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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, JANUARY 12, 1901.

No. 11

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VOL. XXIV.

MILWAUKEE AND CHICAGO, JANUARY 12, 1901.

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News and Notes



FROM South Africa come continued reports of Boer activity, and while it does not appear that the large disaffection among the Dutch in Cape Colony has resulted in any considerable number of accessions to the Boer army, yet there is such fear of general uprising that there have been many requests for proclamation of martial law, while on the other hand it appears that the strength of the British army is not such that martial law could be successfully administered. Recruiting offices for the British army have been opened in Cape Town and other portions of the Colony, and it is said that a local guard of a strong character is in course of formation at Cape Town for the local protection of that city, which may be in danger. In the meantime Sir Alfred Milner has been appointed Governor of the new colonies of the Transvaal and Orange River, which hardly strikes us at this distance as calculated to restore peace in those colonies, since as Lord High Commissioner he has, possibly only in accordance with his official duties, become the special target for the hostility and dislike of the Boers. It would seem as though a new man not mixed up in former difficulties would be more successful in this office. He will be succeeded in the governorship of Cape Colony by Sir Walter Francis Hutchinson, at present Governor of Natal and Zululand. Conditions are such throughout South Africa that not only strength of armies but also a large measure of tact is needed in order to ensure success and peace on a permanent basis. Gen. De Wet with his force is still at large, and it is clear that until he can be trapped—which so far has been impossible—the war is not likely to come to an end. In the meantime Lord Roberts has returned to England and after being received with the acclamations due to so brave a hero, he has been dubbed Earl of Kandahar and Pretoria.

IT IS DIFFICULT to tell what are the exact facts in relation to the charges that Russia has assumed such a relation to Manchuria, the northeastern portion of the Chinese Empire, as in effect to have occupied it as a Russian dependency, in spite of her repeated promises to the Powers during the past fall. The evidence is conflicting. It will be remembered that Manchuria originally was not a part of China, and that all that portion lying north of the Amur River was annexed to the Russian territory of Siberia some years ago, while it was announced in the past summer that Russia would occupy in future both banks of that river. The present rumors extend that occupation almost to the capital city of Peking itself. It is difficult to tell what will be the ultimate result if it should prove that Russia has violated her solemn agreement to the Powers. It now appears, too, that after the acceptance by China of the preliminary demands of the Powers, Russia will pursue an independent attitude relative to final settlement.

THE NEW CENTURY began in Australia with the beginning of the new Australian commonwealth, in which are united the several provinces of that Continent which have heretofore been entirely independent of each other. Their union under one Governor General, the first of whom to assume that office being the Earl of Hopetoun, is very much like the union of the Canadian provinces, which latter has been the pattern for the Australian union. Among the arrangements for the function by which the Governor General was sworn in was the creation of a choir of a thousand voices, which sang the hymn, "O God our Help in Ages Past." Prayer was offered by the Archbishop.

WHEN WE ARE inclined to feelings of humiliation over the erastian influence of State over Church in England, we are sometimes tempted to forget that there is a greater erastianism in some other countries, and that the difficulty is not confined by any means to the Anglican Communion. The fact that the French Bishops receive their salaries direct from the French government and that the latter moreover reserves the right to withdraw those salaries when the Bishop may be so unfortunate as to have a falling out with the civic powers that be, is brought again to remembrance in the little incident connected with the Bishop of Annecy, which has lately been happily terminated. The Bishop instructed his clergy to refuse to officiate at ceremonies where flags or secular banners were displayed. Whether these instructions were intended as a slap to the French government or not we have no way of knowing. The government at any rate took offense at the rule and the Bishop was promptly informed that his stipend had been cut off. It is now reported that the salary has been restored, but we have not yet learned what were the terms which led up to the restoration. Happily there is no portion of the Anglican Communion in which that incident could be duplicated. The relations between the French Bishops, headed by Cardinal Richard, and the French government, backed by the Pope, are strained almost to the point of breaking.

THE PROPOSED constitution of the Cuban Republic is beginning to assume a definite shape, and a tentative draft is published as the basis on which the constitutional convention is working. It provides for a Senate consisting of four Senators from each of six provinces; and for a House of Representatives including one member for each 30,000 inhabitants. Congress is to meet for its regular session on the first Monday in November and to keep in session for ninety days. The President must either be native born or must have served for at least ten years in the revolutionary army. Each Province or "department" will have an Assembly of one house and a Governor. Each Governor and also the President may suspend local laws at will. In spite of variation in many details, the general plan of the United States government is followed.

IN THE MATTER of the title to the San José Medical College property in the Philippines which, it will be remembered involves the vexed question of the titles to the large amount of property claimed by ecclesiastical organizations in those islands, the Philippine Commission has wisely referred the question to the Supreme Court of the Philippines, with an appeal, in case Congress may so provide, to the Supreme Court of the United States. This wise decision of the Commission indeed involves delay, but delay is less dangerous than haste in a matter involving issues of such vast importance to the Philippine Islanders. We sincerely hope that permanent legislation of any character for the new possessions will be delayed until the Supreme Court announces its decision on the status of the Islands.

THE SAME sentiment applies to the acquisition of the Danish West Indies. We can quite see that their annexation may be a necessity and perhaps may be beneficial to us; a necessity because if Denmark wishes to sell we cannot consistently object to their transfer to another Power, notwithstanding the Monroe Doctrine, without ourselves offering to buy; and beneficial as providing suitable coaling places more conveniently

located than Porto Rico. Except for these considerations we should be directly opposed to the annexation of these, as of any additional territory; and in particular we desire that the Supreme Court should pass on the status of such acquisitions and their inhabitants before we add to our present uncertainties.

PHILIP D. ARMOUR, whose death on last Sunday has been published throughout the country, will be best known to the public in general as a capitalist; but he was very much more than that. Indeed in considering what he was, the great wealth which happily accrued as the result of his labor, is little more than an incident. The life of Mr. Armour is one which may well be emulated by the rising generation, not only for its ultimate success from a temporal standpoint, but also for its greater value as tested by character. He was a man who never ceased being a man among men, though he had acquired a position in which smaller men shut themselves off from the common run of their fellow mortals. The littleness of the conception that a millionaire is of a different stripe of humanity from other men seems never to have entered his head. Mr. Armour was generous with a generosity that was never a mere giving of money, but was the result of a sympathetic nature, which saw in every man before him one of like mould as himself, and one therefore with whom his large nature could sympathize. In fact few men in similar conditions ever showed such belief in the innate honor and truth of human nature as did Mr. Armour. He more often made loans than gifts to men in circumstances where the former would do ten-fold the good that could be secured by the latter, and it is complimentary to our human nature, that to the time of his death, Mr. Armour still continued to believe that man as man could generally be trusted. His largest gifts, aggregating, it is said, \$3,000,000, were those to the Armour Institute of Technology which will be his memorial; and he was also interested in the Armour Mission in Chicago, the foundation of which latter, however, was the work of a brother. These, however, were but incidents in the generosity which was a part of Mr. Armour's nature, and it is likely that he himself never knew what was the extent of the gifts he was constantly making and of which the world never heard and he never intended they should hear. Mr. Armour was one of the few men who were unspoiled by large wealth, and even more remarkable is the fact that his two sons, one of whom has only lately passed also to his rest, shared the same nature and inherited in large measure their father's virtues. It will be the prayer of a vast number of people of all faiths that his soul may rest in peace.

IF WE WERE to express any opinion with regard to the very delicate subject of the basis of representation in the House of Representatives by reason of the changes in the suffrage laws in four of the Southern States, we would express agreement first with what has been so well said by Southern representatives and notably by Mr. Underwood of Alabama; that though the real purpose of the Fourteenth Amendment to the Constitution was undoubtedly to extend the suffrage to the negro, it has never resulted in anything but a dismal failure. We entirely agree with Mr. Underwood that the people of the South are trying to solve the negro problem fairly to both races, and that the right way of upbuilding the negro is to leave the greater part of the detail to the Southern people themselves. Our own feeling is that an ignorant and purchasable vote is always a menace to any community, but when that vote is a very large one, it constitutes a danger of the largest importance, and it is the duty of intelligent people to at least reduce that danger to a minimum if it cannot be wholly obviated. Northern cities invariably have wards in which it is notorious that the vote represents at least ignorance, if not venality. It should be remembered that the great bulk of the negro vote in the South comes under the same general description, and Northern people should reflect what would be the result upon our elections if such wards, which will at once occur to residents of our cities, should be the preponderating factors in the political life, not only of those cities but of the states as well. Something like this, though with modifications, is the problem which the Southern states must face and have been facing for many years past. We must say that our sympathy is directly with the people of those states who have made an attempt, even though the details of that attempt strike us as in some respects unfortunate, to terminate the evil of a generation's growth.

Having said this, we fear we must add we can only expect to find a just and equitable basis for representation in the House of Representatives, and consequently in the Electoral

College, in a plan which makes the number of legal voters rather than the actual count of citizens the basis for representation; and we may say that this plan itself was suggested to us some fifteen years ago by one of the most radical of the Southern people, from one of the least "reconstructed" sections. His own opinion at that time was that the South would gladly accept such a basis of compromise if it might be possible for the North to permit the ignorant vote of the negroes to be eliminated. Of course we assume that the new suffrage laws in those states will be administered with such fairness that the small proportion of really competent and educated negroes will not be denied the suffrage, and we have confidence in the Southern people to believe that such will be the case.

AMONG the many summaries of the past year which have appeared in various periodicals, perhaps those in the *Chicago Tribune* may be considered the most far reaching and reliable. The *Tribune* has gathered statistics and tables relating to events of every character for the year 1900. Among the matters therein tabulated, we observe that the total amount of large donations and bequests to educational, religious, charitable, and philanthropic enterprises exceed \$62,000,000, which amount however is less than the total for 1899. The largest single gift was one of \$5,000,000 to Washington University by Samuel Cupples and R. A. Brookings of St. Louis, while five other donors have given \$1,000,000 each. Other information gleaned by the *Tribune* is that during the past year there were 4,109 killed in railroad accidents and 3,870 seriously wounded from the same cause. The deaths by epidemics and famine have included nearly 60,000 from cholera and 20,000 from the plague, while the total, including the terrible losses from the famine in India, shows a death list from such causes alone of 579,609. The casualties, including killed and wounded, as a result of war in different parts of the world are in excess of 130,000, the greater part being in China, and the Philippines contributing only 6,650 to the total. The murders of the year show an increase, numbering 8,275 as compared with 6,225 in 1899. Suicides are also upon the increase, numbering 6,755 as compared with 5,340 in 1899, but being less than in the year 1896. The lynchings for the year number 115, being much less than in some years, but somewhat more than in 1899. Of these, 107 occurred in the South and 8 in the North, and 107 were negroes and 8 white. The legal hangings were 119, being less than those in any year since 1892. These included 113 for murder, 5 for rape, and 1 for arson. The embezzlements for the year reached the large total of \$4,660,134, being more than double the total for 1899, but much less than the totals for either of the two years preceding. Certainly the careful summaries presented by the *Tribune* furnish much food for thought.

THE PESSIMIST.

Nothing to do but work,
Nothing to eat but food;
Nothing to wear but clothes
To keep one from going nude.

Nothing to breathe but air,
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed;
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs,
Ah, well, alas! alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to see but sights,
Nothing to quench but thirst;
Nothing to have but what we've got,
Thus through life we are cursed.

Nothing to strike but a gait;
Everything moves that goes;
Nothing at all but common sense
Can ever withstand these woes.

BEN KING.

IF GOD give me work to do, I will thank him that he has bestowed upon me a strong arm; if he give me danger to brave, I will bless Him that He has not made me without courage, but I will go down on my knees and beseech Him to fit me for my task, if He tell me it is only to stand and wait.—*Jean Ingelou.*

LONDON LETTER.

LONDON, Feast of St. Thomas, 1900.

THE appointment of the Rev. Professor Ryle to the See of Exeter, vacant by the resignation of Dr. Bickersteth, took most people by surprise. Generally speaking, it is more acceptable to the Moderates than to either Catholics or ultra-Protestants. To Churchmen tainted with the rationalism of German Biblical criticism, the Bishop-elect is truly a *persona grata*.

The Rev. Herbert Edward Ryle, D.D., President of Queen's College, Cambridge, is the second son of the late Bishop of Liverpool, and was born in London in 1856—thus being rather young to be made a Bishop. From Eton, where he was on the foundation, he passed to King's College at Cambridge (also founded by Henry VI. of sainted memory), where, after winning several scholarships and numerous prizes, and also taking his M.A. degree, he was elected to a Fellowship. For several years before and after his ordination to Priest's orders, in 1883, he held a Divinity Lectureship both at King's and Emmanuel Colleges. In 1886 the brilliant scholar relinquished his position at his University in order to become the Principal of St. David's College, Lampeter, in Wales, where he remained, however, only two years. While there he also held, in conjunction with the headship of the College, the incumbency of Slangellan, his only parochial cure. Dr. Ryle has been Hulsean Professor of Divinity at Cambridge since '87; Honorary Canon of Ripon Cathedral since '95; President of Queen's since '96; and Warburton Lecturer and also Chaplain-in-Ordinary to the Queen since '98. So he is full of honors, if not of years. His literary output consists chiefly of the following works: *The Canon of the Old Testament*, *The Early Narratives of Genesis, Philo and Holy Scripture*, and a *Commentary on Ezra and Nehemiah*. Among the New Critics he is classified as at once "a cautious and courageous follower" of the school of Dillmann.

The appointment to Exeter is more satisfactory to the *Record* than to the *English Churchman* which wanted a Protestant High-Flier. Those who expect from the Bishop-elect "a strong Protestant line," says the *Rock*, will find themselves "grievously mistaken." The *Guardian* expresses approval, but the *Church Times* is inclined to disapprove. It is to be hoped that Dr. Ryle's rationalism, such as it is, will soon evaporate, as Archbishop Temple's did when occupying the same See; and also that in ruling his Diocese he will aspire to the adoption of a nobler policy than that of Opportunism. The Consecration function has been arranged to take place at Westminster Abbey on the Feast of the Conversion.

Prior to the Burial Services at the funeral of the late Sir Arthur Sullivan a special memorial service was appropriately held in the Chapel Royal at St. James' Palace, where the *cortege* stopped *en route* to St. Paul's Cathedral. For from 1854 to '57 Arthur Sullivan was one of the "Children," as the junior choristers of the Chapel are called, and wore the quaint costume of scarlet and gold with white bands. Thomas Helmore was then the Master of the Choir, and he is said to have remarked that Sullivan's voice was "very sweet and his style of singing far more sympathetic than that of most boys."

At the Cathedral of the Nave and Transepts were crowded to the doors. The coffin was lowered to the crypt through an opening in the pavement under the Dome. Sir George Martin, the organist of St. Paul's, states in a letter to the *Times* that some time ago, with the sanction of the Dean and Chapter, he approached the late composer on the subject of a Thanksgiving *Te Deum*, suitable for performance at St. Paul's and elsewhere in the event of a successful termination of the War in South Africa. Sir Arthur immediately consented to compose such a work, and worked "very devotedly and conscientiously," completing it only about a month before he died; the MS being now in the hands of the printers. A proposal has now been initiated by Sir George Martin and other friends of the late Sir Arthur Sullivan—with the approval of the Dean and Chapter—for the erection of a national monument to the composer in the Cathedral. The last musician, before Sir Arthur Sullivan, who was buried in St. Paul's Cathedral, was Thomas Attwood, Organist of St. Paul's and Anthem Composer, who died in 1838.

The Athens correspondent of the daily *Standard* has recently telegraphed that the Archbishop of Syra has published a pamphlet wherein he advocates "the union of the Greek Orthodox Church with that of England." His Grace declares himself to be in agreement with nearly all the doctrinal points of Anglicanism elucidated by the Bishop of Salisbury for the enlightenment of Eastern Christians, in a recent S. P. C. K. publication.

The *denouement* of the scare over the threatened revival of prosecutions against certain heroic Catholic priests in the Diocese of London has been the publication in the public prints of the Bishop's correspondence, through his legal representative, with Colonel Porcelli's solicitor. It appears therefrom that we are indebted for the imposition of the veto to the Bishop's Archdeacons rather than to the Bishop himself; who only a few days before receiving the Archdeacons' letter had actually given instructions to send on two of the cases, those against the Vicars of St. Michael's, Shoreditch, and St. Augustine's, Stepney, by letters of request to the Registrar of the Court of Arches. Long live Archdeacons! Although prosecutions have this time been averted, yet the Bishop of London—the last prelate on the bench, one would think, to take such a line—seems determined at any rate to rigorously enforce the policy of isolation towards the priests who have refused, and quite properly, to recognize the Archbishops as being invested with any authority to prohibit the liturgical use of incense. The Bishop has, however, the sympathies and prayers of his Church people in his affliction of sickness. Several weeks ago his condition was considered somewhat precarious, but since a successful abdominal operation his Lordship has rallied and is now convalescing satisfactorily.

A memorial *in re* the orientation of churches has lately been presented to the Chancellor of London, who promised the deputation waiting upon him that he, as the Bishop's adviser, would do all in his power to maintain in the Diocese the ancient Church custom. Within the past few years a number of churches have been erected in the suburbs of Ealing which do not stand east and west. The custom of orientation prevailed universally in England from its conversion to Christianity until the year 1584, when the chapel of Emmanuel College, Cambridge, founded by a Puritan, was purposely set north and south. London Romanists have likewise discarded the Catholic custom and adopted the Puritan innovation with such buildings as the Brompton Oratory and their Byzantine Cathedral now rising in Westminster.

It has now been decided by the Committee of the Fund, which was started by the *Church Times*, that the Thankoffering gift to the Oberammergauers from English Church people who witnessed the Passion Play of 1900 shall take the form both of a processional cross for the parish church and of an archive, or *armoire*, for preserving in the village Rathhaus all records and documents relating to the Passion Play from its institution. The organ in Oberammergau church was a present from English Churchmen who witnessed the play ten years ago.

Again Protestant hope has been ruthlessly dashed to the ground. When Mr. Smith, the member for Flintshire and the irrepressible Dissenting champion of Protestantism in the Commons, arose one day during the late short session of Parliament to move his "Church lawlessness" amendment to the Address to the Queen, Mr. Balfour also arose and moved the application of the Closure, which secured a majority of 147 and thus shut out an amendment clearly not germane to the Address.

The new Convocation of the Province of Canterbury was formally opened, and also prorogued to January 15th prox., on the 11th inst., in St. Paul's Cathedral by the Primate. The service, as usual, was entirely in Latin, the Convocation Litany being intoned both by the Bishop of Salisbury (the Precentor) and by a minor canon of St. Paul's. The sermon, also in Latin, was preached by the Dean of Lincoln, who has twice been chosen, and whose subject was about Perfection and Unity as the double ideal of the Church.

On the morning of December 5th London Churchmen were cruelly startled by a rumor, based on an announcement republished in the *Daily Mail* from *The Dublin Evening Herald*, to the effect that Lord Halifax had determined to secede to the schismatical Roman body. The *canard*, as the alarmist report, of course proved to be, is now known to have originated from a Romish quarter. When Lord Halifax first heard of it he was journeying up to London from his Yorkshire seat, and immediately telegraphed to the Press Association an emphatic denial and stating that "it is not, and never has been, my intention to become a member of the Church of Rome." Subsequently in a letter to the Vicar of St. Barnabas', Pimlico, which was read by Mr. Justice Phillimore when presiding at a meeting of the Knightsbridge and Pimlico branch of the E. C. U., Lord Halifax stated that he did not think it had been his habit "to run away because some friends betray and foes attack the position" that God had given us to hold. "How any one can look back and despair," he said, "when he sees all that God has done for the Church of England, and His goodness to us during the last

sixty years, passes my comprehension." Some ardent Protestant wrote privately to him to say that upon hearing the report of his "secession," he at once sent a donation to his vicar "as a thankoffering." All who really know Lord Halifax know well that he is too orthodox a Catholic to substitute the Vaticanist *Credo in papam* for the old *Credo in ecclesiam*.

J. G. HALL.

NEW YORK LETTER.

CONFERENCE OF RELIGION.

THE Rev. Dr. Henry Mottet of the Holy Communion was with the Rev. Heber Newton, the representative of the Church on the executive committee of the recent New York State Conference of Religion, something that was projected by the Rev. W. C. Gannett, minister of the principal Unitarian Society of Rochester. One of the three principal evening meetings of the Conference was held in the Holy Communion, and during the meeting ministers of various religious bodies were accorded privileges in the chancel usually accorded to priests of the Church only. On the last day of the month there was held the regular weekly meeting of the Congregational Clerical Union of New York and Brooklyn. The subject was the recent Conference, and the rector of the Holy Communion was one of the speakers. In his address he related the history of the founding of the Holy Communion, mentioning the work of Dr. Mühlburg in starting the comity movement among religious bodies. The speaker's famous predecessor went into the General Convention and there sought a relaxation of Church laws. He appeared to fail in his object, but the effect of his work is now seen. He was afterward censured by his Bishop for permitting a Presbyterian minister to preach from the Holy Communion pulpit. Things work slowly in religious matters, for eighteen years after this act of censure, four Church clergy met in the Holy Communion to discuss a method for bringing about greater Christian unity. It was because of this meeting that he had been expressly desirous that one of the late Conference public meetings should be held in his historic Church. The chancel of the Holy Communion is entirely different from other parts of the Church. Until recently none but Church clergy have been within it during service. Can you imagine the feelings of the congregation, the speaker asked, when those composing it saw Dr. Slicer (Unitarian) Dr. Whiting (Congregational), and Dr. Gottheil (Jewish Rabbi) participating in the chancel with us? Then he related the story of a man who met him on a train, and describing what he had seen at the Holy Communion, said he could hardly believe his eyes, especially at seeing in the Holy Communion chancel the rabbi of the greatest Jewish temple in America, adding upon reflection that he was glad he had lived to see the day. One of the other speakers at the Union's Monday meeting was a Universalist minister.

MISSION WORK.

On the First Sunday in Advent a new mission called the Holy Nativity, was started at Bedford Park. This park settlement occupies the upper end of the natural ridge which starts at the Harlem river and goes north through Bronx Borough. At the lower end of the ridge is St. Simeon's. Just north of it the Archdeaconry has authorized a new mission, to be called the Good Shepherd. A mile farther north is St. Edmund's, then comes old St. James', a pioneer mother parish of the Bronx, and



CHAPEL OF THE HOLY NATIVITY, BEDFORD PARK, NEW YORK.

then Holy Nativity, Bedford Park. A magnificent concourse two hundred feet wide is building by the city along the top of this ridge, and with the founding of the one new mission the whole length of it will be covered parochially, the parish churches and mission stations being about one mile apart. Holy Nativity, the new work at Bedford Park, is in a barn, but it has been furnished liberally. There is a Sunday School of 50. The priest in charge is the Rev. W. W. Smith, M.D., formerly at Heavenly Rest Chapel, who is also in charge at Bronxville, and Sunday School is held each morning, and Evening Prayer is said every Sunday night.

On Epiphany a new mission was started at what used to be known as Fox Corners. Its place of meeting is a stone barn, and there were present about thirty children at the Sunday School. The name selected is the Holy Spirit. Westchester Avenue starts out in a northeasterly direction from Third Avenue, where the latter crosses the Harlem river, or a little above. It is a broad boulevard and beneath it for a long distance the underground road is to extend. At its base near Third Avenue is St. Ann's. Next is the new St. Margaret's. Then comes the new Holy Spirit, just started, and a mile farther on is the Atonement. Lastly, is Dr. Clenendin's old St. Peter's, the mother of so much that is good in that part of the city. Like the natural ridge that is surmounted by Mott Avenue, Westchester Avenue is now lined throughout its length by parish churches or by missions. There is planning for the evening of February 10, in St. Thomas' Church, the Bishop of the Diocese presiding, a mass meeting in the interest of Church extension.

MARGINAL READINGS.

The General Convention Commission on Marginal Readings has been in session at the General Seminary since the beginning of the year. There have been present the Bishops of New Hampshire, Vermont, Pittsburgh, Tennessee, and Kentucky, Prof. Body, the Rev. Mr. Packard, and the Rev. Dr. Waterman. The meeting is the last before the meeting of the General Convention, and it is stated that a report will be made public at the termination of its sittings.

THE "DONALD INCIDENT."

A local New York paper has been interviewing clergy upon the "Donald incident," in which Trinity Church, Boston, was loaned to the Unitarians for a burial service. Drs. Greer and Huntington, and Mr. Grant, approve the action of the Trinity rector. Dr. Huntington is reported to have said:

"This is a Boston affair."

"But should it happen in New York?"

"It would never happen in New York."

The Rev. Dr. Christian of St. Mary the Virgin is stated to have held the following conversation:

"I cannot believe it is possible," the rector began, "that a clergyman of the Church would commit such an act. All I know of the matter is what I have read, and when I first saw mention made of it in the papers I glanced it by, because I thought such a thing impossible. I would rather not express an opinion on the subject until I know exactly what part the Unitarian minister played."

"But it is reported in the very words of Father Osborne," said the reporter, "that an Unitarian conducted the service."

"If he did," was the quick answer, "it was an act of profanation, a violation of the canonical law, and the rector of the church can be summoned before the diocesan ecclesiastical court and tried for the act."

"The law is violated because, according to it, no one except an ordained minister of the Church may hold a service over the dead. Yes, even if the Unitarian was permitted to conduct the service after the Episcopal fashion, which I do not think probable, it would still be a violation of canons."

"Do you remember a parallel case in the past?"

"Not in New York. No. The clergy in this city, I am convinced, would not and could not tolerate even the idea of such sacrilege. I have a vague idea, however, that there have been instances something like this before in Boston, but nothing so flagrant."

"Do you think the Broad Churchmen will condemn this act in the same way as do the High party of the Church?"

"Undoubtedly," was the emphatic answer. "I cannot imagine a minister ordained in this Church, no matter how radical he may be in other respects, entertaining the thought for a moment that one who is unordained can hold a funeral service in an Episcopal church without its being a profanation."

"Even if the service was conducted by the rector himself, and an address was made by an outsider in eulogy of the dead man, I would consider such action a grave breach of propriety."

"Would the very fact that it was an Unitarian who conducted the service render the offense more flagrant?"

"It would, most certainly. This point in particular is bound

to strike a Churchman the hardest. It is bad enough for one who is not ordained to conduct such a service, but for an Unitarian, who does not believe in the divinity of Christ, the profanation is made still more glaring."

NOTES.

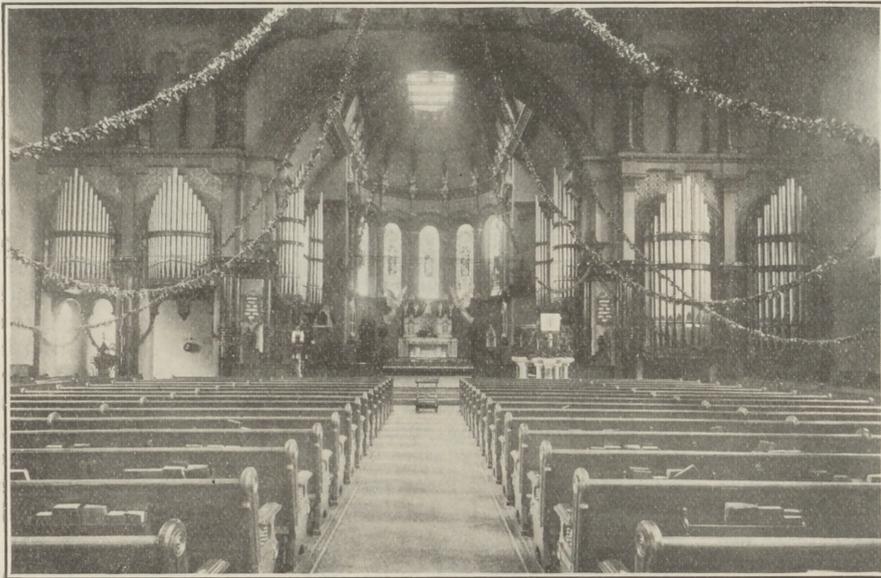
The Rev. James Le Baron Johnson, late first curate at Grace Church, has been deposed from the ministry of the Church at his own request for reasons not affecting his character, and he is said to be in London.

