALLAUDET has resigned Trinity Church, Shamokin, Pa., to take charge of St. Paul's Church, Columbia, Pa. He will be succeeded at Trinity by the Rev. Freeman Daughters, of Wallace, Idaho.

THE Rev. A. E. GEORGE will, after Jan. 1st, resume charge of his former parish at Walpole, Mass. His address will be 38 Bromfield St., Boston, Mass.

THE Rev. JOSEPH P. GIBSON has accepted a call to the rectorship of St. Paul's and Christ Church parishes, Calvert Co., Md., and will begin work Dec. 15th. Address, Prince Frederick, Md.

THE Rev. W. R. MCKIM has accepted a call to the church at Salina, Kansas, and entered upon his work there on Advent Sunday.

THE Standing Committee of the Diocese of Kentucky has elected the Rev. JAMES G. MINNIGERODE, D.D., President of the Committee *vice* the Rev. E. T. Perkins, D.D., deceased.

THE Rev. CHARLES T. MURPHY, recently of Jenkintown, Pa., has taken up his new work in Los Angeles.

THE Rev. ROGER H. PETERS has accepted a call to St. Luke's Church, Kalamazoo, Mich., and after Jan. 1st should be addressed at that place.

THE Rev. HERBERT B. PULSIFER of Portland, Maine, has accepted a call to the church at

New Britain, Conn., and will assume his duties there Dec. 2nd.

THE Rev. EDWARD L. ROLAND, rector of St. Paul's Church, LaPorte, Ind., has been assigned by Bishop White to the rectorship of St. Mary's Church, New Carlisle, Ind., in addition to his pastoral work in that city.

THE Rev. J. N. RIFFEY should be addressed at 321 Putnam Ave., Brooklyn, New York City.

THE Rev. MARCUS J. SIMPSON, who has just assumed charge of Grace Church, Minneapolis, Minn., is also in charge of St. Matthew's New Boston, the Rev. John W. Prosser having resigned the latter.

THE address of the Rev. EDMUND BANKS SMITH is 145 Lexington Ave., New York.

THE Rev. FRANCIS H. SMITH's address is Box 612, Palmyra, New Jersey.

THE Rev. J. STEWART SMITH has been elected Secretary of the Standing Committee of the Diocese of West Missouri. Address: 1307 Holmes St., Kansas City, Mo.

THE Rev. MILLIDGE WALKER has resigned the rectorship of St. Paul's parish, Salt Lake City, and will spend the winter in Southern California.

THE church address of the Rev. ALDEN WELLING is 814 North 41st St., Philadelphia, Pa.

DIED.

EARLE.—At the Clarkson Hospital, Omaha, Nov. 27th, the soul of ADA F. EARLE, wife of the Rev. E. R. Earle, entered into the rest of Paradise.

"For I reckon that the sufferings of this present world are not worthy to be compared with the glory which shall be revealed in us."

ONDERDONK.—Entered into rest on November the Twenty-Sixth at the residence of her son-in-law, Charles DeRongé, Elizabeth, New Jersey, CHARLOTTE GAGE, wife of the late William U. ONDERDONK. Funeral services were held on Friday, Nov. 29th, 1901, at the Church of Zion and St. Timothy, New York City. Interment at Trinity cemetery.

"Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors and their works do follow them."

WASHINGTON.—Entered into rest, on the morning of All Souls' Day, Nov. 2nd, 1901, at her home in Macon, Ga., MRS. MARY ANNE WASHINGTON, daughter of Samuel Hammond, an officer of the American Revolution and Governor of the District of St. Louis in 1804, in the 86th year of her age.

OFFICIAL.

NAME OF THE CHURCH.

THE joint committee of the two Houses of the General Convention upon the change of name of the Church consists of the following members, viz.: The Bishops of Missouri, New Jersey, West Virginia, Pittsburgh, and Ohio; the Rev. Drs. Greer, Egar, Miske, and Moore, and the Rev. Mr. Rogers; Messrs. Morehouse, Lyman, Sowden, Packard, and Lewis.

This Committee met in the Hall of the House of Bishops in San Francisco on Thursday, Oct. 17th, a majority of the members being present, and organized by the selection of the Bishop of Missouri as Chairman and the Rev. Dr. Moore as Secretary. Any communications intended for the Committee should be addressed to the Secretary, the Rev. S. SCOLLAY MOORE, D.D., Parkersburg, W. Va.

WANTED.

POSITIONS OFFERED.

PRIEST.—Wanted, a Priest, to take charge of a small parish in central Illinois. Stipend small. Write to RICHARD PERRY, senior warden, Griggsville, Ill.

POSITIONS WANTED.

PARISH.—Priest, middle aged, musical, having had much experience in parish work, a fair preacher either *ex tempore* or from manuscript, desires a parish with fair salary. Apply to W. L., Office of THE LIVING CHURCH, Milwaukee.

COMPANION.—Priest's sister, refined, educated, musical, desires position as companion or housekeeper. Would take charge of moth-

erless children. Address Miss M., Lock Box 65, Augusta, Wis.

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CHOIR EXCHANGE.—Chief office, 5 East 14th Street, New York; Branch, 439 Fulton Street, Brooklyn, N. Y. Churches promptly furnished with efficient Organists, Choirmasters, and Singers. Write for terms to the JOHN E. WEBSTER Co.

MISCELLANEOUS.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$10, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$38.00. ST. RAPHAEL'S GUILD, 56 West 40th Street, New York City.

EIGHT TO TEN THOUSAND DOLLARS required urgently and quickly by the Vestry of a church in the State of Pennsylvania upon a first mortgage. Present estimated value of building, \$13,000. Rate of interest, payable annually, not to exceed 5 per cent., and is guaranteed. This money is to be employed in paying off the present debt of \$3,500, and the balance in providing funds for the addition of Parish House, etc. The need is imperative. Address any enquiries in the first instance, to "C. W.," LIVING CHURCH OFFICE, Milwaukee.

PERSONAL.—Mr. F. Martin Townsend, Newark, Ohio, will be pleased to send free to any reader of THE LIVING CHURCH interested, his new pocket guide, "The Book of Little Tours in Europe."

PALMETTOES, HOLLY, ETC.

PARTIES desiring LOUISIANA PALMETTOES 2½ to 4 ft. across, HOLLY with red berries, SPANISH GREY MOSS, and BLUE VIOLETS, for decorating, festivals, weddings, etc., for house or church, can obtain same at following prices:

Palmettoes, 50c per doz.; \$3.50 per hundred.

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Violets (50 in bunch, 28 bunches in box), \$2.50 per box.

Shipments express, buyer's expense.

REV. NORMAND B. HARRIS,

P. O. Box 405, Hammond, La.

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.)

Systematically appropriating, on the basis of "need and character alone," to more annuitants more money than any other organization in the Church attempting a like work. 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 or infirmity in all parts of the Union and should be remembered in Wills as presenting an opportunity for doing good almost without a parallel.

TEACHERS AND SCHOLARS, WHAT CAN YOU DO MORE BEAUTIFUL AND WORTHY?

In some Sunday Schools there are "BIRTHDAY GUILDS" for aiding this Fund. If God has spared and blessed you another year, remember the dear old veterans and soldiers of the Cross by a thank-offering to the General Clergy Relief Fund in amount corresponding to your age.

In other schools "THE CHURCH LEAGUE OF THE BAPTIZED" is established. Those who at the hands of the Clergy have been received "into the congregation of Christ's flock" by Baptism "wherein we are made members of Christ, children of God and inheritors of the Kingdom of Heaven," pledge themselves so much per year in thankful remembrance of this benefit.

"Of some of the appeals which come to us it

might well be said, 'Cut these words and they would bleed.' They rarely breathe any note of complaint; they are spoken in the ear in closets, but they throb with a meaning big enough to be proclaimed upon the house tops. No servant of the Cross can ask to be exempted from the obligation bound upon every man and woman and child to endure hardness as a good soldier of Jesus Christ. But it surely is not the purpose of the Church to wait to see how well her aged or widowed or orphaned ones can starve.'

TRUSTEES:

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CENTRAL OFFICE:—The Church House, 12th and Walnut Streets, Philadelphia, Pa.

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

ORPHANAGE OF THE HOLY CHILD.

