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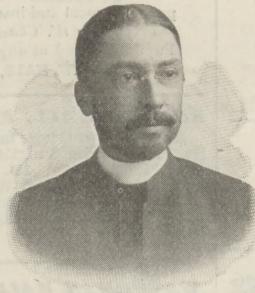
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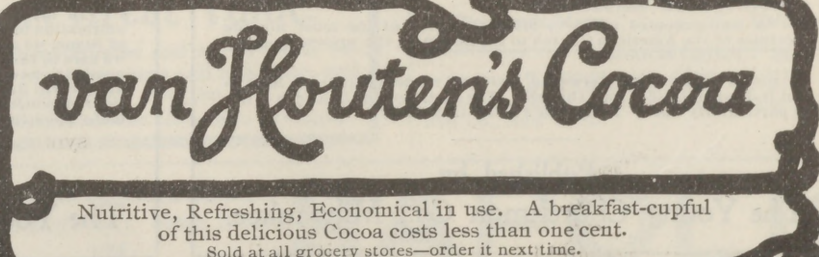
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VOL. XXIV.

MILWAUKEE AND CHICAGO, FEBRUARY 9, 1901.

No. 15



News and Notes



VICTORIA REGINA.

GREAT QUEEN, of all the long, illustrious line
Of Britain's monarchs through the ages down
From Saxon Egbert, who beneath one crown
Thy England brought, the widest realm was thine;
To swell the greatness of thy reign combine
Progress of peace and war's blood-red renown;
Old multiform oppressions overthrown
And freedom established, light almost divine
Of science, art, and letters, and command
Of fresh-found forces ruled by new-learned laws,
Expansive of empire and increase of good:
Yet not in these doth thy memorial stand,
Thy world-wide fame and thy own land's applause—
But in the stainlessness of thy sweet womanhood.

THE REV. JOHN POWER.

St. Mark's Church, Hastings, Nebraska.

THE LAST SAD rites have been performed for Queen Victoria, and her body now lies at rest. We shall not repeat the story of the sad yet impressive movement from the Isle of Wight to London, through the streets of the city to Windsor, where in the Royal Chapel, on Saturday, being the Feast of the Purification, the burial office was read. The two wax candles burning on the altar, and the few lilies, mixed with delicate ferns, in marked contrast to the profusion of flowers and the glare of pageantry outside, indicated that here the majesty of man was sunk before the majesty of God. The vested choir, in surplices and scarlet cassocks, with the two Archbishops, the Bishops of Oxford and Winchester and the Dean of Windsor, preceded the funeral cortège through the nave to the choir, and the simple service of the Church of England, alike for Queen and for peasant, was read. Perhaps never before was so august an assemblage gathered before a single altar. Then the body was taken to the Albert Memorial chapel to remain over Sunday, and on Monday the committal office was read at Frogmore by the Archbishop of York, the Bishop of Winchester, and the Dean of Windsor. So ends the mortal history of the greatest of earthly monarchs.

THE UNUSUAL FEATURE of a published interview with the Pope which has lately appeared in the *Matin*, a leading French newspaper, shows the anxiety of the Holy See over the pending bill in the Chambers at Paris to dissolve the religious communities in that republic. We have heretofore mentioned the crisis which the Church is undergoing in that nation. The bill has not yet come to a final vote, but on a number of preliminary votes the government has proved able to carry its measures by a very large majority, thus making it most probable that the radical measure will in time become law. In the interview with His Holiness, the Pope declares positively that he cannot consent to allow the French government to twist the Concordat of 1801 from its real intention as an instrument of peace and justice, into one of war and oppression. It will be remembered that the Concordat referred to, was a treaty between Napoleon and Pope Pius VII., guaranteeing the security of the Roman Catholic Church in France, and reestablishing the Papal authority which had been broken at the revolution. The Concordat makes no mention whatever of the religious communities. The Roman interpretation of that omission is that the rights of religious communities are a part of the organic rights of the Church which are guaranteed by the Concordat. The government contention, on the other hand, is that the omission of any clause granting protection to these orders makes it possible for the government to exclude them from France, which it has now

proposed to do. The Pope warns the French nation that the privilege which has been granted them for several centuries, of acting as protector to Roman Catholics in Pagan countries, might easily be taken from France and bestowed on other nations. And he declares, moreover, that his own endeavors have constantly been to reconcile the Church to the republic in France. He expresses the hope that France will spare herself the approaching crisis, and that her government will not renounce the services which the Pope has been able in times past to render, and expects still to render that nation. His Holiness has also addressed a letter to Mgr. Richard, Cardinal Archbishop of Paris, to the same effect.

FIELD MARSHAL VON WALDERSEE has now declared his policy with relation to the evacuation of Peking and other places occupied by the troops of the allies. He declares that before any evacuation can be begun, it will be necessary for the Chinese to make a start toward fulfilling the conditions of the Peace Treaty. He believes that it will be necessary for the actual infliction of punishment on the guilty parties to have been carried out, and that assurances should be given both as to the intention and as to the ability of the Chinese government to pay the indemnities demanded. He declares that at any rate it will not be practicable to embark the troops before March, because of the frozen condition of the rivers and harbors, and the lack of transports. He believes that a permanent garrison of 2,000 in Peking will be sufficient to protect the legations, with 6,000 other soldiers at various points between Taku, the seaport, and Tien-tsin; 1,500 at another point, and small garrisons at various stations along the railroad. He suggests that troops of only one nation should be at each station and that the command of the whole force should rotate yearly between the nations interested.

IF ANYTHING would tend to show the ingratitude of the Latin-American Republics to the United States for protecting them through the Monroe Doctrine, it is sufficiently found in the attitude of Venezuela to this country in connection with the asphalt grants at Pitch Lake. These grants were bestowed by Venezuela in 1883 upon an American syndicate and the grant was afterward confirmed by legislative action, and subsequently by a decision of the Venezuela Courts in 1897. Within the past few months, however, and since the revolution of last fall, the new government of Venezuela has caused a new survey to be made and has declared that the whole asphalt property claimed by the American syndicate, lies outside the land granted by the government in 1883, and accordingly the present government has sold the actual deposit of asphalt to another syndicate, thus practically confiscating the property of the first parties. Of course the latter have appealed to the United States government for protection, for, as seems to be the case, the present Venezuelan government has deliberately sold a second time what had been granted to this original syndicate, and it is difficult to see how a serious disturbance between the two governments can be avoided. We trust, however, that notwithstanding the unfriendly and hostile tone of the Venezuelan government, both to the American syndicate and also to the diplomatic representatives of the United States, it will be possible to keep matters from going from bad to worse by involving this government in war. It can hardly be possible that the diplomacy of the American government should be unable to tide matters over until political conditions are less disturbed in Venezuela.

IT IS QUITE NOVEL for this government to be interested officially in internal matters of religious organizations. The fact remains that the peace or hostility of the Philippines is likely to depend very largely upon the question of whether or not the friars are to be returned to the interior provinces. A very interesting report of the Taft Commission has been published in which it shows, beyond a doubt, that whether or not the prejudice is founded on sufficient cause, it remains a fact that the Filipino people will not tolerate the return of the friars unless they are forced upon them at the point of the bayonet. It is declared that the people are not desirous of abandoning the Roman Catholic religion, and that if the authorities of the Roman Church could see their way to give a sufficient assurance that the friars would not be returned, the chief obstacle in the way of peace would be removed. These friars are members of the great orders of the Dominicans, Augustinians, Franciscans, and Recollets. The Jesuits, Benedictines, and other orders seem not to be subject to a like hostility. The Taft Commission declares that while it cannot interfere in questions of purely Church policy, yet they believe that the lands held by these orders might be purchased by the government by issuing Philippine bonds if guaranteed by the United States, and that the owners would be ready to sell. While we adhere to the belief that nothing ought to be done until the decision of the Supreme Court shows us exactly what is the nature of our occupancy of the Philippines, we should suppose that ultimately this purchase would be found desirable.

ALTHOUGH QUESTIONABLE WORDS are quite frequently spoken in both Houses of Congress, it is a good many years since direct charges of treason have been preferred against any one of the members. A petition has now been filed, however, with the House Committee on Elections, against Robert W. Wilcox, the Hawaiian delegate in the House of Representatives, in which Mr. Wilcox is charged with having offered his services to Aguinaldo in connection with the war against the United States in the Philippines, and having strongly expressed his sympathy with the insurgent cause. It is alleged, moreover, that Mr. Wilcox, in speeches prior to his election, expressed himself in terms of the utmost hostility to the government of the United States, and it is certain that he was elected on the ticket which was supported by those unfavorable to American rule. Certainly it is an embarrassment to the United States that the first constitutional election in Hawaii, after the creation of the territory, should be carried by an opponent to American rule. Generally speaking, however, it will be harmful to refuse to seat a delegate elected, on the ground of such utterances, and especially where there may be a presumption that he was elected on the ground of such belief. If it is a fact that the majority of voters in the territory of Hawaii are unfavorable to American rule, as would be indicated from the election of Mr. Wilcox, we gain nothing by refusing to listen to their voice.

IF IT BE TRUE, as it appears to be, that the Southern Pacific railroad has passed under the control of the system which now manages and controls the New York Central, Lake Shore, Northwestern, and Southern Pacific systems, it means that from the Atlantic to the Pacific is a through line under the control of one syndicate with a total mileage of nearly 34,000 miles and a total capital stock of nearly \$520,000,000. Yet at the same time, we are not among those who look upon such transfers as necessarily a menace to the interests of the public. The strengthening of the Interstate Commerce Commission, with the bestowal of more power upon it, is likely to protect amply the interests of the public, in case they should be menaced by the enormous power of the corporation controlling such a vast system. Undoubtedly it is a fact that the uniting of railroads into large systems, which has proceeded steadily since the close of the Civil War, has resulted in vastly improved railway service, both passenger and freight, and has not, on the whole, been productive of the evils which are generally assumed to be inseparable from such a combination. Of course it is necessary that the law should be strong enough to protect both passengers and shippers, as well as all other interests contiguous to railway transportation. With this proviso we do not see why the public interests should not be better served by a combination such as this.

WE NEED to be strongly reminded that wickedness is closely akin to weakness and then to consider the moral consequences of our physiological ignorance.—Butler.

LONDON LETTER.

LONDON, January 22d, 1901.

THE late Dr. Creighton, Bishop of London, was the son of a prosperous timber merchant of Carlisle, Cumberland, and was born in that Cathedral city on July 5, 1843. When a youth he was sent to the Durham Grammar School, and thence passed to Merton College, where his career as an undergraduate was a rather brilliant one. In 1866 he was elected a Fellow of his college, and soon became the tutor, which office he held until quitting Oxford in 1875. Among his pupils was the late Lord Randolph Churchill, who afterwards said that his tutor was of great service to his mind. While at Oxford, Mandell Creighton first came to know the present Mrs. Humphry Ward, the novelist, who was then Miss Mary Arnold and living there. In 1873, after waiting as long as he could as a Fellow under the statutes of his college without taking Holy Orders, he was ordained Priest; and two years later—much to the surprise of many of his Oxford contemporaries, who were also surprised at his taking Orders—he accepted the vicarage of Embleton, a remote village in Northumberland, where the parishioners were mostly rough though kindly-disposed quarrymen. There Mr. Creighton staid nine years, and then began the construction of his *magnum opus*, entitled *A History of the Papacy During the Period of the Reformation*; which, though reaching in bulk to five large volumes and at once giving its young author an international reputation as an historical scholar and ecclesiastical historian, was (like Macaulay's *History*) not destined to be completed. While vicar of Embleton he was appointed by his Bishop, Dr. Lightfoot, Rural Dean of Alnwick, and for three years was Honorary Canon of Newcastle, also Examining Chaplain to Dr. Wilberforce, then Bishop of that See. One of Mr. Creighton's assistant curates, by the bye, was Mr. Arthur Acland, who soon afterwards, to his great dishonor, renounced his Orders for a Parliamentary career and ultimately became Mr. Gladstone's Secularist Minister of Education, but is now completely out of the services by reason of shattered health.

In 1884, in order to go on more successfully with his great historical work, Mr. Creighton gave up his rural parish and returned to academic life, though not at his own University, but at Cambridge; having applied for and obtained the Dixie Professorship of Ecclesiastical History at Emmanuel College, in conjunction with which he held a Fellowship there. Preferment and titles began now to fall thick and fast upon him. In 1885 he became a Residentiary Canon of Worcester, and the year following was sent to Cambridge, Mass., to represent Emmanuel College at the celebration of the 250th anniversary of Harvard College, which conferred upon him the degree of LL.D. In that year also, he became further distinguished by founding the *English Historical Review*, a quarterly of very erudite research and acute criticism, which he edited until he became a Bishop. In addition to his Harvard degree of LL.D. he received one from Glasgow University, whilst Durham University voted him a D.C.L. In 1890 Canon Creighton was transferred by the Crown from Worcester Cathedral to a more opulent canonry at St. George's Chapel, Windsor, but before going into residence there his promotion came to the episcopate; being appointed in 1891 by the Crown, under advice from Lord Salisbury, to the See of Peterborough, vacated by the translation of Dr. Magee to the York primacy.

It was much against his wish, as Dr. Creighton afterwards said to an interviewer, to be made a Bishop. "There was nothing I wanted to be less than a Bishop. I was happy as I was, and I wanted to go on with my book." However, he went to Dr. Hort, who said, "You are strong and wiry and you'll make a good Bishop"; and the Bishop of Oxford, whom he also consulted, told him that he would be "good at organization" and would be "a good Bishop." So, being told to "take it," he took the See of Peterborough, and after all he didn't find "the work so uncongenial" as he had supposed. But the opinion he formed of his clergy led him to firmly believe that the clergy of England are "the most extraordinary people" in England. "They do an immense amount of work," he said, "but they are the most self-centred, undisciplined, and difficult people I ever came across." Although the new Bishop of Peterborough was no preacher in comparison with his predecessor in the See, who was a born orator, yet he was much more agreeable personally and more of a social success than Dr. Magee. At Peterborough he was able to go on with his *History of the Papacy*, and also did a splendid piece of work in writing—without any references—his *Life of Queen Elizabeth*. In 1891, the year of his conse-

eration, he was elected to an Honorary Fellowship at Emmanuel College; the year following receiving the degree of Litt.D. from Dublin University, and soon afterwards was appointed Hulsean Lecturer at Cambridge. The Bishop was now very prominently before the public, and quite the most suitable prelate for Archbishop Benson to send to Moscow as England's ecclesiastical representative at the Czar's coronation in 1896. Vested in cope and mitre of Western pattern, the Bishop of Peterborough was certainly one of the most striking figures at that most ornate Oriental function.

Upon the translation of Dr. Temple from the See of London to the Chair of St. Augustine, vacated by the death of that Primate, in the autumn of 1896, the Bishop of Peterborough was raised to that higher episcopal throne. He now had no time to work at his *History of the Papacy*, and so publicly announced that he would not attempt to complete it. The number of addresses, sermons, and speeches he delivered, after becoming Bishop of London, averaged 288 a year; letters despatched 60 a day, or nearly 20,000 a year; whilst as to the committees he sat on, they were, as he said, "simply endless." Although his income from the See amounted to £10,000 a year, yet his expenses, including cost of keeping up Fulham Palace and occupying London House, St. James' Square,—which had been closed for many years—involved him "hopelessly" in debt. In his administrative régime Dr. Creighton at first was pleased to continue the *laissez faire* policy he had inherited from Dr. Temple, which, however, underwent some modification at the recrudescence of Protestant fanaticism; and was latterly abandoned in favor of a policy of "isolation" towards the priests in his Diocese who were conscientiously unable to disobey the Church at the arbitrary mandate of the Archbishops. If it be true, as is now publicly stated, that it was the Bishop of London, and not the Primate, who invented the Lambeth trap (which ensnared so many of the Clergy), then it is unpleasant to think that the late Bishop is to be held responsible for causing a great amount of disunion, not only in his own Diocese, but throughout the two Provinces of England. It is said, even by the *Church Times*, that he was a "High Churchman," and doubtless was in temperament, but it is more probable that in his theological position as an individual thinker he was somewhat of a Liberal, though a very tolerant and amiable one. As a scientific historian Dr. Creighton's mind had been trained to a settled habit of detachment, which quite likely affected (perhaps unconsciously) his mental attitude towards Church principles and the verities of the Catholic Faith. His spirit was apparently more philosophic than dogmatic, essentially laical rather than clerical. In respect to Church and State he seems latterly to have become a sort of convert to Dr. Arnold's chimerical theory; and was quite inclined to unduly accentuate the doctrine of Nationalism in religion. Although always ready to satirize the John Bull-ish spirit of some English people in matters purely secular, yet within the sphere of religion and in Church politics he was constantly pleading for the rights of the "average Englishman," no matter how incorrigible a Philistine he might be. Consequently and also by reason of the brilliancy of his versatile and cultivated intellect and by the social charm of his personality, Dr. Creighton came to be regarded by the "average Englishman," and by men-of-the-world, as quite the *beau idéal* of a Bishop, and was certainly the most popular prelate on the English bench. But notwithstanding his religious earnestness and instinctive kindness, and withal some talent for ecclesiastical statesmanship, one may be permitted to indulge the reflection that it might have been better if he had stuck to his last—that of an historian—as he once desired to do, instead of being made a Bishop.

The coffin containing the body of the deceased prelate, while placed in the Chapel of Fulham Palace until removal to St. Paul's Cathedral for interment in compliance with the Bishop's wish, rested on a catafalque covered with purple drapery bearing letters I. H. S. at the corners, and over the coffin there was a purple pall with a white cross. At both sides of the catafalque stood lighted tapers in tall standards. The vigil was kept by relays of priests from Fulham and adjoining districts, and also by the Sisters of St. James' Home, Fulham. Upon the removal of the body by road in a closed hearse to the Cathedral early in the evening of the 16th inst., it was received at the great west doors by the Cathedral clergy and placed in the choir—with feet to the west—on a catafalque with lighted tapers fixed in the tall ornamented bronze candlesticks used at the lying-in-state of the Duke of Wellington. At the head of the bier there was a gold cross, and on a cushion at the foot was

placed the late Bishop's mitre, his pastoral staff being laid on top of the coffin, which was covered with the magnificent velvet pall belonging to Canterbury Cathedral and used at Archbishop Benson's obsequies.

The vigil over night was kept by the Cathedral clergy. The next morning at 8 o'clock the Holy Eucharist was offered in the Crypt Chapel, when among the congregation were mourners, and at 11:30 the Burial Service was held, the Cathedral being crowded to the doors. The Archbishops and about 20 Bishops were present, besides a vast number of the London clergy. The Greek Church was represented by the two resident Archimandrites, and the Jewish community by the Chief Rabbi. The Queen's representative was the Bishop of Winchester, who is Clerk of the Closet. The German Emperor also sent a special representative. Among the congregation were the American Ambassador, Mr. Choate, Mr. Lecky, the historian, and Mrs. Humphry Ward, who brought a white wreath. Lord Halifax and Canon Knox Little sat close together. Protestant dissent had representatives in Joseph Parker, of the City Temple, and in Newman Hall.

The service was conducted by the Cathedral clergy and by the Primate. Each pair of the choristers consisted of a singing boy of the Chapel Royal, clad in a long gold-laced scarlet tunic, with knee breeches and a band of crepe on one arm (the late Bishop being Dean of the Chapel Royal), and a surpliced Cathedral chorister. Upon the removal of the coffin from the choir to the orifice in the pavement under the Dome—where it was lowered to the Crypt—the pall was borne by six of the Bishop's chaplains; the pastoral staff and mitre being carried in front and the gold cross behind. The Primate seemed unusually feeble, and his hand trembled as he sprinkled a handful of dust upon the coffin as it was lowered into the Crypt. It was a wonderful sight when the vast congregation arose and stood with bowed heads whilst the "Dead March" in *Saul* was played.

J. G. HALL.

I DOUBT if a child ever enters a church for the first time without feeling a sense of mystery akin to awe. The large spaces, the altar, the peculiar furnishings, the silence, the isolation from everything that is familiar to him, touch him so that he becomes quiet and watchful. Then the people come in. They are serious, attentive. They bend the knee and bow the head. The service begins. The vestments of the priest, the music of the organ, the sweeping by of the white-robed choir sending up a tide of melody, the voices of the congregation singing and responding—all act upon his sensibilities, and suggest to him unseen, the mysterious, the infinite. Time and habit wear away this impress somewhat. Children often seem to get over these first feelings, and behave in a manner which suggests a doubt whether of exactly such is the Kingdom of Heaven. But as a rule these early impressions are indelible. It is a question whether they ever are worn out. They become a permanent element in the construction of character. When we ask men to-day why they do not go to church, they commonly give one of two reasons—either they were obliged to go when they were children, and so came up to hate it, or else they were not compelled to go, and so never came to love it. The first reason is a mere pretext. The men of this generation were never put to any hardship in the matter. And, let us note, they were compelled to read, write and cipher when young, yet they never came to hate business. The second reason is valid. The habit not formed in early life, has hard work to make headway against the tendencies of later life.—*The Bishop of Sacramento.*

THE UNITED GREEK CHURCH of Passaic, N. J., which has a congregation of almost 800 persons, has voted to withdraw from allegiance to the Pope and apply for communion with the Greek Orthodox Church in New York. This action is a result of Bishop Wigger's death. It was argued by those advocating the change that it was certain the successor of the late Bishop would be an Irishman. The three names thus far voted upon by those who nominate to Rome are all Irish names.

The Greeks and Russians who have been attending the church here say they have no grievance except this one; they do not wish to be under the rule or direction of an Irish Bishop. The Rev. Eugene Sotiella, who has been pastor of the local church, argued long and passionately against the step. He declared he would not follow his flock out of the Church which acknowledged the Pope as its head. He was then voted out of the pastorate.

Complications are likely to arise from the action of the congregation, as it is understood the church and property it occupies belong to the Diocese of Newark and not to the parish. Vicar General O'Connell is expected to take some action.

"COULDN'T HELP IT" doesn't mend it. Frequent is the excuse, "I couldn't help it." It does not comfort the injured party, and it is seldom true. The Creoles wisely say, "Asking my pardon does not cure the bumps you made on my forehead."—*Spurgeon.*

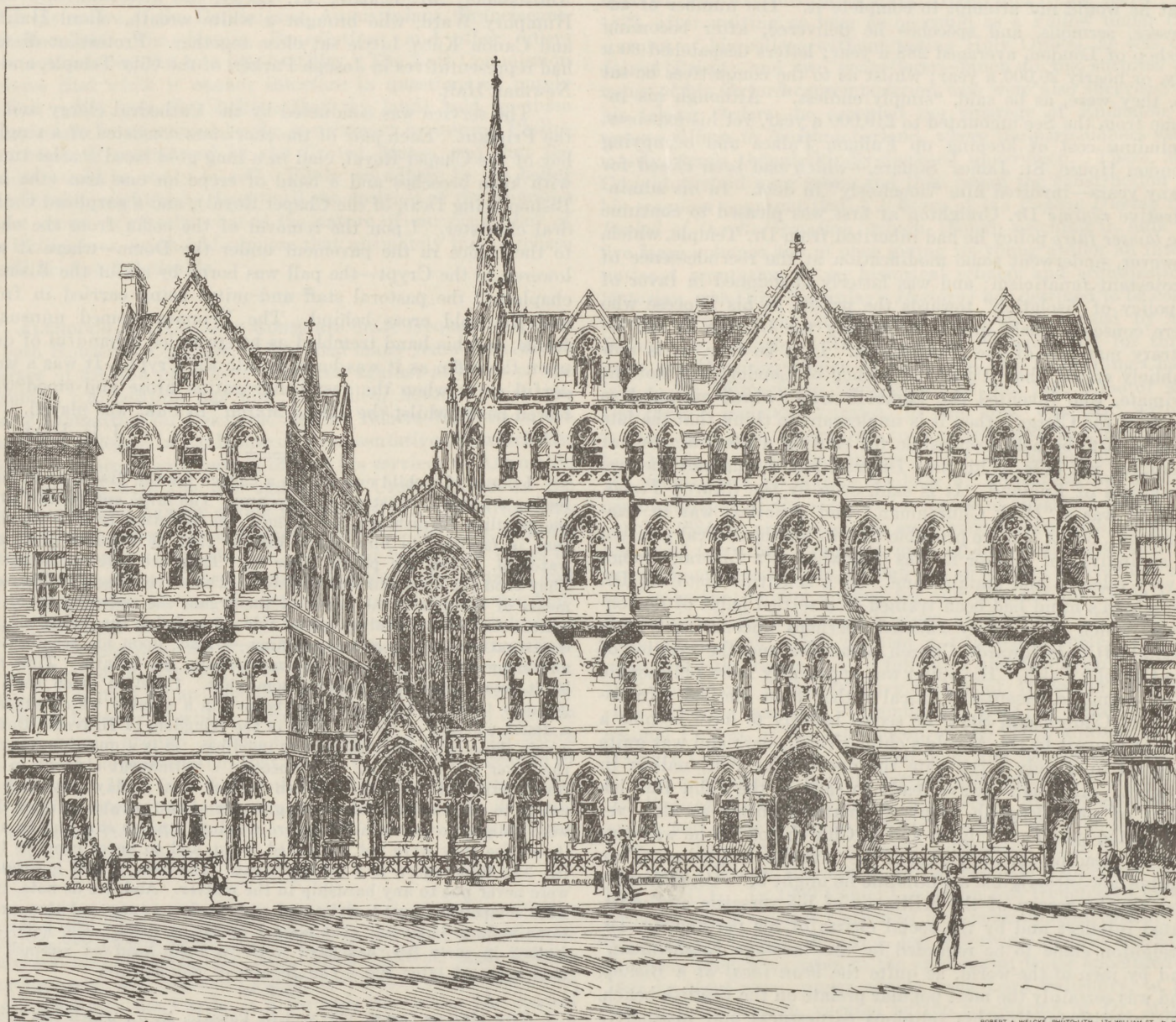
NEW YORK LETTER.

THE denominational press, and especially that in the East, is pelting the Church just now with epithets which talk of differences exceeding those which mark denominational distinctions. The same press is also professing to wonder whether things can long continue in their present condition, and what may happen next. The last week in New York, under the very eyes of the editors of most of the papers in question, there were presented three economic illustrations going to prove beyond doubt that the denominational press looks only upon the surface. The first of these three illustrations is presented by Holy

not one denominational place of worship were special services held. The public instinctively turned to the Church.

