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The Living Church

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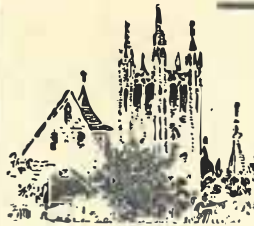
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MILWAUKEE AND CHICAGO, DECEMBER 28, 1901.

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Editorials and Comments.

The Living Church

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and "*Catholic Champion*."

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THE PASSING YEAR.

COMPARED with the life of the Church, a year is a very insignificant interval. Compared with eternity, it is no factor at all. Compared with the life of a man, it is an epoch worthy of serving as a point of retrospect and a vantage ground from which to view the future. Each passing year is shorter than the year preceding; because man unconsciously measures time by his own lifetime. A year is a fourth of a lifetime to a child of four years; a thirtieth to a man of thirty; but only a seventieth to him of threescore-and-ten. The fraction indicates the relative length of the year's time to the several ages.

Seldom does a year in the history of the Church leave so marked an impress on her history as to afford a viewpoint of especial change, even in those outward features of her life which alone can change. A year to the nation is relatively longer, and we of this republic occupy a different sphere from that which we occupied a year ago. The long deferred judgment of the Supreme Court cleared away the greater part of the uncertainty which has clung to the post-bellum relations of this country with the outlying islands since 1898, and has given us

a point from which our constructive work must begin. With that decision, a three-year epoch of national change terminated and the new constructive period began. We are distinctly nearer the solution of the insular problem than we were when the first year of the new century dawned upon us.

But the Church is too old—while yet ever young—to have closely cut epochs that can be marked while yet the days of their occurrence are new. Men talk of crises in the Church; but the Church seldom bears a permanent impress from them. No doubt we of the Anglican Communion are passing through a transition era that will be looked back upon as a time of marked change in the externals of the Church—a new Reformation movement. To see this we have only to compare to-day with the recent past, the farther past, and the remote past. What would be the sensations of McIlvaine and Bedell to learn that Cleveland and Toledo present precisely the same relative standard of Ritualism that is shown by Milwaukee, that was once esteemed a dangerous innovator? (*vide Living Church Quarterly*, 1902, p. 12) The extent to which in recent years, the American Church has grown together, and at the same time has moved forward, would twenty years ago have seemed incredible. We do indeed listen occasionally to lamentations against the tendency to distinctively Catholic usages, in ceremonial and in life; but the very fact that these are now the isolated cries of single individuals, here one, there one, lends ten-fold greater assurance for the forward movement of the whole body. Catholicism in the American Church is to-day—not by any means triumphant, but—its dominating note. It has ceased to be exceptional. It does not indeed every where show the outward marks of a uniform ceremonial. But it has taught reverence to those of other ways of thinking, and it has permeated the whole thought of the Church. We can afford to be very patient in awaiting the full restoration of the Catholic ceremonial, when we are able to maintain the position that that ceremonial is the *ideal* of the Church, to which she slowly works her way.

WE ARE SOMETIMES asked why Catholic Churchmen do not end the agonized suspense of those of other ways of thinking, by laying down in positive terms, the *terminus ad quem* of the Catholic Movement. There have been such inquiries of late, which have found their way into the public press, and which sometimes come to us in letters and in anxious inquiries.

If we really search keenly past all the varying points of contact between the Catholic Movement and the Church, until we find the ultimate principle underlying it, which cannot be traced further, we shall seek until we reach—God. We answer boldly to inquirers: The *terminus* of the Catholic Movement is nothing less than the Throne of God. Begin where you will, at the smallest detail of Catholic reform, and sift it back, and further back, to its ultimate reason, and each time we reach the same ultimate End—God; the Throne of God; the Will of God.

Let us test this by some of the current phases in which that movement is popularly discovered:

The name CATHOLIC: desired because (a) it is historic; (b) it is accurate. Historic: desired because it suggests continuity of the Church from the beginning, and not a new creation.

Continuity: desired because our Lord declared that the Church was for all time, continuous, and that His Presence was ever with it. His Presence: desired as the point of contact between God and Man. The point of contact: desired because of the thirst of the soul for God. There, then, is the *terminus ad quem* of the movement to correct the popular name of the Church, traced through all its several stages.

The Provincial System: desired because it brings into closer relations the now isolated parts of the Church, making more effective the common life of the Church. Closer relations: desired because the life of the Church is enhanced by coöperation and the development of the family spirit. The family spirit: desired as the expression of the Church as one common family with our Lord as the Head and Father. Our Lord: the Son of God, son of man, bond of union between God and Man.

Trace it as you will, the sole ultimate *terminus ad quem* of the Catholic Movement is God. It does not always appear on the surface, but unless any current phase is reducible to that one ultimate End, it is spurious catholicism, to be rejected as the scum and froth of the onward movement.

THERE are some who are disturbed over the undoubted abuses that accompany the movement; abuses in doctrine, abuses in practice, abuses in worship. We do not for a moment deny that such abuses exist, and that they move with the Catholic Movement. But we maintain that they are the merest froth on the wave, glittering indeed in the sunlight, but only surface deep; not affecting the great ocean current that is the hidden power of the Movement. Time will cure most of the external evils that accompany it; and the Holy Spirit may be trusted in His own best way to weed out the rest. But if we attempt to do the weeding, we shall turn the great movement into petty quarrelings over trivialities, and shall disintegrate over the merest external divergences. We plead for leniency and suspension of judgment on the part of those who are troubled at little individualisms and eccentricities. They are an accompaniment of every transition period, and are but a mark of the thirsting for a better expression of the sense of worship. Possibly most of us are still a little short of absolute wisdom, and who knows but some folly of to-day shall seem to us a missing link in the Catholic system, in the better light of to-morrow? Let us each *for ourselves* sift our inclinations and our practice; but let us not require absolute conformity of others. One of the wisest of those early declarations of the Reformation period, was that in the Prayer Book of 1549: "As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame." What a wise escape from turning the Reformation into a petty squabble over details of Ritual was this! And yet it was quite in accordance with the fundamental principle expressed in the same book: "It was thought expedient not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both." What a change from our common use of the term "expedient": is this! When this Church learns that her real "expediency" is to "please God," we shall have less of the compromise with the spirit of the world which is the bane of modern religion.

SINCE writing the foregoing, at the end of which we had been interrupted, we have paused to read over again the Open Letter of the late Dr. Ewer, then rector of St. Ignatius' Church, New York, to the now venerable and always beloved Bishop of Central New York, in reply to a similar question addressed to Dr. Ewer by him, as to the *terminus ad quem* of the Catholic Movement. The letter, called out by the publication of Dr. Ewer's paper, *What is the Anglican Church?* is dated July 27, 1883; and we may truly say, that from the time of its original publication, more than 18 years ago, to the day of this writing, we had not re-read that statement. Yet we are almost startled now to observe how closely what we have written above, parallels what Dr. Ewer, with his far greater ability, wrote so many years ago. If there any who are still distrustful of the real goal of the Catholic Movement, we invite them to obtain and read that frank, open statement.* Eighteen years of history

* *What is the Anglican Church?* to which is added An Open Letter on the Catholic Movement, to the Rt. Rev. F. D. Huntington, D.D., Bishop of Central New York. By the late Rev. F. C. Ewer, S.T.D., Rector of St. Ignatius' Church, New York. Milwaukee: The Young Churchman Co. Price, 15 cts.

have tried and proved Dr. Ewer's understanding of what was involved in that movement. To-day, we venture to say that no representative Catholic Churchman could be found, to digress in the slightest degree from the grounds stated in that Open Letter. The Movement has been precisely what he outlined. Its ideals, desires, and practices, are unchanged from that day to this. Then, as now, there were individuals who submitted to no restraint or reason, and went beyond the lines of genuine Catholic leaders. Dr. Ewer's policy with respect to such men, was precisely that which we have expressed: that they should be let alone, and that their importance should not be magnified. These are his words:

"There is not, so far as I at least can see, after scanning the entire horizon around, a particle of yearning in the great Catholic party proper, which is the only body of men in the premises worthy of consideration, to go one fraction of an inch beyond the principles of the real Anglican Reformation as set down in Edward's First Book. There have been now and then efforts to go beyond this. But such efforts have been confined to obscure, not to say sentimental cliques, each of limited numbers, utterly without influence, evidently unblessed by God, rejected by the Catholic party (witness, for instance, the Society of Corporate Reunion) and of brief career. When such efforts transpire, the great Catholic party continues soberly about its business, and pays them not the slightest heed. They are but as butterflies flitting about a rock."

THERE is one respect in which the year now closing has marked distinct progress: we mean in the settlement of the question of the Name of the Church. For many years previously we had seemed to make no progress toward agreement. Substantially united against the title "Protestant Episcopal," we were hopelessly divided as to a substitute.

Seldom has there been so radical a change in public sentiment as in the almost unanimous acceptance of the term suggested, "The American Catholic Church in the United States." Go to what quarter of the country we will, that name is largely accepted by the intelligence of the Church. It is no longer Protestant Episcopal *vs.* a disunited medley of all sorts of fancy appellations, but a question of Protestant Episcopal or American Catholic, in which practical Churchmen must range themselves on the one side or the other. The question has now resolved itself simply into *When?* That question yet remains open; but the larger question of *What*, has been settled by common consent. That is one, and a very notable, note of progress registered in the year 1901.

The venerable Name question, then, has entered upon a new phase, having already passed through several earlier phases. Of these the first, which may be termed the formative phase, dates from the year 1877, when the famous speech of the Rev. Dr. De Koven was made, though the question had been occasionally mooted during many years before. So far back as 1853, the Muhlenberg Memorial—signed by such names as Wm. A. Muhlenberg, Edwin Harwood, G. T. Bedell, Alex. H. Vinton, M. A. De Wolfe Howe, and many others—declared that "To define and act upon such a system" (of presenting the Church as "a central bond of union among Christians") "must sooner or later be the work of an *American Catholic Episcopate*." It also spoke of "the peculiar province and high privilege of your venerable body" (the House of Bishops) "as a College of CATHOLIC AND APOSTOLIC BISHOPS AS SUCH." This formative phase ended, it may safely be said, with the magnificent paper of the Bishop of Springfield read at the Louisville Church Congress of 1887 and afterward published in pamphlet form, a paper which is absolutely unanswerable in its arguments against the present name, and which, we believe, gave the death-blow to the present title.

The second phase may appropriately be termed that of inquiry, when the question of a substitute for the present name was under discussion. This stage was very prolonged, and we believe that it would have been a never ending stage if some vigorous attempt had not been made to bring the discussion to a head. An effort in this direction was made by the Editor of *the Living Church Quarterly* in inviting the views of representative Bishops and deputies to General Convention, which were published in the annual number for 1901. There was the utmost latitude of expression therein given, and the discussion of names was continued at length in THE LIVING CHURCH up to the time of the assembling of General Convention.

Finally the question was taken up officially by the Diocese of Milwaukee, which had been a pioneer in many forward movements of the American Church. The opinions and arguments

advanced from all quarters were very carefully considered, the reasons *pro* and *con* each proposition were carefully weighed, and the residuum, after long consideration, was the name which of all others seemed best and most accurately to describe this Church, "THE AMERICAN CATHOLIC CHURCH IN THE UNITED STATES." That name was presented to the Diocesan Council with the draft of the Memorial, and after very careful consideration, it was adopted almost unanimously as the voice of the Diocese. The question then reached the crystalizing stage. There was the anxious suspense in order to discover whether the style proposed would be acceptable to those in the Church at large who desired a change. That suspense, happily, was not of long duration. From every quarter came voices of approval. Before the year was out, it became evident that the name was acceptable very generally to Catholic Churchmen. Thus the year 1901 marks a long stride forward in one important particular.

It now remains for us to present the name for the acceptance of other Churchmen. It must never be adopted—it never shall be adopted—as a mark of partisanship. It must be shown that it is not so intended; that it is a name honestly intended to embrace all who are loyal to the Church, and not an excluding mark of the sect spirit on the part of "advanced" Churchmen. That is the work of 1902, in our groping toward Christian Unity. After that comes its substantially unanimous legal enactment. And after that, if the time seems ripe, a new plea to separated Christians of every name, to return to the sheepfold provided for them by our Blessed Lord Himself, with vastly better prospect of winning their assent, than that which met the first tentative tender made in 1886.

IT IS a pleasure to give space to the letter of the Rev. R. W. Clark, D.D., printed in this issue, having relation to "Aggressive Missionary Work." We ask for that letter the careful consideration, not only of Churchmen in the Northwest, to whom it is especially addressed, but to Churchmen as well in other sections, who will no doubt be brought into relation with other District Secretaries.

We do this the more readily, because we have felt obliged to express such marked disapproval of another policy lately promulgated by the Missionary Board. It is always a source of embarrassment to be obliged to criticise faulty methods of doing good work. The criticism of the methods is only too likely to be read itself into a criticism of the work itself. But in connection with our missionary work, we must at one and the same time exert every effort for its furtherance, while yet we feel obliged to criticise methods that, in our judgment, are bound so seriously to hamper and impede that work. Let it never be forgotten that the work is of God and must have our support; the *methods* are of men, and may be wise or otherwise, helpful or harmful to the main object. Dissent from methods does not excuse anyone from failure to do his part in the work itself.

The appointment of District Secretaries, originally suggested by a thoughtful paper in THE LIVING CHURCH from the pen of the Bishop of Georgia, is an admirable proceeding. The Secretaries thus appointed (named last week) will be able, at light expense, to visit churches in their several districts, and also to arrange for visits from other competent speakers in the interest of the work of general missions. Dr. Clark's explanation of the chain of movements last year from city to city, extending from Chicago to Syracuse, shows a thoroughly practical and inexpensive way by which such a system may be worked, and suggests the obvious practicability of arranging many such travel routes along the great trunk lines of our railroad systems.

In St. Louis they have, also, an admirable plan, according to which, on a given Sunday, the city rectors and an equal number of laymen, are changed from their own to another parish in the city, each congregation thereby listening to a missionary address from a visiting priest and a visiting layman. The assistance rendered by the laity in this system is helpful; not because a better address is thereby secured, but because the duty of *the people*, and particularly of *men*, is, by the object lesson, commended to all. The St. Louis plan has the further advantage of entire absence of expense; though naturally it is applicable only to the large cities. Cheapness is not the first consideration to be thought of, but yet the necessity of minimizing expenses will be apparent to all. We believe that the

utilization of the laity, as in St. Louis, might be advantageously added to the circuit system which Dr. Clark has suggested.

We ask the Church to remember, in missionary work, the *man in the field*. His is the hard work—whether in Africa or in New York State. The home missionary is, indeed, the least appreciated, the hardest worked, and the poorest paid, of them all. Let us try better to appreciate the workers and the work in the mission field. Let us remember that God calls each man, each woman and child, to do his best; that large gifts are demanded by *Almighty God* from the wealthy, and gifts, though they be small, from all. The work can only be done by each one inquiring his own individual responsibility, and fulfilling it.

WE HAVE before alluded to the unwonted activity of the Roman press in crying down the Catholicity of the Protestant Episcopal Church and in doing all that lies within their power to prevent our adoption of the Catholic name. The controversial assaults of Roman contemporaries do not trouble us in the least. It would be very strange if they did not vigorously oppose such reforms among us, for no one realizes quite so keenly as do Roman controversialists, what a blow to the Papal system would be administered by the clear-cut challenge to the world, that would be contained in the adoption by the American Church of the title "American Catholic." Rome has never feared the opposition of Protestantism. She is absolutely invulnerable there, as the successes of the missions of the Paulist fathers among Protestants, including Protestant Episcopalians, abundantly prove. But Rome has always feared and suffered from the opposition of true Catholicism, and the only really telling blows that have been administered to her system have been dealt by such genuine Catholics as Littledale, Pusey, Puller, and Bright, and by the Catholic theologians of the East.

We mention this again to re-assure some of our correspondents. From one comes a copy of the *Catholic World* for November, with several paragraphs marked, the correspondent indignantly concluding his letter: "After glancing them over, it would seem unreasonable for any thoughtful Churchman to gainsay the advisability (to put it mildly) of the Church calling herself, what she really is, the 'American Catholic Church.'" Another correspondent sends copies of *Truth*, containing similar attacks, and asks whether nothing can be done to silence them.

To these, and to all others who may be disquieted, we answer that nothing can be done until the American Church is ready officially to proclaim her Catholicity in her official name. Until that time comes, the Paulist fathers will continue to receive Protestant Episcopalian converts to "Catholicism," the Roman controversialists will continue their assaults and their derision of the much abused "Ritualists," for whose edification the proofs of the Protestantism and the "non-Catholicity" of the Protestant Episcopal Church, with quotations from her own members and abundant references, are regularly served up.

Moreover, so far as the Roman press is concerned, such quotations are a perfectly legitimate form of controversy, and we have absolutely no one but ourselves to blame for them. The American Church has it within her power to stop this form of warfare upon her, and the resultant leakage, whenever the whole Church is ready to rise as one body, and demand it of General Convention. We appeal to the Bishops and clergy of representative Evangelical Dioceses—men of such genuine, albeit "Low," Churchmanship as the Bishops of the Virginias and those who are in agreement with them, as well as to those who have shown their intense desire to bring nearer the unity in the Church which we all so earnestly desire, to work with us in this matter and secure the *unanimous* enactment of the old, historic name in place of our modern substitute. Certainly the latter is a hindrance to the work of Churchmen of every degree, and those who have dropped it from the name in their own foreign missions and offshoots, ought certainly to be able to see the importance of dropping it at home.

If only representative Churchmen of all phases would signify their agreement to the name suggested in the Milwaukee Memorial—the "American Catholic Church in the United States"—there would be ample time to instruct and explain to the rank and file, who do not read the Church papers and are of necessity uninformed, so that the change may cause no shock or disquietude to them when finally it is made.

Is it too much to hope that the *whole* Church will take up this matter and lift it out of the category of partisan questions?

WE LEARN with unspeakable regret that one of the Philadelphia clergy, the Rev. A. W. Doran, has (if the report be true) renounced his orders and made his submission to the Roman Church. Such an event is always inexpressibly sad. It means that one who has exercised the awful power of the priesthood in the Church of God, now says to the world that it was all a mistake; that his eucharists were no eucharists; his pardons in the name of God, no pardons, his nuptial blessings of no sacramental value, his life a mistake, his ministry a farce. No doubt, if one becomes convinced that such is the case, it is right that he should withdraw and not exercise a ministry in which he no longer believes. The event calls for sorrow, but not for angry upbraiding.

How futile are the causes usually assigned for such a perversion! Despair at heresy within the Anglican Communion? But the whole Catholic Church, and especially Rome, was once permeated with Arianism. Weary with the naggings and goadings of those who cannot or will not understand the Catholic position? But peace and quietness never have been guaranteed to the Church on earth. Cannot carry out his own wishes in details of worship? But that is pure selfishness, for Almighty God can be, may be, and has been, worshipped acceptably in hideous caves of the earth, with mouldy bones for the ornaments of the altar. Lack of sympathy? But the Master suffered that, and gave His blessing to those who follow in His footsteps.

"Tried in the balance and found wanting." It is the judgment of the apostate priest on a vast section of the Church of the Living God. But in turn it must be the judgment of the Church of the Living God on the apostate priest. No weariness of fighting for the truth's sake, no despair of the soul, no longing for an evanescent peace other than the peace of God which passeth all understanding, no sympathy indeed with all that is good and true and holy in the Roman Communion, can justify the distinct act of apostasy which is involved in renouncing one's orders and giving the lie to the sacraments he has received and administered. It is no mere act, as is sometimes lightly assumed, of changing one's allegiance from one to another branch of the one Catholic Church. It is a distinct, formal repudiation of sacramental grace, oft-times received, and in the case of a priest, oft-times administered to others as well. It is an act of spiritual perfidy—possibly spiritual murder—against souls which have looked to the apostate priest for spiritual guidance.

For the individual—may God Almighty have mercy upon his soul! For the Church of God—may the perplexities and questionings which cloud the mind and befog the path of her children, be speedily cleared away, by the hastening of the time when they all may be one!

ANSWERS TO CORRESPONDENTS.

A. T. Y.—The symbols for the four evangelists are used in accordance with the ancient tradition that these were typified by the four living creatures described in Ezek. x. 14, and are symbolical of the beginning of the several gospels. St. Matthew is represented by the man because he begins with the human life of our Lord; St. Mark by the lion as representing the desert scene with which his gospel begins; St. Luke by the ox, as typical of the sacrifices which pertain to the ministry of Zacharias; and St. John by the eagle, which soars highest in the heavens, because his gospel begins with the contemplation of the highest mysteries.

FABLES FOR THE UNFAIR—II.

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

THE manager got up early to try his Plan. He learned his Figures carefully, and he checked all his Sales to see that the Groceries were divided fairly on his Apportionment system.

A lady from Fifth Avenue came in her carriage, attended by her footman, and she bought Walnuts, and preserved Ginger, and French Mushrooms, and Turkish Dates, and imported Peas, and Grape Fruit, and Olives, and many Fine Groceries.

And a man from Stanton street bought a quarter pound of Oyster Crackers.

And another lady from Fifth Avenue telephoned for a case of Champagne, and a basket of Tropical Fruit, and some Mineral Waters, and hot-house Strawberries, and many other Things.

And a ragged girl from Chatham street bought a Ham Sandwich.

Then the Manager began to figure—he was good at Ciph-

ing—that the West Side people bought too much and the East Side people too little, to make his Apportionment work.

So when a man from Columbus Avenue with a silk hat ordered a box of \$25.00 Cigars, and a Pineapple Cheese, he told him his Apportionment for the West Side was out. And the Man with the silk hat said a naughty word and went across the Street to another Grocery, that had a Merchant and a Policy but no Manager.

Then a Boy from Avenue A came in with Three Cents for some Graham Flour. And the Manager said his Apportionment called for Port Wine, and Lobster Salad, and Pâté de foie gras, and Welsh Rabbit for Avenue A, to make up the Average. He showed the Boy his Figures—he was good at Ciphering—and the Boy opened his eyes wide. Then the Manager belabored the Boy, and Shook him, and Jumped on him, and called him Names, because he did not pay for the things according to the Figures on the Apportionment. At last the Boy crawled out, and went across the Street to the other Grocery.

Finally the Merchant came Home. He saw many People going across the Street, but few in his own Grocery, at the sign of the Ham Sandwich. And he found out why!

He was greatly excited against his Manager. If he had been a Profane Man he would have Sworn. If he had been a Dancing Man he would have Danced. If he had been a Pugilist he would have Fought. If he had been a Philadelphian he would have written a Letter to the Paper to Air his Grievance.

But he was None of these. He had a good Vocabulary. He said:

"You—you Adder! You—you Blockhead. You—you Ciphher! You're no Manager at all, with your Map and your fool Figures! You're nothing but a BOARD!! When you're Running a Grocery, you must Sell to the People who want to Buy, AND NOT TRY TO MAKE THEM ALL BUY ALIKE.

But the Manager was very good at Ciphering.

KING EDWARD AND THE CHURCH.

I AM TOLD that no matter where King Edward happens to be, on Sunday—at sea or at a German watering place, or camping on the plains or in the mountains, or visiting friends in the country—he has always observed Sunday in the strictest manner, and when there is no Church of England convenient or chaplain present, he reads prayers himself at the appointed hour to as many of his companions as are willing to join him in the service. Nor does he ever travel on Sunday, except at sea. This has been the rule of his life, as it was that of his mother, the late Queen, and his father, the prince consort.

