

The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, FEBRUARY 23, 1901.

No. 17

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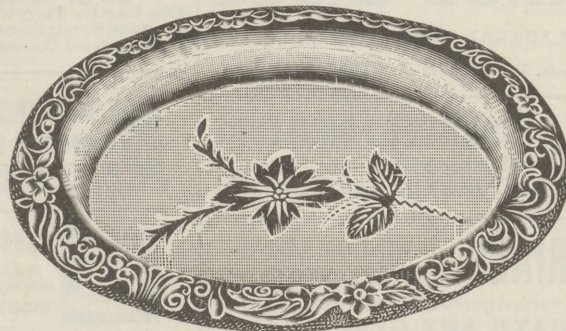
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MILWAUKEE AND CHICAGO, FEBRUARY 23, 1901.

No. 17

Washington and the Twentieth Century.

By the Rev. Elphalet Nott Potter, D.D., LL.D.

HERE in this capital of Montezuma and Maximilian, and Diaz, I found in preaching on the morning of Septuagesima Sunday, in the English church now in charge *ad interim* of the Rev. Henry Forrester of our American Church, that the President of the Mexican Republic had sent his own military band the day before, for the service commemorative of the late Queen Victoria, held in the church.

Americans here say that it is characteristic of the able President of Mexico not to omit the friendly deed, and to pursue the path of wisdom consistently. One of them added, that he had seen him bring this Republic from chaos to order; and that he believed him to be the greatest man who ever lived, not excepting our own Washington.

But looking back as we enter upon the twentieth century it is clear, that republican government and much or all of the best that has been accomplished in Mexico and elsewhere is possible, largely because of what Washington was, and did.

Washington entered into the larger life of the after world, as the eighteenth century was "dying in the night" and the nine-

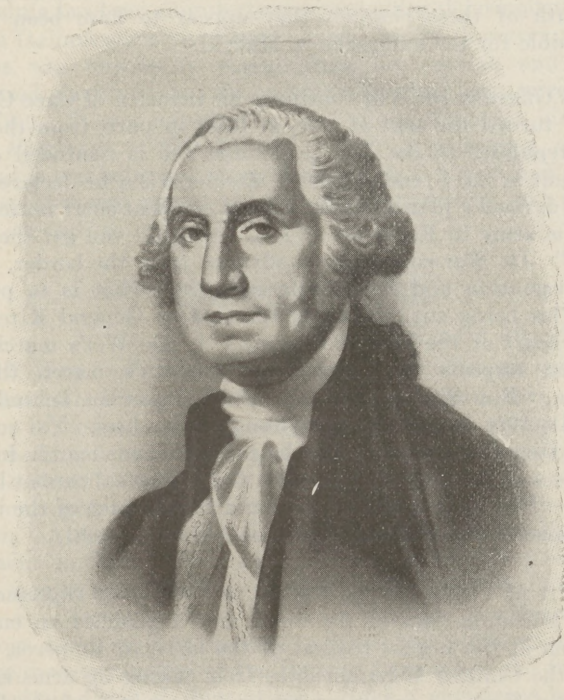
Lent is the true revival system, when the Holy Catholic Church, throughout the world, with one heart and one voice, prostrates itself before the Throne of the Heavenly Grace, and in the Scriptural way, pointed out by the Prophet, with weeping, fasting, and praying, and with appointed words of confession, turning unto God, seeks of His bounteous mercy, through the ever open channels, the ever flowing, abundant out-pouring of His Life-giving Spirit, to revive His work in the midst of the years.

leading writers of that day. From the height of aspirations such as theirs, what dread depths are disclosed amid the French Revolution or in the France of the Dreyfus trial; the contrast relieves the comparison somewhat, between the purposes and prospect of our patriots and of Washington a century and more ago, and the "actualities" of misgoverned cities, demoralized towns, boss-ridden states, and a nation too conspicuous just now for materialism and commercialism.

Washington's outlook toward coming times included the abolition of slavery, popular education, the development of the country's resources and of intercommunication between the states, and the establishment of a national university at the capital of the country, and last but not least, abstinence from foreign complications. All his utterances tended, as the farewell address clearly indicates, to the unity, perpetuity, and prosperity of these United States.

He reached and enforced his conclusions, not by reading and study alone, although these foundations of accurate foresight and judgment were not neglected. Turn to his journals; note especially September 1774, under the heading, "Where and how and with whom my time is spent." We find him except on Sunday (a day he was accustomed to respect seriously, and by attending public worship when practicable) dining daily with different parties, or offering or accepting other hospitalities in centres of importance, and by correspondence with men of influence. Far from being a recluse, he was alert in the midst of exciting questions and anxious efforts, and thoroughly informed himself as does a conscientious journalist before aiming to influence others. He marshaled the people by his pen, for back of his potent presence, books, reading, carefully prepared statements founded on solid information, were the grounds, long overlooked, of his great influence. This point is often missed in quoting the eloquent Patrick Henry's declaration as to the first Continental Congress at Philadelphia: "If you speak of solid information and sound judgment, Colonel Washington is unquestionably the greatest man on the floor."

*This article for Washington's Birthday comes with an enhanced interest from the fact that it was written in the City of Mexico Feb. 4th, and on the 6th the illustrious writer died. The telegraphic information of his death came to our notice two days before the present letter was received, and the announcement of his death was made last week in our New York Letter. In a private letter to the Editor, dated at the same time, Dr. Potter wrote: "After concluding what I have in hand here I may return home by Cuba, and possibly seeing more of the West Indies." He mentioned also that he had preached at Christ Church, City of Mexico, on the preceding Sunday morning. It is most probable therefore that this paper embodies Dr. Potter's last literary work of any description.—
EDITOR L. C.



teenth was dawning. The boasted nineteenth century at its close looks like a desolating disappointment compared with his altruistic acts and anticipations, or those for instance of the Lafayettes. In the forebears of America's Lafayettes, whether we trace the heredity of his noble mother or blue-blooded father, or the similar characteristics of their family connections, and many of the aristocratic circle in which they moved, we find that enthusiasm for humanity which for a while seemed contagious, that readiness to proclaim human brotherhood, to acclaim the duty of sacrificing all for the public good, which reflected the words (rather than the deed) of many able and



News and Notes



MR. JUSTICE BREWER, of the United States Supreme Court, in speaking at New Haven in the Dodge course of lectures, lamented the evils of the present jury system, calling attention to the fact that in some states the jurymen are locked up at night, paid a laborer's wages, and curtailed of their liberty in a way that makes men shrink from jury service and induces them by every means available to shirk it. Justice Brewer said that he hoped the time would come when the jurymen is paid a business man's wages and is treated like a gentleman. He also favors the conviction by a considerable majority of a jury of twelve men rather than requirement of unanimity. Certainly these suggestions are most timely. It is not strange that avoidance of jury service should be almost universal except among the very classes whose service is least desirable, when a jurymen in practice has almost no rights which a Court is bound to respect. There is no limitation on the number of hours of continuous service which may be required of him, and in that service he is frequently deprived of the ordinary comforts of life, in addition to every vestige of his liberty. This is both entirely unnecessary and is also destructive of the best results of the system, while the total inability of certain men, not few in number, to properly understand and weigh evidence, both adds to the serious inconvenience of the other jurymen, and also prevents the due administration of justice. It would be comforting to believe that Justice Brewer's observations might have some definite result; but we fear that is too much to hope.

THE RUSSIAN GOVERNMENT has taken action which will largely increase the duty on the most important American imports into that country as a reprisal for the alleged American discrimination against sugar imported into the United States from Russia. It will be remembered that under the present Tariff Law, there is an increase in the rate of duty on products from any nation sufficient to cover any bounty paid by such nation on such products as an offset to the American duty. The State Department has held that Russia is paying a sugar bounty to producers, and for that reason the discriminatory tariff on that product has been applied. It appears to be likely, however, that the Supreme Court in this country will eventually hold that the Russian law is not in effect a bounty within the meaning of the law. In the meantime, this retaliatory action of Russia increases by 50 per cent. the duties on American machinery, steel, and iron goods which were last year exported to Russia to the value of some thirty million dollars. The conflict is most unfortunate, though perhaps we have no reason to blame Russia for doing precisely what the United States has done more than once. In the meantime, however, it will be most prejudicial to the interests of the iron and steel industries in this country which have invested a large amount of money in advertising and making a market for their goods in Russia, and are likely to be thrown out of that territory entirely, if this new tariff is to prevail.

ONE OF THOSE many legislative bills which seem to be drawn up for the express purpose either of annoying business men or of compelling them to bring "influence" to bear upon legislators to secure their defeat, seems to be now pending before the Senate under the guise of "an act to revise and codify the laws relating to the Post Office Department and postal service, and for other purposes." The bill is technically known as H. R. 13423, and it easily passed the House under the assurance given the Associated press that it made no changes whatever in the postal laws, but only brought them together in one digest. It now appears that sections 150 and 151 of this voluminous bill, which extends over more than four hundred sections in all, contain the altogether curious provisions that while a publisher of a newspaper or periodical may deposit his papers in the mail for transportation and delivery in any postoffice in the country except through the local post office of the city in which it is published (when there is a letter carrier system in operation in such city), at the bulk rate of one cent per pound, he will be compelled to pay one cent per copy up to two ounces, and two cents per copy on heavier periodicals, on the local mail for delivery at the same post office. That is to say, the postage on THE LIVING CHURCH when sent outside Milwaukee will remain as now, one cent per pound in bulk; while each copy to Milwaukee subscribers will cost two

cents, or \$1.04 per year. Yet by another curious provision in section 151, though the publishers of the paper will be obliged to pay 2 cts. per copy on a four-ounce paper, the general public will be obliged to pay only 1 ct. in mailing transient copies of the same periodical. The enormous cost of such delivery to local subscribers will clearly appear, as well as the injustice of charging a higher rate of postage for delivery only than for transportation and delivery. On local subscriptions to single copies of *The Shepherd's Arms*, published at this office, the postage will be, under the new bill, 52 cts. per year, while the subscription price is only 40 cts.—the postage alone thus costing 12 cts. more than the whole amount received for a year's subscription. Certainly it seems incredible that such a provision can have been intentionally incorporated in any bill; yet it has already passed the House, and no steps have yet been taken in the Senate to remedy the vexatious provision.

WHAT IS TO BE the ultimate end of the uprising in Spain? Probably, as in the case of former uprisings—nothing. Despite the evident weakness of the Spanish monarchy and its official corruption permeating the army, the navy, and the civil administration; despite the weakness of the boy king and the unpopularity of the Queen Regent, the revolts of the people seem invariably to result in nothing but short-lived excitement. The present difficulty appears to have grown out of the unpopularity of the marriage of the King's oldest sister—the heir presumptive to the throne—to Prince Charles, son of one of the leaders of the Carlists, who as a class are dangerous enemies of the reigning house. The union is said to be purely a love-match upon which the Princess insisted despite the long continued opposition of the ministry. One cannot but recall the similar alliance between hostile factions in England which by the birth and subsequent accession of Henry VII. brought unity out of factional disputes. Possibly the same blessing may come to Spain from this union. A further cause of popular disaffection is said to be hostility to the Jesuits, who are charged with inciting young women to enter the religious orders against their will, and in spite of their prior promises of marriage. Whatever may be the truth of these charges, they appear to have been partly responsible for the outbreaks in Madrid.

AS GENERAL DE WET continues his invasion of Cape Colony, having turned the seat of war, at least in part, from the erstwhile republics to the British colony, one is reminded of the query put to the French General Mercier when he declared that he had devised a plan whereby France could at short notice land a hostile army in England: "Yes, but could you get them out again?" De Wet continues to advance from the border, carrying devastation and fear as he goes; but what is to prevent finally his being cut off and surrounded by General Kitchener, in the heart of the "enemy's country"? De Wet's march may in some respects be likened to Sherman's march through Georgia. But Sherman had immense resources behind him, while De Wet carries his full strength with him. Yet in spite of the danger which he invites by his audacious march, his previous escapes from similar traps in the Transvaal cannot be forgotten. But the end must come; and for the sake of the burghers themselves it were well that it should come soon.

IF IT BE TRUE that the Sultan, as Caliph, or supreme head of the Mohammedans of the world, has dispatched an embassy to China at the urgent request of the German Emperor, to restrain the Chinese Mohammedans from taking up arms against the allies, then the precedent set, and the power of the Sultan which is thereby acknowledged, is most dangerous. It will be remembered that the position of the Sultan toward all Mohammedans is very much the same as that of the pre-Reformation Popes to the Christian world. He is both the supreme head of a State and of a world-wide religion, and in the latter capacity is recognized as the ruler of hundreds of millions of the followers of Islam throughout the world. If we recognize the power of the Sultan to restrain these innumerable hordes, we cannot forget that he is equally powerful to unite them in a "holy war" against the Christian infidel—and quite capable of doing so if he chooses. It is true that there is a section of Mohammedanism which denies the authority of the Sultan, as

that of Persia; but for the most part his authority is now recognized by Islamites throughout the world. There are said to be some 20,000,000 of that religion in China, while in all parts of Asia as well as in northern Africa their numbers can hardly be estimated. This is the force which looks to the Sultan as their absolute master. Truly the possibilities for the Twentieth Century may include a vast struggle ahead, before the "Eastern question" can be laid to rest. It may not be forgotten that the United States is directly interested in the question by reason of the large Islam population of the Philippines under the Sultan of Sulu, whose acquiescence in American rule is attributed at least negatively to the Sultan of Turkey.

LAST WEEK'S NEWS from China indicates that the military commission of the allies has presented plans for elaborate permanent defenses for the Legations, including an encircling wall protected by a trench filled with barbed wire, and with heavy guns at various intervals. And to what purpose? Does anyone suppose that the Chinese Emperor will kindly take up his abode directly within range of those guns? Let Peking be made a fortified European city, and the Chinese will simply select another capital—as indeed they appear already to have done. These elaborate fortifications, if seriously intended to protect foreigners in China's capital, suggest comic opera rather than serious measures. It is now declared, too, that Count von Waldsee has declared that a hostile movement of the forces of the allies is imminent, on a large scale and for a considerable length of time. This would seem to indicate war in dead earnest between Europe, with or without America, and China. Unhappily the Chinese court has not given assurances that the punishments demanded by the allies will be inflicted, despite the preliminary assurances. The military expedition may in the last resort be a necessity, and in that case the United States would be shirking its duty if it should not take part in it. The absolute failure of diplomatic negotiations, however, is alone a sufficient justification for such action, and until this is shown—which thus far it has not been—it is well that the President has refused to sanction American support of the movement.

SOME THREE WEEKS ago or more, there were dispatches published from Abyssinia to the effect that there had been a severe battle. No one knew to what to attribute the fighting, for Abyssinia has been singularly peaceful since the complete defeat of the Italians some years ago. It was known, however, that the Negus was temporarily absent from his capital, and it was surmised therefore that the opportunity had been seized for a rebellion. It now appears that one of the tributary kings who owes allegiance to Menelik had died from poisoning, and that the battle was between two rival claimants to the throne. Menelik has now sent troops to quell the disturbance, and is likely to be successful.

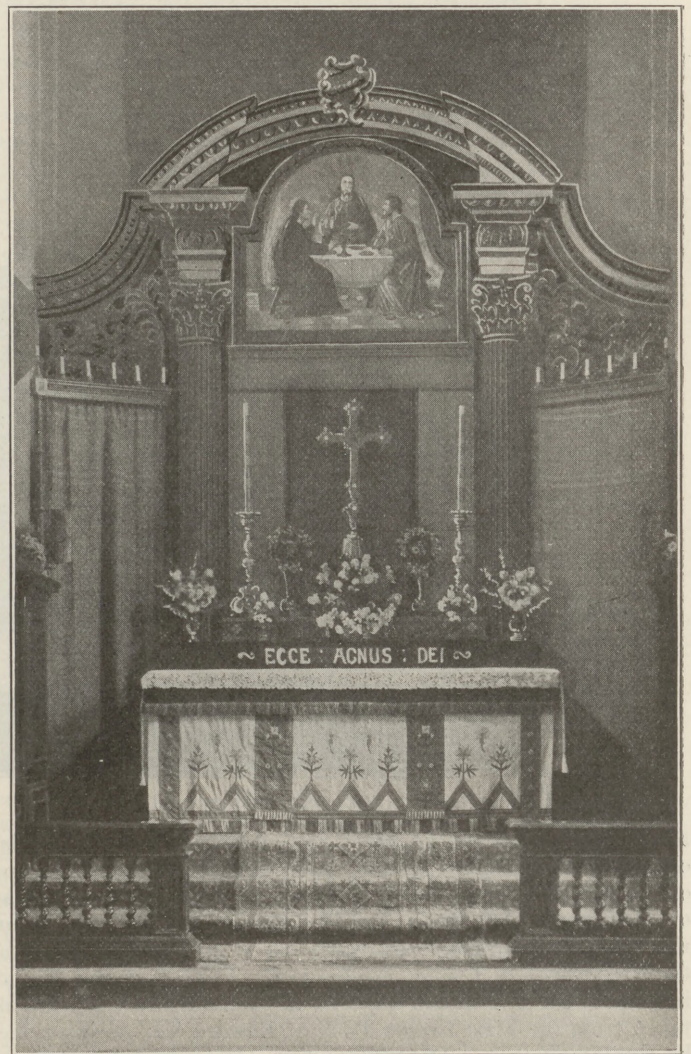
LONDON LETTER.

LONDON, February 5th, 1901.

THE Letter *ad clerum*, signed by the Archbishops and all the diocesan Bishops of the English episcopate save one, the Bishop of Sodor and Man, and evidently drawn up at the Lambeth meeting several weeks ago, has not been at all well received by the clergy. In the first place, their sense of propriety has been outraged by the irregular and vulgar mode of its promulgation. Although not addressed to pressmen, yet the Encyclical was sent to them instead of to the clergy, who first read it in their secular or religious newspaper; while quite likely there are some who are still wholly unaware that the Archbishops and Bishops have written to them. Since the publication of the Letter, however, a few of the Bishops have taken the trouble to transmit it direct to their clergy. Such a monstrous breach of clerical etiquette on the part of the members of the episcopal bench, as in sending an apostolic communication to the clergy through the medium of the press, is probably without precedent in the traditions of the English hierarchy. To the contributor of "Church Notes and News" in the *Morning Post* it seemed "almost incredible that a body of gentlemen who are such sticklers for etiquette as the Anglican hierarchy should first communicate with their clergy by such an indirect channel." Some "Impecunious Vicar" writes to the daily *Standard* to say that though the Bishops have done "the honor" of writing to him, yet from "some unexplained cause" their letter has not reached him; and, seriously, he felt that he had a right to be "treated as a gentleman," notwithstanding his "impecunious" condition.

The Encyclical begins by saying that "with the dawn of the new century unexampled opportunities for good are opening before the whole of Christendom, and not the least before the National Church of England." But there are "certain points in the present conditions" of that particular Church which cause "very grave anxiety" to those to whom "by God's appointment" the government of it is entrusted. There are some amongst the clergy who refuse to follow "the godly admonitions and submit themselves to the godly judgments" of their Bishops; and such clergy need not think that they are "guided by Catholic principles or treading in Catholic paths." It is "a grave offence" for a clergyman to disobey "his Bishop," but the offence becomes "still more grave" when obedience is withheld from "the Bishops as a body." The *motif* of the Encyclical is finally disclosed in the statement that the Archbishops and Bishops "as a body uphold the duty of submitting to the decisions of the Archbishops lately given on questions referred to them."

The Letter *ad clerum* embodies, to be sure, some good matter, but is on the whole fatally vitiated by what is known in law practice as special pleading. Legitimate episcopal authority is confounded with presumed Papal prerogative; canonical obedience with absolute submission; a properly constituted court with an unauthorized sitting; judicial decisions with mere individual opinions. The Letter, moreover, is misleading evidence of what seems well-nigh the complete solidarity of the English bench on the Lambeth policy. The Bishops of Rochester and Chichester, however, expressly allow their clergy to reserve the Blessed



CHURCH OF ST. MARGARET PATTENS, LONDON.

Sacrament for the Sick and Dying, while the Bishop of Wakefield not only allows but favors the ceremonial use of incense in his Diocese. The tone, also, of the Encyclical is unpleasantly autocratic, and too suggestive of the Pastoral issued a short time ago by the Anglo-Roman prelates. The *Pilot*, in a long leading article, regards its publication with "very sincere regret," fearing it will have a bad effect on the so-called "obedient" clergy. It argues that the English Church is now "under a code of dead law," which should be "quietly ignored," as obsolete laws are in civil matters. Father Black, in an open letter to the Bishops, writes: "Have we not a right to require that you shall be unanimous in your acceptance and defence of the Church's morals in the matter of Christian marriage before you

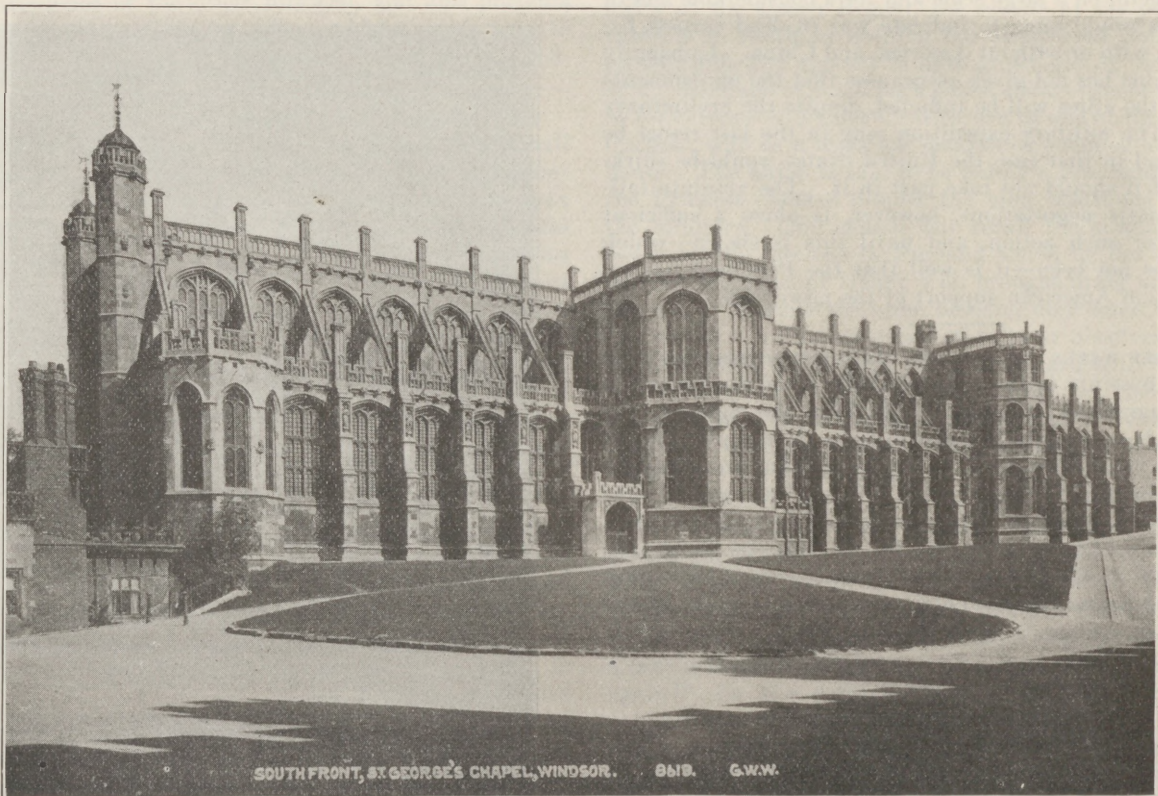
urge in the secular press your agreement on matters of smaller moment?" It is regrettable, indeed, that our English ecclesiastical rulers could not have signalized "the dawn of the new century" with a more epoch making utterance.

The Feast of King Charles the Martyr—"our own, our royal Saint"—which falls on Jan. 30, was especially observed this year, as usual, at the Church of St. Margaret Pattens, Rood Lane, one of Wren's city churches, where a solemn *requiem* was sung to Mozart's *Twelfth Mass*, the celebrant being one of the assistant curates of St. Cuthbert's, Earl's Court. There was also a Procession with lights and incense. The rector, the Rev. J. L. Fish, requested the prayers of members of the congregation "that kings might be nursing fathers, and queens nursing mothers of the Catholic Church." At the solemn evensong the preacher was the Rev. Dr. Biggs, the new vicar of the Church of SS. Philip and James, Oxford. The quaint old statue of King Charles the Martyr at Charing Cross is customarily decorated on his Feast with wreathes from members of the various Legitimist and Jacobite societies which exist to perpetuate the dynastic claims of the House of Stuart, but this year there were no floral tributes on account of the National mourning.

On the Sunday after the death of the Queen a *requiem* mass was celebrated at the Greek church, in Bayswater, and at the conclusion of the Archimandrite's address prayers were said for the repose of her soul. There was also a *requiem*, according

of the *requiem* service the *De Profundis* was sung to the setting newly composed by Sir George Martin, the organist of St. Paul's. Among the members of the immense congregation present, all of whom were in black attire, were the Bishop of Rochester, Archdeacon Emery, the Permanent Secretary of the Church Congress, and Viscount Halifax.

