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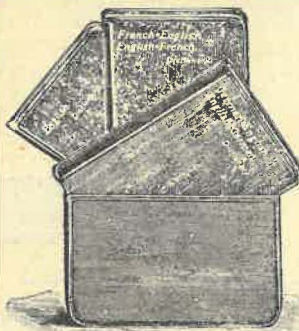
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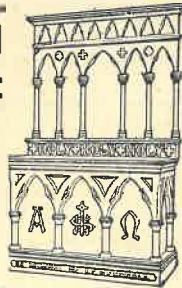
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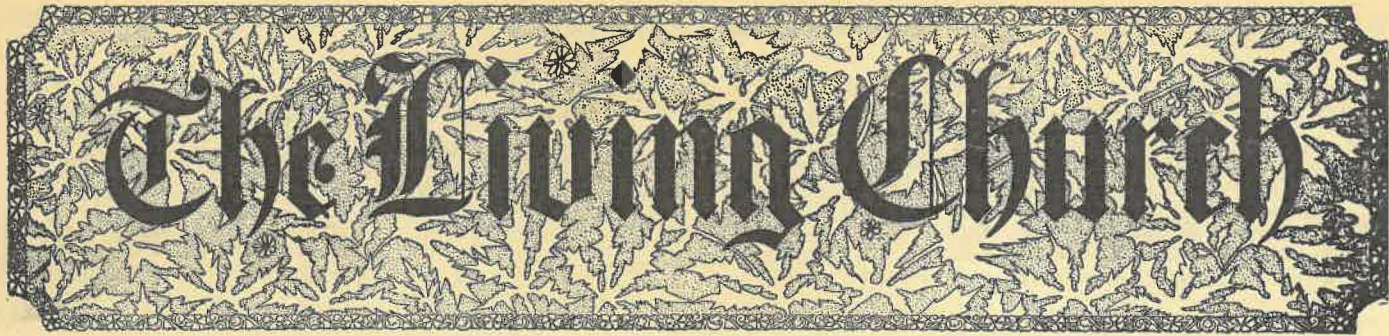
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WHAT CONSTITUTES CHURCHMANSHIP?

ACCORDING to the San Francisco *Examiner*, the Park Methodist Church of that city began work on altogether new lines, on Christmas Day. The name itself is to be changed to St. Andrew's. An altar has been erected and was first used at an "early celebration" on that morning. There was a second celebration at 10:30. The pastor is later to appear in cassock and short surplice, of the prevailing "Anglican" type. A surpliced choir is in training. The feasts and fasts of the Church are to be observed, and early communions are to be the rule. The congregation is wealthy, and a new church costing \$35,000 is to be erected. In an interview, the pastor is thus quoted:

"The Park church is not introducing the Episcopal ritualism in Methodism," he said. "We are merely following a movement in England which aims at the re-establishment of the original form of Methodist Church worship. The Methodist Church started as a sect, something like the Salvation Army. Wesley never intended it to be a Church, but when it did become one he adopted the ritual of the Church of England.

"We are not introducing anything that is contrary to the canon, or to be more correct, the discipline of the Methodist Church. We will use the ritual of the early Methodist Church, which, with the exception of the printed prayers, is the same as the Episcopal, and when it comes right down to it, why should our service be different from the Episcopal? Is not our Church the Methodist Episcopal? The M. E. appears in the name of every organization of our denomination and as long as we are not prohibited why not make use of the Episcopal form of service if we wish to?

"Yes, I expect to don the clerical vestments as soon as we are in our new church building, in fact, I have them now, but as we have decided to go along quietly as long as we are obliged to worship in a hall, I think it best not to use them for the present. There is nothing in the Methodist Church law which forbids a clergyman to wear vestments. In fact, there was some agitation at the last Conference in favor of the gown, but no action was taken. The question will come up again, and perhaps next time it will be carried, and then the vestments will come in general use among Methodists.

"There is nothing in the canon which excludes fasts or feast days. The truth of the matter is this: The Methodist ministers have been careless in their administration of the services and the Church has drifted away from the forms and customs with which Wesley endowed it. In the early days of the organization there was a great deal of street preaching—rough work—and that was when the ritual of the Church was broken and in a measure shelved.

"Take the administration of the Sacrament for instance. People now take the element, the bread, in their gloved hands. I will not permit this. I am teaching that this element, being consecrated, is sacred and that it must not come in contact with gloves.

"The high Methodist Church is being started because there is a demand for it. I think the recent claim that we are emotionalists has given a tremendous impetus to the movement. The cultured, advanced Methodists want a conservative, ritualistic Church, and I find many Episcopalians who wish to unite with us.

"The tendency of the Episcopal Church to-day is to Romanism; the high Methodist Church will begin where the Episcopal Church leaves off."

The question at once suggests itself: Since "The Methodist Church started as a sect," and "Wesley never intended it to become a Church," how did it ever become one? Our reverend Methodist friend, whose belief that "The tendency of the Episcopal Church to-day is to Romanism" may be pardoned since he speaks from the outside, adds: "The high Methodist

Church will begin where the Episcopal Church leaves off." But that is not the point. The Methodists confessedly began as an organization within the Church—very much such an organization as the Brotherhood of St. Andrew is to-day. Now whether "high" or otherwise, the Methodist organization cannot "begin where the Episcopal Church leaves off," unless she first begins where the "Episcopal Church" began. In God's world, beginnings have to be made at beginnings, and not at ends.

IF THEN, our friends would occupy the position which the "Episcopal Church" occupies to-day (and is not "leaving"), there must be a consideration of first principles. Surplices, cassocks, altars, early communions, vested choirs, do not make Churchmanship; any more than copes, chasubles, bowings, incense, make Catholicity. It is sometimes difficult to repress one's wrath when either of these assumptions is made. We who call ourselves Catholic Churchmen (not because other Churchmen are not Catholics, but because of an earnest wish to banish everything narrow and sectarian from Churchmanship) are sometimes assumed to have no higher ideal than the wish to substitute copes or chasubles for surplices, wafers for loaf bread, to ring bells and to burn candles or incense. If such were true, we would be the most despicable of men; we would rightly be spurned by every man whose ideals were high and who was honestly seeking to do good. No wonder Catholicity is suspected when people can have that absurd idea of it!

But it is no more absurd than the idea of our Methodist friend that by donning surplice and cassock and placing like vestments upon his choir boys he is assuming the present position of the "Episcopal Church." Oh, the littleness of such a view! Do we persist in building our separate churches, and maintaining our separate parochial and missionary force, and in laying stress upon the necessity of Episcopal Ordination, because, forsooth, of our different vestments or customs? Can it be that the Protestant world, even where, as in this case, it would be friendly to us, really believes that? What wonder, then, that they despise our "exclusiveness" and our "absurd pretensions"! The *Outlook* told us not long since of the South Carolina lady who frigidly declared that "theologically she was a Presbyterian, but socially an Episcopalian." Do we really give cause for such a misunderstanding of what we stand for in the world?

IT IS AN OLD, old story to Churchmen, and to few of our readers will it be more than trite if, very briefly, we try to state once more the point of view of the "Episcopal Church." We should hardly venture on what seems such a "vain repetition," were it not for the sad fact that it seems otherwise so impossible to bring the world at large to know what we believe to be back of our present organization. Let us state again, the basis of what we call Churchmanship.

The "Voice" that went before our Lord cried "The Kingdom of Heaven is at hand!" That was the whole of the proclamation that introduced Him to the world when His Ministry began. Long centuries before that, it had been declared, "Of His Kingdom there shall be no end."

And throughout the three years of His teaching on earth, the burden of what He taught was the Kingdom of God. He had come down to earth from heaven to expand that Kingdom from a racial theocracy to a Catholic Monarchy. He was always to be the King—the only King; as He was to be the only Prophet and the only Priest: But His Kingship, like His Prophethood and His Priesthood, He was pleased to exercise through deputies of His own choice. He commissioned the Apostles thus to be His vicars on earth; and since they must die, while the Church must live, He authorized them to extend their vicariate to others whom they might commission, by the laying on of hands. And so His vicars as Prophets, Priests, and Kings, became an endless chain, that time might not break.

But the Kingdom was always to be spiritual. Its citizenship was obtained by Baptism. Its gifts were conveyed by sacraments. Its function was to reign within the inner soul. Men depraved it. They sought a Temporal Power. They obtained it; but at the awful expense of the spiritual power. Silver and gold poured into the treasury of the Kingdom; but the power to say to the cripple, "Arise and Walk," fell into abeyance.

Yet the King never forsook His Kingdom. He never abandoned His subjects. He never recalled His Promise or His Presence. And finally men began to learn that Temporal Power was not the best way to exercise the sovereignty of the King-

dom, but that the latter more truly honored its King and fulfilled His mandates, where it sought most to save the souls of men.

We pick up our books of history, and we observe that the Kingdom early obtained among men the name of the Catholic Church. Catholicity was the *ideal* of the Kingdom. Seldom in her history was it fully realized, any more than Holiness, another of her ideals, was realized. But it was always the ideal. To preach the Gospel to all men; to give to them *the whole* wealth of the sacramental treasures of the King; to withhold nothing; to practise *all* that the King desired; to leave nothing undone that He would have accomplished; to cast out the spirit of division and partisanship and sectarianism, and to substitute for it a great love of all men and a thirst for souls—this is the spirit of the Church. It is the Church's ideal; and when she is most spiritual, she most nearly attains to it.

Perhaps we are somewhat to blame that the world fails to see in the organization termed the Protestant Episcopal Church, the realization of the Kingdom of God. We have loved our divisions and our partisanship and our peculiarities; and so the world looks at these, and does not see our better ideal. We cannot blame the world. Our ideal is still afar off. But the Kingdom is here. It is both within us and we within it. And if the whole Christian world might again start on a quest to find where the Holy Grail of Love had gone, we should some day find that the spirit of the Church would be realized among us. It would come, not by dissensions, but by simply *being Catholic*. And that is the way we might seek to show to the world the infinite grandeur of the Kingdom of God, if only we would do so. But love and the thirst for souls are the only force that can do it.

AND SO our Methodist friends wholly misunderstand us, when they don surplices in order that they may show themselves to be "Episcopalians." The vestments are but the livery of the King. Churchmen indeed value them. No wealth of art or needlework or fine stuff is too lavish to set forth the livery of the King. But the King's livery must mark only those whom He has commissioned in His own way; and history shows that way to have been, through the Apostolic Succession.

Why, then, may not Methodists, realizing that "Wesley never intended it to be a Church," look toward the restoration of that order within the Church which Wesley formed it to be? Surely we of the Church have learned to shed bitter tears because of our sins that led them to go out from us. We have learned better in these years. We are honestly seeking, here in the old Kingdom, to exemplify the spirit of Catholicity, the want of which drove the Methodists away from us. But we appeal to them, not to seek to begin by the outward accidents to be Episcopalian, but rather by that which is of the essence of the Kingdom; even the Catholicity of the Church.

The problem of the Twentieth Century must be that of winning back the unity of Christian people which once was thrown away; and it can be accomplished only as, gradually, we all become animated by the spirit of the Kingdom that was and is—One, Holy, Catholic, and Apostolic.

And to do this, we must all alike be content to begin where the "Episcopal Church" began—on the mount of the Ascension—and not where she leaves off any modern accretions that she may have discovered.

THOSE who fondly believe that members of the Protestant Episcopal Church are alone commonly reckoned by the public at large as "Churchmen," will sustain a jar at reading the following, which is clipped from a Western paper:

"MEMORIAL SERVICES

in honor of the Prophet, Joseph Smith, will be held in all the churches of the Latter Day Saints at 2 P. M. President Bramwell, J. M. Geddes, Elder Jacobs, of Utah, and other prominent Churchmen will speak. The public cordially invited."

THE Bishop Coadjutor of Southern Ohio calls attention to an error in the *Living Church Annual* whereby that Diocese is credited with only 119 confirmed, whereas the figures should read 719. The error was made in the publication office, and through no fault of the diocesan officials. It is impossible that the mass of figures contained in the publication should contain absolutely no misprint, but it is always a matter of deep regret to editors and publishers when these are pointed out.

WE ARE asked to say that the statement made by the Rev. Dr. McKim in his recent controversy with Dr. Mortimer, to the effect that Dr. Gore, now Bishop of Worcester, criticised or reviewed Dr. Mortimer's work *Catholic Faith and Practice*, in *The Church Times* or elsewhere, is wholly unfounded. It was stated that Dr. Gore had, in such a review, criticised Dr. Mortimer's scholarship. There was no such review. The reviews of that work in *The Church Times* were of a most friendly character. That of the earlier volume contained these expressions:

"Any work from the pen of Dr. Mortimer is sure of a cordial welcome. . . . He has already laid us under many obligations, but we do not think that any of his works, not excepting the valuable *Meditations*, will prove of greater or more permanent value than the one now under notice. . . . It is a systematic outline of dogmatic theology, based upon, by no means blindly following, Western theology as formulated by St. Thomas Aquinas; scholarly, concise, and written in a clear and luminous style . . . the manual, as a whole, seems to us of the highest value."

The review of the second volume said:

"The first part of Dr. Mortimer's manual has laid us under a considerable debt of gratitude to him. The second part has greatly increased that debt. . . . We hope and believe that *Catholic Faith and Practice* will be increasingly recognized as one of the soundest manuals of systematic theology available at the present day."

If we are mistaken in saying that Dr. Gore did not criticise or review Dr. Mortimer's work, Dr. McKim will of course point it out. We think, however, that the facts are as here stated.

ANSWERS TO CORRESPONDENTS.

G. W. L.—The usual violet as the ecclesiastical color for The Innocents' Day changes to red when that day falls on Sunday, by reason of the inappropriateness of the more sombre hue to the Sunday after Christmas.

M.—At a mid-day service, there is no reason why the people should not be seated at the Offertory. They would of course rise at the presentation, and remain standing until the bidding, "Let us pray for the whole estate of Christ's Church Militant," or until the priest turns to give the Benediction. Where there is no sermon and not a large congregation gathered, they should remain standing through the Offertory.

A. B.—The long practice of the Church has been to use the *Benedictus* rather than the *Jubilate* as the second morning canticle. The *Jubilate*, and the substitute psalms at the evening office, are all used in their place in the Psalter. It is commonly held that the Gospel hymns rather than the psalms should be used as the acts of praise after the reading of the lessons, leaving the psalms to their accustomed place in the Psalter. Of course the contrary use is entirely permissive by rubric.

CONSTANT READER.—(1) Vilatte is a "free lance" in religion, in communion with no part of historic Christendom.

(2) Fr. Ignatius was a deacon in the English Church, who accepted ordination to the priesthood from Vilatte. When the schismatical nature of the latter act was explained, it was said that he had promised not to exercise the priesthood, but to live in lay communion with the Church of England.

(3) There is no organization of the Benedictine order practically recognized in the Anglican Communion.

(4) The deposition pronounced by the Bishop of New York upon the Rev. R. T. Nichol was afterward pronounced null and void by the Bishop on the ground of lack of jurisdiction to pronounce it. We understood that the priest had returned to the Anglican Communion, and think he is now in clerical work in England.

(5) The priest to whom you refer was not deposed for "practising Catholic customs," but for other, and very good, reasons.

TWO KINDS OF P. E.

ONCE upon a time I met a divine of the Latin Communion, *i.e.*, a priest of the Roman Church. As I entered a somewhat crowded railway car *en route* from Chicago to Milwaukee, *via* the well-equipped Northwestern, he kindly invited me to a vacant seat beside him, when the usual conversation took place. I generally do the catechising myself, and I notice the Roman clergy take my dogmatic assertions with humility and grace. This time, I let him do it.

"Where are you stationed, Father?" "Have you a good parish?" "What Diocese is that?" etc., etc.

"Why," said he, "I took you for a Catholic priest. You are nothing but a P. E."

"And you," I replied, "I took for a Catholic priest, and you belong to the P-O-P-E."

"Now we're square," said the Roman brother, "let's discuss something else."

IT IS WHILE you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—*Phillips Brooks*.

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

XII.

IS NOT the growth of ritualism in our Church making it a mere training school for Rome? If men believe what is taught from some of our pulpits why do they not enter the Roman Catholic Church at once?"

We are glad to answer this question, because it voices an oft-repeated remark of those who object to Catholic practices.

Far from believing it to be a training school for Rome, we should say that the Catholic school in the Church has been one of the most useful factors in keeping men from drifting where they would almost surely have gone under the old regime.

When the Oxford movement began to make itself felt in this country, the same cry was raised, that there would be a general exodus to the Roman Catholic communion. The loss in England of men like Newman, and afterward Manning, increased this fear; yet neither there nor in this country did the threatened danger actually develop. After the first few losses the general apostasy for which many had looked failed to materialize. No one could be more unprejudiced in viewing this matter than the well-known Broad Churchman, Dr. McConnell. In his *History of the American Church*, he says: "The sum total of the losses to the Roman Catholic Church in Great Britain up to 1888, including clergy and laity, men and women, falls below two thousand. That is to say, an average of thirty-five persons per year have left the Church of England for Rome in the last sixty years. One large parish church would hold them all, living and dead. The loss from the American Church has been much less, both absolutely and in proportion. Nor is it speaking beyond bounds to say that for every one thus lost five have come from Rome to the Church. The defection was greatest at its beginning, both in numbers and still more in quality. Since then the loss has steadily fallen off."

As a matter of fact, the members of what are known as "ritualistic" parishes are the ones who are best instructed in the Church's doctrine, discipline, and worship; and knowing what they believe, and being able to give "a reason for the hope that is in them," they are less likely to be won by the specious pleas of Roman controversialists. The systematic instruction they receive in the Church, the satisfaction of their longing for a beautiful and dignified worship which they have in a strong Catholic parish, and the assurance they find of the Church's apostolic faith and order make them less easy victims of the Roman fever than those who have known only the "Low Church" teaching. Moreover, in the great gains we have made from the denominations, it is the beauty of a dignified service and the certainty of a strong faith that attracts, and so the sound Church teaching of the "High Church" pastors has been responsible for most of this remarkable growth. They have therefore won people to the Church, not lost them.

AS TO CHRISTIANITY as a civilizing power, a very few words may suffice. If by civilization be meant no more than what enables people to live together in towns rather than in wigwams, and to form states rather than isolated tribes, Christianity can claim no special power; for civilization in that sense existed in numerous and very complete forms under every kind of pagan error. But if by civilization is meant that which enables people to live together as members of a family—the wealthy and powerful ready, as a matter of course, to help the distressed and weak—nothing ever has, or ever will serve as a substitute for the Gospel. It is quite true, as Mr. Spurgeon once said, that a grindstone which has been set in motion will continue to turn after you have let go the handle; and society, constructed on Christian principles, might no doubt present for a time some of the characteristic merits of Christian civilization. But as it is against the nature of a grindstone to set itself going, or to go long by itself, so it would be impossible to originate anything like Christian civilization without Christian belief, or to keep it up for many years among an apostate people.—*Church Times*.

ENGLISH HAPPENINGS.

WESTMINSTER LECTURES—THE DEAN OF RIPON EXPLAINS AGAIN—
THE EDUCATION BILL IN THE HOUSE OF LORDS.

LONDON, December 16, 1902.

THE Dean of Westminster (Dr. Armitage Robinson) is giving a course of Advent lectures, entitled "Some Thoughts on the Incarnation," immediately after Evensong in the Abbey on the first three Saturday afternoons in the month. In his first lecture, which was delivered to a large congregation, the Dean said that, though the season of Advent brought joys peculiar to itself, "to many it brought a fresh sense of haunting doubts as to the security of their belief in that very truth to which Christmas was intended to witness," and it was such persons as those that he had in his thoughts in planning his short course of Advent lectures.

By the request of the Bishop of Ripon the *Yorkshire Post* has published the following letter, received by his Lordship from the Dean of Ripon:

"THE DEANERY, RIPON, Dec. 2, 1902.

"MY DEAR LORD:—

"I find to my surprise that the statement in printed accounts of my paper on Natural Christianity, to the effect that the account of our Lord's Virgin-birth 'might be understood without any violation of biological law' has been misunderstood, and has been taken as meaning that the accounts might be read as implying that our Lord was born from a man and a woman by the ordinary process of generation. This is an entire misconception. Not only was there in my paper no denial of the birth from a Virgin, but there was an attempt to explain (I trust humbly and reverently, as befits such a subject), how we might understand, without any violation of biological law, that which is described in the Article of the Creed, 'Conceived of the Holy Ghost, born of the Virgin Mary,' and in St. Luke's Gospel, by the words: 'The Holy Ghost shall come upon thee, and the favor of the Highest shall overshadow thee; therefore, that holy thing which shall be born of thee shall be called the Son of God.' I write this because I have only to-day spoken to a friend, a theologian, and a man of influence, who had misconceived my statement as above described, and who was greatly relieved when I explained it as I have now done. Pray make any use of this letter to correct any similar misconception, and believe me,

Yours ever sincerely,

"The Lord Bishop of Ripon.

W. H. FREMANTLE."

The Dean of Ripon is not really entitled, however, to any hearing before Churchmen *until* he publishes the original MS. of his paper on "Natural Christianity" *in extenso—verbatim et literatim*.

The Bishop of London has appointed as rector of Whitechapel, in succession to the Rev. J. A. Faithful, deceased, the Rev. A. J. Poynder, vicar of St. Michael's, Burleigh Street, who will probably continue the work on "Neo-Evangelical" lines.

The Bishop of Worcester has shown by the character of the appointment he has just made to the important rectory of Chiselhurst that he can be depended upon—from a Catholic point of view—when filling up vacant benefices in his gift. The new rector is the Rev. J. Dawson, vicar of St. Saviour's, Roath, one of a group of seven churches worked on Catholic lines in that important suburb of Cardiff. To succeed Mr. Dawson, the Bishop of Llandaff has likewise made an excellent appointment in selecting the Rev. C. Empson, who has also for many years been associated with St. Saviour's as senior assistant curate.

The Committee stage of the "Education Bill" in the Lords was reached on Tuesday last, and for several days the Gilded Chamber—usually so formal and sedate in its discussions—became quite like the democratic Lower House for the vehemence of its rapidly running debates, whilst at times the scene of some singularly exciting and momentous situations in Parliamentary warfare. Lord Halifax moved for the deletion of these words (embodying Cowper-Templeism as applied to *secondary* schools, colleges, or hostels): "And no catechism or formulary distinctive of any particular denomination shall be taught or used in any school, college, or hostel." The Bishop of St. Asaph, strange enough, was in favor of retaining this Secularist proviso—though afterwards voting for Viscount Goschen's amendment; whereas the Bishop of Salisbury thought if the words excepted to were struck out, "the sting would be taken out of the clause." Finally (and probably with a view to paving the way for his fellow viscount to succeed with his assault on Cowper-Templeism in relation to public primary schools) Lord Halifax withdrew his amendment. Lord Goschen then moved to give the local education authority, at the request of the parents of school children, or on other grounds, to allow denominational instruction in the schools at the cost of the denomination; or, in other words, to establish a

right of entry, as under the Scottish system. Amongst other supporters of this scheme were the Bishop of Rochester and Lord Halifax; and upon the Duke of Devonshire assenting on behalf of the Government to the amendment, it was eventually carried by 107 votes to 14. The Spiritual Peers who voted in the majority were York, Archbishop; Chester, Chichester, Durham, Ely, Lichfield, Lincoln, London, Manchester, Newcastle, Norwich, Rochester, St. Asaph, Salisbury, Southwell, and Truro, Bishops. Hereford, Ripon, and Winchester, Bishops, abstained from voting.

On Wednesday night, the Government, much to the disgust of its Unionist supporters, suffered a defeat solely at the hands of the Spiritual Peers. The Archbishop of York first moved to exempt the managers of voluntary schools from all responsibility for repairs on school buildings which are not merely structural, but finally withdrew his amendment in favor of one (serving the same purpose) standing in the name of the Bishop of Manchester, which on a Division was carried against the Government by a majority of 114. The Bishop of Hereford again abstained from voting. In all probability this amendment, which is said to infringe the "privileges" of the Commons touching finance, will be thrown out this week in the Lower House. On a Division the Bishop of Hereford's amendment that in voluntary schools "all teachers" might be appointed "without reference to religious creed and denomination," was rejected by 167 votes against 27. The House was now getting face to face with Kenyon-Slaneyism by the Earl of Shaftsbury's amendment, limiting the control of religious instruction in denominational schools to the Trust Managers alone—an amendment, to be sure, of less secular character than his Lordship of Manchester's on repairs—and how did their Spiritual Lordships vote? Only three, Ely, Lincoln and Norwich, were in the minority of 28 in favor of the attempt to safeguard the interests of the Church's Faith.

Now came an amendment which was the first to bring the House immediately in touch with the notorious Kenyon-Slaney subsection of Clause 7. Lord Halifax moved to omit the words giving the control of the religious instruction to the managers, and to insert in lieu thereof a proviso that in Church schools any one or more of the Trust managers, if any question arose with regard to the religious instruction given in such schools, might appeal to the Bishop of the Diocese, whose decision should be final."

The Bishop of Manchester said he did not like to do it, but it was a practical necessity to "bow his head in sorrowful acquiescence to the behest of the Government." Whereas his brother of Norwich spoke against the K.-S. subsection of the Clause as having "infringed on the essential principles" of the Church in this country. For the Amendment, which was rejected by 157 votes against 20, Lord Halifax had only one Bishop (Norwich) on his side, his supporters amongst the Temporal Peers, besides Lords Teynham, Stanmore, Shaftsbury, and Gage, being confined to the Romanist Peers, including the Duke of Norfolk.

The Lord Chancellor now proposed by way of amendment to add a proviso for safeguarding the right of appeal to the Bishop, so far only as the Trust deed gave to the Bishop the power to decide whether the character of the religious instruction was or was not in accordance with the provisions of the Trust deed. Instead of this amendment, the Duke of Northumberland moved the following proviso:

"Provided always that any person having under the Trust deed duties in respect of the religious instruction shall not be prevented from discharging such duties except with the consent of the recognized authorities of the denomination to which the school belongs."

