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The Living Church

VOL. XXVI.

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No. 10.

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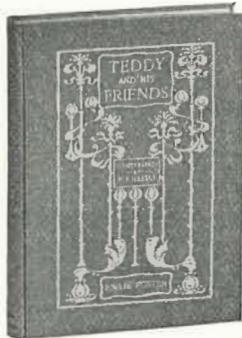
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MILWAUKEE AND CHICAGO, JANUARY 4, 1902.

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Editorials and Comments.

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

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PUBLISHER'S NOTICE.

BEGINNING January 1st, the price of THE LIVING CHURCH, when not paid in advance, will be reduced from \$2.50 to \$2.25 per year. The advance price remains \$2.00, and the special price to the clergy continues at \$1.50.

The plans for the year involve large expenditures and continued improvement. There will shortly be introduced a department of Foreign News relating principally to the Continent of Europe, edited by one well informed in European affairs.

The continued support of the Church is invited. THE LIVING CHURCH will try to deserve it.

LET us begin the New Year with new Resolutions. Let the resolutions of THE LIVING CHURCH—and, we hope, of our correspondents as well—be these:

To try to help Churchmen to live up to their religion;

To be practical in what we have to say;

To criticise only in the interest of Truth and Righteousness;

To be courteous to all men, and particularly to those with whom we differ;

To try to show the reasonableness of those things which we desire to see accomplished;

To realize that the Church was wise before we were born, and that our own judgment is not infallible;

To be ready to correct our mistakes.

These rules will help to make THE LIVING CHURCH really helpful to the Church at large, and will restrain criticism from degenerating into carping.

The bane of ecclesiastical journalism is, not controversy, but unfairness and discourtesy in controversy.

Let us try, one and all, to keep those vicious elements out of our controversies, and to maintain cordial friendships, where possible, with those whose actions we must sometimes criticise, or who criticise us.

The sympathy of the Church is very large, very wide. Let us cultivate a breadth of vision and of sympathy, with accuracy in our Churchmanship.

PRAYERS FOR THE SICK AND CHRISTIAN SCIENCE.

THERE are some aspects of the Christian Science movement that deserve careful consideration. Most heresies and schisms in Church history, particularly in the past few centuries, have been due in great part to a failure of Church people to live up to their religion. Christian Science is conspicuously one of these. The Anglican Communion has largely lost the sacrament of Unction, the Roman Communion has perverted it. Consequently one of the seven-fold means of grace especially given to the Church to preserve as a steward, has for some centuries been, except in isolated instances, lost to the Western world.

But Almighty God, who made man, never made a provision for man that was unnecessary; and it is therefore unsafe for man to neglect anything that God has ordained for his use, whether physical, intellectual, or spiritual. The neglect of the sacrament of Unction, mentioned by St. James as including "the prayer of faith" and the "anointing" with oil by the "elders of the Church," is clearly a deviation from the inspired rule of God. Christians may amuse themselves by discussing how many rites ought to be called sacraments, and may seek to improve upon the customary phraseology of the Church by inventing new names for old things. We do not ourselves recommend this practice, but it certainly does not counteract the virtue that is divinely enclosed in any ordinance. To practise Confirmation but deny its sacramental character, is vastly less harmful than to call it a sacrament but neglect it in practice.

Consequently, the use of Unction in the Church ought not to depend upon the intellectual perception of its sacramental character. It ought to be one of the fundamental precepts of Evangelical Churchmen, call it by what name they might prefer, for it is undoubtedly a practice or ordinance expressly enjoined in Holy Scripture.

The Churchman, who finds in every part of his Prayer Book the petition that Almighty God would heal the sick, is the last one who can reasonably doubt the efficacy of the "prayer

of faith" for the healing of the sick, without trampling on his religion. In the Holy Communion he prays God "to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, *sickness*, or any other adversity." In morning and evening prayer he prays: "Finally; we commend to thy fatherly goodness all those who are any ways afflicted or distressed, in mind, body, or estate; especially those for whom our prayers are desired; that it may please thee to comfort and relieve them according to their several necessities," etc. Among the special Prayers are those "In Time of Great Sickness and Mortality," "For a Sick Person," "For a Sick Child," etc., and corresponding Thanksgivings. In the Litany we pray: "That it may please thee to preserve . . . all sick persons." Clearly the Church believes and teaches the efficacy of prayer for the sick, even though she has provided, in the modern Anglican Prayer Books, no form for the practice of the scriptural sacrament of Unction.

If Churchmen had not wavered in their faith in this particular, notwithstanding the voice of the Church, they would invariably have been proof against Christian Science. That in some instances they have fallen—though happily, after a little experience they are apt to return—is sufficient indication that an examination of the question of prayer for the sick will not be untimely.

THE FIRST step is to define prayer. Prayer is the lifting of the heart in petition to God. It is an act of dependence and of faith. It pre-supposes, what it frequently expresses in words, the qualification of our Blessed Lord in His sacramental prayer, "Nevertheless not my will but Thine be done." This qualification is of the essence of prayer. Without it there may be asking, but there cannot be prayer. It is embodied in the Lord's Prayer: "Thy will be done."

But it is evident that this qualification makes it impossible to *know* that a given desire will certainly be fulfilled. The fulfilment must hinge on the will of God; and while in some things—as in many spiritual blessings—we know absolutely what is the will of God for us, yet in many others, and particularly in temporal matters, we cannot know. We are still taught to pray, and that prayer, even though ignorant, does avail with Almighty God; but we are not to suppose that God *binds Himself* to grant whatever may be asked of Him by any and every individual. It would be a tremendous catastrophe if He did; for then the will of the finite would prevail instead of the will of the Infinite. Certainly every Christian would prefer to trust to the controlling power of a God who did not abdicate His omnipotence, rather than to one who was ready to follow the whimsical desires of every man on earth who prayed. Prayer, then, is not a demand served upon God, which must be granted *because it has been thus served*, but a request showing the human desire of the child who asks, made to the Father who listens, and who desires to grant the petition if the granting will not result *somewhere* in greater harm than good. God teaches us to pray; but He keeps within His own hands the granting of the prayer.

This does not run counter to any of the explicit promises that prayer shall be availing with God, because every honest prayer no doubt is a spiritual force, working, we know not how, and bringing a certain blessing. It is like the pebble dropped into the ocean, which displaces the mighty force of the great deep, and casts an endless succession of ripples. Prayer does always avail; but God would have surrendered His godhead to fallible man, if it always brought the specific gift desired. It would be too dangerous a force to be used if it did.

HERE, THEN, is one fallacy of Christian Science. The latter assumes that whatever is prayed for must be granted. This is an assumption that exalts the man who prays, into greater power and dignity than the God to whom he prays, but who must under all circumstances grant the prayer. Man thus becomes the lord, and God the servant to do his bidding! No doubt it is true that God, in His mercy, does sometimes heal sickness directly, as a result of prayer; at other times indirectly, through temporal means, but also as a result of prayer; it yet remains true that He does not always do so. Our Blessed Lord prayed for the perpetual unity of His Church. We rejoice in the eternal spiritual force of that prayer, and look for its ultimate realization, but at the same time we perceive that the visible unity of His Body, the Church, is marred. Our Lord also

prayed that "this cup" might pass from Him; but yet He submitted to drink it to the dregs of suffering. St. Paul prayed that his "thorn in the flesh" might be removed; but it was retained. Clearly God teaches that acceptable prayer is a casting of all care upon His shoulders, confident in the trust and realization that He careth for us; and not an order issued to a servant, which must have instant obedience.

And when Christian Science affects to carry out the precept of St. James, it fails utterly; though the fact that the Church does not fully carry it out either, ought to make us very charitable in our judgments. Christian Science affects to supply the sacrament which the Church has allowed to lapse from her regular practice. Yet in trying to supply it, Christian Science shows its sheer inability to comply with the terms of the precept, while outside the communion of the Church founded by our Lord.

"Is any sick among you? Let him call for the *elders of the Church*." THE CHURCH: a body already existing and organized in the day St. James was writing; a body of which our Blessed Lord declared, "Upon this Rock I will build My Church;" a body of which St. Paul wrote, "the Church of the living God, the pillar and ground of the truth"; and again that the relation of "Christ and the Church" is that typified by Holy Matrimony, so that the Church is the "Bride of Christ"; and so objective is that body, that in all the Epistles it is localized as "the Church of God which is at Corinth," at Ephesus, at Rome, in the seven sees of Asia. This Church, which alone can administer the sacrament of which St. James wrote, must be in existence to-day, for the "gates of hell shall not prevail against it," and our Lord has promised to be with His ministry therein "even unto the end of the world." Clearly that Church can only be the body bearing official relationship through apostolic succession with the apostles, commissioned by our Lord.

The "elders" who are to be summoned are the priests of that Church; those who have been commissioned, in unbroken line from Him, to declare the remission of sins. Unction then is a partial fulfilling of the priestly commission given at Ordination: "whosoever sins ye remit, they are remitted unto them." It is the priestly hands that are to anoint with oil, and the priestly "prayer of faith" that "shall save the sick"; save him, that is, *in whatsoever manner God shall see to be best*. Christian Science can no more fulfil the admonition of St. James, outside the communion of God's Catholic Church, than a schoolboy can act in place of the Governor of a State to pardon and release a convicted criminal. Yet we do not deny that the prayer of the Christian Scientist, like that of any one who prays in faith, may sometimes bring the desired blessing, and must always prove a spiritual force; for "the effectual, fervent prayer of a righteous man," even outside God's chosen people in the Church, "availeth much." The Church has no quarrel with Christian Scientists as to the efficacy of prayer, but rather a disagreement as to the nature of prayer.

WE SHALL not here consider the peculiar philosophy upon which Christian Science is based. That philosophy, in all its absurdity, is an evidence of the grotesqueness which characterizes even religious truth when it organizes itself outside the kingdom which Christ set up, and makes a Church in opposition to the Church of the Living God. St. James, to whom Christian Scientists appeal, would seem to have had them and their peculiar philosophy in mind when he wrote those other words, which convict Christian Scientists of falsity and absurdity in their maintenance that the body and material things have no reality:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit?" (James ii. 14-16.)

What indeed? Yet Christian Science maintains that the body has no material existence, and consequently can have no material needs.

If Churchmen will carry out the full mind of the Church in every detail, and will help to show the Church to the world in her rightful light as the Kingdom of Heaven, divinely built and set up among men, and divinely guided, they will thereby present the best defense against the absurdities of this modern cult.

WE FEEL that one of our contemporaries, the *Church Militant*, of Washington, D. C., is mistaken in saying that Canon Gore's resignation of his membership in the English Church Union by reason of his approaching elevation to the episcopate is "because the Union has proved quite unmistakably that it has no place for him. . . . It practically forces [him] from its ranks, branding him as a traitor to the cause," etc.

We do not know where our Eastern friend obtained this knowledge. Certainly it is absolutely contrary to the facts, as we have been able to discover them. The English Church Union stands for certain definite postulates in Churchmanship which it vigorously asserts, and which are quite as vigorously denied by another school of Churchmanship. As Bishop of Worcester, Dr. Gore might easily be called upon to act as judge in a case which would involve the judicial determination of those questions. Consequently, like the Bishop of Lincoln, he resigns his membership that he may escape even the appearance of bias. What there is in this incident to call out the maledictions of our friend upon the Union, passes our comprehension. To say that the English Church Union has, by reason of that act, not of its own doing but of Dr. Gore's, "gone far to condemn and stultify itself," is simply absurd.

We who are accustomed sometimes to smile at English misunderstanding of things American, would do well to be sure of our grasp of the facts and their meaning, before we comment on things English.

HOW keen thinkers outside the Church seem dimly to see ahead an American Catholic Church which shall not be Roman, appears from the following extract from the *Christian Register* (Unit.) of Boston:

"What institution a hundred years hence will represent the religion of authority, on the one side, and the religion of freedom, on the other, no one can predict. Probably no present institution will carry its name and its tradition unchanged over into that new time. If the Catholic Church remains, it will, we think, no longer be Roman Catholic. No other Church in Christendom gives any sign of power to attract to itself and to cover with its name the forces of religion, whether bond or free. Secularism, as an opponent of the Church, has well-nigh disappeared. It has no future.

How much we might help such thinkers in rightly estimating the religious factors in Christendom, if we were broad enough and wise enough to emerge from under the bushel of our sectarian name! "If the Catholic Church remains, it will no longer be Roman Catholic." Is it an unconscious prophecy of the ascendancy of the American Catholic Church, burst free from the narrow fetters of Protestantism?

THROUGH editorial oversight, the Bishop of Vermont was credited, or perhaps we should say charged, in last week's issue of THE LIVING CHURCH with some very peculiar expressions, reported to have been made in the course of his sermon at the consecration of Dr. Brent. The report was sent by our correspondent, and coming at a very busy time, it was assumed that the short synopsis of the sermon required no editorial censorship. This assumption was most unfortunate, for it is evident that Bishop Hall never could and never did give expression to some of the statements made in that report. In fact, while THE LIVING CHURCH makes every effort to be thoroughly reliable in its news, we will yet say that if even THE LIVING CHURCH—not to mention other reports—ever charges Bishop Hall with absurd statements, it may be assumed in advance that the report is incorrect. In this instance we regret exceedingly that the matter should have escaped editorial revision in advance. Such could not have occurred except under very unusual circumstances, and on an exceptionally busy day.

A LARGE number of complaints from Philadelphia stating that the Christmas number of THE LIVING CHURCH, dated Dec. 21st, had not been received, lead us to fear that the entire number for that city, mailed as they are in bags specially marked for that Post Office in our office, has been lost or miscarried through some accident. The copies were duplicated on notice of non-receipt so long as the edition held out, but it is now entirely exhausted. We should be glad to learn whether any subscribers in that city received the number promptly.

A HOPEFUL sign in the political world is the appointment of the Hon. Henry C. Payne of Wisconsin as Postmaster General. No department in the Federal government has been so mismanaged in recent years as the Post Office Department;

not through lack of integrity on the part of its officials or subordinates, but through sheer incompetence, shown by absurd but well-meant rulings. One never realizes how dependent the business world is upon the Post Office until some fresh measure from the Department brings some new anxiety as to future possibilities of danger. Mr. Payne, the newly appointed head, is a thoroughly practical man, the very opposite of the doctrinaire or theorist, and an excellent representative of the business world. It may be hoped that a much needed shake-up in the affairs of the bureau will ensue.

FABLES FOR THE UNFAIR.—III.

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

THERE was once a Very good Man, who wanted to Help other People. He gathered together a dozen Boys, and taught them carefully of all they Ought to Do. He told them especially to Love and do Good to all Men and Try to make the World a better Place to live in.

The Man was Called away to another City to live, and so he Begged his Boys to Remember him, and really to Try by Loving all about Them, to help them Along. So the Man went away.

The Boys were very Sorry to Have him go. They passed touching Resolutions about it; and then they Resolved to form a Club to carry out the Teaching they had Received. They agreed that they would Love everybody, and do good wherever they Could. So they got up their Club; and they Called it the I-Hate-the-Irish Club.

They met every Week, and told how they Loved everybody. Then they Tacked up a Sign to Tell that the I-Hate-the-Irish Club met there. They Decided to Get others to Join. So they Told all the Boys they Met, how they Loved everybody, and how the I-Hate-the-Irish Club was Trying to Bring men of all Nationalities to be good Americans and to Love one another, and that they Wanted everybody to join.

One day an Irish Lad hit one of the I-Hate-the-Irish boys, when he was Talking about his Club. So they all jumped on the Irish boy and Called him Greeny, and Begged everybody to Come into their Club and not Associate with the Irish. And after they had Brushed off the Dirt, they all Told again how they Loved everybody.

Once a Yankee asked why they Did not Change their Name if they Meant what they kept saying about Love. And they all Turned on that Yankee and Called him a Paddy in Disguise, and Said he was Trying to make them all Irish, and Didn't he see how the Irish had Hit them? and How would he like to be Irish? and Asked if his Grandmother wasn't Born in Cork, and How would he like to have the United States a Colony under an Irish King?

And they put Their Hands on their Hearts, and Sighed, because they so Loved all Men, and all Men, and especially those wicked Irish, wouldn't join their I-Hate-the-Irish Club.

Finally the Boy who Talked Loudest About the I-Hate-the-Irish Club, and who Loved its Name, said He was Going down into the Irish settlement to Get the Irish to come into the Club. And he went, and Told how he Loved them All, and wanted to Show them a Better way to Live. They asked, How? And he said they should Quickly join the I-Hate-the-Irish Club, which Loved them All so much. And the Irish Boys Picked up Sticks and Threw at the Missionary Boy, and would have Half Killed him if a Policeman had not Rescued him.

And the Missionary Boy went back to the I-Hate-the-Irish Club, and told how Bad were the Irish, and how much they Needed to be Brought into the I-Hate-the-Irish Club, so that they Might all Become Yankees and Englishmen, and Stop being Irish. And the Rest Clapped their Hands.

One Boy Didn't Clap his Hands. He opened his Mouth to Speak. And he Had Something to Say.

THERE is no more significant sign of the days in which we live than the interest society seems to be taking in the biographies of great men. It means, in the first place, that great living is appreciated for its own sake; and in the second, that great living is being imitated. And if we are, further, going on from the mere admiration of great men to try and live like them, we are obeying one of the happiest impulses of our being. There is indeed no finer influence abroad than the influence of great men in great books.—*Henry Drummond.*

LONDON LETTER.

LONDON, December 10, 1901.

THE new owner of Battle Abbey, it now appears (alas! no longer a monastery), is not Mr. Wm. Waldorf Astor, as the *Daily Chronicle* reported, but Sir Augustus Webster of Hildon House, Stockbridge, Hampshire, a retired Captain of the Grenadier Guards. The estate, therefore, which has passed through various hands since its secularization in 1538, is now back again in the possession of the family who owned it from 1719 until about fifty years ago.

A cross has been erected in the village of Cornwood, South Devon, in memory of Lord and Lady Blachford; the Lord Blachford (formerly Mr. Frederic Rogers) of John Henry Newman's inner circle of friends, as we know from Newman's *Letters and Correspondence*, and early in the Forties a brilliant *Times* leader writer. The cross is of granite, and similar in character to the ancient ones on Dartmoor. The inscription records that Lord Blachford "served his country faithfully for 25 years in the Colonial Office," and also that he and Lady Blachford spent their latter days at Blachford "in serving God and doing good to their neighbors." The Bishop of Exeter, in an address at the unveiling of the memorial, said that Lord Blachford was "one of whom there were few in the generations of men," one, however, "not merely a servant of this world's greatness," not merely "bent upon the distinctions which this world could confer," but was throughout "a faithful, humble servant of the King of kings."

At the Royal Society's dinner held at the Hôtel Métropole, in connection with the anniversary meeting of that private association of men of natural science, the Bishop of London (who sat on the right of the president, Sir William Huggins), in proposing the toast "The Royal Society," said the memory would ever be present with him of the scene at the East India Docks, when he stood with his chaplain "conducting a farewell service for the brave and adventurous men of H. M. S. *Discovery*," and wishing them "God-speed" in their scientific enterprise. It was his privilege to "give them his blessing" before they started, and to promise that he would "take care of their mothers and sweethearts" during their absence. Not long after he was delighted to receive the following message from one of the officers: "Go down, Bishop, and baptize my child," and gladly did he "fulfil the bidding." (Cheers.)

What will prove a very interesting book to Catholics has just appeared in the *Memorials of Dean Lake*, edited by his widow and published by Mr. Edward Arnold. The late Dean of Durham, it may be remembered, was a vice-president of the E. C. U., and one of the fighting ecclesiastics of his time, being obliged even to resist his Bishop, Dr. Baring, when that old fashioned Evangelical prelate opposed him in his work of restoring Durham Cathedral. The Dean's advice to the clergy, in their work of restoring sacramental confession, was always: "you are right; only be cautious." If John Henry Newman, in his opinion, had only possessed Dr. Pusey's firmness and remained at his post in Oxford, he would undoubtedly have had "a still more extraordinary influence than he actually had" on the religious thought of the University and of the whole Church of England. It is not improbable that Archbishop Tait was considerably under Dean Lake's personal influence when he wrote to Bishop Whipple: "Bishop, those men (Catholics, like the Rev. Mr. Machonochie) realize that these poor lost souls can be saved and that our blessed Lord is their Saviour as He is ours. Who am I to meddle with such work as they are doing, in the way they think best, for those who are going down to death?"

The Court of Claims (empowered from feudal times to hear claims to "service" relating to the Coronation), at its first sitting last week in Westminster, decided that the rights of the Dean and Chapter of Westminster "To instruct the King and Queen in the rites and ceremonies, and to assist the Archbishop of Canterbury, and to have cloth, etc., for fees," were the same as in 1838. The Court also allowed the claims of the Bishops of Durham and Bath and Wells, namely, "To support their majesties at the Coronation, and have certain privileges," but the Archbishop of York's claim, "To be assigned a place and part consistent with his rank in the Church and Realm," was postponed. An ancient claim of the northern Primate's was the right to crown the Queen Consort. The case of the competitive claims set up by the Duke of Newcastle and the Earl of Shrewsbury to provide a glove for the King's right hand and

support His Majesty's left hand while he is holding his sceptre, was disposed of in favor of the Duke. The manor of Worksop, to which this "service" was attached in the reign of Henry VIII., once belonged to the Earl of Shrewsbury, but passed successively into the possession of the Dukes of Norfolk and Newcastle. The Earl's counsel held that the "service" had lapsed and that the right reverted to the King, from whom his noble client now sought a re-grant.

The Dean of Rochester (Dr. Hole), on the occasion of his 82nd birthday, December 5, received from the clergy of the Rural Deaneries of Rochester, Cobham, and Gravesend, with whom also the Bishop of Rochester and his Suffragan of Southwark associated themselves, a gold watch, together with an address engrossed on vellum.

The new Canon of Westminster, in succession to the Bishop-designate of Worcester, is Dr. Welldon, the retiring Bishop of Calcutta, who last spring was invalided home on account of a severe attack of Indian fever. He was born in 1854, thus being a year younger than Dr. Gore, became Headmaster of Harrow in 1885, and thirteen years later, Bishop of Calcutta. Here is what *The Times* sanely says about him: "By scholarship, by earnestness, by his Eton associations with the present Viceroy, and his apparently fine physique, he seemed peculiarly qualified for the Indian Episcopate. But he has occasionally shown a certain impatience and harshness in hurrying towards ends which as a Christian Bishop he had a perfect right to have in view. On the other hand, those who expected to find him devoted only to the Evangelical views to which up to the time of his consecration he had obviously inclined, were disappointed. He was fair in his recognition of all good work. He spoke frequently of the devoted labors of the Cowley and Oxford Missions, and recently bore testimony to the value in India of the Sisterhoods (? Sisterhood) set on foot by the late Canon Carter."

The *London Diocesan Magazine* of this month announces a Round Table Conference on Confession and Absolution at Fulham Palace, from Dec. 30, 1901, till January 2, 1902. The Bishop of London has appointed among others the following members: The Dean of Christ Church, Oxford, the Principal of Ridley Hall, Cambridge, the Rev. Professor Swete, Canon Moberly, the Rev. Dr. Gee, Canon Body, Canon Childs, Father Benson, Lord Halifax, and Chancellor Vernon Smith; the last two having belonged to the previous Conference. The Bishop requests the prayers of his clergy and laity during the sittings of the Conference, and suggests that the Whitsunday Collect should be said each day.

A memorial to Mrs. Paget (daughter of Dean Church) has been erected by the Bishop of Oxford at the west end of Christ Church Cathedral. It is a tablet of dark green marble, with a gilt crucifix and figures of the Blessed Virgin and St. John.

NEW YORK LETTER.

SOME two years ago the people of All Angels' determined to erect a memorial to their late rector and benefactor, the Rev. Dr. Charles F. Hoffman. Mr. Caryl Coleman, President of the Church Glass & Decorating Co., was called in to devise a memorial, and he laid out a plan which has now been completed, calling to his assistance a number of artists, the principal one among whom was Miss Violet Oakley of Philadelphia, a pupil of the Pennsylvania Academy of Fine Arts, and who already had made for herself a name as an illustrator. The scheme embraced the erection of an altar, a reredos, and the decoration of the walls of the apse.

The altar is made of white Italian marble, inlaid with mosaic, and carrying two very beautiful statues, one of the Archangel Gabriel and the other of St. Michael, designed and executed by Mr. Oscar Lenze.

Above the altar there is a re-table inlaid with glass mosaic, and above that a reredos in glass mosaic and Istrian marble. The mosaic represents the Ascension and was designed by Miss Violet Oakley, and carried out in mosaic under the personal supervision of Mr. Coleman.

Upon the walls of the apse, on either side of the reredos, there is portrayed the Celestial Hosts, which was designed and painted by Miss Violet Oakley. These decorative panels append to the central theme, namely, the Ascension, and here the artist has grouped in a most artistic manner the various choirs of the Heavenly Hierarchy, giving particular prominence to the seven Spirits that stand before the Throne; the Archangels Michael, the Power and Judgment of God; Gabriel, the



ALTAR AND REREDOS, ALL ANGELS' CHURCH, NEW YORK.

Strength of God; Raphael, the Medicine of God; Uriel, the Light and Fire of God; Sealthiel, the Prayer of God; Jehudiel, the Remunerator; Barachiel, the Grace of God.

Accompanying these are the Seraphim, the Spirits of Love; the Cherubim, the Spirits of Knowledge; the Thrones, the Spirits of Unity; the Dominations, the Spirits of Dominion; the Virtues, the Spirits of Valor; the Powers, the Spirits of Authority; and the Principalities of Lordship.

All of these members of the Heavenly Host are brought into the composition in a manner extremely dignified, and with a unity of purpose that commands at once the attention and admiration of the spectator. The harmony of the color treatment is most excellent; the sentiment or feeling shown throughout the entire memorial is most reverential. The memorial was unveiled on the Sunday before Christmas, when a sermon was preached by the rector, the Rev. Dr. Townsend, in which suitable mention was made.