THE Ven. Frederick A. DeRosset, rector of St. Paul's Pro-Cathedral, Springfield, Ill., and Archdeacon of Springfield, has, by appointment of the Primus of the Province of Illinois, the Rt. Rev. William E. McLaren, D.D., D.C.L., Bishop of Chicago, succeeded the Rt. Rev. Frederick W. Taylor, D.D., Bishop of Quincy, as Treasurer of the Province of Illinois, and all Provincial contributions for the Orphanage of the Holy Child, Springfield, Ill., which belongs to the Province and is a provincial institution, and looks to Chicago and Quincy for its support as much as to Springfield, where it happens to be located, and also all contributions for the Aged and Infirm Clergy Fund of the Province, should be sent to the Ven. Fr. A. DeRosset, No. 312 East Adams Street, Springfield, Ill.

An appeal is specially made for offerings of money and goods and provisions at Christmas-tide for the Orphanage's support. We earnestly ask for an offering, from every parish and mission in the Dioceses of Chicago, Quincy, and Springfield. The Orphanage has been for many years, and is now, carrying on a most excellent and blessed work under Mother Caroline of the Order of the Sisters of St. Monica. But the support is precarious. Will not the three Dioceses interested strengthen and sustain it?

CHAS. E. HAY,
JAS. T. JONES,
H. D. MOSS,
Executive Committee.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work, which must be done during the current year, will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

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

The Spirit of Missions tells of the Missions progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

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Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The

General Secretary, 281 Fourth Avenue, New York City. Correspondence is invited.

A. S. LLOYD,

General Secretary.

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

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.

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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

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The World and the Individual. Gifford Lectures. Delivered before the University of Aberdeen. Second Series. Nature, Man, and the Moral Order. By Josiah Royce, Ph.D., LL.D. (Aberdeen), Professor of the History of Philosophy in Harvard University. Price, \$2.25.

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Via Christi. An Introduction to the Study of Missions. By Louise Manning Hodgkins, M.A., Author of *A Guide to the Study of Nineteenth Century Authors*. Price, 50 cts.

The Teaching of Jesus. By George Barker Stevens, Ph.D., D.D., Dwight Professor of Systematic Theology in Yale University. Price, 75 cts.

G. P. PUTNAM'S SONS (Through A. C. McClurg & Co., Chicago).

God's Revelations of Himself to Men. As successively made in the Patriarchal, Jewish,

and Christian Dispensations and in the Messianic Kingdom. By Samuel J. Andrews, Author of *The Life of Our Lord Upon Earth*, *Christianity and Anti-Christianity*, etc. Second edition, revised and enlarged.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS, New York.

Studies in the Teaching of Jesus and His Apostles. By Edward I. Bosworth, D.D.

PAMPHLETS.

Catalogue of the Officers and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, to which is added a List of the Alumni and other Students 1901-1902. New York: Trow Directory Printing and Publishing Co.

The Doctrine of the Church of England on Infant Baptism and Baptismal Regeneration. By the Rev. J. Foster Lepine, Vicar of Lamorbey, Kent. London: Elliot Stock. Price, 2s. each, or 12s. per 100.

CATECHETICAL INSTRUCTION NO. 1.

The Infant Catechism of the Simple Truths of Christ's Religion. Compiled chiefly from Catechetical Instruction, No. 11. By William L. Hayward. Philadelphia: George W. Jacobs & Co.

✎ The Church at Work ✎

VARIOUS CONVOCATIONS

IT IS NOT OFTEN that a Convocation and the outbreak of a criminal are rivals for the attention of a community, but such was the case last week when the Burlington Convocation of New Jersey was in session at Mount Holly. Tuesday, Dec. 3d, had been appointed for an execution at that place, and the culprit broke from his cell, threatened his keepers, and gave considerable trouble before he was captured and executed. Mount Holly was stirred as only quiet towns are stirred by this outbreak, and the members of Convocation were probably the only people in town who did not know of the disturbance.

The Convocation itself was marked by an address from the Rt. Rev. L. L. Kinsolving, D.D., on Work in Brazil. Good reports came from several points, and a thoughtful essay on "The Zeit Geist" was presented by the Rev. A. L. Urban. After some brief remarks on the General Convention by Bishop Scarborough, the Convocation adjourned. Delegates wended their way to the station through a pouring rain, started homeward, and bought their evening papers to read the President's Message before they learned that the sedate old county-seat had passed through an exciting day.

In Delaware there was a Convocation of the Newcastle Archdeaconry at Trinity Church, Wilmington, at which in spite of a severe storm the programme was well carried out, with addresses on the following subjects, following the opening service of the Holy Communion, at which the preacher was the Rev. Robert W. Forsyth of Philadelphia: "Spiritual Growth"; "Present Hindrances," by the Rev. Wm. J. Hamilton; "Present Helps," by the Rev. Hubert W. Wells; "The Reciprocal Relation of the Employer and the Employee," by the Hon. David T. Marvel and the Rev. Wyllys Rede, D.D.; "Commercial Morality;" "Is it Declining?" by the Rev. M. L. Poffenberger; "Methods of Remedy," by the Rev. F. M. Munson; "The Church as a Leader in Things not Technically Religious," by Professor Richardson and the Rev. C. Ernest Smith, D.D., of Baltimore.

Several similar meetings were held during the same week in Western Dioceses, the principal of which was the meeting of the Northeastern Deanery of the Diocese of Chicago at Grace Church, Oak Park (Rev. E. V. Shayler, rector). Among the papers there read was one by the Rev. F. Du Moulin on the subject, "How to Maintain a High Standard of Spiritual and Intellectual Efficiency in Our Ministry." This brought out a discussion in which the Rev. Herman Page, the Rev. H. G. Moore and others took part.

In the Diocese of Fond du Lac there was an Archdeaconry meeting at Merrill, opening with a missionary service on the evening of Wednesday, Dec. 4, at which the speakers were the Rev. R. G. Osborn, on "the General Obligation of Missions," and the Rev. C. M. Hitchcock on "Privilege and Responsibility." The third appointed speaker, the Rev. R. E. Grubb, arrived too late to take his place, and the Bishop Coadjutor closed with an address on "The Right Motive of Missions." Next day there were three celebrations of the Holy Communion, with a sermon at the last by the Rev. George M. Babcock, following which were the reports, and in the afternoon, discussion of a paper by the Rev. W. J. Cordick on "The Life After Death." A vesper service with an address by the Bishop Coadjutor closed the session.

At the Muscatine Deanery of Iowa, in session at Burlington, Nov. 19th, the Bishop conducted a retreat for the clergy, following a celebration of the Holy Communion, the afternoon being given to routine business and the evening to a missionary service.

ARKANSAS.

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

School of Theology.

THE BISHOP has opened a Diocesan School of Theology, at which several students are in attendance. The opening service was held at the Cathedral on the afternoon of the First Sunday in Advent, when Archdeacon Webber of Milwaukee made an address. The instructors will include Archdeacons Williams and Rhames, the Rev. George B. Norton, D. D., and the Rev. P. J. Robottom.

CENTRAL NEW YORK.

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

THE BELOVED Diocesan is recovering, we understand, from his indisposition which has confined him to his room for several weeks.

PAPERS were filed at Albany, Dec. 3d, incorporating the Church of St. Lawrence at Alexandria Bay, under the free church Act.

THE DECEMBER meeting of the Utica Clerical Union was held in Grace Church parish house (Rev. Dr. W. W. Bellinger, rector), and the Rev. W. B. Coleman read an essay on "The Comprehensiveness of the Church."

THE Girls' Friendly Society of the Diocese held its sixth annual Conference in the parish house of Zion Church, Rome (Rev. Dr. J. H. Egar, rector), Thursday evening, Dec. 5th. About 150 delegates were present, mostly from Syracuse, Utica, and Rome. After a banquet and religious service three topics were presented and discussed: "Our Aim in Life," "The Happy Woman—Her Development and Her Influence," "The Advantages and Disadvantages of an Ideal." The exercises were carried out under the direction of the following diocesan officers: President, Mrs. Willis E. Ford, Utica; Vice President, Mrs. Willis E. Ford, Utica; Secretary, Miss Mary Jackson, Utica.

CHICAGO.

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

Death of Mrs. Herrington—Woman's Auxiliary—New Church at Kenwood—Gifts at Lake Forest—Mission at Kankakee.