The amendment was warmly supported by the Bishop of London, Durham, Winchester, Salisbury, Ely, and Rochester, who also voted for it, but on a Division there was an advance majority of 31. The Lord Chancellor's amendment was then carried without a Division by a majority of 89. In the minority of 25 there was only three Bishops, London, Norwich, and Rochester; the Bishop of Lincoln, sad to say, voting away with the majority one of the most sacred and inalienable rights of our parish priests under *Magna Charta* as well as Church law. One of the Romanist Peers was heard to remark (says the *Church Times*) that it did seem strange that he should be voting for the liberties of the Church of England, whilst the large majority of her own Bishops were voting against them. Really Kenyon-Slaneyism so overshadows, like a sinister spectre, the Government "educational" measure, that it is quite a misnomer to call it any longer the "Education Bill;" indeed, it is not a far cry to nickname it the "Clergy Deprivation Bill."

J. G. HALL.

THE STORM BREAKS IN FRANCE.

MATTERS IN ITALY AND RUSSIA.

PARIS, Dec. 15, 1902.

THE campaign which has been long in preparation against religious orders has now passed from skirmishing to definite movements of the opposing factions, or at least of the aggressive force. The Rubicon is passed. Sixty-one Congregations applied for authorization. Of these sixty-one male Congregations the Government proposes to suppress fifty-six.

The five not ostracised are:

1. *Réligieux Hospitaliers de Saint Jean*.
2. Cisterians of the Immaculate Conception.
3. Cisterians known as Trappists.
4. African Missions.
5. Missionaries of Algiers.

These in all, with their dependent establishments, amounting to 45, are allowed to exist.

The total of Establishments which will be abolished amounts to 1919. Of these, eleven *maison mères*, or head administrations, are in Paris.

Among the suppressed Congregations are:

- Franciscans, with 89 establishments.
- Dominicans, with 25 establishments.
- Benedictins, with nine establishments.
- Passionists, with 5 establishments.
- Redemptionists, with 19 establishments.
- Chartreux, with one establishment.
- Capucins Minor Friars, with 49 establishments.
- Society of the Sacré Coeur, with 136 establishments.

There are three which may be singled out for comment, as perhaps more especially interesting to us all:

Grand Chartreux.

Bénédictins, at Douai—English.

Passionists, at Paris—English.

The Grand Chartreux establishment has long been threatened; and no doubt the monks have made their arrangements to meet the first blast of the squall, by crossing the border into Italy.

But the consternation in the neighborhood is pathetic. The Chamber of Commerce of Grénoble is bringing pressure to bear on its representatives, in memorializing the Ministers and the Senate. Millions of francs will be carried out of France into Italy by this little move of the French Government. The industries of the surroundings and the means of locomotion of the neighborhood will be paralyzed. The very railway companies are rising in arms.

With regard to the Passionist Fathers, their central position for English-speaking Roman Catholics (especially Irish) thus attacked, will entail immense inconvenience to thousands who flock to them for ministration, counsel, and help. The hard working staff (it is only four or at most six) has ever its hands full of work for relief amongst the Irish poor, and for direction amongst rich Americans. Certainly no political misdemeanors can be laid at their door. Their dispersion will be a calamity to the English colony.

Regarding Douai (Bénédictins) the same truth holds for them as for the Passionists. Their work is purely in English intents and for British subjects.

It is an open secret that all the animosity to clerical Associations is founded, not on the Educational question, but on the base of "reprisals" against the Church for its staunch opposition to Freemasonry and Socialism. But besides this, the Government is touching a patriotic chord, which may be dangerous. I have before written on the subject of the French Protectorate of Roman Catholics in the East. That prestige is being impaired by their action.

A letter from Rome to one of the Paris papers, shows how such may be the case:

"The Government of the République forgets," writes the correspondent, "that the Capucins and Franciscans are the real pioneers of French influence in the East, where they have important missions. It is generally young missionaries that are sent out.

"Now, if the Government allows no more 'Noviciats' it is tantamount to saying that it suppresses their missions, as there will be no more recruits. In a few years Capucins and Franciscans will have disappeared from the Levant, and those who most help to spread a knowledge of French and sustain the prestige of their country will have vanished from the scene.

"But there will be others: Italians, Germans, English, and, wonderful to relate, Americans, begin to multiply. Only a short time ago Americans were a myth: to-day they are a factor. If these

Powers, eminently practical, set themselves to send missionaries to the East and elsewhere, it is because they know what services they can render, outside the intents of religion, concerning which they do not give themselves any particular trouble."

Such is the remark, and it has grit in it, though perhaps rather sweeping.

These decisions of the Government, of course, have to be submitted to both Chambers; but there can be very little doubt, with their majority in the two Houses, that they will carry nearly all their points. Perhaps in the cases of Douai and the Passionists in the Avenue Hoche there may be some modifications.

Regarding Douai, the *Standard* correspondent writes thus:

"When the Bill concerning the application of the English Benedictins comes on for discussion, it is not likely that M. Combes and his colleagues of the Ministry will oppose with any great ardor the demand for authorization. There are many reasons for this attitude. First, though the Benedictins of Douai are an Educational Order, all their pupils, without exception, are British subjects destined for the priesthood in England. The present Radical-Socialist Government is opposed to Frenchmen being educated by the Religious Orders, because it imagines that the principles instilled by them in their pupils constitute a danger for the State. The same objection cannot be raised against a congregation whose pupils are all foreigners, to the exclusion of every Frenchman.

"Secondly, the Benedictins of Douai, who have been established in France for more than two hundred years, had their property confiscated during the French Revolution. When they returned the illegal confiscation was recognized, and from that time to the present day they have received an annual subsidy from the State in lieu of the income that the confiscated property would have produced. It therefore stands to reason that, in case of the Benedictins being constrained to quit Douai, they would be entitled to an indemnity for the loss of their property."

ITALY.

Another Cardinal has passed away, Aloisi Musella, at the age of 72. His life was passed principally in diplomatic ecclesiastical functions. The following (from the *Church Times*) touching this occasion and the appointments of Cardinals, is curious:

"There is a superstition amongst the Roman populace that the Cardinals always leave the world in a *terno*—that is, in a company of three. If one dies, he will be quickly followed by the death of two others. Cardinal Aloisi Musella is the seventh member of the Sacred College who has died this year, and the hundred and fortieth who has passed away during the long pontificate of Leo XIII. The Rome correspondent of the *Basler Nachrichten* has been solemnly assured that as Cardinal Musella 'has opened a new *terno*, two more Cardinals must die before the end of 1902!' His death reduced the College to 59 members, instead of 70, the full number, and of these, 36 are Italians and 23 foreigners. The same correspondent is informed, upon good authority, that the Pope will not nominate any occupants for the vacant seats until February, or possibly March, in 1903, and that then he will only appoint six or seven instead of eleven. The late Cardinal was the *Cardinale Datario*, that is to say, he enjoyed an eminent place in the disposition of benefices, and his post is reported to be much coveted in the Curia. The *Datarius* is always nominated as *nutum Pontificis*, and his tenure expires with the death of the Pope who appoints him, though he may of course be confirmed in office by the succeeding Pontiff. His original function, and the origin of his title, were the correct inscription of the date of the day, month, and year of the reigning Pontiff, *Datum Romæ*, on documentary concessions of benefices, dispensations in matrimonial cases, dispensations as to age at ordinations, permissions of alienation of ecclesiastical property, and other hard matters reserved to the Pope. Cardinal Pietri succeeds as *pro-Datario* to his Holiness."

It is announced that Signor Capello—once Monsignor Capello—who twenty years ago quitted his own communion to form an "Italian National Church," has returned to the Roman Catholic fold and made his peace with the Church. After having given proof of the sincerity of his contrition, abjured his errors, and made a profession of his belief in the "Catholic Apostolic and Roman Faith," he was received by Mgr. Lugari, "*Consulteur*" of the Holy Office.

In the Diocese of Ferrara an action somewhat similar to that brought by Father Vaughan (brother to the Cardinal) against an English journal for libel and gained by Father Vaughan with three hundred pounds damages, has had a like result. A Socialistic newspaper has been cast in heavy damages for blasphemous and injurious assertions against the priests of the Diocese.

At Rome, the "Commission for Biblical Study" is being allotted its several duties. A sub-committee has been formed "for the preservation of the Faith in the true path." Its special

object will be to organize and set in motion a methodical resistance to the Protestant propaganda.

A movement is on foot in Italy to pass a law more or less legalizing Divorce, but the proposal has not been met with favor by the Cabinet. One hundred and ninety-one volumes of signatures of Italians to petitions against such a measure have no doubt influenced the views of that body; 177 of them contain the names of three and a half millions of electors, and the remaining fourteen those of the women of Italy.

RUSSIA.

A certain disturbance in a seminary at Odessa is reported in the English papers. According to these accounts, the seminarists handled their lecturers with considerable roughness, and in turn were themselves just as roughly handled by cossacks, called in to restore order. The Kiev Seminary was reported to be in readiness to make a similar demonstration, but was restrained by means taken in time. The cause is variously attributed to animosity against the Imperial Procurator, Pobiedonostzeff (the retiring Moderator of the University) and to the fact that a greater number of Jewish students has been admitted—who, by the way, carried off most of the prizes. But I am bound to say that on asking a usually well-informed Russian in Paris about this affair, I was met by the answer: "I have never heard of anything of the kind." It is more than possible that the worthy correspondent may have exaggerated an "academical" row, just as a Russian reporter in England might exaggerate, at home, a Town-and-Gown fight on November 5th in Cambridge, into an assault of the most desperate kind on the Colleges, with a view to destroying the University!

GEORGE WASHINGTON.

NEW YORK LETTER.

TRINITY ushered in the New Year with its chimes as usual, and there was the mass of humanity, as always, that filled Broadway, and all intersecting streets. The din was so great that for the greater part of the time the chimes could not be heard at all. St. Andrew's chimes were rung, but Grace Church's chimes were silent, because the ringer, Mr. J. M. Helfenstein, the well known organist, lay very ill of appendicitis. Happily he is recovering.

A vast amount of money has been put into churches in New York that are about as ugly as anything possible to be built of brick and stone, wood and glass. Perhaps the worst offenders have been the denominations, but the Church is not wholly without blame. The Church Club, at its December meeting, discussed More Artistic Churches and How to Secure Them, and brought out the fact that the topic arouses interest at this moment in England, France, and Germany as well as in America. Among the speakers and writers whom the Club heard from were President Hardenbergh of the Architectural League, Mr. John La Farge, president of the National Society of Mural Painters, Hon. John DeWitt Warner, and others. Mr. Hardenbergh deplored commercialism in art, especially in ecclesiastical art, and Mr. La Farge suggested a chair of Church Decoration in the seminaries, saying the subject is, to his mind, "ecclesiastical botany," and should be studied early. Upon motion of Mr. Haight a committee of five was named, representing the Club, to confer with the Architectural League and other societies on possible improvement of ecclesiastical art.

The Rev. Dr. Rainsford was given a reception last week in St. George's parish rectory, the occasion being the completion of twenty years of service as rector. The reception was tendered by the wardens and vestry, and among those present were Mayor and Mrs. Seth Low, Mr. and Mrs. J. Pierpont Morgan, Bishop and Mrs. Potter, the Messrs. Wm. Jay Schieffelin, H. H. Pike, John Seely Ward, Jr., and many others of distinction in the large affairs of the city. The assistant clergy gave their chief a desk, the Men's Club a lamp, the Girls' Friendly an edition of Shakespeare, and the Young Married Women's Society an edition of Hawthorne. On Sunday morning last, Bishop Doane was the preacher at the 10:30 service, and short addresses were made by the Rev. Dr. Rainsford and Mr. R. Fulton Cutting. The service was in charge of a committee of the vestry, of which Mr. Forgan was chairman.

The Rev. Dr. Rainsford is 52 years of age, and was born in Dublin. He early came to Canada in search of health, but returning to England, was educated at St. John's College, Cambridge, and served as deacon and priest in old St. Giles', Norwich. He came to America as a missionary in 1876, but two years later went to St. James' Cathedral, Toronto, coming to St. George's on January 1, 1883. The history of St. George's

wonderful growth during the two decades has recently been published in these columns, together with its present large work.

After a tremendous effort, in which he was able to enlist the daily newspapers, the Rev. Dr. Dean Richmond Babbitt was able to announce, at midnight of the last day of the old year, the success of his efforts to secure \$32,000 to save the Church of the Epiphany, Brooklyn, from being sold to satisfy a mortgage. About one-half the sum came to him in small subscriptions, but on the closing evening referred to, a man, supposed to represent Mr. J. Pierpont Morgan, handed him a check for \$15,900. There still remains at this writing about \$1,000 in floating debts, unpaid interest, and the like, and an appeal has been made for the same. Epiphany Church is located at Tompkins Avenue and McDonough Street, and was built for the Tompkins Avenue Congregational Church. Changes in its interior have not been wholly successful in making it look like a church. The neighborhood is not what it used to be, and the parish has suffered much from financial troubles. The mortgage was burned at a special service held last Monday night, and the announcement made that without doubt the last penny of debt would be paid before many weeks.

The Rev. Dr. Frank Page, a brother of Thomas Nelson Page, the novelist, has been asked to accept the rectorate of St. John's Church, Brooklyn, to succeed the Rev. Dr. George F. Breed, who resigned two months ago.



REV. FRANK PAGE, D.D.

St. John's location is admirable, and in time the parish ought to stand to Brooklyn where St. Thomas' does to Manhattan. The Rev. Dr. Page is at present rector of St. Paul's Church, Waco, Texas. He is a Virginian, and a graduate of the University and Seminary of that state. He was ordered deacon and priest by Bishop Whittle in 1878 and 1879 respectively, and held two rectorates in Fairfax County, Washington and Lee University, at Lexington gave him the doctor's degree in 1897. In 1890 he went to Waco, where he is reported to have been extremely successful. He preached in St. John's last Sunday, but not as a beginning of his rectorate, and while in Brooklyn he was for a part of the time the guest of the Rev. Arthur B. Kinsolving of Christ Church, Clinton Avenue, also a Virginian.

The Archdeaconry of New York has purchased for St. Simon's mission, with money furnished it by Trinity parish, a splendid site 80 by 100 feet, at the corner of Morris Avenue and 165th Street, Bronx. The location is two blocks farther north than that of the present carriage house in which services have been held since April, 1899, when two Lay Helpers opened the Sunday School. From the beginning the people in the mission have paid all of their maintenance cost, and have accumulated over \$2,000 besides. Assisted by the Lay Helpers' Association, they have now nearly \$3,000 with which to start on a permanent parish foundation. The Lay Helpers to whose unsalaried work the mission is due, are Messrs. J. H. Falconer, Jr., James A. Aborn, and Harry M. Hewitt. For more than a year the Archdeaconry has supplied a priest in charge, being the Rev. R. J. Walker, who is also in charge of St. George's, Williamsbridge.

Mr. W. C. Schermerhorn, senior warden of Grace parish, is dead at the age of eighty-one. He resided in the house in Twenty-third Street, immediately opposite the large retail stores—the only dwelling between Fifth and Sixth Avenues. He was a graduate of Columbia, class of 1840, became a trustee in 1860, and chairman of the board of trustees in 1893. He gave Schermerhorn Hall of Columbia. His family began with the Astor family, and in part in the fur business. The funeral took place from Grace Church on Sunday afternoon at half past two.

The annual public meeting of the City Mission Society was held in Calvary Church last Sunday evening. Bishop Potter presided, and addresses were made by the superintendent, the Rev. Robert B. Kimber, and the Rev. Robert L. Paddock of the Holy Apostles. The work of the City Mission, already presented in this correspondence, was set forth in attractive detail.

CATHOLICITY AND THE VINCENTIAN RULE.—I.

BY THE RT. REV. C. C. GRAFTON, D.D.,

Bishop of Fond du Lac.

IN DETERMINING what is Catholic doctrine and practice, two principles in the application of the famous rule, "*Quod ubique, quod semper, quod ab omnibus,*" must ever be kept in mind.

The first is that the appeal made by the Church to "antiquity, universality, and consent," as made by the Church to her own children (we do not here consider how she reaches those without) is in *confirmation* of her teaching. The word to be remembered is "*confirmation.*" Let us consider this proposition.

We all know that Jesus Christ is the sum and substance and completion of God's revelation to man. He dwells in His Church as the Sun in the heavens dwells in the centre of our planetary system. The Holy Ghost fills the Church as its atmosphere, and so is the instrumentality by which Christ's Life and Light are brought effectively to us. The Church is thus a spiritual organism in which the Light and Life of the Incarnate God are communicated to its members. It communicates these gifts to those who, being brought by Baptism within the sphere of the divine illumination, are thus made capable of receiving them in their fulness and power. The children of the Church thus listen to the Voice that resounds throughout the Church, and they believe what it says, because it is the Voice of God. Although outward communion between the several parts of the Church has been interrupted, the Catholic Church is yet one by union which cannot be broken; and so in what the Eastern and Western divisions practically agree, as stated in their creeds and liturgies, is to be accepted by the Church's devout and humble-minded children as the Catholic Faith.

As showing her faithfulness to her trust and in corroboration of her teaching, the Church points her children to three corroborative witnesses, viz., Holy Scripture, Church History, and Christian Experience.

Bearing in mind the difference between cumulative and corroborative testimony, and proof properly so called by way of demonstration, we see the difference between the way a Catholic and a Protestant treats these witnesses.

The Church, for instance, throughout the world, teaches her children to believe in the Blessed Trinity, in the Episcopal government of the Church, in the Real, Objective Presence of Christ in the Holy Eucharist. She tells those children of hers who are living within the sphere of her divine illumination, and who by use of all the sacraments are making it their own, that if under her guidance they will read the Holy Scriptures, they will find, that the Scriptures will *bear such an interpretation* as will be in *conformity* with her teaching, and so corroborate it. On the other hand rejecting the Church's teaching, the Protestant starts in the other way, and says that every proposed doctrine must be proved, *i. e., demonstrated*, by Holy Writ. You must, for example, show not only that the Catholic doctrine of the Holy Trinity is a reasonable interpretation, but that no other interpretation—for instance Sabellianism—is possible to be maintained on Scriptural grounds. You must show, not only that there is a great deal in favor of Christ's absolute Deity, but you must prove that Scripture is capable of no other interpretation, like high Arianism. You must show explicitly from Holy Scripture that the chief government of the Church was placed in an order of local Bishops, apostolically established, and endowed with the sole power of Ordination, and that this office did not develop later out of that of an elder presiding over his brother presbyters. If you cannot prove out of Holy Scripture that the latter was not the case, the Protestant says: I reject Episcopacy.

So, too, in the appeal to Church history. The non-Catholic mind says, You must prove your Church doctrine by the Vincentian Rule, as he understands it. It must have been explicitly stated from the earliest times, must be proved to have been proclaimed everywhere throughout the Church's world, and must have been universally accepted. As there have been schisms and heresies in the Church from the time of Peter and Paul, a Protestant, under a strict application of such a rule, might deny almost any accepted doctrine of the living Church. The Unitarian makes the same appeal to the fathers of the first three centuries to prove Christ was not consubstantial with God the Father, that other Protestants do against

the commonly believed doctrines and practices of the Catholic Church of to-day.

The fallacy of the position lies in this. It is a perfectly sound proposition that if you can show that any doctrine has been explicitly stated from the beginning, has been everywhere promulgated and universally received, it must be true; but it does not follow that because a doctrine cannot be so demonstrated it must be false.

Mother Church appeals to history just as she does to her Holy Scriptures, not to demonstrate, but to *corroborate* her teaching. In doing this, she bids us observe that the remains of writings of the earliest or sub-apostolic age are very scanty. Also, that later, as Professor Salmon remarks, Church history passes through a tunnel. It is light at one end and at the other, but obscure in the middle! Again, on some matters, less testimony can be found than others, because they were matters of common acceptance, or not brought by heretical attacks into the field of controversy. Moreover, before the Church had guarded her doctrine by conciliar definitions, loose language might be found used by orthodox fathers. It is therefore an easy matter for those who reject the Church's teaching on any point or doctrine to say it cannot be proved by the earliest age, or by the ante-Nicene fathers. If you cannot prove, positively and negatively by a number of explicit dogmatic statements that such was the form and no other in which a given doctrine was held, then the Protestant rejects it. He then triumphantly says you have not got the "*Quod Semper*" on your side. But the Church does not expect her children will demand that kind of proof. It is unreasonable. When proper allowances, such as we have above noted, are made for antiquity, the teaching of antiquity will be found to be in agreement with that of the Catholic Church as the Holy Spirit speaks through her to-day.

Consider in this light the doctrine of the Real, Objective Presence of Christ in the Eucharist by virtue of the act of consecration. It is declared by the whole Church, East, and West, Russian, Greek, Roman, and Anglican, in their respective Liturgies. The outward and inward parts of the sacrament are connected by the consecrating act. In the Anglican Catechism, the unseen, inward part of the Sacrament is stated to be the Body and Blood of Christ. In her Articles she says that Christ is not only "received" by the faithful, but "*given and taken*" in the Sacrament. In order to be "given" as the inward part of the Sacrament, Christ must be present in the Sacrament to be so given. But however defined, the whole Catholic Church to-day agrees in teaching the fact of the Real Presence of Christ in the Holy Eucharist as effected by the priest's consecration and the power of the Holy Ghost. And what the Church so teaches, Holy Scripture and antiquity confirm.

We cannot here dwell on the testimony of Holy Scripture, but would refer our readers to our tract, *The Holy Eucharist in the New Testament*. Concerning Antiquity, "the doctrine of the Real Presence," wrote Dr. Pusey (see his sermon "This is My Body"), "all who know so little of the ancient fathers and Councils know it to have been taught from the first." Minds the most simple or the most philosophical, the female martyrs of Persia or the philosophic fathers; minds wholly practical as Tertullian or St. Cyprian, St. Firmilian, St. Pacian, St. Julius, or those boldly imaginative, as Origen; poetic minds, as St. Ephrem or St. Isaac or St. Paulinus; fathers who most use a figurative interpretation of the Old Testament as St. Ambrose, or such as, like St. Chrysostom, confined themselves most scrupulously to the letter; mystical writers, as St. Macarius; ascetics as Mark the Hermit or the Abbot Esaias; writers opposed to each other; the friends of Origen, as St. Didymus, or his opponents, as Theophilus of Alexandria; or again, St. Cyril of Alexandria, and Theodoret; heretics even, as the Arian Eusebius, or the defenders of the faith as St. Athanasius; Apollinarius or St. Chrysostom, who wrote against him; Nestorius, or St. Cyril of Alexandria—all agree with one consentient explanation of our Lord's words, "This is My Body," "This is My Blood."

"Taking Bread," says St. Ireneus, "of this creation, He confessed that it was His Own Body and He affirmed that the mingled drink of the Cup was His Own Blood." "The hand," says St. Cyprian, "receives the Lord's Body." "The Word," says St. Athanasius, "descends into that Bread and that Cup and it becomes His Body." "Thy living Body and Thine atoning Blood," St. Ephrem, "which I have received from the hands of the priests—through these, O Lord, may I be forgiven." "Eat, drink, having Jesus Christ the Son of God, the Saviour in thy hands" (Inscription at Autun, beg. of 3d century).

"The bread of the Eucharist," says St. Cyril, "after the invocation of the Holy Ghost, is mere bread no longer, but the Body of Christ." "The bread is up to a certain time common bread," St. Gregory Ny., "but when the mystery shall consecrate it, it is called and becomes the Body of Christ." "It is not man," St. Chrysostom, "who maketh what hath then to become the Body and Blood of Christ, but Christ Himself who was crucified for us." "The bread which ye see on the altar," says St. Augustine, "sanctified by the Word of God in the Body of Christ. That Cup, rather what the Cup holds, sanctified by the Word of God in the Blood of Christ." The doctrine of the Real Presence was attested by canons of the ancient Councils. Deacons who had no power to offer were not to give to those who offer "the Body of Christ."

In like manner we may consider the subject of Eucharistic Adoration. It was a practice based upon the doctrine of the Real Presence. The modes by which this act shows itself have been regulated by the Church. The laity were not to remain in their seats. The Blessed Sacrament was not to be passed around as if it were a mere commemoration. The laity were to draw nigh unto the altar. They were to receive kneeling and in a position of worship. They were taught also to make acts of adoration. St. Cyril of Jerusalem, St. Augustine, St. Ambrose, and Theodoret are witnesses of this fact. They declare it, not as if it was their opinion only, but give it as the common teaching and usage of the Church. A Protestant might say only a few fathers were thus cited, and not one of them of the second or third centuries. But as they bear witness to the custom of the Church and the inherited belief of early times, the Catholic sees that the Voice of God directing the Church to-day, has confirmation in the teaching and practice of the past.

The second grave error, often made, in the test of Catholicity, is to apply the Vincentian Rule to *practices*. It was not so applied by St. Vincent himself, as seen in the twenty-eighth chapter of his first volume. The reason the Vincentian Rule does not apply to practice is this: The Church is a living Body. She has a corporate life. As the Bride of Christ, she repeats in her life the different phases of her Lord's Life. She has her hidden life, her missionary and public life, her disunited, rent, and crucified life when all her bones are out of joint. She has her glorified life. She is drawn consequently in special degrees in her devotions, sometimes to one Mystery of her dear Lord and sometimes to another. In the early Church we find no such intense devotion to the passion as we do when Christendom has become sore rent and the Church is torn asunder. The invocation of the Holy Spirit came as the Church felt more, amidst conflicting heresies, the need of divine enlightenment and the aid of the Comforter. Again we see how the subjective side of religion as manifested in our hymns and sermons, is peculiar to these later times, and so is the devotion to Jesus in the Blessed Sacrament. Here perhaps our own Church takes the lead, reserving the Sacrament after the Communion of the people and singing the *Gloria in Excelsis* as an act of worship in Christ's Presence.

The Church has also met the different phases of the world's attack by adaptations in her discipline, in changes in her worship, and by forging new spiritual weapons of her own. Under the Guidance of the Holy Spirit the Church adopted the custom of fasting communion, and it became a universal one. She changed her public penitential discipline and substituted for it private sacerdotal confession. She made use of Eucharistic Vestments and of Eucharistic Lights. She no longer in the Liturgy bade the unbaptized and others to depart before the consecration of the sacred elements, but allowed the faithful, though not always receiving, to be present at the Holy Sacrifice. Although not on the same plane with these, she introduced incense as an adjunct of her worship and it became universally adopted. The use of unleavened wafer bread on the other hand, which is used among us only as a matter of convenience and has no doctrinal significance, is not a Catholic custom. As the oneness of the whole Church in heaven and earth became more widely realized and its worship felt to be one, the saints were invoked, just as we call on all, even inanimate things, in the *Benedicite*, to praise the Lord. When evils were developed from the practice, our own Church, acting within her rights, omitted these invocations from her public services.