Attendance at services on Christmas Day was quite up to the average. Early Celebrations were the rule in more churches than formerly, although at some of them the number to receive was small. Mayor Low attended St. George's, with Mrs. Low, and preceding his sermon, the rector, the Rev. Dr. Rainsford, made a plea for enlarged resources for the parish. He pointed to the fact that at the seven o'clock Celebration that morning there were nearly one thousand to receive, and made special mention of work among boys, for whom rooms are needed for their social work. He even hoped that boys could come to St. George's for their military drills instead of going to the armories. Rear Admiral Schley, with his daughter and son in law, formed three of the congregation. Bishop Potter preached at the Pro-Cathedral in Stanton Street, and he referred in his sermon to the action of the Church in giving authority to use a more accurate rendering of the New Testament. The new vicar of the Pro-Cathedral, to take the place of the Rev. Mr. Paddock who goes to Holy Apostles' as rector, is to be the Rev. Philip M. Kerridge, who has been for two years at Grace Chapel.



THE LATE REV. GEORGE PATTERSON, D.D.,
Rector of Grace Church, Memphis.

GOD BLESSES His people, not according to their works, but according to their wants; and in proportion as you feel your parchedness, and look that it may be allayed, so will be the shower that descends from these clouds which are big with mercies.—*Dr. McCosh.*



ST. JOHN'S CHURCH, PITTSBURGH.

[See Page 365.]

A BOGUS BARON.

PENN STEELE writes very entertainingly in the *Era* in answer to the question: "Who was Baron Münchhausen?" Of a fakir we read:

"This personage appeared in Halberstadt in the year 1702. He gave out that he was Baron Karl Friedrich Münchhausen of that branch of the family which was settled in Gourland. His mission in Halberstadt was to look after certain properties that formed part of the estate of his lately deceased father. Incidentally, however, he married there a lady of mature age and of some fortune, named Anne Margaret Heintz. She was dazzled not only by his title, and by the blue ribbon of the garter and other decorations, given him, as he averred, by reigning sovereigns, but by his stories of fabulous wealth that was eventually to be his. Meanwhile he persuaded her to sell off a few of her houses to defray running expenses. The couple then made a trip to Jeyer, in north Germany, where the high sheriff was a Münchhausen. They called upon the latter dignitary and the Baron easily persuaded him to his relationship, a distant one. The sheriff introduced the strangers to the best society in the place. Unfortunately the Baron one day told the sheriff's wife that his first consort had been a daughter of Major-General von Werder and had died in child-birth. Now the sheriff's wife knew the von Werders and knew also that there was only one daughter married to a Saxon gentleman named Hassler. She challenged the Baron's story. He blushed furiously, and finally admitted that he had been lying. Even yet, however, he was suspected only of braggadocio and prevarication."

CHRISTIAN GENEROSITY.

"CHRISTIAN GENEROSITY," says the *Guidon*, "is charity exercised to a heroic degree. It embraces all the noblest practices of this divine virtue, mercy, almsgiving, fervor, zeal, self-sacrifice. It is the surpassing charity with which Christ has loved us. Generosity impels us to put at the disposal of others whatever we possess, to use for their welfare our gifts of soul and body, station, authority, influence, and fortune. It inspires us to give freely not only of our superabundance, but of things that selfishness would make us deem necessary. It disposes us to yield our rights, forego our privileges, and even to relinquish our opportunities in favor of others."

TO CONNECT TWO OCEANS.

D. C. MURRAY of Salt Lake, General Superintendent of the Rocky Mountain Telephone Company, announces that an agreement has been reached between his company and the Northwestern company, whereby there will be constructed at once the missing telephonic link between the two oceans.

The Rocky Mountain company will build from its present eastern terminus at Billings to Miles City, while the Northwestern company will build west from its North Dakota terminus to the same place, thus forming a complete circuit, by way of New York, Chicago, the Twin Cities, Helena, and Portland, from Boston to San Francisco and Los Angeles, undisputedly the longest line in direct communication in the world.—*Pluck.*

CHURCH EXTENSION.

BY EUGENE M. CAMP.

ONE of the New York Lay Helpers, I think I speak the mind of the other thirty in saying that the proposition to form among men of the Church a national organization in the special interest of Missions is attractive to us, and we want more details. It is also possible that the proposition may prove attractive to a new Lay Helpers' Association just formed in Detroit, and to men whom I met in Minneapolis, Denver, and San Francisco in October, who are working in Missions.

Mr. Francis H. Holmes, a member of the Council of the Brotherhood of St. Andrew, suggests in the December *St. Andrew's Cross*, the conversion of the Brotherhood into the new organization, and he and some others, notably some who were at the recent Rochester Conference, propose a Layman's Auxiliary to the Board of Missions.

There is floating about a great deal of experience, had recently by other religious bodies. Let the Church help itself to some of it. The Brotherhood is doing good work, and as a Brotherhood man of many years I favor letting it alone. To change one organization into another involves the unlearning of much. It is far easier to get a new thing into the public mind than to get an old thing out. The word "Auxiliary" suggests the subordinate. Men of affairs do not play second fiddle well. Society, or League, or Union, suggests equals, who manage their matters in their own way. Men like to manage their own matters in their own way. The word "Missions" has a hackneyed meaning. It brings up in the minds of many the Chinese troubles, and leads some good but mistaken people to wonder whether missions pay.

In the Archdeaconry of New York we had for some years been telling the public about Diocesan Missions. I think the public often did not know just what we meant, and we found the words exceedingly difficult to pronounce. Two years ago I made the suggestion in the annual meeting that hereafter we tell the public about Church Extension. Bishop Potter, who was presiding, did me the honor to interrupt me, heartily to endorse my suggestion. We have talked Church extension since, and the name has been one factor in bringing about larger contributions, more Church extension, and more public interest than the Archdeaconry of New York ever enjoyed. There is a good deal in a name.

With some fear of the charge of presumption, I beg to second the suggestion that the men of the Church be organized in the interest of missions. Let it be a new organization, and I hereby offer my office, a New York and centrally located one, as headquarters for correspondence relating to preliminaries. For name I suggest simply, Church Extension. It is short, readily comprehended, and covers the whole ground. Who cares whether it be society, or league, or association? And why say always that it is exclusively for men? Both these are mere details. Do not cloud the central thought with words. The Church is the Body of Christ. More people than you think are loyal to it. The word extension has in it the element of the heroic. It appeals to men. In business, men spend most of their lives trying to extend, to enlarge, to progress. Extending the Body of Christ, Church Extension, is far better than Missions; it is new, it is without prejudice. Make it a help to the Board of Missions. Confine it to men. Arrange any details as may be thought wise, but let them be details.

This new organization of men should not, in my opinion, enter upon a campaign of money-raising. Women of the Auxiliary raise money, a thousand credits upon their heads, but women of the Church are better educated than we men, and there does not rest upon them a responsibility that rests upon us men. The children of the Sunday Schools raise money, but children should be taught early to give. That which the men of the Church, organized under any name, should undertake, is a campaign of education. People are ready to give. It is possible so to educate them that the Church will possess an asset in them of vastly greater value than all the money they give. People need to be taught what are the aims of the Church; they need to be taught what are not its aims; how to examine and judge aims, manifold in number, that come to them for financial help; system in making offerings; and above all to be apprised of results accomplished by the offerings already made. Do this educational work, and three results will follow: (1) There is a spiritual blessing to the Church which it stands in need of. (2) There is a sympathy with Church extension, and a willingness to further it in future,

that is worth more than money. (3) There is money, in larger sums than now, given because the people want to give it.

Finally, two points about the details. So far as my voice might have weight, I should oppose the setting up of new machinery by this new organization. Stimulate and employ existing machinery. Many an earnest and honest rector wants to ask for money for missions, but is afraid to ask very emphatically or very frequently the same persons who pay his salary. Let the proposed organization create in the parish the sentiment that will encourage the rector to preach Church extension early and often. I think it was Henry Ward Beecher who said that a congregation on missions is like a baby on foods: Wants them little, often, and hot. The Church is inundated with begging agencies. I will go upon the list of \$24 a year—\$2 a month, for we must have system—provided that my money, while being reported perhaps to the men's organization, shall actually go to the Board of Missions through the treasurer of St. Margaret's parish, New York. While printed matter should be employed, and that of the most attractive style, I beg to hope that no new periodical will be started. Employ existing Church periodicals. The influence of THE LIVING CHURCH upon suggestions contained in its columns is tremendous. Employ it. If special matter is to be sent out, put it in form of a supplement, and pay THE LIVING CHURCH for putting it into its issues as an insert. The cost of a new subscription list is enormous. Save it.

THE DISTRICT SECRETARIES OF THE BOARD OF MISSIONS.

BY THE REV. RUFUS W. CLARK, D.D.

THE Board of Managers have asked the District Secretaries to bring information as to the work of Church extension before the rectors of parishes. This is to be accomplished by getting the subject before Diocesan conventions and into Church newspapers, both general and diocesan. It is a good thing for the District Secretaries; for they have to inform themselves of conditions in the Church, of which the Board of Managers and officers of the Church Missions House a thousand miles away, may know very little. A proper representation in the Board of Managers from regions remote from New York City, is not practicable, but assistance to the general work of the Church, in awakening parishes to both zeal and generosity, can be afforded by one unpaid secretary, and better by a dozen secretaries of each district.

A further office of the District Secretary, is to see that the Missionary Sunday, the Second after the Epiphany, is made effective by getting rectors to have the subject of Missions presented to their congregations. By the resolution of the Bishop of Georgia at the General Convention, the recommendation was made, that this be done if possible by a missionary exchange. The subject presented by a new voice has many advantages. Neighboring parishes are brought into sympathetic union by this exchange, and by their interest being awakened at the same time for the promotion of the same cause. If an exchange cannot be effected, the rector of the Church is asked to preach a sermon on Missions.

The work of the District Secretaries has nothing to do with collections. Every rector has his own methods and times for offerings. It has nothing to do with apportionments. The Bishop of each Diocese has in his hands, the means of making requisition upon his parishes for increased giving to missions. The work of the District Secretary is educational, admonitory, and hortatory. For purposes of information the rector is glad to have him near, if he cannot get hold of a General Secretary. The country is too big now for a General Secretary, with the other things that are on his hands, to give much attention to representing the Board of Missions in the point of visiting congregations. That ought to be done by the rectors themselves, by their doing their own visiting; and they can do it, just as well as an agent who is paid by the Church to do it.

By the appointment of the District Secretaries, in accordance with the recommendation of the General Convention, the Church will have its attention called to one possible way of meeting the need of a larger representation on the Board of Managers, discussed at the General Convention, upon the presentation of a printed and carefully prepared report of the committee upon resolutions of the Bishops of Washington and Montana, and upon resolutions of the Rochester Conference, upon the literature of Missions, and how to get it into the hands of Churchmen.

Another result to follow the appointment of District Sec-

retaries, and dividing the Church in the United States into seven districts, will be bringing Dioceses of kindred interest in touch and into coöperation, if not as yet for one another, for something apart from self interest. No matter by what name it is called, a sphere of administration narrower than that of the general Church, and wider than Diocesan administration, is sure to come. The Dioceses of the States of the Great Lakes or the Territory of the Northwest, ought to have, and sometime will have, a Metropolitan center, from which forces far more potent than those which we now have, will be generated and put into action for Church extension, both in our own and other lands. These twelve Dioceses of the Territory of the Northwest, have in the matter of self-support been getting upon their feet, and with their half dozen great cities, have services to render to others in the future, such as have in the past been rendered to them, by missionary contributors, domestic and foreign.

St. Paul's Church Rectory, Detroit, Jan. 1, 1892.

MY BISHOP'S VISITATION.

BY A PRIEST.

I.

THE day was near at hand when my Bishop was to make his visitation to my parish. It was Thursday night. He was to arrive the next night and spend Saturday with the Ellerlys, our wealthiest family, and officiate twice on Sunday. My parish was small, about one hundred and twenty communicants, and therefore I considered the class of ten I had prepared for Confirmation a very good result of the year's work. Three were children, the others adults. I had done a good deal of preaching, visiting, and personal talking to secure the seven, and I felt justly proud of my success. I was already enjoying the anticipated compliments of my Bishop because of my good work.

It was late, and I had just laid down my book and sat gazing into the fire while thinking of the approaching visitation. Suddenly I heard the 'bus from the depot stop at my gate, and a moment later came a ring at the bell. I opened the door and there stood the Bishop! He explained that he had come a day earlier, in order to have a longer visit with me and see something of my parish.

"But, Bishop," I said, "the Ellerlys are expecting you to be their guest. They always entertain *the Bishop*, and will allow no one else to do so."

"Yes, I know," he replied, "I was entertained there last year; but I think it is time that I should be getting acquainted with the rector."

"Certainly, if you are willing to put up with my plain house and humble fare, we shall be greatly pleased to have you as our guest."

I wondered how my dear wife would like this unexpected visit. I knew she had made some arrangement for a lunch for him, so I hoped she would not be quite unprepared. It was his second visit to the parish, the first one, made soon after his consecration, being a hurried one. I was delighted to be his host, and thought how gladly I would take him around to visit the people. My good wife had retired early, but she was awake and had heard our conversation in the hall, for after we were seated in the study I heard her making our little spare room ready for our august visitor.

I had met the Bishop but twice; once at his first brief visit, and once at the busy annual convention. I had "sized him up" to be a genial, kindly man, practical in thought and speech, fond of a good story and a laugh, as well as of a pipe or cigar, but also, on serious subjects, spiritual in thought and forcible in preaching. His present visit proved him to be all this, but also brought out a side of his character to which I had been unaccustomed in the episcopate as I had known it. In my thirty years' contact with Bishops I had often thought to myself that some of them were either ignorant of their duties or evaded an important part of them. For, as I had known some of them, their principal duties seemed to be to make as short a visit to a parish as possible, especially the smaller parishes and missions, to confirm the candidates, address them, and preach; to preside at convention, and to have so large a correspondence that they had but little time to give to many quite important demands from their own Dioceses. From my patristic reading, my conception of the pastoral character of a Bishop, and my own often perplexities and annoyances in parish life, I often thought that a Bishop might, indeed, have been a true *Episcopus*. But I

had so long been accustomed to the other kind that I had ceased to expect anything else.

After a little chat the Bishop noticed the parish register resting upon a high shelf.

"Oh," said he, "that is a book I am inspecting at every place I visit this year. Hand it down to me, please?"

My heart gave a little flutter, for I remembered that there were several entries that had not been made.

"What! how is this? No Baptisms this year?"

"O, yes, Bishop," I replied, "I have baptized several children and two or three adults, but I have not entered them yet."

"And pray, sir, why have you not entered them? When do you propose to enter them?"

I was somewhat surprised by his peremptory tone, and I hardly knew how to answer. I had the blanks, containing the necessary dates, in one of the pigeon holes of my desk, where I kept a number of things "to be attended to," but I had an unfortunate habit of never doing to-day what could be put off until to-morrow, so I meekly replied:

"I fear I have been a little remiss in this matter; I will attend to it at once."

"By the way," he continued, "I met a young woman on the train whom I remembered to have confirmed last year, but whose name I could not recall. Now I will refresh my memory."

My heart gave a great thump, for *that* list of names also reposed in the too convenient pigeon hole. The Bishop turned to "Confirmations," looked at the last entries for a moment, and then raised his eyes to gaze on my troubled face.

"I should infer from this record, sir, that there had been no person confirmed in this parish for two years, but I know better. Why are not the names of the six persons, I confirmed last year recorded here? Two of them are now dead. Are you waiting for the others to die, so that you can save time by making both entries at once?"

I might have thought this was a jesting remark, but his voice did not suggest a joke. I felt that I was detected in my careless habits, and justly merited a reproof, and therefore the best thing to do was to humble myself and make an honest admission.

"I am heartily ashamed of my neglect, Bishop, and I beg you to pardon me, for I assure you I will amend my ways."

The Bishop's face softened a little as he replied: "I am glad that you admit the fault. Many people defend their faults and try to find good reasons for indulging them. If you will remember, my brother, that your priestly vows require you to be faithful in all things, you will realize that the neglect of your parish register is an unfaithfulness to your people. It is their right to have their names properly and promptly inscribed in this earthly book of life. It is also liable to cause an injustice to the whole Church, which looks to you to accurately report your work to your convention, which you could not do if any accident befel your loose papers. Do not feel affronted by these or any other questions I may put to you. I am simply doing my duty in learning how you do yours, and I am sure it will help you if you know that when your Bishop visits you he will carefully inspect the condition of your work and your parish. I am certain that it will greatly help me to know the clergy and the people over whom I am placed as a Father in God, and to whom I can thus speak earnestly, if pointedly, when I write my annual pastorals. Perhaps you are recalling my pastoral of last year? That was my first, and followed the usual custom of dealing with general topics, formal eulogies, and abstract points of faith and morals—as applicable to the Church at large (for which I think they are often written) as to my own Diocese. Then I did not know my Diocese, nor its special needs. Now I am trying to know it, in order that my next pastoral may be a purely family address."

I now began to realize what was before me, and that I and St. Peter's parish were at last to have a real Visitation!

After some further conversation I took the Bishop to his neatly arranged room and then sought my own. My wife was awake, and greeted me with a smile, from which I knew that, in our little house, she had heard a good part of the conversation. She merely remarked: "It is all right; I can entertain him nicely."

My private devotions were prolonged that night, and my waking thoughts were numerous.

[To be continued.]

IF THINGS do not turn out as we wish, let us wish them to turn out as they do.—*St. Basil.*

Helps on *The Sunday School Lessons.* Joint Diocesan Series.

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

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

IN THE TEMPLE WITH THE DOCTORS.

FOR THE FIRST SUNDAY AFTER THE EPIPHANY.

Catechism: VII. and VIII. First Two Commandments. Text: St. Luke ii. 40. Scripture: St. Luke ii. 41-52.

ST. JOSEPH and St. Mary, in spite of their poverty, went yearly to Jerusalem "at the feast of the Passover" (verse 41). This was required of men, but not of women (Ex. xxiii. 14-17). It is but another proof of the Blessed Virgin's devout and holy character, that she took this long journey from Nazareth every year, to worship in the Temple at the Paschal Feast, not from necessity but with the devotion that rejoices to give God more than is required.

At the age of twelve, our Blessed Lord became "a Son of the Law." This marked a great change in the life of a Jewish boy, very much as does the time of Confirmation in the life of a Christian child. Up to this time his religious duties might be performed for him by his father; now he must take them upon himself. "A Son of the Law" was bound to keep the commandments of God, and bound also to go with the men to Jerusalem at the appointed Feasts.

There were especial reasons why our Blessed Lord's visit to the Temple at the age of twelve, was of sufficient importance to be the one event in His whole childhood chosen by the Evangelist and recorded in the Gospel. It was His first visit to the Holy City since He was brought there, forty days after His birth, by the virgin mother (St. Luke ii. 22). It was a fulfilment of ancient prophecy: "The Lord whom ye seek, shall suddenly come to His Temple" (Mal. iii. 1). It was something to which He had looked forward long and with eager anticipation, a very great event in His life as in the life of every Jewish boy: the first Passover in Jerusalem, the taking part for the first time in the great religious ceremonial which commemorated the birth of the nation. Then, too, He came with full knowledge of who He was, as will appear in our further study of St. Luke's narrative.

With what emotion must the Christ have looked upon the Holy City, and with what joy upon the Temple, His Father's house. We think of the part which He took in the worship, and of His reverent participation in the Paschal Feast. We wish that St. Luke might have told us somewhat concerning this; but thus far he is silent, save to record the fact that the Child Jesus was there, with His mother and with Joseph (vv. 41-42).

Not the Passover itself but what followed, is told us in the Gospel.

"It was noontide on the Jericho road. A vast multitude of men and women were moving eastward towards the fords of the Jordan. As far as the eye could reach there was an undulating mass of white robes and dark faces. Women paused by the wayside to care for their children. Boys and girls ran to and fro, now losing, now finding their friends. This multitude was largely composed of Galilean pilgrims returning from Jerusalem, where they had been to keep the Feast of the Passover. The men were anxious to get back to their work, the women to their homes, and so crowds were leaving Jerusalem.

"But while the great flow on the Jericho road was eastward, two persons, a man and a woman, were making their way painfully against the tide of travel. They were going to instead of from Jerusalem. They had about them the restless air of seekers. Their faces expressed the painful anxiety of their hearts. They went from company to company, asking eagerly for somewhat which they did not find. Disappointment followed every enquiry. They had set out from the city light of heart and were returning very heavy. They thought their Child was with them, but when they came to look for Him they could not find Him. He was not with them, nor with their kinsfolk and acquaintances (verse 44). So they had nothing else to do but to go back the way they had come and seek for Him" (verse 45).

Once more in the Holy City, St. Joseph and St. Mary began with earnestness their search for the Child Jesus. Per-

haps they went first to the place where they had lodged through the Paschal week. This much at least we know: they came at last to the Temple (verse 46). It has been thought that in their distress they turned in thither to pray, and to ask for God's help.

Now was their darkness turned to light, and their misery to joy. In one of the chambers of this holy house, known as the Court of the Scribes, they found their Child, "sitting in the midst of the doctors" (learned men, who taught and expounded the law), "both hearing them, and asking them questions" (verse 47). We do not think of Jesus as instructing these venerable men, and betraying them to ridicule for their lack of knowledge. St. Luke is very careful to picture the Christ rather as the respectful hearer and learner; yet did He astonish these learned men of the nation with "His understanding and answers" (verse 47).

Now His mother speaks to Him with reproof, almost indignation: "Son, why hast Thou thus dealt with us? behold, *Thy father* and I have sought Thee sorrowing" (verse 48). For the moment the Blessed Virgin speaks of the Christ as others doubtless spoke of Him, and of Joseph as His father, though she knew the full mystery of His virgin-birth.

"Thy father!" What other answer could the Christ have made than this: "Wist ye not that I must be about My Father's business," the business of Him who is truly My Father, even God (verse 49)?

"Our Blessed Lord's reply to His mother's mournful remonstrance is clearly directed against the language in which that remonstrance was conveyed. She had said '*Thy father* and I have sought Thee' (verse 48). The Eternal Son makes answer that He has been where He ought to be, in His Father's house, and therefore asks, 'How is it that ye sought Me' (verse 49)? These are the first words recorded as spoken by our Saviour Christ."

"My Father's business" (literally, the things of My Father): here the reference seems to be to the Temple and to its worship. And so there may have been another gentle reminder of a mistake which St. Joseph and St. Mary had made: "How is it that ye sought Me"; why did you look for Me elsewhere, instead of coming straight to My Father's house (verse 49)? Of course they did not understand "the saying which He spake unto them" (verse 50); "but His mother kept all these sayings in her heart" (verse 51). May we not think that it was she who told them to St. Luke, and that the opening chapters of this Gospel are perhaps the Gospel of the Blessed Virgin?

From His Father's house, the Christ went down to Nazareth, and was subject to St. Mary and St. Joseph (verse 51). In the humble house of the village carpenter toiling at the bench, and not releasing Himself from any of the obligations which He would have children recognize in their Christian homes, though He was the Son of God, yet He "increased in wisdom and stature, and in favor with God and man" (verse 52).

Correspondence

All communications published under this head must be signed by the actual name of the order. 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.

WHY NOT APPEAL FOR MEN?

To the Editor of *The Living Church*:

IHAVE often wondered why the clergy of our Church do not make appeals from the pulpit for young men to enter the ministry and to offer themselves as missionaries. As far as I can recollect, I have never heard a single appeal of that kind from a pulpit of our Church. Many a young man stands ready to offer himself, but where there is no one to encourage him, no one who will publicly proclaim the need and the duty of his giving himself to the Church, except, perhaps, in a general way to deprecate the lack of workers in the vineyard, is there any wonder that the young man hesitates, then turns to other things?

The cry goes up for men; men, more than money. Necessary money will come with men, provided the men are high-minded men. Bishop Rowe needs men; men are needed in our new possessions, in our home missionary jurisdictions; and many of them. Strong missionary sermons designed to stir

up men to take up the work of our Master, would do much to fill the field with laborers.

Sincerely yours,
Minneapolis, Dec. 23, 1901. ISAAC PETERSON.

THE CALIFORNIA LECTURES.

To the Editor of *The Living Church*:

MAY I ask space for a few words concerning the criticism in your issue of Dec. 14 of the Sunday School Commission of California, for inviting Prof. Starbuck of Stanford University, and other non-Churchmen, to deliver lectures in a course for teachers? I pass over the scarcely courteous tone of your references to Prof. Starbuck himself and come directly to your criticism of the substance of his lecture. The criticism is based, apparently, altogether upon a brief item in the *San Francisco Chronicle*. This item was headed: "Prof. Starbuck Scores Theologians"; but of all the persons, more than one hundred in number, who attended the lecture, I have heard of no one except the reporter who gained any such impression. Furthermore, as *THE LIVING CHURCH* assuredly well knows, it is hardly fair or wise to base elaborate criticism of an address upon a brief newspaper report, which of necessity fails to give either the proportion, relation, or emphasis of the original. In this case the reporter ingeniously caught at words which the lecturer used; put them into different relations and positions from those used by him; added other words and one whole sentence not used by him; and so succeeded in conveying an impression entirely foreign to the minds of the lecturer and his hearers. These statements are based on a stenographic report of the lecture as delivered.

As a matter of fact, Prof. Starbuck was saying only what any teacher or parent knows, who is not a hopeless doctrinaire, that a child must be taught by concrete images. He was certainly not objecting to the memorizing of Creed or Commandments. Nor in emphasizing the importance of life and human relations for true religion, did he differ from what I believe is the view of the Editor of *THE LIVING CHURCH*, or any other intelligent Christian. He was merely applying to education, Christ's teaching, "By their fruits ye shall know them," and St. John's, "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?"

I regret, therefore, that before publishing your criticism, which must inevitably detract in some quarters from the interest in this lecture course, you should not have invited further information from the Commission as to the exact scope of the lecture in question.

As to the more general matter of the advisability of securing lecturers from outside the Church, the Commission, which is certainly very representative, was of one mind. We had a definite object, *viz.*, to give Sunday School teachers some knowledge of modern educational methods and their application to Sunday School teaching. It happened that the men within reach, most competent to present the technical aspects of the subject, were not Churchmen. We had too good authority for the fact that "good can come out of Nazareth" to adopt any principle of exclusiveness; and I think I am safe in saying that among those who have heard the lectures—even though belonging to the most advanced school of Churchmanship—there has been only commendation. At any rate the only adverse criticisms which have come to my ears, have been from those who have based them on either newspaper reports or a misconception of our purpose.

In view of these facts I trust that *THE LIVING CHURCH* may feel disposed to modify its condemnation and assist rather than hinder an effort which has for its aim the strengthening of the teaching work of the Church.

