

The Living Church

VOL. XXVI.

MILWAUKEE AND CHICAGO, CHRISTMAS, 1901.

NO. VIII



DURING 1902

The Living Church

will continue as heretofore, its work as an educator in the Church. THE LIVING CHURCH is never colorless nor vague, but neither is it discourteous or partisan in reference to men or movements which it does not countenance. It is thoroughly impressed with the fact that the Catholic Movement in the Anglican Communion is the expression of the true life and position of the Church, and it cordially supports that Movement. It holds that a fundamental conception of Christian duty is, that the fact that Our Lord formed His own organism for the ingathering of His children, which organism is the Holy Catholic Church, makes it the duty of the individual Christian to submit himself to that Church. Such being the case, it sees the basis for the reunion of Christendom in abandonment of churches constructed by men, and acceptance of THE CHURCH, founded by Jesus Christ. As practical measures preparatory to and leading up to such reunion, THE LIVING CHURCH supports such measures as will show to all Christian people the FACT (1) that such a divine organism exists, and (2) that the Protestant Episcopal Church is an integral part of it. The various measures indorsed by THE LIVING CHURCH are such as would tend to make this historic or Catholic position more clearly manifest to all men, and more fully realized by Churchmen themselves, and such as will develop a robust, vigorous, Catholic spirit, displaying itself in Christian Worship and in the Christian Life.

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THE YOUNG CHURCHMAN CO., PUBLISHERS,
Milwaukee, Wis.

The Living Church

VOL. XXVI.

MILWAUKEE AND CHICAGO, DECEMBER 21, 1901.

No. 8

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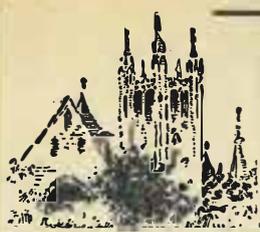
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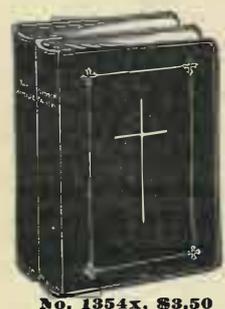
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MILWAUKEE AND CHICAGO, DECEMBER 21, 1901.

No. 8

Editorials and Comments.

The Living Church

With which is united the "The American Churchman,"
and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

Editor, FREDERIC COOK MOREHOUSE.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

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THE change in the style in which the pages are made up, according to which the Editorial pages are changed to the front, is made as a matter of convenience, so that the space devoted to the several departments of the paper may be more elastic. We trust that after the new form becomes familiar to readers, they may not be inconvenienced thereby.

CHRISTMAS rightly stands preëminent as the festival of Childhood. The manger scene has a never-ending power to entrance children and those who possess the child nature. So weak, so helpless, so small, so obscure, the baby Son of Mary stretches forth hands that draw humanity to Him by very sympathy. The power of a baby life is a power that acts directly on the affections of all but the most hardened in sin. That was the first influence exerted by the Incarnate One to draw all men unto Him. The high sanctity, the queenliness in virtue, of the virgin mother was due in part to her high privilege in being chosen to serve so intimately the Lord of heaven and earth. The baby advent was so crowning an act of mercy, that it permitted the ministrations of men, and espe-

cially of women, in every act and every instant of the incarnate life. It called forth love by its supreme act of love.

But let it never be supposed that the baby weakness superseded the infinite power of God, in the divine Person of Jesus Christ. He was very God then, and always. The babe that lay on Mary's knee might have called to Him the ministrations of cohorts of angels, might have trampled on the weakness of infancy and cared for Himself. But then would have been wanting the perfect submission to human conditions which was to be a part of the Incarnation of the Son of God. He was weak because we are weak, and thus He sanctified weakness and infancy.

Praise to Him therefore is adoration to God, revealing Himself in the most startling paradox of which mind could conceive.

COLONEL SELLERS' POLICY APPLIED TO MISSIONS.

IT IS an unpleasant task to be obliged to speak discouragingly of the attempt of the Board of Managers, acting under instruction from the Board of Missions, to raise \$500,000 for General Missions by apportionment among the Dioceses. We should not do so, if it were not that the inevitable disappointment that must ensue at the failure of the scheme, will do more harm to the cause of Missions than can be done by facing the problem bravely in advance.

To begin with, we acquit the Board of Managers of any blame for the promulgation of a policy which seems to us likely to retard rather than to accelerate missionary contributions; though we are obliged to hold them responsible for the way in which it is done. The Board of Missions, at an evening session in San Francisco, ordered the levy of an apportionment for the raising of \$1,000,000 per year for its work. The Board of Managers has cut this down one-half, and has proceeded to apportion \$500,000 among the Dioceses.

And in doing so, there is, we regret to say, the usual absence of discrimination as to Dioceses with large domestic fields under local culture, and compact Dioceses with little local work to be done. Rhode Island and Minnesota, each with 13,000 communicants, are assessed almost alike; yet Rhode Island is small, compact, with parishes dating from Colonial days, generally having all the local necessities and exceptionally large endowments as well, while Minnesota has a large local missionary work to support and extensive territory to cover. Rhode Island is asked for \$7,470.60, and Minnesota for \$7,417.44. Albany, with 22,420 communicants, in an old settled territory, having had every advantage in years past, is asked for only \$12,580.33, and Maryland, 21,848 communicants, for only \$12,756.87; while Chicago, with 21,621 communicants, and vastly more local missionary work to be done, is assessed \$16,762.90. Some very careful explanations are called for here.

Duluth, with a Bishop and local work entirely supported by the Board, and with 2,809 communicants, is assessed \$1,442.55, while Arkansas, 2,773 communicants, with the burden of episcopal and other diocesan support resting upon the Diocese, is asked for \$1,516.39.

Fond du Lac, with 4,414 communicants, in a field wholly

missionary, is asked for \$2,414.80; while East Carolina, 4,019 communicants, is let off with \$882.97.

We are not asserting that apportionment should be made on an exact basis of number of communicants, indeed quite the reverse. So far as we are concerned, we have no sympathy with the plan at all, for reasons which we shall set forth later. But we do maintain that elements of equity should enter into the case, and that an unfair apportionment is worse than a political gerrymander, while we can think of no basis whatever on which these inequalities to which we have alluded, can be justified. We admit, however, that there may be relevant facts unknown to us, and we suspend judgment concerning these instances until further explanation is made.

In the meantime it may not be out of place to observe that the plan whereby the Board of Managers hope to raise their required income, is based on the precedent of the distinguished Colonel Sellers, whose prospective fortune by means of the sale of eye water may perhaps be recalled. With apologies to Colonel Sellers, as also to his creators, Mark Twain and Mr. Charles Dudley Warner, it may not be out of place to quote the paragraph from *The Gilded Age* which appears to contain the precedent for this action:

"I've been experimenting (to pass away the time) on a little preparation for curing sore eyes. . . . Small bottles fifty cents, large ones a dollar. Average cost, five and seven cents for the two sizes. The first year sell, say, ten thousand bottles in Missouri, seven thousand in Iowa, three thousand in Arkansas, four thousand in Kentucky, six thousand in Illinois, and say twenty-five thousand in the rest of the country. Total, fifty-five thousand bottles; profit clear of all expenses, twenty thousand dollars at the very lowest calculation. All the capital needed is to manufacture the first two thousand bottles—say a hundred and fifty dollars—then the money would begin to come in. The second year, sales would reach 200,000 bottles—clear profit, say, \$75,000—and in the meantime the great factory would be building in St. Louis, to cost, say, \$100,000. The third year we could easily sell 1,000,000 bottles in the United States—profit at least \$350,000—and then it would begin to be time to turn our attention toward the *real* idea of the business."

We trust the sense of humor of the excellent members of the Board of Managers may permit them to smile with us at this stage; and also that when they are through with this project they may be ready to "turn [their] attention toward the *real* idea of the business" of managing the missionary finances, on the same business principles they would apply to a steel trust or a grocery store.

ON WHAT GROUND do we express a repugnance to the apportionment system in Missions, aside from these apparent inequalities in its application?

On the ground, first, that no fair basis of apportionment can be known to the body charged with levying it. It is an application to the ecclesiastical kingdom, of the methods of taxation prevailing in the State; but it differs from the latter, in that the State levies its tax on the basis of known assets, while the Church cannot discover the assets of her members, and has no way of enforcing a tax if she had. Consequently, in effect, the Church falls back, from necessity, on the basis of numbers and of contributions. The former basis, then, is unfair, because it assesses the millionaire and the pauper alike, and the latter because it assumes the fallacy that gifts are a measure of ability to give. He who has already been liberal up to, or beyond, his means, is taxed beyond him who has done nothing. It places a premium on stinginess and a penalty on liberality. This applies alike to individuals, to parishes, and to Dioceses; for a fallacy, multiplied by any figure, remains a fallacy.

On the ground, second, that it assumes a uniform development in appreciation of the Christian duty of giving. If a three year old community equaled one of three hundred years in spiritual development, there would be little necessity for missions at all. In other words, the plan assumes as already existing, the very quality which missionary activity is intended to create. It assumes that the same proportionate measure of culture exists in the new as in the older community; on the farm as in the city. Yet it is evident in practice, that he who has inherited wealth is more apt to recognize spiritual duties in its use, than he who has personally "struck it rich." The assessment rolls of the State afford no criterion by which the Church can measure the spiritual capacity of the holders of wealth. Rich men in older communities will always be more liberal to the Church—not necessarily to public purposes generally—than rich men in newer places.

On the ground, third, that it assumes a uniformity in conditions, which does not exist. The older a parish or Diocese,

the greater is apt to be its accumulated holdings, and consequently, the less the local demand for money. The smaller its area, the less the expense of local administration, and the greater the capacity for outside work. The populous Rhode Island parish with church, rectory, and parish house, standing and paid for, with a considerable endowment accrued is on a vastly different footing from the Texas parish that with few people, has only a modest church, half paid for with a high charge for interest to be met annually, a rector's house outside a rectory, and a territorially large but weak Diocese (financially) to support, in part, out of its scanty income. Yet the very necessities of the case probably result in larger contributions *per capita*, at least in proportion to ability, in the Texas than in the Rhode Island parish; and now comes the general Missionary Board, that ought to evince better knowledge of missionary conditions and broader sympathy, and levies a higher apportionment (relatively) on the Texan than on the Rhode Island Churchman, simply because of the greater immediate and compelling needs of the former. In other words, the greater the amount required for local work, the greater the demands of the general Board.

On the ground, fourth, that the relative ability of individuals is not sufficiently taken into consideration. Let it be assumed that New York has one communicant worth one hundred million dollars. What must, in the sight of God, be the tremendous share in that man's duty toward God's work? If \$1.00 would be a fair offering from one with an income of \$1,000, then the proportionate fraction of \$100,000,000 would be an annual gift of \$100,000. Yet the man who can give from an affluent purse is clearly under obligation to give even more largely in proportion than he who has little for his needs. But if the proportionate assessment, or apportionment, against one only of the 75,135 communicants of the Diocese of New York be \$100,000, what amount shall be assessed against the other 75,134? Quite a number of these residue also are millionaires—some, multi-millionaires.

And right here stands out clearly the contrast between the plan of the Board of Missions and the plan of Almighty God. The plan of the Board of Missions is to strike an average between Mr. Pierpont Morgan—if he will kindly permit an im- personal use of his name—and the widow who possesses a mite. The plan of Almighty God is, "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little." Remembering the colossal responsibilities and opportunities alike, of the man of the hundred million, we say advisedly that a *fair basis of apportionment would assess at least ninety per cent. of the total, against the two Dioceses of New York and Pennsylvania*; and we doubt whether, even then, the contributions from those Dioceses would proportionately equal the modest mites contributed by the Indians of South Dakota.

Almighty God has not repealed His law of giving. It yet holds good that "UNTO WHOMSOEVER MUCH IS GIVEN, OF HIM SHALL BE MUCH REQUIRED." And though the delegated power of God to His Church is a tremendous power, He has yet given no commission—no, not even to the dignified Board of Managers—to modify this requirement, or to receipt in full on His behalf, to the rich men who pay this average amount demanded by the Board. God still requires the MUCH of those "unto whomsoever much is given," in spite of this waiver. And He does *not* require the like "much" from His own poor, to whom He has not given a like abundance, in spite of the apportionment mentioned. The system of the Board of Managers has in it no place for the widow's mite, for she, poor creature, cannot come up to the average or "proportionate" amount, as they are pleased to strike it. But God's system has; and so long as our excellent missionary managers continue to differ with Almighty God as to the respective duties of different men, so long will our missionary work halt and lag behind. Let it be remembered that a Diocese, as well as an individual, may be typified by the widow who cast her mite into the treasury, and the members of the Hebrew Board of Managers stood by.

WHAT IS THE REAL solution of our missionary problem? For the clergy to preach the whole gospel of God, telling of the duty resting on each one, rich and poor; for those in authority to go personally to the men who have the money, and demand, in the name of the Son of God, their large gifts; not the same amount asked of Bishop Hare's Indians and the Esquimaux of Alaska, but the graduated sum that according to God's schedule is due from these men. But that is not all. It

their duty furthermore to seek and to appreciate the widow's mite; the small coins cast into the treasury from the missionary field itself; and to realize that so far from being offerings less in value than the mighty gifts of the rich, it is those little pieces, with large prayers, that bring upon our missionary work, the blessing of God Almighty.

How can we say otherwise, than that the schedule of allotment elsewhere printed, is a colossal misunderstanding of the first elements of the gospel of Christ, of the practical missionary work of the Church, and of the duties resting on the members of the Board of Managers?

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

LAST week, referring to an argument made elsewhere by the Rev. Dr. McKim of Washington, D. C., in favor of "Proportionate Representation," so-called, on the basis of that prevailing in the federal House of Representatives, we attempted to show that such a basis is wholly impracticable in connection with the House of Deputies, because,

(a) We have no way of establishing districts for direct vote of the people of the Church for deputies; and

(b) For a diocesan convention to elect a large number of deputies by majority vote, would fail to give (what is given in the House of Representatives) any representation to the minority in a Diocese, and would lead to grave abuses and evils.

We proceed now to a further consideration of some other fallacies in Dr. McKim's paper.

To bring into an argument on the basis of representation any comparative statement of financial ability or of contributions, as Dr. McKim does, and as every other advocate of "Proportionate Representation" has invariably done, is altogether repugnant to the American idea, that representation in legislative bodies should never be based upon wealth.

The poor man has the same vote as the rich man in the body politic, and the Church of the Living God is of all places the last in which wealth should be adopted as a basis for power. When the relatively wealthier Church of Antioch sent contributions to the relief of the poverty-stricken Church in Jerusalem, we do not observe that she presented her gifts with the one hand and with the other laid down pencil and paper, asking the Bishop and Church in Jerusalem to abdicate their rights in the apostolic college to the Church in Samaria. Ananias and Sapphira appear to have been larger contributors to the early Church than were St. Peter or St. John, or even St. Paul, but we do not observe that the apostolic college was reconstituted in order to give them a greater representation than was accorded these poor but honest apostles. The early demise of those larger contributors may have been all that prevented them from asking it. Yet, why should the element of contributions be introduced into this discussion at all, if not with the idea that such variations should be taken into consideration in framing this new-fangled proportionate representation? There is indeed something to be said for the idea that the men who contribute for Missions should have some preponderating voice in the appropriation of their money, though this is largely, if not entirely, counterbalanced by the further fact that the expert missionaries, being naturally those in the field, are the best qualified to judge as to missionary matters, and are also entitled to an especial voice in such distribution. To reconcile these two contrary and almost opposite principles, each of which seems to have on the face of it much to say in its favor, would be a difficult matter; but it has nothing whatever to do with the basis of representation in the House of Deputies. It does come into the question of representation in our missionary organization, and as now constituted in our Board of Managers, it is certainly decided, in effect, in favor of the rich man, by a majority so large as to be practically unanimous. This is not the time or place to consider whether such preponderating representation of wealth as opposed to experience is expedient in the missionary organization. It may be or it may not be. In either event, it has not the remotest connection with the matter of representation in the House of Deputies, and to introduce the matter at all is, however well intentioned, an anomaly, and very much weakens the force of the arguments that may be advanced to justify any reorganization of the present system.

Moreover, Dr. McKim falls into the usual fallacy, which we have pointed out over and over again, of assuming that the column headed "Contributions to Missions" need contain only the contributions made to the Domestic and Foreign Missionary

Society, thereby overlooking the relatively large sum contributed for Diocesan Missions in all parts of our country. Just why general Missions are more truly missionary than diocesan Missions, has never been explained, though our brethren in the wealthier cities seem never to get beyond the idea that the one is praiseworthy and the other to be merely tolerated if not absolutely forbidden. The territorially larger Dioceses must for many years to come, devote the greater part of their resources to missionary work in the sparsely settled portions of their own fields, and they would be justly culpable if they did not. The man who refuses to do anything for foreign missions, on the excuse that "charity begins at home," is no more inexcusable than the man who feels that it is our duty to help the poor brother sinner in China but to neglect the fellow sinner at home. We deny altogether the sufficiency of adding the receipts of the Board of Missions together and proclaiming the total as the amount expended for "Missions" by the American Church. It is an absurd fallacy, that does not do credit to the penetration of those who quote such statistics, and we regret to say that Dr. McKim has done so. We therefore maintain that every word in his article relating to contributions should be thrown out as absolutely irrelevant, and especially the part in which he speaks of "contributions to missions," which is not only irrelevant but absolutely untrue.

Thus, having shown the objections which must rest against any plan of "proportionate representation" that has ever been suggested, so far as we can recall, we are thrown back upon an inquiry as to whether our present basis of membership in the House of Deputies is really so bad as is generally assumed. Can any one point to a single important piece of completed legislation that has ever passed in General Convention and been enacted into law, that does not represent a considerable numerical majority of the Church? We confess that from a quite careful study of recent journals of General Convention, we fail to find one single instance. It is true that by juggling with figures (and how figures can be made to lie!) such a result can be reached—*on paper*; yet we venture to say that it never has been reached and never will be reached in actual legislation. On the other hand, we admit that a numerical minority has sometimes been able to defeat legislation desired by the majority. But at worst, this only tends to increase the conservatism of the Church; and much as we desire the accomplishment of certain reforms in legislation, we do not desire them to be enacted without an actual, as well as a technical majority. The difficulty of obtaining a technical majority under our present system, is not an unmixed evil.

The obvious reason for this discrepancy between effect on paper and effect in General Convention is, that the interests of the numerically weaker Dioceses and the numerically stronger Dioceses do not, as such, conflict. There never has been, and never is likely to be, such a division of ecclesiastical parties or schools of thought that the weaker Dioceses shall unanimously desire one sort of legislation and the stronger Dioceses shall desire the opposite. It has, we admit, sometimes been assumed that various plans of reform as, for instance, those desired by THE LIVING CHURCH, are particularly desired by the weak Dioceses rather than the stronger ones. This belief needs only to be analyzed to be shown to be a fallacy. Indeed, we go so far as to say that if proportionate representation, plus minority representation on some such basis as that prevailing in the House of Representatives, might be found practicable in the House of Deputies, the reforms desired by THE LIVING CHURCH would at once thereafter be enacted. Under such a system, instead, for instance, of having the Diocese of Pennsylvania solidly opposed, we should have probably one-third of the Pennsylvania delegation with us; probably an equal number of the Massachusetts delegation, at least half that of New York, and varying proportions in most of the stronger Dioceses which are now numbered unanimously against us. On the other hand, we should have almost no loss in Dioceses that now unanimously support such reform measures. We have not the remotest doubt that if a vote of the whole Church could be polled on the basis of the vote which creates the House of Representatives, it would be to the decided advantage of the Catholic movement. Notwithstanding this partisan advantage, however, we do not desire that our existing system of representation should be overthrown, because of the evils which we clearly perceive would follow in the train of any system that could be substituted.

And again, the disproportion of numerical strength existing in the House of Deputies has already passed its zenith,

and is rapidly becoming less from year to year, the weaker Dioceses growing stronger, and the stronger Dioceses in turn dividing. The time has gone by when weak Dioceses were being created. There is to-day very little division of Dioceses, except of those which include the greatest numerical strength; while the policy of the Board of Managers makes the Missionary Districts so thoroughly satisfied with their present condition as compared with their probable condition as Dioceses, that we do not observe any great alacrity among them in seeking admission as such. A lessening evil may frequently be tolerated, when its correction appears to involve larger evils, and this we venture to say is one such instance. We do not assert that it is an ideal condition that there should be the disproportionate representation which we find in the House of Deputies; but we maintain that the practical evils of the system are very largely exaggerated; that the evils themselves are tending to decrease and will gradually become less and less; while at their worst they do not compare in intensity with the evils which surround those other systems of representation which we have considered as possible substitutes.

WE cannot pass over the Missionary Conference at Rochester without a word of congratulation. It was a magnificent undertaking, and it was admirably carried out. The missionary work of the American Church is to us an ever-present anxiety. Well meant mistakes in operation, well-meant public criticisms of foreign and also of domestic missions—generally unintelligent; half heartedness, or worse, on the part of the people, apathy on the part of the clergy, are all of them factors that embarrass and retard our work. But all these together cannot drive the Holy Spirit out of His Church. That is our comfort when we are confronted, again and again, with each one of these perplexities. God does over-rule our actions and control our affairs, be the earth never so unquiet.

We should be very glad if similar conferences—an excellent term for such gatherings, by the way—might be held in many other cities. They do a part of the work that we look forward to being ultimately accomplished by Provincial Synods, and will afford an excellent object lesson of *what might be* in this Church, if we were all willing to adopt sane methods for carrying on her work.

FABLES FOR THE UNFAIR.—I.

[WITH APOLOGIES TO JOSEPHINE DODGE DASKAM AND TO MESSRS. CHAS. SRIENER'S SONS.]

CHERE was once a Merchant who built him a great Store to be used as a Grocery. It had a Brown Stone Front, and hard wood Floors, and electric Bells, and a place for the Cat to sleep in. It had a Potato Cellar, and a place for Butter, and a Hook for a bunch of Bananas. On the outside was hung a Sign with a likeness of a Ham Sandwich. Some said that was because He sold Ham Sandwiches. Others said it was to show that he Didn't. Still others said it was a Device of Heraldry. And they looked Wise.

One day a young man came by and called on the Merchant, and asked for a Job. He had never been a Grocer, but he was Broad in his Shoulders and he could Add, and what else is needed to make a Grocer? The Merchant asked what was his Policy in running a Grocery, and he said he Hadn't any. So he was quickly employed as Manager, and was left to run the shop, while the Merchant went to Europe.

Now the Manager had a big Heart. He wanted to do more Business than the Grocery had ever done before. He laid awake Nights thinking how he could do it. At last he Hit upon a plan.

He bought from a Hebrew Peddler, a large Map of the City, and some Nails, and nailed the Map in his Office. Then he got figures showing how many People there were in each Ward and on each Street, and how much Money they had. Then he Figured—he was good at Ciphering—how many pounds of Groceries each Section of the City ought to Buy. He found there were more People on Chatham street and Stanton street and Avenue A than on Fifth Avenue and Columbus Avenue, but the people on the Avenues had more Money. So he Added the People and the Money together—he was good at Ciphering—and found an Average. He found they had Debts also, so he Added them in, and to give good Measure, he Added the Interest on the Debts. So he Computed—he was good at Ciphering—how many Groceries should be apportioned to Fifth Avenue and how many to Columbus Avenue, and how many to Chatham street, and how many to Stanton street, and how many to Avenue A.

He looked good at his Map, and he Added his figures carefully—he was good at Ciphering—and he found out what large Profits this would give him. Then he felt good, for he was an honest man and he wished the Merchant to make Much Money. He was very good at Ciphering.

So he Cabled the Merchant that next year's Profits would be \$25,623.60—he was good at Ciphering—and then he went to Bed.

Next day he Tried his Plan.

LONDON LETTER.

LONDON, December 3, 1901.

BATTLE ABBEY, Battle, in Sussex, and about seven miles inland from Hastings, the seat (under a life tenancy) of the late Duchess of Cleveland, Lord Rosebery's mother, and one of the most beautiful as well as historically interesting pieces of landed property in England, has just been sold at the Auction Mart in London for £200,000, the name of the purchaser not being disclosed. The estate, which lies in nine parishes, consists of about 6,118 acres, and, exclusive of the mansion, park, home farm, and woodlands, has a rent roll of £5,500, including the great tithes. The chancel of the parish church of Battle, Transitional Norman, was also included in the sale, the owner of the great tithes being obliged to keep it in repair. Battle Abbey was the grand monastery founded by William the Conqueror upon the site of the "Battle of Hastings" (more accurately the Battle of Senlac), and placed by him under the Benedictine rule, the Abbot of Battle becoming one of the great mitred abbots of England. At the Dissolution, however, the property was either given or sold to Sir Anthony Browne, the King's Master of the Horse, some of the domestic monastic buildings being converted into a dwelling establishment for that Tudor courtier. The surviving glories of Battle architecturally are the splendid Gatehouse, erected early in the reign of Edward III., and the Abbot's Hall, a fine specimen of a banqueting hall of about the same period. The Gate house, we know, impressed Nathaniel Hawthorne as "the perfect realization of a Gothic battlement and gateway." The site of the High Altar of the Norman minster, the remains of which are exceedingly scanty, is supposed to mark the exact spot where Harold's dead body was found after the battle.

A souvenir of Napoleon I., in the form of a pen-knife made for him in Paris, has just been sold for a good sum for the benefit of the work of the Church Army; having been sent by its owner, who considered it worth from £15 to £20, to the Rev. W. Carlisle, founder and Hon. Secretary of the Army. The knife is described as a gold plated one, with four curious shaped blades, and beautifully engraved and embossed with the initial "N.," a crown, and other emblems.

The Universities' Mission to Central Africa, in answer to an appeal for an addition of £5,000 to its general fund, has received an anonymous gift of £2,000. As to the general fund of the Melanesian Mission, the one last year was the highest on record. The Ship Fund now amounts to £13,000, and it is hoped that a new "Southern Cross" may be sent out from England next year. The Bishop of London, present at the recent annual meeting of the Melanesian Mission at the Church House under the presidency of the Bishop of Newcastle, said that the attitude of many persons nowadays towards Foreign Missions was "in direct opposition to the methods of the early Christian Church and to the principle upon which the Apostles sought to spread the knowledge of Christ." In no case did we hear of any one place being "entirely Christianized before 'missionaries' were sent elsewhere," and there was "no fear that the work at home would suffer" through sending laborers to the foreign mission field.

Canon Body, definite Churchman though he be, has been recently appointed by the Bishop of Durham as Missioner of the Diocese.

The important Catholic parish of St. Barnabas, Oxford, is soon again without a vicar, through the resignation on account of ill health of the Rev. C. H. B. Hudson. Mr. Hudson was voluntary priest there for 15 years, and succeeded the Rev. J. H. Noel as vicar in the early part of last year. The vicarage is happily in the gift of Keble College.

From a table of statistics published in *The Nation and Church*, drawn from the Registrar-General's marriage list for 1899, issued this year, it appears that out of 262,334 marriages in England and Wales, as many as 177,896 were solemnized according to the rites of the Church. Even in Wales, gratuitously claimed by Protestant dissenters as their own preserve, there were 5,066 Church marriages, as against 4,240 dissenting ones.

The Separatist bodies in England, exclusive of those of Romanists, Quakers, and Jews, only had 32,603 marriages in their 10,785 registered chapels.

What is stated in *The Times* to have been the first marriage in Worcester Cathedral for many years, was solemnized on November 26th by the Bishop of Lincoln, assisted by the Dean of Worcester, between Rose Emily, eldest daughter of Canon Knox Little (of the Worcester Chapter), and Mr. Frederick Usher, J. P., Master of the Linlithgowshire and Stirling Foxhounds, second son of the late Sir John Usher, of Norton, Midlothian, and Wells, Hawick. Among those who sent presents were the parishioners of Hoar Cross, Staffordshire (Canon Knox Little's parish), Lord Halifax, the Duke and Duchess of Sutherland, and the Earl of Shaftesbury.

John Kensit has allowed it to be publicly announced that a formal protest against the promotion of Dr. Gore to the See of Worcester will be (vociferously) proclaimed at the Church House, in the event of the Confirmation process taking place.

It is surely a noteworthy fact (recently derived from a trustworthy private source, and hitherto unpublished, so far as your correspondent is aware), that on Trinity Sunday last the Bishop of Rochester, when taking his ordination in St. Saviour's, Southwark, exchanged his cope for a chasuble before celebrating the Holy Eucharist.

Lord Halifax is reported to be in very indifferent health, and therefore obliged to cancel all engagements for the remainder of the year. According to a recent statement in *The Pilot*, and apparently an inspired one, it was only that noble Viscount's personal influence that prevented Dr. Gore's expulsion from the E. C. U. on account of some of his views.

The party responsible for serving the daily menu of "Among the Churches" in the Dissenting *Daily News* has lately been informed, it appears, of the difference between a "High Churchman" and a "Catholic." According to his informant (described as "a close friend of Lord Halifax and an advanced Anglican priest"), a "High Churchman" is the "ecclesiastical descendant of the old pre-Oxford Movement high-and-dry parson." For instance, Lord Cecil, M.P., is the "High Church leader," while Lord Halifax is the "Catholic leader." The Bishop of Salisbury was also mentioned as being a "typical High Churchman." Moreover, it is "High Churchmen," not "Catholics," who "look down" on Dissenters, that "carry their differences into social life," thus "unlike Catholics."

The opening of the Red House, Stepney, the Rev. Harry Wilson's "Public house without beer," which was to have come off on St. Andrew's Day, has been postponed for a fortnight, as the building is not yet quite ready. In answer to an earnest request of the men of the Red House that the Princess of Wales herself should open the House by hoisting their flag, the following letter has been received:

"I am desired by her Royal Highness to say in reply how very much she and the Prince regret being unable to comply with your request. They were deeply touched by the wish of the poor men that they should be at the opening of their beloved Red House, and long considered the possibility of their being able to open it on the occasion of their visit to the city, but alas! for many reasons it appears to be impossible; and their Royal Highnesses can only beg of you kindly to tell the men how sorry they are, that their hearts will be with them in the hoisting of the flag, and that as they can not be at the opening themselves, they are sending their pictures to be hung in the Red House, with their heartiest good wishes for its success and the happiness of all those belonging to it. Both their Royal Highnesses are deeply interested in the welfare of the poor in the East End, and have read your account of the Red House, and the blessings it will bring to the people, with the keenest interest."