The third illustration, more striking because more lasting, is presented by Grace Church. Standing it may be where it serves to mark a theological difference which denominationalists like to point out, it puts to shame the several score of denominational churches which have given up the down town struggle. And if you search for the reason why the Church, with its breadth, succeeds where denominations fail, you will find it readily in the Rev. Dr. William R. Huntington's words in the preface to his Year Book, where he announces improvements to be made in his parish church. "You will wonder," he says,

THE FOURTH AVENUE FRONT



THE PROPOSED
CHOIRHOUSE
N^o 88

THE PROPOSED
MUSIC ROOM
N^o 90
(PROMISED)

THE PROPOSED
CLERGY HOUSE
N^o 92

THE DAY NURSERY
(GIVEN 1882)
N^os 94-96.

PROPOSED IMPROVEMENTS AT GRACE CHURCH, NEW YORK.

Rood Church, on the upper West Side, a mile or two above Grant's tomb. In a neighborhood undeveloped, into which all sorts of people are moving, and where many profess to believe a Catholic ritual cannot survive, it has made, under the Rev. C. Morton Murray, substantial progress, and in a section of the city where denominational efforts to the number of four have tried and failed during the last year, it is laying a strong foundation that can hardly be shaken, no matter what happens.

The next illustration was furnished by Trinity corporation. Away down town, from whence denominational churches long since fled, it was chosen for New Year's official memorial service in memory of Queen Victoria. The pressure upon its pews, in part to accommodate denominational leaders, proving great, additional services were planned in St. Paul's, St. Agnes', the Crypt of the new Cathedral, and four other churches, while in

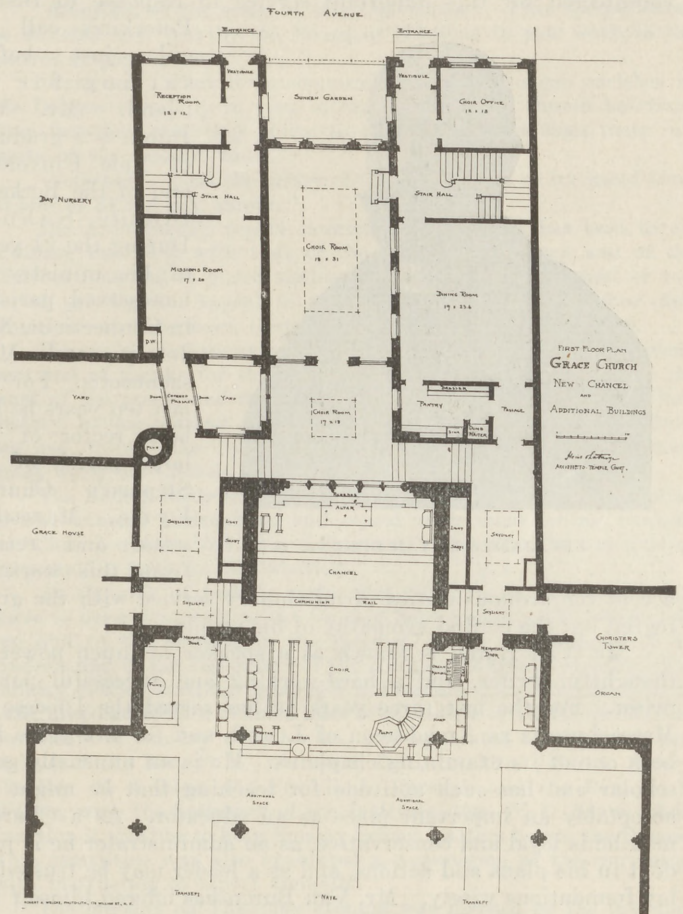
"why at this late point in a rectorship which cannot in the nature of things last very much longer, I should burden myself with such an undertaking. I do so because of a strong conviction that this is a critical period in the history of Grace Church, one of those tides in the affairs of men that it is a sin to overlook. It is not enough that the rector of a great parish should provide that things should last his time. He is in duty bound to see that they last over into other times."

The chancel of Grace Church, like that of its counterpart, Calvary, is very shallow. The parish owns, through the generosity of Miss Catherine Wolfe and some other parishioners living and dead, three lots running through to Fourth Avenue. On one of them it is now proposed to erect a home for the choir boys. It may not be known that Grace choristers, most of them, come from all over the country, some from as far away as Iowa,

because they chance to have promising voices and because they receive educations in payment for their singing in the Choir School. Now they live in a rented house, with a matron to care for them. Connected with the new house will be a choir room, one story in height or less, so as not to obscure the window in the rear of the chancel of the church. A third new building is to be a clergy house, for Grace parish has now four assistant clergy in priest's orders, three in deacon's orders, and seven deaconesses. A still further improvement is a system of ventilation that will be for parish church and rectory as well as for the new buildings. It will include lighting and heating also. The fund for extending the chancel and for the choir room is in hand, but at least \$75,000 more is needed, not alone to make the improvements possible, but also to provide income funds, since a part of the property now remunerative will be taken. The rector makes a plea for the continuance of Grace Church in its present historic field, and in a location where so many others have failed, expresses the utmost confidence of being able to carry out all of his plans. His confidence and his methods, coupled with the economic methods of other churches mentioned, afford the reasons why the Church remains while the denominations pass away.

"The Church and Christian Science" was the topic at the last meeting of the Church Club. Speaking upon it the Rev. Dr. G. M. Christian took the strong Church position. With great vigor and power he pointed to the Incarnation as the central tenet of the Christian faith, and said that any one holding that tenet could not accept this so-called science. Mrs. Eddy's book is avowedly against the received doctrines of the Church. Many people not fully instructed are taken off their feet when confronted by some one of 'clever tongue who has been converted to this science. He mentioned the neglect in times past of the Office of Anointing the Sick, and said that only by the devout use of all the Sacraments of the Church is it possible to show the truth on which the Church is based and the falsehood on which most of that taught by these modern scientists rests. The Rev. Percy S. Grant, the second speaker, took the scientific side of the question, and looked forward to the time when the science of the soul and of the spiritual life will be more fully shown. In times past, but not so very long past, biology, geology, etc., had been little understood. Now they are well known. Ignorance concerning the science of the soul is largely responsible for Christian Science. When the real science comes to be known,

Bishop Potter, and the other speakers will be the Rev. Dr. D. H. Greer of St. Bartholomew's, President Low of Columbia University, and Eugene M. Camp, of the Lay Helpers of the Brotherhood of St. Andrew. Invitations have been extended to



Brotherhood chapters, to auxiliaries in parishes having to do with Church extension, and an effort is making to bring friends of the movement together, with the hope of organization into the Diocesan Board of Missions.

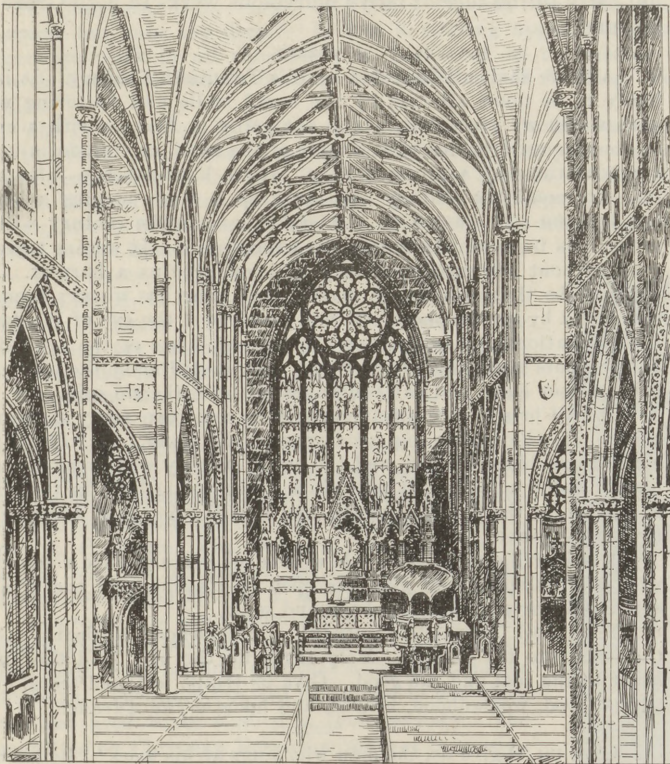
The Rev. Dr. Townsend has moved into the fine new rectory built for All Angels' parish at a cost of \$30,000, apart from site. Four new windows have recently been placed in the church chancel, two of them the gift of Mr. Frank Tilford in memory of his parents, one by Mr. and Mrs. Thomas Dimond in memory of their son, and the fourth by Mr. D. B. Ingersoll.

The New York Bible and Common Prayer Book Society, at its last meeting made a memorial minute of the death of the late Dr. John W. Brown.

SUGGESTIONS TO SUNDAY SCHOOL TEACHERS.

1. Punctuality is the soul of system. Be at the school at least five minutes before the appointed time.
2. Greet cordially each pupil by name as he enters.
3. On the tap to open school, proceed promptly with the order of business or service.
 - (a) First call the roll, for it stimulates regularity and punctuality.
 - (b) See that your pupils have the correct numbers of the hymn and, afterwards, the page of opening service.
 - (c) Join heartily in the music, versicles, and prayers, and lead your class in all exercises.
4. Talking is not teaching. Have a definite and clear aim, and hold your aim throughout the lesson. When you give information, ask for it again. Use simple words. Have your pupils make all the points they can simply by questioning them. A point made by the class is better than several made by the teacher.
5. Make the pupil apply the lesson to his daily life or to that of others.
6. Use all the graphic and vivid illustrations possible.
7. Review, near the end of the class session, the principal facts, truths and topics. Pass quickly over the lesson again, getting all to answer in concert, and see that each pupil is prepared for the rector's catechizing. Get him to give the title, Golden Text, and chief principles.
8. See that the records of the class are accurately kept, that the age, residence, names of parents, pupil's Baptism and Confirmation are carefully noted.
9. Give special attention to new scholars until they have become familiar with the class and the working of the school.—*Church News.*

INTERIOR OF GRACE CHURCH, NEW YORK.



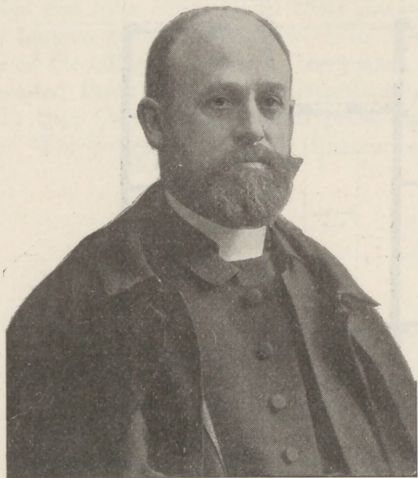
PROPOSED CHANCEL IMPROVEMENTS.

as it probably will be during the century we have just entered upon, the false one will pass away.

In St. Thomas' Church, on Sexagesima Sunday, February 10th, at 8, there will be a rally of friends of Church extension in New York, especially in the Borough of the Bronx. Archdeacon Tiffany will preside, speak, and read a letter from

WORK IN PORTO RICO.

THE Church is fortunate in being able to send so representative and experienced a clergyman as the Rev. James H. Van Buren as its missionary to Porto Rico. Mr. Van Buren volunteered for this important service in response to Bishop



REV. JAMES H. VAN BUREN.

Peterkin's call for aid, just before sailing for the island. Mr. Van Buren is a graduate of Yale University and of the Berkeley Divinity School. During the 24 years of his ministry he has served parishes in Connecticut, New Jersey, and Massachusetts. For the last ten years he has been rector of the large parish of St. Stephen's Church, Lynn, Massachusetts, and retires from this work to

accept the arduous duties of missionary service with the great regret, but the cordial sympathy of his people.

Mr. Van Buren is known as a speaker of much power, a thoughtful writer, and a hard-working and successful parish priest. For the last three years he has served the Diocese of Massachusetts as Archdeacon of Lowell, and for five years has been one of its examining chaplains. He is an unusually good scholar and has such aptitude for teaching that he might fill acceptably an important place as an educator. As a Churchman he is loyal and conservative, as an administrator he is prudent in his plans and actions, and as a leader may be trusted to lay foundations wisely. Mr. Van Buren has offered himself for the work in Porto Rico under the conviction, as he expresses it, that the honor of the Church is at stake in this matter. He sails from New York February 9th.

Bishop Peterkin, who arrived in Porto Rico January 10th, writes that he finds the situation more hopeful in some respects than he had anticipated. He finds the congregation of St. John the Baptist Mission at San Juan anxious to proceed with the building of the church and disposed to do everything in its power to assume a large measure of the support of the clergyman. It is the Bishop's plan that San Juan shall be made the centre of the Church's work in the Island, and that strong English-speaking and Spanish-speaking congregations shall be built up there. From San Juan missionary work can be pushed to the south and east. The Bishop believes that there is a real future before the Church in Porto Rico and that it will greatly aid the people of the Island in developing a strong and healthy civil life.

GRACE AND NATURE.

BY THE REV. J. A. M. RICHEY.

THE achievements of the century just past are interesting in more connections than one. We may see in them not only the providential and guiding hand of God, but a great and divine purpose, leading by fast strides to the consummation of all things. Only thus can be accounted for the fact that very numerous secrets in nature and mechanical accomplishments, which have been hidden from the sages and deep students of all past ages, have been revealed and applied for the most part in the last fifty years. Of our forefathers for several generations back it may indeed be said that "many have desired to see those things which ye see and have not seen them"—yet not till in God's own time did these things come to pass, "which doeth great things and unsearchable; marvelous things without number."

Reasoning according to the law of cause and effect, we may however trace all these wonderful developments to the great spiritual truths of Him who is "a light to lighten the Gentiles," and "the Light of the world."

It is manifest that in Christ and His Church are to be found those lofty ideals and inspiring promises which have provided men not only with an incentive to accomplish "the impossible," but have suggested to them the very regions towards

which to direct their investigations and in which to test their experiments.

"The power of the life to come" is strangely reproduced in miniature in the natural and scientific developments of the past century, so that with increased meaning we may say "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

For centuries and centuries the Christian Church has been teaching the truth of "the Communion of Saints" and of the fellowship which all members of the Church—Militant, Expectant, and Triumphant—have with one another through Jesus Christ in whom all are one, and through whom the prayers of all avail for all. As we pray, God hears; and when He opens His hand we are filled. Through the only Mediator there is direct and instantaneous communication between God and man and the saints one with another. Man long labored under the burden of having to wait days, weeks, and months to get a message to a relative or friend, but in the past century the telephone and telegraph systems have annihilated distance so that it is as easy to communicate with one a thousand miles distant as with another in the next block. Thus is accomplished on earth a readiness of communion between all parts of the world, which can appear as nothing less than the reaching out of those instincts—which Christianity has created in the world—for things greater and higher. By the same facilities for communication is accomplished on earth a representation of the truth to come: "then shall I know even as also I am known." But far beyond the limits of this earth does our knowledge of material things extend. The spectrum analysis has informed us of things millions of miles out in space and the relations of the celestial bodies are so accurately calculated that conjunctions and eclipses can be predicted in advance to the very hour and minute of their occurrence, so that man's knowledge at the present truly tastes of the infinite knowledge to come.

The faculties of the Resurrection body—its agility, clarity, impassibility, and subtilty find a truly strange if limited representation in our rapid means of transit, the power and use of anesthetics, and the Roentgen Rays as applied in surgery and elsewhere.

The connection is very marked and betrays the influence of divine revelation upon human research.

The effect of the discovery of these mysteries in nature is to confirm those already revealed in the realm of grace—"the invisible things being understood by the things that are made, so that they are without excuse," more than ever, who remain without faith in the face of God's marvelous works in both Grace and Nature.

AND we shall all be tested by this Twentieth Century. It is not likely to be much affected by the broad smile and flattering words with which we greeted it. It is not going to feed us with a spoon, or dismiss our troubles with a wave of the hand, or transform us and our conditions by a presto change. If we have taken a false belief into our creed the century will not keep it from burning a hole in our religion. If we are on a mistaken course the century will not prevent us from coming out at the wrong place. If we are trying to reap without sowing the century will not give us a harvest. It is going to be the same severe master that time has always been. It will stand by the prophets. It will make good the cry of Wisdom to the generations. It will swing the old red lights of the ages at the danger spots along the human way. It will still make the way of the transgressor hard, and pay the wages of sin in the old coin.

It will bristle with disappointments, and turn many a dream to ashes. It will hold a cup of sorrow in its hand. It will be tear-stained and blood-stained, and the cry of agony will break the stillness of many a night. It will pluck away young lives in the bud of childhood, in the bloom of youth, and it will bring gray hairs in sorrow to the grave.

But it will give to the world a hundred years of good round days, with all the springs of gladness open to its lips, and the bread of earth and heaven to feed its body and soul.

Then hail Twentieth Century! Do falsehood to death. Grind the isms into the ground. Help truth up the hill, hold the human heart to the real and the good. Give us trials, toil, and tears. Give us manhood, womanhood, heaven, and home.—*The Advance*.

GIVE US, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve in their orbits. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright.—*Carlyle*.

CALIFORNIA DIOCESAN CONVENTION.

THE Fifty-first Annual Convention of the Diocese of California, held on Jan. 22-24, was notable for numbers, for enthusiasm over the coming of the General Convention, and for the amount of routine and special business.

There were two Bishops (California and Sacramento) and 47 priests and deacons in the procession at the opening service on Tuesday morning in Grace Church, San Francisco. There were 12 more of the clergy in attendance during the session, and all of those absent could give a good reason. There were also present during the Convention, delegates from 42 parishes, and parishes located in all parts of the Diocese. It was distinctly a Convention of the whole Diocese, not simply of the portion around San Francisco Bay.

Coming as it did just at the time of the death of Queen Victoria, the tributes to her were naturally frequent, most appreciative, and effective.

The Preliminary Committee on Preparations for General Convention reported that considerable progress had already been made and at their recommendation the following committees were provided for to be appointed by the Bishop: An Executive Committee consisting of the Bishop as chairman, a Secretary, Treasurer, and the chairmen of the committees hereinafter named; (a) Finance Committee of 15 members; (b) Information Committee of 7 members; (c) Press and Post Office Committee of 5 members; (d) Transportation Committee of 3 members; (e) Public Services and Meetings Committee of 7 members;—with power to increase committees and membership as may be found necessary. On motion of Maj. W. B. Hooper the following telegram was sent to the Rev. C. L. Hutchins, D.D., Secretary of General Convention: "The Diocese of California, in Convention assembled, with hearts full of gratitude, praise, and glory to God, sends greeting to the Church in America, that this assemblage, the largest in years, is most enthusiastic in its assurance of a hearty and unanimous welcome to our city and the Pacific Coast on the occasion of the coming meeting of the General Convention."

Information was received that the railroad authorities had established a rate of \$50 for the round trip to the Convention from Chicago to San Francisco and return; and the thanks of the Diocese of California were telegraphed to Mr. J. Pierpont Morgan of New York for his effective action in that most important matter.

This establishment of low rates; this preparation of committees, in line with the preparations made for former Convention in Washington and in Minneapolis; this telegram which speaks for itself in no uncertain tones; and in addition the suggestions of large and generous and gracious hospitality which are already being made, all tell plainly that California is both willing and desirous that the General Convention shall come, and that we are doing here all that we can do that we may be ready when October shall come around.

As to the business transacted it is neither possible nor desirable to go into detail. The sermon at the opening service was by the Rev. F. W. Clampett, D.D., rector of Trinity Church, from the text, "Launch out into the deep." It was a stirring appeal for more aggressive work in all directions; in particular in the matter of Church Extension and in dealing with questions of Sociology and Ethics.

The Rev. Mardon D. Wilson was unanimously elected Secretary for the sixth year. The Standing Committee of last year was re-elected, consisting of the Rev. R. C. Foute, the Rev. E. J. Lion, the Rev. R. Ritchie, the Rev. W. M. Reilly, Maj. W. B. Hooper, Mr. A. N. Drown, Mr. C. D. Haven, and Mr. Wm. Babcock. The following were elected to the Board of Missions: Rev. G. E. Swan, Rev. T. J. Lacey, Ph.D., Rev. L. C. Sanford, Mr. Wm. Mintzer, Dr. H. C. Davis, Dr. J. V. D. Middleton, and Mr. Geo. E. Butler. The Board of Directors for the Corporation are as follows: The Bishop *ex officio*, the Ven. John A. Emery, the Rev. D. O. Kelley, Mr. A. N. Drown, Mr. A. H. Phelps, Mr. W. A. M. Van Bokkelen, and Mr. J. A. Wright. The Rev. Dr. McClure was re-elected Registrar. The Ven. John A. Emery and Dr. J. V. D. Middleton were re-elected delegates to the Missionary Council. The deputies to the General Convention are Rev. F. W. Clampett, D.D., Rev. R. C. Foute, Ven. John A. Emery, Rev. R. Ritchie, Maj. W. B. Hooper, Mr. A. N. Drown, Mr. Vincent Neale, and Mr. W. A. M. Van Bokkelen.

The reports of the Committee on the State of the Church, on Christian Education, and on Church Charities, show material and spiritual advance in many directions. These reports will be printed in pamphlet form, and need to be studied in their entirety. The Committee on Christian Education make a large step forward in urging more strenuous work in University centres, and a strong committee was appointed to consider this matter and report to the next Convention.

Perhaps the most noteworthy feature of the Convention was its careful consideration of the rapidly growing missionary work of the Diocese, of which it was truly said that the results are only limited by our work, and the results attained give evidence

of arduous, intelligent, and faithful work and of efficient oversight.

The following resolutions were unanimously adopted:

"Resolved: That this Convention pledges itself its best efforts to raise the sum of \$8,000 this year for the work of the Board of Missions."

"Resolved, as the sense of this Convention: That special effort be directed this year by the Board of Missions to new work in the centres of population."

"Resolved: That it be commended to the stronger parishes in the Diocese especially in view of the exemption of church buildings from taxation, that they strive to reach even more than their full quota of the amount voted."

"Resolved: That the salary of the Archdeacon be increased from \$1,500 to \$1,800 per annum."

The Archdeacon's report showed how the effort has been to coordinate the work with that of the Board of Missions and of the Convocations and to guard against infringement of parochial or rectorial privileges. Appeal is made for the building of four new churches—at Livermore, Corte Madera, Hollister, and Lindsay.

The usual resolutions were passed of sympathy for absent members and of thanks for the opening sermon; for hospitality, for the work of the press; and then this 51st annual convention passed into history, having marked one more step and that not a small nor halting one, toward the evangelization of this Pacific Coast, in which great work the Church is yearly becoming a more potent factor.

The Bishop made stirring mention in his address of the coming of the General Convention, and closed with some telling remarks on "Church Growth and Church Concord." These last will be printed in pamphlet form for distribution.

At the risk of unduly prolonging this report, the writer begs leave to draw attention to the Sunday School meeting Tuesday evening and to the meeting in the interest of the Brotherhood of St. Andrew and of the Daughters of the King on Thursday evening. The Sunday School meeting organized a Diocesan Sunday School Institute, proposed certain definite lines of procedure in all the various departments of Sunday School work, and appointed a committee consisting of the Rev. F. W. Clampett, D.D., the Ven. John A. Emery, the Rev. E. J. Lion, the Rev. E. L. Parsons, and the Rev. M. D. Wilson, with the Secretary of the Institute, Rev. W. C. Shaw, whose function it shall be to keep Sunday School matters before the Diocese. This committee was also appointed a commission of the convention with instruction to report annually.

The meeting on Thursday evening was marked by the introduction of speakers from the laity, both from the Brotherhood and the Daughters; this last perhaps a new departure. It was a helpful meeting showing a good condition of vitality in both orders.

FORTIETH ANNIVERSARY AT RIPON, WIS.

ON Jan. 23, 1861, St. Peter's Church, Ripon, Wis., was consecrated by Bishop Kemper to the worship of God. The fortieth anniversary of that event was observed with fitting and beautiful ceremonies, largely attended and deeply appreciated by members of the parish and friends of the Church in Ripon.

The first evensong of the feast, with a procession, was sung Tuesday evening, followed by a sermon by the venerable founder of the parish, Dr. Durlin, rector of Grace Church, Madison.



ST. PETER'S CHURCH, RIPON, WIS.



INTERIOR—ST. PETER'S CHURCH, RIPON, WIS.

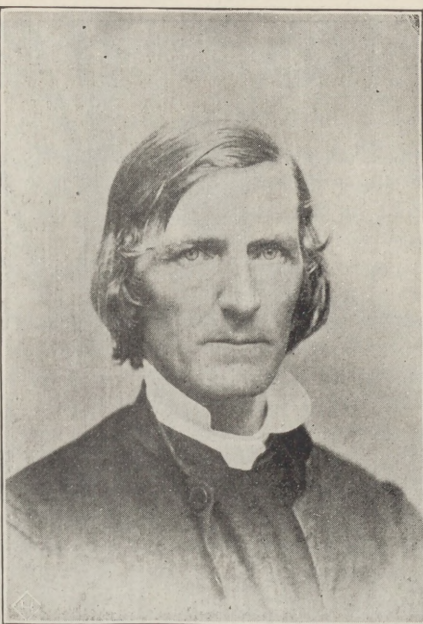
This sermon, eminently characteristic, was most interesting for its picture of the past, but only dealt with the foundation of the parish and building of the church.

On Wednesday the 23d, a large proportion of the regular communicants received Holy Communion, there being celebrations at 6:30, 7, and 7:30, offered by the Rev. H. W. Blackman, Rev. L. D. Hopkins, and Bishop Weller, respectively. At 10:30 there was a solemn procession and Eucharist, beautifully sung by the efficient choir of the church. The sermon, most able and helpful, on the Narrow Way of Faith, Worship, and Morals, was preached by the Rev. S. P. Delany. Evensong and procession at 7:30 p. m. was followed by a stirring sermon by the Rev. P. Gavan Duffy, on the Purpose of Worship.

A largely attended reception was held in the parish hall after evensong, and closed a most helpful and beautiful festival.

Bishop Weller pontificated at all the services, giving absolution and benediction. The offerings, for the endowment fund, were generous. Sunday, Jan. 27 (in the octave), Bishop Weller preached both morning and evening and confirmed. Dr. De

Koven preached the sermon at the consecration forty years ago. Altar cross and candlesticks were placed by Dr. Durlin on the altar in 1865. In the forty years of its existence, the parish has had nine rectors. The present incumbent, the Rev. A. Parker Curtis, took charge April 30, 1899. The church is of wood, built after designs of the elder Upjohn. Its interior, for graceful lines and harmonious decoration, can hardly be surpassed among the country churches in the West. The Holy Eucharist is celebrated daily, and the sung celebration on Sun-

REV. FAYETTE DURLIN, D.D.,
IN (ABOUT) 1865.

days, the Bishop Coadjutor pronounced one of the best in the Diocese.