WE HAVE to record a third death in the Herrington family, pioneers of the Church at Geneva, Ill. On the 23d ult. Mrs. Mary Herrington was suddenly removed. Born in 1829, at Batavia, N. Y., she was married to J. C. Herrington in 1850. He died in 1890, mourned by a large circle of political and personal friends, leaving nine children, of whom eight survive the mother.

THE USUAL monthly meeting of the Woman's Auxiliary was held in the Church Club rooms on the 5th, 17 branches being represented by 33 delegates. The report of the Treasurer, Mrs. Hoyne, showed receipt of \$992, expenditure of \$901, and division of the balance, \$91, into pledges of small amounts. The President, Mrs. J. H. Hopkins, reported the formation of one new branch, and an interesting visit to Geneva, where she received as a birthday present two original letters of Bishop Chase. Mrs. Street then took charge of the meeting, and spoke interestingly of portions of our city mission work, such as the Church Home for Aged Persons (to which the meeting's offertory was given), the W. R. Champlin Home for Boys, under Mr. Chattin's successful management, his new venture (next door) for working lads under 20, and St. Mary's Home. As enough money had not been pledged before Oct. 1 to secure the lots promised for a much needed new building, the donor had generously extended the time some months. Mrs. Street then introduced the Rev. J. B. Haslam of the Cathedral staff, who spoke most feelingly of the missionary work in that district, calling for more visitors to go to the homes of the outcasts in that great field, where, despite the forbidding aspect, externally, Christian women going two by two met with no incivility.

ON ADVENT SUNDAY the last services were held in the old wooden structure which has been used by the congregation of St. Paul's, Kenwood, for over 30 years. It was a sad day for many, especially for the older ones, whose Church home it has so long been. The address of the Rev. C. H. Bixby, rector for nearly two-thirds of the parish's existence, was singularly appropriate. The energy of the present rector, the Rev. Herman Page, is evidenced in the great progress which made possible the opening on the 8th of the new and larger church, a block away, and lacking little of completion. In spite of the inclemency of the weather, the seats were filled. There were the usual three services during the day. The rector emeritus, by special request, made a short address at matins, which was followed by the rector's earnest exhortation on the True Idea of the Church. The Rev. Dr. Locke, who had been present at the opening of the old church in 1869, was in the chancel at this service also.

The present condition of the structure is this: the exterior, including tower, is quite finished, the interior the same, excepting the chancel furniture, the altar being complete. The \$4,000 given for the choir stalls and handsome reredos are being expended, and everything will be in place before the day of formal opening, which is fixed for Jan 24th, the eve of St. Paul's Day. The organ, too, will be in use at Christmas. At no time have parish activities been greater, though engaged in building this fine structure, which in Churchliness and beauty is second to none in the Diocese, the people have not forgotten their obligations to the missionary and other claims of the Diocese; and so rapid is the increase of membership that there are indications that the greatly increased seating capacity may soon be inadequate. Both the former rector, who often assists Mr. Page, and the rector, who is already much beloved by the parishioners, are to be congratulated on the present position and future prospects of this thriving parish.

THE MISSION of the Holy Spirit, Lake Forest, of which the Rev. E. S. Barkdull is priest-in-charge, has received several handsome presents, as follows: From Mr. Geo. S. McReynolds, a stone altar; from Mr., Madame, and Douglass McReynolds, in memory of Matthew Wheeler McReynolds, a silver chalice and paten; also an altar cross which is considered the finest in the Diocese; from Mr. A. H. Granger, two large brass vases; from Mr. John D. Dwight, a beautiful lectern.

Four memorial windows are also promised. The walls of the new church are now above ground, and the contract calls for completion in May.

A PAROCHIAL mission was conducted at St. Paul's Church, Kankakee (Rev. D. S. Phillips, D.D., rector), during the first week in Advent, by the Rev. Dr. F. J. Mallett, assisted by the Rev. Chas. R. Hodge. The services were those usual to missions, and the attendance was very large. Nearly fifty resolution cards were filled in. The services culminated in those of the Second Sunday in Advent. On the afternoon of the first Sunday there was a service for men only, while on that of the second Sunday was one for women only. During week-day afternoons there were mission services for children.

CONNECTICUT.

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

Death of Rev. C. G. Bristol.

THE REV. CORNELIUS G. BRISTOL, rector of the Church of the Good Shepherd, Hartford, died suddenly at his home in that city on the evening of Nov. 30. Mr. Bristol was born in Milford, Conn., and was 38 years of age. He was a graduate of Yale in the Class of 1886, and of the Berkeley Divinity School in 1889, in which latter year he was ordained deacon by Bishop Williams, and was advanced to the priesthood by the same Bishop the next year. His first charge was of the parish at Danielsonville, Conn., from 1889 to 1893, and in the latter year he accepted the rectorship of the Good Shepherd at Hartford. He is survived by his widow and two children.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Diocesan Notes.

THE BISHOP of Delaware will conduct a parochial mission in Trinity Church, Trenton, N. J., Dec. 8th to 15th.

IMPORTANT improvements, including a hot water heating plant, a new vestry room, and an organ chamber, are being made in St. Peter's Church, Lewes.

THE REV. WM. J. HAMILTON, rector of Christ Church, Delaware City, has planned a series of services for the Friday evenings in Advent with sermons by the Bishop of the Diocese, the Rev. Dr. Rede, and others. During the past two months extensive improvements have been made in the Church rectory.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLES, JR., D.D., Bp. Coadj.

Mission at Ripon.

A SUCCESSFUL mission was conducted at St. Peter's Church, Ripon, by Fathers Huntington and Hughson, O.H.C. Each day began with three celebrations of the Holy Communion, at the third of which there was an instruction given. There was an address to women at 3, and a children's mission service at 4:15, while the night service was of the usual mission character. On Sunday there was an afternoon address to men in the Opera House instead of the daily address to women. Much interest was aroused in the community, and many were brought to the services and much good done. The first confessions of many men and women, the most prominent and influential in the parish, were held, and the general effect was to set the Church before the community in a new light. During the mission a figure of our Lord as the Good Shepherd, in terra cotta, 4 feet 8 inches in height, was erected on an end of the new stone rectory which faces the church. The figure was presented by Mrs. Horner.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Church Club.

THE ANNUAL dinner of the Church club took place on Dec. 1st at the St. Charles

Hotel. President Dillard presided, with Judge Howe and the selected speakers, the Bishop of Mississippi, the Bishop of Louisiana, the Rev. E. W. Hunter of New Orleans, and Judge Conner of Cincinnati. The addresses were on the Church Club and its Work, the Relation of the Christian to Christianity, the General Convention of 1901, and the Duties of the Laymen of the Church.

After the speeches a resolution was adopted looking to the better observance of Sunday as a day of worship, in which Dean Wells, the Rev. Mr. Moore, Judge McConnell, Col. Eschelman, Mr. J. Z. Spearing, and others spoke. Delegates were elected to the conference of Church clubs. Judge Howe announced certain speakers for the Lenten Lectures. The Church club in Louisiana has largely increased in membership and its influence for good is being felt not only in but outside Church circles.

MARYLAND.

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

Clericus—Mrs. Dallas' Will—Address by Mrs. Lewis—Dr. Hodges' Anniversary.

AT THE annual election of the Baltimore Clericus, held Monday morning, Dec. 2, at St. Paul's House, the Rev. J. C. Gray, assistant at St. Paul's Church, was signally honored by being chosen President. Excepting Mr. Gray, all the other officers were reelected. They are: Vice-President, the Rev. Dr. Frederick Gibson, rector of St. George's Church; Secretary, the Rev. Frank Staples of St. Stephen's Church; Treasurer, the Rev. D. I. Glenn, assistant at St. Mary's Church, Emmorton, Hartford County. The paper of the day, "Parish Limits," was read by the Rev. Charles W. Coit, rector of St. Luke's Church, and led to a lively and interesting discussion.

THE WILL of Mrs. Louise S. Dallas, admitted to probate in the Superior Court, Monday, Dec. 2, contains the following charitable bequests: \$1,000 to the parish of St. James the Less, at the Falls of the Schuylkill, Philadelphia, the interest only to be used; \$1,000 bond to the Home of All Saint's Sisters of the Poor, Baltimore; \$1,000 bond to Mount Calvary Church, Baltimore. The will was executed March 1, 1898. Mrs. Dallas, who was the widow of William W. Dallas, died November 25th.