At the annual business meeting of the Christian Social Union held in Derby on November 26th the Bishop of Rochester presided in the morning, and, as he had to leave by noon, Canon Scott Holland in the afternoon. In the annual report, adopted after some discussion, reference was made to the loss the Union had sustained by the death of its first President, Dr. Westcott, Bishop of Durham, to the Housing Problem, the question of Temperance Reform, and to the investigations of the London Research Committee concerning small laundries, brush making in homes, cheap restaurants for working girls, and fish-curing and fruit-preserving trades. Maurice Hotel, Hoxton, the C. S. U. settlement in London, had largely extended its work and sphere of influence. Through the munificence of Canon Scott-Holland, a freehold site had been obtained for the new men's hostel, and a lease-hold site for the proposed women's hostel. There were now 37 branches of the Union, with a total membership of 4,326, besides the affiliated societies in the Colonies and the United States. Among others elected as officers for 1902

were the Bishop-designate of Worcester (Dr. Gore), President; the Bishops of Rochester and Liverpool, Vice-Presidents; the Rev. J. Carter, Pusey House, Hon. Secretary; and as members of executive committee, Canon Scott-Holland and Father Adlerley. The Bishop of Southwell, presiding over the public meeting of the C. S. U. at Derby, said that the Union stood primarily for the principle of making the Christian law "the predominating principle upon which to judge all social systems."

During Advent there will be a course of lectures on "Leaders of Religious Revival" at the Church of St. Margaret Patens, Rood Lane, in the City. Those on "Law" and "Wesley" will be given by Canon Overton, the lectures on "Keble" and "Newman" by the Warden of Keble College and the Bishop of Stepney respectively; while the one on "Pusey" will be given by the Rev. Mr. Mackay, Librarian of Pusey House.

The Dean of Bangor, the Very Rev. Evan Lewis, lately deceased at the age of 83, will be laudably remembered as the restorer of choral services in Wales, and also for raising the standard of clerical life in the Principality. He belonged to an ancient Welsh family, took his degree at Jesus College, Oxford, and was ordained in 1842; holding successively the important Welsh benefices of Aberdare and Dolgelly, and finally the Deanery for nearly 18 years. R. I. P.

St. Andrew's Day was the Archbishop of Canterbury's 80th birthday, the Primate spending it at his new palace in Canterbury, and preaching in the Cathedral at a special service of Intercession for Foreign Missions. Amongst others sending congratulations were the Lord Mayor and citizens of the city of London, the Scottish, and several English, Bishops, many clergy ordained by him whilst occupying the Sees of Exeter and London, and old Rugby boys. His Grace seems now to have completely recovered from his recent indisposition. It having been stated by *The Daily News* that Dr. Temple is the only octogenarian successor of St. Augustine of Canterbury, except Dr. Sumner, some learned authority (one of the race always lying low to correct any *erratum*) has pointed out in said journal that Dr. Howley (1848) was 83, and Archbishop Juxon (1663) was 80 years of age.

J. G. HALL.

NEW YORK LETTER.

THE Rev. Robert L. Paddock leaves the Pro-Cathedral to become rector of Holy Apostles parish, vacant through the death of the Rev. Dr. Brady E. Backus some months ago. Holy



REV. ROBT. L. PADDOCK.

Apostles is a down-town west side parish, with the Elevated road passing its parish church, and a population around it some degrees above the Stanton Street Pro-Cathedral sort, and yet calling for just such up-lift work as Mr. Paddock has shown himself adapted to. Still a young man, Mr. Paddock comes to the rectorate of a New York parish with a reputation gotten at a bound, but held by real ability. It is understood to be the wish of Bishop Potter that young men shall not spend all their lives in Stanton Street, but that in a sense it may be a training ground. Mr. Paddock was in training, so to speak, when a year ago the Rev. Dr. Huntington of Grace Church introduced a resolution into the diocesan convention directing the Bishop to investigate certain reports that police officials had ill treated and insulted Pro-Cathedral clergy, and if the reports were found to be accurate, to lay the matter before the Mayor. That was the beginning of the crusade which added fame to the Bishop, brought the Pro-Cathedral into national prominence, held up Mr. Paddock in the fierce light of New York newspaper notoriety, ousted Tammany Hall, and put that staunch Churchman, Seth Low, into the Mayor's chair. It is interesting to know that Mr. Paddock is a son of Bishop Paddock of Washington, and nephew of Bishop Paddock of Massachusetts, that he was born in Brooklyn and educated at St. Paul's, Concord, and Trinity, Hartford, and took his seminary course at Berkeley; but it is far more to the point, in this day when great men are in such imperative de-

mand, to know that he was equal to the great occasion thrust upon him. He defended himself before the insolent police officials, fought the battles of the oppressed, and upon pressing invitation, told elsewhere of the corruption on the East Side; but he never forgot that he is a priest of the Church, and that his work as such was to preach Christ and to conduct spiritual, not political, matters. That is to say, he remained constantly the pastor of the Pro-Cathedral congregation, and not for a moment became the political reformer in a professional sense. The Church has need of such men, especially in New York.

St. Thomas' has started an evening service, announced to be only during Advent. It has been said that a service at such hour in such place, Fifth Avenue a little below Central Park, could not be maintained. Bishop Potter gave the address on the first night, and 800 persons were present. On the second there was an equally encouraging attendance to hear the Rev. Dr. Morgan Dix. Last Sunday evening the rector, the Rev. Dr. Stires, preached, and next Sunday evening the preacher will be Bishop Brent of The Philippines. It is possible Sunday night services may become a permanent feature of this parish. The fall opens well financially. More than \$8,000 was recently given for Chapel work, and \$4,000 for Domestic Missions. There may soon be some improvements in the chapel. There has been discussion of removal, because it was thought the location of one of the East River bridges might interfere, but as the bridge plans have been changed, the chapel is to remain.

The will of the late Bishop Littlejohn does not mention the value of the estate, which is understood to be considerable, but gives his library to his son-in-law, the Rev. W. P. Bird, and divides his estate equally between his two daughters, in trust. Upon their decease there are certain legacies to go to the Church Charity Foundation, to two local Brooklyn Church institutions for children, and to the two general societies for clergymen and their dependants. Money is left for keeping the graves in order in the burial plot behind the church at Great Neck.

Three Brooklyn clergy have lately invested in plots for summer homes, and it is said will build next spring. The location fronts the water of the Sound. The clergy are the Rev. Mr. Wasson of St. George's, the Rev. St. Clair Hester of the Messiah, and the Rev. Robert Rodgers of the Good Shepherd, and secretary of the Diocese.

About 1,000 persons come each Friday noon to the Litany service in old St. Paul's Chapel, at which Bishop Potter preaches. The Litany is said by one of the curates, and last Friday the Bishop spoke on The Bible as Compared With Other Literature. After the Reformation it was inevitable, thought he, that there should be criticism, even doubt, of the Book's inspiration. "We can all remember the fiction we read in youth. We ask our children if they do not find in it that which is attractive, and are surprised to find that it does not appeal to them as it did to us. This seems to me to show a law of literature, if law it can be called, which is that it contains, in spite of many efforts to the contrary, what may be termed a time note. But there is no time note in the Bible. There is something in the cry of a human heart, as recorded in the Psalms for example, that always appeals to men. Read to a child a Bible story, and the impression is greater than the reading to it of any other story."

The sixteenth public service of the American Guild of Organists was held Thursday evening of last week in St. Bartholomew's Church, which was scarcely large enough to accommodate the many who attended. The music was furnished by a vested choir of sixty men and women under the direction of Mr. Richard Henry Warren, organist and choirmaster of St. Bartholomew's, and its rendering of the service was absolutely faultless. Most of the music was drawn from ancient sources, even the hymns being sung to very old tunes such as the Ancient Plain Song to which Hymn 45 is set in Tucker's Hymnal, and "St. Ann's" for Hymn 397. The *Magnificat* and *Nunc Dimittis* were set to counterpoints by Palestrina and were sung unaccompanied, as was the anthem, the words of which were those of the Lord's Prayer, set to a counterpoint and fugue in the ancient style. The composer of this last was Mr. Henry Holden Huss, a young New York musician, who was the only present day composer represented in the service. Brahms, Beethoven, and Bach were the other composers whose music was heard, the first being represented by the offertory "How Lovely is Thy Dwelling Place," and the last by the voluntary, "Toccata in F major," which was played by Mr. Clarence Eddy. The address was made by the Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy, who spoke of the possibility of raising the standard of the music of the Church by the banding to-

gether of prominent organists in a Guild which covers the whole country, and whose purpose is to bring into more frequent use the basic music of the Church. He said also that the Guild had helped to raise the standard of character of the men in charge of the Church music, to the great assistance of the rectors.

At least three parishes will be affected in some degree by a great railroad enterprise, the like of which was probably never projected in this or any other country. It is to cost \$30,000,000, and is nothing short of tunnels under the North or Hudson River, under Manhattan Island, and under the East River. The crossing of all three is to be at 31st Street, and in some places on the island to be beneath 34th Street. A railroad station, to surpass anything else in America, is projected for the vicinity of 31st and Eighth Avenue, to be in part underground, and to afford ingress to New York from all railroads from New Jersey, and all lines from Long Island. The ultimate effect upon residence localities in New Jersey, and on Long Island will be enormous, and in turn there will be an effect upon Church extension. Upon Manhattan Island the parishes affected are Holy Apostles, and perhaps St. Mary the Virgin and St. Cornelius on the West Side, and Incarnation Church and Chapel, and Epiphany, on the East Side. Values have already enhanced, and on the West Side it is more than likely that neighborhoods that have been considered poor will change completely, becoming sites for apartments and business blocks. Such change is predicted, and if it come true, the parishes in question, especially those on the West Side, will be enormously benefited. The Incarnation Chapel, now building, and the cornerstone of which is to be laid early next year, is on 31st Street, beneath which one of the tunnels is to run. But the ultimate effect will be a re-adjustment of residence and business conditions and with that will come an effect upon Church extension. Everybody seems to think the improvements are certain to come, the Pennsylvania Railroad being the projector, and all are equally certain that things will be helped all round, churches included.

ABSTRACTS OF PROCEEDINGS OF THE BOARD OF MANAGERS OF MISSIONS.

AT THE meeting of the Board of Managers of Missions on December 10th, a resolution was adopted extending to Miss Julia C. Emery, Secretary of the Woman's Auxiliary, and to Mr. E. Walter Roberts, Assistant Treasurer of the Board, most sincere congratulations on their completion of a quarter of a century of association with the work of the Society, which has been characterized by such steadfast and unselfish devotion to its best and highest interests. The Treasurer stated that the relative financial condition had not changed materially since the previous month.

All questions that had arisen with regard to the partition of the Woman's Auxiliary United Offering of 1901 having been determined by the Board, the Treasurer was instructed to divide the total amount, share and share alike, between the Commission on Work Among the Colored People and the following Missionary Districts: Alaska, Arizona, Asheville, Boise, Duluth, Laramie, Montana, New Mexico, North Dakota, Oklahoma and the Indian Territory, Olympia, Porto Rico, Sacramento, Salina, Salt Lake, South Dakota, Southern Florida, Spokane, The Philippines, Western Texas, Cape Palmas, Cuba, Hankow, Shanghai, Kyoto, and Tokyo. The salaries of the newly elected Bishops for Domestic and Foreign Missionary Districts were fixed, as required by Canon.

The General Secretary made statement to the Board concerning the very successful Missionary Conference that had recently been held in Rochester, arranged under the supervision of the Bishop of Western New York and the clergy and laity of the city and vicinity, and submitted resolutions addressed to the Board by that Conference, relative to greater activity in missionary endeavor on the part of men.

A Committee was appointed, with the Bishop of Albany as chairman, to consider the proposition of the Rochester Conference and report to the Board.

The Rev. Dr. Huntington having declined, because of the pressure of his engagements, to accept his appointment on the delegation to the Missionary Conference in Toronto in February, the Rev. Andrew J. Graham of Rochester was requested to represent the Board with the others already appointed.

Upon nomination of the Presiding Bishop, acting under the

standing resolution of the Board of Missions, the Rev. Henry Forrester was re-appointed as the clergyman of this Church to whom for the calendar year 1902 shall be assigned the duty of counselling and guiding the work of those presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them.

The appropriation of \$1,000 extra to St. Paul's School, Lawrenceville, and \$1,000 extra to St. Augustine's School, Raleigh, having expired by limitation, and a request having been preferred on behalf of the former for its removal, the Board declared that it was impossible in the present state of the treasury to increase the appropriations for these Schools, already made, namely \$750 per annum for the former and \$500 per annum for the latter, but resolved that it heartily approved of their raising the money needed by special appeal, and cordially commended such appeal to the Church. In connection with the same, referring to the resolution of the Board of Missions, it was

"Resolved, That in view of the fact that there are already two Industrial Schools in the South, and they not receiving proper support, it is plainly inexpedient at this time to undertake the foundation of another."

The Board being unable to make the appointment of an Archdeacon among the Swedes in the West, as recommended by the House of Bishops, a resolution was adopted heartily commending the purpose to the Church. Various appointments were made.

The Board took action with regard to the subject of Apportionment and also with respect to the appointment of District Secretaries for the year, as afterward stated. Sympathy was expressed with the New York Assyrian Mission Committee in the efforts it is now making to extend its work on behalf of the ancient Assyrian Church, by the establishment at Urmi, Persia, of an Industrial Training School for Girls. The Treasurer was authorized to receive and transmit to the Treasurer of the Assyrian Committee any sums that may be sent him for this object.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct. The officers were re-elected, and the Standing Committees re-constituted for the year. Allen McLean, Esq., of Washington, D. C., was elected to fill an existing vacancy in the Commission on Work Among the Colored People.

DISTRICT MISSIONARY SECRETARIES.

In accordance with the recommendations of the General Convention, sitting as the Board of Missions, the Board of Managers has determined to put into operation for one year the plan of employing District Secretaries to arrange for Missionary addresses, etc. The following gentlemen have been appointed:

For the New England States—The Rev. James DeW. Perry, Jr., Fitchburg, Mass.

For the Middle States—The Rev. Richard P. Williams, 219 C Street, N. W., Washington, D. C.

For the Territory of the Northwest—The Rev. Rufus W. Clark, D.D., 49 Erskine Street, Detroit, Mich.

For the Gulf States—The Rev. Frank Page, D.D., Waco, Tex.

For the Remaining Southern States—The Rev. John G. Murray, Birmingham, Ala.

For the Territory from the Mississippi to the Mountains—The Rev. Campbell Fair, D.D., Omaha, Neb.

For the Pacific Coast—The Rev. John A. Emery, 731 California Street, San Francisco, Cal.

THIS HAPPENED IN THE NORTH.

By J. F. J.

NOT PROMISCUOUS, BUT TRUE.

A YOUNG lady of good family and a First Honor graduate of one of the best high schools in Illinois was on a C. & A. Train leaving Chicago, with every seat filled. I sat in the seat just in front of her.

Her companion was also a high school graduate. They were talking of winter wraps. The companion asked why First Honor did not get one of the stylish raglans for sale at Mandel's. First Honor replied:

"Oh, I would not have one of the cheap ones, and the really stylish ones are *too costive* for my purse!"

LET A MAN conform himself to the rules of the Church, be obedient to its system of training, and we have the result—a life of spiritual power.—*The Church Register.*

FATHER BETTS.

AN APPRECIATION.

By THE REV. JOHN HARRIS KNOWLES.

IN COMPLIANCE with your request I shall undertake the sad yet grateful task of sending you "an appreciation" of my dear and well-loved friend, the late Rev. George Charles Betts.

His most striking characteristic was an earnest and burning enthusiasm for the good and the true. This enthusiasm called out every force of his versatile nature. It set aflame his ever ready Celtic wit, it awoke all the poetry of which his soul was full. It enabled him to transfix sham and wrong with the keenest shafts of sharp, but ever playful ridicule. His device might be Guido's Archangel with smiling face trampling on the demon Error, and piercing it with his sword. The very poise of that winged figure represents the character of his poetic soul, floating in the atmosphere of the spiritual life.

This note of his being gives the key to his whole career.

He broke away from sectarian error, and with heart and soul pledged himself for life, to the spread of the Catholic Faith. In this high quest he never faltered. The whole West has witnessed the effects of his ardent and strenuous life.

He saw in his native land the sad evidences of mis-rule and Orange Prejudice, fanned into activity, amid a sensitive and inflammable people, by artful politics. His whole soul rebelled against such a condition of things, and though himself naturally allied to the dominant power, he espoused the cause of the poor Celt against all oppressors; and felt that the great puzzle of Europe—a discontented people after 800 years of foreign occupancy—must have a foundation of solid grievance, which ought to be remedied. Hence his enthusiasm in matters which to some of his friends seemed impracticable, chimerical, if not pernicious. He knew all this, but nothing could abate his sympathies for the suffering and the oppressed, as he deemed that his fellow countrymen were.

This enthusiasm of his character gives a clue also to the brave, cheery spirit which filled his sad declining years. There are few of us who can bear up against the disappointments of our career. We have had, perhaps, cherished plans for the advance of the Church, but some blight has come upon them, and no vestige of them remains. We are not ready to bend our wills to Him who rules all, and often a good priest loses heart, and sinks down into a routine apathy, and a silent despair. It was not so with dear Betts. Stricken with a disease which he knew would end him in a moment, he was yet ever as cheerful as an innocent child in a garden of flowers. Always suffering, he was always rejoicing. He had done great works—in strong preaching, in earnest missions and retreats, in the full blaze of great cities all over the land; but in his rural parish, where now he sleeps in God's acre, he went about, beginning all over again to build up the things which were lacking, as if he were starting out in his priesthood with his young soul throbbing with love and hope.

His great enthusiasm did indeed keep him ever young. No one heard a complaint at any time from his lips about "want of appreciation" or "failure of the Church." All was well. He worked on to the end. No physical ailment could curb him. No domestic sorrows could unnerve him, no apparent failure anywhere could discourage him.

How many thoughts of conflict and of victory came through my mind, as I assisted at his Requiem. Never did the fulness of Eucharistic truth seem so precious to me as at that service.

There lay the warrior at rest, and around him were his flock, whom he loved, and who loved him. Their earnest request was that his sacred dust should remain with them. All that loving hands could do, was done in the reverent order of all things. The singers seemed to utter every note with love. All hearts were touched with one common sentiment of love and loss.

But the crowning glory of all was the sacramental Presence enshrined within the tabernacle.

What could he more have wished for at the close of his eventful, at times stormy, and ever active life, than to have about him at such a moment those for whom he labored, and who sincerely loved him; faithful brethren who knew his worth and who could say from their very hearts, "May he rest in peace," and with these the comforting splendor of Catholic customs, in no "maimed rites" but in the fulness of those privileges for which he gave his unselfish, untiring, and enthusiastic life?

The Missionary Conference in Rochester

FIRST DAY.

THIS Conference, the first of its kind and magnitude in Western New York, was arranged under the supervision of Bishop Walker and the clergy and laity of Rochester, in coöperation with the General Secretary of the Board of Missions, the Rev. Dr. A. S. Lloyd. The sessions began with a celebration of the Holy Communion in Christ Church at 8 A. M. on Wednesday, Dec. 4th, followed by a meditation on Christ's Intercession for His Work, by the Rev. W. B. Bodine, D.D., rector of the Church of our Saviour, Philadelphia.

At 11 A. M. in St. Luke's Church the Conference was formally opened with devotions followed by an address of welcome by the Bishop of the Diocese, in which he outlined the character the Conference was to assume, the financial problem being relegated to a very subordinate place; and then in a few graceful words, welcomed those who were to be the chief speakers, the visitors to the Conference beyond our own borders, and the clergy and laity of the city and Diocese, many of whom were present. Indeed it may be said here that the attendance on the sessions, whether held in St. Luke's, Christ Church, or St. Paul's, continually increased until, as on Friday night, there were 1,100 people in Christ Church, and St. Luke's was full on Saturday morning. The hall in which the Missionary Exhibit was displayed was always, when open, crowded to excess.

After the reports of committees on Wednesday, noonday prayers for Missions were said and Dr. Bodine gave a meditation on The Holy Ghost and Missions.

At 3 P. M. in Christ Church, Dr. BODINE spoke on

"THE PLACE AND POWER OF PRAYER IN MISSIONARY WORK."

He showed the need of prayer in this age of intense activity. There has been a tendency to forsake the old theology and adopt new methods and means, but in the matter of this ancient ordinance of prayer, man becomes supernatural, possessing power to influence the Godhead. Quoting from St. James v. 16, the speaker went on to give instances of the remarkable power of prayer on individual lives, of the power of intercessory prayer, and of the most encouraging answers to prayer.

"In connection with missions," he said, "we should pray that laborers may be sent forth. Not only ministers are needed, but laymen and all who will devote their lives to this service. We have plenty of people attending our churches, but few workers. And when we have secured those who will devote their lives to the service, let us not forget to pray that their work may be gloriously successful.

"The highest work is that which calls for the greatest sacrifice, and it is the men who have gone into foreign lands who are doing the noblest work for God. Let us realize the sacrifice they have made out of their love for God and the race, and let us ever support them by our fervent prayers.

"I am heartily glad that the emphasis in this conference has not been laid upon the money side of the missionary work. Money is important, but devoted, consecrated lives are the most important. We want unselfish lives impelled by the power that comes from on high; and, if we have these, the blessing of God will rest upon our endeavors and success will crown our work."

WORK IN BRAZIL.

The BISHOP OF WEST VIRGINIA spoke of mission work in Brazil and the influence of lives upon other lives. He said in substance:

"The workers whom we have at present in Brazil are not the first who conceived the idea of going there. We had a young man who was preparing himself for the work in China, but when he was called upon to pass the medical examination that is required, he was found not to be robust enough for the work and was compelled to give up the idea. He then turned to consider the work in other fields. By reading and by intercourse with others, his mind was made up to go to Brazil. In the consideration of this project he was joined by a friend, but it was again found that neither of these young men was fit to encounter the climatic conditions of the country, and they had to renounce their intention. However, although these were prevented from undertaking the work upon which their minds were set, others went and were providentially guided to a district where no workers had labored before.

"In this age everything tends to organization. We are forming great systems for the conduct of our work and we are prone to forget the power of God's Spirit. We should remember that, if our enterprises are to be successful, this Spirit must go before and that all that is accomplished is done through the power of God. And let us all remember, too, that no work is truly great unless it is done for Christ, and that no work is small that is done for Him. The future will be full of great surprises and we shall be astonished when we shall consider the means God will use to do His service. Let us

continue this work in high hope, realizing that with God on our side we are strong in the battle against the power of darkness."

At the conclusion of the addresses, a few moments were spent in silent prayer, after which the Lord's Prayer was repeated by those present and the meeting was closed with the Benediction.

EVENING SERVICE.

Wednesday evening at 8 o'clock Bishops Walker and Peterkin and the clergy, preceded by the united choirs of Trinity and St. Paul's, entered St. Paul's Church, where evening prayer was said. The *Magnificat* and *Nunc Dimittis* were by Aug. Toop, the anthem was Handel's "He Shall Feed His Flock," and the offertory was "Send Out Thy Light," by Gounod. The Conference sermon was preached by Bishop Peterkin. His text was St. Luke v. 5. BISHOP PETERKIN said in part:

"No doubt you can detect some sense of discouragement in these words of Peter; but, I want rather to emphasize his prompt and ready obedience: 'Nevertheless, at Thy word, I will let down the net.' The whole incident was to him, and those with him, the call to a closer and higher ministry. 'From henceforth thou shalt catch men.'

"As we meet in this Conference, just fresh from our triennial Convention where we have passed in review the work of the three years past, I would not undertake to say to what extent the words that reflect Peter's discouragement might be adopted now by one and another, but I do say that the words that show Peter's prompt and willing obedience are those which we ought to take as our own, and carry out in our lives from day to day. Yes, since Christ is in the ship with us, we ought to set the whole force of our wills consecrated to Him, against the stream of indifference and unbelief, whether in ourselves or in others, and though conscious of many failures in the past, and of many difficulties in the present, say 'Nevertheless, at Thy word, I will let down the net.'

"In considering the subject of Missions, the question is not as to the value of souls in our sight—in our blindness and selfishness we know little about it; the question is rather as to the value of souls in the sight of the great God who made them all in His own image and likeness; who has said 'All souls are Mine,' and who only knows what it cost to redeem them.

"In the effort to indicate why the work we are speaking of is often not done at all, or only in a cold, perfunctory kind of way; why, in a sense, we may toil all the night and take nothing, I may say: It may be that we have failed to develop any active interest in people, simply because they are far away from us, and so unreal we don't know them, and we never expect to know them, and, really, do not care anything about it. We are fond of our friends, but are not lovers of our kind, and as the circle of acquaintance and association widens, we become at last entirely indifferent. Such feelings are selfish and not Christian. If God has made of one blood all men for to dwell on the face of the earth, and if Christ has tasted death for every man, then those who are the subjects of His love, ought to be the objects of our care.

"A great point would be gained if our people would learn to mark down what they pay for their own congregation, and put over against it what they give for the wider maintenance and extension of the kingdom. Let us try to be like St. Paul, who, while affectionately desirous of the welfare of his own people, was consumed by a burning zeal to preach the gospel in the regions beyond.

"And further, our work will be half-hearted, and so far, unsuccessful, if we allow ourselves to approach it on the side of its difficulties. Never mind the report of the ten faint-hearted spies! There never was a land of promise yet where Giants did not dwell, and where the cities were not great and walled up to heaven. But with Joshua and Caleb, we will go bravely on, because the Lord our God goes on before.

"For all our missionary work, Christ is at once the model and the motive. His enemies tried to discredit His claims by saying, 'This man receiveth sinners and eateth with them.' But we know that in all His dealings with publicans and sinners, He was only expressing His unutterable love for man, and His infinite pity that they had wandered so far away from God.

"Next, the motive: Christ stands before us as the Redeemer and the King of men. He touches your life and mine with His pierced hand, and after eighteen hundred years, He is so enthroned in the hearts of His followers, and exercises so great an influence wherever He is known, that it has been truly said, that the simple record of the three short years of His active life has done more to regenerate and soften mankind, than all the disquisitions of the philosophers, and all the exhortations of the moralists, since the world began. Let us raise the cry, 'Back to Christ as our model and motive! Back to Christ!' When the habit of life is to enshrine and enthrone Christ, so that we can say 'He is mine, and I am His,' there will no longer be any difficulty about the prosecution of mis-

sions—no lack of lives consecrated—no lack of money given—no lack of prayer offered that the Kingdom may come.”

The offerings at this and at the other evening services were devoted to the general missionary work of the Church.

SECOND DAY.

On Thursday morning the Holy Communion was celebrated in St. Luke's, St. Paul's, and Christ Churches at 8 o'clock. At 10:30 in St. Luke's the Conference assembled, and after the usual devotions, consisting of a hymn, a lesson, and the creed, and prayers, listened to a discussion on the general topic, "Principles and Methods of Administration," under three heads: "The Board of Missions," "The Board of Managers," and "Auxiliaries."

"THE BOARD OF MISSIONS."

The REV. DR. H. W. NELSON, speaking on "The Board of Missions," arraigned the Board of Managers for what he called its secret methods of procedure. At least, he said, the fact that the Board sits at its offices in New York with closed doors has led to a widespread impression in the Church that the proceedings are secret. Regarding this idea of isolation, Dr. Nelson said:

"This idea of close corporation is fatal to the interests of those bodies which come in touch with the work of Missions. The lack of confidence which grows out of this thing means a lack of influence, and lack of influence means lack of leadership. This sort of thing puts us out of touch with the members of our Church, and because we do not hold their hearts we also do not hold their purses. Again, it has a tendency to breed the spirit of diocesan independence. Our Bishops, while they are ready to adopt the suggestions of the House of Bishops and the representatives gathered in triennial Convention, question the authority of such an isolated body of men as our Board of Managers."

Dr. Nelson said he disliked what he called the "terminology" of the Board of Missions. The Managers should rather be denominated an executive committee. The importance of the Board, for these and other reasons which the speaker gave, is not, he said, recognized by the Church to the extent it should be. Even at the triennial Conventions, the Missionary Board is obliged to subordinate itself and the work it represents to purely legislative affairs, although four-fifths of the great body of Churchmen prefer the discussion of missionary matters to the consideration of canonical law. Thus, Dr. Nelson said, the Board is lost during the triennial Conventions, and has not the desirable prominence and dignity during the years intervening between Conventions.

It was a matter of regret, in the view of the speaker, that a change had not been made in the constitution of the Missionary Board at the recent Convention at San Francisco. The plan of reorganization provided for a Board made up of representatives from every Diocese, which should be presided over by a Bishop selected for that purpose. It was proposed that there should be an executive committee of 45 members who should be given full power, and even authorized to make appropriations for Missions.

"Under these conditions," said Dr. Nelson, "most of the difficulties I have enumerated would be done away with. Everything which such a Board might do, would come back with the authority of the entire Church, Bishops, presbyters, and laymen."

"THE BOARD OF MANAGERS."

The REV. DR. HENRY ANSTICE was the speaker on the second topic, "The Board of Managers."

Dr. Anstice went at considerable length and detail into the history of missionary effort on the part of this Church, and gave a running sketch of the principles and methods of administration which have prevailed, since the organization of the first Foreign and Domestic Missionary Society in 1821. Then he gave the salient points of the constitutions adopted in 1821, 1837, and 1877.

Taking up the period beginning with the close of the War of the Rebellion, Dr. Anstice detailed the work of the Freedman's Commission and described the work for the Indians, explaining the status of the present domestic missionary board. He said that the Missionary Council was the latest definite addition to the missionary machinery of the Church. He said further:

"There has been a distinct advance from the former voluntary method of missionary work to the declaration that the Church is the missionary society. A new canon is now proposed which contains many crudities. But in its essential regard this will be a step backward, in that it will create a new board of missions consisting of a large number. This board is to distribute the missionary funds, and this is a mistake. Now if this is done, every one who goes to the meetings of this proposed board will go for the purpose of taking care of his constituents."

Dr. Anstice advocated local gatherings like the present Conference for the dissemination of information, but deprecated the introduction of too much or of new machinery. "What we need," said he, "is not machinery but the Living Spirit in the wheels, a new baptism of the Holy Ghost, that we may come up to the help of the Lord."

AUXILIARIES.

The REV. W. DUDLEY POWERS, D.D., of New York, Secretary of the American Church Missionary Society, spoke on "Auxiliaries." He said:

"The Church has not as yet approached the ideal in her missionary system, and until such an approach is had, she must make use of all available factors. Certain auxiliaries, therefore, while they may be deprecated, are necessary. They furnish the only means now available toward desired ends. But it is more than probable that certain auxiliaries, and I now refer to the American Church Missionary Society and the Woman's Auxiliary, will always be both necessary and important. They not only furnish agencies through which the Church shall procure moneys for missionary purposes, but means of instruction which the Church people will always need.

"The American Church Missionary Society has also shown its usefulness in the Spanish-American work, solving a difficulty in the Board of Missions, fairly meeting an issue, and making this Church answer a divine call.

"The result of the work in Brazil and the future of the work in Cuba, as it may now be forecasted, corroborates me in this."

After the noonday prayers for Missions, Dr. Lloyd, Secretary of the Board of Missions, gave an address on

"MISSIONS AND THE MARCH OF CIVILIZATION."