At Marlborough House, in London, and at Sandringham, his country palace, prayers are read daily in the morning, the members of the household, the servants, and the guests being expected to attend, although not required to do so. The attendance is voluntary, but general. The King is not always present in London, but seldom fails to appear at morning prayers while at Sandringham. On Sunday he invariably attends morning services; in London at the Chapel Royal, or at the Church of St. Anne, Soho, and at Sandringham at the beautiful chapel of St. Mary Magdalene, a quaint and venerable structure said to be more than 400 years old, which was restored at his expense for the benefit of his household and tenants, and is filled with beautiful memorial windows and tablets. The humblest laborer on the estate kneels beside the King and gives the responses with him, the only difference being that the Royal family have a separate entrance and a section of pews reserved for themselves and their guests. Pews are also reserved for the servants of the household. The remainder of the sittings belong to the tenants of the King's estate and their laborers. The princesses teach in the Sunday School, and Queen Alexandra has charge of the music, drills the choir, and on occasion presides at the organ.—*Washington Letter Chicago Record-Herald.*

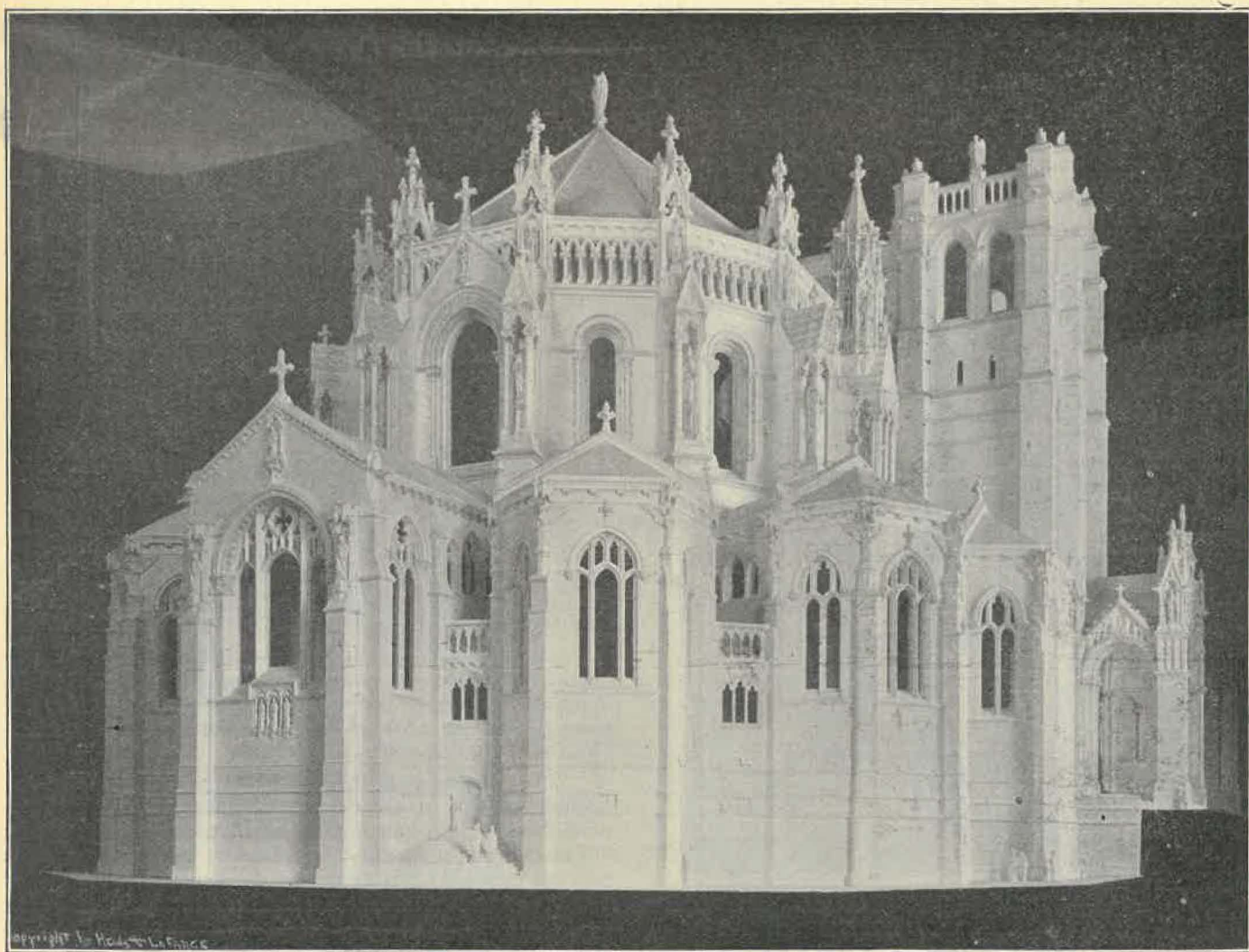
ON AUGUST 10, 1891, the Rev. A. A. Maclaren and Rev. C. King landed in Bartle Bay, and commenced the work of the Anglican mission in New Guinea. At the very spot where they landed, a service was held on August 10, last, ten years later, at which Rev. C. King was present and preached. The mission has 700 children attending the day schools, which extend from Samarai to the River Mamba near the German boundary. There are 12 fully established stations with church, school, residences, and gardens for cultivation, 160 Christians, of whom 61 are communicants, and the mission staff numbers 34, including the Bishop and three priests. Twelve of the native communicants have been formally licensed by the Bishop as lay readers, and hold services each Sunday in their respective districts, often covering long distances within the day.

NEW YORK LETTER.

A LARGE model of the chancel and choir of the Cathedral of St. John the Divine has been placed on exhibition in one of the old buildings on the cathedral grounds. It gives a better idea of the magnitude of the building than do any of the drawings or sketches that have been shown. The model is one-twelfth actual size, and the small figures which may be seen in the photographs of it, show the relative size of the structure. The construction of the model was undertaken in order that the architects, Messrs. Heins and La Farge, might determine the effect of the ornamentation they had planned, and some experimenting has therefore been done on it. The Belmont chapel, now building, is shown at the left of the exterior photograph. The ornaments on it are of the style that will doubtless be used on all the other chapels. It is now expected that Belmont

It will have for subject St. Luke the Beloved Physician, and be in memory of Dr. A. V. Williams, a former warden, and well known for philanthropic and educational work in the part of the city known as Bloomingdale. The giver of the money with which to complete the parish house, as already mentioned in this correspondence, is Mr. W. R. Peters, brother of the rector of St. Michael's.

The Rev. Dr. D. Parker Morgan is preparing to celebrate the completion of twenty years as rector of the Heavenly Rest. The date is Sunday, Jan. 5, when he will preach an historical sermon. In the afternoon the preacher will be the Rev. A. H. Judge, a former curate and now rector of St. Matthew's. On the Feast of the Epiphany there will be a celebration at 8, and another at 11, the celebrant at the latter being the Rev. John Mills Gilbert. In the evening the rector will preach in the chapel, and afterward he and Mrs. Morgan will meet the mem-



MODEL OF CHOIR, CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

Chapel will be furnished by the fall of 1902. The date for the completion of the choir has been set for five years distant and by that time one-third of the total estimated cost (\$15,000,000) of the Cathedral will have been spent.

The annual service of the City Mission Society was held in St. Michael's Church last Sunday. This venerable West Side parish has a peculiar interest in City Missions. Missions to public institutions in New York were started by a former rector of this church, the Rev. Wm. Richmond. He and his then assistant, the Rev. Thos. M. Peters, first themselves held services in the various city institutions; then they organized a society to provide more services, and to collect money to pay for the same. Furthermore an effort was made to provide churches for the unchurched poor of New York. At that time there were none but pewed churches in New York and the church seemed to be supposed to exist exclusively for the benefit of the well-to-do and middle classes of people. It was the idea of Messrs. Richmond and Peters to provide free chapels in the parts of the city which the churches did not reach. Out of this grew the great City Mission Society, the head of which for many years was the rector of St. Michael's, the Rev. Dr. T. M. Peters.

A new memorial window is to be placed in St. Michael's.

bers of the Sunday School there. On the following day the rector and Mrs. Morgan will give a luncheon to the present and former curates, and on the evening of the 8th there will be a Thanksgiving service, when St. Bartholomew's choir will assist the local choir in a rendition of Sullivan's Festival *Te Deum*. At this service Bishop Potter will dedicate the new organ and give a short address.

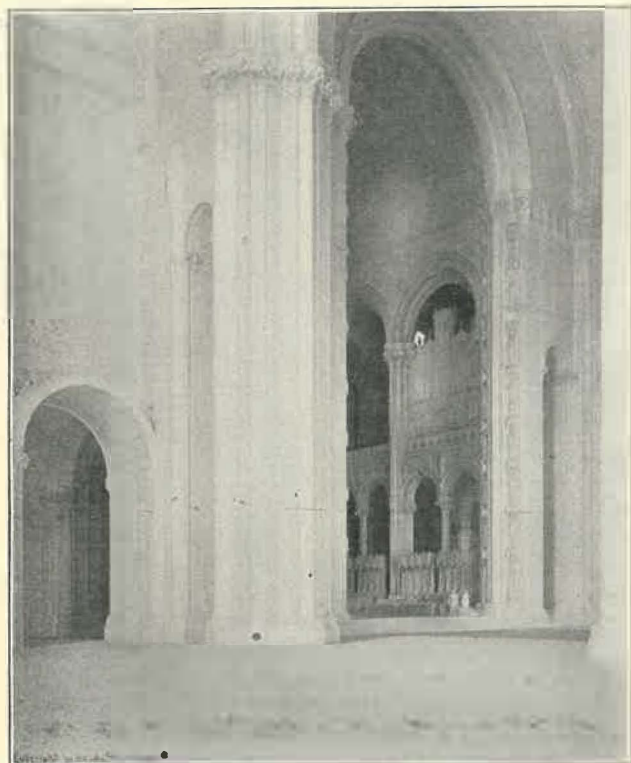
St. Bartholomew's Church (the Rev. Dr. David H. Greer, rector), continues to be financially the largest church in America, although its income, as reported in its Year Book just out, fell off \$35,000 last year. It still beats Trinity parish in income, however, by a few thousand. Its pew rents were \$44,700, a loss of not quite \$3,000, but its income from donations, offerings, and legacies was only \$133,344 as compared with \$173,000 the previous year. Its total income last year was \$185,000 as against \$220,000 the year before, and it has for some years exceeded \$200,000 exclusive of the special gifts for the erection of new buildings in 42d Street. Speaking in the new book about the great work of the famous parish house, the rector, the Rev. Dr. Greer, says:

"The purpose which inspires it all is to make the religion of Jesus Christ a practical power of good, physical and mental,

spiritual and moral. We are trying to help our fellow men, not by making them dependent, but by making them independent; by making them stronger and better, healthier and happier. That is what we believe the Christian religion is for."

Referring to the fact that the new clinic will soon be ready to open, the rector mentions among the needs of the parish a building for the Girls' Club Boarding House and a suitable place in the country for the fresh air work. St. Bartholomew's has always been the New York centre for Orientals, and it seems that to it go Chinese in their troubles, which troubles have been very real since the outbreak of the Boxers in their home country. Here the offenders appear to be Americans. The head of St. Bartholomew's Chinese work says he has to go before some magistrate almost every day to defend some members of his Guild or school from persecution. "It seems to be the delight and chief aim of a certain class to heap abuse upon these strangers, and to smash their shop windows. The frequent breakage of these windows has caused the insurance companies to refuse a risk, even at a high rate of premium, on plate glass that fronts Chinese places of business." He asks that the Guild be incorporated in order that it may go into the courts on its own account, the better to protect the interests of its Chinese members.

The parish has a communicant list of 2,399, not including the Swedish chapel, which has 410 members. The Church Sunday School indicates graphically the difference in conditions



CHOIR—INTERIOR VIEW CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

of those who live in Fifth and Madison Avenues and those who live in Second and Third Avenues. In the Church there is a school with a membership of 101; in the parish house one with a membership of 1,273. The need for the new clinic building, soon to open, is shown in the fact that the number of patients last year was about 8,000, with more than 25,000 medical consultations.

The pastor of the parish house, speaking of the work there, says the distinctive advance of the year is in musical activities. A singing class for children was the new feature, but old singing classes were unusually active, and many popular concerts were given, which attracted the public by thousands. "Nothing counts for more," says the Rev. Mr. Learned, "in the complex work we are carrying on. Gaining our patrons through the call to recreation, we are lifting them up through the higher inspiration of worthful harmony and noble music." The new Year Book is the largest such publication ever issued by a New York church, probably by any church in America.

Four statues, of heroic size, are to be within a few days placed in niches on the north and south sides of the tower of Trinity Church. The niches were provided when the tower was built, in 1835, but have never been filled. The subjects of the

statues are the four Evangelists. The material is Dumfries sandstone and each statue is ten feet in height and weighs two tons. They are the gift to Trinity parish of Mr. and Mrs. William F. Whitehouse, former members of the parish, but now residents in England.

In the industrial world an epoch was passed in this city last week and the Church was in at the passing. Representatives of capital and of labor met and organized an industrial department of the National Civic Federation. Having done so, they adopted the following:

"The scope and province of this department shall be to do what may seem best to promote industrial peace; to be helpful in establishing rightful relations between employers and workers; by its good offices to endeavor to obviate and prevent strikes and lock-outs; to aid in renewing industrial relations where a rupture has occurred."

United States Senator Hanna of Ohio was made chairman of this department, and there were put upon its committee some representatives of the general public. Speakers at the conference which drafted the resolutions included Bishop Potter of this Diocese, and the Church is represented by him on the general committee. Among other representatives are former President Cleveland, President Eliot of Harvard, former Comptroller Eckels, President Milburn of the Pan-American Exposition, and Archbishop Ireland of St. Paul.

SAYS AMERICAN CHURCH LEADS.

REV. HARRY WILSON TELLS ENGLISH CHURCHMEN THEY ARE OUTCLASSED.

[The following clipping is from a Canadian paper.]

LONDON, Dec. 12.—The Protestant Episcopal Church of America has a truer and more extensive conception of the things necessary for Church life than the mother Church of England. In its magnificently appointed buildings, in the industry and learning of its clergy, in the munificence of its laity, the Episcopal Church of the United States is a shining example worthy of imitation.

These were the central ideas of an address delivered to-night by the Rev. Harry Wilson to a gathering of distinguished ecclesiastics, along with the aristocratic West End congregation of St. Paul's, Knightsbridge, presided over by Sir Walter Phillimore, a judge of the High Court of Justice.

Rev. Harry Wilson is vicar of St. Augustine's, Stepney, one of the largest and poorest parishes of the West End. Mr. Wilson was recently in the United States for the purpose of investigating the work of the Episcopal Church in the great cities of the Eastern States. He said:

"I was amazed at the wonderful position the Episcopal Church occupies in America. Its influence is entirely disproportionate to its comparatively small numbers. Its churches are magnificently equipped in a manner and with a completeness not dreamed of in England. Ancient vestments and altar vessels of rarest beauty have been collected from Europe, regardless of cost. The utmost thought and attention have been bestowed on everything connected with the Church and its services. The private libraries of the clergy are, for the most part, larger than ours, and the priests apparently devote more time to reading, writing, and study than is possible here, because of the absence of the poor, the duty of visiting which class makes serious inroads on the time of the English parson.

"I believe the American clergy work harder than we. This is probably the effect of the environment of the United States, which is essentially a country of hard workers. I looked in vain for the much-discussed 'American smartness.' I am convinced it does not exist. Downright hard work, with every section of the people, is the secret of America's wonderful power."

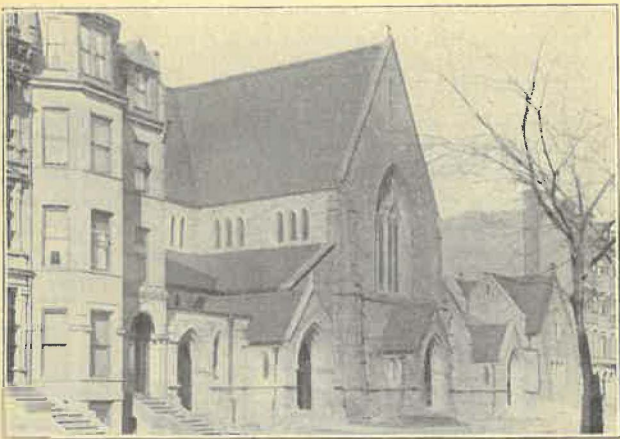
ENGLISH NOTE.

THE REV. GEORGE DAVIS SPARKS, who was probably the oldest beneficed clergyman in the Church of England, died Dec. 4th, at Undy vicarage, near Newport, Monmouthshire. Mr. Sparks, who was 93 years of age, and in active duty, was ordained priest at Llandaff in 1837, and spent all his ministerial life in that Diocese. He had been vicar of Undy for the last 30 years. He had eight sons, five of whom took Holy Orders, among whom is the Rev. Jas. W. Sparks, rector of Christ Church, Tom's River, N. J., and the father of the Rev. W. A. Sparks of St. John's Church, Presque Isle, Maine.

THE CONSECRATION OF THE REV. CHAS. HENRY BRENT, D.D., IN BOSTON.

BEFORE the service of consecration three early celebrations of the Holy Communion were held in St. Stephen's Church on Florence St., Bishop Hall being the celebrant at the second service and the two assistants taking the other celebrations. Long before ten o'clock, Emmanuel Church was well filled with the parishioners of St. Stephen's and invited friends of the Bishop-elect. The service of consecration began promptly at 10:30, and the long procession of Bishops, priests, deacons, and Cambridge Theological undergraduates, was formed in the parish rooms of the church. The Rev. Arthur B. Rudd was master of ceremonies, and great credit is due him and his several assistants for the well-arranged methods in which the service was managed.

Probably the Church in Massachusetts never had a more elaborate ceremony for the consecration of a Bishop than this. Candles were lighted upon the high altar, and the whole service was intoned by Bishop Doane, the Bishop presiding, in a



EMMANUEL CHURCH, BOSTON.

manner which bears a deep contrast to the former functions at which Dr. Brooks and Dr. Lawrence were made Bishops. The long procession was headed by a crucifer and acolytes, clad in red cassocks, followed by the choirs of the Advent, St. Stephen's, and Emmanuel, here and there crosses being carried in the procession, together with five large banners, giving an impressive outline to the long row of 370 priests and deacons, and twelve Bishops, including also Dr. Brent with his attending presbyters, the Rev. H. R. Talbot and the Rev. T. R. Kimball. Ritual observances have undoubtedly advanced in the Diocese, and such a function no doubt made old Bostonians think of the simple service of consecration which took place in Trinity Church on Summer St., in 1867, when Dr. Randall was made Bishop of the Missionary Jurisdiction of Colorado.

The processional hymn was "O God of God, O Light of light." Bishop Doane began the service, Bishop Niles being epistoler and Bishop Sweatman of Toronto gospeller. The Nicene Creed was very well rendered by the choir. The sermon by Bishop Hall was upon the Ministry of Reconciliation, based on II. Cor. v. 19: "And hath committed unto us, the word of reconciliation." He dealt with the subject in three-fold application, dwelling upon its ecclesiastical, ministerial, and national idea.

In part he said:

"This ministry of reconciliation will be the duty of our brother whom we are to consecrate to-day in this city, to which I had the privilege of bringing him many years ago. The people of his church have had occasion to thank God for his ministry. The rich and the poor, the proud and the humble, the respectable and the outcast, have all had cause to bless him. In removing doubts, in reaching the irreligious, in encouraging the faithful, he has been untiring. In invoking the power of God and in pronouncing the word of absolution on the abandoned and in encouraging and guiding their aspirations for a better life, he has been a minister of reconciliation. In this ministry our brother will continue in the higher field to which he has been called. He will have an opportunity of carrying on a more personal ministry. To the Bishop is confided in an especial sense the exercise of discipline. He must of necessity be the ultimate authority if he exercises discipline. I protest against the doctrine asserted at the Convention at San Francisco, that the Bishop has no control over the laity, and that they are subject only to the parochial clergy. I uphold the prerogative of the Bishop in all cases of eccle-

siastical discipline, whether to be exercised over the clergy or laymen.

"At this time it may be asked, What business have we in the Philippine Islands? Is it worth while to introduce Episcopalianism in the Philippine Islands? Has there not been for three hundred years an ecclesiastical body working there? May it not be better for the Filipinos in their present state of changing conditions not to have us there? May we not be a cause of unsettling the minds of the simple people by introducing a new ecclesiasticism to them? Are we not neglecting work nearer home in order to do work abroad which may result in unsettling the minds of a people who already have a religion? These are important questions for us to consider. Seventeen years ago I was sent to recruit in the Azores. I was entertained in the house of a Portuguese gentleman who was a Roman Catholic, but who read daily from the Episcopal Prayer Book that belonged to his wife, and he was well satisfied. I had an opportunity of watching the working of things there, and there was much of the religious life that pleased me. I take it that there is not much difference between the Catholicism of the Azores and of the Philippines. I think it would have been difficult for anybody to have noticed any difference in the teachings of the New Testament, of the two Churches. But if we are rightly informed, the war in the Philippines was largely waged against the abuses of the ecclesiastical authorities and the monastic bodies. The question for us is this: Are we to present the truths of Christ to those who are not receiving the sacraments of the Roman Catholic Church which we all love, or leave them to the mercies of the Baptists, Methodists, and Moravians? We believe that our brother will go there to exercise the spirit of reconciliation, and we believe our Church may serve as the Church of reconciliation."

Turning to Dr. Brent, Bishop Hall continued:

"If you should never have a successor as Bishop of the Philippines, it will yet be worth your while to go as a Bishop fully equipped to do all in your power to proclaim that truth of reconciliation between the Catholics and the President of the United States—the old and the new. Our brother will be sent with the word of reconciliation, not merely in the ecclesiastical but in the national sphere. He goes to allay, not foment schism. He goes where civil insurrection still prevails, where the army of the United States will remain for some time to establish good government. The islands have somehow come under the influence of our United States for good or for evil, and that influence, however it may be exercised, whether by the absorption of the islands by the Union, or the establishment of a protectorate over them, or by their continuing a dependency of the Union, is yet to be determined. The President of the United States, in his recent message to Congress, has said that it is our deliberate intention to give to the islands of the Philippines a continuous growth of good government as they are fitted to receive it. We hope to do for them what has never been done for other dependent people, give them a free government fashioned after that which prevails in the United States.

"We glory in the distinction that prevails here between Church and State. Each is supreme in its proper sphere. We want no indissoluble alliance between the two. But the separation of Church and State does not mean that they have nothing to do, one with the other. The Church has to work within the State. The free Church within the free State is the soul living within the body. And God lives within the spirit of the Church. The full representative officer of the Church may do much to bring about reconciliation between the native Philippines and the several authorities of this country. To teach all, to help all, to know the civil authorities, teachers, merchants, and all others, will be the mission of our brother. To teach them that we are there for their good and not for our aggrandizement."

The sermon was nearly an hour long, and made a splendid impression upon the vast audience. The testimonial of consecration was read by Bishop Rowe, that of the House of Deputies, by the Rev. Dr. Hutchins, and the Rev. Dr. Hart gave the testimonial of the House of Bishops. Dr. Brent was then presented to the presiding Bishop by Bishops Potter and Lawrence, when in a clear, distinct voice he made the promise of conformity. The Litany followed, being read by Bishop Satterlee. After the prayers Bishop Doane received the Bishop-elect and asked the questions of the Ordinal. While the choir was singing "Come unto Me" (Kingston), Dr. Brent reappeared, clad in the prevailing robes of the episcopal office, accompanied by his presbyters, and, kneeling down, the *Veni, Creator Spiritus* was sung. The imposition of hands followed, with the delivery of the Bible. The co-consecrators were Bishops Lawrence and Satterlee. Bishops Sweatland, Niles, Rowe, Brewster, Kinsolving (Brazil), and Codman joined with the above Bishops in the laying on of hands.

The chancel, with the presence of the Bishops gathering around the Bishop-elect in the act of consecration, with the background of the large and magnificent altar lighted with candles, together with the accompanying presbyters and acolytes, made a splendid spectacle to behold. The orderliness

apparent in the details made evident that the Church in Massachusetts is no longer contented with mere barrenness in ritual, and one could not help but think of the shades of Dr. Alexander H. Vinton, first rector of Emmanuel, as one met all this elaborate display in this conservative parish.

Bishop Doane intoned the Holy Communion. Instead of dividing up the service among the other Bishops, as has been the custom at these occasions, the Bishop sang it alone. All but two of the Bishops received, together with a few of the clergy, but none of the laity.

The retrocessional was a grand sight. The acolytes, the crucifers, with banners and crosses, the hearty singing of "O Sion haste, thy mission high fulfilling," the long procession of clergy, completed a service which will not soon be forgotten in this city, and one which has made a deep impression upon the community.

NOTES.

Bishop Brent chose Emmanuel Church because of its beautiful altar. Trinity Church has no proper altar.

A beautiful pectoral cross was presented to Bishop Brent, and blessed by Bishop Hall at the early celebration.

Bishop Brent is 39 years of age.

His former parishioners gave him a reception on the evening of the consecration. The offering at the consecration service will be given to mission work in the Philippine Islands, where Bishop Brent will be in May. He expects to take ten clergymen with him.

THE PREVAILING TYPE OF OUR SERVICES.

IN *The Living Church Quarterly* for 1902 there are elaborate reports concerning the hours and character of services in the several churches in all American cities, and in the editorial section, a table presenting a summary of the facts thus elicited arranged by cities, and the following interesting digest of the matter:

Of the 553 returns received, the daily offices of Morning and Evening Prayer, one or both, are an established feature in 126, being something under 23 per cent., as compared with 25 per cent. in 1898, thus showing an apparent loss. Celebrations of the Holy Communion are daily in 67 churches; tri-weekly in 11; semi-weekly in 51; weekly in 313; semi-monthly in 50; and monthly in 50. There are 12 per cent., therefore, of daily celebrations as against 10 per cent. in 1898. Eighty per cent. of our churches, therefore, celebrate the Holy Communion weekly or oftener, as compared with 68 per cent. in 1898. Only 9 per cent. still adhere to the custom of days happily long gone by, of only monthly celebrations, as compared with 17 per cent. four years ago. Certainly this is a gain which is most gratifying.

The largest revolution, however appears in the composition of the choirs. Information from 521 parishes in this particular, shows that 239 have vested male choirs; 142, vested male and female choirs; 54, vested men and boys and uniformed women; and 86, chorus choirs. The remarkable increase of choirs of vested male and female is shown in the fact, that whereas in previous years there has been no discrimination between women vested in surplice and cassock, and women in other uniforms, both of these together comprised in 1898 only 11 per cent. and in 1893 only 2 per cent. of all the choirs reported. This year, however, the first in which the separation between the two distinct modes of dress for women choristers has been made, the proportion of all the choirs which have men and women vested alike is 27 per cent.; while an additional 10 per cent. have the men and boys vested and the women uniformed. Vested male choirs alone have sunk from 53 per cent. in 1898 and 51 per cent. in 1893 to something under 43 per cent. at the present time, chorus choirs having decreased from 24 per cent. in 1898 to 16 per cent. in 1902. Among other things, this would seem to show that novelties, *per se*, are not offensive in a very considerable portion of the Church; for certainly there can be no greater novelty than to vest women as men. Yet, in the city of Syracuse, for instance, where there is supposed to be a tradition of conservatism in the Church services, 5 out of 6 choirs reported have adopted this novelty; 4 out of 9 have done the same in Richmond; 6 out of 13 in St. Louis; 6, being every one reported, in Cincinnati; and 4 out of 5 in Norfolk, Va. "Novelties that disturb our peace" have evidently ceased to disturb in these places.