Sincerely yours,
San Mateo, Cal., Dec. 18, 1901. EDWARD L. PARSONS.

THE LIVING CHURCH always deems it a privilege to be able to correct any misapprehension or to print explanations that tend to modify adverse judgments of persons or things. In this particular instance, the comment was made only after the editor had been assured in a private letter from one on the spot, that the newspaper report correctly summed up the lecture—it obviously did not purport to do more—and that even greater deviations from Church standards and practice might have been quoted. Of course as to the question of fact between two correspondents we have no way of determining, and are quite ready to concede the benefit of the doubt. No allusion whatever was made to the title of the newspaper extract, in *THE LIVING CHURCH*. Neither was the slightest cause given by our comment to justify the characterization of a "scarcely courteous tone" toward the lecturer, who was distinctly exonerated from any intention of using language that might be distasteful to Churchmen.—
EDITOR L. C. 1

THE CATHOLIC NAME VS. ROMANISM.

To the Editor of *The Living Church*:

HOW strange that those within our Church who oppose the Catholic Name, and the Catholic Movement, cannot understand that the progress of this movement is not at all pleasing to our Roman Catholic friends. If they did, how different would be their attitude! Yet nothing is more certainly true.

The two positions, that the Bishop of Rome is the supreme and infallible monarch of the Church, and that he is not, are diametrically contrary one to the other.

The two positions, that the Anglican Communion has a true and valid priesthood and sacrament of the altar, and that it has not, are fundamentally opposed.

If our Holy Eucharists are valid, we have a perfect right to all that is called "Ritualism." We may condemn that silly and senseless copy of Roman ways because they are Roman, which may possibly prevail in some few of our parishes—an entirely different thing from the adopting, and adapting, the much that is true and good and beautiful, in Roman methods and ways, as well as in our old English heritage.

A solemn and splendid ritual properly befitting the Anglo-Catholic services is not "Romanism" at all; quite the contrary. The use of incense, for instance, so plainly commanded by Holy Scripture, speaking through an opening sentence of the Prayer Book, is far more Catholic, as well as Eastern, than Roman. (It is said that the Roman missionaries in the territory of the Eastern Churches have taken pains to spread knowledge of the fact that the English Archbishops have argued against the use of incense, because, in so breaking with Catholic antiquity and the Orthodox East, they have made the Anglican Communion appear as a modern and heterodox body in the eyes of Eastern Christians.)

Let us, by all means, have the Anglo-Catholic, or American Catholic, name, but let us also make use of everything that tends to prove our Church to be a real and true portion of the One Catholic Church. Let us not be afraid to use any adjuncts of ritual because the Romans may do so too, or because the Protestants and the Romans—how often extremes meet!—may not like to have us.

The unquestionable fact, that "the Catholic name," as liable to be formally adopted by our branch of the Church, along with all that logically goes with that name, strikes dismay into the camp of our Roman opponents, should be enough to open the eyes and understanding of that large and respectable body of our clergy and laity who oppose the change, in nearly every case because they think it savors of Romanism!

F. A. STORER.

MISSIONARY LITERATURE.

To the Editor of *The Living Church*:

THE Board of Managers will be greatly obliged if you will kindly call attention to the fact that the clergy and laity desiring copies of either:—

(1) The report of the Board of Managers with the report on Domestic Missions, and the reports to the Board of the Domestic Missionary Bishops;

(2) The report of the Board of Managers with the report on Foreign Missions, and the reports to the Board of the Foreign Missionary Bishops;—

may obtain them without cost, by a postal card request to the undersigned.

JOHN W. WOOD,
Corresponding Secretary,
Church Missions House, 281 Fourth Avenue, New York.

A PECULIAR ISLAND.

LAYSAN ISLAND is a small dot of land lying in a northwesterly direction from the Sandwich group. It is three miles in length and two and one-half miles in width. Laysan is the most favored bird home in all creation. Everywhere there are birds, including thousands upon thousands of albatrosses, white and brown, in distinct colonies; great rookeries of tern and petrels and frigate birds; countless quail run in the long grass; bright red tropical honey birds and bright yellow finches flutter in the shrubs, curlews scream, ducks quack, and drake chirp all day. All but the curlews and ducks are so tame they can be caught by the hand, and the albatrosses are absolutely fearless, and take not the slightest notice of the raiders who come for eggs. It is hard to walk anywhere on the island without stepping on a young bird, a bird's nest, or egg.—*Pluck.*



Literary

Theological.

Purgatory; the State of the Faithful Departed; Invocation of Saints. Three Lectures, by Arthur James Mason, D.D. London, New York, and Bombay: Longmans, Green & Co., 1901.

This little book is both scholarly and readable, as are all of Dr. Mason's works. It will also be a useful corrective, no doubt, of certain over-absolute contentions concerning purgatory and the state of perfected saints prior to the day of judgment, which have gained a footing recently among those who perhaps defer overmuch to Latin theology. We wish, however, that Dr. Mason had not swung so far in the opposite direction, and was less inclined to regard what he terms the "Anglican view" as necessary.

In his preface he lays down very truly the proposition that "no tradition, Anglican or otherwise, can be held to have a binding claim upon our allegiance, if it cannot be shown to represent the teaching of the Apostles, and to have been received as such in the early and undivided Church. If a doctrine or a practice can be traced to an origin in the sixteenth century or in the thirteenth, in the fifth century or in the fourth, such a doctrine or practice may be right or it may be wrong, but it cannot be laid upon the Church of to-day as a thing necessary to be received." But when he proceeds to say that "when judged by this standard, the 'Anglican tradition' on the Intermediate State comes nearer to having a right to the submissive acceptance of Catholics than the traditions in whose interests it is now challenged," we hesitate to follow him. There is no Anglican tradition on the subjects in controversy which is sufficiently general in its acceptance, or determinate in its positive contents, to be regarded as claiming our submissive acceptance. Again, neither the view of Dr. Mason nor that of his opponents comes anywhere near to having the apostolic and post-apostolic authority which justifies such claim to submission.

If the Anglican tradition is viewed as a denial of certain Romish ideas about purgatory, we are indeed committed to such denial, although this does not involve the acceptance of any positive doctrine whatever touching the Intermediate State, but leaves us free to form our own views, if they are not of the nature rejected by our Articles. But Dr. Mason seems to require our acceptance of the view that the Saints do not enter heaven or behold the beatific vision, in any case, prior to the *full consummation* of their heavenly estate after the resurrection of their bodies. This view has no doubt the support of a limited number of the fathers, but neither it nor the view which our author rejects can claim the authority either of Scripture or ecumenical teaching. Both views belong to the sphere of private opinion, and either one may be adhered to without heresy. The majority of ancient fathers seem to be against Dr. Mason's view.

He points out very satisfactorily that prayers for the departed do not depend for their justification upon the belief that they are suffering torments. But we wish he had brought out more clearly than he has done that their real justification lies in the continued dependence of the departed, whatever their condition may be, upon the sustaining power and love of God. This holds good even with those who are thought to be in heaven. Thus the ancients prayed for the Blessed Virgin, although it was widely maintained that she was with Christ in heaven.

We do not think Dr. Mason has done adequate justice to the practice of invoking the saints. Let it be granted that the practice has been abused, although we are inclined to think that the unleavened paganism of our forefathers was more responsible for the abuse than anything necessarily inherent in the practice. It remains indisputable that a practice which prevailed universally in the Church for at least a millenium, and which has been employed with spiritual profit, and without superstition, by countless men and women in many ages, may not be treated as under ban. The true course is to discourage superstitious abuse.

It is not true, as our author seems to think, that the practice depends for its justification upon belief that the saints hear our invocations. If it were so, our ignorance touching their attentiveness would destroy the value of the *Benedicite*. The truth is that the great value of the practice for those who adopt it lies in its deepening effect upon their realization of the communion of saints.

If Dr. Mason had, like Bishop Forbes, contented himself with cautions against putting the saints in mediatorial relations, or against treating them as other than holy creatures praying for us, we should have had no criticism to make. God forbid that we should urge the practice in question on any one. Our contention is simply for liberty—not for ourselves, for we do not practise the invocation of saints, but for others who do practise it without any approach to idolatry, or to the doctrine concerning invocation condemned in our Articles.

FRANCIS J. HALL.

The Christ of History and of Experience. The Third Series of Kerr Lectures. By David W. Forrest, D.D., Skelmorlie. New York: Charles Scribner's Sons. Price, \$2.00 net.

These Lectures were delivered in January and February, 1897, to the students of the United Presbyterian College, Edinburgh. Since that time three editions of the lectures have been issued, which shows their popularity. The general object of the lectures is expressed in the closing words of the last one: "I have sought in these Lectures to show the reasonableness of that faith which sees in a historic personality, the Incarnation of the Eternal Son, an Incarnation which is at once the revelation of the divine ground underlying the human sonship that sin has marred, and also the supreme act by which human sonship is restored and realized. But just because it is the special interposition of the Eternal in time, not merely for the emancipation and perfection of humanity, but for the consummation of God's entire purpose in creation, it is much more likely that human thought tends to limit than to exaggerate its beneficent power, and the conditions under which that power operates *even in time*. 'Now we see in a mirror darkly, but then face to face.'"

The fact that the lectures are given by a Scotch Presbyterian to members of his sect, does not seriously impair their value except in certain details. Of course there are incidental passages which a Churchman cannot accept; but in its general trend and purpose it is useful to all Christians. The reasoning is very close, and, as will be seen from the above quotation, the style is heavy and grandiose; but if one has patience to bear this defect, he will be amply repaid in reading and studying the book.

The Churchman's Introduction to the Old Testament. By Angus M. Mackay, B.A., rector of Holy Trinity Church, Edinburgh. London: Methuen & Co. Price, 3s. 6d.

This is a very useful book for a student who cares to know what is the teaching of the moderate Higher Critics.

There is a good deal in the book which seems to an ordinary mind hard to reconcile with the solemn vow the writer has taken that the Scriptures *are* the Word of God; but it is very much more reverent than many of this class of writings.

Monuments of the Early Church. A Handbook of Christian Archaeology. By Walter Lowrie, M.A., late Fellow of the American School of Classical Studies at Rome. New York: The Macmillan Co. Price, \$1.75.

This is a useful compendium of Christian archaeology, containing chapters on the Catacombs, the Basilica, Early Christian Painting, Sculpture, Mosaics and Miniatures, Minor Arts, and Civil and Ecclesiastical Dress. There are 182 cuts illustrative of the text, and the whole work is gotten up in excellent style. We know of no other small book covering the same ground so well.

The Evolution of Bible Study. By Henry Drummond. New York: Edwin S. Gorham. Price, 50 cts. net.

A very interesting and suggestive tract on a fruitful subject. The author first raises the question, Does Scientific Knowledge contradict the Bible? and then very ably discusses it from three different points of view, showing that Bible Study is a science of itself, and is not to be confounded with other sciences, any more than Geology should be confounded with Psychology. His position on the Higher Criticism is both sound and interesting.

Another essay, on Temptation, bound up in the same volume, as a psychological study is very interesting.

The Twentieth Century New Testament. Part III. Chicago: Fleming H. Revell Co. Price, 50 cts. net.

This is a translation of Westcott and Hort's Greek text into modern English. We do not hesitate to say that it is a very objectionable undertaking on the score of good literary taste.

Studies in the Acts of the Apostles. By William Robertson, M.A. New York: Fleming H. Revell Co.

This is a useful and plain comment on the Acts, which is sure to be helpful to Bible classes or individuals who desire to study this portion of God's Word.

Sunday School Literature.

The Sunday School Outlook. The Crypt Conference for 1901. New York: Longmans, Green & Co. 12mo, 104 pp., cloth, 60 cts. net; paper, 45 cts. net.

The Sunday School Commission of New York was appointed by the Bishop of that Diocese only three years ago, but in the short period of its existence it has become a power for the betterment of Sunday School work; one that has been felt, not only in New York, but throughout the American Church. The volume named above is its latest publication. It contains the papers and addresses delivered at the third annual conference held in the crypt of the Cathedral under the chairmanship of Bishop Potter.

All of the papers present the importance of making the Sunday School an efficient *teaching* organization for the religious education of the young. Most of them emphasize the supreme importance of

knowing child nature, of understanding God's children as well as God's Word if inspired truth is to be lodged in immortal souls. Methods and text-books must be made to fit the child, not the child forced to conform to mechanical methods, or to technical text books.

The writers were selected because of their practical knowledge of child nature and religious pedagogy. Many of them are heads of educational institutions. The nine chapters of the volume are short, condensed statements. Their titles and writers are as follows:—Introductory address by Bishop Potter; Present state of Sunday School education, by the Rev. Pascal Harrower, President of the Sunday School Commission, New York; Obligation of the Pastor to know Child Nature, by the Warden of Seabury Divinity School, Minnesota; Desirability of a Systematic and Comprehensive Order of Study for our Sunday Schools, by the President of St. Stephen's College, New York; The Child and Christian Teaching, by Prof. Dutton, Teachers' College, Columbia University; Adaptation of the Curriculum to the Child, by Prof. Pease, Bible Normal College, Mass.; The Education of the Teacher, by the Secretary of the Sunday School Commission, New York; The Teacher and the Standard of the School, by Dr. McLean, Superintendent of St. Andrew's Sunday School, New York; The School and the Forward Movement of the Church, by Dr. Bradner of the Sunday School Commission, New York.

We heartily commend the book to rectors, superintendents, and teachers, who desire not to talk about the Sunday School lessons, but to *instruct* God's children in God's truth.

The Class and the Desk. A manual for Sunday School Teachers and Preachers. The Epistles. New York: American Tract Society. 16mo, boards, 180 pp. Price, 50 cts.

This is a reprint of an old book with which we were familiar many years ago. The preface is not dated, but Alford, Moses Stuart, and Lange are the latest authorities named.

Nevertheless it is a helpful book, and one backed with suggestions. Each Epistle is carefully and briefly analyzed, and the most practical portions of each book are selected for comment, application, and illustration. It is well worth the small price named for it to any teacher who has a class studying the Epistles.

Select Notes on the International Sunday School Lessons for 1902. By F. N. and M. A. Peloubet. Chicago and New York: W. A. Wilde Co. Illustrated, cloth, 8vo., 360 pp. Price, \$1.25.

The experienced hand of the author has made "Peloubet's Notes" known the world over. Whether one believes in the International System of Lessons or not, one cannot help believing in such clear and concise notes and helps to the understanding of Holy Scripture as the author has given us in this volume, and which he has been presenting year after year for more than a quarter of a century.

The volume for 1902 covers the Acts of the Apostles, and the period from Moses to Samuel. It is up to date from every point of view—except that of the higher critics. The results of recent explorations in Scripture lands, of the late discoveries of Biblical manuscripts, and of the real results of historical criticism, all are laid under contribution to make luminous the Written Word.

In its wealth of notes from many authors, its reference to books and pictures, its suggestive illustrations, its clear type, careful classification of facts and data, and in its accurate maps and plans, it leaves little for the Sunday School teacher to desire. Nor is this the only class of persons to whom the book will prove most helpful. The young clergyman who wisely devotes a part of his Friday evening services to the study and exposition of Holy Scripture will find more homiletical material in this one volume than in several ordinary commentaries.

A. A. B.

Sociology.

The Rights of Man. By Lyman Abbott, D.D. Boston and New York: Houghton, Mifflin & Co.

Dr. Abbott is a prolific writer, and his latest work is by no means the least interesting and valuable. His first chapter is devoted to the struggle between Roman Imperialism and Hebraic Democracy, and is an excellent summary of the growth of democracy. In a man of such wide culture and reading it is curious to find so many peculiar ideas. It is not usual to speak of the Hebrew Democracy, or of Calvinism as a "broadening faith." He dwells on the Jewish people meeting "every week" in their synagogues, and fails to mention the daily sacrifices in the temple. In speaking of Jewish worship, he naively declares that the Jews had nothing corresponding to our sermon! To such a height has Protestantism exalted the sermon that it confounds it with worship! Dr. Abbott's thesis is that in the course of the ages there has been an ever increasing appreciation of the Rights of Man. These rights are of divine origin, but forms of government, theories of religion, and class spirit have attempted to limit them to the few.

In the treatment of his subject he shows how governments have been forced to recognize the ever present spirit of democracy by removing burdens and disabilities from the people, and by extending to all, the privileges of the favored few. He treats of questions of labor, of education, of religion. His book represents an enormous amount of work and is a decided addition to the science of Sociology, and will attract wide attention. Dr. Abbott realizes that while

marvelous progress has been made, yet there are grave questions remaining; and discusses with vigor and ability such matters as the Indian and Negro questions, and our responsibility to our new possessions. With most of what he says we can agree. In religious matters, however, there will be, and ought to be, wide dissent. His *magnum bonum* is the happiness of the people, which is to come through democracy. It ought not to be necessary to say that happiness is not an end in itself; and certainly this happiness of the people comes through the fuller knowledge of God, and the realizing in human lives of the teaching of Jesus Christ. But Dr. Abbott in speaking of this doctrine, and the existence of this body of truth says: "I deny that a knowledge of religious truth is the great desideratum of life. I deny that there is or can be any complete or comprehensive system of religious truth. I deny that there is or can be any organization which can furnish such a system of religious truth."

With such ideas there cannot, of course, be any Catholic Church with "the Faith once for all delivered to the Saints." Indeed, he goes further and declares: "Private judgment has broken the Church up—I thank God for it!" Such language shows an utter lack of appreciation of the Church being the Kingdom of God in the world, established by the Saviour to carry on His work of Redemption. It is impossible for a believer to conceive of such language from a Christian minister, when the Saviour has declared: "On this Rock I will build My Church, and the gates of hell shall not prevail against it"; and when he remembers how solemnly Christ prayed that His disciples might "be one." It is a cause of sadness and discouragement to realize that this is the teaching of modern Protestantism as expounded by this able, this brilliant scholar, by one who seems so earnestly, so passionately devoted to the welfare of his fellow men.

JAMES E. WILKINSON.

The Making of an American. By Jacob A. Riis, Author of *How the Other Half Lives*, etc. New York: The Macmillan Co. Price, \$2.00 net.

Mr. Riis has certainly written a delightful autobiography, and we may understand his popularity when we consider that the first edition was exhausted in one day. The book is handsome and is fully illustrated.

The chapters on his early struggles with poverty in the United States, and those of his later work on behalf of the poor are most interesting. His romance about his Elisabeth, and the sweet aroma of home life are specially charming. His use of colloquial English is extremely fresh and quaint.

Belles Letters.

Shakespeare as a Dramatic Artist. With an account of his Reputation at Various Periods. By Thomas R. Lounsbury, L.H.D., LL.D., Professor of English in Yale University. New York: Charles Scribner's Sons. Price, \$3.00 net.

This is one volume of a series "prepared by a number of the Professors and Instructors, to be issued in connection with the Bicentennial Anniversary, as a partial indication of the character of the studies in which the University teachers are engaged."

The book before us is a very delightful one indeed both in style and in treatment of the subject. It is a pleasure to read Prof. Lounsbury's English. The book treats of Shakespeare's disregard of the classic models as to the unities of time, place, and action, the intermingling of comic and tragic incidents in the same play, representations on the stage of bloodshed and violence, and minor dramatic conventions. The other chapters are on Late Seventeenth Century Controversies about Shakespeare, Alterations of Shakespeare's Plays, Conflicting Eighteenth Century Views about Shakespeare, and Shakespeare as a Dramatist and Moralist.

The author defends Shakespeare for his variations from the classic standards; and shows how much more interesting his plays are than those which preserve the unities. The chapter on Shakespeare as a Dramatist and Moralist is particularly valuable. The author calls attention to the fact that although the poet uses language which is coarse and vulgar in some instances, yet the passages may be dropped out without affecting the plot in any way. The stories of his plays are never indecent; but on the contrary they are usually on a high plane morally; nor are there any indecent situations. Therefore no other author of his time is so easily expurgated, and with no loss to the interest of the plays.

The whole appearance of the book is handsome, and is worthy of the occasion which it commemorates.

The Teachings of Dante. By Charles Allen Dinsmore. Boston and New York: Houghton, Mifflin & Co., 1901.

This is an excellent and sympathetic account of the teaching of Dante along its ethical lines. The writer has had the benefit of Prof. Norton's criticisms. Norton's prose translation of Dante's *Comedy* is rightly treated as exhibiting the meaning of Dante more closely than is possible in any poetic translation. The metre of Dante has never been successfully employed, without departing to some extent from his thought.

Dante is undoubtedly the greatest of Catholic poets; and, genuine mediævalist though he was, his genius transcends the limitations of his age. We venture to suggest to those who would master

his *Comedy*, but are not acquainted with Italian, that they should read the following books, in the order given:—Church's *Essay on Dante*; Norton's prose translation (3 Vols. Houghton, Mifflin); Dinsmore's *Teachings of Dante* (which requires previous acquaintance with a translation to be adequately understood); Longfellow's poetical translation; and Liddon's *Essay (Essays and Addresses)*, Longmans). The reward will be great. FRANCIS J. HALL.

Culture and Restraint. By Hugh Black. New York: Fleming H. Revell Co.

Twelve essays on the different aspects of life as viewed from Greek and Hebrew standpoints. The motto of the book is "Thy sons, O Zion, against thy sons, O Greece" (Zech. ix. 13), and the whole series of essays is a development of the thought contained in the text. The author devotes five essays to the consideration of Self Culture as the object of life, and he shows clearly that up to a certain point, man must develop any gifts which God has bestowed upon him. He then shows the limitations of culture in the non-recognition of the fact of sin as a disturbing element in human life. Then follow seven more essays on Asceticism from an historical and ethical point of view, showing the value of a true *ἀσκησις* as a means to a high end; and also showing historically to what erroneous results the misuse of self-denial and restraint have led.

His conclusion is condensed in this sentence contained in the last essay: "Culture for its own sake, and sacrifice for its own sake, are neither a sufficient end, but they each find scope, and are made reasonable, by the great Christian thought of *service*, which reconciles so many difficulties which meet us in this whole region."

The book ends with this fine passage: "It is religion man needs, not culture in itself. So the birthplace of modern civilization is not Athens, but Calvary. The 'pale Galilean' has conquered against all the full-blooded gospels of the natural joy of life, but conquered in the grandest way of conquest, not by the extermination of the opponent, but by changing the enemy into a friend. When the sons of Greece are not against but for the sons of Zion; when all ideals of culture find their inspiration and nourishment in the divine ideals of Jesus, and take their place in the great, loving world-purpose of the world's Saviour; when thought, and art, and literature, and knowledge, and life, are brought into subjection to the obedience of Christ, that is the true victory. 'Thou hast conquered, O Galilean!'"

We have seldom enjoyed a volume of essays as we have this one. The English is so pure and unaffected, the thought so clean and definite, the allusions so rich and varied, and the tone so thoroughly devout, that it is difficult to put the volume out of one's hand until the whole book has been read.

The discussion is singularly fair to both aspects of life, and the union of both in the higher law of love is most convincingly accomplished. Any intelligent reader cannot fail to be helped by reading this fine book. FRANK A. SANBORN.

History.

Chronicles of the House of Borgia. By Frederick Baron Corvo. New York: E. P. Dutton & Co. London: Grant Richards. 1901. Price, \$6.00.

It is a great pleasure to read so sumptuous a piece of book-making as this: to turn over pages of such beautiful type and such sufficient margins. The illustrations also are well chosen and well executed. The makers of this volume merit praise.

The author, too, merits praise for the minute care with which he puts the parts of the Borgia history before us. He declines to be called the apologist of that remarkable family, but that, in effect, is what he is. Others have attempted the task before him, and with not more success. For after all has been said for the Borgia that can be said—and the Borgia of history are very far from being the Borgia of tradition—it still remains a question of size merely. They are not so bad as they have been painted. And it is well that their greatness should be acknowledged: for they had a greatness, both Alexander VI. and his son Cæsar. It is well, too, to see that they were not very different, save in point of ability, from other contemporary Italian princes. But the important fact is, that Alexander VI. (to confine ourselves to him), being the head on earth of Christ's Church, had merely the manners and the morals, the political aims and ambitions, of an Italian despot. After that it seems to us of infinitely little importance what was the particular shade of blackness of his sins. It remains that he and the like of him, before and after, threw over all Christian aims, and used all the powers of the Church of God committed to them to the furtherance of merely personal ambition.

Moreover, while admitting that the author successfully shows that there is no satisfactory evidence of much of the iniquity that has been imputed to the Borgia, we find difficulty in adjusting ourselves altogether to his point of view. Lucrezia Borgia was not the monster tradition has painted her, but to regard her as a "pearl among women" is another thing. Nor do we think that Alexander VI. as "Earthly Vicar of Jesus Christ our Saviour merits reverent admiration"! That is mere extravagance. We think, too, that Mr. Corvo is too severe in his judgment of Savonarola. Savonarola is, no doubt, a sad example of the priest in politics. He threw his wonderful influence in a direction disastrous to his country. The

most charitable judgment of him is that he was mentally unbalanced. But that does not excuse the measures of his opponents; and we find it hard to think Mr. Corvo serious when he speaks of "the simple souls of the Signoria" of Florence. That is grotesque.

A Short History of the Mississippi Valley. By James K. Hosmer. Boston and New York: Houghton, Mifflin & Co.

Dr. Hosmer, who is not unknown as an historical writer, has done a good and most interesting piece of work. The illustrations, consisting of maps and portraits, are excellent—all one could expect from the Riverside Press. Mr. Reuben G. Thwaites, secretary of the State Historical Society of Wisconsin, and a well known specialist, says that this book is both accurate and entertaining.

Fiction.

By Bread Alone. A Novel. By I. K. Friedman, Author of *The Lucky Number and Poor People*. New York: McClure, Phillips & Co.

This is a novel dealing with the relation between capital and labor. It is thrilling and extremely dramatic; but unpleasant reading. No one can deny that the novel is well written, and that it depicts the true conditions in many of our large mills. Most people read novels for recreation and entertainment, but any one who reads this book will find neither. It is depressing and painful, and is evidently written with another purpose than affording pleasure to the reader.

Esther Mather. A Romance. By Emma Louise Orcutt. New York: The Grafton Press.

Esther Mather is a young New England girl who marries a rich New Yorker, who proves a villain and a gambler. She bravely bears the burden of her life, and on her husband's death, marries a young naval officer who is more worthy of her.

The story is well told, and the New England characters—Uncle Eben, Aunt Nancy, and Hiram Foss—are well drawn and true to nature. The heroine is not particularly attractive.