It is impossible for the pen to give Dr. Lloyd's address, spoken as it was in his own inimitable manner. It was simply the Spirit of God speaking through the spirit of man. Dr. Lloyd asked the question why these two words were coupled, Missions and Civilization, since civilization existed before Missions? Then he asked the question, Why did the older civilizations stop, and that little nation on the Mediterranean stay and lift up the Nations that were falling into degradation and decay? What was it that that nation had which the others had not? Abram could not describe it, but it taught him that something connected him and God, and stopped him from bowing down to idols. He mentioned salient points in President Roosevelt's message and said while they were questions of politics, they were yet questions into which Christianity entered and dominated them. That something which Abram at first did not recognize, and which gives character to governments, comes, not from steel trusts and political or commercial combinations, but comes from where God is. The conclusion therefore was that there can be no civilization worthy the name until first there is a missionary. Abram began it, Christ perfected it in the Incarnation, and it keeps pushing a man on and upward. Even the newspapers tell you that much. It is manifested in sitting down among the heathen, living a normal but a Christian life, and making them wish they had that hidden power. No man anywhere can think of civilization and eliminate the Christ, for the Christ redeemed not a man but *human nature*. What has been this march of civilization? Gunboats and factories as well as schools and churches, all came from Missions. Japan, as we have it to-day, came from what? Because somebody went and lived a Christian life in Japan, and the idea took root, and grew, and spread. Why did the Chinese viceroys re-read the edict of murder placarding the streets in the recent troubles? Not because of trade but because a missionary went and showed them what a Christian life is and what it meant. It is well for us to think about this and to see how clear become the simple facts. We would all drop back to brute force if the idea of the Incarnation should ever become lost.

At 3:30 P. M., in St. Paul's Church, after a profitable hour spent in viewing the Missionary Exhibit and in listening to Miss Emery on what to look for in the Exhibit, the Conference assembled to hear

"WHAT WE ARE DOING FOR CUBA, FOR ALASKA, AND FOR MEXICO."

DR. POWERS spoke on the first of these, introducing the subject with a brief description of Cuba in its picturesque, romantic, and attractive features, and in its social conditions. He spoke of it as a civilization without ideals or ambitions, a re-action from Roman Catholic teaching and training. He said that in Cuba there are half-a-million people who have no ecclesiastical relationship whatever, and the result was infidelity and indifference, ready for resurrection. In that island there is a plain call to our Church, for the denominations were not adapted to the work as we are. A Cuban does not understand a Church without three orders in its ministry. He asserted that the people are ready to help themselves and would build the churches if we would but send the money for the material. The question is being asked of us why we do not respond to the appeal and to the opportunity which Cuba presents. The only adequate answer to that question being a Gethsemane and a Calvary—Prayer and Sacrifice.

BISHOP ROWE spoke of what is being done in Alaska. He said that the mission in Alaska was a mission to white people as well as to natives. Not only were mission stations established but also schools, while the distressing needs of the miners compelled us also to build hospitals that we might minister to them. To-day we have 14 central mission stations, each separated from the other by hundreds of miles. In every native mission we have a school, and three hospitals for whites and natives alike. Our great need is for men, young men, in Holy Orders, to carry on the work already opened. In one place the natives sent to the Bishop offering him a war-canoe that would hold 100 men if he would send some man to teach them Christianity. No man has yet offered himself for this work, but a

woman is ministering to the children and to white men, holding the ground until a man is sent. The great need of the Church in Alaska to-day is a living voice to reach the hearts of the people and beg them to do a little for Alaska, and ask God to bless that little. The people are eager to hear the Gospel.

The Rev. HENRY FORRESTER, of the City of Mexico, spoke of what is being done in Mexico. He gave a brief outline of the inception of our work in that country, of the troubles which subsequently came, not from Mexicans, but from men of our own race, and of the present condition of things there. He said the Church in Mexico is now a well-disciplined and well-organized body. There are 33 congregations, 763 communicants, and 1,500 members who are where they can be depended upon. The 17 clergymen are tried and trained men who cannot be bought, as men have attempted to seduce them from their allegiance to the Church. The great hope of the Church in Mexico lies in the boarding schools for girls. It is greatly to be desired that Mrs. Hooker's school could have its capacity doubled. It now has 55 boarding pupils and has 20 applicants for admission. The arguments against intrusion of this Church into territory occupied by the Church of Rome were clearly and fearlessly met by Mr. Forrester by reference to the ancient canons and history of the Church of the Fathers.

In the evening at 8 o'clock three addresses of intense interest were given at Christ Church, evening prayer having been said.

DIOCESAN MISSIONS.

BISHOP WALKER spoke on Diocesan Missions and gave some facts from a recent investigation into the condition of things in one county in his own Diocese. In that county along the country roads, in a house to house visitation it was found that family after family were churchless and many of the people, parents as well as children, were unbaptized. And this condition of things is not typical of one section, but is to be found in many. The Bishop also spoke of the successful work recently inaugurated on the Cattaraugus Reservation among the Seneca Indians and told of a group of heathen Indians four or five miles from our mission who have sent and asked for services in their midst.

CHINA.

BISHOP GRAVES of Shanghai spoke on "The Heathen's Need."

"We are met at the outset," he said, "with the difficulty that so many people care so little for the heathen. We are asked whether the heathen, in China, for instance, have not already got some kind of a religion which answers for them, much as our religion does for us. The idea these people convey is that the missionaries go out to these heathen lands to argue with their scholars that the Christian religion is better than theirs; that the religion of Christ is better than the religion of Buddha. They ask if the heathen do not have a day of worship, and temples of their own. The idea conveyed in these inquiries is that, after all, the heathen has a religion by which he regulates his morals, and that his religious life, while differing from ours, will answer for him, and is pretty much a difference of belief. People sometimes say that perhaps we should not disturb a condition of affairs which we cannot make better.

"This is not the state of affairs. If we begin to know things as they are in China, we shall see that there is a real need which only the Gospel of Jesus Christ can supply. These people imagine that the heathen religion in some way leads men to be good; that these heathen religions are satisfying to the moral nature of man. The opposite is the fact. The heathen religion is a thing of forms. There are temples, but they are not frequented, except once or twice a year, and then they are thronged as on a gala occasion. The heathen religion is divorced from moral life. A man need not be a good man to burn the tapers and observe certain forms. Our religion purifies a man's soul. The heathen religion does nothing to raise a man in the scale of humanity.

"The needs of the heathen are the same as the needs of the men here. There are the same great needs of the human soul; need of a clean life, noble ideals, a just system of morals. We are fighting real evils in China."

The Bishop dwelt at some length on the cruelty and entire lack of justice which prevails in the Chinese courts of law. No one expects to get justice. The case invariably goes to the highest bidder. It was to change all this, by the introduction of the Christian religion, that was the effort of the missionaries.

Christianity is needed to teach China Truth and Justice and a Merciful Kindness.

The last speaker of the evening was Bishop Kinsolving. His subject was

"THE CHRISTIAN'S NEED,"

and he spoke eloquently from the standpoint of a missionary Bishop.

BISHOP KINSOLVING said at the outset that the great need of the Church to-day is the conservation of sentiment. He had recently listened to a metropolitan Bishop who had grouped four incidents in the life of the Saviour, from the Gospels for Advent week and Passion week, and had denominated them as mere sentiment.

"The real need of the Church is to realize the power of sentiment. In this rushing age of steam and noise and trouble, sentiment is trodden under foot. One of the great needs of the times is higher regard for sentimental ideas. There is also a need of reality in our churches.

We hear the great story of the Prodigal Son, told to us by the sandal-footed Nazarene nineteen hundred years ago, and it has little of the reality which it has when a new convert listens intently lest he lose some of the story, and then goes forth to tell it in his foreign tongue to his fellows. Then there is a reality; a reality of responsibility.

"When Christ gave the mission to the Church to go forth and preach His Gospel to all peoples, humanity was clothed with new dignity, for He passed by the angels in heaven and gave to you and me the privilege of carrying the gospel to the heathen."

The services closed with a hymn, a short prayer and the benediction.

THIRD DAY.

Friday at 8 o'clock there was a celebration of the Holy Communion in the three churches. At St. Luke's, at 10:30, after the customary devotions, the discussion was on

"RECOGNIZED AGENCIES."

(1) The Clergy; (2) The Laity; (3) The Children.

BISHOP PETERKIN spoke on the first of these. He said that of course were a recognized agency; but there was too much put upon them. They ought to be limited. Free them from serving tables that they may do more important work. What is expected from the clergy in the way of Church extension? A more effective leadership? (1) More knowledge. They must have the opportunity to furnish their minds on missionary subjects. The clergy must know. (2) The clergy must have courage to speak to the people and tell them their duty and with courage there must be discretion, tact, and consecrated common sense. (3) Leadership demands the spirit of hopefulness. The kingdom is a matter of hope. Christ reigns and will reign.

Mr. JOHN W. WOOD of the Church Missions House spoke on the second topic, "The Laity." He said that we were a democratic Church in a democratic land. No other religious body gives so large a representation and power to the laity as does the Church, in parish and diocesan and General Conventions. If the laity would support missions the clergy need not be timid. We need an instructed laity. They should be taught that they are in partnership in the Church's concerns. The laity should be organized for missions. "Blocks of five or ten" would be found as useful in the missionary campaign as in the political. We need a sympathetic laity; too often the laity are under-sympathetic and over-sentimental. We need an aggressive laity, desiring to see progress in missions, parochial, diocesan, and general.

The Rev. Dr. Duhring had not arrived when the third topic was called, and, in response to the President, DR. LLOYD took it—"The Children as a Recognized Agency." Dr. Lloyd asked if it were possible to organize the children any further. Last Easter they gave over \$100,000 for missions: 4,000 Sunday Schools contributed toward that sum and yet there were 2,000 schools that did not seem to know that there is such a thing as a "pyramid." You may say it was the fathers' money that the children gave; but how many of those fathers would have been moved to give for missions if that little child's hand had not gone up to the father's cheek and softened his heart?

DR. POWERS also spoke on this topic. He said the children are not being trained along sentimental and emotional lines to excess. Children remember the things they are taught. So teaching this generation will eventuate in great help for the future.

BISHOP GRAVES of China conducted the noonday devotions and then made an address on

"MISSIONS AND CHRISTIAN UNITY."

He said that the first thought that occurs as we speak of this subject is the dreadful sight, which presents itself to us here at home of disunion and division. We are used to it and comfortable under it, but when we go to heathen countries we cannot fail to be struck by the evil of division and disunion. It is an evil in the first place, because in the same field occupied by different Christian bodies, it presents an attitude of competition. Sometimes Secretaries of Boards require men in the field to send home large reports. Our Board is free from that, but competition in the field is an obstacle to freedom and progress. A second evil is found in the matter of expenditure, which is obvious. Another evil is that converts of different denominations are shut off from each other.

Christian unity can be promoted by softening influences, but principles must be upheld. Missionary life throws you back on what is definite and essential. In various directions these questions of unity are working out by themselves. Essentials throw you back and make you long and pray and work for unity.

At 3:30 P. M., in St. Paul' Church, addresses were made on

"WHAT ARE WE DOING FOR THE NEGRO, THE PHILIPPINES, AND BRAZIL?"

The last subject was spoken on first, and BISHOP KINSOLVING of Brazil was the speaker. He compared the upturned, interested faces of the immense congregation then present with a picture, "The Missionary's Return," which he saw in a shop window one evening soon after arriving in Rio Grande do Sul, and on the way home the depression caused by that picture was lifted as he looked up and saw the "Southern Cross" in the star-lit heavens, and received from that constellation the command, "In this Sign, Conquer." The speaker described the social conditions with which the missionaries

of our Church have to contend and in them and in their reception by the people of all classes, found great cause for hopefulness. Here, as in other Latin-American countries there is a revolt from the Roman Communion, and no active opposition to the Church from Roman Catholicism. The Brazilian says, Three things he will not have: A Church with a service in a language not "understood of the people"; enforced celibacy of the clergy; and enforced confession. Already has the Brazil mission furnished a leader for another field in the person of the Rev. W. C. Brown, Bishop-elect of Porto Rico.

There are now in the Brazil mission 13 congregations, four of them each having more than 100 communicants. The Prayer Book, translated into Portuguese by the Rev. W. C. Brown, appeals to a people who have the instinct of a historic past and rejoice, e.g., to find in the *Te Deum* in their own tongue, the hymn they used to sing in Latin. There are now five men applying for Holy Orders. This people will one day rise to the truth of the Holy Incarnation and Atonement and will swell the bed-roll of the Church's saints and martyrs. To us it is given to heed the call and come and help them.

The Rev. CHAS. H. BRENT, D.D., Bishop-elect to the Philippines, spoke on "The Philippines." Dr. Brent said he came, not to recount an experience, but to unveil a vision; a vision which came to him as a command, and made him stagger. He said in part:

"I wish to disclaim two things: I have no special knowledge on a subject which is new to all of us, and I have no preconceived plan of action." He then briefly recounted the relations of the United States to the Philippines and expressed his belief that the Church should go along side by side with the Flag. It was not a question of ecclesiastical intrusion, it was a question of duty to the Americans already there as pioneers in commerce. In Manila alone there are about 9,000 Americans in civil life, and in northern Luzon there is a town inhabited by American miners and appropriately called by them, "Pioneer." It is absolutely certain, said the speaker, that American life will flood these islands and that the first drops have already reached their destination. Then there are tribes that have never heard the Gospel, and lastly there is the great body of the "unchurched." He then made an appeal that the Church should uphold the hands of those she sent to the front.

The Rt. Rev. C. KINLOCH NELSON, D.D., Bishop of Georgia, spoke on "The Negro." He deplored the lack of interest manifested by the Church in the Negro problem. He said he felt, when called upon to say what we are doing for the Negro, that he ought to refuse, because we are doing so little. "We are to-day confronting a condition, not a theory." In regard to education, he said that few negroes stand high in the institutions devoted to their higher education. While admitting that the production of racial leaders should be encouraged, he said the real demand is for the training that will fit him for elemental and useful vocations. Degradation is common among the race and there is no Church in the South that is doing adequate work for his benefit. The Southern people, as a class, have no sympathy with outrages such as are perpetrated. The appropriations that have been made for the prosecution of the work have been deplorably inadequate and the hope was expressed that the Church might awake to the need and to her duty.

In the evening, after service in Christ Church, before the regular programme, the feeling before expressed in previous sessions of the Conference, favoring the organization of the men of the Church for missionary work, was given more definite shape by a resolution offered by Archdeacon Washburn of Rochester, and seconded by Archdeacon Bragdon of Buffalo, as follows:

"Resolved, in view of the manifest need and call for a deeper and wider interest in the cause of Missions on the part of the men of the Church, That the President of the Conference be requested to appoint a committee of three, to confer with the executive committee, and formulate suggestions, and to submit the same to the Conference at the session to-morrow (Saturday) in St. Luke's Church at 12:30 o'clock."

Bishop Walker submitted the resolution to a vote, requesting all, men and women, who favored it, to rise. Every person in the house rose in approval. Bishop Walker named as the committee Messrs. Eugene C. Denton, Clinton Rogers, and Elbridge L. Adams.

The regular programme was then taken up.

"HOW TO DO MISSIONARY WORK."

Bishop Walker introduced as the first speaker the Rev. CHAS. H. BRENT, whose topic was "Evangelization," with reference to missionary work at home and abroad. At the outset the speaker said that the idea of evangelization was the root of the spread of the Gospel. It is a fact, he said, that men desire to be told that they are sons of God.

"When we study history we find there are spots where this idea of religion has been lost from sight, and preachers have been given the message of wrath. The heart of man can never be warned into righteousness. Men must be invited. To evangelize is to tell men that they are the sons of God and brethren in Jesus Christ. The Gospel is a message of glad tidings, to be preached far and near. We must help others by beginning with the ones next to us: our immediate friends and acquaintances. We must begin by stretching out our hands to our neighbors. This is to do missionary work by evangelizing.

"We must keep the balance of truth. Frequently only one side

is enumerated, and the merit of the message is lost. God loves man, hence men must love the good. To evangelize, the Church must be filial and must be fraternal. Frequently men have stopped with the first. Preaching only half of the Gospel means death to missionary work. We must begin this preaching at home. Evangelization goes from a centre through concentric circles.

"We are apt to forget the missionary aspect of Christian life. The priest is not a missionary; is not preaching because he is a priest. The same commission comes to the laity. The clergy cannot alone do the work of evangelization. They will fail without the laity.

"Man's heart is made for God, and if we speak the message with vital power, there is always the response. If you tell men they are sons of God and brothers, they will respond. It is always fortunate when we can place a church among the poor, for, while the rich will go and worship with the poor, the poor will not go and worship with the rich."

On the second topic, "Educate," the speaker was the BISHOP OF SHANGHAI.

Bishop Graves took up the topic of Education as one of the methods of doing missionary work. He said that sometimes men think of bringing men to Christ by the work of preaching, but he held that mission work was something else. Then he enlarged upon the necessity of paving the way to evangelizing by education. Continuing, he said:

"If a man is to know God to any purpose, it is impossible to leave his mind uncultured. He will never rise to a full knowledge of God if his mind is not cultivated. There is a feeling that, if you do not bring a man at once into the Church, you are not doing Christian work. The tendency is to leave the work of education to secular agencies. When it is wanted to get at any enemy, it is impossible to do so when that enemy is entrenched."

He told of the obstacles met by the missionaries in China and other foreign lands. Before the work of evangelization could be made effective, there must be a preliminary work of education. It was education which carried the intrenchments. Only when, in China, for instance, men had been educated, could they be truly evangelized. He gave an interesting account of the rise of the University of St. John, at Shanghai, which had, he said, very humble beginnings 25 years ago. It is now housed in commodious brick buildings, with some 200 Chinese young men as students. He said that these students were not all Christians, but they went out into Chinese life having imbibed ideas of truth and honor and devotion to country, things otherwise almost unknown in China.

The last speaker of the evening was BISHOP ROWE of Alaska, who treated the general topic from the standpoint of healing physical ills. His subject was "Heal."

"We are told," he said, "that the Gospel came 'with healing in its wings,' and the command was not only to go forth and preach the Gospel, but to heal the sick. The necessity for healing came home to us when the great stampede to the Klondike region began. Men who had never known what it was to be otherwise than strong, were brought to our little log hospital at Skagway.

"The result of the visit of Christ to this earth, is shown in our hospitals and similar institutions. The Gospel is not simply to save men's souls, but is a gospel of healing, and we had much to do in the way of healing in Alaska."

He went much into detail regarding the hospital work in the great land of the Northwest, where strong men fell by the wayside in the White Pass, and amputation of limbs was often necessary. Thirty-five men were brought to the hospital at once. Bishop Rowe also referred to the work of the hospital at Circle City, under the efforts of Miss Dean, who had endeared herself to the people of all Alaska.

FOURTH DAY.

The Holy Communion was celebrated at St. Luke's, St. Paul's, and Christ Church at 8 A. M.

Before proceeding to the regular programme at St. Luke's, the Rev. Dr. Duhring of Philadelphia, who had only just arrived in Rochester, having been detained by serious illness in his parish, was called upon to speak on the subject of

"THE CHILDREN AS A RECOGNIZED AGENCY,"

the subject assigned to him the day previous. DR. DUHRING, in speaking of the last Lenten Offering of the Sunday Schools, said Western New York stood eleventh in the list, but one should not be invidious where all had done so well. Other Christian bodies wondered how the Church gathered so large a sum from the children in the six weeks of Lent. He insisted on the fact that the great need was the spreading of information.

"PROBLEMS AND OPPORTUNITIES"

was the subject for discussion, divided into "Money," "New Fields," "Our Publications."

BISHOP PETERKIN, as substitute for the appointed speaker, then discussed the first division of the appointed topic, "Money." He said the subject of Money had been tabooed from the Conference so far, but it is a "necessary evil," and must come to the front. We have all the responsibility about getting money, and should not be timid about it. The New Testament says as much about giving as it does about Faith and Repentance. His first suggestion, which he had made so often before, was that the people should be taught the

difference between paying for the comforts and privileges which they desired to have in their own parishes, and *giving*. Then, citing an instance from another Christian body, he said we should try to reach everybody. We should make appeals to individuals. We should distribute offerings throughout the year and not crowd them all into a few weeks or months. We should seize opportunities as they come to us. We should be more definite, both about interesting people in special work and in asking from individuals specific sums. We don't give people credit for as much generosity as they possess. We should give the people larger credit for willingness to cooperate, and venture more freely upon their support. We should be rising to increased effort year by year, and like the Churches of Macedonia, first give ourselves to the Lord, and then every other service will naturally and easily follow.

The Rev. DR. LLOYD followed on "New Fields." He said: "Let us praise new fields." The cultivation of new fields, commercially and agriculturally, meant more riches for man, more food for man. Reclaiming the land meant victory, progress, acquisition. The Church presents "new fields" to the baptized. There is hope that all the briars will be extirpated and an entirely new field given us. The spreading out of cultivation is a suggestion of new riches as the plough is put into the soil, and thus the pioneer pushes himself further into the forest.

The words suggest that a new opportunity has come for us to win for the Master a new field, a witness to the power of the Incarnation. We rejoice that new fields come because of success; a new field follows the blessing of God on the old. The recent General Convention discovered several new fields. It is a glorious honor that God has given to this people—faithful to ideals in spite of all—to bring the Gospel to the West Indies and Philippines, and the opportunity to give to China itself our ideals. This is a picture of what God wills for us. There is a new field in China. The field of the "statesman Bishop"—Graves—is now twice as great as when he went there, and now Hankow and *we* have had a part in it. It is a good thing to have a purpose in life. It is a good thing to have opportunity for new efforts for God. So all God's work grows and increases. Can you imagine anything belonging to God to be poverty-stricken? If we have a *man's* Auxiliary that is really a help, then we will stop talking about deficits and poverty.

Mr. JOHN W. WOOD spoke on "Our Publications," and called attention to the pronoun "our." Our publications present a problem and an opportunity. A problem because we do not emphasize the pronoun, and an opportunity to spread information. *The Spirit of Missions* has, in the general Church, but one subscriber in 80 persons, and in Western New York but one in 75. Help is being afforded in extending its circulation. It should be in every Church family, for the message it carries of hope and encouragement. Mr. Wood enumerated the other publications dealing with special features of work in the mission field. He thought that intelligent interest taken in "Our Publications" would, among other things, result in stimulating parents to send their sons into the field, and mentioned what the late Bishop of Durham said to him in an interview: "We have four sons in India and they are a great joy to us."

WHY SOME MEN DO NOT HELP.

BISHOP DOANE conducted the noonday prayers for Missions, after which he discussed the assigned topic, "Why Some Men do not Help." The Bishop said that in the beginning he wished to rid himself of the imputation of thinking that the only way of helping Missions is by giving money, but it is the only palpable measure of help. The giving is the evidence of the willingness to help. That many give is natural, but it starts the conundrum, Why do not others give? When we consider the age and sex of the helpers we have need to use that petition in the Litany which prays God "to have mercy on all *men*," with the emphasis on the last word.

There are many reasons—not real reasons—why men do not help, and there is one reason that is real. One false reason is that "I do not believe in *Foreign Missions*."

The *real* reason why men will not help is selfishness. All other reasons are like the garment invented by our first parents to hide them from their nakedness and from God. These false reasons do not and cannot hide us from ourselves nor from God. Men need conversion, turning away from all low and mean and selfish views of God and a conversion to a consciousness of what we owe to God.

RESOLUTIONS ADOPTED.

The committee appointed to report on a Men's Auxiliary brought in the following:

"WHEREAS, The unanimous voice of this Missionary Conference has been given in favor of widening and deepening the interest and helpfulness of men in the great cause of Missions and has instructed the undersigned Committee to formulate suggestions for presentation at this hour, Therefore we recommend that an immediate effort be made here and elsewhere to associate the men of the Church to learn about and further the Missionary work, and to this end we recommend that this proposition be communicated to each congregation in this Diocese and that the Bishop be respectfully requested to appoint a Committee of five whose duty it shall be to encourage this effort.

"And furthermore we do recommend that this Conference submit this plan to the Board of Managers for such action as it may deem best.

EUGENE C. DENTON,
C. ROGERS,
B. B. CHACE,
Committee.

JAPAN—CHINA—THE INDIANS.

At the afternoon session in St. Paul's Church, the Rev. CHARLES H. EVANS of Japan was the first speaker, taking for his subject: "What Are We Doing in Japan?" He reviewed the work from a general view-point, and was followed by Miss LEILA BULL of Japan, who spoke to the same subject, in part as follows:

"We reach the girls of Japan more often through the schools than in any other way. The fact that in the higher classes there is a far larger percentage of Christian girls than in the lower, is proof of the sure certainty of influence of the training they receive.

"We have orphanages where children are rescued from lives of poverty and vice, and we also have schools for the training of Bible women. These women do exactly the same work that is done by the deaconesses in this country. The Christian women are quite as anxious to bring their friends to Christ as are we, but it is very hard to induce a heathen Japanese woman to come out to a regular religious meeting."

The Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, was the next speaker on "What We Are Doing in China."

The Rev. Hugh L. Burleson, Dean of the Cathedral at Fargo, N. D., spoke of the work being done among the Indians. After stating that it is not a fact, as some claim, that the Indian race is dying out, but to the contrary that some tribes are actually increasing, he said:

"Here in his own country the Indian is more of a foreigner than those from other lands. To me this seems sad. They have at least been gathered into the corners of the earth and it is no wonder that one of the Dakota chiefs exclaimed: 'I am standing with my shadow upon my own grave.' Here is a real man who needs the Saviour. The Indian is a natural gentleman. He is courteous and has a great love for order, regularity, and law. It is for this reason that our Church is particularly suited to his disposition and a great opportunity is ours in this field of labor."

THE CLOSING.

With the great meeting at Christ Church in the evening, at which three addresses, remarkable for their eloquence, were heard by a large congregation, the week's conference came to an end.

One great object which Bishop Walker announced earlier as a keynote of the Conference, was accomplished this evening by the unanimous adoption of the report of the committee on organization of the men for missionary work.

Bishop Walker presiding, the first speaker of the evening was the Rt. Rev. C. Kinloch Nelson, Bishop of Georgia, on "Diocesan Missions." He said the reason Diocesan Missions are not more prosperous is because more money is not supplied for their needs. There is nothing more cruel, said he, than to put a man in the missionary field and then not support his efforts. Concluding, Bishop Nelson said:

"We rely upon the laity. It is your duty to begin with your Bishop and sustain his hands and cheer his heart. If he succeeds in his work, don't say that he is so strong that he can get along with nothing. I believe in throwing responsibility upon men according to their means."

The Rt. Rev. Lucien L. Kinsolving, D.D., spoke on the theme "Heroes and successes," and Bishop Doane of Albany closed with an address on "The Possibilities of this Generation."

The Missionary Conference which, after gathering momentum daily, ended Saturday night, reached these practical conclusions:

1. That the Church has a preëminent call to mission work in Latin-American Lands.
2. It sadly needs young men for its mission work both at home and abroad.
3. The present supply of funds for prosecuting its present mission work and for entering upon its larger opportunities is utterly inadequate.
4. The laity, and even some of the Bishops and clergy, are responsible for the apathy that prevails toward missions and the niggardly pittances which are given to sustain the work.
5. The Church at large needs a fresh Baptism of the Holy Ghost and systematic instruction in order that zeal for mission work may be aroused, stimulated, and sustained.
6. The men of the Church should be systematically organized for the purpose of aiding the missionary cause and sharing the burdens which have so long rested upon the women and children.

There has been no effort to minimize or gloss over those difficulties and faults in the Conference. Men whose self-sacrifices and arduous toil upon the frontiers of missionary work entitle them to a hearing, have spoken fearlessly, bluntly, lovingly, and they have been sustained by their brethren in the Conference.

The Missionary Exhibit was on view in St. Paul's parish house daily under a committee of ladies headed by Mrs. Van der Beek, chairman, and represented missionary work and ways of life in Japan, China, Mexico, Cuba, Porto Rico, the Philippines, Alaska, in our Southern States, and elsewhere. Each afternoon during the Conference, lectures and instructions in connection with the exhibit were given by some of the ladies engaged in missionary work, notably Miss Julia C. Emery, Miss Leila Bull, Mrs. Nicholas, Mrs. Chas. H. Evans, Mrs. Edw. P. Hart, and Miss Forrester. The spacious hall in which the exhibits were shown, was always crowded to its fullest capacity.

STATEMENT CONCERNING APPORTIONMENT.

(ISSUED BY THE BOARD OF MANAGERS.)

AIMING to secure by gradual advance the sum of One Million Dollars annually for the Missionary work of the Church, as directed by the Board of Missions at the last meeting of the General Convention, the Board of Managers announces that \$750,000 is needed to maintain the work for which it is responsible for the current year, and in adopting the plan of an apportionment among the dioceses and parishes of this Church, as ordered by the Board of Missions, decides to ask that \$500,000 be raised this year by parochial offerings. In addition to these parochial offerings the Board confidently relies upon the Woman's Auxiliary to give \$100,000 for the current work of the Society, in accordance with the action of the meeting of Diocesan officers in San Francisco, and upon the Sunday-school Auxiliary to equal, and if possible surpass its gift of the Lent of 1901 of \$104,000 for the same purpose. These two amounts with the income of about \$50,000 from trust funds will, with the \$500,000 apportioned among the dioceses to be raised by parish offerings, make up the necessary total of \$750,000.

In estimating the additional amount needed for the larger income it is evident that there must be an increase in the offerings from the parishes as compared with last year. The Board publishes the following tabulated statement of the amounts which in its judgment ought to be secured in each of the dioceses through parochial offerings, if the object is to be obtained. These amounts, it should be noted, are exclusive of and in addition to the offerings of the Woman's Auxiliary and the Sunday-school Auxiliary in the several dioceses.

The amounts apportioned to the several Dioceses have been arrived at by taking a percentage—varying from 5 to 3 3/4—of the amounts reported in the diocesan journals for current parochial expenses. The highest percentage was applied to the larger and well-to-do Dioceses and the rate was gradually scaled down for the smaller and poorer Dioceses. This apportionment is not intended as an assessment. It simply means the application to missionary work of tried business methods combined with Christian energy and faith. It is the division on an equitable basis of the responsibility common to all. The Board believes that this plan will commend itself to the judgment of the Church and that her members everywhere, as individuals, or as parishes, or as Dioceses, will loyally endeavor to do their best to put an end to the discredit and shame of an annual deficit.

APPORTIONMENT OF AMOUNTS TO BE RAISED IN THE DIOCESES AND MISSIONARY DISTRICTS FOR DOMESTIC AND FOREIGN MISSIONS, FOR THE FISCAL YEAR, SEPTEMBER 1st, 1901, TO AUGUST 31st, 1902.