Of the ceremonial, in the reports received, we find that

altar lights now prevail in 36 per cent. of the churches as compared with 29 per cent. in 1898 and 25 per cent. in 1893—a growth considerably larger in the past four years than in the five years preceding. Linen vestments (*i.e.*, chasuble) of white are reported in 24 per cent., and colored chasubles in 13 per cent., being 37 per cent. to use distinctive vestments at the Holy Eucharist, as compared with 34 per cent. in 1898. Wafer bread is used in 46 per cent. of churches reporting, as compared with 39 per cent. in 1898. The mixed chalice is employed in 69 per cent. as compared with 63 per cent., while incense, tabooed in the great majority of our churches, is yet to be found in nearly 7 per cent., as compared with 6 per cent. in 1898 and 4 per cent. in 1893.

A new feature is embodied in the summaries this year in an "average of ritual" as applied to the several cities. Of what are commonly known as the "six points of ritual," five are embodied in these returns, the sixth, the "castward position," being substantially universal in this country and therefore omitted from the returns. For the other five points, we have counted *one* for each point in use, adding the total number of points reported in each city, and dividing by the number of churches reporting in the same city, thus giving an average of comparative ritualism which is somewhat interesting, even if not of cardinal importance, to the Church at large. It will be observed that while the table as to ritual details consists of six columns, yet the information as to vestments is separated into linen and colored vestments, and therefore the one point is given in two columns, making only five separate points of ritual investigated. It will be obvious that if the five points of ritual were in use in all the churches in any city, the maximum figure of 5 would appear in the average column; while decreasing from that maximum, which is nowhere reached, to the zero point, give the average of ritualism.

It is interesting to observe that an average of 4.00 is reached in the cities of Hoboken, Indianapolis, Nashville, Newark, and Racine, which five cities, therefore, standing alike, present the highest average of ritualism prevailing in any of our cities. Let it be observed that two of these are in the East and both in the one Diocese, two in the West, and one in the South; thus effectually disposing of the belief that "ritualism" is in any respect a sectional question. On the other hand, the zero point indicating that none of the five points mentioned prevails in any of the churches, is shown only in the cities of Norfolk and Petersburg, both being in the Diocese of Southern Virginia; though the exceptionally small averages of .22 prevail in Richmond, .25 in Fall River, .50 in Macon, and .83 in Hartford. On this basis, it will be surprising to some people to learn that Albany and Troy are both more ritualistic than Milwaukee, and that Charleston and Kansas City also far exceed Chicago. Milwaukee is outclassed by St. Paul and Minneapolis and many other cities, and is on a par only with Baltimore, Cambridge, Cleveland, New Orleans, and Toledo. Exceptionally high averages of ritualism prevail in Atlanta, Charleston, Kansas City, Memphis, Omaha, and San Francisco. The general average is 1.96, and other cities than those already mentioned which exceed that average are Albany, Boston, Chicago, Denver, Jersey City, Louisville, Minneapolis, Newport, Oakland, Orange, Paterson, Pittsburgh, Portland (Me.), Portland (Ore.), St. Louis, St. Paul, Seattle, Tacoma, Troy, and Utica. These cities, then, and especially those mentioned as showing high averages, are the centres of ritualism in this country, and we imagine that the information will come with much surprise to some who have affected to believe that it was a cult especially propagated and prevailing primarily in the Middle West.

TRIALS.

NO DARK TRIALS, no grievous judgment, can cross our sky without revealing some spot of heavenly blue in the midst of it; or, if concealed for a moment, breaking forth again with greater brightness and beauty. No mysterious dispensation can ruffle the surface of our peace, and raise up agitating doubts and fears, without leaving behind a purer joy, a calmer and deeper satisfaction, that best and truest peace which is born of conflict and trouble.

Behind every storm of trial and every cloud of sorrow is the heavenly blue of Christ's unchangeable love—a love stronger than death, a love that follows us amid all our wanderings and backsliding, amid all our changes of heart and of circumstance, and remains steadfast and unwavering even when our love is suspicious and cold. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee;" and every mutation of earth passed away from before that love as the cloud from the sky and the wave from the ocean.—*Rev. Hugh Macmillan, D.D.*

THE AMERICAN CHURCH.

HER FOUNDATION AND RELATION TO AMERICAN CHRISTIANITY.

BY THE REV. PERCIVAL H. HICKMAN.

ON THE morning of the Fourth of July, A.D., 1776, the Declaration of Independence was read from the steps of the State House in Philadelphia; in the evening the vestry of the united parishes of Christ Church and St. Peter's met and resolved, in consequence of that Declaration, that "it would be proper to omit those petitions in the liturgy wherein the King of Great Britain is prayed for, as inconsistent with the said declaration;" and the rectors and assistant ministers of the united parishes were requested to omit such petitions (Wilson's *Memoir of Bp. White*, p. 101.).

It was the first action by a corporate body under the Declaration of Independence.

The act was significant; and despite the Tory spirit of the Northern Clergy, bound by their ordination vow and oath to the British King, it marked the fundamental attitude of the Churchmen of the Colonies as animated by the spirit of *National Churchmanship*.

The vestrymen of Christ Church were the hereditary representatives of the men who consummated in the sixteenth century the English independence of the Latin Church and the Pope, on the basis of English Nationality. The Ecclesiastical Unity between England and America was relaxed.

Seven years later, by the Peace of 1783, the Parishes of the Church of England in the now free and independent states were completely separated from the jurisdiction of the English episcopate, and, at the same time, deprived of their bond of unity. This bond, uniting together the parishes in the Thirteen Colonies, was the supervision of the Bishop of London. It was developed, indeed, casually, by the fact that on the organization of the London Company, for colonization in North America, the Bishop of London had been appointed by the King a director of the Virginia Council. He became the episcopal adviser of the Council. Later, in 1634, through the action of the great Archbishop, Wm. Laud, this connection became legal, and for 150 years all Americans desiring ordination repaired to England to receive the laying on of hands; all matters pertaining to discipline were referred to London; and towards the close of the 17th Century, the administration of the Canon Law and "the care of the Churches" was executed by the Bishop of London through his Commissaries, clergymen appointed to the several Colonies with supervisory power.

Yet in many particulars this bond was a weak one; it provided for no administration of Confirmation. The Apostolic rite of Laying on of hands was not administered in America, indeed, till two years after the Peace. The bond never brought about the presence of the Bishop of London in the Colonies, nor the creation of any suffragan Bishops. If Commissaries like Dr. Bray and Mr. Henderson and Dr. Blair were able and conscientious men, exercising their authority with admirable discretion, zeal, and devotion, in much of the time the office was vacant; while, in the Northern Colonies, the Commissary administration was little more than a name. With the close of the war of Independence, the connection of the Colonies with the Bishop of London lapsed entirely.

With the loss of this bond, went another but unofficial centre of Unity. In 1702, the Society for the Propagation of the Gospel in Foreign Parts was established and from that time maintained a large body of Clergy in the Colonies. Outside of Maryland and Virginia, the larger part of the clergy were the missionaries of the Venerable Society when the war began; at its close the foreign born clergy were withdrawn and the stipends of the remainder ceased.

Thus there was no bond between the parishes in the several Colonies at the end of the war. The Colonies, in fact, had practically constituted a Patriarchate under the jurisdiction of the Bishop of London; each colony being, in effect, an independent province, in which the Commissaries discharged certain administrative duties of the episcopate; while the Church, as to her legal position, the number of her members, her practical influence, the learning and character of her clergy, stood on a different basis in each colony. This Patriarchate was at an end.

The problem at once presented itself—how shall the bond of unity between the colonial Churches be re-established? It is important to notice that this problem was faced so soon as the war had ceased; and moreover, that the conception of a national

unity was realized and consummated in the Church before men were prepared to promote such a unity in the State.

Although Gen. Washington, in view of the approaching dissolution of the Army had, on the 8th of June, 1783, by a circular letter addressed to the Governors and Presidents of the several States, insisted on an indissoluble union of the States as essential to the very existence of the United States as an independent power, the recommendation was disregarded. The Colonies were prepared to enter only on a firm league of friendship.

So feeble was this union that under it "the United States had begun to drift toward Anarchy even before the close of the Revolutionary War."¹ The years succeeding the Peace have been called, because of the dangers threatening the confederacy of the States, "The Critical Period of American History."

While the States halted on the way toward a national unity, the Church took immediate action. Three methods were entered upon, in the three ecclesiastical groups in which the Colonies were associated. These methods have been called the "New England Plan," the "Federal Idea of the Middle Colonies," and the "Southern Method." Each was a result of the conditions under which the Church subsisted in the several groups.

In New England the Church had developed in the face of an hostile theology and an established Church. In all the New England Colonies, with the exception of Rhode Island, the Puritans had established the Congregational Churches; and this establishment was so firmly rooted that in Massachusetts the Congregational Churches were not disestablished till 1835. At the close of the war the ministers of the Congregational Churches were supported by taxes and held their appointments for life or during good behavior. Until the administration of Gov. Andros, in 1682, no parish of the Church of England had been permitted in Massachusetts, and at the Peace, Roman Catholic priests were liable to imprisonment for life.

Two facts will show the animus of New England toward the American Church. John Adams was Minister to England when the correspondence with the English Bishops relative to the consecration of Bishops for America was in process. The correspondence was transmitted through the hands of Mr. Adams. Years afterward, writing to Bishop White, Oct. 29th, 1814, Mr. Adams refers to the service then rendered to the American Church: "There is no part of my life on which I look back and reflect with more satisfaction than the part I took, bold, daring, and hazardous as it was to myself and mine, in the introduction of Episcopacy into America."² It is not difficult to understand why Mr. Adams should regard it as "bold, daring, and hazardous," for a Massachusetts-man to promote the introduction of Episcopacy into America, when his fellow citizens of Boston, who bound themselves by oath to throw imported tea into Boston Harbor and did it, also bound themselves by oath to throw into the same harbor any clergyman who should come as Bishop to Massachusetts.

In Connecticut the history of the Church was deeply affected by the remarkable occurrence at Yale College in 1722. To this event President Theodore Woolsey alluded, on the occasion of the 150th anniversary of the foundation of the College, in these striking words: "I suppose," he said, "that greater alarm would scarcely be awakened now, if the Theological Faculty of the College were to declare for the Church of Rome, avow their belief in Transubstantiation, and pray to the Virgin Mary."

The occasion of this alarm was the conversion, in 1722, of the rector of Yale College, and a tutor, Mr. Brown, together with the pastor of the Congregational Church of the neighboring village of West Haven, to Episcopacy. Mr. Daniel Brown, the tutor, resigned; the trustees of Yale requested the resignation of Dr. Cutler, the rector, and with Mr. Samuel Johnson, the pastor of West Haven, they sailed from Boston to receive Holy Orders in England. Within a week after their ordination, Mr. Brown was stricken with smallpox and died on Easter Eve, 1723; Dr. Cutler was settled as the rector of Boston, the only parish in Massachusetts; while Mr. Johnson was settled at Stratford, Connecticut, the only parish in that Colony prior to the Yale conversions.

These men had come into the Church on the basis of conviction; a long series of conferences in the Yale library and

¹ Fiske, *The Critical Period of American History*, 1783-1787, p. 98.

² Bird Wilson, D.D., *Memoir of the Life of the Rt. Rev. Wm. White*, D.D., p. 110.

study of the books of the English divines on its shelves, had led them to conclude the invalidity of non-episcopal Orders. They had met the Congregational ministers in a public debate under the presidency of Governor Saltonstall. Before their return from England they were joined by Mr. James Wetmore, the Congregational minister of North Haven. Of necessity they were High Churchmen, and the Church in Connecticut was founded in men reared on the soil, bred in her own institutions, and then grounded in the distinctive principles of the Church.

"This event," says Dr. Quincy, in his *History of Harvard College*, "shook Congregationalism throughout New England like an earthquake, and filled all its friends with terror and apprehension . . . and the fact that the head of one of the most cherished seminaries of learning in New England had yielded to its influence was indicative of its power and ominous of Episcopal success." The fear was well grounded. These clergymen were only the advance guard of the large body known as the "New England Converts."

It was natural under these circumstances, that the New England Plan of Church restoration at the Peace should look to a completion of the Church in her ministry. Ten of the fourteen Connecticut clergy met in a secret gathering at Woodbury, chose Dr. Samuel Seabury, himself the son of a "New England Convert," to go to England for the purpose of receiving consecration as the Bishop of Connecticut. This step was a necessary preliminary to any action uniting the Colonies in a National Church; each factor should first be complete in itself.

Happily for the American Church Dr. Seabury could not obtain consecration in England; Parliament must first pass an enabling Act, permitting the English Bishops to ordain and consecrate for a foreign country, without the obligation of an oath of obedience to the British King. A year elapsed before Parliament acted, and then other preliminaries were necessary. The patience and the purse of the Bishop-elect were both drawing toward exhaustion and he passed to Scotland, where, "in an upper room" in Aberdeen, the private chapel of Bishop Skinner, he was consecrated, Nov. 14th, 1784, by the Non-juring Scottish Bishops. There was now an American Bishop, after a delay of 175 years. But there was more. A concordat between the Scottish Bishops and the Bishop of Connecticut served to place the American Church in immediate touch with the Catholic Fathers of the first centuries. Such a result could not have been achieved by either of the other ecclesiastical groups of the Colonies. Connecticut alone, built up by the "New England Converts," themselves carefully disciplined by six decades of controversy, was ready and eager to receive and anchor herself on the Catholic Faith. In virtue of this Concordat, the American Prayer Book possesses, in the canon of the Communion Office, the Invocation of the Holy Spirit; and in the theory of the Episcopate the principles of St. Ignatius and St. Cyprian were maintained and made permanent in the constitution and practice of the Church against the laxity of the middle Colonies. Such was the outcome of the New England Plan.

The Southern Group of Colonies, from Maryland to Georgia, proceeded on a different plan. There different conditions prevailed. The Church of England had been established in but seven of the Colonies, all of them in the South, with the exception of New York and New Jersey.

In Virginia the Charter of 1606 had provided for the maintenance of the Church; its early clergy were men of learning and zeal; with the suppression of the monarchy and the death of Charles the First, large numbers of Cavaliers had emigrated to the Colonies. "Most of the great statesmen in Virginia in the Revolution—such as Washington, Madison, Mason, Jefferson"—so far as he was a man of religion—Pendleton, Henry, the Lees, Randolph—were descendants of Cavaliers and members of the Church of England."³ This immigration ceased after the Restoration, in 1660; while to the western portion of Virginia, among the valleys of the Blue Ridge, there had passed, by a natural southward movement from Pennsylvania and New Jersey, Scotch and Welsh Presbyterians, German Lutherans, English Quakers, and Baptists. At the close of the war these constituted the majority of the population. Meanwhile in the period after the Restoration the character of the Virginia clergy had largely deteriorated; among many able, excellent men, were found a large body who had come over from England to retrieve

their fortunes or their characters. The easy piety and coarse manners of the eighteenth century acquiesced in a low standard of clerical duty. Unlike the Connecticut clergy they were largely Englishmen and Scotchmen, and just before the war an attempt of the clergy to enforce the authority of the Establishment brought it into great unpopularity. The exodus of its clergy, largely Tory, while the leading statesmen and soldiers of the Revolution were Virginia Churchmen, deepened this unpopularity into a hatred that identified the Church with a devotion to English interests. Yet the property of the Church remained, and the animating principle of activity in the Colonies of Maryland and Virginia after the Peace was the preservation of this property. A corporate body of American foundation must be created in whom the title to the property of the Colonial Church might vest and to whom the payment of tithes might legally be made. To this cause is due the conference of the clergy, in 1780, called by the celebrated Dr. Wm. Smith, author of the Preface of the American Prayer Book, formerly Provost of the University of Pennsylvania, and then President of Washington College in Chestertown. The Legislature of Maryland failed to act on their recommendation in behalf of the Protestant Episcopal Church, but the name applied by the conference to the parishes of the Church of England in Maryland became the legal title of the American Church. Three years later a convocation of Maryland parishes met again, in Annapolis; the eighteen clergymen addressed themselves again to the problem of Church and State, of tithes, and of the legal title to Church property. It became apparent, to a satisfactory solution of the problem, that the organization of the Church must be completed. Dr. Smith was elected Bishop. The clergy of Connecticut, upon high grounds of spiritual and ecclesiastical policy were, this same year, electing Dr. Seabury; and, after much difficulty and hazard, welcomed him as the first American Bishop. Dr. Smith was never consecrated. Notwithstanding the general recognition "of his broad and generous culture, of his wonderful capacity for organization, of his indomitable energy, of his large public spirit,"⁴ the National Church was unwilling to admit among her Bishops a clergyman whose personal habits illustrated too completely the type of parson who had brought discredit both on the Maryland and Virginia Churches.

The Church was disestablished, first in Virginia by the initiative of Madison in 1785, and then in all the seven Colonies, with greater or less justice to her temporalities; the authority and order of the Bishops were regarded largely from the standpoint of expediency, and in South Carolina, where the ravages of the British army had involved the Church of England in especial dislike, the convocation of 1785 stipulated, while anxious to promote the unity of the National Church, that without her consent, no Bishop should be settled in that State. Under the influence of South Carolina the Southern Group of Colonies contributed to the National Church a spirit that harmonized with the prevailing dread of authority in the State, and which served to promote a cordial spirit toward the Church while the States were attaining a national character and a centralization of authority.

The development of the central group of States, and especially of Pennsylvania, was altogether apart from both her neighbors. In Pennsylvania no establishment prevailed, neither the constitutional and hereditary establishment of the Church in the South, nor the active and complete identity of Congregationalism and the State prevailing in New England. After the Churchmen of Pennsylvania, at the close of the seventeenth century, compelled the Quakers to make the toleration of their charter real and practical, Pennsylvania enjoyed in the century before the Revolution, the same religious freedom that now exists throughout the Nation. Yet in one factor the Church in Pennsylvania resembled the Church in Connecticut. In each there was a movement toward the Church, from the ruling and opposing element of the Colony. Keith, the Quaker, was the earliest and most prominent clergyman in Pennsylvania, as Johnson, the Congregationalist, was in Connecticut, and with similar results upon the Church. Her clergy were able and distinguished men; less grounded, no doubt, on the great principles of the Church, than the Connecticut clergy, as the Quakers were neither persecuting nor aggressive. The rector of Christ Church was the first chaplain of the Continental Congress, and Dr. Wm. White succeeded him in both offices. They were largely natives of the province and their spiritual influence was great.

During the War of the Revolution a special influence was

³ E. E. Beardsley, D.D., *History of the Episcopal Church in Connecticut*, p. 29.

⁴ Beardsley, p. 63.

⁵ Fiske, p. 80.

⁶ Stielé, *Memoir of the Rev. Wm. Smith*, p. 58.

superadded. "Philadelphia," it has been said, "was the American College of Statesmanship. As the meeting-place of the Continental Congress, it brought together that remarkable group of men who may truthfully be called the builders of the Nation. It was the meeting-place of Franklin, Washington, Jay, Madison, Hamilton, Randolph, and Morris. They differed widely among themselves as to the appearance which the new nation would present when established, but upon one thing they all agreed,—America was a Nation. The Rev. Wm. White, rector of Christ Church, had spent his whole life in close acquaintance with these statesmen. Next after Franklin he was the leading citizen of the State. He approached the problem of the American Church in the same spirit that they did the American State."

It fell to his duty to unite the ideal of the North with the practical spirit of the South, and in fulfilling this service, he introduced into the administration of the Church an element which at once differentiating it from both the Roman Catholic Church and the leading Protestant bodies has bound it in cordial and productive union with the spirit of the State. To Dr. White is due the introduction of laymen into the councils of the Church, both diocesan and national. It is the characteristic contribution of the middle group of Colonies to the welfare of the National Church. It naturalizes within the Church the representative method of the polity of the State; it gives to the divine authority of the Episcopate a constitutional character.

With this constitutional conception of the Church in his mind, Dr. White called together first the laymen of his parish, then the clergy and laity of the Colony, and to them and then to the trustees of the Corporation for the Relief of Widows and Orphans, meeting at New Brunswick, N. J., May 11th, 1784, submitted his conception. His principle was adopted here and a convention held in New York, Oct. 6th, 1784, of representatives from the Middle Group and New England; and the meeting of a General Convention so constituted was called for the Feast of St. Michael next ensuing.

In accordance with the constitutional aspect of the Church, the Middle Colonies proceeded to obtain the Episcopate as a national measure, conducted the correspondence with the English Bishops through the American Ambassador, Mr. John Adams; and when these negotiations were successfully concluded, their Bishops-elect were consecrated together on the 4th of February, 1787.

As might have been expected, there was associated with this constitutional spirit of the Middle State clergy, a lack of grasp on the fundamental principles of the Church's theology. Here the disciplined clergy of Connecticut and New England brought to the organic conception of Christianity, the complement of a clear and well-digested understanding of the principles of the Faith, the Incarnation and the Trinity, the Sacraments and the authority of the Episcopate. By the conjunction of these elements in the General Convention of 1789, the Church possessed a liturgy, Primitive, Catholic, and American, a body of constitutions and canons in sympathy with the ideal of the American State both democratic and representative, and an organization co-extensive with the Nation.

The efforts of the Church to bring about this end were helpful in promoting the union of the States, and from that day to the present, the Church has served the State as the strongest and most effective bond between its several parts. There is no doubt that the division of the great Protestant bodies on the slavery question, North and South, accelerated the secession of the Southern States, and these divisions still subsist. The fundamental principles of the Church overcame the centrifugal power of the Slavery question. The power of these principles, that Christianity is organic, social, mediate in its relation to God through the Sacraments, the Church, the Revelation, have enabled her to unify the variant lines of her Colonial development into one energetic, effective body before whom lies the promise of reward as the Church of the American Nation. To-day she is the only body, besides the Roman Catholic Church, which presents the same ideal, the same practice, the same worship, and the same authority, from Maine to Texas, from Oregon to Florida. From this standpoint of advantage, it was a natural consequence that the Church should in 1901, at the beginning of a new century, endeavor, by discarding a legal title chosen in a period of distress and anxiety, and by the

appropriation of her historical and hereditary title, to display to American Christianity a rallying centre.

The propriety and timeliness of this service to American Christianity can be better appreciated when it is contrasted with the confession made in a recent paper by the President of Bowdoin College, of the failure, in this nation, of the opposing principle.

"The weakness of the Pilgrim principle was no weakness in the men themselves. . . . The defects of this principle—the immediate responsibility of individuals to God—do not lie upon the surface. It looks as harmless as did the wooden horse within the walls of Troy." Yet within its heart that phrase conceals two vast negations which sooner or later will prove disastrous to the Church which harbors them. One of the negations is wrapped up in the word 'immediate.' 'Immediate' means unmediated, without a medium. Now the unmediated worship or service of God, is a psychological impossibility. Carried to its logical conclusion, this denial of mediation between God and the individual worshipper would lead to practical atheism and irreligion. The Pilgrims were at once practical and religious. And in the application of this negative aspect of their principle they stopped a long way short of its logical conclusion.

"Their second negation is closely akin to the first. In making the individual, and the local group of individuals, immediately responsible to God, they lost sight of the organic relation of humanity to God. The collision of this individualistic conception, which is unquestionably at the heart of historic Congregationalism, with the organic conception which has always been the soul of historic Christianity, accounts for the conscientious contentiousness of both parties in the recent controversy which raged about Andover Seminary and the American Board. As in our Civil War, when the same essential principles were in conflict in the political arena, both parties had history and tradition on their side. In the Civil War, universal history was on the side of the North; American history on the whole was on the side of the South. And the triumph of the principles of universal history was a blessing to both contestants. So in this theological controversy the history of the Church Universal was behind one party, and the history of Congregationalism was on the whole favorable to the claims of the other."

Such is the confession of individualistic, immediate, unorganic Christianity. The men of 1783 solved, under God, the problem of creating a national centre of organic historic Christianity out of the ruins of the Revolution; the problem still remains to make that centre enclose the whole. The work of the past promises well for the future. Its purpose is defined in the Prayer of our Lord—"that they all may be one—as Thou, Father, art in Me and I in Thee, that they may be one in Us"—in the American Church.

³ *The Forum*, 1895, p. 481-483.

THE ALASKANS.