The Pride of Race. By B. L. Farjeon. Philadelphia: George W. Jacobs & Co.

In this book there is much really interesting. It depicts a young Jew of character, Raphael Mendoza, who falls in love with and marries Julia, the daughter of an English peer. The struggle, doubts, transitions of feeling, and other mental developments, form an interesting psychological study, and all the more so since some of the principal characters have to deal with Jews, of which most interesting people the author shows quite an intimate knowledge. The literary style is somewhat unconventional.

The Hearts of Men. By H. Fielding, Author of *The Soul of a People*, etc. New York: The Macmillan Co. Price, \$3.00.

This is a melancholy account of a man who accepted the Christian religion outwardly in his youth; but who never received from God the divine gift of faith. Being without this precious gift, he floundered around among all the religions of the world, and in his carnal conceit, made up a religion adapted to his own worldly needs. He is a melancholy example of one who is "without God in the world."

The Ordeal of Elizabeth. New York: J. F. Taylor & Co. Price, \$1.50.

The author, whose name is not given, has written a very interesting novel whose purpose is to show the influence of heredity on a young woman, who has favorable surroundings; but who still is influenced by the blood of a wicked mother, who died at her birth.

Elizabeth Van Vorst is the daughter of a man of good blood and of a bar maid of bad character whom he married. She is brought up carefully by her two maiden aunts and is thoroughly educated at a first-class school.

She secretly marries Paul Halleck, a dissolute artist of evil antecedents. He leaves her at the altar and goes abroad. She falls in love with Julian Gerard, and is almost married to him, when her conscience awakes and she confesses her former marriage.

Halleck, who has returned to New York, and is annoying her, is poisoned by some wine sent him by mail in a silver flask, a *la Molineaux* case, and Elizabeth is tried for his murder. It of course turns out well in the end. The story is well written, and the interest is sustained to the end.

A Life's Labyrinth. By Mary E. Mannix. Notre Dame, Ind.: The Ave Maria. Price, \$1.25.

A very sweet story of a daughter's devotion to her father, and of her vindication of his name. Alfred, Earl of Kingscourt, is held for ransom by Spiridion, a Greek bandit. He is delivered by Alice Strange, and, being detained by fever in her home, falls in love with her. He is rejected on account of some mystery surrounding Mr. Strange, who is an Englishman, having lived many years in Greece. The father tells his daughter the story of his false accusation of having killed his half-brother. She goes to England and is determined to clear his name. The book tells how she succeeded, and that at last she was able to be united to her lover.

There is a very delightful atmosphere of piety about the book

which is very different from that of most novels. The story, which is interesting in itself, is very nicely told by the author.

Margaret Warren. By Alice Brown. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

A rather sombre story of actors' lives, that includes some heart-breaking realism, which proves truth may be stronger than fiction. It is dramatic to a degree. While we confess to a dislike for the slow unfolding of the plot and the tragedy of insanity and suicide of Margaret's husband, the sequence of events follows in a strong and convincing way. The style is clear and lucid. It is a preachment and a sermon against the evil of unsuccess.

Juvenile Books.

Miss Marjorie of Silvermead. By Evelyn Everett-Green. Philadelphia: George W. Jacobs & Co.

A novel for young people, the scene of which is laid in England, is not so common among us as it used to be, since we are finding scenes in our own country and are writing—and reading—our own stories. This book is quite interesting, has several illustrations, and has a good ethical and religious tone.

The Youngest Girl in the School. By Evelyn Sharp, Author of *The Making of a School Girl*, *Wymps*, etc. New York: The Macmillan Co. Price, \$1.50.

Little Tom-boy Babs, because she was the youngest girl in school and because she had always been used to the society of a lot of harum-scarum brothers instead of that of fashionable ladies, did not at first find her nest all lined with feathers at the fashionable boarding school—"that swagger place near Crofts, where the adopted kid has been," to quote one of her brothers. The "adopted kid" was Auntie Anna's grown-up daughter; and "Auntie Anna," with her hooked nose and steeple hat, was the indirect means of bringing about a realization of the wish of young Barbara to enjoy the new life in a girls' school. Young school girls will greatly enjoy this story, as it is altogether up-to-date and delightfully interesting throughout. The book is illustrated with drawings by G. E. Brock.

Two of the Best. By Dorothy Quigley. Illustrated by William H. Drake. New York: E. P. Dutton & Co. Price, \$1.25.

Our introductions to Roway, the boy hero of this tale, leaves us in doubt, for a time, as to whether he really is "one of the best." Doubtless his ill advised name adds to the prejudice. But the moral tone of the book is good, and it is certain to interest boy readers, in spite of an almost unbelievable amount of adventure and mishap.

CHURCH WORK FOR BOYS.

By MRS. L. E. CHITTENDEN.

I HAVE often wondered why work seems to be always found for girls, and that in almost every church organization, there is always much discussion, and many plans made for the amusement of boys! "They must be kept interested," is the constant iteration in reference to the rising Churchmen, while girls go submissively into serving classes, charity and altar guilds, and other branches of Church work, and club rooms are fitted up, by women and girls by the way, with reading matter, games, swimming baths, and athletic equipments, to attract the boys. When once the novelty of amusement wears off, the boys, untaught in the joy of unselfish service, frequently drop off, and the cry is raised, "Why don't the men take more interest in the Church?"

Not long ago in a city Sunday school the rector arose for his announcements, and said that Saturday afternoon, at 2 o'clock, the sewing class for girls would meet, and at the same hour at the rectory were invited the boys, to a room fitted up with games, etc. I was the substitute teacher of a boys' class that day. And at once the boys of the class began to say "I shan't go! Catch me staying in-doors Saturday afternoon! Not much." As far as possible the St. Andrews men should take their younger brothers in hand and train them into service.

There is the care of the church garden, that may be assigned to the boys' guild. Weeding, sowing, cutting the altar flowers, all belong to this department.

The carrying of supplies to the poor, and the collection of clothing and food for that purpose can be as well done by boys as girls if not better; as they are stronger and usually the possessors of express wagons, wheels, and other aids to transportation and locomotion.

At the time of high festivals the boys' guild's aid is invaluable in the matter of church decoration, for they can climb step-ladders, run errands, and supply lettering, stars, and crosses with their handy fingers and scroll saws.

Of course there is the holy service of praise for the boys

with voices. As these voices are maturing, make the boys still think their services are necessary, for at that awkward period of transition they are often joked and teased in a way that absolutely makes them hate what has so long been a joy. For good conduct and regular attendance in the past, such a boy may be made crucifer or librarian, or assistant disciplinarian to the choir master, and in this way it will be looked upon as a promotion rather than a hindrance. Half grown boys vested in cassocks only, make ideal ushers and book distributors at the entrance to the church, and servers or acolytes for the priest.

At St. Mark's, Denver, four boys accompany the priest into the sanctuary at the Holy Communion. One boy holds the service book for the gospel, another for the epistle, the others kneeling reverently, or assisting in various ways.

At this same church on Sunday afternoons there is a boys' service, a boys' orchestra furnishes the instrumental music, and into this orchestra are skilfully steered the choristers whose voices are in the transition state. The choristers sing and the rector tells them of one chapter of a story at each meeting. Half grown boys also stand in the Galilee porch at each entrance, bearing trays filled with pencils and cards for address, for strangers.

The Young Men's Guilds also issue a small weekly paper or bulletin with the services of the week, the programme of the music, any appeal or Church news items, and these are distributed by the boys through the seats of the church before Matins.

The adornment of the church by wood carving, wrought iron work, and the beautiful burnt wood work, known as pyrography, are all suggestive of work for boys.

At St. Paul's, Alton, Ill., two boys, eleven years of age, burned appropriate designs upon wooden boxes: One for the Sunday School birthday offering; the other for the Eucharistic wafers, and also small crosses for the sacristy and credence table.

In a small town in central Illinois, the few faithful communicants had at last succeeded in their long continued efforts to build a church, which however, upon its completion was so heavily in debt that all available resources were taxed to keep it in their possession. It was at this time that a manly young fellow, son of the church warden, fitting himself for West Point, came forward and offered to do the work of janitor until he should go away. And for over a year that church was most beautifully kept, the carpeted aisles and woodwork were immaculate, the lamps shone clearly from their perfect care, and the furnace kept the church perfectly warm, with no waste of fuel, owing to its intelligent care. All these laborious and exacting duties were performed with the same tireless zeal and cheerful faithfulness, that characterised his future career at West Point.

There is always work for those who wish it, and the better and more faithfully done, the greater the reward hereafter.

READING, GOOD AND BAD.

"IT IS ASTONISHING to find," says the *Rosary*, "that even some of our librarians advocate the furnishing of yellow-back novels to those who want them, namely, the small boy with his thirst for adventure all aquirer. The claim is made that any reading is better than no reading—a most absurd claim, and one impossible of substantiation. A vitiated taste is the certain result of trashy reading, and experience proves that it is not an easy matter to correct such a taste once formed. We concede that boys must have stories of adventure, for nothing else will interest the average boy of, say, twelve to fifteen years. But there are good, clean, wholesome stories of adventure, and one need not open the noxious pools to slake the thirst of young Americans. Let us do all we can to foster a taste for reading in the young, and let us even make reasonable concessions, but God forbid that we should poison the very wells from which we hope to draw."

"THE other day I was fairly stumped," says a bookseller quoted by the *Atlanta Constitution*, "when a party came in and asked me if I had *Wait a Minute*."

"Never heard of it," said I.

"That is funny," he answered; "it is being talked about, and I am anxious to read it."

"I looked over all my book lists and satisfied myself that there was no such book in existence, and he went away disappointed and with an impression, I fear, that I was not keeping what I take pride in—a first-class book store.

"The day following, however, he came back smiling, and asked for *Terry Thou Will I Come*. He had taken the precaution this time to write the title down."

The Rise and Development of Christian Architecture

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

III.

ST. AMBROSE AT MILAN.

WHEREVER the victorious arms of the Romans went, Roman culture followed, the civil institutions and laws of Rome were established, the arts were cultivated, buildings were erected in the Roman style, and men took on the outward appearances of Roman life. The amphitheatres of Rome are to be found duplicated throughout the vast empire and Roman baths are discovered in the remote province of Britain. There was, throughout the empire, a uniformity of method in building and in style of decoration, such as can be equaled in no

Romanesque and the Gothic style of architecture. The former is what might be called a revival of Roman building methods. It arose spontaneously in all the countries that had come under the Roman influence. In general, there was the same style throughout Western Europe. There is a native Romanesque in Germany as well as in France. In England the Saxon style, which the local antiquarians are careful to distinguish from Norman, is nothing but a cruder form of the same style which the Normans first employed in France and is there known as Romanesque. In Italy there was the same development of style. There was very little borrowing of any essential features. The art arose as it were spontaneously from common tradition



ST. AMBROSE, MILAN.—EXTERIOR.

period since or before the whole world around the Mediterranean sea was under the rule of one emperor. It is to the Roman styles of building that the various lines of development, which may be traced in the architectural history of the various nations once making up the Empire, may be traced. The first and fundamental elements of their styles may be deduced from the Roman style, and the interest in the history of architecture is in the attempts that were constantly made to develop new elements of beauty as from generation to generation the style was modified by individual taste. There arises, therefore, on the basis of a common architectural tradition, a multiplicity of slightly differing local styles in much the same way as, on the basis of a common language, the popular Latin, there arose a number of local dialects and even distinct languages. There was, however, this difference; the language was in every one's mouth and was subject to constant modification. The massive stone buildings remained and became the models that inspired men centuries later with architectural conceptions that could not have been handed down by mere oral tradition.

In respect to their relation to previous art, there is a marked difference between the rise and progress of the so-called

slightly modified by local and national idiosyncrasies. The Gothic style, on the other hand, was, in its pure form, an invention, if it may be so called, of a definite part of France, although there were anticipations of small points of the style elsewhere. It spread from the region around Paris, and especially to the north of Paris, throughout France and Germany, retaining its purity in great part. It was carried into England and became the dominant style, though it was never fully appreciated. Here it ran through a most interesting course of development, possibly just because it was never wholly appreciated or rarely applied in its entirety on any great scale to a whole building. The Gothic style was even carried to Italy, where it was curiously modified and much less understood than in England. It always remained an exotic there, and by being an awkward imitation rather than an assimilation of foreign ideas, betrayed its origin. In studying some typical Romanesque churches, one will be studying the revival of artistic building that took place uniformly throughout Western Europe. In studying Gothic churches one will be engaged upon a style that was essentially new. The interest in the former is the interest in a quickened æsthetic feeling, in the latter the inter-

est is in the application of a marvelous discovery, which was in itself more a matter of engineering but in its employment a means of attaining the highest architectural beauty ever reached.

Romanesque architecture is no purer in one country than in another. As it was bound by no fixed rules and can be referred to no one type, as Gothic can be to Amiens or Rheims, it developed to different degrees in the various countries and even in different parts of the same country. It is also difficult to say in which country it first attained artistic excellence. It is therefore an entirely arbitrary matter in what order the Romanesque churches of the four great divisions of Western Europe be studied, and if the first church be taken in Italy, it is merely because the first basilicas, that have been studied, were Italian, and a certain continuity may be gained by turning to the Italian Romanesque before the French, German, or English.

The Romanesque churches of Italy may be classed in three groups, or local styles. These are the Lombard Romanesque,

of the oldest churches of Christendom now standing, there is little left of them [*cf.* Interior of St. Vitale. Art. II.]. There was nothing sacred about the classical orders in the eyes of the Italians any more than of the Britons. They were a fashion of a certain period of the past. Men had followed them for a comparatively short time and the builders of the fifth and subsequent centuries felt no repugnance to designing new forms of capital and frieze. Their new designs were by no means as good as those of the heathen temples, but they were undoubtedly satisfactory to the designers. In the same way the paintings of Raphael and Titian are infinitely superior to the Italian style of the seventeenth century, but the men of the seventeenth century were quite content with their own style. The modern scale of relative values was wholly unknown in the long period between the decline of Roman art and the revival of architecture in the eleventh century. After the long interval in which men built according to their own fancy, in design, but according to methods that had been inherited, there was no attempt to revive orders of architecture which had no special



ST. AMBROSE, MILAN.—INTERIOR.

extending across the peninsula north of the Appenines; the Tuscan Romanesque, in the portion north of Rome and south of the Appenines; the Southern Romanesque, of which the principal seat was Sicily. The first may be represented by St. Ambrose of Milan, the second by the Cathedral of Pisa, and the last by the Cathedral of Monreale. The most magnificent style was the last, but it was not destined to have a permanent influence upon church architecture. It was a combination of various Eastern styles with Romanesque and was not wholly a natural development from older methods as were the two first. It was a style that had its origin in the taste and life of a court and with the decline of the court it declined. But the other two were essentially popular in their origin. They were the natural expressions of the national consciousness and local æsthetic feeling.

Of all places Italy would seem to be that in which the details of Roman architecture might be expected to remain and influence subsequent building. But the total abandonment of the characteristics of classical details is as complete in Italy as in any other part of the Empire. Even at Ravenna, in some

claim upon men. Roman columns were indeed used, but they were treated as convenient and beautiful material from which to construct new buildings. They were taken from the ruins of palaces and temples and made to fit into their new positions by being shortened, or, if necessary, by being lengthened with new bases or additional capitals. We have therefore in the Romanesque of Italy, in whatever form it assumes, a perfectly free expression of the artistic feeling of the time and in no sense of the word a servile imitation of past designs.

The church of St. Ambrose, which has been selected as typical of the Lombard Romanesque, is not the first church that has stood upon the same site. An earlier church was erected in the fourth century on the site of a temple of Bacchus. This first church was built upon a plan in all essentials probably the same as that represented by the basilicas of Ravenna and for centuries common throughout Western Europe. There was the nave of about twice the width of the aisles, and a semi-circular apse terminating the nave, and smaller apses at the ends of the aisles. This plan was retained when the church was rebuilt in the twelfth century. The apses

The Living Church.

were not pulled down for the rebuilding and are the same that were parts of the first church. The fine atrium, or courtyard, before the church, one of the few remaining in Italy, although not the original structure, as can be seen from the details of the capitals and decoration generally, follows the original plan exactly. This is somewhat remarkable because the atrium had by the twelfth century long since ceased to have any significance in the service of the Church and had been generally removed when the older basilicas were rebuilt. Possibly the fact that the church was the Cathedral and the scene of most im-



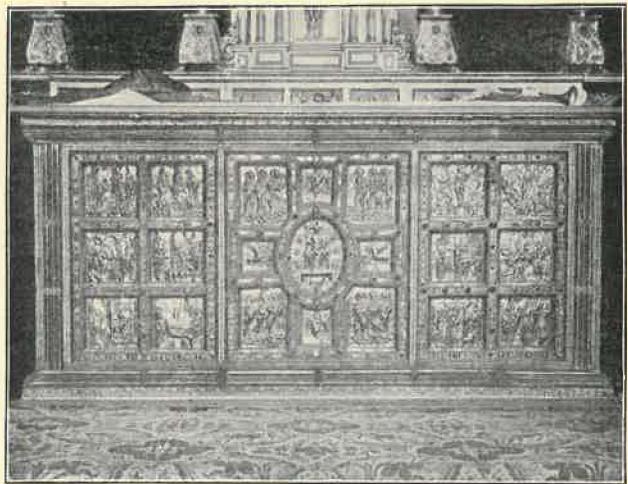
ST. AMBROSE, MILAN.—PULPIT.

portant ceremonies, such as coronation of Lombard kings, and German emperor as King of Lombardy, and there was need of enlargement, but the veneration for the old building did not allow any change in its plan, may account for the rebuilding of the otherwise useless atrium. There is however, a peculiar interest in this ancient courtyard so faithfully reproduced. It was the scene of the famous encounter between the noble Archbishop St. Ambrose, after whom the church is named, and the Emperor Theodosius. The Emperor, in a fit of anger, had caused the inhabitants of the city of Thessalonica to be massacred. The Archbishop would not admit him to the church until he had done public penance. The mosaics in the apses are probably as ancient as any in the West; those in one apse are said to belong to the original building. And in this venerable sanctuary both St. Ambrose and St. Augustine, as well, must often have worshipped.

Although the two buildings were erected upon the same spot and the same plan, they were constructionally very different. In the earlier building the nave and aisles were probably treated in the same way as in Ravenna, *i. e.* with high nave walls and a gable roof over the nave, and low aisles covered by half gable roofs. The new church was built with vaulting in both nave and aisles, and very radical changes were consequently made in many parts. The long arcade with columns, of the same design, dividing the nave from the aisles, gave place to alternately large and small piers; the large piers were used to support the vaulting of the nave, being placed at about the same distance apart that the nave was broad. The small piers, together with the large, were used to support the vaulting of the aisles which, being one-half as wide as the nave, required arches one-half the width. There is no clerestory, for the space above the aisles is built as a gallery opening into the nave by an arcade placed immediately above the usual arcade. The windows, which play so important a part in the illumination of the earlier churches, are thereby lost to the nave and their place only imperfectly supplied by the windows, short and narrow, in the aisles, and by the large windows over the entrance. There is a sort of octagonal dome over the bay of the nave before the apse and immediately above the present sanctuary. In

this dome there are some small openings but the church is markedly different in lighting from the contemporaneous basilicas at Hildersheim in Germany, which retained the old form.

The explanation of the absence of a clerestory with windows is found in the design of the façade and the needs of the construction of the vaulting. There is no division between the roof of the nave and of the aisles. One huge gable covers all. This single roof appears in many Gothic buildings in Germany, but without the resulting absence of large enough windows; for there the aisles are carried up very high and have immense windows (*cf.* Article X., St. Stephen's at Vienna). The single gable roof appears to be a favorite in Lombardy and may be taken as a characteristic of the Lombard Romanesque. In the case of St. Ambrose, as well as some others, the division of the church into nave and aisles is indicated in the façade, though very imperfectly. The whole central portion of the courtyard is the width of the nave. This portion is divided into three parts by pilasters running to the decoration immediately below the roof. A five aisled church would be suggestive were it not for the narrowness of the divisions. In the Cathedral of Piacenza, the division of the nave and aisles is carried out more successfully. Impressive portals mark the termination of the three portions of the church and the division between them is indicated by rather heavy pilasters running to the roof. But any such treatment of a façade is unsatisfactory and at the best a mere makeshift, as there is no essential connection between the appearance of the façade and the divisions of the interior. The pilasters have no more work to do in the construction of the church than if they were painted, and good decoration, employing architectural forms, is always organically connected with the building on which it is used. So rooted is the form of a single gable in Lombard Romanesque that when it came to the design for the present cathedral of Milan, the façade, in violation of every principle of Gothic architecture, was drawn with a single gable, though the aisles are considerably lower than the nave (*cf.* Art. X.). This method of roofing is in every way less attractive than the older method which was continued in part throughout the Gothic period. It offends against an essential principle of design. For the beauty of a large building depends to a very large degree upon a multiplicity of parts united in an intelligible and organic whole. Even a building as simple as a Greek temple is made up of a multi-



ST. AMBROSE, MILAN.—ALTAR.

tude of distinct parts. A barn following the same outline as the Parthenon would not be beautiful. There would be a dull uniformity of outline. The walls would be mere blank spaces. In the Greek temple there is a forest of columns surrounding it, each is a thing of beauty, most carefully designed and constructed, but each is an indispensable part of the building and of use in supporting the roof. The whole exterior, with the exception of the roof, which is rather flat, is broken up into a multitude of parts perfectly proportioned to each other. It is in this unity in the greatest multiplicity that the beauty is chiefly to be found. The Gothic cathedral carries the same principle further and with even greater exuberance of detail. But the artistic principle is the same, however different may be the means which the different architectural styles employed. The Lombard Romanesque, because it lacked this grouping of parts, this unity of contrasting elements, did not have the same wide influence upon church building in this one of its

characteristics that it did in the matter of vaulting in which it excelled.

The second explanation of the absence of the clerestory, one of the early features of church building, is the needs of the construction of the vaulting. This vaulting of the nave is very interesting. At first sight it would appear that the ceiling was one long semi-cylindrical vault crossed by vaults of the same form. But the curve of the roof is not simple. The arches which cross the nave, dividing it into bays are, as will

onal arches that the main weight of the vaulting rests. These arches springing from the piers exert a strong thrust outward. This thrust is taken up by the vaulting of the upper story of the aisles and thence conveyed to the side walls. This principle which is used here without any apparent reflection, is the same principle that will appear in Gothic architecture. The outer walls could not be made light by being pierced with many windows and so the resulting dimness of light in the church could not be helped. In the cathedral at Piacenza, the walls of the



CATHEDRAL, PIACENZA.

be readily seen, semi-circular, but they have very little to do with the vaulting. The arches which cross the bays connecting the heavier piers diagonally are also semi-circular, or very nearly so. The form which they would have taken in the case of an ordinary vault would have been elliptical. They rise therefore considerably higher than the arches directly across the nave. The various bays are therefore covered with what may be described as very flat domes. But the dome is not used as a decorative, but merely as a constructional form, in which form it appears in many Gothic buildings. It is on the diag-

aisles are very much higher and much better lighting results.

The towers at Milan are immediately adjacent to the church itself, but they form no part of the design of the church. Here, as is so frequently the case in Italy, the tower is not employed as a part of the church but as a separate building, which is only very loosely related to the church. Such was the case at Ravenna, such at Pisa, as will be seen; such at Florence, where the beautiful tower of Giotto stands apart from, but near the Duomo. At Piacenza the fine tower, which has its spire complete, is built upon the aisle, but there is no hint of any con-

nection between the two. It is not made a part of the façade and apparently every thing is done to keep it from being made a part of the design.

The interior arrangement of St. Ambrose calls for notice as typical of many buildings in the Romanesque style. The altar stands at the end of the nave rather than in the apse. The semi-circle does not meet the last bay of the nave but there is a short barrel vault that extends the choir before the apse proper begins. Here, as can be seen, are the choir stalls. The episcopal throne is in its proper place in the rear at the centre. The whole choir is raised several feet. This is found in very many important churches, both in the North and South. In the Cathedrals of Parma and Spire, both of which have transepts, the whole transept is included in the raised portion, but in general only the apse is raised whereby a crypt is provided to serve as a sacristy or as a chapel as well as burial vault. In the Cathedral of Milan the whole choir is raised in the same way. The place for the clergy, other than the officiant, is behind the altar—a position which remained common throughout the Romanesque period.

There are several important monuments of art preserved in this church from the older church. Thus the canopy over the altar belongs to a very early period. The bas-reliefs are of the eighth century. But even more valuable is the altar itself which is covered in the view of the interior. The splendid decoration is a work of the Carolingian period. One Volvinus, a German, is said to have executed it in gold and silver. Beautiful enamels and gems are inserted in the rich borders. The reliefs in the two side panels are from the life of Christ. The central panel is made up of one design divided into sections by a cross. The twelve apostles are represented in groups of three in the corner sections. In the centre of the cross is the Saviour in glory. In the arms of the cross are the symbols of the four evangelists. The freedom which is shown in breaking the lines that might otherwise have run across the altar is very striking.

The pulpit is not that of the original church, but probably made from portions of the earlier pulpit. It is erected over a tomb of the sixth century, a really fine piece of work. The pillars supporting the pulpit have been lengthened out in various ways. One is placed upon a lion, another has a lion inserted between the capital and the arch. The decoration of the various portions of the whole structure repay careful study, especially the fine design worked on the face of the arch.

THE AGES OF YOUNG MEN.

BY ROLAND RINGWALT.

WHEN Bishop Rowe in the Church, George W. Perkins in business, Henry W. Grady in journalism, William E. Russell in politics, or Rudyard Kipling in literature, is mentioned, some one declares that young men are to be the rulers of the world. The action of corporations in preferring young employes is a sign of the times. Young men are sought as well as seeking, and the long roll of mechanical, commercial and professional positions held by young men often discourages those who happen to be past forty.

Nevertheless, "elder," "presbyter," "senator," "earl," and "alderman," remain in our dictionaries. If the world needs energy, it also needs experience. There are reasons for considering the demand for young men temporary rather than permanent. It is likely that a generation hence a business man, a lawyer, a physician, or a clergyman of forty-five will be preferred to a bright young fellow of twenty-seven. The natural tendency is to prefer men who have shaken off the juvenile without verging on the senile. This tendency will probably return after we have outgrown the present abnormal conditions.