Alabama	\$ 2,750.84	North Carolina	1,371.52
Albany	12,580.33	Ohio	9,192.58
Arkansas	1,516.39	Oregon	1,302.97
California	5,152.19	Pennsylvania	59,461.85
Central New York.....	8,538.20	Pittsburgh	12,258.00
Central Pennsylvania..	11,271.60	Quincy	1,458.22
Chicago	16,762.90	Rhode Island	7,470.60
Colorado	3,495.40	South Carolina	2,683.00
Connecticut	21,781.21	Southern Ohio	6,520.86
Dallas	1,320.22	Southern Virginia ...	7,538.01
Delaware	2,000.64	Springfield	1,154.95
East Carolina	82.97	Tennessee	2,418.08
Easton	1,435.35	Texas	2,078.68
Florida	1,560.97	Vermont	2,435.80
Fond du Lac.....	2,414.50	Virginia	8,046.44
Georgia	4,446.56	Washington	9,192.96
Indianapolis	1,749.15	Western Michigan ...	2,048.24
Iowa	4,991.41	Western New York....	12,784.32
Kansas	1,487.62	West Missouri	2,333.60
Kentucky	2,923.86	West Virginia	2,847.84
Lexington	1,289.85	Alaska	196.87
Long Island	30,031.15	Arizona	340.76
Los Angeles	2,632.24	Asheville	531.68
Louisiana	3,580.52	Boise	236.25
Maine	2,390.08	Duluth	1,442.55
Marquette	1,181.25	Laramie	1,072.08
Maryland	12,756.87	Montana	1,844.47
Massachusetts	37,394.66	New Mexico	359.25
Michigan	6,240.70	North Dakota	679.53
Michigan City	690.90	Oklahoma & Ind. Ter..	441.25
Milwaukee	6,310.95	Olympia	2,540.47
Minnesota	7,417.44	Sacramento	1,717.76
Mississippi	1,500.63	Salt Lake	916.95
Missouri	4,231.68	South Dakota	1,170.22
Nebraska	2,164.60	Southern Florida ...	644.81
Newark	19,891.53	Spokane	481.87
New Hampshire	2,072.88	Western Texas	665.51
New Jersey	11,949.61		
New York	92,952.65	Total	\$525,623.60

But the Board believes that the distribution of the apportionment must be arranged in its detail in the several Dioceses according to their different circumstances; bearing in mind that the increase may come first by constraining every parish to make an annual offering for the Missions of the Church, and then by appealing to the parishes which have made liberal gifts to enlarge their liberality to meet the growing needs. The table is sent out in the clear conviction that while an amount must be apportioned by the Board among the dioceses, it must be left to each diocese to adopt its own system of appeal according to the will and the ability of its congregations, and having regard to the element of voluntary giving by individuals which is governed by their personal interest, their sense of personal duty, and their habit of generous giving.

WILLIAM CROSWELL DOANE,
Vice-President.

A. S. LLOYD,
General Secretary.

CHURCH MISSIONS HOUSE,
4th Ave. and 22d Street, New York, N. Y.
Advent, 1901.

APPROPRIATIONS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

For the Current Fiscal Year, September 1st, 1901, to September 1st, 1902.
[As they stood December 1st, 1901.]

DOMESTIC.

For Missions to White People.....	\$160,500.00	
For Missions to Indians.....	64,745.00	
For Missions to Colored People, appropriated by the Commission on Work Among the Colored People.....	\$61,620	
For St. Paul's and St. Augustine's Schools, first quarter.....	2,000	
Appropriated from a Bequest.....	500	
Appropriated from United Offering of Woman's Auxiliary of 1898.....	1,860	65,980.00
For General Missionaries to the Deaf-Mutes in the South and West.....	800.00	
For Missionary to the Japanese in California..	500.00	
For work in Porto Rico.....	6,400.00	
For work in the Philippines.....	7,851.00	
Reserved for Central Expenses and for the cost of making the work known to the Church, say	30,000.00	
		\$336,806.00
*Deficiency to September 1st, 1901 (Domestic).	51,359.68	\$388,165.68

FOREIGN.

For the Mission in Africa.....	\$ 48,370.15	
For the Mission in China.....	78,801.66	
For the Mission in Japan.....	105,946.89	
For Missions in the Haitian Church.....	7,260.00	
For aid to Disabled Missionaries and the widows and orphans of Missionaries.....	4,550.00	
For the support of the Rev. Mr. Forrester in Mexico, and his travelling expenses.....	2,900.00	
For the support of two women in Mexico under the Woman's Auxiliary United Offering of 1898	900.00	
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	30,000.00	
		\$278,728.70
*Deficiency to September 1st, 1901 (Foreign)...	51,359.68	330,088.38
		\$718,254.06
For additions and extension during the year...		31,745.94
		\$750,000.00

* Since September 1st, 1901, we have received \$20,000 in cash and pledges toward replenishing the Reserve of the Treasury and meeting this deficiency.

A CHRISTMAS CAROL.

SLEEP ON, sleep on, O Infant King,
While angel choirs about Thee sing.
Thy maiden mother smiles to see
The hour of Thy Nativity.
A light breaks forth from Bethlehem's sky,
And holy voices sing on high:
"Peace on the earth, good will we sing,
Glad tidings of great joy we bring."

Sleep on, sleep on, O Holy Child.
A vision comes to Mary mild,
As Thou art smiling on her knee
She sees Thee nailed to Calv'ry's tree,
She feels the mystery unfold
The sword that Simeon foretold.
The angel song reëchoed then,
"Peace on the earth, good will to men."

ELIZABETH HOPPIN LEWIS.

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 PRESENTATION IN THE TEMPLE.

FOR THE FIRST SUNDAY AFTER CHRISTMAS.

Catechism: VI. Summary. Text: St. Matt. i. 21. Scripture: St. Luke ii. 21-40.

ON THE eighth day from His birth, Jesus was circumcised (verse 21). This took place, of course, in Bethlehem, for Joseph and Mary did not return to their home in Nazareth until after the sojourn in Egypt (St. Matt. ii. 13, 19-23.)

The circumcision of Our Lord, it would seem, was not accompanied with the gathering of kinsfolk and with family rejoicing, as had been in the case of John Baptist (St. Luke i. 59-63). It was marked rather with privacy, naturally and perhaps necessarily, since Bethlehem was far from Galilee. Joseph and Mary seem to have been strangers in David's city (St. Luke ii. 7).

At His circumcision, the Christ-child received His human name, given Him of the Angel: Jesus, the same as Joshua, which means "One Lord, One Saviour" (verse 21; cf. Ch. i. 31).

Several weeks went by, concerning which the evangelists give us no information, and the day drew near for the presentation of the Child in the Temple.

The requirement was two-fold. The child, being the first-born Son, must be given to God, then redeemed with an offering and received back again (Ex. xiii. 2; xxxiv. 20). The "purification" of the mother was necessary also, according to the law (Lev. xii). This latter ceremony was accompanied with offerings: both a sin-offering and a burnt-offering, according to the means of the family. The sin-offering was in every case a young pigeon or a turtle-dove (*Ib.* verse 6); but for the burnt-offering a lamb was required, though the poor might substitute for it an additional pigeon or turtle-dove (*Ib.* verse 8). The Virgin-Mother brought the offering of poverty (verse 24). He who at His birth had been wrapped in swaddling clothes (St. Luke ii. 7), mere swathing bands, such as were found in the homes of the very poor, was presented in the temple as the child of one who could not afford to bring the offering of the rich.

"He came down to earth from heaven
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall;
With the poor, and mean, and lowly,
Lived on earth our Saviour holy."

It was the first coming of the Son of Man to His Father's house. Long ages before it had been foretold in prophecy that the glory of the latter house should be greater than of the former: "In this place will I give peace, saith the Lord of Hosts" (Haggai ii. 7). Now He came who was to bring peace, a child, the Son of Mary, and yet in very truth the Son of God.

Our thought lingers with fondness upon the scene. "It was the time of the morning sacrifice. The whole burnt offering was burning on the brazen altar, and the smoke of the incense mingling with the smoke of the sacrifice went up as a sweet smell to the Lord of Hosts. The organ, the psaltery, and the harp were filling the temple with melody, and the Levites, the singers, were crying, one to another, Holy, Holy, Holy is the Lord of Hosts. The courts were filled with people, waiting without at the time of incense. Standing at the head of the fifteen steps that led from the court of the women to the court of Israel, pressing against the wicker gate, beholding and rejoicing in the grand ceremonial of worship, was a woman who had come, not only to take part in the general, but also to offer a special sacrifice. It was the day of her purification. She had brought her first-born son to present Him before the Lord and to purify herself from His birth. The law demanded the child of her. If she would keep Him, she must redeem Him. So she had paid five shekels, the price of the child's redemption, into the treasury, and was waiting for the close of the general office, that she might make her special offering and return to her home.

"This woman had brought the offering of the poor, a pair

of turtle-doves or two young pigeons. But she was not ashamed of her poverty, and as confidently expected her blessing as if she had brought the firstling of the flock, a lamb of a year old. In a little while the priest came and received her gift. He pronounced the woman clean, gave her benediction, and sent her back to her people."

As the mother was returning, pressing her child to her bosom, she was met by the aged Simeon, whose steps had been led that day to the temple by the Holy Ghost (verse 27). "Just and devout, waiting for the consolation of Israel," to him it had been revealed "that he should not see death, until he had seen the Lord's Christ" (vv. 25-26). The hour for which he had long waited, had come at last. Taking the Child in his arms, with thankfulness to God, he uttered the divine song known to us as the "*Nunc Dimittis*" (vv. 29-32). It was the expression of a most remarkable faith. In the helpless Infant he has discerned the Salvation of God (verse 30); and he pictures the wide scope of the Incarnation, not for any single race or nation, but "prepared before the face of all people; a light to lighten the Gentiles, and the glory of God's people Israel" (vv. 31-32).

This brief, burning hymn, the *Nunc Dimittis*, is rightly given a place in the Daily Service. "Holy Church, by the eye of faith, sees daily, in her second lesson, that same Salvation which Simeon beheld with his bodily eyes; and she pours out her thanksgiving therefor in his own prophetic words. We have repeated this divine song so long that our spirits are scarcely stirred by its sublimity; but with what fervor must it have flowed from the lips of this favored servant of God, conscious, while he uttered it, that he held in his arms the Desire of all nations, the Incarnate Jehovah!"

Not only the Child, but Joseph and Mary also, attracted the attention of the aged Simeon. He blessed them, and, still bearing in his arms the Holy Child, he prophesied concerning the purpose for which He had been born into the world (verse 34). With the blessing were mingled words which must have sunk deep into the heart of the Virgin Mother: He shall be "spoken against; yea, a sword shall pierce through thy own soul" (vv. 34-35). This was the first forecast shadow of the cross. All that the prophecy foretold was not comprehended by the Blessed Virgin until, years later, "the nails tore the hands that she had but then been holding, and the spear pierced the side that she had but then been pressing to her bosom."

St. Luke closes the record of this great day with one more picture. The widowed and aged Anna likewise came to the Temple—it was her daily custom—and she, too, in that hour was rewarded for her life-long faithfulness in being permitted to behold "the Lord's Christ" (vv. 36-38). She "gave thanks unto the Lord" (verse 38), and remained not silent concerning the Christ-child. "The daughter of Phanuel was the first preacher of Christ in the city of the great king." She "spoke of Him to all them that looked for redemption in Jerusalem" (verse 38).

ALL HAIL.

HAIL, HOLY CHILD! who comest year by year,
Proclaimed by angels to a waiting world;
Once more Heaven's message of good will we hear
And see the banner of Thy Peace unfurled.

Hail! tender Babe upon the mother's breast,
Helpless and poor, yet King of kings most high;
We come to gaze upon Thy lowly rest
And prostrate at Thy manger-throne to lie.

Hail, Holy Child! Our childhood nearer lay
And claimed Thee with glad certainty its own,
But we are travel-stained on life's rough way,
And the child's heart has dull and thankless grown.

Make us as little children, Lord, that we
May come into the Kingdom of Thy Love,
The glory of Thy heavenly hosts may see
And hear the Herald Angels from above!

Make us as little children that Thy joy
May enter in and with our souls abide,
The Christmas gladness that has no alloy,
The Peace that passeth knowledge at Thy side!

Make us as little children fit to sing
The anthem to Thy praise that ne'er shall cease:
"Wonderful, Counsellor, the Mighty King,
The Everlasting Father, Prince of Peace."

Mrs. J. D. H. BROWNE.

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.

RESIDENTIARY STALLS IN THE COLLEGIATE CHURCH IN JERUSALEM.

To the Editor of *The Living Church*:

I AM anxious as President of this Fund, and as very closely connected with the beautiful and worthy Church which Bishop Blyth has been enabled to build at Jerusalem, to do something towards its endowment.

An opportunity has now occurred, by the offer of the Rev. T. E. Dowling, who has been for the last four and a-half years Chaplain of the Crimean Memorial Church at Constantinople, to return to Jerusalem, and to take up his residence in the College, provided that a moderate stipend can be secured to him, to make a practical effort for the above purpose.

Mr. Dowling has been offered the "Olivet" Stall by the Anglican Bishop in Jerusalem, and I have myself been offered another Stall, and am willing to accept it. There are twelve Stalls in all, four to be held by Bishops.

I propose to commence a Fund for the endowment of the Residentiary Stalls, the interest to be paid to the Canon or Canons who may be in residence (only on condition of residence), and I shall be willing to contribute one hundred pounds towards this object in memory of the blessings I have received during the sixteen years of my episcopate which close to-day.

I am writing this letter in the hope that other friends of the Mission may be willing to join me, either in the gift of capital sums for such endowment, or in guaranteeing for a term of not less than three years the necessary stipend for Mr. Dowling, who will become the first Canon in residence. This ought not to be less than £100 a year.

I am willing to receive payments and promises for either purpose, and shall bank whatever is received at *Lloyds Bank, 16 St. James' St., Westminster*, to the credit of the "Jerusalem Chapter Endowment Fund," and of course to place the money in the hands of proper trustees, after consulting the Bishop and the Chapter.

I may add that Mr. Dowling's work in Constantinople has not only come under my own constant observation and has appeared to me to merit the hearty appreciation of all who desire a good understanding between ourselves and the Orthodox Eastern Church, but that it has received most cordial approbation on more than one occasion from the Archbishop of Canterbury. The Church of England owes him a debt for his discharge of the office of Chaplain at Christ Church, Pera, which it ought to be glad to have an opportunity of in some measure discharging. The erection of the "Theodore Memorial Press" at Phanar, the promotion of a popular edition of the Scriptures authorised by the Œcumenical Patriarch, the friendly reception given by a joint committee of the holy Synod of Constantinople, of which he was a member, to the tract on the "Teaching of the Church of England," and other like acts of friendly intercourse, have been very largely his work.

I am, dear Friend,

Your faithful Servant in Christ,

Salisbury (England), Oct. 28, 1901. JOHN SARUM.

THE SACRAMENT THAT SANCTIFIES SUNDAY.

To the Editor of *The Living Church*:

I HAVE something to say to my congregation, which I think would have more force if printed in *THE LIVING CHURCH*. Will you kindly publish this?

High Celebration of the Holy Eucharist on each Lord's Day is the rule of Scripture and Antiquity. Nevertheless some of my congregation say that strangers do not like our service, which is in accordance with the above mentioned rule, and say that our church would grow faster if we had service as elsewhere; that is, have Morning Prayer for the principal service.

My answer is that the Morning Prayer for the chief ser-

vice looks back to a dead past. The Holy Eucharist celebrated on each Lord's Day with such solemn concomitants as possible is a looking forward to a living future.

The exhortation in the beginning of Morning Prayer gives five reasons for public worship, not one of them being the celebration of the Holy Eucharist. St. Luke gives one reason for the assembling of Christians in his day, which was "to Break Bread." The date of the exhortation is 1552.

Our canon on "The Due Celebration of Sundays" is purely American. It is thus characterized by the *Church Standard*:

"The clergy are left without guidance by the authorities of the Church, save and accept a canon of the due celebration of Sundays, which is about as unprincipled an exposition of Christian duty as the wit of man could frame, since it claims no Divine authority for the observance of the Lord's Day, and it actually omits to mention the one Divine ordinance which until the Reformation in the sixteenth century, the universal consent of all Christendom, apostolic, primitive, and mediæval, required to be obeyed on that day."

The Churchman caps the climax in the following:

"Unless we can 'show men what it means to keep Sunday holy,' we cannot move them to do it. Until our worship and our conduct move on this plane, it is useless to discuss details. When we begin to face the necessity for making Sunday the expression of Christian life and civilization, then unquestionably the restoration of the Eucharist, the Great Thanksgiving, to its proper place as the central act of worship and the distinguishing service for Sunday, will be demanded."

There is no question on which side stands *THE LIVING CHURCH*.

It is one of the most cheering signs of the century that the three leading Church Papers should be united on this subject.

WM. C. POPE.

[For our own part we very gladly make our own, the words of *The Churchman* quoted above, which sum up the matter most admirably and could hardly be improved upon.—EDITOR L. C.]

THE SANCTUS BELL.

To the Editor of *The Living Church*:

A RECENT issue gave an extract from a sermon of Dr. Little in which he spoke of the Sanctus or Sacring Bell which rings in the tower at the elevation in the Mass, and asks, "Will faith and piety ever bring back to us such a blessed and sweet thing as that?"

You may be interested to know that the practice described has been constant at all High Masses sung at the Church of St. Mary the Virgin in this city since the new church was built.

New York, Dec. 9, 1901.

HALEY FISKE.

WAS DR. DONALD MISREPRESENTED?

To the Editor of *The Living Church*:

THOSE who were present in the General Convention in San Francisco when the distinguished rector of Trinity Church, Boston, boldly asserted his belief that "episcopal ordination was not necessary to a valid administration of the Lord's Supper," will remember the spontaneous and indignant protest of the House of Deputies. The incident has been so largely commented upon that the other day, at a meeting of clergy in Boston, Dr. Donald took occasion to explain his words. He said that he "desires it to go upon record that he would not countenance any reflection upon the ways the other Christian denominations were administering this rite and would not deprive them of the comfort and help they were receiving."

The impression here given is that the Convention was criticizing "other Christian denominations," whereas it was doing nothing of the kind. "Other Christian denominations" were not in the mind of the Convention. The subject was, whether or not any congregation of Christian people might be taken under the oversight of the Bishop of a Diocese, and what should be required of such congregation. Dr. Donald proposed that they and their minister should be received, and that the minister should continue to minister to those people without ordination by the Bishop. The Convention was in no way reflecting upon any denomination outside the Church. It was concerned entirely with congregations that might desire to accept the spiritual oversight of the Bishop; that was all.

No one, in the Church or outside of it, would think of depriving the denominations of "the comfort and help" they are receiving in and through their administration of the Lord's

Supper. That is entirely beside the question which was before the Convention.

I believe, and I am confident that plenty of other people agree with me, that the members of the denominations get from communion all that they seek, and all that they believe they will get. But they do not seek, and they do not get, what we seek and get in Holy Communion. The denominations do not believe in Sacraments, nor do they believe about them as we do. A minister of a denomination said to me recently: "We do not have Sacraments; we have ordinances."

The common Protestant belief about Holy Communion is as different as possible from the Catholic belief. The denominational ministers deny that they are priests, and repudiate the office and supernatural powers of priesthood. They emphatically deny the offering to the Eternal Father of the memorial Sacrifice of the death of Christ in the Holy Eucharist. They deny the sacramental Presence of Christ in the Eucharist. They deny that by virtue of consecration by a priest, the bread and wine become the real, true, spiritual Body and Blood of Christ. They deny that any grace is imparted save by action of the mind and heart. They deny any sanctity to the bread and wine after consecration; nay, they deny the existence of any power of consecration, or that any change whatever takes place in the Elements, or that any virtue is imparted to them.

In the rite, as they practice it, the elements of bread and wine are indeed used, and the words of institution are generally recited, but there is not the slightest intention or action of consecration. They make a memorial of the Last Supper, and that is the thought in their minds. They eat and drink the bread and wine in memory of Christ, as an action to perpetuate His memory; as a legacy to His followers. It is an ordinance, a rite, but not a Sacrament. Unquestionably those who participate in the rite get spiritual benefit from it; in fact it could not be otherwise, for it is a religious act done in the Name of Christ and with faith in Him. The promise of the presence of Christ given to the two or three gathered in His name is not limited to the Catholic Church.

The question for the Church to decide is not whether episcopal ordination is "necessary to a valid administration of the Lord's Supper" in a denomination, but whether it is necessary to the Sacrament of the Holy Communion in the Church. And that is precisely what the Convention did decide. In fact the question was not raised until Dr. Donald introduced his amendment which deliberately omitted the requirement of ordination. When asked why he proposed the omission he replied in the words quoted above. Not a voice was raised in his support; but a great "No" was against him.

It is not fair to pervert the incident so as to convey an idea that the Convention was criticizing other Christian bodies. The Church has enough to do to take care of her own affairs.

Elizabeth, N. J., Dec. 11, 1901.

H. H. OBERLY.

[We desire to add a word editorially. We also had observed Dr. Donald's statement that his remarks had been "garbled and misrepresented," and his fuller explanation of what he intended to mean. We at once examined our criticism of his words and weighed it carefully, in order to discover whether THE LIVING CHURCH had misunderstood or misrepresented him in the most trifling degree. We could not see, even in view of his fuller explanation, that we had. What he says he meant is precisely what we had gathered from his original statement, and it was that meaning that we criticised. THE LIVING CHURCH has a very high ideal of courtesy and fairness in controversy, but in this case the explanation seems rather due from Dr. Donald as to who were the parties who "garbled" and "misrepresented" his words. For our part, we should not think of making such serious charges without making direct specifications. We should say he had made a bad matter worse.—EDITOR L. C.]

BISHOP VON SCHEELE AND THE CHURCH OF SWEDEN.

To the Editor of The Living Church:

THE visit of Bishop Von Scheele of Sweden to this country for a second time, and his many manifestations of sympathy with the Lutheran bodies of this country, is taken by some of your correspondents to mean more than it really does. Bishop Von Scheele is thoroughly representative of one tendency, a very extreme one, in the Church of Sweden. We, who know something of the position of different Swedish Churchmen, could have told beforehand what our visitor would probably say.

But many of your readers will remember the visit to this country of the late Dean Payne Smith of Canterbury, who communicated with the Evangelical Alliance on the memorable occasion which preceded Bishop Cummins' withdrawal from our Church. Dean Payne Smith was just as much representative

of the true consensus of the Anglican Church, and no more, as Bishop Von Scheele is thoroughly representative of the Swedish Church. Party men must be understood to be party men. I have known Calvinists, Lutherans, and Romanizers all in our own communion. I have not recognized their right to commit us beyond our authorized formularies. G. MOTT WILLIAMS.

SHORT SERMONS.

To the Editor of The Living Church:

THE article headed "The Longest and Shortest Sermons," in THE LIVING CHURCH of Dec. 4th, reminds me of a sermon which I once heard from the late Henry Ward Beecher. It will stand as a rival to the sermon of Dean Swift.

In the winter of 1854 there was much suffering among the poor in New York and Brooklyn. Business was almost at a standstill; money was locked up; manufacturing ceased; no work could be found, and starvation seemed to stare in the face many of the poor who knew not what to do.

The Mayors of the two cities united in a request to the ministers of all the denominations to preach Charity sermons on a given Sunday, and take a collection for the poor. The money was to be given into the hands of a general Charity Committee for distribution.

On the morning of the day appointed Plymouth Church was packed. Many came from a distance expecting to hear the famous preacher deliver one of his most famous sermons upon a subject then attracting so much attention.

After the prayers and hymns, Mr. Beecher rose and said:

"My friends, you are aware that the Mayor has requested that all the ministers in Brooklyn preach a Charity sermon today, and take a collection for the poor. They are God's poor. They are your brothers and sisters. They are starving. Don't give them a crust—give them a LOAF! The plates will now be passed."

The plates were returned overflowing. Mr. Beecher then delivered a regular sermon with no further allusion to the poor.

I do not think this "Charity sermon" ever found its way into print before. At least, I have never seen it.

MARCUS ALDEN TOLMAN.

CHRISTMAS TREE FIRES.

PEOPLE cannot be too careful in guarding against fire when trimming a Christmas tree. There have been scores of Christmas tree fatalities in homes and in Sunday Schools which a little care might have prevented. The present writer once set a tree in a blaze, consuming nearly half of it, tinsel ornaments going with the green branches. A tiny candle had been wired too high and it took only a few minutes of its brisk heat to char a branch above it and start a flame. A thick portiere was torn from its pole and thrown over the blaze. If it had not been at hand the light window curtains in another minute would have caught fire. Since that Christmas our tree has always been placed in the centre of the room, and we have eschewed cotton wool, tissue paper angels, and celluloid ornaments. First of all, we wire each candle securely in place at the farthest end of a branch which has nothing above it, either fir tree or trimming. Then as the tree is denuded we watch carefully the fast disappearing candles. Sometimes one of them, nearly burned down, will topple over or be merely a spark of flame, but near to something inflammable and be a menace.—Good Housekeeping.

THE CHURCH'S NAME.

IF ANYONE chooses to say that to call ourselves "The Church" simply, is to "unchurch" other folk, we have to reply, that it is not at all the case, that the good people known as "Campbellites" from the name of their founder, or "Disciples," as they chose themselves to be called at the beginning, really meant to say other people are not Christians, because they insist on that name for themselves alone. And one might be astonished to hear for the first time, that there is but "one Christian Church, say in New Orleans!" I do not know that there is even one in New York! Christians—genuine—are scarce, but as the Englishman said, "names is harbitrary." The gift of naming is a sort of divine gift and comes from above. Adam named all the animals before the Fall, as the record testifies. It was well he did. He would have had terrible work of it if he had waited till after he and Eve and the snake had the apple interview. He might have called a horse a mule, a tadpole a lion, a Methodist a Baptist, or a "Christian" a reformed Presbyterian. You and I might have called a horse a mule, a tadpole a lion, a Methodist might today be called Republicans! It was a narrow escape.—Bishop Thompson.

THE SORROW, which has cut down to the root, has come, not as a spoiling of your life, but a preparation for it.—The Church Register.

The Living Church.

The Rise and Development of Christian Architecture

By the Rev. Joseph Cullen Ayer, Jr., Ph. D.

I.

ST. APOLLINARE IN CLASSE AT RAVENNA.

AS ONE examines the pictures of the Saints on the iconostasis of a Greek or Russian church, it is hard for a moment to believe that religion has been the greatest inspiration in the whole development of art. The forms are wooden and unlovely, far inferior to contemporaneous work devoted to profane subjects. The figures, the drapery, its texture and disposition, these and other details in which the fancy of the artist might well have been left free, are all rigidly ruled by ecclesiastical precedents. In place of the infinite diversity of the saintly life in which the richness of the divine life is mirrored, there

has palace architecture played any important part in the development of architectural style.

It is proposed to examine in the following papers some great typical churches of Christendom, to ascertain the principles that directed their construction, the aims and purposes of their builders. For in the free and unreflective art of the Middle Ages there were not codes of rules and tables of proportion to be followed by the builder. Nearly every monument was an individual creation. There are, of course, many points of similarity between the works of the same period or district; imitation is a very deep-seated instinct even among men of great originality; but men built without reference to established rules, though conforming with remarkable fidelity to the great



ST. APOLLINARE IN CLASSE, RAVENNA.—EXTERIOR.

is dull uniformity, in place of the manifold beauty of nature in which the divine bounty is revealed, there are the conventionalities of an overwrought and an outlived asceticism. Some religious art may, indeed, give occasion to doubt as to the beneficial influence of religion upon art. But the splendid line of religious buildings stretching from the temples of Egypt and Greece in the remote past to the glorious cathedrals and abbeys of the Middle Ages is a sufficient proof that in one great department of art the greatest inspiration has been religion. For to write the history of architecture and to name its greatest achievements as works of beauty or as marvels of ingenious and skilful construction, is almost the same as to write the history of temple and church building. The architecture of any period, when that art flourished, is always to be best understood from its religious buildings. It was in buildings devoted to the worship of the national deities and not in their private architecture that the Egyptians, the Greeks, and the Romans developed and perfected their architectural styles. It was in the cathedrals, the abbeys, and the great parish churches of the Middle Ages that Christian architecture came into existence as a distinct and characteristic style. Only during the semi-pagan and irreligious period of the Renaissance

guiding principles that had grown up, as it were, spontaneously. On the one hand, there is therefore a sense in which almost every church is in a degree typical, certainly every important church. On the other hand, styles have varied so much in different parts of the same country or district that it is impossible to select any one building that shall be perfectly typical of the style of the whole region. Yet there are certain buildings that have been of greater influence in modifying church building, churches that have served as patterns to other churches, or in which some new principles were carried out for the first time with great success, or have been preserved with less change and rebuilding. It is to these that we are to turn our attention, though quite aware that in many cases other buildings might have been chosen, quite as typical, quite as perfect specimens of the style examined, or associated with quite as important developments in architecture.

* * * * *

Every style of art has its foundations in the culture of the period in which it arises. The Gothic style was not the product of some inventive genius who called it into being, but it arose in the midst of a people who understood the art of building vaults and arches. The details even of a style are al-

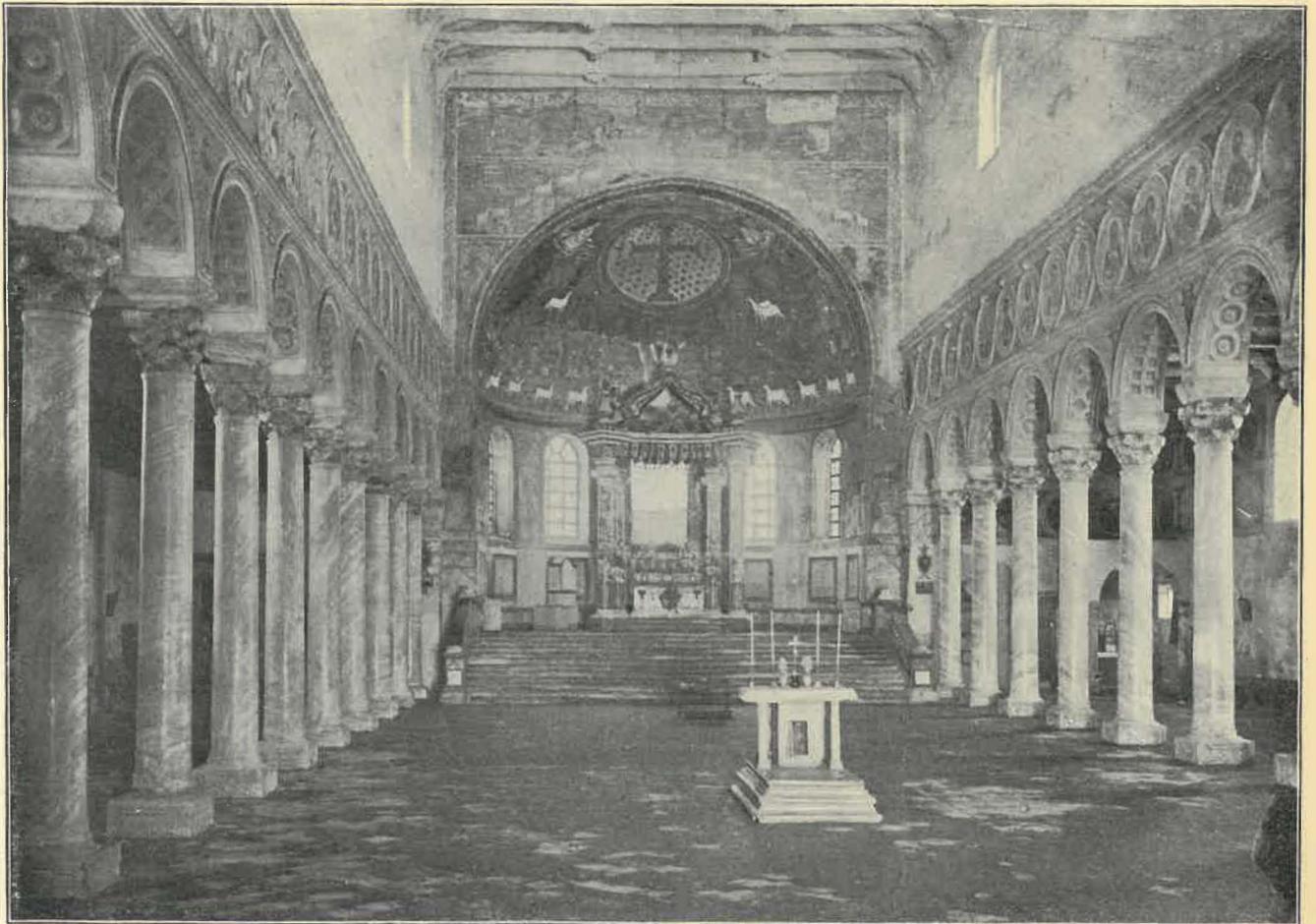
The Living Church.

ways the product of a slow growth, being evolved from what went before. Always there are transition styles between the more marked styles when it is difficult to say whether it is the old style or the new, the past or the anticipated future that is more in evidence. The first Christian architecture was in the same way the product of the architecture of the time when the first Christian churches, that were designed with reference to architectural effect, were erected. It is to Roman art and Roman methods of building that one turns in studying the long line of development that culminates in the splendid cathedrals of the Middle Ages. There is no point at which it may be truthfully said that the old order ceases and the new begins, but the old finds its fuller application in the new use that is made of it, and the new draws its strength from the old.