MRS. ADA M. LEWIS, the widow of the former Archbishop of Ontario, delivered an address Monday afternoon, Dec. 2, in the St. Michael's House, connected with St. Michael and All Angels' Church, Baltimore, on the British and American Mission Homes and Christian Associations in Paris, which were founded by Mrs. Lewis, then Miss Ada M. Leigh. Her audience included representatives of many churches of the city. Mrs. Lewis was introduced by the Rev. Dr. C. Ernest Smith, rector of the church. She explained that there were four such homes; but devoted herself particularly to the Washington House. She said there was a debt on it of \$32,400 and that 5 per cent. interest on that amount had to be paid annually. Her appeal was for the payment of this interest and also for the reduction of the principal. She asserted that this house would be self-supporting when cleared of this debt. Mrs. Lewis says there are more American girls in Paris to-day than English, and that the institution has done good work during its 29 years of existence. The last year was an unusually busy one on account of the Exposition. Mrs. Lewis hopes to create enough interest here in the work to form an association to spread information about the home and to collect subscriptions. She announced that at present the Rev. Dr. Smith would receive subscriptions.

THE REV. DR. J. S. B. HODGES, on Sunday, December 1, observed the 31st anniversary of his installation as rector of old St. Paul's

Church, Baltimore. There was no celebration of the event beyond the singing of the beautiful *Te Deum* in A, composed by Dr. Hodges, at the close of the evening service. Dr. Hodges made no reference to the event in his sermon, nor had it been heralded abroad, but many of his parishioners remembered it, and the Doctor was the recipient of some beautiful flowers, as well as warm words of congratulation. In point of continuous service as the rector of the same church, Dr. Hodges is the senior of clergymen in this city, but in spite of his long, faithful, and successful work, time has touched him lightly and he seems as vigorous and energetic, both mentally and physically, as when he took charge of the parish. He is a native of Bristol, England, and was educated at Columbia College and the General Theological Seminary of New York. Before he came to Baltimore he was successively assistant to the Rev. Dr. Lyman at Trinity Church, Pittsburgh; instructor at Nashotah Seminary, Wisconsin; and rector of Grace Church, Newark, N. J. Dr. Hodges is widely known as a composer of sacred music, and has published a volume of 60 hymn tunes.

MASSACHUSETTS.

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

The Advent—Dr. Shearman's Anniversary—House of Mercy—Monday Meetings.

ADVENT SUNDAY brought many pleasant memories to the parishioners of the Church of the Advent, Boston. It was the 57th anniversary of the consecration of the church, the 30th anniversary of Samuel Benton Whitney as organist, and the 13th anniversary of the rectorship of the Rev. Dr. Frisby. The sermon was preached by Bishop Codman, who, when a lawyer in this city, was identified with this parish.

THE REV. DR. SHEARMAN has just completed 25 years' service as rector of St. John's Church, Jamaica Plain. On the First Sunday in Advent he preached to his congregation from the text, "I am among you as he that serveth" (St. Luke xxi. 27). He felt these words had been his watchword all during these years of service, and had made him faithful to his duty and his work. He gave a full and complete record of his official acts, and mentioned many pleasant reminiscences of the parochial life as well as the development of the work in this period. This parish was started as a mission in 1840 by the Rev. M. A. DeW. Howe, when rector of St. James', Roxbury. At the evening service Bishop Lawrence was present and made an address. Words of congratulation were also given by the Rev. Dr. Lindsay of St. Paul's, Boston, the Rev. Dr. Howe of Brookline, the Rev. S. H. Hilliard, and the Rev. L. W. Lott of Jamaica Plain. The music upon these occasions was excellently rendered by the vested choir. The Rev. Dr. and Mrs. Shearman were tendered a reception by the parishioners on December 10.

THE CITIZENS of South Boston, at a meeting in Gray's Hall, gave the Rev. A. E. George an ovation, and hearty good wishes upon his removal from the district to his former field of work at Walpole, and made him an honorary member of the Citizens' Association, composed largely of Roman Catholics.

THE ARCHDEACONRY of New Bedford held its 17th meeting in St. Paul's, Brookline, Dec. 4. The Rev. Dr. Lindsay made the address at the celebration of the Holy Communion. Archdeacon Babcock presided at the business meetings, and called for the various reports of the committees, which showed a marked increase in the growth of the mission stations in the Archdeaconry.

THE HOUSE OF MERCY held its annual meeting Dec. 3, Miss Anna F. Reynolds presiding. The reports of the various committees showed a strong financial background, and increased opportunities for enlarging the

scope of the work. The Rev. George Walker spoke of the needs of the Farm training school at Stoughton, and the Rev. C. H. Brent referred to the direct work of the House of Mercy in Roxbury and emphasized the need of trusting human nature, and never more than when it failed. This noble charity is carrying on enterprises in this city under the charge of the Church Temperance Society, which have been very beneficial to the fallen women, and helped them to live a new life.

AT THE PRISON reform league meeting Dec. 4th, in the parish rooms of the Church of the Advent, Miss Spooner presided. Addresses upon the need of giving probation to unfortunate persons for their first offense against justice was urged by Mr. Robert Treat Paine, the Rev. A. E. George, and the Rev. A. B. Shields.

THE BROTHERHOOD of St. Andrew has been holding services in Grace Church, Everett, where the Rev. Dr. Addison of Brookline made the address, and in Grace, South Boston, where the Rev. James Yeames preached.

THE PAPERS at the Monday meetings at the Diocesan House are as follows: Dec. 2, The Present Condition of the Problem of the Family, Rev. Samuel W. Dike, D.D.; Dec. 9, The Sermon as a Work of Art, Rev. James Sheerin; Dec. 16, The Council of Trent, Rev. G. W. Shinn, D.D.; Dec. 23, Eschatology, Rev. A. P. Greenleaf; Dec. 30, Trusts, Rev. M. H. Gates.

MICHIGAN.

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

St. Thomas' Organized.

ST. THOMAS CHURCH, Detroit, has been organized as a parish and the first vestry has been elected. The sum of \$12,000 is on hand for the erection of a new church, which will be commenced next spring. The Rev. Frederick Hewitt, who has been in charge, was chosen rector.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Plans at Elkhart.

IT WAS ANNOUNCED at St. John's Church, Elkhart (Rev. Wm. Galpin, rector), at the morning service on Thanksgiving Day that pledges amounting to \$4,000 had been received from five or six friends of the work, on condition that the remaining \$3,500 be raised by the congregation before next Easter, in order that the parish debt might be cleared off. The pleasing news prompted the members of the parish to organize an impromptu parish meeting, at which it was resolved enthusiastically that every effort be made to raise the amount in order that the pledges might be made good.

MILWAUKEE.

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

Children's Mission at Menomonie.

A CHILDREN'S MISSION was held at Grace Church, Menomonie (Rev. W. A. Dennis,

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rector) from Nov. 15 to 22, by the Rev. E. Lascelles Jenner of Chippewa Falls. Preparation for it was begun about three weeks before, by announcements at the church services and at Sunday School, and by having the mission hymns practised.

Two weeks beforehand, bills were struck off and some given to the Sunday School children for distribution, and then a few days before the opening of the mission, the rector went to the schools at closing time and gave a hand bill to each child as it came out. They were also put up in the store windows all over town, thus getting it well advertised. Each child was supplied with an attendance card with the dates of the mission printed on one side, these dates being punched when presented at the door. On the reverse of this card was a blank for the name, address, and the Sunday School which he attended. On the first day the missionary announced that each child that had five punches in his attendance card at the close of the mission would receive a memorial a beautiful illuminated card, that a medal would be given for good answers, and a cross to the one having the best standing in the catechism work.

Each day the mission was opened with a hymn, followed by the Lord's Prayer, then another hymn, which was followed by an instruction in which the missionary taught the children the answers to five questions. The names of those who wished to answer questions having been previously taken, were now called, a question on a new lesson asked of each, and his standing marked. This was followed each day by a review of all that had previously been taught. After the catechising a hymn was sung, and then the missionary gave a monition, having for its theme the most prominent topic of the catechism for the day. This was followed by a hymn, then a Scripture lesson, and a homily, all bearing upon the one main topic for the day. Then a hymn, collects, and benediction.