EGYPT IN OLD CRETE.

BY WILLIAM COPLEY WINSLOW, D.D.

THE surprising discoveries in 1900 by Mr. Arthur J. Evans at the site of Knossos in Crete of the remains of a pre-Mycenæan palace, with frescoes and sculptures, all surpassing those of Tiryns and Mycenæ, supply new and interesting evidence of the contact between Hellenic and Egyptian civilization hundreds and hundreds of years earlier than lovers of Greek genius and students of oriental civilization are inclined to date the initial contact. The details are many; let us now briefly illustrate this contact by two disclosures only, which are also chronological as data.

In the two acres cleared are courts, corridors, chambers, magazines, a throne room, and a council chamber. In the great Eastern Court was found a diorite statue of the XIIth Dynasty (2500-2600 B. C.) which Mr. Evans declares must certainly be taken in connection with the earlier elements of the palace. Among these elements are the pre-Mycenæan pottery of beautiful type, like those found at Kahun (Egypt) by Petrie, in XIIth Dynasty associations, and assigned to Ægean sources. It was through the civilized intercourse between the Egypt of the Middle Empire and Crete that such a monument found its way to Knossos. With the aid of squeezes (see Webster's Dict.) and photographs the inscriptions upon the back and sides are seen to read, "Devoted to the Great God, Lord of Heaven, *Ab-nub-mes-wazet-user*, True of voice." The designation, "true of voice," is, I think, a monumental way of saying that *Ab*, etc., was truthful. Perhaps he was an exceptional diplomat to the court of King Minos of Knossos? Or, was he a singer, of pure tones and true pitch? There is an analogy of sound, somewhat of spelling, between his name and that of Polish performers who came to America.

The life-sized human figures painted on the corridors leading from the southwest entrance to the palace also illustrate the contact. Here are processional scenes of strikingly Egyptian character throughout. A most interesting instance is that of a train of youths, probably bearing tribute, precisely like a genuine train of tribute-bearers so often represented on the walls of Egyptian temples. The vases they carry are set with precious metals, and the best preserved of the figures carries in his two hands a long pointed vase, apparently of silver with gold settings, which resembles the metal vase in the hands of a Keft chieftain in a processional scene on the walls of the tomb of Rekhmara, the governor of Thebes under Thothmes III. Even the conventional flesh colors of ruddy-brown for the men, of white for the women, appear in both of the processions or their settings. The Cretan faces are classically Greek in outline. There are two more acres to be cleared, and many more than Hellenists and Egyptologists await what this season will yield at Knossos with keenest interest. For there are the remains of the Labyrinth (inhabited by the dread Minotaur) of which the one in Egypt was the prototype.

A CENTURY OF LAW-MAKING.

ON JANUARY 31, 1801, President Adams appointed John Marshall, of Virginia, Chief Justice of the Supreme Court, which is, to use the words of the English historian Freeman, "the only national tribunal which can sit in judgment on a national law and can declare an act of all three of the powers of the Union to be null and void."

Every year, now, we have more new laws that John Marshall considered during the entire thirty-four years that he was on the Supreme Bench. We have laws passed by Congress; laws passed by State legislatures; laws passed by city councils; and all sorts of minor regulations which mount up into the tens of thousands during the twelve months.

The variety of these is as great as the number. There are laws regulating dogs and laws concerning elephants; laws about English sparrows and laws about the great American eagle. There are laws affecting everything from microbes to mammals, from politics to love. If all the laws on the books to-day were enforced the average citizen would either have to stay at home behind closed blinds or begin a journey to a lunatic asylum. A hundred Marshalls would be unable to consider every one of them or to get from them much more than a fine case of nervous prostration or despair.—*Saturday Evening Post*.

Some Phases of American Church Work.

THE CONDITIONS OF THE GREAT MISSISSIPPI VALLEY AS A MISSIONARY FIELD—I.

BY THE BISHOP OF SPRINGFIELD.

THE United States are so thoroughly associated in our minds as one nation, that it is difficult to contemplate them as dis-united, lying apart in separate regions, with scarcely any bond of union, even geographical, yet such was the fact one hundred and fifty years ago.

The Atlantic seaboard was separated from the Mississippi Valley, by which we mean, in comprehensive definition, the immense stretch of territory reaching from the Great Lakes on the north to the Gulf of Mexico on the south, and from the Alleghenies on the East to the Rockies on the West. The Atlantic seaboard in 1750 was separated from this vast domain, as Tacitus tersely says, "by barbarism and mountains," speaking of the Germania of his day. But in addition to the savages and the mountain ranges, the Christian missions, which dotted this portion of our country like far-distant camp-fires, were occupied by men who represented nations hostile to the English.

Indeed the "French and Indian" War of 1756, as it is correctly described, was a supreme effort on the part of the French to close in on the scattered and feeble English settlements on the Atlantic coast from the north and west, and with the aid of the Indians, to either subdue or exterminate them and bring the entire country under the dominion of France. The practical outcome of that war was to make the present British possessions in North America, and the United States, *English*, and not *French*; *Anglo-Saxon*, and not *Latin*. Had France triumphed in 1763 instead of England, our language would have been *French*, and not *English*, and our institutions *Norman* and not *Teutonic*.

Immediately following this war, and growing out of it, came the struggle with our Mother Country, which set us free and determined the character of our political government and our civil and social conditions.

1783 is only twenty years from 1763, and within this brief limit of time the fortunes of the future United States were settled, it would seem forever, as to racial and national affinities and political institutions. Twenty years later, in 1803, came the Louisiana purchase, and our Mississippi Valley in its present length and breadth was ours as a whole, under the protection of our star-spangled banner.

This sufficiently accounts for our Mississippi Valley at the beginning of the century just closed, for the purpose which we have in view, to set before ourselves its conditions as a missionary field.

The general character of this immense region was not materially affected by exceptional features in the South, where immigration, more easily accomplished than further north, gave us organized states prior to 1815. Along the Gulf of Mexico, and in Tennessee and Kentucky, the Church had scarcely a name to live prior to 1830. The Jesuit Fathers and other Roman Catholic missionaries had come at an early day in old colonial times, and with heroic zeal and indomitable courage planted themselves in the wilderness from Lake Superior to New Orleans, to teach the savages religion and civilization. Their presence is attested by the strength of their communion to-day in Missouri and Louisiana, and other localities in the West and South, and by the names of saints and holy men and women which they have left as an inheritance attached to cities, towns, rivers, and mountains, in grateful recognition of these worthies in their labors and sufferings and examples.

The religious bodies which were either directly of Puritan origin, or at all events non-episcopal in their organization, were free to come, as they were able, *fully equipped* as regards all that their religious systems required for occupation, work, and growth. These came at once in large numbers, took up land, planted missions, built churches, endowed schools and colleges, and became in their selected localities of settlement, centres of growth and influence. All this was well, and we rejoice that our brethren of many names and beliefs were thus able to occupy the soil and provide some safeguards to protect the pioneer population from lapsing into heathenism and brutishness.

From 1800, and during the first decades of the century, emigration from the East and from Europe kept pouring its pioneers into our present middle West, while the still further West was still an unknown land, "the great American Desert," and

the paradise of trappers and hunters. Our Middle West up to 1850 was emphatically "*the West*," and the spell was not broken until California miners and the greed for wealth lured men beyond the Rocky Mountains to the Golden Gate. Men past middle life in 1850 could not reconcile themselves to the recognition of any West beyond the West of their youth. A curious illustration of this persistent clinging to the traditions and conditions of one's early years is supplied in the name of our theological school in Chicago, the "*Western Theological Seminary*." The munificent founder and benefactor of the institution, who was fourscore years old in the eighties, when he made his princely gift, insisted upon calling the school the "*Western Theological Seminary*." He came to Chicago when the present city was a frontier military post, Fort Dearborn, and he knew the country in his early manhood as *The West*, and to him, notwithstanding the mighty changes in half a century, it had ever remained "*The West*." No convincing arguments that there were theological schools a thousand, nay two thousand miles west of Chicago, could move him; his constant reply was, "You may call it what you please; but if I have any right to choose, I wish it to be known as the *Western Theological Seminary*." Of course the dear old man, Dr. Tolman Wheeler, was allowed to have his way, and our Western Theological Seminary stands to-day as an historic witness of the light in which our grandfathers, if not our sires, regarded Chicago and the Mississippi Valley.

The great West to them, to those who were beyond the meridian of life in 1850, was the Mississippi Valley, and if they made any division, it was to speak of the "Northwest Territory," and the "Southwest." Western New York and Pittsburgh were the eastern fringe, and the western was like the evening twilight; it had no boundary.

Now in this vast region, capable of maintaining easily a population of a hundred million, in its infancy when it was still a wilderness, our Church was scarcely represented. It was not an appreciable quantity among even the few thousands who were there as pioneers, and so far as it was there in a few scattered congregations, it was not present in its completeness. There were no Bishops. Philander Chase went to Ohio in 1819, and after an interval of 13 years Bosworth Smith went to Kentucky in 1832, and then followed in rapid succession, Otey of Tennessee in 1834, Kemper for the Northwest in 1835, McCoskry for Michigan in 1836, Polk for Arkansas and the Southwest in 1838. But what were these among so many, and in so vast a domain, and coming most of them so late upon the ground? Ohio was a state in 1802, and *seventeen* years after, the first Bishop came upon the ground. Kentucky was a state in 1791, and *forty-two* years after, Bishop Smith came. Tennessee was a state in 1796, and *thirty-eight* years after, Bishop Otey came. Michigan was settled in 1650, and in 1836 had a population of several hundred thousand when Bishop McCoskry came; and so we might go on; but it is needless, since during that epoch the story runs on in the same dismal tenor to the end, when a change came, a revolution, we may say, and the present policy of improving our opportunities, and sending the Church *fully equipped* for her work with Bishops and supplies was adopted.

Our opportunity in the great Mississippi Valley was in the *first four decades of the last century*, prior to 1840, during which, if the sixteen or seventeen states which lie within its bounds had been treated as we are now wisely providing for our Rocky Mountain and Pacific states, they would have exhibited the Church to-day, strong in numbers and rich in endowments of every kind, churches, rectories, schools, colleges, and eleemosynary institutions.

As it is, the Church, except in our great cities, is lamentably weak, and even in these she is far behind what she would have been, and ought to be, had the opportunities of forty or fifty years ago been improved.

Why these opportunities were not seized upon by our ancestors, indeed could not be, under their conditions and circumstances, will form the subject of our second paper.

THERE is but one way in which man can ever help God; that is, by letting God help him; and there is no way in which His name is more guiltily taken in vain than by calling the abandonment of our own work the performance of His.—*Ruskin*.

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.

THE GENERAL CONVENTION IN THE WEST.

To the Editor of *The Living Church*:

AT the meeting of the last General Convention that body accepted a very cordial invitation from the Pacific slope Churchmen to meet in San Francisco in 1901.

This action was taken, I doubt not, with a characteristic, conservative deliberation, and I believe it a wise—nay, almost a strategic, a diplomatic decision. I expect and anticipate it will exert a wonderful influence for good in the future for this great, GREAT "West."

Howbeit I understand an effort is being made on the part of some of the House of Deputies to undo this act of Convention.

May I be permitted a few questions and remarks? For years the delegates, clerical and lay, from these Western Dioceses and Jurisdictions have silently accepted the decisions of a majority and oftentimes their voices have been heard in Conventions held in the "far" East, and are we to understand that this has been without great self-denial, personal loss, and inconvenience? Is it an inch farther from Boston to San Francisco than from San Francisco to Boston?

Who is best able to meet the expense of such a trip—the Western *Missionary* Rector with a salary of \$900 and a house, or the Eastern Rector with \$2,000 and a *curate*?

Where do we find the Church meeting greater difficulties, greater determined and intentional opposition than in the "West"? Where is she accomplishing more and with less to do with? Where then, pray, does she need encouragement more? Where will the *evidence* of strength, of eloquence, of liberality, of intellectual power and careful, prudent legislation make a greater or more pronounced impression?

Better yet, this great "West" must be seen and felt, before our brethren of the East can ever understand us or appreciate our loyalty to the Catholic Church.

This—I may observe as apropos the "late unpleasantness"—*in re* the consecration of a godly man as a Bishop in the Church of God. So many slights have been cast upon what some are pleased to term "Western Churchmanship" that I for one protest, and—with the pride of a long line of forefathers born, bred, and numbered among those of blessed memory in the Faith,—invite for that "Western Churchmanship" a nearer acquaintance, a searching investigation, and challenge a negative verdict.

Come, my brothers to these Western fields and prairies and mountain peaks and learn from them the Christian—the only true liberality though that lesson be as old as "Behold how good and pleasant it is for brethren to dwell together in unity." Amen.

WILLIAM R. MCKIM.

Norfolk, Neb., Jan. 29, 1901.

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

I HAVE read with great interest the discussion regarding "The Name of the Church," both in the Almanac and in the columns of *THE LIVING CHURCH* itself, and have been surprised to find that among the many names proposed, the one which seems to me most adequate has not been mentioned. That our present title is false, no one of sound Church principles can deny, but the difficulty rests in procuring a fitting substitute.

It has been my opinion for some time that the words "Protestant Episcopal" should drop out and in lieu of them be put "Anglo-Catholic." This at once differentiates us from Rome, by showing that we follow the Anglican Rite and at the same time tells the Protasant world that we are Catholic.

The importance of thus asserting our position cannot be realized as fully where it is already asserted, as here, where the "Episcopal" Church is known only in contradistinction to the Presbyterian "Church," Baptist "Church," etc.

Let the movement for the change be kept well alive until next October, when I feel confident it will sweep over the General Convention like a wave.

May *THE LIVING CHURCH* continue to increase its already useful sphere and continue to champion the Catholic cause until the whole Church may realize its value.

Yours for *THE ANGLO-CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA.*

FLOYD KEELER.

Salem, Va., Jan. 29, 1901.

To the Editor of *The Living Church*:

A word on the Symposium in the *Quarterly*. It is wearisome reading, but has probably saved a still more wearisome discussion in the General Convention. It answers the Bishop of Lexington. It is not necessary that the people at large should trouble themselves to wade through the Symposium, but it is desirable that the Church should know the result indicated. "The question will be this and this only: Shall the name of the Church be purely geographical, or shall it embody the term *Catholic*?"

The Bishop of Lexington regrets the discussion of the question, which he thinks will do more harm than good. The way to stop the discussion is to act upon it. There is many a thing solved by the doing of it.

Yours very truly,

St. Paul, Jan. 31, 1901.

WILLIAM C. POPE.

To the Editor of *The Living Church*:

FROM a letter received by me touching my short communication on the Name of the Church in *THE LIVING CHURCH* for January 26th, it occurs to me that my act and purpose was open to misconstruction, and instead of such communication being an aid to a proper discussion of the subject, it might beget ill feeling and mischief.

The brief note was prompted by the utmost loyalty to Christ and His Church. If any part of it has the air of having been written in a cavalier or supercilious spirit I regret it and wish to correct it. What was done and written by me was done and written strictly in the sense of individual protest with no abatement of loyalty to the Master and His Church in these United States. It was moreover prompted by the spirit of conciliation and *inclusiveness*; and because, though sympathizing with the good Bishop of Missouri in the sentiments expressed by him in his letter on page 72 of the *Living Church Quarterly* for 1901, it seems to me his apprehensions are groundless and that the official recognition of the name suggested by me would have a tendency to make us broader, more charitable, and more allowance making. All who profess and call themselves Christians, and love the Lord Jesus Christ in sincerity and have, as St. Paul expresses it, "put on Christ" by baptism, are members of this Church, not because it is the Protestant Episcopal Church, but because it is the *Church in the United States*.

G. B. JENNINGS.

Shenandoah, Iowa, Jan. 31st, 1901.

THE LONDON TIMES ON COPE AND MITRE.

To the Editor of *The Living Church*:

I ENCLOSE you a cutting from the last issue of the London (Weekly) *Times*. I have marked an interesting point and one that has been brought to an issue by *The Churchman* and other papers, *re* the Fond du Lac consecration. The remarks of the *Times* clearly uphold your views of this matter, in which it is stated that "he was vested in cope and mitre, as he had the right to be."

I very much appreciate the view that your paper takes of these matters, and trust that Churchmen generally will look at same in the proper and liberal light.

Yours truly,

Omaha, Neb., Jan. 31, 1901.

T. C. CANNON.

[The clipping is a review of the life of the late Bishop of London in the *London Times*, in which the following appears: "He (Bishop Creighton) visited the extreme churches, and often, if he was asked to do so, was vested in cope and mitre, as he had the right to be. But he spoke plainly where he disapproved of what was done. 'I like your service, So-and-So,' he said one day as he drove away from a prominent Ritualistic church, 'I like your service, but I don't like your incense.' 'Don't you, my lord?' came the aggrieved answer of one of the clergy, 'We give 3s. 6d. a pound for it.'"]

BISHOP PERRY'S VESTMENTS.

To the Editor of *The Living Church*:

CORRECTING the former article by "discernible" for "desirable," and "Scotland" for Church of "England," permit me to answer the questions: (1) At a parish church in England; there being no "function," and by request of the officiating

priest. (2) At the photographer's by request of the same person. (3) Nowhere. (4) No. (5) No; Bishop Perry's action served strongly to emphasize that what is legal in the English Church is not legal in this Church. Had you printed the *Angelus* edition of the picture you also would have been convinced of the distinction while vainly endeavoring to supply an atmosphere of English legality instead of American Church custom. An often-made quotation from the preface of the Prayer Book respecting departure from the Church of England is as often incomplete lacking: "Or further than local circumstances require." This is the real point at issue. Printing pictures of Bishops vested with cope and mitre no more proves the use legal in this Church than a picture of the participants in the recent conference at the Church of the Holy Communion in New York would prove absence of vestments as legal in this Church.

Bishop Perry was never so illegal as to wear those vestments in the United States, and Bishop Coxe was never so legal as to wear either cope or mitre. One thing known about the latter in this broad land is that he had the courage of his convictions: Had the laws of this Church required him so to vest himself he would have worn the vestments in question. This is about the size of the legal aspect as affecting the Church in this land. Hence it is beside the mark to endow as "legal" inanimate antiques and curios, and graces of rhetorical speech and poetic license and literature whose matters are ecclesiastical symbols or insignia of office in a past age, or in use in foreign Churches. The Church of Timbuctoo might furnish a "legal" element on occasion!

Owing to some "not customary" Church matters in your vicinity I have asked questions "not customary." As a secular paper facetiously puts it in a like case: "Our sinful nature at once prompts us to ask questions." While willing to cry, *peccavi*; there are others.

You have intimated that Western Churchmanship is not familiar with the usual episcopal habit. Fancy immediately surrounds the State of Wisconsin with an ecclesiastical Chinese wall beyond which the vestments exceeding magnificent are not seen. Inasmuch as a consecration of a Bishop Coadjutor could have been in a manner so customary as to give no offense, the Fond du Lac consecration takes on an air of desiring to offend of malicious catholicieness!

Beardsley's *Life and Correspondence of Bishop Seabury* refers to the quotation from *Christian Ballads* (Liv. Ch., p. 486), as follows: "Probably the memory of this good man in his old age failed him and he mistook the occasion. For Bishop Seabury 'did not use the mitre at first . . . but when he found many of the non-Episcopal ministers about him disposed to adopt the title of Bishop, in derision of his claims, he adopted a mitre as a badge of office which they would hardly be disposed to imitate.' It does not appear to have been used by him in his ordinary visitations, but only on a few great occasions when imposing ceremonies took place."

Lockport, N. Y.

E. J. BABCOCK.

[It is difficult to see how "local circumstances require" a different vestment in America from those legal in England; but this matter has already, in our judgment, been sufficiently discussed.—EDITOR L. C.]

COPES AND MITRES.

To the Editor of *The Living Church*:

I CAME across the enclosed in the library of St. George's, Newburgh, last Wednesday. *Apropos* of copes I thought you might like to use it.

Bishop Perry told me years ago, that he had worn cope and mitre at St. Barnabas', Oxford. I do not know whether or not he possessed these vestments.

I want to thank you with all my heart for your vigorous and determined defence of the Fond du Lac consecration. Is it not strange that the American Kentsites do not see that they are helping things our way, wonderfully!

BISHOP COXE ON COPES.

In his *Impressions of England*, chap. iv., p. 33, the late Bishop of Western New York describes his visit to Westminster Abbey, with the Rev. Lord John Thynne as *cicerone*. After being shown the robes, he writes: "The readers of Mrs. Strickland's *Queens of England* will not require me to enlarge upon these superb vestments, now dimmed and faded in their splendor by the lapse of nearly two centuries, since they were made for the coronation of the luckless, and almost brainless, James the Second. They are worn at coronations only, by the clergy of

the Abbey, and we had the pleasure of seeing our reverend guide in his appropriate cope as sub-Dean; the same which he wore when Victoria was crowned, and which has been worn by his predecessors successively, at the coronations of William and Mary, Queen Anne, the four Georges, and William the Fourth. Similar vestments in form, though not in splendor, are to this day the rubrical attire of the clergy of the English Church in celebrating the Holy Communion, but I believe they are now never used, although they were in use at least in Dorham Cathedral, so late as the middle of the last century." Bishop Coxe's *Impressions* was published in 1855.

Sincerely yours,

Kingston, N. Y., Purification, 1901. CHARLES MERCER HALL.

To the Editor of *The Living Church*:

WITH respect to the senseless attacks of ignorance and prejudice against the use of certain Church vestments, allow me to state that during the Middle Ages in Spain the great Jewish rabbis and Talmudic doctors wore the "cope" on solemn occasions and when lecturing to their students. The Jewish cope was like the Church cope, excepting the Christian designs, or, it might be said, the Church cope of Spain was like the *Jewish* cope, with the addition of Christian symbols. The cope is of *Oriental* origin, and was introduced into Europe partly by the Jews and partly by the Saracens. A. KINGSLEY GLOVER.

Wells, Minn.

[The discussion on the subject of Copes and Mitres is now closed in these columns.—EDITOR L. C.]

FIRST SUNDAY IN LENT TAKES PRECEDENCE.

To the Editor of *The Living Church*:

I OBSERVE in the *Living Church Quarterly*, and on the very practical and useful kalendar issued by Ashby & Vincent of Erie, Pa., that St. Matthias' Day is given the precedence over the First Sunday in Lent. Is not this ritually a mistake? And if not, why not?

The table of the Convocation of Canterbury "to regulate the service when two feasts or holy days fall upon the same day," places Sundays in Lent before St. Matthias' Day, and so does the table in Dr. Oldknow's *Priest's Book of Private Devotion*, which I suppose is of the same source and authority. The *Ritual Reason Why*, gives the First and Fifth Sundays in Lent and Palm Sunday as Sundays of the first class, and says, "Sundays of the first class take precedence of *all* feasts"—the "all" being in italics. Yours faithfully,

Berkley, Va., Feb. 1, 1901. CLARENCE M. CONANT.

[The *Living Church Quarterly* is, we regret to say, in error. The First Sunday in Lent undoubtedly takes precedence of St. Matthias' Day.—EDITOR L. C.]

MEN NEEDED FOR THE PHILIPPINES.

To the Editor of *The Living Church*:

THE Church's Mission in the Philippines is threatened with a serious setback. The Rev. James L. Smiley, the only appointed missionary to the Islands, has been taken ill and is obliged to return to the United States. The Rev. Charles C. Pierce, D.D., who in addition to his duties as a United States Army Chaplain has voluntarily rendered excellent missionary service, has also been invalidated and is now on his way home.

These two gentlemen have been obliged to leave an important work in an English-speaking congregation, a growing and promising Filipino mission, and an important work among the United States soldiers. All the plans which they have initiated and maintained by their labor are in danger of entire overthrow, although Chaplain Walkley, at the request of the Bishop of Shanghai, is giving such time as he can to the safeguarding of the Church's interests.

Bishop Graves begs that the Board of Managers find and send him at least one qualified man. He really needs four. The work amongst the Filipinos, he writes, "Is most important. We are losing the opportunity of the century. They are turning not only against the friars, but against the Roman Church, and we are leaving them to go to the American Methodists, or to turn away from religion altogether. Beg the Church to do this work."

The Board of Managers asks for volunteers.

Additional particulars may be obtained by addressing the undersigned.

JOHN W. WOOD,

Corresponding Secretary,

281 Fourth Avenue, New York.

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. CHRISTIAN CHARITY

FOR THE SUNDAY CALLED QUINQUAGESIMA.

Catechism: X. Duty Towards God. Text: St. Matt. v. 44. Scripture: St. Matt. v. 43 to vi. 6.

AT this point in the Sermon on the Mount (St. Matt. v. 43), Jesus comes to that which is highest and final: to love itself. There is nothing new in the bare command that men shall love one another, for the ancient law taught this. But when we are told to love one another as Christ has loved us (St. John xiii. 34), and to love enemies as well as friends, it is clear that the will of God is revealed to us in a new light. The fulness of love in Christ's Kingdom is to be all-embracing, and the Sermon on the Mount broadens our knowledge of what love is; just as a narrow river oftentimes widens out into the deep and limitless waters of a lake.

It had been said—such was the teaching of the law—"Thou shalt love thy neighbor" (Lev. xix. 18). To this excellent but narrow command the scribes and Pharisees had added their own evil words: "And hate thine enemy" (verse 43). Over against this precept of the law, and the Pharisees' interpretation of it, our Lord places the immortal command: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (verse 44). They who thus love, are truly the children of God, for they do as God Himself does, the heavenly Father, who sends rain and sunshine even upon the most undeserving (verse 45). To do less—to love friends only—is to gain but a publican's reward (vv. 46, 47).

The concluding verse of this section (verse 48) needs to be carefully studied, for it is quite generally misunderstood. Its injunction, "Be ye perfect, etc.," refers, not to life and character in general, but rather to the one great subject which our Lord has in hand, namely, Love. *In our love*, we are to be even as God is, who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (verse 45). The precept of verse 48, refers back to and enforces the command of verse 44.