The Roman world and Roman art did not pass away with the so-called fall of the Roman Empire in the West. The barbarians did not destroy Roman culture when they battered down the walls of the city. The monuments of Roman greatness remained for centuries after the total overthrow of imperial authority. The barbarians were for the most part captivated and fascinated by the greatness of the empire to which

West made it their residence. After the fall of the Western Empire the Gothic conquerors maintained the tradition; and here, after the re-conquest of a portion of Italy, was the seat of the representative of the Eastern Emperor. The sea has been for centuries miles away. An ancient pine forest stands where once the Adriatic was covered with vessels, and pestilential swamps stretch across what were once orchards and fields. The city stands in its desolation as an absolutely unique monument of early Christian art. It was an ancient city in Roman times, but it has preserved nothing of the classical Roman art. And without ceasing at any time to be a place of some little importance, it has escaped the influence of mediævalism in its various forms.

It was in Rome that the first great Christian churches were built with any claim to architectural merit. But their condition to-day no longer recalls their original state. Profound alterations have been made in order to bring them into conformity with more recent styles. The greatest of all, St. Peter's Church, was ruthlessly destroyed to make way for the present edifice. St. Paul's without the Walls, the only one that remained in substantially its original condition, was burned



ST. APOLLINARE IN CLASSE, RAVENNA.—INTERIOR.

they had fallen heir. Their rulers attempted to employ the imperial forms and prided themselves in the name of Cæsar and Patrician. The old world passed away because a new dominant race with new ideals had taken possession of it, because a new religion had overspread it, because new political institutions had replaced the worn out and inefficient system which had prevailed.

But the old order as it existed in the days of imperial prosperity did not disappear without leaving evidence of its life more enduring even than the palaces and temples of Rome which the Romans of the Middle Ages used for forts and stone quarries. There lies at the foot of Vesuvius a city that was overthrown as Rome never was. But the unique manner of its destruction was the means of the preservation of the best illustration of Roman life and culture that we have to-day. What Pompeii has been to the understanding of Roman life in the times of the Cæsars, that Ravenna is to the appreciation of early Christian art in the West. In this city by the Adriatic, the monuments of art remain in much the same condition as that in which they were in the centuries in which they were erected. The melancholy fate of the town has been the means of its preservation.

Once Ravenna was a prosperous seaport. Emperors of the

within a century and the new building, although retaining parts of the old basilica and conforming in many ways in plan and detail to the original, has not the charm of antiquity which belonged to the ancient building itself. The decorations are not the same and the finer points of the ancient art have been irretrievably lost.

It is therefore to Ravenna that one turns if he would understand the first architectural style of the Christian Church.

Here are perhaps no churches which will compare in size with the great foundations which in Rome were due to the generosity of Constantine, but the same principles are worked out here with the same care and success. Among the many ancient churches of Ravenna which might be studied to advantage in this connection, one may be selected as architecturally most significant, though less beautiful, since it was stripped of its decorations in the fifteenth century; for St. Apollinare in Classe, although neither the oldest nor the largest of the churches of the place, is confessedly the most imposing.

Possibly its position renders it all the more impressive, for it stands alone on the swampy site of what was the flourishing suburb of Classis. It is a building of the utmost severity of design. Its dimensions are, however, generous, the length being 172 feet and the breadth 93. Its general arrangement can

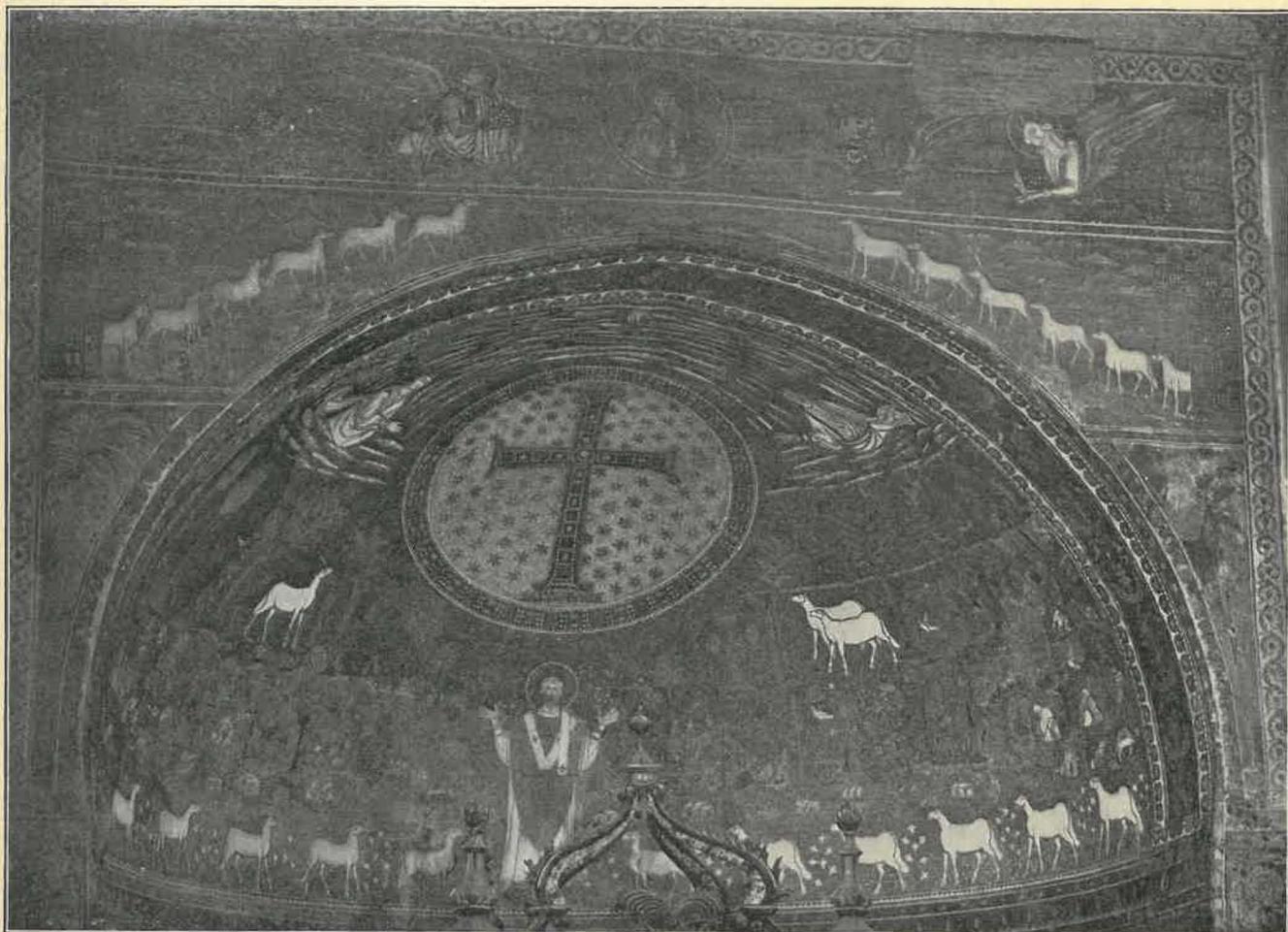
The Living Church.

easily be seen from the exterior. A large vestibule extends across the whole front. A nave rises well above the aisles, of which there is one on either side. The tower is detached and circular, a type of tower not peculiar to Ravenna (*cf.* Pisa in Art. IV.). There is a semi-circular apse terminating the nave. Within, the church is found to correspond exactly with what its external appearance would suggest. The nave is separated from the aisles by rows of cipollino columns, the roof is open-timbered, the apse elevated, and beneath it is a crypt in which the patron saint of the church is buried. The decoration consists for the most part of lines of mosaic on either side the nave with medallion portraits of the long line of archbishops that have presided over the Church in Ravenna. They are of less interest than the beautiful mosaic that covers the ceiling of the apse, a genuine specimen of the sixth century, and contemporaneous with the building of the church. The principle subject is the preaching of St. Apollinare to his flock. In the upper part of the vault are Moses and Elias suggesting the Transfiguration.

The very marked distinction between this church and the temples of classical antiquity, whether of Greece or Rome, is

was for the most part the worship of the lares and penates representing the ancestors of the family. There was also the State religion in which the deities of classical mythology were worshipped, and which played a less prominent part in personal religion. The family altar in the privacy of the dwelling was sufficient for the family religion. The temples of the various gods and heroes were but shrines in which the sacred images might be kept and the rites performed for the whole State by duly appointed representatives. There was no need of a congregation of worshippers. Great festivals, in which the whole population took part, occurred from time to time, but they were not the ordinary form of worship. The whole character of public worship was so unlike that of the Christians that the heathen temples, although admirably adapted to the requirements of the religion which gave them birth, were wholly unfitted for the worship of the Christian Church.

The new religion called for ample space for the assembly of the faithful that they might listen to the instruction imparted at their religious services, and that they might gather together in the celebration of the Holy Communion. For the worship of Christianity was essentially common worship; if



MOSAIC REPRESENTING ST. APOLLINARE PREACHING.—IN THE APSE, ST. APOLLINARE IN CLASSE, RAVENNA.

at once apparent. The first point of the distinction may seem very unimportant, but it is certainly suggestive. The Grecian temple is a thing of beauty externally. The Parthenon is known to us chiefly from its external appearance. On the outside the wealth of art was lavished. St. Apollinare's is positively ugly externally. There is indeed some attempt made to decorate the high walls of the nave with arcades worked in the brick of which the building is constructed, but there is no other attempt made to embellish it. This is characteristic of all basilicas of antiquity. The architectural effect is calculated for the interior. The reason for this contrast with the style of art which represented the highest traditions of a sacred building previous to Christianity is to be found in the difference between the purposes to which the two religions put their sacred edifices. For architecture is the most practical of all arts. It may move the soul with awe, and appeal to the fancy in many ways, but it is at the base merely an artistic or tasteful building and a building is erected for a definite purpose when men build in earnest.

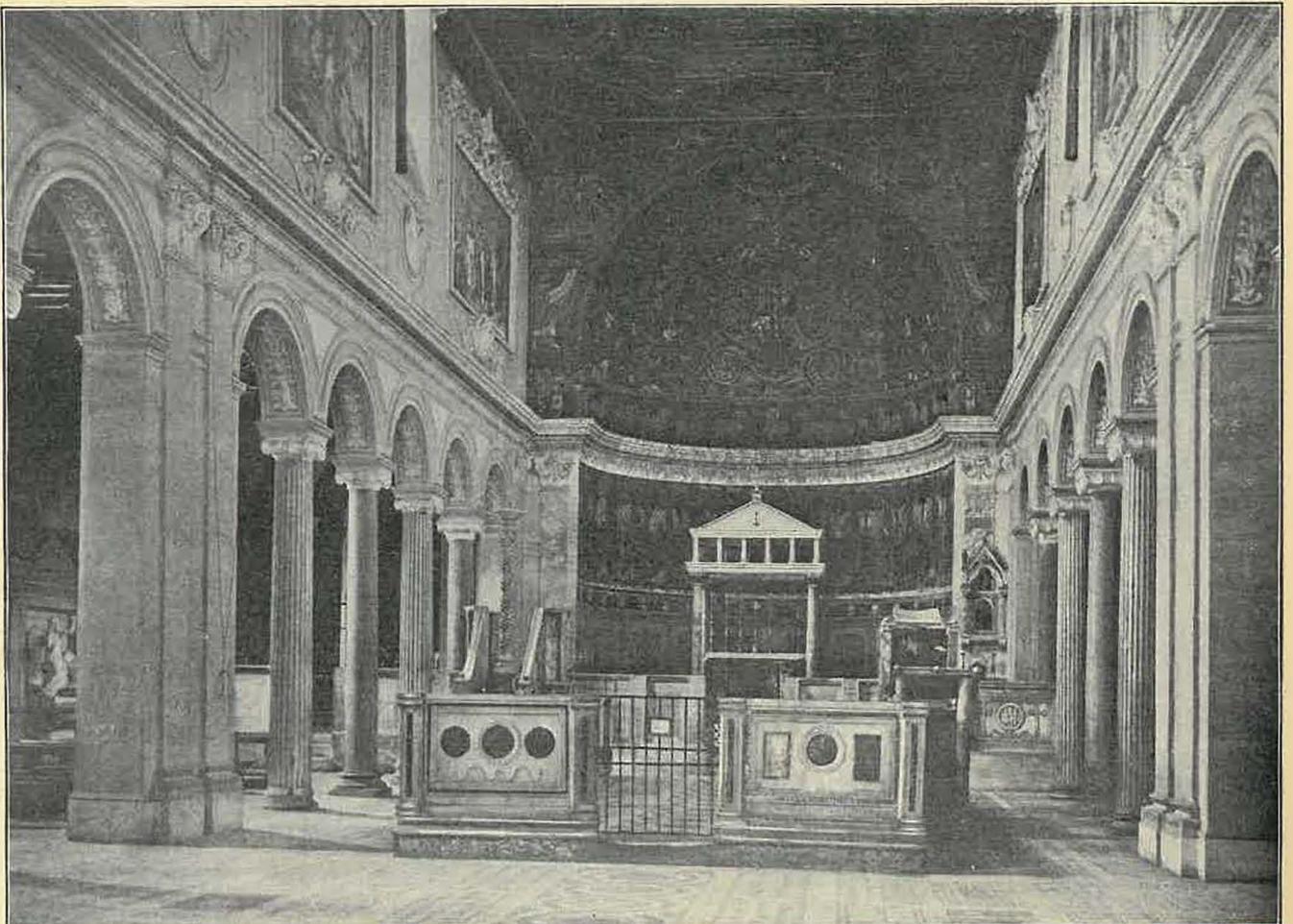
In the heathen religion of Rome there was a twofold religious service. There was the religion of the household, the practical personal religion of the members of that family. It

there were Bishops, priests, and deacons who derived their sacerdotal powers by succession, the whole body of the faithful was also a holy priesthood which should take part in the new sacrifices. The whole arrangement of the new style of sacred building may be said to have arisen from the needs of the celebration of the Holy Eucharist. From the first there had been the distinction between those who might remain throughout the sacred mysteries and those who at an appointed moment were bidden to depart. Those who were under discipline were not allowed to approach the altar but must remain without the entrance. There was therefore a division in the place where the laity were assembled, and a narthex or vestibule of considerable size entered before the church itself, was for those who might not be present at the sacred mysteries. This is plainly seen in the church at Ravenna which we have examined. In some of the Roman churches there was a spacious courtyard surrounded by a portico that served the same purpose. But this on account of the large amount of room required was not destined to become prevalent. (The old Church of St. Peter had such, as also the still existing Church of St. Clement, built on the site of a very ancient church. *cf.* St. Ambrose at Milan, Art. III.)

The church itself was divided into two parts of very dif-



ST. PAUL'S WITHOUT THE WALLS, ROME.—INTERIOR.



ST. CLEMENT'S, ROME.—INTERIOR.

ferent dimensions, as a small apse was sufficient for the clergy. The altar did not stand against the wall but at the centre of the semi-circle that formed the apse. (cf. St. Clement and St. Paul without the Walls, both at Rome, and St. Ambrose at Milan.) The clergy were ranged around the wall behind the altar with the Bishop's throne elevated and in the middle, facing the altar, which was therefore between him and the people. Such was the arrangement of the church. It was not constrained by any tradition of a period when the theory of worship was different, but was admirably adapted to the services that were then performed. There were, indeed, variations upon the original plan according to the taste and resources of the builders, but the essentials remained the same.

A church is not merely a place of worship, it is a work of art. There were in the simple plan of the basilica opportunities for architectural beauty arising from the structure itself. (In the limits prescribed for this series it will be impossible to dwell at any length upon details of decoration except so far as they are essentially connected with the style and are characteristic of it.) It is easy to roof a narrow structure with a simple roof with rafters stretching across from wall to wall. To build a church with the same sort of roof would be very difficult if the church was made twice as wide. The roof would have to be an elaborate affair, rising twice as high. The same result, however, would be obtained by dividing the church lengthwise into three parts. There would be the original width, now the nave, and on each side an aisle one-half the width of the nave. In this way there would be twice the breadth of the original plan. The aisles would be separated from the nave by columns on which might rest arches. These in turn might be utilized to support the walls that were once the sides of the building erected upon what was the plan only half as wide. Or the nave may be conceived as the narrow church with its walls built twice as high, and the walls broken through except at the columns or piers supporting on arches the upper part. The narrow aisles could be very easily roofed with simple half gables leaning against the walls of the nave. This is the general method of construction employed throughout the whole development of ecclesiastical architecture. A high nave would add great dignity to the whole building. The walls above the arches supporting them would be divided into two parts, the upper portion above the roof of the aisles could be pierced with windows. The lower portion between the arches and the point where the aisle roof rested against the nave wall could be given up to decoration, e.g., mosaics or frescoes. In the grandest Gothic cathedral the same divisions occur and the same uses are made of the respective portions of the side wall of the nave. The light would flood the whole nave and the walls be made beautiful with color. This is the type of a Christian church which with very little alteration has remained constant. It arises in the basilica. The architect had the opportunity of adjusting the proportions. He could break up the long lines with pillars and supports for the nave walls, he could raise the roof to any height he pleased. He could cover the walls with beautiful decoration and carve the capitals of the columns.

To appreciate the grandeur of the early basilica and the possibilities of the style, the splendid basilica of St. Paul without the Walls should be seen. Here there are two aisles on each side, as in the ancient St. Peter's. Great breadth is thereby attained and the effect of building much enhanced. (The dimensions of St. Paul's without the Walls are very great. It is 390 feet long, 195 feet broad, and the ceiling is 75 feet from the floor.) St. Clement's, although not the original church on this site, is interesting on account of the furniture of the chancel, or rather choir, which it has retained from the original building.

The question naturally arises as to the origin of the form of these ancient churches and also as to the name applied to them. The popular theory is the simplest. They are the law courts known as basilicas that were first used as places of Christian worship after the conversion of Constantine and then as models for the construction of new churches. This has been felt by many to be a satisfactory account. Unfortunately there are no records of law courts so transformed. The first great churches, and the law courts too, were imposing buildings, were original foundations. The heathen law courts remained in use for centuries and long after there were many Christian basilicas. It is therefore possible that the popular explanation is not correct. The basilicas of the heathen times seem to have been the result of roofing a four-sided portico so far as they were covered buildings at all. There were therefore colonades

around the whole four sides of the law basilicas. It is possible that ideas were taken from these buildings, but the evolution of the basilica as a Christian church is so simple that the explanation of the name is due to the fact that the first great Christian churches of Rome were erected by Constantine and that afterwards the name commended itself because it was the Lord's House, is being accepted very generally. The architecture of these buildings is so far removed from the strictly classical style and so easily seen to result from the problem that was set their builders, that the classical connection may be reduced largely to suggestion as to the formation of the arches and designs for the pillars. It was the simple natural building method of the times applied to a new sort of building. But the application was so successful that the basilica has remained throughout the West as the type of churches, and any departure from it seems eccentric.

Literary

God Save the King. By Ronald MacDonald. New York: The Century Co. Price, \$1.50.

Mr. Ronald Macdonald improves. This, the second novel by the son of his father, the author of *Sir Gibbie*, is an improvement in construction, an advance in lucidity, with more complete illusion and happier style. The times of the unfortunate Charles II, before the King's escape to the Continent, and the tumult of the Covenanters war make excitement sufficient for the needs of the author in exploiting the fortunes of Mr. Christopher Ashcroft and his cousin Mary. The story is melodramatic, with the jester lagging, for the humor is not intense. The climax is skilfully planned and the curtain goes down with blare of trumpets.

Lyrics of Love, of Hearth and Field and Garden. By Margaret Sangster. New York and Chicago: Fleming H. Revell & Co. Price, \$1.25.

This little book is just what its title announces. There are tender songs of the fireside, songs of the fields, musical rhymes of the garden, inclosed in the pretty covers. No lofty strains does Mrs. Sangster waken in her melodies, but sweetness, tenderness, and sympathy. God's air, flowers, and trees, and clear streams inspire her muse. The book reminds of Christmas things and will gladden the heart of any who shall be so fortunate as to receive a copy.

The Making of a Country Home. By J. P. Mowbray. New York: Doubleday, Page & Co. Price, \$1.50 net.

American people are growing more and more to love the country, and to realize that country life may be made to approach more nearly the ideal than any other. It would not be far wrong to say that such books as *The Making of a Country Home* have had much to do with opening the eyes of those shut up in the smoky, dusty city to the beauties of a home where there is plenty of breathing space. The ups and downs connected with the establishing of this particular home, as well as the ups and downs of the friends left in the city to live beyond their income in their efforts to keep up with the fast life, are set forth with just enough of humor to make the book a most delightful one. A wee bit of romance is mixed in; but the reader is not so much interested in this as he is in the improvements added to the old place, which, though but fifty miles distant from the city hall, hides itself away from New York in the pastoral tract known only to the outside world as Rockland county from its few suburban towns which are given a place on the railroad map.

For the accommodation of out-of-town book buyers the publishers announce that they will send *The Making of a Country Home* postpaid to any address on approval and it may be returned if not wanted after examination.

365 Breakfast Dishes. A breakfast dish for every day in the year. Selected from Mrs. Lincoln, Mrs. Lemcke, *Table Talk*, *Boston Cooking School Magazine*, and others. Philadelphia: George W. Jacobs & Co. Price, 40 cts. net.

The young housewife—and the old one, too, for that matter—finds it no easy task to vary her breakfast menu so that each principal dish shall differ from every other made throughout the year. It is so easy to fall into a cereal-steak-and-rolls habit; but it should not be hard to fall out of it, with this little book as a guide. The recipes, for the greater part, are for meat dishes, each with its accompanying sauce. That the meats have been selected with regard to the proper season of the year, will be a great help to those of limited experience; and the alphabetical index in the back of the book should be of assistance to those who may be looking for a new way to prepare a certain kind of meat. For example, under the heading

"Chicken," the index refers to nineteen different recipes. The little book is sure of a warm welcome from housewives all over the land.

American Boys' Life of William McKinley. By Edward Stratemeyer. Illustrated by A. Burnham Shute and from Photographs. Boston: Lee & Shepard, 1901.

It is an unusual month in which Mr. Stratemeyer does not start a series of some kind. This month it is a Biographical Series which starts out with a life of the late President. Mr. McKinley is an example of a man who rose by steady devotion to what he considered his duty. His career is a good illustration of what the average man can do under the conditions of American life. Mr. Stratemeyer tells his story in a straight-forward manner, and as that story naturally includes the most striking events of the last 40 years, it places before the reader a sketch of recent American history.

My Host the Enemy. Sketches of Life and Adventure on the Border Line of the West. By Franklin Welles Calkins. Chicago and New York: Fleming H. Revell. Price, \$1.50.

As the Goose Flies. Written and Illustrated. By Katharine Pyle. Boston: Little, Brown & Co. Price, \$1.20 net.

In Mr. Calkins' book of adventure one will find highly seasoned food. Some of the stories are adapted from reliable sources, and others are actual experiences of the author, whose life was spent among the scenes he so realistically reproduces. The stories are short and all of them more or less interesting. It is a book for the railway journey. The type is large and clear, and the illustrations very good.

Miss Pyle's book is a Christmas book that will interest the middle sized ones. It is a fanciful story of a little girl who rides on the Gander of Mother Goose to all the wonderful places we have heard of in Mother Goose's "Own Book." She finds what she set out to see, a forgotten story, and all the little girls will follow the flight of the big Gander with wide-eyed interest.

The Choral Service Book. Containing the Authentic Plain Song Intonations and Responses for the Order of Morning Service, the Order of Matins and Vespers, the Litany, and Suffrages of the Common Service for the Use of Evangelical Lutheran Congregations; with accompanying harmonies for organ. Edited by Harry G. Archer, organist, First Church, Pittsburgh, Pa., and the Rev. Luther D. Reed, Pastor Emmanuel Church, Allegheny, Pa. Philadelphia: General Council Publication Board.

In one way this is perhaps the first book of its kind in English. By the "Order of Morning Service" we are very properly to understand the Communion Service. Matins and Vespers, of course, need no explanation. We know of no book in which the Anglican Eucharistic and Choir offices are all treated in detail, with appropriate ritual music and which has the imprimatur of an official publication board.

The plan of the book is plain and clear. The text is sometimes very familiar, sometimes altered to clarify, soften, or otherwise to edify, as was the intention of the compilers of our own former Prayer Book which went out of official recognition in 1892. We think too that the emendations and alterations have not fulfilled their purpose any more than did those of our late Prayer Book. The writer appends a few illustrations. The Collect for Christmas Day is taken verbatim from the Anglican book, with the exception of the words "that as by Thy special grace preventing us." In the Nicene Creed we see a mark of Lutheranism in the article "And I believe one holy Christian and Apostolic Church." The *Venite* is from the King James' Bible and seems to lack the smoothness of the Prayer Book Version. It is concluded at the seventh verse. The *Benedictus* is taken direct from the Gospel according to St. Luke. The second Collect at Matins concludes with a doxology, making it read, "but that all our doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen." The *Magnificat* is treated similarly to the *Venite*. It is unnecessary to multiply further instances, and it is only fair to say that of course the editors are not accountable for the text, but have taken it as they found it in their own official book. There is a litany, a collection of collects proper of days (mostly copied direct from the Prayer Book)—an unfamiliar one being entitled The Festival of the Reformation—Introits for the Sundays and festivals of the Church year, and a supplement consisting of harmonies to the Psalm tones.

The book is noted throughout. The *Te Deum* is sung to the Ambrosian setting, the Psalms are sung to traditional tones, the Lesson is chorally read, having its three inflections, the Period, the Monosyllabic Period, and the Interrogation, all duly explained by illustration—something of an advance on the rubric of the first Prayer Book of Edward VI., where they are directed to "be sung to the Plain Tune," leaving the tune to the ministrant's knowledge of Plain Chant.

It may interest some to know that as morning Service is the Holy Communion, the order of Early Service is Matins, all of which is traditionally proper enough.

The book is a veritable Mass and Office in English, with the exception of just a few words that are the shibboleths of Lutheranism. It is an excellent book in every way, the music being perhaps beyond

criticism for correctness and appropriateness, and as perfect as that of the *Missale Romanum*. The variations, which are rather adaptations to the English text, are perfectly legitimate and well done. The price of the book is very low, considering that it is rubricated, beautifully printed, and handsomely bound.

If this book comes into general use in Evangelical Lutheran congregations, we shall witness the paradox of the most protestant of Protestants using a ritual music that one used to consider as inseparable from ancient Church. Certainly it would give an enormous impetus to devotion, and the acquiring of a good taste in sacred music, which is now so much in the condition of being "without form and void" among the numerous religious bodies which profess and call themselves Christians.

C. E. ROBERTS.

John Hall, Pastor and Preacher. A Biography. By his son, Thomas C. Hall, D.D., Professor of Ethics in the Union Theological Seminary, New York. Chicago: Fleming H. Revell Co. Price, \$1.50.

Professor Hall has written a most delightful life of his father, who for thirty years was pastor of the Fifth Avenue Presbyterian Church. The story of his life is told in a simple but most interesting way. We are much impressed by the great reality of his religious experience, and with the simplicity and directness of his ministrations. Dr. John Hall was a Calvinist of the old school; and had a firm grasp on the eternal truths of Christianity. He was vigorously opposed to the "Kenosis," higher criticism, creed revision, and all the other modern fads.

It is a real pleasure to read the life of this godly and pious minister, and one's own religious life is strengthened by his holy example of faithful work for God.

FRANK A. SANBORN.

The Atonement and Intercession of Christ. By the late Principal David Charles Davies, M.A., Trevecca. Edited by D. E. Jenkins, Portmadoc. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York. Price, \$1.25 net.

It is refreshing to read a good old fashioned orthodox book on the Atonement after all the new theology which has been written of late. This work is by a Welshman who was Principal of Trevecca College in Wales. It first appeared as a series of articles in a Welsh magazine called *Arweinydd* (The Leader or Guide). The Atonement and Intercession are set forth in clear and definite form, which will be helpful in these hazy days.

The Modern American Bible:—St. John, and St. Paul. By the Rev. Frank Schell Ballentine. New York: Thomas Whittaker. Price, 50 cts. each.

These two new volumes have the same characteristics which marked those formerly issued. The introductions and notes are good, and so is the form in which the books are printed; but we can only say in regard to the modern English that it is very offensive. The Greek tenses are marked by clumsy English forms.

Genesis. Edited by A. H. Sayce, D.D., LL.D. Philadelphia: J. B. Lippincott. Price, 60 cts.

This is Vol. I. of The Temple Bible, a set of 24 volumes comprising the Old and New Testament—a series that bids fair to become much used in study of single books. It is very handsomely gotten up, and the introduction is instructive and temperate.

Quiet Hints to Growing Preachers. By Charles E. Jefferson, D.D. New York: Thomas Y. Crowell & Co. Price, \$1.00.

This is a valuable addition to the literature of Pastoral Theology. Dr. Jefferson has put together decidedly the most practical and useful book on the subject of the work of a minister which we have seen in a long time. The hints are broad and sometimes amount to a "kick"; but they are wholesome and kindly, and if observed, will be of untold value to the reader.