St. George's Chapel, Windsor, where the first portion of the Burial Service at the funeral of Her late Majesty, Queen Victoria, was held, is situated in the Lower Ward of Windsor Castle, and was built by King Edward IV. in the sumptuous Perpendicular Gothic style of his age. It is almost unnecessary to say that this Chapel of the Knights of the illustrious Order of the Garter is one of the architectural glories of England. It is a collegiate foundation, having a Dean and Chapter. For the late august occasion tiers of wooden staging were erected in the aisles of the nave, while along the nave from the west doors to the choir screen there were barriers to keep the passage clear for the *cortegè*. The chief decoration consisted of flowers, whose perfume pervaded the chapel like the penetrating scent of incense. The choir was strictly reserved for the King and Queen, the members of the Royal Family and Household, and the foreign Royal guests. The Primate officiated, and was assisted by the Bishops of Winchester and Oxford, the Prelate and Chancellor respectively of the Order of the Garter, and also by the Dean of Windsor, the Registrar of the Knighthood. Perhaps



SOUTH FRONT, ST. GEORGE'S CHAPEL, WINDSOR. 8619. G.W.W.

to the Armenian rite, at which the members of the Armenian colony in London were present, in the Chapel of the Orphanage of the Sisters of the Church, Kilburn, the Rev. Theodore Isaac, of Manchester, officiating and preaching. On the day before the funeral a *requiem* mass was sung at St. Paul's Cathedral, the Archdeacon of London celebrating. The collect was the one in general use at *requiem* services, the Epistle and Gospel being taken from the First Prayer Book of Edward VI., as sanctioned by the late Bishop. The music of the *Kyrie* and *Sanctus* was Merbecke's, while the Creed and *Gloria in Excelsis* were only monotoned. The most striking feature of the service was the singing of the following anthem, from the Liturgy of St. Chrysostom and set to what is called the Kieff Chant, which was sung at all the masses for the soul of the late Czar of Russia at which King Edward VII., when the Prince of Wales, was present: "Give rest, O Christ, to Thy servant with Thy Saints, where sorrow and pain are no more, neither sighing, but life everlasting. Thou only art Immortal, the Creator and Maker of man; but we are mortal, formed of the earth, and unto earth shall we return; for so didst Thou ordain when Thou createdst saying, 'Dust thou art, and unto dust shalt thou return.' All we go down to the dust, and weeping o'er the grave make our song: Alleluia! Alleluia! Alleluia!" the concluding portion of the Anthem being a repetition of the opening passage. At the close

the most special feature of the service musically was the chanting of the Lord's Prayer to music composed for Queen Victoria by Gounod.

At the special memorial service in St. Paul's Cathedral, at the hour of the funeral, the organ accompaniment was supplemented by that of an orchestra of 70 musicians from the Royal College of Music, Kneller Hall, the principal school for the training of Army bandmasters. The Russian Burial Service anthem was again sung, and also the *De Profundis* to Sir George Martin's composition.

It has already been decided, says the *Church Family Newspaper*, to place an effigy of the late Bishop Creighton in St. Paul's Cathedral. The Bishop will be represented in the cope and mitre which he wore at all great functions at St. Paul's, grasping his pastoral staff. The effigy will be placed in the north choir aisle, opposite the monument of Bishop Jackson, whose sculptured figure, vested in the "sad-colored cope" which he thought it his duty to wear at ordinations, in accordance with the judgment of the Privy Council, occupies the easternmost semi-circular recess in the south aisle of the choir. The recesses to the west of Bishop Jackson's tomb are occupied by the massive monuments and more than life-size figures of Bishop Blomfield and Dean Milman.

J. G. HALL.

NEW YORK LETTER.

THE number of churches in business sections of New York to arrange noon-hour services during the Lenten season gradually increases. So does the attendance at services already arranged. The new noon-hour service this Lent is that arranged by the Holy Communion, located in the midst of the Sixth Avenue shopping district. The exact time is 12:30, and the service is to continue but fifteen minutes, a shorter time than anybody in this city has yet attempted. The Holy Communion clergy will take the service. As heretofore, Trinity, St. Paul's Chapel, Grace, Calvary, and Holy Trinity, Brooklyn, will hold noon-hour services, their exact hours being 12:25, except St. Paul's, which is at 12:05. Old Trinity, as last year, calls upon its friends among the city and suburban clergy, and will have a different speaker almost every day. In the list are Archdeacons Van Kleeck, Tiffany, and Mann, Trinity Vicars Steele, Geer, and Olmsted, the Rev. Drs. W. M. Grosvenor, E. Walpole Warren, H. C. Swentzel, Henry Lubeck, and W. M. Hughes, and the Rev. Messrs. Alban Richey, Pascal Harrower, G. Calvert Carter, John Sword, Walker Gwynne, C. M. Niles, R. M. Sherman, Jr., F. M. Kirkus, E. A. Lyon, A. L. Wood, the Rev. Dr. C. C. Edmunds of Newark, and the Rev. Dr. G. McClellan Fiske of Providence. Grace Church, almost always filled to the doors, follows its usual practice of not giving out the name of the speaker. Calvary follows its custom of having each speaker several days in succession. The list includes the Rev. J. O. S. Huntington, Bishop Potter, and Dean Hodges of Cambridge. St. Paul's continues its Friday noon-hour services, its speakers this season being the Rev. J. Nevett Steele, the Rev. Dr. Lloyd, and Prof. Roper. The noon-hour service at Holy Trinity, Brooklyn, will be taken as last year by the rector himself, the Rev. Dr. S. D. McConnell.

It is found, after Lent is over and the average per day comes to be ascertained, that each year the number increases. For example, Calvary's average two or three years ago was something like 210. The following year it went up to 280, and then on up to something over 400. Dr. McConnell records, in his parish paper, that his Lenten services grow in the same way, although he also records that attendance at some services decreases, showing not that people are less interested but that certain hours are inconvenient and are giving way to more convenient ones. In most churches the custom still obtains of having special preachers for Wednesday evenings, and the announcement lists read like a roster of the city and suburban clergy.

The new feature this year, although perhaps not new in all cases, is different members of the clergy staff taking up, at different hours, a given line of thought and continuing the same throughout the season. It is found that different persons, as they chance to be interested, attend these different lectures, possibly because of the hour, it may be because of the speaker. For example, at St. Agnes' Chapel, the vicar, the Rev. Dr. Olmsted, will give on Wednesday evenings at eight, six lectures on notable periods in English Church history; on Wednesdays at noon, the Rev. Mr. Sherman will speak on the Twenty-third Psalm; and on Fridays at five the Rev. Mr. Hicks will give six addresses on the Beatitudes.

Owing to the death of his brother, Bishop Potter was unable to preside at the Church extension meeting held in St. Thomas' Church on Sexagesima Sunday night. Archdeacon Tiffany presided in his stead, the service being said by the Rev. Mr. Huske. The Archdeacon spoke of the strong interest in Church extension always taken by the late rector of St. Thomas', the Rev. Dr. Brown, and pointed out the main purpose of the meeting, which was to bring the subject to the attention of the Church, but more especially to call friends of the work together and to tell them what is being done. The larger a city becomes the more divided up come to be the workers. The first speaker, Mr. E. M. Camp, President of the Lay Helpers' Association, gave an account of the work not of the Brotherhood of St. Andrew alone, but of all missions in the upper part of the city, and said that it costs \$260,000,000 to maintain the churches, all sorts and kinds, in the United States one year. Through organized missionary societies there is expended \$25,000,000 a year, and the charities of the country, those under religious control alone, amount to \$60,000,000. There is being asked for this year, because it is a first year of the century, about \$100,000,000 additional. Almost every interest of any size makes for New York city straitway it wants financial help. It follows, therefore, that if Church extension in New York gets its proper

support, that there must be some powerful agencies at work, and it is the duty of Churchmen and Churchwomen in this city to organize and put forth that power.

President Low of Columbia University, who followed Mr. Camp, spoke of Fraternity as the only one of the three words Liberty, Equality, and Fraternity, which has survived as a cry in the popular mind, and thought it had done so because of the emphasis which the Church had laid upon it. He deprecated the loss of the churches from the lower parts of the city, but rejoiced in their extension in newer parts. Especially did he commend the present effort intelligently and carefully to assign new fields, to the end that mistakes of the past, when churches were congested in certain districts, should not be repeated. He believed that the Church should purchase sites far in advance of the city's growth and hold the same for the future.

The Rev. Dr. Parks of Calvary Church mentioned with emphasis the intelligent character of those who are going into the upper sections of the city, pointing out the chance the Church has there with people who are torn from old surroundings. People who reach out for better homes are easily led to reach for the Church if the Church is on hand to present her claims. He spoke especially of the need of St. David's, the mission for colored Churchmen, the only work in a large field. It has outgrown its hall, and could well use a church building if it had one.

An effort is making to increase the regular financial support of Diocesan Mission work.

Marked interest is felt in New York in the case of the Rev. John Keller of Arlington, whose case was described in this correspondence last week. Dean Hoffman of the Seminary has sent word to him to engage the best legal counsel and the best surgical specialists, and send the bill to him. At this writing Mr. Keller is improving, and it is said he will have the use of one eye, although it may be somewhat impaired. Asked if he saw or talked with his assailant, he has stated that he did neither, and also that, try as hard as he could, he could think of no reason why anybody should attack him, or wish to take his life.

The vestry of Trinity corporation has ordered printed the services held in the parish church in memory of Queen Victoria, with the sermon preached by the rector, and other details.

Bishop Hall of Vermont preached at St. Bartholomew's last Sunday morning for the Rev. Dr. Greer, who has been ill with the grip; Bishop Grafton of Fond du Lac at St. Edward the Martyr for the Rev. Edw. Wallace-Neil who has been ill for some weeks but has now recovered; Bishop Potter at St. Thomas' where nothing positive has yet been done toward obtaining a rector; and Bishop Hare of South Dakota at the Incarnation on Sunday evening, when was held the annual meeting of the Niobrara League.

Grief is very general over the sudden taking off of the Rev. Horace J. Hooker, the assistant at the Church of the Incarnation, who succeeded a few weeks since the Rev. T. F. Davies, Jr. He was ill of pneumonia but three days. The funeral was held in the church, and interment took place at Cooperstown, N. Y., where he was born 31 years ago. At the funeral Dr. Grosvenor read the opening sentences, Mr. Wadleigh the lesson, and the prayers were said by the Rev. Dr. C. S. Olmsted of Bala, Pa., who was Mr. Hooker's rector in boyhood. The young assistant was educated at Hobart and the General Seminary, and upon ordination went to Incarnation Chapel, where he had labored faithfully among the poor of that neighborhood. At his funeral were many of these same poor, come to the parish church to pay respects to a dead friend. An effort is making to raise funds for a memorial tablet in the chapel which is about to be erected.

The Sunday School Commission of Long Island held an Institute in Christ Church, Bedford Avenue, on the 13th inst., for the special convenience of Ascension, Calvary, Grace, Holy Cross, St. Barnabas', and other Eastern District parishes. Deaconess Patterson gave the principal address, upon methods of instruction in schools, and explained her method of teaching the Church Year by illustrations. The Institute was attended by rectors, superintendents, and teachers.

THERE IS ONE THING I have in mind," said Bishop Tuttle at the Church Club dinner in Kansas City, "which convinces me that Kansas City excels St. Louis in at least one profession. Only recently I was riding on a crowded street car in St. Louis. When I alighted I discovered that my pocket had been picked of a purse and \$30. A few days later I was at the union depot in Kansas City. I put my grip on the floor while I purchased a ticket. When I turned for it, the grip, containing ten carefully prepared sermons, was gone."

THE BOARD OF MANAGERS.

THE Board of Managers of the General Missionary Society met at the Church Missions House in New York on Tuesday, the 12th inst. In the absence, in Mexico, of the Bishop of Albany, Vice-President, the Bishop of New Jersey was called to the Chair. Eight Bishops, fourteen Presbyters, and nine laymen were in attendance.

As compared with the same term last year the Treasurer reported a decrease in the amount received from contributions of \$13,275, but remarked that two single contributions amounting to \$12,000 were received for Foreign Missions in 1900 which had not been duplicated this year. He moreover submitted a statement touching the central expenses of the Society that had been drawn out by an inquiry addressed to him during the month, which statement was ordered to be published to the Church and copies sent to every clergyman.

The resignation of Mr. Bache McEvers Whitlock, because the condition of his health would not allow him to take an active part in the work of the Board or even to attend the meetings, was accepted with an expression of very great regret. The announcement was made that Mr. W. W. Frazier of Philadelphia had accepted his election to membership, and upon the nomination of the Commission Mr. Skipwith Wilmer was elected a member of the Commission on Work Among the Colored People *vice* the Hon. John A. King, deceased. The Rev. Dr. Herman L. Duhring was appointed as heretofore to advocate the Sunday School Lenten Offering Plan for the year 1901.

INDIAN MARRIAGES.

The Board's attention having been officially called to the fact that a bill had been passed by Congress to regulate and enforce the licensing of Indian marriages and the solemnizing of such marriages and to provide for the systematic record of marriages, births, and deaths at each Indian Agency, action was taken expressing the approval of the Board, of such legislation.

MEXICO.

The Rev. Henry Forrester, nominated by the Presiding Bishop, was, under the resolution of the Board of Missions, appointed as the clergyman of this Church to whom for the calendar year 1901 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.

ALASKA.

The Bishop of Alaska was heard from at Tanana on the Yukon under date of November 12th. He was then in good health; was expecting to make a journey to Rampart about December 1st; in the meantime having visited Nuklakahyet and Nowikakat. Because of the recent epidemic of grip, which in some instances developed into pneumonia and bronchitis, he had been obliged to give relief to the Indians; says it will be one of his first duties in the spring to help the natives in building cabins on the new mission site on the coöperative plan. They will go with him to some well-timbered spot and raft logs to Tanana on a percentage; he furnishing the food. In this way he will obtain the lumber he needs without purchasing it. The little steamer *Northern Light* needs a new boiler of a different type, when she would be very valuable. Wishes those who contributed to the boat to understand that from \$1,200 to \$1,500 is required for the purpose, without which she cannot be used. Is very anxious for the reinforcements that he has been writing for from time to time. Miss Sabine has been greatly in need of help as she has had so much on her hands during the summer and fall. It coming to the knowledge of the Board that Miss Sabine's father, mother, and brother had died within a month, a resolution of sympathy for her in her affliction was adopted. St. Luke's Church, Douglas Island, the Rev. Mr. Gurr reports, was opened for service on the last Sunday in December. It is not all paid for and he is soliciting contributions, and Mr. Cameron says that \$1,000 more is needed to complete the payments on the church at Skaguay, built last autumn, and to furnish the building properly.

THE PHILIPPINES.

With regard to work in the Philippines an important letter from Bishop Graves, in charge, was submitted in which he makes a most urgent appeal for the appointment of four clergymen for work in Manila, men of ability and learning, and for the means to support them. Mr. Smiley, our missionary, and Chaplain Pierce, because of disability having been forced to come

home, the services are only kept up by the kindness of Chaplain Walkley. Says: "I should only be too happy to see any good men you can get sent out without waiting for any further word from me, but it is all important that you should send the best." In connection with this the Board resolved that efforts be made to secure qualified workers and that an appropriation be made for the support of one man in the Church's mission at Manila, with especial reference to work among the Filipinos, on the same terms as those applying to the clergy in China and Japan.

PORTO RICO.

Letters were also submitted from the Bishop of West Virginia, now in Porto Rico, under appointment by the Presiding Bishop, the substance of which has already appeared in the public prints. It was announced that Mr. George C. Thomas had pledged \$8,000 toward the \$10,000 needed for the erection of a church in San Juan, which he desired very strongly might be a memorial of his old rector, the Rev. Dr. Richard Newton. Two thousand dollars having been contributed previously, \$2,000 having been received since, Mr. Thomas said that he would pay the \$6,000 for this object and use the remaining \$2,000 for other mission purposes which he would designate. Unfortunately, however, there is delay because of difficulty about the title to the lot for the church in San Juan. It is hoped that this will soon be adjusted. The Rev. James H. Van Buren, recently appointed, sailed for San Juan, to join the Bishop, on the 9th inst. The Bishop was much encouraged because of this appointment.

WEST AFRICA.

Under the head of Foreign Missions letters were received from all the Missionary Bishops abroad and from a number of missionaries in Africa, China, and Japan. Bishop Ferguson wrote that for reasons of health it had become necessary that Miss Lulu Higgins should leave Cape Mount by first opportunity. On his last visit to Cape Mount he formally introduced the Rev. Nathan Matthews to the people as superintendent and rector of the station. He greatly needs the assistance of a more efficient working staff. Requests had previously come for the appointment of a matron and teachers from this country. By the next letter the Bishop was obliged to report that the Rev. Dr. Paulus Moort had had a stroke of paralysis and under advice of his physician was coming to the United States for a year. The Rev. N. H. B. Cassell has been appointed by the Bishop to the charge of Trinity Church, Monrovia, *ad interim*. The Bishop was proposing to celebrate, on the 11th of July next, the fiftieth anniversary of the consecration of Dr. Payne, the first Bishop of Cape Palmas and Parts Adjacent. Five young men, students in the Hoffman Institute, Cuttington, have been admitted by the Bishop as candidates for Priests' Orders and three more were received as postulants.

CHINA.

The four letters from Bishop Graves with regard to the re-opening of all the stations (save one quite isolated) by this time and the outlook for the future were most encouraging. Says that the native clergy expressed the deepest gratitude for the way in which they have been protected, and were deeply touched by the fact that the foreign clergy thought for them in the midst of all the excitement and trouble, and writes: "They have assured me that they shall go back to their stations with renewed hope and strength and work with renewed energy. If we have gained this spirit in the native clergy, and I think I see in them a readiness that I never observed before, the troubles of this summer will not have been all a loss." Our own men were left in charge of the premises by the mandarins under whose protection they were and even to details everything was kept in order. Schools, hospitals, and residences were found intact, and the Bishop adds: "When one thought of the almost certain destruction that threatened them to all appearance in the summer one felt a very deep thankfulness to Almighty God for His mercy." The Bishop had recently been over the ground at Wuchang and Hankow and spoke from his own observations. He highly appreciated the resolutions of sympathy and confidence adopted by the Missionary Council in Louisville. He addressed a letter to all the members of the Mission on the subject. On Christmas Day they had a thanksgiving service in all the churches for God's great blessing and the mercy that has enabled them to resume their work and to pass through such a crisis without the loss of a single life among our missionaries or Christians. At the thanksgiving service mentioned, the students at St. John's College contributed \$110 (Mexican) for the destitute Christians in the North of China. The Bishop makes

We are entering upon the great penitential season of the Church. Already she has laid aside, for soberer and a more subdued demeanor, the festive garments and rejoicings full of adoration with which she gathered around the humble manger of the Blessed Virgin's Son in Bethlehem. And now her songs of praise are subdued to strains of tearful penitence and pleading cries for mercy. She bids us now to forty days' retirement to the wilderness by fasting and prayer, by self-examination and humiliation and confession and penitence for the sins that brought such direful agony to our Blessed Lord.

a strong call for three more clergymen and another lay teacher for St. John's College.

JAPAN.

Bishop McKim wrote that the Rev. H. S. Jefferys was leaving for vacation on February 8th for the United States. The Convocation of the Missionary District of Tokyo had elected the Rev. C. H. Evans and Prof. J. McD. Gardiner as delegates to the General Convention. Upon the same occasion the Bishop announced the following Standing Committee: The Rev. Messrs. Woodman, Lloyd, Sweet, and Evans, Prof. Gardiner and Dr. Teusler. The first named was elected President and the last Secretary. They also adopted a resolution expressing gratitude to the Board of Managers for its hearty endorsement in the face of opposition both at home and in the field, of the action taken by the Japan Mission with regard to the retention of the Government license by our Mission Middle Schools, and its feeling that time has fully shown the wisdom of the line of action there taken.

DOMESTIC MISSIONS.

The Bishop of Duluth addressed the Board, first upon the

great growth of and opportunity for Swedish work in the Northwest, and secondly upon the great need of a new building for St. Luke's Hospital, Duluth, which had been doing a large work among the miners and lumbermen of that whole section, and upon his need of \$10,000 in cash immediately, asking for the personal sympathy and approbation of the members of the Board. His endeavor was endorsed by the Board.

The Bishop of South Dakota addressed the Board principally upon the subject of boarding school work in his Missionary District, dwelling upon the embarrassment caused by the withdrawal on the part of the United States Government of the school ration which he estimates made a difference of \$2,000 per annum in the income of his four schools; asking advice from the Board in the emergency. The Board had already authorized him to solicit contributions to make up the deficiency for the present year and by resolution extended this permission to the future until it could be determined what permanent arrangement should be made.

The Auditing Committee reported that they had caused the Treasurer's books and accounts to be examined to the first instant and had certified the same to be correct.

The Board has had before it for two months a suggestion repeatedly made that a clergyman be employed in the office to render skilled assistance in organizing Missionary Study Classes and promoting such study throughout the Church, to conduct a Bureau of Information at the Church Missions House, and to render assistance in such other ways as might be desirable. The suggestion was accompanied by a promise on the part of one gentleman interested that he would be responsible for one thousand dollars of the salary for the first year at least, but after mature consideration the Board determined that it was inexpedient at this time to increase the office force as contemplated.



STATUES ON THE CHURCH HOUSE, PHILADELPHIA.

THE CHURCH HOUSE, PHILADELPHIA.

NEXT to the Church Missions House in New York, probably the most representative building of this Church for ecclesiastical purposes other than parochial or Cathedral, is the magnificent Church House in Philadelphia, built through the generosity of wealthy laymen in that city for the diocesan offices of Pennsylvania and for such general Church institutions as centre in that city. The edifice itself is too familiar, through its pictures if not from personal observation, to need description. Its erection is due largely to the quiet insistence of the present Bishop, though his predecessor, Bishop Stevens, had felt and expressed the need of such an edifice. In 1889 Bishop Whitaker spoke with emphasis on the subject in his annual address, with the result that the initial committee was formed by resolution of the convention in that year. Gradually the project took shape, various committees working in succession upon it, until,

in connection with the celebration of the twenty-fifth anniversary of the consecration of Bishop Whitaker, the corner-stone was laid, October 30th, 1894. "This great building," said Mr. Francis A. Lewis, who had been influential in the erection of the house, speaking at the laying of the corner-stone, "will stand as a protest against parochialism, and for this reason, if for no other, it will be worth all that it costs."

The building was completed during the next year, and at the formal opening of it on Nov. 25, 1895, there was a joyful service at which the sermon was preached by the Rev. John Fulton, D.D., LL.D., whose services through *The Church Standard* to the committees having the work of construction in charge had been gratefully acknowledged, and whose erudite learning and judgment were frequently drawn upon by those having in charge the details of construction.

The statues, of which a pictorial representation, made expressly for THE LIVING CHURCH, is presented herewith, represent

the continuity of the American Church and episcopate with the fathers of the Church in early days. The subjects, beginning at the left, are: St. Athanasius, St. Augustine of Hippo, St. Augustine of Canterbury, St. Columba, St. Patrick, and St. Alban. These statues are life size, and are excellent works of ecclesiastical art, even to the historic vestments of the Catholic Bishops thus represented.

The Custodians of the Church House at the present time, are the Bishop and Treasurer of the Diocese *ex officio*, the Rev. G. Woolsey Hodge, Rev. W. B. Bodine, D.D., Mr. J. Vaughan Merrick, Mr. Francis A. Lewis, and Mr. William Platt Pepper.

A CHRISTIAN HERO ENTERED INTO REST.

DEATH OF CHIEF GOOD THUNDER.

I HAVE just heard of the death of Good Thunder, warden of the mission at Birch Coolie, Minnesota. Good Thunder was the first Sioux baptized and confirmed by me. Few faces

a forest flower, and said, "Will the Great Spirit's messenger take my child to his home and make her like a good white woman? She must not grow up a wild woman." I have elsewhere told the sweet story of little Lydia whose touching death and burial, in God's providence, led her father to the Saviour.

The part which Good Thunder took in that awful drama of blood—the Sioux massacre of 1862—will be remembered, when at the risk of life he befriended the white captives, and was one of the chief instruments in rescuing them from death. General Sibley, who shared my admiration and affection for him, appreciated his fidelity so deeply, that he gave him a certificate testifying to his heroism, and made him a chief of scouts.

In looking back over long years, I see this beloved brother always the same noble, patient, and loving Christian. He suffered much, but without a murmur.