Before leaving this section of the Sermon on the Mount, we pause to remind ourselves of how Christ commends these noble precepts to us, not only by word, but also by His most holy example. He prayed for them which despitefully used Him (St. Luke xxiii. 34). "When He was reviled, He reviled not again" (I. Peter ii. 23); and even ancient prophecy foretold that it would be so (Is. liii. 7). St. Paul gathers up the whole lesson in this splendid precept: "Be not overcome of evil, but overcome evil with good" (Rom. xii. 21). After all, the duty of universal love is not impossible, and is not altogether quite difficult, if we approach it from the Christian standpoint; for he who prays for his enemies, will surely learn to love them.

Christ has shown what are the marks of citizenship in His Kingdom (St. Matt. v. 1-16). He has revealed its new law (v. 17-48). He now proceeds to make known and to enforce its new life.

Three duties are taken up and dwelt upon: almsgiving, prayer, and fasting. Jesus does not command these. He takes it for granted that they are obligations which His followers will observe, and instructs them rather as to the manner in which each is to be performed.

Almsgiving, to be right and to win heavenly reward, must be inspired solely by our love for God; it must not be done to win earthly praise (verse 1). If in doing good we are seen of men, (ch. v. 16), we must at least be sure that the good is not done *in order* to be seen of men. Hypocrites (they who wear a mask and play a part, for such is the meaning of the word) spoil their good deeds by unworthy effort to draw attention to themselves (verse 2). Yet they are not wholly unrewarded. "Their reward"—all the reward they have sought—they have. How paltry, how pitiful: "glory of men!" Such reward is not laid up in heaven. They have it here, and they have it now—all that they can expect, all that they will ever receive.

Not so with the children of the Kingdom. They must shun

even the praise of self, for such is the lesson of the words: "Let not thy left hand know what thy right hand doeth" (verse 3). Their alms must be in secret, for God's glory alone; and He who "seeth in secret," to whose eye is laid bare the hidden and heavenly motive, unknown to men, will reward them openly (verse 4). They shall be "recompensed at the resurrection of the just" (St. Luke xiv. 14). In that hour, the good deed, inspired by love for God and unmeasured even by the doer, shall receive this highest praise from Christ: "Ye have done it unto Me" (St. Matt. xxv. 40).

Jesus next dwells in similar manner upon the duty of prayer. The Pharisees prayed at fixed hours of the day, which was right; but many of them so arranged matters as to have these hours overtake them on the crowded streets or in other conspicuous places. Thus they prayed to be "seen of men" (verse 5). Thus they gained an earthly reward, slender indeed, the applause of men; and thus they missed the heavenly reward, the answer of Him who heareth in secret.

Not so, again, with the children of the Kingdom. They must enter into their closet, the secret chamber of their heart, and must shut the door against all thought of the world, and all desire to be seen of men. In this sense, they may pray in secret; and God will reward them openly (verse 6).

We probably are not tempted, to any great extent, to pray with desire to be seen of men. Our temptation most likely is in the other direction: "Not to parade our prayers for show, but to conceal them for shame." This also falls beneath the rebuke of Christ; for the point of His teaching is that we are to pray *without any thought of men*: which we quite as much fail to do, when we fear men's scorn, as when we seek their praise. Prayer, to gain the ear of God, must be wholly freed from the thought of men. Thus only do we shut the door against the world.

At every point this lesson touches upon most sacred duties of the Lent season. Let us strive, during these forty days of holy obligation:

To love as Christ loved, knowing no difference between enemies and friends, but seeking the good of all.

To stand true to other people in all helpful ways, giving to relieve their necessities, and doing for them, out of a pure love for our common Father, their God and our God.

In prayer, to live without reproach, seeking the Father with a true devotion, from which is excluded all thought of the world and all desire for the praise of men.

To do these things, and to do them as Christ would have them done, is to win a heavenly reward.

SOME OF MY PARISHIONERS.—V.

BY THE RECTOR OF ST. NESCIOQUIS'.

HERE came hither some years ago, no one knew whence, a mother and daughter. They purchased an unpretentious cottage standing in a double lot and furnished it—economically, but not too scantily for comfort—from one of the local stores. They brought with them a few small but costly adornments, some fine engravings handsomely framed, some books in library editions, and one portrait in oils of a strong, clean man of refined intelligence. They established themselves here, and soon the home took on a look of beauty and grace. Without, the lawn was trimmed and watered, little scattered flower-beds of various design were laid out; within, was order without stiffness, and exquisite cleanliness. Ornamental touches here and there betokened skilfully tasteful fingers. Nothing was mean or tawdry; nothing was loud or ostentatious. The only thing which seemed out of place was that portrait. It seemed fitted for a room of ampler proportions and far more equal companionship.

They sought no employment; they entered into no business in town. It was soon known that they were in communication with an embroidery house in one of the larger cities, and it was seen that they were both frequently, but by no means constantly, employed on work of a very high class. Their expenses were modest. The only labor about their own home which they did not perform with their own hands was the heavier chores and the laundry work. They made their own clothing, and were always well, but very plainly dressed.

They were soon known also for almsdeed and service. Whoever needed help, whoever was sick or sorry, was sure of ready compassion and intelligent and effective aid from them.

They came to church the first Sunday they were in town. They have ever since been most diligent in their attention to

religious duty, most eager for the enjoyment of religious privilege. Every look, every gesture, every attitude, betokens genuine and reverent devotion.

When I called on them, they received me with quiet welcome and well-bred grace. They handed me certificates of Confirmation; but no letter from their last parish. They did not speak of their past. Though their life was above all criticism and their reception of me always kind, there was long a lack of complete sympathy between us. When it was at last established, I know not whether I was the more rejoiced or grieved.

I was the only person admitted to even so much acquaintance with them. They contributed, largely, for them, to the support of the parish; but it was all done through entirely official channels. The mother did not unite with the Ladies' Guild, nor the daughter with the Daughters of the King; though they jointly contributed some tasteful and salable article to the Annual Fair. They never attended any entertainment or function which had social features, nor took part in a business meeting. They sought for no introduction; they gave no invitation; they returned no call.

They were unavowed recluses, unsworn nuns. At first, there were traces of recent sorrow on their countenances: the daughter I thought too shrinkingly bashful and lacking in legitimate self-assertion. But, as time went by, there came the gentle peace which is the result of resignation and renunciation. On the mother's face came the calm of evening twilight, the peaceful greyness of a day whose splendor is faded; on the daughter, the silvered gloom of a quiet summer cloud.

One day, after I had vainly urged her to take charge of a Sunday School class, the daughter said, "Tell him our story, mother." I shall never forget the telling of that story. It was a common story, and yet such an uncommon one. There were no hysterics, no streaming tears—only a grief too deep to be passionate, and immovable resolve. A happy home, ample means, a strong, loving man at the head of the household, sudden death, loss, comparative poverty, loneliness—these are common enough. The mother had been sore stricken, and, before she had recovered her tone, the daughter had fallen into careless or unskilful hands. Then came discrepancy, tears, rebellion, alienation, and bitter, blighting shame. After that were repentance and pardon, reconciliation to mother and to God; but—"We have accepted the position. These few ornaments are the much-prized wreckage of our home; that picture moves to loving memories and tears which are no longer bitter. I have told *you* this, because you are God's messenger and God's priest. We can accept your sympathy, kindness, and advice. We have learned to love you, and are glad that you know all. But we can tell no one else. We can accept no friendship concealing this. We must bear our burden in the loneliness of shame. Our confession and sorrow must be God's alone. If others knew, they would scorn us."

I heard with amazement. I could then manifest my sympathy only by silence. Since then, our relations have been of the most intimate friendship and loving regard. Always on their side has been fullest confidence; on mine, completest sympathy. Sometimes, in the consciousness that all concealment is past, they open up to me. A quick repartee, the faint echo of a once silvery laugh, a searching question or the utterance of a noble thought, gives me a glimpse of what has been.

But are they right? Am I right in allowing them to bury themselves thus? If others knew, would they scorn them? I can speak for myself. I know a few good and gentle women who would be nobly reticent and silently helpful. I know one or two earnest Christian men who might be trusted with the knowledge. But I dare not say that the mass of my parishioners would not scorn them. I dare not urge them to face "the voices crying, Shame." One there is, "to whom all hearts are open, all desires known, and from whom no secrets are hid," who scorns not the truth which accepts isolation, the sensitiveness which shrinks from scorn, the self-sacrificing love which bears the burden of a sin not her own, nor the penitence wrought out in lowly loneliness.

LAYMEN'S ADDRESSES.

By THE REV. ROLAND RINGWALT.

IN a convention or local council of the Brotherhood of St. Andrew one is sure of hearing good, rational, and reverent words from laymen. During Lent, the layman's address is not unusual, and in many cases the addresses are clear and helpful.

We need not go back to the days of the friars or to more remote ages of Old Testament prophets. In modern

times, there have been laymen whose formal addresses or informal conversations have exerted a power that made for righteousness. The fact that they were laymen sometimes roused the curiosity of people who wished to hear something out of the beaten track. Sometimes a good sermon fails to receive the praise it merits because it is so conventional, so exactly like what every one expects a clergyman to say. Perhaps a layman, in discussing the sermon with a friend, puts an old doctrine in a new light, or makes a current use of a well known text. layman who has learned to address assemblies knows the value of the carefully prepared sermon, but he also knows that there are times when a homely sentence from a layman may reach a heart or an intellect in sore need.

The last century brought forth many great sermons, and some of the greatest are to-day read only by scholars. It also brought forth what we may call the devout epigrams of Dr. Johnson. Johnson, a man who had known bitter want and who had stood in the presence of a king, a man who had known the brightest wits of his time and who was the patron of half-witted unfortunates, who had suffered from the subtlest of religious doubts and had preserved his faith, was a religious teacher to himself, to his generation, and to posterity. The mere fact that the greatest talker in all England was a firm believer in Christianity was an encouragement to many a devout soul. No one dared jest at sacred things in Johnson's presence. Friends who asked him questions concerning doctrine or practice were amazed at his replies. To cite but one of his many sayings; Boswell asked the Doctor's opinion of deathbed repentance, and Johnson answered that a man who puts off his repentance till he is dying is like a man who does not look at his accounts until he is bankrupt. Johnson's brief comment on "the chief of sinners," his remark concerning the recognition of friends in the next world, and his language with regard to Hume's infidelity are scarcely inferior to Pascal. Much has been said of the splendid sentences of Burke—of those golden passages that speak of the value of Christianity to society. Remember that Burke was Johnson's close friend and devoted admirer. Echoes of Johnson's talk at the club were in Burke's ears when he wrote his noblest paragraphs.

Could any sermon on brotherly kindness contain a better sentence than this: "If God bears with the worst of us, we may surely bear with each other"? These words were not uttered by a clergyman, but by a layman—Sir Walter Scott. Few Nineteenth Century sermons have been more helpful than the calm saying of Sir Walter that he would willingly lay down his life as a martyr for Christianity. A clergyman would have cause to be pleased if his best sermons were quoted once where Scott's words to Lockhart are quoted fifty times.

A great layman's great address is read as often as Washington's Birthday returns. Whatever men may say about the extravagant homage to Washington, every American is glad when the Farewell Address can be quoted on his side. There is something very precious in the words of our first President, "And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education in minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Time or at least space would forbid us to quote from Benjamin Franklin and Daniel Webster, both of whom delivered lay addresses of no slight value. We may be permitted to add the quaint phrase of General Buford, the Kentucky horseman, who in his old age, desired Confirmation, saying: "I want a Church with a pedigree." It is easy to smile at the remark, but no sermon could have stated the doctrine of Apostolic Succession more clearly.

We all remember some kind acquaintance of our childhood, who was not a teacher and probably lacked the knowledge to make a teacher, but who helped us through our grammar and arithmetic. There was some one who told us what the teacher had not told, or explained the matter in a different way. We do not desire to push the comparison too far, but we think it worthy of note. If, in the next century, every sermon is a good one, there will still be need of the layman's address.

LIFE is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir Humphrey Davy.*

Editorials and Comments

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GENERAL CLERGY RELIEF.

THE subject of the proper support of such of the clergy as are by reason of advanced age or physical condition unable to continue in the active work of the ministry, is one that is especially appropriate at this time of year by reason of the fact that Quinquagesima was set by General Convention as a proper time at which offerings should be made in all churches for the General Clergy Relief Fund.

It is not generally known that the late Dr. Langford shortly before his death, seriously thought of resigning his position as General Secretary of the Board of Missions in order to take up the work of General Clergy Relief, represented by the society provided for under the General Canons of the Church for that purpose. He knew, and no one better, the woes of the widows and orphans of his brethren of the clergy, "the distresses of aged clergymen dying daily and waiting for that blessed last of deaths when death is dead." These facts and conditions and appeals were not to him a distant muffled sound, but one so close and clear to his responsive nature as to lose nothing of its pathetic meaning.

Indeed anyone who is at all familiar with the practical work of the Church, knows that the clergy are asked to live on smaller salaries than men of corresponding station in all other walks of life. Not only that, but in very many instances, their incomes from the Church are so small that practically it is possible for them only with the greatest care and with much discomfort to eke out the bare necessities of life. To make suitable provision by life insurance or otherwise, for their own later years, or for the support of their families after their own death, is simply impossible. Having given their lives to the work of Almighty God and His Church, they can do nothing more than depend on God and His Church for their daily bread, and the daily bread of those who are dependent on them.

We cannot say that we are largely impressed with the plan of increasing special offertories in our churches. The smaller and weaker churches require the offerings for their own support, and have little or no income aside from them. On the other hand, in the larger and wealthier congregations, the calls for special offertories are simply beyond all possibility of fulfillment. It is not enough to say that an object is deserving and its importance pressing. Such objects are constantly presenting themselves, with the result that our wealthier churches have calls almost every Sunday, and in some cases the calls are more

numerous than there are Sundays in the year, so that the rectors are obliged to appear very hard-hearted at times in refusing them.

And therefore, while Quinquagesima offerings for the General Clergy Relief Fund ought not to be passed over wherever it is within the range of possibility that they may be taken, yet at the same time our own impression is, that the individual laity of the Church should take this matter to their especial attention and not leave it for any special collection. It seems unnecessary to enlarge upon the need of the work. It may, however, be right to say that the General Clergy Relief Fund is administered by an official body, created by General Convention and reporting regularly to that body, the corporate title being "The Fund for the Relief of Widows and Orphans of deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen." This official character makes it practically impossible that the Fund should be otherwise than properly managed, and, as a matter of fact, there is every reason to believe that the management is especially businesslike and trustworthy. Thus, both on the ground of the necessity of the Fund and the satisfactory condition of the machinery in connection with its administration, the public of the Church is under moral obligation to see that it is largely increased.

For unhappily, the resources of the Fund are by no means commensurate with the demands upon it. Since we have something over 5,000 clergy in this American Church, it will be apparent that the number who are rightly entitled to a pension is very considerable. Yet the annual contributions for, and the income of, the Fund, are such that from Sept. 15th, 1899, to date, only about \$38,000 has been available for distribution by the society, and that amount has been appropriated to 75 clergymen, 191 widows, and 30 orphans, located in 63 Dioceses and missionary jurisdictions; an average of \$128 to each for a period of nearly a year and a half. Yet it is not, and never has been, the policy of the trustees to hold back the funds or tie them up in investments while the cries of need and distress are coming constantly to their ears. Of course, however, where gifts or bequests are made for the purpose of investment, the will of the giver is carried out, and in this way the society has accumulated an endowment of something over \$100,000, the income of which is annually used to augment the contributions.

There are no unnecessary limitations to the beneficiaries of the Society, nor are there any membership fees or any rules by which there is forfeiture for any reason whatever. The benefits of the Fund are free to all clergymen of this Church who may be disabled, whether by age or infirmity, and to their families after they die. It is a pension, pure and simple, based upon honorable service in the ministry of Christ's Church.

The duty of pensioning the disabled is everywhere recognized. Not only does the nation extend the system to her soldiers, but the Roman Catholic body guarantees her aged clergy \$600 per year, the Presbyterians \$300, and most civic organizations recognize the same duty. The Pennsylvania Railroad has set aside about \$325,000 for its Pension fund, and the Chicago & Northwestern and Chicago, Milwaukee & St. Paul systems have lately followed the example. Is it right that this wealthy Church should do so little?

AND THERE is another phase to the subject. We have in this country a number of Dioceses possessing local funds, all of which do good service, but each of which might do better service and do it more economically if the funds might all be combined in the one general and official fund. The Diocese of Indiana set the excellent example last year of merging her own into that fund, and other Dioceses might well do the same. And indeed local self interest would suggest such a transfer; for the natural tendency of Dioceses possessing such funds is to gather on its clergy list a considerable number whose local residence is fixed only because of the fund, thus increasing both the beneficiaries who look to that fund for support, and also the annual assessment upon the Diocese for general expenses, which is based upon the number of clergy canonically resident. Moreover, the clergy are affiliated with the national Church at large, and it is not right that they should be compelled to remain in

certain Dioceses where they can find little or no work adapted to their physical powers, when in many cases they could still do some measure of service in other Dioceses where the needs are greater and where there are no provisions for local pensions. A pensioner could thus frequently be of some service in the ministry if he was not almost compelled under the present wretched system, to retain his residence in order to derive the benefits of local funds.

If all the Diocesan funds (amounting to about \$1,435,469.26) could be centralized to-day in a general board they might be administered more economically, justly, and equitably, and the Church would realize its oneness. Even as matters stand, the General Fund, the official society of the Church, distributes more in the aggregate per year than any other.

There is enough being distributed in the various Dioceses (about \$94,162.15 to beneficiaries last year) if combined with the General Fund to begin to-day with a "bread and butter pension" to those actually on the list.

We appeal to the hearts and heads of loyal Churchmen for united action in this matter. It concerns the Church as much as the man relieved; it ought to be true that the best men are led to go into the most arduous work, and if that is so, there is not one of them who will not work with more courage and greater steadiness because of the consciousness that he has behind him and his family some worldly resource, his beloved Church, upon which he can fall back when he is wounded or sinks by the way-side.

In conclusion, dear friends who love the Church, who care for her "justice and mercy and righteousness," let us ask of you, what benevolence can there be more pure and lofty than this? What charity more tender or considerate than this, which cares for the widows and orphans of deceased clergymen, or provides for the years of infirmity, whether from age or sickness, of those of the clergy who by faithful service have won the plaudit, Well done! and have broken down in the Master's work for those whom He died to redeem?

The General Clergy Relief Fund was instituted by the General Convention in 1853, nearly 50 years ago. During the last 25 years of its existence it has disbursed over \$400,000. The central office is at the Church House, 12th and Walnut streets, Philadelphia. The Rev. Alfred J. P. McClure is Assistant Treasurer and Financial Agent, and will give attention and information to any inquirers.

THE CRISIS IN THE PHILIPPINES.

WE learn with much regret from the letter printed on another page from the Corresponding Secretary of the D. and F. Missionary Society, that our promising work in the Philippines has been greatly retarded, if indeed it is not wholly terminated, by the illness and forced return to the United States of both Chaplain Pierce and Mr. Smiley.

Readers of the daily newspapers cannot fail to have been impressed with the importance of this work. It is quite true that the rebellion against the rule of the friars is not directly a rebellion against the Roman Catholic Church, but against her policy in those islands. It is quite possible, as the recent report of the Taft Commission indicates, that the natives ask nothing but the continuance of their old religion *minus* the Friars.

But there comes in this difficulty. This demand of the Filipinos is one which the United States government cannot grant, nor can it give any guarantee whatever of the future policy of the Roman Church in those islands. Granted that the best policy for the well-being of the Roman Church itself in the islands would be to eliminate the friars; even so, we have no right to presume to decide for the ecclesiastical authorities, and their determination cannot be reckoned upon. And from a legal point of view, the Friars have the same right to remain in the islands that other Spaniards have, and the same right to occupy and maintain their property; and these rights the United States government cannot take away.

This brings the cardinal opportunity of our own communion. We are quite aware that some of our ablest and most respected fellow-Churchmen hold to the principle that nothing can justify intrusion of this communion into the established Dioceses of Bishops of another communion. We are quite aware of the canonical prohibitions of such intrusion. But we cannot recede from the belief that we have hitherto expressed, unpleasant though it be to differ with those who believe otherwise, that to quote the oecumenical canons which were framed before the Church was ranged into separate communions which

have no intercourse with each other, is to appeal to that letter which killeth, rather than to the spirit which giveth life. We would reduce such intrusion to a minimum, and would safeguard it as far as possible. But the principle that this Church should follow the American flag into the Philippines is not one whit different from the spirit which led and still maintains it in those states of the American union carved out of the acquisitions from Spain, France, and Mexico. Deny absolutely the right of this Church to enter the Philippines, and you logically condemn every part of her existing work everywhere except in the sections of the United States which were under the British flag prior to the Revolution.

And the question presented in the Philippines to-day is not, Shall we proselyte a contented Catholic people of another communion? but, Shall we force them into American Protestantism when they are determined to abandon the religion of their fathers, which is to-day weighted with so many extraneous matters? It is not reassuring to read that at a recent gathering of the Federal party (that party which is undoubtedly the one to be in the ascendancy if American rule becomes a permanency) in Manila, "Señor Buencamino addressed the 500 persons present He dramatically asked his applauding audience to choose between the Church *and* the friars, or the new freedom of thought. He skilfully advanced Protestantism as the remedy for many of the evils of which the people complained. Upon the conclusion of Señor Buencamino's speech he introduced Missionary Rodgers, who explained evangelical principles. Mr. Rodgers was followed by a Methodist and two native converts. At noon the meeting adjourned, but re-assembled in the afternoon. The people seem to be approaching a political and religious climax. The masses are easily swayed, and both the political and religious elements are showing remarkable activity. The missionaries here say they have received numerous letters from the provinces inquiring about Protestantism and asking for preachers."—Chicago Tribune, Feb. 4.

These are the conditions which we must face. The policy of the American Church must be either to permit disaffected Roman Catholics to drift into abject Protestantism, or to present another alternative to the native people than Rome *vs.* Protestantism. Can anyone doubt our duty in the premises? Shall we adhere (contrary to our policy of more than a century's standing in the United States) to the letter that killeth, or shall we go in good faith to the Philippines to build up a Catholic Church on the lines so well inaugurated by Chaplain Pierce?

It would almost seem as though the crisis called for the immediate transference of Bishop Graves to Manila (which would be perfectly canonical, as the islands are under his supervision) until a strong man—the *right* man—could be sent out from home, that the work be not permitted to lapse at this juncture, when the immediate opportunities are the brightest. Let us remember the long and injurious delay of this Church in occupying the Central West at home, most of which was contained in the Louisiana purchase, and the arduous and expensive work of the past quarter century in acquiring a position which would gladly have been given us for the asking at an earlier day. Shall we again repeat the mistake of our fathers?

ANSWERS TO CORRESPONDENTS.

[Two or three queries for this department have been misplaced while still unanswered. If any questions which have not received attention will kindly be repeated, they will be answered at once.]

T. E. D.—The interpolations in the service at the consecration of Bishop Weller were as follows:

After the Epistle, Scriptural versicles and responses, as the "Gradual," with a hymn as the "Sequence;" Psalm 133 just before the offertory; the *Benedictus Qui Venit* before the prayer of consecration; an anthem at the communion; the *Te Deum* after the service. There were no other interpolations or changes in the text of the service, which otherwise followed the Prayer Book literally, but there were the ceremonies of anointing with oil, conferring of the episcopal ring and pectoral cross, and the giving of the kiss of peace, immediately after the consecration. After the blessing the mitre was placed upon the new Bishop's head and he was conducted to the episcopal throne, after which, with his consecrators, he passed down the nave of the church silently giving his blessing to the people. We showed last week that most of these ceremonies are quite common in this country, as also in England. They are matters of but trifling importance.

L.—It is proper that hangings at a Burial should be black (or purple) and at a Marriage white, regardless of the Liturgical colors for the day or season.

RECTOR.—The term *crucifer* is correctly used for cross bearer. See *Century Dict.* In the Latin the term (from *crux*; *fero*) is used with reference to our Lord, the "Cross-bearer," but the word in English is legitimately used as the bearer of a cross in procession.

E. W.—Apply to The Legal Aid Society, 239 Broadway, New York.

Literary

A *Dictionary of the Bible*, Dealing with Its Language, Literature, and Contents, Including the Biblical Theology. Edited by J. Hastings, M.A., D.D., With the assistance of John A. Selbie, M.A. and, chiefly in the revision of proofs, of A. B. Davidson, D.D., LL.D.; S. R. Driver, D.D., Litt. D.; and H. B. Swete, D.D., Litt. D. Volume III, Ker-Pleiades. N. Y.: Charles Scribner's Sons, 1900.

That this Dictionary is a notable evidence of the learning of its contributors cannot be doubted for a moment by anyone who examines its pages with care. That it is what a Dictionary of the Bible should be, we cannot admit. We concede, as we must, that its contributors are men of the highest rank in the world of biblical scholarship; and that scholars of similar rank and established principles will find their contributors to this work worth consulting. We also acknowledge our decided preference for this Dictionary when compared with another work of the same kind being issued at this time. This is the utmost that we can concede.

A Dictionary is intended to afford trustworthy guidance to non-expert students, to give them information—and that of as final nature as the state of learning permits—touching the matters of which it treats. Its language should be the language of finality. Not indeed that it can give complete results in matters which have been but partially settled; but, even in such subjects, it should draw the line as accurately as possible between what is beyond controversy and what is speculative. A Dictionary should not be employed as a means for propagating disputable hypotheses, although it should inform its readers touching the state of opinion concerning those matters, within its chosen sphere, which are still awaiting final determination.

The first and fatal defect of this work, considered as a Dictionary, is that it lends itself to the propagation of views held by a certain school of higher critics, which, although not so revolutionary as are to be found in some quarters, are far from being established finally, and which involve, if true, very important modifications of sacred history and Old Testament exegesis. These modifications are so startling that the alleged necessity of them has upset the faith of many in the Divine authority of Holy Scripture.

We do not share in the feelings which have led to such surrender. Our faith in Scripture does not rest in the slightest degree on the determination of human authorships and dates of the Old Testament Scriptures. But we cannot approve of a Dictionary which spreads before non-experts as *results* a series of important statements which have yet to be tested adequately, and which tend in fact to increase the ranks of unbelief.

We do not say this hastily, or without consideration of the present trend of opinion among those biblical scholars who appear to occupy the foremost rank in their department of learning. The trend of scholarship in a given age is not an infallible indication of what will prove to be true. It must indeed have its weight, and one who publicly dissents from the views of the leading scholars of his day is bound to have sufficient reasons for doing so.

We feel well assured that there are sufficient reasons for refusing at this time to accept as proved the critical views which are propounded as established by Dr. Driver and other contributors to this Dictionary.