THE ALASKAN ESQUIMAUX are highly intelligent, industrious, moral, and honest according to their standards in such matters, which differ somewhat from our own. They are strictly truthful, of kindly, cheerful disposition, and exceedingly gentle, patient, and tactful in their manners. In illustration of their intelligence, it was interesting to note that while their language embraced but a few hundred words as against our overwhelming vocabulary, they and not we made all the advance, evincing the keenest interest in the acquisition of the white man's tongue. In voicing their proficiency in this direction it was not uncommon for some of the more sensitive among us to be shocked upon being saluted by some precocious maiden with a string of oaths, strangely intoned, culled for our edification from the explosive speech in general use among the representatives of a higher moral development. The natives soon learned such tunes and songs as were whistled or sung in their hearing. These they reproduced with considerable accuracy, words and all. The words were, however, generally sounds phonetically similar to those heard and were sometimes, in fact, quite amusing. This sudden musical development seemed remarkable considering that their natural attempts include only monotonous dronings, accompanied sometimes by an unmeasured inane thrumming on a sort of tambourine. There are many artists among them whose carvings and etchings on ivory are of high excellence.

There is a marked difference in the adaptability to Caucasian customs between the men and women of this race. The men are much keener in anticipating what is likely to meet with white favor, and lose no time in at least concealing habits and inclinations that are seen to be objectionable; while the women make but little progress in this direction. The contrast is best shown at the white man's table; one or two meals sufficing to prevent any painful exhibitions from the men, whereas with the women no improvement is to be observed. With either sex, at such times, the unselfish solicitude for their absent friends is sure to evince itself in their setting aside the choicest morsels of food to be taken to them, never failing, however, to ask leave to do so.—WM. C. HENDERSON, in *The Era*.

² McConnell, *The American Episcopal Church*, pp. 236, 237.

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

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

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

THE VISIT OF THE WISE MEN.

FOR THE SECOND SUNDAY AFTER CHRISTMAS.

Catechism: Review. Text: St. Matt. ii. 2. Scripture: St. Matt. ii. 1-15.

THE visit of the Wise Men is generally supposed to have taken place after the presentation of Christ in the Temple. It is clear that they did not find the Holy Family in the stable where the Christ-child had been born. "When they were come into the house" (dwelling-place, abode), "they saw the young Child with Mary His mother" (verse ii). Joseph, it would seem, had found a suitable habitation. If the Wise Men had come before the presentation, since they brought gold (verse 2), the Virgin-mother would not have been obliged to present the offering of poverty (St. Luke ii. 24). Then, too, we cannot forget that the Wise Men knew of Herod's hatred (verse 12). With knowledge of this, Joseph and Mary would hardly have dared go to Jerusalem and present themselves openly in the Temple. This was probably the order of events: the Nativity, the visit of the shepherds, the circumcision, the presentation in the Temple, the adoration of the Magi, the flight into Egypt.

Having shown in the first chapter of his Gospel that Jesus Christ is King of the Jews in rightful descent from David, St. Matthew proceeds to show that He was so proclaimed by the star from heaven.

In the far East dwelt Wise Men, known to us also as Magi, a title commonly applied to those who devoted their lives to philosophy. They were perhaps astrologers, who watched the heavens and made careful study of the stars. It is thought that the Wise Men who came to Bethlehem were three in number, since they brought three kinds of gifts (verse ii), and that they were of royal blood ("Gentiles shall come to Thy light, and kings to the brightness of Thy rising." Is. lx. 3). They were not Jews for they made enquiry at Jerusalem, not for *their* king, but for Him "that is born king of the Jews" (verse 2). They were Gentiles, and yet were of devout and religious character, as is indicated by the fact that they were chosen of God, and also by the readiness with which, in face of great difficulty, they made their long journey across the desert that they might worship the Christ.

To these Wise Men "in the East" (verse 2) appeared a wondrous light, a new and unexpected star, in some way made known to them as the star of the new-born Christ. Following its light, they crossed the desert and came to Jerusalem (verse i). It was natural that they should come to this royal city, for they were looking for a king, for Him that was born "King of the Jews" (verse 2).

What a shock to their faith and expectation, that none in Jerusalem seemed to have any knowledge of this new and great king. How easily they might have turned back, naturally concluding that they had been deceived.

The Wise Men, however, pressed their enquiry, and the tidings came to Herod, who was disturbed at the thought of an unknown and royal rival, who might appear at any moment upon the scene (verse 3). Herod sought the advice of "the chief priests and scribes" (verse 4), who brought to light an ancient prophecy (Micah v. 2) concerning the Promised One, the Messiah, to be born of David's line in Bethlehem of Judah. This seems to have determined the Wise Men to press on to Bethlehem. But Herod would not allow them to depart until he had charged them to return and to bring him word, if they found the Royal Child. To make his anxiety appear reasonable, he made a pretence that he was no less anxious than were the Wise Men to find and to worship the Christ (verse 8). "Thus he sent them forth with lying words on his tongue and murderous thoughts in his heart."

"The star which the Wise Men had seen when they were in the East, now appeared again; and went before them until, to their infinite joy and wonder, it rested and shone steadily upon the dwelling of the Infant Saviour (verse 9). This is enough to show that what they beheld was not one of the stars of heaven, but some bright and luminous body, which shone

like a star, and appeared for the purpose of guiding these men, the first-fruits of the Gentiles, to Christ. The prophecy of Balaam, 'there shall come a star out of Jacob' (Num. xxiv. 17), had prepared mankind for such an appearance at the birth of Him who afterwards styled Himself in the Book of Revelation (xxii. 16) 'the bright and morning star.'"

They came, they saw, they fell down, they worshipped (verse ii). We do not wonder that Christian art has loved to dwell with fondness upon this great scene. They opened their treasures, and presented unto Him gifts: "gold, and frankincense, and myrrh" (verse 2). Fitting gifts indeed. The gold was an acknowledgement of His royalty (Ps. lxxii. 15); the frankincense, of His divinity, since incense was offered with prayers (Rev. viii. 3-4); the myrrh, of His sacrificial death (St. John xix. 39).

God now made known to the Wise Men the danger that would accompany their carrying out the desire of Herod (verse 8). To shield the Christ from the enmity of those who were already plotting His death, the Magi "departed into their own country another way" (verse 12). "Had they sought an earthly king, they would have remained with Him to share the honors which He would dispense; but they came to worship Him as their God, and, knowing that His presence would go with them, they were content to go their way."

"All honor to these Wise Men for bending low in the presence of the Holy Child; and thanks be to God for allowing His servant, St. Matthew, to give us a glimpse of a scene so beautiful, so touching, so suggestive of pure and high and holy thought and feeling."

The gifts from the East (verse ii) providentially furnished the means that were necessary for the journey and for the sojourn of the Holy Family in Egypt.

The Angel of the Lord now made known to Joseph the determination of Herod to slay the Christ; in consequence of which the Holy Family sought refuge in Egypt (vv. 13-14). There they remained until the death of Herod (verse 15). St. Matthew finds in this the fulfilment of an ancient prophecy (Hos. xi. 1): "Out of Egypt have I called my Son" (verse 15).

As it had been with the nation, so should it be with the King. Israel of old, born in Palestine, fled into Egypt (Gen. xli. 1-7), and remained there until the times were ripe and the way was opened for the bringing of the nation into the promised land of Canaan. Then they came forth from Egypt and God led them.

As it had been with the nation, so by God's decree did it happen with the King. Born in His own land, He fled for safety into Egypt, and remained there until God brought Him out, and set Him in His land again.

IT IS PRACTICALLY certain that public hospitals and institutions for the relief of the poor and diseased were unknown to the Pagan world, that they came in under the influence of Christianity, when the Church was freed from persecution, and could without hindrance put into practice the teaching of the Gospel. To quote Mr. Lecky (*European Morals*): "It (Christianity) has covered the globe with countless institutions of mercy, absolutely unknown to the Pagan world." The first great public institution known to us is that created by St. Basil the Great, near Cæsarea, and Julian the Apostate, who was sharp enough to understand that the only way in which Christianity could be destroyed was by imitating its methods, directed the establishment of hospitals in every city.—*Church Times*.

FIRST, since the Church has no power to grant divorces, she ought not to be asked to deal with them in the way of any remarriage whatever. She may, and must, acknowledge the fact that a divorce, granted by competent civil authority, in accordance with even the least and lowest legislation of any State, frees the two parties from the civil contract into which they have entered, and leaves them free for anything which the civil law allows them to do in that State. But she has the right to remand such people to the same civil process to secure any other marriage. When that has been accomplished, then she must decide whether it is so plainly abhorrent to the teachings of the Gospel as to preclude the persons living so, in open sin, from the Sacraments, of which she is "put in trust." But she ought not to have any concern with any remarriage after any divorce. Slowly but surely the drift of thought and feeling, on various grounds and for different reasons, is drawing this way. The many conspicuous scandals which have occurred in recent years have helped to deepen and strengthen the conviction. It used to be counted as a mark of semi-civilized condition in certain remote parts of our country that men, in the vulgar parlance of the day, "swapped wives." Now that this has been attempted, and to a degree tolerated in prominent places, although it is called by a less vulgar name, society for its own protection is asking for stricter and safer laws.—*Bishop Doane*.

Correspondence

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

AGGRESSIVE MISSIONARY WORK.

To the Editor of The Living Church:

AS ONE of the District Secretaries, acting for the Board of Missions, I write to ask a space in your paper in which to say a word as to what the Board of Managers has asked of the District Secretaries just appointed, and what it asks of the rectors of the churches of the Dioceses between the Ohio and the Mississippi.

The Board of Managers has asked the District Secretaries to give attention more especially to the educational feature of Missions, and to putting proper information before the people. Not long ago, a man forceful in missionary affairs, was asked to go out and raise \$50,000 for the missionary deficit of his denomination. His reply was: "I cannot do it, but I can do this: I can go out and find what your society did with the last \$50,000 that was given them, and tell the people about it." The result was the deficit was paid.

One way of accounting for the fact that the Sunday morning congregations in our Church throughout the entire United States gave last year but \$138,000 is that they were not told what was done with the contributions they had already made. The Woman's Auxiliaries have methods of getting information before their membership. The children of the Sunday School are aroused to some enthusiasm, but the great body of men who are relied upon for parish support, who have money and who give money to other things, philanthropic and educational, save in very rare instances place trifling sums upon the altar. Once a complaint was made, that we had no up-to-date missionary magazine and no interesting missionary books and papers. That can no longer be said. Besides our own *Spirit of Missions*, there are periodicals that teem with the accounts of the battles and victories, the sufferings and the triumphs, of the missionaries of our own and other lands.

With the material that we have, rich, varied, and abundant, to bring before our people, upon the progress in our own day of the Kingdom of God, we ought to enter upon a new chapter in the history of our Church Extension. The Missionary Sunday, the Second after Epiphany, is going to be observed this coming year by the rectors of parishes as never before, by their telling the missionary story to their own people, or as messengers carrying the story to some near or distant parish.

Last year a number of the clergy of this vicinity, made an arrangement for a missionary exchange on a specified Sunday in Epiphany. The rectors to coöperate in the plan were those in Chicago, Kalamazoo, Jackson, Ann Arbor, on the Michigan Central, and in all the important towns in the Diocese of Michigan. Detroit was supplied by Toledo, Toledo by Sandusky, Sandusky by Cleveland, and so on to Buffalo, Rochester, and Syracuse. In these churches the subject of Missions was presented by a new voice, and congregations were moved to zeal and enthusiasm; that these journeys were made at the cost of the speakers did not fail to have its effect.

This year, in accordance with the recommendation of the General Convention, the Board of Managers has appointed District Secretaries, and requests them to get the names of clergymen, who will arrange for a missionary exchange the Second Sunday after the Epiphany, and where this is impracticable to preach a sermon themselves on Missions. Such clergymen of the District lying between the Ohio and the Mississippi, that is, the old Northwest Territory, who are willing to do this, are asked to send word to the District Secretary at Detroit, by January the first.

RUFUS W. CLARK,

District Secretary of the Northwest Territory.
St. Paul's Church Rectory, Detroit, Mich., Dec. 11, 1901.

PROPORTIONATE REPRESENTATION IN THE HOUSE OF DEPUTIES.

To the Editor of The Living Church:

THE advocates of proportionate representation are wont to point to the correspondence between our national government with its Senate and House of Representatives, and our

House of Bishops with the House of Clerical and Lay Deputies. They liken the House of Bishops to the Senate, and the House of Deputies to that of the Representatives. But do they not make a fatal mistake in overlooking the fact that the General Convention is composed of three houses and not, as Congress is, of but two? To be sure the clerical and lay deputies sit together, and on many questions vote, for convenience, as one body, but their house is composed of two distinct orders. These assert their independence by voting on all important questions separately, and each has thus a veto on the other. Thus the analogy breaks down. There are three Houses, not two.

Again, the House of Bishops is not in many particulars like the United States Senate. In the latter case the Senators are chosen by their State legislatures and represent their respective States. The Bishops, on the other hand, are not elected to the General Convention. They are not chosen by their Dioceses to represent them. They do not represent Dioceses. They do not come as Senators do, for a term of years. They come there by virtue of their Order, of their prerogative as Bishops of the Church of God. They all have equal rights, whether Diocesan Bishops or Missionary Bishops, Coadjutors or Suffragans. They all belong to that same order to which by Divine authority the government of the Church is primarily committed. So again the supposed analogy breaks down.

If there is any likeness in our General Convention to the secular government it is to be found in this: that the House of Deputies is like the Senate. It is utterly unlike the House of Representatives, for its members are not chosen by districts or by the people. Nor are the clergy chosen by the clergy of the Diocese to which they belong and so are their representatives, nor are the lay delegates chosen by the laity and so made their representatives. They are both chosen by their Diocesan Conventions or Councils, and so represent the Dioceses, just as Senators represent their States.

Experience has demonstrated the wisdom, in our civil polity, of having a governing body whose members represent the States and whose numbers are not based upon proportionate representation. The House of Clerical and Lay Deputies is this body in our Church and it would be as un-American to try to overthrow it as to overthrow State rights and State sovereignty and the system of their representation in our national government.

But this plea for proportionate representation is based upon a more grave mistake. It is based upon a worldly-minded and un-Christian policy. It is the evidence of a worldly mind to urge that numbers of communicants or amount of contributions should be taken into account. The deputies are not to represent either wealth or numbers. Like the Bishops, though elected, they represent both the Diocese that sends them (and so each Diocese sends the same number) and also their order. The clergy represent the clerical order; the laity, who are in their degree kings and priests unto God, represent their order. The two do not come together to represent the people as the House of Representatives does. They represent, irrespective of the number who may have voted for them, or the wealth of their Dioceses, their own respective orders. As Church legislation does not represent and is not intended to represent the mind of the majority of the Church members, there is no need of any house for that purpose. Herein is a difference between civil government and Church government. In civil matters we are governed, or supposed to be, by the will of the majority. It is not so in the Church of God. We are governed, or seek to be governed in Church affairs, by the Mind and Will of God. To this end the Holy Spirit dwells in the Church and presides in its councils. What a Church council seeks by its debates and votes to ascertain is, not the mind of the majority of its Church members, but the Mind of the Spirit. Now the Mind of the Spirit is seen by making men to be of one mind in an house. It is by the agreement of the Bishops, the clergy, and the laity, acting separately, that this Mind is shown. The plan of proportionate representation in order that the voice of the majority may be learned, is then based upon a false principle. It is the endeavor to reconstruct the city of God upon the earthly principles of the city of Babylon.

The system proposed would moreover tend to increase one of the worst features of the American Church. Its worst feature is the political spirit, with its ambitions and popularity-seeking and maneuvering. That our whole system of elections engenders schools of theology may be beneficial, but party, or the political spirit, is a deadly thing. It would come to pass under proportionate representation that a few great Dioceses would

control the Convention. Even if these were groups of Dioceses the evil would be the same or worse. It would lead to the Boss system, or government by bosses and cliques. It would increase a spirit, harmful and dangerous and in marked contrast with the ways of God. C. C. FOND DU LAC.

To the Editor of The Living Church:

THE Rev. Dr. McKim of Washington has recently made a plea for an increase of the number of deputies to be assigned to the larger Diocese in the House of Clerical and Lay Deputies of the General Convention. He regards the provision of the Constitution giving to each Diocese an equal number of clerical and lay deputies "as an oversight or error in the original plan of our Ecclesiastical House."

The General Convention, Dr. McKim seems to forget, was a compact of Dioceses, into which they entered as Dioceses, and not as congregations or individual Church people.

The Diocese and the State were regarded for a long time as one ecclesiastical division and, coterminous. When they came together and formed a union, the essence of the compact was an equality of representation, each diocesan Bishop to have a seat in the House of Bishops, and each Diocese to have an equal representation and voice by its clerical and lay deputies, chosen by the Diocese, and not by congregations or individuals. It is altogether probable that the Dioceses would never have united upon any other terms than on equal representation.

There have been from time to time propositions to reduce the number of deputies from each Diocese, because it was thought the House was becoming unwieldy, but once only (in 1889) has there been a proposition made to change the equality of the Dioceses in the matter of representation. The committee on Constitutional Amendments then reported against any change, and their report was concurred in by the House without a division. For more than a century this basis of equal representation, originally agreed upon, has remained as the established constitutional basis of representation. Nor is there any injustice in this constitutional provision. The Dioceses are the recognized and through all time the only recognized organizations. The General Convention is mainly a legislative body to provide by canons for the interests and welfare of the whole Church in all the Dioceses. The fact that there are many more clergy in one great city than in some of the Dioceses, does not therefore give the quite numerous body of clergy within the limits of a few square miles a better knowledge of the requirements of the Church than the clergy scattered over thousands of square miles who are daily meeting all the phases of human life under varied conditions and circumstances, and to whom mission work is a daily experience and reality. Nor are laymen, however numerous they may be within the limits of great cities, better qualified to legislate for the Church, or to more truly represent the mind of the Church, than the laymen chosen as the representatives of Dioceses less numerous in membership but occupied with all the problems of Church work and extension? In truth it may be more important that these newer Dioceses should be heard than the older and more settled.

But as Dr. McKim has furnished a table of weak Dioceses, in order to exhibit an unfairness of representation, it is worth while to examine another table of the contiguous and stronger Dioceses, and see where the power of numbers in the General Convention really lies:

The six New England States, with seven Dioceses, have.....	56 deputies.
The State of New York, with its five Dioceses.....	40 "
The State of New Jersey, with two Dioceses.....	16 "
The State of Pennsylvania, with three Dioceses.....	24 "
The State of Maryland, with three Dioceses.....	24 "
The State of Delaware, with one Diocese.....	8 "
The State of Virginia, with two Dioceses.....	16 "
The State of West Virginia, with one Diocese.....	8 "

Making for these contiguous Dioceses.....192 "

Which is more than half of the largest number of deputies present at any General Convention; and from their location and convenience of travel these deputies may be counted upon to attend any General Convention held east of the Mississippi, which has never been crossed by the General Convention but twice. The Dioceses above named are likely to be further subdivided and their representation increased.

Is there any probability that all the rest of the Dioceses will ever, inclusive of the conservative South and the broad West, combine to enact any legislation hostile to or repugnant to the sentiment of the great body of Churchmen? Dr. McKim, after referring to the strength of the larger Dioceses in compari-

son with the smaller, says: "This statement sufficiently exhibits how little voice the great Dioceses have in shaping the legislation and determining the policy of the Church." Is this so? I appeal to the deputies who, like myself, have had a long experience as members of the General Convention, whether the deputies from New York, Connecticut, Massachusetts, Pennsylvania, and Maryland, have not always been most prominent in the discussions, occupying leading positions upon all committees, and especially joint commissions and committees, securing to a greater extent than any other, and I might say, all other delegations, willing recognition upon the floor, and exercising a decided and notable influence upon the legislation of the House of Deputies, an influence which their ability and prominence in the Church readily secured?

The Managers of the Board of Missions are nearly all selected from the large Dioceses in the East. The Trustees of the General Theological Seminary, Church Building Fund, Aged and Infirm Clergy, etc., are also largely taken from these large Eastern Dioceses. No complaint is made by the smaller Dioceses that this centralization of direction is made, but the so-called weaker Dioceses would dissent from and resist any effort to deprive them of their constitutional right to an equal representation for the purpose of centralizing in the large Dioceses the representation in the General Convention.

Before this could be effected, Dr. McKim would have to change the constitution of every Diocese in the Church so as to introduce his plan of proportionate representation, organize all Provincial councils which may be formed in the same manner, and then extend such proportionate representation on the basis of numbers, wealth, and contributions, to the General Convention.

The future growth of the Church is to be looked for mainly in the new and weaker Dioceses, and the population of the United States is gradually shifting westward, so the Church will move forward and grow in the same direction.

Fernandina, Fla.

GEO. R. FAIRBANKS.

THE BULGARIANS.

CONCERNING the "Brigands of Macedonia," John Langdon Heaton writes in the December *Era*:

"It is a strange country of contrasts, this Bulgaria that people have so long watched as a danger spot. The peasant is a heavily built fellow with a Kabruk nose if he happens to be pure bred from the original Samoyede stock, which is not likely. His language has become Slavic; which means a language in which "beefsteak" is *mpiphteki* and "omelet soufflé" is "omlet euphle." The Bulgarian is a peasant or a soldier; he knows no other trade. As a farmer the sheep is all in all to him, food and clothing and companionship. He lives in a hovel, does not understand why he should be taxed and makes his women slave in the fields. He is called close-fisted, churlish, and suspicious, and has some of the virtues that often go with those qualities. When Bulgaria became practically free of the Sultan there were many Turks left in the country. These are gradually being crowded out, but there is still a mosque in Christian sofia; and in the palace of the Sobranje or Parliament, where the members have better accommodations than the Lords of Britain on the Thames embankment, some twenty Turkish deputies always sit together and exert an influence that they never could do in their own land, by voting always with the party in power. Every Saturday the members of the Sobranje are paid at the rate of 15 francs a day, all in silver 5-francs pieces. These peasant law-makers knot it up in handkerchiefs, grin slowly and shake the jingling pieces playfully in each others' faces. They are playing at statesmanship yet, but fairly well upon the whole."

To know one's true self is one of the greatest attainments of this life. A vast number of people have supposed, after reaching an advanced stage of experience, that they knew themselves thoroughly well. They were exceedingly positive in the conviction that it was not in their hearts to betray a friend nor injure an enemy. They felt certain that they loved God with all their heart and had a perfect love for all His children. And yet under some crucial test they have finally discovered that their self-knowledge was vitally and very deficient. There were subtle weaknesses in their hearts which they had not known. Their love was not so regnant as they had supposed. In the absence of great temptations it was easy to feel lovely and be kind and true. The truth is, the best of Christians know themselves only in part. Perfect self-knowledge cannot be attained this side of Heaven.—*Selected*.

If I CAN put some torches of rosy sunset into the life of any man or woman, then I feel that I have wrought with God.—*George MacDonald*.

The Rise and Development of Christian Architecture

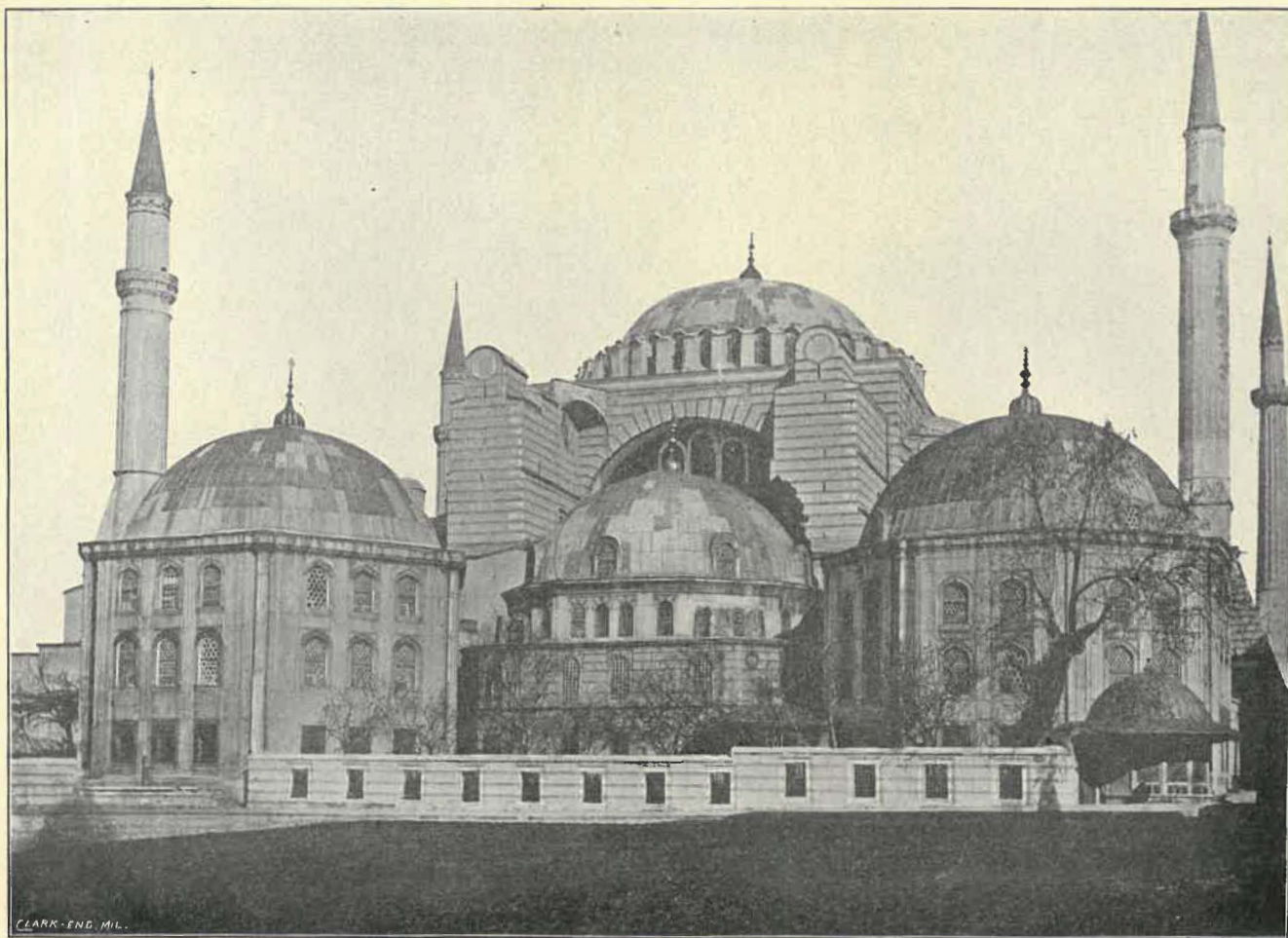
By the Rev. Joseph Cullen Ayer, Jr., Ph. D.