Thus the test of Catholicity of Church *practices* is not "*Quod Semper, Quod ubique,*" but—what has become the commonly accepted usage of the Church throughout Christendom. All the practices above mentioned have obtained in all parts

of the Church, and have only fallen somewhat into disuse in the Anglican Church in evil times.

While thankful for the benefits which we have received from those lights of orthodoxy, the great post-Reformation Anglican divines, we ought as Catholics no more to follow English theology exclusively than Alexandrian, though Alexandria produced a Dionysius, an Athanasius, and a Cyril. Our loyalty, if we would be true to Christ, must not be narrowed into following these Anglican divines alone, while we honor all of them as theologians and venerate some as saints. As true Catholics we must primarily be loyal to that One, Holy, Catholic Church which Christ founded, rather than to any one of these divisions, be it Greek, or Roman, or Anglican, which the sins of man has made.

THE THREE "BAPTISMS."

BY THE REV. ARTHUR GORTER.

IN THE New Testament there are three kinds of Baptism mentioned and to the unlearned man there is some confusion, which is easily explained.

FIRST:—*Water—Repentance Baptism.*

Described, St. Matt. iii., St. Mark i., St. Luke iii., St. John i. Mentioned, Acts xviii. 25 and xix. 3, 4.

Now practised in Preparation for Sacraments.

SECOND:—*Water—Spirit Baptism.*

Referred to by the Lord Jesus Christ, St. John iii. 5.

Commanded by Him, St. Matt. xxviii. 19, St. Mark xvi. 15, 16.

Practised by the Apostles and their successors always.

THIRD:—*Holy Ghost—Fire Baptism.*

Prophesied, Joel ii. 28, 29; Isaiah xlv. 3.

Foretold, St. Matt. iii. 11, St. Mark i. 8, St. Luke iii. 16.

Fulfilled, Acts ii. 2, 3, 4.

Given, by "Laying on of Apostles' hands," Acts vi. 6, viii. 17, 18, xix. 6.

Practised by the Apostles and their successors, the Bishops of the Holy Catholic Church, always; now called Confirmation.

All three kinds are mentioned in Acts xix. 3, 4, 5, 6:

"And he said unto them, Unto what then were you baptized? And they said, Unto John's Baptism. Then said Paul, John verily baptized with the Baptism of Repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

THE THREE KINGS.

Three kings met once at the dimpled knee
Of a baby King throned graciously;
Three kings with grave and stately air
Kneelt at the Child King's feet so fair.

Faith knelt there with adoring eyes,
Offering myrrh for His sacrifice;
Sorrow for earth's unwelcomed King,
But trust in His ultimate triumphing.

Hope with frankincense sweet and rare
Kneelt by the child King's hand so fair;
Hope that rose with the incense flame
And showed forth heaven from which He came.

Charity with his golden prize
Smiled at the Child King's tender eyes.
Largesse here for the trodden-down,
Whose love should weave Him a living crown.

Thus they knelt for a little space
And worshipped their Maker face to face;
Then far they sped o'er mount and plain,
His ministers till He come again.

FLORENCE EVELYN PRATT.

A BABY was born in Bethlehem nineteen hundred years ago. His parents were poor, and he had no unusual advantages. He raised no army. He conquered no kingdom. He owned no real estate, and He had no bank account. Neither did He write books, or paint pictures, or compose music. He was mocked at by the great, and died a criminal's death. Yet this Man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in Him and of obedience to the doctrines He inculcated, and He has more followers in the world to-day than ever before. His maxims are acknowledged, even by those who reject His authority, to the noblest and purest that have ever been uttered, and no man has been able to pick a flaw in His character. What will you do with this Jesus who is called Christ?—*Phillips Brooks.*

THE LORD'S DAY.

A SCOTCH Highlander, who had been brought up to regard Sunday as a day of gloom and sadness, once visited a large town for the first time on Sunday. When he returned home, this is the way he described what he saw: "It was a terrible sight. The streets were crowded with people, and some of them were smiling as if they were quite happy."

This illustrates an abuse of the Lord's Day, which was once widely prevalent among English-speaking peoples, the abuse of over-strictness in Sunday observance. The present abuse of the Lord's Day is in quite the opposite direction. It is becoming secularized; it is losing its old sacredness, and its atmosphere of quiet and devotion; in the lives of many, it is losing all distinctive character, and in no way differs from the other six days of the week.

In the face of these two opposite abuses of the Lord's Day, all Christians who wish to know their duty should look into the matter seriously, and find out what the Lord's Day is, and how it should be spent. We ought always to be ready to give a reason, not only for the hope and the faith that it is to us, but also for the practice of our religion.

To the most superficial student of history it ought to be plain that the Lord's Day is, and always has been in the Christian Church, Sunday, the first day of the week. That day was set apart by the authority of the Church in the days of the apostles, for the public worship of God. That day was chosen simply and solely for the reason that it was the day of the Resurrection of Jesus Christ;—a day to be perpetually commemorated with joyful worship and thanksgiving. Ever since then, in those parts of the Christian Church that have remained true to the old faith and the old ways, Sunday has been observed as a glad festival—a minor Easter in every week. "This is the day which the Lord hath made; we will rejoice and be glad in it." It is the Lord's Day and not our day, and therefore is to be spent in His honor and to His glory.

Obviously if Sunday is to be the Lord's Day, a day of common public worship, there must necessarily be on that day, as far as possible, a cessation from all ordinary labor. This can only be brought about where the majority of the population are Christians. For the first three centuries of Christianity, it could not be brought about, because Christians did not control the legislation of the Roman empire. Consequently they had to work on Sundays, just as on other days. They arose very early on Sundays, and held their common worship before day-break. But when Constantine, the first Christian Emperor, became converted to Christianity, he issued a decree, which ordered a cessation from all ordinary labor on Sunday. From that day to this, the leading governments in Europe and America have been Christian in sentiment, and this has made it possible for the bulk of the population to rest from work on the Lord's Day, and attend to their Christian duties.

Now we ought to get it clear in our minds that the Lord's Day, Sunday, is a different institution from the Jewish Sabbath. These two institutions were never confounded together until near the close of the sixteenth century. The Sabbath falls on Saturday, and always has done so. The orthodox Jews are quite right in holding their religious services on Saturday, in obedience to the letter of the old Mosaic Law, as contained in the Fourth Commandment. The Christian believes that all the ceremonial part of the Mosaic Law was fulfilled in Christ; hence all the old Jewish ordinances, such as bloody sacrifices, circumcision, and the Sabbath, passed away when the Christian dispensation began. There is no more obligation upon us to keep Saturday holy, than there is for us to continue the Burnt Offerings and Peace Offerings of the Mosaic Law. The Fourth Commandment is the only one of the Ten Commandments which contains a ceremonial enactment; that part was fulfilled in Christ, when He won an eternal Sabbath rest for all the faithful people of God, by His death upon the Cross, by which He opened the Kingdom of Heaven to all believers. Therefore, while we observe all the other commandments in the letter as well as in the spirit; we observe the Fourth Commandment in the spirit only, by keeping one day in the week holy unto the Lord.

We are now in a position to determine what contributes to the right observance of the Lord's Day. The three chief notes must certainly be worship, joy, rest, and that is the order of their importance.

1. Worship is a duty which rests upon the Christian by Divine command. God has commanded it, not because He needs it, but because we need it, to take us out of ourselves, to

keep God constantly in our lives, and to make us unselfish, humble, and pure. The worship that God is the most pleased to accept is not the worship of the individual alone in the woods or his hermit cell, but the worship of the blessed company of all faithful people, united by the one Spirit in the one Body of Christ, the Holy Catholic Church. That is why we should come together week after week, and try to put aside our petty selfishness, and forget our little inequalities of rank, and be in charity with all men, as we kneel before our common Father, and partake of that one Bread which He has given for the life of the world. Sunday is not a day for idleness, but a day for the work of worship—a work which we had better be learning now, for it is the ceaseless work of the redeemed in the unending ages hereafter.

2. Joy must be the spirit which fills the whole day, which gladdens our worship and brightens our homes. It is a crime that Sunday, the Lord's Day, has ever been made a day of gloom and sadness. For Sunday is the festival of life, not of death. The Lord is Risen, and lives for evermore. By His Resurrection we are assured that He is God; we know that the Christian life is the one life to live, because in the Resurrection God has stamped it forever with His approval. Our Saviour is a living Saviour, who can save us now from sin. It is the living Lord, not a dead Christ, who comes to be with us in the Holy Sacrament of the Altar. Let us remember that Sunday is a day of spiritual, heavenly joy, and therefore all right pleasures and innocent amusements have a place in it, provided they do not interfere with, or take the place of, the primary duty of going to church, and joining in the public worship of God in the way He has appointed.

3. Rest—that is the third element in a right observance of the Lord's Day. A general suspension of ordinary work is desirable, so as to make it a day of Christian worship and Christian joy, not because there is anything sinful about working on Sunday. I have said that the early Christians worked on Sundays as on other days. And remember we owe it to the Christian Church, that we have any such holiday at all. It seems a little ungracious for people to ignore God and the Church on the day the Church has secured for them. If the workmen of America continue to ignore God and the Church on that day, they will have only themselves to blame, if Sunday labor becomes a regular thing in the future. There are many signs that make one fear such a catastrophe is not very far off. Now in speaking of rest, we cannot ignore the fact that some work is absolutely necessary, such as running street cars, keeping drug-stores open, cooking, and all work connected with the Church. Where shall we draw the line? A reasonable principle would be to secure a general rest from labor, so far as is consistent with the other two notes of Sunday observance, worship and joy. Whatever work is necessary to enable all people to worship God in church on Sunday and to make it a day of Christian joy, is legitimate work, and it would be sinful to leave such work undone. Whatever we do, let us not allow ourselves to be taken in by the fallacy that there is anything particularly sacred about idleness on Sunday. Idleness is a little worse on Sundays than on other days, because it interferes with doing our duty toward God, while on other days it only interferes with doing our duty toward ourselves or our fellows. To refrain from work is not to keep Sunday in a Christian way. The man who stays at home all through Sunday, or spends the day in the country, is desecrating the Lord's Day, just as much as the man who plays cards all day or the man who goes to a Sunday dance in the country. No one has kept Sunday in a Christian way unless he has gone to church, or, if sick, or far away from a church, has worshipped God at home.

Worship, joy, rest—those are the elements in a Christian's observance of Sunday; and that is the order of their importance. A sincere, earnest Christian instinctively keeps his Sundays in the right way. He does not have to stop and ask himself if this or that would be right for him to do on Sunday. If a man's heart is filled with the love of God, there is no danger of his ever desecrating the Lord's Day. He looks forward to it eagerly all through the week as the "shadow of a great Rock in a weary land." On the other hand, if a man is not a good Christian, no amount of legislation or compulsion could make him observe Sunday in a Christian way. The only remedy for the present abuse of Sunday is to convert people to the Christian religion.

And yet there is something that all Christian people can do, something that legislation can do, to promote a better observance of the Lord's Day. We can try to give all men the

opportunity to attend to their religious duties on Sunday. We can do more than we are doing to protect Sunday from secular encroachments, and keep it free for the worship of God. The great cause of the secularizing of Sunday with many people, can be summed up in two words—Saturday work. Stores of all kinds are kept open late Saturday night, and the men and women who work in them are often exhausted on Sunday mornings. The Sunday newspapers—and this is why they are harmful—cause many to work all Saturday night, and so unfit them for keeping Sunday as Christians should. Most factories and business houses run till Saturday evening, and consequently their employees have only their Sundays to attend to many things, such—to mention only a few—as their dentist work, having pictures taken, and all such personal matters. This makes it necessary for them to attend to these things on Sunday, and hence a great increase in Sunday work. Why cannot all Christians make it a rule to buy nothing at the stores after noon, on Saturday? Why could we not use our influence to bring about a law requiring all factories and business houses to close at noon on Saturdays? At any rate we can all take pains not to cause anyone any work on Sunday that is not absolutely necessary.

Let us then do all we can to promote a better observance of the Lord's Day. Let us also see to it that we ourselves spend our Sundays in a Christian manner. If we do not, all reality will soon vanish from our religion. Quite apart from any wilful violation of God's Law; quite apart from any evil example to others, or selfishness which extracts pleasures from another's harm, they are losing a great deal out of life who deprive the week of its day of rest. Physically, mentally, and spiritually, we shall be losers if we let our Sundays go. On six days of the week the smoke of the world clouds our view of Heaven. Let us keep our Sundays clear that on one day at least we may behold the eternal city in the distance.

A SIMPLE BIBLE LESSON FOR A TWENTIETH CENTURY CHILD.

SUNDAY SCHOOL OF THE CHURCH OF THE BROAD AND EASY WAY, CORNER CHURCHYNE AND DRIVER STREETS, CAMBRIDGE.

[A SATIRE IN VERSE.]

BY A. C. HOMAN.

Now, children, put your toys away
And give good heed to what I say,
Dear little lambs, you're blessed by fate
To learn the Bible up to date.
First come the books of Moses five
Not written when he was alive,
First Genesis, then Exodus,
Numbers and then Leviticus,
And last comes Deuteronomy,
Whose authorship 'tis plain to see
Is all involved in mystery.
It all depends upon a scheme
Of Yahoe and of Elohim.
The books of History come on next,
Though most corrupted in their text.
Joshua, Judges, also Ruth,
The last, of course, is not the truth,
But just a pleasant little story
To magnify King David's glory.
Two books of Samuel, two of Kings,
Then Chronicles repeats the things
Told in the Books that come before,
And sometimes adds a little more.
But all these books make no pretence
Of History in the modern sense.
But full of myths and old folk-lore
They tell the mighty tales of yore.
Ezra and Nehemiah then
Tell how the Jews came home again,
And who the heavy burdens bore,
While walls and temple rose once more;
Though learned critics now opine
That neither book is genuine.
The book of Esther here is set,
An Oriental novelette.
Then Job, a drama, wondrous great,
We know 'twas written very late,
And not as people used to say
Composed in very early day.
Then come the Psalms of David, though
He wrote but two or three, you know,
Proverbs, Ecclesiastes next,
Whose dates wise critics have perplexed,
Although both books are in the main
Upon a poor, low, moral plane.
Then comes the Song of Songs, a bright
Love ballad to the Shulamite.
Next come the Prophets, Major four
And then the Minor just twelve more.

Isaiah, which wise scholars do
At chapter forty split in two.
Next Jeremiah then displayed
The Lamentation which he made,
Though this, you'd better understand,
Was written by some later hand.
Ezekiel of great repute,
Whose authorship none now dispute,
But there is hope that after while
We may detect some other's style.
Now Daniel, with its famous stories
Which must be told as allegories.
Hosea, Joel, and then Amos,
In this wrong order here must claim us.
Then Obadiah, and the tale
Of Jonah and the monstrous whale,
Which story all good critics say,
We must with skill explain away;
God's love for all is its clear moral
And so with sceptics have no quarrel.
Micah, and Nahum, fierce and wild,
Is scarce fit reading for a child.
Habakkuk then and Zephaniah,
And then poor, crade, old Haggai-ah,
(To this man's name we add a letter
To make it rhyme a little better;
'Tis thus the critics when perplexed,
Elucidate the sacred text.)
Now, Zachariah, which by arts
Is split up into many parts.
Then Malachi, the last recall
Is not a prophet's name at all.
And thus throughout the whole extent,
We've compassed the Old Testament;
Although this term you'd better use;
"The writings of the Ancient Jews."

And now, dear little ones, we seek
The Sacred Writings done in Greek.
They're shrouded all in ancient mists,
First, come the three called Synoptists.
St. Matthew, though he myths records,
Preserves some sayings of the Lord's.
Mark, next, by some is thought to give
Tradition which is primitive.
Then Luke uncertain knowledge knows,
And strongly Gentile bias shows.
St. John, not written by the same,
But by a pupil of his name.
The Acts displays conflicting schools
United, so great Baur rules.
Romans, Corinthians, one and two,
Also Galatians, then we're through
With the Epistles done by Paul,
The foolish only, give him all.
Next comes Ephesians, and close by
One to the Church at Philippi.
Colossians next, and when that's through,
To Thessalonians, there are two.
Young Timothy, of youthful fame
To two short letters gives the name.
Titus, Philemon, both are seen
Though not by Paul to be Pauline,
With here and there a strata small
Which possibly may date from Paul.
The Hebrews, which Priscilla wrote,
If we the learned Harnak quote.
First Peter, somewhat in Paul's line,
And yet pronounced by some Petrline.
The second Peter, unknown date,
But certainly 'tis very late.
Then come the three ascribed to John,
But done when he was dead and gone.
In these indeed 'tis plain to see
The touch of Gnostic heresy.
Next Jude, the book is still undated;
To Second Peter 'tis related.
The Revelations comes the last
Written when early days were past,
And persecution fierce and wild
Threatened each little Christian child.

These are the books inspired and true,
Which you should study through and through,
And thus learn what you ought to do.
And when of this true view you're weary
Perhaps there'll be another theory,
For Scripture, holy, great, and true,
Is always old yet always new.

WE CANNOT make the world quiet about us; its noise cannot be hushed; we must always hear its clatter and strife. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed by ourselves. We cannot make people around us so loving and gentle that we shall never have anything harsh, uncongenial, or unkindly to offend us. The quietness must be in us, in our own heart. Nothing else will give it but the peace of God. We can have this peace, too, if we will. God will give it to us if we simply take.—*Westminster Teacher.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part 11.

By the Rev. ELMER E. LOFSTROM

THE SENDING OF THE SEVENTY.—CHURCH EXTENSION

FOR THE SECOND SUNDAY AFTER EPIPHANY.

Catechism: Second Commandment. Text: St. Mark xvi. 15.

Scripture: St. Luke x. 1-24.

REJECTED at Nazareth, the home of His youth, at Capernaum, His adopted home, and finally, and by the authorities of the nation, at Jerusalem, the Saviour had entered upon a new phase in His ministry. His Gospel had been "to the Jews first," and when He sent out the Twelve He had given them the command: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." But now the Jews as a nation had rejected Him and refused to believe in Him. *Individuals* had accepted Him, as His apostles and disciples were almost all Jews, but the Jewish Church and nation were seeking His life. So now, as His final work of preparation for the Kingdom which He was to leave to do His work, He preaches His Gospel to those who were not Jews; Samaritans and Gentiles.

In the first place (ix. 52) He sent messengers into two Samaritan cities to make ready for His own coming. They refused to receive Him because He was going to Jerusalem. But the salvation He was bringing was for all men, and He continues to offer it. The time is short. The end is impending. He knows, too, how short that time is. He is oppressed as it were with the greatness of the work and the feebleness of the human help offered Him (v. 2). What is given Him He uses, however. He gives seventy of His disciples a definite work to do. It is the lesson for the day.

(1) The Seventy are sent to pray and prepare.

(2) Their message true whether received or not.

(3) The success of the Seventy a pledge of the final success of the Gospel.

(4) The duty and privilege of preparing the world for His Coming.

(1) Jesus intended to visit a large number of towns on this last journey. Seventy, going two by two, would go to at least 35 towns. From the little we know of His work in them, we can judge of the great omissions necessary in the account of His whole life's work. For this particular work, however, He enlists the aid of His disciples. Seventy are chosen and sent out before Him to prepare the different cities for His coming. They are commanded first of all to *pray*. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." Prayer is always the first thing to be done in undertaking Christian work. When we realize the need, we cannot help but feel the feebleness of the means, from a human point of view. But "there is no restraint to the Lord to save by many or by few;" so after making the prayer for the help of others, it is our duty to do that which is laid upon us in the way of preparation for His coming.

So the Seventy went forth, *obedient* to the command and directions given them, and they met with more wonderful success than they had been promised. Their power was manifest even in the spiritual realm; the "devils are subject unto us *in Thy Name*." They were successful, it appears, because of their obedience. They did their work only as the representatives and forerunners of Him who was to come after them. *They were sent to pray and to prepare*, and they did what they were sent to do and not something else. There is a lesson for our own day in that.

(2) Note the message they were given. They were returning from the Transfiguration Mount, where they had learned the great truth that He was "the Christ, the Son of the Living God;" but that is not what they were commanded to preach. Make your pupils turn to the passage and find the particular message they were to carry. It is clearly given, and they are told to announce that it is true even though they refuse to receive it: "*The Kingdom of God is come nigh unto you.*"

That was a fact, and it made no alteration in the fact that men would not receive it. The difference, He declares, is only to those who refuse to receive it. For, going and working *in His Name*, there is a terrible power given them. They represent their Master, and whosoever refuses to receive them, refuses Him. It is the same principle that governs ambassadors to a foreign country; it is not their personal honor but the honor of their country which is called in question when they are insulted, and the country, not the individual, demands the satisfaction. *These men came with a true message*. The loss was only to those who refused to receive them, and that loss was greater than they knew.

(3) There is something more significant about this short trial mission, as it were, of seventy of His disciples, than appears on the surface. In the same hour that they returned and reported their success (v. 21), Jesus gives thanks to His Father for that which His disciples had learned and to them He says: "Blessed are the eyes which see the things that ye see."

They had learned something and proved something. Turn to St. Luke xxii. 35-38, and you will find a lesson which He Himself there brought home to the twelve from their experience when they were sent out in the same way (St. Mark vi. 7-13). *They had learned that they could rely upon Christ's help and power when He was not with them in body*. When He drew that lesson for them, He also added one that should teach them to use also, along with that trust, every power and effort of their own; but back of that and as a ground of confidence for the best use of their own powers, Christ's disciples must realize that *His power is with them*, which can make powerful even their weakness.

But they also proved something. Verse 18 shows what it is. *It proved the ultimate success of this method of saving the world*. When a human element comes into God's plans, there is, humanly speaking, some doubt as to the result, because men can refuse to work with God in His way. They have free wills which God will not force. But the obedience and success of these seventy was an earnest pledge, as it were, that as they had done, so would other faithful disciples be found to do. So He sees as a result of their faithful obedience, the hour when Satan has lost all his power. We need never lose heart or be discouraged, for God and the Kingdom of God will most surely triumph finally against the Prince of this world and his kingdom.

(4) Now all this is far away and will mean very little to us, unless we bring it home to ourselves, and apply it to the work which we have been *sent* to do, just as definitely and plainly as were the seventy. We know that Jesus commanded His apostles to preach to and teach all mankind (Text). It is therefore the plain duty of the Church, His Kingdom, to see that His command is obeyed. But who is the Church? Not the clergy only; they are but the officers and official representatives. Back of them must stand every baptized member of the Kingdom. The Kingdom is made up of members, and it is no more the duty of one member than it is the duty of every other member to see that the Saviour's command is obeyed, *in so far as he is able to help carry it out*. Some things every one can do, therefore *must* do. First, *Pray*. We know it is His will, therefore we can pray absolutely, believing, sure of an answer; *i.e.*, the opportunities will surely come. Second, all can *give*. Look at the situation as we find it to-day. We can hardly be said to support the work we have already undertaken, for our missionary reserve fund is used up, and the need grows fast. The Bishops in China, Japan, the Philippines, Hawaii, the Western States, Cuba, Porto Rico, Brazil, everywhere where we have begun the work of Church extension, need more helpers and support for them. It is no longer workers seeking work. The work is ready and waiting. When heathen people ask us for the Bread of Life which we have in our keeping, as they are doing, what shall we say? We feel the force of the need now somewhat as He felt it when He said: "The harvest truly is great, but the laborers are few." We must realize the privilege of preparing for His coming, and must rely on His power and presence with us in this work, and put forth the means we have to do it. He used the five barley loaves and two small fishes which a boy gave, to feed the five thousand. No means are feeble means when He uses them. The help of those who are able to do much is needed, but most of all is needed the help of *everyone*, be that help little or much. Fully one-fourth of what we give now comes from pennies saved. The Missions Secretary asks us to make the children realize how real their help is.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be 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.

MIRACLES.

To the Editor of *The Living Church*:

OBSERVING a definition of a miracle in your last issue, it occurred to me that possibly some of your readers might not have seen an excellent one by Canon Liddon in his *Some Elements of Religion*, page 75: "Miracle is the certificate of identity between the Lord of Nature and the Lord of Conscience,—the proof that He is really a Moral Being who subordinates physical to moral interests." Yours very faithfully,
Hartford, Conn.

FREDERIC R. HONEY,
Instructor Trinity College.

A NEWMAN MEMORIAL.

To the Editor of *The Living Church*:

PLEASE allow me space in which to call attention to an article in the *London Tablet* (R. C.) of recent date, in which the writer of it suggests the conversion of the "Monastery" at Littlemore, into a lasting memorial to the sainted and illustrious man who lived there. I know the following will prove interesting reading to all lovers of Cardinal Newman.

The writer of the article—who is, if we mistake not, Mr. Wilfrid Meynell—in referring to the recent death of Father Bowles, the last surviving member of the little band of devoted men who, during a memorable and painful period in the history of the Anglican Church, sought to revive the monastic life, says:

"The 'Monastery' at Littlemore still stands. . . . One wonders whether it could be secured, in permanence, as a memorial of the great events of which it was the scene. . . . It is a place of spiritual tragedy and of spiritual triumph; a holy place in its associations. The nineteenth century knows none to rival it; and to-day its preservation could be planned in the spirit, not of controversial bitterness, but of reconciliation. In a Newman memorial, which should gather together the works of his whole lifetime, portraits of him, his multitudinous letters, and other relics, Anglicans could well take part with Catholics; and were this done, we can imagine no spot near Oxford that would become, with all sorts and conditions of people, a more favorite, or more touching place of pilgrimage."

We hope the suggestion made by Mr. Meynell may find an echo in the hearts of all who love "the Light of England." We can assure the writer that in the event of such a memorial taking shape, our English friends may count upon the loyal support of Americans.
D. J. SCANNELL-O'NEILL.

Feast of St. Thomas of Canterbury, 1902.

THE VINCENTIAN RULE.