One of the reasons is that these critics have been led to their so-called results by the use of a premise which is erroneous, and which vitiates the conclusions of those biblical critics who adopt it. Scholarship cannot make up for this fundamental defect. The premise to which we refer is that biblical literature should be criticised in all respects like other and uninspired literature of the same age and race. The underlying assumption seems to be that Divine inspiration, and the supernaturally imparted or prophetic meaning, does not have to be taken into account in determining the critical significance of peculiarities of language and variations of style. At all events they have not been taken into account by the formidable array of scholars who are now dictating terms to the non-expert world, nor can they be accurately allowed for except by scholars who are free from the taint of rationalism and possess an adequate mastery of the Faith once for all delivered.

Some day, no doubt, the data which recent criticism has marshalled will be weighed and estimated at their final value by those who are both critical experts and Catholic theologians,

who can discern what peculiarities are purely human, and determine of age and authorship, and what are to be accounted for by prophetic requirements and supernatural influence transcending in many instances the consciousness of the writers. Until such a school of critics appears, it is altogether vain to expect the Catholic world to accept the radically novel views which are being propounded. It cannot be emphasized too strongly that sound premises are as essential as is scholarship in this matter. Rationalistic scholarship may indeed be taken note of, but it cannot occupy the position of teacher in matters which are intimately affected by facts which such scholarship ignores.

Another reason for preferring to wait for better light—our position is that of waiting, not of blank scepticism—is the absurd premise impliedly adopted by recent critics, that arguments based on the style and verbal peculiarities of a literature several thousands of years old, and written under literary conditions not yet fully mastered, can outweigh the immemorial traditions of the people to whom the literature originally belonged, and who were jealous for its authority and preservation; and can shift the burden of proof as to date, authorship, etc. The absurdity of such an assumption has often been illustrated from the diversity of style and vocabulary found in the indisputable writings of individual contemporaries.

We would not be misunderstood. We do not reckon modern criticism as productive of no results. Nor do we deny beforehand the possibility that these results may prove to be more radical than we anticipate. If so, we should have to reconstruct much exegesis, although our faith in Scripture would remain what it was before. But we repudiate most emphatically the reasonableness of accepting without more ado, theories which are so revolutionary, and which have stood no test except that of a scholarship based on mistaken premises. We have said enough to account for our opinion that this Dictionary is in no sense a trustworthy guide in critical questions.

Unhappily this is not all. A Bible Dictionary should have its doctrinal articles written by sound theologians—we mean theologians who are acquainted with and accept that Faith which the Scriptures were divinely inspired to illustrate and confirm. The fact is that this Dictionary is filled with doctrinal articles written from a rationalistic standpoint, and by writers whose religious point of view unfits them to guide our students in their study of the Scriptures. The work is alien.

We write thus, and at such length, because we detect a growing tendency to bow down before mere learning in the sphere of religion. When religious learning is based upon the fundamental truths of religion, it is the hand-maid of religion. Otherwise its conclusions are to be sifted with care, and rectified if need be. Our quarrel is with rationalism, not with scholarship.

FRANCIS J. HALL.

Constructive Studies in the Life of Christ: An Aid to Historical Study, and a Condensed Commentary on the Gospels. For use in Advanced Bible Classes. By Ernest D. Burton and Shailer Mathews, Professors in the University of Chicago. The University of Chicago Press. 300 pages, 8vo, cloth, \$1.00.

This is the first of a series of "Constructive Bible Studies" to be issued by the University of Chicago, probably the most powerful combination of educational organization and publishing establishment to be found in the Northwest. There are "millions behind it," so we may well ask, What is to be its influence upon American Christianity?

The sub-title of the book best explains its contents and purpose. It is a study of the Gospels rather than of the life of Christ. In order and treatment it follows Stevens and Burton's *Harmony of the Gospels*, and is a condensed commentary on the Gospels as thus arranged. The method of its treatment is mainly historical. The most important political and social features of New Testament times are described, and the endeavor is made to present the events of the Gospel history in historical perspective.

The plan of study followed in each chapter is to present (1) an outline analysis of the Gospel narrative; (2) concise notes on obscure matters; (3) brief interpretations of difficult passages; (4) geographical and chronological explanations; (5) specific directions for study, and for the construction of a short Life of Christ by the student; (6) questions which lead the student into an understanding of the Gospel history; (7) library references. The book also contains an accurate map of Palestine, and numerous helpful illustrations. Pedagogically the plan and method of the book could hardly be improved.

Taken as a whole the plan is well carried out, the work well

done, and the book is a strong one. The analysis of the Gospels, the historical information, the geographical facts, the interpretation of non-doctrinal texts, the direction for future study, the many bibliographical references, are all helpful and stimulating. Perhaps there are "advanced Bible classes" capable of doing the study required, but we doubt it. The persons who will find the book most helpful are college men, theological students, and young clergymen.

The book is intended to be non-denominational. Most of such works are on many points painfully non-committal, and this one does not escape the penalty of its point of view. The present volume, however, stands for the inspiration and authenticity of the Gospels, for the divinity of Christ, the reality of miracles, and the historic fact of the resurrection. It is, as I have already said, taken as a whole a strong book; but there are exceptions, some which Churchmen are bound to consider serious weaknesses. It carefully avoids admitting, and even denies, that the Kingdom of Heaven ever took outward form as one divine organization, or that it possesses obligatory and perpetual sacraments. The excellent Harmony upon which the *Studies* are based called certain events "The Organization of the Kingdom," but the book calls the same events, "The choosing of the Twelve and the Sermon on the Mount." It also teaches that the Kingdom of Heaven includes "all organizations which Jesus came to establish." . . . "It [the Kingdom] finds expression not in one organization, but in every legitimate human institution" (whatever that may mean).

When Christ teaches Nicodemus that one can not enter the Kingdom of God except "he be born of water and the Spirit," the comment is—"Nicodemus had probably rejected John's Baptism. It is to this [John's Baptism] that Jesus refers in the word 'water'" [*i.e.*, no one can enter the Kingdom who has not received the Baptism of John the Baptist!!]. "Except a man be morally transformed, by repentance suitably acknowledged, and by the work of God's Spirit, he can have no part in the Kingdom." And on Christ's later, positive, and divine command to baptize all nations (St. Matt. xxviii. 19) the comment is, "The practice of Baptism as a symbol of repentance which was introduced by John the Baptist . . . is now to be resumed as an outward sign of discipleship to Jesus." The vagueness here, a vagueness so great as to imply that the Baptism of John and of Christ Jesus are one and the same, is in strange contrast with the clear and definite teaching of the book on nearly all subjects not sacramental.

The same fear of definite interpretation is found in connection with the subject of the Holy Communion. The book sees in the words of Christ (St. John vi.) on the Bread of Life, no Sacramental meaning. He is speaking "of a spiritual appropriation of Himself which takes place through following the teaching which He utters." These words *might* pave the way for one to follow Christ in His Eucharistic teaching. But when I turn to discover what Christ really did and taught when He ordained the perpetual Sacrament of His Body and Blood, what do I find? A chapter filled with the most minute particulars of "Jesus' last days with His disciples." The time, the place, and each and every smallest event of the evening is explained, every little detail of order, of the particular cup, and of the kind of bread are all carefully discussed and definitely decided according to historical scholarship. But when one asks—What was the supreme act of Christ which makes all these minor matters so important? The answer is—"There will always be some question as to whether the memorial meal or custom now instituted by Jesus was derived from the Passover." "That which stands out clearly in respect to this memorial meal is that Jesus regarded His death as suffered in behalf of His disciples, and as a basis of fellowship between them and God; and He wished that, as they maintained the fraternity of the kingdom, they should in their food and drink remember Him, believe Him still present with them, and see that their privileges as members of the Kingdom of God were due, at least in part, to His death."

It is greatly to be regretted that a volume which represents one of the greatest and most influential educational institutions in the West, and a volume so generally worthy of being called *Constructive Studies*, should, whenever the Church and Sacraments of the Lord Jesus Christ are reached, at once devote itself to *destructive* study and interpretation.

ALFORD A. BUTLER.

Chatwood. By Patterson Du Bois, Author of *Point of Contact in Teaching.* New York: T. Y. Crowell & Co. One vol., 18mo, 50 cents.

Chat-wood! What sort of stuff is chat-wood? It is our grandsires who answer—It is the resinous cones of the pine, the

scaly cones of fir and alder and hemlock with the dry twigs upon which they hang. It is the quick, bright-burning wood with which we kindle into cheery flame the hard wood logs that make warm, and bright, and cheery the evening hearthstone.

And so this little volume of chat-wood, of brief essays in prose (hardly a page in length), with here and there an epigram in verse, is offered to us, for mental kindling, to quicken into bright flame the cold fuel, or the smouldering, half-burned back log on our intellectual hearthstones.

Those who seek only those books which present their subject in its completeness should shun Mr. Du Bois' book. But the reader who seeks a volume of seed thoughts to sow in the barren ground of his mental fields and meadows will find plenty of living and healthy seed in *Chat-wood*. He may not remember all the bright and pithy things he reads, but, as the author says:

"Not the memory, but the man, must be fed. If this were not so, it would be appalling to think of the number of good sermons one has heard and forgotten. But many a text, or a sermon, has lost its identity to the memory to pass into the character of him who forgets it. It is often of value to remember words and phrases, but it is even better to assimilate their truth that it may live in character." A. A. B.

The Book of Daniel. With Introduction and Notes. By the Rev. S. R. Driver, D.D. The Cambridge Bible for Schools and Colleges. New York: The Macmillan Co.

The general line of Dr. Driver's discussion as to the authorship and date of a book, which has been fittingly characterized as the battle-field of the Old Testament, follows along that with which we already are acquainted in his now famous *Introduction*. The arguments are more or less amplified here and there, but they are in the same order, and are substantially the same. As these have all been taken up, and replied to in detail, by the late Dr. Green of Princeton, in his useful little work on the Canon, and since his contentions still await an answer (unless, indeed, a footnote on p. li. upon a mere minor point of translation, is intended to accomplish that purpose), we can still venture to refer the student to Dr. Green for treatment of these questions. The review of this book in *The Church Times* for Jan. 11, 1901, will also repay perusal. At the close of chap. ix. there is given naturally a somewhat full treatment to the great prophecy of the Seventy Weeks. Dr. Driver's view is that they start from 587 B. C., the year of the final destruction of Jerusalem by Nebuchadnezzar; which would bring the seven weeks down to 538 B. C. or to Cyrus, who is the Messiah of ver. 25. Then the sixty-two weeks would run from the time of Cyrus, down to the death of Onias III. in 171 B. C. Only that as a matter of fact this is but a fraction over fifty-two, and falls about ten weeks short. The difficulty, however, is easily met by the supposition, that the writer of Daniel is off in his chronology. During these 367 years, the city was "built again, with street and moat, even in troublous times!" The traditional interpretation, we are told, "depends upon the unnatural interpunction of v. 25, adopted in A. V." Turning to a little book by my side (*The Truth of Christianity*, by Major W. H. Turton, Kegan Paul, Trench, Trübner & Co.), which maintains the traditional view, I find that it does *not* adopt the punctuation of A. V.; and *does* adopt Dr. Driver's punctuation. Therefore the traditional interpretation *depends* upon no such thing. M. O. SMITH.

The Chinaman as We see Him and Fifty Years' Work for Him. By Rev. Ira M. Condit, D.D. The Fleming H. Revell Co., Chicago, New York, Toronto. \$1.25.

This little book, which is bound in execrable taste, and is externally bad enough to produce an attack of protracted nightmare, is nevertheless very well worth reading. It is written by one who has had a long and successful experience among the Orientals, who form so picturesque and (to a San Franciscan, perhaps), objectionable, feature in our city, but who are here in the providence of God. Dr. Condit, a Presbyterian minister, of great experience, has given us in very simple style an account of work among the Chinese in California which is interesting because it has been a sincere and successful effort. The book is of course, and as might be supposed, written from a Protestant point of view, but the general goodness of the work of the Presbyterians for the Chinese is unquestionable, and a great credit to that religious body. Would that the Church had the same results to show!

The illustrations are exceedingly good, and present the Chinaman quite as he is, and as we see him. One cannot help admiring the writer's enthusiasm for his work and for his

charges, and while it is not always possible, or easy, for the average Californian to share it, especially when the horrors and wickedness of heathenism are brought to our very doors, and its corruptions reach our youth and drag them down to hell, yet the fact remains that such lovely and self-sacrificing and heroic deeds as have been done, and are being done by the ladies (especially) of the Chinese Presbyterian Mission, are the means to counteract evil, to spread the Gospel, and to save souls for Christ. If one can forgive the binding, and does not mind some of the phraseology (and after all these are minor things), the book will interest and inform the reader, especially those who do not see the Chinaman "as we see him."

EDGAR J. LION.

Architects of English Literature; Biographical Sketches of Great Authors from Shakespeare to Tennyson. By R. Farquharson Sharp. Illustrated with Facsimiles from Autograph MSS. New York: E. P. Dutton & Co. Price \$2.00.

In these brief sketches of the great writers, the author has sought to give rather an impression of the man than a criticism of his work; a photograph of the subject rather than the labor of his pen.

The facsimiles are reproductions from MSS. preserved in the British Museum, except the autograph of Shakespeare. The sketches are short but well written and most of them serve to throw some side lights on the lives and labors of many of our friends, which we do not remember to have seen before. It is well worth reading and an addition to one's library. We imagine one would refer to it often when wishing for some information on the lives of our literary fathers.

The Countess of the Tenements. By Etheldred Breeze Barry. Illustrated by the Author. Boston: Dana Estes & Co. 1900.

Such a beautiful story! So simple and so brimming with pathos and devotion. It is the story of a child, the daughter of an ancient house, left by strange chance to the care of a young peasant; and of the infinite devotion which at last wins back the child's birth-right. It is a slight story and not at all a probable one, but the telling of it is delightful. The manner is perfect; and it is warm with the sun of Italy, and passionate with the love of the rough man for the little child—the love which transfigures his peasant nature with all the glory of sacrifice. And then at the end the sun comes out.

A Woman of Yesterday. By Caroline A. Mason. New York: Doubleday, Page & Co. 1900.

This book makes no pretense to be amusing. It is an earnest, almost passionate, exposition of a problem of spiritual psychology. Frankly and directly religious, we feel that the author is intensely in earnest in every page. Yet, strangely enough, though there is this direct purpose behind the book, the characters do not become mere symbols of ideas. We feel the throbs of human life in them. The story is of a girl, brought up in the strictest of Calvinistic circles, in an obscure New England village, who devotes herself to mission work. Circumstances turn her aside, and she is compelled to see and know life in a broader way than she had dreamed of. The effect is a momentary loss of the missionary ideal, but there is an ultimate recovery of it upon a broader basis, and a fulfilment of this first purpose. Incidentally the book deals largely with a social experiment in coöperative colonization, with which we feel the author to have a certain sympathy, while realizing its hopelessness. Such things have a certain glamor. It is easy to persuade us that the present social state is anything but ideal, and that what we need is more of brotherhood; and thus the socialistic scheme comes along and says, I am Brotherhood; and it looks on the surface as though it might be. But examine it a little more closely, and it turns out only a new kind of sectarianism. We commend the book to those who like serious fiction.

Jack and Jill's Journey. A Tour Through the Plant Kingdom. By Phoebe Allen, Author of *Play at Botany*, etc., etc. Illustrated by Dr. Henry Godfrey. With Frontispiece by Katherine Turner. New York: E. P. Dutton & Co. Price \$1.50.

To go botanizing with Phoebe Allen as guide, companion, friend, would certainly be a delight and an education in one. The next best thing would be the pleasure of taking her book, and a Jack and Jill of the right age and size and go studying the grasses and shrubs and plants and trees. The subject matter is made attractive and popular without sacrificing fact or truth. The children of this generation are to be envied for the splendid helps and attractive methods now applied to study. Botany is not the dry-as-dust subject it was twenty years ago, but rather it has become a constant pleasure. This volume is to

be commended for its fine illustrations which assist the learner to understand the text, and for its style in presenting a serious study in the guise of a play spell.

A Treasury of Canadian Verse. With brief biographical notes, selected and edited, by Theodore H. Rand, D.C.L., Author of *At Mines Basin, and Other Poems.* New York: E. P. Dutton & Co. London: J. P. Dent & Co. Price \$2.00.

To one opening this book for the first time, it may be permissible to say that the verse included in the volume does not treat solely nor chiefly of Canadian themes. While Canadian environment and life necessarily supply the note of inspiration and impart its timbre and accent, the thought and emotion are of wide range, and seek response in the universal heart.

It has been the purpose of the compiler to present worthy specimens of English-Canadian verse selected from the entire field of that history. It will come somewhat as a pleasant surprise to many lovers of lyrical song to find the names of many well-known singers in this collection, and to learn perhaps that their homes are across the line.

The editing has been careful and adequate. The book has larger proportions than one would suppose possible on first thought, but our brothers over the way have had much the same experiences, as have we—and strenuousness of life has been theirs in as large measure, if in different way.

The author, Canadian born and bred, and still in continued service of his state, not without some feeling of national pride which we think justifiable, expresses the hope that "this Anthology may serve as an open door, through which the voices of Canadian singers may vibrate yet more widely on sympathetic ears both at home and abroad."

One of Ourselves. By L. B. Walford. New York: Longmans, Green & Co. Price, \$1.50.

"One of Ourselves" was a "Farrell." The Farrells were the resultant of many generations of fine inbreeding of very blue blood. They could do no wrong; that is, in the judgment of a Farrell. In the judgment of a reader of the family history of the Farrell clan, there might seem occasion for fine distinctions as to matters of fact. But there could be only one decision—if a Farrell were the judge. It is these possible differences which the historian observes that makes the story *One of Ourselves* possible and somewhat interesting.

WE HAVE RECEIVED a Clipping File rightly described as a "boon to literary workers," which consists of a case similar to cases made to enclose pamphlets, and including ten manilla pockets, each assigned to a single topic which is written on its margin and on its index, the latter being a card of extra heavy jute tag board. The size of a Case is $2\frac{3}{4} \times 8\frac{1}{4} \times 10\frac{1}{2}$ inches. It is made of heavy rag board, with sides handsomely bound in cloth, and with front covered in imitation of leather. The Clipping File seems to us convenient for the preservation of miscellaneous clippings such as one may wish to preserve without the trouble of using paste. The pockets are very convenient for opening and also for preservation. Manufactured by The Clipping-File Co., Cleveland, Ohio, at \$1.00 per Case.

TWO SIDES.

THERE ARE two sides to this controversy about the use of Trinity Church in Boston for the funeral of Roger Wolcott, and the admission of a Unitarian clergyman to officiate therein, says the New Bedford (Mass.) *Standard*. One is the side which presents itself first and most strongly to kind-hearted and liberal people—that it was an act of neighborly and Christian courtesy at a time when such kindness was appropriate and graceful. In this view, the suggestion that the act was "profanation" of a sacred edifice seems absurd, and is absurd. But the other side is that when men voluntarily associate themselves into organizations for any purpose, religious or secular, they are bound in honor to respect the obligations to which they have pledged themselves. If in course of time they come to feel that such obligations are too narrow or are positively wrong, the way out is open by frank and manly withdrawal. So long as men, of their own free will, stay in a society which imposes any definite course of action, so long they are obligated to consider the feelings and the convictions—even the prejudices—of their associates. On the assumption that the law, express or implied, of the Protestant Episcopal Church forbids this funeral proceeding, the objectors are entirely justified in their protest, both on ecclesiastical grounds, and on the score of honorable fulfilment of the promises which men had made to each other. As to the wisdom of such law, or the quality of Christian brotherhood which enacts or sustains it, that is quite another matter. Nobody is obliged to submit to it, unless he so elects of his own free will. There are churches where it is not in force.

The Drustones

By Mrs. J. D. H. Browne

CHAPTER II.

GIBSON drove the horses at their full speed through the deepening twilight, while Sylvia sat as in a dream. When they reached the Manor, darkness had fallen.

There was a light in Mrs. Drustone's bedroom and in Reginald's sittingroom, but the drawingroom was in darkness. There was a new expression about the place, something that meant disaster.

A maid met Sylvia in the hall; she was carrying linen on her arm, her face was full of terror.

"Jane—tell me," gasped Sylvia, "is she conscious? Will she know me?"

"Yes, Miss," whispered the girl, "but there's been two doctors here—Doctor Byrne is with her now—they say—they say she can't last—not through the night."

Sylvia steadied herself for a moment against the great Newell post at the foot of the stair-case, then went up slowly, an unspoken prayer upon her lips.

The Master whom she loved would be with them in this darkness that was falling upon them—that she knew.

She pushed open the door of her aunt's room and walked towards the bed.

For a moment she felt as if all this terror must have been groundless; for Mrs. Drustone's face, lying on the white pillows, was quite unmarred. The fine, clear-cut features, the great dark eyes were unchanged, only an intense, a devouring eagerness looked out of them into her niece's face, as she drew near the bed.

Then, with a sudden conviction, Sylvia knew what that look meant. Nothing but death, death near at hand, could bring such a look into Constance Drustone's eyes.

"Oh Auntie, dear, dear Auntie," sobbed the girl, sinking on her knees beside the pillow; "what is this? What can I do?"

Mrs. Drustone vainly tried to stretch out her hand. "Come close to me and listen," she said, "I have only a very little while to speak. Tell her, Doctor, that she may understand."

The doctor stepped forward from the shadow of the curtain.

"My dear young lady, it is too true. Mrs. Drustone is too brave a woman not to be told the truth, and you will be brave also. Her spine is hopelessly injured, a very little while remains in which to listen to her last requests."

"Speak to me," said Sylvia, tenderly holding the poor, helpless hand, "tell me all you wish, dear. It will be sacred to me."

Mrs. Drustone's glowing eyes fixed themselves again on Sylvia's.

"Sylvia," she said, and her voice was clear and loud; "remember that I have done everything for you, since I took you a little, helpless, penniless orphan into my home. You owe me everything."

"I know it, dear Auntie," the trembling girl answered, "I know it; I am and always have been most grateful. What can I do, dear?"

"This," the dying woman answered, and her look pierced Sylvia's heart, "you must care for Reginald. Oh Regie! my son, my son, if I could take you with me, my own, unhappy boy!" She stopped, and a slight spasm swept over her face. Sylvia looked despairingly at the doctor, who held a cordial to the whitening lips.

"You must promise," the voice was fainter, but there was an awful, compelling force in it, "you must promise me, as I lie here on the threshold of Eternity, that you will care for him—care for him as I have cared, watch over him, as I have watched, always. Promise and let me die in peace."

"I promise," said Sylvia faintly, and she folded her hands and looked upwards, as if calling God to witness.

The agonizing look in Mrs. Drustone's face gave way to one of peace.

"I am content," she said, and closed her eyes. "Pray," she whispered presently, and Sylvia prayed; prayer after prayer from that dear book, the heritage and blessing of the Church's children.

The rector had been sent for, but long before he could reach the Manor, the weary life of Constance Drustone had

come to a close, and her spirit had gone forth, to find in the fuller light and knowledge of God's love, a key to the sad mysteries of this earthly existence.

The funeral was over. It had been a very solemn and stately function, for Mrs. Drustone, by virtue of her wealth and social standing, though living in strict retirement, had commanded the respect of the county. Carriages had come from far and near, some of them containing the magnates of the shire.

Lady Langford had spent the days since Mrs. Drustone's death with Sylvia. She had come to the young girl as a matter of course and had found her almost stunned by the awful suddenness of the blow. In a thousand tender ways Cecil's mother had tried to comfort her.

Cecil himself had been among the mourners. His eyes had sought eagerly the slender, crape-shrouded figure, the "chief mourner," leaning on the arm of a distant cousin of the deceased. The young man had even hoped that he might meet one glance from Sylvia, but she had never once lifted her eyes, and Cecil had returned to Langford House, longing for the hour, when he might, without impropriety, call at the Manor.

Meanwhile Sylvia sat at a window in the drawing-room, with Lady Langford beside her. Reginald, with his own servant, a man who had lived for many years in the family, was walking aimlessly upon the terrace. Sylvia's eyes followed him, and Lady Langford, watching the girl's face, could not but be struck by its singular expression. There was more even than the deep grief of losing one whom she had greatly loved, more than the natural pity for the helpless creature before her.

Not a word had passed between the two women for some time; at last Lady Langford took Sylvia's hand fondly between her own.

"My dearest child," she said, "you must go home with me to-morrow, for a day or two. Burton can be thoroughly trusted, I am sure, to look after poor Reginald. You will see absolutely no one but ourselves, and this house is too terribly desolate for you just now."

Sylvia lifted her sad eyes to Lady Langford's face and for a few moments made no reply.

"I cannot go," she said at last in a low, measured voice. "It is impossible. I have something to tell you," she went on, while her friend looked at her with a pained astonishment, "something which it almost kills me to tell you, but which must be told, for it has changed everything in the world for me. I cannot go with you, dear Lady Langford, for I cannot meet Cecil. I must—not see him again, at least not until—not until he has learned to accept this change."

Then suddenly she broke down and threw herself upon her knees beside Lady Langford. "Help me," she said, as she buried her face in her friend's bosom. "You must help me to bear this cross, this bitter cross that has come to me; you must not tell me not to bear it, for I have promised, promised in God's sight that I will."

"My darling, what is it?" cried Lady Langford, inexpressibly moved and alarmed. "Tell me everything."

"I promised her," said Sylvia, "as she lay dying—that she might die in peace, I promised I would never forsake Reginald, that I would live for him as she had lived, care for him, watch over him as she had watched, always."

"But, my child, even if this be so, why do you suggest that you should give up Cecil? Dear, it would break his heart—it must not be. He—I know him so well—he will help you to fulfil your promise, your charge."

"No," said Sylvia, and there was a hopeless determination in her voice, "no Lady Langford, I know what I have pledged myself to, what she meant and what alone could give her comfort. You must tell Cecil from me that all—is over between us. You must tell him, as he values my peace not to try to see me, not to write to me, to go away, if that be best for him, to forget me if he can, that I release him absolutely from his engagement, as he must release me. I must be loyal to my trust; I owe her everything, and I have undertaken what she had a right to ask. Besides is he not as a brother, a poor afflicted brother to me? No, I cannot be a wife to Cecil and be true to her, and, though it break my heart, I must give him up. Perhaps I am a coward not to see him, but it is for his dear sake as well as for my own. Pray for me, help me, and oh believe me that I shall love him forever."