II.

ST. SOPHIA AT CONSTANTINOPLE.

IN studying the development of church building there are two general lines that may be followed as of chief importance. The decoration of the church, the means whereby the blank surfaces are broken up and rendered beautiful and the outlines are made pleasing to the eye, may be the main point. Or the methods of building followed in the construction of the church may be the matter of chief interest. The former method of studying church building deals with the details of the art; it studies the mouldings and tracery; it investigates the various forms in which the objects of nature were employed

are so different and their possibilities are so utterly unlike that it might be possible to divide all classes of buildings into wooden roofed and stone roofed and the division would be based upon a sound scientific method. The wooden roof depends, primarily, upon the tenacity and elasticity of the material. The stone roof depends upon the weight of the material and the friction between the adjacent portions or pieces. A wooden roof is fastened together with nails and mortises and can be of light construction. It is the simplest roof and the kind most frequently employed. But it is a perishable roof and can easily be destroyed by fire or wind. In buildings of first-class importance there would therefore be some attempt made to substitute a more enduring material or, if the wooden roof must still be used, to



ST. SOPHIA, CONSTANTINOPLE.—EXTERIOR.

in carving, forms which varied with the periods in which building was carried on. It is the method that inspires a good deal of what passes as Gothic architecture to-day, which looks like Gothic architecture in details, but is wholly foreign to its spirit. The second method is much more fruitful in that it is the method by which the actual styles were developed and whereby the great buildings of the Middle Ages may be most certainly understood. It is this latter method which is for the most part to be pursued in the series of which this article is a part. Too much time cannot be given to the study of how the buildings were actually erected and of the constructional problems which the builders were called upon to solve.

No small part of the problems that confront the builders is concerned with the construction of the roof. The roof therefore is an important point to be examined repeatedly in the development of architectural styles. Indeed, it will be found that the problem of the roof is the great problem of architecture and far beyond any question of shape of arch, or the use of the arch or its absence. There are two materials that have been of importance in the history of building in the construction of the roof. They are wood and stone. Their qualities

make it no very important part of the building, merely an outer covering to a stone roof within. A stone roof, if it is to be more than flat stones laid across narrow spaces, must be vaulted or built up of several stones arranged in some form of arch. The only important exception might be in the case of buildings in which the vault is made up of a great mass of stones made into one by being cemented together so as to form a concrete. Then the form of the roof matters little although the arch is actually employed in nearly all cases.

The vaulted roof may be of three sorts. It may be a simple barrel vault stretching across a rectangular space, or a groined vault resting upon its four corners, as in many of the great Roman buildings, or it may be a circular vault or dome being originally the roof of a circular building but made of stone. The greatest classical example of this sort of roof is the Pantheon at Rome. But the Pantheon is of less importance in the history of Christian architecture than the Church of St. Sophia, which created a type of church building quite as important in its way as the basilica type. For the construction of St. Sophia is so far beyond anything that had ever before been attempted, and introduced so many new principles in the art of

building, that it may justly be said to be epoch-making in its importance.

Before examining the actual structure of St. Sophia, the problem of the dome should be clearly perceived. In some respects the dome is the easiest form of stone roof to erect. The stones, because of their shape, hold themselves up without an elaborate system of temporary supports. They are of very peculiar shape. They may be conceived best as stones of an arch which is thinner on the inner curve than on the outer. They are in fact frustums of a rectangular pyramid, the base of which is a portion of a sphere. The exterior of the dome is larger than the interior and therefore the external face of the stone, for the dome may be conceived as made of one thickness of stone, must be larger than the interior. The stones cannot therefore slip inwards. They bind themselves together, furthermore, by the curved form which is the ground plan on which they are laid, and also by the curved form of the arch in which they are arranged in courses one above the other. But the dome presents very great difficulty because of its weight which is that characteristic of stone which makes its use possible.

and is therefore lacking in external effect, but it is the more remarkable because it is held together by means that are purely constructional and original, there being no heavy walls to support it.

There were domed churches before St. Sophia, but they are without any great influence upon art and utterly devoid in that originality that makes St. Sophia what it is in the history of art. As has been said, the dome of St. Sophia is lacking in external effect, and cannot be compared in grandeur of exterior with such as that of the Cathedral at Florence. It was merely, in this respect, following what was the Christian tradition as to the relation of the exterior to the interior of the church. As yet there had not arisen a style which from constructional reasons required such external treatment as almost to compel the architect to consider the exterior of his buildings. Of course the first thought on examining such a building as St. Sophia is to ascertain what were its antecedents in classical architecture. Here the Pantheon at once suggests itself. There is a certain superficial resemblance to the dome of the Pantheon in that in both the curve of the dome is externally very flat



ST. SOPHIA, CONSTANTINOPLE.—INTERIOR.

Such domes as those on St. Peter's, Rome, or the Cathedral of Florence, are enormously heavy. If they were built upon the ground there would be no difficulty. But instead of that they are raised upon huge drums in order to give them architectural significance when viewed from the outside of the building. If they were low and comparatively flat, as is the exterior of the Pantheon, they would lose much of their impressiveness, although the interior might be quite as impressive as is the Pantheon seen from within. But as the drum is on a building and is itself made a support to a structure, the tendency of which is to burst open, there is the constant danger that the whole mass may burst.

To keep the dome together after it has been built is the great problem of the dome. In the case of the Pantheon, which may be said to be a dome resting on a drum which is on the ground, the dome is made up of a solid piece of concrete masonry and the walls of the building supporting this dome are enormously thick.

St. Peter's is held together by huge iron bands and the dome is full of cracks due to pressure. It is constructionally a failure. The dome of St. Sophia is not erected upon a drum

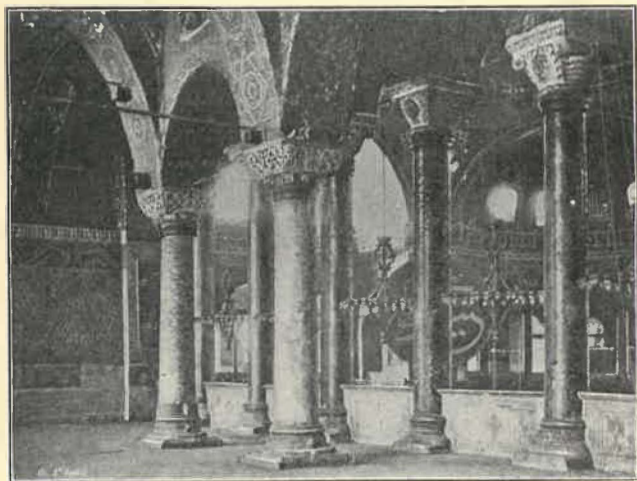
and is relatively unimpressive. But there is the profound difference which was to mark a new epoch in dome building. The earlier dome was merely the round roof of a round building. The dome of St. Sophia is a circular roof placed upon a square space.

This great church was erected by command of the Emperor Justinian in the sixth century. It stands upon the site of an older church erected by Constantine two centuries before. But the scale on which it was to be erected was far beyond anything that had ever been attempted. Unlimited means were placed at the disposal of the architects, Anthemios of Tralles and Isidoros of Miletus, in their task of building a church which, in beauty and splendor, should excel all others that had ever been erected. The new church was first erected in 532-537, following in part a church which had been built for Justinian before he came to the throne, but far exceeding it in boldness of design. The dome was soon destroyed by an earthquake and the rebuilding of the destroyed portion delayed the final completion of the church till 566, when the dome was finished by Isidoros, the grandson of Isidoros, one of the original architects. It has since passed through many changes, but they have been in-

The Living Church.

considerable and the building is nearly in the same condition as that in which it stood in the sixth century.

In the new building there was to be no wood employed except in the doors. The whole structure from foundation to roof was to be of incombustible material. The bulk of the masonry is of brick, which is merely an artificial stone, and the walls wherever they were exposed, were covered with the finest marbles and other costly stone. Mosaics decorated vast spaces of the wall, and pillars from ancient buildings were skilfully combined with new material. The effect was gorgeous, almost barbaric in its magnificence. But the main interest in St. Sophia



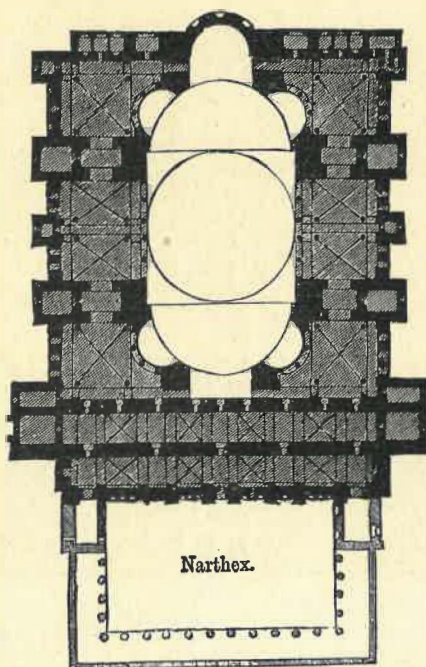
ST. SOPHIA, CONSTANTINOPLE.—VIEW FROM GALLERY.

is in the actual construction, the architecture itself of the church. Here the church exerted its real influence upon art. For whatever may have been attempted before, the great church takes its place as a new creation, if there is to be found one in the whole history of building. It was a new departure in architecture very largely because it seems to have been hampered in design by none of the arbitrary rules that had been made by the Roman architects as to the use of domes and vaults. It had been the rule not to allow barrel, or semi-cylindrical, vaults to intersect unless they were of the same height. Domes were treated as the roofs of circular buildings. Here the vaults intersect as may be convenient and domes were built without regard to plan or any fixed rule of design. They are used as roofs merely and can be made to cover a square. But it was not because the rules were violated that St. Sophia was such a success, but because the rules were arbitrary and unnecessarily restricted the employment of means of construction of the greatest value. It was because the new employment of the older forms was in the hands of men of real genius who were able to build what has been more than any other, a typical church. And they were able to overcome the temptation of aiming after the merely colossal, although the church was on a vast scale. [It is one of the great churches of the world. It covers more space than Cologne Cathedral, one of the largest Gothic churches of Europe. St. Sophia covers 8,150 square yards; Cologne, 7,400 square yards.] They did not attempt to build a larger dome than had ever before been erected. The diameter of the dome is just three-fourths of St. Peter's which is itself five feet less in diameter than the Pantheon. [St. Sophia 107 feet, St. Peter's 138, Pantheon 143 feet.] But the effect of the dome is nearly doubled by half domes which open out of it in the direction of the principal axis of the building. It is in just such use of means that no small part of the brilliancy of the design is to be found.

The influence of St. Sophia upon architectural style has been two-fold. It gave freedom in the use of the dome and vault. This may be seen throughout the Eastern Church. The type of church is always a dome, or group of domes, each resting upon a square. The basilicas had been in use throughout the East before the erection of St. Sophia, but they have been superseded where there has been the means of erecting a church in the new style. The most effective imitation of St. Sophia was in the employment of the same domical construction in mosques. These were erected after the conquest of Constantinople and were built at first by Christian architects. The second great influence was the emphasis laid upon a central mass in the design. The basilica had laid all emphasis upon length. The nave was very long in proportion to its width, and this relation was rendered all the more conspicuous by the long range

of columns on either side. The new style made the central portion of the church broad in proportion to length and made the whole design culminate in a very lofty central point. The development of this feature was carried on in the East for centuries. In the West the Romanesque forms attained such splendor and passed into such a still more splendid style, the Gothic, that the centralized design was not carried out in any great perfection until after the decline of the Gothic style. The original design of St. Peter's made the dome the dominating feature from every point of view and around it were grouped the various parts of the building with perfect symmetry. This effect has been lost in great part by the prolonged nave and the wholly irrational portico which makes the dome invisible from the front or sadly disproportioned, except at a distance. There are points in the rear and in the Vatican Gardens from which something of the original effect may be seen.

The church of St. Sophia differed from the earlier domed structures, especially in the point that the dome was not the roof of the whole building, or merely a central portion of a building, but was a part of a large composition. This suggests an examination of the ground plan which is quite complicated. It may be regarded as a large rectangle. A narthex, or courtyard, is placed before the principal entrance and two vestibules extend across the entire front. Within, the church may be roughly described as a nave and two aisles, but the effect of aisles is destroyed by the great piers supporting the roof of the nave, so that they are transformed into what may be regarded as a series of halls opening into each other and the main part of the edifice. The cruciform appearance of the plan is merely in the plan and not in the construction of the building, for the whole space surrounding the nave [the portion shaded in the plan is the part referred to] is comparatively low and divided into two stories so that the cruciform effect is not produced since



Ground-Plan of the Church of St. Sophia, at Constantinople.

there is nothing resembling a transept, as can be easily seen from the view of the interior. [On account of the difficulty in photographing the interior, the view is made up of three partial views which to see should be bent so that the lines running across the floor are straight.] The parts surrounding the nave are of relatively little interest except in their vaulting and decoration, of which some idea may be gathered from the small view which is taken from the gallery on the right of the view of the interior and looking towards the point from which the view of the interior is taken. The nave is the one great point of interest. This is made up of a central square portion; on two opposite sides, half circles open from it; and at the altar end, toward which the spectator in the view is looking, three apses open from the half circle, the central apse being larger and prolonged a little. The other half circle has two apses and a vaulted continuation. The roofing of the nave is entirely according to the plan, with the exception of the central square. The apses and semi-circles are covered with half domes con-

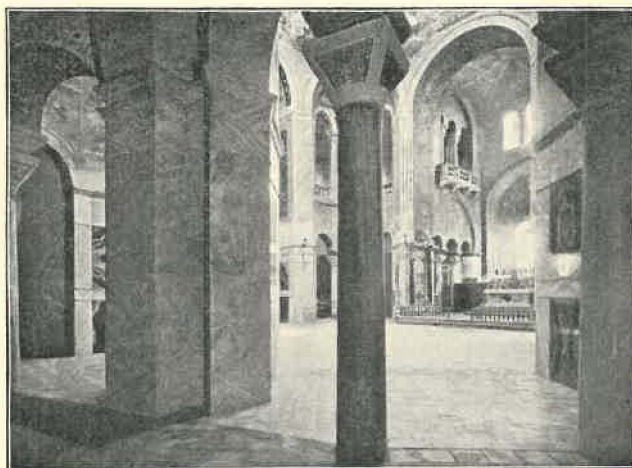
forming in plan to the space to be covered. The central square is roofed by a single dome supported upon triangular pieces, or pendentives, that connect it with the corners of the square. The weight of the dome rests in great part upon these pendentives. But the half domes opening out of the great dome also help to withstand the thrust of the dome. The curve of the dome is very flat. With a diameter of 107 feet, it rises but 46 feet. It is therefore less than a hemisphere. Externally the dome is seen to be held up in part by huge buttresses. [Visible in the view of the exterior.] But the weight of the dome is reduced by being pierced with many windows, affording a great deal of light, and also by the material, for it is built of pumice stone. [There are English vaults erected of chalk stone for the same



ST. VITALE, RAVENNA.—EXTERIOR.

reason.] And it is peculiar in that there is no outside roof as in the domes of the West, but the vaulting is the only covering. In this the Gothic churches were inferior, because the roof that is visible is built above the vault.

There are two points of æsthetics in the construction of vaults that are suggested by St. Sophia. The building must seem strong enough to stand, and the means of support should not be disproportionate to the weight to be supported. There may be all sorts of defects in the support so long as they are hidden, or an excess of strength so long as it is out of sight, for the appearance is the matter which art concerns itself with. In the church of St. Sophia there is a perfect proportion between these two parts. The huge pillars that are to be found in some of the Norman churches (*e.g.*, Gloucester, *v.* Art. XII.), and are so offensive to good taste, find no counterpart here. The



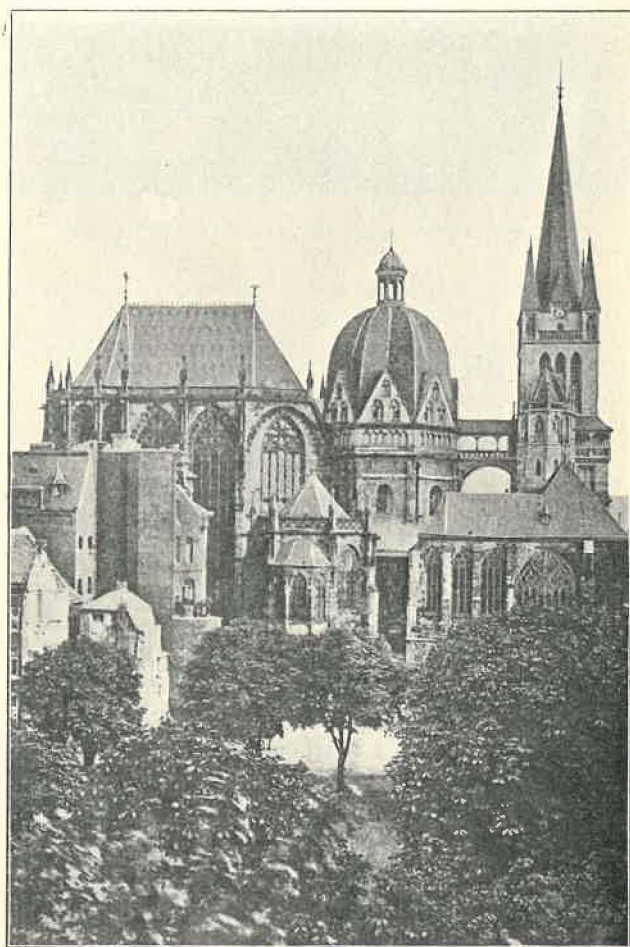
ST. VITALE, RAVENNA.—INTERIOR.

whole system of dome and half domes seems to be adequately upheld and yet to be without any too great weight upon the support. There is at once the feeling of great lightness and of great but not disproportionate security suggesting fear of failure or a still more ambitious design never fulfilled.

The effect of St. Sophia was for the most part in the East. But in the West we find the Church of St. Vitale in Ravenna embodying some of the same principles. It was erected while St. Sophia was in process of construction and hence does not follow it so closely as would have been the case a little after,

when the full effect of St. Sophia was felt throughout the Eastern Empire. It is octagonal in plan and therein follows the older domed churches built in the West, but it is made up of a free combination of domes and half domes opening into each other. But the dome is not externally visible. It has a rather flat roof covering it, as have also the half domes opening out of it. It is historically interesting as from it Charles the Great obtained the design which was used in the chapel of his palace at Aachen, hence called Aix la Chapelle. To-day this chapel is incorporated in the cathedral of the place and, although disfigured with a huge and fantastic roof, still retains much of its original lines.

The Church of St. Mark at Venice, presents many difficult historical problems. It was probably a basilica much like those which are still to be found in the neighboring islands of Murano and Torcello. This was later enlarged by the construction of wide transepts, and on the Greek cross thus produced five domes were erected. Then the whole was surrounded with an aisle, somewhat as St. Sophia's was in the original plan. Lastly an imposing façade was built. The Byzantine element is in the free employment of domes, which are quite without the great constructional merit of St. Sophia's, and in the incrustated dec-



CATHEDRAL, AIX-LA-CHAPELLE.

orations. The great difference between St. Mark's and the Eastern type, as given in St. Sophia, is the absence of any centralized design. The parts are merely put together, though the effect is wonderful and unsurpassed in its way.

A STRANGE omission occurred at the consecration at York last week. The procession into the minster had got well on its way, when it was discovered that the three dignitaries to be ordained were missing, so everybody had to go back and the processional hymn started again. Says a local paper, the future Bishops "had been in some curious way overlooked. They had been to the Registrar to fulfil a necessary formality, and then, when they should have been ready for the procession, were informed that they must robe in the Zouche chapel. They had accordingly hurried thither, the future Bishop of Durham carrying some of his own belongings. The result was that when they were ready the Archbishop and procession had already begun to move from the western door. Happily, the absence of Hamlet from the play of "Hamlet" was discovered in time. It was pleasant to observe that the general audience took the facts very much as a matter of course, some of the clergy hazarding a conjecture that the first singing of the first verse was merely a kind of "trial ball."—*Church Review*.



Literary

The Case for the Factory Acts. Edited by Mrs. Sidney Webb, with a preface by Mrs. Humphrey Ward. New York: E. P. Dutton & Co. Price, \$1.00.

This book, written by a group of women students and workers in behalf of the toiling multitudes in England, appeals strongly to the humanitarian sense of all the lovers of mankind. We mark that although the various treatises which make up the contents are concerned with all classes of those who labor, they have a special reference to the work of women and children. The quality of sympathy is their dominant note, and it is this that carries even the casual reader along through the dry details of statistics and statutory legislation. And herein we perceive the difference between the book in question and the chapters on Labor in *Democracy and Liberty*, by Mr. Lecky. You are not quite sure, when you read this last author, whether he is for or against the demands of the toilers.

But besides the quality of sympathy, the book gives us a good many facts concerning the various labor acts, with some of which those who know something of the work of the late Earl of Shaftesbury (when he was Lord Ashley) are familiar; but with many none can have acquaintance except the few experts in industrial questions. The book should be read by all, for men and women ought to know upon what inhuman foundations the boasted industrial civilization of the last and present centuries has been laid, and they ought to have some idea what has been the cost in health and strength to the toilers of many of the fabrics and articles they so carelessly bargain for and use. The delineation that has been given us of the unprotected trades and the "sweat" shops is appalling. We ask, Can any product be worth so much misery? We wonder, when we examine the intricacies of the various cases of the laboring poor, how legislation can prevent conditions of work which will regulate, not the conduct of the masses, but rather of the individual, and therefore interfere with human freedom and lay foundations for legalized tutelage. Yet when we think of what has been done in the past against the prejudices of even good men for the rescuing of women and children, and men also, from industrial slavery, we do not despair. Some remedies that will be devised will undoubtedly work to the injury of the few, but it is not the few, but the many, whose benefit must be sought, and in that benefit the few will ultimately find their reward.

It is not necessary for us here to speak of the steady progress of the laboring classes in limiting the hours of labor and the probable ultimate adoption in all democracies of an eight-hour working day for all who toil with their hands—with few exceptions, of course. We are glad to hear that the limitation set upon the hours of labor was primarily due to the feeling of horror throughout England at the thought of children and women toiling daily in the mills for some sixteen hours. The division of laborers in the classes of children, young persons, and men and women, was undoubtedly expedient. Yet it is curious to perceive that the hours of men's work have been shortened by the curtailment of the hours of the rest, and that this limitation has redounded to the good of all in the increased vigor and ability of the men.

The argument of the first treatise of the book, that Common Rules prescribing standard conditions of employment as to wages, hours, safety, and sanitation, should be adopted, is strong and seems to us unanswerable, based as it is upon reasoning and experience. Such Rules have been promulgated in the recent legislation of the colonies of Victoria and New Zealand. We must all hope that they will eventually everywhere prevail, for an individual employé, who has only his wages between himself and starvation, is at a disadvantage in a bargain, nor is the united strength of a Trade Union always able to battle with a combination of employers. We cannot but hope also that all parasitic industries and shops, wherein wages insufficient to support life are paid and the workers are forced to subsist upon the incomes of others, will fail. We ask, How about the value of our department stores, wherein the clerks are often paid scarcely enough for their clothes?

WILLIAM PRALL.

The Testimony of the Prayer-Book to the Continuity of the Church. By the Rev. H. H. Oberly, D.D. New York: Edwin S. Gorham. Price, \$1.30, net.

The substance of the matter contained in this book was printed in *THE LIVING CHURCH* during 1889 and 1890, though it now appears in somewhat expanded form. Its re-publication is wise and cannot fail to do good in the Church.

Dr. Oberly says very truly: "The popular mind exhibits a curious facility in accepting some propositions and holding them with tenacity, and at the same time shows an obstinate refusal even to consider other propositions."

The author undertakes to show ten facts in regard to the

vital unity of the Prayer Book with the Office books of Catholic Christendom before the Reformation:

"1. The English Reformers had no thought of breaking with the historic Catholic Church.

"2. They made no changes in the doctrine, discipline, or worship of the Church, but such as were required by a reformation of abuses.

"3. Their aim was to cut off mediæval corruptions, and bring the English Church into conformity with the undivided Church of the early centuries.

"4. They regarded the English Church as occidental in origin, character, and tone of thought.

"5. They recognized no conciliar authority subsequent to Constance (A. D. 1414) when representatives from East and West sat together for the last time.