ONE OF THE HANDSOMEST of the new books of the year is an edition *de luxe* of Margaret E. Sangster's *Winsome Womanhood*. The book is illustrated by photogravure studies from life, handsomely made, and also by tinted designs on every page, somewhat in the style of the holiday edition of *Friendship* issued last year by the same house, the Fleming H. Revell Co. The work itself has already been reviewed in THE LIVING CHURCH, but this new edition is especially to be commended as a holiday gift. Miss Sangster is very sensible in her suggestions for the sensible home and public life of "Winsome Womanhood," and she makes thoughtful observations about most of the crises and events, as well as the ordinary happenings, in a woman's life. She writes from a sectarian point of view with relation to religious questions; but there are few sentences that will grate on the mind when read by Churchmen. We cordially commend the book as a whole.

MR. THOMAS WHITTAKER of New York announces that he will bring out in time for the Lenten trade a booklet by Charles Curtz Hahn, author of *In Cloisters Dim*, entitled, *So Fight I; A Septuagesima Meditation*. It is based upon the Epistle for Septuagesima Sunday, and treats of the three weeks before Lent as the pre-Lenten shadow, or three weeks of preparation for Lent in which one should study himself, mark out the position of the enemy he is going to fight during Lent, and learn what really are the sins he most needs to combat during the "Great Forty Days." It will be attractively bound in two colors and will be a desirable Lenten gift.

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

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CHAPTER X.

A FIRST PROPOSAL.

FOUR years at Dexter. Hard and trying years they were to the ambitious but poverty-stricken young man. He worked nights and mornings for his board. His vacations were spent in various ways, but always hard at work to procure the means of another year's expenses. It was over at last, and with his precious bit of sheep-skin in his pocket he set forth for home.

It was a hundred and fifty miles from Dexter to Thorsby. He walked the whole distance, sending his trunk of clothing and books by the overland stage. To the effeminate young man of to-day, who smokes cigarettes and dresses like a fashion-plate, the walking of two blocks to a street car is quite a hardship, "don't c'her know." Oswald, however, felt no humiliation in this honest confession of poverty. As for hardship, he never thought of it. Indeed he trudged along with a particularly light heart, for if his pocket contained less than five dollars, it contained something that he valued far more. It was a letter from the Captain telling Oswald that the privilege had been secured of his reading law under the special tutelage of the eminent Judge Cowdry, of the Supreme Court at Albany. There was a fine law school at the capital also, so that Oswald would have every advantage in pursuing his law course. To take up his chosen profession under this able Judge's direction was the chance of a lifetime.

What a heaven was that two weeks' vacation to the book-weary student! He was received with open arms at the hospitable Welford home. Four years had wrought changes even in this quiet retreat. The twins were eleven now, quite beyond mud pies or foot-back rides. Henry sported a genteel little moustache of which he was as proud as a peacock. He was the same impetuous Hotspur as ever, restlessly fidgeting from one thing to another. Elvira had matured into womanhood. She was seventeen. Beautiful, and she knew it, as what pretty girl does not?

A girl of stirling qualities at heart, Elvira was inclined to be coquettish. Oswald saw with dismay that there were other suitors that she smiled upon fully as much as himself. Indeed she seemed persistently determined to count him out of the list of possible wooers, and met all his advances and pretty speeches with a sisterly indifference that was quite a damper upon the young man's matrimonial aspirations. Not being an obtuse mortal, it by and by dawned upon him that she was altogether too unconscious, and parried all his advances in altogether too adroit a manner. Whereupon he rightly concluded that with a girl's quick intuition she was perfectly aware of his sentiments towards her, and because of old friendship's sake was desirous of avoiding any dismissal or rupture with him. Whether she cared for anyone else, aye, there was the rub, and he determined to know her mind upon the matter ere he left for the capital.

Fortune favored him, as it always does the brave. He and she had gone for a boat ride down the silvery stream that flows hard by Thorsby. Oswald grew silent as the boat glided swiftly along. To-morrow he was to go away. Would he ever again be sitting *vis-à-vis* with her, with a right to woo and win her if he could? Or would he come back to find her a fair young matron, as far from his embraces and words of love as the stars in the heavens were high above him?

"You haven't said a word in fifteen minutes," lightly laughed the girl, when the silence became oppressive. Innocent deceiver, her heart was in her mouth for fear he was on the point of a proposal, and she would have the disagreeable duty of rejecting her old playmate and foster brother. Who but a woman can seem careless and light of heart while secretly annoyed and perturbed of soul?

"Shall I tell you why?" and the ghost of a smile crossed his

lips. "I was wondering if you cared for Silas Woodford. He has been to see you twice since I came, and you seemed bright and happy in his presence."

"Silas Woodford is a fine young man," she answered demurely.

"I suppose so," drily returned her companion. "Still, I should think that the daughter of a house that prides itself on its ancestry would not care to link her fortunes with a man who does not know who his great-grandfather was, and would be glad to forget his reprobate grandfather if he could."

"I don't intend to marry a family tree," retorted Elvira spiritedly.

No answer, but Oswald tugged at the oars so vigorously that the boat shot forward like an arrow.

"Don't row so fast," implored the girl. "It makes me dizzy."

Oswald let the oars lazily feather the water. He watched the bright drops as they sprang from their watery depths in crystal spray. Every minutia of the scene stamped itself upon his brain—the white sunshine, the rippling waters edged by swaying willows; the boat floating idly along with this one rose among all women sitting in it; the wind toyed with the little curls on her forehead, and the shell-like color of her cheeks deepened into a rosy glow—the very fairness of it all maddened him.

"So it is Silas," he asked suddenly and pointedly.

Elvira colored slightly.

"It is no more Silas," she began, "than it is Nelson True, or—"

"Or Oswald Barrett," he interposed, finishing her sentence with a ringing emphasis that sent the conscious blood surging over the face of the inexperienced girl. She dropped her head in confusion, unable to say a word in reply.

An awkward silence followed. Elvira raised her head at last, to find Oswald smiling straight into her eyes.

"You have guessed it pretty well, Elvira," he said in the clear, mellow tones habitual to him, and with not a trace more of embarrassment than as if he were demonstrating some abstruse mathematical problem. "You thought I was going to ask you to marry me, didn't you? So I would if it were not for one thing, and that is that you do not return my affection. I have loved you ever since you were a baby. You used to hold out your little fat arms to me and cry, 'Osway, take 'Vira, me wants you.' We have been like brother and sister always. It ought not to be hard for you to learn to love your brother," significantly.

Oswald's composure nettled her, and once her Welford fighting blood was up, the young girl became as cool and self-possessed as any grand belle that had refused a score or more of offers. Oswald was nice, but he was just plain, everyday Oswald, after all. Moreover he was short and slight, not at all like the stately hero of her dreams. He need not think he could work upon her sympathies by talking old comradeship. She was not like an over-ripe peach, ready to drop at the first touch of the bough. So she drew herself up stiffly and retorted:

"That's it, exactly. I'd as soon think of marrying Henry. You couldn't be more one of the family if you tried. I know your disposition and your—your limitations." She hesitated a bit over that ungracious word, then went resolutely on:

"My lover must bring something new into my life. Something that shall lift me out of the mere material plane of existence into the height of congenial mentality and spiritual awakening. I esteem you very much, but you—you—"

He took advantage of her hesitation—"Am decidedly everydayish. Thank you, I believe I am. I'd rather eat than to read poetry, and I never rise to the sublime heights of lofty sentiment," and his clear, silvery laugh rang out as though he saw something exceedingly ludicrous in the thought.

"There's one advantage, Elvira, in taking me even then," he continued. "I'm afraid your ideal hero will prove to have but a thin veneering of sentiment. The real man beneath will have the sordid appetites and groveling instincts of common men. If there would be no building of poetical air-castles in marrying me, at least there would be no tumbling to the ground of your hopes afterward. It would be a real saving to your peace of mind, Elvira, for you know all my habits now and expect nothing better of me. You know I want red pepper with my beans, and don't want my cuffs starched stiff. The genus man growls like a bear over trifles like these, and your soul-rapt poet is no exception to the rule. Young wives who

have flattered themselves that they have met their souls' affinities, have wept their very eyes out before this over just such disillusionments as these. You would be saved all that."

"How ridiculous you are!" exclaimed she.

"Ah!" said he, "I will be gone two years. When I come back I will ask you again to marry me. Will you say 'How ridiculous' then?"

"How do you know that I shall be heart-whole then?" laughed she a bit coquettishly.

"How do I know that you will not be?" retorted he, smiling back at her. "I warn you in time. If you want to get rid of me, you had better take one of your other suitors before then—look out! There's a branch about to hit you. Bend your head, won't you?"

The young man in the ardor of his wooing had allowed the boat to drift among the willows. A few vigorous pulls of the oars brought them into smoother waters. The conversation, that had glided into currents that threatened to be as disastrous, flowed back into the old channel of commonplace. Not another word of love-making crossed Oswald's lips. He helped her from the boat and up the hill from the landing in as prosaic, brotherly fashion as Henry might have done.

Elvira was disappointed, she hardly knew why. Of course she did not want him to implore her to marry him, she told herself, when he knew and she knew she did not reciprocate his affection. But it seemed to her that he might have acted more heartbroken, something after the chivalrous fashion of Sir Knight Roland when the lovely Lady Inez had rejected him—when he kissed her white hand and swore upon his trusty blade that he would still be her true knight for aye, content to have been once vouchsafed a clasp of her hand, and one kindly glance from her eye. This prosaic young man, however, took no special pleasure in declaring his undying love. Indeed, his manner implied that his case might by no means be hopeless, and that she perhaps did not know her own mind. Certainly he showed no signs of dying or of going into a decline. He ate an unusually hearty supper that night, and even rallied her upon her own lack of appetite.

"He is too matter-of-fact," she murmured to herself as she laid her head upon her pillow that night. "Oswald hasn't a bit of finer feeling. Mother says he is practical. Bah! My husband must have a soul above bread and butter. He must rise above the sordid commonplace of life. There must be a congenial tie of poesy and soul-felt aspiration between us, or I will stay single all my life." And with this heroic determination she fell asleep.

When Oswald bade them good-by the next morning, there was not a trace of lover-like solicitude to see the object of his affections by herself to bid her a tender farewell. He kissed the handsome mother and the little girls, and shook hands with Elvira; just such a cheery, hearty handshake as one whole-souled friend gives another, the only touch of lover-like demonstration being the low words, "Remember, I am coming back in two years."

Even this was said with such a peculiar smile that Elvira racked her brains afterward trying to classify it; was it playful assurance, good natured railery, or half indifference? Certainly it was not the subdued agony of a proudly courageous spirit that veiled its emotions from all eyes but the one being that held its affections enthralled. The girl was disappointed and chilled. Not that she loved him, she told herself, but he had professed to love her, and she had a right from his birth and breeding to expect something more chivalrous in his love-making. Elvira had read all the few romances of that day. Their characters had made deep impression on her romantic, imaginative brain. Oswald—pshaw! What a sorry figure he cut to be sure beside the noble Wallace, pictured in her beloved *Scottish Chiefs*, as veiling his broken heart beneath a stern serenity, or beside the handsome, all-conquering hero in the *Mysteries of Udolpho*. Plainly, Oswald had small chance of winning Miss Elvira's regard.

[To be Continued.]

I BEG respectfully to ask my Reverend brethren of the clergy why it is that so large a part of those who sit before me allow the continual desecration of Friday, as the chosen time for their social entertainments in their parochial festivities, when the strong and clear voice of the Prayer Book, to which they have sworn themselves unto obedience, unquestionably runs the other way! God's ultimate blessing, surely, cannot largely rest on indecent and un-Church-like methods such as these!—*Bishop of Milwaukee, Council Address.*

The Family Fireside

CHRISTMAS NIGHT.

I.

LONG YEARS AGO, beneath the starry skies,
That arched in splendor o'er Earth's darksome night,
The simple shepherds saw, in mazed surprise,
A vision of an Angel, fair and bright;
And, as they trembling sat in sore dismay,
Glad words of cheer they heard the Angel say.

II.

And of the heavenly hosts a mighty throng
Now with the Angel was, and joyous sang,
Uplifting gladsome voice, their cheery song,
Through the still night that joyously rang,
Of Glory to God in the Highest, Peace on Earth,
Good Will to men—that spring from Jesus' Birth!

III.

And, as the humble cave they joyous sought,
And found the Child in lowly manger laid—
Who to this sinful world Salvation brought—
And at the crib their simple homage paid,
Let us our Saviour seek and evermore
His Name in grateful hymns of praise adore!

IV.

And, as we list to hear the angels sing
Their raptured songs of God's undying Love,
What message do unto our hearts they bring
Of joy, and cheer, and comfort, from above!
What blessings to the trustful, waiting heart
Do their sweet words of heavenly hope impart!

V.

Oh, may all hearts to Jesus turn this day,
And hail Him as their Saviour and their King!
Oh, may all hearts now own His gracious sway,
Whose Glories men and angels ever sing—
To whom be adoration and be praise
In Heaven and on the Earth, through endless days!

F. C. H. WENDEL.

HEART OF THE WORLD.

WHAT is the heart of the world for thee?
What life with thy life is thrilling and throbbing
Through all the laughing and through all the sobbing
That in thy days and thy nights there may be?

Heart of the World, I long so for Thee—
All else is dead or without Thee is dying—
Dear Heart, for Thee all the wide world is sighing,
Since Bethlehem, Nazareth, Galilee.
Fenton, Michigan. CHESTER WOOD.

ONE CHRISTMAS AT THE HOME OF THE BON DIEU.

By S. ALICE RANLETT.

SLOWLY Mademoiselle Cèleste paced up and down the strip of brown carpet on the bare brown floor of the somber guest's parlor in the House of the Bon Dieu; ranged against the wall were stiff brown chairs, their ranks broken at regular intervals by brown sofas of uncompromising build; upon the dark walls hung portraits of former superiors of the Society, also brown, with the color of the Bon Dieu habits and the lapse of many years; a single gleam of light, a ray of late December sunshine, fell into the dreary room and resting upon the white Figure which hung upon the large cross, made it the one bright object in the surrounding gloom.

Mademoiselle Cèleste had been making an Advent retreat, and was the only remaining visitor at the convent; others were busy with the last buying of presents and the last preparations for festivities, but Mademoiselle, though her gifts in bills and gold were generous, had on Christmas Eve nothing to do; no Christmas tree was waiting for her to dress, no little stockings were hanging for her to fill, and no guests were invited to the great house on the "mountain." Many in humble homes, eating their Christmas dinner would bless Mademoiselle for her bounty, but she expected to sit alone in her silent, stately dining room.

While Mademoiselle paced the dull, brown parlor, in other parts of the great house the Christmas spirit of joyful preparation and expectation was abroad: the children in the orphanage were exchanging memories of former Christmases and anticipations of the coming festival; visions of cakes and sweets and toys flitted before their little minds, and they listened enraptured while Sister Estelle Marie told them of the wonderful manger which they should by and by see—the gentle

animals kneeling about lovely St. Mary with her golden crown, and the dear Christ Child in her arms. In the old women's room, tongues flew with the flashing knitting needles, telling of gifts from friends "outside," new aprons, shawls, and muslin caps. In the old men's room, about the big fireplace with its blazing logs, the air was blue with the smoke from many pipes, and the old men, lame, blind, and paralytic, talked of other days when Christmas found them at the logging camp in the deep, still woods, on the tossing deck of their fishing boats, or with their wives and children in their own homes. The good Sisters were not talking but, perhaps, they were the happiest of all in the house, labeling packages of toys for the children, clothing for the women, and pipes and tobacco for the old men, preparing meats, poultry, and pudding, and storing them in the larder, hanging garlands of evergreens, ivy, and scarlet berries in corridors and common rooms, and, in the chapel, reverently dressing the altar in festival cloth of gold embroidery, choice flowers, and fine wax tapers.

Only Mademoiselle Cèleste, pacing the long, brown parlor, had no Christmas work, so she was just remembering—remembering a Christmas Eve when all was very different; for Mademoiselle had finished her retreat, she was not now meditating on the mystery of the Annunciation or of the Nativity, but on other mysteries, the mystery of human life, the love of man and maid, the length and breadth of parental rule and of filial obedience, and the Christmas thought crept into her meditations, perhaps, from the faint notes of the *Adeste Fideles* which floated down the corridor from the chapel where the organist was practising her Christmas music, and she remembered a Christmas Eve when she was twining evergreen garlands and the great house on Mt. Royal was full of happy bustle; for there was to be a Christmas ball in her honor and the mansion had been made ready with grand new furnishings and decorations.

A young artist, Jean Leclair, had been for weeks painting the walls and ceilings with graceful, fanciful designs, and all was done, except one little room destined to be Cèleste's boudoir; the ceiling was of a pale, sky-blue tint, decorated with delicate blush-roses and, in the centre, there was to be a pure white dove gliding down from the sky between the thickets of pink blossoms, but only a dim outline of the dove yet appeared. The young painter was still at work on Christmas Eve, when Cèleste, in the corridor, hanging her Christmas wreaths, began singing, softly, *Adeste Fideles*; almost unconsciously the young man, listening, took up the old hymn in his clear voice and Mademoiselle, in her turn, listened, directly opposite the boudoir door now, and trying in vain to throw a garland over a picture frame.

"Pardon, Mademoiselle," said the young artist, "permit me," and, gently taking the evergreens from Cèleste's small hands, he hung them about the picture.

How deftly he worked! How graceful his arrangement of the wreaths! Hers looked so stiff! So the other garlands must come down and be re-hung by this delightful assistant, who was, withal, as gentle in manner as any of the high-bred young men who came, at her parents' bidding, as guests to the great house.

As Jean took from Cèleste the ropes and garlands of evergreen, his clear blue eyes gazed full into her soft brown eyes.

It was not the first time in all the weeks in which Jean had worked in the great house that he had looked on the heiress of his employer's wealth in her graceful flittings through the rooms, nor the first time that Mademoiselle Cèleste had seen, with approving eyes, the handsome, golden-haired young artist, but it was the first time that the eyes, blue and brown, had met just so, confessing in their meeting the old, old story, the love of one man for one maid and of the maid for the man; for one moment, in motionless and speechless bliss, stood Jean Leclair and Cèleste, and then Monsieur *le père* came, unheard, down the thickly carpeted hall, and gazed on them, frowning, half understanding the meeting of the blue eyes and the brown.

"I am dissatisfied, Leclair," he said, "that this room is not finished for the ball; but as you are so dilatory, I will employ another to complete the work. You are dismissed. Send your bill at your convenience." Then, turning to Mademoiselle, he added: "Thy mamma is seeking thee; go to her room!"

Cèleste turned, lingering, away, and the young painter went out into the sharp winter sunlight—dazzling white upon

freshly fallen snow, but it all looked dark to him, as if a sudden pall had fallen over the glittering world.

The Christmas ball came off, and Cèleste danced with the partners who were presented to her, but the young nobleman, from a foreign land, the guest of honor, thought that the beautiful girl, who stood at his side and listened indifferently to his graceful phrases, was as cold as the shining ice and snow of her Northern home.

Suitors came again and again, to the great house on Mt. Royal and went their way, repelled by Cèleste's manner or dismissed, at her desire, by her father who loved his daughter too well to force a husband on her; the father watched that daughter, anxiously, with a suspicion which he never put into words, too proud to say even to himself that a workman, though he might be a gentleman and artist, could win the heart of his heiress. Sometimes, when an especially desirable suitor went the common way, he would say:

"Why is thy answer ever 'No'? Can no one please thee?" And Cèleste simply answered: "I do not love him."

Years went by. Monsieur and Madame died and Cèleste remained in the great house, alone with the old servants.

The decorations of the rose boudoir had never been completed. Monsieur had felt it safer not to set another painter at the work, and there were rooms enough for use without this.

Now that Cèleste was alone, she had the dainty apartment fitted up for an oratory. The decorator who came to see the furnishings, said quite innocently, "Mademoiselle will wish the ceiling done over, naturally; roses and doves do not become an oratory, and beside, they are half faded out."

But Mademoiselle's reply, "the ceiling will remain as it is," was so decided that the decorator said no more, but, smiling at the eccentric fancies of grand ladies, set about hanging the rich, antique sacristy lamp, disposing in the best light the picture of the sweet-faced Madonna, and placing on its pedestal the delicate carved alabaster crucifix.

Mademoiselle spent much time at her devotions in the little oratory, and gave much money to charity. Twice in the year, in Lent and Advent, Mademoiselle made a retreat at the House of the Bon Dieu; this year, she was staying in the house for the midnight Mass, and so it came about that on Christmas Eve she was pacing the long, brown parlor and thinking of that Christmas Eve in her girlhood, twenty years before.

"How plainly I can see him," whispered Mademoiselle, as a pair of honest, clear, blue eyes seemed to gaze upon her out of the gathering shadows of the somber room. "I wonder, if I had been a man, if I could have gone away so, and never have come back. Perhaps he is a great artist now, and far away from here; he may be away from this world. My father, yes—I was true to him and I am not sorry, and yet, and yet—but Jean—I know thou must be true, and I,—yes, I am true to thee."

"Mademoiselle," said the low voice of Sister Dorothee Marie, entering the room with a spicy breeze of fragrance from the evergreen in her heaped up apron, "would Mademoiselle like, perhaps, to see the decorations?"

Yes, Mademoiselle would like to see the decorations, and she followed the Sister down the long, draughty corridors to the children's play room where the tall fir-tree stood, gay with tinsel and crystal and laden with bright toys ready for the next day, save the lighting of the tiny waxen tapers which dotted its branches; in an adjoining room, Sister Estelle Marie, the young novice nurse, was striving to quiet the tumultuous children. Mademoiselle was almost stunned as she stepped into the hubbub. Tiny urchins in pink pinafores and small maids in blue frocks ran against her in their frolic, and some of them called in their shrill voices, "Do you know it's Christmas-time, Madame, almost?—Merry Christmas, Madame!"

Mademoiselle laid some gold pieces in Sister Estelle Marie's hand, bidding her buy bonbons for the children, and followed Sister Dorothee to another department, where tottering old women were slowly making their way down the long room, gazing admiringly on the evergreen crosses and stars beneath the pictures of the saints on the walls, or stopping to chat in their trembling voices with others who sat in high-backed rocking or rolling chairs; some of these women were knitting or sewing, and their balls of red yarn and bits of bright patchwork gave pleasant touches of color to the dim room; one of them came to Cèleste, courtesying, and asking if she would be pleased to look at their work displayed in a glass case. She looked at the collection of penwipers, needle-books, fat pin cushions, and netted purses, and, giving the woman a gold coin, took

one or two of the trinkets. She smiled kindly on the poor women as she threaded the ranks of rocking-chairs, and wished them a happy Christmas.

In the chapel, evergreens and floral decorations were generously used, and the Sister sacristan and her assistants were draping the altar in festival hangings of richly embroidered gold and white, arranging candles in fantastic groups, which would be a blaze of lights at the midnight Mass.

From the chapel Mademoiselle followed her guide down another corridor to the old men's apartment; the late sunshine was dimmed in the blue atmosphere of smoke from numerous pipes; two men were playing checkers, while a group about them advised and criticised their moves in a lively chatter; around the blazing hearth sat another quieter group, dreamily watching the ruddy tongues of fire; somewhat apart, but within sight of the cheerful blaze, sat a man younger than the others in the room; his bent head was covered, not with white locks, but with golden-brown curls, and his long, slender hands were clasped about a crutch handle. As Mademoiselle passed this man, he suddenly lifted his head, beneath the golden-brown curls were clear blue eyes, which gazed at Mademoiselle, like—oh, what were they like?

Mademoiselle turned white; and the man, struggling to his feet painfully, and resting on his crutches, turned as white as she. "Mademoiselle," he whispered, and she murmured "Jean," holding out her hand. Leclair bent over it and touched it with his lips. Sister Dorothée stood amazed, and two or three of the old men looked on curiously, but the man and woman who, after twenty years of separation, were face to face, paid no heed to others.

"But why did thou never come back?" asked Mademoiselle.

"It was Monsieur *le père* who sent me out," Jean answered, "and thou wast young and I was but beginning my career. I must be able to come to Monsieur," this with a proud little uplifting of the golden curls, "so I went away to work better than ever before, to paint and to study, to make myself better fit for thee, Mademoiselle. Thou must know that my father died when I was but an *enfant*, and I must help the mother and so could not go to the school as much as I would; but I have always studied, yes, also here, the Reverend Father and the good Sisters have given me books.

"But for years I must care for the mother and the young brothers and sisters, they were four, and the mother was long ill and one sister, and much money must be paid for them, so I could not save; then, when the house was burned and I carried the sister through the great snowstorm to another shelter, I took the cold which led to the long illness and left me so," and Jean glanced down at his almost useless feet. "But the good Sisters took me into this home. The Bon Dieu remembered me."

"But thy brothers and sisters for whom thou didst so long work;" asked Mademoiselle, "have they no homes?"

"But, yes," answered Jean, "only they have their families, and I am of no use."

Mademoiselle's brown eyes flashed.

"Thou hast been here, under the same roof with me, and I have not known," she said.

"*Un pauvre* and helpless," Jean answered sadly, "and Monsieur, thy *père*?"

"I have been long obedient," Cèleste answered, "and now, perhaps, he knows—and, Jean, the white dove is yet not painted, wilt thou come and finish it?"

The blue and the brown eyes met again and, without a spoken word, said yet many words, the same which they silently said to each other twenty years before.

Mademoiselle Cèleste returned to the brown parlor. What wonderful change had come to it? It seemed to her ceiled with celestial blue and hung with tapestry of woven sunshine, yet was the room unchanged save for a few sprays and garlands of evergreen, but Christmas joy had come to Cèleste.

Messages were speedily sent to the great house on Mt. Royal—surprising messages, which set housekeeper, butler, coachman, and lady's maid, bustling about momentous affairs; and, in the brown parlor, Mademoiselle Cèleste sat with pen and check-book, doubling her Christmas gifts as a special thank-offering to the Bon Dieu, while through the great house flew the news of the meeting of the good Mademoiselle and her old lover, mingling with and making greater the joy of Christmas-time.

On Christmas Day there was a marriage before the altar of the chapel of the Bon Dieu, and the guests at the feast, were "the poor, and the maimed, and the halt, and the lame," old

men, old women, little orphaned children, and the Sisters of the Bon Dieu, all praying blessings upon the wedded pair.

The great house on Mt. Royal was ablaze with lights and fragrant with flowers when the carriage brought home its mistress and master, and the faithful servants stood ready with their greeting; but Cèleste felt that the seal of the marriage was in the moment when she and Jean knelt before the altar in the rose-painted oratory where the dim, shadowy dove in the midst of the flowers hovered over them.

So came Christmas to the mansion on Mt. Royal and its mistress.

Jean, under the care of a great physician, and the ministry of his wife, regained much of his young strength, and there came a day when, at his touch, the roses in the oratory blossomed out in brighter color, and the shadowy dove in their midst put on shining silver plumage and brooded, as in gentle benediction, over the happy husband and wife who knelt at the little altar beneath its sheltering wings.

It was long ago, that wonderful Christmas finding at the House of the Bon Dieu, but to this day its tale is told and retold in the beautiful new room built with the thank-offering of the lovers, and the old men who sit there smoking, safe and comfortable for their declining days, gaze fondly at their treasure which hangs above the great carved fireplace, the marriage certificate of Cèleste de Montmartre and Jean Leclair, framed in a beautiful mosaic of twining rose garlands surmounted by a dove with outstretched wings of silver.

HOUSEHOLD HINTS.

SODA is the best thing for cleaning tinware. Apply with a damp cloth and rub well, then wipe dry.

THROW a quantity of salt in the stove if the chimney is on fire and there is danger from sparks; if not let it burn.

A SMALL quantity of baking soda mixed with brick dust will considerably accelerate the process of polishing knives.

SWEET OIL and putty powder, followed by soap and water, makes one of the best mediums for brightening brass or copper.

A FEW grains of alum in tepid water will relieve people whose hands perspire very freely, rendering them unpleasantly moist.

A FEW DROPS of ammonia in a cup of warm rain water, carefully applied with a wet sponge, will remove the spots from paintings and chromos.

GREASE spots that have burned and become hard on the stove, may be removed by a few drops of kerosene oil on the cloth before rubbing them.

DIP HALF a lemon in salt and rub it on the copper boilers, brass tea kettles, and other copper or brass utensils if you want to make them bright as new.

STEEL that has become rusted should be rubbed well with sweet oil and let soak for two days. It should then be rubbed with unslacked lime powdered fine until the rust is removed.

OIL or grease can be removed from books by dusting on them a little magnesia or French chalk; lay over it a piece of blotting paper and pass a moderately heated iron across it a few times.

TO KEEP cheese from molding, cover it with cotton or linen cloth saturated with vinegar. The cheese will keep as fresh as when first cut, and the vinegar will in no wise impair the flavor of the cheese.

FOR the instant destruction of roaches stir into a half pint of hot paste a dime's worth of phosphorus, adding, when cool, a quarter the bulk of grease. This should be placed where they frequent, and they will die while eating it.

WHEN a carpet sweeper works hard the trouble is that the rubber bands on the wheels are loose. New ones may be bought for a trifle at a hardware store—by stating kind of sweeper and size. The sweeper will be as good as new.

TO CLEAN porcelain saucepans fill them half full of water and put in the water a teaspoonful of powdered borax and let it boil. If this does not remove all the stains, scour well with a cloth rubbed with soap and borax.

TO CLEAN a kitchen sink, dissolve some salsoda in a little water and scrub the iron work with it, using a stiff brush in applying the first wash and a coarse cloth for the second. Two such washings with a final rinsing with hot water will leave the sink as free from dirt as one could wish. The salsoda solution is also very good for cleansing hair brushes.

A WRITER in a contemporary magazine tells how those who cannot buy a filter can make one. Take a common five-cent flower pot of earthen ware, putting in the hole a piece of thoroughly cleansed sponge, over that a couple of inches pulverized charcoal, over that a couple of inches of sand; over that again about half as much clean, coarse gravel, and then the water; slowly filter through. Must needs have been very bad at the start not to be very pure at the end.

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—1st Sunday after Christmas. (White.)

CALENDAR OF COMING EVENTS.

Jan. 8—Spec. Conv., Colorado.

Personal Mention.

THE REV. E. W. AVERILL of Peru, Ind., has declined a call to the rectorship of Grace Church, Muncie, Ind.

THE REV. F. M. BACON has changed his place of residence from Sauk Rapids to Royalton, Minn., relinquishing the former place and assuming charge of St. Alban's Mission, Staples, instead.

THE address of the Rev. THOS. J. BEARD, D.D., has been changed to 2117 Seventh Ave., Birmingham, Ala.

THE REV. CHAS. E. BENTHAM is in charge of St. Paul's Church, Nantucket, Mass.

THE REV. ALBERT C. RUNN, M.D., late of Brooklyn, N. Y., has accepted temporary charge of St. John's Church, Savannah, Ga., and may be addressed at 593 Whitaker St., in that city until next May.

THE REV. C. A. CARY'S address is changed to 725 4th Ave., Detroit. He is in charge of the Church of the Epiphany.

THE address of Mr. C. H. CHANDLER, Treasurer of the Diocese of Oregon, is P. O. Box 1015, Portland, Oregon.

THE REV. ALFRED S. CLARK has removed to Stockton, Calif., to take charge, for some months, of St. John's Church.

THE address of the Rev. HENRY B. CORNWELL, D.D., is 172 Grand St., Newburgh, N. Y.