Everything was animated and sprightly, and the attention of the children was held from first to last, by keeping their interest up to the highest. In fact, one might say they were enthusiastic all of the time.

On Sunday the attendance was 93. This day each child was given a beautiful card, whether he had attended at any other time or not. The attendance each day was more than three times the average attendance at Sunday School, and more than one-half each day were outsiders.

On the Wednesday before the mission closed, a prayer card was offered to each child who could read and would promise to use it; and those who wished one were asked to remain after dismissal. About forty did so, and then the missionary explained the card to them and instructed them in its use. The card contained short and simple morning and evening prayers, grace before and after meals, and prayers to be used before and after service. On succeeding days the children were asked how many had used the prayer cards; and the hands of all that had received them went up, and others asked for them. They were also told that if any who had received them did not wish to use them, they were to be returned.

On the last day, three children, who had been brought in from outside were baptized, and they have since been attending Sunday School. Several others were also added to the Sunday School.

MINNESOTA.

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

Minneapolis—St. Paul—Advent Offerings.

ON THE LAST Sunday in the Christian Year just closed, the Rev. Charles H. Evans of Tokyo preached at Gethsemane Church, Minneapolis, stating the condition of Christian work in Japan. The rector of Gethsemane, the Rev. I. P. Johnson, is delivering through Advent a series of special addresses

on "The Four Great Prophecies of the Old Testament and their Fulfillment."

ON ST. ANDREW'S Day about thirty members of the Junior Chapters B. of S. A. met in the evening in Christ Church guild hall, St. Paul, and organized a Local Assembly. After a few collects and the Brotherhood hymn, Dean Andrews and the Rev. Theo. Sedgwick gave the boys a helpful talk. Reports of work done during the past year were submitted. Mr. Folds of St. John's Chapter was elected President; Mr. Hall, St. Paul's, Vice-President; Mr. Oscar Smith, St. Peter's, Secretary and Treasurer. After the meeting adjourned the ladies of Christ Church furnished refreshments to the boys and visiting clergy.

A MEMORIAL service in memory of the late Bishop Whipple was held in the Church of the Good Shepherd, St. Paul, on the First Sunday in Advent. The Rev. William C. Pope, rector of the church and senior priest of the Diocese, delivered the memorial address. He had been present at the induction of Bishop Whipple, dwelt upon the earlier years and labors of Minnesota's first Bishop, on his struggles against the adverse circumstances of a frontier charge and the hatred he engendered through his friendship for the Indians.

The Rev. E. S. Peake, who was one of Bishop Whipple's first missionaries to the northern Indians, related briefly instances of the Bishop's immense power over the Chippewas; his success with the federal government in securing better treatment for the Indians, and his many visits to them. Mr. Peake said Bishop Whipple made a tour of the northern Indian villages and tribes in 1862, just prior to the Sioux outbreak on the Western frontier, and by his presence and advice prevented the Chippewas from going on the warpath.

Bishop Edsall confined his brief remarks to congratulations to the parish and its rector, Mr. Pope. He commended Mr. Pope for his long and valued service and the loyal manner in which he worked with the late Bishop.

THE BOARD of City Missions of St. Paul held their annual meeting in Christ Church guild hall, Monday, Dec. 2d. It was decided to strengthen weak and struggling missions this year before branching out into new fields. Much interest was centred upon Epiphany mission at Hamline, a very promising field, but needing strong financial backing. Officers were elected as follows: President, Rev. Charles Holmes; Secretary, Rev. G. H. Ten Broeck; Treasurer, W. F. Myers.

AT THE annual meeting of the Deaconess' Home, St. Paul, Mrs. Morrison, wife of the Bishop of Duluth, and Mrs. William Kent of St. Paul's Church, were elected members of the Board of Managers.

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A School for Girls, under the care of the Sisters of St. Mary. The Thirty-second year begins September 24, 1901. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D. D., Chicago. Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address **THE SISTER SUPERIOR**.

SOME FIFTY women assembled at Messiah Church guild room, St. Paul, Thursday afternoon, the event being the monthly meeting of the Woman's Auxiliary. Mrs. C. E. Haupt, wife of the Archdeacon, read an interesting paper on "Missions in Alaska," and Mrs. F. O. Osborne gave a splendid report of the Auxiliary meeting in San Francisco, at which both ladies were in attendance.

ADVENT mite chests have been distributed throughout the Diocese to all the Sunday School children. The offerings of the children will be devoted to the missionary work of the Diocese.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

Dr. Sansom's Anniversary.

A HAPPY note of local unity in the Church was shown by the joint celebration on Advent Sunday by the parishes of Christ and Holy Trinity Churches, Vicksburg, of the 36th anniversary of the rectorship at the former parish of the Rev. Henry Sansom, D.D. On that day a new organ was dedicated, the vested mixed choir was installed, and the sermon preached by the rector of Holy Trinity the Rev. W. T. Capers. Dr. Sansom is past 80 years of age, but still vigorous and erect. He came to Vicksburg from Mobile in 1865.

MONTANA.

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

Chinese Mission at Helena.

A CHINESE mission has been in operation in connection with St. Peter's Church, Helena, for some years past. A building fund to erect a special mission church in the Chinese quarter is slowly accumulating, and it is hoped that some day the work will be sufficiently far advanced to permit of erection.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, Bp. Coadj.

Mission at Cedar Rapids.

A PAROCHIAL mission was conducted at Trinity Church, Cedar Rapids (Rev. Andrew Harper, rector), between Nov. 17th and 27th, by the Rev. Charles H. Young of Omaha. A feature was the large attendance of men. Great interest was aroused and a large number of questions were asked and answered. The church was filled at a children's mission service, and a large number were brought to Baptism and Confirmation. There is in Cedar Rapids a splendid outlook for the future.

NEW YORK.

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

Death of Rev. George C. Betts.

THE DEATH of the Rev. George Charles Betts, rector of St. James' Church, Goshen, occurred suddenly on the night of November 30th. He had for some time past been a sufferer with heart trouble, and was obliged last spring to seek a prolonged rest in Virginia, though he returned to his work on the last Sunday in August and appeared to be in good health. He fell dead suddenly and apparently with no premonition, having fallen while in the bath room at the rectory, where he was discovered by Mr. H. C. Payne, who with his wife resided with Father Betts.

Father Betts was one of the best known of the American clergy. An Irishman by birth, born July 18, 1840, he was educated at Queen's College, Belfast, and coming to this country, was ordained both as deacon and priest by Bishop Talbot of Indiana, both ordinations being in 1865. He began his missionary career in Nebraska, where he was at first missionary at Plattsmouth, and afterwards rector of St. Barnabas' Church, Omaha. Later he had a parish at Kansas City, which he relinquished in 1876 to become rector of Trinity Church, St. Louis, and that

again in 1886, when he became rector of Grace Church, Louisville. It was while there that he delivered his lectures which were afterward published with the title of *Romanism and Sectarianism*, and which aroused attention everywhere by reason of their vigor and power. Indeed he was widely known as a magnetic preacher and as one of the foremost mission priests. It was in 1895 that he entered upon his last rectorship in Goshen, N. Y. He never forgot his Irish birth, and everything Irish was to him as a fragment from a better land. He ardently desired "home rule" for Ireland, and was probably known to a larger number of Irish Americans than almost any other figure. His genial nature and ready wit made him a companion and a friend known far and wide. He was a veteran of the Civil War, having served in the 107th Indiana Volunteers and had been advanced to the position of Lieutenant. Since the war he was an interested member of the G. A. R., chaplain of the local lodge, and was a Mason of the thirty-third degree.

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

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

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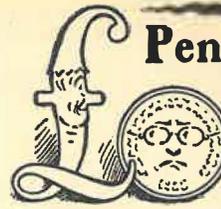
Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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



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By EMILIE FOSTER.

This charming story for children of 8 to 12 years of age, was first published 20 years ago. We have just made a new edition, and there is no book in the whole range of stories for children to surpass *Teddy and His Friends* in fascinating interest.



The Newark Daily Call says: "The story of an orphan into whose life sunshine was brought by kind-hearted neighbors and their children is simply and effectively told, the ever delightful theme of Christmas cheer and jollity giving the final touch, and making the book appropriate for a gift at the holiday season. The development of Teddy as his heart is touched by sympathy and thoughtfulness is well worked out, and the childish pleasures to which the reader is introduced in the progress of the story will fascinate many little ones. The book has many pictures which add to its attraction for the young."