The telegram telling me of his dangerous illness came two days ago, and in this sorrow it is a comfort to know that my message of love and hope reached him before he entered into the



CHIEF GOOD THUNDER AND HIS FAMILY.

are more clearly imprinted on my heart, and for none of my flock have I had a deeper love. He was one of the truest men and one of the loveliest disciples of Jesus Christ I have ever known. When I first met him forty-one years ago, he was a wild man, a warrior, and passionately devoted to his people. I can even now see his upturned face as, sitting beside Wabasha and Taopi on the bank of the Minnesota river, he heard for the first time the story of the love of God in the coming of His Son Jesus Christ. His thoughtful mind was so impressed that he came to me the next day with his little daughter, beautiful as

rest prepared for him.

The life and record of this faithful Christian brother, whose unbounded love and trust in his Bishop bring tears to my eyes, will always be one of the most precious memories of my episcopate.

H. B. WHIPPLE,
Bishop of Minnesota.

In the group printed herewith, the aged Good Thunder and his wife are shown in the foreground. The others include his adopted son, Charles, a negro, with the wife and child of the latter.

Some Phases of American Church Work.

WORK AMONG PRISONERS.

BY THE RT. REV. GEO. DE N. GILLESPIE, D.D.,

Bishop of Western Michigan.

I HAVE been courteously asked to prepare an article for THE LIVING CHURCH, on "Work Among Prisoners." As this is proposed to be one of a series on "special classes of work at home," and appearing in a religious paper, I infer that the idea is, to call out what is doing for the reformation of the convict.

In the Broad Samaritanism of the day, those in the house of bondage have not been overlooked. In nearly all our large cities, societies exist under "The Prisoners' Aid Society" or some title of like indication. These societies have for their prominent aim, the assistance of the released prisoner in securing employment. Unable as the sufferer from the penal law commonly is to conceal the fact, and distrustful as the community is of him—even men of his own station and craft unwilling to work by his side; there can be no more positive exertion towards his being put on his feet as a good citizen, than to pass him at once into a position of industry. When he passes out of the prison gates, often the only welcome that awaits him is from his old associates, and the direction his feet are likely to take is to the saloon.

In this line of looking after the prisoner is the "Home" where he may wait the opportunity for permanent place and employment. Several of these Homes have been established by a former convict knowing from his own experience the need and benefit.

Direct effort from without on any lines of charity can scarcely enter much within prison walls. It is part of our actual though not pronounced national Christianity, that the prison is commonly provided with its chaplain. And from what I have known of these men, I must add that coming from various religious bodies, they are no political appointees, but true pastors of their peculiar flocks.

If you will accompany me on a Sunday morning to the State Prison, we will find the Sunday School voluntarily attended by a large proportion of the inmates, the teachers often fellow prisoners, apparently in earnest, and commanding attention. A little later we will be present at a service attended by all, conducted in the way of the denomination to which the chaplain belongs, a marked feature the singing. Preaching in the Prison of my state, I must say that so far as my eye could tell, my congregation, if they were not "listening to their duty with honest hearts to practise it," did not tell it in their attitude. Should we tarry at the conclusion of the service, and the chaplain give us his attention, he will tell us that the men have their weekly prayer meetings, voluntarily attended. I have been frequently present at these meetings, and while there is much hackneyed expression, a good deal of what in a more cultivated circle would be egotism, and sometimes more concern for their officers' souls than their own and their comrades'; I could not distrust the sincerity.

The chaplain will tell us further that while burdened with examination of business correspondence, much of his time is spent in private converse in his office and in the cell.

It answers the common distrust of the convicts' reformation, that those who are brought in constant contact with him, and who see much of the bad side of his life and character, do not express any such broad condemnation. These experts draw lines of distinction as broad as those in common society. They recognize the born and confirmed criminal who means to be just what he has been, and the victim of sudden temptation whose crime is a single act in an otherwise reputable life.

While we linger in the prison, we will observe ample provision for reading in the well filled shelves of a library constantly replenished by legislative grant, and ordinarily inquiry will inform us that literary societies exist among the inmates.

The whole tone of sentiment and character of discipline has changed in our penology. The prison no longer exists for the sole punishment of the criminal. It is a terror for evil doers, for the protection of society, and for reformation. Hence the measures to which we have referred, and distinction in dress and privileges, a fair diet, times when rigid rule gives way for amusement as the gathering in the prison yard, and a general tone that says, You are not here only to be made miserable.

There is that in prison government to be regretted, and that

should be changed. There is a lack of classification. The first and even youthful offender often mingles with the hardened criminal, the mere contact is dangerous. That the prison must pay, selects employments that are not always helpful to the discharged prisoner. Politics rule in appointments—a change in party rule means the dismissal of a warden and other officers however efficient.

Penology is an advancing science. The National Prison Association with its annual conferences, the constant attention of the Press, the books of wide experience and profound thought, are constantly affecting legislation and discipline.

Among measures of advancement may be mentioned the Parole Law. Under conditions varying in the states, this provides for the liberty of the prisoner before the expiration of his sentence, being yet held liable to recommitment on any misdemeanor. The case is thus met of a sentence of undue severity, of extenuating circumstances in the crime, and of the youth of the culprit. Results so far have fully justified the experiment.

In an opposite direction, the Indeterminate Sentence law meets the case of the incorrigible who has adopted burglary or some other forms of crime in his living, who is sure to be returned to prison or to be a fugitive from justice. The law regards and treats him as a dangerous man whose place is as much behind the bars as that of the insane man is within the asylum. It fixes no term of imprisonment, but will recognize evidence that he may safely be returned to society. There is no infringement of the rights of the individual any more than there is of the maniac. These are moral maniacs—men and women who have lost self-control, who are so "past feeling," so utterly bereft of any moral sense, that they can give no guarantee of being free from open insolence or leading even decent lives.

While, as we have stated, society has little to do directly with "the work in prisons," there is a work to be done without their walls that will tell in empty cells. What can society do to prevent crime, is a question that has an answer. Employment is a safeguard. Hard times with the closed factories and suspended enterprise, are times of crime. The honesty of man fails when starvation is at their doors, and the old adage holds true with the "children of larger growth." To-day a great strike is on, "the hands hang down and the knees are feeble of a great industry, and it is claimed the cupidity of the capitalist has taken away the just wage of the laborer; society is answerable for the crime that will inevitably follow."

The lack of home and home influences is a cause of crime. In one prison of my own state more than one-half of the prisoners are unmarried; in another, two-thirds. A man with family and property is rarely found a criminal. The idle fellows are of "the baser sort." If you take away from a man, especially a young man, the cheery saloon and the low yet attractive theatre, you must give him something to fill its place. He wants his good time as well as you.

Defective education has much to do with crime. Here we fault our schools. With the youth of our land to educate, they pay little regard to moral science. Children coming from the lowest grades of society, walking into the schoolroom from the slums, have little attention as already corrupted by their environment. What direct recognition of the last five Commandments is there in the school? The Decalogue should hang in every school room. This moralless education, to say nothing of the Godless feature, is the explanation of reformatories exceeding in number the prison population.

Here comes in a grand remedy at least for youthful crime—the watch and ward of the community and the individual. Let a community be true to this, providing amusement for its youth, bringing to bear the influences that will secure "the sound mind in the sound body," and the reformatory will not largely record its boys and girls. And let the individual throw his influence around the youngster who is going to the bad, and though he may never know it, he has given a good citizen instead of a dangerous convict to the state.

I cannot better close these desultory thoughts, than by reminding my clerical brethren of the Prison Sunday, October 28th. "On that day the ministers of the different denominations will be asked to cooperate with the great movement throughout our land for prison reform, by presenting some phase of the subject of prisons, prisoners, the reformation of men, causes of

crime, or some kindred topic." There could be no better educator of the people in "the work of the prisons," than this annual discourse. Materials will be readily furnished from the offices of the State Board of Charities and Corrections.

SOME OF MY PARISHONERS. VII.

BY THE RECTOR OF ST. NESCIOQUIS'.

SHE is the heroine of St. Nescioquis'.

We do not question his right to the title of hero, who makes his way over the long miles to the final bayonet charge—wriggling along like a serpent, or, like some fluttered bird, flitting from cover to cover with the knowledge that, behind the earthworks or over the crest of hill yonder, there are eyes keen as that of an eagle, gleaming along the barrel of a Mauser held in hands as strong as iron and as firm as a rock, and that one minute's exposure may bring inevitable death; nor his, who, amid the thunder of clangorous hoofs and clashing sabres, the storm-cloud of dust and sulphurous smoke, the wild flashing of lethal lightning, and the red rain of blood, charges the enemy home and carries the day in one wild exultant whirl. Neither may his claim be denied, who faces the contempt of the world, forsaken by friends and jeered at by foes, lays down his life for the truth. She shall not lack her meed of praise, who sacrifices ease and foregoes the affections, pleasures, and safety of home, that she may bear the Red Cross or wear the garments of a Sister of Mercy, and, amid groans of utter misery, shrieks of agonizing pain, loathsome disease and distresses, unrelieved by any gleam of the patience and trust which makes disease and distress tolerable, ministers with loving hand and tender heart to the woes of the field hospital or the slum. A good man struggling with adversity is a sight for the gods.

But each of these has peculiar impulse and support. For the soldier, the choice is between standing his ground and dishonor. To most men, to live justly scorned by their equals is worse than death. Then there is the instinct of fight and the fierce joy of battle, which exist in every man save the absolute physical coward. The martyr has the satisfaction of knowing that persecution cannot slay with him the truth he holds, that time will justify and avenge him, that infinite glory is his reward. The devoted nurse finds in her work an outlet for that tender desire of ministration which is the attribute of all true womanhood. Though her individual name be forgotten, she shares the love and regard of a nation, she feels that all that is said or sung in praise of her order belongs to her, that in the coming day, He will say, "Inasmuch as ye did it to one of the least of these My brethren, ye did it unto Me." The man struggling with his troubles shall not lack his occasional successes nor his portion of praise.

But, to do what is right, simply because it is right, when few will know and still fewer approve; and many, without open blame, will show that they account our action over-strained and foolish, without any external impulse or support, is not this also heroic? To choose poverty rather than competence; toil rather than ease; obscurity rather than social position—shall that not also be accounted nobly brave?

She is of good family; that is, she can trace her descent through several generations of men distinguished in those walks of life wherein brain, courage, and culture are essentials. Unblemished honor is the tradition of her race; an intellect of more than ordinary strength is her inheritance; personal dignity and courtesy are inborn.

Her childhood was beyond ordinary happy. She had from the first manifested a special love for music, and—while she was allowed to neglect no branch of necessary culture—she was permitted to follow her bent. She was not a genius; but she had feeling and skill in interpretation. Travel broadened her vision, enlarged her sympathies, and freed her from the hampering prejudices of a too narrow patriotism.

She married a man in all ways worthy of her, who idolized her. She and the boy she bore him were as the apple of his eye. He was a merchant in the older and nobler sense of the word. His business relations were almost world-wide.

He fell ill of pneumonia at a critical moment. Credit had been shaken and great houses were going down on every side. As never before in his career, the eye and hand of the master were needed in his affairs. His second in command faltered beneath the weight of his responsibility, hesitated, and all was lost. When the crisis of the disease was past, the state of affairs

could not be concealed from his devouring anxiety. The blow was too heavy for his wasted strength, and he died.

When affairs came to be wound up, it was found that the assets of the estate were insufficient. But the home was hers, given her in prosperous days, and an insurance policy for a large sum named her as beneficiary. By the law of the state, neither could be touched by the creditors. The administrators explained the conditions, and congratulated her on her husband's foresight. She did not understand very clearly the details of the business, but she did understand that some one was to lose on her husband's account, and that she had the means to make the loss good. "That would not be right," she said. From that position she could not be moved. She could not be persuaded that her husband had intended that. To have believed that would have lowered her esteem for him. Her king would have been dethroned. What was infinitely worse, he would have been proved unworthy of his kingdom. So the house was sold and the proceeds of the insurance turned over to the estate. Then she faced the world with less money for her entire capital than she had been accustomed to spend annually on her own account.

She had never been accustomed to small economies; she must enter on a life which would daily involve paltry savings. She had never earned a dollar; now, every dollar she spent must first be earned. She had not been educated with the idea of "making her living"; she must now be bread-winner for two. Though she had not been a pleasure-seeker, her life had been full of graceful socialities; these things would now be few and scanty.

But she did not quail nor repine. She had "a conscience void of offence towards God and towards man." She had faith in God and man. She had courage, and capacity. Naturally enough, she turned to her one talent, music. She felt that she could not compete with the professional teachers of a large city. Occupying a lower sphere, she felt that she would be happier elsewhere than where she had occupied a higher one. So she boldly sought a new home. In some way, she was directed hither. She came with her boy, bringing introductory letters to me and some citizens of standing. Bravely she fought her battle! The poor remnant of her fortune served to bridge over the time of uncertainty. Capacity, courage, and conscience won for her success. Now she has been for years guiding clumsy or inexperienced fingers over the keys, suffering the nerve-jarring agonies of crashing discords, urging the unwilling and encouraging the diffident, from morning to night. But she makes her living and adorns her life in many ways. She never complains. She does not visibly mourn over the past. She does not assume the melancholy dignity of having known better days. She is simply a charming, cultured woman, fulfilling the duty which has fallen to her.

She has had more than one opportunity of marrying again. But, as she told me once in confidence, she believes that "the heart loves but once." And in her heart is forever enshrined the love of her youth.

She has been wonderfully successful with her boy. She has neither coddled him nor suffered him to grow away from her. He loves her with a love which almost amounts to adoration; and, at a time when many boys think it manly to slight mother's counsel and to disregard mother's authority, he counts it glory to do mother's will and to share mother's faith.

She is a heroine. To know her is to renew one's faith in human nature and trust in God. To enjoy her friendship is at once an honor and a benediction.

"GO, SIN NO MORE."

I HEAR the Master's words, so calmly spoken:
"Let him, without a sin, first cast a stone,"
And see the throng, mid silence now unbroken,
Steal from the spot, and leave them there alone.

The sinful woman stands before the Master,
With head bent low, and eyes she dares not raise;
The while, upon her cheeks, the tears drop faster,
And each great sob, her grief and shame betrays.

He bends one gentle, pitying look upon her:
"Of thine accusers, doth not one remain?
Of all who sought to blazon thy dishonor,
Was there not one whose soul bore no dark stain?"

"None, Lord." The white lips tremulously falter;
And He whose tender heart is troubled sore,
Seeks first, in vain, for those who would assault her,
Then bids her, "Go away and sin no more."
Springfield, Ohio. L. C. BISHOP.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

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

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

THE SERMON ON THE MOUNT. FASTING AND UNWORLDLINESS.

FOR THE SECOND SUNDAY IN LENT.

Catechism: xii. Lord's Prayer. Text: St. Matt. vi. 21. Scripture: St. Matt. vi. 16: 24.

OUR study of the Sermon on the Mount now brings us to the third division under the new law of the Kingdom, namely, fasting.

Christ takes it for granted that His followers will fast, just as He has taken it for granted that they will give alms and pray (vv. 3, 6). His instruction has to do with the manner in which this great duty is to be performed. It must be done sincerely, without display, and with no thought of man. Reality rather than appearance, is our Master's rule. The sad countenance and the disfigured face of the hypocrite condemn him as seeking praise of men. He fasts to be seen; and in being seen he finds his poor reward (verse 16).

The Christian, when he fasts, will present no unusual appearance to the world. He will desire to seem joyful rather than sorrowful, of a cheerful countenance rather than of a sad one (verse 17); which he can certainly do, even in his fast, if he remembers that he is doing the will of God, and is winning a blessing for his own soul.

There is an old saying, that "pride may lurk even in sackcloth." The Christian must be careful, not only to do, but also as to the manner of doing. Satan is content that we shall fast, if only we will permit him to ruin the fast for us, as he does for every praise-seeking hypocrite. In secret, with no attention paid to what other people think or say: thus only may we win reward from the "Father which seeth in secret" (verse 18).

Let us not leave this portion of our lesson without serious reminder of the extent to which fasting rests as a duty upon every Christian Churchman. This is not a subject to be passed over lightly, even in the Sunday School. The purpose of fasting is to discipline the body and make it obedient to the spirit. As Christians, we are to keep fasts as well as feasts. It should be enough for us to know, that Christ Himself fasted (St. Matt. iv. 2), that He took it for granted His followers would fast (not saying "fast ye," but "when ye fast"), and that He commended the obligation in His own spoken word (St. Mark ix. 29; St. Luke v. 35). No Churchman, not even the youngest member of our Sunday School, should be unfamiliar with, or disloyal to, the law of the Church as laid down for us in the Prayer Book (p. xxiv., introductory portion). This is a subject of great importance, and at the Lent season especially we should give it earnest heed.

We now pass to another topic (verse 19), which has evident bearing upon what has gone before. As the religious acts of the Christian (almsgiving, prayer, and fasting) are directed to God rather than to man, so also the Christian's treasure must be laid up in heaven rather than on earth. Alms bestowed are laid up in heaven. The savings of our fastings, if given to the poor or used for the Kingdom, are laid up in heaven. The sure way to save and to keep, is to give.

Earthly treasure hoarded is never safe (verse 19). The thief may rob us; and, even if he spares us, the moth and the rust may destroy. Our earthly treasure may escape thief and moth and rust, it may stay just where we put it, yet we ourselves at any moment may be called to leave it.

The only treasure that is safe and is ours forever, is the treasure which we lay up in heaven. This is in God's keeping. "O wondrous love, which would not deprive us even of God's lower gifts, but would teach us so to bestow them that we may find them again after many days."

"Where your treasure is, there will your heart be also" (verse 21). This wonderful saying settles the matter, and makes it clear beyond doubt, that we can do no more foolish thing than place our treasure where we ourselves are to be but a few short

days. Treasure of any kind has the power to draw the heart after it. "Our real abiding place is not where we ourselves are, but where our treasure is." Therefore, of course, the Christian, who dares not set his affection elsewhere than on God, *must* lay up his treasure in heaven.

Someone will say: I can have a treasure on earth, and a treasure in heaven; what is the harm in a divided affection?

Christ says no, and illustrates with a parable. Our supreme attention cannot be drawn in two directions at once. The eye of the body must be "single" (verse 22), straightforward, fixed steadily upon one object, if it would give sight and make a distinct picture for the mind. To try to look at two objects in opposite directions at the same time, is to see nothing, and practically to be in darkness.

The soul too has its organ of vision, "the heart" (spoken of in verse 21), which must be wholly fixed upon God, if we would be full of the light of God. If the soul's eye fails to be fixed upon God, and fastens itself supremely upon other objects, the real self is in utter and complete darkness (verse 23).

God, then, will accept no divided service. "Christ compels a decision of the heart," and would have no one lose eternal life, in fruitless endeavor to serve two masters (verse 24). Mammon is earthly treasure, spoken of as though it were a person. Christ's reference is to Satan, "the prince of this world," the author of all evil.

Each word of this closing verse (24) is chosen with extreme care. Man may love God, but he cannot love Satan. He may "hold to" Satan; he cannot love him. Man may hate Satan; but he cannot hate God. He may "despise" God; he cannot hate Him.

It is this great truth which Christ would have you take into your inmost heart: You cannot be two; you must be one—"either light or darkness, either the servant of God or the servant of Mammon."

What practical lessons are here set forth for the Christian's Lent:

The fast of the body is the feast of the soul;

Except we love God supremely, we love Him not worthily. Let us draw nearer each day to the glad and truthful saying of the Psalmist's words: "Whom have I in heaven but Thee? And there is none on earth that I desire in comparison of Thee" (Ps. lxxiii. 24).

A SUGGESTION FOR THOSE PHILANTHROPICALLY INCLINED.

THERE is without doubt a large amount of good done in this city. A great deal comes under my own observation; but there is always room for improvement. Many fine women are often driven almost to desperation while waiting for employment because they have no proper place to stay, no place they can call home.

I know of one particular case at present. A Churchwoman who is alone, the last of her family. In her youth she had everything, and she has been a great comfort to those in trouble. She has taught for several years and occupied positions of trust, but there are weeks of discouragement sometimes, and while waiting for employment she is obliged to hire—what? A miserable little hall bedroom on the third or fourth floor of a boarding house, very often cheerless and unhomelike to a degree. Almost anyone can call to mind similar cases.

The suggestion which I wish to make is this: That those who have commodious houses with often only two or three in family, offer free of rent some of the rooms on their upper floors, to those women, young or old, who are strictly worthy of it. These would of course take their meals somewhere else, and also take care of their rooms.

But I can hear people say: "What! Take strangers into our houses of whom we know nothing?"

If that is the drawback, ask your rectors and rely on their judgment. They could undoubtedly give you names of worthy women in the parish to which you belong. Or ask some parish visitor, who comes in contact daily with many who have seen better days. Enough names would soon be furnished to fill the unused rooms, and it would make many anxious women happy. There are a great many selfish people in the world, but some who are only thoughtless. I hope this suggestion will be read by those inclined to follow the Golden Rule.

L. B. S.

New York, Jan. 1, 1901.

The Holy Church, feeling that her children are safest when they tread most closely in the footsteps of Her Divine Lord, bids us to forty days retirement to the wilderness, by fasting and prayer, by self-examination and humiliation and confession of and penitence for sin, that brought our Divine Master to such direful agony; the better to prepare our hearts to commemorate His Crucifixion, and to share in the joy of His blessed Resurrection.

DUTIES FOR LENT.

FIRST. *Self-denial.*

By this you will learn to subdue and control your selfish will and carnal passions, and to "set your affections on things above, not on things on the earth."

In the performance of this duty, remember that it consists not in abstaining from things unlawful. This, every Christian is bound at all times to do. But you must now deny yourselves lawful pleasures and indulgences.

You can do this in many ways, especially by abridging your hours for sleep, or for the reading or discussing of politics, or news, or secular books, or for eating, or even business or household duties, that you may find more time for those exercises of devotion appropriate to the season. Learn to say with the Apostle: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any" (I. Cor. vi. 12).

2nd. *Retirement from the world.*

The Blessed Master kept His fast of forty days in the wilderness, and, from the earliest ages, the Church has commanded her children to abstain from worldly amusements during the Fast of Lent. The world itself, my beloved, sees how hollow must be a religion that would permit you to rise from your knees in the closet or before the altar, and rush at once into her alluring embraces. Even she scorns such inconsistency. How much more, then, your Righteous Judge, the Holy God! A temporary withdrawal from even the necessary contact with the bustle and excitement of the world is most needful for our soul's health, that we may gain renewed strength from the Lord to resist its fascinations; that we may more clearly realize that we are "strangers and pilgrims on the earth," that we "have here no abiding city"; that we may not be "conformed to this world, but transformed by the renewing of our mind."

3d. *Self-examination and penitence.*

The first of these all should carry through the past year, and those who have not before done it thoroughly, to the earliest recollections of childhood. "Judge yourselves, that ye be not judged of the Lord." Examine not only your outward lives, but search the inmost recesses of your hearts, by the light of God's commandments, "and whereinsoever ye perceive yourselves to have offended," humble yourselves before God, and bewail your sinfulness, that you may obtain pardon through the Blood of the Cross.

Thus will you discover the sins that do most easily beset you, and, by God's help, be enabled to overcome them, that you may the more diligently run the race set before you. Neglect not to compare your spiritual progress with the favors and privileges vouchsafed you, and shrink not to look upon your sad shortcomings.

4th. *Public Prayer.*

It seems scarcely needful to remind you, beloved, of the benefits resulting from a faithful attendance upon the services of the Church. The power of united prayer, the sympathy of united humiliation, the measure of grace to be found in its divinely appointed channels, the Presence of the Lord Jesus in the midst of His people, gathered together in His Name; all this and more you ought to know.

And you surely know also that this is a public as well as a private fast; that as a community, a nation, a race we have sins to weep for, pardon and protection, grace and strength to pray for, and dangers and judgments to seek refuge from; and, therefore, that we should, as a united people, prostrate ourselves at the footstool of the Almighty.

But alas! "the ways of Zion do mourn, because none come to her solemn feasts" (Lam. i. 4). How few, comparatively, obey the call when the open doors of the "House of Prayer" invite us to the Throne of Grace!

5th. *Private family prayer.*

Increased devotion in the closet and around the family altar is an obvious duty of Lent. If you have heretofore neglected

these ever important exercises—the distinguishing mark of a Christian household—now is the time to begin them. You may expect no blessing from the Lord upon your homes, until you have consecrated some portion of each day to His service and worship in the family.

6th. *Religious Reading and Meditation.*

Withdraw your thoughts from the gross things of earth. Lay aside secular books. Search more constantly the Holy Scriptures. Read the writings of holy men in books of devotion and religious instruction. Meditate upon the earthly life of the Blessed Jesus, especially upon His suffering and death, that you may be the better prepared to follow Him through the painful yet blessed events of Passion-tide. Let "Christ dwell in your hearts by faith."

7th. *Almsgiving.*

Fasting and alms are always associated. That which you save by your abstinence should not be suffered to fall back into your own purse, but may properly be expended on the poor, or devoted to religious and charitable objects.

God has told us that such a fast is that which will be accepted of Him. "Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house? When thou seest the naked that thou cover him?" (Isa. lviii. 6, 7).