"6. The Prayer Book of 1549 was the solemn and deliberate act of the Reformers, and was intended by them to fix the status of the Church.

"7. They left the ritual, ceremonies, and ornaments of the Church unchanged, except in so far as they were modified by changes in the text of the services.

"8. They purified and retained the old rites.

"9. They asserted the right of every national Church to ordain, modify, or abolish such ceremonies as have had their beginning by the institution of man.

"10. They conceded a personal right of opinion and action in matters of religion outside of the domain of the Faith and public worship."

He undoubtedly proves all his points.

The author is especially good in his advocacy of the use of incense, and in the assertion that: "the Church has never condemned incense; it has been used universally in the Church for nearly two thousand years; it was commanded by Almighty God under the old Covenant, and has been continued by all parts of the Catholic Church under the new Covenant; it is neither a novelty nor a corruption; the English Reformers retained it; and it is the law of the Church to-day."

Dr. Oberly's remarks in a note regarding Roman views as to those ordained during Edward VI.'s reign are valuable. "The signment of a Church founded by Henry VIII. does not fit in with the Cardinal Legate's recognition of the Church as a part of the true Catholic Church in temporary schism. His acceptance of the five articles proposed by Parliament is the papal endorsement of the validity of Orders under the Edwardine Ordinal."

His comparing our use of the Ten Commandments and the responses in the Eucharist to the "faring" or "stuffing" of responses in mediæval times, is very clever. His strictures on the use of the Nicene Creed and *Gloria in Excelsis* in the Choir Offices are well deserved, as are also the criticisms of the too great "flexibility" in the offices. It is a real pleasure to read a book in good, plain English, such as Dr. Oberly uses so well.

We strongly advise our readers to try and study this book.

The Affirmative Intellect. By Chas. Ferguson. New York and London: Funk & Wagnalls Co., 1901. 90c, net.

So far as a sententious and epigrammatic style can make it so, this is a powerful book. It also represents, with much plausibility, one of the prevailing tendencies of thought—a tendency already embodied by the same author in an earlier book, his *Religion of Democracy*. The root error of his philosophy is the humanitarian assumption that the purpose of the kingdom of Heaven has to do with, and is to be realized to its full in, this world, instead of the world beyond the grave.

The writer uses the phrase "affirmative" as opposed to passive, rather than as opposed to negative or protestant. He exalts faith, but defines it as consisting, not in docile acceptance of what is revealed, but in bold venture into new realms of thought and the creation of an ever widening rational basis of humanitarianism.

The Church is described not as a heaven-born and divinely appointed organism, by which men are engrafted into Christ and saved to God out of a sinful world, but as the creation of the democratic spirit and affirmative intellect—the polarization of democracy, whereby the social and worldly interests of men are furthered, as against the hampering limitations of a dead past. These limitations, the writer says, have appeared historically in (a) ecclesiasticism, the essence of which is an attempt to separate the sacred from the secular; (b) sacramentalism, which separates good persons from the bad; and (c) dogmatism, which subjects the will to fixed and intellectual propositions.

The goal which the writer wishes to see realized is an organization of society in which the Church shall be de-dogmatized; the political party, humanized and controlled by concurrent wills, instead of by machinery; and the university, emancipated from servility to established shibboleths, so as to constitute the vanguard of creative progress. Thus, he urges, the Church will promote the religion of humanity, and will constitute the means whereby the power of concurring wills can be freed from constraint of hereditary ideals and be brought to bear upon the State.

Such ideals derive their plausibility wholly from the supposition that this world is the final human sphere, in which human destiny is to be realized: instead of being a transitional stage of pro-

bation, wherein men are under divine discipline looking towards another and heavenly life with God. It should be added that he largely misconceives the meaning in Catholic usage of the terms ecclesiasticism, sacramentalism, and dogmatism, borrowing his ideas no doubt from their caricatures in modern polemics.

The book bears no trace of a just recognition of God, as the true centre of human wills. The author seems to regard man as made for man. The truth is, as intelligent Catholic believers well know, that man is made for God. He is by nature in need of God—not as a mere impersonal and immanent principle of this world's humanity, but—as the personal Creator, Sovereign, and Goal of man. Man needs to attain to God to realize himself. And he cannot thus attain except along a line of growth which is not "of," although "in," this world. His true ideal comes from above, and must be revealed. It is an immutable thing. The mere unaided human intellect, whether creative or passive, cannot lay hold of this ideal. The Church stands, therefore, not for the changing outcome of humanly created ideals, but for the immutable mind of the Sovereign Will which sweetly orders all things. The pursuit of the Divinely revealed life does not incidentally ameliorate earthly life, but when such amelioration is pursued as the end of human progress, man is set up against God, with certain defeat in prospect. "If in this life only we have hope in Christ, we are of all men most miserable."

It remains that Mr. Ferguson's book contains many illuminating statements, admirably phrased. The thoughtful reader, who remembers the fundamental ideas of Christianity as finding their fulfilment beyond this world of probation and discipline, can gain valuable hints from it, without being confused by the glamour of its really godless conclusions.

FRANCIS J. HALL.

The Early Religion of Israel. As set forth by Biblical Writers and by Modern Critical Historians. By James Robertson, D.D. Professor of Oriental Languages in the University of Glasgow. New York: Thomas Whittaker. 2 vols. Price, \$1.00 per set.

This a case of applying Proverbs xxvi. 5 to the higher critics. Professor Robertson grants them all they claim and then shows that on their own suppositions they have arrived at false and base conclusions. The writer says in his introduction:

"Specialists are very prone to become theorists, and a specialist with a theory is a very unsafe guide when questions of evidence have to be settled." "A little sense of humor might enable them to perceive the ridiculousness of many of the processes carried on in all seriousness in the name of criticism."

The authors specially dealt with by the writer of this work are Welhausen, Stade, Vernes, Daumer, and Ghillany, with occasional references to Robinson Smith, Cheyne, and our own Dr. Briggs. The latter is quoted as saying that "higher criticism is exact and thorough in its methods." Prof. Robertson drily remarks: "I can perceive the thoroughness; the exactness is not so apparent."

The theory which the author refutes in this book is thus summarized in the first chapter:

"A number of wandering Hebrew tribes came from the desert and found a settlement in Canaan. Like the races around them, they had their national God, Jahaveh, who was to them very much what Chemosh was to Moab or Milcom to Ammon; and they possessed certain traditions, variously accounted for, of their origin and of the manner in which He had become their national God; but their religious faith and religious observances were very much of the same kind as those of the nations around them. Particularly from the Canaanites, among whom they settled, and whom they gradually assimilated or absorbed, they adopted many religious customs and beliefs—appropriating their sacred places, making pilgrimages to their sacred tombs, and ascribing to their own ancestors the honors which were paid by the Canaanites to local heroes departed. Custom grew into law, legend was made into history, and at the time when we have the first authentic records of them, they are practising the rites of a worship which had grown up in the way indicated, with the conceptions of their national God similar to the beliefs of the neighboring nations regarding their gods. The Biblical books which relate the history up to the eighth century B. C. did not exist in anything like their present form till long after the events; and it is only from early pieces contained in them, or by various inferences, that we can get a true account of the history of that time,—the books in their present form being manipulated by later hands, and exhibiting a projection of later ideas into past times."

"The code of Deuteronomy was prepared some short time before the eighteenth year of the reign of Josiah, when it is said to have been discovered in the Temple. This code of law does not therefore belong to the age of Moses, though it is represented as coming from him, to give it higher sanction."

"Law, therefore, was the outcome of prophecy, not its antecedent; and it found its ultimate development in the Levitical code of Ezra, which was the starting point of modern Judaism."

The author, for the sake of discussion, allows all these premises, and yet shows that on their own grounds they are entirely wrong. He says:

"The Biblical historians say, 'We write thus, because thus things occurred.' If the anti-Biblical historians say, 'Things did not so occur,' they are bound, among other things, to give a reasonable explanation why the Biblical historians so wrote."

The first writers in the Old Testament, according to Welhausen, are Amos and Hosea. Here is a delicious bit apropos of this statement:

"And, by the way, when we have so many anonymous writers in the Old Testament, and when these are described to us in modern works by such symbols as J, E, Q, A, B, C, R, and so forth, which convey to us little idea of their personality, it is positively refreshing to get face to face with two writers in flesh and blood, who evidently can contain more than one idea apiece."

He says, in reference to another of the higher critical methods:

"The historical books are to be corrected by the aid of the prophetic; but where is the standard for correcting the prophetic books? On what authority are these 'insertions' to be removed? By what guide are we to adjust the prophetic misapprehensions? The only 'fixed' thing perceivable is the theory itself; the only standard is 'strike out,' or 'I consider.' For the rest, what may be called by admirers a delicate process of criticism, may appear to others uncommonly like a piece of literary thimble-rigging. You come upon the critic suddenly when he professes to be engaged in one of these delicate processes of criticism, and you find him slipping his subjective scale up his sleeve. The passages which disturb a pet theory are declared to disturb the connection. We have, in fact, no contemporary reliable documents till the critic has adjusted them; and the theory ultimately is appealed to in confirmation of itself."

This is a neat characterization of the true modern higher critic:

"The modern theory is strong in minute analysis, but weak in face of great controlling facts. It will laboriously strain at a gnat in the critical process of determining the respective authors of a complex passage, but when it comes to a real difficulty in history it boldly swallows the camel and wipes its mouth, saying, 'I have eaten nothing.'"

This book, besides proving its point (which most of us are not specially anxious about, since we still think it safer to listen to God's Word than to the fantastic theories which are called criticism) is very amusing reading. It shows that "critics" agree in only one point, namely, that what the Bible says cannot possibly be true. As soon as one prepares a definite substitute for God's Word, all the rest assail him and show how entirely wrong his theory is.

Prof. Robertson has a bright and interesting style, and his use of satire and irony is most entertaining. He is certainly justified in his words near the end of the last chapter:

"Our investigations have been confined to the history of Israel as a nation, and the conclusion I have come to is that the history, as told by the Bible historians, is credible in all the essential points at which we have the means of testing it."

Those of our readers who want to know just what nonsense "scholars" write about the Bible, and how easily a Christian teacher can refute them, should read this delightful book.

FRANK A. SANBORN.

God and the Soul. A Poem. By John Lancaster Spalding, Bishop of Peoria. New York: The Grafton Press.

High thought and noble language characterize all the works of Bishop Spalding, and in this volume he has exceeded expectation. It is not, as one might suppose from the title, a continuous poem, but a collection of meditations in verse upon the loftiest themes that can engage human thought. His work reveals a profound knowledge of life and a spiritual insight, and breathes of faith, hope, and charity. It will be uplifting to sympathetic readers among Christians of every name. In construction and rhythm it may be thought monotonous, but such deep studies are not suitable for continuous reading. They should rather be used in fragments, for aids in meditation, as they appear to have been written.

The King's Rubies. By Adelaide Fuller Bell. Philadelphia: Henry T. Coates & Co., 1901.

This story of well-sustained interest centers about a ruby ring—the gift of a king, and its mate, the finding of which will identify a lost child. The motive is not novel, but the story is well worked out and the characters have more of individuality than is usual in stories of this class. The hero is an attractive boy whose honesty is triumphantly vindicated; and his sturdy goodness is well set off by the contrast with the other boy in the story. There is a bright little girl who lends life to the story, and an old negro who gives it a humorous touch.

A Boy in Early Virginia; or, Adventures with Captain John Smith. By Edward Robins. Illustrated by John Henderson Betts. Philadelphia: George W. Jacobs & Co. Price, \$1.00.

There is plenty of excitement in this volume, and plenty of healthy interest. The colony of Jamestown is a romantic setting in which to place a story, and Captain Smith will always remain a fascinating personality. There is no need to wander far from the well known parts of Virginia colonization to make a book which is full of life and vivid coloring. The meeting with wild beasts, the quarreling of the settlers with the Indians and among themselves, the daily incidents of life in a new land—all these combine to make the book entertaining and pleasing.

Some Boys' Doings. By John Habberton. Illustrated by John Henderson Betts. Philadelphia: George W. Jacobs & Co. Price, 80 cts.

Prairieton, where the "Doings" take place, is familiar to every one whose boyhood was passed in a small town. Boys vary little—it is only the name of the place that changes. It is very good to be alive and young again in Mr. Habberton's pages, and to forget that one is old. Perhaps some of us who have passed our youth will find more pleasure in this work than the boys for whom it is written. To us it has a deeper humor, and also a tinge of pathos.

Pussy Meow: The Autobiography of a Cat. By S. Louise Patteson. With an Introduction by Sarah K. Bolton. Philadelphia: George W. Jacobs & Co. Price, 60 cts.

This book is the result of an attempt to do for cats what *Black Beauty* and *Beautiful Joe* did for horses and dogs. This sufficiently indicates the point of view, which is ethical. Superficial people are apt to be impatient with books of this class as a misdirection of sympathy. There is so much human suffering in the world waiting for relief that some are not very tolerant of people who seek to excite sympathy for cats and dogs. But in part such books train in sympathy, and the child who learns kindness for animals has acquired a quality which is not likely to be misdirected in later life, when he has to deal with human beings.

The Rook's Nest. By Izola L. Forrester. Philadelphia: George W. Jacobs & Co. Price, \$1.00.

The Rook's Nest is the home of six girls and boys. It is made by themselves in a quaint little house left them by the will of a relative. They take refuge there, when their parents' death and the loss of money and home, oblige them to do for themselves in the world. They have funny times and serious times in the Rook's Nest—these capable and delightful brothers and sisters—but even their misfortunes come out right in the end, and then they live "happily ever afterward."

Mistress May. By Amy E. Blanchard. With Illustrations by Ida Waugh. Philadelphia: George W. Jacobs & Co. Price, 80 cts.

The pretty exterior of this book first attracts attention. There is pictured dainty Mistress May with her cat, kitten, and dog in faithful attendance. She is rather a sentimental child, it appears, who likes to do the things that her story books and favorite poems represent little girls as doing. So she has a pet lamb that she may recite "Drink, pretty creature, drink," to it. Her sense of dramatic fitness is kept well within childhood's limits, however, and the story does not end in any "grown up" way, so far as Mistress May herself is concerned.

When Mother Was a Little Girl. By Frances S. Brewster. Philadelphia: George W. Jacobs & Co. Price, 80 cts.

This title will appeal to every girl and boy lover of "Mother's Stories," for what fairy tale ever equals an interesting story that begins: "Well, when I was a little girl"? The colored frontispiece is a picture of the little girl. Nine other illustrations give an excellent idea of the beautiful surroundings of High Farm, in the Berkshire Hills, where this happy, wholesome girlhood was passed. The second part of the book consists of stories suggested by birds, flowers, or scenery; or of some tale of ancient Greece, or a fairy tale in new form. The memory of a New England childhood will make the story a pleasant one to some older readers also.

Dear Days. A story of Washington School Life. By Armour Strong. Philadelphia: Henry T. Coates & Co. Price, \$1.00.

Dear Days is a story about half a dozen young girls who lived in Washington. They meet at the rather irregular class which all attend. The story is an outgrowth of their associated life in school, and their friendly relations for a time outside. Incidentally, there are descriptions of characteristic Washington sights, such as the annual egg-rolling on the White House grounds, on Easter Monday.

THE UGLY DUCK.

By ROLAND RINGWALT.

THOUSANDS of girls have read the story of the ugly duck. It was a poor little creature, awkward and squawking, pecked at by the fowls and ridiculed by the children. At last it fled to the barnyard, and passed through all sorts of hardship and dangers. One day it spied some beautiful swans, and looked with admiring eyes on the stately birds as they floated down the stream. Suddenly it bent its head, and was startled at the reflection in the water. The ugly duck had itself become a swan.

No one, man, woman, boy or girl who ever read the story can forget it. It is beautifully told, and matches the best of

the old fairy tales. But it is worth while to know that Hans Andersen, before he wrote of the ugly duck, heard a story something like it, a true story, that will bear being told again.

Nearly a hundred years ago Fredrika Bremer was born. She was not a pretty child, and was painfully aware of the contrast between herself and her beautiful sister. After she grew up she told of her sorrowful childhood. "Once," she said, "my father kissed me, and many a time I went back to the same spot, and stood there to see if I could feel it over again." The parents were proud of the beautiful daughter, and not at all proud of the sensitive little one who could not find any flattering prospects in a looking-glass. Once Fredrika arranged a surprise for her parents, and taxed her little wits to manage everything as well as possible. That night she heard her father say:

"Fredrika managed things very cleverly."
"Yes," said her mother, "I think she'll come to something."

But if Fredrika had not beauty, she had brains and energy. Many a heartache saddened her childhood. Every day she felt the difference between a petted daughter and a Cinderella. In her sad, lonely childhood, she vowed that she would make her parents and kinsfolk proud of her. When the brightest people in England and America were glad to see the famous Swedish novelist, when her books were translated into most of the languages of Europe, no one was ashamed of knowing Fredrika Bremer. Miss Bremer told her story to Hans Christian Andersen, and he wrote of the ugly duck that became a swan.

The story will bear many readings. It is equal to the best of Aesop's fables, which is saying a great deal. Every year we see or hear of ugly ducks that turn into swans. Some delicate, sickly child, babyish in his ways, laughed at by his playmates, wept over by a fond grandmother, grows up to be a man, strong in body and mind. Some ill-tempered, troublesome boy learns to control himself, and surprises the critics who so freely prophesied that he would never be worth his salt. Every school and college can tell of ugly ducks that proved to be swans in the end.

CHRISTMAS UP TO DATE.

Along the crowded, busy street
The windows glitter with display
Of tempting wares; and hurrying feet
Are speeding onward day by day;
The Christmas cheer is in the air,
And Christmas-tide is everywhere.

The greedy world is all afloat
To barter merchandise for gold;
And merchant prince and huckster prate
Of wondrous bargains manifold,
When Christmas cheer is in the air,
And Christmas-tide is everywhere.

But Christ, whose Name the season bears,
Sees His own house deserted quite,
And unadorned for praise and prayers,
While all the busy world is bright,
And Christmas cheer is in the air,
And Christmas-tide is everywhere.

His Name is scrawled on merchandise;
His Holy Season, bought with blood
Of saints, is time to advertise
The wares of Mammon and his brood;
Though Christmas cheer is in the air,
The Christ is bartered everywhere.
Markdale, Ontario. —REV. J. R. NEWELL.

WITH THY BELOVED.

LORD, when at last life's troubled day is o'er,
And nightfall finds me weary and footsore;
When, bending low beneath my weight of sin,
I seek Thy house and crave to enter in;
Wilt Thou, dear Lord, though I have naught to prove
That I have sought to win Thy precious love,
Wilt Thou Thy recreant child in mercy keep
With Thy beloved, whom Thou givest sleep?
L. C. BISHOP.

IF THERE is no special Providence, there is no need for prayer. Special blessings come in answer to special prayer over and above the general and uniform blessings which are given unto all alike, regardless of prayer. God has not decreed that the Holy Spirit shall reign in our hearts by fixed law, but in answer to the prayer of faith. Without faith it is impossible to please Him, and without prayer it is impossible to entertain Him.—*Pacific Methodist.*

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XI.

ONE CHRISTMAS DAY.

IT WAS Christmas, 1832. Nearly two years have elapsed since the events chronicled in our last chapter. Oswald has turned a new and not unpleasant leaf in life's experience at the hospitable home of Judge Cowdry, whose special protégé he became. Oswald acted as amanuensis for the Judge in preparing a new law work. The Judge paid him a liberal enough salary therefor so that he had no difficulty in meeting his other expenses—a most welcome change. He was also a favorite with Mrs. Cowdry as well. This lady shared her distinguished husband's belief that young Barrett would become a great man. Childless herself, she had any number of pretty and marriageable nieces, whom one by one she found it convenient to invite to her home. With blandishments and finesse of no small order she laid siege to the young lawyer's heart. There was a never-ending succession of parties, dinners, and drives, in which Oswald was sure to be thrown in the company of the special young lady that at that particular time was on the matrimonial carpet. To the lady's disappointment, Oswald, always correct in his deportment, and ever ready to escort the ladies, continued unimpressible to their charms. The belles of New York's capital could not drive the image from his heart, of the quiet country girl at Thorsby.

Meanwhile life flowed quietly on at Brookline. The holidays had come again, and as usual there was to be a gathering of the relatives and intimate friends at the Welfords' home. Christmas was always a gala day at this home. This year it was to be particularly so. The day before Henry had brought home cedar and hemlock boughs and long trailing vines of *cerastus scandens*, covered with bright "bitter-sweet" berries in their scarlet cups, and together Elvira and he had trimmed and festooned the great square hall, the cosy dining room, and the low-ceiled "best room," or parlor. A Christmas tree stood in one corner of the latter room, already dressed with wax candles and twisted strands of crimson barberries and snowy popcorn, strung by Charlotte's and Caroline's little fingers. The pot of myrtle—that our modern botanists spoil for us by telling us that it is not a myrtle at all, but a trailing member of the *Vinca* family, *V. minor* by name—was brought in. Each of its long, glossy ropes of deepest green, swept from the top of the high chest of drawers to the floor beneath.

The table in the dining room was already a tantalization to a hungry man. The snowy cloth fell in deep folds to the very floor. The silver gleamed bright, and the best blue-and-white china, that had been Mrs. Welford's wedding present from her father, graced the board. There were plates of home-made cheese, dishes of plum and quince preserves, toothsome and rich, made after the old pound for pound recipe, and cooked over in their own juices nine mornings in succession—ah! the modern housekeeper puts up her fruit with less trouble than did our foremothers, but she loses that delicious flavor, that ingrained richness that they secured. There were plates of brown bread, already sliced by Elvira's nimble fingers, rolls, white, light, and delightfully tender; globes of golden butter, molds of apple, currant, cranberry, and strawberry jelly, each quivering mass glowing with prismatic light like jewels of amber, garnet, and ruby; there were plates of pickles, small and crisp, a pungent relish for the jaded palate; slaws of cabbage, and a couple of salad bowls heaped with water-cress procured by the Captain himself from a land-locked inlet of the lake where the ice was not too thick to be broken, and the cress grew rank and green in its winter prison; pitchers of milk and cider, and plates of tarts and cookies stood upon the sideboard, while from the kitchen floated appetizing odors of turkey and ham, mince and pumpkin pies, pound cake, nut and fruit cake, election cake, lady-fingers, and doughnuts.

Miss Tabitha Welford, the maiden aunt, Uncle Ebenezer Courtney, his wife, and their three grown daughters, the minister and his wife, had already arrived. Cousin Emmeline Reed and her two children were yet due, and Henry was dispatched for them.

"Be sure you are careful with those horses, Henry," cautioned his mother, stepping to the piazza as Henry drove up in the double cutter ready to start, his fractious horses rearing and plunging as Henry's horses always did. "The air is very crisp this morning, and the horses feel gayer than usual. I wish you had taken a steadier team."

"Don't worry about me, Mother," laughed the young man. "I like horses with spirit. I'll give them their head for a little, and will get them tamed down before I get to Cousin Emmeline's. They will be all right when I get started. They are impatient to go; that is all."

Then he drove away, the sleigh-bells tinkling merrily, and the sleek, well-fed horses gliding over the snow as though they enjoyed it as well as their young master, who, wrapped in furs, and whip in hand, was in high good humor with all the world, and himself in particular.

The mother stepped back into the kitchen to direct the peeling of the potatoes and the seasoning of the hominy. One housewifely care followed another, and thus a half-hour quickly passed, when she was startled by a piercing shriek. Another and another followed in Elvira's high treble, and with the last came a man's deep, hoarse cry of distress, "My boy, my boy!"

She knew in an instant that there had been a runaway, and that Henry had been hurt. She dashed to the door. Four men were coming up the walk, bearing between them a lank, corpse-like burden, a burden from which trickled a slow stream of blood, leaving a scarlet trail along the walk, and up the steps, and through the hall as they slowly advanced. The maiden aunt fell in a dead swoon; Elvira went into hysterics; the Captain was so unnerved that he could not move a single step; the children were screaming, the guests were crying, and confusion reigned everywhere.

Mrs. Welford was one of those rare persons who have the knack of doing exactly the right thing at exactly the right moment. For one brief moment her heart stood still—she all but fell to the ground. Ingrained into the deepest fibre of her nature was a supreme religious trust. What God willed must be right, and in this moment of supreme anguish her soul offered up a swift petition for help to bear this blow, and strength to support the others. Then with quiet presence of mind she took instant direction of everything. With heart ready to burst, the clear, steady brain drove ahead like some automatic machine, seeing every need, remembering every detail, and putting every measure for relief into execution.

She led the way to her own room, herself turned back the counterpane and folded a thick comforter and placed it beneath the snowy sheet to absorb the ensanguined stream that still trickled from the gaping wound on her son's head; she beat up the downy pillows, and straightened the limp form on the bed; she put one to chafing Henry's hands, one to applying ammonia to his nostrils, and yet another to removing his boots, while she herself quickly tore linen into long strips for bandages, and hastily scraped a bit of worn cloth into lint. Some one had already gone for a doctor, but mother-love could not wait for his slow coming. That terrible flow of life-blood must be stanching. There was no pulse, no apparent breath to indicate that the young man yet lived. His mother knew, however, that it might be but a deep faint, and that quick work might save him. With the trembling Captain to help her she applied the lint, and with womanly skill wound the bandage around the head so dear to her.