On Christmas Day the corner stone of the new St. Stephen's Church, Woodlawn, was laid. The new building, which is to cost about \$7,000, occupies a commanding site, and is in the centre of a growing section of the Bronx. The priest in charge is the Rev. T. Manley Sharpe, M.D.

At a recent morning service in Grace Church, Orange, the new rector, the Rev. Alexander Mann, made the announcement that Mr. and Mrs. Jonathan J. Broome had tendered to the vestry a lot adjoining the church on the east side and would erect thereon a parish house in memory of their daughter Alice, the whole gift to have a value of about \$30,000. Grace parish long since outgrew its Sunday School quarters, and one of the last acts of the late Dr. Schuyler was to make known to the parishioners the absolute necessity of more room.

A NEW ORGAN.

A new memorial organ has been placed in St. Luke's Church, Brooklyn, the Rev. Dr. H. C. Swentzel, rector. It is



ST. LUKE'S CHURCH, BROOKLYN.

declared to be one of the finest organs in New York, and is said to have cost above \$20,000. Its makers were the Messrs. Midmer, Brooklyn. It was used for the first time on December 5.

CIVIC REFORM.

Bishop Potter is just now more in the public eyes than any other citizen of New York. The vice crusade was the beginning of his last public prominence, he being regarded as the leader in municipal reform. His utterances, the ability he shows to propose remedies where other men merely find fault, have raised him in public estimation to a height rarely equaled by any citizen. Speaking in the Cathedral crypt on New Year's morning, he referred to the Cathedral, saying he would probably not live to see its completion, but that all present ought to be grateful for the privilege of laying such foundations for the work of the Church. Addressing the City Mission Society workers in St. Andrew's, Harlem, his theme was the Brotherhood of Man, and talking to the supporters of the New York Orthopedic Hospital and Dispensary, he related how a physician, by using the X-rays on his foot, told him how there were two small broken bones. He said he had been injured during a tour of the Yosemite Valley, by his horse stumbling and falling upon him, and that for a quarter of a century he had been a sufferer, not alone from the injury but from the taunting of friends who charged him with leading such an indolent life as to bring on the gout. Later still, addressing the City Club, he used this strong language:

"In our municipal condition we are the creatures of a system. I did not come here to say pleasant things, and the system exists

largely because of your indifference and mine. The solution of the problem lies in individual activity and vigilance. I am sorry for one thing, my friends, and that is that, in spite of the approval with which my remarks made in St. Paul's Chapel seemed to have met with at the time, they really fell absolutely dead. What have any of you done along the line of personal vigilance in spite of your evident desire to bring about changed conditions? You will never get results until you get up the proper spirit of personal sacrifice and vigilance.

"Nothing better was ever done by Mr. Roosevelt when he was Police Commissioner, than the nightly tours he made through the city watching the police and seeing that they performed their duty. It brought the men to a sense of feeling that they were being watched. Every man charged with official duties ought to have the same feeling. Now I would like to ask you men here how far any one of you has troubled himself to observe the discharge of duty by the members of the police force.

"A well-known Judge said to me several days ago—his name shall remain unmentioned—that the men of the police force are bound together by a kind of loyalty that makes it incumbent on each one to see that his brother get out of trouble, no matter of what kind.

"It is the duty, it seems, of every man of the 'brass bottoms' to help a 'pal.' Do you recognize what a system like that involves? It means that you must bring wrongdoing home to the culprit in such a way that it will be impossible for this kind of loyalty to be of avail, and it is impossible to accomplish this without personal vigilance and constant watchfulness.

"I tell you, my brothers, that it does not make a copper's difference whom you put in or whom you put out. No one man can create a force loyal to duty unless behind that man or that Commissioner there is the pressing force of public opinion which makes him feel that his position would be intolerable unless he did what was right. Organization, coördination of forces, these are the things that are most needed, and it is along these lines that the victory must lie."

THE DAILY EUCHARIST.

BY THE REV. ARTHUR GORTER.

IN this day, it is an almost generally acknowledged fact, that it is the will of the Church that there should be a celebration of the Holy Communion in each church which has the ministrations of a priest, on each Lord's Day and Holy Day in the year. This custom has its sufficient warrant in the scriptural and historic fact that it was the custom of the primitive Church, and because there is provided a special collect, Epistle and Gospel in the Book of Common Prayer to be used on each of these days. But having attained to the standard of practice set forth above, many are content to make no further improvement, and indeed are in doubt concerning the authority and advantage of a more frequent showing forth of the Lord's death. Allow me, therefore, the privilege of placing before you some of the reasons for supposing that it is the will of the Church that where such a thing is possible, there be a daily celebration.

(1) I cannot but believe that the "daily bread" for which we are bidden to pray, is, or includes the Bread of the soul.

(2) When our Lord instituted this Sacrament, His command, "Do this," is without restrictions or limitations. It is therefore to be constantly obeyed.

(3) The words "perpetual memory" in the prayer of consecration in the Book of Common Prayer, p. 235, are satisfied only by a daily obedience.

(4) The 2nd rubric on p. 222 provides for more than one celebration in each week.

(5) The "Proper Prefaces" on pp. 233-4 presuppose and provide for a celebration on each day in the week following Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity.

(6) The rubric on p. 52 provides for the general rule, and those on pp. 52, 66, 69, 71, 87, and 141 for special cases.

May we not conclude then that what the Church makes such careful provision for, is intended to be done in every church where it is practicable, that is, where two or three can be gathered together, and especially in Cathedrals, seminaries, and large churches where there are several priests? And surely we may be assured that He who did command the offering of a daily sacrifice in His temple of old, and who dost accept the perpetual offering once made upon the Cross, will be pleased to receive the representations of that Sacrifice which are made day by day on the altars of His Holy Church.

NOTE.—I would especially commend to your attention the Exhortation in the Book of Common Prayer, p. 242, and a tract called *The Duty of Constant Communion*, by the Rev. John Wesley (Young Churchman Co., 2 cts.). A. G.

AGE WITHOUT CHEERFULNESS is a Lapland winter without a sun.—Colton.

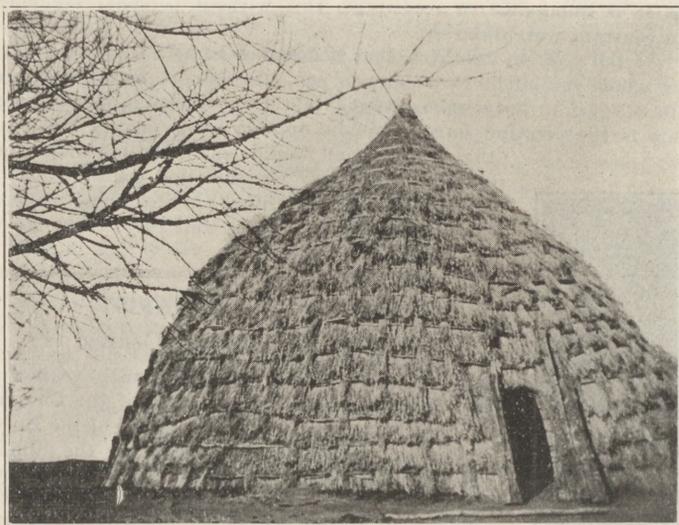
Some Phases of American Church Work.

AN INDIAN MISSION.

BY IDA A. ROFF.

FORTY miles lay between Anadarks and our Indian Mission at Bridgeport, Oklahoma. We were ready to start for the journey at 7 a. m. and a few more minutes brought us to the Washita river. The heavy rains of the previous week had caused a rise of the river so that it was not fordable, and we had to cross, bag and baggage, in what looked more like a huge, shallow packing-box than like a boat. It took a tremendous amount of faith to get in that boat; but we were soon landed on the other side, to scramble up the muddy, steep bank, and there our Indian driver, a Wichita Indian, was waiting to take us on the first half of our trip.

The drive across the Wichita Reservation was very interesting in that we passed the homes of many of the Wichitas, who are the only Indians in the country who make and live in grass



WICHITA (INDIAN) GRASS HOUSE.

houses. Apparently they are on the "white man's road," for almost all had vegetable gardens, melon-patches, and fields of corn. The Wichita Indians are known to have had melons and corn when first discovered by the Spanish in 1540. Our driver could not be induced to talk of his people, however, but was an interested listener regarding ours.

At noon we arrived at the house of the government farmer, eighteen miles from Anadarko. There was an Indian blacksmith's house and shop, the home of an assistant farmer, and one little bit of a store, also kept by an Indian. It was a miniature city set upon a hill.

The Rev. D. A. Sanford, our missionary at Bridgeport, was waiting for us, and after lunch we started on the second half of our journey. Our route was still across the Wichita Reservation for twenty miles. There were no landmarks, and the roads were sometimes almost obliterated. There was not a house nor a tepee in all that distance, but there were many Indian ponies and myriads of wild flowers of innumerable varieties, acres of one kind after another, including even the wild rose. It was cloudy or raining so that the sun was not visible, and after riding for an hour, the points of the compass became sadly mixed. Where we were, we did not know, and there was no one of whom to ask; so the wisest way seemed to be to go back and start again.

A different course was chosen this time, but shortly the same difficulty arose, and whether we were on the right road or not could not be decided without going back and starting a third time, and this time on the very road we had first traveled, which was the direct road to Bridgeport.

The Indian ponies trotted along, wondering undoubtedly, the cause of their going back and forth to no purpose. There were several small streams to cross which were swollen by the frequent late rains. One proved too much for the faithful old missionary horse, "Fan," and down she went; and in the interim of struggling to get upon her feet, our carriage was mired, and the renewed, strong effort to start again broke the single-trees. Away the ponies went, leaving us in the mud. Mr. Sanford's "Whoa!" however, brought them to a stop, when they meekly

began to eat grass by the wayside as though nothing had happened, while we sat meekly taking in the situation—which at first seemed serious indeed.

Mr. Sanford was equal to the emergency, and in his undisturbed, patient, inimitable way, began singing "There is a happy land" in the Cheyenne Indian language.

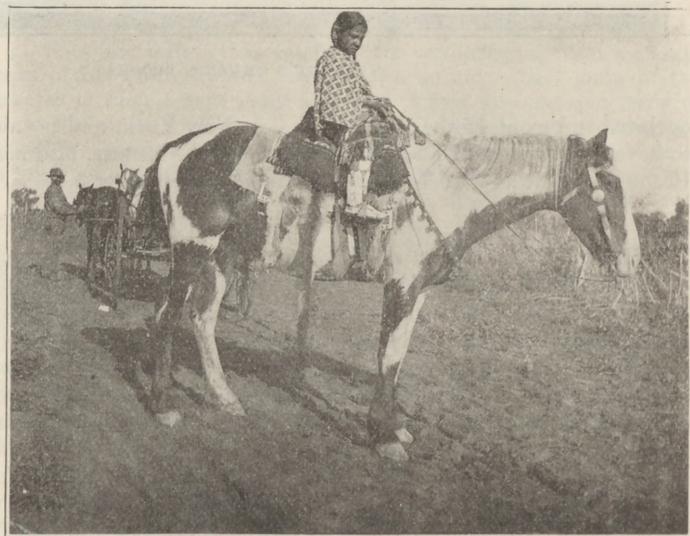
Long poles were cut, and with our united strength, the buggy was raised. The repairs were quickly made good with ropes, and again we were ready to travel on, and on and on we went.

Darkness was upon us before we could have wished, and by the time we reached the Canadain it was very dark. By striking matches we found our way to the bridge, and when we were about across, the good old ponies suddenly stopped and could not be induced to go on. Investigation proved that the gate was closed. Instead of reaching our destination at six o'clock we arrived at Bridgeport at ten, thankful indeed to be welcomed at the brightly lighted and comfortable home of Mr. Sanford. After a delightful supper and family prayers we retired with thankful hearts for "journeying mercies."

The next morning the school-bell summoned the four little Indian children and one white child to school. It was the same bell that had called our Bishop to school when he was a boy. It was impossible to tell who were the more interested, Mr. Sanford in his little school or the scholars in their teacher.

Our Bishop, Bishop Brooke, arrived during the morning recess. After cordial greetings, school was resumed, and the children sang in English, Cheyenne, and Arapaho. The Indian children, though they came from their tepee homes, came dressed as white children, and Minnie actually wore a hat that her parents had purchased.

After dinner we started on our way to visit the Cheyenne Indian camps at Whirlwind. The day was one of those perfect days of late spring when her work has been accomplished, and all is ready for summer to take up her task of bringing it to completion. The twenty miles seemed short indeed, traveling over hill and dell along the South Canadain river. The beauty and variety of the countless wild flowers exceeds imagination. Appreciation of their grandeur and profusion cannot be experienced except by actually being among them. We passed but few houses and a few Indian camps, but were ever in the company of birds. There were larks, swallows, mocking-birds, woodpeckers, bob-whites, doves, tanagers. Such a ride thoroughly impressed one with the loveliness of "this great, round, beautiful



MINNIE—CHEYENNE GIRL.

world." That the peace and quietude could be disturbed, or that there were laws to break, could hardly be realized, until we were confronted by a sign on a gate-post: "Hunders keep aout hear."

We arrived at Whirlwind during the sunset hours. How picturesque it was! The golden sunset and green trees made a magnificent setting to the many tepees in silhouette on the little hills. The ubiquitous dogs of the Indian camps heralded our coming, and heads looked out of the tepee openings. As soon as Mr. Sanford was recognized, out the Indians came to shake hands, welcoming us with their smiles. Mr. Sanford inquired how "Short-man" was, and then learned he had died a few days

before. The widow, so full of sorrow, and carrying her little baby, came out to shake hands. Great tears rolled down her brown face, and at the mention of Short-man, a mournful wail was set up by the men, women, and children of the camp. Indians love their dear ones, and their abject hopelessness and desolateness when death removes one of them, are unutterably depressing.

We drove up to the little government day-school which was erected at the request of the good old chief, Whirlwind, who has been dead for a number of years. The teacher and his wife are Church people who received us most hospitably.

Our Indian deacon, David Oakerhater, lives at Whirlwind with his wife and baby, and has worked among his people since 1884. David was one of those prisoners of war sent to St. Augustine, Florida, at the close of the Indian outbreak of 1874.



A CHEYENNE TEPEE.

At the end of three years' imprisonment, his faithfulness secured for him a home in the family of the Rev. J. B. Wicks, of Paris Hill, N. Y. It was here David was trained for his life as a missionary.

News spreads most quickly among Indians, so that the evening service held in the school-house was well attended. Good old Mrs. Whirlwind was there, and seemed so happy. It was impressive to have a Bishop, priest, and deacon, all vested for this simple little service. The hymns were sung in Cheyenne and English. David interpreted the Bishop's address.

The early morning hours were a little disturbed by an Indian coming for nails to make a box for some one who had died during the night. Indians hasten burial, and these even refused to have any burial service whatever.

The service of Holy Communion was well attended by the Indians. There were seven of them, including David, and six whites, including the Bishop and Mr. Sanford, who received. Among the women were old Whirlwind's wife and the widow of Short-man.



CHAPEL AT BRIDGEPORT, OKL.

We then visited David's home, the only Indian house in the settlement, the rest being tepees. There was a sewing machine, a bed, and the baby sleeping on it with a mosquito net thrown over her. Its clean and comfortable appearance was encouraging and inviting.

The ride back to Bridgeport was but a repetition of the glories of the day before. Nature's feast, however, was

greatly supplemented by the good dinner awaiting us.

In the afternoon the Bishop held a service for the Indians. The word God interpreted, is "white man above." The Bishop was organist at this service.

In the evening there was a Confirmation service. It was a mixed congregation of white people and Indians. There were three candidates, two white women coming eight miles, and the

son of Mr. Sanford. This service is always an impressive one, for though one cannot be confirmed a second time, yet one is assured again that one may daily increase in God's Holy Spirit more and more. One forgot that this helpful service was held in a rude little cotton-wood chapel, as plain and unadorned as can be imagined.

The Bishop left the next morning almost before daylight, to travel most of the day to meet his next appointment, many miles away.

Sunday proved a little disappointing, in that a heavy shower prevented the gathering of the congregation for Sunday School and church. The family and four of the neighbor's family who live in the dug-out next door, were all. Each took an active interest in the lesson, especially the good, hard-worked, sun-burned father, whose diction was not faultless, but whose vocabulary was astonishing, as was his intelligent understanding of his prepared lesson.

The afternoon Sunday School was eight miles off over the route to Whirlwind. A shower overtook us but our arrival was greeted by eight or ten of the few faithful found at church everywhere in spite of the weather. The place of gathering was the district school building. It was built of the roughest boards and was not larger than ten by twelve feet. The ground was the floor, and four stationary desks and benches made of unplanned boards completed the furniture. There was absolutely nothing else in the building except two small sliding windows, yet the young ideas of a possible future President may be in training right there and now. It was an intensely interesting little school, and one of the many which make the great whole of the Sunday School army of the Church and of the country.

Evening service was held at the Bridgeport chapel. The threatening weather did not prevent a few from gathering together to worship and praise the Lord who blessed the Sabbath day and hallowed it.

This ended our visit.

Time spent in visiting missions is time most profitably spent. Such a trip is novel, helpful, and enjoyable beyond measure, and time thrice blessed. How missionaries would be encouraged by visitors, and such interest and enthusiasm would be aroused in those visiting and imparted to others as could be done in no other way. A more glorious summer's vacation could not be spent than to take a camping trip, visiting all the mission stations possible.

The knowledge acquired in traveling this country of ours, with its great South and its great West as well as its East, in climbing its mountains, crossing its rivers, in seeing its birds and its flowers, in meeting and knowing its people of all sorts and conditions, in learning what is being done and what may be done to lift our people to the highest capabilities God has given, would be marvelous in broadening the mind, soul, and body of the individual and of the Church.

Now it is one of the very first principles of Christianity that, to make our prayers effective, the man who makes the prayer must offer himself as an instrument for its accomplishment. It would be useless and ridiculous to ask Christ to restore our political institutions to their best estate and then leave that great work to be accomplished by such instruments as ordinarily offer themselves for the task. The man who offers that petition, the good man who has the purity of heart and desire to see the true ideal for the kingdom and so desire its restoration as to pray for its coming, is the instrument through whom that end can best be brought about. The greatest defect in our public life to-day undoubtedly is that the good men, as a rule, leave all such work for the bad men to do. Just as there are many good men in the congregation who tell the minister, and mean it most sincerely, that they desire from the bottom of their hearts that all Christian work in the community shall succeed, but that they cannot personally give any time to it, since their business is so important, so too, and on the same grounds, the good citizen excuses himself from participation in public affairs. Your observation will bear out the statement that the best people in the community are the hardest to induce to care for the kingdom or for the temporal conditions under which we live. The controlling factors in city and state and national affairs, are left to those who are working for personal promotion and not for the good of the public.

We must set it in our minds that this is the very opposite of Christian. It is due to the state that the best people in it, the consistently Christian people, give it their thoughtful and energetic support. But it is the most hopeful sign in our public life today, that more and more good citizens are putting principle into public life, and who are putting men and principles above party, when their party does not stand for what is good.—From a Thanksgiving Day Sermon by REV. W. W. LOVE.

TWO NEW DEANS.

THE Rev. Jeremiah J. Wilkins, D.D., who will shortly become rector and Dean of St. Paul's Pro-Cathedral, Los Angeles, Cal., is a native of New York state but removed with his parents to Missouri at an early age and received his early education in that state. After a business career of some fifteen years, he was ordained to the diaconate in 1884 and to the priesthood in 1886, both by Bishop Robertson of Missouri. For five years he was rector at Sedalia in that Diocese, where during his administration a handsome stone church was erected and the communicant list largely increased. In 1890 he became rector of St. Paul's Church, Des Moines, Iowa, and during his rectorship of five years in that parish succeeded in paying off a debt of \$14,000. Since 1895 he has been rector of Christ Church, La Crosse, Wis., in the Diocese of Milwaukee, and for several



REV. J. J. WILKINS, D.D.



REV. CHAS. H. SNEDEKER.

years has also been Archdeacon and Dean of the La Crosse Convocation and also a member of the Board of Missions of the Diocese. His work in that city has been very successful and a large and handsome church edifice has recently been erected at a cost of \$63,000. Moreover the communicant list of the parish has been increased nearly 100 per cent., notwithstanding the many removals from the parish which have occurred. He received the degree of D.D. from Griswold College. Dr. Wilkins will retire from the parish at La Crosse and enter upon his new duties in Los Angeles about the middle of February.

The Rev. Chas. H. Snedeker, who has entered upon his new duties as Dean of the Pro-Cathedral at Cincinnati, Diocese of Southern Ohio, was ordained to the diaconate by Bishop Potter on May 27th, 1898, and to the priesthood on May 14th, 1899. The first of these services was held at Grace Church and the second at the Pro-Cathedral in New York, and on both occasions Mr. Snedeker was associated with the Rev. Dr. Briggs, who received the corresponding order. The new Dean was one of the assistant clergy at St. Bartholomew's and as such received a thorough education in the details of parish work as carried on in St. Bartholomew's, one of the foremost of American parishes in humanitarian work. Mr. Snedeker is quite a young man and enters upon his important duties in Cincinnati at an earlier age than promotion is usually accorded, though with every prospect of large success.

THE TWENTIETH CENTURY AND THE FATHER'S HOUSE.

BY THE REV. EDW. WM. WORTHINGTON.

COME what will, the permanent things remain. No shift in the ages, no new cycle in the world's progress, has any power to alter, to set aside, or to supersede with something else, "the truth in Christ Jesus" as supreme forever. However great the new century shall be, it will not be a new order, under a new reckoning; it will be the Twentieth Century, dating itself submissively, as other centuries have done, from the great beginning, the Incarnation.

It is not a little remarkable, and it is worth thinking of, that whatever may come, the Church goes on quietly in her devotion to Christ. With her, the greatness of the greatest occasion, is only the greatness of its position in the Christian Year, and in the life of Christ. When her children came together for midnight worship, at the bursting in of the new cen-

tury, the Church did not forget, and did not permit her children to forget, that it was the eighth day from the Nativity. The altar scriptures for the Circumcision were not set aside, and other selections chosen which would have a more evident bearing upon ourselves, as men who had just stepped over into a new cycle of time. The Church stuck loyally to Christ; and it was well for us, in that great hour, forgetting ourselves, to think rather of Him, His eighth day of life as the Son of Man, the lessons of His Circumcision.

Then came the first Sunday of the new century. Again the Church's picture for her children was not a brand-new Twentieth Century picture, but the old scene of the Epiphany: Christ, the central figure; the Wise Men, the surrounding figures, kneeling before the Infant Saviour: "We have seen His star in the East, and are come to worship Him." Could anything have been more inspiring than this, for the first Sunday of the new century?

Was it not of divine ordering, a special providence, that the first Sunday of the Twentieth Century should coincide with the Feast of the Epiphany? The Christ-child surrounded by those who had come to worship Him: this touches us at the very centre of our personal obligation; not, as some would have it, solely that we shall bring the heathen, but primarily and principally that we OURSELVES shall come, as the Magi came, saying: "We have seen His star in the East, and are come to worship Him."

Do we realize how much was at stake, when we as Twentieth Century Christians rose, on that first Sunday morning of the new century, and gave our answer to the questions, never more supreme than now: Shall we go to the Father's House; shall we keep the Lord's Day Holy; shall we hallow it in God's service?

The Church's message, that first Sunday of the century: Come, as the Wise Men came; worship, as the Wise Men worshipped!

To us in our homes, each Lord's Day comes the brightness of the star in the East, to lead us to the place where the young Child is, the Church, the Father's House. Like the Magi, we encounter many discouragements and dissuasions upon the way: our own natural slothfulness, the specious "stay at home" arguments which so few Christians nowadays are able to resist, the materialism, the luxurious living, the agnosticism, which so successfully delude the multitude in this self-centred age.

How providentially the Epiphany star shone out upon the first Sunday of the new century. Thank God, it still shines upon our homes, rather than upon our graves, and still leads the way to the place where the young Child is. But we cannot talk forever in the language of centuries. A few more Sundays, a few more Holy Days of sacred obligation, a few more Fridays, and our opportunity will have passed forever. Twentieth Century Churchmen, we must not go out of the world and meet God face to face, to be told this: When the star shone upon your home, and called you to the Father's House, in your hard-heartedness you argued and debated; you even said, or seemed to say, O Star, I bid you no welcome; it gives me no joy that you shine upon my house, and call me to the house where the young Child is; it is cold to-day; it is warm to-day; I am tired; go your way; leave me alone.

O the Church's Epiphany cry to each of her own children, at the birth of this new century. Awake, lukewarm and slothful Christian! Change utterly thy manner of living, and the scant measure of thy devotion to thy Lord. Salute the Christ of the new century—yea, of all centuries—with the exultant cry of the Wise Men, and never fall away from thy new determination: O dear Christ, I have seen Thy star in the East, and am come to worship Thee!

SOME COMMON SENSE.

THE FOLLOWING sensible observations are from the *Gulf Coast Churchman*, the parish paper at Corpus Christi, Western Texas (Rev. A. J. Holworthy, rector):

The imposing ceremonies at the recent consecration of the Bishop Coadjutor of Fond du Lac have called forth a good deal of comment, and, we regret to say, much bad feeling. The writer has been trying to look at the matter dispassionately for the reason that he was brought up in the Church of England, where, at such functions as the one referred to, the vestments so strongly objected to are REQUIRED to be worn; at the same time he is serving in a little parish far remote from the great life of the Church and where a simple service seems to be more appro-

priate. We would not object to use the vestments referred to on a proper occasion, but we would not wear them in the simple offices of the Church in our daily parish life.

Whatever may be said we have been unable to find that any canon of the Church has been violated, and personally we are glad that those who like this sort of thing are not driven to the Roman Church, but may find the Holy Catholic Church broad enough to give them a home as well as to the opposite type who think the altar no more sacred than the common table in the vestry.

With all our talk about Christian unity, we are making ourselves a stench in the nostrils of earnest Christian people while we talk about our brethren in such an unseemly manner. These

things objected to are not the essentials in the worship of Almighty God, but therefore, let us give liberty in the matter. "In essentials, unity; in non-essentials, liberty; in all things, charity."

In conclusion, we are reminded that one of the most elaborate liturgies of the Church is that of St. James, the apostle and brother of our Lord, calling for incense and elaboration of ceremonial, beside which the service at Fond du Lac, with all the display complained of, was very plain and simple. See Vol. vii., page 537, *Ante Nicene Fathers*.