We live in an age when changes, and even radical changes, must be expected every day. It was not so fifty years ago. Steam was a powerful force then, but still the old stage-coach was useful and popular. The telegraph was new, and almost a curiosity. We still retained many traces of the colonial. Then came the rush of constant invention and ceaseless reorganization. A cable across the ocean; railroads across the continent, double-track and four-track roads, the cheapening of telegraphy, the click of the typewriter, the calls at the long-distance telephone. Men who were born in the early fifties have not adapted themselves to a state of society in which the only thing settled is that nothing is settled. It would not take twenty years of sleep to convert a man into Rip Van Winkle. A year of negli-

gence would leave a manufacturer hopelessly behind the lightning express of modern industry. Men born in or since the sixties look for constant change, and would be surprised if they did not find it.

Our Revolution was another age of young men. Most of the old lawyers and scholars were men who could not adapt themselves to new conditions. So good a teacher as Dr. Cooper pronounced his young pupil a madman, but Alexander Hamilton was not mad. The fine old colonial gentlemen who fled to Canada or fretted themselves to death, could not make or administer or endure the new republic. A study of the Revolution will show us how young the leading men of the time were. Remember that in the early part of the eighteenth century the word "American" meant Indian, and "home" meant England. A respectable colonist did not like to be called an American. The old feelings of European greatness, of British invincibility, of colonial feebleness, died slowly; but young men pushed their way to the front, and made a new nation.

Another great age for young men was the Elizabethan age. It was a new and striking thought that anybody ought to be proud of being an Englishman. The English language was comparatively new. Only a few years before, the whole world had looked on Spain as the mid-day sun and on England as a far-away star. Many old men, though prepared to shed their blood if need be, dared not hope that the Armada could be beaten. Young men were glad to be sons of a new power. It delighted them to think that Englishmen could write books worth reading, that Englishmen could fight Spanish ships, that Englishmen could plant colonies, that Englishmen could do everything foreigners had done, and improve on many a foreign patent. Old men who might have been great under former conditions, were not ready for the wonderful new era wherein an English Queen held her throne against a Papal decree and a Spanish expedition.

Let us, with reverence, say that the greatest of all ages of young men was the age of our Lord's earthly ministry. The world-wide institution of animal sacrifices was to be confronted by the bloodless sacrifice of the new law. An era of polytheism was to be followed by the aggressive preaching of One divine Redeemer. Devout Jews who longed for the Messiah were not prepared to accept Him when He came in a form different from their lifelong expectations. We think with awe of the venerable Zacharias passing away as his heroic son prepared for his mission. Anna was about to leave the earthly temple when the infant Saviour was presented. Simeon's deepest prayer was that he might depart in peace. Our Lord poured his new wine into new bottles. It was to young men who could fish all night and again let down the nets; to men able to share the journeys of One who had no place to lay His head; to men who could climb high mountains and feed hungry multitudes that He gave the commission, "Go ye into all the world." Under normal conditions a man of sixty may be superior to one of thirty; but when old things pass away and all things become new, young men scale the heights from which older feet shrink. Harvey declared that no physician over forty could be induced to believe in the circulation of the blood. This fact should be noted by all who study our Lord's allusion to the new wine and the old bottles.

WHERE OUR BIBLES AND PRAYER BOOKS GO.

"HERE IS SOMETHING I wish to inquire about," said a gentleman to a dealer in artists' materials, as he held out a tiny booklet for the latter's inspection. "I bought this book of English gold leaf of you a few days ago, and on turning the slats of paper between the leaves I discovered that they contained portions of the Scripture, and seemed to have been cut from various parts of the Bible."

"So they were," answered the dealer, "but there is nothing extraordinary about that fact when you understand it. All English gold leaf, as a regular matter of business, is packed in little books made up of pages of Bible cut to the requisite size and stitched together.

"No profanation is intended, but the practice of packing the material in this way is a well-established custom. The Bible is selected for the purpose because as a general thing the type is more evenly set and the printing finer and better executed than in other books.

"Printed paper has always been in general use for packing the sheets of gold leaf. The slight indentations made by the type serve to keep them more firmly in place. They slip when packed between plain sheets. The Book of Common Prayer is also employed for the same purpose and the same reason.

"Gold leaf books are made up from the sheets in which they leave the press, and before they are folded."—*Washington Star*.

IS THERE A COMMON ANCESTRY OF OUR RACE?

AN "AD HOMINEM" ARGUMENT.

BY THE REV. FRANCIS J. HALL, D.D.

UNDER the somewhat startling caption of "No Adam Nor Eve," the secular papers not long since gave a press dispatch to the effect that the American Association for the Advancement of Science had "decided that there never was either an Adam or an Eve." In view of the fact that modern science is ever omniscient and infallible, such a decision should make all dogmatists quake with fear, if it were made.

But a closer perusal of the dispatch in question—a rather flippant one by the way, and written undoubtedly with a goose's quill—shows that nothing was decided, and we may still hold that the African is our brother. It seems that Professor McGee read a paper on "Current Questions in Anthropology," in which he argued that modern research has shattered the theory of a common parentage of our race; saying, according to the dispatch, "It must be apparent that the Negro, the Mongolian, the Malay and the Caucasian *could* not have descended from the same pair." (The italics are ours.) His position was criticised adversely by Prof. George Dorsey and Prof. Russell, but the crowd, according to the dispatch, went over to Prof. McGee's position.

We are in the habit of taking sensational reports of this kind *cum grano*. But unless the dispatch in question is simply a tissue of falsehoods—a view which we are not inclined to adopt—it appears that Prof. McGee and other scientists, not named in the dispatch, reject the *possibility* that the different races of the human species have descended from common parentage. Without claiming to be expert in matters of scientific research, we possess enough of common sense and acquaintance with the present state of scientific opinion, to discern an element of fallibility in such a conclusion. It is certainly difficult to square, for instance, with the evolutionary hypothesis.

According to that hypothesis many existing species which differ from each other far more than the most diverse human races do, are descended from common ancestry, having acquired their present forms through a long process of variation and natural development. It is held, for example, that the different species belonging to the Order of primates have a common source, so that monkeys and men have one ancestry. And no necessity has been demonstrated as yet of going back of the beginning of the Order of primates to reach this ancestry. To put it in another way, scientists have not the data for denying the *possibility* of common ancestry of the primates *within the Order of primates*.

So it is with the human species. Negroes, Mongolians, Malays, and Caucasians, all belong to one species. This is shown by their structural likeness, and by the fertility of intermarriages between them. No data exist which demonstrate that we must go back of the time when the human species appeared on this earth in order to reach a common ancestry of these races. This is said on the assumption (the truth of which we leave an open question in this argument) that the evolutionary hypothesis is true. If it is not true, the scientific account of man's origin is thrown into chaos and may be dismissed.

We fancy that scientists who deny a common parentage of Negro, Caucasian, etc., unconsciously make use of a premise in their argument which they would repudiate in other connections, viz., that mankind has only existed a few thousand years. It would be difficult to find any scientist of repute to-day who does not insist that the appearance of the human species took place many long ages prior to the date alleged, for instance, by Archbishop Usher—4004 B.C. The indications of geology, archæology, and other lines of research are said to point to a length of continuance on man's part which makes Usher's date quite modern.

Arguing then *ad hominem*, and on the basis of widely accepted scientific hypotheses, we discover that the chief difficulty touching a common ancestry for man disappears—*i.e.*, the supposed lack of time for the development of existing race differences, and for the prehistoric geographical distribution of mankind. It is not necessary on such a basis, in order to defend the view that all men are descended from one human pair, to show that these divergences could have been produced within a few centuries.

Moreover, in view of the centrifugal tendencies ever prevailing among savages, such as scientists consider all primitive races to have been, we only need the long period which modern

scientists give us in order to account for the wide distribution of mankind which was accomplished prior to the dawn of history. It requires considerable advance of civilization to enable large populations to occupy small territories, and savage races are continually forced to migrate in order to gain room for hunting and other primitive methods of subsistence. This centrifugal movement is accelerated by constant warfare, which forces the weaker races to move on.

Now such considerations as these lie open to all thinking men, and one does not need to be an expert to see that an assertion of *impossibility* that the human species should have descended from one human pair, is premature, to put it mildly. Scientists may not eat their cake and still have it. They may not use a modern date for man's origin to prove plurality of it, and then assume an ancient one in order to bring the human species within the sphere of evolution.

No doubt it will be thought by some that the argument which we have employed, although avowedly *ad hominem*, is a strange one to be adopted by one who is committed to belief in plenary inspiration of the Scriptures. We can readily imagine some such thoughts being suggested as this: You believe that the Scriptures are divinely inspired, and therefore inerrant. You are bound, accordingly, if consistent, to accept the scriptural indications of man's antiquity, which your argument leaves open to doubt. These indications have but six thousand years within which to account for the present distribution and variation of the species. Recent archæological researches seem to show indisputably that this variation had been accomplished some milleniums before the Christian era. What are you to say then? Must you not give up a common parentage of the race, on biblical grounds? And does not that mean that the Bible is at fault in its account of Adam?

Before answering these questions let us acknowledge for the sake of argument that the results of archæological research may ultimately indicate that existing races have possessed their present differences and wide distribution since thousands of years before Christ. Traces of prehistoric civilizations seem to be found in all parts of the world. Prof. Petrie claims to have traced Egyptian history seven thousand years back, and Prof. Hilprecht claims to have done the same with Babylonian civilization. Chinese history seems to reveal a long continuance of the Mongolian race. We might give other and more remote illustrations of what we are conceding. It is more and more difficult for many to accept the theory of a six thousand year old mankind.

But there should be no biblical difficulty. In the first place, it is quite tenable to maintain that the presentation of facts and incidents of history, especially with relation to chronology, was quite outside the purpose of the Holy Spirit in making a revelation to man. All the Scriptures are alike *inspired*; but all do not alike constitute *revelation*. God used men who had certain human knowledge without necessarily converting it into scientific omniscience. His purpose was not to give man a text book in chronology and history, but in faith and morals. These narratives are full of idealism throughout. The numbers employed to signify periods of time are often evidently symbolic, and it is not necessary to hold that they are intended to discharge the function of strict chronology. This symbolical tendency leads, for example, in certain instances, at least, and may in others, to intentional omissions in the genealogies.

The inerrancy of the Bible touching matters *with reference to which it is inspired*, must be maintained by all who believe in Divine inspiration at all. But the obvious purpose of biblical inspiration is to convey spiritual teaching and edification. The mark which differentiates Scripture from contemporary literature of similar type is—not a correction of the historical and scientific limitations of early ages, but—the infusion of a unique spiritual bearing. The doctrine of plenary inspiration teaches us that *all* the Scriptures are charged with such bearing, and that the source of it is Divine. Some portions of Scripture, indeed, seem less significant spiritually than other portions. But every part has its place and function in an organic Bible, whether as the inspired frame work and context of revelation, helping to bring out its meaning, or as the direct expression of some Divine mystery. All is inspired, and this without reference to theories touching the manner of inspiration.

YOU WILL NEVER BE SORRY—For living a white life; for doing your level best; for your faith in humanity; for being kind to the poor; for looking before leaping; for hearing before judging; for being candid and frank; for thinking before speaking.—*Selected*.

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XII.

A TRYING PATIENT.

THEY had indeed need of clear-brained, strong-armed Oswald. The sick man's mother stayed with him night and day, save the broken snatches of sleep that necessity compelled her to take. She was an expert nurse, but the best of nurses must have rest occasionally, and, until Oswald came, there was no one to relieve her. The Captain, as brave as a lion in the affairs of men, was absolutely helpless in a domestic catastrophe. He mourned like David of old over "his boy, his first-born, his only son," but when it came to turning that boy in bed, or feeding him a few mouthfuls of gruel, he invariably managed to jar the broken arm, or spill the gruel over the bed-clothes, or do something else equally awkward or unfortunate. Elvira was more deft, but she was not strong enough to help in the required lifting and turning of the sick man.

Neighbors and relatives freely offered their services. The Captain engaged a stout and experienced nurse. But Henry, now restored to consciousness, fretfully declared that these people coming in and going out of his room "hurt his head," and forthwith he raised such an outcry that both neighbors and nurse were banished by the doctor's orders. The relatives other than the immediate family, fared no better. Aunt Tabitha's "voice squeaked, and made his head ache"; Uncle Courtney "walked like an elephant," and Cousin Emmeline "chattered too much," and he querulously declared that "he couldn't and wouldn't have them about him, and that was all there was about it."

Whereupon the offended uncle and cousin withdrew with the air of a martyr about them. Good Aunt Tabitha only said:

"La! la! Henry's kind of fidgetty, I guess, but then I never did have any knack in a sick room. Now that Elizabeth's with Henry all the time, I can see that the hired girls are slack with their work. I can run a house as well as anybody, if I never did have a house of my own, so I'll just take that off from Elizabeth's shoulders."

She was as good as her word, looking after the maids in the kitchen, hearing Charlotte's and Caroline's lessons, and seeing that gruel, hot water, and mustard plasters were ever ready. In an emergency it is always the maiden aunt, sister, or cousin, that comes to the fore, sees that the domestic machinery runs smoothly, and acts the good Samaritan generally. They have the reward of hearing themselves called "old maids," and of having it hinted in their presence that they are "half dead to marry." Incidentally they may have the reward of a good conscience also, but that is another matter.

Oswald appeared upon the scene as soon as the Captain's fleetest span of horses could traverse the distance to and from Thorby and Albany. He was greeted with warmth by all, but by none more warmly than Henry himself, who declared now that Oswald had come "he might be moved without being pulled about like some boot-jack, and possibly get something beside slop to eat."

Now in all orthodox fiction the sick man or woman who may have been rather trying hitherto in life, is chastened and purified by the pain endured, and is finally restored to health with the dross in his or her character burned away. As they lie there through the long, dreary hours of illness, they think over the past and make a silent resolution to arise a better man or woman from that sick-bed, and to show by their actions the gratitude that they can so feebly express.

Then again, in all well-regulated narratives, the patient who has before rasped his relatives' feelings by his selfishness or general bumptiousness, now lies tossing with pain, or weak and listless as the case may be, or the author's fancy may dictate, but always patient and sensitive of causing trouble. The sick one's gratitude is always touching. The old exasperated feeling dies out and reconciliation follows. The invalid, too weak to speak perhaps, puts "his thin, shrunken hand into his father's

strong, forgiving one. Too full for utterance, the father presses the wasted fingers and thanks God from his heart that this, his son, is restored to him."

All this is very pretty, very affecting. We would fain follow suit had this young man given us the slightest opportunity to do so. But he did not. Henry had never been a villain, nor a dissipated sinner. But he was self-willed and quick-tempered, impatient of restraint, and apt to ride rough-shod over his father's expressed wishes. The Captain was equally strong-willed and determined, and not slow of temper himself. This had led to many altercations between the two, and in general a feeling of strained relationship. But Henry well was ever gentleness itself to his mother and sisters, and was generous, merry-hearted, and ever ready to do a good turn for his friends.

Henry sick, was quite a different fellow. He was not "touchingly patient," nor "tenderly remorseful." Indeed the figurative expression, "A bear with a sore head," suited him exactly. Always restless even when well, his enforced confinement was torture to him. He was racked with pain and fever, and those parts of his body upon which his weight pressed heaviest soon wore almost to the quick, and ached intolerably. He could not kick nor thrash about without hurting his broken arm or ribs. There was but one relief left and that was to growl, and growl he certainly did.

It was wonderful the number of things he could think of that he wanted done. It was even more wonderful to see the ingenuity with which he found fault with the manner in which these requests were carried out. He wanted more air; he wanted less: the room was too open, too close, too hot, too cold, too light, too dark; his nurses walked "creepy," and set his nerves a-tingle, or they "shuffled their feet," or "stamped around as though he had no ears"; they "whispered," or "muttered," or "snuffled," or "shouted" when they spoke to him; they "shook" him, or "jostled" his arm, if they but touched finger-tip to the bed clothes; they "didn't take care of him," and "never were around when wanted," although someone was ever on the hop to wait on him. He had to have hot irons to his feet, hot cloths to his chest, and cold cloths to his forehead. He had to be fanned and bathed, rubbed and re-bandaged. Twenty times a day he had to have his head raised, and it took just so many pillows of exactly such and such sizes, piled together in precisely such a fashion, to support him; then in five minutes' time, his "head was too high," and out would have to come all the pillows.

In the end, the women folks broke down, and the Captain and his sister had to come to the rescue in spite of Henry's loud demurs. The poor, awkward Captain stood his son's grumbling with a meekness that amazed all who knew him. In truth, he had done some severe self-questioning since his only son had lain so near death, and his conscience had answered him that he had been too impatient and exacting with his hot-blooded boy. To make amends he was doubly patient now.

But in spite of the doctor's tonics, and in spite of three repeated blood-lettings—which everybody at that day knew was the best thing in the world to keep down fever, although our Esculapiuses of to-day sniff at the idea—in spite of his mother's choicest tid-bits to tempt his appetite, he gained no strength.

"Coax him with your prettiest dishes," said the doctor. "Things taste better when they look good."

When Elvira forthwith brought him chicken broth steaming and hot, in the quaint old bowl that their great-great-grandmother had had in her best set of china, the young man crossly snapped out:

"I won't have that slop! Why in creation don't you bring me my stuff to eat in something that didn't come out of the ark?"

"What will you have to eat, then?" the good sister tenderly asked, ignoring the slur on her taste in bowlware.

Whereupon the ungrateful brother promptly replied: "A piece of venison steak broiled over a camp fire, and stuck between two hunks of sour-dough bread"—a bill of fare copied literally from Oswald's old recital of surveyor out-door fare.

Of course he did not get it, but the fancy stuck to him. Every mealtime thereafter he persisted in calling for some article that might be supposed to form part of a hunter's diet. From hunter's food to hunter's life was an easy transition. The whimsical invalid took it into his head that all he needed to get well was to "rough it" a little. He talked of hunting and trapping, of going to the new settlements in Ohio, now to live as a hermit, now to have Elvira go along and keep house for him, now for the whole family to go. The fancy grew upon him. It was Ohio, Ohio, from morning until night. The doctor said he must have a change of climate. The Captain talked Europe,

the West Indies, or an ocean voyage, but the headstrong man would not hear of them.

"I'm no sailor," grumbled he. "I'm not going to sit on a greasy deck all day watching the horrid old waves tumble over each other to get to the shore. I'd die right off to save the trouble of getting sea-sick."

"But Henry, we have decided that you must have a change," gently but firmly interposed Mrs. Welford. "You need more bracing air, and travel is good for you. You have been ill for months. We want you to get well."

"Let me go West, then, mother!" cried he with characteristic impetuosity. "I've always wanted to go, and if I get well I am going to go anyway. I just know if I could tramp through the woods all day, and shoot a turkey or a deer or two as they run across the path, as Oswald says he used to do, I'd get well. I could eat then. Don't you remember, Oswald, that time you said your crew left their salt behind, and one of you speared a 14-pound muskallonge, and you stuck it on a stick and roasted it in front of a big hickory fire, and you all had to eat it without salt? Why" (and he leaned upon his elbow in bed in his pleasurable excitement), "why, I can smell that fish as it was roasting, and taste it, too, and it was smacking good if it didn't have any salt!"

"Wait until you get well," returned Oswald, patting Henry's hand as he would a small boy's, "and I will take you out on a trip of that kind myself. You must get well first, so you can walk and ride. It takes a good deal of endurance to stand traveling over rough roads, or no roads at all, you know."

"I can stand it to go right now," persisted the sick man. "And I want to go—say mother, can't I go? I can ride a few miles a day, I know, if you will fix up a bed in the spring-wagon box, so as to stop the infernal jolting. And I'll get stronger and stronger every day, and then I can begin to ride horseback again. In three months, mother, I would be as fat as a bear, weigh as much as two hundred pounds, and be as stout as an elephant."

Doctor Moore, who happened to be present, eyed his patient closely while this conversation was going on. As Henry sank back exhausted on his pillow, the good physician seemed lost in thought. He took off his spectacles, rubbed them vigorously with his black silk handkerchief, breathed on them, then rubbed them again. Then he held them off at arm's length, squinted obliquely through the lens, then, with a sigh, rubbed and polished them once more—little preliminaries that always betokened an important communication on his part. At last he spoke:

"Captain, I would like to see yourself and wife for a few moments privately."

Once in the parlor, the doctor, with the familiarity of an old friend, clapped his hand on the Captain's shoulder and bluntly said:

"I know you are opposed to it, Captain—think it is a fantastic notion and all that—but you had better let the boy go on this trip of his. I tell you plainly, he cannot last six months here. A little roughing it—not too much at a time—not too severe—may do wonders for him. It will be better than medicine, and a change of climate may help him greatly."

"I know all that," returned the Captain with a shrug of his shoulders. "But I have always had a horror of pioneering. I am in favor of Bermuda, myself. His mother and I will go with him, of course. There we can have the comforts and conveniences of civilization. I am not ready to turn savage quite yet."

The Captain's mouth shut together with a pertinacious snap that made the doctor mutter beneath his breath, "Like father—like son, set their heads once, heaven itself couldn't move 'em." But the speech he made aloud was more diplomatic.

"Certainly! certainly! I agree with you on that, but the trouble is your son don't think so. He is a peculiar patient, very peculiar, I may say," and Doctor Moore nervously rubbed his spectacles again. "He is very excitable, and if you were to carry him off to Bermuda against his will, he would fret himself to death inside of a month."

Mrs. Welford began to sob. "Oh, Anthony!" she pleaded, "Our other two boys lie in the church-yard. Henry is the only son left to us. Don't stop to talk of comforts—I would walk barefooted on hot coals if it would save my boy," and she wept bitterly.

The Captain walked over to his wife, and tenderly put his arm around her. "There, wife, don't take on so. I will do anything on earth to please you, you know. Still, I can't see that

any good can come out of exposing a sick man to rough travel and coarse camping fare."

"You don't understand the matter," eagerly interposed Doctor Moore, detecting signs of weakening in the Captain's countenance. "You have to humor peculiar patients. It is surprising how they will improve sometimes when you give them their own way. There was General Switzer's daughter; she had an ulcerated stomach and could not keep even a teaspoonful of water down. I gave her up to die. In fact I never saw a sicker woman. She had the old General's grit, and his will, too. She stuck to it for a week that if she only had all the Dutch cheese she wanted—you know what an indigestible mass it is, sour curd stirred thick with clotted cream—she'd get well. I would as soon thought of giving her arsenic as letting her have that to eat. One day they thought her dying, and her mother brought in a dish of the stuff and let her eat her fill. Would you believe it? she turned over on her side after eating it, slept as sweet as a babe, and she began to mend from that very hour. You have to give self-willed patients your head, if they are determined to have it, and that is all there is to it, Captain."

The Captain sighed. "Call Elvira," he said. Elvira came. She had always been her father's favorite, and now his first thought was of her.

"Daughter," said he, "for you brother's sake will you give up your comfortable home for the next two or three years, and live in the wilderness? Your mother and I have all but decided to go West with Henry—what do you say?"

"Oh father, let us go! I have been wanting to ask it for a long time. I am willing to live in a log hut, or to use a bass-wood chip for a plate, if that would help Henry. I shall never feel right if he dies, if we don't try this trip for him when he has so set his heart upon it."

"Ah!" returned her father, "I fear the sacrifice has come too late. But we will try, and that at once. I do not want to excite the boy. Go and sit by him and send Oswald to me. We must consult where we will go and what we will take. I will start in a week, if it can be done. There is much to do. I'll have to dispose of surplus stuff, find a man to take charge of the place, and do a thousand and one other things."

Long did the four, the Captain and his wife, the doctor and young Barrett, consult together. An objective point was at last decided upon. This was where a certain strong-flowing spring gushed out from beneath a flat, moss-covered rock at the foot of a thickly wooded hill. Its waters were clear, cold, and sparkling, and strongly impregnated with sulphur. There was a trail over the hills worn by the moccasined feet of generations of red men who had sought these waters that held, as the Indians believed, magic healing in its silvery drops. An Indian had told the surveying corps about it, and in fact had guided some of them to the spot, Oswald among the number.

This spring was in a part of the Western Reserve, as it was known, not yet fully opened up. However, an old soldier who had marched through that region with Smith in 1813, had found his way back and settled on the banks of a small creek, called after this settler, Tomlin Creek. Others had followed him, and at the time of Oswald's visit, six years before, there was already the nucleus of a good-sized settlement.

At, or as near as they could get to this beautiful spring, they decided to locate. Doctor Moore thought the sulphur water would be particularly beneficial to his patient; Oswald urged the comparative ease with which it could be reached; Mrs. Welford preferred on her part the society of a settlement, crude though it might be, to the solitude of a wildwood home remote from neighbors; as for the Captain, he was favorably influenced by the consideration that it was but a day's journey to a thriving town that contained, Oswald thought, fully five hundred inhabitants when he was there, and that was probably even larger now. The Captain made a note of the name of this town, Cleveland, and also that as it stood at the mouth of a harbor on Lake Erie, there was constant communication by boat with the lake ports of New York and Pennsylvania. Thus the chances were good for their obtaining at Cleveland necessary supplies and possibly some of the luxuries to which they had been accustomed.

And thus it came about that the tangled skein of destiny drew the cultured, high-bred family of Welford to the rude border settlement of Tomlin Creek.

(To be Continued.)

THE ULTIMATE question of every human life is, whether he is at peace with God.

❧ ❧ *The* ❧ ❧

Family Fireside

EPIPHANY.

Not in the long slow processes, outwrought
 By Law unchanging and persistent Force,
 Through which, from elements chaotic, coarse,
 The world to ordered beauty hath been brought;
 Not in the age-long battle sternly fought—
 Now glutting with loud wreck Destruction's maw,
 Now grimly silent under forms of law—
 Which 'stablished good or brought the ill to naught,
 Is my dear God made manifest to me.
 There, my dim eyes can scarce His presence trace,
 So strange His ways and full of mystery.
 But when I see, fulfilled with truth and grace,
 The Word made Flesh for man, the Virgin's Son,
 I know God then, for God and He are One.

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

A NEW YEAR.

BY THE REV. CYRUS MENDENHALL.

HERE it is—the New Year, number 1902.
 The portal is open and we step across the threshold.
 Naturally we hope to get the most out of it we can.
 Its predecessors have taught us something. The losses,
 crosses, successes, and failures of 1901, and of the years before,
 have ripened and enriched your experiences and mine.