And now, my beloved, there is one thing more, without which all that you may do will be nothing worth. Your observance of Lent must be no mere formal performance of religious duty, no mere service of the body. It must be the outpouring of your hearts before God (Joel ii. 13).—*Pastoral Letter of the late Rev. Mark L. Olds, Rector of Christ Church, Washington, D. C.*

Correspondence

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

CHILDREN'S EUCHARISTS.

To the Editor of *The Living Church*:

SINCE an article of mine on the above subject appeared in your columns some months ago, I have received many letters from priests in different parts of the country enquiring further as to the mode of conducting the children's celebration.

As Lent draws nigh I am in receipt of more letters of enquiry from some of my reverend brethren who are contemplating the beginning of the Eucharist for children during that blessed season.

Would you, in view of this, permit me to call attention to the fact that some year or two ago I published a *Guide to the Children's Eucharist*? It is now being reprinted in the ordinary Prayer Book size and can be had for three dollars a hundred copies. In addition to devotions it contains full information as to the method of conducting the Eucharist with or without an assistant. I shall be glad to send specimen copies on application and the cost of postage.

Thanking you in anticipation for the courtesy of publishing my letter,

Oconto, Wis., Feb. 8, 1901.

Faithfully yours,

P. GAVAN DUFFY.

GOD AND THE MYSTERY OF EVIL.

To the Editor of *The Living Church*:

IN your issue of February 16, 1901, under the caption, "New York Letter—A Sad Incident," it is stated in relation to the shooting of the Rev. Mr. Keller: "That God for some inscrutable purpose visits this terrible affliction upon the Church and upon one of its devoted priests." Is not this a slander? and a common one, attributing to God the works of the devil, simply because, for some "inscrutable purpose," God still permits the devil to work on and through man? If the position that your correspondent takes is a false one, will not its influence spread if it goes unchallenged?

Sincerely,

Chicago, Ill., Feb. 16, 1901.

J. M. HART.

[To say what is directly the work of Almighty God and what evils come only by His permission, is beyond the power of man; and our New York correspondent no doubt inadvertently fell into the common mistake.—EDITOR L. C.]

The Holy Church has not only prescribed the measure of our Fast, but also plainly indicated the end of it, in her rubric. She requires, during this time, such abstinence from food as is consistent with extraordinary acts of devotion.

Let this blessed season find us all more diligent and frequent in devotions, more constant in our attendance upon the more frequent services of the Church.

Thus shall we draw down a blessing from the Lord, according to His promise.

THE NAME OF THE CHURCH.

To the Editor of the Living Church:

THE Holy Catholic Church in the United States of America should have and maintain its religious or Christian designation rather than take a name chiefly historical or secular. If it should be named the Church in the United States, then whatever its members might call themselves, its enemies might be tempted to apply to them the grotesque appellation of "United Statesers," and the Church would be called by the secular and geographical name of the United States Church.

The name *Protestant* historically belongs to the German Reformation and not to us. The title *Episcopal*, referring to the pastorship of Bishops, is hardly sufficient. It would imply that in the Church of God there are pastors; an important fact, but one of many.

American Catholic would indicate a distinction from *Roman Catholic*; and I have found it a convenient term in declaring to Roman Catholics what we are; but the objection to the name is that we are not Pan-American.

My own opinion humbly offered is that *Anglo-Catholic* is the best designation for us and one to which we have a good claim. The objection that it would be too inclusive is remedied when we add the usual U. S. A. With such name we should have on our Prayer Book title-page the words: "According to the Use of the Anglo-Catholic Church in the United States of America."

There seems to be as yet no general agreement as to what the name should be. It is to be hoped that such an important question will not be decided hastily, and that no change in title will be forced through the General Convention by a barely sufficient vote.

F. W. BARTLETT.

Rockport, Mass., Feb. 14, 1901.

To the Editor of the Living Church:

I HAVE read, with increasing interest, what has been written for *The Living Church Quarterly*, THE LIVING CHURCH, and one or two other papers. If the name of our American Church is not changed—rather enriched—at our coming General Convention, after so much has been so wisely written in favor of a more appropriate name for our branch of the Catholic Church, it is not likely that what is desired by a majority of our Bishops and clergy, and also by a majority of the laymen who are correctly informed as to the question at the present time, will be realized for another generation. Why not legislate a name for the Church, now, which will not be a misnomer? Were I to erect a church building now I would suggest that, above or on the corner-stone we inscribe:—"The American Church—holy Catholic and Apostolic."

A. V. GORRELL.

Chicago, Ill., Feb. 16, 1901.

To the Editor of the Living Church:

IN your February 9, 1901, issue "The Anglo-Catholic" is suggested for a name of the Church in U. S. A. Permit me to say, that while there is only one name that can be rightly used as in the Creed—"I believe in the Holy Catholic Church"—yet as new additions are made from cosmopolitan sources I would name it now, "The Episcopal Catholic Church of America." It was two years ago, I made this suggestion before Dr. Fiske, Judge Stiness, Rev. Mr. Jackson, and others in the Guild House. The word *Protestant* losing favor, but many still favoring *Episcopal*, temper the wind now with *Episcopal Catholic Church*, and fifty years from now, when *Catholic living* and *Catholic principles* will be reflected in the lives of the people, the words *Holy Catholic* could then be named as the right words for the Church. As I made it as a prophecy then, I now write it, as I then said it: if the prophets have existed since the world begun

they will arise again and substantiate the truth of the above whether they are secular or priestly ones, as in times past. If the suggestion can cast any light on the present discussion of the subject and in any way prepare for that result, I have not written in vain.

I am faithfully yours,

Providence, R. I., Feb. 14, 1901.

WELCOME B. DARLING.

To the Editor of the Living Church:

MAY I venture to suggest that there is no necessary inconsistency between the positions taken in the communication of Mr. J. Frederick Bishop in your issue of January 17th and the reasons which have led some among us (including, *e.g.*, the revered Bishop of Chicago), to propose the name "Reformed Catholic"? They only intend to assert—and the assertions, it seems to me, are indisputable—that this particular local Church, or, if you please, national Church, is a reformed Church, and that it is also a part of the Church Catholic.

But, in order to express this accurately, the proposed name should be "Reformed and Catholic" "Church." This, however, is somewhat clumsy, and in popular use, the connecting conjunction would no doubt slip out. Then, the adjective "reformed" would seem to modify or describe the other adjective "Catholic," and not, as was intended, the noun "Church."

My objection to the name is a less theoretical and more practical one. For three years I was associated with certain other clergymen and laymen who were known as "Reformed Catholics," or, as we were jocularly dubbed, "Reformed Cats!" And that experience was enough to make the proposal, to me at least, a thing to be "viewed with alarm!" In its early days, the Synod of the Church in Hawaii ventured to adopt that appellation; and I was told by one of its members, a thorough "Catholic" (in the sense of those who see fit to use that word as a distinguishing party name) that they were soon heartily sick of what they had done. They "became a by-word" among Romanists and Protestants alike; yea, "a very scorn and derision" "to them that were round about them!" "And such, perchance, would be our fate!" I am inclined to think that it would.

The fact is, that all the high-sounding names offered in exchange for our present one (which none of us love, but for which no one has been able so far to suggest a substitute that has the slightest chance of satisfactory adoption), are weighted with some such difficulty. What we want is something that would characterize us as acceptably and unobjectionably as "Roman Catholic" does the Romanists. If that is so, then "Anglican Catholic" is plainly indicated: and *that*, I venture to think, is our fit and proper name. But it is far "too English" to make it acceptable to sturdy Americans. And "American Catholic" carries with it the allegation that we are the only "American Catholics"; an assertion which savors, to say the least, of arrogance; of a disposition to set ourselves up above our neighbors by the adoption of a name which by implication rules out any possible claims of theirs to similar standing. Surely it would be wiser as well as more modest to try to find a name which will express our own principles or aspirations while leaving "other folks alone." And, until we *can* find it, to bear as contentedly, or discontentedly, as we may, the burden of our present name.

I see that in *The Living Church Quarterly* you place Long Island among the Dioceses favoring a change, and are thus aided to sum up your large majority. As your only answer appears to have been from a delegate so minded, you had a perfect right, on the basis of those answers, so to do. But, greatly as I esteem my friend, the Rev. Geo. F. Breed, of St. John's, Brooklyn, I judge (from a standing in that Diocese of over twenty years), that on that question he will be in a minority among any delegates that Long Island is likely to elect.

Faithfully yours,

La Grande, Ore., Feb. 15, 1901.

C. W. TURNER.

"MY SON, always commit thy cause to Me, I will dispose well of it in due time. Wait for My ordering of it, and thou shalt find it will be for thy good."—*Thomas a' Kempis*.

SOME VERY INTERESTING Stuart relics have changed hands, according to the dispositions in the will of Alicia Anne Lady Scott of Spottiswoode, who died a few months ago. The Duke of Buccleuch receives, among other things, a case of valuable Jacobite relics, which was "always kept locked up in the green leather dispatch-box"; Lady Cameron of Lochiel receives Prince Charles' silver inkstand; Lady Mary Trefusis a miniature of Prince Charles and one of James VIII.; while the miniature of Prince Charles by Jaija goes to Victoria, Marchioness of Lothian.—*Scottish Guardian*.

Editorials and Comments

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Lent is a discipline of Divine institution, and therefore may not be questioned. Our Blessed Lord Himself said that when the Bridegroom should be taken away, then should His disciples fast; and in His sermon on the Mount He gave directions as to how this duty should be performed. He Himself fasted for our sakes; and if He, the Sinless, deemed this exercise necessary to the work that was given Him to do, shall we, poor slaves to sin and lust, feel ourselves superior to such necessity, while working out our own salvation with fear and trembling?

IF LENT is to be anything more than a name, it must be a time of spiritual culture. Abstinence is not the whole, nor the most important feature, of the season. Abstinence is a means to an end; and if it is made an end in itself, so that it does not lead to "extraordinary acts and exercises of devotion," it becomes a meaningless superstition. Lent may well be utilized as a season for study in regard to the Church, the Bible, and the Catholic Faith. We do altogether too little reading of a serious character, and the time spent ordinarily in the reading of fiction—perfectly legitimate and even elevating if rightly chosen—may well during Lent be given to more serious reading. Serious, however, does not mean uninteresting, or "dry." There is an ample supply of books pertaining to the Church which are as readable as fiction. Those who have never been largely interested in such reading might well use such works as Dr. Little's *Reasons for Being a Churchman*, or Anthony Bathe's *What I Should Believe*; while those who are farther advanced in spiritual culture will profit from the use of the works of Bishop McLaren or Canon Newbolt.

But reading, again, is only a means. The end to be kept constantly in view is spiritual progress. Prayer, meditation, and the sacraments, are the most direct helps to this end. Few churches lack daily services during Lent, and opportunities for more frequent reception of the Blessed Sacrament of the Altar are very general. Those who can command their time, and who are in earnest, will of course utilize to the full, these opportunities. But private prayer is an opportunity which no one lacks; and private prayer has to it an individuality which common prayer does not always have. Use private manuals at home if they are helpful to you, but do not be dependent upon

them. Cultivate the expression of your individual aspirations and prayers to God in your own words and your own thoughts. It is quite true that forms of prayer involve the danger of insincerity. It is not true that that danger cannot be overcome. Honest expression of one's own thoughts and desires in private communion with God, is a help to reality in the spiritual life.

So Lent may be real or it may be unreal to us, as we choose to make it.

INSTITUTIONAL CHRISTIANITY.

Religious Movements for Social Betterment. By Josiah Strong, President League for Social Service. New York: Baker & Taylor Co.

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

THE distinction between what is religious and what is secular is one that has been subject to strangely varying—even antagonistic—views at various periods of Church history. We are now emerging from a period in which the popular idea of the function of the parish church was to be opened for two services and a Sunday School on the first day of the week, and possibly, among exceptionally pious people, for an evening service on saints' days. The function of the rector, as it appeared in this period which is so recent as not yet to be everywhere past, was to preach two sermons on Sunday, at the two services, to call occasionally on his people, and to hold himself in readiness to bury the dead, baptize infants, and solemnize marriages, as opportunity should arise.

Even this early nineteenth century ideal was vastly higher than that of the hunting and drinking parson of the century before; but happily the demands on the parson and on the Church to-day are largely in excess of the efforts of the most active clergy of a half century ago.

What are the ideals of the parish clergy of to-day? They are beyond limit. Not only are services multiplied and missionary effort considered quite essential, but the daily round of parish activities in guilds and other organizations, is such that the priest is not apt to be an idle factor in society—unless indeed he chooses to be.

THE TERM "institutional church" is said by Dr. Strong to be an expression only about a dozen years old. We do not need to explain what is meant by the term, for every one knows the parish full of activities for the temporal welfare of men. Dr. Strong rightly quotes St. Bartholomew's, New York, as "the best illustration of a church ministering in a thousand ways to the numberless needs of the heterogeneous population of a great American city"; and it is for that reason, as well as because we have been deeply interested in studying the *Year Book* of St. Bartholomew's, that we have placed the latter, with the title of Dr. Strong's book, at the head of this paper. The income of historic Trinity corporation, apart from funds coming from secular investments and going back into similar uses, is \$165,000 to \$175,000 a year, while the income of St. Bartholomew's has not in years fallen as low as \$200,000. The *Year Book* shows that that enormous income is well spent for the good of mankind, and the number of different branches of work carried on in the parish is simply overwhelming. On Sundays, in addition to the regular services at church and chapel, there are services and instructions for Germans, Swedes, Armenians, and Chinese; while the day calendars for each of the days of the week include upwards of thirty industries and appointments of every sort, from cooking, machine class, and tailor shop, to services of various kinds, and choir rehearsals. St. Bartholomew's is a complete social settlement in the heart of New York, and the salaried employees and laborers of the parish number fifty.

"THE FORM in which life expresses itself," says Prof. Strong, "is indicative. Church architecture is no more fortuitous than is the shell of the mollusk; and like that shell it is determined by the life which inhabits it. When thought had little to do with religion, and the great object of the Church service was to impress the senses and to inspire devout feelings, men built the Cathedral, which stood like a petrified forest among whose stony trunks and branches sifted the colored lights of satined windows, while into the lofty arches floated sacred

incense mingled with the sweet harmonies of music. The Cathedral was a wretched auditorium, but was admirably adapted to the prevailing conception of public worship and the uses of the sanctuary.

"In the 'institutional church' there has appeared a new type of church architecture, which differs as widely from the 'meeting-house' of the past few centuries as that differed from the Cathedral which preceded it.

"The audience-room of course remains, but it no longer monopolizes the structure. With the larger conception of Christianity which is beginning to obtain, there are added to the auditorium, parlors for the cultivation of the social life, reading rooms, class rooms, and shops for intellectual and industrial training, and, more remarkable still, facilities for physical culture and for recreation—gymnasium, baths, very likely a swimming-pool, and perhaps a bowling-alley, which not long since would have been deemed sacrilegious."

No doubt the point of view of Dr. Strong is such that he may be pardoned for not better appreciating the "Cathedral" type of building, as of worship. His idea of a "church" is a human institution seeking the good of men, by united work of men among men. The ideal is good. But the Churchly ideal is infinitely higher: to worship God, in God's appointed way; and to uplift men by bringing them into covenant relationship with God. But the Church's ideal does not forget or overlook the temporal or physical welfare of men, for her teaching is to regard the whole family of Christ's flock as brothers and sisters, each dependent upon all, and all entitled alike to a share in the love of the brothers and sisters, as of the Father of all.

Of course the ideal has not at all been realized; and when we see honest efforts made to do good to those forlorn members of the human race whom in actual practice the Church does not reach, we cannot forbid them. The sense of shame is uppermost that we who have so much, do so little; and that there are thousands of human units in our cities throughout the land who have never been sought out by Christ's Church, and who are allowed to live lives in which His love is unknown. And so we think it not strange that there are godly men who look as does Dr. Strong upon the necessities of the race, who believe that the Christianity of the centuries is a failure, and that the "Cathedral" type of church must give way to the church of the swimming pool and the bowling alley. Not strange; but infinitely sad.

And yet the strange thing is that Institutional Christianity, rightly understood, is the Christianity of the ages. So far from being a recent discovery, it is only since the ascendancy of Protestantism in the Western world, that any have tried to divorce faith from works. What was the centre of learning through the dark ages? Whence did the children obtain their education? Who was the patron of the arts and of learning? Who built the hospitals and tended the sick—even the lepers? Who built the colleges and public schools of England and Europe? To all of these questions there is but one answer—The Church.

The rector of St. Bartholomew's, Dr. Greer, does not forget this heritage of the past. "It should be remembered," he says, "in these days of secularization of all charity, that charity itself is the offspring of religion, and of the Christian religion in particular. It was a Christian woman who established the first public hospital, it was a Christian Bishop who caused to be erected the first asylum for lepers, it was a Christian monk who caused to be erected the first refuge for the blind, it was a Christian merchant who caused to be erected the first free dispensary, it was the Christian Council of Nicea that ordered to be erected in every Christian city a public institution for the benefit of the poor. And this was perfectly natural, for the Christian religion taught, with strong stress and emphasis, the sacredness of human life, its transcendent worth and value, no matter how degraded or crippled or weak or apparently unimportant, the pauper, the slave, the child, the suffering, and the sick. From that vivid sense of the value of human life there came the disposition to minister to its needs not only spiritual, but physical. We should be careful, therefore, how we separate charity from religion, lest in doing so we separate it from its source, from that sense of the worth and value of human life which the Christian religion gave and in which charity originated."

Nor is this all. Does the Institutional Church seek also the social enjoyment and recreation of the people? The mediæval Church did the same in the miracle plays and the mystery plays and those strange functions connected with "boy bishops" and the like. Does the Institutional Church open employment agencies and seek to promote the welfare and the best interests

of labor? The mediæval Church did the same, and the "guilds" of artisans of all classes, which bore a marked resemblance to the trades unions of later years, were distinctively religious in their organization.

The fact is that the distinction between religious and secular affairs is distinctly modern. The Church before the Reformation was a part of the life of the people. It was not a thing put off to one side, to be thought of only on Sundays. Its building was not closed on six days of the week as though it had no relation to the daily life. Every social act, every popular amusement, every philanthropic undertaking was intimately connected with the parish church and the parish priest. It was a vagary of Protestantism which drove the Church outside the common life and thought of the people and made it a thing which had no necessary connection with themselves, and which they could forget and despise at their pleasure. The most distinctively mediæval renaissance of the day is the Institutional Church.

BUT WHILE, through the advances in knowledge and the better hygienic and social conditions of the day, there are details of the modern Institutional Church which altogether eclipse any of the efforts of the mediæval Church, we fear that there are other details in which this materialistic age has left its impress upon the Institutional Church to the great detriment of the latter.

In the first place, it is purely modern to draw the distinction between the "Cathedral" type and the "Institutional" type. In the olden days there was discovered no conflict between the two. The love of God could alike be realized in liturgical worship and be put into operation in the lives of the people. God, eternity, the soul; these were of the first importance. Is there not a danger to-day that the gymnasium, the baths, the manual labor and physical culture classes, are reckoned an end in themselves? Granted that the culture of the spiritual without the social and physical natures makes a one-sided man. Does not the culture alone of the social and the physical? Is not the spiritual nature yet the nearest to the *ego*—the most important of man's triple nature? And is this superiority sufficiently realized by the Institutional Church? Would not the daily Eucharist be at least as appropriate an appendage to the work of St. Bartholomew's as the daily clinics? Among the several thousand communicants of the parish, are there none who hunger for the Bread of Life oftener than semi-monthly? It does not speak well for a parish numbering nearly two thousand communicants, that semi-monthly Eucharists in the parish church are deemed sufficient, and that evening prayer constitutes the only daily service held. Here is a distinctively modern feature of Institutional Christianity: that it leans so largely on the philanthropy of the physical and mental that it shoves the spiritual into a corner, and does not connect it with the daily life. Is not this an element—and an unnecessary element—of weakness in such a parish?

We do not make these criticisms in any spirit of hostility to the parishes called Institutional, or to their clergy. We recognize fully the vast amount of good they are doing. We should be glad to have their influence and brotherly love extended throughout all the work of the Church. But we do feel that they are—not missing, but pushing to one side—the greatest good. May not this be speedily remedied?

For life is good on earth; but life in heaven has an eternity for its measure. Pain, sickness, want, are evils which we do well to alleviate. All honor to those who give their lives to their alleviation!

But these also have their ending and their limitation; and the one great reality in the universe, is God; and the one created thing which, under Him, is of supreme importance, is THE SOUL; and the soul lives in eternity, joined with the body which at worst must endure pain but for a season.

And what shall it profit a man to gain all riches, and all happiness, and all culture—and lose his soul?

I charge you that you suffer not your retirement from the world to waste itself in idleness; that it be spent in searching self-examination, that by the aid of God's Holy Spirit shall discover to you your besetting sins—the sins that crucified your Redeemer—that you may by deep contrition and earnest confession, find pardon through His Blood, and that with fresh purpose and renewed resolutions of amendment of life, you may, with God's help, strive after deliverance and peace.

This is the end of all our observance of the sacred season of Lent—that we may be more with Jesus; that we may learn to know Him better and to love Him more; that our communings with Him may be more deep; that we may cling more closely to Him and learn to tread more closely in His footsteps; that we may be made like unto Him, and resisting the temptations of the world, the flesh, and the devil, as He resisted, in His strength we may overcome, as He overcame.

A CORRESPONDENT takes exception to the statement of our Maryland correspondent made recently to the effect that the Archbishop of Ontario was the originator of the suggestion which ultimately resulted in the gathering of the Lambeth Conferences, quoting from the *Life of Bishop Hopkins* the familiar passage ascribing to that revered Bishop the credit for the original suggestion. The question has heretofore been widely discussed, with the result that it seems to be established that both Bishop Hopkins and Archbishop Lewis independently made such suggestions, neither knowing that the other was considering the subject. Apparently Bishop Hopkins' suggestion was prior in point of time. It was by inadvertence that the Maryland item appeared without more accurate revision.

THE extracts printed in text letter on several pages in this issue, appropriate to the beginning of Lent, are taken from unpublished sermons of the late Rev. Mark L. Olds, sometime rector of Christ Church, Washington, D. C.

ANSWERS TO CORRESPONDENTS.

J. G. J.—(1.) Confirmation administered to an unbaptized person is sacramentally null and void. If, therefore, it is discovered, after what was supposed to be a valid Confirmation, that Baptism has been lacking, the Baptism should be performed and then Confirmation should follow. The earlier laying on of hands was not valid Confirmation at all. So no repetition of that Sacrament or re-bestowal of its gift is involved.

(2.) Baptism of the parties to a previous lawful marriage union makes their existing marriage estate sacramental, because all the conditions of a sacramental union are then fulfilled; (a) a lawful marriage, achieved previously but still existing; (b) between persons now baptized. On the other hand, Baptism after Confirmation does not make the previous Confirmation valid because, being null and void (which civil marriage, lawfully entered upon, is not) the supposed Confirmation did not create anything to which Baptism could add sacramental value.

(3.) An unbaptized person, even though thought to be baptized, cannot receive the Body and Blood of Christ in the Eucharist. This does not, of course, deny the power of God to bless his devotion honestly performed. But such a blessing would be uncovenanted, and not warranted sacramentally. It would not be the sacramental reception of the Body and Blood of Christ.

(4.) In receiving the Eucharistic species we consume them, and thus bring the Sacrament and sacramental presence to an end. The subjective appropriation of what is thus ceasing to be present sacramentally depends upon the sacramental capacity and faith of the recipient (see Art. XXVIII.) The unbelieving do not, therefore, receive into their souls the Body and Blood of Christ when they physically consume the Sacrament.

(5.) A penitent person thought to be baptized might conceivably (it is precarious to say so) receive pardon of God, even though unbaptized, but, if so, it would be by an uncovenanted mercy and not by the Sacrament of Penance. The grace of that Sacrament, which is richer than mere pardon, requires Baptism for its reception.

(6.) A priest cannot sacramentally absolve one known to be unbaptized. To attempt this means either deplorable ignorance or sacrilege on the priest's part. The sole instrument for absolving the unbaptized is Baptism.

S. S.—The text of the Athanasian Creed, with a brief explanation, is published as No. 31 of the *Living Church Series* of Tracts, and will be sent by The Young Churchman Co. on receipt of a two-cent stamp.

Q.—It is of faith that the resurrection of the body is not "spiritual" only—i.e., not the mere continued life of the spirit apart from the flesh, nor the continued existence of the *ego* without material particles—but that the body laid in the grave and reduced to its component parts shall rise again, the same in identity. But the identity of the body does not imply the identity of its material particles. We know that these are completely changed during lifetime every seven years without destroying the real and sensible identity of the body; consequently the dissolution of the bodily particles in the grave no more argues against the possibility of the resurrection of the body than the similar dissolution during lifetime argues against the continued identity of the body during the whole lifetime. As to the appearance of the resurrection body and its properties, we know almost nothing and can only reverently surmise. The change from seed to flower, from worm to butterfly, are such radical changes in form and appearance—though not in identity—as to suggest that the resurrection body in its glorified estate will largely surpass all our anticipations. This however is to pass from the realm of what is *de fide* to what is speculative. St. Paul's allusion to the "spiritual body" cannot refer to pure spirit, for it would thus involve a contradiction of terms; but to the glorified body in which the carnal or bodily desires are forever quenched and the reign of the spiritual nature is supreme. The contrast between the "natural body" and the "spiritual body" is a contrast between the body under natural domination and the body under spiritual domination.