Lady Langford did not make any further attempt to influence Sylvia, but wounded to the heart, deeply disappointed and dreading the task before her, she took a tearful leave of the unhappy girl.

A bitter cross. A cross so heavy that many and many a

time, Sylvia's strength failed under it and she was sorely tempted to cast it from her. But under all the clinging tenderness of her nature, all the passionate yearning for the love that should by right have been hers, all the natural shrinking from the bondage to which she had submitted, there was a strength of character, a keen sense of duty, above all a depth of religious conviction which made it certain that the cross would not be laid down until the end.

And by degrees she learned to bear it better; she learned to call to her aid the strength of the "Everlasting Arms," ever ready to sustain our faltering footsteps along the rugged path of painful duty.

The hardest part of Sylvia's trial was the knowledge that she had made her lover suffer as acutely as herself. She knew that it would be worse than folly that they should meet, yet sometimes, in a very agony of longing, she was at the point of going to see him face to face. She had forbidden him to write, and yet, when he obeyed her, it seemed a cruelty too great to be borne.

But by degrees this passed and she resigned herself to the life which was to be hers henceforward.

Whether Reginald Drustone was conscious of his mother's death, Sylvia could not discover. Sometimes she thought she saw in the vacant eyes a groping, questioning look, and the incoherent mutterings might mean something of sorrow or wonder, but this was all conjecture merely.

One thing was plainly apparent, that he clung more and more to Sylvia; in his morose or irritable moods, her presence alone could soothe him, and if she were absent, even for an hour, his servant was sometimes at his wit's end to pacify him.

The house-keeper at Drustone Manor was a woman of gentle breeding and fondly attached to Sylvia. The latter found it unnecessary to make any change in the house-hold. In the life of absolute retirement to which she looked forward, there was no need of a chaperone or companion beyond the kindly gentle mannered woman who had known her from a little child.

Lady Langford, though so deeply pained by the step Sylvia had taken, could not find it in her heart to leave the girl altogether to her sad isolation at Drustone, and sometimes visited her, but the subject of Cecil was strictly avoided by both, Sylvia refraining from a single question regarding him, and by degrees the visits of his mother became more and more infrequent.

From the house-keeper Sylvia learned that Cecil Langford had gone abroad, and she could now go to the village church without the dread of meeting him. Sometimes she paid a brief visit at the Rectory, and was comforted by the loving kindness of her dear old friends, the Rector and his wife, who suspected something of the true state of things, and felt the tenderest pity for the girl.

Weeks passed, months, a year, with nothing to mark the flight of time except the changing seasons.

It was June once more and the breath of the wild rose and honey-suckle was in the air. The nightingales were singing as they did on the evening, when Sylvia and her lover loitered through the park, lost in their happiness.

Reginald had been specially trying that day, restless, dissatisfied and making a thousand demands upon the patience and pity of his cousin, but at last he seemed wearied out with fretfulness and had allowed his servant to take him to rest.

Then Sylvia walked down the terrace steps into the park, and slowly crossed it to the gates where she had stood with Cecil Langford a year ago.

It was just such another sunset, and before her, over the dense foliage of the elms, rose the cross upon the steeple with the sunset light resting upon it. The memory of a year ago came back upon her, almost stifling her with pain.

But the cross had a fuller meaning for her now; she knew it now as the emblem of suffering, of suffering patiently borne, the greatest of all suffering, borne with a patience which was Divine.

What was *her* cross compared to that which had been borne along the Way of Sorrows?

Sylvia bent her head upon her hands, and there came to her in that moment of bitter sorrow, the first touch of Peace that only comes to those who have tasted of the cup of which He drank.

She seemed to have passed the first milestone on the painful road she had to travel; after this it would not be quite so painful. Her feet were beginning to get used to the roughness of the way.

Time passes more swiftly than one supposes when the days

are all alike in their occupations, and cares, and joyless monotony, and another year came to an end, another milestone was passed, almost before Sylvia could believe it possible. She was twenty-three now and Reginald Drustone was thirty.

At first it had almost maddened Sylvia to look forward to a long life perhaps, spent in such companionship, but already she had learned to take "one day at a time" and to lay the burden of each at the Saviour's feet, and the future looked less hopeless, nay, a glimmer of light began to shine upon it, the light that grows "into the perfect day."

Sometimes she was even glad to think that the sorrows of her aunt's life were over, and that she herself had been able to bring comfort to the stricken heart at the last.

As time went on however, Reginald Drustone's condition slowly changed for the worse; he grew more sullen, more dissatisfied, sometimes even violent, and his attendant as well as Mrs. Waring, the house-keeper, began to fear that he might become unmanageable. Once as Sylvia was gently ministering to him, he caught her roughly by the arm, and threw her from him, bruising the delicate flesh with his violent grasp.

After that they feared to leave her alone with him, but Sylvia was only the more watchful and solicitous of his comfort. Once Mrs. Waring ventured to suggest that Mr. Reginald might be placed in the care of some physician in a private asylum, that it might be better for himself and so much better for Miss Sylvia. But Sylvia peremptorily insisted that such a thing was not to be thought of. "If it becomes necessary we will have a physician constantly here," she said, "but never speak or think of his being removed from his home. Remember, Mrs. Waring, this is his own home and that we are here to care for him."

So summer and winter, seed time and harvest succeeded each other, and the bloom of youth faded from Sylvia's face. Little lines of sadness crept about her lips, while a look of lovely chastened patience came to dwell in her beautiful eyes. One by one, nine milestones had been passed since she had knelt by Mrs. Drustone's death-bed and made the sacrifice of her young life.

It was a sultry, breathless day in August, and Sylvia had taken her cousin into the shade of a group of trees on the edge of the park. He had been moody and excited all day, and his servant was somewhat anxiously on the watch. He was speaking to the house-keeper who was seated at a little distance.

"I tell you what, Mrs. Waring," the man said, "it's a sin and a shame to see Miss Sylvia wearing herself out like that. Why she's no more than a shadow of what she was before the mistress died."

"Yes," said Mrs. Waring, shaking her head, "I can hardly think, Benton, that she can be the same, but she's more like an angel than flesh and blood, the Lord bless her. It seems a mystery that that poor unfortunate should live on to burden her life like this."

"There's no doubt he's getting worse day by day, and yet he may live these thirty, forty years to come."

Meanwhile Sylvia was giving a cooling drink to her cousin, and fanning his flushed face.

The sky had grown overcast, and a sullen peal of thunder rolled among the Mendips to the southward.

Reginald Drustone lay back in his seat and closed his heavy eyes. Sylvia withdrew a little and seated herself upon a fallen tree.

It was a great relief that he should sleep. She covered her own tired eyes with her hand, a hand that had grown very thin, and sighed deeply, partly from weariness, partly from the depression of the sultry day.

How still it was! Not a leaf stirred upon the beeches. Another distant peal reverberated among the hills. The voices of the attendants had ceased. Sylvia herself felt dull and drowsy; time passed.

When had Reginald ever been so long perfectly quiet? How fast asleep he had fallen, so fast that when at length Sylvia rose from her seat and approached him, he neither stirred nor unclosed his eyes.

How handsome he looked! The deep flush had quite faded from his face, the angry scowl was quite gone. There was a startling likeness to his mother in the clear cut features, the haughty, placid brows.

Sylvia at last, wondering, even a little alarmed, stretched out her hand and touched him.

He was cold as ice. After the fret and fever of his poor blinded life, he slept at last in peace.

The funeral of Reginald Drustone was a very quiet one.

It was understood that such was his cousin's wish; a few friends of his mother attended, the Rector, very old and feeble now, said the last solemn words of uplifting hope. The Drustone vault received the last male representative of the name, and mother and son slept side by side.

Once more Sylvia stood as chief mourner beside the open vault, a slender almost fragile form, and tears of an unspeakable emotion flowed down her pale cheeks.

"I have kept my promise, dear," she whispered, "I have cared for him and watched over him for you, and now he is with you once more. Thank God the darkness is past for you both!"

This time it was Mrs. Waring on whose arm Sylvia leaned as she passed to the carriage. Lady Langford, whose health had been feeble of late, had been unable to attend the funeral.

There was a respectful group of villagers standing by, as Miss Drustone, shrouded in her crape, passed down the church yard path, and many words of loving sympathy were spoken.

"Poor lass!" said one old man, "she've had a hard time o't, with that unfortnet! He's a most worn her out. Well, thank the Lord, he be gone to's rest."

"Yes," said a woman, wiping her eyes, "it's a marcfiful thing, as he war took now, or I believe she'd a ben the first to go, and pretty soon. Laws! weren't she a sweet, rosy, young critter afore her aunt died! and now, why, I went up to th' house last week and seed her. She were just that kind and sweet, but hadn't no more color nor a lily."

Rest—rest after those long years of ceaseless strain and care.

Sylvia would lie for hours in the shaded drawing-room, with a stray sunbeam creeping in here and there, or a breath of summer air swaying a curtain, and bringing with it a waft of perfume from the beds of mignonette or the trellised roses.

"It will do her good," said Mrs. Waring, "poor dear, rest is what she needs."

But alas! rest meant leisure for thought and, after a while, Sylvia recognized the fact, that she must take up duties in the place of those laid down, if she were not to wear her heart out in yearning and regrets.

Two or three weeks had passed since Reginald's death, and Sylvia forced herself one evening to walk down to the Rectory.

She had talked with her old friends about parish matters, about the urgent need of an assistant for the Rector, about the schools.

"You know, dear Mr. Elliot, I am a rich woman now, much, much too rich for a solitary woman, and it will be such a comfort to me to give what is needed. Oh, don't thank me! Let me rather thank you a thousand times for helping me."

She had gone away somewhat comforted, and walking slowly through the old familiar lanes, had paused beside the park gates to look up at the cross above the trees. She was tired and sat down upon a little stone seat by the park wall. She had thrown back her veil and the warm evening light rested upon her. It was no longer a girlish face, radiant with earthly joy, but the face of a woman who had drunk deeply of the cup of pain, who had borne the cross in meekness and learned the blessing which it brings.

For years Cecil Langford had been in India. He had obtained a government position there, and had never revisited his home since he had left it in a passion of grief and cruel disappointment.

Pride as well as the certainty of the uselessness of an appeal, had kept him from making one to his lost love. And now he had been summoned home by his father, whose declining years made his son's return a duty and a necessity. Cecil had returned to find that Reginald Drustone was dead and Sylvia free. Full of conflicting feelings, he had gone out this evening, yearning for a sight of his old love, yet dreading a meeting, still with the old bitter pain in his heart, yet full of pity for the woman who, he well knew, had sacrificed herself as well as her lover, to a sense of duty.

And now the winding road suddenly brought him face to face with Sylvia. The coming footsteps made her turn her head and these two looked upon each other.

A faint exclamation escaped Sylvia's lips, then, for a moment or two, there was silence. Each read in the other's face the lapse of years, each knew that the lapse of years had not lessened, could not lessen, the love which was part of their being. That pale, sweet face with the lines of grief upon it, those eyes with the light from the cross reflected in them, were

more beautiful in this man's sight than the vanished roses and smiles of Sylvia's lovely girlhood.

He sat down beside her and took her trembling hands in his. "There is nothing between us now," he said, "my own, forever."

[THE END.]

PSALM XIII.

THE LORD my Shepherd is, and He
'Gainst every want sustaineth me;
He causeth me, when sore oppressed,
In pastures green to take my rest.

Beside still waters He doth guide,
And for my soul He doth provide;
For His Name's sake I onward press,
Still led in paths of righteousness.

Yea, though I walk in death's cold chill
Through shadows, I will fear no ill;
For Thou art with me, and Thy rod
And staff shall comfort me, O God.

Thou spread'st a table with supplies
In presence of mine enemies,
Upon my head the oil dost pour,
And still my cup is running o'er.

O, surely goodness ceaselessly
And mercy still shall follow me;
And to Thy house I shall repair,
And dwell secure forever there.

Markdale, Ontario.

—REV. J. R. NEWELL.

HOUSEHOLD HINTS.

IF an article that has become rusty is soaked in kerosene oil for some time the rust will become loosened and come off very readily.

TO RESTORE the elasticity of the seats of a cane chair, turn over the chair and with hot water and a sponge wash the canework so that it may be thoroughly soaked. If the canework is badly soiled, use a little soap. Dry in the air, and it will be as good as new.

PULVERIZED potash, which soon becomes sticky when exposed to the air, should be put in all the rat holes about the house. Some persons find a mixture of equal parts of Cayenne pepper and Scotch snuff sprinkled well into the holes to be more efficacious.

IN polishing silver that has lain away for a long while and is badly tarnished, it is a good plan to wet a soft cloth in sweet oil and then with a cleaning powder rub the silver until the dark places have disappeared. Then rub with the powder and a dry chamois skin before finishing with a polishing brush.

FINE old lace which is not too soiled may be cleaned by laying it on a paper thickly sprinkled with flour and magnesia. Cover with another sprinkling of flour and a layer of paper. Leave a few days and then shake flour from the lace. Do not fold fine lace; lay it on strips of blue or similar paper and roll the lace and paper together.

BLACK silk or satin which has become shiny may be cleaned in the following way: Take clean potato peelings, cover with water, and allow them to soak twenty-four hours. Then steam them, and well sponge the material with the water. Lay the material between clean cloths, and iron on the wrong side until it is quite dry.

THE economical mother who has to count all the pennies picks up the bits of soap and melts them in a cup over a slow fire, with a little borax and just enough water to keep the mixture from burning. When melted, she puts a tablespoonful of fine, clean sand in it, and then pours the melted soap into moulds to cool, after which she gives it to her garden-working boys to wash their hands with. Nothing better can be found.

AN oilcloth may be cleaned and made to last as long again if treated in the following manner: Cut into pieces half an ounce of beeswax, put in a saucer, covering entirely with turpentine, and place in the oven until melted. After washing the oilcloth thoroughly with a flannel, rub the whole surface lightly with a bit of flannel dipped in the melted wax and turpentine. Then rub with a dry cloth. A polish is produced and the surface is lightly coated with wax. When the floor requires to be cleaned the wax is washed off, together with the dust or dirt that may have gathered, while the oilcloth is preserved.

DO NOT throw away tin cans that have closely fitting covers. They may be painted and used for rice, meal, hominy, and all dry groceries, and make your pantry shelves very attractive. Remove the labels, wash the tins in strong soap suds and dry them thoroughly. For twenty-five cents you can procure of any painter a pot of dark gray paint ready for use. Apply it with a broad, soft brush, so it is even and smooth. When it becomes dry then with a small camel's hair brush and a little bright red paint mark the name of what the box is to contain. The name is readily seen, and these boxes will save time as well as please the eye.

Church Calendar.



Feb. 1—Friday. Fast. (Green.) (White at Evensong.)
 " 2—Saturday. Purification B. V. M. (White.)
 " 3—Sunday. Septuagesima. (Violet.)
 " 10—Sunday. Sexagesima. (Violet.)
 " 15—Friday. Fast.
 " 17—Sunday. Quinquagesima. (Violet.)
 " 20—Wednesday. Ash Wednesday. (Violet.)
 Fast.
 " 22—Friday. Fast.
 " 23—Saturday. Fast.
 " 24—Sunday. 1st Sunday in Lent. St. Matthias. (Purple.)
 " 25—Monday. Fast (Violet.)
 " 27—Wednesday. Ember Day. Fast.

CALENDAR OF COMING EVENTS.

Feb. 13.—Conference of Church Clubs, Philadelphia.

Personal Mention.

THE REV. H. L. CLODE BRADDON, of Haverhill, Mass., has accepted temporary duty at Trinity Church, Bristol, R. I., during the absence of the rector.

THE REV. FREDERICK BURGESS of Grace Church, Brooklyn, L. I., has declined the call to the rectorship of St. James' Church, Philadelphia.

THE REV. E. J. EVANS, of Chippewa Falls, Wis., has accepted a call to Trinity Church, Davenport, Iowa.

THE REV. A. G. HARRISON, rector of St. Mark's, Waupaca, has resigned to accept the rectorship of St. John's Church, Portage, Wis.

THE REV. L. E. JOHNSTON, rector of Grace Church, Louisville, Ky., has been called to the rectorship of the Intercession, Stevens Point, Wis., in succession to Bishop Weller.

THE REV. GILBERT W. LAIDLAW, late of Middleboro, Mass., has entered upon his new duties as rector of St. George's Church, Newport, R. I.

THE REV. G. A. MCGUIRE of St. Philip's Church, Richmond, Va., has accepted a call to St. Thomas' (African) Church, Philadelphia.

THE REV. C. N. MOLLER, rector of St. John's Church, St. Louis, Mo., has received a call to the rectorship of Christ Church, La Crosse, Wis., and has the same under consideration.

THE REV. G. A. OTTMANN has resigned the rectorship of Holy Innocents' Church, St. Louis, Mo., and accepted that of Christ Church, Valdosta, Ga.

THE REV. M. H. VAUGHAN has resigned William and Mary parish, Diocese of Washington, after a rectorate of 18 years, and accepted a call to St. James' parish, Diocese of Maryland. Address, Tracey's Landing, Anne Arundel County, Md.

THE REV. H. S. WEBSTER of Stevens Point, Wis., has accepted the position of curate in Gethsemane Church, Minneapolis, Minn.

THE REV. DR. J. E. WILKINSON, of Knoxville, Ill., has been called to the rectorship of Emmanuel Church, Champaign, Ill., in the place of the late Dr. Dresser.

ORDINATIONS.

PRIESTS.

SOUTHERN FLORIDA.—On Tuesday, the 29th of January, an impressive service was held in St. James' mission (for colored people) in Tampa, when the deacon in charge, the Rev. JOSEPH E. TUCKER, was advanced to the order of priesthood. The annual convocation of the Jurisdiction having just closed at St. Petersburg, near by, the Bishop took advantage of the occasion to retain several of the clergy to assist in the ceremonies. Eight of them were with him, who, formed in procession, headed by the children of the parish school, passed from the parsonage into the church, singing "Onward Christian Soldiers." The service was spirited and dignified, and participated in by a large congregation. The sermon was preached by the Rev. W. W. De Hart. Six priests, of whom two are in charge of other missions for colored people in the Diocese, joined in the laying on of hands.

WEST MISSOURI.—The Rev. A. L. SAUNDERS was advanced to the priesthood in St. Paul's Church, Harrisonburg, on Tuesday, January 29th. The sermon was preached by the Bishop. The Rev. John R. Atwill, rector of St. Mark's, Kansas City, presented the candidate. The four priests who took part in the laying-on-of-hands were contemporaries of the candidate at the Berkeley Divinity School. Mr. Saunders graduated from that institution last year and was ordained to the diaconate by Bishop Brewster. He immediately came West and has been stationed at Harrisonville, of which place he now becomes rector. He is also in charge of the mission at Clinton, Mo.

DIED.

ATTWOOD.—Received into the Church at Rest, on the morning of the 23d of January, 1901, JULIUS ATTWOOD, in the 77th year of his age. For 46 years vestryman and warden of St. Stephen's parish, East Haddam, Conn.
 "Mark the perfect man and behold the upright, for the end of that man is peace."

MOUDY.—Entered into rest, January 29, 1901, BESSIE, third daughter of John L. and Anna Elizabeth MOUDY, of Washington, D. C.
Pace.

SMITH.—Entered into the rest of Paradise, from his home, Flushing, L. I., on January 5th, 1901, the Rev. J. CARPENTER SMITH, S.T.D., rector emeritus, and for fifty years rector, of St. George's Church; in his 85th year.

MEMORIAL.

ALLEN.—In memory of the Hon. WILLIAM JOSHUA ALLEN, Parish Warden of St. Paul's Pro-Cathedral, Springfield, Illinois, who entered into rest January 26th, 1901.

It is with a deep sense of bereavement that the Rector, Warden, and Vestry of St. Paul's Pro-Cathedral record the loss of their friend and fellow worker, the Hon. Wm. J. Allen. During the fourteen years he has been connected with this Parish and serving nearly as long as Vestryman and latterly as Parish Warden, his loyal devotion to the Church, his faithful attendance at her services, his attention to every duty as a member of the Corporation, and his kind and genial spirit, have impressed his associates deeply. They recall his wisdom in counsel and his modesty in offering opinions which were always desired and respected, and his readiness to cooperate in all good works of the Parish. In his death the Parish and the Church in this Diocese have lost a firm supporter; and truly we may bless God's Holy Name for this His servant departed this life in His faith and fear; beseeching Him to give us grace to follow the good example of this our brother departed, that with him we may be partakers of God's everlasting kingdom.

RESOLVED: That this Minute be entered as a record of the Act of this Vestry and that a copy thereof be sent to the bereaved family, together with the assurance of the profound sympathy of the members of this Corporation with them in their sorrow; and that copies thereof be published in *The Diocese of Springfield*, and in *THE LIVING CHURCH* and local papers.

FREDERICK W. TAYLOR,

Rector.

CHAS. RICHARDSON,

Clerk of the Vestry.

WANTED.

POSITIONS OFFERED.

CURATE, for a large missionary work in Baltimore. Chiefly calling. Rector's salary \$550; curate's, \$500. Address, CLERICUS, LIVING CHURCH Office, Milwaukee, Wis.

ASSISTANT wanted at St. Mark's, Denver, Colo., to take charge of Mission and Sunday School work; familiar with modern methods in large parishes and with some experience and success in applying them. References as to tact, gentlemanly instincts, and common sense in dealing with parish problems indispensable. Salary, \$1,200. Address Rev. J. H. HOUGHTON, Denver, Colo.

PRIEST.—While looking for a permanent Assistant the Rector of St. Mar s, Denver Colo., would be glad to hear of a priest with experience, who would spend Lent and April in Denver, assisting him. Stipend, \$20 per week. Address as above.

RECTOR wanted. Salary \$700. Apply to A. T. Mowry, Nantucket, Mass.

POSITIONS WANTED.

SISTER.—A Sister with twenty years' experience in Church work is open to an immediate engagement, either mission work, or orphanage, or Industrial Home. Good references can be given. Address SISTER, Office of THE LIVING CHURCH, Milwaukee.

HOUSEKEEPER.—Two English gentlewomen (young) seek position together or singly. Experienced, capable, able to take entire working charge, including cooking, of small institute or house. Knowledge of nursing. BETA, LIVING CHURCH Office, Milwaukee.

GOVERNESS.—Priest's sister desires post as governess to young children, mother's help, or companion to elderly lady. Some knowledge of nursing. Bright and domesticated. Address, E. G., LIVING CHURCH Office, Milwaukee.

MISCELLANEOUS.

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

SECOND HAND CABINET ORGAN wanted, for use of mission in upper Uew York City, in poor neighborhood, where almost no Church people. Mission will pay freight. E. M. CAMP, 111 Fifth Avenue, New York.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

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

Remittances to GEORGE C. THOMAS, Treasurer.

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

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THE CHURCH ENDOWMENT SOCIETY.

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

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

REV. E. W. HUNTER,

Secretary General,

Rector, St. Anna's,

New Orleans,

OR

L. S. RICH,

Business Manager,

Church Missions House,

Fourth Ave. & 22d Street,

New York

BOOKS RECEIVED.

E. P. DUTTON & CO.

Christian Marriage. The Ceremony, History, and Significance. Ritual, Practical and Archaeological notes; and the Text of the English, Roman, Greek, and Jewish Ceremonies. Revised and enlarged edition of

The Christian Marriage Ceremony. By the Rev. J. Foote Bingham, D.D., Litt.D., Author of *The Twin Sisters of Martigny*, etc. Price, \$2.00.

The Bartered Birthright. Forty Brief Expository Addresses on the Life of Jacob. For the Week-Days of Lent. By the Rev. F. A. D. Launt, D.D., Rector of St. David's Church, Philadelphia. Price, \$1.50.

A Manual of Devotion for Lent. By W. J. Knox Little, M.A., Canon Residentiary of Worcester, and Vicar of Hoar Cross. Price, \$1.50.

FLEMING H. REVELL CO.

John the Baptist. By F. B. Meyer, B.A., Author of *Paul: A Servant of Jesus Christ*, etc. Price, \$1.00.

The Unaccountable Man. By David James Burrell, D.D., Pastor of the Collegiate

Church at Fifth Ave. and 29th Street, New York. Price, \$1.50.

Christian Life and Theology. The Contribution of Christian Experience to the System of Evangelical Doctrine. Stone Lectures, 1900, Princeton Theological Seminary. By Frank Hugh Foster, Ph.D., D.D., Professor in the Pacific Theological Seminary. Price, \$1.50.

PAMPHLETS.

A Survey of English History. Roman-Britain, Anglo-Saxon. With an Introduction on the Source Study Method. By Mary Tremain, A.M., Instructor in History, High School, Lincoln, Neb. Price, 10 cents. Chicago: Ainsworth & Co.

Burpee's Farm Annual, 1901. Quarter-Century

Edition. Philadelphia: W. A. Burpee & Co.

Protection of North American Birds. Report of Committee for the year 1900, by Witmer Stone; and Results of Special Protection to Gulls and Terns obtained through the Thayer Fund, by William Dutcher. Extracted from *The Auk*, Jan. 1901.

Year Book. St. Mark's Church, New York. 1900.

The Confraternity of the Blessed Sacrament. The annual address by the Rt. Rev. C. C. Grafton, S.T.D., Superior General; The Eucharistic Sacrifice, by the Rev. Robert Ritchie; Devotion to our Lord present in the Eucharist, by Father Paul James Francis, S.A.; being papers read at the Annual Conference of the C. B. S., New York, June 14, 1900. Supplement to the Monthly Intercession Paper. Price, 10 cents.

The Church at Work

QUEEN VICTORIA MEMORIAL SERVICES.

THE UNITY of the Anglican Communion and indeed of the Anglo-Saxon people received strong testimonial from the fact that throughout the country the official services memorial of the good Queen Victoria were almost invariably held in our churches. The day of Her Majesty's funeral, Saturday, Feb. 2nd, being the Festival of the Purification was in many places chosen for the memorial services. That at Washington was of course most notable by reason of its representative character. The service was fixed for 11 o'clock, corresponding in time to 3 p. m. in England, when the actual service was being held at Windsor.