"The wave is breaking on the shore,
 The echo fading from the chime;
 Again the shadow moveth o'er
 The dial plate of time."

We are not wholly satisfied with our advancement; we
 would do better now. We may leave idle regrets and press
 onward.

"As the swift seasons roll,
 Leave thy low vaulted past."

It is a great thing to be alive. No greater miracle than life
 itself, and no mightier responsibility is there. Make the most
 of it, and the best of it. Live all over. The great Teacher
 came to give life, and to give it abundantly. His words "are
 spirit and they are life." Live as He lived, love as He loved,
 and you will live and love well. The more nearly you do this,
 the more you will get out of the New Year.

Lord, to whom shall we go? said St. Peter, "Thou hast the
 words of eternal life." Let His word and His life have a place
 in your heart, and you will really live. "His life is the light
 of men." It is a good deal more than bare existence. That
 will do for animals or vegetables, but men are capable of better
 things.

To make this new year a happy one, live all over; not on
 the animal side only, but cultivate mind, heart, soul. Let no
 good things belonging to you be inoperative.

Allow the functions to be performed. That means life
 and growth. More than meat and drink we all shall need in
 1902 and beyond.

Resolutions are in order. Shall we heed St. Paul's words
 to the Ephesians and "redeem the time"?

Grasp the fugitive moments. Fill up with good and lovely
 things and it will make a long year for you; for has it not
 been written somewhere by someone: "To lengthen a year, put
 a great deal into it"?

Tennyson sang: "Better fifty years of Europe than a
 cycle of Cathay."

"You may put into a minute of time only just so much
 manual labor, but you can also add to the same moment, thought
 and love." These sentiments may help us to make the most of
 our new year.

Take Christianity with you into whatever path the year
 may lead. Not a self-assertive kind, but a loving, practical,
 tender type, such as Jesus lived and taught. That means better
 life physically, better life mentally, better life spiritually, and
 in fullest measure. Thus may we grow out of time into
 Eternity. "Till thou at length art free, leaving thine outgrown
 shell by life's unresting sea."

I am glad we do not know all that is ahead of us; but trust-

ingly, hopefully push open the door, bid 1901 farewell, and wel-
 come 1902.

Holding the Father's hand there is nothing whatever to
 fear, and love lightens the way for us.

"Oh! seer seen angel! waiting now
 With weary feet on sea and shore,
 Impatient for the last dread vow
 That time shall be no more!
 Once more across thy sleepless eye
 The semblance of a smile has passed;
 The year departing leaves more nigh
 Times fearfullest and last."

THREE COUNTRY SCHOOLMASTERS.

BY ROLAND RINGWALT.

PEDAGOGY shows at the first glance a radical difference
 from law, medicine, or divinity. We rarely think of the
 learned professions without thinking of the men who have
 adorned them. In thinking of pedagogy, despite the Arnolds
 and Pestalozzis, a great deal of the interest attaches to those who
 have taught for a short period and then left the desk for some
 other position. Innumerable government officials, judges, phy-
 sicians, and parsons have taught school. Veteran generals and
 admirals have in their time been instructors at West Point and
 Annapolis. Forty years ago, if a man was fairly well educated,
 it was almost taken for granted that he had taught somewhere,
 or that he was a candidate for a vacant school.

In 1755, the grammar school at Worcester, Massachusetts,
 wanted a Latin master, and engaged a bright young man of
 twenty. He rode sixty miles on horseback in one day, and was
 fortunate enough to find that the selectmen of Worcester had ar-
 ranged for his board "with one Greene." Many a schoolmaster
 and schoolmistress of later days has been obliged to "board
 round" amid rude forefathers of the hamlet decidedly less
 poetical than those who slept in Gray's famous churchyard.
 This young master kept a diary almost as amusing and far more
 sturdy than that of Samuel Pepys. He put down his good reso-
 lutions and his unfortunate failures in keeping them, his reflec-
 tions on Puritan divinity, his observations of human nature,
 especially as shown in children. His relatives took it for
 granted that the young man would enter the Puritan ministry,
 but he wavered. For a time he boarded with a physician, whose
 library tempted him into many thoughts of the medical pro-
 fession. Evidently he was ill at ease. Now he copied Tillot-
 son's sermons to improve his style, and now he noted the loose
 expressions of skeptics and the stereotyped phrases of colonial
 divines. On the whole, his diary is one of the most valuable
 books America has produced. There is not one feature of col-
 onial life on which it does not touch. When the pedagogue finally
 decided to study law, he gave offense to several of his relatives;
 and when he became the second President of the United States,
 he gave offense to a large majority of his countrymen. One who
 reads the diary, so honest, so direct, and yet so weak, can under-
 stand why John Adams provoked the terrible pamphleteer,
 Alexander Hamilton.

In 1802, Fryeburg, a small town in Maine, decided that it
 could pay three hundred and fifty dollars per annum to its
 schoolmaster. The master boarded with the registrar of deeds
 of the county, and paid for his board the sum of two dollars a
 week. One who obtained his food at so low a rate might not
 think the salary very small, but the young man wanted money
 to help his brother through college, and spent many winter even-
 ings copying deeds. A whole evening's work brought him fifty
 cents, and four evenings paid his board. He also found time
 to read many chapters in Blackstone, and amused himself with
 Pope. The young schoolmaster was popular, and what is better,
 respected. His manner told the youngsters that he was to be
 obeyed. Whatever he knew he could teach. When he delivered
 the Fourth of July oration, every Democratic voter was sorry
 that so able a man was on the Federal side, and every Federalist
 was proud of the youth. In after years the old uncles of Frye-
 burg recalled with delight that they had gone to school to
 Daniel Webster.

A third country schoolmaster gained a popularity such as
 Adams and Webster combined never won. He was an orphan
 boy, and his schooling would never have won him a certificate
 in Massachusetts. While still in his teens he taught a North
 Carolina school, and the reader mentally asks, "What could he
 teach?" Athletics were not on the curriculum. Profanity, in
 which he was wont to indulge, was not to be taught. He was not
 much of a mathematician, he never learned to spell, his knowl-

edge of geography was scanty. There is respectable authority for saying that he never believed in the roundness of the earth. Yet good schoolmasters were not always to be had, and the gaunt young orphan was by no means the worst of his time and section. At all events, he was obeyed by his pupils. Tradition has not preserved any details of his brief life as a schoolmaster, though it has kept and exaggerated many tales of his blunders in speech and writing. We generally think of pedagogues as men who gain most of their knowledge from books, but this young fellow owed less to books than any other great man in our history, Lincoln not excepted. He knew enough about war to defeat the British at New Orleans, and enough about politics to be twice elected President. A few good anecdotes of his youth would be delightful. But we must not expect to find the records of the classical institution that enjoyed the benefit of Andrew Jackson's services. With all his greatness, and he was a greater man than Adams or Webster, he was not what we would consider an ideal schoolmaster.

NEW YEAR'S DAY: THE CIRCUMCISION OF OUR LORD

By THE VEN. JOHN W. DIGGLE, M.A.,

Archdeacon of Westmoreland; Author of "Bishop Fraser's Lancashire Life." etc.

IS THERE not something especially appropriate in the circumstance that our modern New Year's Day is coincident with the festival of the Circumcision of Christ? For at His circumcision our Lord received His great Name of Jesus—the Name which to every true Christian is above every name; the Name which sheds the glory of forgiveness upon the darkened past and fills the unknown future with the radiance of eternal hope. And on New Year's Day we naturally think much both of the past and the future, and are inexpressibly thankful to be reminded, when thus thinking, of the precious Name of the Saviour, through faith in whom the guilt of the past is blotted out and the hope of the future made unchangeably sure.

We know, of course, that in itself, and viewed only in the cold light of dry reason, New Year's Day is not different from any other day of the year. But human life is happily compounded of warm and beautiful feelings as well as cold and featureless facts. It is in the bright and beneficent sphere of the imagination that all anniversaries, birthdays, wedding-days, death-days, New Year's Days—all days of recurrent memory and renovated hope—live and work. New Year's Day is as a day of embarkation, when we stand wistfully on the deck sadly gazing upon the old shores, yet consciously braced by the winds across the new seas.

Nor is it without significance that in England our modern New Year's Day begins at the midnight of winter, when the hours of darkness are longer than the hours of light. It was not so with ancient Greece and Rome. The Roman year began with spring, the Athenian year with summer. Even our English year used to begin in March. But now it begins when the sun is longest out of sight, and the earth is dreary, dark, and cold, its powers of fertility frozen, its perfumes dead, the song of birds silent, and the vestures of beautiful life exchanged for the shrouds of an apparent death. Yet from the midnight hour of this cold, dreary, songless winter-death our New Year dates its birth—a birth rich in the promise of warmth and light, and music and fruit.

How appropriate, then, is New Year's Day for the birth of new resolutions, new beginnings, fresh starts, in human life! However dark and dreary be the memories of the past, with its sins and failures and disappointments and bereavements, New Year's Day is a season of hope. The past we leave in humble penitence to the tender mercy of Him who, as on New Year's Day, made His Blessed Son obedient to the Law for us; and we set forth into the future glad with the thought of approaching spring, and trusting in the Holy Ghost to make this year for each of us more beautiful in goodness, more rich in deeds of Christ-like love, than any of our years that have gone before.—*Church Monthly.*

THE DISPOSAL OF NAN.

By CARROLL WATSON RANKIN.

WHEN, Mrs. Robbins," said the good old Doctor, "I may depend upon you to take one of the little Stoddards?"

"Yes," said Mrs. Robbins, with a sigh, "I suppose I'll have to, since they're my own cousin's grandchildren. It wouldn't look just right for me to refuse; but I must say, if anybody had

told me this morning that I was going to promise before night to take a child to raise, I'd told them right out flat that it was a mistake, and a big one at that."

The Doctor smiled.

"Let me see," said he, consulting an open letter in his hand. "There are two boys, and a girl of seven. Have you any choice in the matter?"

"Land, yes! I should say I had. I'll take the girl. Nobody that ever knew Jim Stoddard would dare to adopt one of his boys. Jim was the worst boy that ever lived, for mischief. The good may die young, but I'm willing to wager it wasn't Jim Stoddard's goodness that killed him off at thirty."

"No," said the Doctor, "it was pneumonia."

"And to think," said Mrs. Robbins, "that he left three motherless and fatherless children to be scattered around the country, and looked after by strangers. I wouldn't risk taking a boy of Jim Stoddard's, if I was paid a salary for it. He might take after his father. I'd sooner try to raise a young monkey. A girl would be more likely to take after her mother. She was just as placid as a cow, poor thing."

"Well," said the Doctor, "I guess the girl is yours for the asking. Your brother John said he'd take the biggest boy, Dave; and Jim's wife's sister is willing to look after whichever one is left; so it's all settled, and my duty is done."

"Yes," said Mrs. Robbins, who was really a good hearted person, "I'm afraid it is; but I don't know how it will seem to have a child in the house. I suppose Jim didn't leave anything?"

"Nothing but the children and some debts. When he made his will, and appointed me executor, he had a nice little property; but he afterwards disposed of it, and squandered the money. Now I'll write to those people to-night, and tell them to send the girl right down."

"There's no particular hurry," said Mrs. Robbins.

But when the Doctor had departed, Mrs. Robbins went to a trunk in her attic, and looked carefully through the contents.

"Well," said she, "I'll have a chance at last, to use this blue sprigged muslin, and this pink gingham, that I was always going to make over for my oldest girl. I was real put out when I grew too stout for those two dresses."

No oldest girl, however, had ever arrived to claim the pretty fabrics and to brighten the little home; and Mrs. Robbins' only child, a boy, had died in infancy.

"I expect," said Mrs. Robbins, re-folding the blue muslin, "I'll find it real pleasant, after all, to have someone in the house. I've lived a pretty lonely life all these years. She'll be fair like her mother, most likely; with smooth, yellow hair, and big, innocent blue eyes. Her mother was as meek as molasses. I'm thankful I didn't have to take one of those awful boys."

But when Mrs. Robbins and the kind hearted doctor met the train the following Saturday afternoon, the first passenger to alight was a small counterpart of Jim Stoddard in petticoats.

The conductor followed her closely.

"Are you Dr. Barlow?" he asked, anxiously.

"Yes," replied the doctor.

"Then let me tell you, you've got your hands full. This here girl is for you. I wouldn't take the responsibility of looking after that there little black-eyed imp of darkness for another fifty miles, for twice as many dollars. I've saved her life forty-nine times since they put her on the train up to Coppertown."

The small but ungrateful traveler stuck out her tongue at the vanishing conductor, as the train rolled away.

"Where is your hat?" asked Mrs. Robbins, struggling to conceal her dismay.

"About a mile this side of Coppertown," said the child. "I lost it out of the window."

"And your clothes? Didn't you have a trunk, or a bundle?"

The girl shook her head.

"I've got on all I could find," said she. "I didn't have very many. I'm awful hard on clothes."

"What is your name?" asked the Doctor.

"Nan."

"Nan Stoddard?"

The child nodded.

"I guess there's no mistake," said the Doctor.

"I'm afraid there isn't," said Mrs. Robbins. "She has Jim Stoddard's black hair and eyes, and even the same thin legs. Jim ate every thing in sight, and always looked as if

he was in the last stages of starvation. I suppose the whole town'll imagine I'm starving her to death."

"They know you too well for that," said the Doctor, "but she certainly does look like a little picked crow. There's one satisfaction: she can't get much thinner, without blowing—Hi! there; didn't you see that horse?"

"Pooh!" said Nan, disdainfully, "I wasn't in any danger. That wasn't much of a horse, anyway."

"Well," said the Doctor, "I don't know but you're right about the horse, but please stay on the sidewalk with the rest of us."

After this admonition, Nan trotted along demurely beside portly Mrs. Robbins, who was not altogether a graceful person in her movements. To be quite frank, she waddled when she walked; and the Doctor, who had fallen a few paces behind, soon observed that Nan was imitating the peculiar gait of the lady, with amusing accuracy. He supposed the child was doing this unconsciously until the small creature turned her head, caught his smiling eye—and winked.

"I don't envy Mrs. Robbins," thought the Doctor. "That little rascal is brimming over with mischief, just as her father always was; but he wasn't a bad sort of a chap after all. He was always honest, and he was kind hearted, too. Perhaps the girl has inherited his good qualities, as well as his bad ones. Nevertheless, I'm afraid Mrs. Robbins will have her hands full."

Nan was seemingly on her good behavior at supper time. With eyes cast meekly down, she was apparently a model of propriety, and Mrs. Robbins did not guess that she was surreptitiously feeding her crusts to the cat under the table.

Nan was not talkative; but if her tongue was quiet, it was the only portion of her anatomy that was ever still. Her eyes danced, her mouth twitched, her toes wriggled, and her small, brown fingers were never quiet.

"She's mighty handy with the dishes," thought Mrs. Robbins after supper. "And my! ain't she quick? She just flies around that table like a blue streak."

Nan flew around the town in much the same fashion, at five o'clock the next morning; and Mrs. Robbins was greatly surprised to find her seated on the doorstep at seven, when that good lady went down stairs to get breakfast.

"Dear me," said she, filled with remorse, "I meant to tell you last night, that I wouldn't get up very early because of it's being Sunday."

"That's all right," said Nan, cheerfully, "I haven't been lonesome."

"Where did you find those violets?"

"Up in the woods, behind the graveyard," said Nan. "I like the woods."

"For the land's sake!" exclaimed Mrs. Robbins, "that's nearly two miles away. You must be hungry."

"Not so very," replied Nan, honestly. "I took a piece of pie and two doughnuts out of the pantry before I started; but I guess there's room for more."

"Well, I declare!" said Mrs. Robbins. "Many a time your father has been into that same cupboard."

Mrs. Robbins had purchased a hat for Nan on the way home from the train, and was therefore able to take her young charge to church that morning.

Nan's restless eyes traveled with interest over the congregation until the sermon began; when she proceeded to fix her attention upon the minister. Mrs. Robbins, who had been watching her uneasily, gave a sigh of relief, and settled back in her comfortable corner. The Rev. Rufus Goodman had a habit of twisting his mouth in a curious fashion, and was unnecessarily lavish with his gestures. Nan watched him with fascinated eyes. Then, all unconsciously, she began to imitate him. He twisted his mouth to the left, and Nan twisted hers in the same direction. He rolled up his eyes; Nan rolled up hers. He waved his hands, and Nan waved hers.

At first, the child's gestures were so slight, and so quietly performed that they were almost imperceptible; but as Nan grew more and more interested, she became bolder. She forgot Mrs. Robbins and the congregation. She forgot everything but the gesticulating minister. The members of the choir, half facing her, discovered her first; and were crimson with suppressed laughter.

The Doctor, three seats back, was shaking like a mould of jelly. The rest of the congregation had discovered the state of affairs, when the discomfited clergyman stopped short in the middle of a sentence, and fixed a glaring eye upon the occupants of Mrs. Robbins' pew. Mrs. Robbins, half asleep in the com-

fortable corner of her pew, was the last to discover what her uneasy charge was doing.

Nan, covered with confusion, quailed before the wrathful eye of the insulted minister; and looked steadfastly at her shoes until church was out.

"Dr. Barlow," said Mrs. Robbins, after the service, "you'd better write to those people at once, and tell them I don't feel equal to keeping that child. She's more uneasy than her father ever thought of being. I guess they'd better send her to the orphan asylum."

"Well," said the Doctor, glancing at the slender little figure dancing along ahead, "of course you are not obliged to keep her if you don't want her. She certainly is a mischief and a born mimic. I don't know when I've seen anything so funny as her performance this morning. Disgraceful? Of course it was. Still she has never had much of a home, or much care taken of her; and she might improve. The trouble is, she's too much alive. She needs to be kept busy."

"Well, they can keep her busy at the asylum," said Mrs. Robbins, coldly. "I'm done with her."

Mrs. Robbins said nothing to the culprit about her outrageous behavior in church, nor did she tell her of her decision.

"She's going to be here such a short time," said she, "I won't make it unpleasant for her. One scolding, more or less, won't make any difference. I guess she'll get enough to make up for it, where she is going."

The day had been warm. Mrs. Robbins sat alone on the porch that evening after Nan had gone to bed. Suddenly there was a slight stir behind her. A slender arm stole around her neck, and a warm kiss was pressed upon her plump cheek.

"I thought I'd like to kiss you good night," said the child, giving her another kiss and scampering back to bed.

"For the land's sake!" exclaimed Mrs. Robbins. "It's a terrible long time since anybody has kissed me like that."

Half an hour later she stole softly upstairs, with a candle, to look at the sleeping child. The mischievous eyes were closed, and the long, dark lashes curled against the flushed cheek. The black hair lay in soft little rings wherever it touched the damp forehead.

"Ain't she a picture?" murmured the stout guardian angel. "She'd look awful sweet in that pink gingham."

Then Mrs. Robbins returned to the porch.

"Good evening," said the Doctor's voice, from the depths of the rocking chair. "I've been making a call down the street, and I thought I'd stop and tell you that I wrote that letter this afternoon."

"Did you mail it?" asked Mrs. Robbins, quickly.

"No," said the Doctor, "I'll mail it in the morning."

"Well," said Mrs. Robbins, "you needn't. I've changed my mind about it."

HOUSEHOLD HINTS.

HOT SUNSHINE will remove scorch.

THE BEST liquid for cleaning old brass is a solution of oxalic acid.

KEROSENE applied to unused stoves will keep them from rusting. To CLEAN knives—cut a small potato, dip it in brick dust and rub them.

A DAMP cloth dipped in common soda will brighten tin-ware easily.

GREASE may be removed from silk by applying magnesia to the wrong side.

NEW IRON should be gradually heated at first; it will not be so likely to crack.

COPPERAS dissolved in boiling water, will instantly cleanse iron sinks and drains.

PAINT SPOTS may be removed from window panes by a very hot solution of soda, using a soft flannel.

To EXTRACT paint from clothing—saturate the spots with spirits of turpentine, let it remain several hours, then rub it and it will drop off.

BOILING WATER made strong with ammonia and applied with a whisk broom, cleans willow chairs admirably. Soap should never be used, as it turns them yellow.

JAVALE WATER is indispensable in laundry work; dip any stains in it for a moment, then in the boiling water, and they will disappear. If any yellowness remains, bleach.

LAMP BURNERS when they become dim and sticky, can be removed by boiling them in strong soda water, using a tin tomato can for the purpose; then scour the burners with sapollo and they will be as good as new.

Church Calendar.



Jan. 1—Wednesday. Circumcision. (White.)
 " 3—Friday. Fast.
 " 5—2nd Sunday after Christmas. (White.)
 " 6—Monday. The Epiphany. (White.)
 " 10—Friday. Fast.
 " 12—1st Sunday after Epiphany. (White.)
 " 14—Tuesday. (Green.)
 " 17—Friday. Fast.
 " 19—2nd Sunday after Epiphany. (Green.)
 " 24—Friday. (White at Evensong.) Fast.
 " 25—Saturday. Conversion of St. Paul. (White.) (Violet at Evensong.)
 " 26—Sunday. Septuagesima. (Violet.)
 " 31—Friday. Fast.

CALENDAR OF COMING EVENTS.

Jan. 8—Spec. Conv., Colorado.
 " 22—Spec. Conv., Western Massachusetts.
 " 28—Conv., California.

Personal Mention.

THE Rev. E. H. J. ANDREWS has resigned St. Paul's Church, Greenville, Texas, and accepted the rectorship of St. Philip's, Palestine, Texas.

THE Bishop of Michigan City has accepted the resignation of the Rev. L. W. APPLGATE as Financial Secretary, and appointed the Rev. ADISON A. EWING to the vacancy thereby created.

THE Rev. JOHN CALDWELL is rector of Farley and Dyersville, Iowa, with residence at the former place.

THE Rev. W. H. DEWART, assistant at St. James', Roxbury, Mass., has been called to the rectorship of that parish.

THE Rev. E. SHERLING GUNN has resigned St. James' Church, Boydton, Va., to accept missionary work in Porto Rico.

THE Rev. C. O. S. KEARTON, F.R.G.S., of Trinity Church, Geneva, N. Y., has accepted a call to the rectorate of Trinity Church, Marshall, Mich., and will enter upon his duties Jan. 15th, 1902.

THE Rev. SAMUEL B. MCGLOHON has resigned work at Franklin and Spring Hill, Tenn., and accepted the rectorship of Christ Church, Tuska-loosa, Ala.

THE Rev. A. W. MOULTON, assistant at Grace Church, Lawrence, Mass., has become rector of that parish.

THE Rev. GEO. S. SINCLAIR of Christ Church Cathedral, St. Louis, has declined a call to become rector of Calvary parish, Sedalia, Mo.

THE Rev. SIDNEY H. TREAT has become rector of St. James' Church, Greenfield, Mass.

THE Rev. W. J. WILLIAMS, rector of St. Paul's, Martins Ferry, Ohio, has accepted a call to the rectorship of St. James' Church, Westport, Allegheny Co., Md., and has been in charge of the parish since Nov. 27th.

THE Rev. CHESTER WOOD has resigned St. Jude's parish, Fenton, Mich., and become assistant at St. John's Church, Detroit. Mr. Wood goes there with the privilege of establishing an associate mission as soon as possible.

ORDINATIONS.

DEACONS.

CENTRAL PENNSYLVANIA.—At St. James' Church, Lancaster, Pa., Dec. 20th, by the Bishop of the Diocese, FREDERICK A. WARDEN and JOSEPH H. EARP, both having formerly been Methodist ministers. Mr. Earp will remain at St. James' Church as assistant, and Mr. Warden becomes missionary at St. Clair.

PENNSYLVANIA.—On St. John the Evangelist's Day, at St. Philip's Church, West Philadelphia, the Rt. Rev. Dr. Coleman, Bishop of Delaware, acting for Bishop Whitaker of Pennsylvania, admitted GEORGE MCKNIGHT MOORE to the sacred Order of Deacons. The candidate was presented by the Ven. Joseph Carey, D.D., Archdeacon of Troy, N. Y., and the sermon was preached by the Rev. Clarence Wyatt Bispham, rector of St. Philip's, from the text, "Be of good cheer, for I have overcome the world." The Rev. Mr. Moore, who was formerly a Presbyterian minister, will serve his diaconate at St. Philip's.

DEPOSITIONS.

VERMONT.—Notice is hereby given that the Reverend JOHN DAVIS EWING, a priest of this Diocese, having declared to me in writing his renunciation of the ministry, I have in accordance with Title II, Canon 5, in the presence of the Rev. George Barent Johnson and the Rev. George Yemens Bliss, priests of the Diocese, on December 23, 1901, pronounced the said JOHN DAVIS EWING deposed from the sacred ministry. Bishop's House, ARTHUR C. A. HALL, Burlington, Vt. Bishop of Vermont.

DIED.

SISTER KATHRYN.—At the Martha Memorial House of St. Paul's parish, Troy, N. Y., on the morning of St. Stephen's Day, Dec. 26, 1901, SISTER KATHRYN, of the Community of the Holy Child Jesus, of the Diocese of Albany.

Burial from St. Paul's Church, Troy, on the morning of Holy Innocents' Day.

WANTED.

POSITIONS WANTED.

PARISH.—Wanted at once, a parish by a young married Priest, with family. Advertiser is musical, a good visitor, and organizer. Excellent testimonial from Bishop and last parish. Would prefer town where there is plenty of work. Address, PRIEST, care THE LIVING CHURCH, Milwaukee.

MATRON in Church Institution, Companion, Housekeeper, Charge Children's Clothing. Refined widow without family, thorough housekeeper, desires such position in pleasant Church family. Vicinity Chicago preferred. Address, Mrs. P., 425 East 48th St., Chicago.

FOR SALE.

LARGE brass Paschal Candlestick of unique design, chaste and beautiful. An attractive and appropriate memorial. Price, and all particulars, on application to C. B. TILLINGHAST, Kemble Bldg., 15-25 Whitehall St., New York.

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MISCELLANEOUS.

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

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

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

The Spirit of Missions tells of the Missions

progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

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

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

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

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City. Correspondence is invited.

A. S. LLOYD,

General Secretary.

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

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works in any diocese at no expense to the diocese. For list of Officers, etc., see notices among "Institutions of the Church" in "The Living Church Quarterly," "The American Church Almanac," and "The P. E. Almanac."

For further particulars address

Rev. E. W. HUNTER,

Secretary-General and Rector of St. Anna's Church, New Orleans, La.