Literary

A Study of Christian Missions. By William Newton Clarke, D.D. New York: Charles Scribner's Sons. Price, \$1.25.

The author enters into the minute details of Christian missions both as regards the work of the missionaries and the organization of missionary societies at home. The book contains a good deal of valuable information on these points besides furnishing much instruction with reference to the various fields of missionary effort. It may be regarded as a primer for the student of Christian missions and for this reason it will prove of great value to candidates for the ministry who contemplate taking up this important work. The author has taken great pains to be accurate in his observations and generous in his large-minded review of the whole field occupied by the Church and the denominations.

There is one criticism we have to make, and that relates to his language about the Saviour in the section entitled, "The Missionary Character of Christianity." He says: "Christianity is entitled to be a missionary religion, because of *its God*" (italics ours). The expression "its God" is repeated several times. The phrase seems to imply that there may be other gods deserving recognition, though not equal to God Himself. The author does not mean this, but the expression is an unfortunate one. Again, in referring to our Blessed Lord in the second chapter, the writer seems to imply that the Saviour was not co-equal and co-eternal with the Father. In one place he speaks of "the God of Jesus Christ"; in another he says: "For Christ is the expression and representation of the invisible God in the activity of redemptive love"; again: "While it is true that Christ is nothing to us apart from God, it is also true that Christ Himself is to us unspeakably precious."

In these days of loose theology and equally loose expressions about the Holy Trinity, one cannot be too careful in the use of language which may seem to teach Socinianism and Unitarianism. As we have already said, the writer is orthodox, though unfortunate in his expressions.

Life of Mrs. Booth, the Founder of the Salvation Army. By W. T. Stead. New York and Chicago: Fleming H. Revell Co. Price \$1.25.

Mrs. Booth possesses an admiring champion in Mr. Stead, who exalts the wife of General Booth to the highest pinnacle of saintship and heroism. She was undoubtedly a remarkable woman with strong characteristics and a mind "formed to rule." The story is an interesting one and told in Mr. Stead's happy way of story telling. There were many difficulties to overcome when the plan of the Salvation Army was first broached, and Mrs. Booth was at all times capable of advising her husband. The raising of her large family and imbuing them all with love and zeal for the work of their parents was in itself remarkable. While we cannot agree with all her methods, yet it would be well for coming generations if mothers were patterned after Mrs. Booth more than they are.

Again, there are traits in her life as a religious worker that we could not recommend for imitation. For example, she was too narrow in her charity towards those who did not accept her definitions and plan of work. Yet at the same time her zeal might well be copied by Christian workers with much benefit to the cause.

The time has not yet arrived for judgment on the Salvation Army movement, but at least we gather from this book that both Mrs. Booth and her husband were sincere and self-sacrificing in their work, and sought the salvation of souls rather than their own profit.

A Manual of Church Decoration and Symbolism. By the Rev. Ernest Geldart. Containing Directions and Advice to those who desire worthily to deck the church at the various seasons of the year; also the explanation and the history of the Symbols and Emblems of Religion. With LII. plates and many illustrations. London: Mowbray & Co. New York: E. S. Gorham. Price, \$6.00.

This is an exceedingly handsome volume. Not only does the symbolic design of the cover at once arrest attention, but the handsome plates, several of them in colors, and the generally artistic effect of the letterpress, combine to make a sumptuous work. The matter, too, is very interesting. We have careful chapters on the floral and other special decorations for churches, with a view both to artistic excellence and to ecclesiastical

significance, that will be very helpful to those who labor with greens at Christmas, and who would hardly dream of the variety and beauty which may be given to such decorations. Chapters on the appropriate and fitting use of flowers are also useful, though in cases not altogether applicable to this country. The use of Lights, Colors, Forms, and Figures, is stated, and helpful chapters on every phase of construction and decoration, from a practical standpoint, complete the first part.

Part II. is devoted to the subject of Emblems, and thus deals more largely with permanent devices for symbolic decoration, than with temporary additions. Here the concise explanations of the meaning of symbolic articles will be found, alphabetically arranged, and with many illustrations. Then come chapters devoted to the symbolism appropriate to our Lord and to the Apostles, followed by comparative tables of saints, and alphabetical explanations of their appropriate emblems, generally illustrated. Finally we have studies in ecclesiastical heraldry, and chapters illustrating historic Crowns and Mitres.

The volume is one which will give complete satisfaction.

China and the Boxers. A short history on the Boxer Outbreak, with two chapters on the sufferings of Missionaries, and a closing one on the Outlook. By the Rev. Z. Chas. Beals. New York: M. E. Munson, 77 Bible House. Price, 60 cts.

This is a statement of the events of the past summer, with considerations as to their causes and some final suggestions. The matter is of course already known to the reading public, and there is nothing new here contained, though it is a concise and readable account of the events at Peking, the siege of Tientsin, the plights of the missionaries, etc. The author writes from an intelligent point of view, being Editor of *China Messenger*.

Girls' Christian Names: Their History, Meaning, and Association. By Helena Swan. New York: E. P. Dutton & Co. Price, \$1.50.

This is a very pleasing little volume, interesting to all, and especially helpful perhaps to those who come in contact with large numbers of girls in schools or otherwise. Much of its matter is of course familiar through Miss Yonge's *Christian Names*, but there is still original research in this book, and the study of the various names in history and in literature is a happy feature. It will be interesting to any girl or woman to learn of the characters, real or in fiction, who have borne her name.

The Last Years of the Nineteenth Century. By Elizabeth Wormeley Latimer. Chicago: A. C. McClurg & Co. Price, \$2.50.

There are only two Latimers who ever much interested me; one was the old Bishop whom Queen Mary burned alive, and the other was that arch hypocrite, Steerforth's valet in *David Copperfield*. This Mrs. Latimer, however, makes a good third. No one can read her interesting books without feeling a great personal regard for her, as a very praiseworthy and impartial writer, with excellent judgment and excellent taste. She has no theories and no views, but puts before her readers in a very taking way the events of the period of which she is treating. She has put forth a goodly number of volumes in the last ten years, all most readable and nearly all concerned with the Nineteenth Century. This one rounds them up in the "Last Years" of that century. With great wisdom and great care she has read the English, American, and Foreign newspapers, and culled her facts from them, using their crisp, fresh language. The book is not all embracing. There is nothing about Germany and nothing about China—two pretty important factors now-a-days; and there is nothing about our own country beyond a very good chapter on the Spanish-American war; but a pint book will not hold a quart.

The author has the frankness to say that in previous books she has not done justice to the very superior abilities of the German Kaiser. If ever there was a man who understands the King business, he certainly does. She gives one of the cleverest accounts to be found anywhere of that wild witches' dance called the "Dreyfus Affair." She apologizes unnecessarily for omitting any account of the English ritualistic controversy. It would have been very much out of place in her book. She utters the wish that there might be a Missionary Union to convey Christianity to the heathen "unencumbered with differences of opinion as to Church organization, adult or infant baptism, the office in the Church of departed saints, and other matters." This is very pious, but at present about as realizable as a message from Mars.

CLINTON LOCKE.

The Scarlet Thread

By A. M. Barnes

CHAPTER I.

LOUIE.

THOU art a wilful, headstrong girl! Thou dost not know whereof thou speakest! Think what this man has done to thee and thine! Of the blood of thy people that he has made to flow like water! Remember La Caroline! Oh, girl, when your thoughts go back to those days, when you recall how even old women and helpless children fell beneath the sword and the axe of this butcher and his minions, how canst thou do ought save attach this token to thy person and bind thyself by the oath which every man, woman, and lass, yea, every girl child in this fort old enough to speak it forth from understanding tongue, has pledged to carry out?"

As the question was asked, Renot La Pierre looked at his daughter with eyes whose naturally sweet expression was now overclouded by the bitterness of memory. Sternness, reproach too, were in the voice with which he addressed her, a voice that usually spoke to her with only kindness and affection.

"Dost hear, daughter?"

He was impatient now, and he was growing angry too; angry at her stubbornness, her silence.

Louie La Pierre stood before her father with bowed head and hands, that, extended before her, were tightly clasped.

She was nearing her seventeenth birthday. Her form, tall for her years, was also slender and graceful; her head well poised and beautifully shaped. Her hair, black as the crow's wing, but far more glossy, was plaited in two heavy strands that hung some distance below her waist. Her robe of dark cloth, its sleeves slashed with white, fit her as perfectly as the gown of a young princess. About her throat was a white kerchief. She was indeed a picture fair to look upon, this only daughter of the governor of the garrison of San Ribault, for when she raised her eyes at last to her father's face, her own was a vision to gladden any sight. Despite the hardships of the wilderness, the privations she had endured, the skin was still of an alabaster-like whiteness, save where the glow of the sun had left its tan on cheek and chin. But the most beautiful feature was the eyes, large and deep, of a changing gray, now dark, now almost blue, and shadowed by heavy, curling lashes of the same dark hue as the hair.

"Come, my daughter," her father said again, and now a little less sternly; "come, attach the token to thy dress. Place it there in thy bodice above thy heart, but not too low that thine eye cannot rest upon it. And say after me the oath that shall bind thee never to give this man, or one of his, any quarter, even though he were helpless before thee. Never so much as a crumb, if he were starving; no drop of water to cool his tongue; nothing but death, even if thy weak girl's hand hath to deal the blow."

Now, indeed, Louie found her voice. She threw back her head, her hands released their clasp and fell again to her sides. There was a brilliant light in her eyes as she turned them toward her father.

"No, no," she said, motioning back the bit of scarlet thread which he had held toward her on the point of his sword. "I cannot take it! I cannot wear it, as thou dost request. I must refuse, though it estrange thee and me."

He was angry now, fully so. He let his sword fall with a clang to his side, leaving the thread of scarlet in a little curled heap between them.

"Girl, what dost thou mean? How canst thou dare to act as thou art doing? Has it not come to thee what such conduct on thy part will bring to thee, to say nothing of its cost to me? Think of the daughter of the commandant of this garrison alone refusing to do what even women of our lowest minions have done! Girl, why art thou so perverse? What is the cause of this stubbornness? Why dost thou not bind thyself to the oath which every one of thy people hath taken? Shame upon thee, that thou canst show thyself so unworthy of thy blood! Where is thy pride, thy spirit, the courage of thy race? But even if these are forgotten, where is the memory of thy mother? Canst thou

so soon forget how she perished? Out upon thee for a low and wretched creature if thou canst!"

Louie's head fell again to her breast. A convulsive shuddering took possession of her; sobs were in her throat.

"Nay, I do not forget," she said, so soon as the words would come to her. "Oh, my mother! my mother! would that it had been I instead of thee that awful day in the wilderness! Oh, can I ever forget thy stricken face? The blood that flowed from thee? Oh, God! Oh, God! it is more even now than I can endure!"

She reached forth her hands. She was about to fall, but her father caught her. He drew her to him and put his arms about her. His own frame was shaken with sobs, his voice well nigh inaudible as he addressed her.

"Then with that scene still within thy mind, thy heart, how canst thou refuse?"

She drew her head backward from him, and, with her arms still around his neck, looked up into his face.

"Because the religion of the gentle Christ, whom I strive so earnestly to serve, will not let me. Oh, father, dost thou not remember how He enjoins upon us that if our enemy hunger we must feed him, if he thirst, we must give him drink? And again, endeavoring to teach us the divine spirit of forgiveness, He says, 'until seventy times seven.'"

He unclasped her arms from about his neck and drew away from her.

"This is weak, childish, yea, sinful!" he declared hotly. "Such fiends as these are beyond the bounds of forgiveness. They are not even men, not enemies; they are wild beasts whom it is our duty to slay as we would any other venomous creature from whom our lives were in danger."

He paused a moment, then turned upon her again with a renewed fierceness.

"Girl, what sort of offspring art thou? How canst thou forget the blood in thy veins? A La Pierre to be such a weakling, yea, I will say it—a chicken-heart, such as this!"

The hot blood flamed in her face. Its crimson spread to the roots of her hair. She drew herself up, her chin moved forward, her clenched hand was extended. It was the very air Renot La Pierre himself had whenever he stood in front of his line of men and declared that for their honor and their right to this territory of New France they were ready to give life itself.

"I am no coward!"

There was a deep, a steady intonation in the voice that no young warrior could have rendered steadier or stronger.

"Listen to me, father. Were thy life and mine in danger; did these men find out our retreat and come here to attack us, did they attempt to scale these walls, there would be no hand readier to beat them back than mine. Yea, I could wield even the sword itself; I could cut with the axe if need be. I could slay! I would show you then, even if I am but a girl, that I have not forgotten what it is to be a La Pierre!"

Her eyes were flashing, her form erect and quivering with the excitement that swayed her. So might a young soldier look as he caught a glimpse of the battle from afar.

Her father regarded her admiringly. He could not at that moment doubt that she would fulfil her word. He said to her gently:

"If thou dost feel this way, my Louie, then why canst thou not bind thyself to this oath to spare not one of these vile wretches wherever he may be found; yea, to put him to death, if in thy power, never mind the circumstances under which he may be met?"

"Because," she answered again, slowly and steadily, "such is not in accordance with the teachings of my Lord and Master, nor with the example that has been given me by Jesus, the Christ. I can no longer call myself His follower if I disregard what He tells me. While I bear in my heart the badge of His meekness, His forgiveness, I cannot attach to my person, as you request, the scarlet thread, the emblem of a cruel, awful oath. I cannot forget who has bought me with a price, who, by the crimson stain of the blood He shed for me, has placed upon me the obligation to follow His own divine law of love and forgiveness."

"Do not talk of love, of forgiveness for such wretches as these!" her father cried, flying again into a passion. "As soon speak of forgiveness for a venomous reptile that had bitten thee, or love for a ferocious beast that sought to rend thee in twain. I tell thee, Louie, could that Spanish fiend and his band of ruffians discover our settlement, they would fall upon us in a twinkling, provided, of course, the fort yielded to the attack. Ever since

we escaped that day in the woods, a band of twenty or more, preferring to throw ourselves upon the mercy of savages, to take the risks from wild beasts, rather than trust to the word of Melendez, he and his horde of butchers have been seeking our trail. Fortunate for us, and fortunate for them was it, that some poor wanderers cast ashore from the wrecked ships of Ribault, crossed our path and through the kindness of our Indian friends were led to us. By this piece of good fortune, we have now a garrison of nearly three score, to say nothing of the women and children. We have, too, our arms and ammunition, for our brethren, remembering where the stores that had been brought ashore from the sinking ships, were buried, made secret expeditions thither, and we were supplied."

"If they come, we can give them brave battle," said Louie. "Even the women and girls will show thee, my father, what it is to fight. Let us not despair, but make fervent prayer night and day to our God that He will give us the victory, that He will at least enable us to hold out against the attacks of these men."

"But oh, my father," she continued, her chest heaving, her voice low and pleading, "do not again urge, I beg you, that I bind myself by this oath, to slay wantonly, to give death even in the midst of helplessness. I cannot, oh, I cannot, even to these men who have been so merciless to me and mine! I pray thee replace the scarlet thread, for I can never wear it as thou dost desire."

"Obstinate girl," he began; but just then there was a noise at the farther entrance to the hallway, within which they were now seated, and a young soldier appeared.

"Ah," said the Governor in a pleased tone, "here is Antoine! Perhaps he may be able to accomplish with that effective tongue of his what mine has failed to do," and he looked significantly toward Louie.

The sun was near to its setting, and the shadows had begun to gather. Thus the light in the apartment was not very clear, but it was clear enough to show the blush that quickly overspread the young girl's face at her father's words. It gave her, too, an embarrassed air. Doubtless this would not have been, had the Governor himself been absent.

As the young soldier approached and bestowed upon her a most eloquent look from his deep brown eyes it was plain enough to see the answering regard between the two.

Then Antoine Charnisot pulled himself up to his full height, and, stiffening his arm, raised it for the salute to his commandant.

"Sir," he said, "I bring bad news. I am sorry to deliver it, especially here in the company I find thee," and his eyes were bent again solicitously upon Louie; "but it admits of no delay. One of our Indian allies has come from the South. He brings the report that Menendez and his dastards have knowledge of our retreat, and are close upon us."

"What!" cried the Governor. "What!"

He sprang to his feet. Instinctively his hand clasped his sword. Then he moved swiftly from the room.

Who could tell how soon the Spaniards might be there?

(To be continued.)

AN EVENING HYMN.

LORD, as the evening shadows fall,
Be near us while we pray;
Grant us Thy blessed benison
At closing of the day.

And as to Emmaus Thou walkedst
With Thy disciples sad,
So, Lord, Thy gracious presence bring;
Our weary hearts make glad.

The trials have been manifold
Upon our march this day;
But crown with light and blessings bright
The ending of our way;

That through the grave and gate of death,
Where Thou hast gone before,
And through Thy strength, we may at length
Attain the Blessed Shore.

Thou, Lord, shall be our portion
Which ne'er may pass away;
Thou, the celestial Noon-tide,
The Everlasting Day.

Then hear us, Lord, at evening;
Before Thy throne we fall.
Dispel nights gloomy shadows,
And bring us safe through all. Amen.

JAMES LOUIS SMALL,

~ ~ The ~ ~

Family Fireside

THE BLIND ORGANIST.

THE ORGANIST, so young, yet old in care
Is blind, yet never yields to dark despair.
In dreams alone of years forever fled
"The light of other days is o'er him shed."

Do angels sing to him of light divine?
So meekly doth his heart the hopes resign
Of eager youth, as lonely, day by day
Through life he falters on his darkened way.

We gaze in awe on that angelic face;
He thrills his listeners by mournful grace,
As with caressing touch the organ-keys
He wakes, his spirit lost in harmonies.

O saddened heart, away with doubt and fear!
The tenderness of friends is ever near
To light thy path, a holy guide to be,
The love of God forever shines on thee.

MARTHA A. KIDDER.

SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?

BY ROLAND RINGWALT.

WHEN Abraham was pleading for Sodom he asked this great question. Reared in the light of Christianity, we assume that the Judge of all the earth will do right, and fail to see that Abraham's words are among the grandest recorded in Holy Scripture. It would not be irreverent to adapt the language used by our Lord when St. Peter confessed his faith in the Incarnation. Flesh and blood had not revealed this unto Abraham; but his Father who was in heaven. The vast majority of his contemporaries thought but little of divine justice. A certain number of offerings, a due attention to ceremonies, a few observances, painful or costly perhaps, and they hoped that their gods would be pacified. Abraham rose above this, and his question comforts many a sorrow-laden heart. It was not a question of mere power or favor; but "Shall not the Judge of all the earth do right?"

From many a heathen land we hear the same report. Missionaries often find it almost impossible to teach such a doctrine as divine goodness. One notable instance may be given. A missionary had preached eloquently on the power of one great God as opposed to the idea of many petty gods. A native, who had listened with deep attention, inquired: "And what if the Strong One should eat me?" Long patience, line upon line, and precept upon precept, are necessary before the darkened mind can accept the doctrine of a righteous Judge. It is difficult for the lower minds even in Christian lands to rise to Abraham's standard. We hear of the Italian bandits who turn from a robbery to a wayside crucifix, and who seem to think crime a mere trifle provided some regard be shown to the ceremonial part of religion. The same feeling exists in communities where no leaven of Romanism can even be supposed to work. We knew a deluded mortal who said, "Brother Blank must be a good Christian, or he could not have such a blessed experience, and yet I cannot say that I like some of the things he does in business." The facts are that Brother Blank was as mean a rascal as ever devoured widows' houses and for a pretence made long prayers. Yet a neighbor, himself a good man, inclined to think that some blessing must await the believer who could work up such transports of feeling. There is a disgusting Pharisaism too prevalent among us. What avails it to denounce the superstition that may be found among Spanish desperadoes, if we ignore the same superstition because it labels itself "Evangelical"? To suppose that the Almighty can be soothed by making a pilgrimage and gazing on Saint Somebody's bones is not a whit more absurd than to suppose that a scoundrel can win the divine favor by working himself into nervous tremors. A vast amount of maudlin sentiment is rebuked by the stern question: "Shall not the Judge of all the earth do right?"

Life's strange contrasts pain every one who thinks and feels. Why is it that same one who has striven to obey the commands of God suffers from a painful malady, while some one of iron

constitution seems to revel in vice, and yet escape disease? The illiterate criminal, who scarcely knows his right hand from his left, appears to us the one who is beaten with many stripes; and the intelligent villain, who knew his responsibility, escapes with few stripes. A thousand problems would plunge us into despair, but for one solution, and that solution is our faith that the Judge of all the earth will do right. Even beyond the tomb, the old question may arise. St. John saw in his vision the souls of those who had been slain for their faith, and heard them cry out: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

Down through the ages comes the sad voice: "Why should all this sin and misery continue?" The Psalter throbs with it, and it echoes over and over again as we listen to the prophets. Job's questions have never yet been answered. Still, as Cardinal Newman has well said, "Ten thousand difficulties need not make one doubt." Side by side with the deepening shadows are the lights that "shine through the gloom to point us to the skies." Even when the heart is saddest, Abraham's question brings its comfort, "Shall not the Judge of all the earth do right?"

IT WAS THE YEAR OF THE CHOLERA.

IT WAS the year of the cholera. I got off the train about midnight at Pixville, a railroad junction, expecting to take another train east two hours later. I had left my camp the night before and traveled by stage, boat and rail successively, making close connections all along. I was not well when I set out, and was then feeling so much worse that I gave up my intention of stretching myself out on a bench in the waiting-room in the hope of sleeping till my train should come in, and decided, instead, to go to a hotel, swallow a dose of brandy, and secure a good night's rest, proceeding on my journey the next day. I say a *dose* of brandy with a very literal meaning, for I am not only a "temperance" man from principle, but from a natural detestation of strong drink.

Crossing the network of rails with decidedly unsteady feet I hastened through the dimly lighted streets, guided by my engineer's instinct to what I afterward learned was the only hotel in the settlement. As I entered, the clerk came forward to meet me. I suppose I looked a little "tough." I had on my roughing suit, and my satchel was a good deal the worse for being tossed about in the wilderness for months. The clerk eyed me sharply, I observed. I ordered a room and the brandy, as I advanced to register.

"This is a temperance house," he replied in a withering manner. "We don't take in your kind. Better go further."

I was too desperate even to feel indignant at his insolence. I made my way into the street again, and directly encountered a policeman under the near lamp-post.

"Where is another hotel?" I asked.

"Isn't any other."

"Well, a drug store?"

"Drug store's closed."

"My good fellow, I am sick," I explained. "I must have some brandy."

He, too, eyed me sharply for an instant; then slipped his arm through mine, and led me a few paces to the corner of the street.

"See that light down there?" he asked.

"Yes."

"Saloon. You'll have to go there. Can't go with you."

I thanked the fellow from my heart, and hastened on, staggering from growing weakness, and reached the saloon. Stepping to the bar I called for a glass of brandy. The bartender eyed me as the other two men had done; and yet not as they had done: to this day I recall his glance. He made me feel as if he had put his arms around me.

"You don't want brandy," he said. "You've got the cholera. Come inside here."

I stepped behind the bar. He took my bags. "Just in on the train," he remarked, furnishing himself with the information, evidently, to save me the trouble; "I see, I've got just the dose you need. It will save your life—if it can be saved. *Will you trust me?*"

I was desperate. I thought of my family. This was my one chance. "Yes," I replied.

"You needn't fear," he went on, glancing towards the other side of the saloon where several men were drinking, two others

engaged in an angry altercation, and others gambling. "I'll take care of you, if you'll leave yourself in my hands. You can sleep here on that old sofa. 'Tisn't bad. This dose (he was preparing it) will put you dead asleep. You won't be disturbed. There!" handing me the draught. "Now, give me your valuables; watch, money; I give you my word of honor, you shall have them back in the morning—if you wake. Now, your address—in case you shouldn't."