The scene in the church was very striking, with nothing whatever of gloom. The altar was vested in white for the Feast of the Purification, and upon it was a quantity of beautiful white roses and lilies; the pillars supporting the chancel arch, and the rail, were covered and festooned with purple, and on each side stood a lofty growing palm, and a standard, draped with purple, and bearing crossed palm leaves, and many calla lilies; while on the chancel steps were other graceful palms. In the front pew on the left sat the British Ambassador in full court dress, and his family. Behind them, and across the aisle were seated members from other foreign countries, with their suites, all in court costumes, glittering with gold and jewels. On the right, the front pew was occupied by the President, the Secretary of State, the Secretary of the Treasury, and the Attorney General. Other members of the Cabinet and officials of the government sat next, and then the Chief Justice and Justices of the Supreme Court. There were also a large number of officers of the army and navy, among them General Miles and his staff, and their brilliant uniforms still further brightened the scene. Many invited guests helped to fill the church, and as many persons as could find standing room were afterwards admitted.

The service was the Office for the burial of the dead, except the committal, and was preceded by the processional, "For All Thy Saints," during the singing of which the vested choir, the clergy, with the Bishop of Washington entered. The latter, standing by the altar, read the opening sentences of the Office, the choir chanting the anthem, and the Rev. Dr. Mackay-Smith read the lesson: "Lead, Kindly Light" was then sung, followed by the creed and prayers. The hymn "Peace, perfect peace" was sung with much feeling, the congregation generally joining, and then the Bishop made a sympathetic address.

The Bishop said the portion of the burial service usually said at the grave, as far as the committal, the choir sang "I heard a Voice from Heaven," and the Rev. Dr. McKim read the concluding prayers, the Bishop giving the blessing "The God of peace." The recessional was "Jerusalem the golden."

In New York what may be called the official services were held in Trinity Church and chapels, almost precisely the same order of services being observed in each. In old Trinity there was, of course, the larger interest, for there were assembled the British Consul, representatives of British societies, and delegates from denominational bodies who attended there instead of holding services in their own churches. Archbishop Lewis of Ontario, Bishop Potter, the Rev. Dr. Morgan Dix, the Rev. Dr. J. Nevett Steele, Archdeacon Tiffany, Archdeacon Van Kleeck, and Archdeacon Thomas were in the chancel. The full choir rendered an elaborate service in which were Chopin's and Beethoven's funeral marches, and the Dead March from Handel's "Saul." There were present also chaplains of the English societies, the chaplains of the consulates, and in the vast congregation, President Low of Columbia University, the General of the United States Army, the Admiral of the United States Navy, the Collector of the Port of New York, and the Presidents of all of the British and Scottish and most of the Irish and Canadian societies. The church was decorated in the flags of the two nations, with purple and white colors in modest degree and many exquisite flowers in the chancel. There was no address.

In St. Paul's Chapel and St. Agnes' Chapel, almost precisely the same musical service was rendered, the Rev. Dr. Huntington of Grace Church having kindly outlined a service which was approved by the Bishop of the Diocese and which for convenience was generally adopted. It was in the form of an eight-page pamphlet, edged in black. Opposite the announcement page were the dates of the Queen's birth and death. The third page bore three stanzas of Tennyson's poem beginning with the line "Her court was pure, her life serene," and the following pages the regular service from the Prayer Book, only slightly changed by the omission of the committal office, to the last one, which bore the text, "Be wise now therefore, O ye kings; be instructed, ye judges of earth."

In the morning Bishop Potter conducted a service at the Crypt, and at the same hour there was a service at St. Andrew's, Harlem. Services were also held in St. Ann's and St. Luke's, Brooklyn, in the former of which the rectors of Grace and Holy Trinity joined. On Friday morning a requiem was sung in St.

Mary the Virgin, and on Sunday afternoon and evening services were held in the Heavenly Rest, St. James', St. Matthew's, and Zion and St. Timothy. The city business places showed fewer signs of mourning than might have been expected, but many churches other than those mentioned displayed during the services last Sunday some signs of grief and of Anglo-American unity, generally the two flags in the decorations, with purple and white intertwinnings.

In Boston the services on Saturday were arranged by a public committee, which selected churches of various religious bodies, and these the different officials attended. In Philadelphia the principal service was held in St. Mark's, although eight other formal services were held in as many different churches throughout the city. In Baltimore the two services of the city were held in St. Paul's and Grace Church. At the former the various British societies and foreign consuls were present. There was a similar service at Grace Church, Elmira, N. Y. In Charleston, S. C., the service was at St. Michael's Church at one o'clock, and the St. George's and St. Andrew's Societies entered in procession with the eight vested clergymen. The service was conducted by the Rev. John Kershaw and the Rev. Robert Wilson, D.D. The large carved oak screen in the vestibule, was beautifully draped in royal purple and white, the folds of the drapery being held in place by bouquets of violets. In the centre of the drapery, was a white shield bordered with violets, with the words "VICTORIA, R. I." in purple letters. The bells of St. Michael's were tolled from 12 to 1, and from 5 to 6.

In Chicago the official services were held at St. James' Church, and the congregation included various Consular representatives, together with Gen. Otis and his staff of the U. S. Army, and representatives of the Navy and of the City of Chicago. There were also a large number of societies officially represented and a vast congregation. From the posts to the chancel rail hung the Stars and Stripes with the Union Jack draped together and caught up with large bows of royal purple satin ribbon. The service was conducted by Bishop Anderson and the Rev. Drs. Rush-ton and Stone, while a large number of the city clergy were also in the chancel. There was a similar service at Trinity Church. In St. Louis the service was held in the afternoon at the Church of the Holy Communion, Bishop Tuttle delivering the main address and presiding.

IN MANY OTHER places the memorial services were held on the Sunday preceding the Queen's funeral. On this day there was a notable service at The Epiphany, Washington,

at which the British Ambassador with others, were present, the address being delivered by the Rev. Dr. McKim. In Philadelphia the event was remembered at many of the churches, including especially Grace, St. Mark's, and the Mediator. In Florida there was a special memorial service at Trinity Church, Apalachicola, at which the church was draped in black and after an appropriate office, the rector, the Rev. J. P. Lytton, preached a memorial sermon. The morning service at the Cathedral in Dallas was of a similar character, Dean Stuck preaching the sermon. The service at the Cathedral in Milwaukee was mentioned last week. At St. Mary's Cathedral, Memphis, Dean Green referred eloquently to the beloved ruler in his morning sermon.

In Cleveland the memorial service was at Trinity Cathedral in the afternoon, and was modeled on a similar service held in St. Martin's-in-the-Field in London in memory of President Garfield, Sept. 26, 1881. Bishop Leonard was in England at the time and attended three services held in memory of Garfield, one at Westminster Abbey, one at St. Paul's Cathedral, and the third at St. Martin's-in-the-Field. This last service was attended by the Diplomatic Corps. Archbishop Tait of Canterbury delivered the address. Hymns 418 and 242, which were sung at Trinity Cathedral on Sunday, were sung also at this service. Bishop Leonard's address was a magnificent tribute to the virtues of the departed monarch.

At Immanuel Church, Rockford, Ill. (Rev. N. B. Clinch, rector), the service was attended by St. George's Society, the church was draped with American and British flags, and the service was conducted by the Rev. F. J. Mallett of Beloit, Wis. At Lehigh, Indian Territory, such a service was held on Sunday evening, when the priest, the Rev. George Biller, spoke on the Queen as the ideal of Christian womanhood.

Monday evening was the time fixed for the service held at Louisville, and one of the largest congregations which ever crowded the Cathedral was gathered to show respect to the memory of the beloved Queen. The music on the occasion, rendered by the superb choir, was quite elaborate, and the Bishop delivered an address.

Similar services in other places were mentioned last week.

JOINT DIOCESAN LEAGUE FOR S. S. LESSONS.

THE SEMI-ANNUAL MEETING of the Joint Diocesan Committee was held on Thursday, 31st ult., at the Church House, Philadelphia, for the purpose of arranging a uniform scheme of Sunday School lessons. Mr. George C. Thomas was in the chair, the Rev. Dr. H. L. Duhring, secretary. Nine Dioceses were represented, also the Brotherhood of St. Andrew.

On motion of the Rev. Dr. A. C. Kimber, it was agreed that in each of the series for Trinity-tide, there shall be three special lessons on the History of the Church or the Prayer Book Offices. On motion of the Rev. Dr. Shinn, Schedule 49 was recalled; and it was agreed that the proposed five-years' course shall begin next Advent.

The title adopted for the series of lessons from Advent to Trinity-tide, 1901-02, was "Lessons on the Life of Our Lord and Saviour, Jesus Christ"; and the title for the lessons for Trinity-tide, 1902, was "From the Creation to the Death of Moses."

The Rev. Dr. Shinn stated that above three-fourths of the children of the Church are being taught by means of the lessons of the Joint Committee. The committee should see that the attention of Church schools is called to the claim of these lessons which have been successfully used for upwards of

23 years. On his motion, a committee consisting of Mr. Geo. C. Thomas, the Rev. Dr. H. L. Duhring, and Mr. W. R. Butler was appointed to urge on the clergy and teachers the claims and advantages of this uniform system.

The Rev. L. N. Caley offered a resolution, which was adopted, that the committee is impressed with the great importance of disseminating information concerning Missions among the children of the Church, and, therefore, respectfully request the Board of Foreign and Domestic Missions to provide small monthly papers, for use in Sunday Schools at a nominal price. A vote of thanks was tendered the custodians of the Church House for hospitalities received.

After preparing the series of lessons, the committee adjourned, to meet in New York at the call of the officers.

BERKELEY ALUMNI.

A MEETING was held at Harrisonville, Missouri, on the evening of January 30 for the purpose of effecting an organization of the former students of Berkeley Divinity School, now working in the central West. The following were in attendance: Rev. Messrs. Chas. J. Sniffen, '97, Carthage, Mo.; George Biller Jr., '98, Lehigh, Indian Territory; Edwin B. Woodruff, '99, St. George's, Kansas City; John R. Atwill, '99, St. Mark's, Kansas City; Robert A. Saunders, '00, Harrisonville, Mo. Rev. C. J. Sniffen was elected President of the new organization, which will be known as the Berkeley Association of the Middle West. Berkeley men working in that part of the country are invited to send their names to the Secretary, Rev. John R. Atwill, Kansas City, Missouri.

ARKANSAS.

WM MONTGOMERY BROWN, D.D., Bishop.

New Church at Mena.

THE CONSECRATION of Christ Church, Mena, is appointed for Monday, Feb. 11. The Bishop will officiate and the preacher appointed is the Rev. Dr. P. T. Fenn of Texarkana.

CENTRAL NEW YORK.

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

Bequest for Cazenovia—Woman's Auxiliary—Resignation of Rev. A. G. Singesen.

BY THE WILL of Mrs. Maria Mitchell Smith, of Chicago, there was bequeathed to St. Peter's Church, Cazenovia (Rev. John T. Rose, rector), a portrait of her late husband, the Rev. Dr. A. P. Smith, and the sum of \$200.

THE WOMAN'S AUXILIARY of the fourth district of the Diocese were in session at Trinity Church, Syracuse, Jan. 25th, under the presidency of Mrs. J. Hinman. At the opening service the Holy Communion was celebrated by the Rev. Dr. Robert Hudson, assisted by the Bishop and other clergy.

THE REV. A. G. SINGESEN has resigned from the rectorship of Christ Church, Sherburne, "having become convinced," he says, "that I no longer hold the views required of an Episcopal minister both by the canons and by the ritual of the Church." "It is my intention," he adds, "to withdraw from the Episcopal Church, and to continue my work in future, under conditions where I shall be free to follow the guidance of my own conscience and reason."

CHICAGO.

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

Rectory at Dixon—Cornerstone at Austin—Daughters of the King.

THE NEW RECTORY of St. Luke's, Dixon, is completed and is now occupied. Two years ago the rector and congregation of St. Luke's were surprised and highly gratified to find upon the alms plate a deed to the sixty-foot lot adjoining the church, from the senior warden and his wife, Mr. and Mrs. O. B. Dodge. The lot was accepted with the sincere thanks of the congregation, and the conditions attached to the deed were felt to serve the best interests of the parish. These conditions are that no encumbrance should ever be placed on the property, and that the house erected thereon is to be always at the



ST. LUKE'S RECTORY, DIXON, ILL.

disposal of the rector of the parish as a rectory. Subscriptions were received and plans drawn last spring, and the work of building commenced in the summer. The rectory adjoining the church is built partially of Ash-ton stone, to match the church, and, both from the outside and the interior, the edifice is very creditable to the parish.

THE CORNER-STONE of the new church at Austin, which will be known as St. Martin's in place of the former parochial name of St. Paul's, was laid on Jan. 27th by the rector, the Rev. S. L. Mitchell, assisted by the Rev. E. V. Shayler, the Rev. E. J. Randall, and Rev. John A. Carr. Copies of THE LIVING CHURCH were among the documents placed in the stone. The church will be completed as early as possible at a cost of about \$20,000, and it is hoped it will be ready for services about June 1st.

THE LOCAL ASSEMBLY of the Daughters of the King was held on Thursday, January 24th, at St. Mark's Church. Morning prayer was said at 11 a. m. by the rector, Rev. Dr. Wilson. The sermon was preached by the Rev. John Henry Hopkins, from the text, "His mother saith unto the servants, Whatsoever He saith unto you, do it." The business meeting convened at 2 p. m., when addresses on the Spiritual Life were made by the Rev. Frank DuMoulin, Rev. John A. Carr, Rev. Chas. E. Bowles, and by Sister Margaret, the deaconess of St. Peter's Church; after which the meeting adjourned. The next Assembly will be held in May, at the Church of the Transfiguration, Chicago.

CONNECTICUT.

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

Bishop Potter in New Haven—Death of Rev. J. B. Robinson.

BISHOP POTTER (New York) spent the Third Sunday after Epiphany in New Haven. In the morning he delivered the sermon in Battel Chapel before the students and university officials, the latter including President Hadley and former President Dwight. In the afternoon he addressed an immense audience of Yale students on "The Higher Manhood" in Dwight Chapel. In the evening he preached in St. Paul's Church to a congregation that filled the building to the doors, on the subject of the Open Door in China. He said: "In my judgment we have treated the Chinese harshly. We have trampled on their most sacred traditions. We have ridiculed their ancestral worship. We have sent men over there who were not Christians but savages, and we have trailed the name of Christ in the dust. Of course there are exceptions. There are those who have splendidly exercised their high calling. But in many cases we have need to convert the people we send to China, before we start to convert the Chinese. We should create a public sentiment that will raise up our whole treatment of the Orientals. Let us treat them like brothers. Instead of scoffing at their gods, let us show by our conduct that the One we worship begets a far better religion every way."

THE REV. JOSEPH B. ROBINSON, an aged and retired priest of the Diocese of Connecticut, died at his home in Tracy on Thursday, January 17th. Mr. Robinson was a native of England and was ordained in 1857 to the diaconate and in 1858 to the priesthood, both by Bishop Williams of Connecticut.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.
Missionary Service at Dallas.

THE ANNUAL missionary service for the children of the Church of the Incarnation, Dallas (Rev. H. P. Seymour, rector), was held on the night of the Third Sunday after Epiphany. Evening prayer having been said,

each one present was given a candle; the Gospel Light on the altar was lit, and the lights in the church turned down. The rector having lit his candle from the "Gospel Light," lit that of his server, who in turn lit one held by a chorister, and from boy to boy, man to man, choir to congregation, neighbor to neighbor, until the whole church was illuminated by the light originating from the Gospel Light on the altar. The rector then explained the significance of the Eucharistic lights, and gave an address, the subject being "Christ the Light of the World." Taking the beautiful ceremony just witnessed to illustrate the manner in which the Gospel is propagated, how it is carried by man to man, he urged each one present to do his share in spreading the Gospel from "pole to pole."

DULUTH.

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

Deanery at Morris.

AT THE GATHERING of the Mississippi Valley Deanery at All Saints' Church, Morris, there was evening prayer on the first evening, Monday, Jan. 28th., with a sermon by the Rev. R. J. Mooney. The programme for the next day included the Holy Communion at 8 o'clock, morning prayer at 10 o'clock, business meeting at 10:30, also Missionary Prayers at 12 o'clock; and in the afternoon, papers as follows: The Phases of the Church, Rev. J. B. Haslam and Rev. F. M. Garland. Music—Its Place in our Services, Rev. W. H. Eastham and Rev. F. M. Bacon. Management of the Parish Finances, Rev. R. J. Mooney and Rev. T. C. Hudson. In the evening there was a missionary meeting at which the speakers were the Rev. F. M. Bacon and Rev. J. B. Haslam.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Death of Dr. Chamberlaine.

DR. JOSEPH EUNALLS MEUSE CHAMBERLAINE, in his 75th year, died Wednesday, January 30, at his home in Easton. He was a trustee of Trinity Cathedral, and for many years a vestryman of St. Peter's parish, Easton. Dr. Chamberlaine was a representative of one of the oldest English families who came to America in early colonial days. He was known as the "Lord Chesterfield" of Easton, his greeting to everyone being the most courteous. His funeral took place on Saturday, February 2, at noon from the Cathedral.

GEORGIA.

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

Archdeaconry at Thomasville—Valdosta.

THE WINTER SESSION of the Archdeaconry of Albany was held in St. Thomas' Church, Thomasville, on the Feast of the Conversion of St. Paul, Jan. 25th. The session opened with a celebration of the Holy Communion at 10 a. m., the Bishop giving a very interesting and helpful address on the work of the Woman's Auxiliary—its possibilities, accomplishments, and power as an effectual instrument in mission work. Very forcibly he showed what women had accomplished in Georgia as well as elsewhere in the field of mission work. The field in southern Georgia is almost entirely a mission field, and in many places the women alone have sustained and built up the work. At 11:30 was held the meeting of the Woman's Auxiliary, Mrs. Y. C. Rust of Albany, Organizing Secretary of the W. A. for this Archdeaconry, presented her very full and interesting report. This was followed by reports of parochial branches, and a clear explanation of the United Offering. Bishop Nelson and several of the clergy spoke briefly and enthusiastically of the Auxiliary and its work. At 3 p. m. an informal conference of the clergy

was held in St. Thomas' parish house, which was heartily enjoyed. This was followed at 4:30 by a meeting of Sunday School workers and others interested in Sunday Schools. The Rev. Chas. T. Wright of Albany and the Rev. A. B. Hill of Bainbridge were the principal speakers. The Ven. Harry Cassill, Archdeacon, and others gave brief talks on various points in Sunday School work. At 7:30 evening prayer was said, after which several addresses were made on the topic of "The Layman's Privileges." The series of meetings was full of life, and the spirit of earnest, energetic work was manifest in all. The work of the Church in this part of Georgia is in a more prosperous condition than ever before, and the outlook is very encouraging. On the evening before the meeting of the Archdeaconry, the ladies of St. Thomas' parish tendered a most delightful reception to the Bishop, clergy, and Woman's Auxiliary, in St. Thomas' parish house, which was largely attended and greatly enjoyed. Much of the success of the entire meeting was due to the untiring effort of the rector of St. Thomas' Church, the Rev. G. S. Whitney, and his faithful, zealous wife.

AN ENTIRE SYSTEM of electric lighting is being put in Christ Church, Valdosta, as a memorial, given by Mrs. Jas. L. Staten for her sister.

IOWA.

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

Removal of Mr. Tyler.

AFTER a nearly seven years' ministry rich in all the "peaceable fruits of righteousness," the Rev. C. W. Tyler closed his labors at Grace Church, Lyons, on the Third Sunday after the Epiphany, to take up at once the charge of Trinity parish, New Castle, Pa. A special celebration marked the closing day, the number receiving being the largest ever known in the parish save at Easter. On the following Tuesday a largely attended farewell reception was given the rector and his charming wife, on which occasion the Rev. Dr. Reilly of St. John's, Clinton, in a felicitous speech presented on behalf of the parishioners a beautiful silver casket containing \$100 in gold and inscribed: "With the love of the people of Grace Church, Lyons." The closing rectorate has been the longest and one of the happiest in the parish history, among its good fruits being an enlarged, re-built, and greatly beautified parish property, the up-building of the third largest Sunday School in the Diocese, a marked development of missionary spirit, and a unity of purpose which has known no interruption. The good wishes of the whole community follow the rector and his family to their new and greatly enlarged field of labor.

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KENTUCKY.

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

Bishop Dudley's Anniversary—Daughters of the King.

THE 26TH CELEBRATION of Bishop Dudley's consecration occurred on Sunday the 27th of January. The Bishop celebrated the Holy Communion and preached in the Cathedral. The offertory was for the endowment of the episcopate. On Monday the Bishop entertained the clergy of the See city at luncheon. All the clergy were there with the exception of Archdeacon Benton, who is passing the winter in Arizona. Fraternal resolutions were sent him by those present.

THERE WAS an all-day session of conference for the Daughters of the King on Saturday the 2nd inst., beginning with the Holy Communion at 10:30 a. m., luncheon at 1 p. m., and then several papers of great practical value were read and discussion followed. There were delegates present from the chapters connected with the several city parishes.

LEXINGTON.

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

Diocesan Anniversary.

THE SERVICES celebrating the fifth anniversary of the formation of the Diocese of Lexington, and of the consecration of the Rt. Rev. L. W. Burton, D.D., commenced on Sunday, Jan. 27th, at 11 with morning prayer in the Cathedral and sermon by the Rev. R. G. Noland of Trinity Church, Covington. In the afternoon the Sunday School, with flying banners, earnest prayers, and hearty singing, joined in a general commemorative service. Mr. Noland made an address. On Wednesday, Jan. 30th, there was morning prayer in the Cathedral at 9:30, with a celebration of the Holy Communion, Bishop Burton being the celebrant, and the Rev. H. H. Sneed, the epistoler. There was a large communion of clergy and laity. At 11:15 the Dean-elect, Rev. Baker Perkins Lee, was instituted according to the usual form, Bishop Burton reading the letter; and the Historiographer of the Diocese, the Rev. H. H. Sneed, gave an outline of the history of the Diocese.

The second celebration of the Holy Communion then followed, the Dean being the celebrant and gospeller, and the Rev. H. H. Sneed the epistoler.

The senior warden, F. B. Wood, gave the keys of the Cathedral into the hands of Dean Lee, and the latter received and acknowledged the charge in the brief and solemn words of the Institution Office. A large congregation assembled at Christ Church Cathedral at 8 p. m. The Rev. J. S. Meredith read the evening prayer as far as the creed, the Rev. W. G. McCready the lessons, and the Rev. R. L. McCready the prayers. A telegram received by Bishop Burton from Bishop Dudley, during the afternoon was read and told of illness which prevented his attendance and expressed his great disappointment at this fact, and his interest in all these commemorative services. The Rev. R. Gratten Noland, master of ceremonies, then delivered an extemporaneous sermon. "We have come here," he said, "to congratulate our Bishop. Reverend Father in God, I believe I express the sentiments of my brethren when from the bottom of my heart I thank you for the laborious, painstaking way you have worked among us, and when I congratulate you upon what I believe has been the success of the work you have done in these years. And I believe I express, in part at least, your feelings, my friends, when I pledge the Bishop of Lexington, that when he shall lift up his rod and stretch forth his hand, we will go forward. It is the divine march; it is God's movement; and in His power we must, we *must* go forward."

After the offertory the master of ceremonies addressed the Bishop: "Reverend Father in God, it is my pleasing duty, in behalf of the Woman's Auxiliary of the Dio-

cese of Lexington, to hand you this envelope containing a thank-offering to be used by you according to your best judgment."

Bishop Burton, in tones of deepest feeling and with the most touching pathos, thanked the women of the Auxiliary for this most unexpected but most welcome gift, saying that he thanked God for the tender care and unselfish zeal of women in all the relations of his life and his work.

MARYLAND.

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

St. Paul's—Death of Dr. Bosley—Illness of Dr. Brand—Mr Pindell's Anniversary—Notes.

ON FRIDAY night, January 25, at old St. Paul's Church, an impressive choral service was held in celebration of St. Paul's Day. The musical programme which was rendered under the direction of Mr. Miles Farrow, organist, included selections from Mendelssohn's oratorio of "St. Paul," anthems and hymns set to music by the Rev. Dr. J. S. B. Hodges, rector of the church; Martin's *Te Deum* in C; Stainer's "Seven-Fold Amen," with Handel's "Hallelujah" chorus as an organ postlude. The solo parts in the selection from the oratorio were taken by Mr. Charles H. Harding and Dr. B. Merrill Hopkinson. Bishop Paret, the Rev. R. H. Paine, rector of Mt. Calvary, and other visiting clergy were in the chancel, which was brilliant with lights and was decorated with lilies. The service was read by Dr. Hodges and the benediction was pronounced by Bishop Paret.

DR. GRAFTON M. BOSLEY, who is considered as the founder of Towson, and one of the oldest physicians in Maryland, died on Friday, January 25, at the Church Home and Infirmary, in his 76th year. Dr. Bosley was a descendant of Walter Bosley, a barrister who came to Maryland from England in the middle of the seventeenth century. For about forty years he was a vestryman of Trinity Church. The funeral was held on Sunday, January 27. Services were conducted by the Rev. W. H. H. Powers, rector. The active pallbearers were members of an order with which he was connected, the honorary pallbearers being members of the parish vestry. Interment was made in the old family burying ground on the Joppa Road.

THE REV. DR. WILLIAM F. BRAND, rector of St. Mary's, Emmorton, Harford County, is quite ill at his home suffering from an attack of grip, and because of his age it is feared that his illness will result fatally. To add to the sadness of the situation, Mrs. Brand is also very ill with the same disease. During Dr. Brand's illness, services are supplied by the Rev. Wm. L. Glenn (deacon) of Baltimore.

ON SUNDAY, January 27th, the Rev. Adolphus T. Pindell celebrated his 25th anniversary as rector of Sherwood Church, Cockeysville. In his sermon Mr. Pindell reviewed his work in connection with the parish during the past quarter of a century. The church was built about 60 years ago. Since that time it has been greatly improved. The late Mrs. Frances Taylor donated the ground on which the church stands. She also built the present structure and gave it the name of Sherwood, in honor of a church she attended while traveling in England. Mrs. Taylor's remains are interred in the graveyard adjoining the church.

BY THE WILL of the late William C. Volaus of Annapolis, St. Anne's Church is bequeathed \$2,000. The money is to be used in repairs and improvements.

AN ASSOCIATION for the purpose of securing local aid for the British and American Mission Homes in Paris, founded by Mrs. Ada Leigh Lewis, wife of the Archbishop of Ontario, was organized January 30 in the parish house of St. Michael and All Angels'

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brings joy to the house

Church. Mrs. Lewis made an address. A resolution was passed requesting Mrs. Paret, wife of the Bishop, to become President, and a committee was appointed to wait upon her. Miss Louise Lay was appointed treasurer and other officers will be selected at the next meeting.