Be sure and have this on your Christmas list.

Price, 75 cents net. Postage 8 cts.

The Young Churchman Co.
Milwaukee, Wis.

He was married early in life, and is survived by his widow and two sons and two daughters.

His funeral took place from St. James' Church, Goshen, on the morning of Dec. 5th. The burial office was read by the Rev. David Evans of Middletown, and Rev. Geo. Granville Merrill of Tuxedo. A solemn requiem was then sung. The Rev. Charles Mercer Hall of Holy Cross, Kingston, acted as celebrant, in accordance with a request left by Father Betts in his will; the Rev. John H. Knowles as deacon, the Rev. W. M. Pickslay as sub-deacon, and the Rev. Richard R. Upjohn as *ceremoniaris*. The music was Brown's *Missa Seraphica*. At the close of the celebration Mr. Hall said the Absolution for the dead. At the grave the closing prayers were said by the Rev. D. Evans and the committal was said by Mr. Hall. The church was crowded by a congregation of sorrowing parishioners and friends, Father Betts' death being looked upon in the community as more than a parochial loss.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Progress at Akron—Cleveland.

FUNDS are raising at Akron for the erection of a new church for St. Paul's parish. The sum of \$25,000 has already been raised, and it is hope to have \$10,000 more by spring, when work will be commenced.

THE REV. GUY L. WALLIS assumed his rectorship at St. James' Church, Cleveland, and preached his first sermon on Advent Sunday. During the time the church was closed, following the departure of the former rector, the Rev. Charles H. Schultz, elaborate alterations and improvements were made in the edifice and the congregation gathered in the enlarged place of worship for the first time. By the construction of a new chancel, the capacity of the church has been almost doubled, and other structural and decorative changes and improvements that have been made, have greatly increased the beauty and attractiveness of the edifice. The church was crowded, the choir rendering Eyre's service in E flat. On Wednesday evening, the 4th inst., a reception was tendered the rector, which was largely attended. Mr. Wallis has made a very favorable impression and the members of St. James' look forward to a brilliant future, under his administration.

PENNSYLVANIA.

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

Anniversary at the Advent—Dr. Appleton's Farewell—Free and Open Church Association—Church Club—Death of Rev. H. J. W. Allen—East Ogontz.

THE 6TH ANNIVERSARY of the Church of the Advent, Philadelphia, was observed on the First Sunday in Advent. At the morning service, the rector, the Rev. J. P. Tyler, preached and celebrated the Holy Communion; the Sunday Schools had their celebration in the afternoon, and were addressed by Prof. F. S. Edmonds and Dr. E. J. Houston; in the evening Bishop Rowe of Alaska was the preacher.

AT THE Memorial Church of St. Simeon, Philadelphia (Rev. Edgar Cope, rector), the First Sunday in Advent was observed as Domestic Missionary Sunday, when sermons and addresses were made appropriate to the occasion, and the offerings received were for the benefit of Domestic Missions. At the night service, Mr. John W. Wood, Corresponding Secretary of the General Board of Missions, made the address.

AFTER NEARLY 42 years of active parish work in connection with the Church of the Mediator, Philadelphia, the Rev. Dr. S. E. Appleton, on Sunday evening, 1st inst., preached his farewell sermon from the text I. Cor. ii. 2, being the same discourse which he had delivered on assuming the rectorship of St. Paul's

Church, Columbia, Pa., in 1857, and which served on the occasion of leaving that parish in 1860; and when he took charge of the Mediator, March 4, 1860, he again used it, and it was the basis of his remarks on this, his last appearance as rector. He spoke at length upon the work that had been done in the parish during his stewardship. On the previous evening the parishioners presented Dr. Appleton with a purse containing \$760 in gold coin.

THE 26TH ANNUAL service of the Free and Open Church Association was held at the Transfiguration, West Philadelphia, on the evening of the First Sunday in Advent, the rector, the Rev. Chas. Fiske, and the Rev. G. Woolsey Hodge participating. The Rev. John A. Goodfellow, the General Secretary, preached the sermon from the text, Isaiah lvi. 7, "Mine House shall be called a House

HIGH ALTITUDES.

FOOD CANNOT BE BOILED AS QUICKLY AS IN LOW.

The curious experiences people have with coffee drinking are worth pondering over if anyone is ailing and does not know the exact reason thereof.

Coffee is a secretive worker, and through the nervous system affects different parts of the body in different people.

A young married woman, Mrs. T. L. Blackmon, Oswego, Montana, had a conclusive experience in the effects of coffee on her eyes. She says, "I have used coffee since a child, but a short time ago my eyes began to grow weak, and the least exertion, such as reading or sewing would cause shooting pains and wavy lines of light so that I could see but little else for minutes at a time.

"This alarmed me and I earnestly sought the cause of the trouble. Someone told me that coffee sometimes affected the eyes. I at once decided to quit it and see if I would be benefited, but I must have something to take the place of coffee, for I wanted to modify, as much as possible, the sacrifice of giving it up.

"So I decided to try Postum for myself. When it came I made it strictly according to the directions and was wonderfully surprised and pleased with it. Husband says that my Postum is very different, indeed, from that he once drank at a friend's table.

"I frankly own that I like Postum better than I ever liked coffee. It has a rich body to it that coffee lacks. I boil it longer than twenty minutes and it improves it. Perhaps it requires longer boiling in the high altitudes. I think it does.

"For three months now I have been using Postum and have been wonderfully benefited. My eyes no longer pain me, and are as strong as they ever were. My complexion, instead of being sallow as formerly, is clear and rosy. I know to a certainty that my improvement has been caused by leaving off coffee and using Postum, for that is absolutely the only change I have made, and I have taken no medicine.

"A Mr. Randall, a friend of ours, has obtained relief from his stomach trouble and headaches by leaving off coffee and taking Postum. We think we know something of the facts about coffee and about Postum."

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On January 6, 1902, the

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via Cincinnati, Chattanooga, Atlanta, Jesup, and Jacksonville. This train, with its elegant sleepers, composite, and observation cars, perfect dining car service and fast time, will eclipse anything of the kind ever before offered to the public in the Northwest for the South.

South Carolina Interstate and

West Indian Exposition.

Commencing Dec. 1, 1901, a through sleeper will be run from St. Louis to Charleston, S. C., via Louisville and Asheville.

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of Prayer for all people" (being the motto on the seal of the Association). After the service the annual meeting of the Association was held, Major Moses Veale acting as chairman in the absence of the President; Mr. J. Vaughan Merrick was reelected President, Mr. Chas. W. Cushman, Treasurer, and the Rev. John A. Goodfellow, General Secretary. The following were elected the Board of Council: The Rev. R. E. Dennison, the Rev. G. Woolsey Hodge; Messrs. W. P. Pepper, Greville E. Fryer, Thomas H. Montgomery, W. W. Montgomery, Rowland Evans, Edward F. Pugh, R. Francis Wood, Major Moses Veale, and the Rev. Clarence W. Bispham. The annual report showed that 85½ per cent. of of the churches are free; and that there are 353,970 communicants in the Free, and 261,615 in the pewed churches. The communicants in the Dioceses of Virginia, Central New York, Springfield, and New Hampshire, are not included in these figures; but if they were they would increase considerably those in the Free churches, because the majority of the churches in those Dioceses do not rent their pews. A long list of churches which keep their doors open daily, for private prayer, is given in the report. These number 277 churches in 50 Dioceses.

THE ANNUAL meeting of the Church Club of Philadelphia was held on Monday evening, 2d inst., at the Church House in that city, Mr. William H. Ingham in the chair. The Treasurer, Major Moses Veale, reported a balance of \$480.29, and in the maintenance fund of the Boys' club, \$702.64. He stated that the Boys' club is developing the boys morally, mentally, and physically, and there is some evidence of spiritual development. Officers were elected as follows: President, George C. Thomas; Vice-Presidents, Wm. H. Ingham, Francis A. Lewis; Treasurer, Moses Veale; Recording Secretary, Wm. C. Kent; Corresponding Secretary, Louis B. Runk; Board of Governors, Rowland Evans, Wm. M. Coates, Joseph P. Remington, R. Francis Wood, John W. Townsend, and seven members of Committee on Admission.