He spoke of the possibility as he would have spoken of missing a train; coolly. But there was something in his voice that made me surrender myself and my possessions unquestioningly into his hands. He prepared the sofa; got a pillow somewhere, and an old blanket or two, and when I lay down covered me with almost the tenderness of a mother. That is all I know. I sank into the deepest sleep I ever experienced, or ever shall experience till the final one. I do not know how many hours I slept. I woke at last to find the sun shining into the dingy little place. A few men were sitting about in corners; the bartender was behind the bar; but all was quiet. Whether the bartender was watching me I do not know, but the instant I opened my eyes he turned, and seeing that I was awake came to me. I put out my hand. He grasped it firmly and kneeling on one knee beside me with that never-to-be-forgotten look he said: "You're safe." I could not speak. He knew it. "Lie still," he added; and then he left me in my corner. I saw him go out and come in, and go out and come in again. I was conscious of another man's appearing and disappearing also, at brief intervals. But such a sense of deliverance filled me that I paid little heed to anything else. It must have been an hour before my friend came back to me. He brought fresh water, soap, and a rough towel; and with just a slight authoritative motion insisted on washing my face and hands. Then he brought my satchel which was not locked, found my comb and brush, and ordered my hair and my beard. "Now," said he, removing the coverings and helping me to my feet. Evidently he had brushed my coat while I slept, also polished my boots. He then opened a door into an inner room, and there, coarsely but neatly laid, was a table with a smoking hot breakfast on it. I was almost speechless from sheer surprise at his thoughtfulness. He left me, and I partook of that meal with such thankfulness as men do not often feel. When I had finished I waited some time for my deliverer's return. I began to think he was not coming, but he did; and as I rose he put into the hand stretched out towards him for another purpose, my watch and my purse.

"My friend," I said, opening a roll of bills, and refolding just enough to carry me home, "you have saved my life. I can never repay you; but take this as an evidence that I wish I could; and—this isn't the last time you will hear from me."

He thrust the money back. "No," he said, in that tone which admitted of no pressure.

"Well," I replied, grasping both his hands, "at least tell me your name that I may know who my deliverer is."

He shook his head. "No; it is too good a name to be found here (glancing around); but a man is not always responsible for—" these last words, spoken half to himself. Then looking at his own watch he added quickly: "You have just time to catch your train," and gave me my bag. I seized his hand again. "I *must* make some return," I exclaimed.

He turned once more that never-to-be-forgotten look upon me, and answered: "Well, do me one favor. Promise me you'll not be hard on bartenders."

"I promise."

Fifteen minutes later I was on the train going east.

I have been through Pixville several times in the intervening years. But the flames had wiped out the saloon, and I never could learn anything of the man who saved my life.

WOMANLY DUTY.

By S. H.

UPON the intelligent management of the home depends, to a large degree, the charm called home influence, which makes the fireside the most attractive and the dearest place in all the world to father, son, and husband. One important duty that is sometimes neglected by the mother of a family is, to learn the laws of hygiene and health. How many long illnesses and sickness might have been avoided had the young mother known what should have been applied or enforced in order to ward it off. In the parlor, the sick-room, the kitchen, the dairy, the nursery, a practical knowledge of domestic science goes far toward making right-living, comfort, and happiness, the three elements that

must combine in the attainment of all human desire—the ideal home.

It is wise in a mother of a family to jot down helpful recipes or methods used in emergencies or sudden illnesses, such as cuts, bruises, burns, etc. When such a calamity befalls a mother she is rushing here and there to find some speedy help, and if she can place her hand upon the remedy—what a comfort it is to both the sufferer and its parent.

I will give you a few helpful remedies used in our own family, and as my father was a physician, he approved their use, and said such simple remedies were often excellent, and a doctor's bill could have been avoided by its use. Good housekeepers usually keep a supply of simple remedies, such as soft cotton and linen rags, sticking-plaster, lint, scraped-linen, bandages, linseed-oil, mustard-leaves, arnica, vaseline, witch-hazel, etc.

Linseed oil and lime-water mixed together with a feather till it looks like cream is an excellent remedy for burns or scalds.

Arnica is applied to bruises where the skin is not broken; if broken, apply vaseline.

For an open wound always use linen rag in preference to cotton.

For a sore throat gargle every few hours with a strong solution of borax and salt water. It will cure like magic.

For weak, inflamed eyes, bathe in a mild solution of boracic acid.

HOUSEHOLD HINTS.

VEGETABLES that have been a little touched by the frost may frequently be restored by soaking them for a time in cold water.

FLOWERS which are kept in water in which a little saltpetre has been dissolved, will remain fresh for a couple of weeks.

To **CLEAN** unvarnished black walnut, rub it with a soft flannel cloth which has been wrung out of either sweet or sour milk.

ADD a little turpentine to the water with which the floor is scrubbed. It will take away the close smell and make the room delightfully fresh.

MARKS that have been made on paint with matches can be removed by rubbing first with a slice of lemon, then with whiting, and washing with soap and water.

To **REMOVE** any dish from a mold when cold, wrap a hot cloth about the outside of the mold for a minute or two. To remove a hot dish wrap a cold cloth about it.

WHEN a kid glove begins to cut at the end, usually over the fingernail, insert a piece of kid to match on the inside, catching it to the seams. If neatly done it will not be clumsy looking, and it will delay the break for weeks.

To **REMOVE** a grease spot from woollen or silk thoroughly saturate the place with turpentine, and place a soft blotting paper beneath and another on top of the spot, and press very hard. The fat is dissolved, then absorbed by the paper and entirely removed from the cloth.

THE marble of a table or bureau which has become discolored may be cleaned and polished by rubbing with emery powder. Fasten a piece of felt cloth over a small flatiron, leaving the handle exposed. Cover the felt with the emery powder and rub the marble; then polish with a damp, soft cloth dipped in pulverized pumice stone and emery powder.

THE best way to clean hot-water copper boilers is with oxalic acid. Procure ten cents' worth from the druggist and put it in a bottle that will hold a pint and a half. Fill the bottle with cold water, and when the acid is dissolved rub it over the hot boiler with a soft cloth and polish at once with a dry piece of flannel. The bottle should be marked "Poison," and kept out of ordinary reach. The amount indicated will make enough to use several times.

A **RECIPE** for a very superior furniture polish given by a dealer in musical instruments to a housewife, as the cause for the shining surfaces of the pianos in his rooms, consists of four tablespoonfuls of sweet oil, four tablespoonfuls of turpentine, a teaspoonful of lemon juice and ten drops of household ammonia. This polish must be thoroughly shaken before using, and apply with an old flannel or silk cloth. Rub briskly and thoroughly, which is at least a third of the merit of all polishes. Use a second cloth to rub the mixture into the grain of the wood, and a third for the final polish.

To **COLOR** woollen goods black use one ounce of extract of logwood and half an ounce of blue vitriol for each pound of cloth, and when they are thoroughly mixed put in the cloth and let it scald twenty minutes. Then take the cloth out and throw it into clear water. Put the logwood into a vessel with sufficient water for the goods, press the water from the cloth and put it into the logwood water and scald it thirty minutes. Then take out the cloth and air well. Meanwhile put the vitriol water into the vessel with the logwood and again put in the cloth and scald it fifteen minutes longer. This will prevent the goods when pressed from rubbing off.

Church Calendar.



EACH WEEK-DAY A FAST.

Feb. 23—Saturday. Fast. (Red at Evensong).
 " 24—Sunday. 1st Sunday in Lent. St. Matthias. (Violet.)
 " 27—Wednesday. Ember Day. Fast.
 Mar. 1—Friday. Ember Day. (Violet.) Fast.
 " 2—Saturday. Ember Day. Fast.
 " 3—Sunday. 2nd Sunday in Lent. (Violet.)
 " 10—Sunday. 3d Sunday in Lent. (Violet.)
 " 17—Sunday. 4th Sunday (Mid-Lent) in Lent. (Violet.)
 " 24—Sunday. 5th Sunday (Passion) in Lent. (Violet.) (White at Evensong.)
 " 25—Monday. Annunciation B. V. M. (White.)
 " 26—Tuesday. Fast. (Violet.)
 " 31—Sunday. Sunday (Palm) bef. Easter. (Violet.)

Personal Mention.

THE REV. R. ELLIOTT BOYKIN of Abingdon, Va., has been called to the rectorship of Nelson Parish, Nelson Co., Diocese of Southern Virginia. This was Mr. Boykin's first parish.

THE REV. A. C. V. CARTIER, for many years proctor of Hoffman Hall, Nashville, Tenn., has taken charge of St. Philip's Mission, St. Paul, Minn., commencing his duties there on Quinquagesima Sunday.

THE REV. J. J. CORNISH of Bowling Green, Ky., has accepted a call to St. Andrew's Church, Marianna, and Good Shepherd, Forrest City, Ark. He will begin work in this interesting and promising missionary field on the first Sunday in March.

THE REV. CAMERON J. DAVIS, minister in charge of Trinity Church, Buffalo, N. Y., for the past year, has accepted a call to become rector at Easter.

THE REV. A. SIDNEY DEALEY, on account of failing health, has resigned the rectorship of St. Luke's, Jamestown, and accepted that of Trinity Church, Canaseraga, N. Y.

THE REV. JOSEPH M. HAYMAN, assistant at St. Peter's Church, Germantown, Philadelphia, has accepted the rectorship of St. Mark's Church, Mauch Chunk, Pa., taking charge after Easter.

THE REV. GEORGE H. KALTENBACH of Marshfield, Wis., has become assistant at Trinity Church, Rock Island, under the Rev. R. F. Sweet, D.D.

THE REV. S. MACPHERSON of Roxbury, Mass., has changed his address to 100 E. Genessee St., Auburn, N. Y.

THE REV. R. MEREDITH of the Diocese of Southern Virginia, has accepted a call to the parishes in Richmond Co., Diocese of Virginia.

THE address of the Rev. A. J. MILLER is changed from Asbury Park, N. Y., to White-marsh, Montgomery Co., Pa.

THE street address of the Rev. H. Q. MILLER is changed from 4126 Parkside Ave. to 4046 Girard Ave., Philadelphia, Pa.

THE REV. CHARLES W. NAUMANN of Lisbon, Ohio, after declining a call to St. Paul's Church, Benecia, Calif., has accepted the rectorship of Calvary Church, Toledo, Ohio, and has entered upon his new duties.

THE REV. S. D. PHILLIPS, lately of St. Augustine, Fla., is now rector of St. Augustine's Church, Camden, N. J., and may be addressed at 1416 Broadway, Camden, N. J.

THE REV. PERCY J. ROBOTOM began his labors at Trinity Church, Little Rock, Ark., on Septuagesima Sunday.

THE REV. JAMES STODDARD of Green River, Wyoming, has accepted the charge of St. James' Church, Mountain Home, Idaho, from March 1st.

THE REV. BURR M. WEEDEN has resigned the rectorship of Trinity Church, San Jose, Calif. He entered upon the rectorship of St. Luke's Church, San Francisco, on Ash Wednesday.

DIED.

COMSTOCK.—Entered into rest Saturday, Feb. 2nd, at her home, 1326 Ridge Avenue, Evanston, Ill., JULIA SPRAGUE, widow of Charles COMSTOCK, in her 76th year.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

HOLST.—At residence, Lucy, Tenn., Friday evening, February 1, 1901, at 11:10 o'clock, ELLEN F. HOLST, aged 62 years, widow of Julius C. and mother of the late Charles Q. Holst. Services and interment at Elmwood.

ISBISTER.—February 15th, 1901, at Trinity Rectory, Norfolk, Neb., Mrs. CHRISTINA M. ISBISTER, in the 77th year of her age. Beloved mother of Mrs. J. C. S. Weills.

KOLLOCK.—At rest, Savannah, Ga., Feb. 3, 1901, MARIA C. KOLLOCK, daughter of the late Dr. P. M. Kollock.

"Make her to be numbered with Thy saints in glory everlasting."

LOOK.—At Live Oak, Florida, February 4th, Miss MARIA N. LOOK, sister-in-law of the Rev. Dr. Weller of Jacksonville, Fla., and aunt of the Rt. Rev. the Bishop Coadjutor of Fond du Lac, aged 65 years.

WEILLS.—February 16, 1901, at Trinity Rectory, Norfolk, Neb., Mrs. J. C. S. WEILLS, in the 51st year of her age.

"Her children arise and call her blessed."

WARNING.

BRODIE.—Caution is suggested in connection with Miss BRODIE, a trained nurse. Full information may be obtained by addressing the Very Rev. Stephen H. Green, Dean of St. Mary's Cathedral, Memphis, Tenn.

WANTED.

POSITIONS WANTED.

TEMPORARY DUTY.—A Canadian rector desires a few weeks' duty in the United States, beginning Mid-Lent Sunday. Satisfactory references. Address with particulars, PRIEST, 33 Bowdoin St., Boston.

TEACHING.—A lady experienced in teaching, Primary, English, French, and Music, desires a situation in a family. References exchanged. Address A. R., care Rev. CLEMENT BROWN, Port Gibson, Miss.

MISCELLANEOUS.

LIVING CHURCH.—One or two copies of THE LIVING CHURCH for Feb. 12, 1898. Will pay. Address G., care THE LIVING CHURCH, Milwaukee.

GENERAL CLERGY RELIEF FUND.

"The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen." Wm. Alexander Smith, Treas.

Contributors to the above Fund are kindly requested to draw all checks, money orders, etc., to the order of "ALFRED J. P. MCCLURE, ASST. TREAS." (For convenience in depositing, please write name and title exactly as here given) and send the same to the general office of the Fund, THE CHURCH HOUSE, 12th and Walnut Sts., Philadelphia, Pa.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. The Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country, (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

Legal Title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF

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THE CHURCH ENDOWMENT SOCIETY.

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REV. E. W. HUNTER,
 Secretary General,
 Rector, St. Anna's,
 New Orleans,

OR

L. S. RICH,
 Business Manager,
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 New York

BOOKS RECEIVED.

ADVANCE PUBLISHING CO.

Born to Serve. By Charles M. Sheldon, Author of *In His Steps*, etc. Price, 50 cents.

FLEMING H. REVELL CO.

The Twentieth Century New Testament. In Modern English. Part Two. Paul's Letters to the Churches. Price, 50 cents.

E. P. DUTTON & CO.

The Miracles of Jesus as Marks of the Way of Life. By the Rev. Cosmo Gordon Lang, M.A., Fellow of All Soul's College, Oxford; Vicar of Portsea, Hon. Chaplain to the Queen. Price, \$1.50.

A Rosary of Christian Graces. By Alexander McLaren, D.D. Price, \$1.50.

A Handy Book of Horticulture. An Introduction to the Theory and Practice of Gardening. By F. C. Hayes, M.A., Rector of Raheny, Lecturer in Practical Horticulture in Alexandra College, Dublin. With Illustrations. Price, \$1.50.

LONGMANS, GREEN & CO.

The Doctrine of Holy Communion and its Expression in Ritual. Report of a Conference held at Fulham Palace in October 1900. Edited by Henry Wace, D.D., Chairman of the Conference. Price, \$1.00.

Faith and Progress. The Witness of the English Church during the last Fifty Years. Being Sermons preached at the Jubilee of the Consecration of St. Barnabas', Pimlico, A.D. 1900. With an Introduction by the Rev. T. T. Carter, M.A., Hon. Canon of Christ Church, Oxford, and Warden of the House of Mercy, Clewer; and a Preface by the Rev. the Hon. A. T. A. Hanbury-Tracy, M.A., Vicar of St. Barnabas'.

The Philosophy of the Short Story. By Brander Matthews, D.C.L., Professor of Dramatic Literature in Columbia University. Price, 50 cents.

Notes on Speech-Making. By Brander Matthews, D.C.L., Professor of Dramatic Literature in Columbia University. Price, 50 cents.

Lessons on Church Doctrine for Secondary Schools. By S. Croft. With Preface by the Lord Bishop of Rochester. Price, 50 cents.

The Example of the Passion. Being Addresses given in St. Paul's Cathedral during Holy Week, 1897. By B. W. Randolph, M.A., Principal of Ely Theological College, Hon. Canon of Ely, and Examining Chaplain to the Bishop of Lincoln. Price, 80 cents.

Shakespeare Sermons. Preached in the Collegiate Church of Stratford-on-Avon. Edited by the Rev. George Arbuthnot, Vicar of Stratford-on-Avon. Price, \$1.00.

PAMPHLETS.

Who Killed Joe's Baby? By Charles M. Sheldon. Price, 10 cents. Chicago: Advance Publishing Co.

The National League for the Protection of the Family. Annual Report for 1900. The Rev. S. W. Dike, LL.D., Auburndale, Mass., Secretary.

The Parochial Charities of St. Paul's Baltimore. For the Year of our Lord 1900. Thirtieth Annual Report, etc., etc.

A Church Calendar for the Year of our Lord Nineteen Hundred and One. The Domestic and Foreign Missionary Society of the Prot-

estant Episcopal Church in the United States of America. New York: Church Missions House, 281 Fourth Ave.

Popular Cries. One Church is as Good as Another, and Other Papers. By Andrew Gray, D.D., author of *The Church of Eng-*

land and Henry VIII., etc. New York: E. S. Gorham.

Hymns of Holy Church. Edited by and published for Rev. Andrew Gray, D.D. Price, Single copy, 10 cents. Per dozen, 75 cents. New York: E. S. Gorham.

The Church at Work

CONFERENCE OF CHURCH CLUBS.

THE NINTH ANNUAL Conference of Church Clubs in the United States was held in the Church House, Philadelphia, on the 13th inst. At 9 a. m. the Holy Communion was celebrated in the assembly room by Bishop Whitaker. One hour later, the Conference was opened by a congratulatory address from President Frank O. Osborne, who is also Secretary of the Church Club of Minnesota. He remarked that this is the first general gathering of American Churchmen to be held in the 20th Century. Most fitting, he thought it to be, that that gathering should be in a city so full of historical associations in Church and State. Mr. Osborne paid graceful tribute to the apostolic White, first Bishop of Pennsylvania, who for nearly fifty years had molded and directed the course of the Church in the United States. What Washington was to the State, Bishop White was to the Church. Mr. Osborne observed that though the Church is reckoned as numerically small, she has been from the first influentially great to a far larger extent than her numbers would suggest. He believed that it was becoming more and more recognized that the Church has a marvelous adaptability to the spiritual needs of Americans. He could say of the Church Clubs, as of the Church itself, that their membership is small in numbers, but great in influence. In the aggregate the clubs number 3,500 laymen, who, moreover, are men of weight in their several Dioceses—the picked men, the trained soldiers, the men of experience, of influence, and of affairs. He believed that it was essential that the ecclesiastical organization which is to gain the good will and to be the spiritual home of the great body of the American people cannot be a sect, but must be a comprehensive body in every right sense of the word. Mr. Osborne's concluding words were a pleasing paraphrase of the name of the city in which they were gathered, *Philadelphia*, "Brotherly Love," which he eloquently set forth as the watchword which should actuate their work.

Mr. Arthur Ryerson of the Church Club of Chicago, read the first paper—"The Influence of Churchmen in the Formation of our Government." The paper had a local flavor from the allusions to the influence excited by Philadelphia Churchmen on the membership of the Continental Congress, the framers of the National Constitution, and the First Congress of the United States, all of which met in the Quaker City. He spoke especially of the value to the Church, of the lenient government established in Pennsylvania by William Penn, which had given the Church a greater impetus in this state than in others. There followed a general discussion of the paper, the speakers being Messrs. Moses Veale of the Philadelphia Church Club, S. R. Haxtun of the Long Island Club, and John H. Cole of the New York Club.

Professor J. H. Dillard of the Tulane University of Louisiana, and delegate from the Church Club of Louisiana, read a paper entitled, "The Conservative Influence of the Church in our National Affairs." This paper was very interesting, and was briefly discussed by Judge John S. Connor of the Cincinnati Club.

At the close of the morning session, the delegates boarded special trolley cars, fur-

nished by the Philadelphia Church Club, of which Mr. George C. Thomas is President, and rode to the new Boys' Club in Kensington, which is nearing completion. There they were met by Superintendent Ingham and Miss Kelley, in charge of the institution, and were shown over the building. Its object and work already accomplished were briefly recounted, and then the guests partook of a bountiful lunch, which had been spread in one of the completed rooms. This is the first function of any kind to have been held in the beautiful building.

The sessions were resumed at the Church House at 2 p. m., when the Secretary, Mr. Taylor S. Brown of the Church Club of Chicago, made a general statement of the progress of the various Church Clubs, showing in some an increase and in others a decrease in membership; a net loss of 219 in the United States. The event of the day was the reading of a paper by Mr. Robert Treat Paine of the Boston Episcopalian Club, on "Twentieth Century Opportunities for American Churchmen." President Osborne, in introducing the speaker, referred to the close personal relations which existed between the late Bishop Brooks and Mr. Paine, in which the eminent layman had exerted a powerful influence upon the life of the great Bishop.

Mr. Paine, in introducing his subject, quoted from eminent writers to show what the religious life of the 17th, 18th, and 19th centuries had been, and referring to the earnest work of such men as Phillips Brooks, he asked why such leaders had not aroused and convinced the world, and why the religion of our day and generation had so far failed to accomplish what all must know must be the longing of Christ. In answering these questions he pointed first to the great expansion in the business of the world, and showed it had so expanded because old methods had been discarded and small enterprises had been united and operated with greater economy and better ability. The new methods had brought out the successful men. On the other hand, the Church had clung to its old methods, and these were so palpably inefficient that the business men of to-day were shocked at the deplorable lack of wisdom in the management of the churches, and wonder why they do not see their failures, and apply the remedy.

Mr. Paine spoke of the efforts to bring about Church Unity and quoted the action of the General Convention in 1886, and of the Lambeth Conference in 1888, and the beautiful appeals which were then made. He showed the impracticability of securing united action by Presbyterians, Baptists, Methodists, Churchmen, etc., on the basis of the "quadrilateral" adopted at those Conferences. It was necessary to have a common basis which would leave individual belief undisturbed, and also leave each "church" with its forms of worship and ritual. He asked how laymen could avoid the duty of seeking a wider basis for Church Unity. "Let laymen accept the position," said he, "that the Church is their own, for laymen to sustain and upbuild. What right have laymen to lay upon the clergy the duty of saving their souls? Ministers can do much, but laymen can do more. Beware of turning the Church into a machine shop."

He asked if it were not true that ministers had lost some of their faith in prayer. The great advances made in science, and the views of such men as Huxley and Tyndall that it was unreasonable to believe that prayer could change the natural course of things, had gone far to shake the faith of the people. "How can we escape the belief," said he, "that God has ordered everything with due regard to all conditions, and that the prayers of His children, and so the prayers of faith, shall be denied or answered according to His will? No prayer can be unheard." His answer to laymen would be: "Pray for everything you wish. Wish for nothing you cannot pray for."

The reading of the paper was followed by a general discussion, in which many delegates took part, the main feature of which was how to get the working people to attend church. The leading thought was that they were kept away because, as a rule, the pews were not free to all. The example of the open service at Holy Trinity Church, Philadelphia, on Sunday evenings was pointed to, to show that there was no difficulty in getting people to church if that barrier were removed.

The annual election of officers resulted in the choice of Professor J. H. Dillard of New Orleans, as President; Eugene C. Denton of Rochester, Vice President; and Taylor E. Brown of Chicago, Secretary and Treasurer. The invitation of the Church Club of Connecticut to hold the next annual Conference at New Haven was accepted, and the Conference adjourned.

A complimentary dinner was given at Hotel Stratford in the evening, by the Church Club of Philadelphia to the delegates and other guests. More than 200 were present. Mr. George C. Thomas presided and made the address of welcome. Other addresses were given by Mr. F. O. Osborne, the retiring President, on "Reminiscences"; by the Hon. Augustus Van Wyck of New York, on "The Layman's Position in Church Work"; by Mr. Burton Mansfield of New Haven, on "The Church and her Men"; and by Mr. George Wharton Pepper of Philadelphia, on "The Lawyer's Point of View."

ARKANSAS.

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

Victorian Memorial Service—Missionary Addresses—Church Consecrated at Mena.

THE BISHOP'S imperative absence in the more distant parts of the Diocese made it impossible to arrange a Memorial Service in Little Rock simultaneous with those held in other cities to Britain's beloved Queen. But on February 10th, a congregation that filled Trinity Church, even to crowding all the standing room, attended Little Rock's tribute to the most womanly Queen and most queenly woman of modern monarchs. The Bishop presided and delivered an address. The united vested choirs of Trinity and Christ Churches, together with ministers from the various denominations, filled the chancel. Brief addresses were made by two distinguished laymen—the Hon. Geo. B. Rose, a Presbyterian, and Col. W. G. Whipple, Chancellor of the Diocese, and by the Rev. Robert W. Forsyth, of Philadelphia, Pa., and the Ven. W. D. Williams, D.D., Archdeacon for Western Arkansas. The addresses were well considered,

able, and finished productions. The majesty of the throne was not exalted above the majesty of the wife and mother. Without lessening the splendor of Victoria's sceptre the simplicity and reality of her faith were emphasized. Her religious earnestness and instinctive kindness were not dimmed by the expansion of her dominion and the prosperity of her reign.

No special memorial service was held in any denominational place of worship in the city. The public instinctively respected the invitation of the Bishop, and a thousand people thronged the sacred edifice to overflowing.

ARKANSAS has been favored with a missionary itinerary by the Rev. Robert W. Forsyth, rector of St. Matthew's Church, Philadelphia. Commissioned by the Domestic and Foreign Missionary Society, he visited and addressed congregations in Eureka Springs, Fayetteville, Van Buren, Fort Smith, Helena, Hot Springs, Camden, Pine Bluff, Brinkley, and Little Rock. His stirring appeals for more general and personal giving fell upon interested ears, and responsive hearts will increase their gifts to work at home and abroad.