THE REV. F. WARD DENYS, rector of St. Mary's Church, Baltimore, who has been at Atlantic City suffering from a severe attack of the grip, has returned and held services on Sunday, Jan. 27. He has almost entirely recovered.

BISHOP POTTER of New York has consented to make an address on The Christian Man and Civic Duty before the Churchman's Club on March 11. The meeting will probably be held in the Lyceum Parlors. The Bishop is exceptionally qualified to talk on this subject because of his experience with the present municipal government of New York City.

MASSACHUSETTS.

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

Mr. Codman's Will—Episcopal Club—Notes.

IN THE WILL of the late Robt. Codman nearly \$50,000 was bequeathed to public purposes. The Church of the Advent, Boston, has received \$7,000 for its endowment fund and the other public bequests are as follows: \$5,000 to the Massachusetts General Hospital; \$5,000 Massachusetts Homeopathy Hospital; \$5,000, Carney Hospital; \$5,000, Boston Lying-in Hospital; \$5,000, House of Samaritan; \$5,000, St. Luke's Home for Convalescents, Roxbury; \$5,000, Holy Ghost Hospital for Incurables, Cambridge; \$5,000, Association for the Work of Mercy; \$1,500, Church of the Second Parish, Dorchester, the

\$600 FOR \$1.00.

A PROFITABLE INVESTMENT.

Jno. Blakely of W. Lebanon, Pa., reports that he got more value from \$1.00 worth of Grape-Nuts food than from \$600 spent in noted hospitals, trying to get well from stomach trouble. He says: "After all my experience, I had to come home thinking there was no cure for me. I was so weak and nervous I could hardly walk, and for three years I hadn't a good night's sleep. I was run down until I only weighed 120 pounds.

"I commenced using Grape-Nuts about a year ago and now I weigh 163 pounds and can do as good a day's work as any one. When I go to bed I sleep all night peacefully and am refreshed in the morning. I use Grape-Nuts food every day and know it is the greatest blessing that ever was sent to suffering humanity. I believe if it had not been for this food I would have been under the sod before this." There is a reason. No food in existence contains, in a concentrated form, the elements that will rebuild the nerve centers and the brain, as Grape-Nuts, and the beauty of the food is that it is perfectly cooked at the factory and by the process of manufacture is predigested in a natural way, therefore requires but trifling power of the stomach to digest it.

income to be used in the care and repair of the tomb where the remains of Mr. Codman's parents lie. The balance of the income, if any, is to be applied to assist the widows of the parish.

THE LAST MEETING of the Episcopalian Club held at the Brunswick January 28, elected Mr. Charles T. Hamlin as President. The dinner followed, and the topic for discussion was "The Needs of Boys." The Rev. W. W. Moir of New York was the first speaker. He treated the subject from his own personal experience with boys, and urged four elements in their lives, which should be heeded and encouraged. First, he urged occupation, which was the great law of life; then home life, which was defined to be a sphere where the constant care of mother and father was in evidence, and where the enriching features of the Christian life should be made prominent. His third need is care, and the outpouring of it. His fourth need is religion, which the speaker defined as something very broad and liberal. He placed the grave responsibility of making children religious in the proper way upon the parents; as the father and mother are, so are the children. Mr. Arthur H. Woods of Groton School urged simplicity in living as one of the needs of the modern boy. Dr. Theodore White of Columbia advocated consecrated leadership on the part of an older boy, capable of sympathizing with the younger boy in all his responsibilities. He outlined the good in boys' clubs and the use of athletics as a means to bring home many sterling truths not learned in any other way. Dr. Winthrop Talbot, the concluding speaker, treated the subject from a physician's point of view. Most boys have poor bodies. The average boy sits up late, and eats unwisely.

THE REV. J. H. VAN BUREN, who has recently resigned the charge of St. Stephen's, Lynn, was tendered a reception January 28, by his parishioners. A purse of money was presented to him. Mr. Van Buren will soon leave for his new field of work in Porto Rico.

THE REV. A. B. SHIELDS has presented two large painted panels, reproductions of the Sargent pictures in the Boston Public Library, to the Church of the Redeemer. A tablet acknowledging the gift has been placed in the church. These pictures are works of art, and were painted by Mr. Shields. His parishioners gave his family a reception January 29, in the parish rooms.

MILWAUKEE.

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

Convocation at Janesville.

THE PROGRAMME for the Madison Convocation, which is to meet at Trinity Church, Janesville, Tuesday and Wednesday, Feb. 12th and 13th, includes an opening celebration of the Holy Communion with sermon by Rev. Fayette Durlin, D.D. In the afternoon and evening the topics and speakers appointed are as follows: Rubrics in the Book of Common Prayer and Notable Omissions—Rev. Canon St. George; Lent for the Priest—Rev. G. L. Potter; Lent for the People—Rev. A. H. Barrington; Hints for Lenten Courses—Rev. C. L. Barnes; Choral Evensong and Addresses by Rev. Dean Chase, Rev. Arthur Pratt.

On Wednesday the subjects are as follows: The Presence of a Greek Bishop at an Anglican Consecration and its Significance—Rev. Canon Richey; Relations of Missionaries to One Another and Their Work—Rev. O. Edgelow. Clerical Exchange During Lent and a Practical Means of Effecting It—Rev. F. J. Mallett. A Short History of the Madison Convocation—Rev. Jas. Slidell. How to Prepare Extemporaneous Sermons—Rev. Prof. H. E. Chase.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

THE NEW CHANTRY with the side altar in Christ Church, Elizabeth (Rev. H. H. Oberly, D.D., rector), will be blessed by the Bishop of the Diocese on the 15th inst. The chapel is to be used for the daily celebrations and for keeping the Reserved Sacrament.

NORTH DAKOTA.

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

Work at Cando—Rolla.

AT A VISITATION of the mission of St. John's at Cando on Jan. 15th the Bishop urged the necessity of building a church during the coming summer. He declared such a building to be imperative at the present time, and hoped the work might be undertaken before the ordination of the deacon in charge, the Rev. H. Kerstetter, to the priesthood. On the same day the Bishop, with Mr. Kerstetter, drove 35 miles north to Rolla, in the face of a blizzard. At the first town, which is 14 miles from Cando, the driver thought it would be impossible to make the trip and was unwilling to proceed, but on the persistence of the Bishop a man was found who promised to reach Rolla by 6 o'clock, so that the journey was resumed. The driver was a man of experience on these Western prairies and he kept his promise. The road was along the railway track, and the telegraph poles, which were partly visible, served as a guide. At Rolla the Bishop confirmed an aged lady at her home and a class of seven at the church. On account of this work being in charge of a deacon, the Bishop celebrated the Holy Communion for the benefit of the newly confirmed, and the other communicants of the mission, who have not had the services of a priest for about a year.

IT IS EXPECTED that the contractor will move the chapel which Bishop Walker built at Belcourt, some years ago, to Rolla, in the next two weeks. This will be a great advance for the Church and will add to the favorable progress already made.

THE REV. A. T. GESNER, formerly rector of St. Paul's Church, Grand Forks, N. Dakota, has been presented with a handsome Elgin gold watch by his old parishioners.

COFFEE KNOCKED HIM.

COULDN'T MOVE FOR 4 HOURS AFTER DRINKING 2 CUPS.

When coffee drinking affects a man's health so badly that he has to be put to bed for 4 hours after drinking two cups at dinner, it is high time he quit.

That was the experience of Mr. Hood, in Geneva, Mich. His wife writes: "I consider that Postum saved the life of my husband. For 2 years he had been troubled with his heart, and kept getting worse. I finally induced him to make the experiment of leaving off coffee and taking Postum Food Coffee, and he improved rapidly, but one day he drank two cups of strong coffee for dinner and had to lie on the bed four hours before he could move, since that time no coffee is used, but Postum altogether. He has entirely recovered his health, has no more trouble with his heart, and says he likes Postum better than he ever did like the old fashioned coffee.

A number of our neighbors use Postum altogether to the exclusion of ordinary coffee. Once in a while I find a person who has tried Postum and does not like it, but always find, upon inquiry, that they tried to make it by boiling it 5 or 10 minutes, which absolutely will not do. It must be boiled 15 or 20 minutes after the boiling begins. Put in a little piece of butter to prevent it from boiling over, and you will have a delicious, palatable, and nourishing beverage." Ada Hood, Geneva, Mich.



Down

the bad, but be just to the good. The Soap Powder which tries your patience isn't PEARLINE—nor "same as." Don't be prejudiced against a good thing because the imitations are disappointing. PEARLINE is The Soap Powder—original, best, safest. It's success is the cause of the many imitations. 633

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OHIO.

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

Mission in Cleveland—Toledo.

A COMMUNICANTS' mission is being held in Grace Church, Cleveland (Rev. E. W. Worthington, rector), from Saturday, Feb. 2, to Sunday, Feb. 10. The missionary is the Rev. Edward Osborne, S.S.J.E., and the congregations have been earnestly requested to avoid all social engagements, and to keep themselves free to attend the services during this mission week.

THE TOLEDO CLERICUS has elected the Rev. C. W. Du Bois, rector of Grace Church, as President, and the Rev. L. P. McDonald, rector of St. Mark's, Secretary and Treasurer. They have arranged for a teachers' and pupils' S. S. Institute in Trinity Church, for February, in compliance with a plan of Archdeacon Abbott grouping all parishes and missions convenient for the purpose. In Rossford, a new and flourishing suburb of Toledo built by the great Ford Glass Factory, over 20 confirmed Church people and 20 baptized children have been discovered, and services are being provided from St. Paul's Church. Fifty more houses are to be built next spring, and in time Rossford will be an important town with its own church.

OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

The Bishop Reports Progress.

IN REVIEWING the work of the past eight years, the Bishop says: In January 1893 there were but 75 communicants counted and cared for in Oklahoma and Indian Territory. Now we look after nearly 1,000. Then we had but two churches or chapels; now we have 28. There were but three clergymen to work with me when I came; now we have sixteen. There were no rectories, nor the Bishop's house, nor our good hospital. Now there are nine rectories plus the last two useful buildings. 604 persons have been confirmed in eight years, and though death and change have carried away from us nearly two hundred of those, the rest are somewhere in this field, and many of them good, faithful members of the body. We had but one Sunday School then, with hardly a score of children in it. Last September 784 children were reported as in our Sunday and parish schools."

The total population of this Missionary Jurisdiction, according to the last census, is 790,205. As the total Indian population is about 72,000, it may readily be seen what large numbers of white people and others have flocked to this region in the past few years; for there are about ten other persons to every Indian here.

Another Indian reservation (Kiowa, Comanche, and Apache) will soon be opened to white settlement, and many thousands more of white people will be added to this region. Towns will quickly spring up, where now is the bare, uninhabited prairie. All this calls for active, aggressive work on the part of Bishop and clergy. All this makes the need of more missionary funds most urgent, that the work of the Church may be early begun in these newly settled regions. Before the present Bishop was consecrated, this region was a very much neglected field. The effect of past neglect may still be seen. The proportion of communicants to the population is less than in any other Diocese or Missionary Jurisdiction. But the proportion would be still less than it is, but for the good work of the past eight years; for out of one thousand communicants at present, not counting those who have died or removed, over four hundred have been confirmed in this field.

Portions of the Prayer Book with a few hymns have been recently printed in the Cheyenne Indian language, making a pamphlet of some twenty pages. A few hymns have also been printed in Arapahoe. A new church-building has recently been erected at

Vinita, Indian Territory, where the Rev. Frank R. Jones, recently ordered deacon, is at work.

PENNSYLVANIA.

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

Philadelphia Notes—Death of Rev. J. L. Heysinger—Mortuary Guild—Choir-boy Stealing.

THE THIRD SUNDAY after the Epiphany was also the Feast of St. John Chrysostom, and in the church of that name, Philadelphia (Rev. Joseph Sherlock, rector), the festal day of its patron saint was observed by five services, including three celebrations of the Holy Eucharist.

THE 33D ANNIVERSARY of the Church of the Holy Apostles, Philadelphia, was observed on Sunday evening, 27th ult., the congregation of the Memorial Chapel of the Holy Communion being also present. The rector, Rev. N. S. Thomas, was assisted in the service by the Rev. W. S. Neill, curate. An address was made by Prof. F. S. Edmonds of the Boys' High School. A report was read by Mr. George C. Thomas, accounting warden.

IN THE LAST of two wills probated as one, on the 29th ult., Julia A. Haubest bequeaths \$1,000 to St. James' Church of Kingsessing, Philadelphia, and \$500 in trust, to keep her grave in the parish cemetery, in order.

THE REV. JOHN L. HEYSINGER, a retired priest of the Diocese, entered into rest on the 28th ult., at Morton, Pa. A brief illness, and the end came suddenly, the immediate cause being a blood clot on the brain. The deceased clergyman was born in Carlisle, Pa., February 1829; graduated from Dickinson College in 1854, and was in early life a Methodist minister. But having the conviction that the Church was his proper home, he studied for Holy Orders at the Philadelphia Divinity School, graduating in 1863, and in the same year was ordered deacon by Bishop Alonzo Potter, and subsequently advanced to the priesthood by the same prelate. He was at one time rector of Grace Church, Hulmeville, next of St. James', Perkiomen, and then of the Atonement, Morton. But failing health, the accompaniment of advancing age, caused his retirement from active ministerial labors, though he had officiated occasionally in churches of his immediate neighborhood. A widow and four adult children survive him. The burial office was said at his residence in Morton on Thursday afternoon, 31st ult., and interment was private.

THE 9TH ANNUAL REPORT of The Mortuary Guild of St. Vincent, states that during the year ending Jan. 22 (St. Vincent's Day) the guild has buried six persons, three of each sex, in their consecrated plot of ground in Mount Moriah Cemetery. The guild is anxious to secure more ground in the cemetery, and a special Burial Lot Fund, now amounting to \$130, has been authorized. Since the organization of the guild, they have buried 81 persons—42 men and 39 women—all of them Church people, the great majority of whom had passed away in the wards of the Philadelphia Hospital, without relatives or friends to visit them at their lonely bedsides. Through the kindness of the Rev. Dr. I. N. Stanger, rector of the Church of the Atonement, West Philadelphia, the guild will be able to arrange for funerals from that point. The Rev. S. Lord Gilberson, rector of

The Value of Charcoal.

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

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

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.

\$30. \$30. \$30. \$30.

That's the rate via Santa Fe Route to California, any Tuesday, February 12 to April 30. Homeseekers and healthseekers should note the big cut from tariff. Good in tourist sleepers and chair cars. Inquire 109 Adams Street.

Physicians recommend the use of Mellin's Food for feeble infants unable to digest the ordinary foods that have starchy elements in their composition, and also they advise it as a most useful and valuable addition to the diet of perfectly healthy children.

Easter Services.

We have made five different musical services for the Sunday School Easter Festival. The service is entirely from the Prayer Book, and the carols are bright and fresh. They are numbered 61, 63, 65, 67, and 71 in our "Evening Prayer Leaflet" Series. The No. 71 is new this year. Samples of any one, or of all, sent to any one wishing to examine them.

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St. James' Church, Kingsessing, has also kindly expressed his willingness to share the work of the chaplain of the guild (Rev. W. S. Heaton, of the City Mission) when needed, by taking occasional funerals. The Rev. Messrs. T. A. Tidball, D.D., G. Woolsey Hodge, A. G. Mortimer, D.D., R. H. Nelson, W. F. Ayer, and Alden Welling have again promised attendance at the funerals of seamen buried by the British Consul. The members of the guild are the acolytes of St. Clement's Church, where on All Souls' Day, those who were buried during the year were "remembered" by the rector, the Rev. G. H. Moffett, when offering the Holy Sacrifice, and who received the thanks of the guild therefor.

CHOIR-BOY STEALING is becoming too prevalent in Philadelphia. Choirmasters have been disturbed recently by a fierce competition for the best trained boys and singers with the best voices. Some choirmasters, in an effort to build up their choirs, have induced boys to leave choirs where they had sung for years. This is contrary to the courtesy and custom usually observed among choirmasters, who regard it as almost a theft of personal property. The value of their choirs depends upon the training and development of the young singers. The longer a boy has sung in the choir the more valuable he is to it. Consequently some of the best choirs in the city were almost disorganized when their best singers left them. It was impossible to secure new boys to fill the vacant places satisfactorily. In order to protect themselves, several of the most prominent choirmasters of the city met near the close of January, drew up and signed an agreement covering their relations to each other in regard to the boys. This agreement binds them to make no efforts and permit no effort to be made, to induce the boys to leave another choir. They must not, also, receive a boy into their choir who is a member of another choir; and they must not engage any boy who had been discharged by a signer of the agreement, for disciplinary reasons.

The signers are: Felix Potter, St. Peter's Church; J. S. Brock, St. Luke-Epiphany; Rev. J. G. Bierck, The Saviour; P. P. Kidchner, the Advocate; Minton Pyne, St. Mark's; and S. T. Strong, Holy Nativity, Rockledge.

VIRGINIA.

F. McN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Ep. Coadj.

ON TUESDAY AFTERNOON of this week the following bulletin of the condition of Bishop Whittle was received by telegraph, through the courtesy of the *Southern Churchman*:

"Bishop critically ill, growing weaker. No signs of improvement to-day."

WESTERN NEW YORK.

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

ON THE FEAST of the Epiphany, in St. Mark's Church, Newark, the Rev. Alfred Brittain completed the fifth year of his rectorship, which was fittingly observed on the above day. There was a celebration of the Holy Eucharist, the musical portions of the service being beautifully rendered. The rector in his sermon gave an account of the work of the past five years. The records show that the number of communicants and families has increased one hundred per cent. in that time. One very gratifying feature is the large proportion of men received into the Church. The parish is in excellent financial condition and thorough unity prevails. A site has been purchased for the erection of a new church and rectory, which will be commenced in the spring. A beautiful Hook and Hastings organ has also been purchased and is being kept in store for the new church. Enthusiasm and energy are everywhere manifest in the parish.

A SECTIONAL meeting of the Woman's Auxiliary was held in St. John's Church, Mount Morris (the Rev. W. A. Stirling, rec-

tor), Jan. 16-17. On Wednesday, evening prayer was said by the rector assisted by the Rev. H. S. Gatley of Warsaw, and addresses on the subject of Missions were made by Bishop Walker, the Rev. J. Lambert Rees of Shanghai, and Mr. Gatley. In speaking of the work in China Mr. Rees mentioned the fact of the decayed condition of the heathen temples in central and north China and that no new temples had been built in 200 years, as evidences that the teachings of Confucius resulted only in an engine without the motive power possessed by Christianity.

On Thursday the rector celebrated the Holy Communion at 9 a. m., which was followed by a business meeting of the Auxiliary. Mrs. Nicholas of Geneva presided, and Mrs. Chas. B. Potter of Rochester was Secretary. A very interesting paper was read by Miss Mary Hart on the United Offering, which was supplemented by some forceful remarks by the President. A letter on Missionary Study Classes from Miss Emery was read and much attention was given to the subject at this meeting, reports being read from Buffalo, Rochester, and Geneva, where study classes have been formed and much interest in the subject was manifested.

WASHINGTON.

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

Missionary Loan Exhibition—Bell Home.

THE MISSIONARY LOAN Exhibition, for which busy preparation has been made for many weeks, was opened at Trinity parish hall on Wednesday, Jan. 30th, and continued three days. The spacious hall in which the Exhibition took place presented a very beautiful appearance. Round each side were ranged booths bearing the names of the various countries in which the American Church has missionary work. Each of these was in charge of ladies from one of the city parishes, and who had gathered together many beautiful and curious articles from the country represented by their booth, especially such as illustrate the native customs and industries. They had also taken pains to inform themselves in regard to the mission work in each land, so that they could give a clear account of it to visitors, for the object of this exhibition was not to make money—no admission price was asked, and nothing sold—but to increase the interest, and afford information regarding this great work. To this end there were addresses, full of life and energy, from missionaries—Bishops, priests, and lay workers—at various hours on each day and evening. The Bishop conducted the opening service on Wednesday, and spoke of his deep gratification at the increase of missionary zeal and interest in the Diocese, and congratulating those who had provided so beautiful an exhibition. He then introduced Bishop Leonard of Salt Lake, who spoke of work and conditions in the Western field, in his own inspiring manner. The Bishop of Washington then declared the Exhibition

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open, and all present proceeded to inspect and admire it. At a late hour the Rev. Messrs. Correll of Japan, Rees of China, and Brown of Brazil, were heard with the deepest interest, as each spoke of his own special field; and in the evening Dr. Mary Gates from China, and the Rev. Scott Wood of Lawrenceville, Va., addressed a very large gathering. The speakers on the second day, when the attendance was much increased, were the Rev. Dr. Powers who spoke of Cuba, and Miss Irene Mann of Japan in the morning, and in the afternoon the Rev. R. K. Massie of China, and Mrs. Roberts, President of the Girls' Friendly Society of America, who read a paper on the G. F. S. as a Missionary Agency, which Mrs. Bolton of Washington had prepared, but had been prevented by illness from presenting.

A GATHERING of many interested Church people of the Diocese took place on Monday, January 28th, on the occasion of the opening of the Bell Home for Children, which is situated on a beautiful elevation overlooking the city, at the head of Franklin Street, Anacostia. A service of benediction was said by the Bishop of the Diocese, who also delivered an impressive address, which was followed by brief addresses from the Rev. J. H. Elliott, D.D., rector of Ascension Church and President of the Standing Committee, and the Rev. Messrs. F. H. Barton, C. E. Buck, W. J. D. Thomas, and W. G. Davenport, the latter being Chaplain of the Home.

This winter Home for children is the outgrowth of the Bell Summer Home at Colonial Beach, Va., which has been so successfully carried on for the last six years. The two are to be under the same management. The need of another Church Home for Children in Washington has been felt for a long time. Already many applications have been received, and it is expected that the Home will be immediately filled to its capacity. Only the most urgent cases can now be accepted.

Many children are frequently brought to Washington from different parts of the country, and it is sometimes the case that by loss of a position or the death of a parent such a child stands in need of the sheltering care of the Church. One such from a distance is about to be received. The Bell Home, therefore, will not only do a work for the Diocese of Washington, but being situated in the Capital city, thousands of whose inhabitants come from remote parts of the country, it will also do a work for the Church at large.

WEST VIRGINIA.

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

Fire at Wheeling—The Archdeacon.

ON SUNDAY MORNING, Feb. 1st, the Rev. Jacob Brittingham of St. Luke's, Wheeling, discovered a fire in the parish house known as the "Florence Brittingham Memorial," in the rear of the church. The fire had made considerable headway before it could be controlled. The church escaped injury, but the parish house was damaged to the extent of \$1,500, happily covered by insurance. The building will be restored at once.

ARCHDEACON SPURR of Moundsville, during his annual tour in the East as mendicant for his various benevolent institutions, has been attacked with la grippe; but his intrepid spirit has carried him along, and he reports greater success than ever.

CANADA.

Memorial Services—Notes.

Memorial Services for the Queen.

THE DEATH of the Queen overshadows everything. On Sunday, Jan. 20th, when, though it was known how serious her illness was, there was yet hope of her recovery, prayers were offered for her in the Canadian churches, and "God save the Queen" was

sung, as many felt, with sad hearts for the last time. In Christ Church Cathedral, Hamilton, one verse was sung by the whole congregation kneeling. The signs of grief shown throughout the country by all classes, show how deeply the Sovereign was beloved. The last public function at which the Queen resided before she left Windsor for Osborne House, where the end came, was the review of that part of the Royal Canadian regiment which returned from active service in South Africa by way of England about the middle of last month. The Rev. J. M. Almond, Anglican chaplain to the regiment, was present with the others when they were presented to the Queen. He says, "There was not a dry eye among the little band of Canadians." Her Majesty's feebleness was so evident and so pathetic.

A MESSAGE was sent to Archbishop Machray, Primate of all Canada, from Lord Minto, Governor General, inviting him to conduct the memorial services in Christ Church Cathedral, Ottawa, on Feb. 2nd, the day of Her Majesty's funeral. The Archbishop accepted the invitation, cancelling all standing engagements, and leaving Winnipeg for Ottawa at once.

Services in memory of "our Sovereign Lady Queen Victoria" were held in the churches of Canada, Jan. 27th. Many of the churches were draped in black, and the absence of color in a large proportion of the congregations testified to the love and sorrow felt by all. In many cases parts of the burial service were used, and suitable hymns. The venerable Bishop of Montreal was to have preached at the morning service at St. George's, but being prevented by illness, the rector, the Very Rev. Dean Carmichael, took his place and gave a most eloquent tribute to the Queen's character and a nation's grief. In some instances towards the close of the service, "God Save the King" was sung. It was pathetic to notice the effort and pause by many of the clergy when the changes in the prayers for the Royal Family had to be said, omitting the Queen's name.

Solemn services were arranged for in the principal churches on Saturday, Feb. 2nd, the day set apart for the national mourning for the late Queen. To the service in St. James' Cathedral, Toronto, the Mayor and dignitaries were invited, but were to attend only in their private capacity. To the service in Christ Church Cathedral, Montreal, the Bishop sent invitations to the Mayor and other persons of note. A solemn requiem service was appointed for 11 a. m. in the Church of St. John the Evangelist, Montreal. The details of the service at the Cathedral on the 2nd were in charge of a committee of the Synod, and the preacher appointed was the Very Rev. Dean Carmichael.

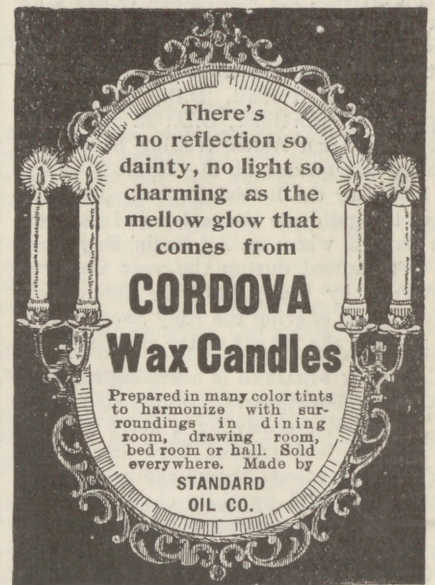
There will be no Chaplain.

IT HAS BEEN DECIDED to abolish the office of Chaplain to the Senate, in Ottawa, vacant by the death of the late Dean Lauder. The name of the Rev. J. H. Gorman has been mentioned for the vacant rectorship of Christ Church Cathedral, Ottawa, of which Dean Lauder was rector for so many years.

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