To the Editor of *The Living Church*:

REFERRING to some recent correspondence in *THE LIVING CHURCH*, wherein the dictum of St. Vincent is made to do duty in determining Catholic doctrine, the present writer is constrained to remind you that more than a generation ago it was fully and convincingly demonstrated that no Christian doctrine could stand the test of St. Vincent's pretty, and jingling, but impracticable and ruinous maxim. Under the application of that "Rule," any one definite idea of God must be given up, the doctrine of the Holy Trinity, in any possible statement of it, the Incarnation, the Atonement, the Personality, the Last Things, all would go down under touch of a "Rule" impossible of just application. It does not now seem necessary to reproduce the argument. That is easily accessible to any one wishing to see it, in *The Development of Christian Doctrine*, the last work of Dr. John Henry Newman, while yet a priest in the English Church.

GEO. C. HARRIS.

Mont Helena, Miss., Feast of the Nativity, 1902.

THE CHURCH AND SOCIALISM.

To the Editor of *The Living Church*:

I AM sorry to find in the discussion of Socialism in your columns that some of the clergy are fiercely denouncing the present social system, and advocating its replacement by something like the Bellamy Commonwealth in *Looking Backward*. These ideas preached to the poor by the high authority of God's ambassadors will inevitably tempt them to crime. The tenets of Socialism—that society is wronging the masses, that there should be no rich, that the State should bring all fortunes to a level, and cause all to have equal incomes—are educating and tempting men all over the land to become thieves and embezzlers and burglars and murderers. It is natural and easy for men to think they have a right to plunder a society which they believe is outraging them. The nation is roused against Anarchism at present, but Socialism, with its teaching that society is wronging the poor and must be re-organized so as to give all men equal possessions, is the parent of Anarchism. Brooding over these principles of Socialism was what made the atrocious assassin at Buffalo and cost the nation the life of its President. It is idle to expect the suppression of Anarchism while encouraging the spread of the above enunciated principles of Socialism. Anarchism is the natural fruitage of such sowings—for multitudes will despair of seeing Socialism established in their day unless hastened by the outrages of Anarchism.

Let us of the clergy beware of teaching the poor that they are wronged by the present social system. Such teaching will make more Anarchists than Christians. Moreover, the teaching is a great error.

"But look at the suffering caused by competition, by trusts, by periodic business depressions, etc." say objectors. "Is it not monstrous to continue a system attended by such evils as these?"

In reply I say: Look at the suffering caused by machinery, the thousands maimed and killed every year by railroad disasters, by trolley cars, by accidents in our multitude of factories all over the land, and also by our various uses of electricity. What an appalling record! To stop all this suffering, are we called to give up the use of machinery and electricity, and fall back to the condition of a century ago? No one advocates that; all men agree that the advantages to mankind of steam and electricity are so great that we cannot give them up, even to save the thousands who fall victims to their use every year. And so the advantages to mankind of the present social system, with its freedom of individual effort and incitement of men to the full utilization of their varying powers by reason of its varying rewards, are so great, that we cannot rightfully be called to give them up, even to stop the suffering that befalls some from the workings of this system. No, our social system is no more an evil thing because some suffer from its workings, than is machinery an evil thing because multitudes are mangled by it every year.

Moreover, you can no more devise a new social system that can be guaranteed to have no victims, than you can devise a new system of machinery, guaranteeable to have no victims. The many acknowledged evils attending the working of our present system are susceptible of great amelioration without sacrificing the system. So let us defend this system before our flocks as right, and teach the poor that they must not violate the Tenth Commandment in their efforts to improve their condition; which violation is involved in the proposals of Socialism. Let men try for good, living wages, by all legitimate means, and for proper legislation to protect their interests; but let them "not covet their neighbor's goods." Let them not call upon the State to take property from those who have it without just compensation, in order to increase the incomes of the poor. God's Word exhorts us, "having food and raiment, let us be therewith content"; not meaning that we shall not try to better our condition when opportunity offers, but plainly meaning that we have no right to demand more than the necessary things enumerated from society, as something that it owes us. It is certainly not a man's duty to let himself starve or freeze; society must save him from these evils, if he is unable to save himself; but it is a man's duty to do without many comforts sooner than get them by plundering or getting the State to plunder his property-holding neighbor.

The principles of morality and of common sense alike prohibit us from trying the experiment of the proposed Socialistic State of Bellamy; which could be started only by an act of the

most gigantic robbery the world has ever known, and could be continued only by continually robbing the men of superior abilities of their superior earnings. Religion forbids such an experiment as a monstrous immorality, and common sense denounces it as an unnatural folly, foredoomed to early and disastrous failure.

Let us withdraw our eyes from the glittering mirage of Socialism, and plan our philanthropic efforts, in connection with our present Social system, which is not the manufactured work of Doctrinaires, but is the natural growth and flower of all the ages. Under the shade of this system we shall find ample resources for the amelioration of the condition of the needy, which we all wish to accomplish. (Rev.) CUSTIS P. JONES.

Baltimore, Md., Dec. 23d, 1902.

To the Editor of The Living Church:

MEN who oppose the truth are always driven to desperate straits, and invariably show signs of imperfect control of temper, which finds expression in attributing to its defenders, principles of which they never dreamed and statements they never made. This is not done intentionally, but is the result of an attempt honestly to maintain a false position which seems true; and especially is this the case, when the position has long been maintained by general consent as impregnable. Socialism being a declaration of war to the death against prevalent political economy and, in fact, the so-called civilization rooted in it, is necessarily compelled to meet its opponents with arguments, but has to present those arguments to persons violently aroused by prejudices, and indignant even at the suggestion that anything can be fundamentally wrong, which is held by such an overwhelming majority of respectable defenders. It is to this infirmity, even of noble minds, that I attribute Mr. Williams' statement that "They" (Socialists) "all think their prescription to be an infallible panacea for all social ills." I distinctly deny having had such a thought or having made any statement squinting towards such a construction, and I sincerely trust that, hereafter, in this discussion, whenever I am declared to think or say anything, my exact words, revealing my thoughts, shall be put down within quotation marks.

Mr. Williams thinks he has discovered a mare's nest in Mr. Simpson's expression, "the rights of property," and works himself up into quite a state of mind over the fact that "property has no rights." This, no Socialist, surely, will question, but the expression was undoubtedly used by Mr. Simpson, and would be generally understood, as connoting the usurped, though often legal rights of the owners of property, as the result of such ownership. The illustrations used to prove that property has no rights, or, what the expression connotes, that the owner of it has no rights derived from ownership, are most unfortunate. The fact that men may defend their lives by the destruction of a powder magazine, the proximity of which endangers them, has nothing to do with the case, and the appropriation of houses and lands by the law of eminent domain, when the market price is paid for them, is surely a public recognition that the owner had rights resulting from his ownership and that such rights were, by the transaction, explicitly acknowledged. That the transfer was made unwillingly merely shows that the owner had imagined his conceded rights greater than they were; not that he had no acknowledged rights.

Mr. Williams asserts that I made no attempt to prove my very positive assertion that "Anarchy can no more be the fruit of the Socialistic tree than figs can grow on thistles." I certainly did make the attempt, even if it was an ineffective one. I surely said the terms were contradictory and mutually exclusive. Anarchy means absence of government, as I take it, and Socialism means the extension of governments even to the invasion of what are now considered individual liberties. The great objection to Socialism is that it implies tyranny through government control in the sphere of private domain. How one can spring from the other I fail to see, any more than I can see that error springs from truth. What Mr. Williams evidently means, is that a Socialist may, under certain circumstances, cease to be such and become an Anarchist, and this I am ready to acknowledge. A Socialist may deny Christianity and seek its overthrow, as many thousands of non-Socialists may do and are doing, but that is a far different statement from one declaring that there is a necessary connection between these separate things. Mr. Meany will still continue to think the socialistic tree cannot grow anarchy until some one shows him how death can grow upon the tree of life, since they are no more contradictory the one of the other.

Carlyle, I think it is, says the man who is afraid of consequences, where the question of right and wrong is concerned, is a coward. That is my conviction, whoever said it. The prophet of evil moves me not. I am perfectly certain God will take care of results, and feeling sure, as I do, that Socialism without any adjective of limitation is right, I must maintain and further its adoption, though I knew the destruction of the universe were contemporary with its advent, and I do not understand how the Catholic Church can oppose or ignore it, without chastisement; therefore, as a Catholic priest, I call upon my fellow Christians to hearken to the truth. I am not afraid of what is coming upon me, even should I be swept away by the storm, for I know, though I fall, the cause will triumph, and I am so far from being in a fool's paradise that I quite understand my liability to persecution, even to imprisonment or death; since those have ever been the weapons of the enemies of truth.

It is not really a matter of any importance that certain Socialists—not Socialism—assert that "Christianity is the same old religion that has been directly responsible for all the crime and corruption chronicled in history," but it is of vital importance that professors of Christianity, members especially of the Catholic Church, do not by their coöperation with manifest injustice, and disregard of the rights of their fellow men, give such defamers of our holy religion an opportunity of emphasizing their slander and an argument for the reasonableness of their position.

Mr. Meany is not a moderate man, if by that is signified that he stops short of the full economic position of the Socialists. He is convinced that land—all natural resources—and the means of production, are equitably the property of the whole people, and for an individual to assert ownership of either is an invasion of human rights, a usurpation, an injustice, and cannot be condoned without guilt, no matter how long the usurpation and wrong has existed.

Not the liberty tree, but the tyranny of kings, nobles, and, alas! the prelates of the Church for centuries, produced the Reign of Terror, which was their legitimate fruit, that drove men to madness, and hence were responsible for all their acts of frenzy. The French Revolution with all its attendant horrors shines brightly, even for moderation, when compared with the preceding times that made it a necessity, or with all the governments of Europe combined like packs of wolves to tear the hearts out of the French people, in an effort to restore their oppression, who showed their nature and breeding, by turning the murderous hordes upon the bowels of their own mother country. What the French Revolution destroyed is sufficient reason for its existence, and all its excesses are not of its essence, but the legitimate product of the deeds of the oppressor which had driven the people to insanity.

The French Revolution, with our own establishment of independence in America, effected man's political liberty so that he either now has or must soon have everywhere the ballot in his hands, and by God's direction, I believe, that ballot will be used to work out man's economic liberty, without madness or bloodshed.

Socialism is coming; all the signs of the time point to its approach. The trusts are its forerunners and its school, and whether we like it or not, the alternative will soon be set before us, whether we shall be the slaves or the owners of those trusts. It is not coming because of agitation, that is paying its advocates too high a compliment. It is coming as a commercial evolution from competition, which is already seen to be no longer possible; and when it comes those who love our dear, holy mother, the Church, do not want to see her children vainly struggling against it, but in their true position on the side of the right, steadying the minds and controlling the passions of those who, on account of their surprise and confusion, might naturally be led to acts of violence.

EDWARD W. MEANY.

2102 Oak Street, Los Angeles, Cal.

[The discussion on this subject is now at an end in these columns.—EDITOR L. C.]

WHO SHALL BE ADMITTED TO THE HOLY COMMUNION?

To the Editor of The Living Church:

TO THE much debated question, "Who shall be Admitted to Holy Communion in the American Catholic Church?" Mother Church answers, "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." In regard to the meaning

of this rubric, three explanations are given by three different classes of Churchmen.

The Neo-Churchman says that it means, none of the baptized children of the Church shall be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed; but it does not apply to Christians outside the Church, nor prohibit members of other Christian bodies from occasionally receiving the Holy Communion at our altars. In other words, the Church has one law for her own children, and another law for the children of strangers. Neither God nor His Church has any uniform law, nor definite conditions for admission to the Holy Communion. If the devout Methodist and Presbyterian may be admitted to the Holy Communion without being confirmed, then why not the spiritually-minded Quaker also, without Baptism; and the earnest member of the Salvation Army, who may not be a baptized person? Then what is to hinder the honest and sincere Unitarian from receiving the Holy Communion with us, even though he does deny the Divinity of Christ, with all that is implied in that denial? Where shall we draw the line? Suppose we take the same liberty with that other rubric at the end of the Communion Office: "And if any of the consecrated bread and wine remain after the Communion, it shall not be carried out of the church; but the minister and other communicants shall immediately after the Blessing, reverently eat and drink the same"; and say that it does not mean what it says, but it means, that "some of the consecrated bread and wine may be carried out of the Church and put to a common use." If we once adopt this method of interpretation of all the rubrics of the Prayer Book, then there is an end of all Church law, and all the rubrics had better be abolished, and leave us in that blissful state of anarchy of ancient Israel, described in the book of Judges, where we read, "In those days there was no king in Israel: every man did that which was right in his own eyes."

The hazy Churchman says that this rubric means, that the rector of the parish, or priest in charge, must not enter a person's name upon the parish register as a communicant of the Church, until he has been confirmed, or be ready and desirous to be confirmed; but that it does not forbid the priest administering the Holy Communion to others, who do not wish to have their names entered upon the register, as members of the parish. This theory makes the sole and only object of Confirmation, to confer upon the parish priest the power to enter names upon the register. This surely takes all the life and soul out of Confirmation, and reduces it to an empty form, a meaningless rite, a useless ceremony, and stamps us as mere ritualists of the worst kind. From this point of view, as the most of the time of our Bishops is taken up with visitations for Confirmation, at a great expense to the parishes, it would be wise for us to abolish the rite of Confirmation altogether; then we would only need a very small number of Bishops for the purpose of Ordination; and the money thus saved, could be applied to the missionary work of the Church. The parish priest could certainly write names in the parish register without so much costly red tape; as to the renewal of baptismal vows, any priest could do that, offer prayer for them, and then pronounce a blessing upon them.

The loyal Churchman says that this rubric means just what it says, no more and no less: that "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." By "ready and desirous," he understands to mean baptized persons, who are sick and near to death, who desire to receive the Holy Communion before they pass away from earth, but who have not been confirmed; they are "ready and desirous" and would be confirmed if the Bishop was present to administer the rite; in that case, the priest may administer the Holy Communion to them without Confirmation. The latter is not necessary to their salvation. In fact it is his duty so to do. Or in the case of persons coming to the Church from the various denominations, who have been devout communicants of the same, they are "ready and desirous to be confirmed," and will be at the next visitation of the Bishop; the parish priest may, under the rubric, admit such persons to the Holy Communion. In regard to persons coming to the Holy Communion, unbidden, in ignorance of the law of the Church, as sometimes happens, if the priest knows them to be devout Christians, he is in duty bound as a Christian gentleman, to administer to them. But if they continue to come to the Communion, he is also in duty bound to call upon them, and in the most kindly manner possible, call their attention to the law of the Church, and invite them to be prepared for Confirmation at the next visitation of the Bishop. If they refuse to be confirmed and say that they have no desire to become communicants of the Church, then, under the rubric in ques-

tion, the priest is in duty bound to tell them, kindly, but plainly, that they must not come to the Holy Communion any more, as he cannot administer to them again.

The Neo-Churchman and the Hazy Churchman, instead of taking the rubrics as he finds them, and interpreting them in their plain, natural sense, reads into them some fad or whim of his own; some statement which he thinks ought to be there, or that he would like to see there, and which would be there if the writing of the rubrics had been committed by the Church to him. In that case, they would be far different in their language to what they now are. The trouble with all such Churchmen is, that they have no definite grasp upon the nature, meaning, and object of Confirmation, as set forth in the Bible, Prayer Book, Church history, and Catholic theology. To them, Confirmation is simply a renewal of baptismal vows, a profession of religion, or a "joining of the Church"; or, as with the Lutherans, a sort of a graduating exercise from the Sunday School, or parochial school, with the Confirmation certificate as a diploma of their graduation.

The Loyal, or Catholic Churchman, regards Confirmation in the light of the teaching of Holy Scripture, the Catholic Church, and the Prayer Book. He finds that St. Luke in the eighth and nineteenth chapters of the Acts of the Apostles, teaches that the object of Confirmation was, that believing, baptized men and women, might receive the Holy Ghost. He cannot believe that the Apostles at Jerusalem sent two of their number, Peter and John, all the way to Samaria, to lay Apostolic hands upon the heads of certain persons, with prayer, in order that Philip might have the authority to write the names of his converts in the parish register, or that they made that long and perilous journey, simply to hear them renew their baptismal vows, profess religion, to receive them into the Church, or to give them their personal blessing. St. Luke tells us that Peter and John went to Samaria, in order that, by prayer and the laying on of hands, those believing, baptized souls might receive the Holy Ghost. And we read, "Then laid they their hands on them, and they received the Holy Ghost." Here, then, we have plainly set forth, the nature and object of Confirmation; that by the laying on of Apostolic hands, with prayer, we too may receive God the Holy Ghost, the third Person in the Holy Trinity, to dwell personally in our hearts, to strengthen and confirm us in the faith, to make us strong, to enable us to resist all evil influences, overcome temptation, and to help us live a Godly and a Christian life. In the old Prayer Book, this truth was not so clearly taught; but in our present Prayer Book, with the insertion of the Apostolic Confirmation at Samaria in the Confirmation Office, to be read as a part of the rite, this truth is most plainly taught. The nature and object of Confirmation is the same now as in Apostolic times.

Holy Baptism is not merely an act of dedication to God; it is a solemn sacrament of the New Birth, for the remission of our sins and regeneration of our nature; it makes us Christians and members of the Catholic Church. The Holy Eucharist is not a bare memorial of a once crucified, but now absent Christ; but it is a solemn sacrament of the Body and Blood of Christ, now present on the altar, under the form of bread and wine, which we eat and drink to our souls' health, life, and salvation. So Holy Confirmation is not simply a beautiful form, or a pretty ceremony for the reception of members into the Church; or a public profession of religion; or chiefly for the renewal of baptismal vows; or simply an old man's blessing; but it is a solemn, sacramental rite of the Catholic and Apostolic Church, by and through which, baptized, believing souls may receive the Holy Ghost into their hearts, to dwell there as a perpetual Guest and to sanctify and control their lives. It is to us to-day what Pentecost was to Apostolic Christians; it is a continuation of Pentecostal grace and blessing. It is also the layman's ordination to the priesthood of the laity.

If we once grasp this truth, then we of the clergy will be more careful to instruct our candidates for Confirmation; in the truths of the Christian religion, before we present them to the Bishop; and the laity will be more careful in their work of preparation for that sacramental rite. Then, reading the rubric at the end of the Confirmation Office, in the light of Holy Scripture and Catholic theology, we will understand its meaning, and see the reason why our Holy Mother has thought good to order, that "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Yours in the Catholic Faith,

Warsaw, Ill.

THOMAS HINES,
Rector St. Paul's Church.

CLERGY RELIEF FUNDS.

To the Editor of The Living Church:

WILL you allow me space in your valuable paper to make a few suggestions respecting the aged and infirm clergy, their widows, etc. Could not a united effort be made in this matter by all the clergy, as a body, throughout the United States? A few very simple rules and regulations would raise a very much larger sum for this purpose than is obtained at present. There are, I presume, about 5,000 clergy in good standing in this vast territory. If these all paid as an assessment \$5.00 per annum and a little more according to the time of entrance and the age of the priest upon application to enter upon the fund, this would raise at least 30,000 per annum. Then, again, all the money as at present collected by various congregations, would average, in all probability, a sum equal, if not more, than this. In my opinion, a clergyman would feel more independent in accepting a pension for himself or family towards which he had paid a fixed sum. Again, I presume that all, or nearly all, would be willing to pay a like sum to support a fund for clergymen's widows and orphans. This would save in many instances life insurance premiums, and give a guarantee that the family would be provided for at the death of a priest. For my part (and I imagine for the part of a good many others) I would rather devote the money at present expended in a meagre life insurance to some purpose such as I have suggested.

If any brother priests or deacons should read this, and it should meet with approval, I should be glad to use every effort to obtain some definite united action in the matter.

With thanks for your kindness in allowing this to appear in your columns, I remain,

Yours very truly,

St. Joseph, La., Dec. 29, 1902.

R. A. HEATH.

THE BISHOP OF TEXAS EXPLAINS.

To the Editor of The Living Church:

I HAVE just read the editorial in the Christmas number of your paper, in which you claim the right to ask me two questions, anent an extract from a sermon preached by me at the consecration of the Bishop of Alabama.

First. The papers referred to, or rather, which I had in mind, as having opposed the giving of an autonomous episcopate to the Church in Mexico, were THE LIVING CHURCH, *The Churchman*, and *The Church Standard*.

Second. Why most of the Bishops receded from their "inspiring and united vote," I do not know, unless you accept for an answer the suggestion offered in the sermon.

With reference to your criticism of "alluding to debatable questions of this nature," I can only say, there is no question of any nature in our universe which is not debatable with some minds. And I really do not know what is "customary."

Very sincerely,

G. H. KINSOLVING.

Episcopal Residence, Austin, Texas, Dec. 30, 1902.

[We thank the Bishop of Texas for his courteous reply. Had the sermon referred only to periodicals which "opposed the giving of an autonomous episcopate to the Church in Mexico," we should have made no criticism. His reference to those papers was couched in terms quite dissimilar to that which he has now used. With respect to his ignorance of what is "customary," it is perhaps not out of the way simply to state that, so far as our experience has gone, it is not customary to indict the whole American episcopate and the whole Church press for the official actions of the former and the legitimate expressions of the latter; and that in an official sermon, delivered by official appointment, outside of the Bishop's own Diocese, and at a distinctly national function.—EDITOR L. C.]

THE LATE ARCHBISHOP OF CANTERBURY.

To the Editor of The Living Church:

AFTER reading your editorial on the late Archbishop Temple I feel impelled to say that in spite of outside roughness, he was both extraordinarily spiritual and deeply sympathetic. This is not an opinion drawn from a distance, I know it partly from a little fellowship with him, from his wonderfully devotional writings, but more from his intimate friends. He had almost a child's nature in many things. He loved to say that he knew the real Alice of *Alice in Wonderland*. When some one asked his young sons if they were not afraid of their father, they are said to have answered, "What! Scared of old daddy?"

Jan. 2, 1903.

G. MOTT WILLIAMS.

ESTHETICS.

BY THE REV. CYRUS MENDENHALL.

THE science of the beautiful is not to be overlooked. Innate in all men, God has placed the love of the beautiful. Like all the passions, tastes, and other attributes of human nature, it is a blessing to be used, not slighted nor prostituted.

True, our ideas as to what constitutes beauty may differ, when applied to art, literature, or the human form, or physical nature. But nevertheless, that man who has no idea whatever of beauty in some form, however crude, is sadly deficient in his moral and mental make-up.

We may not all understand the theory and philosophy of taste, perhaps, but we can cultivate our faculties to drink in and enjoy the beauties round about us, and our hearts must respond in gratitude to Him who is the fountain of all that is beautiful.

The Beautiful was a subject that attracted the attention of men and philosophers in very ancient times. Plato said much upon this theme, connecting the beautiful with the good.

Without entering into the arguments of the scholastic or elaborating upon beauty as to form, curvature, smoothness, etc., we can study the esthetical in ourselves and in all created things.

Nature everywhere is beautiful in all her diversity. Mountains, valleys, plains, hills, forests, streams, all yield that which satisfies the sense of the beautiful. The grass, flowers, trees, and all vegetation in varied hues and formation is delightful. Surely God shows His love of the beautiful in the lavish adornment of every growing thing. He might have fed the cattle on a thousand hills, without the living green, or furnished vegetable food for man without blossom, bud, or bright-colored flower or variegated fruit, but He has chosen in love and wisdom to satisfy the esthetic nature in His children. So the lilies and the birds are beautiful.

The work of man in painting, sculpture, architecture, music, poetry, is not mere luxury, not non-essential, but all contribute toward making men and women nobler and purer by cultivating the finer susceptibilities.

The highest type of the esthetic pertains to morals. All beautiful things have a trend in that direction. The stars speak of God in their luminous beauty. Our conceptions of God, Christ, Holy Angels, are that they are beautiful in form and absolutely good. Evil blights all it touches. The beautiful woman who ceases to be virtuous soon loses her beauty. The artist who painted a lovely child as an emblem of "Innocence," in after years found a hideous old man to portray "Vice," and the person was the same. Sin had taken away beauty and innocence, and left homeliness and vice.

A lovely life is a beautiful one however commonplace it may seem. What more beautiful than trust in God and love for man? True devotion, beneficence, self-denial, integrity, in short all virtues, are beautiful. Politeness, civility, polish of manner, and kindness of heart, are not to be ignored. "Be courteous" is an apostolic exhortation, and applies to address and action.

Do good in a beautiful way. A loaf of bread thrown to a starving man will appease hunger, but if handed to him will enhance the value of the deed.

One may be compelled to say No (and to say it firmly); but it need not be "snapped out bull-dog fashion." We may have to fight sin, and condemn evil-doers, but we need not employ the weapons they use for that purpose.

"A diamond in the rough" has its value, but one dressed and polished is worth a great deal more. Gruff, outspoken, blunt men, may be honest, candid, and all that, but a regard for others, a sense of refinement is essential, and will not in the least militate against or compromise the other good qualities.

In building a house or a character, beauty as well as utility and strength should be considered. A symmetrical follower of Jesus will have a beautiful character and a lovely disposition. He will be a jewel in the eyes of God, irrespective of facial contour or physical form.

Our ideas of heaven are associated with beautiful sights and sounds; so the beautiful culminates where it begins, that is, in heaven.

"... whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."



The New Standard Bible.

A NOTABLE feature of the New Year will be the publication of the new Marginal Readings Bible, which may be looked for very shortly. It will be remembered that the Commission having charge of the matter was authorized by the General Convention of 1901 to print editions of the Bible containing the new Marginal Readings authorized by that Convention for use in Churches at the discretion of the Minister in reading the Lessons at Morning and Evening Prayer. The Commission are accordingly about to publish through Messrs. Thomas Nelson & Sons, New York, two editions of the newly authorized Bible. One of these will be a large edition of the usual size for lectern use and adapted in all respects for the convenient use by the clergy of the new Marginal Readings in the public services of the Church. The other is a small edition of suitable size for private use by the members of the Church generally in their own devotions. No pains or reasonable expense have been spared to make each edition suitable for its special purpose. The new marginal alternatives are printed in clear, legible type on outside margins on each side of the page facing each column of the text, thus entirely avoiding the confusion caused by mixing up in one central margin, alternatives to the two different columns, a confusion rendered still more hopeless in ordinary Bibles by the addition of text references and by the minute type used. In the new Bibles the alternatives will stand out boldly and clearly over against the corresponding line of the text, arresting at once the attention of the reader. The corresponding words of the King James version in the text for which the marginal substitution is provided are marked distinctly by running a black line underneath them, so that all ambiguity and difficulty in making the required substitution is obviated. As the number of marginal alternatives on any one page is comparatively quite small, any one can read the new alternatives into the text with readiness and ease.