CHRIST CHURCH, Mena, or, more properly speaking, the chapel, was consecrated February 11th, by Bishop Brown. This is the second chapel of this Diocese consecrated in the new century and it is the fourth since last Easter. It is a neat, comfortable building nicely finished at a total expense of \$1,000; and, through the self-denial of the small congregation here and the generosity of givers elsewhere, all bills were paid, so that the consecration could take place. The chapel was crowded with a congregation in fullest sympathy with the little band whose faithful labors have resulted so successfully and blessedly. The Rev. Percy T. Fenn, D.D., of Texarkana, preached the sermon, and he also again preached the next morning in connection with the celebration of Holy Communion. A beautiful Communion Service, the welcome gift of the Massachusetts Altar Society, was used for the first time on that occasion. The work in Mena is in charge of Mr. S. R. McAlpin, a layreader and candidate for holy orders, whose labors are earnest and abundant in the Lord. He presented a class of eight for Confirmation. The people have a mind to work, and have inaugurated a plan to erect a small and much-needed rectory. Mena is but one of several places where the Church is laying the foundations for missions which, in the future, will become centers of power and influence. The rapidly growing missionary results in Arkansas are limited only by work and resources, by men and means.

CHRIST CHURCH, Little Rock, the mother church of the Diocese, has at last paid off its large indebtedness and the building is to be consecrated on May 12th. The Bishop of Tennessee is to preach the sermon on that happy occasion.

CENTRAL PENNSYLVANIA.

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

Church Opened at Carbondale—Death of Rev. John Ireland and of Mrs. Sarah Turner.

SEXAGESIMA SUNDAY was a memorable date in the religious life of Carbondale, for on that day the beautiful new church of Trinity parish was first opened for public worship. With a perfectly appointed church and all that love and devotion could devise to make it rich in beautiful windows and other handsome memorials, with its lavish decorations of palms and ferns and roses, and with all that splendid music could do to enhance the glorious attractiveness of the services of the Church, it is no wonder that the memories of the opening day are precious indeed.

The day began at 6:30 a. m. with a celebration of the Holy Eucharist in the "Law

Memorial Chapel," which occupies the south transept of the church, the celebrant being the Rev. Sydney K. Evans. At 7:30 the first service was held in the church proper, when the rector of the parish administered the Holy Communion to more than 200 persons, the service being entirely choral. Long before 10:30, the time set for the main service of the morning, the church was crowded. In the long procession of choristers and clergy, the Bishop was preceded by his chaplain, who carried the pastoral staff. After choral morning prayer, sung by the rector and the Bishop's chaplain, the parish lay readers (Mr. T. G. Smith and Mr. G. C. Hart) reading the lessons, there was a third celebration of the Holy Communion, the Bishop being celebrant. The Rev. B. H. Abbott of Carbondale read the Epistle, and the Rev. C. S. Olmsted, D.D., of Bala, Pa., the Gospel. A forceful sermon was preached by Dr. Olmsted, who took as his text Rev. iv. 8-11.

At 7:30 p. m. the church was thronged and many were turned away. After choral evening prayer, the Bishop preached a most eloquent and inspiring sermon upon Haggai ii. 9.

Next day there was a choral celebration of the Holy Eucharist at 11 a. m. A large congregation was in attendance and many clerical members of the Archdeaconry of Scranton were in the chancel. At 4 p. m. there was a very unique service. The church was filled. In the chancel and sanctuary sat the Bishop, attended by his chaplain, and fifteen clergy and the large choir. Evening prayer was sung by the Rev. F. R. Bateman of Green Ridge, the Rev. F. S. Ballentine reading the lessons. After an anthem, Archdeacon Coxé of Alden introduced the pastors of the other Christian bodies in Carbondale, and the Rev. Dr. Sawyer of Montclair, N. J., who offered their congratulations and good wishes from the chancel steps. Addresses were then made by the Rev. Dr. Rogers Israel of Scranton and the Rev. Dr. H. L. Jones of Wilkes-Barre, and by the Bishop. At 8 p. m. a reception was tendered to the Bishop by the rector and congregation in the parish house. Hundreds of Churchmen and others paid their respects to the Bishop.

One of the sweetest notes of the entire celebration was the spirit of love and enthusiasm which was found everywhere for Trinity Church, even among non-Churchmen. It was not strange to find the ministers of the various denominations bearing testimony to their appreciation of the Church on Monday afternoon, because at all the Sunday services there were scores of non-Churchmen present, and before that, Baptists and Methodists and Romanists had all sent generous financial greetings in support of the new church, and that, too, while the position and dignity of the Church were most strictly maintained. A special feature of the two days' celebration was that all the services were choral. On all sides loud praise was heard of the large choir, which easily ranks with the best in the Diocese.

The new Trinity Church was built at a cost of \$50,000, and its equipment is among the most complete in the state. All who have visited the church have been greatly impressed by its exquisite proportions and especially by the dignity and richness of its interior. The church is cruciform in plan, with apsidal chancel. The walls are of Potsdam red sandstone trimmed with Ohio stone; the roof trusses are exposed to view, but the rafters are ceiled on the under side. The south transept is separated by a screen, forming the "Law Memorial Chapel," with its own altar and appurtenances, designed by Geissler, New York. All the windows in the chancel and transepts as well as those over the main entrance, are memorials, as are also the altar and pulpit and credence. The altar is of limestone and marble, raised seven steps above the nave. The credence, and all the rest of the church furniture, are of oak, all

being from the architect's designs except in the chapel. The organ is the gift of Trinity Guild, and is a fine instrument of tubular pneumatic action. It is placed over the clergy vestry, projects several feet into the chancel, and has a rich oak case. The keyboard is on the opposite side of the chancel. The baptistery forms a feature at the northeast corner (the chancel being at the west end), and is the first thing seen on entering the church by the tower door. A stone font has been designed by the architect, which it is hoped will soon be in place.

THE DEATH of the Rev. John Ireland, rector emeritus of St. James' Church, Eckley, occurred on Feb. 13th at his home in that village. Mr. Ireland was nearly 88 years of age and had been connected with the parish at that place for many years. The funeral services were held on the 15th, and the body was interred in the cemetery at Hazelton.

MRS. SARAH TURNER, for seventy years a communicant at St. Gabriel's Church, Douglassville, of which she was the oldest member, died Feb. 4th, aged 87. She was a sister of the late Rev. Peter Russell, who established the parishes at Mauch Chunk, White Haven, and Hazelton.

CHICAGO.

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

Two Deaneries in Session.

A CONVOCATION of the Northern Deanery was held in Emmanuel Church, Rockford, on the 5th and 6th of February. The opening service was held on the evening of the first date, at which addresses were made by the Rev. Dr. Fleetwood, the Dean; the Rev. Messrs. N. W. Heermans and J. C. Sage, and the Bishop Coadjutor. The Holy Communion was celebrated at 7:30 a. m. on the 6th, the Dean being celebrant. After morning prayer the business meeting was held, at which Bishop Anderson was present and suggestions were made for some plan of work by which the efficiency of the deanery might be increased. Never in the history of Grace Church, has its condition been better than it is to-day. Now, through the generosity of two of its members, it will be possible for the parish to make extensive improvements, which have been desired for some time. A new organ costing \$15,000 is to replace the one now in use; this will involve the remodeling of the chancel end of the church on the organ side. A chime of bells costing \$10,000 will be installed which will probably be operated from a separate bank of keys in the new organ; the tower will be carried higher, the top crenelated, and the whole tower made sufficiently large to hold the bells. Other gifts are expected in commemoration of the fiftieth anniversary of the organization of the parish, which occurred in May 1851.

THE WINTER GATHERING of the Northeastern Deanery was held at St. Paul's Church, Hyde Park, on Monday, February 11th, beginning with a celebration at 11 o'clock. During the business meeting which followed, the Rev. Geo. B. Pratt gave an interesting report of his recent work in Porto Rico. Mr. Pratt has now resigned his charge there. After a delightful lunch served in the parish house, came the topic for discussion: "The Spiritual Work for Lent, including preaching and the dealing with souls individually and in classes." The four speakers of the day were, the Rev. Messrs. W. R. Cross, W. B. Hamilton, Harold Morse, and E. J. Randall. The summing up fell to the Rev. J. S. Stone, D.D. The meeting was a most interesting and successful one in every way.

CONNECTICUT.

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

Funeral of Rev. J. W. Ellsworth—Berkeley Sermon.

THE FUNERAL of the Rev. J. W. Ellsworth was held in St. Michael's Church, Naugatuck,

Feb. 5. The Bishop of the Diocese conducted the service, the Rev. E. Rowland, D.D., reading the lesson, and a full vested choir singing the anthems and the hymns. A congregation greater than the seating capacity of the church testified to the regard in which Mr. Ellsworth was held by the people among whom he had labored for the last thirteen years. At a meeting of the clergy present the Rev. E. Rowland, D.D., the Rev. Geo. R. Warner, and the Rev. A. T. Powers were appointed a committee to express in some proper form the general sense of the worth of Mr. Ellsworth and sorrow for his loss. Their report bears well merited tribute to his worth. Mr. Ellsworth was a native of Windsor, Conn., and his whole ministry had been spent in the same state. He was ordained by Bishop Williams as deacon in 1879, and as priest in 1880. After spending his diaconate at St. James' Church, Poquetannuck, he became rector of St. Peter's, Hebron, in 1880, removing to his last parish at Naugatuck in 1889.

THE ANNUAL SERMON to the Berkeley Association of Yale University was delivered by the Rev. Chas. A. Briggs, D.D., of New York on the evening of the 10th inst. The day was that which had been named as a special day of intercession for colleges.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Gifts for Texarkana.

THREE GENEROUS MEMBERS of St. James' Church, Texarkana (Rev. Dr. Percy T. Fenn, rector), have promised memorial gifts in the shape of a prayer desk of brass, a litany service book, and a faldstool of brass, of which the first two are to be presented at Easter.

FOND DU LAC.

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

Archdeaconry at Wausau.

ON FEB. 6th and 7th the Archdeaconry of Stevens Point was in session at St. John's Church, Wausau (Rev. W. J. Cordick, rector). At the opening service, being evensong of the 6th, the Rev. B. T. Rogers spoke on Missions, in place of the Bishop Coadjutor who had been expected but was called to Florida by the death of an aunt. The following day began with two early celebrations of the Holy Communion and was followed by a later choral celebration with sermon by the Rev. S. P. Delaney. In the evening there was a missionary meeting and an address by the Rev. A. G. Harrison on The Obligation of Missions; by the Rev. J. C. Jetter on The Relation of Missions to the Parish; and by the Rev. Leopold Kroll, Jr., on Missions—the Work of the Church.

IOWA.

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

Death of Rev. Jos. Moran.

ON THE 8th INST., the Rev. Joseph Moran, who had only just entered upon the rectorship of St. Paul's Church, Creston, was seriously injured by a wreck in the railroad yards at that place. Mr. Moran had been out of the city for a short distance, and in returning was riding on the engine. There was a collision in which three engines came together and were wrecked, and Mr. Moran was taken badly injured to a hospital, where he died on the 12th inst.

Mr. Moran was a native of Brooklyn, N. Y., and a graduate of Nashotah, receiving the degree of B. D. from the latter in 1888. He was ordained in 1882 to the diaconate and in 1883 to the priesthood, both at the hands of Bishop Brown of Fond du Lac. He was successively rector of the parishes at Plymouth, Wis., Ashland, Wis., Whitewater, Wis., Springfield, Mo., and Eau Claire, Wis., and in the January just passed he had re-

moved to Creston as rector of St. Paul's Church. His sudden death will bring grief to many. He was a prominent mason and for some years was Grand Chaplain of the Knights Templar of Wisconsin, and for two years Chaplain of the 1st Regiment of the Wisconsin National Guard.

LOS ANGELES.

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

Church Burned at San Gabriel.

ON THE EVENING of Sunday, Feb. 10, the Church of Our Saviour, San Gabriel (Rev. Benj. Hartley, rector), caught fire from a defective flue and the roof and interior were seriously damaged before the blaze was extinguished. Morning service had been conducted as usual without accident, but a fire had been left burning in the stove after the service. All the altar furniture and the pews were saved, but about half the roof was destroyed and much of the interior woodwork scorched. The loss is fully covered by insurance.

MAINE.

ROBT. CODMAN, JR., Bishop.

Epiphany at Augusta.

AN UNIQUE SERVICE, appropriate to the Festival of the Epiphany, was held on that day in St. Mark's Church, Augusta, when the gifts of the Wise Men—gold, frankincense, and myrrh—were followed. For the first time in the Diocese of Maine, so far as known, incense was used ceremonially at the Holy Eucharist, while it had been requested that the offerings be made at that service entirely in gold. In accordance with this request, old gold to the value of about \$150 was put into the alms basins, to be melted down for a new chalice, and \$75 in gold coin was contributed for the Burgess-Neely memorial fund for Diocesan Missions, asked for by the Bishop. Of course the Holy Eucharist was itself the memorial which had been typified by the myrrh. The meaning of the ceremonial use of incense was explained by the rector, the Rev. Geo. F. Degen, in his sermon, and the use will be continued on all high festivals at St. Mark's.

MARYLAND.

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

The Case of The Bishop vs. Rev. E. B. Taylor—Clerical Association—Quiet Day.

THE COUNCIL OF CONCILIATION between the Bishop and the rector at Westminster, the Rev. E. B. Taylor, has reported stating that without considering the theological or legal aspect of the case, but purely as a question between Bishop and rector, they advise the rector to accede to his Bishop's admonition to discontinue the Reservation of the sacrament. The council of the Clerical Union, in session at Philadelphia, have considered the whole case in all its aspects, and, being thoroughly informed as to the facts, have resolved to stand by Mr. Taylor and make a contest. Their action is as follows:

"Resolved: That the Council of the Clerical Union for the Maintenance and Defence of Catholic Principles pledge the union to support the Rev. E. B. Taylor to the uttermost in his controversy with the Bishop of Maryland for the liberties of the clergy and for the Catholic privileges of the Church; and that this support shall be not only moral but also pecuniary, extending to the payment of the counsel fees and of all court expenses: Provided, that the total outlay be limited, until further action of the Council, to the amount of one thousand dollars."

The counsel for Mr. Taylor is Mr. George Wharton Pepper of Philadelphia, a parishioner of St. Mark's, and esteemed one of the most brilliant of the Philadelphia bar.

THE REGULAR monthly meeting of the Clerical Association of Baltimore, was held

Monday, February 11, at St. Paul's parish house, and most of the clergy of the Diocese were present. The Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, for whose presence the meeting had been postponed, was present, and read a paper on the question of the proposed Marginal Readings. The paper led to an interesting discussion. A lunch followed, with some further remarks concerning the retreat for the clergy, which commenced at night at the chapel of Christ Church, Bishop Hall being the leader.

THE QUIET DAY on Tuesday the 12th, began with a celebration of the Holy Communion at 7:30 a. m., and closed with evening prayer at 4:30 p. m. It was the Bishop's wish that this service might be held in his new chapel which has recently been completed on the lower floor of the old library building, but the large number of clergymen attending made that impossible.

MASSACHUSETTS.

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

Diocesan Notes.

THE INSTITUTION OFFICE was used at St. Paul's Church, Brocton, on the morning of Sexagesima Sunday for the rector, the Rev. F. B. White, Archdeacon Babcock conducting the service on behalf of the Bishop who was unable to be present. Illness also prevented the presence of the Senior Warden, Mr. D. H. Blanchard, who was represented by Mr. E. H. Blake, in presenting the keys to the new rector.

THE REV. JOHN W. SUTER, rector of the Church of the Epiphany, Winchester, preached Sunday evening, February 10, in the Unitarian place of worship in the same town. As the pastor was ill, he also conducted the ritual of that body. His sermon was upon the topic, "Are there few that be saved?"

THE REV. J. WYNNE JONES, rector of the Church of our Saviour, Roslindale, made an address Sunday evening, upon the life and services of the late Mr. Robert Codman, who was a great benefactor to the parish.

THE REV. DR. WILLIAM R. HUNTINGTON preached in Emmanuel Church, Boston, Sunday, Feb. 10.

THE 282ND MEETING of the Eastern Convocation was held in Christ Church, Andover, Feb. 13. The Holy Communion was celebrated at 10:45 a. m., and the sermon was preached by the Rev. Philo W. Sprague of Charleston. The devotional meeting in the afternoon was under the charge of the Rev. Edward Abbott, D.D., of Cambridge.

THE PARISHIONERS of Grace Church, North Attleborough, have given their rector upon the 20th anniversary of his rectorship, a gold watch.

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THE REV. PELHAM WILLIAMS, D.D., will conduct the Three Hour Service on Good Friday at All Saints', Dorchester.

MILWAUKEE.

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

Burial of Rev. C. D. Mack—Convocation at Janesville—Lenten Services.

THE FUNERAL SERVICES of the late Rev. C. D. Mack were conducted at Christ Church, Fox Lake, by the Rev. T. C. Elgin, rector of Watertown. Ministers of the denominations acted as honorary pall bearers, and the local post of G. A. R. attended in a body, their chaplain reading the service at the grave. Mr. Mack leaves a widow and three children.

THE MADISON CONVOCATION met at Trinity Church, Janesville (Rev. J. A. M. Richey, rector), on Tuesday and Wednesday, Feb. 12th and 13th. The meeting opened with a celebration of the Holy Eucharist at 10:45 Tuesday morning, the Rev. Canon Richey of St. Stephen's Church, Milwaukee, being celebrant, properly assisted, and the Rev. Fayette Durlin, D.D., rector of Grace Church, Madison, being the preacher—to the exceeding profit of his hearers. At the conclusion of the opening service the clergy retired to the guild hall, where a sumptuous lunch was served by the ladies of the parish.

After a short recess the members of the Convocation reassembled for business, the reading of papers, and discussion of topics, according to the programme already published, except that the Rev. H. C. Boissier spoke in place of Canon St. George on "Rubrics in the Book of Common Prayer and Notable Omissions." At 7:30 p. m. choral even song was beautifully rendered by the clergy and well equipped choir of Trinity Church under its able leader, Mr. H. E. Ranous, and strong addresses were made by the Rev. March Chase, Dean of the Convocation, Rev. Arthur Pratt of Prairie du Chien, and Rev. F. L. Maryon, Chaplain of Kemper Hall.

The second day opened with a celebration of the Holy Communion at 7:30. Morning prayer followed at 9:30 and at 10 o'clock a most excellent paper was presented by the Rev. Canon Richey of Milwaukee on "The Presence of a Greek Bishop at an Anglican Consecration and its Significance." So many instances of the sort were proved by the speaker from eminent writers of recent history that he readily adduced "the significance" to be a desire for a better mutual understanding between the two communions preparatory to a closer and more complete intercommunion. Interesting discussion followed the reading of the paper. "The Relations of Missionaries to one another and their Work" was presented in a paper by the Rev. Octavius Edgelow, followed by its sequel, "Clerical Exchange during Lent and a Practical Means of Effecting it," by the Rev. J. C. Lees. Lunch immediately followed. After a social hour spent in the rectory the clergy reassembled for the closing session, at which the Rev. Geo. Dunbar, retired chaplain U. S. A., gave a most interesting talk upon Army Chaplains, their work and experiences, relating many of his own. This was followed by an address on "How to Prepare Extemporaneous Sermons," by the Rev. A. E. Gorter, which elicited candid expressions of opinion and experience from several of the clergy present.

AMONG the Lenten arrangements at All Saints' Cathedral are a series of Friday evening addresses on Ideals in Nineteenth Century Characters, to be delivered by the Rev. D. C. Garrett of Oconomowoc. The subjects of the several addresses are Washington (to be delivered on Washington's birthday), Bishop Patteson, Gen. Gordon, Chas. Kingsley, Wm. E. Gladstone, and Robert Browning. On Sunday evenings there will be sermons on the Seven General Councils of the Church,

and on Wednesday evenings a course of sermons on The Church of God.

A SERIES of Sunday evening lectures during the first five Sundays in Lent will be delivered in St. Matthias' Church, Waukesha, as follows: Feb. 24, The Origin of British Christianity, 33-596 A. D., by the Bishop of the Diocese; March 3, The Church in Britain from 597-1509 A. D., by the Rev. Prof. R. C. Hindley, Ph.D., Racine; March 10, The Church in Britain from 1509-1760, by the Rev. Jas. W. Gilman, M.A., Racine; March 17, Our Obtaining the Episcopate, 1784, and the Church's Growth Since, by the Rev. T. S. Richey, Milwaukee; March 24, The Church's Present Opportunity and Responsibility at Home and Abroad, the Rev. Sidney T. Smythe, D.D., Delafield.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

City Missions in St. Paul.

THE QUARTERLY MEETING of the Board of City Missions was held in Christ Church, St. Paul. Reports from the outlying missions were very gratifying, indicating substantial growth and progress. Arrangements were made for carrying on a noon-day half-hour service during Lent in the Chamber of Commerce on similar lines to that of previous years. Some ten Church families at Hamline, a suburb of St. Paul, made formal application to the Board to give them Church services once every Sunday or as frequently as possible. On the feast of the Epiphany, a Sunday School was started with something like twenty scholars. A shortened form of evensong followed, when some twenty pupils were present. The services were held in the Masonic Hall. The Sunday School has now over 35 scholars and the services which follow are well attended and the numbers are increasing. The Rev. G. H. Tenbroeck and Rev. H. D. Jones alternate in conducting these services in addition to their own parochial duties. The mission is known as The Epiphany, and the outlook for a permanent parish in the near future looks very promising. Hamline is the seat of learning for the Methodists, who have several large educational institutions located there.

NEWARK.

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

Junior Brotherhood.

A CONFERENCE of the New Jersey Local Assembly of the Junior Department of the Brotherhood of St. Andrew was appointed for Friday, Feb. 22nd, to be held at St. Mark's Church, West Orange. At the opening service the address was to be by the Rev. Geo. S. Bennitt, rector of Grace Church, Jersey City, and in the afternoon there was to be a Conference on the subject of the Brotherhood Boy's Life in the Home, in the Parish, and in the World.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Chantry Consecrated at Elizabeth.

A GENEROUS PARISHIONER of Christ Church, Elizabeth (Rev. H. H. Oberly, D.D., rector), has fitted up the south transept of the church as a chantry for the daily celebration of the Holy Eucharist. The gift includes altar, tabernacle, redos, credence, and altar rail (of oak), cross, candlesticks, altar desk, and sanctuary lamp (of brass), silver pyx for reservation for the sick, altar book, red satin super-frontal, and all the proper linen cloths. The linen is edged with wide Bruges lace. The tabernacle stands partly in a niche hollowed in the wall, surmounted by a carved canopy terminating in a spire. The cross on the spire is twelve feet from the floor. On the door of the tabernacle is carved in high relief, a lamb with a banner, resting on the book with the

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IT is a good thing to use Mellin's Food in conjunction with the breast; it relieves the mother from excessive strain and also leaves her more free to attend her many household and social duties. It is well for the babe, for Mellin's Food furnishes him with suitable nutritive elements in a digestible form and promotes the healthy growth and development of the infant system. It gives him a diet that is the nearest approach to mother's milk in composition and which is adapted to the infant digestion.

Many mothers take Mellin's Food themselves while nursing, thereby increasing the flow of milk without the bad effects of alcoholic stimulants.

Many mothers give their babies Mellin's Food during the day and nurse the child during the night when necessary. This is a very convenient and satisfactory method. During the day the mother is free to attend to her numerous duties and the child receives proper nourishment at the proper times.

I received sample and books all right, and was much pleased with both. I use the food as a drink myself, as I am nursing twin babies, and was advised to use it by my nurse, as a help to increase the flow of milk. So far it seems to work all right, and I like the taste of it.

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seven seals, and the inscription "*Vere Dominus est in loco isto.*" A brass plate on the epistle end of the retable records that this is a gift to the glory of God in thanks for the many blessings vouchsafed the parish. A similar plate on the gospel end contains the familiar quotation beginning "Blessing and Glory and Power." The donor gave to missions a sum equal to the cost of the chantry.

On Feb. 15th, at ten o'clock in the morning, the Bishop of the Diocese consecrated the altar, with special benedictions for the ornaments, made an address, and celebrated the Holy Eucharist, assisted by the rector. A large congregation was present, including a number of clergymen. The offering was given to the Bishop for his missionary fund.

NEW YORK.

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

Actors' Church Alliance.

THE ACTORS' CHURCH ALLIANCE held their regular meeting at St. James' Church last Sunday, the preacher being the Rev. E. Walpole Warren, D.D., and on the Thursday afternoon before, the Alliance held their ninth reception at the parish house of the Church of Zion and St. Timothy.

BROWN'S BRONCHIAL TROCHES

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

OHIO.

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

Cleveland Convocation—S. S. Institute.