"He lives!" whispered the uncle, with one finger on the pulse. "He breathes! He is coming to!" joyfully exclaimed the Captain, hope springing up within his breast. But consciousness did not return. The doctor, upon his coming, found his condition most serious. The runaway horses had thrown him against a sharp stake, and a terrible gash in his head followed, to say nothing of the shock sustained in having a fractured arm, and three broken ribs.

It was a dolorous Christmas. The turkey burned black in the great brick oven, and for once the careful housewife noted it not; the table stood untouched, the presents unhung, and the wax candles unlighted upon the pretty Christmas tree that had been so merrily set up. The little girls spoke to each other in whispers; the visitors looked grave, and furtively

whispered that this was a terrible blow to Anthony and Elizabeth, but it was exactly what they had always expected; "Anthony was careless to let such a harum-scarum boy drive those spirited horses, and Elizabeth had always humored her children too much." Someway relatives feel privileged to say unkind things of their blood kin than does anyone else, and the Captain and his wife came in for a considerable share of censure for having been unfortunate enough to have a son that did not always choose to abide by the will of his parents, or listen to their warnings.

Meanwhile the Captain and his wife and Elvira never left the injured man's side that live-long day. Three times they thought him dying. Again and again he rallied, but he looked so wan and white, and his features were so pinched, that death seemed imminent.

The day passed into the night. Neighbors came and went, but the three tireless watchers still kept their vigil by his pillow. With the first faint gray of the morning came a slight change for the better, whereupon the doctor promptly bled him to keep down the chances of fever, although to our modern ways of thinking, the man who had all but bled to death the day before, was in small need of more blood-letting.

The kind-hearted physician turned to the heavy-eyed watchers.

"Let some one take your places for a little, while you rest. The boy has perhaps one chance in ten to recover. It will take careful nursing to pull him through. You must save yourselves for that."

Mrs. Welford turned to her husband:
"Anthony, send for Oswald. We have need of him."
[To be Continued.]

❧ ❧ The ❧ ❧

Family Fireside

FROM NAZARETH TO BETHLEHEM.

ST. LUKE II. 4-6.

1 Kind zephyrs lingering stay,
Ye snowy clouds delay,
Brief sunshine warm the chill and aging year!
Wait wintry winds awhile,
'Twere meet His land should smile,
When born of Mary God shall swift appear.

Late sped from Nazareth's home,
Of David's lineage come,
Here God's dear Mother graciously shall pass.
Stilled at their Lord's behest,
Yon lucid waters rest,
Each pool a mirror pure her form to glass.

Lo! pastured on the meads
His flock the shepherd feeds;
In cadence glad each running brooklet sings:
All nature might descry
2 The Word leapt from on high,
With heavenly tench to clasp created things.

See, Joseph leads the ass,
Where pearls the dewy grass,
And tender herbs yield fragrance at her tread:
Alighting, Mary stands
Folding her holy hands,
In awe and love she bows her queenly head.

O mystery divine!
Behold God's ark and shrine
Shadowed by more than sculptur'd cherub's wing:
Good Angels, wont to wait
Upon His royal state,
Pause here before the Mother of their King.

Angels sing--
Blessed Maiden full of grace,
Spotless flower of thy race,

1 The average temperature in December at Jerusalem, six miles from Bethlehem, has been variously estimated at 54° or 47°.
2 Wisdom, xviii. 15.
3 I. Kings, viii. 7.

Who designing,
Who combining,
Every part,
Thus hath moulded,
And unfolded,
What thou art.

Selfless living,
Ever giving
Him each power:
God who shieldeth,
Succor yieldeth,
He thy dower.

4 Heaven bedew'd, true Gideon's fleece,
Vessel of the coming Peace!

Gentle, holy,
Awful, lowly,
Kind, and meek!
Dread of sin
For men win
Tempted, weak!

Lady! Fare thee on thy way,
Strong for joy, or sorrow's day!

But see! God's ark again
Moves over hill and plain,
Fenc'd by no host of Israel's warriors bold.
Yet Angels gather round
His track, more holy ground
Than Obed-Edom's dwelling, blest of old.

Now Bethlehem's walls appear,
Her greatness draweth near:
Lift up your heads, ye gates of David's town!
5 Mid Judah's princes least
Thy low estate hath ceas'd
Since He hath come, thy glory and thy crown.

Whose home shall gain the grace
To give them resting place,
Meek Joseph, God's own Mother, God enshrin'd?
The Hope of Israel,
Come with His own to dwell,
Allegiant love in none can fail to find!

Not so, alas! not so!
His people doth not know,
Though ox and ass their master's crib perceive;
And David's native seat
Affords no welcome meet,
None joys the Virgin's Offspring to receive.

No room in inn or hall!
A manger and a stall
Are bed and chamber for the birth of God.
The Highest, lowest lies;
The Monarch of the skies
Leads by the heavenward way His saints have trod.

Thus Mary's Babe is born!
The world may flout or scorn,
For it can know nor joy nor sorrow true;
But Angels wondering sing,
And shepherds worship bring;
Lord give us hearts to yield Thee service due!
—GEORGE SEYMOUR HOLLINGS, S.S.J.E., in *Cowley Evangelist*.

4 Judges vi. 37.
5 II. Sam. vi. 11.
6 Micah v. 2.
7 Isaiah i. 3.

MISS SUSAN'S SURPRISE.

A CHRISTMAS STORY.

BY THE AUTHOR OF "THE BLACK GOWN."

Now we must stop to see Miss Susan," said Sister Mary.
"Who is Miss Susan?" I inquired. "I thought I knew all your pensioners."

"She is a new one. I only found her within this last year. And I don't call her a pensioner. She is—well, she is different. You will see."

Sister Mary pushed open the little gate and we went in. The old fence settled and sagged into a forlorn posture; the tiny house before us was what is sweepingly known as "out of repair," from its broken chimney down to its sunken doorstep. But it had a pert confidence of its own, someway, that shone out from the vivid white walls and was reflected in the masses of floral color that banked the windows within. We walked up the graveled path and under a rustic arbor.

"Miss Susan built that arbor with her own hands," said

Sister Mary. "She drove every nail. And she whitewashed Rosedale herself."

"What is Rosedale?" I asked.

"This is; this place. She calls it Rosedale."

I smiled, to my sister's annoyance.

"You should see the place in June," she remarked stiffly, "then you would acknowledge how appropriate the name is."

Our hostess answered our knock. She was a little, slender old lady, dressed in the quaintest, prettiest gown imaginable, all Quaker gray to match her hair and eyes and soft, gentle face. She walked leaning heavily on a cane, and we exclaimed at having brought her from her chair: "Why couldn't you call, 'Come in'?" said Sister Mary.

Miss Susan shook her snowy cap decidedly.

"I don't like that fashion of welcoming my guests," she answered. Her voice was as attractive as everything else about her. "I am very glad to meet your sister, Mrs. Ramsay. You won't be surprised, I suppose," she looked at me, "to hear that Mrs. Ramsay is a good angel to a rheumatic old woman like me?"

"I am not surprised," I answered boldly, "now that I see the rheumatic old woman."

Miss Susan beamed on me. She gave me a gaily cushioned armchair by the open fire while Sister Mary went to the window to inspect the geraniums that were a glow of crimson.

"I love a wood fire, don't you?" said Miss Susan, her eyes following my admiring gaze at the burning logs. "It is so fresh and wholesome, and it makes such a gathering point in the room. I couldn't give up my open fire—not while I own a strip of timber."

The thought crossed my mind that while she owned a strip of timber, at the present charge for cordwood, she was not precisely an object of charity. Meanwhile Miss Susan was, quite unaffectedly, opening the little basket that stood by my chair.

"You blessed Mrs. Ramsay," she cried. "You haven't forgotten my love for currant jelly." But she said not a word about the tea and sugar and sliced ham, and brown loaf of bread. She lifted the glass of jelly and held it where the wintry light could play on its deep red surface.

"How nice it looks," she exclaimed.

Sister Mary smiled at her indulgently.

"You care most of all for the looks, don't you?" she said.

"Oh, no," Miss Susan hastened to reply. "It isn't that. I like comfort and goodness, too. But looks are part, aren't they? And I do want everything pretty."

I had found out so much already. We were sitting in the heart of her cottage, two other rooms—a kitchen and a bed-chamber—opening off it. I saw through doors ajar a white couch, on one hand, a very black stove in the cell-like out-building, on the other. All the articles of furniture which these rooms possessed were of the cheapest character, except those that were obviously heirlooms. Yet they were uniformly graceful and dainty. It was not alone the brightness and the exquisite air of cleanliness, but, over all, refinement and a cosy comfort which made this one of the pleasantest spots I had ever seen.

Miss Susan took the basket out into the kitchen, after having given Sister Mary a slip of geranium and me a sea shell I admired as it lay on the mantel. I did not want to accept her shell, but my sister frowned "Yes," at me.

In a few moments our hostess returned, bearing a tray in one hand, while the other guided her cane. On the salver was a worn damask napkin, underneath a squat little teapot, a plate of thin bread and butter, and several cups of transparent china.

"You will have a dish of your nice tea with me, won't you?" she said.

So we drank tea with her, and she resumed her stick and hobbled to the outer door to see the last of us. She sped us on our homeward way with her gracious farewells and her fine wave of the hand: it was the apotheosis of almsgiving, though I did not say so to Sister Mary.

"Now who is Miss Susan?" I asked as soon as the gate closed behind us.

"Isn't she delightful? I knew you would be struck by her. Why, her father was Sanford P. Tremain, a tremendous political power in his day. They say the Tremain homestead was the great house of the county. He died when Miss Susan was quite a young woman. His affairs were left in a terrible tan-

gle. She is so generous and trusting, too, that she was cheated right and left. It's come to this now that she has Rosedale and a piece of rocky woodland behind it, with an income of some \$50 a year from bank-stock. The Benevolent Committee of our church introduced me to her when we moved into this part of town. We are all in love with her. James says we act as if we were a set of school girls and she was a bachelor clergyman."

"I don't wonder you are in love with her," said I. "And it must be easy work giving to one who receives it so simply."

"Isn't it sweet? She takes food, or coal, as she might a bouquet of roses. She is thankful, but she always implies that she would do as much for us if she could. And, so far as she can, she does. The tea episode to-day was only an example."

"It was very touching," I reflected; "that feeble old woman, bent with pain, waiting upon us with the refreshment we had brought."

"O, that rheumatism! It distresses us all. It comes from the house, you know. The roof leaks, and her sitting-room is always damp. I do wish-we could afford to shingle the house. But East Booneville people are poor. We have no one wealthy philanthropist."

"Couldn't you do it by clubbing together?" I suggested.

"I wonder if we could," Sister Mary meditated, stopping on the walk to think it over. "Before Christmas, too—I don't know. I believe I'll go in to see Lucia Walton, and ask what she would advise."

Lucia Walton was a bustling little spinster who not only thought well of the hastily-developed scheme, but offered to take charge of the subscription-list. This was, for once, not so hard a task. Every one had, at that time, many other claims. But every one not only adored Miss Susan for herself, but was under obligations to her for neighborly kindness and pretty attentions. Sister Mary gave the \$5 she had set aside towards new table-linen, and her husband put the price of a horse-blanket into the fund.

It grew and grew. We began to lay it out, in imagination, on all sorts of repairs to poor, dilapidated Rosedale. Lucia Walton was indefatigable and, early in the morning of Christmas Eve, she ran in to show us the grand total.

"It's \$116.53," she said gleefully. "I've had it all put into gold and silver. And I've knitted this silk purse to hold it. See how pretty and rich it looks."

She held up the heavy pouch through whose red meshes the coin within glistened alluringly.

"What is this ribbon?" Sister Mary inquired. She lifted the streaming ends that were tied to the purse and that seemed decorated with silver lettering.

Lucia Walton looked a trifle abashed. "O, that," she faltered, "I don't know what you will think of my taste. But it did seem, when it was really a sacrifice in each of us to give, and yet every one had given so generously—why, I felt that what Jane Wilmot said was true: we wouldn't want Miss Susan to actually see the subscription list, and yet we would like her to know who was on it, too. So I wrote the names on that ribbon, with silver powder and mucilage and a camel's-hair brush. I hope you don't mind it very much, dear Mrs. Ramsay."

Dear Mrs. Ramsay looked as if she did. However, she assured the good soul that she had earned the right to do quite as she pleased about ribbons, or anything else. "And, of course," she added, "Miss Susan will be glad to know just who have given her this present."

We supposed that Miss Susan was glad, but she did not communicate her thanks at once as we had expected. Some time passed, and nothing was heard from her. We were too busy, ourselves, to look her up, and we wondered a good deal at her silence. Then, one day, Lucia Walton came in, quite breathless, to tell us what she had seen.

"I've been to West Grove over Christmas," she began eagerly. "I just got back last night. And who do you suppose stepped off the train when I did?"

"I'm sure I can't say."

"Miss Susan."

"Why, you don't mean it!" cried Sister Mary. "I didn't know she ever went out of town."

"She hasn't, in the twenty-three years I've been acquainted with her. And she hasn't a relation in the world to visit; that I happen to be sure of."

"Did she tell you where she had been?"

"My dear, that was the strangest part. She saw me. I stood right under the gaslight, and she saw me. She turned

her head the other way, and hurried past, on her cane, as fast as she could go. I saw her, with my own eyes, get into Joel Bennett's hack. And—what do you think of this?—the brakeman came running after her, his arms piled up with packages. Not grocery packages; drygoods sort of things. Now, what does it mean?"

Before we had ceased gazing at one another in a confused silence, there was a ring at the bell and several letters were brought in. There was one, each, for Mr. and Mrs. Ramsay, myself, and all the children who had contributed, too, to Miss Susan's Christmas gift. Lucia Walton was as curious as we to see what they contained. They were worded exactly alike and, beside the address and superscription, read:

"Will you allow me to thank you for your holiday remembrance of me, in person, to-morrow—Wednesday—evening, at eight o'clock, when I shall be glad to see you at Rosedale?"

There was no guessing what it all meant. We must go to Rosedale to discover. Everyone whose name had been lettered upon the red ribbons was invited, of course. We most of us met, going along the street, or in the tiny front yard, so that a formidable crowd knocked, at once, upon Miss Susan's door.

She threw it open, making a radiant picture of welcome as she smiled out upon us against a background of firelight and blazing candles. Another instant, as we stepped inside and over-ran the little rooms, showed us whence came that gleam of myriad tapers.

In the centre of the sitting-room stood a glittering, brilliantly-adorned, and stately spruce. It held up countless lights and twinkling glass balls and gilt wreaths and fairy paper dolls. Miss Susan had a Christmas tree.

An awed hush, half embarrassment, half dismay, fell upon the company. Miss Susan was neither embarrassed nor dismayed. She went about, in her smiling happiness, from one group to another; she beamed her own joy upon us until it seemed to envelop us all, and soften our hearts, and loosen our tongues. One by one, we accepted the situation philosophically, if not with approval, and I am sure our hostess saw nothing amiss in her visitors.

When the time for distributing the gifts came it would have been amusing, if it had not been so piteous, to see, one after another, those who had denied themselves to, unwittingly, deck forth that Christmas tree, walk forward and, with smirks of gratitude, receive some such token of remembrance as a papercutter, or a sachet, from Miss Susan's outstretched hands. We, each one, had a cornucopia of candy, too, and an orange. Then we assisted the dear little woman to pass about the cookies and lemonade she had ready on the kitchen table. After this the children began to show signs of sleep, and some one proposed going home:

"Wait one moment, please," said Miss Susan's soft voice. "I want to speak a word to you first." She took up her stand by the dismantled tree. 'The tapers were out, and it stood, dark and dull, beside her bent, shabby figure. She was tired and worn. But her look—I thought of the dying Saint Stephen; for her face was as the face of an angel. "I can't let you go away, dear friends," she went on, "without thanking you for what you have given me—the happiest day of my life. I always wished (it was the dearest desire of my heart) to have a Christmas-time like this. My father called such things folly, in my days of plenty. For the past forty years it has been impossible to do my part as I would like. You have made it a reality. I owe it to my friends. That makes the sweetest part of the pleasure to me—to think you had the beautiful inspiration to make me so blest as this."

As we entered our own door, Sister Mary gave a sudden hysterical laugh: "I can't help it," she said. "To think of my darning tablecloths, and of James' faded horse-blanket; to think of lame Miss Susan, in her leaky house, beside a dead fir-tree. And we coming in laden down with button-hooks and sweet grass baskets. It's like a farce. That's what it is. It's like a farce."

"I don't know," replied James, stooping to take off his overshoes. "It seems to me it's this way. We meant to give her what we thought she ought to want. She made out of it what she really did want. And perhaps she sees her own wants best."

"There's no use in talking to a man," said Sister Mary.

SOME PEOPLE DENY that there is a God, but these are not so bad as the people who acknowledge the fact, but deny Him; that is, pay Him no regard, no worship, no trust, and tread His laws under foot.—*Macdonald*.

HOUSEHOLD HINTS.

USE sal-soda to clean jugs and pitchers.

KEEP flowers fresh by putting a pinch of soda in the water.

CLABBERD milk is better than water for freshening salt fish.

ALMONDS must be blanched and sliced before adding to any mixture.

IF GREEN blinds are dingy and faded, wash and rub on a little sweet oil.

EGGS for puddings must be used in greater quantities when of small size.

THE juice of a raw onion will destroy the poison of the stings of insects.

A LARGE, soft sponge, either dry or slightly dampened, makes a good duster.

A LITTLE milk added to the dishwater is better to use than soap in cleansing china.

TO MAKE labels adhere to tin, use a freshly made solution of gum tragacanth in water.

A LITTLE camphor added to the wash water will prevent the skin from becoming shiny.

TO HAVE a good cup of tea, fresh water is essential; otherwise the best tea will be "off flavor."

NEW earthenware should be soaked for twenty-four hours in cold water before using, as it will then be less liable to crack.

IN CARRYING a lighted match it is much less likely to go out if it is carried with the lighted end away from the person.

SALT will curdle new milk, hence, in preparing milk porridge, gravies, etc., salt should not be added until the dish is prepared.

TO CLEAN bronze ornaments, take one drachm of sweet oil, one ounce of alcohol, and one ounce and a half of water. Apply quickly with a soft sponge, but do not rub.

KEEP a clasp knife or a knife with a handle different from those in common use for the sole purpose of peeling onions, and so avoid the flavor and odor of them where it is neither expected nor desired.

BISCUITS can be warmed to be as good as when just baked by placing them in the oven dry, covered closely with a tin. It is a great improvement over the old way of wetting them.

GREASE stains on wall paper may be removed by mixing a clay pipe with enough water to make a sort of cream, spread this rather thickly on the stain, leave it for twenty-four hours, then take it off with a knife and dust brush.

It is said by one who has tried it that a teaspoonful of green Java coffee berries steeped in a cup of cold water over night, and the water used as a drink before breakfast every morning will, in time, effect a cure of any rheumatic ailment.

WHEN there is danger of frost in the cellar during cold weather, carry down several pailfuls of hot water and sprinkle the contents all over the floor. Even if this should form into ice there will be less danger of freezing fruit and vegetables, for water in freezing takes the frost out of the air.

AN EXCELLENT way to alleviate the miseries of earache is to lay over a stove-plate, which is very warm, a thick cotton cloth which has just been wrung out of water. A steam immediately rises, over which the child's aching ear should be held. The steam permeates all the crevices as no other remedy will, and instantaneous relief is experienced.

PAINT some figure in different colors on each end of your trunk or valise or sew bright braid around the handles, that your eye may quickly detect it when traveling amid the myriads much resembling it you are likely to see in the baggage room or car. Red stars and blue diamonds are now so common that it is best to employ several colors or some odd device.

HALF a tablespoonful of corn starch dissolved in a tablespoonful of cream and added to an omelet of five eggs will keep it light, and a bit of corn starch will also prevent scrambled eggs from becoming watery, as they often do "that last moment on the fire," but be careful not to use too much in either case. An egg well beaten and rubbed over the lower crust of pies will prevent the juice from soaking through, and the juice of fruit pies thickened with a little corn starch will not boil over.

BOILED custard requires patience and care. If the eggs reach the boiling point, they will break, and yet if they do not reach it within two or three degrees, the custard will not thicken, and will taste raw, and lack the exquisite thick smoothness of well-made custard. To produce this, yet avoid curdling, therefore, patience, and proceed as follows: "Stir the mixture over a moderate fire. When you see from the end of the spoon that it begins to thicken at the bottom draw it to a cooler spot where it will not boil, stir half a minute, then return to the hotter spot. Do this several times, checking the approach to boiling point each time there is danger until the whole of the mixture has reached that point which may be known by its being rich, thick, and perfectly opaque."

Church Calendar.



Dec. 28—Saturday. Holy Innocents. (Violet.)
(White at Evensong.)
29—1st Sunday after Christmas. (White.)
Jan. 1—Wednesday. Circumcision. (White.)
3—Friday. Fast.
4—2nd Sunday after Christmas. (White.)
6—Monday. The Epiphany. (White.)
10—Friday. Fast.
12—1st Sunday after Epiphany. (White.)
14—Tuesday. (Green.)
17—Friday. Fast.
19—2nd Sunday after Epiphany. (Green.)
24—Friday. (White at Evensong.) Fast.
25—Saturday. Conversion of St. Paul.
(White.) (Violet at Evensong.)
26—Sunday. Septuagesima. (Violet.)
31—Friday. Fast.

CALENDAR OF COMING EVENTS.

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

Personal Mention.

THE Rev. J. J. ANDREW, for twelve years rector of St. Luke's Church, Orlando, Fla., has closed his work there and taken a new charge in the Diocese of Central New York.

THE Rev. JOS. CELLEN AYER, JR., Ph.D., has recently been appointed Lecturer on Canon Law at the Episcopal Theological School, Cambridge, Mass. Dr. Ayer received his degree from the University of Leipzig, Germany, after three years' study in that country.

THE Rev. JOSEPH BAKER has resigned his work at Leechburg, Ford City, and Vandergrift, in the Diocese of Pittsburgh, and accepted charge of Holy Cross Church, Cumberland, Md., beginning his duties there Jan. 19, 1902.

THE Rev. CARROLL L. BATES has resigned St. Stephen's Church, Wilkinsburg, Pa., and accepted a call to the rectorship of Christ Church, Benson, Minn., entering upon his new duties on the First Sunday after Christmas.

THE omission of the name of the Rev. J. W. COLWELL of Greenville, R. I., from the clergy list of the *Living Church Quarterly*, and the inclusion of Mr. Colwell's name among deceased clergy in the Necrology, was a most annoying error, which the editor of the *Quarterly* desires to correct.

THE Rev. A. A. EWING of Lima, Ind., has been appointed financial secretary of the Diocese of Michigan City, in succession to the Rev. L. W. Applegate, resigned.

THE address of the Rev. CURTIS P. JONES continues as heretofore at 1211 W. Lanvale St., Baltimore, and has not been changed to Sunderland, Md., as mistakenly announced in the *Living Church Quarterly* for 1902, the call to the rectorship of All Saints' parish, Calvert Co., Md., having been declined by him.

THE Rev. W. H. OWEN, JR., is curate at St. Thomas' Church, New York City. Address: 54 West 54th St., New York.

THE Rev. J. J. PURCELL of Parsons, Kansas, has received a call to the church at Emporia, Kansas.

THE Rev. CHARLES ALBERT RICKSECKER, now rector of Grace Church, Buffalo, N. Y., has accepted the rectorship of the Church of the Mediator, Philadelphia, and will enter upon his new charge the latter part of January.

THE Rev. MERTON WINFRED ROSS has been appointed to the charge of St. John's and St. Luke's missions, Springfield, Ill. Address, St. Agatha's School.

THE Rev. C. MORTON SYLLS, D.D., Dean of St. Luke's Cathedral, Portland, has tendered his resignation, to take effect Jan. 15, 1902.

THE Rev. JOHN SLOAN'S address is Bay City, Texas.

THE Rev. JAMES STODDARD has resigned St. James' mission, Mountain Home, Idaho, and accepted a call to St. John's parish, Silverton, Col., to take effect the first of the coming year.

ORDINATIONS.

PRIESTS.

OKLAHOMA.—The Rev. FRANK R. JONES was advanced to the Priesthood in St. John's Church, Vinita, Ind. Terr., on the Third Sunday in Advent, by the Rt. Rev. Dr. Brooke, Bishop of Oklahoma and Indian Territory. The Rev. Geo. Billler, Jr., of All Saints' Church, South McAlester, Ind. Terr., presented the candidate and read the Epistle, and the Rev. A. B. Nicholas of Trinity Church, Guthrie, preached the sermon and was Gospeller.

DEPOSITIONS.

MICHIGAN.—Notice is hereby given that on the thirteenth of December, A. D. 1901, in Christ Church, Detroit, in the presence of the Rev. William D. Maxon, D.D., and the Rev. John A. Chapin, I deposed from the Holy Ministry, ERNEST W. HUNT, Presbyter, at his own request, and for reasons not affecting his moral character. THOMAS F. DAVIES, Bishop of Michigan.

MEMORIAL.

BRAINERD TIMOTHY HARRINGTON.