We do not desire to go to Rome, but God forbid that we should ever go back to the intolerance and fanaticism of the Puritans and be deprived of our religious liberty.



WILLIAM STEVENS PERRY, D.D., LL.D., D.C.L., LATE BISHOP OF IOWA.

(By courtesy of the Elmira (N. Y.) "Message.")



EDWARD RANDOLPH WELLES, D.D., LATE BISHOP OF MILWAUKEE.

(From the Frontispiece of "Bishop Welles' Sermons.")

TWO AMERICAN PRELATES.

(Who having finished their Course in Faith do now Rest from their Labors.)

BISHOP PERRY.

Consecrated, 1876. Died, 1898.

He was one of the first authorities in the American Church on matters pertaining to *Americana*, particularly relating to the Church. Among his works were an extensive *History of the American Episcopal Church* (2 vols. 4to), which included a paper by the Rev. John Fulton, D.D., LL.D., on the Church in the Confederate States; *A Half Century in the Legislation of the American Church* (3 vols. 4to.), published by special authority of General Convention; and many lesser works.

BISHOP WELLES.

Consecrated, 1874. Died, 1888.

He was one of the holiest men the American Church has produced. His episcopate covered a period of violent controversy, whose beginnings antedated his coming into the Diocese. The key to his life was contained in a text which always hung in his sleeping room: "In quietness and in confidence shall be your strength." A volume of sermons, with Biography, was published after his death.

Correspondence

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

DIVORCE.

To the Editor of *The Living Church*:

WITHOUT entering at this time upon the vexed question of Divorce, I wish to submit a criticism on one argument for the stricter view.

No good cause is ever benefited by an unsound argument, and the argument from the marriage service seems to be of that nature. It cannot be more forcibly stated than in your issue of the 22nd inst: "First and foremost was the Marriage service, wherein, as now, the implication throughout was that the union resulting from its employment was to be indissoluble. The parties to be married were required to promise that they should keep exclusively to each other, so long as they both lived, 'for better, for worse.' The minister is required to say of the parties to the marriage, 'Those whom God hath joined together, let no man put asunder.' A Church which makes such requirements cannot consistently permit the remarriage of either party concerned, while they both live."

It seems to me this has no bearing whatever on the exception supposed to be made by our Lord in St. Matthew xix. 9.

If we will only do a little thinking it is evident that those who hold that divorce is lawful for the sin of adultery, have never found fault with our marriage service. Also, that no branch of the Christian Church could possibly construct a marriage service on any other lines than ours. The ideal must be held up, in any such service. It comes under the principle of general laws. Let us take as an illustration the commandment, "Thou shalt do no murder." Murder is defined by Worcester: "The act of killing a human being with malice prepense or aforethought." The prohibition is absolute. Yet courts of justice kill human beings with aforethought—and so do soldiers in war.

The command "Thou shalt do no murder" had to be as absolute as our marriage service where it says, "Those whom God hath joined together let no man put asunder."

W. ALLEN JOHNSON.

MEMBERSHIP IN THE CHURCH.

To the Editor of *The Living Church*:

IN your issue of the 29th December, you say in regard to "our friends of *The Interior*," "if, as we trust, they have received Baptism with water, in the Name of the Father and of the Son and of the Holy Ghost, they are . . . members of the Body of Christ and of His Bride, the Catholic Church."

I do not understand this, for how can one be a Catholic and yet reject the Church's claims? How can one be a Protestant and a Catholic at the same time?

Of course, I believe that Baptism admits to membership in the Church, but do not see how one can retain that membership if he deliberately enters the ranks of Dissent.

Trusting you will oblige me by further statements on this subject, I am, With great respect, Sincerely yours,
Brooklyn, Dec. 31, 1900. CLARENCE M. LINDSAY.

[We gladly reply: Baptism makes one a child of the family of Jesus Christ and of His Bride, the Church. The child can no more by his own act withdraw himself from that family, than the human child can cease to be the child of his father and mother. He may be a disobedient, sinful child; he may leave the parental home and bring sorrow and anxiety to his father and mother; he may refuse to live with them, or to honor them; he may be abducted and grow to manhood without knowing his parents or even his name; but he cannot cease to be their child. No more can a baptized person ever cease to be a member of Christ and of His Bride, the Holy Catholic Church. Sectarians have abandoned the home divinely provided for them, or have been abducted and allowed to grow up without knowing that home; but they have not ceased and cannot cease to be children of the Holy Catholic Church.—EDITOR L. C.]

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

PERMIT me to say a few words in reply to an article written by the Rev. Dr. F. W. Taylor, and published in the last number of your magazine. The subject of his paper was, "The

Name of this Church—An Early Suggestion," and I would infer from it that he favors changing the present name of the Church to that of the "Reformed Catholic Church in America." With all due respect to the revered men from whose writings he quotes, and also to himself, I feel constrained to say that if we, Churchmen, do not wish to become the laughing-stock of Rome and the butt of all the sectarian societies we had better let the name stand as it is than to change it to the one suggested. In the first place, the name savors too much of sectarianism. We already have "Reformed Episcopalians," "Reformed Methodists," "Reformed Presbyterians," etc. Why add to the number?

Again, I fail to see how the word "reformed" can be honestly applied to the Church. "Reform," as I understand the word, means to correct, to *form anew*. Christ founded the Holy Catholic Church, and in so doing, formed it once for all time. To call the Church the "Reformed Church" is to deny our part in that Church which He founded; or else we assume that His Church was so imperfect that men could, and did improve upon it. In either case a reformed Church cannot be the *same* Church founded by our Lord. Remembering that the Church is the espoused "Bride of Christ," does it not sound almost sacrilegious to speak of it as the "reformed" Church? How would it sound if we called it the "Reformed Bride of Christ"?

Rev. A. W. Little, in his *Reasons for being a Churchman*, recommends the Church to thinking people, because of its having always maintained "its corporate identity," "its Divine Authority," and "its historic continuity." No matter how many changes in non-essentials have taken place, the vital principles remain unaltered. We may speak of a "reformed clergy," a "reformed Prayer Book," etc., because these refer to individual persons, and things; but of a "reformed" Catholic Church, never. It does not follow that because during the so-called "Reformation," certain corrections were made, certain reforms brought about, that the Church itself was "reformed" at that time. The Church founded by our blessed Lord was not a reformed Church, and if by casting off the yoke of Rome, and gaining their ancient independence, our forefathers succeeded in making the Church the same as it was at the beginning, the Church so restored was, and is the same unreformed Church, and ever will be.

We have the "English Church," the "Greek Church," and the rest, why not have the "American Church"? May God hasten the time when it will be so called. Yours most sincerely,

Perla, Ark., Dec. 30, 1900.

J. FREDERICK BISHOP.

To the Editor of *The Living Church*:

IN regard to the Name of the Church, I would suggest as a suitable name to appear on the title page of the Prayer Book, "The Church of the Anglican Communion in the United States of America"; these words to take the place of the words "The Protestant Episcopal Church in the United States of America." This would be a definite and distinct title, free from ambiguity and arrogance, and, as it seems to me, not liable to the objections raised against other names by the Bishop of Western Texas, and many others.

As it seems to me, the words "Holy Catholic" do not properly take the place of "Protestant Episcopal," for we are only part of the Catholic Church. Those words, however, may properly appear earlier on the page, after the words "Rites and Ceremonies." The title page would then read: "The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Holy Catholic Church, according to the use of the Church of the Anglican Communion in the United States of America." The Book of Common Prayer, the Sacraments, rites, and ceremonies of the Church, are not our own exclusively; they are for the whole of the Catholic Church if they will use them. Let it so be asserted on the title page.

In regard to a name for popular and common use, to ourselves we will still be "Churchmen"; to our English brethren, we would be "American Churchmen"; to Rome, we would still be "Protestants"; and to the Protestant bodies we would still be "Episcopal."

Popular names are often erroneous and objectionable. It seems to me to be a mistake to seek to incorporate in the Prayer Book what we think would be a good name for popular and common use. That is my objection to most of the names proposed by the writers in the *Living Church Quarterly*.

Let the words "Protestant Episcopal" be omitted; and let us have instead, "The Church of the Anglican Communion."

That would distinguish us clearly and definitely from all other religious bodies. That would therefore be a good legal title. Our claims to be a part of the Holy Catholic Church would be distinctly asserted; and at the same time, as it seems to me, there would be no flavor of uncharitableness or arrogance attached to the use of such a name.

D. A. SANFORD.

SOUTHERN CALIFORNIA.

To the Editor of The Living Church:

WILL you allow me to say for the information of those of your readers who may winter or locate in California, that in the town of Ontario there is a parish which maintains a daily Eucharist and the daily offices? The church is open throughout the day. The Holy Eucharist is celebrated with the accessories of Catholic worship, and the faith is clearly and plainly taught.

Ontario is thirty-eight miles from Los Angeles, of an altitude of from one thousand to two thousand feet and in the midst of a most prosperous citrus fruit country.

Any information will gladly be given by the rector, the Rev. R. H. Gushée or during his temporary absence, by myself.

C. D. ADAMS,
Senior Warden Christ Church, Ontario, Calif.

THE FOND DU LAC CONSECRATION.

To the Editor of The Living Church:

READ your series of editorials in the issue of last week (Dec. 15) with the keenest delight. Although I am not in the habit of robbing myself for the performance of sacred functions in other garments than the cassock, cotta, and stole, I do not know who it is that has taken upon himself to dispute the ecclesiastical right of the Bishop of Chicago and those participating with him in the consecration of the Rev. Mr. Weller to the office of Bishop, to wear mitres upon their heads, and copes, chasubles, etc., on their bodies. There is no law of this part of the Catholic Church forbidding such array and there is ancient custom, yea law, directing and sanctioning it. There were services used, however, it is said, not printed in the prescribed ritual of the Church. In extenuation of the employment of such it can be truly said that there are numerous Church services throughout this land which contain such and are permitted by the discreet ignorance or pretence of ignorance of the Bishops of the Church. There are also many services where lessons are shortened and parts left out without arousing the executive authorities of the Church. If the use of the cope and other garments is to be censured, is the hood to be permissible of use? I do not believe that the Churchmen who desire a more expressive service are to be prevented from employing such, if they will kindly refrain from attempting the enactment of laws compelling all to do as they do. Salvation through Jesus Christ and Him crucified is the one great panacea for the prevention of the second death, and whatever induces doomed men to lay hold on Him is to be brought into requisition. In some regions an high objective service will draw men into the ark of Christ's Church. In other regions a more subjective form of religious expression will win. All things to all men so that we catch them.

Yours truly,
Newburgh, N. Y., Dec. 22, 1900. FRANCIS WASHBURN.

PROPERTY RIGHTS IN THIS CHURCH.

To the Editor of The Living Church:

HAVE no inclination to take any hand in the lamentable Fond du Lac controversy, but a statement by your editorial writer on page 390 of the issue of Jan. 5 is a little startling—if true. It is this:

"Again, who gave the Presiding Bishop authority to order that a given service be held in the edifice known as St. Paul's Cathedral, Fond du Lac? The edifice is owned by a legal corporation whose rights over the property are absolute."

I have italicized the sentence to which attention is called. Is this a fact? Are there, or are there not, in the charter of the Cathedral, or in the organic law under which it is incorporated, any conditions of trust imposed upon the Trustees? Do they "own" the property in fee, or do they hold as Trustees under conditions of trust? If the latter, what? If they hold "absolutely," then the case is similar—though not exactly the same—as that of Christ Church, Chicago—thirty or so years ago—it being decreed by the courts in that case that the "absolute" title was in the congregation. The parallel will be noted. This is

the only point I wish to make. I suppose that the pamphlet by myself some twenty years ago under the title, *Tenants of Church Property*, is forgotten.

D. D. CHAPIN.

[There is no question that St. Paul's Cathedral, Fond du Lac, is subject in all respects to the canons of the Protestant Episcopal Church. This is in accordance with the decision of the Supreme Court of the State of Iowa in the case of *Bird v. St. Mark's Church of Waterloo*, 62 Iowa Reports, 567. But until the Protestant Episcopal Church by canonical legislation grants some form of metropolitan jurisdiction to some other Bishop, it is beyond the power of the Bishop of Fond du Lac to cede his absolute jurisdiction in his own Cathedral. If he could cede it, or any part of it, to the Bishop of Rhode Island, he could equally cede it to the Bishop of Rome. As a matter of fact, even the legal creation of a metropolitan or Archiepiscopal jurisdiction for another Bishop would not give the Metropolitan or the Archbishop jurisdiction over details of ceremonial in other Dioceses, much less the right or power to judicial pronouncement regarding alleged irregularities in such details; still less does imaginary jurisdiction convey such rights.—EDITOR L. C.]

BETTER CONTINUE TO BE PROTESTANT.

To the Editor of The Living Church:

SIMPLY write a few lines to express to you my sincere thanks and heartfelt gratitude for the noble, manly, and Churchly stand you have taken in regard to the late consecration of Bishop Weller at Fond du Lac. Many, very many, thanks to you for the same. The Broad Churchmen have two organs to advocate their views in: *The Churchman* and *The Church Standard*. The Low Churchmen have their organ in *The Southern Churchman*. But until recently, Catholic Churchmen had no weekly paper of national circulation and influence, to represent and advocate their cause. But now, thank God, Catholic Churchmen have, in THE LIVING CHURCH, a bold and fearless champion of the truth, which does not hesitate to "earnestly contend for the faith which was once delivered unto the saints."

If the definition of "Ritual Anarchy" as given by *The Churchman* is correct, then I do not believe that there is a single Bishop, priest, or deacon in the American Church but what is a "Ritual Anarchist" and guilty of "Ritual Anarchy" in conducting divine service in our churches. I have seen many Bishops and priests officiate in our churches, of all shades and degrees of Churchmanship, high, low, broad, and otherwise; but I have never yet seen any of our clergy who, in conducting divine service, did not add some rite or ceremony not ordered by the Prayer Book. Hence, according to the law as laid down by *The Churchman*, we are all guilty of "Ritual Anarchy." I suspect, however, that it makes a world of difference to the Broad (?) Church Unitarian papers of the East where the offense was committed, and whether it is in the direction of Unitarianism, Sectarianism, or Catholicity. If *The Churchman* and *The Church Standard* will obey the injunction of our Lord, and first of all "pull the beam out of their own eyes," before they attempt to "pull the mote out of their brothers' eyes," and then look around them, they will find much "Ritual Anarchy," and what is a thousand times worse, doctrinal anarchy, with an occasional ecclesiastical "circus" thrown in by way of change, much nearer to New York than Fond du Lac. For instance, an Unitarian minister recently officiating in Trinity Church, Boston. No wonder that Dr. Donald admits that if the charges of *The Churchman* are true, then we are all "Ritual Anarchists." Surely that Unitarian service in Trinity Church, Boston, was both ritual and doctrinal anarchy combined in one act. It is not authorized by the Book of Common Prayer, nor even contemplated. In the Litany we pray to be delivered from such an abomination when we pray to be delivered "from all false doctrine, heresy, and schism." Will the Presiding Bishop publish another card disclaiming all responsibility for an Unitarian service in a Protestant Episcopal Church? What is the use of having a real Protestant Pope, if he cannot come to the rescue when the Faith is in danger, as well as in regard to the Ritual of the Church? Will *The Churchman* and *The Church Standard* enter their protest against this new form of ritual and doctrinal anarchy, and brand it as a "circus"? I suppose not. If Christ is blasphemed, they are silent. But if the Son of God is honored, they protest against it.

I do not think that the time is yet come for us to change the name of the Church. "Protestant Episcopal Church" seems to be about the right thing just at present. We not only have to protest against Romanism and Sectarianism on the one hand; but also against "Unitarian Episcopalism" and the brand new papal claims of our Presiding Bishop on the other hand. I have profound respect for the Evangelical Churchman, but for the Unitarian Episcopalian I have only unutterable contempt. I despise, I detest, I hate and abhor the papal claims of the Bishop of Rome; but for the claims of

power and authority recently made by our brand new American Protestant Pope—the Presiding Bishop—I know of no words in the English tongue in which to express my disgust. We are still the Protestant Episcopal Church. The name is certainly very appropriate at the present time. I am sorry it is true. But then it is. We have a lot of protesting to do in order to preserve the faith and maintain our rights. While our Presiding Bishop plays Protestant Pope, and our clergy in the East join hands with Unitarian preachers, who deny and scoff at all the Evangelical doctrines of the gospel of Christ, I shall remain a Protestant and do some earnest and vigorous protesting against this “abomination of desolation.” THE LIVING CHURCH is the only weekly Protestant Church paper we have.

Go on with your protesting, my brother, and may God bless you and help you to drive out the Philistines from the ranks of Israel, who defy the army of the Living God. Truly the Protestant Episcopal Church is a great institution, and THE LIVING CHURCH is its Prophet. Long live THE LIVING CHURCH!

Faithfully yours,

Warsaw, Illinois.

THOMAS HINES.

RITUAL LAW.

To the Editor of The Living Church:

AT a time when doubt has been raised in the minds of some as to the lawfulness, wisdom, and “good taste” of the superlatively magnificent consecration of the Coadjutor Bishop of Fond du Lac, I think the following wise words of Bishop Chinnery-Haldane of Argyll and the Isles, in a letter to me written two years ago, soon after the Earl’s Court incident, may serve as a tonic for any who may have been shocked and hurt by the superficial, ill-advised, and infamous things that have been printed during the past few weeks: “The present controversies will, I trust, do much good in the end, through the gracious influences of the Holy Spirit I do not object to lawful imitation of Roman usages when these usages (take for example the Devotion of the Seven Last Sayings from the Cross) are good. . . . I hope and believe all is working for good.” In his Charge of the same year, the Bishop says further: “To follow the ancient Roman or Sarum rules in regard to matters about which (as unfortunately is sometimes the case) our own rubrics leave us in doubt, is quite reasonable, and much better than inventing ritual for ourselves. . . . The desirability of a reverent ritual is more and more recognized, and the lawfulness of such usages as those commonly included under the designation of ‘The Six Points,’ cannot long be disputed, with any chance of success. And I would add, adopting once more the words of Canon Newbolt from the same lecture from which I have already quoted—‘It is wonderful, as we look back, to see what has been achieved. There is no limit to what we may achieve yet, if we go forward in order, and in submission to the principles which are absolutely bound up in the Catholic Faith.’”

Bishop Hopkins of Vermont wrote 34 years ago: “Our Church has set forth no rule for the vestments of her Bishops, save that the Ordinal mentions the rochet. The only law which includes the whole is the law of our Mother Church, referring to the second year of Edward VI., and that law is as binding on us as it is on them, until we think fit to make another. . . . Many years ago, I took the liberty to improve my own vestments by adopting the forms of the alb and the surplice, which are appointed by the law of the Church the time will come when the question will demand attention; and then, if I am not much mistaken, a far more extensive change will be adopted by my respected brethren, not only in form, but in color also. Men may endeavor to make light of these matters, as being things of indifference. But nothing should be esteemed of indifference which stands connected with religious worship. And no Christian who reveres the Bible will undervalue the subject of ministerial costume, when he remembers that it was thought worthy of being *especially regulated* by the God of Israel. . . . As we have enacted no laws of our own in any of these matters, how can we be charged with a violation of law if we choose to introduce them? The same liberty exists with regard to . . . the use of chrism and incense. . . . Our Church has uttered no prohibition concerning any of them, but has merely omitted to notice them, directly or indirectly, in her whole legislation. It is certain that none of these things interfere with our Liturgy, because they may be used without deviating, in the slightest degree, from our prescribed forms. And the plain result would seem to be that their introduction, whether expedient or not, can never be justly considered unlawful.”

I am sure we all feel intensely amused and wholly subdued when we find ourselves gently caressed by our critics with the suggestion that there will be nothing more like the Fond du Lac consecration again. The venerable Bishop Horatio Potter said years ago that one might as well try to sweep back the sea as to stop the advance of a well ordered ritual. The late Dr. John Henry Hopkins wrote to me ten years ago, apropos of this subject: “Like all live questions it keeps moving on. It is only a part of the greater question of the Re-union of Christendom, and your best plan is to work your own way. With the right objective point you cannot go very far astray.”

He was right. We are learning more of the meaning of that article of our creed: “I believe One, Holy, Catholic, and Apostolic Church.”

CHARLES MERCER HALL.

Holy Cross, Kingston, N. Y., Epiphany, 1901.

ANARCHY IN FOND DU LAC OR IN BOSTON?

To the Editor of The Living Church:

I SPENT some time the other day with two or three priests of the Roman Communion. They were evidently not a little surprised at the use made of Trinity Church, Boston, for an Unitarian service in honor of an Unitarian. We all know what Unitarianism stands for, and some of us are so bigoted as to shudder at the teachings so utterly opposed to the Christian religion. It seems to amount to a desecration, and there is nothing ever gained from such a course. It has grieved many true friends of the Church throughout the world. It has been a stimulant to anti-Christian tenets. Good Churchmen are asking why, if the Roman Catholic churches would indignantly repudiate such a service—even if asked to consent—why one of our clergymen should offer an edifice consecrated in the name of the Father and of the Son and of the Holy Ghost, and where the altar is used for the Holy Eucharist, to those who teach that St. Joseph was the natural father of the Saviour. In speaking of the altar of Trinity Church, these very priests with whom I was speaking had recently visited this celebrated edifice, and were astonished at the absence of anything which to their minds resembled an altar!

The controversy concerning Bishop Weller’s Consecration has been so thoroughly discussed and so ably defended by THE LIVING CHURCH that we are all indebted for the expense which has been so generously undertaken to demonstrate from the time of Seabury that mitres and copes have not been unknown in the American Church. The point which has struck me as being the most remarkable is the objection which has been raised against Bishop Weller’s bestowing his blessing upon those eager to receive it; that seems to be searching too far for a fault. At what other time could a Bishop be more under the influence of the Holy Spirit than at his consecration, or a priest at his ordination? But if we should continue to write, the fact would remain the same; that the great, growing Catholic movement, progress, development of the Holy Spirit in the minds of Churchmen, is hated to-day, as it has been from the first, by pharisees and hypocrites. He who has promised to be with His Church to the consummation of all things will bless each devout and humble heart stirred with religious enthusiasm. Anarchy is found in the ranks of those who hate; the Holy Spirit among those who, humbly kneeling, seek the blessing of Almighty God.

I want to add a word in praise of the *Living Church Quarterly* which this year is particularly interesting and well edited, and easily holds a leading place. The work of collecting statistics concerning the Change of Name for the Church, is very important, and will, it is hoped, bear much fruit.

Sincerely yours,

Westboro’, Mass., Jan. 5, 1901. W. THORNTON PARKER, M.D.

BEYOND DARK CLOUDS.

NO MATTER though we cannot see
The dawn behind the clouds,
And though at first we’re followed not
By fond, approving crowds,
Keep hope and let us travel on,
In paths we know are right,
If we the torchbearers shall be,
More will behold our light.
So let us still e’er work and pray
And right will surely win,
Though ere we reach the haven bright,
Come many days of sin:
But still a brighter day shall dawn,
When we the storms have past,
For sunshine always is beyond
And clouds can never last.

MARTHA SHEPARD LIPPINCOTT.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

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

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

THE LORD JESUS A MISSIONARY TO THE GREEKS.

FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

Catechism:—3d and 4th Commandments. Text: St. John xii. 32. Scripture: St. John xii. 20-32.

WE may remind ourselves again of the two-fold purpose of the Epiphany Season, through which we are now passing. It bids us remember how He who came at the Christmas-tide, in due time showed who He was, by His mighty deeds and His words manifesting forth the divine glory. Also it bids us remember that His kingdom is world-embracing, for "the Light of the World" (St. John viii. 12) is "a light to lighten the Gentiles" (St. Luke ii. 32).

As at His birth Gentiles, the Wise Men from the East, came to the cradle of the King, offering Him homage (St. Matt. ii. 1-11); so at His death other Gentiles, the Greeks, came to the cross of the King, offering Him homage (St. John xii. 20-32). Our Lord's reception of these Greeks was almost the very last official act of His earthly ministry. They came to Him, in the outer court of the Temple, at the close of the Tuesday which preceded His Crucifixion. Their petition voiced the cry of the whole Gentile world: "We would see Jesus" (ver. 21). Although in time this incident belongs to the Passion-tide, in its lesson it belongs rather to the Epiphany-tide.

THE GREEKS. In our English Bible we read of both "Greeks" and "Grecians." The Greeks were Gentiles; the Grecians were Jews who had been born and brought up in Gentile cities, and who spoke the Greek language (Acts vi. 1; ix. 29; xi. 20).

These men therefore, who came to our Lord on the Tuesday of Holy Week, were Gentiles, and yet they were in some measure converts to the Jewish faith, for they had come to Jerusalem "to worship at the feast" (ver. 20). They were Greeks by birth, but Jews by religion. All such, proselytes they were called (Acts xiii. 43), could worship in the synagogues, but in the Temple they could not pass beyond the Court of the Gentiles. It was there, no doubt, in the Court of the Gentiles, that they sought an interview with Christ. We need not think that they had just arrived in the Holy City, but may suppose that they with the multitude had beheld the Triumphal Entry of the Sunday, had witnessed the scenes of "the wonder-working Monday," and had heard the discourses, some at least, of "the wonder-speaking Tuesday." So impressed were they with what they had seen and heard, that they craved a personal interview with Christ. While the Jews sought to kill Him, these Greeks sought to see Him. It was not, we are sure, a desire prompted by mere idle curiosity.

THE INTERVIEW. Naturally these Greeks came to "Philip which was of Bethsaida" (ver. 21). His name, "Philip," was a Greek name; and they perhaps were from the vicinity of Bethsaida. Philip sought the counsel of Andrew, his fellow townsman (St. John i. 44); and they together told Jesus (ver. 22). We feel sure, though we are not directly informed, that the interview was granted; and we may think that the words which St. John records (vv. 24-28, 30-32) were spoken in the presence of both the disciples and the Greeks. Others also, a multitude perhaps (ver. 29), stood by and heard.

OUR LORD'S DISCOURSE. The shadow of the cross lay upon our Master's pathway. The Crucifixion was but a few hours distant. Although at other times and often He had said "Mine hour is not yet come" (St. John ii. 4), that afternoon in the Court of the Gentiles He began at once with the solemn declaration: "The hour is come, that the Son of Man should be glorified" (ver. 23). But not an earthly glory. If, as we know, Jesus looked forward to the drawing of all men to Himself (ver. 32), a joyful expectation suggested by the presence of these Greeks, yet much of sorrow lay between. There must be the final rejection of Himself by His own nation (Rom. xi. 11). The glory, the bringing to Himself of all men, could be only by the cross, and by "His rising through death above death." The

Passion and the Resurrection must precede the extension of His Gospel to the world.

This great truth our Lord then proceeded to explain and illustrate.

Even in nature, life springs from death. The "corn of wheat" abideth alone, until it falleth into the ground and dieth (ver. 24). Then "the one" that has died is multiplied, and rises into "the many" of the earthly harvest.

So in human life, and in discipleship. With earthly things, loving is losing, hating is keeping (ver. 25). "Selfishness is the destruction of life; self-sacrifice is the condition of highest life." To follow Christ in the working out of this great truth, is to win honor of the Father, and to gain the reward of being where Christ is (ver. 26)—a thing that will be possible for Jew and Gentile alike:—"If any man serve Me!"

Then our Lord declared how He Himself, in His obedience to the divine will, must submit to this same principle. From His cross alone He could reach the world and draw all men unto Himself (ver. 32).