THE CLEVELAND CONVOCATION held its spring session at St. John's Church, Cleveland, on Monday and Tuesday, Feb. 11th and 12th. On Monday evening prayer was said, and the Rev. Wilson R. Stearly of Emmanuel Church preached an able sermon. This was followed by a general discussion upon "The Interest of the Laity in Convocation." On Tuesday morning, after the celebration of the Holy Communion at 7 a. m., and morning prayer at 9 a. m., a paper was read by the Rev. C. E. Mackenzie upon The Duty of Vestries to the Material interests of the Parish. Three papers were read in the afternoon upon the subject of "Authority"; one on The Authority of the Church by the Rev. Abner L. Frazer of Youngstown, a second on The Authority of the Bible by Canon O. E. Watson of Trinity Cathedral, and a third by the Rev. G. W. Smythe of Kenyon College upon The Authority of the Reason. In the evening the laity took part in the Conference, the general subject being the methods of religious education with special reference to Sunday School work. Mr. John T. Mack of Sandusky, the superintendent of a very successful Sunday School in Grace Church, gave a most interesting talk, and addresses were also made bearing on the subject by the Rev. C. M. Roberts and the Rev. A. C. Jones. The ladies of St. John's Church served luncheon and supper, and with the rector, the Rev. W. Henry Jones, did all in their power to make the Convocation both pleasant and useful.

THE PARISHES and missions of the Diocese have been grouped for Sunday School Institute gatherings by the Archdeacon, and the subjects are suggested by him. The Toledo group met in Trinity Church choir rooms on Monday evening, February 11th. There was a good representation from the various Sunday Schools. The Dean, Rev. Alsop Leffingwell, rector of Trinity, presided. The opening devotions and remarks were by the Rev. W. C. Hopkins, D.D., and the closing by the Rev. Thos. N. Barkdull. Excellent papers were read by J. N. Thompson of Grace Church, and the Rev. Dudley Watson Moor of St. Andrew's, on Catechetical Instruction; by Mr. J. H. Mackenzie of St. John's, and Mr. Thos. B. Boden of St. Paul's, on The Aim of the Sunday School; and by Mrs. E. F. Austin of St. Mark's, and Mr. C. H. Thompson of Trinity, on S. S. Music.

PENNSYLVANIA.

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

Consecration of St. Mary's Chapel—Anniversaries—Quiet Day—Norristown Convocation—Junior B. S. A.—Junior Auxiliary in Germantown.

ON SATURDAY morning, 9th inst., St. Mary's Chapel, a mission for colored people under the auspices of St. Mark's Church, Philadelphia, was consecrated by the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, a former rector of St. Mark's. The sermon was preached by the Rev. Charles W. Robinson, priest in charge of the Church of the Evangelists, who chose as his text, "This is none other but the house of God, and this is the gate of heaven" (Gen. xxviii. 17).

The Bishop, who was vested in a handsome cope at the procession, was the celebrant at the Holy Eucharist, the Rev. Dr. A. G. Mortimer, rector of St. Mark's, serving as deacon, and the Rev. W. K. Damuth, an assistant priest of the same parish, as sub-deacon. This chapel was formally blessed by Bishop Whitaker on the evening of Feb. 1st, 1898, and the first celebration of the Holy Communion occurred on the day following, Feast of the Purification. The chapel and mission house were fully described in THE LIVING CHURCH of July 10,

1897, which also included an account of the laying of the corner stone of the chapel.

ON SEXAGESIMA SUNDAY, the Rev. Edgar Cope completed his 14th year as rector of St. Simeon's Memorial Church, Philadelphia; and at the morning service preached on "Our Parish Work."

THE 60th ANNIVERSARY of the Sunday School of the Church of the Advent, Philadelphia (Rev. J. P. Tyler, rector), was celebrated on Sexagesima Sunday. In the morning an address on "Diocesan Missions" was made by Mahlon N. Kline. In the afternoon the Rev. George S. Gassner addressed the Sunday School; and in the evening the Rev. Frederic Poole of the "non-sectarian" Chinese mission, and former missionary to China, also made an address.

AT THE REGULAR meeting of the Clerical Brotherhood on Monday, 11th inst., at the Church House, Philadelphia, the Rev. W. G. Ware opened the discussion on the subject, "Church Tramps."

BY REASON OF THE ABSORPTION of old St. Paul's Church with St. Peter's, the Rev. R. N. Nelson, rector of St. Peter's, has appointed the Rev. R. J. Morris, priest in charge of St. Paul's. Mr. Morris has been one of the curates of St. Peter's since June, 1899, and is thoroughly familiar with the work in that part of the city. No change is contemplated in the name of St. Paul's Church, nor in the nature of the work, except in the way of development. It is the hope of those who are to be the trustees of the property that it will be preserved unaltered, and that the graves of notable men buried in the cemetery will remain undisturbed. The short noonday services at St. Paul's during Lent for business men and women of southern Philadelphia will be continued under the new management.

A QUIET DAY for Churchwomen is announced to be held on Thursday, 28th inst., at St. James' Church, Philadelphia, to be conducted by the Very Rev. W. L. Robbins, D.D.,

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"When the landlady told me that the new dish at my plate was the much talked of food, Grape-Nuts, I tasted it languidly expecting the usual tasteless, insipid compound posing under some of the various names of 'breakfast foods.'

"I am a school teacher and board. Have usually been in robust health, but last spring I had the much dreaded symptoms of spring fever set in with great severity. I could hardly keep at my work and headaches were almost constant. Food had become nauseating and I only partook of any sort of food from a sense of duty.

"My nights were spent in distress. The first taste of Grape-Nuts yielded a flavor that was new and attracted me at once. I arose from the table satisfied, having enjoyed my meal as I had not done for weeks. So I had Grape-Nuts food for breakfast every day, and soon found other reasons besides my taste for continuing the food.

"All of the spring fever symptoms disappeared, the headaches left, my complexion cleared up, and after a supper of Grape-Nuts I found myself able to sleep like a baby, in spite of a hard day and hard evening's work. The food has never palled on my appetite nor failed in furnishing a perfect meal, full of strength and vigor. I know from my own experience, of the value of this food for any one who feels strength lagging under the strain of work, and it is evident that the claim made by the makers that it is a brain food is well taken. Please omit my name if you publish this." The lady lives in Hanover, Ind. Name supplied by Postum Cereal Co., Ltd., Battle Creek, Mich.

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

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

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

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

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

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

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

Career and Character of Abraham Lincoln.

An address by Joseph Choate, Ambassador to Great Britain, on the career and character of Abraham Lincoln—his early life—his early struggles with the world—his character as developed in the later years of his life and his administration, which placed his name so high on the world's roll of honor and fame, has been published by the Chicago, Milwaukee & St. Paul Railway and may be had by sending six (6) cents in postage to F. A. Miller, General Passenger Agent, Chicago, Ill.

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Chicago & Northwestern Railway on each Tuesday, Feb. 12th to April 30th. Shortest time en route. Finest scenery. Daily Tourist Car Excursions. Personally conducted semi-weekly. For tickets, illustrated pamphlets, and full information, apply at ticket offices, 212 Clark St., and Wells Street Station, or address W. B. Kniskern, G. P. and T. A., 22 Fifth Ave., Chicago.

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By joining homeseekers' excursion to California, via Santa Fe Route, any Tuesday, February 12 to April 30; rate \$30 from Chicago; tickets good in chair cars or tourist sleepers. Inquire 109 Adams street.

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Dean of All Saints' Cathedral, Albany. The services commence with the celebration of the Holy Communion at 7:30 a. m.; morning prayer, 9; second celebration, 9:30 a. m., followed by addresses and meditations. 3 p. m., afternoon service. 5 p. m., evening prayer. The Conference of Churchwomen will be held on the following day in Holy Trinity parish house, beginning at 10:30 a. m. and at 3 p. m.

A GENERAL missionary service under the auspices of the Junior Auxiliary will be held in St. Peter's Church, Wayne and Harvey Streets, Germantown, Sunday night, Feb. 24, at 7:45 o'clock. Addresses by John W. Wood, the Rev. J. L. Prevost (Alaska), and Bishop Hare.

THE CONVOCATION of Norristown met on Thursday afternoon, 14th inst., in All Saints' Church, Norristown, the Rev. H. J. Cook, Dean, presiding. Routine business occupied the session. In the evening, a public missionary service was held, and after evening prayer had been said by the Rev. Messrs. H. J. Cook, W. Herbert Burk, rector of All Saints', and John S. Gibson of Huntington, West Va., the Rev. Jules L. Prevost of Tanana, Alaska, delivered an address, in which he gave an account of his work on the Yukon river. The address was illustrated by stereopticon pictures of the places and people mentioned.

THE MID-WINTER MEETING of the Philadelphia Junior Local Assembly of the Brotherhood of St. Andrew was held on Saturday evening, 16th inst., in the Church of St. Matthias (Rev. Dr. Henry Anstice, rector), under the auspices of the parish chapter. Addresses were made by the Rev. Dr. F. W. Tomkins and Mr. Mahlon N. Kline.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Laymen's Missionary League—Quiet Day—Benediction of St. George's—Mission at Johnstown.

THE TWELFTH ANNIVERSARY of the Laymen's Missionary League was celebrated on Sexagesima Sunday. In the morning the service was held at Calvary Church, at which time the Rev. Floyd W. Tomkins, D.D., of Holy Trinity Church, Philadelphia, preached, his subject being "A New Heavens and a New Earth." The Bishop of the Diocese licensed, by a special form of service, four lay evangelists and thirteen lay readers, to serve in the missions under the care of the League. There were present in the chancel in addition to the clergymen already named, the rector of the parish, the Rev. Dr. McIlvaine, and his associate, the Rev. D. L. Ferris, the Archdeacon of Pittsburgh and Chaplain of the League, the Rev. J. R. Wightman, and the Rev. A. Alexander. The offerings of the congregation were received for the treasury of the League. Four missions are now being sustained, at Duquesne, Beltzhoover, Sharpsburg, and Corapolis, and a Sunday School is to be added to the list, which has been organized in the newly settled district of the city known as Squirrel Hill. In the evening Dr. Tomkins preached in behalf of the League, at Trinity Church, his sermon being on "City Evangelization."

ON MONDAY, 11th inst., in Trinity parish house, after a celebration of the Holy Communion in the church, Dr. Tomkins delivered a series of addresses at the Quiet Day for women, his topics being, "God," "God's Love," and "Man's Service." An offering was received for the treasury of the Woman's Auxiliary. The services were well attended, and the day was one of great spiritual enjoyment and profit. On the following day, Dr. Tomkins conducted the services of a Quiet Day for the Clergy, at the St. Mary Memorial, Bishop Whitehead celebrating the Holy Communion. About 25 clergymen were in attendance, and found the day a very helpful

one. During his visit to Pittsburgh, Dr. Tomkins also visited the rescue mission and the House of the Merciful Saviour, carried on under the auspices of the Church Army.

ON WEDNESDAY EVENING, February 13th, St. George's Church, West End, was opened with a service of Benediction, by the Bishop of the Diocese. The basement of the building has been in use for several years, but the main floor has just been completed and furnished. A new vested choir of boys and men sang for the first time at the benediction service. The rite of Confirmation was administered to a number of persons by Bishop Whitehead, who also made an address—partly of congratulation, and partly explaining the significance of the service. Addresses were also delivered by the Rev. J. R. Wightman, Archdeacon of Pittsburgh, the Rev. Frank Steed of Crafton, and the Rev. H. S. Lancaster of St. Mark's Church, Pittsburgh. The church is of brick, with a seating capacity of about 350. In spite of the night being cold and stormy, the church was filled to its utmost limit by an interested and attentive congregation.

THE REV. E. M. PADDOCK of St. John's Church, Washington, will be instituted into the rectorship of Emmanuel Church, Allegheny, on the morning of St. Matthias' Day, by the Bishop of the Diocese.

A LENTEN MISSION will be held in St. Mark's parish, Johnstown (the Rev. D. I. Hobbs, rector), by the Rev. L. F. Cole, Archdeacon of the Diocese, beginning on Ash Wednesday and continuing for a week. There will be four services daily, at 9 and 10:30 a. m., and 2:30 and 7:30 p. m.

SOUTH DAKOTA.

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

A NEW ORGAN from the house of the W. W. Kimball Company has been placed in Grace Church, Huron, at a cost of about \$1,500. The organ was dedicated by a public recital, at which it was handled by Prof. A. M. Shuey, organist at St. Mark's Church, Minneapolis.

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SOUTHERN OHIO.

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

Noonday Service—Church Club—Kenyon Alumni.

A NOONDAY SERVICE, to be 25 minutes in length, for business men, during Lent, has been arranged by the Church Club and the clergy of the city. Several clergymen from other cities make addresses. The services are to be held in College Hall, which is in the centre of the business portion of the city.

THE EPISCOPAL CHURCH CLUB of Cincinnati held its annual meeting at the Grand Hotel on the evening of Feb. 11th. About one hundred were present. After a banquet the following very interesting and helpful papers were read: "The Layman's Duty to the Rector, from a Rector's Standpoint," by the Rev. F. H. Nelson of Christ Church; "The Rector's Duty to the Layman, from a Layman's Standpoint," by Gideon C. Wilson, Esq.; "The Layman's Duty to the Church, from a Rector's Standpoint," by Rev. R. Grat-tan Noland, Trinity Church, Covington, Ky.; "The Rector's Duty to the Church, from a Layman's Standpoint," by Mr. W. W. Myers.

THE CINCINNATI ALUMNI ASSOCIATION of Kenyon College gave a banquet on the evening of Feb. 14th in honor of the President of the college, the Rev. Dr. Pierce, who has recently returned from a trip abroad. The Dr. spoke encouragingly of the future outlook for Kenyon and also stated what had been accomplished recently in the way of improvements. Addresses were also made by the Rev. John H. Ely and the Rev. J. H. Burton. There were 25 members present.

SOUTHERN VIRGINIA.

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

Dean Williams on Behalf of Missions.

THE SOUTHWEST enjoyed very much a visit from the Very Rev. Dean Williams of Trinity Cathedral, Cleveland, Ohio, who was here representing the Board of Missions. He preached a very able missionary sermon at St. John's Church, Wytheville, Va., which was a masterly effort, grasping the philosophy of Missions in all its fulness, delivered in a most forcible manner to a large and interested congregation. Dr. Logan, the rector, invited the neighboring clergy to be present at this service. The Rev. J. S. Alfriend of Pulaski, and the Rev. R. E. Boykin of Abingdon, were in the chancel, and took part in the services.

WASHINGTON.

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

S. S. Institute—Quiet Day.

THE MONTHLY MEETING of the Sunday School Institute of the Diocese was held in the Sunday School room of the Church of the Ascension on Monday evening, February 11th. This room, and the adjoining infant class and Bible class rooms have recently been painted and decorated in a tasteful manner, through the liberality of a member of the congregation, and are bright and attractive in appearance. After the opening service, conducted by the Vice President, the Rev. Alfred Harding, a model lesson was taught to a class of boys by Mr. Kramer, superintendent of the Ascension Sunday School. The subject was the Temptation of our Lord, and the exercise was of great interest, the boys giving bright and ready answers, and the teacher bringing out the expression of their own thoughts with much skill. A review of the book, *Religious Contents of Children's Minds*, about which there had been a disappointment on a former occasion, was given by the Rev. George F. Dudley, rector of St. Stephen's Church, Mt. Pleasant, and a paper was read by Mrs. Griffith Johnson, on The Children's Lenten Offering.

THE BISHOP will conduct a Quiet Day for the women of the Diocese at the Pro-Cathedral on the third Thursday in Lent, March 7th.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

S. S. Institute at Wheeling.

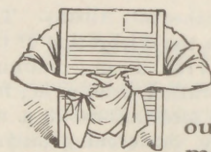
THE SUNDAY SCHOOL INSTITUTE met in St. Luke's Church, Wheeling, Feb. 14th. After the celebration of the Holy Communion the rest of the day was given to papers and the discussion of the same, on matters of vital interest to the Sunday School. The Rt. Rev. Dr. Penick spoke from the chair on the causes which led to the S. S. being a necessity. Amongst others he mentioned the non-church-going parents. The Rev. Thos. J. Oliver Curran followed him, on the subject of "The Boys." He dwelt on the nature of the boy; the difficulty of holding him for any length of time; the necessity of teaching the Catechism first, inculcating the first principles; that in the majority of cases the fancy courses of 3 or 4 years of instruction were impracticable. He spoke in strong terms of the privilege of the parish priest in catechising his S. S., and not leaving the matter in the hands of the lay superintendent. Mrs. Penick followed with a delightful essay on the subject of The Teacher with the Bible Class. Miss Fanny Brady, teacher of the primary department of St. Matthew's, read a paper advocating the reading or telling of Bible stories to the primary department instead of teaching the Catechism. Miss Ramsay, teacher of the kindergarten at Moundsville, read a paper, and gave an illustration of what was, in her opinion, the best method to teach the Bible. Dr. Ashman, superintendent of St. Matthew's Sunday School, Wheeling, spoke on The Needs of a Superintendent.

In the evening, the Rev. David W. Howard spoke on The Bible in the S. S. He said it was the best book that could be used, but the average teacher knew nothing about it, and that the universal incompetence made it a dangerous book to be interpreted by the teachers. He suggested that the teachers ought to meet with the parish priest some time before Sunday and go over the lesson with him. The Rev. Dr. Duhring was present during the entire session. He was the question box of the meeting. With his sanctified facetiousness he solved many questions and threw much light on others. After an encouraging account of S. S. work from him, the meeting adjourned to meet again in the autumn, place and date to be fixed by the committee.

CANADA.**News of the Dioceses.****Diocese of New Westminster.**

ARCHDEACON PENTREATH of this Diocese, speaking at the missionary meeting in connection with the Diocesan Synod, Montreal, Feb. 13th, gave an interesting description of mission work in the Diocese of New Westminster and also in the new one of Kootenay. There are 86,000 square miles in the former and the cities of Vancouver, New Westminster, and Kamloops. The greater part of the Diocese, with its fisheries and lumber camps, is utterly poor. Archdeacon Small is carrying on a great work among the 5,000 Indians and has established a school for Indian girls. He also desires to found an Indian boys' school where native clergy could be trained. In Vancouver the Chinese mission needs help.

The Diocese of Kootenay is entirely different; it is just founded and has, as yet, no Bishop. Archdeacon Pentreath said his earnest endeavor is to send a clergyman wherever Churchmen are taken by the opening of the mines. This needs help from Eastern

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Nearly every Rector of a Parish, wishes a Manual of Prayers to present to each member of his confirmation class. The following named manuals are made at prices to come within the range of possible purchase.

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This little booklet, bound in blue cloth, attractive in appearance, contains simple prayers for Morning and Evening, and blanks for record of Confirmation and First Communion. It is a most desirable gift to a class of children.

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This Manual contains the Holy Communion Service in full, with Prayers, Readings and Hymns; also a preface of value by the Rev. E. C. Paget. This is one of the most complete and desirable Manuals made. The leather bound copies are very handsome for individual gifts.

PRAYERS FOR DAILY USE, and for the Holy Communion. By the Rt. Rev. Dr. Morrison, Bishop of Iowa. Cloth bound, 20 cents net.

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Canada, though the people themselves contribute most liberally to their clergy's needs. Great progress has been made, twelve churches have been built in ten years, with less than \$1,000 of debt left on the whole, but much remains to be done and he appealed for \$1,500 for the next three years.

Diocese of Toronto.

THE MISSION of Elmvale, where the rural deanery of West Simcoe held the January meeting, has prospered of late years. Two new brick churches have been built, and a parsonage acquired at a cost of \$1,200.—THE ANNUAL MEETING of the Church of England Sunday School Association was held in the schoolhouse of Holy Trinity, Toronto, in the end of January. In the absence of the Bishop in Ottawa, Canon Sweeney presided.

Diocese of Niagara.

THE FIRST YEAR of the century is also the quarter century of this Diocese. To mark this period, a great effort is to be made to raise a 20th century fund of \$50,000, a large part of which will be given to "The Aged and Disabled Clergy Fund."

Diocese of Montreal.

THE ANNUAL SESSION of the Synod of the Diocese began Feb. 12th. A Quiet Day was held on the 11th, at which most of the city clergy were present. The synod opened with a celebration of Holy Communion in Christ Church Cathedral, the celebrant being the Bishop. The Rev. E. T. Capel, rector of Sutton, preached the sermon. Bishop Bond gave his charge at the opening of the business session in the afternoon. Several matters of importance came up for discussion. A long discussion was held on the resolution to request the Bishop to issue a letter of direction to his clergy with regard to certain matters concerning the solemnization by them of marriages.

The Magazines

THE *Quarterly Review* for January opens with the first part of an exhaustive paper on British Agriculture in the Nineteenth Century. Then follows a somewhat appreciative article on The Poems of Crabbe. The next is on The First Century of the East India Company, and is interesting, but rather thin, considering the large amount of valuable matter extant with which to illustrate the subject. The article on "The Victorian Stage" is chatty, but not acutely critical. On the whole, we must admit that our sixty years of drama that "has not been rich in tragedy . . . but shines greatly in farce, burlesque, and melodrama," had better be consigned to a decent and gentle oblivion, like many ordinary human recreations. Still there have been some great tragedians, if few great tragedies—Macready, Phelps, Kean, Fechter, Salvini, Miss Glynn, Lady Martin, Mrs. Warner, Sir Henry Irving, Sarah Bernhardt, Edwin Booth, Ellen Terry. The melodrama and legitimate comedy have occupied a more prominent and welcome place on the Victorian stage than tragedy. The present generation has witnessed a dramatic revival, and a higher tone, and enhanced dignity, but yet there are many plays of a very decadent character which are exceedingly popular. One

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of the most delightful articles in this number is that on "Virgil and Tennyson: A Literary Parallel." And the parallel is singularly perfect. Another article of great interest and value is on "The Amir of Afghanistan," who has recently given to the world his autobiography, a work of surprising frankness and originality. "The Later Years of Napoleon" is a review of Lord Roseberry's recent book on that subject, and of several others. There seems to be in process a revision of the former estimate of Napoleon's character. There is a readable article on the late Professor Huxley; and another on "The Settlement of South Africa"—a little premature as to the matter of *settlement*. The number closes with a solid and dignified paper on "The Nicaraguan Canal," reviewing the action of the Senate on the Hay-Pauncefote Treaty.

AN INTERESTING SOUTH AFRICAN POSTSCRIPT.

In a postscript to a recently received letter, the Archbishop of Capetown gives an encouraging account of the way in which the work of the Church was going on, in spite of the troubled state of the country. The Archbishop says: "I am having a most interesting confirmation tour through Swellendam, Heidelberg, Riversdale, and Mossel Bay. It is wonderful to think how the work has grown since I first came to these parts, just twenty-five years ago. On this journey I shall have visited no less than ten mission stations, which did not then exist. The work then was almost entirely concentrated in the towns; now one of the stations has become a town parish, and another will shortly, I hope, have a resident priest. In these four districts I shall have confirmed about five hundred persons, of whom I suppose four hundred and fifty or more are colored people of the country laboring class. It is work full of hope, but it needs a tender, fostering care, and, as the people are so exceedingly indigent, it needs much external support. Earnestness is most visible. An old man of eighty-three, with his wife over seventy, were confirmed this day fortnight at Slang River; the next morning they both walked over eight miles to the early celebration. At the same place a colored laundress walked over in spite of her work eight miles and back before her Confirmation at three p. m. Here, an old woman of over seventy, who was working seventeen miles away, and, being ill, tried to get a cart to convey her, came to-day to say that she had failed, and had walked all the way for her Confirmation to-night. And yet they say that the Gospel is not for such people as these!"

THE DISCOVERY by two distinguished savants of a method by which the oxygen in air that has been vitiated may be renewed and the deadly carbonic acid gas absorbed, is one of the most valuable of the time. These savants submitted to the French Academy of Sciences an aluminum diving suit, weighing 25 pounds, in which, it is claimed, a diver can move for hours under water without drawing air from the surface. It is also claimed that by this new discovery poisonous gases, foul air, and smoke can be robbed of all danger to human life, so that miners and firemen will be able to do their work without having to reckon with these perils. The method utilized is not fully explained, but it is stated that the peroxide of sodium is the principle agent employed.—*Christian Work*.

THERE is considerable difference between observing Sunday as a day of rest and degrading it to a day of low sports. We do not believe that our town is worse than many other Western towns, and yet, there is no reason why it should not be a great deal better.—*Diocese of Springfield*.

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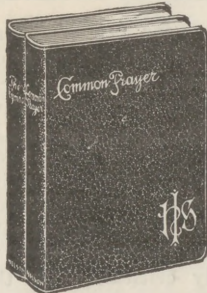
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To every one who will state where this advertisement was seen, and who incloses 10 Cents (in stamps), we will mail the Catalogue, and also send free of charge, our famous 50-cent "Garden" Collection of seeds, containing one packet each of *Jubilee Phlox*, *Giant Victoria Aster*, *Giant Fancy Pansy*, *Pink Plume Celery*, *Mignonette Lettuce*, and *Lorillard Tomato*, in a red envelope, which when emptied and returned will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

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35 and 37 Cortlandt Street, New York.

"The Cleaner 'tis
The Costlier 'tis."
What is Home without

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