The Marginal Renderings themselves are the result of six years almost continuous labor on the part of the Commission, and give a careful selection from among the various sources allowed by the General Convention, viz., the margin of the King James version, the Revised Version with its margin and American preferences, the new Standard American edition of the Revised Version and its margin. This selection has been made in the light of a careful study of the original Greek and Hebrew texts and of all the other apparatus of modern research; the object being to meet the needs of the American readers by bringing out in the form best adapted to their wants, the true sense of the many difficult and inaccurate renderings of the older and common version. In view of some misconception, it may be well to emphasize the fact that the work is in no sense an indiscriminate collection of all possible variations to be found in any of the above cited authorities, but a selection from all of the one rendering in each case which the Commission holds to be the best alternative, and of course only where a change is really important for the sense. The Bible also contains a short Appendix giving a number of explanatory notes or renderings preferred by the Commission which (not being in the exact words of any of the above sources) were not authorized by the Convention for use in church, but are printed in this form by its authority for private use and study. The many Bible readers who have found difficulty in the common version in following the connection of various parts of the Bible will find here all that is needed to overcome this grave obstacle to the understanding of Scripture. Moreover, by appending these important aids to the text of the older version, all the advantages of a Parallel Bible are secured without the baffling complexity inseparable from the presentation to the eye of every variation of the two versions. For specialists interested in such minute comparison the ordinary Parallel Bibles will always be indispensable, but most readers will find the smaller number of important alternatives more practically useful, because the marginal substitutes can be read with as much ease as the unaltered text.

These Bibles, as is the case in all Bibles authorized by the Church, will contain the books of the Apocrypha, differing in this respect from the American Standard edition.

We hope shortly to give more detailed information as to the nature and value of the Marginal Readings themselves.

Religious Literature.

The Spark in the Clod: A Study in Evolution. By Jabez T. Sunderland, A.M. Boston: American Unitarian Association, 1902.

Mr. Sunderland is a clear and persuasive writer, and his book has the advantage of attractive print, paper, and binding. He is a thorough-going supporter of the evolutionary hypothesis, and is likely to persuade some to accept it who have not done so hitherto. But a careful reader will be able to see that he leaves that hypothesis

where it has been up to the present day—simply a *working* hypothesis, which is very plausible, and seems to account for the present state of the universe better than any other that scientists can formulate. It cannot be demonstrated, either now or hereafter. We do not mean that it can be shown to be false; but only that its evidence is a partial induction, one that cannot be made universal.

The writer treats evolution as accounting for all things—the world, man, religion, pain, and evil—and as pointing clearly to the immortality of the human spirit, clad probably in an ethereal frame formed in the flesh. He rejects the supernatural on the *naive* assumption that it is necessarily a subversion of the natural; and treats the Bible as a purely human record of the unassisted natural evolution of religion and of Christ. By eliminating much Gospel doctrine from consideration he reduces Christ's teaching to the "liberal" level, and then treats that teaching as the fruit of natural evolution simply.

Nowhere does his failure to understand Christian doctrine come more to light than in his treatment of the fall. Mistakenly assuming that the traces of ancient man are sufficient for a knowledge of the original human estate, he asserts a primitive savagery, and discards the narrative of Eden as pure legend. He reveals incidentally his impression that there is no alternative between such a view and the one which excludes all allegorical elements.

It is impossible to discuss the subject at length in a review of this kind, but our readers will find a proper antidote in the late Aubrey Moore's *Essays Scientific and Philosophical*. Mr. Moore, like our author, accepted the evolutionary hypothesis. But unlike Mr. Sunderland, he was a master of Catholic theology. He was able to see that this hypothesis, except in its materialistic form—a form more and more discredited—does not contradict the doctrine contained in the narrative of the fall in the slightest particular.

If the hypothesis in question is true—we say nothing on that point—man emerged into moral consciousness without sin, innocent but not guilty, for guilt presupposes previous sense of moral accountability. The Bible says, and science does not contradict the assertion, that he was brought into direct supernatural relations with the Sovereign and guiding Spirit of all evolution—God. Of that primitive estate no trace remains, simply because primitive man built no houses and left no tools which could endure the friction of time. The naturalist is at liberty to think that his first sin was the result of surviving animalism. Scripture does not say nay. It does say that light was sinned against, and Divine help disregarded. What then about ancient savagery? It was necessarily the quick result of adding sin to innocence; and the consequence followed, modified by Divine mercy, of a set back, but not a stoppage of evolution. The God-Man exhibits the dispensation by which ruined man is recovered and carried on to his appointed destiny.

FRANCIS J. HALL.

Immortality and Other Essays. By Charles Carroll Everett, Late Professor of Theology in Harvard University. Boston: American Unitarian Association, 1902.

Dr. Everett was a master of literary style. In these beautiful essays every sentence is clear and simple, and the rhetoric is of the highest order, not obtruding itself, but carrying the reader on in a delightful way. The book has afforded us a genuine treat, and is gotten up in wonderfully clear type, restful-looking paper, and neat binding.

The essays are all thoughtful, and three of them—those on "Immortality"; "The Faith of Science and the Science of Faith"; and "The Known and the Unknowable," especially the last named—are notable contributions to apologetical literature. They command, except for the Universalism of the first essay, our general agreement and approval. That on Joseph Priestley exhibits in a peculiarly pronounced degree the writer's Unitarian standpoint; and the one on "Spencer's Reconciliation of Science and Religion," his strong reliance on the unassisted power of the natural reason. He is a rationalist, as might be expected.

In his reply to Spencer's assertions as to the absolute unknowability of God, based on the relativity of knowledge, he says suggestively: "Our knowledge, then, though partial, must be real. This will appear more clearly, if . . . we examine more closely the sense in which our knowledge is denied. We know, it is said, things only in their relations, and not as they are in themselves. But things exist only in relations; out of these they are nothing. If we know them out of these relations we should know them falsely.

If we know of anything only by its relations to ourselves, we know so much about it really and truly." He goes on to illustrate by the revelations of God through His handiwork, the contention that "God is in the known as much and as truly as He is in the unknown."

Would that more of our orthodox writers had such literary power and such capacity for presenting things clearly and reasonably!

FRANCIS J. HALL.

I Live. By the Most Rev. James Edward Cowell Welldon, Late Bishop of Calcutta and Metropolitan of India and Ceylon. London: The Macmillan Co.

Bishop Welldon has written this little book as a sort of supplement to his work *I Believe*. It has to do with the Christian life

both in its outward and internal relations. It is a very pleasant little book and one which is calculated to be useful to the pious reader.

Four Princes; or, The Growth of a Kingdom. A Story of the Christian Church Centered Around Four Types. By James A. B. Scherer, Ph.D. Philadelphia: J. B. Lippincott Co. Price, \$1.25.

This book is an attempt to make Church History interesting. It groups the history around four people—St. Paul, Constantine the Great, St. Bernard, and Martin Luther. It, of course, is not acceptable to a Catholic Christian, for one does not like to have the saints of God classed with the arch-schismatic, Luther. The statements also on primitive Episcopacy are far from accurate; but it is only natural for a Lutheran minister to err on that subject.

Biography.

A Life of Bishop Philander Chase, the first Bishop of Ohio, also first Bishop of Illinois, and the founder of Kenyon and Jubilee colleges, and one of the greater builders of the Northwest, is now in the press of E. P. Dutton & Co., of New York.

The author is the Bishop's granddaughter, Mrs. Laura Chase Smith, whose daughters are Mrs. William Gardam, wife of the rector of St. Luke's Church, Ypsilanti, Mich.; Miss Laura Grover Smith, assistant librarian of the Michigan State Normal college; and Mrs. George H. Yenowine, widow of the famous journalist.

Mrs. Smith has been at work on the "Life" for several years and has a rich store of material from which she has drawn. The book will also be beautifully illustrated, and will be a most valuable contribution to American history, and the development of the Northwest territory and states.

Political and Social Subjects.

The Consecration of the State. By J. E. C. Wellton, D.D., Canon of Westminster. New York: The Macmillan Co. Price, 80 cts.

This little essay, the outcome of a sermon, preached shortly after King Edward's coronation, takes the Coronation service for a text, and, showing the religious ties that exist between the State and the Church, alleges that "the consecration of the State and not its secularization is the true end of government." Many of the forces that work toward secularization are enumerated with a fine appreciation of their weight and value, but one, the strongest, is left out of consideration—the fact that the administration of the affairs of the Church has often fallen into the hands of ambitious men, who have used "religion" for their political advancement.

That the State is a moral person, all the best thinkers admit, as well in the Republics of the United States and France, as in the monarchies of Europe. It may be that the State is regarded "as a mere 'commercial company' by some American thinkers," but their number is not many, as Mr. Bryce alleges, and as the writer seems to infer. Our common schools were in the beginning religious in character, and even now the attempt is made to instruct children in morality. All that Dr. Wellton says upon the impossibility of teaching morality without a religious sanction has our approval, but the difficulty of so doing seems to be hardly less great in England than it is here in the United States, to judge from the recent discussion touching the Educational bill. It is not true that the secularization of the State is due to the rise of democracy; rather is it the outcome of a divided Christendom.

There are two forces at work, toleration and intoleration. Because of the first, men would not have the State favor any "Church," so would not have it in any way, religious. Because of the second, for fear lest some Church should be favored more than one's own, men would have the State divorced from all Churches, and so irreligious. With the reunion of Christendom, the State will be reconsecrated and will then work hand in hand with the Church for the redemption of men here and in the great hereafter. W. P.

Three Years' War. By Christian Rudolph DeWet. New York: Charles Scribner's Sons, 1902.

This bulky volume requires a critical reading, and yet is difficult to treat critically, as it is a one-sided story, and written with much sameness. The personality of the writer is always in evidence, and we cannot help being conscious of his vanity and self-esteem. Perhaps we have here a study in Cape Dutch character, which is at any rate interesting to those who have not previously come in contact with it in literature, and certainly not in real life. We know that the English army did not acquit itself over-well in South Africa, especially during the early stages of the conflict, when the country was new to the troops and officers; but that the disparity in tactics and in losses between the English and the Boers continued to be so great till the end, is incredible, and even this narrative furnishes not a little evidence that the author is exaggerating the details. He calls the Block House system by which the Boer commandoes were finally hemmed in and worn out a "block-head system," and yet in the narrative itself and much more in the valuable stenographic report of the conference of the Boer Generals in regard to the surrender, there is conclusive evidence that this

system was effective in bringing about the surrender. The whole tone of the book is inflammatory, and is apparently designed to arouse hostile feelings toward England, but probably, under the circumstances, this could not be avoided, human nature being what it is. However, all who are interested in the late war will be glad to read this book, though we would advise them not to rely upon it alone for their knowledge of the course of events. The book is, of course, well printed, and has a good index, four plans, and a map, and is embellished with a frontispiece portrait of General DeWet by John S. Sargent, R.A.

Our Benevolent Feudalism. By W. J. Ghent. New York: The Macmillan Co. London: Macmillan & Co., 1902.

While maintaining a show of calmness and judicial poise, this is an exceedingly bitter criticism of the present social order as the author conceives it. Perhaps his aim is to make us disgusted and discontented with prevalent tendencies by depicting them as carried out to what he believes to be their logical results, Society organized under the absolute control and authority of "the Big Men," the multimillionaires and "trust magnates," with gradations of employes forming social ranks below these benevolent lords of the new feudalism, and depending upon them. Nor does the author suggest any alternative for the condition of things which he rather skilfully depicts, but he treats the results as certain and inevitable, wherein we are strengthened in our suspicion that he has a deep-laid design to stir men to hatred of the present order as they have never been aroused hitherto. Well, if the present social order is all that the writer portrays, in its essence and its results, we might readily long for its complete upsetting, and that right speedily. We might welcome a new Socialism to eradicate the evil tendencies of the New and Benevolent Feudalism.

Why cannot social reformers and writers of little books on such questions eschew exaggeration and extremes? Or must we be continually seeing lions and spooks? On the other hand, if the author is serious, and the conditions which he outlines must surely come to pass, why then, thanks to him for his accurate information, and let us make the best of it. It will be only a slight re-arrangement of those lines of interdependence to which mankind must always be subject.

Miscellaneous.

Boston Days. By Lilian Whiting. Boston: Little, Brown & Co.

Many famous places have been described by persons who have, as the phrase is, read them up. It has been the good fortune of Boston to be described by native writers, resident in her streets, who are not only interested in her life but are themselves a part of it. Such books have a domestic quality which is impossible to any foreigner. They do not often get the perspective right; great names and small seem of the same size to the author who is also neighbor to these worthies. But they introduce the reader into the actual life of the place. To buy such a book is to present a letter of introduction to the best people in the town, and to be taken into society and into the family. One wonders what the people of Kalamazoo will think of Miss Whiting's book. It is as if some bright person were to tell us all about the clever people who live in Kalamazoo—except for the differences between the places. Boston, even to those who are not Bostonians, is "mighty interesting," as they used to say. But it is impossible that all these people should be as interesting to most strangers as they are to Miss Whiting and other neighbors. Still, here it is, page after page of pleasant gossip, with pictures, and letters in fac-simile, readable to the last line. Here one enters into the finest society in the world, introduced by a mutual friend.

A Wanderer's Legend. By Maxwell Sommerville. Philadelphia: Drexel Biddle.

We have in this little book a version of the old legend of the Wandering Jew. The story is nicely told, and being brief, would interest many who would not read a longer book on such a subject.

How to Make Rugs. By Candace Wheeler, author of *Principles of Home Decoration*, etc. Illustrated. New York: Doubleday, Page & Co. Price, \$1.00 net.

This little book is intended to teach the art of making rugs at home, the theory being that whereas every foreign people has some distinctive product of the home, Americans on the other hand are allowed to be an exception to this rule, and produce practically nothing in their homes. It is said that the art of making rugs is so simple that it may easily be learned in the ordinary farmhouse where the women may have the opportunity to do such work, and that the possibilities of remunerative work in the family are very alluring.

Patience, or Bunthorne's Bride. By W. S. Gilbert. New York: Doubleday, Page & Co. Price, \$1.00 net.

This is an edition of the well known opera, well printed and tastefully bound in the very reverse of the æsthetic style that might be expected from the opera itself. It will be very pleasing to the many who have laughed over the opera in which Bunthorne's bride is the heroine.

Papers For Lay Workers.

BY MARY J. SHEPPERSON.

INDISCRIMINATE GIVING.

PLEASE give me ten cents for a loaf of bread?" The woman was fairly clean and intelligent-looking. She had work for the next day, but herself and children were then starving. Her husband had deserted her. She invited me to accompany her home.

"Why do you pay ten cents for a loaf of bread, when you can get bread a day old, two loaves for five cents—in some places, three rather smaller loaves for that price?" I asked.

A friend had been accosted by her in the same way. She tried to effect a reconciliation between man and wife. He was a steady laborer, and their child was in a convent school. His wife had left him. He was, however, willing for her to return; the only condition imposed being that she should keep sober and remain in his home. His employer and the Sisters at the school gave him an excellent reference. The children alleged to be hers, belonged to a neighbor.

One such case visited was certainly most needy, and most pitiful. In a bare, but clean room, mother and children were huddled together weeping. Neighbors were there in plenty, to comfort them. On the bed covered with a coarse sheet, lay the father awaiting the undertaker's last offices. The mother uncovered the face. The visitor left deeply impressed with their need. Unfortunately for them, she forgot her umbrella. What was her horror upon her return, to find the corpse sitting up in bed, playing cards!

An aged woman with several big bundles asked a friend for a car-fare. My friend went with her to the cars to help her carry her packages. Her kindness was bona fide. "Gimme me bundles and get off wid ye," was her surprised greeting, as she proceeded to give the conductor the fare. "Sure an' I'm not taking the car yit." My friend saw her enter a saloon, after having received five cents from another lady who was passing.

The Superintendent of our largest relief bureau has told me that children often beg "for fun." He cited as an instance a young girl who, with her small brothers and sisters was found visiting saloons, and singing, reciting, etc. Her father was an honest laboring man, and the children's welcome at home promised to be a warm one.

I was once much interested in a young colored boy, who came to the door for food. I asked our man if he knew him. He was the son of one of his friends. John was highly mortified, and the boy's visits stopped suddenly.

The children of a clergyman—one of my friends—received a large sum for Missions, by begging! The food given them was used for a "party." Several persons promised their father various odd jobs! The deception and untruth had seemed to them only funny. Another friend—a man prominent in Church work and St. Andrew's Brotherhood, and now a physician—made \$17 one day, disguised as a street-corner beggar! His arm was bandaged, but he had no "professional" aid. A hot cup of coffee or tea, I think, may keep a man from the saloon. I would, too, rather give food to many frauds than to miss one deserving hungry person. This has always been my rule, and I have few beggars.

Clothing or money I never give. I have sent women with a written note to some shelter for the night. When I saw the matron, the next day, to pay for the night's lodging, I have found that the woman never "turned up," there. In writing such notes, initials only are necessary for a signature—no address. Give your initials to these homes, and thus your notes cannot be used for begging purposes.

In nearly all large cities there are work-rooms where the women sew, wash, etc. They receive pay in cash, groceries, or clothing. Barely enough is charged for the latter to prevent any profit by pawning.

The R. C. Sisters and priests are, too, most practical in caring for their people; and most courteous in their attitude toward the Church worker. I have often thought that their system of each parish having its own special bounds was most excellent. Especially is this impressed upon your mind, when you tramp at the close of a busy day to visit a family in "the

far distance." About three blocks from them is another church. The Romish Church would have this *near* church help them temporally; while for spiritual help they could go where they most desired. "Their spiritual director would know them better than the rector of the *near* church," you say. This difficulty is obviated by a reference from him, to the other church.

What shall we say of those to whom we give and keep on giving, without seeming to help them a particle? They are always in distress. The chief trouble seems to be that they are untrained for any special line of work. Often they are lazy; often expensive in their handling of money. This may be because they think that they can "do" you. Always on the verge of failure, they never fail. I have known some such people for years. They are to me mysteries.

Foreigners seem to be adepts at deception. Some friends cared for nearly a year for a woman from the Orient. She was studying to return as a missionary to her own land. She was invited to spend a week, which extended nearly into a year, in the home of my friends. She left them for a few days to speak in some church in a distant town. One of the daughters went at the same time to New York on business. She there met her Hindoo friend, entering a very fine apartment house. She followed her into a sumptuous flat, rich with Oriental art. Even after this discovery, the Hindoo returned to my friend's home, as a matter of course! She did not however, stay. Her name was not taken from the school roll—although she discontinued her course—as it would look badly for the school!

Two rules can alone govern us in our treatment of people:

1. Judge not that ye be not judged.
2. Judge righteous judgment.

A REVIVAL OF HOME TRAINING.

GOD holds parents responsible for the care, culture, and safety of their children. He invests them with the necessary authority for their right training during their formative period. He has established the family relationship, with all its sweetness, tenderness, and responsiveness, and expects those to whom he has committed the guiding and molding power to do their full duty, and secure to the dear ones, whom they have brought into the world, every possible advantage for their physical, mental, and religious development. He has no sympathy with the modern idea that boys and girls are to be left largely to themselves to determine their companionships, reading, and avocations; to grow up according to the environments of the outside life in which they find themselves; to be the product of a "hit-or-miss" sort of education. He calls upon all, who would have their offspring made what they ought to be, to use every facility at their command; to guard their precious lives from all contaminating influences, throwing around them every safeguard and doing all in their power to bring them up in the ways of God, virtue, truth, and righteousness.

It requires much thoughtfulness, caution, self-restraint, and preparation to govern and restrain children. Regard must be had to their temperaments and dispositions; but he who seeks direction from God, who is conscientious, and who is loving in spirit, firm in action, and wide-awake to all that concerns their welfare will find the way continually brightening, as day by day he rises to the requirements of the hour. Those who have been patient, courageous, and persistent, full of faith and hope, have generally succeeded in the undertaking, and have happy, well-trained, and attractive families to cheer them in their prime or old age and something to show that they have not lived in vain. He nobly serves his generation who trains up a virtuous, useful, industrious, and godly household. Not every one can be famous in the world or do great things in society; but all who bring up children in the way in which they should go are entitled to honor and esteem by all who duly know and appreciate the character and worth of their service in this respect to the State and to the Church.

Perhaps there is no one thing at the present time in which there is more need for more watchfulness, solicitude, and consecration than in the matter of household training. There are so many claims upon the time, heart, and service of a social, reformatory, and eleemosynary nature that home duties and responsibilities are being too much neglected. It is all right to be interested and coöperative in all worthy outside causes, but family cares and obligations come first. We want a revival of home life and culture, in their purest and most scriptural forms, throughout the length and breadth of our land to its highest and grandest development.—*The Presbyterian*.

Glengarry School Days

BY RALPH CONNOR.

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER XVII.

THE FIRST ROUND.

THE challenge from the Front was for the best two out of three, the first game to be played the last day of the year. Steadily, under Craven's coaching, the Twentieth team were perfected in their systematic play; for although Craven knew nothing of shinny, he had captained the champion lacrosse team of the Province of Quebec, and the same general rules of defense and attack could be applied with equal success to the game of shinny. The team was greatly strengthened by the accession of Thomas Finch and Don Cameron, both of whom took up the school again with a view to college. With Thomas in goal, Hughie said he felt as if a big hole had been filled up behind him.

The master caused a few preliminary skirmishes with neighboring teams to be played by way of practice, and by the time the end of the year had come, he felt confident that the team would not disgrace their school. His confidence was not ill-founded.

"We have covered ourselves with glory," he writes to his friend Ned Maitland, "for we have whipped to a finish the arrogant and mighty Front. I am more than ever convinced that I shall have to take a few days off and get away to Montreal, or some other retired spot, to recover from the excitement of the last week.

"Under my diligent coaching, in which, knowing nothing of shinny, I have striven to introduce something of the lacrosse method, our team got into really decent fighting trim. Under the leadership of their captain, who has succeeded in infusing his own fierce and furious temper into his men, they played like little demons, from the drop of the ball till the game was scored. 'Furious' is the word, for they and their captain play with head-long fury, and that, I might say, is about their only defect, for if they ever should run into a bigger team, who had any semblance of head about them, and were not merely feet, they would surely come to grief.

"I cannot stay to recount our victory. Let it suffice that we were driven down in two big sleigh-loads by Thomas Finch, the back wall of our defense, and Don Cameron, who plays in the right of the forward line, both great, strapping fellows, who are to be eventually, I believe, members of my preparatory class.

"The Front came forth, cheerful, big, confident, trusting in the might of their legs. We are told that the Lord taketh no pleasure in the legs of a man, and this is true in the game of shinny. Not legs alone, but heart and head win, with anything like equal chances.

"Game called at 2:30; Captain Hughie has the drop; seizes the ball, passes it to Fusie, who rushes, passes back to Hughie, who has arrived in the vicinity of the enemy's goal, and shoots, swift and straight, a goal. Time, 30 seconds.

"Again and again my little demons pierce the heavy, solid line of the Front defense, and score, the enemy, big and bewildered, being chiefly occupied in watching them do it. By six o'clock that evening I had them safe at the manse in a condition of dazed jubilation, quite unable to realize the magnificence of their achievement. They had driven twelve miles down, played a two hours' game of shinny, score eight to two, and were back safe and sound, bearing with them victory and some broken shins, equally proud of both.

"There is a big supper at the manse, prepared, I believe, with the view of consolation, but transformed into a feast of triumph, the minister being enthusiastically jubilant over the achievement of his boys, his wife, if possible, even more so. The heroes feed themselves to fulness, amazing and complete, the minister holds a thanksgiving service, in which I have no doubt my little demons most earnestly join, after which they depart to shed the radiance of their glory throughout the section.

"And now I have to recount another experience of mine, quite unique and altogether inexplicable. It appears that in this remarkable abode—I would call it 'The Saint's Rest,' were

it not for the presence of others than saints, and for the additional fact that there is little rest for the saint who makes her dwelling here—in this abode there prevails the quaint custom of watching the death of the old year and the birth of the new. It is made the occasion of religious and heart-searching rite. As the solemn hour of midnight draws on, a silence falls upon the family, all of whom, with the exception of the newest infant, are present. It is the family festival of the year.

"And what will they be doing at your home, Mr. Craven?" inquires the minister. The contrast that rose before my mind was vivid enough, for having received my invitation to a big dance, I knew my sweet sisters would be having a jolly wild time about that moment. My answer, given I feel in a somewhat flippant tone, appears to shock my shinny captain of the angelic face, who casts a horror-stricken glance at his mother, and waits for the word of reproof that he thinks is due from the padre's lips.

"But before it falls the mother interposes with 'They will miss you greatly this evening.' It was rather neatly done, and I think I appreciated it.

"The rite proceeds. The initial ceremony is the repeating of a verse of Scripture all round, and to save my life nothing comes to my mind but the words, 'Remember Lot's wife.' As I cannot see the appropriateness of the quotation, I pass.

"Five minutes before the stroke of twelve, they sing the Scottish paraphrase beginning, 'O God of Bethel.' I do not suppose you ever heard it, but it is a beautiful hymn, and singularly appropriate to the hour. In this I lend assistance with my violin, the tune being the very familiar one of 'Auld Lang Syne,' associated in my mind, however, with occasions somewhat widely diverse from this. I assure you I am thankful that my part is instrumental, for the whole business is getting onto my emotions in a disturbing manner, and especially when I allow my eyes to linger for a moment or two on the face of the lady, the centre of the circle, who is deliberately throwing away her fine culture and her altogether beautiful soul upon the Anakim here, and with a beautiful unconsciousness of anything like sacrifice, is now thanking God for the privilege of doing so. I have some moments of rare emotional luxury, those moments that are next to tears.

"Then the padre offers one of those heart-racking prayers of his that, whether they reach anything outside or not, somehow get down into one's vitals, and stir up remorse, and self-condemnations, and longings unutterable. Then they all kiss the mother and wish her a Happy New Year.