TEMPTATION RENEWED. At the close of our Lord's conflict in the wilderness, St. Luke informs us that "the devil departed from Him for a season" (St. Luke iv. 13). Now it would seem that he returned, and later in the garden of Gethsemane (St. Matt. xxvi. 39), bringing the thought of possible deliverance from death (ver. 27). The tempter returned only to be further and finally vanquished; and so decisive the victory, that Christ could say with truth, as He did: "Now is the judgment of this world: now shall the prince of this world be cast out" (ver. 31). The Son of God would not be diverted from that for which He had come into the world (ver. 27). He uttered the petition prompted by perfect trust: "Father, glorify Thy Name" (ver. 28).

THE ANSWER FROM HEAVEN. "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (ver. 28). The Father was to be glorified in the obedience, the self-sacrifice, the perfect submission, of the Son. It was an assurance of the Father's approval, a message to encourage Christ, and to sustain Him on the eve of His great conflict with death.

Thrice was the Divine Voice heard from heaven: first, at our Lord's Baptism (St. Matt. iii. 17), when He was anointed for His *Priestly Office*; next, at His Transfiguration (St. Matt. xvii. 5), when, by the departure of Moses and Elijah, He was discovered as the great *Prophet* of His people; and now, on the eve of His Passion, when as the *Kingly Sufferer* He was about to glorify the Father's Name, and beheld in the presence of the Greeks the first-fruits of the Gentiles, who should afterwards press so largely into His kingdom (Dean Burgon).

Among those who heard the heavenly voice, there was a division of opinion. Some thought it to be but the sound of distant thunder; others said that an angel spake (ver. 29). They who could hear, did hear; and Jesus declared that it was for their sake, for the deepening and strengthening of their faith, that the voice had come (ver. 30). Each had heard according to his spiritual capacity; each according to his inner relation to Christ. So is it ever. The heavenly voice speaks to the waiting ear. The divine message comes to the faithful heart.

THE NAME OF THIS CHURCH.

AT THE SAME TIME, says The Providence (R. I.) *Journal*, it must be borne in mind that the dropping of "Protestant Episcopal" from the Prayer Book, leaving the words, "the Church in America," would not be necessarily unfriendliness or arrogance. These words would be only superficially a denial of the claims of other bodies, and would hardly mean more than "our Church"—that is, "the Church" for which the Prayer Book makes provision. It may also be pointed out that the present cumbersome official name is being disregarded in the popular parlance; even "Episcopalian" is giving way to "Churchman" in the secular no less than the religious press. In any case it is at least conceivable that other religious bodies may trouble themselves very little about any change of name that "the Protestant Episcopalians" choose to adopt. The name does not alter the thing. Protestantism in general is perfectly well aware that the "Protestant Episcopal" Church holds very different views from the Methodist or Baptist or Congregational churches, and that its liturgy is very closely parallel to that of Rome, having in fact the Catholicism of an English Church that separated itself from Rome on two or three points, but that never lost its continuity. And any "misrepresentation" that might be incurred by a change in the name would be less troublesome than that which the Episcopal Church now has to meet by reason of the discrepancy between the "Protestant Episcopal" of its "legal" name and the "Holy Catholic" of its creed.

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

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

BRANCH OFFICES.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico and Porto Rico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

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HAVE OUR HOME MISSIONS PAID?

IT IS not strange that the question is asked. For more than half a century a considerably increasing amount of the missionary contributions in this Church has been expended for work within the territory of the United States. Our foreign field at the present time includes work under two Bishops in Japan, one in China, one in West Africa, one in Haiti, and a partial support to certain missions in Mexico. Our domestic work is carried on in 43 Dioceses and 17 Missionary Jurisdictions in this country. To-day we are confronted with the problem of increased needs by reason of the new possessions of the United States, without an increased income. It is not strange that the question should be asked whether our policy of spending money so largely within the limits of the United States has proven successful.

There is of course one difficulty in considering such a subject as this. The value of souls cannot be computed in dollars and cents. Neither may statistics be quoted as invariably proving the success or failure of missionary work. At the end of three years of the ministry of our Blessed Lord, the number of His followers was very few indeed. After one day's preaching of St. Peter following the descent of the Holy Ghost, there were added to the Church "three thousand souls" (Acts ii. 41). The mere statistician would therefore say that the work of our Lord was a failure and that of St. Peter an enormous success. Such a conclusion shows the limitation of the value of statistics.

Yet though we must remember that statistics may be used only with caution, they do have their use and it is fair for us to inquire as to the results of the expenditure of missionary funds. Have the results demonstrated that the general policy of the Board of Missions has been successful or unsuccessful?

Let us look back to the pre-missionary days of the American Church.

Prior to the Revolution she was comparatively strong in Virginia and the South; had a considerable foothold in eastern Pennsylvania and New York; had some strength in Connecticut, and very much less throughout the balance of New England.

At the end of the Revolution, the Church was everywhere left desolate. In Virginia and Pennsylvania she had the advantage of numbering among her following some of the best esteemed of the patriots. This was a considerable element of

success. In New York and New England, Churchmen had been for the most part Tories. This was an element of weakness. Bishop Seabury was a retired chaplain of the British army, and until the day of his death, drew a pension from the British government. Bishop Provoost of New York was indeed a patriot, but his Churchmanship was of so weak a calibre and his missionary zeal so near the zero point, that he cannot be said to have had any considerable share in the increase of the Church. Bishop White was by far the most promising to all outward appearances of any of the post-Revolutionary Bishops, though Bishop Claggett of Maryland and Bishop Madison of Virginia are not to be esteemed as far behind him in repute, and certainly not in zeal.

The Church may therefore be said to have started under the least unfavorable auspices in the states lying between Pennsylvania and Virginia inclusive, with less favorable conditions north and south of those lines.

It was not until the beginning of the episcopate of Bishop Hobart (1811) that there was any vigorous missionary work performed in New York state. Bishop Hobart was, however, by far the most active missionary the Church had consecrated earlier than Otey and Kemper. He was an indefatigable missionary who not only traveled through all parts of his own Diocese constantly in the performance of his episcopal duties, but even went so far west as Wisconsin in missionary work. Bishop White, consecrated in 1787 for Pennsylvania, though of large ability as a statesman, cannot be said to have been successful as a missionary. He only visited the western portion of his Diocese twice during his long episcopate of 49 years.

The net result of the impress of these two men, Hobart and White, the one starting on his episcopate a quarter century later than the other, and the Church in New York starting at the Revolution under less favorable conditions than in Pennsylvania, is shown by the fact that in the year 1900, according to a table in *The Living Church Quarterly* for 1901 (page 310) we have in New York state one communicant in every 44 of the population, and in Pennsylvania one only in every 75. This is an object lesson demonstrating beyond question the different results of the early work in the two states. The Church is today relatively stronger in Nevada, California, Colorado, Michigan, Minnesota, Montana, and South Dakota, than she is in Pennsylvania outside of Philadelphia, where her relative strength is only one in 115 of the population; while in Alaska, Wyoming, and Washington her relative strength is but a trifle less.

Passing now to the westward, it is to be remarked that the central West was settled to a large extent by emigrants before the Church had corporately assumed any considerable responsibility for missionary work in this country. We may say that while there were individual instances of energetic missionaries throughout the country, yet during the times of greatest emigration to those states from Ohio to Nebraska, there was little or no definite missionary work done therein by the Church at large. The first Bishops of Ohio, Michigan, Illinois, and Kentucky were consecrated after a few independent parishes had been formed with little outside assistance, and their Bishops were left to secure their support as best they might without assistance from the Church at large. Bishop Kemper was indeed sent out to the Northwest in 1835 with a roving commission and with the support of the General Missionary Society. The impossibility, however, of any adequate work being done in the vast territory bounded on the east by Indiana and the west by the Rocky Mountains through the labors of one man and in the days before there were railroads, will be evident to anyone. Bishop Kemper did all that man could do, and he left his impress upon the Church and the communities of every part of the great Northwest. It is no discredit to him, however, to add that he could not be everywhere to plant the Church as she ought to be planted in every part of that new field.

When emigration began to be largely directed toward the more remote West and Northwest, from the Dakotas and Colo-

[Continued on Page 425.]

Some Italian Madonnas.

STUDIES IN EARLY RELIGIOUS ART.

By the Rev. Joseph Cullen Ayer, Jr.

IV.—BOTTICELLI.

HERE is an interest in watching the development of any living thing which is often greater than that found in the contemplation of the same thing when it has attained maturity. Possibly it is because, by observing the gradual appearance of the various parts and their relations one to another, as they

adult life, than to see the same man in the full strength of his mature years. And it is very much the same in observing the development of an art. One enjoys, indeed, the splendid products of the most brilliant period, but in tracing the slow development of the ideas that are at last expressed in the matured art, there is much of the same pleasure that comes from watching



13. CORONATION OF THE VIRGIN.—BOTTICELLI. UFFIZI, FLORENCE.

become apparent, the spectator is led to understand them in their entirety. Possibly it is because, in the period of immaturity there is a pleasure of anticipation and the constant surprise at the new ways in which the vital power manifests itself. Possibly it is because there is a promise in the young growing thing that is never quite fulfilled when it reaches maturity. But whatever may be the explanation, it is true that to watch the growth and development of any flower, is often to see more elements of beauty than to observe the same flower in its full bloom. It is more pleasing to see the young man, at once retaining the freshness of youth and filled with the promise of

the spring as it rouses nature to life and clothes the earth with the splendor of summer.

The century preceding Raphael is in the history of painting by far the most interesting. There was, perhaps, more promise than fulfillment. But it was a period in which the triumphs accomplished by Raphael, Michelangelo, Da Vinci, Titian, and Correggio, were prepared. The pictures of these great masters, working in the full blaze of daylight, possess a power and charm that have called forth universal praise. The works of their predecessors, laboring in the dawn, have often been put aside as imperfect and rude. With few exceptions they have been gen-

erally neglected in the greater pleasure given by their more brilliant successors. Such a gallery as that at Dresden, formed for the most part in the last century when interest in early art was unknown, contains little of the work of the early painters; but that of Berlin or the National Gallery at London, both quite recently formed, are rich in the earlier masters. These painters whom the world has only begun to appreciate aright, have little of the sensuous beauty that has won fame for the paintings of the High Renaissance, but they are much more interesting and vastly more instructive. Only by examining the attempts of the earlier artists to express their thought can the significance of their common subject be appreciated, the beauties of the

work of the monk of Fiesole the most perfect examples of purely religious painting that the world had ever seen; for the artistic feelings were still in perfect harmony with the most devout sentiments.

But before Fra Angelico passed from the scene another artist, likewise a monk, had appeared, and aiming at an entirely different result, practically revolutionized religious painting. It was thenceforward no longer possible to distinguish sacred from secular art, either in treatment or in general conception. Nature was to furnish new types of beauty, new forms and motives. But Fra Filippo's method was as one sided as Fra Angelico's. If one was an idealist who thought little of the actual forms of



14. MADONNA OF THE POMEGRANATE.—BOTTICELLI. UFFIZI, FLORENCE.

latter masterpieces be fully seen, or the triumph over difficulties inherent in the subject be valued rightly.

The artist that may be regarded as the connecting link between Fra Filippo Lippi and Raphael, as a painter of the Madonna, was Botticelli. He was not the master of Raphael; that honor belongs to Perugino who was able to transmit many mannerisms to his pupil which are seen in the latter's early work. But Botticelli's treatment of the Madonna is that which leads up to Raphael's. He even surpassed the younger artist in the ability with which he impressed his personality upon sacred subjects. He stands in a line of artists running through the century who connect the school of Giotto with the High Renaissance. The first years of the century found Fra Angelico at the beginning of his career, and with him terminated the distinctive impulse given by Giotto. But it had produced in the

existence and chiefly of the sentiment and religious truth, the other was a realist who seemed to care very little for ideal beauty and a great deal for this or that beautiful form. The Madonna of the earlier painter was a being wholly removed from earthly relations, and in the attempt to glorify the Blessed Virgin and her Son, the Incarnation had become unreal. The Madonna of the later artist tended to become merely a pretty woman.

It was the pupil of Fra Filippo, Sandro Botticelli, in whom the two tendencies were united. He was at once a careful student of nature and a painter who could use actual forms as the language of his feelings. In him these two capacities were more perfectly united than possibly in any other man of his age, and therefore his Madonnas are the most perfect that appeared before the masterpieces of Raphael. The artistic careers of these three men fill the fifteenth century. The influence of

the pious Angelico can be clearly perceived in the early work of his wayward fellow monk, and the training which the last of the three received from his master is visible throughout his work.

Botticelli was born in Florence in the year 1447. Like a number of other artists of the time he was at first apprenticed to a goldsmith. Like many other artists he wandered from metal working to painting, for it was not so long a step from one art to the other in the old days. Fra Filippo was at that time in the fulness of his fame and power, and to him the young artist went in search of instruction. On the death of the master the pupil found himself, at the age of twenty-two, regarded as the best painter of Florence, and that meant the best then living anywhere. Commissions to paint important frescoes

anity to be a devoted follower of Savonarola and to remain faithful to him even after his martyrdom.

Closely connected with this religious trend in his mind was a certain melancholy that is visible in all his work. But a melancholy temperament is by no means without alternations of mood. It is in fact one of the commonest characteristics of that temperament, that it is variable, and passes in rapid alternation from one state of feeling to another. A certain vehemence and lack of control is seen in his life and character, and in his old age he appears to have abandoned his art to a large extent, although as late as 1500 he may be found doing some of his best work. But he was not a man able to keep abreast of the thought of his times. He had but a narrow range of feeling, and when he had expressed his best thought, he fell back, as did his contemporary Perugino, into the reproduction of earlier work; and with the decay of invention there came, as always, the corresponding decline in power.

But in spite of the comparative inactivity which marks his last days, and the eclipse which he suffered at the appearance of Raphael, Michelangelo, and Da Vinci, he was honored and respected till the last. A few years before his death we find him appointed to serve on a jury of artists to determine the best place in which to put the David of Michelangelo; and the other members of the jury were the most prominent artists of Florence.

But the type of art which he represented was unable to compete with that of the great men of the early sixteenth century, and it must have been all the harder for it to compete and retain its honorable position when that newer art was displayed for the first time.

The style of Botticelli and his power as a painter of the Madonna is shown best in the comparatively small pictures in which he evidently takes up the suggestion given by his master. Of these, that which is probably best known, is the so-called Coronation of the Virgin in the Uffizi Gallery [13.]. The Blessed Virgin is seated in a chair. She holds in her lap the Divine Infant. With her right hand she inscribes a portion of the *Magnificat* in a book, and with the left hand she holds the Child. Two youthful angels assist her. One holds the ink, the other supports the book in which she is writing. They are guided by another angel who stands behind them. Two other angels hold over the head of the Virgin, a crown, while in the extreme top of the picture, the Holy Dove is seen. The little landscape, with a castle and river seen in the centre of the picture, recalls the Madonna with the angels of Fra Filippo Lippi. But there is in this work of Botticelli a decided advance beyond anything accomplished by his master. The feelings of each figure are perfectly clearly expressed. It is impossible to resist the conclusion that the action of the Virgin springs from thoughts connected with the Babe she holds in her arms, and that each figure is taking an active part in the whole group. There is nothing of the mere putting together. The figures belong together. That seems a very simple matter, and yet it was attained only as the result of a long struggle with the difficulties of the problem. Something of the old narrative power of the earlier painters, such as Giotto, was infused into the work, without the mere story-telling effect. The beauty of the various characters is allowed to appear as essential parts of the whole composition and as the object of the work. It does not merely instruct, it pleases. But at the same time it rouses the sentiments proper to the contemplation of such a subject. Each face in the whole painting suggests some new idea, and with each there comes a deeper appreciation of the mystery and beauty of the Incarnation.

Another round picture [14.], at first presents many points of resemblance to the Coronation of the Virgin. But the more it is examined the more different becomes its effect. The Madonna is seated looking out of the picture. The Child lies upon her lap. With one hand he holds a pomegranate, with the other He blesses. This should be compared with the Madonna of the Great Tabernacle, that the advance since Fra Angelico painted that great work may be seen. The Child is a human babe, lying as might any babe. The orb which was held with a certain natural firmness, is now the fruit which is merely toyed with. The gesture is no longer the sacerdotal attitude, but almost a playful movement, which seems only for the moment to be the act of imparting the blessing. In the first picture by Botticelli, the figures were concerned merely with each other. In this they are, so far as the principal group is concerned, in relation to the spectator. The Virgin holds her Babe, not for the angels to adore, but for men to worship. The Babe is not looking into



15. MADONNA.—BOTTICELLI. UFFIZI, FLORENCE.

were soon given him, and he was busily employed for many years. About 1482 he went to Rome and contributed his share to the decoration of the walls of that veritable museum of art, the Sistine Chapel. His later years were spent in Florence for the most part, where he died in 1510 or 1515.

Botticelli's temperament and character had an important effect upon his painting. He has been often represented as a semi-pagan. There were such in Florence in his times when the classical revival had reached its height, and the imitation of the antique had swept men of small religious feelings away from their true bearings. But he was by no means so filled with the classical spirit as to be blind to the deeper truths of his Christian faith. He was sufficiently filled with the spirit of Christi-

His mother's face, or guiding her hand as she writes. He is gazing upon those who have knelt before this picture to adore the mysterious love manifested in the Incarnation. The attending angels are much less closely connected with the main group. They seem introduced largely for their individual beauty. But the roses and lilies they hold should not be overlooked. Botti-

bly this is because his Madonnas are better known than his other pictures. The point that has provoked this mistake is the expression upon the face of his Virgins. What does it stand for? What does the painter mean by it? These questions are natural. Fra Angelico painted his characters so as to express the greatest possible saintliness, Fra Filippo aimed at individual beauty; a



16. MADONNA.—BOTTICELLI. THE LOUVRE, PARIS.

celli dearly loved to paint flowers in his Madonna pictures, and found in them appropriate adornment of his saints and angels, much more beautiful than the conventional backgrounds of gold, drapery, or architecture.

There has been probably no painter more subject to mistaken criticism than Botticelli in his Madonna pictures. Possi-

pretty woman was what he was painting. Does there not lie some profound and subtle meaning behind the sad lines of the Madonna's face as she appears in Botticelli's works? There is indeed a profound meaning, but it is not the meaning customarily given to it. Sometimes it is said that she is filled with a profound humility, with sorrow and foreboding at the trouble

before her, or the sad death of the Babe she holds. This may be perfectly true, and no doubt the expression on the face of the Madonna does suggest such thoughts. The fact, however, remains, that almost the identical expression is found upon the face of Venus as she floats on a sea shell in Botticelli's charming Birth of Venus, on the face of Flora and her attendant nymphs in the same master's Allegory of Spring, on the face of Moses and the daughters of Jethro in the scenes from the life of Moses in the Sistine Chapel. In short this is a type of expression that is used by Botticelli almost exclusively. There is a meaning in it. It is that the artist found it beautiful. There was something in it that appealed to him because of his own individual temperament and character. He was able to express his deepest emotions in his work. His painting was to him what the musician's art is to him, a means of emotional expression. Art that is in this way the outcome of the artist's individuality is the highest form of art.

Two more Madonnas should be examined in order to appreciate the position of Botticelli in relation to his predecessors and his successors. One of these is, like the last two, in the Uffizi; the other is in the Louvre. In the former [15.], the Virgin's position reminds one of the older painters. It should be compared essentially with the Rucellai Madonna of Cimabue in order that the distance that art had traveled since the end of the thirteenth century may be appreciated. The attitudes are in some respects much the same, but wonderfully changed. The situation is recalled by the position under the arch. But in place of a background that suggests nothing earthly, the later painter lets one look beyond and see that the Madonna, whom he reverences as she holds her Babe, is still on earth, and that it was to the maiden of the little country town that the supreme honor of being the mother of the Son of God was granted. This is symbolism of the highest possible sort; not some fanciful resemblance that is to be discovered by vague tradition, but the immediate suggestion of the scene as it sinks into the heart and whispers its message to the devout ear.

The last Madonna of Botticelli to be examined is that in the Louvre [16.]. The Madonna-painting of the period before Raphael may be said to culminate in this lovely work. The background is filled with roses and trees, for the scene is laid out of doors in the midst of apparently wild nature. The Virgin is seated before a prie-dieu on which lies a book. The Divine Child stands upon the knee of His mother and stretches His little arms toward her. She supports Him with both hands in a manner eminently natural. The expression on the faces of the two is very touching, and the maternal love shines forth in all its beauty, while the Infant is manifestly filled with love for His mother. At one side St. John the Baptist, as a lad of perhaps twelve years or less, looks toward the spectator as if silently to draw attention to the Mother with her Child. The utmost delicacy of feeling is everywhere shown in this charming work. It is the solution of the problem which Fra Filippo had set in the Madonna with the two angels but was unable to solve. The last vestige of the traditional ecclesiastical tradition has been stripped away. The picture shows no trace of the altarpiece style, and were it not for the refinement that is visible in every line, might have been painted directly from nature.

But in thus throwing aside the conventionalities of the Church, the artist has not lost anything. He has on the contrary brought the mystery of the Incarnation much nearer every beholder. The devotional spirit which is clearly displayed, is rather in the expression of feeling than in the customary symbolism and traditional accessories. The simple manifestation of love as the love of a real mother and a real child, is taken as a sufficient symbolism of the greatest mystery of the faith. The painter makes no attempt to paint that which cannot be expressed upon canvas, or even attempted without sacrificing the end and purpose of art. He rightly selects that aspect of his great subject which can be painted, and with a clear vision of his purpose, devotes himself to the most perfect expression of that one aspect. In limiting himself he was able to achieve success.

Among Botticelli's contemporaries there were many who were engaged upon the same work as he. They too painted frescoes on the walls of churches and cathedrals, altar piece, easel pictures, and works especially designed for the home. The Madonna had always been a favorite theme, and with time and incessant repetition it did not lose its importance as a subject for the artist. But no one of Botticelli's contemporaries was able to carry the art forward to such an extent. This was due to that happy union of characteristics that made up his spiritual

nature. It was not due to the patronage of art by the Church. The Church might employ artists to decorate the walls of Cathedrals, but in receiving the Church's pay, the painter accepted the Church's conditions. That patronage was for a time a positive hindrance. Men had to attain complete freedom before they could, by the mere force of their merit as artists, compel the Church to acknowledge the excellency of their art. The neglect of the traditions of the older art was the price of the new and better art. But the acceptance of the new art was possible because there was just such a man as Botticelli, who could compel recognition, and at the same time unite the devotion of the Christian with the skill of the artist.

[THE END.]

Editorial.

HAVE OUR HOME MISSIONS PAID?

[Continued from page 420.]

rado westward, the Church had entered upon a new policy with regard to her missionary work. The Church was now thoroughly organized and had acquired such strength in the older communities that she was able to do some more adequate work in the American mission field. Bishops and small staffs of clergy were sent out to the territories of this latter class far earlier in comparison to their settlement than had been the case in the states of the central West. Indeed we may say that the far Western states and territories show the results of the latter day policy of the Church toward American missions, while the states of the central West show the results of the policy of depending almost exclusively on the people themselves for missionary work, as was the case prior to the Civil War. The consecration of Bishop Randall for Colorado in 1865; of Bishop Tuttle for Utah, Idaho, and Montana in 1867; of Bishop Morris for Oregon in 1868; of Bishop Whitaker for Nevada in 1869; of Bishop Hare for South Dakota in 1873; of Bishop Wingfield for Northern California in 1874; of Bishop Dunlop for New Mexico and Arizona in 1880; and of Bishop Paddock for Washington and Bishop Brewer for Montana in the same year, placed the Church in those several states and territories at a far greater advantage than the Church had been placed in the states further to the eastward, in which, except for the consecration of Bishop Kemper with a roving commission, there had been almost no episcopal supervision at the expense of the Church at large, until long after the population had become settled to a large extent in those communities.

WITH THESE FACTS in mind, but still bearing in mind the limitation of the value of statistics, we ought to be able to reach some conclusion as to whether or not the latter day policy of the Church with regard to home missions has been more successful than that of former days.

The annual number of *The Living Church Quarterly* for 1901 gives us the opportunity to test this question, so far as it can be tested through statistics, in a very considerable measure. Throughout the central West the Church is now growing in a very gratifying manner, and is very much more than keeping pace with the large increase in the population. It will be impossible, however, for many years, for it to gain the ground that it might have held, if it had had the early nurturing care from the Church at large that was bestowed upon the far West. Within the last ten years, the Church in Illinois has gained 49%; in Wisconsin 50%; in Minnesota 69%; in Kansas 60%; and in Nebraska 52%. Notwithstanding these gains, which are very much larger than the increase in the population, we have, according to the comparison between the Census of 1900 and the communicants reported, which is given in the very excellent tables in *The Living Church Quarterly*, in Illinois only 1 communicant in every 156 of the population; in Wisconsin 1 in 144; in Minnesota 1 in 114; in Michigan 1 in 104; in Kansas 1 in 277; in Nebraska 1 in 186; and these figures show large relative advance as compared with the proportions existing in 1890.

When we look to the far West, however, and even among those states where the population is rougher and of a character not generally considered conducive to the growth of this Church, we find that the Church stands proportionately very much better than in the central West. In Nevada we have 1 communicant in every 88 of the population; in California 1 in 97; in Washington 1 in 118; in Oregon 1 in 144. Thus the Church is relatively stronger amidst the mining camps of Nevada than she

is in any part of the central West, or in most parts of the East itself; while in others of these new states and territories she stands rather better than she does in the central West, notwithstanding the long strides made in the Dioceses of the latter toward gaining a position which the Church might have had, if Churchmen in the East had done their duty a half century ago, even to the extent that they are doing it to-day. The central West, in other words, was neglected during the time when it ought to have had the greatest care, and shows the results of such neglect to-day, and will show it for many decades to come.

In the South, the Church is still relatively weak; first, because it is only within comparatively late years that any systematic attempt to perform work among the colored population has been made; second because the poverty of the people really prevented them from doing locally the work that they would gladly have done had means been at their command; and thirdly because, unhappily, the early settlers of the South, though in many cases themselves Churchmen from the mother state of Virginia, were neglected in the same way that the central West was neglected, and thus in spite of the fact that the Church was originally at her strongest in the South, she is to-day weak throughout that section, after we have passed southward from the Virginia line. Indeed in the latter state her relative strength is a trifle less than that in the state of Nevada. In South Carolina we have one communicant to every 199 of the population; in Georgia 1 to 289; in Florida 1 in 89, being precisely the same as in Virginia; in Alabama 1 in 251, in Mississippi 1 in 409; in Louisiana 1 in 185; in Arkansas 1 in 560; and in Texas 1 in 272.

THIS IS BUT a hasty glance at the subject, and there are many more phases to it. The table to which we have alluded presents ample ground for careful thought in regard to our growth and missionary work. From the figures we have given, and also from very much more that might be specified, we have come to this conclusion, and venture to say that anyone else who will take the pains to examine the matter carefully will come to the same: *The greatest increase in the Church has been in those sections which have been aided by the General Missionary Society; and the most hopeful field to-day for missionary work is in the central West and South, where the Church neglected her duty when she could have performed it at much less expense than she can do it to-day.*

It is in the organized Dioceses lying between West Virginia and Nebraska, that the greatest duty of the Church for missionary work lies to-day. We do not mean by this that she ought to do less in the far West than she is doing. Quite the reverse. It is because of the larger measure of success which has been gained by the work she has done in the far West, where she began before the states had been fully populated, that in order to make amends for her careless indifference in the early days of the middle West, she ought now to redouble her efforts in that section.