OR

Mr. L. S. RICH,

Business Manager, Church Missions House, New York City.

Solicitors for the Church Endowment Society have a written authorization signed by the Rev. E. W. HUNTER, Secretary-General.

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

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

E. A. SAVAGE, Secretary.

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BOOKS RECEIVED.

SKEFFINGTON & SON, London.

Guidance for Men. Some endeavors to lead men—drifting amongst the shallows and quicksands of current religious thought—into a deeper and more intelligent faith in Christ. Twelve Instructions. By H. W. Holden, Vicar of North Grimston, York. Price, 3|—.

Grace and Calling. Instructions in Aid of those who having been baptized have need of furtherance in the way of Christ. By H. W. Holden, vicar of North Grimston, York. Price, 2|—.

Testifyings and Pleadings. in Application of the Teachings of St. Paul to the state and

needs of the congregation in this year of Grace. By H. W. Holden, Vicar of North Grimston, York. Price, 4|—.

OXFORD UNIVERSITY PRESS (American Branch), New York.

The Teachers' Commentary on the Acts of the Apostles. By F. N. Peloubet, D.D., Author of *Select Notes on the International Lessons*, *The Teachers' Commentary on Matthew*, etc.

THE MACMILLAN CO., New York.

God Wills It! A Tale of the First Crusade. By William Stearns Davis, Author of *A Friend of Cæsar*. With Illustrations by Louis Betts. Price, \$1.50.

Handbook to the Textual Criticism of the New Testament. By Frederick G. Kenyon, Assistant Keeper of Manuscripts, British Museum. With sixteen Facsimiles.

Notes Introductory to the Study of the Clementine Recognitions. A course of Lectures. By Fenton John Anthony Hort, D.D., Sometime Hulsean Professor and Lady Margaret's Reader in Divinity in the University of Cambridge.

EDWIN S. GORHAM, New York

Studies in Holy Scripture. A Volume of Sermons. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, Author of *Helps to Meditation*, etc.

PAMPHLETS.

Catalogue of the Officers and Students of Trinity College. 1901-1902.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. Triennial Report of the Board of Managers. Annual Reports

on Domestic and Foreign Missions. With Reports of Bishops. Church Missions House, 4th Ave. and 22nd St., New York. 1901.

Sixth Annual Report of the Clergymen's Retiring Fund Society of the Protestant Episcopal Church in the United States, for the Year ending Oct. 31, 1901.

Hobart College Catalogue for the Seventy-Seventh Academic Year. 1901-1902.

Amherst College Catalogue. For the year 1901-1902.

Cornell University. The Register. 1901-1902. *The House of Mercy*, New York. Forty-Third Annual Report, A. D. 1901.

The Nineteenth Annual Report of the Executive Committee of the *Indian Rights Association*, for the year ending December 6, 1901. Printed by the order of the Executive Committee. Philadelphia.

The Church at Work

CHRISTMAS DAY SERVICES.

GOING TO PRESS, as we do this week, a day earlier than usual by reason of the fact that New Years falls on our usual mailing day, the reports at hand of Christmas services are closed on Monday night. It is necessary, as stated last year, that these reports should not be burdened with the routine of the observance of that day at every parish, and only notable instances, for one reason or another, can be selected for note.

In Chicago the new chimes from the tower of Grace Church rang their first message in the early morning, and again to call the worshippers to the high celebration. These chimes were the gift of Mr. and Mrs. Floyd Clinch, and were placed in the new tower a few days previous to Christmas. They are a thank offering for the recovery of Mrs. Clinch from serious illness, and a memorial to the late Margaret Lay. The chimes were made by the Meneeley Bell Co. of Troy, and gave great satisfaction. Mr. Chester Meneeley officiated at the opening recital. The new and magnificent organ, the gift of Mr. Jesse Spalding, was also first used on Christmas Day, and was pronounced a perfect instrument. The Rev. Dr. J. Everest Cathell of Des Moines, Iowa, was the preacher. At the other Chicago churches the day was observed with the usual series of early and low celebrations and with every mark of festivity. At St. Bartholomew's, Englewood, and at St. John's, the day was ushered in by a midnight celebration. At Grace, Oak Park, at St. Paul's, Kenwood, at St. Barnabas', at the Good Shepherd, at St. John's, the people were rejoicing in the occupation of new churches opened since Christmas 1900. Few were without the rejoicing that comes from improvements during the year.

At the Cathedral in Milwaukee, the high celebration began with a solemn procession, the Bishop being vested in cope and mitre. Before the beginning of the celebration the Bishop blessed a new and very handsome litany desk of brass, the gift of Mrs. Bosworth; and also a new reredos over the high altar, which has been completed by the addition of the statues for which niches had been left. The new reredos is a handsome piece of work and the gift of Miss Hopkins. The former reredos has been placed over the altar of the adjoining chapel of St. Mary.

At midnight of Christmas Eve, the choir of the Brotherhood of St. Andrew's Chapter of the Church of the Saviour, West Philadelphia (Rev. Dr. W. B. Bodine, rector), heralded in the Christmas morn with carols from the tower of the church. At one minute after midnight the Holy Sacrifice was

offered in St. Andrew's Church, West Philadelphia, the vested choir (men's voices only) rendering selections from Stone's, Cruikshank's, and Twaddell's Masses). The rector, the Rev. C. M. Armstrong, was celebrant. At the third celebration, the same music was repeated by the full choir. Christmas Day in Philadelphia was a gloomy one without, but bright and cheery in all our churches, which were, one and all, handsomely decorated with greens, and in many places the altars were ablaze with many lights, while the odor of the incense sometimes mingled with the perfume of the flowers. The sermons delivered had "the old, old story" as their subject. In the various Church institutions, including the Bond Orphan Asylum of St. Stephen's Church, and the Home of the Merciful Saviour for Crippled Children, special services were held in their respective chapels, after which the gifts were distributed. The City Mission, through their seven sick-diet kitchens, provided Christmas dinners for 400 families in their own homes. Many sailors enjoyed a festival in the evening in the parish building of the Church of the Redeemer (Rev. George S. Gassner, chaplain Seaman's Mission), while the Life-Line League of Point Breeze had their festival in the afternoon. Owing to the prevalence of smallpox, no visitors or packages have been admitted within the walls of the Episcopal or St. Timothy's hospitals; but the inmates of both institutions passed a cheerful day notwithstanding this drawback.

There are not many special features to be noted in Washington, D. C. There were early celebrations in all the churches, and at the second at a late hour, many beautifully rendered musical services. At St. John's the decorations were particularly full and beautiful, the evergreen wreaths and festoons filling the whole church with "the sweet perfume of the woodland bloom," and the altar glowing with scarlet flowers. At the Church of St. Michael and All Angels, a large part of the vested choir of men and boys were present at the early service, and the hymns and carols added much to its joy and brightness. The Bishop preached at the Pro-Cathedral, and there were two early celebrations.

On Christmas eve, a choir of thirty men and women from St. Stephen's, Fall River, Mass., under the direction of the rector, visited the Back Bay district of Boston, and sang English carols under the windows of prominent Churchmen. Some of these were never printed, and have been handed down orally for generations. The singers were operatives from the mills and carried with them all the traditions of this custom, as it is done in

their mother country, England. The homes of the Bishop of the Diocese, the Eatons, the Lawrences, Hemenways, and others, were visited, and the choir were invited afterwards indoors to refreshments. The Church of the Advent held a service of solemn evensong, with Handel's Hallelujah Chorus as a postlude. The Rev. Dr. Frisby, the rector, officiated at midnight in the Italian palace of Mrs. John L. Gardner. He celebrated the Holy Communion in the private oratory of her palatial home. This oratory is a beautiful room with its elaborately carved altar of oak, and represents the best ecclesiastical work of its kind in America. The walls are hung with rare old tapestries, and ecclesiastical ornaments are found here and there, giving the room an appearance of one of those old sanctuaries which are found abroad. The oratory is meant entirely for its owner and the members of the household. This unique palace is not entirely completed, and has excited the curiosity of many a passer by, but the utmost privacy is maintained. It will be finished in the early spring. Christmas Day came to the churches with their many services and the decorations were profuse. The chancel of Trinity was not decorated save for a large cross of evergreen, which rose above the altar. The nave was festooned with evergreen, and large trees were here and there placed around. St. Paul's was like a forest with its tall spruce trees, pine boughs, and bands of green. Emmanuel Church was profusely decorated with laurel, evergreen, and holly. The rector, the Rev. Dr. Parks, announced a gift of \$1,000 towards the permanent church endowment fund. The services at the Church of the Advent abounded in excellent musical selections. The prelude to the morning service was a Christmas pastoral by Gounod. At St. Andrew's Church, the bust of Phillips Brooks was surrounded with a mass of cut flowers. This is a recent gift. Bishop Brent preached in St. Stephen's.

There were six celebrations of the Holy Eucharist in Christ Church parish, Elizabeth, New Jersey, two of them being at St. Paul's Chapel, one for English-speaking and the second for German-speaking worshippers. The latter was a new feature, and the joy shown by some of the congregation at hearing the service in their own native tongue was most touching and pathetic and proved the wisdom of the arrangement. In Wheeling, West Virginia, there were early celebrations at St. Matthew's and St. Andrew's, at which 56 and 45 persons respectively received; but at St. Luke's there were no services during the day by reason of the freezing of the water pipes.

In Montreal the new system of electric lighting at Christ Church Cathedral, recently installed as a gift of Mr. W. G. Cheney, was first used, and as a result the interior of the

edifice was a blaze of light which showed up the beautiful floral decorations to great advantage. They were said to have been the best seen in the Cathedral for many years. At the Church of St. John the Evangelist the beauty of the Christmas decorations was enhanced by the magnificent Eucharistic vestments. The reredos was a blaze of light at the Choral Celebration. Archbishop Bond took part in the service at St. George's, where Dean Carmichael preached. The most recent edition of the Book of Common Prayer was used for the first time in many of the Canadian churches on Christmas Day. It contains prayers for "George, Prince of Wales, the Princess of Wales," etc. When it is remembered that the Duke of York was only created Prince of Wales on Nov. 8th last, and that since that time the books have had to be printed in the amended form, bound, and forwarded across the ocean, it seems remarkable that the work should have been done so quickly.

In St. Louis the day was ushered in with midnight celebrations at several of the churches, one being Christ Church Cathedral, where there were also low celebrations at six, seven, and nine, and a high celebration at eleven with the Bishop as preacher. There was a midnight choral Eucharist at Trinity Church and at Emmanuel, Old Orchard, while at all the other city parishes there were successive celebrations during the forenoon. There was at St. John's Church, Clinton, Iowa, a midnight festival service, with the Hallelujah Chorus as the introit, and a choral celebration with several elaborate anthems. The church was filled to its utmost capacity. The order of service was printed in very handsome style.

At Hope Church, Fort Madison, Iowa, the day began with the midnight celebration of the Holy Eucharist. After a musical recital, the procession entered the church at 11:45, the introit, Bartlett's "Bethlehem," was sung, and the celebration was commenced promptly at the stroke of 12, the music being sung to Simper in D. The rector, the Rev. Dr. Berry, awarded prizes to 21 choir honor boys.

ARKANSAS.

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

BY THE WILL of the late Mrs. Moreau, who died during December at Springfield, Mo., a bequest of \$1,000 is given to Trinity Church, Little Rock.

CHICAGO.

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

Parish House for Winnetka—Two Churches Opened — City Notes — Improvements at Grace Church.

THE REV. H. G. MOORE read the following communication to his congregation at Christ Church, Winnetka, on Christmas Day:

"It is my pleasing task to-day to announce the gift of a parish house to Christ Church, Winnetka; to be built on the rectory grounds in the centre of the village. It will be a memorial given by one of the boys of the Church, Roger Higginson, son of Mr. George Higginson, To the Glory of God, and in loving memory of his mother and his little brother, who died this year.

"This parish house will form one of the most useful additions to the machinery of the parish. It will be the centre of all our church activities. The plans of it have not yet been fully worked out, but there are three things which will surely be in it: a large room on the ground floor for the boys' club, the benefits of which will be open to all the boys of Winnetka without distinction of class or creed; on the upper floor there will be a large room for the various guilds of the parish; lastly, and best of all, there will be a chapel where daily prayers will be said,

instruction classes held, and where the priest will daily stand before the altar pleading in God's own appointed way, the one Sacrifice once for all offered on Calvary's Cross. This gives all else the true note and ring of Christian work, and more than all else ensures the permanency of that work, for all that is begun, continued, and ended in God must succeed. I thank God that He has put it into the hearts of His servants to plan thus nobly and liberally for His Church; and I pray that God's richest blessing may evermore rest on those who planned and on those who shall work in this parish house."

ON SUNDAY, Dec. 21st, St. John's Church was formally opened by Bishop McLaren, who preached to a congregation which literally packed the sacred edifice. The Rev. J. R. Shaffer, who has been in charge during the few months of new and enlarged life of this very promising mission, had been ordained to the priesthood by the Bishop of Milwaukee on the preceding Sunday, and celebrated at an earlier service. The Rev. Dr. Stone of St. James', from which this mission sprang, was detained by the very serious illness of his wife.

SEVERAL pleasing incidents marked the opening service of St. Paul's, Kenwood, on Dec. 8th, one being the presence of five or six individuals who had been present at the opening of the old church some 33 years ago; then at this latter opening the infant class of the Sunday School placed in the offertory fifteen one hundred dollar bills—\$1,500—their accumulations of a year or so, for the roof of the new building. These same infants made their usual Christmas offering for poor children, including a dinner and festival for the University Settlement children. So much for the excellent training of Mrs. W. H. Benton, who has for many years been the assiduous head of this model infant class. Again, the pews of the old church have served as supplementary furnishing for the chapel at the Champlin Home for Boys, for the enlarged Church of the Annunciation, for St. Margaret's, Windsor Park, for St. Michael and All Angels', Berwyn, and for St. Stephen's, Douglas Park. The carpet was useful to Holy Trinity, Stock Yards, and the choir stalls gladdened St. Mark's, Glen Ellyn.

THE FLUCTUATING character of city parishes is shown by these facts at the Church

A LITTLE THING.

CHANGES THE HOME FEELING.

Coffee blots out the sunshine from many a home by making the mother, or some other member of the household, dyspeptic, nervous, and irritable. There are thousands of cases where the proof is absolutely undeniable. Here is one.

Mrs. C. K. Larzelere, Antigo, Wis., says: "I was taught to drink coffee at an early age, and also at an early age I became a victim to headaches, and as I grew to womanhood these headaches became a part of me, as I was scarcely ever free from one.

"About five years ago a friend urged me to try Postum Food Coffee. I made the trial and the result was so satisfactory that we have used it ever since.

"My husband and little daughter were subject to bilious attacks, but they have both been entirely free from them since we began using Postum instead of coffee. I no longer have any headaches and my health is perfect.

"If some of these nervous, tired, irritable women would only leave off coffee absolutely and try Postum Food Coffee, they would find a wonderful change in their life. It would then be filled with sunshine and happiness rather than weariness and discontent. And think what an effect it would have on the family, for the mood of the mother is largely responsible for the temper of the children."

Mellin's Infants' Food

is a food that feeds.

Send for a free sample of Mellin's Food.

Mellin's Food Company, Boston, Mass.

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with its blue skies and balmy air, can best be reached via the

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Another Limited Train,

leaving Chicago daily, in the morning, for Jacksonville, Fla., passes through Cincinnati, Knoxville, Asheville, Columbia, and Savannah—a daylight ride through the famous "Land of the Sky."

Both limited trains carry sleepers Chicago to Cincinnati and through sleepers from Cincinnati to Jacksonville.

Another Still To Come!!

On January 6, 1902, the

"Chicago & Florida Special"

will be inaugurated, running through sleepers, solid,

Chicago, to St. Augustine, Fla

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

South Carolina Interstate and West Indian Exposition.

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

Winter Tourist Tickets

now on sale. For full particulars see your nearest ticket agent or

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225 Dearborn St.,
Chicago, Ill.

G. B. ALLEN, A. G. P. A.,
St. Louis, Mo.

Our Saviour: During the 6¼ years' rectorship of the Rev. J. H. Edwards, some 100 places in the church have been vacated; 100 families known to the rector have moved away from the parish; 200 communicants have moved into it; 185 have left the neighborhood.

THE STEADY strengthening of little missions is evidenced by the case of St. Barnabas', just west of Garfield Park, and over five miles west of the lake, in which the communions made for 11 months of 1900 totalled 892; this year 1,262, or not far from 40 per cent. gain in a year. Financially, this is the change in less than a year: On Jan. 1, 1901, there was \$2,100 cash on hand, 10 small lots, and a little wooden building; now there are three large lots 175 feet deep, one fine large, substantial building, costing, with new pews, \$7,200, a floating debt of \$450, and a mortgage of \$6,000; interest on which, if paid by the Board of Missions, will be so much gain towards rapid extinguishing of debt.

ON THE SUNDAY after Christmas, Bishop Anderson blessed the new tower and chimes of Grace Church. The Rev. Clinton Locke, D.D., made the presentation, on behalf of the donors, Mr. and Mrs. Clinch, and the Rev. J. Park Ericsson, acting rector, received the gift for the church. The following are the inscriptions on the several bells, nine in number, with their respective notes:

- First bell—1, "A thank offering from Richard Floyde Clinch and Katharine Lay Clinch." 2, "These chimes presented to Grace Episcopal Church, Chicago, A. D. 1901." 3, "Praise God from whom all blessings flow." 4, "O, Give thanks unto the Lord, for He is gracious and His mercy endureth forever."
- Second bell—1, "The Margaret S. Lay bell, Sept. 20, 1901." 2, "Blessed are the dead who die in the Lord." 3, "I am the resurrection and the life." 4, "Thy will be done."
- Third bell—1, "To the greater glory of God." 2, "My name is Clinton Locke." 3, "Priest of this parish, 1859-1895." 4, "I call together the flock."
- Fourth bell—1, "The historical bell." 2, "This parish was organized, 1851, Dearborn and Madison streets." 3, "Removed, 1856, to Wabash avenue and Peck court." 4, "Removed, 1869, to Wabash avenue and Fifteenth street."
- Fifth bell—1, "The Sunday bell." 2, "We announce the sacred day of rest." 3, "We assemble the people for worship."
- Sixth bell—1, "The sacramental bell." 2, "Glory be to God on high, and on earth, peace, good will towards men."
- Seventh bell—1, "The patriotic bell." 2, "God bless our native land."
- Eighth bell—1, "The bridal bell." 2, "Joyful our peal for the bridal." 3, "On those who at thine altar kneel, O Lord, thy blessing pour."
- Ninth bell—1, "The burial bell." 2, "Mournful our plaint for the dead." 3, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

The tones and weights of the bells are as follows:

Note.	Weight in pounds.	Note.	Weight in pounds.
F.	2,010	D.	438
G.	1,572	Eb.	392
A.	1,048	E.	341
Bb.	816	F.	310
C.	522		

The bells, with the exception of the largest, are fastened to a stationary wooden frame. The largest bell is mounted above the rest, and is supplied with full church bell swinging mountings so that it can be used independently if desired.

There is now being placed in the tower a clock. There will be two dials, each six feet in diameter, and being of glass they will be illuminated at night by electricity, so that the time can be distinguished from a considerable distance. The clock movement will strike the Westminster chime at the quarter hours and the hours on a large bell.

CONNECTICUT.

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

Arrangements for Missions.

A COMMITTEE appointed by the last diocesan convention to cooperate on the part of the Diocese with the General Board of Missions, has recently been in session with the Bishop to consider the details of raising the amount asked for, for general missionary purposes, as stated in the recent general apportionment, and as a result has divided that amount between the several parishes and missions of the Diocese, on the basis of the aggregate of current expenses of the several parishes and missions. The result is stated in a circular letter addressed by the Bishop to the Diocese.

DELAWARE.

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

Wilmington—Stanton.

THE REV. PERCY OWEN-JONES, M.D., who has been for the last two years rector of St. Michael's Church, Wilmington, preached his farewell sermon last Sunday. He has returned to the Diocese of Fredericton, Canada, where he has become priest in charge of the important work at the Church of St. John the Baptist, in the city of St. John. His successor in Wilmington is the Rev. Wm. D. Manross, formerly of Fox Lake, Wis., who began work on Christmas Day.

ST. JAMES' CHURCH, Stanton (the Rev. Wyllys Rede, D.D., rector), has received from Mrs. and Miss Plankinton of Milwaukee a generous gift for the completion of its altar, and the Rev. John Oertel has been invited to fill the panels of the altar with paintings of sacred subjects. The result will no doubt be the enrichment of one of our most interesting colonial churches with a notable work of art.

EASTON.

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

Improvements at Greensboro.

DURING THE past summer the Church of Holy Trinity, Greensboro, has been repaired, a copper cross placed on the spire to replace the wooden one which blew down last spring, and copper crosses placed over the

east gable and the porch, all at a total cost of about \$175. Mrs. Dr. Goldsborough has presented the rectory, to furnish the study, an office desk and antique mahogany bookcase. This makes the study completely provided with all conveniences. Other rooms are partly (some entirely) furnished by the parish.

IOWA.

W. N. MORRISON, D.D., Bishop.

New Church at Oskaloosa.

THE NEW St. James' Church, Oskaloosa, was opened for services on the Fourth Sunday in Advent, the Bishop being present. The church has just been completed, having been erected at a cost of some \$20,000. The formal dedication is delayed for the completion of the chimes and other details.

LOS ANGELES.

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

Sad Condition of the Indians—Lang Beach.

BISHOP JOHNSON has just returned (Dec. 16th) from a twelve-day wagon journey, "visiting the valleys of hunger among the homes of the homeless Mission Indians" in Southern California. Late in November a meeting took place in Los Angeles, in the interest of these Indians, at which were present Bishop Johnson of the American Catholic Church, Bishop Montgomery of the Roman Catholic Church, United States Senator Bard, Charles Lummis, the well-known writer and authority on Indian matters, and others. A few days later the Bishop started out on his tour.

The mission Indians are on nine or ten small reservations scattered through the mountains and canyons of San Diego County. The Bishop's party consisted of the Rev. H. B. Restarick of San Diego, Rev. Fred. H. Johnson of Redlands, Rev. Chas. E. Spalding of Colorado, and Mr. Charles Partridge of Redlands. They traveled in wagons, carrying their own provisions, and camping out where night found them. The Bishop reports:

"The Indians are wretchedly poor. They are in a helpless condition, at the mercy of the unscrupulous people who at present have the lawful right to drive them further each

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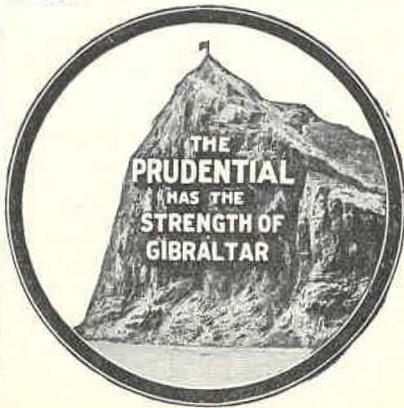
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year towards ultimate starvation. The settlements are almost all in the mountains, scattered through the barren little valleys, whither the Indians have been driven by the whites who have stolen their home lands. The best of them live in little adobe houses; many live in wicker-work huts, made of the tule reed, covered over with earth, the huts being so small sometimes that they can be entered only on the knees.

"Conditions among them are better this year than last, the season having been more favorable. Driven off from all ground that is really worth cultivating, they fall back of necessity upon such scant gifts of nature as are still allowed them. Mesquite pods and acorns are their chief food. After three years of drought they were last year almost without even these. This year's rainfall gave them a better supply.

"We visited Inyaha, La Posta, San Felipe, Vallecitos, Ceriso Creek, Diamond Lake, Manzanita, El Campo, Moca Grande, and Warner's Ranch. At Mesa Grande, where our school is situated, the children are progressing wonderfully under the industrial system. The girls are fast learning to do beautiful and profitable lace work under the guidance of Mrs. Miller, the teacher, who was taught by Miss Sybil Carter, whose Minnesota Indian pupils took a gold medal at the Paris Exposition, for their lace work."

Bishop Johnson intends to visit Washington in January, and will plead the cause of the Indians.

THE RAPID and substantial growth of Long Beach, the favorite seaside suburb of Los Angeles, has rendered necessary a new arrangement in connection with the Church. It has hitherto been under the charge of the Rev. W. E. Jacob, whose headquarters are at San Pedro. Under Mr. Jacob's earnest work a church was built at Long Beach in the summer of 1899. His field has now been divided with the Rev. C. T. Murphy, recently assistant in the Church of Our Saviour, Jenkintown, Pa., and Mr. Murphy has just entered on the charge of St. Luke's, Long Beach, the Rev. Mr. Jacob retaining charge of St. Peter's, San Pedro.

MARYLAND.

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

Death of Saml. E. Hill.

MR. SAMUEL E. HILL of Baltimore, a well-known real estate dealer, died suddenly, Thursday, Dec. 19, at the Seaside Hotel, Atlantic City, whither he had gone for the benefit of his health. Although he had not been well for some time, Mr. Hill's condition was not considered serious, and his sudden death came as a great shock to his numerous friends and acquaintances.

Mr. Hill had been suffering with stomach trouble for the past year. He was born in this city 58 years ago and was a son of Mr. Thomas G. Hill. For the past 30 years he was engaged in the real estate business, formerly with his brother, Thomas Hill, and more recently independently. He was senior warden of St. Peter's Church. He formerly belonged to the Fifth Regiment, Maryland National Guard, and to the Fifth Regiment Veteran Corps. He was never married.

The funeral took place Sunday afternoon, Dec. 22. A short service was held at his late home, 1813 Park Avenue, at 2 o'clock, and this was followed by service at St. Peter's Church. This service was largely attended. Among the ministers taking part in the funeral services were the Rev. William Howard Falkner, rector of St. Peter's; the Rev. Dr. Julius E. Grammer, rector of Trinity Church; the Rev. Dr. Frederick Gibson, of Whittingham Memorial Church, and the Rev. John G. Sadtler, of the Church of Our Saviour. Interment was in Druid Ridge Cemetery.

MASSACHUSETTS.

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

St. Stephen's—Hudson.