ALL communications intended for the Standing Committee of Indiana should be sent to the President, the Rev. H. M. DENSLow, 636 Ferry St., Lafayette, Ind.

THE REV. J. MARK ERICSSON, assistant at and now in charge of Grace Church, Chicago, has been called to the rectorship of St. Luke's Church, Dixon, Ill., to succeed the Rev. John C. Sage.

THE REV. PERCIVAL H. HICKMAN will enter upon the rectorship of St. John's parish, San Bernardino, Diocese of Los Angeles, on Jan. 15, 1902, until which date his address remains Morrison, Colo.

THE REV. C. ROWLAND HILL has been appointed an assistant minister in the Church of the Holy Apostles, Philadelphia, Pa.

THE REV. W. F. KERNY is in temporary charge of the church at Ironwood, Mich., Diocese of Marquette.

THE REV. GEORGE WARRINGTON LAMB, M.D., has resigned his position as curate of the House of Prayer, Branchtown, Philadelphia, and has been appointed priest in charge of Trinity Mission Church, Centreville, Pa.

THE address of the Rev. JAMES A. MILLER is changed from El Dorado to Clay Centre, Kansas.

THE REV. W. J. MILLER'S address is St. Stephen's Church, Sherman, Texas.

THE REV. C. M. PULLEN has been appointed missionary at Silver Creek and Forestville, N. Y.

THE REV. H. A. R. RAMSAY has resigned his position as assistant at the Cathedral Mission, San Francisco, and is associated with the Rev. Edward Morgan, rector of Bakersfield, Calif. Mr. Ramsey's address is Kern, Kern Co., Calif.

THE REV. MERTON W. ROSS of Westchester, New York, has been appointed temporarily to fill the vacancy in St. Luke's and St. John's missions, Springfield, Ill., caused by the resignation of the Rev. W. B. Clift.

DURING the month of January the address of the Rev. MARCUS ALDEN TOLMAN will be Ashbury Park, N. J.

THE REV. JOHN WARNOCK has been called to the rectorship of the Church of Our Saviour, Camden, N. J., of which he is in temporary charge.

THE REV. ALBERT L. WHITTAKER will take duty as rector of St. James' Church, Fall River, Mass., on Jan. 1st, and should thereafter be addressed at the Rectory, North Main St., Fall River, Mass.

THE REV. ROBERT R. WINDLEY has resigned as assistant at St. Simeon's Memorial Church, Philadelphia, and will become assistant minister at St. Peter's Church, Clarksboro, N. J.

DEGREES CONFERRED.

TRINITY UNIVERSITY, TORONTO.—D.D. upon the Rev. CHAS. H. BRENE, Missionary Bishop-elect of The Philippines.

ORDINATIONS.

DEACONS.

KANSAS.—At Grace Cathedral, Topeka, on the Second Sunday in Advent, by the Bishop of the Diocese, WILLIAM WALTER HODGINS, and WILLIAM RAMSEY, both graduates of Huron College, Canada. The candidates were presented by the Rev. Dr. Beatty, and the sermon preached by the Very Rev. Dean Kaye. Mr. Hodgins goes to El Dorado and Eureka, and Mr. Ramsey to Minneapolis, Kan., in the Salina District.

MILWAUKEE.—On St. Nicholas Day, December 6th, at Holy Trinity Church, Monroe, by the Bishop of Milwaukee, to the diaconate, MESSRS. FREDERICK SEARL GRAY, and ALFRED JAMES WESTCOTT. The sermon was preached by the Rev. T. H. Gilbert, Ph.D., of Darlington, and the candidates were presented by the Rev. Messrs. J. A. M. Richey and Fred'k L. Maryon. The Rev. Arthur Pratt acted as chaplain to the Bishop. The Rev. Mr. Gray is placed in charge of Holy Trinity Church, Monroe, and the Rev. Mr. Westcott in charge of St. Alban's, Black River Falls, Wis.

PRIESTS.

MILWAUKEE.—On the Third Sunday in Advent, Dec. 15th, at his Cathedral church, by the Bishop of Milwaukee, these deacons were advanced to the priesthood: the Rev. Messrs. GEORGE BARTLETT WOOD, GEORGE MORRILL BAUCOCK, JAMES ROLLIN SHAFFER, JOHN VERNON ASHWORTH, and GEORGE WESLEY JOHN ATKINSON. The candidates were presented by the Rev. C. B. B. Wright, Ph.D., and the Rev. Frank A. Sanborn. The Rev. Canon St. George acted as chaplain to the Bishop.

THE REV. Mr. Wood is curate at Columbus, Wis.; the Rev. Mr. Babcock at Rhinelander, Wis.; the Rev. Mr. Shaffer at St. John's, Chicago; the Rev. Mr. Ashworth at St. Anne's, Annapolis, Md.; and the Rev. Mr. Atkinson at St. Mark's, Philadelphia.

DIED.

BARBER.—Entered into life eternal on Dec. 7th, 1901, ADELAIDE WATSON, infant daughter of the Rev. Milton A. and Harriet A. BARBER, at St. Mark's rectory, San Marcos, Texas. "Of such is the Kingdom of Heaven."

SEELAY.—Entered into that rest that awaits the people of God, at Scottsville, N. Y., on Friday evening, Dec. 13, 1901, CARRIE CARLETON SEELAY, native of New Canaan, Conn., and sister-in-law of the Rev. Richard C. Searing. She was faithful unto death. To her is assured the crown of life.

MEMORIAL.

MRS. TWING.

AT THIS annual meeting of the Girl's Friendly Society in America, amid the joyous greetings of those who come together from widely sep-

arated branches and Dioceses, we are called to mourn the loss of one who has for years been an active worker in, and a warm friend of, the Girl's Friendly Society. In the death of Mrs. Twing the Society has met with a loss which can hardly be over-estimated, for she held a peculiar position in the Girl's Friendly Society, and her place it will be well-nigh impossible to fill.

Although Mrs. Twing was always most intimately associated with the Missionary work of the Church, and while her name will always be held in reverence and honor for the great and noble work she did in successfully organizing that wonderful band of missionary workers, the Woman's Auxiliary, she was no less a firm believer in the principles and the work of the Girl's Friendly Society, and she was one of the first to recognize and express the true missionary character of the smaller Society, and to acknowledge the large amount of missionary work accomplished by its members in parochial, domestic, and foreign fields. In her last report, presented to the Church but a short time before her death, she fully set forth the intimate relations existing between the two sister Societies, and showed how the Girl's Friendly Society acted as a training school, rousing in the young an interest in mission work, and training them for active service in the Church.

Mrs. Twing was an elected member of the Central Council of the Girl's Friendly Society in America, a member of the Publication Committee, and of the Committee on Organization, and her words of counsel will be sorely missed.

The Girl's Friendly Society wishes not only to declare its own sense of loss, but to offer its sincere and heartfelt sympathy to the bereaved members of her family, and to her fellow workers in the Woman's Auxiliary.

"The good she would have wrought shall stand as though 'twere done,

God finishes the work by faithful souls begun."

HENRIETTA IRVING BOLTON,
 ELIZABETH H. WISNER,
 EVE ALEXANDER.

OFFICIAL.

THE Standing Committee of the Diocese of East Carolina (on 12th inst.) gave their consent to the consecration of the Rev. Fred'k Burgess, D.D., as a Bishop in the American Catholic Church for the Diocese of Long Island.

WM. L. DEROSSER, Sec. S. C.
 Wilmington, N. C., Dec. 13, 1901.

WANTED.

POSITIONS OFFERED.

RECTOR.—A priest to take charge of parish at Grand Haven, Mich. Young or middle-aged rector preferred. Moderate salary. Address, WARDENS, ST. JOHN'S CHURCH, Grand Haven, Mich.

DEACON.—A young, unmarried deacon of conservative views and sound theology, for a parish in a Southern maritime Diocese. Stipend, \$800. Address, MINISTRY, care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

COMPANION.—Priest's sister, refined, educated, musical, desires position as companion or housekeeper. Would take charge of motherless children. Address Miss M., Lock Box 65, Augusta, Wis.

FOR SALE.

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

MUSICAL AGENCY.

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.

ALTAR BREADS.—Address C. WOLF, 631 S. 4th St., St. Louis, Mo., for illustrated circular.

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

EUCHARISTIC 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."

APPEALS.

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

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

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

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

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

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

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.

The Young Christian Soldier is the young people's paper, and ought to be in all the Sunday Schools. Weekly edition. 80 cts.; monthly edition, 10 cts. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for a sample package.

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.

THE CHURCH ENDOWMENT SOCIETY.

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

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

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

OR

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Church Missions House,
Fourth Ave. and 22d Street.

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A SAFE MINING INVESTMENT where modest sums will earn big dividends.

A Limited Number of Shares For Sale at 25 Cents Per Share

THE MILWAUKEE GOLD EXTRACTION COMPANY owns 17 claims in Granite County, Montana, in addition to the Hannah mine, which contain the heavy ore bodies now positively proven and offers to the public a limited number of shares for the purpose of completing the main tunnel and erecting a mill. The "Hannah" contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this entire mammoth body of ore will yield a net profit of \$5.00 or more per ton, which is sufficient to assure stockholders a dividend of not less than 40 per cent. on the investment. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin milling the ore just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing. Send for our prospectus, which will give you full information. Make drafts or money orders payable to

E. A. SAVAGE, Secretary.

MILWAUKEE GOLD EXTRACTION CO.,
160 West Water Street, Milwaukee, Wis.

BOOKS RECEIVED.

THE GRAFTON PRESS, New York.

Esther Mather. A Romance. By Emma Louise Orcutt.

METHUEN & CO., London, W. C., Eng.

The Churchman's Introduction to the Old Testament. By Angus M. Mackay, B.A., Rector of Holy Trinity Church, Edinburgh. Price, 6s.—

THE AVE MARIA OFFICE, Notre Dame, Ind.

A Life's Labyrinth. By Mary E. Mannix. Price, \$1.25.

FRIMING H REVELL CO., Chicago.

The Cheer Book. By Amos R. Wells. Price, \$1.00 net.

Cherry. The Cumberer that bore Fruit. By Amy Le Feuvre, Author of *Probable Sons*, *Teddy's Button*, *The Odd One*, and *A Puzzling Pair*. Price, \$1.00 net.

CENTRAL DEPT. YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHICAGO, Chicago.

The Religious Condition of Young Men. A Study. By James F. Oates, Secretary Central Department Young Men's Christian Association of Chicago. With a Preface by George A. Coe, Professor of Philosophy at Northwestern University.

McCLURE, PHILLIPS & CO., New York.

By Bread Alone. A Novel. By I. K. Friedman, Author of *The Lucky Number*, and *Poor People*.

THE YOUNG CHURCHMAN CO., Milwaukee.

The Living Church Quarterly. Containing a Church Almanac and Kalendar for the Year 1902. Annual number, paper, 35 cts.; cloth, 60 cts. Per year, paper, 50 cts.; with annual number cloth, 75 cts.

CALENDARS.

THOMAS WHITTAKER, New York.

A Church Calendar. According to the Usage of the Protestant Episcopal Church in the United States of America. A weekly Calendar giving the order of Service for every day, and Quotations upon the Christian Life and the Church's Ways.

PAMPHLETS.

Year-Book of St. Bartholomew's Parish, New York City. Advent, 1901.

The Protestant Episcopal Almanac and Parochial List. 48th year. Price, 25 cts. Postage 7 cts. New York: Thomas Whittaker.

Forty-fifth Annual Report of the Society for the Increase of the Ministry. Hartford, Conn. November 19, 1901. The Case, Lockwood & Brainard Co.

Sermon. Delivered at the Opening Service of the General Convention of the Protestant Episcopal Church, in Trinity Church, San Francisco, October 3, 1901. By the Rt. Rev. B. Wistar Morris, D.D., Bishop of Oregon.

Annual Report of the Church Deaconess Home and Training School of the Diocese of Minnesota. 1901.

Eddyism—A Rejoinder. By the Rev. W. H. Van Allen. Elmira, N. Y.

A Complete Exposé of Eddyism or Christian Science and The Plain Truth in Plain Terms. Regarding Mary Baker G. Eddy, Founder of Christian Science. By Frederick W. Peabody, Member of the Boston Bar. An Address Delivered at Tremont Temple, Boston, on August 1, 1901. Price, 25 cts.

WHY WOMEN DON'T GET RICH.

Nearly every woman wants to be rich, but she has vague ideas of how she should go about making money. She reads in some newspaper about some woman who has been successful in stock operations, and the first spare cash she gets she invests in stock with some curbstone broker. Ninety-nine times out of every hundred she loses her savings. Then she's discouraged, and believes that it is not possible for women to make money. She resigns herself to keeping house for the rest of her life, and her career as a capitalist is ended.

This woman went about her task in the wrong way, and so does nearly every other woman who starts out to become rich. Those men who say that no woman in ten has the money-making instinct are very nearly right. Women like to spend money, but they don't know how to make it. If they could become rich in a day, or a month, all would try, but they can never make up their minds to work years to accumulate a fortune, as men do. Women would much rather spend than earn.

And, because women spend so much, they are hardly ever in the field for investing when the chance comes along. No person can invest unless he has the wherewithal. Most great fortunes have been started by men who saved and saved and saved, and finally had a few hundred or a few thousand dollars to invest whenever the opportunity should come. There are many women who earn good salaries, and who might lay up a few hundred dollars a year, if they were so minded. But that is not the way of women. They spend every cent they make, and in most cases, have their monthly salary all spent before it is in their hands. As long as women won't save, we're not likely to have many women millionaires in this country.—MRS. HETTY GREEN, in *Success*.

The Church at Work

MARGINAL READINGS COMMISSION.

THE Marginal Readings Commission met for four days in the first week of December at the General Theological Seminary, New York. All the members save two were present. The business in hand was to conform the Recommendations included in the Commission's report to the restrictions laid down by the General Convention. This was completed.

The work of preparing the marginal readings for printing in a Bible was left to the Editing Committee, consisting of the Secretary (the Bishop of Vermont) and the Rev. Dr. Body.

The Bishop of Vermont has issued a circular to the clergy of his Diocese in which he says:

"Considerable time must of course elapse before a Bible can be prepared containing the alternative readings allowed for use. Meanwhile the Bishop proposes to call attention through the *Mountain Echo* to a few of the more important of these readings, especially such as occur in the Sunday Lessons.

"The first lesson at Morning Prayer, on Christmas Day from Isaiah ix. will be made much more intelligible by following the marginal readings which have now been authorized in verses 1, 3, and 5.

"v. 1. But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations.

"v. 3. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee, etc.

"v. 5. For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire."

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Dr. Carey's Anniversary.

THE REV. JOSEPH CAREY, D.D., rector of Bethesda Church, Saratoga Springs, celebrated his 28th anniversary as rector of the parish on the First Sunday in Advent. Dr. Carey came to this parish from Ballston



REV. JOS. CAREY, D.D.

Spa in 1873, when the church building, erected in 1841, was in a dilapidated condition. The parish was speedily built up, the old church improved, and in 1886 the first steps were taken toward the erection of the

new church. This was erected and the first service held in it on July 3, 1887. The parish house and the Home of the Good Shepherd have also been erected during recent years, and the spiritual as well as the material interests of the parish have been largely developed by Dr. Carey's ministrations.

CALIFORNIA.

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

St. Luke's Hospital—Japanese School.

ON THURSDAY, Dec. 5, the Bishop dedicated by formal service the new building of St. Luke's Hospital, to be called the Gibbs Pavilion, named in honor of the two brothers, Geo. W. Gibbs and C. V. S. Gibbs, both now entered on rest, who in their life among us were so intimately connected with all good works in this Diocese. Mr. C. V. S. Gibbs was for the later years of his life much interested in this hospital, giving largely both of time and money to its support.

A SCHOOL for Japanese boys has been started in Trinity Church, San Francisco, under the supervision of the Rev. H. S. Jefferys, missionary to Sendai, Japan, now temporarily residing in San Francisco.

CHICAGO.

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

The Bishop—Social Questions Discussed.

THE BISHOP OF CHICAGO was 70 years old on the 13th, and received the congratulations of friends on completing his "three score years and ten. On Sunday the 8th he entered upon the 27th year of his episcopate, visiting the same day St. Matthew's, North Evanston, and confirming a class presented by the Rev. H. C. Granger, priest-in-charge. The Bishop has received from the senior Bishop of the Church his mandate for the consecration of the Rev. F. W. Keator in St. John's, Dubuque, on Jan. 8th, to the Bishopric of the Missionary Jurisdiction of Olympia. The co-consecrators are to be Bishop Hare of South Dakota and Bishop Morrison of Iowa. This will be the 19th occasion of Bishop McLaren's participation in such a function, being a larger number than any other living Bishop of the American Church; though Bishop White, second of the line, participated in all of the 27 consecrations from Bishop Claggett's, No. 5, to No. 31 inclusive. The Bishop will spend the remainder of the winter, including February and March, in the South.

THE BISHOP OF CHICAGO.



BISHOP McLAREN has had to decline his appointment by the House of Bishops as a member of the Commission to consider the application of the Mexican Episcopal Church for the consecration of three Bishops-elect; also another appointment referring to the Polish Catholic movement in this country.

ON MONDAY there was a large meeting of the clergy, in a Round Table Conference, in St. James' parish house, 36 being present. After lunch, the Rev. P. C. Wolcott introduced the subject, "The Church and the Social Question." In a carefully written paper, starting from the point, "We being many are one body," etc., he proceeded to show that our

changed social relations involved changes of method; that socialism has ceased to be a mere theory; and that while we may not be ready for State socialism, we must fall back on the Sermon on the Mount, and cease to shirk responsibility. Men are turning to Christ, but away from the Church. We must go move to the poor; and, like Christ, take then by the hand.

The chairman, the Rev. Dr. Stone, regretted the inability of the next appointed speaker, the Rev. J. M. Chattin, to be present; but there was a perfect readiness to criticize the writer. The Rev. E. A. Larrabee was especially severe in controverting the idea that men should undertake the problem of abolishing pain, which is not always an evil, and which has even been sanctified by our Blessed Lord's undergoing it. He characterized Hull House social settlement as a ghastly thing; he had seen something similar in plan on the other side of the Atlantic, but with this marked difference, that in the latter there was an altar, instead of the positivism prevailing here of a Compté, who had no use for physic or for religion. The like view was taken by Mr. Pond and others. Other speakers were Messrs. Rushton, Snively, Hall, Hopkins, DeWitt, Wilson, and Page; the last two emphasizing the fact that in the case of employer vs. employee, management must not be left out of consideration as a factor of success; so that it is a fallacy to assume that a man can get his dollars *only* by one of the three media, gift, theft, work. While all agreed in praise of the essay as a composition, there was much good-natured and yet decided opposition to the writer's argument and conclusions. As the next fortnightly meeting would come in the busy Christmas season, it was agreed not to meet till 3 P. M. of Jan. 24th, the eve of the Conversion of St. Paul, when, on the invitation of the Rev. Herman Page, the clergy will inspect the new church at Kenwood, have supper at 5 P. M., to be followed by addresses, all preceding the formal opening of the new St. Paul's with evensong and a sermon.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Special Preacher at Trinity College.

THE REV. CHARLES MARTIN NILES, D.D., rector of St. Paul's Church, Ossining-on-Hudson, N. Y., has been invited to be one of the select preachers at Trinity College, Hartford. Each winter the President, the Rev. Geo. Williamson Smith, D.D., invites prominent clergymen to spend a Sunday at the College to preach before the Faculty and students in the morning and to meet the young men in the afternoon for conference and advice.

HONOLULU.

ALFRED WILLIS, D.D., Bishop.
Diocesan Synod.

AN IMPORTANT meeting of the Diocesan Synod of the Anglican Church was held at St. Andrew's Cathedral on Monday and Tuesday, Dec. 2nd and 3d, in which the necessary legislation was enacted by which the Anglican Church in Hawaii is ready to become the Missionary District of Honolulu in the American Church. The Synod opened with an evening service at which the Bishop officiated, and afterward organization was effected by the unanimous election of the Rev. Canon Kitcat as Clerical Secretary, and the election of Mr. S. Meheula as Lay Secretary. The Bishop's address was a careful consider-

ation of the affairs of the Diocese. He alluded to an allegation signed by 400 persons in the Islands, which had been circulated before and during General Convention, to the effect that the Church in the Islands had in reality gone backward during his administration. He declared that there were many misstatements in that document, and that of all the 400 signers, not one "had lifted his little finger or contributed one cent for averting such a catastrophe or to give us means for maintaining our position." He proceeded to declare that one of the clergy, whom he called by name, and also the Second Congregation of St. Andrew's Cathedral, were responsible for the friction, and he vigorously scored that congregation for violation of the gambling law of the territory in advertising and conducting a raffle and fortune-telling at a recent fair held by that congregation. "How," he asked, "is any Church to advance among the heathen when they practise these things with impunity?" The address concluded with two sets of Preambles and Resolutions which he asked to have passed, the effect of which would be to re-organize the Anglican Church in Hawaii as the Missionary District of Honolulu in the American Church, accepting the American Prayer Book as the standard for the Islands.

The motion for the adoption of these resolutions was made by the Rev. Canon Ault, and was opposed by only one deputy, a native from Maui. The matter was thoroughly discussed and at length passed over to the second day, when the discussion was resumed.

A series of fundamental principles, which had previously been adopted as the declaration of the Anglican Church in Hawaii, was amended by the first preambles and resolutions, to agree with the changed conditions, the clergy and laity voting separately and favorably, and the Bishop afterward declaring his assent.

The second series of preambles and resolutions were then taken up for discussion and passed in like manner. These two acts of legislation are as follows:

FIRST SERIES.

"WHEREAS, By the incorporation of the Hawaiian Islands as a Territory of the United States of America, the jurisdiction of the Protestant Episcopal Church, as the branch of the Anglican Communion established in the United States of America, extends to all members of that Church resident in the Hawaiian Islands;

"AND WHEREAS, The Synod of the Anglican Church in Hawaii did at its last session, in December, 1899, pledge itself by resolution to take whatever steps might be necessary for bringing the Church in Hawaii into union with the said Protestant Episcopal Church on conditions stated in its resolution;

"AND WHEREAS, The action taken by the General Convention of the Protestant Episcopal Church, assembled in San Francisco, in October last, is in accordance with these conditions;

"AND WHEREAS, The first step towards such union is the adoption by the Synod of the rule of worship, doctrine, and discipline provided in the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, it being provided in the Fundamental Provisions of the Anglican Church in Hawaii that the Diocesan Synod has power to make such alteration in the Book of Common Prayer and Administration of the Sacraments according to the use of the Church of England, as the circumstances of the Church may require, in matters not affecting doctrines;

"AND WHEREAS, No doctrine of the Anglican Church is affected by any alteration in the formularies of the Church of England, made by the Protestant Episcopal Church in the United States of America, it being stated in the preface of said Book, 'This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require'; of the truth of which statement the close inter-communication maintained between the Protestant Episcopal Church in the United States of America and the Church of England, from the date of its constitution in the year 1789,

to the present time, bears irrefragable testimony;

"It is Hereby Resolved, That such changes in the Authorized Version of the Holy Scriptures as have been adopted by the Protestant Episcopal Church in the United States, and also such changes in the formularies of the Church of England as have been adopted by the Protestant Episcopal Church in the United States in matters not affecting doctrine, and are embodied in the Book of Common Prayer of the said Church, being now required by the circumstances of this Church, be adopted by the Anglican Church in Hawaii. And this resolution shall go into effect so soon as the necessary changes in the charter of incorporation have been granted by the civil authority."

SECOND SERIES.

"WHEREAS, The Hawaiian Islands have been annexed to the United States of America, and the Diocesan Synod did at its last session in November, 1899, put on record its readiness to take such steps as might be necessary for bringing the Church of Hawaii into union with the Protestant Episcopal Church in the United States of America as the branch of the Anglican Communion established in the United States; and

"WHEREAS, This Synod, by the previous resolution, accepted the rule of worship, doctrine, and discipline of the said Church;

"Resolved, That the Synod hereby expresses its desire that the Church in Hawaii should be received as a missionary district of the Protestant Episcopal Church, in accordance with the resolutions adopted by the House of Bishops assembled in General Convention at San Francisco, after receiving a communication from the Bishop of Honolulu, and concurred in by the House of Deputies; and, further, promises allegiance to the Constitution and Canons of the said Church;

"Resolved, That the Synod instruct the Trustees of the Anglican Church in Hawaii to apply for the approval by the civil authority of the Territory of Hawaii of such amendments in the charter of the incorporation, under which the property of the Anglican Church in Hawaii is held, as shall enable the corporation to hold all this property for the purpose and use of the Protestant Episcopal Church in the United States as a missionary district, or self-supporting Diocese of said Church."

The Synod then in committee of the whole began the consideration of the necessary amendments in the charter of the Synod, the name of which was changed to "The Protestant Episcopal Church in the Hawaiian Islands."

IOWA.

T. N. MORRISON, D.D., Bishop.

Dr. Green's Anniversary.

ON NOVEMBER 29TH the parish of Grace Church, Cedar Rapids, kept the thirteenth anniversary of the coming to them of their rector, the Rev. Thos. E. Green, D.D. Two events marked the social side of the anniversary in addition to the services of thanksgiving and devotion. A general reception was given in the church parlors, at which the rector, wardens, and vestry received the hundreds of people who made the evening one of much social enjoyment. On December 5th the annual banquet of the Men's Club of the parish was made to reflect the observance of the anniversary. One hundred and fifty men sat down to the beautifully decked tables. The toast list included, in addition to local representatives, the Rev. Dr. Walk of Council Bluffs, and the Rev. Dr. Black of Marshalltown.

The thirteen years of Dr. Green's rectorate have been busy ones, measured by their results. Three hundred and forty-five have been confirmed. The magnificent new church has been built. St. Luke's Hospital has been once enlarged, and is now about to be doubled in size. The parish now numbers over 600 communicants, and has given for all purposes during Dr. Green's rectorate over \$130,000; and never during these years was the parish so strong, so full of loyalty, enthusiasm, and good works as just now. For the comfort of the rector and his family, the rectory has just been re-decorated and furnished at an expenditure of \$1,200.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Brotherhood of St. Andrew—Norton Infirmary—Louisville—Missionary Work.

AT THE regular monthly meeting of the local council of the Brotherhood of St. Andrew, a committee consisting of Geo. S. Boniface, chairman, and B. Castleman and J. G. Minnigerode, Jr., was appointed to make arrangements for hotel visitation. At the next meeting, which will be with the St. Andrew's Chapter, hotel work will be further discussed and the annual election of officers will take place.

THE John N. Norton Infirmary, Louisville, has been greatly enlarged by the addition of a new wing which is about completed. A reception will be held there the last of this month or first of January. The amount received by the heirs of the late Rev. Dr. E. T. Perkins, rector *emeritus* of St. Paul's from the Clergymen's Life Insurance Association, will be given to the Infirmary in memory of one who so loved that institution, and so faithfully labored in its interests.

TRINITY CHURCH, Louisville, has been closed for the past few months, and all Church work suspended, except an industrial school. Archdeacon Benton organized a Sunday School there the first Sunday in November. A revival of work has been started in an encouraging manner, some young men from the Cathedral undertaking to conduct Church services and establish a Sunday School.

MISSIONARY work has cheering and less cheering notes. Trinity mission, Russellville, has been closed by reason of removals, but without leaving a cent of indebtedness. At the mission of the Good Shepherd, Hopkinsville, there is a day school, conducted by the Rev. Robt. Lee Wilson and Mrs. McNeil, widow of the late Rev. A. H. McNeil, with an enrollment of 100 children. There are many disadvantages to be overcome, one being that the chapel has to be used as a schoolroom. Thus it is hard to impress the children with the sacredness of the place. If there were more teachers and the capacity of the building were larger, the attendance would be still greater. The tuition is free, but the pupils are required to attend the Sunday School or Sunday services. One pupil of this school is now completing her education at St. Augustine's School, Raleigh, N. C., another at Fisk University, Nashville, Tenn., and one will soon enter Walden University, Nashville.

LEXINGTON.

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

The Bishop Seeks Isolated Communicants.

ON A RECENT morning the Bishop and the Rev. Mr. Cooley left Somerset at six o'clock, where the Bishop had made his visitation, on a freight train for Burnside, eight miles to the south. Owing to the pressure of traffic two hours and fifty minutes were consumed in the journey. This whole section of Kentucky is alive with the discovery of the possibilities of oil. The journey was made in order to call upon one who has remained for 22 years a communicant of the Church, isolated by her residence here from fellowship in the communion of her fathers. Her steadfastness indicates the value of careful Church and religious training, and the visit is part of a settled policy of the diocesan to care for the scattered sheep of the flock. In this connection the Bishop appeals to all isolated communicants to furnish him with their names and addresses, and asks for the aid of all who may know of such, resident within the bounds of the Diocese.

LONG ISLAND.

New Chasuble at St. Luke's—House of St. Giles the Cripple.

A MOST elaborately embroidered chasuble has been presented by Mrs. Charles P. Metcalf to St. Luke's Church, Brooklyn. It is of linen, as is the embroidery. The medallion at the back is an *Agnus Dei*—the Lamb's wool being very realistic. The orphreys are a combination of grapes and wheat and rose of Sharon—all in linen. The amice corresponds with the chasuble. It is pronounced by experts as the finest specimen of linen embroidery they have yet seen. It was done by Miss Cannon of Philadelphia, a devout communicant of St. Luke's Church in that city.

THE SUPPORT and future endowment of the first surgical bed in the House of St. Giles



the Cripple, Brooklyn, was recently provided for by a generous member of the Church—a communicant of St. Agnes' chapel, Trinity parish, New York. It has been placed in the ward of the Holy Comforter, and here, upon the afternoon of October 29, the plate describing the memorial as affixed to the wall was unveiled and the bed solemnly blessed by the Rev. Chaplain of the House, with a very impressive function, in the presence of the House staff, invited guests, and a choir of boys and girls selected from the patients, who rendered the versicles and music of the office. At its close a procession was taken in the following order: Thurifer, crucifer, choir, guests, acolytes, visiting clergy, and chaplain in cope, proceeding thence to the oratory while the hymn, "Hark, Hark, My Soul! Angelic Strains are Swelling," was sung. Solemn evensong followed, rendered chorally throughout by these crippled children, including Psalm lxxii, given antiphonally, and a beautiful *Magnificat*.

This work of mercy was founded in 1891, by Sister Sarah, upon nothing but faith and prayers. It had an icy period to encounter at first and much suspicion and prejudice to live down among Church people, although the various religious bodies have always shown a generosity in it. It has within that period had 368 patients and given 149,158 days of support alone upon the gifts that come to it day by day. There has been a great deal of skilful surgical work by a most faithful and non-resident surgical staff of surgeons, and the devoted work of these gentlemen has given it a brilliant record. Destitute crippled children, without regard to color or nationality, are taken at once whenever beds are available. Many homeless, suffering children from babyhood come to it, and it is these cases under treatment—not always of necessity bed cases—that make up the family, and who are educated and trained morally and religiously. There has never been any other than the true teaching of the Church prevalent in this house, although Roman Catholic and other children who may desire their pastors *in extremis*, always have such privileges.