After any part of this country is filled up with a population from every nation in Europe, and to some extent from the other continents as well, it is very difficult for the Church to gain a foothold. Churchmen in the East do not understand the conditions in those sections of the country where the population is not largely of English descent. They do not see the difficulties under which our missionaries in the central West are laboring. They do not see that the East, which had a large English speaking population before emigration had poured others into her midst, and the far West in which the Church began to cope with the incoming tide of population before the latter had been localized, present vastly easier missionary problems than do the sections that were for so many years neglected. In every part of this country, with the exception of the five states of Arkansas, Indiana, Iowa, Kentucky, and Montana, the Church has gained within the last ten years in a greater degree than has the population, and in most of the states very much more largely. This, too, is in spite of the fact that the increase of population within the last ten years has been almost wholly of the most undesirable character, from a Churchly point of view. A bulletin lately issued by the government gives some facts concerning the emigration into the United States during the year 1900; and it may be said that for the full ten years the character of the increase has been substantially the same. During that year, the emigration was about 460,000, of which more than 100,000 came from Austro-Hungary; 100,000 from Italy; 100,000 from Russia; 40,000 from Ireland; and 10,000 from the balance of the United Kingdom.

Let Eastern Churchmen reflect what it means for the

Church to keep in advance with the increase of population, in spite of the annual accretion of this mass of alien emigrants. With the exception of the comparatively few Churchmen who may have come from the United Kingdom—most of whom unhappily stray into the sects when they land—the Church has gained absolutely nothing by all these emigrants. Each year just such a conglomerated mass has been thrust into the midst of our body politic. Is it not plain that the Church in the sections wherein those people are settled, requires vastly increased assistance from the Church at large? If an island were annexed to the United States containing half a million population, among whom the Church was not known, would we not at once feel it our duty to send large numbers of missionaries among them? Why then should not the same missionary zeal and the same amount of missionary funds be expended among these foreigners who *each year* come to this western country to the extent of half a million? It is difficult for us in the West, who have been forced to cope with these problems and with this alien population, to keep the Church alive at all; and we confess that it is disheartening and very hard for us when we see evidences of a lack of sympathy and appreciation of our problems among our brethren in the East. Without going over again the problems which have been very much discussed of late, it cannot be denied that there have been a number of such evidences of a lack of appreciation. The East does not realize what the West is obliged to do to hold her own. She does not give credit to the Church in Wisconsin for an increase of 50% in communicants in ten years, in spite of this hostile element, or for similar increase in most of the neighboring states. Where there are occasional instances in which the tide of foreign emigration has almost engulfed the Church, so that she shows a comparative loss, the instances are picked out of the mass of generally contrary character, and exultantly proclaimed to the world as evidences of the failure of Western Churchmanship. We have borne almost uncomplainingly with the neglect bestowed upon this section fifty years ago; we have borne frequent revilings and sneers in regard to Western Churchmanship; we have labored constantly year after year against conditions that have blotted out the Church completely in many eras in Church history during the past. We confess that the iron sinks into the soul, however, and Eastern Churchmen who persist, in spite of the possibilities of having greater knowledge of the difficulties and work and real progress of the Church in the West, in misunderstanding our problems and in refusing credit to the wonderful progress that has really been made, are sowing the seeds for hardness of feeling and bitterness between East and West, which may sometime breed a very noxious growth.

We beg that those who have the direction of our missionary work will take seriously to heart the statistics which are very carefully presented in the current number of *The Living Church Quarterly*, and will give very careful thought to these matters, and see whether we are not right in the assertions we have made, and whether the Church in the middle West does not deserve greater sympathy and appreciation than we fear she is receiving, from her brother Churchmen in other sections.

And to contributors to Missions in general, we beg to say that the general policy of the Board is fully vindicated by the results shown in these figures, so that they may rest assured that money has been well expended in the past, and is therefore likely to be well expended in future. Where the Church has been generous she is reaping plentifully; where she neglected her opportunities in the sowing time she lost ground, but is now making long strides toward its recovery.

WHAT IS WESTERN CHURCHMANSHIP?

IF IT seems to any of our friends in the East, that Churchmen of the middle West are of a different order from themselves, we ask, How did they come so? Where did they come from?

Of the eight Bishops engaged in the Fond du Lac consecration, the Bishop of Fond du Lac was from Massachusetts, the Bishop of Milwaukee from Maryland and afterward Pennsylvania, the Bishop of Chicago a native of New York and associated during his priesthood with the Ohio of Bishop Bedell, the Bishop of Marquette is from New York, the Bishop of Indiana from Pennsylvania, the Bishops Coadjutor of Nebraska and Chicago both Canadians, and the Bishop Coadjutor of Fond du Lac a native of Missouri but by residence almost from infancy, associated with Florida. Now Massachusetts, Maryland, Penn-

sylvania, Ohio, Canada, and Florida, are not generally reckoned as narrowly "Ritualistic," or as sections where Churchmanship is seen from an exclusively "Ritualistic" standpoint.

These eight Bishops all imbibed more or less early education. The Bishop of Fond du Lac is a Harvard man, the Bishop of Chicago from Jefferson (Pennsylvania), the Bishop of Milwaukee from Dartmouth, the Bishop of Marquette from Cornell, the Bishop of Indiana from Racine, Bishop Anderson from Trinity College, Toronto, Bishop A. L. Williams from Greenwich (R. I.), and Bishop Weller from Sewanee. Unless possibly we except Racine, these colleges are not usually reckoned as dangerously Ritualistic or narrow. Indeed five of the eight are under sectarian auspices.

Then when these eight Bishops studied theology, one went to the Virginia Seminary, one to the Pittsburgh (Presbyterian) Seminary, three studied privately, one graduated at Nashotah, and one at the Western Theological Seminary. Granting the dangerous tendencies of the two latter, we may yet inquire whether the six Bishops from other sources have received their contamination from the graduates of these two seminaries, one of whom was consecrated to the episcopate in 1899 and one in 1900? Thus of the eight Bishops who have recently been honored with abuse, six are from the East and two from the South; five are graduates of sectarian colleges; one of the Virginia and one from a Presbyterian seminary.

Now how did these men become inoculated with "Western Churchmanship"? Did they learn it at Harvard, Cornell, and Alexandria? Strangely enough, as far as we know their personal antecedents, every one began from distinctively low or anti-Churchly environments, and one was an agnostic we believe, until comparatively recent years. If then they have become something different, it is because they have come by long years of study and of observation, to know more. They have mixed among men. They have themselves been men strong enough to defy environment and to develop their own personality. It is that very characteristic that has led six Western Dioceses, where life is most intense and strenuous, to invite those very men, not one of whom is Western by birth, but each of whom is Western in characteristics, to be their Bishops.

This is not merely a coincidence. It furnishes ground for study. Here we have eight accredited leaders, varying no doubt each from the other in individual characteristics, acquirements, and in their individual "views," each one of whom has yet attained his present ecclesiastical convictions out of a distinctly hostile environment. Indeed, "Western Churchmanship" was founded, developed, built up, and is to-day maintained by Eastern men who have become associated with the West. Dr. De Koven and Dr. A. D. Cole were from Connecticut, Dr. Wm. Adams an Irishman, Bishop Kemper, Bishop Whitehouse, Bishop Seymour, Bishop Armitage, Bishop Welles, Bishop Brown, and Bishop Knickerbacker from New York, Bishop Talbot (of Indiana) from Virginia, and Dr. James Lloyd Breck from Philadelphia. What was the force that transformed these men, each differing widely from the others in temperament, education, environment, and personal character, each in some way and in some degree, into an exponent of what is commonly recognized as "Western Churchmanship"?

In the first place, these men were strong enough to create environment. They did not follow; they led. They did not "trim" to public opinion; they led public opinion with them. They did not apologize for their beliefs; they simply practised them.

Again, the West is a distinctly cosmopolitan territory. It is less influenced by English tradition than any other section. It is less a slave to precedent and prejudice than are more homogeneous communities, simply because its precedents and its prejudices are too diverse. This is shown in evil tendencies and in good tendencies. Thus, the traditional English Sunday, which is cherished in the East, is unknown in the West. The tradition that to be respectable one must go to church is wholly wanting in the West. In the East the Church is able to live by mere traditional respectability. In the West it must fight for every inch of its ground, maintain its position by aggressive work, lose its communicants year after year by reason of that roving spirit which the West is not yet old enough to have thrown off, and yet add new converts faster than the old ones move away; plant missions and sustain them without sucking away the life of the mother church; and all the while her weary workers, almost crushed in the incessant conflict against aggressive evil, sectarianism, unbelief, and especially European Continentalism, must hear the cry, "Ye are idle, ye are idle," from well paid Eastern priests in comfortable rectories already built

and paid for, who minister in churches without debts and with steady incomes, who fill out their idle time between Sundays by producing statistics to prove how much more generous in money and how much broader in Churchmanship they are than are those from the naughty West; how much more easily their conservative congregations are built up than are those in the West where the naughty Bishops travel on Sundays lest souls should be lost while they are idle, and where priests do not steady their nerves with an afternoon nap.

In short, the West must *get*; and the East has only to *keep*. The West must *get* her candidates for Baptism and Confirmation, her parishioners and subscribers, her churches, chapels, and rectories. The dear East has only to prevent these from slipping away, or at worst she has ample assets in each of these factors to assist in drawing in others. She does not at worst have to begin at the beginning, without people, without Anglo-Saxon traditions, without buildings, without money; with nothing but misunderstanding from wealthy Churchmen in older communities, and the opposition of newly-found wealth at home. The East has her problems; we do not underrate them. But she has English speaking communities, Anglo-Saxon traditions, the respect of the people, the aroma of respectability, the advantage of being already *in*; and all these are lacking in the West.

And it is not strange that the result of these diverse conditions is that Churchmanship takes on somewhat different phases in the West and in the East. Examine the parish registers of the East, and the names will be found to be almost exclusively those of people of English descent. In the West they are tinged very largely with foreign sounding names. The Church from very necessity has assumed a more aggressive, a more pronounced attitude. If she had depended on precedent and respectability, she would long ago have become extinct. She does not so much inquire what Bishop White and Bishop Madison did in their day, but what is the best thing to do in this day and among these people. She is not always preaching the glories of the English Reformation, because the people with whom she comes in contact have not so much as heard that there was a Reformation. She is not fond of the term *Protestant*, because she has discovered that the people do not want a negative religion that boasts of its quarrel with another, and are not at all interested in the disputes of the Sixteenth Century. In the Roman Communion there is the same distinctive mark on the ecclesiastical atmosphere of the middle West, and Archbishop Ireland has received the same misunderstanding from the East and from Rome, that Bishops Grafton, Nicholson, and McLaren are now receiving from the East and from Providence. Papal bulls have not succeeded in downing Ireland, and we think they will be equally futile against our own Bishops. Ultramontaniam has disaffected Western Roman Catholics as much as an equally narrow Churchmanship has repelled Churchmen; and the result is that Romanists would flock in droves to our standards if we did not repel them by our foolish title which they will not tolerate, and our absurd protestantism in life and in literature. The cope and the mitre seem vastly better adapted to Churchmanship as it exists in the West, than do "magpie" and silk hats; and there are parts of Wisconsin—we say it seriously and advisedly—where a Bishop in a "magpie" instead of a cope would be looked upon as a dangerous innovator or an old-fashioned back number. Western Churchmanship simply has outgrown its childish phases and its dependence upon English respectability. We are by no means all "Ritualists." Indeed, despite the fact that the bitterest and almost the most vindictive abuse that has been showered upon Western Churchmanship comes from Newark, that very city, rather than any city in the West, is shown by the very careful statistics presented in the *Living Church Quarterly* for 1898 to have the highest average of ceremonial in any American city. No Western city compares with the record of the city of Newark as there published, wherein out of 13 parishes reporting in that year, 7 have eucharistic vestments and wafer bread, and 3 incense. Moreover the very individual who penned these bitter attacks against the West for its "Ritualism," and who wrote for private circulation certain verses based on the Fond du Lac ceremonial which a Milwaukee secular paper refused to print for fear of a libel suit, took part in a certain service on Sunday, Nov. 25th, at the House of Prayer, Newark, according to *The Angelus*, at which the rector was suitably vested in cope, and actually himself delivered an address. That individual is the Rev. L. S. Osborne, rector of Trinity Church.

No, we in the West are by no means all Ritualists, nor is our ritualistic average (so to speak) equal to that of the city or indeed no doubt, of the Diocese, of Newark. A great many of

us best enjoy a "moderate" service, and none of us are troubled by such things, though we refuse to be scared by "Ritual." We lay more stress on the weekly Eucharist and daily services than on any sort of ceremonial. Our worship centres around the Holy Communion and our people are taught to love and appreciate it. And they do. Of course we have in the West all sorts of people, and we have parishes and priests of old-fashioned respectable Churchmanship, to whom a green stole, a silk chasuble, or a week-day service, are hideous mimicry of Rome, suitable only for people on the verge of flopping over, whose departure may perhaps be hastened by an occasional kick or by a letter to a respectable Eastern Church paper; sometimes they even migrate and edit these latter; but these dear remnants of an earlier stage of American civilization no more affect the calibre of Western Churchmanship than an arc light affects the spots on the sun.

Such, in brief, are some of the reasons why Western Churchmanship, as viewed from the office windows of THE LIVING CHURCH, presents a different hue from the corresponding article as seen in New York and Boston. They are commended to Eastern students of psychology for their kind consideration.

WE rejoice to see that our sometime friends of *The Church Standard* have copyrighted their excellent and symbolic title design so that it will no longer be lawful (or at least would not be if the copyright were not void because the design had been repeatedly published before the copyright was secured) for other papers to cause embarrassment to the Editor by reprinting the Mitre from that design to illustrate the observations of the Editor on "Roman Catholic Vestments." The expense, however, was unnecessary so far as THE LIVING CHURCH was concerned, for the picture has already served its purpose, and to reprint it each week for ten years would not add one whit to the condemnation under which that paper stands, for using a "Roman Catholic vestment" for one of its deliberately chosen symbols, or of calling one of its deliberately chosen symbols a "Roman Catholic vestment"—whichever the Editor may prefer.

The only explanation which has been made of the use of the Mitre on the title page, after the vindictive abuse of Bishops for wearing it, and the adjectives applied to it by the Editor, who evidently failed to recall his title design, is that the Mitre is now merely an ornament of heraldry, and that nobody believes in actually using it. It might be observed that if that were true (which it conspicuously is not) it would still not make the Mitre a "Roman Catholic vestment," and that is what it was characterized by *The Church Standard*. But what we might suggest is that the title design so safely copyrighted bears in five precisely uniform circles, the Mitre (first of all), the open Bible, the Keys, the Font, and the Chalice. Now as these five symbols are given precisely uniform treatment in that title design, the question arises, are these *all* merely heraldic devices that have been repudiated in fact, by *The Church Standard*? If not, why should Art be discredited by such a mixture of symbols in which one is both an instrument of heraldry, discredited in use, and also a "Roman Catholic vestment," while nobody can tell what value the organ of the broad Quadrilateral, which has abuse only for its own fellow-Churchmen, places on the other?

A CORRESPONDENT points out that in the table on page 308-9 in the *Living Church Quarterly* for 1901, the communicants in the city of Los Angeles are placed at 2,505, whereas the number should be only 1,505. Instead therefore of having one communicant in every 41 of the population, we have one only in every 68; and instead of Los Angeles being 28th among the cities in respect to number of communicants, she is 47th. It is suggested that owners of the *Quarterly* note the correction in their copies. We regret that the error should have been made.

ANSWERS TO CORRESPONDENTS.

AN INQUIRER.—In our issue for December 29th we made an attempt to give you the form of words used at the laying on of hands at the time of consecration of a Bishop according to the Prayer Book of 1549. We find, however, that by inadvertence we copied instead the form used at the ordination of a priest. As you now ask for the latter, we repeat it is as follows: "Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of His holy sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The form used at the consecration of a Bishop is as follows: "Take the Holy Ghost, and remember that thou stir up the grace of God, which

is in thee, by imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and of soberness."

In both these cases the preceding prayer and the whole context of the service show which order of the ministry is to be conveyed.

SOME OF MY PARISHIONERS.—I.

BY THE RECTOR OF ST. NESCIOQUIS.

THANK heaven, she's gone! I trust that my thanksgiving will be accounted neither frivolous nor profane; for it is very sincere. And yet she is a good woman and I like her well. She is a constant attendant at services; she is devout according to her light; and, I trust the light is growing—that she is gaining some spiritual vision. She is liberal, too. That is, she will give a dollar without pouting about it—always providing that she has not to miss a play she would like to see, forego a trip she would like to make, or stay at home from a pleasant party to which she is invited. I tremble to think what might happen if the choice between the Easter Offering and the Easter Hat were forced upon her. Still, as her circumstances are such that the decision between two things of importance so nearly equal is not likely to be forced upon her, and there are so many as fortunately situated as she who do not give the dollar without pouting, she may fairly be called liberal.

She is, moreover, very fond of me. In fact, she is too fond of me. If she were not so fond of me, she would not, I believe, bore me so much. She tells me she likes my sermons. She is interested in my conversation. It may be, indeed, that in this latter idea I am self-deceived. It is one of the most merciful dispensations of Providence, that we do not know exactly what is the judgment which is being passed upon us by the lady who listens to us with a smiling face. There are times, indeed, when the soul manifestly looks out of the windows, when the tears spring to the eyes—but that is another matter! I say, it is kindly ordered that the estimate placed upon our conversational efforts by our *vis-a-vis* is not, by any law of absolute necessity, revealed to us—we think better of them and of ourselves on that account. So I will moderate my expression, and say, she *seems* to enjoy my conversation. She does not forget me on occasion. Some little token of regard at Christmas, on my birthday and so forth, is not lacking; but—

"But" is the basest conjunction in the language. It is a cask of sour wine. It is the saddle in which the rider sits, who rides the steed to death. It is the wind which brings up the cloud which blurs all the brightness of the landscape. It is the cup in which is served a reserved bitterness. It is the master of the ceremonies to a neutralizing inconsequence; the usher of an enfeebling after-thought. Nevertheless, I always think it when I think of her; I must use it if I am to speak of her fully and frankly.

But—she wants to run things. There are few traits more unpleasant—in other people—than this same desire to run things. It is eminently proper that I should run things, for am I not *regnator*, rector, ruler, runner of things *ex officio*? But, in a parishioner and a woman (she would be very angry, by the way, if she knew that I thought of her as a *woman*), the desire to run things is plainly out of order, an incompetent incongruity, a manifest aberration from the normal order! Then, I have—I hardly know how to put it with a due regard to modesty—I have—well, qualifications. This is so entirely clear to myself, that I cannot understand how any one fails to see that interference is a manifest impertinence. But enough of this moralizing! The fact remains and frets me like a hair shirt. It is an *aliquid amari* in my draught of life. She wants to run things.

I have run to waist, till my tailor tells me I have no waist left. So I do not care to wear a Latin cassock, which all too plainly reveals my unhappy condition; but she "does not like to see me" in one of the Anglican mode. In the heat of summer—a corollary to the former proposition—I distil, if not exactly as the dew, yet I distil freely. As a rule, I am most correct in my attire. But when one—well—distils, a negligee shirt and a long surplice are so much more easy, and, as I think, more dignified—for is not perfect ease the same with perfect dignity?—than a limp dog-collar and a frowsy cassock; but she thinks "it looks so awkward!" I wear my hair short—a relic of the time, now, alas! so long ago, when my tastes were militant—but she has sewn a patch of white muslin on each of my stoles, "to keep them from soiling," which I regard as a work of more than supererogation. She wishes I would have the processional cross deposited in some position other than the one in which I—for reasons perfectly valid to myself, have directed it to be placed.

She wishes I would not make criticisms which I think ought to be made, when I announce services for week-days, parish meetings, and so forth.

I freely grant that these are little things; but so is a hair down one's neck a little thing.

There are deeper woes. There are some things and—what is more important—there are some persons in the parish of St. Nescioquis, *that will not be run*. She has been with me for the last hour. I was writing a sermon on "Peace I leave with you," when she interrupted me in the very heart and crisis of preparation, in the full flow of inspiration. She has been with me, I say, a full hour, pouring into my by no means sympathetic ears the woeful story of how the President of the Woman's Guild of St. Nescioquis, a woman of great good sense and firm resolve, will not be run. I will not detail particulars. I presume most of my brethren have experience in this kind. If they have not, they will neither understand nor sympathize. I have tried to pour the oil of suggested compromise on the troubled waters; I have tried to thunder against the thunder and to out-rave the storm; but we left off just where we began. She wants to run things and the President will not be run. Therefore it is the sound of battle which I hear. "*Sunt lachrymae rerum.*"

She is very good and I like her well; but, thank heaven, she is gone!

And now to my sermon: "Peace I leave with you." Alas! I fear I must take another text, lest I should seem sarcastic. I think I will preach from, "That they study to be quiet and to mind their own business." That would be more apt, and, methinks, I could wax eloquent with the eloquence of enthusiasm on that subject.

HOW TO TEACH THE AMERICAN BOY REVERENCE.

By W. E.

CAN the American boy be taught Reverence? Many a priest and many a good Christian have been tempted to answer, No. The atmosphere of national life, the conditions of school life, and the prevalent undisciplined home life have destroyed in many children all respect for authority of any kind, and all veneration for God, and the things of God. What can the priest do, and the Sunday School teacher do, to teach children reverence for the House of God, in the face of modern American conditions?

Here is a story of what was accomplished in a certain parish not two hundred miles from New York.

The irreverence of his choir and Sunday School was a sore worry to a certain rector. Exhortation and expostulation seemed to be in vain. So long as he was present to keep order in choir and Sunday School, there was outward quiet. But when he was absent, things were done which tried his heart. Matters culminated one day in the breaking of the credence table, beside the altar, by the choir boys "playing tag," running through the chancel, jumping on the credence, and thence leaping over the partition into the ambulatory behind the altar. Of course no one with authority was present at the time.

Something had to be done. Mere angry rebuke had proved useless in the past. It might stop particular acts, but the rector realized that he would go on haranguing for one misdeed after another, all his days, unless somehow he could convert the *spirit* of the boys into Reverence.

He thought, and he prayed. He began at once quietly but firmly. He established a rule for all the Sunday School and choir: *On entering and leaving church, they must bow to the altar*. They practised it in Sunday School, and the choir on Sunday began it, going in and out of service. There was some protest. Some of the congregation sneered, others criticized. The rector said nothing, but he kept on with his plan. Twelve months passed, and at the end of that time, the priest joyfully recognized that he had found a solution for the problem of Irreverence. To-day without fear he would leave his boys and girls alone in church, or Sunday School, if need be. Not one would dare enter the chancel, where that Awesome Thing is, towards which they bow—the only thing in their lives, as young Americans, to which they ever had to pay reverence. And talking in church has become at most a subdued whisper, in the presence of that solemn, mysterious altar that commands their obeisance.

The rector is not particularly a ritualist, but there is one bit of Ritual he would not relinquish for any price—and that is Bowing towards the Altar.

Under The Royal Law

By Barbara Yechton

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PART I.

THERE was an unusual stir on the second floor of Schaefer's box factory. Instead of the steady application to work, and of the hymns and popular songs with which the occupants of the room were wont to beguile the hours, they were this afternoon gathered together in little groups about the long room, talking in low but earnest and excited tones. They were, seemingly, regardless of the many piles of boxes which stood about waiting to be "stripped" and "topped" and labeled.

Now as these workers were paid "by the piece," time meant money to them, and this voluntary idleness on their part was significant. The boxes being given out in lots of from twenty to fifty at a time, and paid for according to the quantity accomplished, a proficient worker in Schaefer's might, by close application, make five or six dollars per week, or, by remaining until eleven p. m. for six nights in the week, the sum total of nine dollars.

Each girl had a "pardner," and with an apron's length—the recognized factory measure—of space between them, the two shared in common the paste or glue pot and brush, and the long, narrow piece of board which made up the sum total of their tools, if we except the nimble fingers that did their part so deftly.

When finished the boxes were piled up in the middle of the floor; each girl keeping account of her day's work, which account must agree with that of the foreman, in order to be paid by Schaefer. And this brings us back to the unusual idleness and excitement in the workroom on this particular afternoon.

"It's a burnin' shame!" declared Gusta Hausmann, emphatically. Gusta was a big, handsome girl, with a brilliant color in her cheeks, and blue eyes that could flash like burnished steel. She had strong convictions, with all the courage needed to enforce them, and she was a favorite and leader among her mates. "It's downright stealin', that's what it is," went on Gusta. "Every day this week he's made me out short—firs' ten, then twenty an' another twenty, an' now fifty. *Fifty*—think of that! An' the cheek of him tryin' to make me believe I'm the one what's made the mistake! I ain't no fool! I guess I can count's well as *him*, 'n better, too. H'n!" with an indignant toss of her head and a fiery glance at the farther end of the room, where partly concealed behind a low partition stood the foreman, Emil, surrounded by a noisy group of girls. "Did he cheat you, too, Elsie?" she asked eagerly of her "pardner" who just then joined the little crowd of which Gusta was the centre.

Elsie's soft, dark eyes were brimming in tears. "I'm out fifty; he says I never got 'em," she answered mournfully, "an' I *know* I didn't tell no lie about it." Then her voice broke, and the tears had their way, rolling fast, one after the other, down her thin cheeks. Elsie had a sick mother at home and two little sisters who were entirely dependent on what she earned.

"Course you had 'em; don't we know!" cried Gusta, fierce with sympathy. She threw a strong arm across her partner's slight shoulders, and squeezed the girl to her. "That Emil is the biggest cheat an' liar outer jail. For two pins I'd go right down there an' tell him so." She made a motion toward the other end of the room, but Elsie's hand restrained her.

"We're all in it—out of it I had ought to say," remarked Jule Oelrich, coming up almost breathless with haste and indignation. "He makes me thirty short—and Greta's worse off—she's forty out; an' Katie Heinemann, an' Laura Epps, an' Dora Fleisch, an' Estelle Martin. He tells 'em their count's wrong. He's jus' gettin' the girls crazy!"

"You don' mean to tell me he's tryin' to knock off boxes from every girl's count?" cried Gusta, incredulously.

"That's jus' what he's doin'," spoke up Emma Green. "He won't listen to nobody; he tells 'em he'll teach 'em to count *his* way 'fore he gets through. He's docked every girl on our side the room, 'cept the crank."

There was a start of surprise, and the murmur of, "Well, *that* looks bad!" went round the girls.

"Didn' I tell you she was a mean sneak;" cried Gusta, turning sharply on her partner. "An' you always takin' up for her an' offerin' excuses! She an' Emil's connivin' against us—that's

what 'tis. I ain't got no use for sneaks—an' she's got the cheek to stay on here! She mus' think we're fools!" Obeying a sudden impulse Gusta wheeled round and walked over to where Lizzie Keegan stood calmly working.

Lizzie's thin, compressed lips wore a supercilious expression which frequently her sarcastic tongue interpreted into the plainest, and if indifferent, most exasperating English. It was well known that she considered herself the only "stylish" girl in Schaefer's, and took pride in being "awful exclusive an' high toned."