"My boy, my dear boy, I have never known deeper moments than those. And when I went to shake hands with her, she seemed so like a queen receiving homage, that without seeming to feel I was making a fool of myself, I did the Queen Victoria act, and saluted her hand. It is wonderful how great moments discover the lady to you. She must have known how I was feeling, for with a very beautiful grace, she said, 'Let me be your mother for to-night, and by Jove, she kissed me. I have been kissed before, and have kissed some women in my time, but that is the only kiss I can remember, and s' help me Bob, I'll never kiss another till I kiss my wife.

"And then and there, Maitland, I swore by all that I knew of God, and by everything sacred in life, that I'd quit the past and be worthy of her trust; for the mischief of it is, she will persist in trusting you, puts you on your honor, noblesse oblige business, and all that. I think I told you that I might end in being a saint. That dream I have surrendered, but, by the grace of heaven, I'm going to try to be a man. And I'm going to play shinny with those boys, and if I can help them to win that match, and the big game of life, I will do it.

"As witness my hand and seal this first day of January, 18—

"J. C."

(To be Continued.)

MY TREASURE.

Apart from the surging thousands who throng the city street,
From the noise and glare and tumult and the tramping of many feet;
I seek Thee, my heart's own Treasure, upon Thine Altar-Throne,
For here would I lay my burden and speak with Thee—alone.

I hear Thy Voice 'mid the silence: "My child, I have traveled wide,
O'er lonely moor and woodland and 'over the mountain-side;
And now at last have I found thee, weary and bowed with care.
Come, lay thy head on My bosom, and rest in safety there."

Oh, keep me, my heart's own Treasure, close in Thy fond embrace;
Help me to see through the darkness a smile on Thy Loving Face;
Guide gently back to the path-way the feet that have gone astray;
Hasten the end of the journey and the breaking of the Day.

—JAMES LOUIS SMALL.

The Family Fireside

SCOTT—'TIS SEVENTY YEARS SINCE.

BY ROLAND RINGWALT.

ANYONE who likes bright old people can reckon up intelligent acquaintances who are well started in the eighties, and such people remember that 'tis seventy years since, for Sir Walter Scott passed away on the twenty-first day of September, 1832. It was fit that one who so generously praised other novelists should have his own story told so well as it has been told by Lockhart, and if Lockhart's bulky work deters timid readers, such attractive little books as Hutton, Saintsbury, and Hay have written, sharpen the appetite for more biography.

Seventy years since! The great master of the historical novel refuted the proverb, for he was a jack-of-all trades, and yet he certainly mastered one. He was a reputable volunteer cavalryman, he made several translations from the German, he was a lawyer and a sheriff, he edited Dryden and Swift, he was deemed an authority on tree culture, he could make a political speech, he was an effective writer on finance, he tried his hand at stock speculation, he was one of the best letter writers who ever lived, he made an effort as a dramatist, he was a delightful host, he collected ballads with loving care and imitated them with exquisite skill, he wrote many good verses and some noble ones, he was a publisher, he blended the not unusual talent for wasting money in the days of prosperity with an almost superhuman power of resisting adversity, and besides all this, everybody, friend and foe, admits not only that he was the first historical novelist but also that he has no second. Many people would prefer Dickens to Scott, but nobody would say that *The Tale of Two Cities*, as a historical novel, ranks with *Old Mortality*. Many readers prefer Thackeray to Scott, but nobody would put *Esmond* or *The Virginians* as a historical novel, on the same plane with *Woodstock*. Marryat claimed that *Snarleyou* was a historical novel, but the history is like a thin strip of beef, and the vicious dog and the plots of his enemies make the sandwich. In the seventy years since the death of Sir Walter Scott there have been many good novels, and yet the best of them show his superiority in his own great field.

Macaulay's ungracious fling at Scott we may set down to two facts—Macaulay was a Whig and Scott a Tory. Carlyle's spleen is due to one fact—Scott offended Carlyle by not answering his letter. Even Macaulay and Carlyle, however, bore testimony to Scott's power, for no two men worked harder to make history as interesting as fiction. The historical novel is as real as the political pamphlet, and it is not likely to die. America's best writers of fiction are Cooper and Irving, and both have preserved much that story-tellers not imbued with the spirit of Scott would have foolishly allowed to drift away. Bret Harte seized on the wild, reckless old California and photographed many a picturesque scene. Edward Eggleston's *Circuit Rider* tells what early Methodism was, and his *End of the World* is a history of one of the most interesting chapters in the long annals of fanaticism. Cable knew the life of the *Old Creole Days*, and recorded it for those who will never study the noble work of Gayarré. In the present year we have again seen the popularity of the historical novel, and even state papers glow as Gertrude Atherton presents her view of Alexander Hamilton. Henty goes all over history to find topics for boys; and Barnes, Miss Seawell, and the Rev. Cyrus T. Brady have shown what capital stories lie in the log books of the old Navy.

Verily, when historical novels are bad "they are horrid," but the genial poet reminds us that "when they are good, they are very, very good." For the best of them and the worst of them we are indebted to Sir Walter Scott, the man who could not rummage among worm-eaten books, or touch battered armor, or walk beside a crumbling wall without bringing from the treasure things new and old.

IT SEEMS a pity to waste orange and lemon peel. Chip off the thin yellow rind, put it in a bottle and cover with alcohol. In a few days a perfect flavoring extract will be made with slight trouble and expense. Need I add the caution that wood alcohol must never be used in food, as it is a deadly poison.

HOUSEHOLD HINTS.

NEVER SPRINKLE SALT over wine and fruit stains on table linen. It does no good and is mussy. The stains may be removed by pouring hot water through them before the linen goes into the soap suds.

IF THE DINING-ROOM TABLE has been used for ping-pong to the detriment of the table, it may be improved by repeated polishing with soft cloths and linseed oil. No prepared polish is equal to this simple one.

BUREAU DRAWERS that are new and consequently stiff to draw out, may be made to run smoothly by rubbing the edges with soap. If the wood is green when they are made, they may have to be planed down, but ordinarily the former treatment will make them all right.

A BROOKLYN WOMAN has invented an adjustable mirror to fit on the backs of theatre chairs. Every woman who has dutifully removed her hat at the play, and sat in resigned misery, not knowing how her hair looked, will appreciate this new invention. It is hard to tell which is the most trying, taking off the hat or putting it on again. Both processes demand the services of a mirror.

TO PREVENT IRONS from sticking, rub them with a piece of beeswax, tied up in a bag of cheesecloth. This will make them both smooth and clean. Salt spread on pepper and the iron rubbed over vigorously is also a very good way of cleaning them.

BEFORE SWEEPING CARPETS, sprinkle them over with a little moist salt. This will restore the colors and renew the brightness and freshness of a new carpet, and also lay the dust during the process of sweeping. Moist tea leaves can also be used in the same manner.

IN PUTTING AWAY dainty summer chiffons, if a little extra care is taken, they will come out of their seclusion next spring quite fresh and ready to be worn again. Silk parasols should have loose rolls of tissue paper between each fold to prevent the silk from splitting. Deep blue paper as an outside wrapping will prevent white silk from turning yellow, it is said. To keep lace white, lay it in a box and sprinkle magnesia through its folds. This will remove all stains. The magnesia easily shakes out.

WHEN PAPER cannot be retained on a wall by reason of dampness, make a coating of the following ingredients: A quarter of a pound of shellac, and a quart of naphtha. Brush the wall thoroughly with this mixture, and allow it to dry perfectly, and you will find this process will render the wall impervious to moisture and the paper in no danger of being loosened.—*The Pilgrim*.

PURE AIR WITHOUT DRAFTS.

THE SCIENTIFIC WORLD is at present standing with uncovered head in the presence of two French chemists, who have discovered that air can be purified indefinitely by the presence of bixide of sodium. These chemists, Drs. Desgrez and Balthazard, shut a few mice up in a closed jar and forgot them for a few days. As the mice were found alive at the expiration of that time the chemists at once cast about for a magic cause and found that a small block of bixide of sodium had been left in the jar with the mice. The application of this new discovery to uses on both land and sea is endless. It will simplify submarine navigation, and the diver's helmet will be lined with the chemical, which is nothing if not an air scavenger. Whenever carbonic acid gas is present bixide of sodium fastens on it to get at the carbon and combine it. Incidentally a proportionate quantity of pure oxygen is set free. The use of the chemical in mines and hospitals will supply both places with fresh air. Its use in the sleeping-room in the winter time will produce an even temperature and reduce the coal bills, and its use in connection with other conveniences will prevent suffocation in the event of being buried alive.—*New York Ledger*.

THE SMALL CONSERVATORY.

IN SELECTING plants for a small conservatory, it is far more easy to determine what to exclude than what to include. I fear I shall incur the displeasure of the ladies by stating at the outset that roses, carnations, and violets will have to be omitted from the list. As these require special treatment, it will be impossible to give them in a green-house devoted to general floriculture. If an amateur decides to devote his conservatory to one particular flower, he may, of course, so regulate the temperature, etc., as to adapt the conditions to the wants of the plant selected. In this case I would advise him to obtain a book that will prove of great service to him, namely, Hunt's *How to Grow Cut Flowers*.

Almost everybody loves palms and, fortunately, these are among the plants easily cultivated. Among those particularly suited to the small conservatory are *Latania Borbonica*, commonly known as the Chinese fan palm, and such pinnate-leaved palms as the *Kentias* and *Areca Lutesceus*. The various varieties of *Phoenix* are also adapted to this purpose. Among the *drenas* I would recommend *D. indivisa* and *D. fragrans*. The *Yucca*, or Spanish Bayonet, is an exceedingly ornamental plant, but banished from most green-houses on account of its stiff spines.—HUGO ERICHSEN, in *The Pilgrim*.

The Living Church.

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Church Calendar.



- Jan. 1—Thursday. Circumcision.
- " 2—Friday. Fast.
- " 4—Second Sunday after Christmas.
- " 6—Tuesday. The Epiphany.
- " 9—Friday. Fast.
- " 11—First Sunday after Epiphany.
- " 16—Friday. Fast.
- " 18—Second Sunday after Epiphany.
- " 23—Friday. Fast.
- " 25—Conversion of St. Paul. Third Sunday after Epiphany.
- " 30—Friday. Fast.

CALENDAR OF COMING EVENTS.

- Jan. 14—Natl. Conf. Ch. Clubs, Pittsburgh.
- " 18—Missionary Sunday.
- " 20—Special Convs., Mississippi, Newark.
- " 27—Conv., California.

Personal Mention.

THE Rev. C. R. BAILEY, Ph.D., curate of Grace Church, Manchester, N. H., has declined his election to the rectorship of St. Mary's Church, Northfield, Vt., which latter town is the seat of Norwich University.

THE Rev. HORACE W. DILLER has been chosen rector of Trinity Church, Pottsville, Pa., in succession to the Rev. James F. Powers, D.D., who becomes rector emeritus.

THE Rev. EDW. S. DOAN, priest in charge of St. Andrew's (colored), should now be addressed at 294 Sibley St., Cleveland, Ohio.

THE Rev. S. R. DUVAL, who has been in charge of Chillicothe, Ohio, has removed with his family to New Orleans, La. Address, 1537 Sixth St.

THE Rev. HENRY EASTER, rector of the Church of the Epiphany, Knoxville, Tenn., has declined the call to San Antonio, Tex., and will remain in his present incumbency.

THE address of the Rev. S. J. FRENCH is changed from Greensboro, Md. (Dioc. Easton), to Waycross, Georgia, after the 15th inst.

THE Rev. D. C. GARRETT of Oconomowoc, Wis., has been called to the Church of the Redeemer, Chestnut Hill, Boston, Mass.

THE address of the Rev. STEPHEN HERBERT GREEN is Ipswich, Mass.

THE Rev. G. HENRY HARRISON, recently assistant at Christ Church, Macon, Ga., will, immediately after the Epiphany, take charge of St. George's Church, Griffin, Ga.

THE address of the Rev. JESSE HIGGINS is changed from Germantown, Philadelphia, Pa., to Utica, N. Y.

THE Rev. H. O. JUDD, vicar of Christ Church, Valdosta, Ga., has accepted work in the Diocese of South Carolina, and will enter upon his duties about Jan. 15th.

THE Rev. J. B. LA MOTHE, assistant minister at the Epiphany, Washington, D. C., has accepted a call to Christ Church, St. Joseph, Mo.

THE Rev. FRÉDERIC C. LAUDERBURN may be addressed at 1 Irving St., Worcester, Mass.

THE Rev. J. S. LIGHTBOURN of Uniontown, Pa., has become rector of St. James', Cedartown, Ga., in connection with which he has charge of the Mission of the Good Shepherd, Cave Spring.

THE Rev. W. N. MEADE of Eastville, Va., has accepted the rectorship of Grace Church, Anderson, S. C., and will enter upon his duties Feb. 1st.

THE address of the Rev. M. S. ITUNKLE is changed from Des Moines, Ia., to 3006 Vermont Ave., Los Angeles, Calif.

THE Rev. RALPH P. SMITH has accepted an unanimous call to the rectorship of St. Thomas' parish, Sioux City, Iowa. Address accordingly.

THE Rev. GEORGE S. TODD has resigned from the staff of the Cathedral in Chicago.

THE address of the Rev. HUBERT W. WELLS is 809 West St., Wilmington, Del.

THE address of the Rev. GEORGE W. WEST is Holy Trinity Rectory, South River, N. J.

ORDINATIONS.

DEACONS.

KANSAS.—In St. Paul's Church, Kansas City, Kansas, on the Sunday after Christmas, Dec. 28th, being Holy Innocents' Day, ROBERT MAKEPEACE BOTTING of Kansas City, Kansas, and GEORGE MURTON GEISEL of Beloit, Kansas, were ordained to the Diaconate by the Rt. Rev. Frank H. Millsbaugh, Bishop of Kansas. The candidates were presented by the Rev. Archibald Beatty, D.D., who also preached the sermon. It is expected that Mr. Botting will do missionary work in Kansas City, Kansas, and Mr. Geisel in Beloit, District of Salina.

PRIESTS.

INDIANAPOLIS.—On the Fourth Sunday in Advent, Dec. 21st, the Rev. HUGH CAMERON NELLES WILSON, B.A., was ordained to the Priesthood in St. Paul's Church, Indianapolis, by the Bishop of the Diocese. The candidate was presented by the Rev. Dr. Lewis Brown, and the sermon was delivered by the Bishop. Mr. Wilson is in charge of the missions at Frankfort and New Castle, with residence in Indianapolis.

MISSOURI.—On Dec. 16th, by the Bishop of the Diocese, the Rev. ALFRED POMFRET.

WASHINGTON.—On the Fourth Sunday in Advent, in the Pro-Cathedral of the Ascension, the Bishop of Washington ordained to the Priesthood the Rev. EVAN A. EDWARDS. He was presented by the Rev. Richard P. Williams, D.D., rector of Trinity Church, of which parish the Rev. Mr. Edwards has been an assistant during his diaconate. The sermon was delivered by the Rev. Clement Brown, priest in charge of the Pro-Cathedral. The Rev. Dr. Howell was also present and took part in the service.

DIED.

FAY.—On Dec. 11th, at his home, Rahway, N. J., SAMUEL BARNES FAY, second son of the late Cyrus Fay of Columbus, Ohio, and nephew of the late Bishop Chase of Ohio. Aged 78 years.

JUDSON.—Dec. 27, 1902, at Colonel, Albany County, N. Y., BENJAMIN DAKIN JUDSON, aged 49 years, only son of the late Gertrude Becker and Benjamin Judson, M.D., of West Sand Lake, N. Y.

WANTED.

POSITIONS OFFERED.

CURATE WANTED for the Church of the Holy Cross, New York. REV. JOHN SWORD, vicar, 300 E. 4th St.

POSITIONS WANTED.

CHURCHWOMAN of fine musical education and successful experience as organist and in training boys' voices, also experienced in mission house work, desires position where the above qualifications are needed. Address, "OPUS," THE LIVING CHURCH, Milwaukee.

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PERSONAL.

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PARISH AND CHURCH.

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EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

ALTAR FLOWERS—We will send our seed list, with samples, showing how money may be raised for the children's offering. ST. ANN'S GUILD, Sharon, Wis.

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SPECIAL INSTRUCTION TO CHOIRMAS-TERS, in training the Boy Voice. Address G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

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This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," without regard to age, diocese, or payment of premium or contributions, more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends Quinquagesima Sunday for an annual offering from each church; that a Percentage of the Communion Alms be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as the only two general, official societies so provided for—The Church's WORK and Her WORKERS. See Canon 8, Title 3.

It is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: THE RT. REV. O. W. WHITAKER, D.D., LL.D., President; THE RT. REV. CHAUNCEY B. BREWSTER, D.D.; THE RT. REV. MORGAN DIX, D.D.; THE REV. RESSA F. ALTOP, D.D.; MR. WILLIAM ALEXANDER SMITH; MR. ELIHU CHAUNCEY, Sec'y; MR. GEORGE C. THOMAS; (MR. GHO. G. WILLIAMS, Treas.)

Central Office, THE CHURCH HOUSE

Twelfth and Walnut Streets, Philadelphia

Rev. ALFRED J. P. McCLURE, Ass't Treas.

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 been 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 dur-

ing 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 Ave., 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.

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

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

BOOKS RECEIVED.

THE YOUNG CHURCHMAN CO. Milwaukee.
Some Features of the Faith. A Popular Discussion of certain Cardinal Points of Christian Doctrine. By John Arthur Shaw, M.A. Price, \$1.25 net.

L. C. PAGE & CO. Boston.

The Little Colonel. By Annie Fellows-Johnson, author of *Big Brother*.

THE CHURCH MILITANT. Washington.

The Fundamental Principles of Christian Unity. Churchman's League Lectures. With an Introduction by the Rt. Rev. Henry Y. Satterlee, D.D., Bishop of Washington. Price, 50 cts. net.

THE SPRAGUE PUBLISHING CO. Detroit, Mich.

On the Field of Honor. By Annah Robinson Watson, author of *Some Notable Families of America, Passion Flowers*, etc.

DOUBLEDAY, PAGE & CO. New York.

The Pit. A Story of Chicago. By Frank Norris.

THOMAS WHITTAKER. New York.

BRIEFS ON RELIGION:

Four Key-Words of Religion. An Essay in Unsystematic Divinity. By William Reed Huntington, D.D. Price, 50 cents.

Psyche: A Study of the Soul. By William R. Huntington, D.D. Price, 50 cts.

The Spiritual House. A First Lesson in Architecture. By William R. Huntington, D.D. Price, 50 cents.

Theology's Eminent Domain; and Other Papers. By William Reed Huntington, D.D., rector of Grace Church, New York. Price, paper, 25 cents; cloth, 50 cents.

A Short History of the Book of Common Prayer: With a Study of the Te Deum. By the Rev. Wm. R. Huntington, D.D., D.C.L. Price, 50 cents.

Popular Misconceptions of the Episcopal Church. By Rev. Wm. R. Huntington, D.D., D.C.L. Price, 50 cents.

The History of Christianity. From Saint Paul to Bishop Brooks. A Manual for General Reading and for Use in the Sunday Schools. By William Edward Gardner. Price, 50 cents net.

The Deeper Teachings of Plant Life. By Hugh Macmillan, D.D., LL.D., F.R.S.E., etc., author of *Bible Teachings in Nature, Gleanings in Holy Fields, The Spring of the Day*, etc. Price, \$1.20 net.

Reason, Faith, and Authority in Christianity. Being the Paddock Lectures for 1901-02. By Alfred Magill Randolph, D.D., LL.D., Bishop of Southern Virginia. Price, \$1.20 net.

J. B. LIPPINCOTT CO. Philadelphia.

Mont Pelee and the Tragedy of Martinique. A Study of the Great Catastrophes of 1902, With Observations and Experiences in the Field. By Angelo Heilprin, President of the Geographical Society of Philadelphia. Price, \$3.00 net.

JOSEPH F. WAGNER. New York.

Teacher's Handbook to the Catechism. A Practical Explanation of Catholic Doctrine for School and Pulpit. By the Rev. A. Urban. Price, \$1.50.

First Religious Instructions for the Little Ones. With an Appendix: Instructions on the First Confession. By the Rev. Albert Schaffler. Price, \$1.25.

A Year's Sermons. By Pulpit Preachers of Our Own Day. Price, \$1.50.

Sermon on the Occasion of the Fiftieth Anniversary of the Sisters of St. Joseph. By his Grace Archbishop Ireland. Price, 20 cts.

FUNK & WAGNALLS CO. New York.

The Next Step in Evolution. By I. K. Funk, D.D., LL.D. Price, 50 cts. net.

THE MACMILLAN CO. (Through A. C. McClurg & Co.)

Constructive and Preventive Philanthropy. By Joseph Lee, Vice-President of the Massachusetts Civic League. With an introduction by Jacob A. Riis. Price, \$1.00 net.

CALENDARS.

The Christian Year Kalender. Published by the Church Kalender Co., New York.

PAMPHLETS.

Charge of the Court to the Jury in the Case of I. N. W. Irvine v. Rt. Rev. Ethelbert Talbot, D.D., LL.D., et. al. Delivered, December 16, 1902.

Fourteen Hymn Tunes. By Rev. J. Courtney Jones.

The Church at Work

EGYPT EXPLORATION FUND.

THE LOCAL honorary secretaries of the Egypt Exploration Fund in the United States have signed and forwarded to the London committee an urgent request that the Rev. Dr. William Copley Winslow of Boston, the founder of the American branch of the Fund, be made at once honorary Vice-President for the United States. The about 80 officials favoring this action are among our best representatives in education from Harvard to Stanford University, as well as those prominent in finance and public station of some kind. In theology are representatives of four theological schools, two archdeacons, and two Bishops. The best known deaconess is among the number. The secretary acting for others is General C. W. Darling of Utica who, in his announcement to the secretaries of the results, remarks: "Let us earnestly hope that the above request will be granted, and that our English friends, with Sir John Evans at the head, will see to it that 'the American Branch will be administered in accordance with the wishes of the American subscribers,' as is assured by the London committee in one of its reports."

ALBANY.

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

Arrangements for Dr. Griswold's Consecration.

THE DATE set for the consecration of the Rev. Dr. S. M. Griswold as Bishop of Salina

is Jan. 8th. The Bishops of Albany, Springfield, and Vermont will be consecrators, the Bishop Coadjutor of Central New York and the Bishop of Long Island presentors, with Archdeacons Battershall and Mann as attending presbyters.

CENTRAL NEW YORK.

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

Fire at Carthage.

GRACE CHURCH, Carthage, had a narrow escape from destruction by fire on a recent evening. The sexton attempted to pull down a large chandelier, when the weight broke and several kerosene lamps fell to the floor and exploded. The flames were smothered barely in time to save the church. The carpets and pews were burned for several feet around.

CENTRAL PENNSYLVANIA.

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

Charge of the Court in the Civil Case against Bishop Talbot—Notes.

THE CHARGE of the Court to the jury in the case brought by the deposed priest, Dr. I. N. W. Irvine, against Bishop Talbot and others, and tried in the Court of Common Pleas of Huntington County, Pennsylvania, is, in full, as follows:

Gentlemen of the Jury:

This is an action to recover damages

which Dr. I. N. W. Irvine, the plaintiff, claims he sustained by reason of an alleged conspiracy between Emma D. Elliott, Rt. Rev. Ethelbert Talbot, and Alexander Elliott, the defendants, whereby he was deposed from the ministry.

St. John's Protestant Episcopal Church, of Huntingdon, in 1898 was what is known as a mission church. That is, it was a church which received aid from the Diocese in support of its rector. It is located within the territory of the Diocese of Central Pennsylvania. Rt. Rev. Ethelbert Talbot, one of these defendants, is the Bishop of that Diocese, and it was his duty to supply this church with a minister so long as it was a mission church. On March 22, 1898, he appointed Dr. Irvine, the plaintiff, minister. He testifies that he knew that troubles had arisen in other churches which had been served by Dr. Irvine, which he believed was attributable to his conduct, but being willing to give him another trial, he exacted from him, at the time of his appointment, a promise that he would resign from St. John's Church when he (the Bishop) would request him.

Not many months had elapsed before the Bishop learned of trouble between Dr. Irvine and the other ministers of the borough of Huntingdon, and between him and the Management of the Pennsylvania Industrial Reformatory, located across the river from the town, and that serious trouble had arisen

in the church. Its members had become divided and members of the vestry had resigned. Ugly rumors as to the moral character and conduct of Dr. Irvine came to his ears.

On February 11, 1899, he wrote Dr. Irvine a letter, reminding him of his promise that he would quietly leave the church if any trouble arose and requesting him to leave Huntingdon. This letter is couched in very friendly terms. Dr. Irvine formally resigned as rector of the church, but a majority of the church vestry, on February 20, 1899, declared the church withdrawn from any claim for aid from the missionary fund and formally called Dr. Irvine to be its rector. The Bishop thereafter had no power to compel him to relinquish his rectorship unless he had or would violate some canon of the Church.

Mrs. Emma D. Elliott, one of these defendants, had been a warm personal friend of Dr. Irvine and was a very generous contributor to the church. A trouble arose between the rector and her about a claim which a Mr. Harned of Altoona had against the church for services rendered as a choir-master. Mrs. Elliott testifies that she gave to Dr. Irvine money to pay the claim and that Irvine, instead of paying the claim, kept the money. This circumstance seems to have estranged Mrs. Elliott and Dr. Irvine. To that time she was admitted to the communion by Mr. Houghton, the immediate predecessor of Dr. Irvine, as well as by Dr. Irvine himself. Dr. Irvine then barred Mrs. Elliott from the communion because she was a divorced woman for a reason contrary to the canon of the Church. Correspondence was had between him and the Bishop and between the Bishop and Mrs. Elliott on the subject. We do not regard this circumstance of materiality in the determination of this case, although Mrs. Elliott then seemed desirous of having him deposed from the rectorship of this church. Complaints of Dr. Irvine's conduct were made by her to the Bishop. Subsequently a letter was received by the Bishop, purporting to be signed by Mrs. Elliott, withdrawing (or practically withdrawing) all complaints she had made against Dr. Irvine, and requesting that he be retained at St. John's Church. This letter was sent by the Bishop to Mr. Elliott, one of the defendants and the husband of Emma D. Elliott. She denied writing or signing it. The Bishop then wrote her that if she could convict Dr. Irvine of the forgery of it he would unfrock the "slimy fellow." This letter is destroyed and, therefore, not produced, but several witnesses who heard it read testify that that was the import of it. A couple of them testify that the Bishop in that letter advised the Elliotts to have him convicted. The Bishop positively denies that he advised the conviction of Dr. Irvine for that offense.