MAINE.

Church Burned—Several Gifts.

ST. PETER'S CHURCH, Rockland, was damaged by fire on Nov. 27th to the extent of from \$800 to \$1,000; if on investigation the pipe organ should be found to be damaged the loss will be much greater. The loss is fully covered by insurance.

A MEMORIAL window has recently been placed in Grace Church, Bath, by Mr. Chas. Jameson, Peking, China, in memory of his grandparents, Judge and Mrs. Jacob Smith. The window, a fine piece of work, represents the figure of St. Paul. The old candlesticks in this church which could only be used for gas, have been re-made and fitted for wax candles. This work has been accomplished through the generosity of Mrs. Fred. H. Patten.

THE FIFTH annual meeting of the Church Club of Maine was held recently at the Columbia, Portland. The principal speakers at the dinner were the Bishop of the Diocese and Chief Justice Stiness of the Supreme Court of Rhode Island.

MRS. SARAH A. FISHER has given St. Paul's Church, Fort Fairfield, a handsome Bishop's chair. It is interesting to note that Mrs. Fisher was the first person to be baptized by the ministrations of the Church in this town.

THE QUARTERLY meeting of the Woman's

Auxiliary was held at Augusta on the 3d inst. An interesting report of their work was made by their secretary. At present the branches are providing articles for Christmas trees in the Diocese. Two of the delegates to the San Francisco Convention were present and gave interesting reports of the meetings. A memorial to the late Mrs. Neely was suggested, but no particular plan was adopted, it being left to the annual meeting to decide what form it should take.

THE House of the Good Shepherd, Gardner, is now filled to its utmost capacity, and seems to be prospering under the management of Miss Mayne. J. S. Maxey Esq., provided a sumptuous Thanksgiving dinner for the Children.

MARYLAND.

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

Progress at Grace Church—Diocesan Notes.

THE RECTOR of Grace Church, Baltimore, the Rev. Arthur Chilton Powell, entered upon the 14th year of his administration last month. Under Mr. Powell's leadership Grace Church has done some notable things. In 1890 the chapel of the Advent was erected at a cost of \$10,000. In 1892 the chancel end of the church was reconstructed at a cost of \$22,000. The church has been embellished with new altar and reredos, rood-wall, font, and memorial windows, at a cost of \$20,000,

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and a new rectory was erected two years ago at the chapel of the Advent, at a cost of \$4,000. The rector is now devising plans for the celebration of the fiftieth anniversary of Grace Church, which will occur a year hence. A strong committee of seven laymen has been selected to assist him in this, so that the jubilee of this important church will be marked in a fitting manner. The plans include a series of special services with sermons appropriate to the occasion; and also the creation of a large jubilee fund to be offered on the anniversary Sunday, Dec. 14th. The past rectors of Grace Church have been: Bishop Atkinson, Bishop Coxe, Dr. John Henry Hobart, Dr. George Leeds, and Bishop Brewster.

MASSACHUSETTS.

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

Appreciation of Dr. Brent—Memorial Window.

MRS. PARET, wife of Bishop William Paret, has about recovered from her illness, caused by her trip to the General Convention in San Francisco. It is thought that the California climate did not agree with her. She returned a few days ago from Lakewood, on the New Jersey coast.

THE REV. J. C. GRAY, assistant at old St. Paul's Church, Baltimore, has resigned the post of editor of the *Maryland Churchman*, the official organ of the Diocese of Maryland. Mr. Gray found it necessary to relinquish the editorship of the publication because of the many duties connected with his service in the parish of old St. Paul's. In the future the editor will be the Rev. E. T. Lawrence, rector of St. Mark's-on-the-hill, Pikesville.

THE ESTEEM with which the Rev. C. H. Brent, D.D., is held in the Diocese was expressed at a breakfast given in his honor at Hotel Berkeley, Boston, Dec. 9th. Over 200 of the clergy were present. Bishop Lawrence made the opening address. He reviewed the past services of this clergyman, who came to the city over twelve years ago, and became interested in a mission for the colored folk, now known as St. Augustine's chapel. His work among them led to a larger field of usefulness at St. Stephen's, where he labored with the late Father Torbert. His ability as a preacher and teacher kept pace with his wise management of details in this missionary field, and has entitled him to the confidence of the whole Church as a man worthy of the high honor bestowed upon him in being made a Bishop. Dr. Brent replied in a well-expressed speech, thanking his brethren for the manifestation of their kindness towards him, and paying a high tribute to the memory of the Rev. Henry Martyn Torbert, whom he regarded as his human inspiration in all the work with which his own name has been associated. He outlined the policy of the Church to be pursued in the Philippines, giving the reason why the Church should go to these distant isles of the sea, and defining in an admirable manner the nature of the problem there to be solved. The Rev. Drs. Lindsay, Hodges, and Parks followed in speeches, bearing testimony to the worth of Dr. Brent's work in this city, wishing him God-speed in all his enterprises. The Rev. Mr. Talbot, his former assistant, assured the clergy, as he was to accompany Dr. Brent upon his long journey to the East, that he would do all in his power to smooth his pathway and help along the mission he had undertaken for the Church. Dr. Brent will go to the Philippines after Easter.

THE REV. DR. ADDISON of Brookline read before the Bostonian Society a paper upon the "First Hundred Years of the Church of England in Massachusetts. He assumed that there was an independent attitude on the part of the colonists towards England, fully a hundred years before the declaration of Independence. The letter of Charles II. urging the colonists to permit the use of the

Church of England Prayer Book was received by them with criticism, part of it being shown by the colonists keeping their hats on while the letter was being read.

A MEMORIAL window to the late J. D. W. French was uncovered Dec. 8th in Emmanuel Church, Boston. The window is the second from the chancel on the north side of the Church, and is the design of C. E. Kemp of London. It has eighteen sections of stained glass, each one five feet high and one foot and six inches wide, and containing one figure. The Nativity group bears the figures of St. John the Baptist, the Angel Gabriel, and the Virgin Mary. The Epiphany group contains the three Wise men. The Evangelists in the third group are SS. Matthew, Mark, and Luke. SS. Andrew, Philip, and Nathaniel make up the disciple group. The prophetic group are Nicodemus, the woman of Samaria, and the Roman Centurion. The Apostolic group reveals the figures of SS. Peter, John, and Paul. The Rev. Dr. Leighton Parks made an address upon the work of the deceased Churchman, whose good deeds have been scattered far and wide throughout this Diocese.

THE REV. HARRY WILSON, vicar of St. Ignatius, Stepney, in his recent visit to Boston, carried away with him an excellent impression of the work the Church is doing in this city. He said in part: "I believe the American clergy work harder than we, and the private libraries of the clergy are for the most part larger than ours, and the priests apparently devote more time to reading."

MINNESOTA.

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

Union Missionary Service—Mission at Appleton—New Church for Lake City.

A UNION service of all the city parishes was held in Christ Church, St. Paul, on Wednesday evening, Dec. 11th, on behalf of

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THE SISTER SUPERIOR

City Missions. Over 200 choristers were in the procession, each choir headed by its processional cross. All the city clergy were present, with several from outside. A more imposing sight has not been seen in St. Paul for many years. The entire chancel and first two rows of seats were filled with white-robed choristers. The service was of an informal character, consisting of one lesson, several collects, and the grace. The Rev. Charles Holmes, Vice-President of the Board, announced that Stir-up-Sunday pledges for local missions amounted to some \$800. He gave a brief outline of the work already accomplished and plans for the coming year, and then introduced the Rev. Theodore P. Thurston, rector of St. Paul's Winona, who spoke strongly upon "Men and Methods." Missions needed not only money but "men behind the money," needed their human sympathy, their personal participation in the work.

The Rev. I. P. Johnson said:

"We are giving millions to education nowadays, but the education for which this money is given doesn't touch the people. It tends rather to create a separate, favored class. What we want to do is to make the people contented. Yet such education breeds discontent and sometimes anarchy.

"The very limited number of working men in our churches is due to our belief that men can be educated, can be legislated, into a sense of responsibility, into a Christian life. But the only power that can uplift a nation is personal contact with Jesus Christ. Upon that basis our city missions must be conducted.

"We must meet the working people of our cities upon a manly, brotherly platform. Our workmen have too much self-respect to be won over by any movement that takes the guise of charity.

"And we must rid ourselves of the too prevalent sentimentality—the sentimentality that would rather pay \$2 to visit a theatre and see some fine actress pretend to be a poor orphan than to give 10 cents to some neighbor that actually is a poor orphan."

Bishop Edsall expressed his great pleasure in this service, and hoped it would be an annual feature in future. "The special merit of the method is that it counteracts the too common spirit of parochialism, which makes many people parishioners first and Churchmen afterwards." He made a strong plea for liberal support for both Domestic and Foreign Missions. Old familiar missionary hymns were sung. The united choirs kept excellent time and the vast congregation joined heartily in the entire service.

THE REV. G. H. MUELLER of Minneapolis conducted a very successful mission in Gethsemane parish, Appleton, from Nov. 24th to Dec. 2d. Considerable interest was awakened by his earnest sermons and addresses.

IT IS HOPED that a new building may shortly be erected for St. Mark's Church, Lake City (Rev. C. H. Plummer, rector). It is anticipated that the full amount of the cost will be in hand before the structure is commenced, and the amount required is placed at \$7,000, a considerable part of which is already subscribed. A part of the material used in the construction of the present edifice will be utilized for the new church.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.
Parish Conference at Red Bank.

A PARISH conference was held in Trinity Church, Red Bank, beginning Dec. 1 and ending 7. The Rev. Augustine Elmendorf was the conductor of the conference. There were two celebrations of the Holy Communion daily, matins and evensong, with instructions, and the sermon every night at 8 P. M. The subjects of the sermons were Death, Judgment, Intermediate State, Hell, Heaven. All the services were well attended, and great

good was accomplished. Mr. Elmendorf is a strong, convincing preacher. The conference closed with a Eucharist of Thanksgiving on the final morning.

OKLAHOMA AND INDIAN TERRITORY
F. K. BROOKE, D.D., Miss. Bp.
Progress in New Towns.

THE BISHOP is now calling for more clergymen—two to occupy vacant fields, and one to enter and occupy the large field opened to white settlement in the Kiowa and Comanche country. The Bishop visited the new town of Lawton, now four months old, on Sunday, Nov. 24th. There Mr. R. D. Baldwin, a lay reader, has been active in gathering a congregation, one service being held each Sunday. The Bishop confirmed one person, and also took steps to organize the mission.

At the new town of Anadarko, services are held in the Baptist Church building by the Rev. James Wright of Chickasha, Indian Territory. A Sunday School has also been gathered. At both of these places there is need of some form of Church building as early as practicable.

At the new town of Bridgeport, near to our Indian mission, a temporary chapel has already been erected. It is the first building of any kind in the town erected for religious purposes. The Rev. D. A. Sanford, missionary to the Indians, holds a service here on alternate Sundays. Lots were donated, and some money raised in the town. The building has been in use since the first Sunday in November.

At Geary, a town three years old, a church service is held each Sunday, two young men employed in railroad offices acting as lay readers. Mr. Sanford officiates here once a month. We have now ten communicants at this point. A ladies' guild has been organized, and application will be made to the Bishop to organize a mission.

Concerning these new fields of labor, the Bishop says, in his diocesan paper: "It is a great opportunity for the Church to go into such a community while in its formative period and really make some demonstration in force." "In these Territories, new, growing, with a white population of not less than 850,000, is to be found a call for prompt, aggressive action, not called for elsewhere

and not quite possible in any older community."

PENNSYLVANIA.

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

Memorial Chapel—Improvements at St. Clement's and at Radnor—The Bishop's Health.

IT IS THE INTENTION of the family of the late Edward T. Matthews to erect a memorial chapel at "Lensmore," on the estate of the late capitalist, near Valley Forge. Mr. Matthews was instantly killed on the 7th inst., his horse having thrown him. The remains were placed temporarily in a vault, the Rev. Leverett Bradley of St. Luke's-Epiphany Church, Philadelphia, conducting the service at Valley Forge on the 10th inst.

THE PLANS for the clergy house extension to St. Clement's Church, Philadelphia (Rev. George H. Moffett, rector), have been completed by H. W. Sellers, architect. It will be a three-story brown stone front building 29.8x70.4 feet. The first floor will have a reception room, library, refectory, kitchen, pantry, and dining room. On the second floor there will be five study rooms and two bed rooms; and on the third floor eight bed rooms. The house will be finished throughout in poplar, chestnut, and cypress woods.

ST. MARTIN'S CHAPEL, Ithan, is a mission of St. Martin's Church, Radnor, and is under the pastoral care of the Rev. George A. Hunt, rector of the parish, who took charge of the chapel on Whitsunday, 1900. During the past conventional year, a handsome oak altar, oak cross, altar rail, brass vases, all being the gift of a generous friend of the Mission, have been placed in the chapel. An additional lot, adjoining that on which the chapel stands, has been donated the mission by the same good lady who gave the first piece of ground. On this a parish house is to be built, and plans were made by T. P. Chandler, architect; but the bids for erecting the same proving too high, the architect has revised these plans, which now provide for a two-story frame building, measuring 30x40 feet.

IT IS NOW stated that Bishop Whitaker, although slowly convalescing, is not yet able to leave his room. For the last few days he has sat up for a short time each day. His family and friends realize, however, that his



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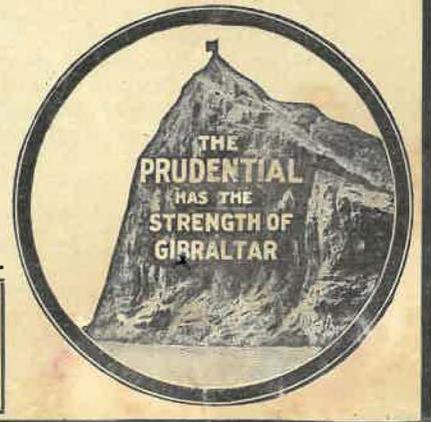
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PORTO RICO.

Dr. Brown Declines.

IT IS ANNOUNCED that the Rev. Wm. Cabell Brown, D.D., has declined his election as Missionary Bishop of Porto Rico. The information is given in a letter from the Bishop of Southern Brazil to the Missions House, in which Dr. Brown expresses the conviction that his present work in Brazil is more important than the new work in Porto Rico, to which he was called.

RHODE ISLAND.

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

Churchmen's Club.

THE LEADING speaker at the annual dinner of the Churchmen's Club on Dec. 4th was the Bishop of Fond du Lac, who urged Churchmen of all degrees to come together, and who suggested the expediency of a division of the Church into five or six great Provinces.

SOUTH DAKOTA.

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

ON THE Second Sunday in Advent, the local company of the South Dakota National Guard attended service at the Cathedral in Sioux Falls, a special sermon being preached by the Rev. A. F. Morgan.

SPRINGFIELD.

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

Woman's Auxiliary.

THE ANNUAL meeting of the Springfield branch of the Woman's Auxiliary took place in Springfield, at St. Paul's rectory, on Tuesday, Dec. 3. A larger attendance of members than usual was present. The meeting was opened by the rector, the Ven. F. A. De Rosset of St. Paul's Pro-Cathedral, the collects being read by the Bishop of Quincy, former rector of St. Paul's, and always a devoted friend to the diocesan branch, to which he gave a cordial greeting. The meeting was presided over by the president, Mrs. H. H. Candee of Cairo. The annual reports showed an active interest in auxiliary work, and a determination to increase it in the future. At the election of officers for the coming year the greater number were re-elected, with the addition of Mrs. D. C. Peabody of Decatur, to fill a vacancy in the list of vice-presidents occasioned by the election of Mrs. D. W. Dresser as secretary. Miss Maude Whitely was elected secretary of the Junior branch, and Miss Cornelia Bowen Director of the Baby branch. In her annual address, Mrs. Candee, the President, paid a deserved tribute to Mrs. Twing's memory.

TEXAS.

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

Memorials at Marshall.

A MAGNIFICENT processional cross and also an altar cross of brass have recently been presented to the church at Marshall (Rev. Dr. Herbert E. Bowers, rector). Here the work is being carried on on strictly Catholic lines, and a systematic visitation of the parish has brought out the fact that there are 158 communicants within its borders. Beginning with the new year, the Eucharistic vestments will be introduced.

WASHINGTON.

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

Two Churches Opened—Missionary and Other Work—Sunday School Institute.

ON THE First Sunday in Advent, two new church buildings, both of which have been described in THE LIVING CHURCH, while in process of construction, were opened for di-

vine service. In the morning the chapel of the Good Shepherd in St. Mark's parish, on Capitol Hill, had its first services, an early celebration and a later one, after morning prayer, when the Bishop officiated and preached. This mission has had a rapid and prosperous growth, the congregation having overflowed one rented room after another. Only a portion of the chapel as designed has now been completed, but it has been neatly fitted up, and will be the church home of its people until they are able to go on with the building. The services were conducted by the Rev. Messrs. Rhineland and Stetson, and in the evening the sermon was by the Rev. Dr. McKim of the Church of the Epiphany.

ON THE afternoon of the same Sunday, the beautiful little gothic church of All Saints, at Chevy Chase, was crowded with friends who came to rejoice with the rector and congregation in its completion. After evening prayer, the rector, the Rev. Thomas S. Childs, D.D., gave a historical sketch of All Saints' parish which comprises a large country district, with its parish church of St. John's at Bethesda. The new edifice is the first church built at Chevy Chase, one of the most attractive suburbs of Washington, and great interest has been taken in it by the whole community. After Dr. Childs' address the Bishop spoke words of warm congratulation, and was followed by the Rev. Dr. Mackay-Smith of St. John's parish.

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An adult's food that can save a baby proves itself to be nourishing and easily digested and good for big and little folks. A Brooklyn man says: "When baby was about eleven months old he began to grow thin and pale. This was, at first, attributed to the heat and the fact that his teeth were coming, but, in reality, the poor little thing was starving, his mother's milk not being sufficient nourishment.

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ON THE eve of St. Andrew's Day, Nov. 29, at Trinity Church, the Brotherhood of St. Andrew of the Diocese held its annual service. The sermon was delivered by the Rev. Wm. H. Falkner, rector of St. Peter's Church, Baltimore.

THE AUTUMN meeting of the Bishop's Guild was held at the Episcopal residence, on the afternoon of Dec. 2d. The object of the guild being to aid the Cathedral and other Diocesan work, the Bishop spoke of various matters accomplished in the past few months, and of others needed in the future. He spoke of his great desire that the Diocese should be, first of all, a missionary Diocese, in spirit and work, and said that in order that no parish should fail to give an offering for missions, he intended henceforth to devote the offertory at his visitations to that purpose, instead of considering it as heretofore a fund to be used at his discretion. The Bishop also referred to the arrival of the stones from Jerusalem for the Cathedral altar, a specimen of them being shown, and told of the latest gift received from England—several plants of the Glastonbury thorn, from the ancient Abbey where St. Joseph of Arimathea is said to have planted his staff. These will be set out in the Cathedral grounds.

ON DEC. 3d, the regular monthly meeting of the Woman's Auxiliary was held in St. John's parish hall. Reports of work from the parochial branches were received, and arrangements made for sending a general box for Christmas to the Rev. J. H. Van Buren's mission at San Juan, Porto Rico.

THE MONTHLY meeting of the Diocesan Sunday School Institute was held in St. John's parish hall on Tuesday evening, Dec. 10th. The opening service was conducted by the first Vice-President, the Rev. Alfred Harding, who also presided during the evening. The Bishop and the Rev. Dr. McKim sent letters expressing regret at their necessary absence, both being in New York to attend a meeting of the Missionary Board. Mr. Kraemer read a very interesting paper in which he set forth suggestions for the work of the meeting, which were heartily adopted by the meeting. Instead of the Model Lesson which has been usual, it was proposed to take methods of teaching as a general subject of discussion during the winter, and that each month one special branch of the subject should be taken up, such as The Art of Questioning, The Mode of Securing Attention, Kindergarten Methods, and the like. A question box is to be continued, questions to be deposited one month and answered the next, and there will be occasional essays and reviews of books bearing on Sunday School work. A most excellent example of the latter was then given by the Rev. Mr. Stetson of the Chapel of the Good Shepherd. The last speaker of the evening was Miss Myers, assistant Superintendent of the public schools of the District of Columbia, who had been invited to suggest methods found to be valuable in her own sphere of teaching, which might be applicable to Sunday Schools. Though saying she knew very little of this special kind of work, she yet thought the Sunday teacher and the Monday teacher would find many points in common, and she proceeded to give some valuable hints as to preparation on the teacher's part, and the necessity for sympathy with child life, and study of the character of each child by those who seek to lead them.

A note was read from the Rev. Frank H. Barton, resigning the office of second vice-president, on account of ill health, and on motion of the Rev. Dr. Devries, the meeting by a unanimous vote expressed regret at losing him from the Institute, sympathy in his illness, and hope for his early recovery.

WESTERN MASSACHUSETTS.

THE STANDING COMMITTEE has issued a call for a special convention of the Diocese, to meet on Jan 22d at Christ Church, Springfield, for the election of a Bishop.

CANADA.

Death of Dean O'Meara—News of the Dioceses.

Diocese of Toronto.

THE DIOCESAN BOARD of the Woman's Auxiliary is making a strong effort to raise the \$3,000 needed by Algoma. It is desired to have it in time for a Christmas offering.

Diocese of Rupert's Land.

THE VERY REV. JAMES DALLAS O'MEARA, LL.D., Dean of Rupert's Land, died Dec. 6th, of typhoid fever at the deanery, Winnipeg. Dean O'Meara was frequently spoken of lately as likely to be the new Bishop of Keewatin, the lately erected Missionary Diocese in the Province of Rupert's Land. The funeral took place Dec. 8th to St. John's cemetery. As Past Grand Master of the Grand Lodge at Manitoba, his body was interred with full Masonic honors, and the sermon was preached by the Chaplain of the Order, the Rev. Dr. Pitblado. Dean O'Meara leaves a widow and one son.—A VERY good response is being made by the parishes for the Home Mission fund of the Diocese. The diocesan missionary is to visit Eastern Canada after

Christmas to ask aid for the same purpose.—THE Rev. E. L. King, lately rector of Vir-den, has resigned his charge to take a position on the teaching staff of Trinity College, Toronto.

Diocese of Huron.

SPECIAL services were held in Christ Church, Forest, Nov. 24th, on the occasion of the reopening of the building after the rebuilding of the chancel. The new Sunday School hall was also opened at the same time. Bishop Baldwin was present and held a Confirmation in the morning.—THE SENATE of the Western University has appointed Dr. N. C. James, Provost of the University. He is a graduate of Toronto University and of Leipsic. The office of Principal of Huron College is still vacant. The Bishop is acting as Principal in the meantime.

Diocese of Ontario.

THE CITY branches of the Woman's Auxiliary in Kingston had a corporate communion in the Cathedral on St. Andrew's Day. Bishop Mills, in his address at the quarterly meeting on the previous day, referring to the work of the Woman's Auxiliary, said that the progress of the organization had been phenomenal, and that any parish without it was blind to its own interests and was not in the best sense abreast of the times.—THE REV. CANON TANE, one of the honorary Can-



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THE LIQUOR PROBLEM
by Senator Tillman.

THE SOUL'S VISION,
A Scotch Story — by Ian Mac Laren.

THE RIVER'S WARNING,
An Indian Story of the West by Hamlin Garland.

Other contributions of special interest by Maurice Hewlett, David Warfield, B. J. Hendrick, E. Carl Litsey, W. R. Merrick, Marion Hill, Ralph H. Barbour, Samuel A. Nelson and E. S. Chamberlayne are among the contents of

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ons of St. George's Cathedral, Kingston, died at an advanced age, at Eastbourne, England, Nov. 12th. He was a worker in the Diocese for many years.

BISHOP MILLS has been elected Vice-President of the recent convention of the Canadian Lord's Day Alliance, and has accepted the position. Archbishop Bond has been elected honorary President of the Society.—THE new incumbent of Wolfe Island is the Rev. J. W. Forster. Addresses with handsome presents were given to him and Mrs. Forster by the Ladies' Aid of St. Peter's Church, Seeley Bay, on the occasion of their departure for the new sphere of work.

Diocese of Montreal.

MANY evidences of the sympathy felt for Archbishop Bond in the sudden death of his son, Major E. L. Bond, have been shown. Reference was made to the sad event in many of the city churches in Montreal, on Sunday, Dec. 8th. The monthly meeting of the Diocesan Woman's Auxiliary, on Dec. 5th was adjourned for a week out of respect and sympathy with the Archbishop.—THE Rev. Dyson Hague, recently appointed assistant at St. George's Church, Montreal, gave an address at the annual meeting of the city chapters of the Brotherhood of St. Andrew, Dec. 9th, on "What a Brotherhood Man Can Do." Good progress has been made in the work of the Brotherhood in Montreal during the past year.

THE FORMATION of a choral union for the Diocese was concluded at a meeting held Dec. 2d in the Synod hall, Montreal, when the constitution was finally drawn up and adopted. Archbishop Bond was elected President, and Dean Carmichael First Vice-President. A meeting has been called for Dec. 16th to arrange for the first festival, which will be held at St. George's Cathedral, Montreal.—HOLY COMMUNION was celebrated at St. Andrew's Church, Alleyne, was formally inaugurated with divine service on All Saints' Day. A new church was erected during the past year.

A MEETING was held in the Synod office, Montreal, Nov. 18th, to take steps to form a choral union of all the choirs of the Diocese. The matter was brought up at the last meeting of the Synod and approved, a committee being appointed to do what was necessary to establish such a union. Principal Hackett of the Diocesan Theological Seminary, who is much interested in the subject, explained the rules which governed the Arrprior, Oct. 31st. Bishop Hamilton in his union is sanctioned by the clergy and organists of the Diocese, all the choirs would be asked to assist in the annual festival which would probably take place in Christ Church Cathedral, Montreal, in May of each year. The idea is to improve and unify the Church singing in the Diocese.

Diocese of Quebec.

THE OPENING meeting of St. Francis' District Association was held in Lennoxville parish hall, Dec 3d, when the Bishop was present. There was a missionary meeting on the evening of the 4th at Lennoxville at which the Bishop presided.—THE two churches at East and West Frampton are being thoroughly repaired.—THE Bishop inducted the Rev. G. H. Murray to the rectory of Hatley, Nov. 17th.

Diocese of Huron.

ST. PAUL'S CHURCH, Toledo, Ohio, was consecrated by Bishop Bond on Nov. 17th. A number of benefactions to the church were thankfully acknowledged. Gifts were received from the Leonard family of New York.

Diocese of Columbia.

THE VENTRY of St. John's Church, Nelson, have invited the rector of Trinity

ity Church, Montreal, the Rev. F. H. Graham, to become their rector. Mr. Graham succeeded the Ven. Archdeacon Mills, now Bishop of Kingston, at Trinity, in 1896.

The Magazines

THE *Century Magazine* will devote considerable space the coming year to out-door improvement of cities and villages. An attractive paper on "The New New York" will show an astonishing record of what has lately been accomplished and what is under way in the beautifying of that city. The improvements in Washington city, planned by the Congressional Commission, which are to develop the capital on a magnificent scale, will be authoritatively set forth with official plans, and with drawings by Guerin. A group of papers by Sylvester Baxter and others will carry the subject farther, into the small city and village, and are expected to satisfy the current inquiry as to how to go to work to beautify the town. Mr. Baxter, who has made a special study of this topic, will give "modern instances," both good and bad, and there will be a great variety of pictures.

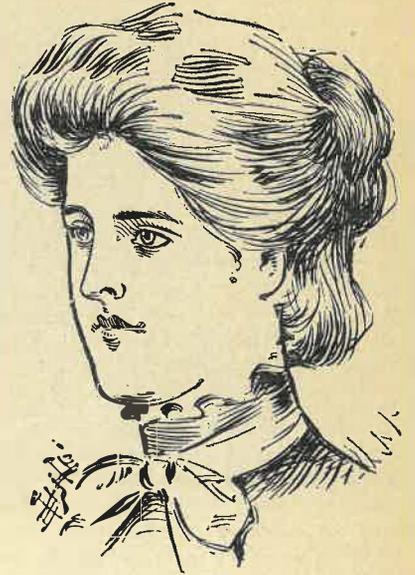
THE *Quarterly Review* for October is even a better number than usual. "The Empress Frederick" is a judicious article on the life of the late Empress Dowager of Germany, and gives one a sympathetic view of her mental struggles and trials of faith. "The Revolt against Orthodox Economics" is an article of considerable weight. "The National Conflict in Austria-Hungary" deserves to be read by all who are interested in modern racial and political movements. Those who are rejoicing over the "Los von Rom" ("Away from Rome") would do well to read what is said here about the narrow political character and origin of that movement, before they rejoice further. The next is a well-written paper on "A Welsh Poet of Chaucer's Day," none other than Dafydd ap Gwilym, styled "the greatest of the mediæval Welsh bards," and yet, after all his praises in this article, we are inclined to doubt the substantial character of his claims to them. The article on "Antique Gems" is very good; that on "Duelling in the Time of Brantôme," rather flimsy. "The South Pole" will claim the notice of those who are following the progress of polar research. "A Religion of Murder" is an account of Thuggee and the Thugs of India, and of their suppression as the result mainly of the efforts of Sir William Sleeman, a name deservedly honored in the India Service. Those who delight to commend to our approbation and even imitation the religions of India ought to read and inwardly digest this remarkable article. An excellent paper on the literary work of the late "Charlotte Mary Yonge" follows, and it is in fact "an appreciation," as the term goes. The very full and carefully written article on "The Plague" (i.e., Bubonic Plague) is full of useful information and exceedingly interesting and must attract attention. There are several other readable papers.

THE *Architectural Record* for the current quarter has a rich table of contents and, as usual, is richly illustrated. Any one who is interested in houses or structures for public or private use will find something in every issue of this publication to inform his mind and cultivate his taste. Railway managers should read the article on "The Modern Railway Station," wherein Jean Schopfer describes with pen and photograph the Quai d'Orsay Terminus, Paris. The Pan American Exposition gets some kindly and well-

ENTHUSIASTIC CONVERTS

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Mrs. Ira Knowlton, of Butte, Montana, is a most enthusiastic convert to the virtues of Stuart's Dyspepsia Tablets as a cure for obstinate stomach trouble. She says: "I had poor



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"Doctors told me I had catarrh of the stomach, but their medicines would not reach it and I would still be a sufferer had I not, in sheer desperation decided to try Stuart's Dyspepsia Tablets.

"I knew they were an advertised remedy and I didn't believe anything I read about them as I had no confidence in advertised remedies, but my sister living in Pittsburg wrote me last spring telling me how Stuart's Tablets had cured her little daughters of indigestion and loss of flesh and appetite and I hesitated no longer.

"I bought a fifty cent box at my drug store and took two of the large tablets after each meal and found them delightful to take, being as pleasant to the taste as caramel candy. Whenever during the day or night I felt any pain or uneasiness in the stomach or about the heart I took one of the small tablets and in three weeks it seemed to me as if I had never known what stomach trouble was.

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