This estimate of herself, however, was not shared by her mates. In the most open manner they made fun of the airs and graces she attempted to put on. They called her conceited and deceitful, gave her the name of "the terror" and "the crank," and delighted in making speeches which roused her high temper. This last was not at all difficult to do; and as Lizzie always "gave as good as she got," sometimes a little more, the dislike for her had steadily increased, until the girls were ready to believe that she was at the bottom of whatever ill that happened. Her friendliness with the foreman whom they all disliked only added to her unpopularity, the majority of the girls giving ready credence to a rumor that had sprung up within the last few days—that Lizzie was "connivin'" with Emil to cheat them in the count of their work.

"You been up for your count?" demanded Gusta, imperiously.

Lizzie glanced at her out of the corner of one eye, without turning her head; then dropped her lids haughtily. "I has," she answered, with supreme indifference.

"Was your count right, or did Emil dock you too?" continued Gusta, in the same dictatorial tone.

Lizzie appeared to be deeply engrossed in the laying on of a "strip," giving it a pat or two when in place, and scrutinizing it with her head on one side, apparently perfectly oblivious of the impatient girl beside her.

"Well! I asked you a question, an' I'm waiting for a answer," Gusta sharply reminded her.

Then Lizzie looked up, a disagreeable glitter in her pale grey eyes, a sarcastic smile curving her lips—she returned Gusta's dislike with interest. "I ain't got no call to quar'l with Emil," she said, assuming a fine appearance of innocence. "I can count, you know."

The shot went home, for big Gusta's strong point was not arithmetic. Elsie had always to help her keep her count.

Gusta was furious. "Yes," she cried out, raising her voice, "you can count an' you can cheat an' lie, too, Lizzie Keegan! But you've done the last mischief you'll get a chance for here, I can tell you!" Down the long room, like a whirlwind, she went, back to the angry, excited girls. In her absence the group had grown larger, the consciousness of being defrauded stronger. Some were raging, others weeping, all smarting under the injustice done them, and what Gusta now proposed was like the spark to dynamite.

"Come on, girls, come roun' me all of youse," Gusta commanded, waving her companions toward her. "Look here," she went on, in a low, sharp whisper, "we jus' hadn' ought to stand this swindlin'—we ain't workin' for fun—we're workin' for our livin', an' wese should have our rights. Maybe Schaefer don' know nothing 'bout this skin game Emmil's playin' on us. An' if he does know an' he wants us to keep on doin' his work, he's jus' got to make a change—less we'll change—we'll strike!"

An eager, breathless "Oh!" burst from the throng; and half frightened, half elated, they crowded closer around their daring comrade. "I'm wid you, Gusta!" "We can't keep on workin' for nothing!" "We'll be worse off if Schaefer fires us all out!" "Oh, I darsent—" came in whispered, disjointed sentences.

"'Fraid cats!" jeered Gusta, with a gesture of supreme contempt. "I wants my rights—an I ain't afraider nobody!" She certainly looked fearless; her fine figure drawn up to its full height, her well shaped head thrown back, her blue eyes flashing dangerously. "Now look here," she said, decidedly; "this cheatin' business has got to stop, an' it won't till we stop it. If you girls'll j'ine in an' back me up, I'll go down an' tell Schaefer the whole thing—I ain't afraid—an' that we won't stan' no more of it. I'll tell 'im—" (She paused, and eyed her audience, her full red lips set firmly together) "I'll tell 'im," she continued crisply, "that we won't have Emmil for foreman no longer. Jake knows the business—he's been assistant long enough—he's honest, Jake is, an' we like him. He wouldn't cheat non on us outer our hard earnin's. Schaefer'll have to bounce Emmil an' put Jake in 'is place. Who's got anything to say 'gainst that?" She folded her arms and waited for an answer.

It came from all sides, in a hearty chorus of agreement. The group included all the girls in the room except Lizzie Keegan, who kept throwing inquisitive glances in their direction, and, as somebody said, "stretchin'" her long neck to hear all she could.

"Well, then that's settled," remarked Gusta, with satisfaction. "Now there's somethin' else I'm goin' to tell Schaefer he's got to do. See them piles an' piles of boxes," she went on rapidly, waving her hand toward the middle of the room, "waitin' to be done; an' big orders comin' in every day—so we'll have night work six, seven, eight weeks. D'you suppose Schaefer'll be willin' to let all his old han's go an' leave 'im in the lurch? I jus' guess not! Where's he goin' to find sixty workers like wese to come in at a minute's notice an' take hold of his work? This is the very time for a strike. We've got 'im in a hole an' he's bound to give in—so I'm goin' to tell 'im he's got to send Lizzie Keegan off, well as Emmil. I ain't goin' to put up with her impudence no longer—an' there ain't a girl here she hasn' sassed up an' down. Guess nobody'll cry over the partin', and we'll be rid of the two terrors the same time." Gusta rushed out the last words to cover the little nervous catch in her voice.

For an instant the girls were startled—being "put out of work" was a serious matter—then some one called out admiringly, "Takes you, Gusta! Why we won't know the place 'thout the 'crank'!" and a laugh went round.

Gusta laughed too, gayly; she had not expected to win her point so easily. "Might's well make a clean sweep," she said, tossing her head. "Now come 'long, girls, let's get down to Schaefer 'fore Emmil suspicions what we're up to." But an unexpected interruption detained her.

Elsie Bamberger came pushing through the crowd, until she reached her "pardner's" side. She looked very dejected, and her eyelids were red from crying, but when she spoke there was in her voice a firmness, a quiet sturdiness, that impressed her hearers.

"'Bout Emmil you're all right," she said, addressing Gusta, "an' we'll every one stan' by you, no matter what come—if we stays we stays together, if we goes we goes together. Emmil's a wicked cheat an' he tells lies—we all know that—an' he should get his punishment. But you're all wrong 'bout Lizzie Keegan. She is a crank, an' awful ugly-tempered, imperdent girl—I ain't denyin' it—but you don' know nothin' for certain 'bout her connivin' with Emmil, an' I wouldn' be the one to take the bread outer any girl's mouth, that has to work for a livin'. We has mothers to support—so's Lizzie. We know well what hard times is 'thout no work—and that had ought to pervent us from puttin' Lizzie out of a place. I ain't willin' to have no hand in it. You're awful mad now, Gusta, an' I do believe you has cause for it, but, all the same, if Schaefer would sen' Lizzie away on your word, I know there wouldn' be a sorrier girl'n you over it when youse had cooled down." Elsie's soft, dark eyes met Gusta's fierce gaze appealingly but steadily; and from past experience her "pardner" knew well the quality of that steadiness. It was a byword among their mates that, "for all her blow an' bluster Gusta'd give in twice's quick as Elsie, when once Elsie took a stan'." That Elsie rarely took a stand, only gave the more importance to her present attitude.

The girls looked uneasily at each other. The thought of "taking the bread out of another girl's mouth" brought shame to many of them, and a confused murmur arose.

"Don' say nothin' 'bout Lizzie"; "Elsie's right!" "I don' b'lieve in puttin' no girl out!" cried several voices, and one girl, who had been fierce in her denunciation of Emil, was heard to remark, "these foremans is all alike—let's drop the whole row an' go back to work."

What so fickle as a crowd!

Gusta felt it was touch and go with her plan and determined on prompt action. "If you ain't the worst!" she exclaimed to Elsie, in a furious undertone. "You had ought to go lie down in the gutter an' have Lizzie Keegan stamp all over you. She'll do it yet—see if she don't—an' you will deserve it!" Then in a louder voice to the crowd, "Since you're all so chicken-hearted, we'll drop Lizzie an' she can go on bossin' youse. I jus' hope she will! I wants my rights an' I'm goin' to have 'em. Them what's afraid to come can stay behind." With an imperious gesture she turned and ran to the stairs. Every girl followed her.

As they swept past him Emil looked up from his lists with angry surprise. "What's all this?" he demanded harshly. "What're you up to now?"

"A-c-h! mind your business an' we'll mind ours!" retorted

Gusta, darting by. And pell mell, helter skelter, almost tumbling over one another, went the girls after her; down the steep, creaking stairs and along the narrow hall, at the end of which was the proprietor's office.

Schaefer hastily brought his own fat legs, and the legs of his chair to the floor, and assumed an upright position as the throng of excited girls burst into the little room.

"Vhy! vhy! gelse! vhat iss de meanin' off dis row?" he exclaimed, in remonstrance, his light, prominent eyes opened to their widest extent.

Gusta needed no second invitation to begin. With head thrown back, eyes flashing, and a voice that rang out like a clarion, she related, in the strongest, most terse of language, the story of their wrongs and what they now required.

At first Schaefer was inclined to treat the matter lightly, throwing in side remarks—incredulous, facetious, mollifying, in the hope of creating a diversion, and perhaps restoring good humor. But very soon he realized that this was no petty squabble to be smoothed over by a few pleasant or conciliatory words, and listened in silence; plucking hard at his blonde mustache and casting angry, uneasy glances from under frowning brows.

When Gusta brought her tale to a close (every statement she made having been corroborated by a low, angry chorus from the crowd) he asked roughly: "Vell, vhat's de upshot off all dis talk? Vhat you expect's me to do?"

"We wants our money 'cording to our count—'cause it's right," answered Gusta, in clear, ringing tones.

"We wants our rights! We wants our count!" roared the girls.

Schaefer scowled fiercely at them, but attempted to temperize. "I vill talk it ofer mit Amel," he said, with the air of making a tremendous concession. "I vill gif him a pig rowing—so dat he vill not forget vhat I say. Now shust go pack to work. I vill see dat he treats you gelse aldthright."

But this did not suit the "gelse" at all.

"We ain't goin' to stan' Emmil no longer," reasserted Gusta, boldly, with the keenest enjoyment of her position as spokeswoman. "If you wants us to do your work you has got to get rid of Emmil—to-day—now—'relse we'll strike! We means it, Schaefer. You has got to let wese go—or Emmil. We wants our count, an' we wants Jake for foreman!"

"We wants our count! We wants Jake for foreman!" choruised the girls.

Schaefer thought of the piles of boxes upstairs waiting to be finished, of the heavy "orders" lying on his desk, and considered the glowering faces before him from a new mental point of view. But it meant much to him to retain his factotum; not to "give in" to his employees. He made one more effort. "Now gelse, pe reasonaple," he urged persuasively. "I haf always peen goot to mine gelse—you know dat vell. Now I vill do vhat anoder man would not do—I vill pay you accordin' to your count. Now see dat!" as if fairly astonished at his own generosity. "Und I vill gif dat blackcard, Amel, de *vorse* blowing up he ever get in all dis vorld—"

The wild burst of yells, of hoots, of hissing which interrupted Schaefer sent a thrill of alarm through his craven heart. Hastily he placed the office chair between himself and the howling crowd, and swore "Tousen duyvils!" with savage emphasis.

"Jake! Jake! We wants Jake for foreman! We wants our rights!" roared Gusta and her followers.

And with a stamp of impotent rage Schaefer yielded. "Aldthright! aldthright!" he cried loudly, shaking his arms angrily at them. "Shut up your noise, and get pack to your vork. I vill pay you 'cording to your count—und I vill discharch dat Amel vhat you hate—"

"Jake!—we wants—" began the girls.

"Yah! yah! yah!" roared Schaefer, in his turn. "I vill gif you dat Shake for voremans—und I shust hope he vill makes you sorry! Now, den, get *stra*-ight pack to your vork. Shoo! shoo!" With extended coat skirts he brushed them before him, pushing the hindermost ones roughly out of the room.

But little cared the girls for that, they knew of old their employer's ways—and they had won their point!

As they ran laughing back to their work, Schaefer went to the foot of the steps and called up in a snarling voice, "Amel! you Amel!—come down here, you great big fool!" Then returning to his chair, he put his feet on the table with a thump and frowningly awaited the foreman's presence.

The girls as well as Emil had heard Schaefer's tone of voice and his words, and a loud laugh of derision went around the big room.

"Takes wese to set things right," cried Gusta, tauntingly,

as with paling face Emil started down the steps. "Guess you'll find we can count well's you can."

"Now Gusta, don't torment 'im. We've won, ain't that enough?" remonstrated Elsie. She stood rolling up the sleeves of her faded dress, preparatory to beginning work on the tall pile of boxes waiting to be labeled. Elsie's eyes were shining, a happy smile curved her lips. She felt so thankful her week's earnings would not be short. How could she ever have taken the few remaining dollars home to the sick mother, and with rent-day so near at hand? "Sing something, Gusta," she asked, "something we's all can join in the chorus." A sudden light that flashed into Gusta's steel blue eyes, simultaneous with a rude twitch of her sleeve made Elsie wheel quickly round—to find Lizzie Keegan standing at her elbow.

Lizzie's face was white, her light eyes had changed in color and narrowed, until now they looked like two fiery green slits; she was beside herself with rage. As Elsie fell back a step or two in frightened dismay Lizzie pressed closer, shaking a gaunt clenched fist in the girl's face.

"I'll have you to know that I ain't under no obligations to you for keepin' me place," she cried, shrilly. "The *imperdence* of you an' your dirty, meddlesome gang thinkin' as Schaefer'd be sendin' *me* away on the wurd of one like *y-o-u-s-e!*"

The cutting emphasis brought the color back in a torrent to Elsie's face, and the quick tears to her eyes.

"I didn' mean no harm, Lizzie," she explained, with quivering lips. "You has a sick mother same's I, an' I only done for you as I'd a like youse to do, for me—"

"I didn' ax you to do nothin' for me nor me mother," interrupted Lizzie furiously. "We can live 'thout the likes of you, I'd have you know. You ain't the one what's put me here, an' all your connivin' won't get me put out. I won't stan' noner your interferin'."

But recovering from her overwhelming surprise, hot-tempered Augusta was to the front now. Pushing between the two girls she thrust Lizzie roughly aside, and, completely shielding her slim partner, stood with hands on her hips defying the enemy. "If you want to fight, fight *me*. I'm the one what wanted you put out," she declared. "An' a good riddance 'twoulder been too—you spiteful old crank, you! Elsie's the one what spoke up for you against us all. She's the one what's always taking your part, an' makin' excuses for you an' doin' you kin'nesses—like she would be done by—that's what she says. There ain't a girl here what's been kind to you like Elsie—an' you know it—an' yet youse can turn on her an' sass her this way. But I ain't really surprised," putting her nose up in the air, "'tain't no more than I expected. If Elsie'll take my advice, she'll never draw breath to you again, Lizzie Keegan, long as she lives."

"I don't want her to speak to me," shrieked Lizzie, almost dancing with rage, doubly angry because of the truth of Gusta's remarks. "'Tis I won't speak to *her*—the meddlesome upstart! I got loads of friends 'thout comin' down to such as Elsie, Bamberger an' you. I don't want her to open her mouth to me again—an' if she dar's to, she can just take what she gets, an' you too." Lizzie finished with a sudden menacing wave of her clenched fist that brought a shout of "Shame! shame!" from the onlookers.

"Don't you touch Gusta!" cried Elsie in alarm, appearing hurriedly from behind her "pardner." "Youse needn' worry, Lizzie," she added, a look of reproach in her soft, frightened eyes that smote Lizzie Keegan's heart, hard though it was. "I won't never speak to you again—since that is what you want. I ain't forcin' myself on nobody."

"I ain't afraid you, nor nobody the likes of you!" Gusta shouted defiantly at Lizzie, and with an inviting flourish of her fists. Gusta was nothing if not responsive. "Come on!" while cries of "Shame! shame!" and "Give it to 'er, Gusta!" from the crowd mingled with Elsie's wail of "Oh, Gusta! Lizzie! *don't* fight!"

"Vhat's all dis pig noise?" roared a voice far above the din, a voice that made everybody jump with surprise.

On the stairs, his bullet head and squat shoulders just above the opening in the floor stood Schaefer, glowering at them. "Ain't you haf make enough row for von day?" he demanded. "Here you, Shake," as the new foreman appeared beside him, "you make dese gelse do deer vork. Get to your vork, you lasy gelse! und do it quvick—else," he pounded his fist on the floor and swore, "I discharch Shake, und de whole lot of yous on de shpot! I vill haf *no* more foolin'. Now shust you remember vhat I says!"

(To be continued).

❖ ❖ *The* ❖ ❖

Family Fireside

THE DEMANDS OF THE MODERN CHURCH?

WANTED a pastor, strong and young;
 A man of brain, with silvery tongue,
 Possessed of liberal, moderate views,
 Whose eloquence will fill the pews;
 A man who'll interest young and old,
 And add new members to the fold;
 And one who's not afraid of work,
 And will no smallest duty shirk;
 Whose sermons will be always new,
 And whose vacations will be few,
 Who'll manage without fuss or fret
 To free the Church of every debt;
 With disposition mild yet firm,
 Not lax nor yet unduly stern.
 If such a man will but apply,
 On our good will he can rely;
 And we'll be glad to have him stay
 Until his hair is turning grey.
 When we'll politely let him know,
 That it is time for him to go,
 And seek new pastures, where his skill
 May be appreciated still.
 For such is now, the Christian way
 Of treating ministers to-day.

FELIX CONNOP.

SOME THOUGHTS FOR THE NEW YEAR.

WHAT should be our main object in life? Pleasure? No; not even of the purest kind, far less mere worldly pleasure. Our main object in life should be Life itself; but life in its highest sense—not length of days upon earth.

"Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. xvi. 11). These words, it is true, are shown by the verse before to refer to the Resurrection of our Lord; but we are justified in applying them to ourselves. As our Lord and Saviour thus addressed His Father in heaven, so may all who believe in Him. It is the authorized language of faith.

What is it that God will *show* us? What is it that we are to ask Him to show us? What is it that we are to wish above all to know and to have? Not pleasure, but life; not a course of pleasure, but "the path of life." This path is the path that leads to life *eternal*; but it is itself a "path of life." Life is what it leads to, and life is what it is—true life, life in Christ, life with God.

"Thou wilt *show* me the path of life." I could not find it, O Lord, without Thee. I should miss the way, and be misled, and go astray. I should follow false guides, or take my own way. Thou alone canst show me infallibly the path of life; and show it Thou dost, and wilt, by Thy Word and Spirit. "Thou wilt *show* me." But many a path is shown, only to be turned away from. Not so with *this* showing. Thou hast already given me a desire after this path; Thou wilt show it to me, and, yet further, Thou wilt incline me to choose it and walk in it. It is the path of *life*, because only while we are in it are we truly alive. Other paths are paths of spiritual death. It is a *happy* path, and the only path that is so. God will not only show it, but He will bless it with His own presence, and that will make it *happy*.

"In His favor is life." So that, while we are not to make pleasure our chief object, yet in seeking as our chief object the way of life and the favor of God we shall find the very best of pleasure. And that, although the path of life is by no means always smooth or easy. On the contrary, it is often rough and toilsome, and has its hindrances and difficulties and dangers, and much hard service has to be done by those who walk in it, and they must often deny themselves and submit to have their own wills crossed.

"In Thy presence is fulness of joy." But how can *fulness* of joy be had in such a path as this? Joy there may be; but, with so many drawbacks, how *fulness* of joy? The joy will not be *full* till the end of the path is reached. Every path leads somewhither; and, pleasant as the path may be, it is far less to us than the place it leads to, the place where we would be. So here: God's presence is with us along the path, and gives us

joy; but the path leads to His unclouded and eternal Presence, and there the joy will be full.

"At Thy right hand" expresses this immediate presence. This is what the path of life leads to—the right hand, the immediate presence, of God. What did Jesus say? "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me" (St. John xvii. 24). He Himself is our Way; He also is our End. He is our Life, He is our very Path of Life, He gives eternal life to all who believe on Him, and He will be their Life and their Portion for ever.

To walk in this path of life, *this* is to live indeed.

Once only can this earthly pathway be trodden, and every step makes it shorter. What is *your* pathway? Is it "the path of life"? Is Christ your *Way*? Have you chosen Him? Are you cleaving to Him? Are you following Him?—REV. F. BOURDILLON in *Church Monthly*.

HOUSEHOLD HINTS.

TRY A SUN-BATH for rheumatism.

TRY a wet towel to the back of the neck when sleepless.

DISHES used by the sick should be washed separately from those used by the family.

TRY walking with your hands behind you, if you find yourself becoming bent forward.

A TABLESPOONFUL of lemon juice in a small cup of black coffee will relieve a bilious headache, it is said.

DON'T strain the baby's eyes by allowing a strong light to shine directly into them, especially when it first wakes.

GLYCERINE and lemon juice, half and half, on a bit of absorbent cotton, is the best thing in the world wherewith to moisten the lips and tongue of a fever-parched patient.

TOMATOES are a powerful aperient for the liver, a sovereign remedy for dyspepsia and indigestion. Tomatoes are invaluable in all conditions of the system in which the use of calomel is indicated.

THESE are the days when tired feet are a common complaint. If to the night foot-bath a small lump of common washing soda is added, the relief to tender skin and strained muscles will be prompt.

THIS is said to be a certain cure for a felon, if you apply it in time: Take equal parts of gum camphor, gum opium, castile soap and brown sugar. Wet to the consistence of paste with spirits of turpentine and bind on the felon with a soft linen cloth.

A LITTLE common table salt sprinkled evenly over a mustard plaster will enable the patient to keep it on comfortably for hours—and to go to sleep, if so disposed—while the mustard is "putting in its work." The salt probably absorbs some water, making a brine which comes between the mustard and the skin, but not in quantity sufficient to seriously interfere with the mustard.

TO KEEP the color of cranberry sauce right, cook in a porcelain-lined dish. Allow a pint of water to a quart of cranberries, cover and boil for ten minutes. Add one pint of granulated sugar and stew for ten minutes longer, covered all the time. Stir with a wooden spoon. Strain and squeeze through everything but the seeds and tough skins.

SALTED peanuts are an excellent substitute for salted almonds. Remove the shells and pour boiling water over the nuts until the red covering leaves them; spread on a flat tin, pour some salad oil or melted butter over them, and place in a slow oven for about half an hour; then sprinkle with very fine salt, shake thoroughly, and set aside to cool.

MEAT should always be wiped with a clean towel as soon as it comes from the butcher's. Never buy bruised meat. To keep meat longer than you could otherwise, sprinkle with pepper; it can easily be wiped off before cooking. Meat which has been kept on ice should be cooked immediately. It is much better to place meats, poultry, game, etc., by the side of the ice rather than on it, as it is the cold air that arrests decay.

GREEN tomato soy is a pleasant accompaniment for nearly every sort of fish and meat. To make it, slice without peeling eight quarts of green tomatoes and twelve large onions. Add to them four cupfuls of sugar, two quarts of vinegar, two tablespoonfuls of salt, two tablespoonfuls of ground black pepper, two tablespoonfuls of mustard, and a tablespoonful each of cloves and allspice. Cook these together slowly until the tomatoes are tender. Turn into pint jars.

AN ironing board cover may be made from an old white blanket. Cut two pieces of the correct shape and size and allow enough to come over the edge of the board but not under. From strong muslin, bleached or unbleached, as you prefer, make two or three covers the size and shape of your board. Hem them all around, and, at a distance of four or six inches, sew strong tapes long enough to reach under the board and tie securely. When one cover is soiled, it is easily removed and a clean one adjusted.

Church Calendar.



- Jan. 1—Tuesday. Circumcision. (White.)
 " 4—Friday. Fast.
 " 6—Sunday. The Epiphany. (White.)
 " 11—Friday. Fast.
 " 13—Sunday. First Sunday after Epiphany. (White.)
 " 18—Friday. Fast.
 " 20—Sunday. Second Sunday after Epiphany. (Green.)
 " 25—Friday. Conversion of S. Paul. (White.) Fast.
 " 27—Sunday. Third Sunday after Epiphany. (Green.)

KALENDAR OF COMING EVENTS.

- Jan 22.—California Diocesan Convention, San Francisco.
 Feb. 7, 8.—Retreat for the Clergy, Diocese of Maryland.
 Feb 13.—Conference of Church Clubs, Philadelphia.

Personal Mention.

THE REV. W. FRED ALLEN, of Grace Church, So. Cleveland, Ohio, has accepted a call to the rectorship of St. Clement's Church, Greenville, Pa., beginning his duties there Dec. 30th.

THE VEN. T. H. M. VILLIERS APPLEBY, D.D., Archdeacon of Duluth, will be addressed, till the end of March, at 43 Lafayette Place, or, Church Missions House, 281 Fourth Ave., New York.

THE REV. EDWARD S. BARKDULL, of Toledo, Ohio, has accepted the appointment by the Bishop of Chicago as priest in charge of the unorganized work at Lake Forest, Ill. He will enter upon his duties at once, when a parish organization will be formed.

THE REV. EDWARD BENEDICT has resigned Somerset parish, Princess Anne, Md., Diocese of Easton, to accept the rectorship of Christ Church, Swansea, Mass. He will enter upon his new duties on the First Sunday after Epiphany.

THE REV. FREDERIC CARMAN, for several years curate of Gethsemane Church, Minneapolis, Minn., has resigned to take up work under Bishop Spalding of Colorado.

THE address of the Rev. A. K. FENTON is changed from Lorentz and Atlas, to Clarksburg, W. Va.

THE REV. W. M. JEFFERIS, D.D., has entered upon his duties as rector of Calvary Church, Wilmington, Del.

THE REV. B. P. LEE of Columbia, Tenn., has accepted the position of Dean of Christ Church Cathedral, Lexington, Ky.

THE REV. W. D. MATTHEWS has become rector of St. Mark's Church, Palatka, Fla., succeeding the Rev. F. Du M. Devall, who is now curate of Trinity Church, New Orleans, La.

THE REV. R. L. MCCREADY of Frankfort, Ky., has declined a call to Charlotte, N. C.

THE street address of the Rev. H. CRESSON McHENRY has been changed from 411 Spruce St. to 634 N. 56th St., Philadelphia, Pa.

THE REV. LEIGHTON PARKS, D.D., rector of Emmanuel Church, Boston, Mass., will leave for Europe Jan. 20, and will remain till Oct. 1.

THE REV. WILLIAM J. ROBERTSON, lately rector's assistant at the Church of the Messiah, Philadelphia, has been called to be rector of St. John's Church, Gibbsboro, N. J.

THE REV. E. V. SHAYLER was instituted rector of Grace Church, Oak Park, Ill., by Bishop Anderson on the Sunday after Christmas Day.

THE REV. C. W. TYLER has resigned Grace Church, Lyons, Iowa, to accept a unanimous call to Trinity Church, New Castle, Pa., to take effect Feb. 1st.

THE VEN. W. M. WALTON, Archdeacon of Atlanta, having declined the sundry calls received of late, may still be found at his residence in the city of Atlanta, Ga.

THE address of the Rev. Dr. F. C. H. WENDEL is changed from Huntington, Conn., to R. F. D. 7, Shelton, Conn., owing to the introduction of the Rural Free Delivery System.

THE REV. F. B. WHITE of Fall River has become rector of St. Paul's Church, Brockton, Mass.

THE REV. S. AKTON WRAGG, lately called to the rectorship of St. Peter's Church, Fernandina, Florida, entered upon his duties October 1st.

THE REV. ANDREW CHALMERS WILSON has resigned the assistantship of St. Paul's Church, San Francisco, and accepted the rectorship of Christ Church, Sausalito, and may be addressed "Holly Oaks," Sausalito, Calif.

DIED.