If this minister of the Gospel was guilty of forging that letter, we fail to see why the Bishop should be criticised for advising that he be tried in a court of justice, which was the very place to try him for forgery, if he were guilty of forgery.

Prosecution for forgery was advised by Mrs. Elliott's attorney, ex-Judge Williamson, a reputable member of this bar, and Mrs. Elliott commenced the prosecution. I believe Mrs. Elliott was the prosecutrix, although it is not very clearly shown in the case. A preliminary hearing was had before a reputable Justice of the Peace of this town, on the 17th of February, 1899. He heard witnesses to substantiate the charge. Dr. Irvine produced none, neither did he testify in his own behalf, denying that he was the author of that letter. Bishop Talbot, who received the letter, and Mrs. Elliott, whose name was attached to it, were necessary witnesses at that hearing. The Justice decided that Dr. Irvine should be held for trial at court.

The case came into court, was presented to the grand jury and was by that jury returned a true bill. When the case was called for trial, Dr. Irvine's counsel made technical objections to the sufficiency of the indictment by demurrer to it, which, after hearing, were sustained by the Court. With that decision the forgery case ended and is not again heard of in any of the proceedings which followed, which resulted in the deposition of this plaintiff from the ministry. It cuts no figure in the subsequent proceedings. It does not appear to have had any influence upon the tribunal which subsequently tried Dr. Irvine. It is quite probable that in view of the relations which existed between Mrs. Elliott and Dr. Irvine, her pastor, she desired his removal from St. John's Church, and it is equally probable that the Bishop, in view of the rumors reflecting upon the moral conduct of this rector appointed by him, desired that the pastoral relations should be dissolved. Both of them had the right to use all lawful means to accomplish that end without being guilty of a conspiracy. There is no evidence that either of the defendants used any other means.

In the early part of May following, a petition of a number of the members of the congregation of St. John's Church, about twenty or thirty, was presented to the Bishop, asking for a dissolution of the pastoral relations between Dr. Irvine and the church. On the ninth of May the Bishop wrote to Dr. Irvine that such petition had been received, and informing him that he had requested the Standing Committee to meet him (the Bishop) as a counsel of advice at Wilkes-Barre, on Wednesday or Thursday, May 17 and 18, and expressed a desire that both parties have the privilege of being heard before final action be taken. Dr. Irvine then presented to the Court of Common Pleas of Luzerne County a bill for an injunction to restrain the Bishop and the Standing Committee from proceeding to dissolve the pastoral relations in the manner proposed. This equity case seems to have been disposed of by agreement between the parties.

Rumors were afloat which seriously affected the character and integrity of Dr. Irvine. The Standing Committee requested the Bishop to appoint three presbyters as a Committee of Inquiry to investigate the truth of these rumors. The Bishop made the appointment, as was his duty under the canons of the Church. There is no allegation that the presbyters appointed were not judicious, impartial, and competent men. There is no evidence that the Bishop or either of the other defendants influenced or attempted to influence them in the inquiry which they were to make, except that the Bishop expressly instructed them before beginning the investigation that he wished them to examine witnesses for both sides and to investigate the questions submitted for their consideration fairly and squarely, as testified to by Dr. Israel, one of the committee. The committee came to Huntingdon and remained here two or three days, examining witnesses, amongst others Dr. Irvine himself. Bishop Talbot was not present at any of the meetings. There is no evidence that he was in Huntingdon at the time. Neither is there any evidence that either of the other defendants attempted in any unlawful way to influence this committee. I believe that Mrs. Elliott was a witness before them and took an active part in providing other witnesses for the examination of that committee. This committee were strangers in Huntingdon. It was necessary that persons interested in the matter should furnish them with witnesses to enable them to conduct their inquiry. Mrs. Elliott was active probably in furnishing witnesses on one side of the controversy, but we fail to see that she was guilty of a conspiracy in so doing. If she believed him guilty of the charges made against him, it was her privilege to use all

proper means to have them investigated by the tribunal provided by the canons of the Church. On the 14th of September, 1899, they made a presentment to the Bishop, presenting Dr. Irvine with conduct unbecoming a clergyman. A copy of this presentment was served on Dr. Irvine by direction of the Bishop and it was referred to the Standing Committee, who proceeded as directed by the canon to create a court for the trial of Dr. Irvine on the charges against him contained in the presentment.

A trial was had before that court. Dr. Irvine and his counsel were present at all its meetings. The first session of the court was held January 25, 1900. On April 6, 1900, it entered judgment that "Dr. Irvine is guilty of conduct unbecoming a clergyman of the Church, in a manner and form as laid in the presentment, and that it is their further judgment that the Rev. I. N. W. Irvine, D.D., rector of St. John's Church, Huntingdon, Pa., should be degraded and deposed from the holy ministry."

It will be observed that the proceedings which resulted in the deposition of Dr. Irvine from the ministry were inaugurated by the Standing Committee of the Church. There is no evidence that either of these defendants influenced or attempted to corruptly influence that independent and distinguished body of men. They seem to have acted upon their own motion for what it is fair to presume they believed to be for the best interests of the Church.

It is claimed by counsel for the plaintiff that the proceedings which resulted in the deposition of Dr. Irvine were in some respects irregular and were not conducted in strict accordance with the canons of the Church. We do not think this is material to this case. The defendants are here charged with conspiracy, and it does not appear that either of them had anything to do with the conduct of those proceedings. If they were in some respects irregular, these defendants are not responsible for it. Dr. Irvine had his remedy for such irregularity, if they were irregular, by a proper suit in the proper court, but he cannot invoke such irregularity in this action for conspiracy. The members of the Committee of Inquiry or of the Ecclesiastical Court are not charged with being parties to the conspiracy. The proceedings which resulted in the deposition of Dr. Irvine from the ministry were instituted at the sole instance of the Standing Committee. With it neither of these defendants had anything to do, so far as disclosed in the evidence. We cannot see a scintilla of evidence that their action was influenced by any combination between these defendants or by any of the defendants acting separately or that there was any attempt or intention on their part to accomplish that purpose by improper means.

Dr. Irvine having been found guilty of

The American Soldier

in the frigid zone of Alaska or in the torrid zone of the Philippines can enjoy the delicious flavor of Borden's Eagle Brand Condensed Milk in his coffee, tea, or chocolate. Established in 1857, it has stood first for forty-five years.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

PALM BEACH, FLORIDA. America's greatest Winter resort.—300 miles south of Jacksonville on the border land of the tropics. For rates address "The Erman"—West PALM BEACH, FLORIDA

conduct which was unbecoming a clergyman by a court of the Church, duly constituted for the purpose of trying the charges preferred against him, with the judgment of the court that he be degraded and deposed from the ministry, there was nothing left for the Bishop but to impose the sentence, which was clearly his right as well as, we think, his duty. The imposition of this sentence is complained of by the plaintiff and laid in his statement as the sole ground of his claim for damages in this case.

We do not see in the evidence any ground to sustain the allegation that the deposition of the plaintiff was the result of a conspiracy between these defendants, and we may further say that there is no evidence of any attempted combination to produce it.

As we said before, it is quite probable that Mrs. Elliott wished to have Dr. Irvine removed from the rectorship of St. John's Church, and that Bishop Talbot desired his deposition from the ministry if the rumors which were afloat, reflecting upon his moral character were true, which he took the proper course to ascertain, but there is not a scintilla of evidence in the case which shows or from which it might be inferred there was any unlawful combination between these parties to accomplish that purpose. It follows that the verdict must be for the defendants, and we so instruct you.

The first point of defendants which is, "In view of all the evidence the verdict must be for the defendants," is affirmed.

CHRIST CHURCH, Arnot (Rev. N. I. Houser, priest in charge), has just paid off all debt, and the church will be consecrated by the Bishop of the Diocese in the near future.

The Church of the Good Shepherd, Fairview Centre, is gradually being rebuilt, and will be opened before very long. Services are being held in a house near by. The former church was planned by the late Rev. J. H. Hopkins, D.D., and was largely built through the energy of the late Miss Susan Hall. A nephew of Miss Hall is now lay reader under the Rev. E. H. Eckel, rector of Christ Church, Williamsport.

THE \$6,000 ORGAN in St. Stephen's Church, Harrisburg, has been blessed and opened. It is a beautiful instrument, and came from Moler's factory, Hagerstown, Md.

A HANDSOME bronze pulpit has been presented to Christ Church, Danville; it corresponds with a lectern placed in the same church a few months ago.

A NEW CHAPEL has been built at Oak Grove, where a new town is fast building.

AT BERWICK, a growing town, they are building a church, and one is in contemplation in the near future at Jersey Shore.

THE CHURCH at Mt. Joy has been opened, and the rector of Marietta has received many gifts to equip it properly for divine service.

EVERYONE in the Diocese is rejoiced at the unanimous manner in which the committee set apart by the Presiding Bishop, and the civil court later on, declared everything brought against our diocesan as unproven. Such cases teach that as a Church, we need Courts of Appeal.

ONE THING to be deeply regretted in our Diocese is the \$5,000 shortage in our missionary treasury. We need our Church people of all sorts and conditions to realize they should put their shoulder to the wheel and wipe this out.

CHICAGO.

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

New Rector of Trinity—Christmas Festivities—Waterman Hall—Dr. Gold's Illness.

THE FOLLOWING churches had a midnight celebration on Christmas Eve, with second celebrations at 9 A. M. of the Nativity: Ascen-

sion, Grace (Oak Park), and St. Thomas'. At the first there were other celebrations also. At St. Peter's 526 received at the four celebrations, and the offertories aggregated \$1,500. But from no church was there a more satisfactory report than from St. Andrew's, whose offertory of \$2,200 brings the total contribution for the ground purchase up to more than \$10,000 since February, an average of over \$1,000 a month. This time last year, including floating liabilities, the church owed a little over \$15,000; to-day that indebtedness is down to within \$6,000; and the parish has now title to the ground site, a short time mortgage having been executed for the deferred payment of \$3,000. The number of subscribers to the \$10,000 raised is 459, in a communicant list of 475. It is a great showing for a congregation possessing little wealth; and the rector, the Rev. W. C. DeWitt, thinks with his vestry, that they may enjoy a respite.

THE REV. DR. HALL is taking the services at Wilmette, vacant since the retirement of Mr. Brandt.

THE NEW CHAPEL of the parish of Christ Church, Winnetka, is ready for use, and will be dedicated on or about the 24th. Two men have given a prayer desk, a cross, and cruets.

AFTER the conclusion of matins on Christmas Day, at All Saints', Pullman (Rev. O. W. Gromoll, priest in charge), the choir-master, Mr. C. Carrington, was presented by the members of the vested choir with a handsome silver-mounted toilet set. This was the first anniversary of the choir, and many congratulations were received on its efficiency. The Eucharist, matins, and evensong are fully choral, and the mission is prospering.

THE REV. Z. T. BARNES PHILLIPS, who entered upon the rectorship of Trinity Church, Chicago, at the beginning of the year, officiated for the first time there on the Feast of the Circumcision, and on Sunday last preached to a full congregation from the text "What think ye of Christ?" dwelling upon the fact that men are realizing, with an increasing depth, the truths of the Gospel. "I realize fully," he said in conclusion, "the great burden intrusted to me in accepting this charge, but it is a happy burden. I realize the responsibilities, but they are welcome responsibilities."

Mr. Phillips is a native of Ohio, born in 1875, educated at Wittenburg, a Lutheran College in Springfield, Ohio, taking subsequently a course at the General Theological Seminary, New York. He was ordered to the diaconate in 1899, served his diaconate in St. Luke's, Cincinnati, and in St. Philip's, Hillsboro, where he was advanced to the priesthood on May 1st, 1900. He has been for nearly two years rector of the Church of Our Saviour, Mt. Auburn, Cincinnati. He is a man of commanding presence and address, and has produced a fine impression upon the congregation.

WATERMAN HALL, Sycamore, which was reported full last year, has found room for four more boarders, beginning the year with 78; but at least one dozen more that offered were refused, for want of accommodation.

ON SUNDAY last the services at Grace, Chicago, were taken by Bishop Francis of Indianapolis. On Sunday next Bishop Partidge of Kyoto, Japan, will officiate; he being in the city as one of the four speakers at the great missionary meeting in the Auditorium.

A COURSE of special Sunday sermons is being given in the Redeemer, under the auspices of the B. S. A. The Rev. E. V. Shayler was the preacher on the 4th.

THE REV. W. O. WATERS, rector-elect of Grace Church, Chicago, was a visitor on

Wednesday; and his conference with the vestry is expected to lead to the coming to Chicago next week of his designated assistant, Mr. Mockridge of Detroit.

MANY will be grieved to learn that Dr. Gold of the Western Theological Seminary, who has been failing during the fall, is very seriously ill. The Church owes much to him.

DULUTH.

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

Improvements at Little Falls.

THE REV. F. E. ALLEYNE took charge of the Church of Our Saviour, Little Falls, on the first Sunday in October, and from the first there have been signs of renewed life and vigor. Contrary to the oft-expressed opinion, that changes in the service must be made cautiously lest some heart be troubled, the people have accepted what must have seemed to them a most advanced service with only words of approval and encouragement. Eucharistic vestments, lights on the altar, an altar boy vested in red cassock and cotta; these add to the dignity of a service which is now a regular feature of each Lord's Day and other Holy Days. The vested choir has been reorganized and much improved. A processional cross has been presented by the Junior Brotherhood of St. Andrew, recently organized, and was used for the first time at the midnight service on Christmas Day. The congregations, both Sundays and at the week-day services, have been most encouraging, and contain many who until recently were not often seen in the Lord's House. Already the talk of a new church building is assuming definite shape, and it is not too much to expect that the dream of several years may be realized before another summer has passed.

Mr. Alleyne was formally instituted as rector, according to the Prayer Book Office, on the Feast of Circumcision. The carefully appointed service and the large congregation assembled, left no doubt that for this parish New Year's Day meant the turning over of a new leaf, and that the record of the future would be indited by loving hearts and minds that hold no small conception of the Church's work, and individual responsibility toward that work.

GEORGIA.

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

Albany—Atlanta—Brunswick—Notes.

ST. PAUL'S CHURCH, Albany (the Rev. Chas. T. Wright, rector), will be consecrated on St. Paul's day. The building is a very handsome brick structure, and was erected during the rectorship of the Rev. H. B. Dean. The Rev. Mr. Wright has been rector about four years, and besides doing much other good work, has succeeded in having about \$3,000 debts paid.

ON CHRISTMAS DAY, Mr. Jas. L. Jupson presented the mission of the Holy Comforter, Atlanta, with a very handsome altar cross of solid brass. This gift is all the more appreciated as it is the work of the donor, who is a member of the mission. Starting last February with a parish house, and no organization but a Woman's Guild, the mission now has 44 communicants and a thriving Sunday School.

THE CLERGY in Brunswick are working together most harmoniously. They have recently secured some property on St. Simon's Beach, where a number of cottages will be erected. Some of these will be sold to interested Church people, and others will be reserved as places of rest for such of the clergy as may desire to use them.

THE MISSION WORK among the colored people in Camden County, under the Rev. O.

[Continued on Page 388.]

White Flour Starvation Experiment

\$20,000.00

Post says that one pound of Grape Nuts

furnishes more nourishment than the system will absorb than ten pounds of meat, wheat, oats, or bread.

He has a reason for the statement. The white flour makers issued millions of circulars denouncing him for the statement.

Post further says the excessive use of white bread causes disease of the bowels, frequently ending in peritonitis and appendicitis.

Close under the shell of the wheat lie the phosphates, potash, and other elements absolutely demanded by the body for its proper feeding, particularly for the nerve centers and the brain. Also close under the shell lie the elements of the diastase required by the body to change the starchy part of the wheat into Grape Sugar during the process of digestion.

* * *

But the white flour miller throws out these important elements

because they darken the flour. The white flour of the present day is almost entirely composed of starch, and the elements that will help digest that starch

are left out; therefore when much starch, even in the shape of white bread, is put into the stomach it passes into the intestinal tract where, instead of being digested, it ferments and causes trouble.

* * *

It was to remedy this trouble that Grape-Nuts

was invented, for practically the same methods that Nature uses to digest the starch are used in

the manufacture of Grape-Nuts, so that the famous food goes into the body in the form of Grape Sugar—that is, the starch has been changed and the first act of digestion has taken place.

The result is that the human body is furnished with valuable food elements in the most perfect form.

* * *

Now comes along the Maine Experiment Station

to question Post's claim regarding the value of one pound of Grape-Nuts. They learnedly discuss the

subject and produce a statement showing more calories of food value in ten pounds of bread than in one pound of Grape-Nuts.

That is not the question at issue. Like many other pseudo-scientific dabblers they befuddle themselves and become lost in the maze of scientific effort.

How much food value will the system

absorb. take up, make use of, that's the question.

Suppose you feed a man 10 pounds of sugar (which is nearly all pure nourishment). Would his system absorb 10 pounds? He would probably be made sick and really lose weight and strength. But suppose you prepared the sugar so he could quickly digest and assimilate it and absorb into his system the nourishing properties of it, is it not clear that ½ pound of such food would furnish him more nourishment than his system would absorb than the 10 pounds, or even 50 pounds of raw sugar?

That is exactly the case with Grape-Nuts. The elements of wheat and barley are scientifically treated in exactly the way the human body treats them to accomplish the first act of digestion, that is the change of starch into Grape Sugar.

* * *

The makers of white flour sacrifice the most valuable part of the wheat

in order to keep the flour white. A man fed on white bread alone will gradually become a shattered, nervous wreck and die. He can't possibly live unless he is

furnished with the food elements required by nature to sustain life, and some of the most powerful are entirely absent in white bread. Every element in the wheat and barley is kept in Grape-Nuts, and man or animal can live indefinitely on that perfect food. We have records of several thousand cases where people have been unable to maintain health, weight, and strength on meat, wheat, oats, or bread and have been able to increase weight, vitality, and strength on the little portions of Grape-Nuts taken as a portion of each meal.

* * *

We will place \$10,000.00 in any designated bank

against \$10,000.00 to be deposited by the Maine Experiment Scientists (?) and the total \$20,000.00

less cost of experiment, to be paid to them for their trouble and work if they prove our claim untrue. If they fail, the amount to be paid us for our time and labor of demonstration.

Common earth and air contain the raw elements necessary for man's food, but even if a scientific state official should tell you that, would you therefore eat 10 pounds of earth and expect to extract its nourishment? It requires the curious and wonderful manipulation of the laws of the vegetable kingdom to select and combine and prepare these food elements of the soil in such a way that men

and animals can absorb and make use of them. Hence we have vegetables and grains. So it still further requires the intelligence and skill of man to cook and prepare the vegetables and cereals to make them digestible and fit.

* * *

The greater the intelligence and skill displayed

in preparation and the more nearly the laws of digestion of food are followed the more perfect the re-

sult. We have the true scientific facts for the basis and the practical every day results with feeding millions of people for our proof and the statement stands on the solid rock of fact one pound of Grape-Nuts will supply more nourishment than the system will absorb than 10 pounds of meat, wheat, oats, or bread.

We are at home every day, come and see us. If you are a Scientist (?) from Maine, bring your wallet.

* * *

The "London Lancet," one of the greatest medical authorities in the world has to say:

"The basis of nomenclature of this preparation is evidently an American pleasantry, since 'Grape-Nuts' is derived solely from cereals. The preparatory process undoubtedly converts

the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water. The soluble portion contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resembles fried bread crumbs. The grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': moisture, 6.02 per cent.; mineral matter 2.01 per cent.; fat, 1.60 per cent.; proteins, 15.00 per cent.; soluble carbohydrates, etc., 49.40 per cent.; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of protein, mineral matters, and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may mean. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains the constituents of a complete food in a very satisfactory and rich proportion and in an easily assimilable state."

**Postum Cereal Co., Ltd.,
Battle Creek, Mich.**

GEORGIA.*[Continued from Page 386.]*

T. Bourne, is very prosperous, and a larger number of candidates for Confirmation have been presented than in any year but one, and that was during the time of the late Rev. Mr. Barnwell. At Tarboro the church building is so far completed that it can be occupied, and will be finished as money is secured for it.

A MISSION has been opened at Shell Bluff by the Rev. F. H. Craghill, rector of St. Andrew's Church, Darien. It is expected that a chapel will be erected there at an early day. A lot has been secured at Vienna by Archdeacon Walton, a building fund is in bank, and the contract let for the erection of a church.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Christmas Pastoral.

THE BISHOP has issued a Christmas pastoral in behalf of General Missions. After recalling the missionary obligation, he says:

"Against the complaints, the opposition, the dislike of those who would never have money mentioned in the church, I put the claims of the Kingdom of God, and I urge that we, as Christian ministers, cannot be loyal to Him unless we press those claims until they shall be acknowledged to be paramount. To redeem the world to Christ is the highest privilege of the Church and therefore every member of it. It is our duty, as clergy, to keep this fact ever before our congregations.

"I urge upon you all then a systematic and determined effort to arouse in your people an interest in, and enthusiasm for, Missions. This may be done in many ways, but chiefly by giving information about Missions. To most of our congregations they are a name and nothing more; we must make them real. Let us saturate ourselves with the subject; study the work of Missions; note their marvelous achievements; read and ponder the lives of the missionary heroes of the age as well as of past ages; endeavor to gain a true realization of the opportunities that are presented to the Church to-day; and then tell our people what we have ourselves learned. Information about Missions—not theories but facts—will solve the problem of missionary offerings.

"I do not propose this year to make an attempt to apportion the amount fixed by the General Board of Missions as the apportionment for this Diocese; that may readily be done by each one for himself. The sum designated is \$1,900, an average per communicant of 46 cents. Last year the contributions from parishes and individuals amounted to about one-fourth of this sum, or an average of eleven and a half cents per communicant. We can do better than that this year, if all will make the effort. And so, instead of making an apportionment of the sum asked by the Board of Missions, I am making this year these two simple requests:

"1st. That in every church in the Diocese one sermon on the foreign, and one sermon on the domestic, missionary work of the Church be preached during the year.

"2nd. That at least one offering for each of the above objects be taken in accordance with the recommendation of Title V. Canon 2, Section 5, of the Canons of the Diocese."

MARYLAND.

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

A Canon Noted—Memorial at Hancock.

A BALTIMORE paper prints an interesting article, headed "Presbyterian in Episcopal Pulpit." We have had nothing of the kind, and are not likely to have. The article refers to the fiftieth anniversary services of Grace Church, Baltimore. It states that after the

services on Dec. 12th, at a gathering of the clergy, "the Bishop introduced one of the speakers somewhat as follows: 'Brethren, I am holding by the hand the Rev. Joseph T. Smith, one whom I wish to make known to you, not only as my honored friend, but as the one who, when Moderator of that great body, the Presbyterian General Assembly, was one of the first to respond with hearty approval to the invitation given by our Church in what is called the Chicago Quadrilateral. As a warm advocate of that ideal of Church Unity, he visited our House of Bishops by invitation, made a helpful address of loving sympathy, and then, at our Presiding Bishop's request, offered a prayer.'" Then follows an enthusiastic account of Dr. Smith's very dignified and helpful speech. All this happened; but it was at a luncheon in the parish house. Dr. Smith and several other prominent ministers not of our communion were present at that service in Grace Church; but they were content to be members of the congregation, and there was absolutely no indiscretion, such as is implied in the newspaper article.

ST. THOMAS' CHURCH, Hancock, has received a memorial window costing \$600, presented by Miss Mary Delaplane of Washington in memory of her grandfather, the Rev. Mr. Delaplane, the founder of St. Thomas' Church, her father, Dr. James B. Delaplane, and the Rev. Dr. James A. Buck, rector of Rock Creek Church, Washington, also a relative. The window was dedicated on Sunday, Dec. 28th, when a special memorial sermon was preached by the Rev. Jabez C. Koon. This was also the Rev. Mr. Koon's final service as rector at Hancock, after 15 years' labor. He has accepted a call to Houlton, Maine.

MASSACHUSETTS.

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

Puritans Extolled—Sailors' Haven—New Year's Day—Mass. Church Union.

IN TRINITY CHURCH, Boston, at the annual meeting of the Society of Mayflower Descendants, Dec. 23, the service was conducted by the Rev. George Hodges, D.D., of Cambridge Episcopal Theological School, and the Rev. H. S. Nash, D.D., made the address. He thought the Puritan one of the great

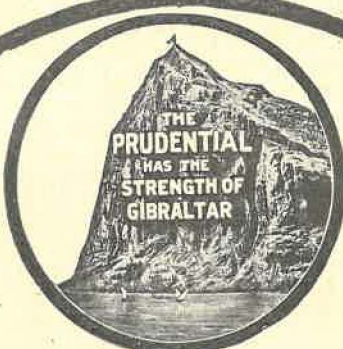
eternal types of history, and it is certain that the Puritan is again to have his day and again to come to his own. Looking back, we find that Ezra was the first Puritan, for he possessed that peculiar type of idealism that characterized all members of the sect. The next chapter in Puritan history is the Christian monk who inherited this idealism from the apostolic period, and instead of attempting to compromise with the social and civil life, went to the monastery, where he built up the principles of Puritanism. Then and there was the first ruling democracy established. In these days we must take heed lest we overstep the boundary line of true democracy and find ourselves in the territory of imperialistic motives and ambitions. Now is the time when the United States should look towards sacred Plymouth, whence sprung the standards of liberty and equal rights.

THE SAILORS' HAVEN in Charleston, under the charge of the City Board of Missions, gave its annual dinner, the first of the New Year. About 600 persons, mostly sailors, were present. Mr. Staunton H. King, the superintendent of this mission, urged in his address, measures to be adopted in order to prevent work upon the wharves on Sunday, and the need of building a Sailors' Haven to cost about \$50,000.

Bishop Lawrence, in his address, told how the sailors could erect a large building for meeting their wants while upon shore. The people who own the vessels, when they see what a good work is being done here, will undoubtedly respond. He urged the sailors to keep up their good behavior in foreign ports, and countries.

The Rev. Dr. Donald said that the superintendent of the mission reminded him of the Book of Daniel. "Oh, King, live for ever." In referring to the observance of Christmas, he showed how that once the custom of observing it was ignored by those who now respond heartily to its keeping. He advised that the good will and merriment of Christmas be not stained by debauchery and ill-conduct of any kind, and showed how that the proposed new "Haven" would subserve the interests of stockholders in the vessels, by preventing men from acts of misconduct and keeping them occupied in good work.