THE REV. HENRY JOHN WHITEHOUSE ALLEN entered into life eternal on the 3d inst., at the rectory of St. Paul's Church, West Whiteland, Chester County, in the 62d year of his age. For some years Mr. Allen, in addition to being rector of St. Paul's, was also in charge of St. Peter's Church-in-the-Great Valley, which he relinquished in 1895, and since then occupied the rectory of St. Paul's until his death. The interment took place on the 5th inst., in the cemetery of St. Paul's, West Whiteland.

BISHOP WHITAKER is steadily recovering from his recent illness and expects to be able to resume his episcopal duties by the Third Sunday in Advent.

SERVICES were begun at East Ogontz, a village in Montgomery County, in April, 1900, under the auspices of the Rev. Roberts Coles, rector of the Church of Our Saviour, Jenkintown, of which parish it is now a mission station. Three lots were donated to the mission, and upon them has been moved from All Hallows, Wyncote (also a mission of the parish of Our Saviour), an unused building, which was enlarged so as to seat 80 persons, at a cost of \$400, raised in large part by the mission congregation. This chapel was opened for service on Easter Day, 1901. The name given to it is St. Andrew's Mission. The Rev. Addison A. Lamb of the Church of the Mediator, Philadelphia, has been appointed an assistant minister of the Church of Our Saviour, to have charge of St. Andrew's.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Cornerstone at Newcastle.

THE CORNERSTONE of the new edifice being erected for Trinity parish, New Castle, was

laid with Masonic ceremonies, by the Masons of that city, of whom the Rev. Charles W. Tyler, Ph.D., rector of the parish, is Grand Chaplain, on Tuesday, Nov. 19th. The address was made by the Rev. J. D. Herron of Portsmouth, Ohio, who was rector of the parish from 1879 to 1893. Services of the Church were first held in New Castle in 1843, so that the work has been in existence for almost sixty years. The church will be of stone, handsome in design, and complete in every way. New Castle is growing rapidly, and it has been found necessary to start a mission in South New Castle, where it is hoped also that a chapel will be put up in the near future.

THE PHILIPPINES.

THE TWO Church missionaries recently recently appointed to the Philippine Islands who are now on their way to their station, will be glad to receive the names of Church persons and others now in the Philippine

THE RIGHT THING.

A New Catarrh Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Gualacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given separately and only very recently an ingenious chemist succeeded in combining them, together with other antiseptics into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets and it has met with re-



markable success in the cure of nasal catarrh, bronchial and throat catarrh, and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Catarrh Tablets and am glad to say that they have done wonders for me and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. Geo. J. Casanova of Hotel Griffon, West 9th Street, New York City, writes: "I have commenced using Stuart's Catarrh Tablets and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburgh advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat, or stomach.

He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and pleasant to take and are so harmless that little children take them with benefit as they contain no opiate, cocaine, or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package and they are probably the safest and most reliable cure for any form of catarrh.

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If you have Rheumatism, Gout, Lumbago, Sciatica, try "Gloria Tonic." A 50 cent box free to all who are willing to give this precious remedy a faithful trial. Mrs. Mina Schott of Marion, Ohio, writes: "For 13 years I suffered from rheumatism. I walked on crutches and had to take to my bed. After all remedies failed I adopted Gloria Tonic which completely cured me." Fully one hundred thousand persons have been cured through this wonderful specific among them persons whom the best doctors called incurable. The most elaborate, illustrated book on rheumatism, which will tell you all about your case, free with trial box. Address

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A PLEASANT JOURNEY.

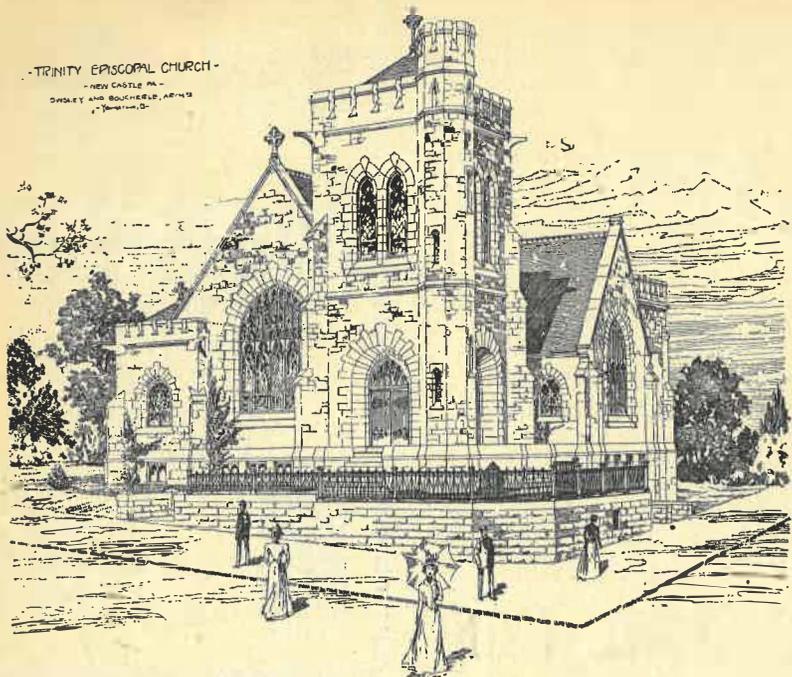
A representative of *The Bee* heard a well-known Morrisville woman, who frequently visits a married daughter in New York, telling some friends one day this week, of her first experience riding on the Empire State Express. "I was coming up from New York," she said, "and thought I would try that famous train I've heard so much about. Well, we rolled along smooth and easy and pretty soon I noticed a lot of the men getting up and putting on their overcoats. I thought all these men could not be getting cold for the car was very comfortable, and in just a minute the trainmen called out 'Albany!' I could hardly believe it; I would just as soon have expected to be in California so quickly. We left New York at half-past eight and were at Albany a little after eleven and at Utica before one o'clock. I changed to an accommodation train there and was in Canastota a few minutes after two. My! it seems almost like flying." Now whenever this good lady wants to visit New York she goes a good bit out of her way that she may travel by the New York Central.—From the *Canastota Bee*.

BOOKS for CHILDREN

If one wants to make a selection of Books for children, send for the catalogue of THE YOUNG CHURCHMAN Co. We make a specialty of carrying the best that is published, and selling them at the lowest possible prices. Almost everything advertised in THE LIVING CHURCH is on our shelves, besides hundreds of other titles. We will mail our full catalogue on request, and also our Christmas list of Holiday books.

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NURSING MOTHERS will find that Mellin's Food gives them more strength and increases the flow of breast milk.



TRINITY CHURCH, NEW CASTLE, PA.
[See Page 254.]

Islands whom it would be desirable to look up. Address the Rev. WALTER C. CLAPP, or the Rev. JOHN A. STAUNTON, JR., Manila, P. I.

QUINCY.

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

The Bishop's Pastoral—Memorial Services—Founders' Day at St. Mary's.

THE BISHOP has issued the following Pastoral:

To our well-beloved the Clergy and Laity of the Diocese of Quincy—GREETING:

Since it has come to our notice that considerable misapprehension exists in some quarters as to the effect of the failure to amend the Church's Canon Law of Marriage and of the re-marriage of divorced persons at the late General Convention held in San Francisco; Therefore we, FREDERICK W. TAYLOR, by the Grace of God, Bishop of Quincy, do make and publish the following Notification for allaying of doubts in the premises, and for the due understanding and enforcement of the existing law of the Church upon the matter aforesaid:

I. The attempted legislation upon Marriage and Divorce failed of passage in the late General Convention, so that the Canon Law of the Church thereon remains the same that it has been for these many years past.

The Canon Law does not recognize any absolute divorce except for the cause of adultery.

Re-marriage of a person divorced for any cause arising after marriage is not permitted in the case of any person who is a member of this Church (i.e., baptized), except it be the innocent party to a divorce for the cause of adultery, or parties once divorced seeking to be united again.

Persons who contract marriage otherwise than as God's Word doth allow, and contrary to the discipline of this Church, are to be repelled from the Holy Sacraments, according to the provisions of the rubric in the Communion Office and the Canon Law.

II. "No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again" (Tit. II., Can. 13, Sec. II.).

But, while the Canon Law forbids the Ministers of the Church to solemnize such marriages, it is our judgment that the Canon does not compel a Minister to solemnize the marriage of parties, one (or both) of whom may be the innocent party in a divorce for the cause of adultery, if said Minister conscientiously objects to doing so.