DAVIDSON.—ELIZABETH, beloved wife of the Rev. J. M. D. DAVIDSON, rector of the Church of the Atonement, Edgewater, Chicago; departed this life on the Feast of St. Stephen, at 2 o'clock p. m.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

ENSGN.—Entered into rest at Toledo, Ohio, Dec. 10, 1900, SARAH C. ENSGN; also at Greenwich, Conn., Dec. 13, 1900, ASHER D. ENSGN, oldest daughter and son of the late Emily Blaklee and Benjamin P. Ensign of Ashtabula, Ohio.

"Father in Thy gracious keeping
 Leave we now Thy servants sleeping."

MARTIN.—At Clarksdale, Miss., on St. John's Day, Dec. 28th, 1900, the Rev. JOSEPH EDWARD MARTIN, D.D., LL.D., Rector of St. Luke's Church, Jackson, Tennessee, and Dean of the Memphis Convocation.

PIKE.—Entered into life eternal, at Hanover, N. H., January 2, 1901, ABBY ATKINSON PIKE, widow of the late Alfred W. Pike, M.D., and daughter of the late Asa and Frances Atkinson Freeman of Dover, N. H.

SMITH.—Entered into rest Friday, December 21st, 1900, MRS. MARIA MITCHELL SMITH, at the home of her brother, Lucien C. Mitchell, 3020 Indiana Avenue, Chicago. Services were held Christmas Eve in St. Peter's Church Cazenovia, N. Y., the Church of which her husband, the Rev. A. P. Smith, D.D., was rector for many years. Interment in Evergreen Cemetery, Cazenovia.

OFFICIAL.

DIocese of SOUTH CAROLINA.

Bishop's House, Columbia, Dec. 27th, 1900.
To the Friends of the Porter Academy:

The Executive Committee of the Trustees of the Porter Academy deplore the necessity which compels this statement.

The increasing ill health and partial blindness of the venerable founder of the Academy, the Rev. A. Toomer Porter, D.D., renders it impossible for him to conduct its management, or to give his attention to its interests.

At a recent meeting of the Board of Trustees, called by its chairman, at Dr. Porter's request, the situation was fully considered upon the communication made to the Board by Dr. Porter, and the Trustees assumed the responsibility of continuing the school under their direction. They elected an Executive Committee, consisting of the Bishop of the Diocese, as chairman of the Committee as of the Board (*ex-officio*), three clergymen, and three laymen.

Its founder, Dr. Porter, was made *Rector Emeritus*, and the present faculty continued with the Head Master, Mr. C. J. Colcock, as Principal for the remainder of the scholastic year.

The Cadets now furloughed for the Christmas holidays are to return to the Academy on January 7th, 1901, and the exercises resumed on that day. Mr. F. A. Mitchell, Cashier of the South Carolina Loan & Trust Co., Charleston, S. C., has been elected Treasurer of the Institution. No proper effort will be omitted to carry on the great work of this school.

Signed:

ELLISON CAPERS,
Bishop of So. Ca.

JOHN JOHNSON,
 JOHN KERSHAW,
 JAS. G. GLASS,
 E. H. PRINGLE,
 R. G. RHETT,
 F. A. MITCHELL.

Executive Committee.

WANTED.

POSITIONS OFFERED.

MISSIONARIES.—In a Mid-Western Diocese, two unmarried Priests or Deacons, young and active, for missionary work. Salary \$600. Apply to F. M. J., LIVING CHURCH Office, Milwaukee.

HOUSEKEEPER.—By a Clergyman, a competent housekeeper. A woman of culture who would not find incompatibility in practical work and sympathetic companionship in parochial duties, would find an opportunity of usefulness and a comfortable home. Reference to present rector required. Rev. H. K., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wanted for Grace Church, Galesburg. Vested Choir, two manual organ. Population of 21,000. College Town. Address, RECTOR, Box 357, Galesburg, Ill.

ORGANIST AND CHOIRMASTER for vested choir of men and boys. Apply to Rev. WM. WHITING DAVIS, Christ Church Rectory, East Orange, N. J.

POSITIONS WANTED.

EXCHANGE.—Rector strong Catholic parish, country town, stone church, will exchange. Desires Eastern parish or mission, city or country. Address, EXCHANGE, Office LIVING CHURCH, Milwaukee.

PARISH.—Successful Priest, young, unincumbered, good extempore preacher, well known, seeks parish, mission, or curacy. Eastern Diocese. City preferred. Address, Z. Z., THE LIVING CHURCH Office, Milwaukee.

PARISH.—Priest desires Parish, either city or country. Wishes to change on account of severity of climate. Is musical and preaches extempore. Address L., care THE LIVING CHURCH, Milwaukee.

ORGANIST.—English organist and choirmaster, Cathedral trained, with degree, requires good church. Fine boy trainer and recital player, splendid references; good sphere for teaching necessary. Address BACH, LIVING CHURCH Office, Milwaukee.

MISCELLANEOUS.

WINTER BOARDERS.—A daughter of the late Bishop Wilmer desires to receive a few boarders during the winter, at the Bishop's late residence, 6 miles from Mobile. Comfortable rooms, country location, among the pines. Address, Mrs. HARVEY E. JONES, Spring Hill, Mobile Co., Ala.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

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

Remittances to GEORGE C. THOMAS, Treasurer.

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

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

BOOKS RECEIVED.

FLEMING H. REVELL COMPANY.

Life of Mrs. Booth. The Founder of the Salvation Army. By W. T. Stead, Editor of *Review of Reviews*, etc. Price, \$1. 25.

G. P. PUTNAM'S SONS (Through A. C. McClurg & Co.).

Christus Victor. A Student's Reverie. By Henry Nehemiah Dodge. Second Edition. Price, \$1.25.

Survivals. By Lewis V. F. Randolph. Embellished by Bryson Burroughs. Price, \$1.00.

A. C. McCLURG & CO.

The Last Years of the Nineteenth Century. A continuation of *France in the Nineteenth Century*, etc. By Elizabeth Wormeley Latimer. Price, \$2.50.

FUNK & WAGNALLS CO.

The Religion of Democracy. A Memorandum of Modern Principles. By Charles Ferguson. Price, \$1.00.

PAMPHLETS.

New Century Souvenir Manual. St. Paul's Church, West Bridge St., Beloit, Wis., 1901.

War from the Christian Point of View. By Ernest H. Crosby. Boston, 1900.

The New England Primer. Twentieth Century Reprint. Boston: Ginn & Co.

The Church at Work

NEW CENTURY SERVICES.

WHILE IT CANNOT be said that the end of the old and the opening of the new century were religiously kept by our own parishes to so large an extent as was the case in the Roman and in many of the Protestant bodies, yet a number of churches were open for service in order to give religious tone to the beginning of the Twentieth Century. Special services were set forth by the Bishops of Rhode Island, Albany, and Massachusetts, and very likely by other Bishops as well. In sending out the special order of service to his clergy, the Bishop of Massachusetts included an affectionate letter of greeting to the Diocese. At St. Stephen's Church, Providence, the service began at 11:30 p. m., and immediately before the stroke of the midnight hour on a resonant gong struck by a hammer, there was silent prayer, after which were New Year's greetings and a benediction, followed five minutes later by a celebration of the Holy Eucharist. At St. Luke's Church, Jamestown, N. Y., in the Diocese of Western New York, the special office set forth by the Bishop of Albany was used as published in our columns. At midnight the great bell of the chime tolled 19 times for the departing century, and then a merry chime was rung for the incoming century and a couple of appropriate hymns were played upon the bells. A celebration of the Holy Communion followed immediately, at which nearly 100 persons received the sacrament, and the rector made an address on the duty of Christians to Christianity and to the Church in the coming century. There was a service at the Church of the Good Shepherd, Binghamton, in the Diocese of Central New York, consisting of evensong and sermon, followed at midnight with a solemn procession and a festival *Te Deum*.

At St. James' Church, Chicago, an office of commemoration of former members of the parish together with an address, was appointed for the afternoon of the last day of the century. As midnight drew near a celebration of the Holy Communion was commenced and was continued up to the point of the prayer of Humble Access, when there was a silence left for private prayer until the midnight hour, when the *Te Deum* was sung and afterward the celebration was proceeded with. On the afternoon of the Sunday following, the rector, the Rev. Dr. Stone, preached a sermon on the Work and Worth of the Nineteenth Century. St. James' Church is one of the first parishes in the West, having been founded in 1834 before the coming of Bishop Chase to Illinois. Among former rectors have been the present Bishops of Mississippi and Nova Scotia, and the late Bishops Clarkson of Nebraska and Harris of Michigan. At Trinity Church there was a general reception at the parish house on New Year's Eve, and exactly at midnight a solemn service began in the church. There were also celebrations of the Holy Communion at the Ascension and Calvary. In New Orleans there was a midnight service of

prayer and praise at Trinity Church, including addresses by the Bishop and the rector of the parish. Despite the bad weather there was a large attendance. The service concluded with a solemn rendering of the *Te Deum*, which was a magnificent musical triumph. In St. Paul there were midnight celebrations at Christ, St. John's, and the Good Shepherd. From Philadelphia we learn that there were high celebrations at or immediately past midnight at St. Luke's and St. Peter's, Germantown, and there were special services at Christ and Calvary Churches in the same suburb. There was a watch meeting at Holy Trinity, and toward the midnight hour, the chapter of the Brotherhood of St. Andrew of the Church of the Saviour ascended the lofty tower and rendered chorals appropriate to the end of the civil year and the beginning of the new century. There were other special services at the Nativity. At Plymouth, Indiana, the rector of St. Thomas' Church, Rev. W. W. Raymond, was chairman of a general "Centennial Celebration and Twentieth Century Watch Night," which comprised a meeting of citizens in the Methodist house of worship under the auspices of the Ministers' Association of the city. From 9 p. m. until shortly after midnight a literary programme was carried out, including discussions of industrial, political, educational, and religious subjects by various speakers. Just before midnight the Lord's Prayer was said by the whole assembly led by the chairman. After the adjournment of this meeting and shortly after the midnight hour, the Church people gathered at the parish church where the rector celebrated the Holy Eucharist.

The century was ushered in in New York with the ringing of chimes in Trinity, Grace, St. Thomas', and St. Andrew's towers. At St. Thomas' there was a great crowd, drawn thither by the combined choirs of St. Bartholomew's and the Incarnation with the local one. Bishop Potter was present, but the service was for the most part musical. In the Heavenly Rest there was midnight service, with addresses by the Rev. Arthur H. Judge of St. Matthew's, the Rev. John Williams, and the rector. The Past, Present, and Future were the topics, and at midnight there was a Celebration. Similar services occurred in many churches, and in practically all, special points were made for large attendance at early celebrations on the Feast of the Circumcision. The municipal celebration was held in front of the City Hall. There was music by German singing societies, and great crowds of all sorts of people. The effect of all was well described by Father Osborne of Boston, who pointed out the more sensible course of having service at eight and going to bed at the usual hour. The crowds abroad on the eve of New Year were those identically fond of noise. And it was not a fun-bent crowd; merely a dull one. So far as New York is concerned the next century may well take pattern and be better ushered in.

The chimes had been ringing for half an hour from the belfry of St. Paul's Church, Des Moines, Iowa, when at 10:45 p. m., a service began which with slight modifications was that set forth by the Bishop of Albany which had been published in our columns and was also authorized by the Bishop of Iowa. The music was almost an inspiration, reflecting great credit on the choir of 60 voices and on the organist. An address was delivered by the Rev. John E. Boodin. Four minutes before the stroke of the midnight bell were left for silent prayer, and at exactly midnight a special Collect written at the rector's request by the venerable Bishop of Central New York was offered. This parish is very much alive and the record for last year includes contributions for diocesan missions exceeding \$1,200, while for the current year, which began October 1900, the pledges already received amount to \$1,438 for the same purpose.

In Boston there were over 600 present at a midnight service at St. Matthew's, and at the conclusion of the service the worshippers were invited to write their names severally in a book prepared for the purpose which was afterward sealed with a request that it be opened at the beginning of another century. St. Anne's, Lowell, was thronged with people at the same hour, of whom over 500 received the Communion. The large congregation were on their knees when at midnight the bells rang out and the organ began the first notes of the hymn "Old Hundred," which was heartily sung by the choir and congregation.

The various parishes of Wilmington, Del., united in a service on the eve of New Year's Day at Trinity Church. The building was early filled, and many went away for want even of standing room. The several choirs were combined, and the music was of a high order. The rendering of Gounod's setting of Tennyson's "Ring out the Old, Ring in the New," was especially effective. The Bishop delivered an appropriate address. Over 150 persons received the Holy Communion. A beautiful prayer, prepared and set forth by the Bishop, was used on the occasion. The demeanor of the vast congregation was most reverent throughout, and much good, it is believed, was done by the service.

There was also a midnight celebration at St. Mark's, Palatka, Fla., with an address by the rector, the Rev. W. Douglass Matthews, on Promises and Responsibilities of the Coming Century. Services of thanksgiving and consecration were held in the various parts of the Diocese of Central New York on the eve (mid-night) of New Year's Day. We have seen notices of such services as follows: At St. Paul's Church, Syracuse, Zion Church, Fulton, and St. John's, Oneida. The larger number of Protestant bodies united with St. Peter's Church, Auburn, in a service which commenced at 10:30 o'clock and ended shortly after midnight. Rev. John Brainard, D.D., rector, presided, and there were addresses by a number of speakers.

ADDITIONAL CHRISTMAS SERVICES.

FURTHER REPORTS of the joyous services of Christmas day come from all parts of the country and cannot in all cases be so much as mentioned. In Dallas, Texas, the day was ushered in by the choristers of the Cathedral singing carols on the tower from 11:30 until midnight, after which hour there was a choral celebration of the Holy Communion in the Cathedral church. There was also a second celebration at 7:30 a. m. and a high celebration at 11:00, at which the Bishop pontificated and preached the Christmas sermon. At the Church of the Incarnation in the same city, there was a Christmas tree on the eve of the festival, given by the children of the Sunday School for the poor children who had been gathered in, after which there were merry games and carols. Two celebrations of the Holy Communion were held on the festival itself.

There was a midnight service at Hope Church, Fort Madison, Iowa. At 11:30 p. m. began a carol service which lasted for half an hour. At the last stroke of the clock for midnight, the procession of choristers and acolytes, with the rector, the Rev. Dr. Berry, proceeded into the church where a choral celebration of the Holy Communion was sung. The offertory was Gounod's "Nazareth" and a musical selection was in the form of a trio for piano, violin, and 'cello. The rector awarded gold crosses to such of the choir boys as had attained a mark of 100 in attendance, behavior, and reverence. Thirteen of the boys received these badges. There were also other medals.

From Indianapolis comes the report of large congregations at the several parishes. The Bishop was at Grace Cathedral and in preaching said: "To-day the angels in heaven rejoice. Nothing but the acceptance of the fact of the Incarnation of the Lord satisfies the cravings of the true heart. Christianity offers a balm for the wounded feelings, the distressed conscience, the soul that is almost lost. We must love Him, 'who loved me and gave Himself for me.' The purpose of the doctrine of the Incarnation is to make God and man one; sin separated man from God, destroyed the man; human and divine natures were estranged. The coming of Christ brought these two natures together. In the person of Jesus Christ, the God-Man, human nature joined the divine. He took it unto Himself." At Christ Church, the rector, the Rev. A. J. Graham, preached his final sermon before entering upon his new work at Rochester, N. Y.

From Los Angeles, Cal., comes a report of the elaborate musical service rendered at the high celebration at St. John's, the Communion service being that by Gilbert. The Rev. L. N. Booth assisted the rector. There was also a choral evensong in the afternoon. At Stockton, Cal., the choir of St. John's Church carried out the old time English custom of singing at various public places on Christmas Eve, visiting for the purpose several hotels, the State Hospital, and other appropriate places. The members wore their choir vestments.

In St. Paul there was a midnight celebration at St. Philip's (African) Church. At Gethsemane, Minneapolis, there were 425 to receive the Blessed Sacrament at the three celebrations on Christmas morning, and the offerings amounted to some \$300, of which \$200 is to go to the Aged and Infirm Clergy Fund. From New Orleans we have report of a midnight celebration at St. Anna's, where there was a large vested choir aided by an orchestra of 20 pieces. In Chicago the parish branch of the Girls' Friendly Society at the Epiphany, carried out an annual custom of giving a bounteous supper and a splendid Christmas tree to a large number of the poorest children that could be gathered in. A midnight service ushering in the day at St. Matthias' Church, Waukesha, Wis., began

with a procession of the choir with the rector, the Rev. John Brann, entering the darkened church with only the lights borne in the procession to illuminate the darkness, until at midnight the general darkness gave way to brilliant light, and the Holy Eucharist was celebrated.

In the city of Washington, D. C., there was a special midnight service at the Church of the Incarnation, memorial of the opening of the church 33 years ago at that time. A pleasing feature of the Christmas decorations at the Cathedral in Lexington was that a part of the greens used for decoration were from the mission of the Redeemer at Altamont in the mountains of eastern Kentucky, having been gathered for the purpose by members of the mission who thus showed their loyalty and zeal.

ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.

Plea for a Day Nursery — Church opened at Avondale.

A PLEA is made by Mrs. Madge Blair Barnwell, wife of the Bishop of the Diocese, through the columns of the Birmingham News, for the organization of a day nursery for the little children of working mothers, both white and black. Mrs. Barnwell suggests the payment of a nominal fee of 5 cents per day, and adds that it is not the children of "idle, worthless mothers" whom she now has in mind, but "the little ones of industrious, worthy women, who, to earn their support, leave their little ones to enforced neglect."

Mrs. Barnwell tells several incidents that have come under her own knowledge as to the need of such an organization both for whites and blacks. Among the incidents she narrates as illustrating the need, is one wherein a baby strapped in his carriage has been entrusted to other children for care during the day, one of whom disturbed a hornets' nest. "The aroused hornets attacked the children who fled, in their fright leaving the baby strapped in his carriage, old enough to realize his captivity and desertion, a prey to the hornets' deadly sting. The little hands that from the home-returning cart the day before, had waved adieu in joyous glee, now folded o'er the stilled little form, seemed pointing to a Needed Mercy in our midst surely yet to come."

Of the negroes she says: "The servants who are working for you and me to-day, the servants who are so essential to your comfort and mine, are, in the majority, doubtless leaving their helpless little ones alone, possible to every danger—physical and moral. Can we blame the negroes for growing up unprincipled, immoral, when more than half their lives in childhood and youth are left unwatched, unguided? Perhaps just here is the solution, or help, for the perplexed race problem. I do not idealize the negro character. No one could have suffered greater trials than I have at times endured in dealing with the present half-educated, unskilled domestic labor of the South with which most of us have to contend, with but few exceptions. But I have hopes of the possibilities of the future, with improved environments in the formation period of their characters. I believe there have been real 'Uncle Toms.'"

ON DEC. 30th the Bishop opened the new church at Avondale, a suburb of Birmingham. A large congregation had gathered to witness the dedication, and the work gives every prospect of large success.

CALIFORNIA.

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

Church Wrecked at Berkeley.

ON DEC. 14TH, a tornado swept over a part of the city of Berkeley, and St. Mark's Church was almost completely demolished. The loss was a great blow to the parish, as

the people generally are in quite moderate circumstances, but pleas for subscriptions are now being circulated, looking forward to the speedy erection of a new edifice, and it is hoped that some assistance will be received from outside.

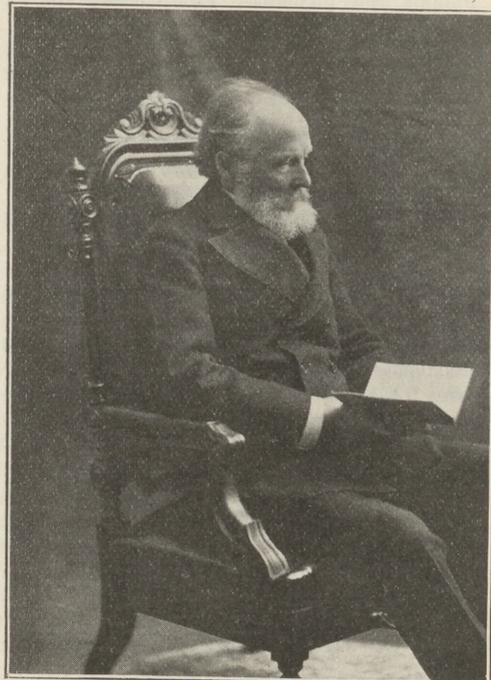
CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
Debts Paid at All Saints', Syracuse—Burial of Prof. Tyler—Clerical Union.

THE LAST SUNDAY of the Nineteenth Century was a happy day for the congregation of All Saints' Church, Syracuse, as also for the rector, the Rev. John A. Staunton. At the offerings there were presented cash and checks that aggregated \$3,800, thus wiping out a debt on the church lot. Four years ago this parish was started in an humble way, and now the building, its contents, and the lot on which it stands, are free from debt, and the only obligation is one of \$1,000 on a vacant lot. The lot is 66 x 215, one of the largest Church lots in the city, and the location is one of the best. No help was given by the Diocese, and the parish is self-supporting. The property is valued at between \$11,000 and \$12,000. A remarkable record for a struggling congregation in such a short time, and the story of the rise of this church under a faithful and efficient rector and with an energetic band of workers is interesting.

There are 126 communicants, and the real strength attained must be attributed, under the Bishop, to the fact that the rector is a man of experience, as well as energy.

THE FUNERAL services of the late Professor Moses Coit Tyler were conducted Sunday afternoon, Dec. 30th, by the Rev. S. H. Syn-



REV. MOSES COIT TYLER, L.H.D., LL.D.

nott, D.D., rector of St. John's Church, Ithaca, assisted by the Rev. Prof. C. M. Tyler, D.D. After a short service at the house there was a public one at the University chapel attended by the faculty and officers of the University. The burial took place in Pleasant Grove cemetery, the resting place long ago selected by Professor Tyler himself.

The floral gifts were generous, the American Historical Association being represented by a special tribute of flowers. Professor Tyler who was First Vice President of the Association, was to have been elected its President at the meeting which was in session at the time of his death. By a touching coincidence it was at its meeting of Friday morning at the University of Michigan, so long his home, that the sad news was re-

ceived, the announcement being made in words of great sympathy and eloquence by his old friend and colleague, President Angell. The mournful tidings were received with deep feeling by the great audience of historians and economists. Professors Burr and Stephens were especially deputed by the association to represent it at the funeral.

AT THE JANUARY meeting of the Utica Clerical Union held in the parish house of Grace Church, Utica (Rev. W. W. Bellinger, rector), the subject was "Education for the Ministry," and the essayist, the Rev. John R. Harding.

AS A SPECIAL representative of the Board of Managers, the Rev. W. A. Guerry, Chaplain of the University of the South, preached in St. John's Church, Oneida, on the morning of the feast of the Epiphany.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. (oadj.)

Woman's Auxiliary—Death of Mrs. Davidson—Bequests of Charles Higgins.

THE REACTION which usually follows holiday activities was not manifest in the attendance at the noonday meeting of the Chicago Branch Woman's Auxiliary held January 3d. Nineteen branches were represented and forty women gathered at this first meeting of the new century and year to listen to two instructive and inspiring addresses on China given by the Rev. E. M. Stires of Grace Church, Chicago, and the Rev. E. V. Shayler of Grace Church, Oak Park. Mrs. C. L. Chenoweth, Vice President of charge of foreign missions, had arranged the programme and introduced each speaker in an unusually happy manner.

Mr. Stires spoke of many outside reasons why China should be Christianized. The world of trade acknowledges that China has more resources than has been ever dreamed of and must in time occupy a great commercial position. The people there are bound to acquire the secular customs of our Western civilization and is it just that they be grafted with these dangerous customs without a restraining and constraining religious teaching? To forward the interests of commerce the moralizing effects of religion must be had. Mr. Stires said the recent disturbances in the Eastern empire had done more to open up the way for the advance of Christianity than a hundred slow-going years could have effected. The Bishop of Shanghai now urges young men and young women to go there in large numbers to take up the work. He also was informed that an increasing percentage of the population contrary to general belief here, wanted a partition of China between the Powers; for, wherever England, Germany, or the United States gained control, they were assured a stable government and a just taxation.

Mr. Shayler made a plea for the great sisterhood of women. He mentioned the degradation and bondage of women in China and Eastern lands and urged this as an impetus to increase the efforts of women enjoying Western privilege and freedom. He touched on the great poverty found in China whose mountains can be rifled of their treasures and coal mines stripped of their wealth to furnish sustenance and comfort when the gospel shall have removed superstition and ignorance.

Pledges amounting to nearly \$200, including the offering, were made for the Rev. J. Addison Ingle's work in Hankow.

Mrs. Hopkins, the President, read a letter from the Bishop of Chicago acknowledging the gift of \$200 from the women of the Auxiliary on his twenty-fifth anniversary. Noonday prayers were read by Bishop McLaren and adjournment followed.

MRS. ELIZABETH DAVIDSON, wife of the

rector of the Church of the Atonement, Edgewater, died Dec. 26. She had been in failing health for over a year. At the funeral services in the Church of the Atonement a celebration of the Holy Communion was conducted by the Rev. E. A. Larrabee, rector of the Church of the Ascension, Chicago, assisted by the choir of the church. The members of the vestry acted as pall-bearers. The remains were taken to Havana, Ill., for interment, the final services being conducted by the Rev. P. G. Davidson, of Macon, Mo. Mrs. Davidson was a devout Churchwoman and was possessed of rare graces of mind and character that endeared her to a large circle of friends in and outside the parish.

THE SUDDEN DEATH of Mr. Charles Higgins was reported in THE LIVING CHURCH of last week. Since then the will has been made known, \$50,000 being left to charities. To St. James' Church, \$10,000; to St. Luke's Hospital, \$10,000; to the Church Home for Aged Persons, \$5,000; and "to the Bishop of the Episcopal Diocese of Chicago, for the benefit of poor churches," \$20,000.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
Rector Instituted—Clerical Brotherhood.

THE REV. HUBERT WETMORE WELLS was instituted into the rectorship of St. Andrew's Church, Wilmington, on St. Andrew's Day by the Bishop of the Diocese. There was a large attendance of both clergy and laity, and the service was unusually impressive. In the evening of the same day, the Local Assembly of the Brotherhood of St. Andrew held their annual meeting in the same church.

SEVERAL new sewing schools have been inaugurated in Wilmington this winter, with a large attendance. At the old St. Jude's Church, there are about 130 names on the roll.

THE CLERICAL BROTHERHOOD's meeting at Bishopstead on Jan. 2nd was unusually well attended. The Rev. Wm. J. Hamilton of Delaware City, read a paper on the Catacombs of Rome as related to early Christianity.

ARRANGEMENTS are being made for the annual Quiet Days for the clergy and for women.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.
Marriage of a Priest.

THE MARRIAGE of the Rev. A. O. Worthing, rector of St. James' Church, Fergus Falls, with Miss Margaret Angus, was solemnized at that church on the evening of Dec. 27th. Bishop Morrison officiated and after the wedding service, confirmed the bride.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Needs of the Diocese.

THE BOARD OF MISSIONS held its regular quarterly meeting on December 6th. Reports were presented by the Treasurer of the Diocese, Mr. Fairbanks, the Ven. B. G. White, and the Bishop. The latter made an urgent appeal for an increase in the Fund for Aged and Infirm Clergy, and also stated that there was pressing need for an additional missionary in the district along the "Seaboard Air Line," of which purpose the Board approved so soon as the Bishop can find a proper man for the place.