The Rev. W. H. Van Allen made a humor-



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HOME OFFICE, Newark, N. J.

ous speech and emphasized in a serious vein the religious significance of Christmas. A musical programme followed, and then gifts were distributed among the sailors.

THE NEW YEAR was welcomed in Trinity Church by a large congregation. The vested choir entered the church at 11. The hymns were, "O God our Help in Ages Past," "In the Hour of Trial," "Jesus plead for me," and "Nearer My God to Thee." The Rev. Dr. Donald made the address. Large crowds of people gathered around old Christ Church, and listened to the chimes.

THE WOMEN ASSOCIATES of the Church Temperance Society have lost a steadfast friend and worker in their interests in the death of Mrs. B. F. Redfern.

MISS CARIA WENCKEBACH, a professor of German in Wellesley College, was buried on Jan. 2nd, from the chapel. The Rev. George Nattress, rector of St. Andrew's, officiated. Miss Wenckebach was an instructor for twenty years in this institution.

THE MASSACHUSETTS CHURCH UNION has invited the Bishop of Pittsburgh to preach in Boston on the subject of the correction of the Name of the Church. Dr. Donald of Trinity Church has, with his usual liberality, allowed the Union to use his church for the occasion, that all sides may have a fair hearing. The date has not yet been announced.

MEXICO.

A BUILDING has been leased at Chihuahua for use as a chapel for Americans, and the Rev. J. C. Hall, recently rector of St. Stephen's Church, Milwaukee, has been placed in charge. There are also to be the sessions of a day school held in connection with the work. The house is a commodious one, and will be properly fitted for Church services. The music will be under the direction of Mr. Arthur M. Mole, who is also recently from Milwaukee.

MICHIGAN.

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

Detroit Changes—Lansing—Pontiac.

THE REV. W. O. WATERS of St. Andrew's Church, Detroit, has accepted the call to Grace Church, Chicago, which was given him sometime ago. The Rev. Charles J. H. Mockridge of St. Philip's, Detroit, will go with him as his assistant. The Rev. John H. C. Mockridge of the Church of the Messiah will take Mr. Walter's place at St. Andrew's. Arrangements for the Church of the Messiah are completed, but the name of the rector to be has not yet been made public.

THE REV. J. A. SCHAAD, rector of St. Paul's Church, Lansing, has found the old altar and cross used in the first church at Lansing, and has fitted up a little chapel in the basement of the church, for services on week days, using candles for the first time in the parish. His people are supporting him loyally. Judge Grant of the Supreme Court, raised a purse for the rector as a Christmas present.

THE PARISH of Zion Church, Pontiac, is now out of debt and financially in the best of condition. The \$400 due the church from the Sprague estate was received a few weeks ago, and this money was used to pay off the last bit of indebtedness and leave a balance in the treasury. It seems that this bequest was made to the church several years ago, but the heirs made so much trouble about the matter that the church has just come into possession of its rightful property. The Rev. Dr. Shepp, who has been appointed as assistant, was present and preached at both services on Sunday, the 14th, and made a very favorable impression on the congregation. He was born in Germany 35 years ago, and was educated at the University of Munich. He graduated from that University with the degrees of Ph.D. and B.A. He came to this

country at the age of 22, 13 years ago, and at once secured a position as Professor of Mental Philosophy at the University of Toronto. He then decided to enter the ministry and, with this end in view, attended the Theological Seminary of Virginia as a candidate under the Bishop of Milwaukee, and was graduated. His last charge was at Tomah, Wis. He received a call to Hastings as rector, but decided to accept the position here as assistant. Dr. Shepp is a married man and has two children. Mrs. Shepp is also highly educated, having a degree of B.A. from Trinity University at Toronto. Dr. Shepp is enthusiastic over Pontiac, and says that both he and Mrs. Shepp look forward to life there with a great deal of pleasure.

The Rev. L. S. Stevens, rector of Zion Church, has served since 1876. He is still quite vigorous, and greatly beloved.

THE REV. W. E. MORGAN, Ph.D., a scholarly Presbyterian divine, for some years pastor of Washington Avenue Presbyterian Church in Saginaw, is looking to Holy Orders and has accepted the charge as lay reader of Emmanuel Church, St. Louis, in this Diocese.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

New Window at Elkhart—Progress at Plymouth.

AT ST. JOHN'S, Elkhart, on Dec. 21st, was dedicated a beautiful memorial window placed in the east wall of the church in tribute to the memory of Mrs. Jennie Lathrop Tyler and her husband, Joshua D. Tyler. Mrs. Tyler, who died some months ago, was much interested in the church, and had executed a check for \$500 to be paid after her death, her object in keeping the donation secret until after her demise being a desire to avoid worldly praise. This money was not needed in liquidating the church debt, and the vestry decided to use \$200 of it for a window to her memory. The design is a floral one, chosen because of her well known love of flowers. The chief feature of the half bearing Mr. Tyler's name is a bunch of roses, and that bearing her name is a cluster of lilies. "Blessed are the Dead Who Die in the Lord" is the inscription over the face of the window, and at the bottom is "Joshua D. Tyler, 1828-1886," and "Jennie L. Tyler, 1832-1902."

SINCE the Rev. W. S. Howard assumed charge of St. Thomas', Plymouth, on May 1st last, there has been much activity and renewed interest. The Sunday School has doubled in its attendance and various guilds for the young people have been organized and are actively at work, while the presence of many men regularly on Sundays proves their interest in religious things. In addition to providing for a much larger current expense account than heretofore, over \$400 of repairs and improvements have been made upon the rectory, and the expense provide for. On Christmas Day a beautiful chalice and paten, memorials of a communicant of the parish, recently departed this life, were consecrated and used for the first time. It is hoped that funds for a new stone church will be forthcoming soon.

MILWAUKEE.

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

Two Missions—Improvements at St. Stephen's.

THE DATE for the mission to be held at All Saints' Cathedral before Lent is fixed at Feb. 5th to 19th. Fathers Huntington, Hughson, and Sill of the Order of the Holy Cross being conductors. Immediately before these dates, the same clergymen will conduct a mission for the two parishes in Janesville conjointly.

THE INTERIOR of St. Stephen's Church, Milwaukee, has recently been reconstructed, and at the service last Sunday morning the

new appointments were blessed by Bishop Nicholson. A new altar and lights, with other sanctuary appointments, have been added, and the organ has been removed to the rear. The improvements in the church interior were done in oak at a cost of \$500. The Rev. Charles H. Schultz, rector of St. Stephen's, was celebrant at the Holy Eucharist.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Episcopal Academy—Patriotic Service—Death of Rev. Leverett Bradley—Holmesburg—Free and Open Church Association.

COMMENDATION DAY exercises were held for the Lower and Middle Schools of the Episcopal Academy on the afternoon of Monday, Dec. 22, several hundred persons being in attendance. Bishop Whitaker was present and delivered an address on "Contentment." Several declamations by pupils of the Academy followed, and the Bishop presented certificates to such pupils as were commended for the highest honors.

In the evening of the same day, similar exercises were held for the Upper School, Bishop Mackay-Smith delivering the address and awarding the honors.

A SPECIAL SERVICE was held in old Christ Church on Sunday, Dec. 21, by the Pennsylvania Society Sons of the Revolution, commemorative of the 125th anniversary of the going into winter quarters at Valley Forge, of Washington's army. The Second City Troop attended the service in uniforms, bearing flags; and, with field music, acting as military escort to members of the Society on their march to the church. Philadelphia Chapter 2, Society of Colonial Dames of America, also attended in a body, and many kindred societies were represented. The Rev. G. Woolsey Hodge was in charge of the service, Bishop Mackay-Smith preaching the sermon. Bishop Whitaker was present, also the Rev. Dr. Charles Ellis Stevens, rector of the parish, and other clergymen.

THE REV. LEVERETT BRADLEY, rector emeritus of the Church of St. Luke and Epiphany, Philadelphia, died early Wednesday morning, Dec. 31, at his home. A heavy cold which he contracted a few days before developed into pneumonia, of which he died.

Mr. Bradley was born at Methuen, Mass., 55 years ago, and at the age of 15, when a High School student in his native town, enlisted with his father and brother, at the outbreak of the Civil War in the First Massachusetts Heavy Artillery. He reenlisted as a veteran two years later, and, after seeing four years' service, including the hard fighting of Grant's Wilderness campaign, he was mustered out as a first lieutenant.

After two years of business pursuits in Boston he decided to enter the Congregational ministry, and spent two years of preparation for college at Phillips Academy, Andover, and took a four years' course at Amherst College, from which he was graduated in 1873. He was captain of the winning crew in the boat race for the university championship in 1872. After studying theology at Hartford, he spent two years as a private tutor in that town, and during this time his mind was directed toward the Church.

After a sojourn abroad he was made deacon at Hartford, March 17, 1878, and was for two years an assistant to the Rev. Dr. Phillips Brooks at Trinity Church, Boston.

TRY THEM FOR
**Coughs, Colds,
Asthma, Bronchitis,
Hoarseness,
and Sore Throat.**

Fac-Simile
Signature of *John S. Brown* on every
box.

He was ordained to the priesthood June 13, 1879, and in September of the same year took charge of Christ Church, Gardiner, Maine, where he continued five years.

On Nov. 1, 1884, he became rector of Christ Church, Andover, Mass. From Andover he went to Philadelphia as rector of St. Luke's Church, where he assumed the rectorship on Ash Wednesday, February 15, 1898. He quickly won the confidence and esteem of his parishioners. When the old Church of the Epiphany, formerly at the northwest corner of Fifteenth and Chestnut Streets, was amalgamated with St. Luke's, several years ago, the Rev. Dr. Tidball became rector of the Church of St. Luke and Epiphany, and the Rev. Mr. Bradley associate rector. Both clergymen resigned their offices a few weeks ago, and the Rev. Mr. Bradley was made rector emeritus. He married Miss Susan G. Hinckley, of Boston, in 1879. She survives him, with three sons and one daughter.

ANOTHER gift has been added to the fabrical adornment of Emmanuel Church, Holmesburg, Philadelphia (the Rev. Robt. A. Tuft, rector). A beautiful window was lately erected to the memory of Mrs. Andreas Hartel, by her children. The subject is "The Holy Family," and the inscription: "To the Glory of God, and in loving memory of Elizabeth Rowland Warrington Hartel."

During her long residence in Holmesburg, Mrs. Hartel, who was the wife of Andreas Hartel, Supt. of the Edwin Forrest Home for Actors and Actresses, was very active in the work of the Church. Mr. Hartel is rector's warden of the parish, and has been a member of the vestry for the past 35 years.

The subject of the window is divided into two scenes: one the Birth of our Lord—Mother and Holy Child; the other representing our Lord's Baptism.

AT THE MONTHLY meeting of the Philadelphia branch, Clerical Union, held on Monday, Jan. 5, after routine business had been disposed of, the Rev. Samuel Upjohn, D.D., President of the Club, read a paper entitled "The Proposal to Change the Title of the Church."

ON THE SUNDAY after Christmas occurred the 27th annual service of the Free and Open Church Association, at St. Philip's Church, Philadelphia (the Rev. Clarence Wyatt Bispham, rector). Besides the rector, the Rev. John A. Goodfellow, General Secretary of the Association, and the Rev. G. Woolsey Hodge, took part in the services. The Bishop of Central Pennsylvania preached a splendid sermon from the text, "Freely ye have received, freely give." He exemplified St. Paul's words, "The glorious Gospel of the blessed God which was committed to my trust," and said that if every Christian is a trustee of this Gospel which is intended for all mankind, then there must be no hindrances, such as the pew system, in the House of God to prevent any man, whatever his condition may be, from coming to church to hear it and accept it and its Holy Sacraments. As one of the 44 patrons of the Association, he was thankful that 86 out of every 100 of the churches in our Communion are now free.

The annual meeting of the Association was held after evensong, and Mr. W. P. Pepper was called to the chair, in the absence of the President. Mr. J. Vaughan Merrick was reelected President; Mr. Chas. W. Cushman, Treasurer, and the Rev. John A. Goodfellow, General Secretary. The following were reelected members of the Board of Council: Mr. W. P. Pepper, Rev. G. Woolsey Hodge, Rev. R. E. Dennison, Rev. C. W. Bispham, Thomas H. Montgomery, W. W. Montgomery, Rowland Evans, Edward F. Pugh, R. Francis Wood, Major Moses Veale. The annual report of the Board was presented and showed that in 59 Dioceses there are 5,039 churches and

chapels, of which 4,256 are free, or 84¼ per cent., while in the 17 Missionary Jurisdictions there are 672 churches and chapels; 665 are free, or 98¼ per cent. Putting the Dioceses and Missionary Jurisdictions together, 86 per cent. of the churches are free. The office of the Association is at 2353 East Cumberland St., Philadelphia.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Archdeacon's Report.

THE YEAR'S report of Archdeacon Parker states: "During the year I have traveled fourteen thousand miles, more or less, having made three journeys by ocean steamship, twenty-two by steamboat, seven by stage, and eighty-four by railroad. I have held in the year, seventy-eight Sunday services, besides assisting clergy in many others, and beside manifold week-day services and other functions. Have written over one thousand official letters, and have made not less than three thousand missionary and official visits. My work has been along hard lines of travel and in difficult places, in lumber and mining camps, vacant missions, virgin soil to the Church, and in some cases parishes where in the wisdom of the Bishop it was thought I might be able to do yeoman service."

"Looking at the work from its financial standpoint I would state: First, that it has not cost the District of Sacramento one dollar, and second, that it has thrown into the treasury of the Board of Missions enough money to support another clergyman with the help he gets from his missionary stations."

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Bishop Horner—Colored Work at Columbia.

BISHOP HORNER of Asheville made a very interesting address on the subject of his work, to the Woman's Auxiliary at a meeting in Grace Church parish house, Charleston, Dec. 20. The next day, Sunday, the Bishop preached at Grace Church at both morning and night service.

THE WORK at St. Mary's and St. Anna's missions (colored), Columbia, is going on most effectively under Deaconess E. M. Elwyn. Besides the day school, there are sewing and cooking classes, and mother's meetings. A kitchen-garden class is held on Saturday mornings, and a medical dispensary is kept open for an hour every day.

WASHINGTON.

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

Anniversary at the Epiphany—Dr. Perry.

THE SERMON of the Bishop of Maryland in connection with the 60th anniversary of the Epiphany parish was postponed till Sunday, Dec. 28th, when it was delivered to an immense congregation, including many who were communicants of the church during the Bishop's rectorship, and who have ever held him in most loving memory and honor. Before the sermon, the Rev. Dr. McKim spoke briefly of Bishop Paret's work in the parish, saying that while he was rector his strong hand was ever on the helm, guiding in both spiritual and temporal affairs, and that to him much of the present prosperity is due. The Bishop gave some interesting reminiscences of his rectorship, and said that the time was one of his pleasantest memories. In speaking of the relation between rector and people, he said that the highest ideal of the pastoral life is priestly, and the highest ideal of the priestly life is pastoral.

THE REV. J. B. PERRY, D.D., rector of St. Andrew's parish, is obliged to spend the winter in the South on account of ill health. In his absence the parish is in charge of the Rev. Messrs Woods Elliott and Allen Griffith, jointly.

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The contents of this volume are not Scriptural, nor can they fairly claim to be historical. They are in the main legendary, and nearly always they are quaint and full of interest.

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WEST VIRGINIA.

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

Illness of the Bishop.

BISHOP PETERKIN has been confined to his room for the last two weeks with a severe attack of bronchitis, but is now, happily, recovering.

CANADA.

New Year's Services—News of the Dioceses.

New Year's Services.

THE USUAL midnight services to usher in the New Year were held. In Montreal they were held in several of the city churches, instead of all uniting either at St. George's or the Cathedral as used to be the custom years ago. In St. Martin's there was a service at 11 p. m., and Holy Communion was celebrated just after midnight. At St. George's a special service was held, closing a few minutes after midnight, at which Bishop Carmichael gave an address. Many of the churches also had a service on New Year's morning, being the Feast of the Circumcision, with celebrations of Holy Communion. At St. John Evangelist there were celebrations at 7 and 8 o'clock, and at the Cathedral and St. James the Apostle at 10 o'clock. There was a grand rally of all the Anglican Sunday Schools in Trinity Church at 11 o'clock with a special service and addresses by Archbishop Bond and Bishop Carmichael.

Synod Meeting.

THE MONTREAL diocesan Synod is to meet in that city Feb. 10th. It will open with a choral celebration of Holy Communion in Christ Church Cathedral. The business sessions will commence in the Synod Hall on the afternoon of the same day, opening with Archbishop Bond's charge.

Diocese of Toronto.

BISHOP SWEATMAN held an ordination in St. Alban's Cathedral on St. Thomas' day, when two deacons were advanced to the priesthood, one of whom, the Rev. Vivian Morgan, curate of St. George's, Guelph, came with letters dimissory from Bishop Dumoulin of Niagara. The Rev. H. C. Dixon is drawing numbers to his meetings in the various parishes, and arousing much interest in the work of Missions. He has been appointed diocesan missionary agent.

Diocese of Huron.

THERE WERE large attendances at the Sunday School anniversary services at Galt, during the season of Advent, especially at the children's service in the church in the afternoon. Seventeen branches of the Anglican Young People's Association have now been formed in the Diocese.

Diocese of Algoma.

A FINE altar cross has been presented to St. George's Church, Depot Harbor.

Diocese of Ontario.

THERE WAS a very large attendance at the annual service of the W. A. for the Kingston branches in St. George's Cathedral. The Board meetings show a good representation of all the diocesan branches.—A BELL for the church at Herschell Island has been given from the Diocese, and the W. A. have contributed part of the cost.

Diocese of Athabasca.

IN A RECENT letter, Bishop Young speaks of the educational work going on in his Diocese, in the way of boarding schools for Indian children, in a very encouraging manner. Archdeacon Holmes, at Lesser Slave Lake, is carrying on his work very successfully. The services on Sundays are well attended. Morning service is in Cree, and that in the afternoon in English.—THE accounts from the school at St. Luke's mission, Vermillion, Peace River, are also very encouraging, funds are however greatly needed for mission work in the Diocese.

The Magazines

A STRIKING and handsome cover, designed by Edward Penfield, attracts the eye to the January number of *Good Housekeeping*, whose wealth of helpful and original material more than realizes the anticipations thus awakened. Rev. Lyman Abbott, D.D., describes the happy method of his renowned father, Jacob Abbott, the author of the Rollo books, in dealing with children. The New England Pie, its evolution, is narrated by Ellen H. Richards. There are finely illustrated articles on Chinese Women in America, Girl Housekeepers in a "Junior Republic," and Baby's Christening Gifts, Ohio's Pioneer Work by Girls, in the way of manual training, is described by Miss Matilda J. Campbell. Articles of especial value to the housewife include Soups in Place of Meat, by Ella Morris Kretschmar, Overlooked Vegetables, and Making an Omelet. The favorite recipes of the foremost women of the chief cities in Ohio are given. There is an exceedingly important article on measles, entitled A Dangerous Disease, by Dr. Alice M. Perry. A novel feature is the introduction, through his portrait, of a two weeks' old baby, whose development is to be followed month by month through the year. The regular departments—The Higher Life, The Critic in the Kitchen, Discoveries, The Children, and so on, are filled with the best of reading.

THE JANUARY *Atlantic* opens the New Year with a cheerful editorial welcome as from Number 4 Park Street, which wittily sums up past achievements of this typical American magazine, and promises happily for the future. Two prominent features of the number are the initial instalments of Arthur Sherburne Hardy's brilliant serial, His Daughter First, the only novel he has written for many years; and of J. T. Trowbridge's My Own Story—his reminiscences

SMALL MONEY.

WHAT A QUARTER DID.

The person who uses the brain and nerves actively needs food to rebuild them and replace the waste, and should not rest on stimulants. Coffee excites these organs so they cannot get the necessary rest and nourishment and steadily tears them down, then other disorders follow.

"I am under a constant nervous strain as I have 52 girls under my care," writes a school teacher from Knoxville, Tenn.

"I suffered terribly with indigestion and nervousness in its worst form, and paid out hundreds of dollars in doctors' bills. Many of my friends advised me to quit coffee and use your Postum Food Coffee, and I tasted it once and it was something horrible. Some time later I met a friend who wished me to try a cup of Postum and her manner was so convincing that I finally tasted the Postum to please her. Great was my astonishment to find it so different from what I had drunk before, and I immediately asked how the difference in taste was brought about and discovered it was simply that the first I had was only boiled a minute or two, whereas 15 minutes boiling brings out the delicious flavor and food value, so I determined to use Postum in the future, following the directions carefully, and have done so ever since.

"My indigestion has entirely left me, my nervousness gone, and I now feel bright and well after the most tiresome day in the school room. A little 25 cent package of Postum did me more good than the hundreds of dollars I paid for doctors and medicines." Name given by Postum Co., Battle Creek, Mich.

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of along and varied career, during which he has seen many men, many cities and many strange events, all of which he writes about in a bright and entertaining manner.

Other notable articles are The Contribution of the West to American Democracy—the ideals and the civic achievements of the pioneer—by Frederick J. Turner; The War Against Disease by C. E. A. Winslow—an account of the long battle of science against epidemics; W. J. Henderson's The Future of Orchestral Music—a paper giving especial reference to the recent compositions of Richard Strauss; and R. Brimley Johnson's informing letter on England in 1902.

THE THISTLE OF SCOTLAND.

THERE is no thistle so interesting as the common purple thistle of Scotland. To be sure, it is neither a handsome nor an agreeable flower in itself; but it is the national flower of Scotland, and we must honor it for that reason.

And this is how it charmed to become the national flower of Scotland: Once upon a time, many hundred years ago, the Danes made war upon the Scots, and invaded the country. The Danes did not believe in making an attack upon an enemy in the night. But on this occasion they turned aside from their usual custom; and dearly did they pay for it. As they were creeping noiselessly and unseen in the dark, one of their number stepped upon a thistle. Its sharp prickles pierced his bare foot, and made him cry out with pain.

His cry awoke the soldiers of the Scotch army. They sprang to their arms, and drove back the Danes with great slaughter, and so saved Scotland. From that time the thistle has been the national flower of Scotland. It has been engraved on the coins of that country.

Over the gate of the now ruined palace of Linlithgow, where Mary Queen of Scots was born, the thistle, with this motto, is engraved: "Touch me who dares."

The early mention of the thistle as the badge of Scotland is found in an old poem called "The Thrissel and the Rois," which would be written now "The Thistle and the Rose."—*Every Other Sunday.*

CHRIST'S IDEAL.

THIS IS CHRIST'S IDEAL: a radiating gospel; a kingdom of overflowing, conquering love; a Church that is elected to be a means of blessing to the human race. This ideal is the very nerve of Christian missions at home and abroad; the effort to preach the gospel to every creature, not merely because the world needs to receive it, but because the Church will be rejected and lost unless she gives it. 'Tis not so much a question for us whether any of our fellowmen can be saved without Christianity. The question is whether we can be saved if we are willing to keep our Christianity to ourselves. And the answer is, No! The only religion that can really do anything for me is the religion that makes me want to do something for you. The missionary enterprise is not the Church's afterthought. It is Christ's forethought. It is not secondary and optional. It is primary and vital. Christ has put it into the very heart of His Gospel. We cannot really see Him, or know Him, or love Him, unless we see and know and love His ideal for us—the ideal which is embodied in the law of election to service.—*Henry Van Dyke.*

THE USE OF MISSIONS.

"WHAT is the use of missionaries?" Professor Müller continues. "Why should we spend millions on foreign missions, when there are children in our cities who are allowed to grow up in ignorance? Why should we deprive ourselves of some of the noblest, boldest, most ardent and devoted spirits and

send them into the wilderness, while so many laborers are wanted in the vineyard at home? It is right to ask these questions; and we ought not to blame those political economists who tell us that every convert costs us £200, and that at the present rate of progress it will take more than 200,000 years to evangelize the world. There is nothing startling in these figures. Every child born in Europe is as much a heathen as the child of a Melanesian cannibal; and it costs us more than £200 to turn a child into a Christian man. The other calculation is totally erroneous, for an intellectual harvest must not be calculated by adding simply grain to grain, but by counting each grain as a living seed, that will bring forth fruit a hundred and a thousand fold."—*Spirit of Missions.*

WORDS OF THE WISE.

WHEN in doubt, tell the truth.—*Samuel Clemens.*

WHAT makes life dreary, is want of motive.—*George Eliot.*

A LAUGH is worth a hundred groans in any market.—*Charles Lamb.*

TIME is not so short but that there is always time enough for courtesy.—*Emerson.*

WHEN the best things are not possible the best may be made of those that are.—*Stoiker.*

GOD estimates us not by the position we are in, but by the way in which we fill it.—*Edwards.*

HE is a wise man who wastes no energy on pursuits for which he is not fitted.—*Gladstone.*

IF YOU will be cherished when you are old, be courteous when you are young.—*John Lyly.*

IF YOU would hit the target, aim a little above it. Every arrow that flies feels the attraction of earth.—*Longfellow.*

WOULDEST thou bring the world unto God? Then live near to Him thyself. If divine Life pervade thine own soul, everything that touches thee will receive the electric sparks; though thou mayest be unconscious of being charged therewith.—*L. M. Child.*

YEARS AGO, Dr. Edward Everett Hale, while in the country, noticed that large quantities of apples were allowed to waste on the ground, because the farmers could find no market for them. He arranged to have the fruit sent to him in Boston, and raised enough money among his friends to enable him to handle it. In this way began the Apple Mission of Boston, which has grown until one year's shipments alone was six thousand bushels, and cost one thousand dollars to pay freight charges and the expense of distribution. Farmers willingly gave to the cause such fruit as they did not sell. It is hard for us, to whom apples are so well known, to realize what such a gift means to a city child, and Dr. Hale tells of finding children who had never known the taste of an apple.—*Selected.*

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This Magazine began October 1902. About one half of each number will be devoted to lighter reading, the first serial being an Irish story by Katharine Tynan, which will be followed by a serial by Mr. Baring-Gould. Subscription price, \$2.50 per year. Single numbers, 25 cts.

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