III. All cases of discipline arising under Title II., Canon 13, Of Marriage and Divorce,

shall be referred to the Bishop for his godly judgment thereupon; *Provided, however,* that no Minister shall, in any case, refuse the Sacraments to a penitent person in imminent danger of death.

IV. We desire all Ministers having cure of

MEMORY FOOD.

A CASE WHERE MEMORY WAS STRENGTHENED BY GRAPE-NUTS.

Food that will actually help the memory as well as agree perfectly with a delicate stomach is worth knowing of.

A good wife out in Alta, Ia., who did not know which way to turn to get food that would agree with her husband who was left in a weakened condition after a serious illness and could scarcely retain any food in his stomach, was one day induced to try him on Grape-Nuts, the famous ready-cooked breakfast food, and from the first he began to improve rapidly. In three months he had gained 30 pounds.

She says that his stomach has recovered so completely that he can now eat any kind of food.

She mentions the boy of an intimate acquaintance, who was so delicate and thin that his appearance was pitiable and he had no appetite for any ordinary food. He was put on Grape-Nuts and liked the crispness and sweetish taste of the new food and took to it. His improvement began at once and he is now a healthy, plump boy.

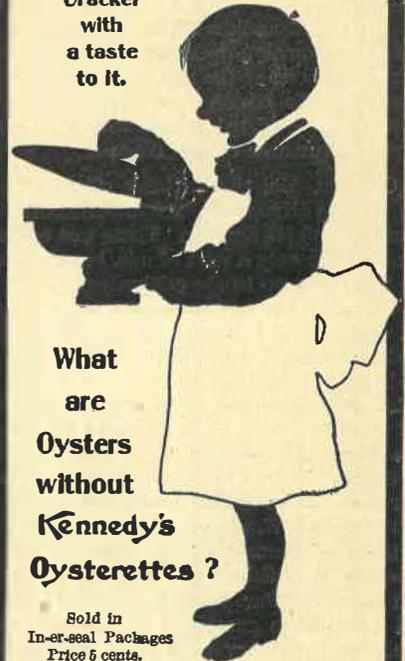
"I know that Grape-Nuts will do more for weak stomachs than any medicine. The claim that it will build up and strengthen the brain has been proven to my certain knowledge. Sister, who writes for the press, and is compelled to memorize a great deal, has been using Grape-Nuts and says she is surprised at the result. There is a marked improvement in her memory and the brain works more perfectly and with better results.

"Please do not publish my name."

Name can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

See that the stew
is served
with
**Kennedy's
Oysterettes**

An
Oyster
Cracker
with
a taste
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GILLOTT'S PENS,
THE MOST PERFECT OF PENS,
HAVE GAINED THE
GRAND PRIZE,
Paris Exposition, 1900.

This is the Highest Prize ever Awarded to Pens.

souls in our Diocese of Quincy to read this Notification publicly to the Congregations committed to their charge at the time of Divine Service when the greater number of persons may be present to hear it, within thirty days after they receive a copy of the said Notification, and that they cause a copy of the same to be affixed to the usual place for the publication of notices in the Church Porch or other accustomed place, for the better information of the Faithful.

Given under our hand and seal this 5th day of December, in the year of our Lord One Thousand Nine Hundred and One, and of our Consecration the First. F. W. QUINCY.

A SERVICE memorial of the late Mrs. T. B. Martin was held on the evening of the First Sunday in Advent, at Grace Church, Galesburg. The rector, the Rev. Edgar F. Gee, read the resolutions that had been adopted by the parish in her honor, after which the Rev. John Wilkinson, a former rector, delivered a memorial address. Mrs. Martin was one of the most faithful Churchwomen in the parish and the Diocese, and quite recently passed to her rest. Her husband is Treasurer of the Diocese.

ON DEC. 5th, the birthday of the rector, St. Mary's Knoxville, celebrated both its founding and its founder. There was no holiday, at most only a part of one, but the evening was given up to the celebration.

One-third of a century has passed since Dr. and Mrs. Leffingwell entered upon their work in Knoxville, with a little company of students, only three in residence. Miss Hitchcock was the first Principal and continued in active duty for a quarter of a century. She has been succeeded by Miss Howard. At the opening in 1868, Miss Osborne was the only teacher besides Miss Hitchcock. She is still living in Washington, D. C., the widow of the late Horatio King. Among the few who knew the School and the rector in the first days, the Rev. John Wilkinson remains, and he was the guest of the recent celebration, making a very interesting after-dinner speech. Letters and telegrams from old girls were read, and the Rev. Dr. Rudd, Chaplain, read a poem of rare merit relating to the work accomplished at St. Mary's during the past generation, which is printed elsewhere in this issue.

The beautiful hall of the new Recreation Annex was used after dinner for social and literary exercises. The bowling alleys and swimming pool have also come into use and are greatly enjoyed. St. Mary's is over-full and has a waiting list.

SOUTHERN OHIO.

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

Fire at Springfield.

THE EVENING SERVICE at the Church of the Heavenly Rest, Springfield, on the First Sunday in Advent, terminated with quite the opposite quality from that which gives the name to the parish. An open gas pipe, above the furnace but under the floor, appears to have been responsible for an escape of gas which ignited and set fire to the flooring, so that smoke began to rise shortly after the beginning of the service. A panic was narrowly averted as the fact that the church was on fire became evident and the congregation sought safety on the outside. The flames were extinguished without large loss.

SOUTHERN VIRGINIA.

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

Woman's Auxiliary at Forest.

AT A MEETING of the St. Stephen's branch of the Woman's Auxiliary, at Forest, they decided to obligate themselves to clothe a boy in Miss Garrett's school at Ross Fork, Idaho. This they do as a move toward carrying out another purpose for which they are working: That is, they hope soon to adopt an Indian boy, and to give him the name of their

former beloved rector, the late Rev. F. L. Le Mosy, and to educate him for work among his own people. The Auxiliary also voted to contribute its share toward the erection of St. Mary's Hall, in Shanghai, China, as a memorial to the late Mrs. Twing. The President urged the efficacy of the mid-day prayer, and the strength gained by the consciousness of so many hearts being lifted to God with one accord; and she earnestly asked that each one would daily unite in supplication for the perishing heathen.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Memorial Window at Champaign.

A HANDSOME stained glass window has been placed in Emmanuel Church, Champaign (Rev. J. E. Wilkinson, Ph.D., rector), in memory of the late Rev. D. W. Dresser, D.D., who for eighteen years was rector of the parish. It was just a year lacking a day after the priest's decease that the window was unveiled and was solemnly blessed by the rector. A letter was read from the Bishop explaining that he was kept away from the service only by reason of the necessity of attending the meeting of the Board of Managers in New York, and that nothing of minor importance would have kept him away. Dr. Wilkinson preached a memorial sermon.

VIRGINIA.

F. McN. WHITTLE, D.D., LL.D., Bishop.

ROBT. A. GIBSON, D.D., Bp. Coadj.

Fire at Tappahannock.

ON THE EVENING of Thanksgiving Day, fire was discovered in St. John's Church, Tappahannock (Rev. J. H. Dickinson, rector). A bucket brigade was quickly formed, and by this means as well as with axes and picks, the fire was finally quenched, without large damage beyond the knocking out of an end of the building.

WEST MISSOURI.

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

THE VACANCY in the committee occasioned by the consecration of the Rev. Dr. Cameron Mann, was filled by the election of the Rev. J. Stewart-Smith. The Rev. Robert Talbot was elected President of the Standing Committee and the Rev. J. Stewart-Smith, Secretary.

JAPAN.

YOKOHAMA, Japan, Nov. 10, 1901.

The SS. *America Maru* arrived here safely this (Sunday) morning with the following missionaries and their wives aboard, all well. Of the Japan mission: Bishop McKim and Mrs. McKim; the Rev. Mr. Chapman and Mrs. Chapman; Miss Suthern, and Mr. Mockridge. Of the Philippine mission: The Rev. W. C. Clapp and Mrs. Clapp, and the Rev. J. A. Staunton, Jr., and Mrs. Staunton. The members of the Philippine mission will not reach their destination until the last of November.

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EVERYWHERE."

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SAPOLIO