THE REV. V. W. SHIELDS, D.D., rector of St. John's Church, Jacksonville, whose severe illness caused great anxiety to his friends and parishioners, has so far recovered as to be able to be out, and is soon to take a trip North for his health.

THE REV. E. C. BELCHER has returned, and is again in charge of the Church of the Good Shepherd, Riverside.

ROYAL Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

THE REV. S. AKTON WRAGG, who on November 14th was married to Miss E. Louise Sparks, daughter of the Rev. J. W. Sparks, has returned with his young wife and taken up his duties as rector of St. Peter's Church, Fernandina. The rectory of the parish has been thoroughly renovated and furnished and electric lights have been introduced into it.

IOWA.

T. N. MORRISON, D.D., Bishop.
New Church for Oskaloosa.

THE VESTRY of the parish at Oskaloosa has decided that a new church for the parish shall be erected during the present year on the site of the present church edifice. The cost will be about \$10,000, all of which is said to be in sight.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.
The New Dean—Church School for Corbin—
Diocesan Anniversary.

THE REV. BAKER P. LEE, Jr., rector of St. Peter's, Columbia, Tenn., who has accepted the Deanship of the Cathedral, to take effect Jan. 29th, 1901, was born in Hampton, Va., where his father still sits on the Circuit Bench, and graduated from the Virginia Military Institute, and the Virginia Theological Seminary. His rectorship at Farmville, Va., and at Columbia, Tenn., have indicated that he possesses superior fitness for the position he is about to assume.

IT WILL BE remembered that from his first advocacy of a General Missionary, the opportunity at Corbin was put forward as a large reason for it, by the Bishop. Reference has been made to the effort to found a Church school at this point. The day after Christmas found the Bishop and Mr. McCready



Weak Women

are made strong
with PEARL-
INE. The little
woman manages,
easily, a big wash;
house-cleaning cannot
frighten her. Don't depend
on your strength as you
have to—with Soap. PEARL-
INE does the work—your wits
plan it. PEARLINE saves at
every point. It is a regular
steam-engine in the struggle
against dirt.

(the General Missionary) at Corbin, with Mr. G. E. Hancock. Meanwhile, Messrs. McCready and Hancock had held two impressive services there, and had stirred up considerable interest in the school which the Bishop had determined to plant there under the principalship of Mr. Hancock. A building had been rented, and Mrs. A. W. Thomson of Versailles, who for ten years was the successful Principal of the Central Female College in Woodford County, had in a noble, missionary spirit tendered her services as a teacher without other remuneration than her necessary expenses. A citizens' meeting had been called, which was addressed on the 26th of December by Messrs. Hancock and McCready, and the Bishop. A committee of citizens was appointed to arrange for subscriptions in Corbin and vicinity to help on the project. On January 1st, 1901, "The Episcopal Academy" opened with four teachers and 60 enrolled pupils.

THE FIFTH anniversary of the consecration of Bishop Burton and the organization of the Diocese will be celebrated January 30th at the Cathedral in Lexington. The Rev. R. Grattan Noland of Trinity Church, Covington, is chairman of the committee of arrangements and master of ceremonies.

A service for the Sunday School children of Lexington will be held at the Cathedral on the afternoon of the preceding Sunday, January 27th. On Wednesday, January 30th, there will be morning prayer, with a celebration of the Holy Communion, by the Bishop. At 11:15 a. m. the Dean-elect will be instituted, and the annals of the Diocese will be reviewed in an address by the Historiographer, Rev. H. H. Sneed, and the Dean will administer Holy Communion as required by the Institution Office. At 8 p. m. there will be a thanksgiving service, followed by a sermon by the Rt. Rev. T. U. Dudley, D.D., Bishop of Kentucky. At each service the offering will be for the Episcopal Endowment Fund.

MARYLAND.

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

New Church in Baltimore—A Brotherhood Home—Quiet Day.

THE ERECTION of a new church for the congregation of the mission chapel of St. Michael and All Angels' Church, Baltimore, is being planned. A considerable sum of money has already been raised, and it is felt confident that enough to begin the erection of the building would be secured at an early date. A building committee, consisting of five ladies of the church has been formed and has already secured several hundred dollars. A lot of ground, probably on Huntington Avenue, will be purchased, and an edifice entirely of stone will be erected.

THE BALTIMORE Local Council of the Brotherhood of St. Andrew, which represents the 30 local chapters of the order, held a special meeting Friday evening, Jan. 4, at Emmanuel Church, to consider the founding of a Brotherhood Home in the city. The matter was discussed at considerable length, but no definite action taken. It will be referred to the local chapters, and will be brought up for final action at the February meeting of the council, which will be held at Christ Church the first Tuesday of February.

The idea of a Brotherhood Home is not an experiment, there being several of them now open in different cities. The idea of the Home is similar to that of the Young Woman's Christian Association Home in Baltimore. The object of such a Home is to furnish comfortable, and at the same time inexpensive quarters, surrounded by Christian influence. Several months ago a gentleman of this city made a proposition to the executive committee of the council whereby he agreed to endow such a Home with \$7,000, if

assurances could be given that such a Home is desired by the local council. Somewhat later a lady offered to give \$1,000 toward furnishing and equipping one. The opening of the Home was considered at a meeting of the executive committee. The committee rendered a report at the special meeting in which the opening was favored, provided a guarantee fund of \$1,200 could be secured. The expression of opinion at the meeting was about equally divided, only 14 out of the 30 chapters being represented.

BISHOP PARET announces that the "quiet day" for the clergy of the Diocese of Maryland will this year extend over a period of two days. The place of meeting has not yet been decided upon, but the dates are February 7 and 8. The Bishop stated that the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, will conduct the exercises. During his stay in this city Bishop Hall will be the guest of Bishop Paret, at the episcopal residence.

MASSACHUSETTS.

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

Father Osborne Protests—Two Memorials—Work among Deaf Mutes—Accident to Dr. Lawrence—Milford—Cornerstone at Attleborough—Missionary Service at the Messiah.

IN SPEAKING at the Church of St. John the Evangelist, Boston, on Sunday, Dec. 30th, Father Osborne is reported by the secular papers to have said: "The Church has fallen upon evil times in Massachusetts. To some it may seem as if history were repeating itself and the days of Arius might come back, if, indeed, they have not come already. It was with shame and sorrow that Catholic Christians heard that on last Monday, in the largest church in Boston, dedicated to the worship of the Lord Jesus Christ, one who denies the Lord was permitted to hold a religious service in that church, because the priest who was in charge of it was not faithful to his trust. However great the occasion of those present might be, it was an act of profanation. It is of no use shutting our eyes to it. With sorrow, indignation, and righteous anger, and with shame that such a thing should be possible, we have to admit it. There is little use in going to the public papers about it, but as Christians we may pray. And the one thing needed most now is that many of the clergy may be converted to the faith, and that those who hold the faith may not fall away.

"People should pray for the Church in Massachusetts, and pray with hope. It is God's Church, and even if all Massachusetts, or all the eastern states, lost the faith, the Church would not be lost; those are not the whole Church; in the South and West it would still live and proclaim the faith of Jesus Christ as God."

A LARGE memorable tablet has been placed in Christ Church, Hyde Park. It is constructed of dark, green slate, 4 feet 9 inches by 3 feet and 10 inches in size and bears this inscription:

"Sacred to the memory of Charles Van Brunt, who passed to the life eternal April 16, MDCCCXCIX. He hath dispersed abroad and given to the poor, and his righteousness remaineth forever. Erected by the parish of Christ Church, Hyde Park."

A MEMORIAL WINDOW has been unveiled in St. James' Church, North Cambridge. The subject is "The Mission of the Seventy." It bears this inscription:

"In memory of Samuel Batchelder, born Jan. 9, 1830, died April 24, 1888. George Dexter, born July 15, 1838, died Dec. 18, 1883. Lay founders of the mission out of which this parish grew A. D. 1884. 'After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither He Himself would come.'"

Mellin's Food

IN the matter of food, the adult person having obtained his growth only requires to repair the waste and maintain the bodily heat; but the little one not only has this to do, but must also provide for an enormously rapid growth and development in addition. This cannot be done on an unsuitable diet. The infant *must* have a suitable diet.

Mellin's Food and milk is a suitable diet; approved and used by the medical profession all over the world, Mellin's Food has become the principal diet of thousands of infants. Mellin's Food and milk is a diet which contains sufficient necessary nutritive elements in the proper form and in the right proportion.

Lately there has been talk about preparing cow's milk for babies by the doctors, and articles are being written by the hundred describing methods of fixing and preparing it; experience tells me, however, that Mellin's Food, prepared as directed on the bottles, to suit the age of the child, is good enough to raise a family of seven and lose none of them. **Dr. E. J. KEMPF** Jasper, Ind.

I use Mellin's Food for my baby and recommend it to all mothers whose babies do not seem to thrive on nature's food. I have tried various artificial foods with my babies and can freely say nothing compares with Mellin's Food. My little girl, now eight months old, seemed to stop growing at about four months old, lost flesh, became pale. Our physician said she needed more nourishment, and we then began the use of Mellin's Food, and the improvement in baby was wonderful. She now is the picture of health and a very flattering advertisement for Mellin's Food. She has never been sick or had to take any medicine since I began giving her the Food. **Mrs. F. D. MARTIN** Lakota, Texas

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

THE REV. S. STANLEY SEARING, missionary to the deaf-mutes in Boston, is preparing to found an institution that provides for the indigent condition of the deaf and dumb. So far his work in this direction has been successful. The Governor of Massachusetts has subscribed \$100 and other well-known persons have given sums towards this worthy object.

THE REV. DR. ARTHUR LAWRENCE of Stockbridge has met with an accident. At the meeting of the Archdeaconry of Springfield, a formal vote expressing sympathy and hope for his speedy recovery was passed. Dr. Lawrence is so well known in the western part of the Diocese that his temporary absence from duties will be greatly missed.

THE MATTER of selling the large parish house belonging to Trinity Church, Milford, has at last been adjusted. The Y. M. C. A. of the town have purchased it for \$7,000. As there is a debt of \$5,000 upon it, this will leave \$2,000, which will be used for the purchase of land and house adjoining the church. The house will be occupied by the rector and a few rooms in it will be set apart for parochial purposes.

THE CORNER-STONE of All Saints', Attleborough, was laid by the Rev. James L. Tryon

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

BROWN'S BRONCHIAL TROCHES

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

on Dec. 25. The Masonic organizations in the town, and adjoining places assisted at the service. This parish was organized as far back as 1890 and has enjoyed a gratifying growth under the charge of the present rector.

A MISSIONARY service was held in the Church of the Messiah January 4. Bishop Lawrence made a short address. The Rev. Percy S. Grant of New York gave the results of his observations in the East. The missionary in the foreign countries was a man whom they might be proud of, and have confidence in. He usually, besides being intelligent, cultivated, and faithful, lived a very laborious life. He was much more in contact with the life of the people than the merchant. The need of work in the East was described, and urged. The people there required industrial and scientific, as well as literary schools. The missionary was an important factor in the settling up of trade relations. Instead of trade following the flag, trade followed the missionary, and then the flag followed trade. The Rev. J. L. Rees described the various districts in which missionary work was carried on in China. Last year there were 100,000 native Christians connected with Protestant missions. How many now remained, he could not state. He described in an entertaining way, the encouraging prospects of work in that country.

MILWAUKEE.

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

Retreat for Sisters.

THE BISHOP OF CHICAGO conducted a retreat for the Sisters at Kemper Hall, Kenosha, on Saturday and Sunday last, giving them the benefit of his erudition and his deeply devotional thought, such as has been expressed in his published books and in all his utterances. No visitor to the Diocese is ever more welcome than Bishop McLaren.

MINNESOTA.

II. B. WHIPPLE, D.D., LL.D., Bishop.

Debts Paid—Church for St. Philip's—St. Paul Items—Lectures at Gethsemane.

THE REV. W. C. POPE, rector of the Church of the Good Shepherd, St. Paul, has succeeded in wiping out an assessment against the parish of \$897 and burning a \$900 mortgage before the dawn of the new century.

THERE is great rejoicing at St. Philip's (African) Mission, St. Paul, and more to follow presently. After patiently and prayerfully waiting for the past ten years to secure a suitable place of worship, they have succeeded in moving into their new home, entirely free from debt, just as the old century was at its close. Their permanent home now is on the corner of Aurora and McKubbin Streets. A building and two lots, formerly the property of the Epworth M. E. Church, which originally cost them \$4,000, was purchased for St. Philip's Mission for \$1,850. The lots are 79 x 118 ft. The building is about 30 x 45 and has a seating capacity for 150 to 200. It is insured for \$1,500 for three years. This is the oldest colored congregation in Minnesota and the first to be owners of church property. The deed is held in trust by the Diocese for St. Philip's Mission. Messrs. Osborne, Langton, Pond, and Rev. Mr. Sedgwick were the committee appointed by the Board of City Missions to consummate the deal. The property was in litigation at the time and had to pass through the courts, and as other parties were after the property the committee were required to work secretly and cautiously until the purchase was ratified. The next move will be to obtain a resident priest for this mission.

ST. PETER'S CHURCH, St. Paul, is still rectorless. The vestry tendered the rectorship to the Rev. R. H. Gushee of Ontario, Calif. He officiated on Epiphany and will remain with the parish during the month of January

looking the ground over. It is hoped he will see his way clear to the acceptance of the parish. The Rev. Charles D. Andrews, rector of Christ Church, is slowly recovering from a severe attack of the grip.

THE SERIES of lectures delivered by the rector of Gethsemane, Minneapolis, Dr. Faude, during Advent, on Romanism, Sectarianism, and Oriental Religions, drew forth large attendance at all the lectures. Dr. Faude will follow this up with a course of sermons in January on "Courtship," "Marriage," "The Home," "Divorce." Quite a number of people have petitioned Dr. Faude to have the Advent series printed. He called his admirers' attention to the excellent course of Church Club Lectures which were printed expressly for the laity.

ST. THOMAS' MISSION, Minneapolis, received a set of new hangings for the altar, candlesticks, and vases, on Christmas Day. These were used for the first time at the early Christmas celebration.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Illness of Rev. K. M. Deane.

SEVERAL weeks ago the Rev. Kenneth M. Deane, rector of St. Paul's Church, Mexico, was stricken by paralysis and was taken to New York for treatment. It is a pleasure to know that he has now returned to his parish and has almost recovered his former health.

NEWARK.

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

Death of Rev. Hannibal Goodwin.

ON NEW YEAR'S DAY, the Rev. Hannibal Goodwin, an aged and retired priest who was for many years rector of the House of Prayer, Newark, passed to his rest. Mr. Goodwin was not only a leading Churchman and one who was widely known and beloved in the Church, but as the inventor of the continuous film for photography, he was widely known among scientists as well. It was in 1867 that he entered upon the rectorship of the House of Prayer, and continued in that parish more than twenty years, retiring in 1888. Previously, after having graduated from the G. T. S. in 1850 and been ordained, he became rector at Bordentown, N. J., and afterward at

GOVERNMENT LUNCHES.

EMINENT DOCTOR ORDERS GRAPE-NUTS.

An old physician in Washington, D. C., comments on the general practice government employes have of taking with them for luncheon, buttered rolls and a variety of non-nutritious articles of food which they bolt down and go on with their work.

Ultimately dyspepsia and gastric troubles ensue, and in all such cases where he has been called in for consultation, the orders have been to abandon all sorts of food for the noonday lunch, except Grape-Nuts, which is a ready-cooked, predigested food and a concentrated form of nourishment.

This is eaten with a little fresh milk or cream which can be secured from the vendors who pass through the buildings during the noon hour. The doctor says: "For many reasons I would prefer not to have my name used publicly. Do not object to your furnishing same to any honest inquirer. I have been prescribing Grape-Nuts in numerous cases for about a year and a half and am pleased to say my patients have reason to be thoroughly satisfied with the results. I am myself a strong believer in Grape-Nuts and shall continue to be so as long as the preparation gives the results I have obtained thus far." The doctor's name can be had of the Postum Cereal Co., Ltd., Battle Creek, Mich.

The Value of Charcoal.

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

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

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

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

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

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

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

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

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

IF YOUR BABY takes plenty of food but always seems hungry you may be sure he is not well nourished. Mellin's Food is very nourishing and will satisfy hunger.

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St. Paul's, and then Christ Church, Newark. He then went to Trenton where his health became impaired and he went to California, becoming rector of Grace Church, San Francisco. He returned to Newark in 1867 with health completely restored, and became rector of the House of Prayer.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Woman's Auxiliary.

THE quarterly meeting of the Woman's Auxiliary was held on Thursday, Jan. 3d, at Trinity Church, Toledo. The Rev. A. Leffingwell, in the chair, introduced the Rev. Charles W. Baker, the new assistant of Trinity. Addresses were made by him and all the city clergy present on the various branches of missions. Boxes had been sent to missionaries from several parishes. Services have been started in Rossford, a new and growing suburb, where are 18 confirmed Church people besides their children. Mr. W. W. Bolles read the report of the Ohio branch as having raised during the last year \$5,978.56, while Southern Ohio raised \$6,834.82, and the Church throughout the country \$402,276—all through the Auxiliaries. The next meeting will be held in Grace Church, April 18th.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
Interment of Bishop Hale—Diocesan Notes.

NOTWITHSTANDING the inclemency of the weather, there was a large congregation present in St. Mark's Church on Monday morning, 31st ult., when the funeral services over the remains of the Rt. Rev. Dr. Hale, Bishop Coadjutor of Springfield and titular Bishop of Cairo were held. After the Burial Office had been said by Bishop Whitaker, assisted by the Rev. Dr. A. G. Mortimer, rector of the church, there was a celebration of the Holy Communion, the Bishop of Pennsylvania as celebrant, assisted by the Rt. Rev. Dr. Seymour, Bishop of Springfield, and the Rev. Dr. Mortimer. The pall-bearers were all well-known and prominent Churchmen, five of them being members of the graduating class of 1858, University of Pennsylvania, when Bishop Hale received his degree of B.A.—Messrs. George T. Bispham, Charles E. Cadwalader, M.D., W. W. Frazier, Major Arthur McClellan, and John P. Lamberton; also, Professor Francis Jackson, the only surviving professor in the Department of Arts during Bishop Hale's course; L. C. Cleeman, accounting warden of St. Stephen's; and Ernest Zantlinger, rector's warden of St. Mark's. Interment was made in Laurel Hill cemetery where the committal service was said by Bishop Seymour.

THE ASSOCIATION of old members of the Episcopal Academy, of the classes from '44 to '54, held their 44th annual dinner on Wednesday evening, 2d inst., at the Union League, Philadelphia. Ten members were present, Bishop Coleman, of Delaware, being the only representative of the clergy.

AT A MEETING of the Standing Committee of the Diocese, Mr. Richard C. Dale was elected to fill the vacancy caused by the death of James S. Biddle.

Up to the 4th inst., Mr. George W. Jacobs, Treasurer of the Advent offerings of the Sunday Schools of the Diocese (to be forwarded to Bishop Kinsolving of Texas) has received \$815.50. Many schools have not as yet reported.

FOR MANY WEEKS the congregation of Trinity Church, Southwark, have feared they might lose their rector, the Rev. H. F. Fuller, who had been considering a call to another parish. Mr. Fuller now announces his determination to remain at Trinity, where he has labored for 7 years past. Recently, the church edifice has been handsomely renovated, re-carpeted, and beautified at a cost of nearly

\$4,000. The new brass pulpit, memorial of the late Captain Jonathan May, was designed by the Rev. Mr. Fuller, and is believed to be the finest one in Philadelphia.

AN ACCOUNT of the estate of the late Dr. Edward H. Williams was filed in the Orphans' Court of Philadelphia on the 4th inst., which recited that ten bequests of \$5,000 each have just been disbursed. Among them are the following Church institutions: Evangelical Education Society, City Mission, and the Seamen's Mission.

A MISSION at Emmanuel, Kensington (Rev. D. D. Smith, rector) commencing on Monday evening, 7th inst., and continuing through the week is to be conducted by the Rev. R. W. Forsyth, rector of St. Matthew's Church.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

Bishop Burgess Very Low—Gifts at Meyer.

THE HOPES for the recovery of the venerable Bishop of the Diocese seem to be destined again to destruction, for the Bishop has not been able to leave his room since the middle of October, and though he sits up for a little while almost every day, his weakness is extreme and he is prevented from giving any attention to diocesan work. There seems to be little hope that he will ever be able to be engaged in active work again.

THE LITTLE CHURCH at Meyer has been presented with a Lectern and Lectern Bible from the Church of the Good Shepherd, Quincy; with altar linen from the Cathedral, and with a silver Communion service from Mrs. Rosetta Gatchell. This is one of the churches built through the efforts of the Rev. Wm. Francis Mayo, who performed much excellent missionary work in the Diocese of Quincy.

RHODE ISLAND.

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

Blessing of a Guild House.

THE BLESSING of the Webster Memorial Guild House of St. Stephen's parish, Providence, took place on the evening of Nov

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It is curious to observe how hard it is for some people to give up coffee drinking after they have become, at least half satisfied, that it is the cause of their ill health, but it becomes an easy task to give it up when one takes Postum Food Coffee in its place, providing, of course, that Postum is made according to directions, for then it has the rich, beautiful color, and a satisfying taste, while the rapid improvement in health clinches the argument.

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Year's Day and was an event which aroused much interest. The Rev. Dr. Fiske, rector of the parish, was assisted in the Office of Benediction by Bishop McVickar, the Rev. Messrs. Simon B. Blunt and W. F. B. Jackson, the Hon. Chief Justice Stiness, Mr. Rathbone Gardner, and Gen. Wm. Ames, warden of the parish. After the devotional office, in which the keys of the institution were presented to the rector by Mr. Josiah L. Webster, Jr., on behalf of the donors, addresses were made by Dr. Fiske, Judge Stiness, Mr. Gardner, and Bishop McVickar, and a letter of congratulation from the venerable Bishop of the Diocese was read. The letter told in happy language the interest of the beloved Diocesan in the work of St. Stephen's parish and his sympathetic remembrance of the late Rev. Walter Gardner Webster, to whom the new building is a memorial.

This parish house is given by the parents and brothers of Mr. Webster, whom it will be remembered, while a curate at St. Stephen's Church, perished in the sinking of the French steamer *La Bourgogne*, July 6th, 1898. He was the son of Joseph Locke Webster and Helen Mar (Parker) Webster, his wife, and was born in Providence, October 18th, 1854. Mr. Webster was a graduate of Brown University and was considered one of the most brilliant men who had been sent forth from that renowned place of learning. He was not originally a Churchman, but was attracted by the Church's claims, and was confirmed at St. Stephen's Church in 1886. Later he was successively a vestryman, secretary of the corporation, lay reader, and, after his ordination, curate, and in 1896 was a deputy from Rhode Island to the Missionary Council. In his death one of the most promising of the younger clergy of the American Church was taken away.

SPRINGFIELD.

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

Chapel Opened at Springfield.

THE NEW St. Luke's Chapel, Springfield, was opened for public worship on a day of last week with a special service conducted by the acting city missionary, the Rev. W. B. Clift.

The lots upon which the chapel stands were given to the Bishop in trust for the purposes of St. Luke's mission, by Mrs. Cassandra M. Hickox, widow of the late Volney Hickox, who had many years ago expressed the desire that they should be devoted to church uses. The sale of the lots held by the mission at the corner of South Grand avenue and Eleventh street opened the way for Mrs. Hickox to carry out her husband's wishes, which were equally her own. The money realized from the sale of the former lots afforded the greater part of the necessary fund for the erection of the new building, and the balance that has been secured has been contributed by individuals in the city. The chapel has been built and provided with a furnace, and partially furnished, at a cost of \$2,900. Of this amount \$2,692 has been subscribed, and there is no doubt but that the small balance of \$208 will be forthcoming from friends.

The new building was begun last August under the supervision of the Ven. Archdeacon Taylor, rector of St. Paul's Pro-Cathedral. The complete plans call for a chapel, guild hall, and a rectory, occupying lots 79 x 120 feet. The amount of money at the command of the Archdeacon permitted the building of the chapel only at the present time. The style of architecture may be termed a cottage gothic, with high gabled roof, and though simple, the church both from the exterior and the interior presents a distinctly ecclesiastical appearance. The woodwork is of Georgia pine. There is a rood screen between the nave and the choir.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Death of Rev. Dr. Martin.

THE REV. JOSEPH EDWARD MARTIN, LL.D., rector of St. Luke's Church, Jackson, died suddenly of rheumatism of the heart, at Clarksdale, Mississippi, on the 28th December. His body was brought to Memphis and rested for a short time in Calvary Church, and was taken thence to Jackson, where it rested in the chancel of St. Luke's Church until the time appointed for the burial. On Sunday the 30th the Holy Communion was celebrated at 11 o'clock and the burial office at 2:30. There were present and officiating the Bishop of the Diocese, the Rev. Arthur Howard Noll, Secretary of the Diocese, the Rev. C. S. Ware, of Bolivar, the Rev. Nevill Joyner, of Mason, and the Rev. W. H. Wilson, of Jackson. The interment was in Riverside Cemetery, Jackson, the Rev. Mr. Noll saying the committal.

The Rev. Joseph Edward Martin was born in Cumberland County, Pennsylvania, in 1842. He went south and enlisted at the beginning of war in the Confederate Army, where he served as soldier and chaplain; was wounded in battle, and was taken prisoner. At the close of the war he entered the Methodist ministry, and later became a candidate for orders in the Diocese of Missouri. He was ordered deacon in 1873 and ordained priest two years later by the late Bishop Robertson. His first ministerial work was in Mexico, Mo., whence he went, in 1874, to Kansas City, where he built Grace Church. He was subsequently successively rector of Trinity Church, Lincoln, Ill., 1876-81; Grace Church, Lafayette, Ind., 1881-84; Grace Church, Canton, Miss., 1884-88; Grace Church, New Orleans, 1888-92; and St. Luke's Church, Jackson, Tenn., since 1892. For six years he was Dean of the Convocation of Memphis; was deputy to the General Convention in 1895 and 1898; delegate to the Missionary Council and Trustee of the University of the South. In recognition of this literary pursuit in later years the Southern Baptist University conferred upon him the degree of LL.D. in 1896.

WESTERN NEW YORK.

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

Bicycle for Mr. Duff.

THE MEMBERS of St. Thomas' parish, Buffalo, accorded the rector and his wife a surprise party on the evening of Jan. 2nd, and presented the rector with a handsome Rambler bicycle, 1901 model.

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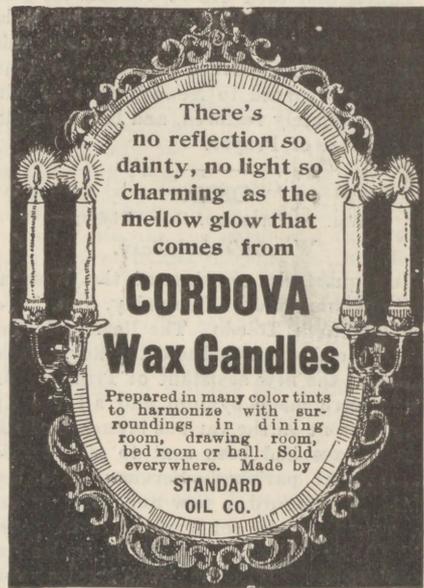
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