THE REV. ELLIS BISHOP, for a short time the assistant at St. Paul's, will have charge of St. Stephen's, Boston, from the beginning of the New Year. Mr. Bishop will take the place of Bishop Brent. He is a young man, and was born in New Brunswick, N. J., March 7th, 1872. He is a graduate of Rutgers College in the class of 1892. After a few years in business, he entered the Berkeley Divinity School, and was graduated in 1897. His first work was at Calvary Church, New York City, and in July, 1898, he became rector of St. Paul's, Salt Lake City. He left there last July and has been the assistant at St. Paul's since he came to Boston.

CHURCH services at Hudson have been discontinued. The rector at Marlborough will hold a celebration of the Holy Communion there every third Sunday at 8 A. M.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Services at Hobart.

FOR THE FIRST time, Church services were held at Hobart, a town of 1,500 inhabitants, only 33 miles from Chicago, on the evening of the Fourth Sunday in Advent, the Rev. T. D. Phillipps of Chicago officiating. Mr. Phillipps found there six Church families, few of whose members had seen a priest of the Church in nine or ten years. All the congregation had brought Prayer Books, their treasures from other days, and one or two actually wept at hearing again the old familiar words of the Church's worship. Mr. Phillipps returned to give them an early celebration on Christmas morning, and celebrated later at Valparaiso.

MILWAUKEE.

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

Guild Hall at St. John's.

THE GUILD HALL of St. John's Church, Milwaukee, the gift of Mrs. Frederick Layton, has been completed and was dedicated on the Saturday evening following Christmas Day. The Bishop was present and blessed it for the appropriate use of the parish, after which a solemn *Te Deum* was sung and the formal presentation and acceptance ensued. The Bishop delivered a congratulatory address, and a very pleasant social evening followed. The parish, under the rectorship of the Rev. James Slidell, is making excellent progress.

MINNESOTA.

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

A GRANDSON of Bishop Whipple, Mr. Arthur Wadsworth Farnum, has been accepted as a candidate for orders in this Diocese.

THE RECTORY of the Church of the Good Shepherd, Blue Earth City (Rev. C. C. Tate, rector), has been repaired and put in good condition. The parish is in excellent shape, having been founded by the late Rev. S. S. Burleson, a veteran missionary in Minnesota and Wisconsin, who secured for the Church a third of a block of land in the best part of the city.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Death of Rev. William Greer.

THE DEATH of the Rev. William Greer, rector of Christ Church, North Conway, occurred at his home in that village on Monday, Dec. 2nd. He was an Irishman by birth, and a graduate of St. Augustine's College,

Canterbury, in 1878. Removing to Canada he was ordained deacon in 1879 and priest in 1880 by the Bishop of Fredericton, N. B. and remained in that Diocese for some years being during his diaconate assistant at St. George's Church, St. John, and afterward rector at Burton and then at Westfield. He moved to New Hampshire in 1890, becoming rector of Christ Church, North Conway, where his ministry was very useful. Until his health failed, he took the pains to hold services in spiritually neglected towns and neighborhoods and to visit isolated Church people. He was 47 years of age at the time of his death.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Elizabeth.

AT A VISITATION of Christ Church, Elizabeth (Rev. H. H. Oberly, D.D., rector), the Bishop advocated the immediate erection of a parish hall, funds for which are now being secured. He spoke complimentary words also of his afternoon visit to St. Paul's Chapel of the parish, alluding to the thorough work done there during the last six months by the Rev. W. V. Dawson. Among the 27 candidates confirmed were a number of converts from Baptists, Methodists, and Presbyterians.

PENNSYLVANIA.

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

The Bishop's Health—Patriotic Service—Note

BISHOP WHITAKER continues to improve steadily, and his physicians believe that his complete recovery will be a matter of a very short time. On Christmas Day a reporter from *The Times* called on him, and the Bishop penned the following Christmas greeting to his friends:

"I heartily wish every one a happy Christmas. I was thankful when the sun came out

SURRENDERED.

TO HOT BISCUITS AND WARM PIE.

Bombarding a stomach with hot biscuit and warm pie, plenty of butter, bacon, grease, potatoes, and a few other choice delicacies will finally cause the fortifications to give way. Then how to build back on good food is worth knowing.

A man in Factoryville, Pa., attacked his stomach in about this way and says: "The sign of surrender was plain in my white, colorless face. At that time every article of food distressed me, and heart-burn kept me in continued misery. I liked all sorts of breakfast foods but they did not agree with me. Of course, much of the food that I ate contained nourishment, but my stomach could not get the nourishment out. I tried pepsin and other aids to digestion which worked for a time and then gave out.

"Finally I reasoned, when in an extremity that if the stomach could not digest the food why not take some food that was already digested, like Grape-Nuts. So I started in on Grape-Nuts and the new food won my palate straight away and agreed with me beautifully.

"The heavy, oppressive feeling disappeared and I became thoroughly impressed with the new food and began to improve at once. Little by little my strength came back and slowly and surely I gained my lost weight. The wasted tissues and muscles built up, and to day I am well, buoyant, and strong.

"I unreservedly give the chief credit to Grape-Nuts, which met me in a crisis and brought me over the dark period of despondency. Nothing else did it, for nothing else could be endured.

"Please withhold my name." Name can be given upon application to the Postum Co., Battle Creek, Mich.

esterday, because the weather of Christmas eve has more to do with the happiness of thousands than that of, perhaps, any other day in the year. I am very grateful to the many friends who have made this so happy Christmas for me."

IN OLD St. Peter's Church, Philadelphia, on the 13th Church service of the Pennsylvania Society of the Sons of the Revolution was held on Sunday afternoon, 22d ult., to commemorate the beginning of the encampment of the American Army at Valley Forge in 1777. The church was filled with members of the order and other patriotic organizations whose standards, banners, and flags were placed in the chancel; the church itself being beautifully decorated, as was also the Washington pew." The shortened form of vening prayer was said by the Society's chaplain, the Rev. G. Woolsey Hodge, assisted by the rector, the Rev. R. H. Nelson, and the Rev. Messrs. C. T. Brady, A. H. Hord, A. L. Elwyn, and S. E. Snively, M.D. The sermon was preached by the Rev. Dr. Rogers Srael, rector of St. Luke's, Scranton, Pa., from the text (I. John iii. 2), "Now are we the sons of God," his subject being, "Love of Ancestry," in which he said some rather sharp things with reference to patriotic societies. "The age of money-getting has given way to an age of title-getting. The most intense interest now is the securing of grandfathers. Ancestors we want and must have. That is a good thing, but we may get too much of a good thing. We want to be sons of somebody. What are called the patriotic societies were not founded upon love of country, but upon love of ancestry."

THE SERVICES at most of the Philadelphia churches on Sunday, 29th inst., were, as far as the musical portion was concerned, a repetition of the Christmas feast of song. In the afternoon and evening, many Sunday Schools had their celebrations. At Holy Trinity (Rev. Dr. F. W. Tomkins, rector), the children were addressed by Bishop McVickar, of Rhode Island, a former rector; and at Trinity Church, Southwark (Rev. H. F. Fuller, rector), Colonel Wilfrid Powell, H. B. M. Consul, spoke to the Sunday School children.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

St. John's Church Consecrated—Church Club.

THE FEAST of St. John the Evangelist marked a memorable day in the annals of St. John's parish, Pittsburgh, for on it occurred the consecration of the church. The parish was organized in February, 1833, and is therefore almost 69 years old. This is the fourth church building, and it was erected ten years ago, and opened with a service of benediction shortly after the present rector, the Rev. T. J. Danner, assumed charge of the work. In 1895 there was a total indebtedness upon the building of \$5,400, which by the indefatigable efforts of the incumbent, seconded by those of his parishioners and friends, was gradually reduced, until at last it was all cleared off. The church has been put in complete repair, its interior handsomely decorated, and there remains on hand a balance of about \$1,400 to be expended for improvements upon the rectory.

The service of consecration was conducted by the Bishop of the Diocese, assisted by Archdeacons Cole and Wightman, and various clergymen of the Diocese. The request to consecrate was read by the secretary of the vestry, Mr. R. H. Totten, and the Sentence of Consecration by the Rev. J. W. Sykes, the Bishop's chaplain. Assisting the Bishop in the celebration of the Holy Communion, were Archdeacons Wightman and Cole, who read the Epistle and Gospel, the Rev. Mr. Alexander, who read the exhortation and Confession, and the Rev. Messrs. Sykes and Gunnell, who, with the rector, assisted the Bishop in

the administration. A number of other clergymen were present. The Bishop preached the sermon, which was largely historical in character, his text being, "Hope deferred maketh the heart sick," etc. At the close of the service, luncheon was served in the Sunday School room to the visiting clergy, the wardens and vestrymen, and officers of parish societies, the choir, and others; and addresses of congratulation were made by the rector, the Rev. Mr. Bannister, and the secretary of the vestry.

In the evening, after choral evensong, there were addresses by Archdeacons Cole and Wightman, and by the Rev. Dr. Norman, a former rector of the parish, the Bishop of the Diocese presiding. The music at both services was finely rendered by the vested choir of men and women, and added very much to the enjoyment of the occasion. At the close of the service in the evening, an informal



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The Chicago Diocesan School for Girls, Sycamore, Illinois.
The thirteenth Academic Year will begin Sept. 18th, 1901, with modern Gymnasium, Auditorium, Music Hall, and accommodations for 15 more pupils.
The Rt. Rev. Wm. E. McLaren, D. D., D. C. L., President of, and the Rt. Rev. Chas. P. Anderson, D. D., a member of, the Board of Trustees.
Address the Rev. B. F. FLEETWOOD, D.D., Rector.

ST. MARY'S SCHOOL, Knoxville, Ill.
Now in its Thirty-third Year.
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The General Theological Seminary.
Chelsea Square, New York.
The Academic Year began on Wednesday in the September Ember Week.
SPECIAL STUDENTS admitted and a GRADUATE course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
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reception was given in the Sunday School room.

As on February 1st the Rev. Mr. Danner will have completed the tenth year of his rectorship, the occasion was made use of as a sort of anniversary of the event of his taking charge of the work. His rectorship is the longest one in the history of the church. Many former parishioners, who have by reason of removal become members of other parishes, were present, and joined in congratulating the rector and his people on the accomplishment of the hope so long deferred.

A picture of the church will be found upon another page.

THE DECEMBER meeting of the Church Club of the Diocese of Pittsburgh was held in the parish rooms of Emmanuel Church, Allegheny, on Thursday, Dec. 19th. Owing, no doubt, to the inclemency of the weather, the attendance of members was rather less numerous than usual. The subject for discussion was: "The best means of making permanent financial provision for the spiritual needs of the poorer classes in the downtown sections of large cities, with special reference to Pittsburgh."

Mr. Reuben Miller, President of the Club, Mr. H. D. W. English, Mr. C. E. E. Childers, Vice-President of the Club, Mr. Gormly of Trinity Church, the Club Secretary, and numerous other members spoke or read papers. At the close of the proceedings it was generally felt that further discussion of this most important subject was highly desirable, and the Executive Committee may probably provide the members with an early opportunity of expressing their opinions more fully than was possible on this occasion.

QUINCY.

F. W. TAYLOR, D. D., Bishop.

Methodist Minister Received.

MR. JAMES N. FAWCETT, M.A., lately a Methodist minister and recently confirmed, has been received as a postulant for Holy Orders and is licensed as a lay reader by the Bishop of Quincy and placed under the direction of the Rev. John Barrett, rector of St. John's, Henry, Ill.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

THE RESIGNATION of the Rev. J. Wilmer Gresham as rector of Grace Church, Charleston, has not yet been acted upon by the vestry. Mr. Gresham's health, however, necessitates his change of residence, and he has urged an immediate acceptance. The services in the interim are being conducted by the assistant, the Rev. William Way.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Progress at Key West.

AT KEY WEST the Bishop has purchased a valuable property for St. Alban's Mission, where efforts are making to erect a church. We have in Key West the parish of St. Paul's, the parish of St. Peter's for colored folk, and two missions, and no debt except about \$500 on any of these properties.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Perversion of a Priest.

THE REV. JOHN DAVIS EWING, whose deposition from the ministry is recorded on another page, has abandoned this Church for the Roman Communion. Mr. Ewing is a native of Philadelphia, and on his father's side is from a family of Roman Catholics, his paternal relatives being staunch adherents of the Roman body. His mother was a Churchwoman from Virginia. Mr. Ewing is a graduate of St. Stephen's College, and was ordained by the late Bishop Williams of Connecticut as deacon in 1895 and as priest

in 1896. He was rector of St. James' Church, Woodstock, Vt., until quite recently.

WASHINGTON.

H. Y. SATTEBLEE, D.D., LL.D., Bishop.

Various Notes.

AT THE RECENT meeting of the clericus, a paper on the relation of the Church to organized charity work was read by Mr. Willis, the secretary of the Associated Charities of this city. This was a new feature for the clericus, but it was much enjoyed.

THE REV. CHAPLAIN PIERCE has been transferred by the War Department to the Second U. S. Cavalry, stationed in Cuba, but is ordered to remain for the present at Fort Myer. He has recently given most interesting addresses on Church work in the Philippines to several parish branches of the Woman's Auxiliary.

THE BISHOP of Washington has in press a pamphlet descriptive of the Cathedral and its work. It is illustrated with several cuts, among them one of the Little Sanctuary to be erected for the Jerusalem altar.

THE REV. EVAN A. EDWARDS, recently assistant of Trinity parish, is now in charge of Holy Trinity parish, Prince George's County.

THE REV. O. ST. J. SCOTT, at present assistant minister in Anacostia parish, has accepted a call to the Missionary District of Sacramento.

SHANGHAI.

BISHOP GRAVES sailed from San Francisco for his distant see on Saturday, Dec. 28th, via the *Coptic*.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE MISSION held in St. Luke's Church, Ashburnham, in December, by the Rev. Arthur Murphy, seems to have been very successful. The daily services were very well attended. There will be a meeting of members of the rural deanery of West York in January at Aurora, which will take the form of a conference.

Diocese of Rupert's Land.

THE AUTHORITIES of St. John's College, Winnipeg, have decided that a new building is needed, the present one being too small, besides that it is in an inconvenient situation. The sum of \$125,000 is needed for the work to be done.—A BEAUTIFUL stained glass window has been unveiled and dedicated in All Saints' Church, Winnipeg, in memory of Major Arnold, who died of wounds received in battle in South Africa.

Diocese of Huron.

THE NEXT MEETING of the Brant rural deanery Union, will be held the third Tuesday in January at Burford. A paper is to be read on "The Three Orders of the Ministry."

Diocese of Ontario.

AT A SERVICE held in the Penitentiary, Kingston, recently, Bishop Mills confirmed eleven of the convicts. The Bishop was assisted by the Rev. Canon Grout and the Rev. C. E. Cartwright.—A BEAUTIFUL font has been presented to St. John the Baptist Church at Madoc, by the Girls' Aid of the parish.

CHURCH "SALES."

WHAT IS a Church bazaar, or fair, or sale, or whatever it may be called?

In the first place it is an intolerable nuisance to everyone concerned. Some earnest

Heart Disease

Ninety percent of it Really Caused From Poor Digestion.

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and pneumogastric, and when the stomach



fails to properly digest the food and it lies in the stomach fermenting, gases are formed which distend the organ causing pressure on the heart and lungs causing palpitation, irregularity, and shortness of breath.

The danger from this condition is that, through continued disturbance of the heart sooner or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablet, which may be found at most drug stores and which contain the necessary digestive element in a pleasant, convenient form.

Thousands of people keep well and vigorous by keeping their digestion perfect by observing the rule of taking one or two of these tablets after each meal, or at least after each heart meal.

Stuart's Dyspepsia Tablets contain U. S. F. pepsin, diastase from malt and other natural digestives which act only on the food, digesting it perfectly and preventing acidity, gases, and the many diseased conditions which accompany a weak stomach.

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women meet and decide that something must be done for the finances of their Church—so they decide upon a bazaar. When the time comes they try to pretend they enjoy it, and that every one ought to enjoy it. A few tired men come, buy useless articles and pay not quite half of what they would willingly have paid to be allowed to stay at home and rest. And after it is all over the women, very much worn out, find that they have taken in about seventy-five cents for every dollar of time and labor and money invested. Their only comfort is "we could not have gotten this money for the Church in any other way." The Church bazaar is a nuisance all around.

And it is a confession of weakness on the part of the Church. Our public schools for the education of our children, are supported by direct taxation. We keep up our roads and streets and public improvements generally by taxation—which means putting our hands into our own pockets to pay for what we have. Our clubs in the city are supported by voluntary taxation. But our churches must run behind, financially, unless every now and then they have a bazaar, or a fair, or an oyster supper, or strawberry festival. It is a depressing confession of weakness.

And it distinctly encourages just the wrong idea of the support of the Church. It is no wonder that our Churches have not the money that they need to maintain their proper work, when Church bazaars are constantly suggesting that instead of taking our own money to pay for what we enjoy, we shall devise some scheme to get other people to pay for it. We pay our water rent, our gas bill, our school tax; we expect, ourselves, to find the money demanded by our butcher or our grocer; but for the support of our Church, for the religious privileges we enjoy, we are quite willing that any one who can be dragged into an "annual bazaar" should foot the bill.

And just so long as this is our plan, the Church must struggle and beg, and suffer want, and (lacking the money which is in our pockets) fail to do its full work for the world.

Is it any wonder that we have to care for paupers, when the Church presents herself to the world as the greatest pauper of all?
—*The Church in Georgia.*

ENTHUSIASM.

ENTHUSIASM.—It was during these years (A.D. 1150-1250) writes Dr. Neale, "the most glorious time the Church Militant ever knew, with the single exception of the period of the persecutions; then go where you would over Europe, you met endless teams of horses, endless lines of men, dragging quarried stones for the cathedrals that were rising on all sides: the multitude that accompanied cheering up the way with psalms, and allowing none who even were suspected of living evil lives to handle the drag ropes; and the time when the greatest saint among doctors, and the greatest doctor among saints, St. Thomas Aquinas, was writing; when St. Bernard was preaching and acting and suffering; and when the Church by her two great armies of Franciscans and Dominicans, went out into the highways and hedges and compelled men to come in, that the house might be filled."

This "glorious" epoch was largely due to the labors of laymen. The rank and file of Religious Orders were lay-brothers—who traveled over the length and breadth of Europe, teaching and preaching the Christian Faith. Their voluntary and unpaid occupation was the furtherance of the Church of God on earth and this self-devotion found expression in the building of churches and cathedrals and in the cultivation of the arts generally to serve the purpose of objective teaching. If another outburst of zeal in the

form of missions and especially to our own countrymen, is to characterize the present century, enthusiastic laymen must again come to the front and one feature of their exertions will be their organization and extensive combination for the accomplishment of their aspirations and efforts.—*Banner of St. Andrew.*

THE ARCHBISHOP OF CANTERBURY ON INTEMPERANCE.

SPEAKING recently on the question of temperance and intemperance, the Archbishop of Canterbury prefaced some forcible remarks by asking what was to be said of those who were the victims of self-indulgence in drink? What was to be said in regard to the little children who were not supplied with sufficient food and clothing, who were deprived of the means of education simply in order that fathers might indulge in the gratification of their desire for drink? It was really impossible to estimate the evil. Proceeding, the Archbishop said that the question of temperance deserved, and ought to receive, the attention of all men who called themselves Christians. There was no sin drinking a glass of beer, or a glass of wine or spirits. There was no mischief in doing so; the evil only came when the indulgence was pursued to excess. They might ask themselves whether there were any precepts in the New Testament which could guide them in this matter, whether there was anything to show what Christians ought to do in order to deal with this terrible enemy to Christianity, intemperance. The answer was to be found in St. Paul's First Epistle to the Corinthians. In the twelfth verse of the sixth chapter St. Paul wrote, "All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any." Their consciences must be the rule of their conduct. If anything was opposed to their conscience, it was wrong for them to do it. A Christian was bound to consider not only what he might do, but also what restraint was to be put on his doings; he had not only to consider whether it was lawful, but whether it was expedient. The Christian was bound through his life to be master of himself; he was not a Christian if he broke through that rule. However innocent a practice might be, it was not innocent to them if it robbed them of their self-mastery. That was the rule which St. Paul laid down. The drunkards forgot this rule altogether; they threw away their self-control. Every man was bound to take care that in no way whatever did he allow himself to surrender that self-control; if he did surrender it, he forfeited his right to be called a Christian.—*Church Bells.*

INTERIOR OF ALASKA.

IN the vast and almost unknown interior of Alaska, beyond the influence of the "Kuro Siwo," the climate is Arctic in the fullest sense of the word. There are but two seasons here; winter and summer. The winter is of eight months duration, dry and, excepting certain restricted localities, entirely free from wind. Temperature descends as low as -80° (upon rare occasions even -90° has been reached), with a mean of, perhaps, -40°. Ice forms in the rivers and lakes to a thickness of eight feet and more. Summer extends over a period of four months. During its earliest month, high winds prevail, greatly assisting in the dissipation of the snow and ice but rendering this time extremely disagreeable. The balance of this short season is mild and the temperature pleasant, rarely exceeding 86°. The snow and rain annually precipitated is about 12.9 inches. The hapless resident in this inhospitable section is afforded no relief after his long winter's fight for the unity of soul and body, by the advent of this otherwise agreeable

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period; for with the first tempered breeze, come countless legions of mosquitoes, black flies and various stinging insects besides, whose agonizing assiduity and ghoulish appetite preclude the enjoyment of the briefest moment. Whence comes the abnormal instinct that marks man at first sight as their prey—considering the fact that their ancestry back to protoplasm, had no knowledge of his being—is an interesting problem best left for entomologists to determine.—Wm. C. HENNERSON in *The Era*.

CHURCH-DEBT RAISING

THERE are two things that can be found in almost every village—the town drunkard and the church debt, the latter being the more annoying of the two. How to raise the debt from the Church at Turley, the scene of Charles Heber Clark's ("Max Adeler") new novel, *Captain Bluitt*, was the subject of a meeting which the author describes as follows:

After a brief statement by the pastor concerning the need that the church should be relieved speedily from the burden of indebtedness, Elder Brown, Principal of the Public School, asked for suggestions respecting the best way of accomplishing the object.

One of the ladies proposed an oyster-supper; another thought the community might be willing to endure one more fair for the sale of useful and fancy articles; and still another urged that a concert with "home and foreign talent" would be a sure money-maker. Trustee Wilkins inclined to a magic-lantern show, with some comic pictures; say Views of the Holy Land for the main attraction, and then a bit of fun afterwards, or interspersed with Views.

Puella Bluitt spoke about the beauty and usefulness of self-denial and recommended that everybody should go without butter and caramels for two months and put the money-equivalent of these articles into mite-boxes.

When these and other plans for obtaining money had been offered and urged, Davis Cook the plumber, and the Librarian of the Sunday School, rose for the purpose of making a few observations.

"I don't want to oppose none of the schemes presented here to-night," he said, "or to do anything disagreeable to the brethren and sisters who are better Christians than I am, and many of whom have forgotten more, maybe, than I ever knowed. But I have the interests of this church at heart, and as we have been invited here for the purpose of getting opinions, I think I am free to speak my mind and I hope I will do so without giving offense to nobody. Each man sees things different, and if I can't see 'em your way, that may not prove you are wrong; but I've got to tell you how I see 'em or else jest set here and keep quiet.

"This church was organized for the worship of God and for the preaching of the everlasting Gospel. It ain't no shop. It wasn't got up for trade or for driving bargains. It's a place where sinners and saints come to pray; the saints to git comfort from the preached Word while the sinners git conversion—at least we hope they'll git it. The church then is really a kind of little Heaven here below, and when a man comes into it he surely ought to leave worldly things on the outside. Worshipping and dickering ain't got nothing in common. That's the way it strikes me.

"Now it seems to me," continued Davis, "that such an organization as that oughtn't to go into the eating-house business or try to sell notions. When you have an oyster-supper for the benefit of the church—and mind you, I don't make no wry faces at oyster-suppers just regarded as oyster-suppers—I put it to you brethren if it isn't just the same as saying to the outside world lying in wickedness, 'come and help the work of

spreading the glorious Gospel Tidings by stuffing your digestive organs with oysters that you'll have to pay more for and less of 'em than you can get anywhere else?' That's not my idea of the way pure religion's going to be spread from pole to pole. If you can bring a man to realize that he is a sinner by selling him for a quarter in the sanctuary an oyster-stew about half as good as he can buy in an irreligious place down the street for fifteen cents, you tell me how the thing works and I'll set right down and hold my peace.

"And as for fairs—well, brethren, I don't want to speak nothing harsh against fairs, but it really does seem to me that folks that have a high spiritual calling oughtn't to combine religious purposes with the business of working off pin-cushions and doll-babies and candy and lemonade and pie and perfectly useless fancy-work on kind-hearted neighbors who are still in bondage to their sins.

"A magic-lantern show ain't much better, although there is no particular objection to it, as a show, any more than there is to a concert, which I always like to hear, though I ain't got no ear for music. But what I don't like," said Davis earnestly, "is trying to raise money by any plan that says to a man: 'Give your dollars to religion, and you'll get 'em back quick in the shape of something you can carry home in your pocket or your digestive tract.' Brethren, I think the only way to pay off that mortgage is for you and me to go down into our pockets and to give the last dollar we can spare.

"Now, I've done a good deal of talking, and maybe I've hurt somebody's feelings, and I'm sorry if I have. But so's there won't be jest talk, so's I won't seem to give advice I ain't willing to take, I say here and now that I'll subscribe fifty dollars to the fund."

There was silence when Davis resumed his seat. He looked flushed and excited, but he had the air of a man who had done his duty.

ONE OF the so-called churches in a little Western town has a young woman as its pastor. She was called to the door of the parsonage one day, and saw there a much-embarassed young farmer of the German type. "Dey say der minister lified in dis house," he said. "Yes," replied the fair pastor. "Vell—m-I-I want to kit merriit!" "To get married? Very well, I can marry you," said the minister, encouragingly. "O, but I got a girl already," was the disconcerting reply.

CHIEF JUSTICE MARSHALL used to narrate with glee a correspondence between Gov. Giles of Virginia and Patrick Henry. It was as follows:

"Sir—I understand that you have called me a bobtail politician. I wish to know if it be true, and, if true, your meaning.

W. R. GILES."

To which Mr. Henry replied as follows: "Sir—I do not recollect having called you a bobtail politician at any time, but think it probable I have. I can't say what I did mean, but, if you will tell me what you think I mean I will say whether you are correct or not. Very respectfully,

PATRICK HENRY."

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