At a special meeting of the vestry of St. Peter's Church, West Chester, New York City, held Dec. 16th, 1901, the following resolution was unanimously passed:

"The Vestry of St. Peter's Church, West Chester, meets to-day under the shadow of a great bereavement. Mr. Brainerd T. Harrington, for thirty-five years a member of the Vestry, and for twenty-one of those years a Warden of this parish, entered into rest on Friday, the 13th day of December. No greater calamity could have befallen the Church and the community in which he lived for half a century. As a Churchman, an educator, and a citizen, he was actuated always by the purest and most unselfish motives. He put on the armor of righteousness and fought the good fight of faith. Now that he has gone to his reward, we are left poorer by his loss, but richer by the memory of the inspiration of a noble life. Therefore be it

"Resolved, That we, the Vestry of St. Peter's Church, extend to the family of our departed friend and associate the sincerest and most heartfelt sympathy in this their hour of sorrow, a sympathy the more real and the more keen, because upon us too lies the burden of a heavy loss; and further be it

"Resolved, That a copy of these minutes be sent to Mrs. Harrington, and that a copy be published in full in each of the local papers, in the New York *Churchman*, and in THE LIVING CHURCH.

FRANK M. CLENDENIN, Rector.

ALFORD W. COOLEY, Clerk of the Vestry."

WANTED.

POSITIONS OFFERED.

DEACON.—A young, unmarried deacon of conservative views and sound theology, for a parish in a Southern maritime Diocese. Stipend, \$800. Address, MINISTRY, care THE LIVING CHURCH, Milwaukee.

FOR SALE.

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

SUMNER County, Kansas; wheat, corn, and alfalfa farms; best in the world; write, WELLINGTON LAND CO., Wellington, Kan.

MUSICAL AGENCY.

CHOIR EXCHANGE.—Chief office, 5 East 14th Street, New York; Branch, 439 Fulton Street, Brooklyn, N. Y. Churches promptly furnished with efficient Organists, Choirmasters, and Singers. Write for terms to the JOHN E. WEBSTER CO.

MISCELLANEOUS.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of broad, outlined, each set five pieces, \$10, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and

Violet), 20 pieces, \$38.00. ST. RAPHAEL'S GUILD, 56 West 40th Street, New York City.

EIGHT TO TEN THOUSAND DOLLARS required urgently and quickly by the Vestry of a church in the State of Pennsylvania upon a first mortgage. Present estimated value of building, \$13,000. Rate of interest, payable annually, not to exceed 5 per cent., and is guaranteed. This money is to be employed in paying off the present debt of \$3,500, and the balance in providing funds for the addition of Parish House, etc. The need is imperative. Address any enquiries in the first instance, to "C. W.," LIVING CHURCH OFFICE, Milwaukee.

PERSONAL.—Mr. F. Martin Townsend, Newark, Ohio, will be pleased to send free to any reader of THE LIVING CHURCH interested, his new pocket guide, "The Book of Little Tours in Europe."

APPEALS.

THE GENERAL CLERGY RELIEF FUND OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

Legal Title.—THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

Object.—Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age and infirmity in all parts of the Union, and should be remembered in Wills as presenting an opportunity for doing good almost without a parallel.

Central Office.—The Church House, 12th and Walnut Sts., Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

The Spirit of Missions tells of the Missions progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

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

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

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

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

A. S. LLOYD,

General Secretary.

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

CHRISTMAS!
NEW YEAR!

The most appropriate present to the Bishop, Rector, Diocese, Church, Missionary Society, or any religious, charitable, or educational institution in which you are interested would be the starting of or adding to an "Endowment Fund" for their support. We are ready to help in the matter and ask you to write to us at once for particulars.

THE CHURCH ENDOWMENT
SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.
Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,
Secretary General,
Rector, St. Anna's,
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OR
L. S. RICH, Business Manager,
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BUSINESS OPPORTUNITIES.
A SAFE MINING INVESTMENT where modest sums will earn big dividends.

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

E. A. SAVAGE, Secretary.
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160 West Water Street, Milwaukee, Wis.

BOOKS RECEIVED.
LONGMANS, GREEN & CO., New York.
The Ministry of Grace. Studies in Early Church History with Reference to Present Problems. By John Wordsworth, Bishop of Salisbury, D.D. Oxford, Hon. D.D. Berne, Hon. LL.D. Dublin, and President of the Church Historical Society and of the Anglo-Continental Society.

FLEMING H. REVELL CO., Chicago.
THE GUILD TEXT BOOKS:—
Studies in the Acts of the Apostles. By William Robertson, M.A.
Bible Lessons for Little Beginners. Fifty-two Lessons comprising the First Year of a Two-Year course by Mrs. Margaret J. Cushman Haven. Price, 75 cts. net.
Arnold's Practical Sabbath-School Commentary on the International Lessons. 1902. A Practical and comprehensive commentary, with Hints to Teachers, Illustrations, Blackboard Exercises, Questions, Maps, and Class Registers. Mrs. B. T. Arnold, Editor.

THOMAS WHITTAKER. New York.
Direct Answers to Plain Questions for American Churchmen. Being an expansion of the Church Catechism for the use of Clergy, Parents, and Teachers. By the Rev. Charles Scadding. Grade "A" Handbook.

WALTER SCOTT. London. (Imported by Chas. Scribner's Sons, New York.)
The Study of Religion. By Morris Jastrow, Jr., Ph.D., Professor in the University of Pennsylvania. Price, \$1.50.

PAMPHLETS.
BIBLE CLASS PRIMERS:—*Babylonia and Assyria. A Sketch of Their History.* By Ross G. Murison, M.A., B.D., Lecturer in Oriental Languages, University College, Toronto. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. Price, 20 cts. net.
The House of Mercy, New York. Forty-third Annual Report, A. D. 1901. P. F. McBreen & Sons, Printers.

Two Sermons. Preached in St. Luke's Cathedral, Halifax, Nova Scotia, and in the Church of St. John the Evangelist, Montreal, P. Q., by the Rev. Isaac Brock, D.D., Canon of St. Luke's Cathedral, Halifax. The first on *The Rest of Paradise*. The second on *The Intermediate State: Its Educational and therefore Progressive Character*. C. R. Ruggles & Co., Halifax. Price, 10 cts.

THE COLONIZATION OF SIBERIA.
While the stringent regulations now governing emigration to Siberia have abolished to a great extent the disorder and abuses of the old system, they have entangled the whole process in a network of bureaucratic formalities; and the preliminary steps which must now be taken by every intending emigrant are enough to make all but the most resolute desist. Before making any movement at all, the emigrant must seek the advice of the local authorities, and obtain a certificate of his suitability and capacity. Permits to emigrate are no longer easily obtainable, but are frequently refused on such ground as "insufficient means," physical disability," and "want of working power in the family;" the regulations laying it down that only "good farmers and taxpayers" are to be granted permits. The provisional permit is given only to the head of the family or some other able-bodied member of it, who, having taken the advice of the emigration officials at Tchelabinsk as to the nature and location of the available lands, is sent at a nominal fare into Siberia, where he is free to examine all the lots available. If he is successful in finding suitable land, he must first have his choice approved by the local Emigration Office, the title being endorsed upon his pioneer's certificate. Afterward a final permit to emigrate is given to the remaining members of his family, who follow him on special terms as to railway fares, monetary assistance, and exemptions; the poorer obtaining grants or loans to enable them to set up house and purchase the necessary implements. Formerly this assistance was given liberally, but the present policy of the Government is to encourage emigration by the more prosperous and thrifty peasants only, and monetary assistance is now restricted to small amounts seldom exceeding from fifteen to twenty-five dollars, and then nearly always in the form of a loan repayable without interest within ten years.
But before the final decision to emigrate is taken, the number of requirements to be satisfied is so great that it is not difficult to understand why not 30 per cent. of the pioneers undertake the responsibility of bringing their families from home. For while Siberia as a whole contains the natural resources necessary for nearly all forms of agriculture, these resources are very unevenly distributed, and there is no single district which does not oppose to great natural advantages certain serious drawbacks. All the best agricultural land has long been occupied; and the pioneer, who has only some two months in the year in which he can satisfactorily examine lots scattered over a great area, must compromise a hundred conflicting interests before he can be sure of mak-

ing the best selection. He must consider the nature of the land, whether dry, marshy or salt, the question of water-supply, whether wood exists in sufficient quantities and of the right quality both for building and fuel, and whether the crops raised are those to which he has been accustomed in Russia. He must inquire as to the system of agriculture practised—Siberian land requires much heavier work than Russian—the losses from thieves, disease, wild beasts, and insects; the question of market and means of transport; and the cost of establishing a home. He must ascertain whether the local inhabitants have emigrated from the same district, and speak the same dialect as himself.—R. E. C. LONG, in the *Forum*.

When Sir W. MacGregor ascended Mount Victoria, the highest peak (13,000 ft.) of the Owen Stanley range in British New Guinea, he was very anxious to secure Natural History specimens for the Australian museums. Rations ran short, yet he kept his collector, Joe, with him throughout, though his appetite was objectionably rapacious. Very few birds were obtained, the most noteworthy being a lark, only one specimen of which was found. After the highest point had been reached, Sir William made enquiries of the collector as to specimens secured, but found to his great disappointment that Joe and a friend had eaten two out of three new birds obtained on the mountain, one of the two being the lark!

Though several hundred years old, the make-up of this Chinese book is so well adapted to the purpose designed that it might serve as a model to modern bookbinders.

QUAINT PHILOSOPHY.
IN AN ADVERTISEMENT.

When a man acts as he believes the Infinite within him would have him act, he draws power to himself from unseen sources; that power may be shown in many ways.
Things work smoother, plans carry out, people begin to say, "lucky;" "he's a winner;" "everything he touches succeeds," etc., etc.
Ever try it? If you ever do, you will agree that it is the greatest proposition on earth.

There is a marvelous potency behind the man who acts in a simple, straightforward way, as near as he knows, in accordance with the promptings of that invisible Deity within.

This should teach him that great and honorable work is ahead; Man at once the tool and a part of the master workman.
The tool must not be dulled and ruined by bad food, tobacco, whiskey, coffee, etc. You question including coffee among, "bad habits." None of these habits are bad habits unless they weaken or lessen the clean cut power of the individual. If they do, quit them. If food and drink are not well selected, change. Put your machine in clean, first-class shape. It is the purpose of this article to suggest a way to keep the body well so it can carry out the behest of the mind.

A sure and safe start in the right direction is to adopt Grape-Nuts Food for every morning's breakfast. It is delicious, pre-digested, highly nourishing, and will put one far along toward doing his best in life's work.
Follow this with abandonment of coffee, if it does not agree with you, and take in place of it, Postum Cereal Food Coffee, for its regenerating and vitalizing nourishment.
With a wise selection of food and drink, man can quickly place himself in shape where the marvelous Directing Power will use him for some good and worthy purpose.
Sense, just plain, common sense.

The Church at Work

CENTRAL PENNSYLVANIA.
ETHELBERT TALBOT, D.D., D.C.L., Bishop.
Gifts at Pittston.

Two VERY FINE pieces of furniture have been presented to St. James' Church, Pittston, by John Collear, of West Virginia, in memory of his wife.

COLORADO.
JOHN FRANKLIN SPALDING, D.D., Bishop.
The Bishop at St. Mark's.

THE CHOIR of St. Stephen's Church, Colorado Springs, augmented by a number of other singers, rendered Haydn's "Creation" on the evening of the 3d inst. It was expected that the Oratorio of "The Messiah" would also be given at about Christmas time.

BISHOP SPALDING was able to administer Confirmation at St. Mark's Church, Denver, on the Third Sunday in Advent, for the first time since last spring. The Bishop's voice could be plainly heard throughout the ceremony, but his feeble condition prevented his confirming the whole class at the one service. At Christmas time the rector of St. Mark's, the Rev. John H. Houghton, begins the tenth year of his administration. He has brought the parish from 150 communicants up to between 600 and 700 and to a leading position in the Diocese and in the West.

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

Death of Capt. Haddaway.

CAPTAIN WILLIAM HENRY HADDAWAY died on Sunday, December 15th, at his residence in Oxford, in the 57th year of his age. He was a native of Talbot county, as were a long line of ancestors before him. In September, 1861, he enlisted in Col. James Wallace's First Eastern Shore Infantry as a member of Company A, Capt. John C. Henry. When discharged therefrom he enlisted in Company A, Eleventh Maryland Infantry, Colonel Landstreet. Capt. Haddaway has been county commissioner and president of the board. He was one of the founders of the Farmers and Merchants' National Bank of Easton. He was a director in Hotel Avon Company, and a member of the vestry of the Church of the Holy Trinity, Oxford.

IOWA.
T. N. MORRISON, D.D., Bishop.
Convocation at Davenport.

ON FRIDAY, Dec. 5th, occurred the deanery meeting of the Cedar Rapids Convocation at Trinity Church, Davenport, the Rev. Thomas E. Green, D.D., Dean, presiding. After a celebration of the Holy Communion the Bishop conducted two conferences bearing upon, first, the necessity of a dominant motive for successful parish work; and second, upon Preparation for Work, in which he held that holiness, study, and sympathy were the essentials to sustain effective parish work. At noon a luncheon was served by the ladies of the church in the guild hall. Later, a paper was read by the Rev. J. K. Black, D.D., of Marshalltown, upon Suggestions as to Sunday School Methods. A well-attended evening service was held in the church at which addresses on the topic, "The Advent and the Twentieth Century" were made by the Rev. Felix H. Pickworth (Anamosa), Rev. G. B. Hewetson (Iowa City), Rev. N. S. Stephens (the Cathedral), and Rev. Thomas E. Green, D.D. (Cedar Rapids).

This first deanery meeting held for some time in Davenport, was considered as a most helpful and inspiring day; the full attendance of clergy, the large evening congregation, the words of counsel and advice from the Bishop, sent both clergy and laity

away with renewed courage and vigor to their several fields.

KANSAS.
F. R. MILLSPAUGH, D.D., Bishop.
The Theological School.

THE Kansas Theological School has just closed one of the most interesting and profitable sessions in its history. The school originated with Bishop Vail in 1876, and from two students and one instructor it has gradually grown until now it has fourteen students and six instructors. The Bishop of the Diocese is the instructor in Liturgies, the Bishop of Oklahoma in Ethics and Apologetics, the Rev. Dr. Beatty in Systematic Divinity and Hebrew, the Rev. Canon Bywater in Old and New Testament History and Greek Exegesis, the Very Rev. Dean Kaye in Homiletics, and the Rev. Irving E. Baxter in Church History.

The students do missionary work and pursue their studies at the same time. During two weeks in Advent and two weeks after Easter of each year, they are in residence in Topeka, when they receive lectures, and are examined in the work covered by study while in the mission field. By connecting the study with the work, the students are enabled to support themselves while pursuing the course in theology, and they also get the practical as well as the theoretical side of the necessary training.

MAINE.
Dennistoun—Presque Isle—Notes.

THE BISHOP has given the sum of \$100 which, with an equal amount raised by the people of the mission at Dennistoun, will permit of the finishing touches being put to Emmanuel Church. This mission was organized and the church built in 1897-8, largely through the endeavors of the Rev. Henry S. Harte, rector of St. Paul's, Fort Fairfield.

THE TOWN of Presque Isle has secured an option, until the next town meeting in March, 1902, of the plant of buildings belonging to St. John's School. These buildings were erected in 1883-4. They were closed some three years ago, the scheme to run a Church school in this northern part of the Diocese not having proved successful. The buildings, which are not in a very good state of repair, are offered for \$2,500, about one-fourth their original cost.

THE REV. JOHN GREGSON, the rector of St. Philip's, Wiscasset, has proposed the formation of a clericus. As such an organization of the clergy for social intercourse and exchange of ideas is productive of good, it is to be hoped that the present effort will meet with success.

THE DIOCESE has six students in the General Theological Seminary, two of whom are sons of faithful priests.

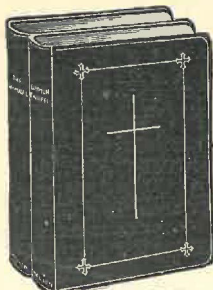
MARYLAND.
WM. PABET, D.D., LL.D., Bishop.
The Brotherhood—A Bequest—Marriage of a Priest.

THE SEMI-CENTINARY of the Brotherhood of Baltimore City was celebrated Sunday

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"Every Anglican should read this book."—*The Angelus.*

"Dr. Gray has here collected together the scattered evidences which prove beyond peradventure, as Bishop Seymour says, in his Prefatory Note, that Augustine began his work *above ground*, while others had laid the foundations *beneath*. A most handy volume for popular use."—*American Church Almanac.*

"Dr. Gray has with much care and pains-taking, brought together a great deal of history, and has made his contribution to the literature of the thirteenth centennial anniversary of Augustine's landing a treasury of useful information on the subject of early Christianity in Britain."—*Church Eclectic.*

"Dr. Gray has compiled a deeply interesting account of our *origines* and his work should awaken in his brethren of the American Church, a deeper and wider sense of their splendid inheritance."—*The Church Times* (London).

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evening, December 15th, at Ascension Church. The sermon was preached by the rector of the church, the Rev. R. S. Coupland. The anniversary was continued Monday with an entertainment at night at St. Paul's parish house. Appropriate addresses on the work, objects, and benefits of the order were made by the president, Mr. William B. Myer, Bishop Paret, Bishop Rowe of Alaska, the Rev. Thomas Atkinson of St. Barnabas' Church, and several others. An address written by the Rev. George A. Leakin, one of the charter members, was read by the Rev. James L. Smiley. Vocal and instrumental music was given during the intervals between addresses. A collation was served after the entertainment.

The Brotherhood was organized December 15th, 1851, and has enjoyed an uninterrupted and prosperous career of fifty years. Its objects are both religious and beneficiary. The religious objects are the bringing together of the members of the Church from the various city parishes, and such work of charity as come to the Brotherhood's notice. The beneficiary work consists of providing weekly benefits of \$5 for members when sick, and in case of death the payment of \$150. In case of death of a member's wife, the sum of \$20 is to be paid to that member. The membership is restricted to baptized persons. The visitor and superintendent *ex officio* is the Bishop.

BY THE WILL of Miss Evelyn Pleasants, who died December 2nd, and which was admitted to probate in the Orphans' Court Thursday, December 19th, it is stipulated that the sum of \$1,000 shall be paid to St. Paul's parish, Baltimore county, after the death of her mother, and before the estate is divided between her sisters and brothers. This sum is to be converted to the use of the endowment fund of that parish.

SUNDAY, December 8th, marked the 15th anniversary of Mr. Frederick W. Wolff's incumbency as organist and choirmaster of Grace Church, Baltimore (Rev. Arthur Chilton Powell, rector). The esteem in which Mr. Wolff is held by members of the congregation was attested by the receipt of several handsome and substantial remembrances bestowed upon him after the services.

MISS LOUISE EMILY ROGERS of Baltimore and the Rev. Henry Lafayette Phillips of New Jersey were wedded Tuesday morning, December 17th, in Memorial Church, Baltimore, the rector, the Rev. Dr. William M. Dame, officiating. No invitations were sent out for the wedding, and only the family and more intimate friends of the contracting parties were present. The bride is a daughter of the late Charles Pryor Rogers, and a granddaughter of the late Dr. Charles Ridgely Richardson. Mr. Phillips is the rector of the church at Hightstown, N. J. Immediately following the ceremony Mr. and Mrs. Phillips left Baltimore for Philadelphia.

MASSACHUSETTS.

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

Memorial Window at Lowell—Roxbury—North Adams—Boston.

THE WILL of the late Charles H. Walker of Lowell leaves \$300 for a memorial window in St. John's Church, that city. If the wardens do not accept the gift, it reverts to the Lowell General Hospital.

EMMANUEL CHURCH, West Roxbury, will soon have a parish house. It is connected with the church by a corridor, and will greatly aid the work of the different organizations in this growing parish. The rector is the Rev. Samuel Snelling.

PREPARATIONS are now well under way for a new rectory for St. John's Church, North Adams. It will be built partly of stone with the upper stories of wood.

THE COWLEY FATHERS of Boston are noted for their excellent work among the poor in this city. No call escapes their notice, and their desire to help the unfortunate. Father Field has opened a new mission for colored folk at 612 Shawmut Ave.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

A HANDSOME memorial window has been presented to St. Mark's Church, New Carlisle, as a memorial to the late Bishop Knickerbacker, third Bishop of Indiana.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Mission Notes.

THE REV. CHARLES H. LINLEY left Missoula last month for an extended rest. He will probably travel during the winter months, returning home in the spring. The Rev. Caleb Weed is *locum tenens* meanwhile.

THE REV. DOUGLAS SUTTON, who assumed charge of St. Andrew's Church at Livingston, has opened a Church Hospital at that place, which gives promise of great helpfulness. Miss Virdin, one of the nurses from St. Peter's Hospital, Helena, is in charge.

THE BISHOP and Mrs. Brewer returned to Helena on the 10th. Almost at once the Bishop left for a short trip to Great Falls and Fort Shaw. He will return to Helena on the 24th to preach in St. Peter's on Christmas Day.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Vested Choir at Gibbsboro—Parish House at Moorestown.

A VESTED CHOIR of 28 voices, under the direction of Mr. Charles McDavid, choir-master, was installed at the Church of St. John-in-the-Wilderness, Gibbsboro (Rev. William J. Robertson, rector), on Monday, Dec. 9th. Installation service was in the evening, when the sermon was preached by the Rev. Alden Welling of Calvary Church, West Philadelphia, from I. Cor. xv. 16. Choir stalls have been placed in the chancel. A processional cross was given, and used for the first time, at this service. After the service a reception was given by the parish to the choir, and there was a large and happy gathering of the parishioners and the Church people of the town in general.

ON THURSDAY evening, December 18th, the Bishop dedicated the new parish house of Trinity Church, Moorestown. The Bishop, in his address, took occasion to highly compliment the rector, the Rev. Robert McKay, and the congregation of the church on the con-

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tinued progress and prosperity of Church work at Moorestown.

CAPTAIN PARKER, a prominent layman of this Diocese, was of counsel for Rear Admiral Schley in the late unpleasantness.

NEW YORK.

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

Deaf Mutes Anniversary.

THE 29th anniversary of the Church Mission to Deaf-Mutes was held in Holy Trinity Church on Sunday evening, Dec. 15th. The service was conducted by the curate, the Rev. Mr. Swezey, and interpreted in the sign language by the Rev. Drs. Gallaudet and Chamberlain. Among other notes of progress it was stated that during the year ending Sept. 30th, 1901, the treasurer expended for general work \$6,682.01, and for assistant for Brooklyn division \$1,395.29, making a total of \$8,077.30. This money was paid for the moderate salaries of those who do the work, the relief of the sick and needy, traveling expenses, printing reports and notices, and other incidentals. The home fund had \$7,446.16. It expended \$3,874.70 towards the support of the Gallaudet Home for Aged and Infirm



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Deaf-Mutes. The expenses of the domestic department of the Home were \$3,367.72, which were met by donations and drafts from the home fund, which receives the interest from the endowment. The expenses of the farm department were \$2,222.21, met by sales of products, donations, and interests from the endowment. The building fund had a balance of \$30,646.25. The old buildings on the Society's farm by the Hudson River, near Poughkeepsie, were burned Feb. 18th, 1900. The contract for the new buildings on the old site, called for \$48,400. Enough is on hand to meet the payments, but \$12,000 at least will be needed for heating, plumbing, and lighting. Twenty inmates are cared for in our temporary rented house in Poughkeepsie. They have all been educated but have broken down in the battle of life. They enjoy their social life, reading, and especially the services which are conducted in the sign language. The missionaries of our Society in its general work have held services for deaf-mutes in various places in the Dioceses of New York, Long Island, and Newark. The endowment fund of the Gallaudet Home for Deaf-Mutes now amounts to \$145,000.

NORTH DAKOTA.

CAMERON LANN, D.D., Miss. Bp.

Paying Debts at Dickinson.

THE NEW rectory of St. John's Church, Dickinson (Rev. J. H. Dobbyn, rector), built only four months ago, is now half paid for, leaving \$700 still due, toward which \$250 has been subscribed.

OHIO.

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

Toledo Items.

ON MONDAY, Dec. 16th, over 100 Church women met in Trinity parlors, Toledo, to hear an address on the Woman's Auxiliary. It was delivered with rare grace and power by Mrs. Leonard, wife of the Bishop of the Diocese. Seldom if ever before had that many Church women met in this city in the interest of the missions of the Church. After the benediction a pleasant and social hour with luncheon was greatly enjoyed by all, the Bishop and nearly all the city clergy being present.

THE NEXT night, Tuesday, Dec. 17th, was held the St. Andrew's Local Assembly, also well attended, and in their pleasant room at Trinity listened to an able address on the late General Convention by Mr. Thomas Walbridge, who was one of its deputies. So profitable was this address that Mr. Walbridge will be requested to repeat it in other churches.

A NEW pipe organ is being placed in St. Paul's Church, Canton.

PENNSYLVANIA.

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

Bequests—Military Service—Perversion of a Priest—St. Thomas' Anniversary—Notes.

TWO WILLS were probated on the 14th inst. containing bequests to Church institutions. That of Martha McNubb gives one-third of her residuary estate to All Saints' Church, Moyamensing, Philadelphia, and the remainder to a Lutheran asylum. Ann McCool gives \$1,000 to the Episcopal Hospital, \$500 to a Presbyterian Home, and about \$4,000 to several R. C. churches.

ST. JOHN'S CHURCH, Lower Merion (Cynwyd), is to be completed by the addition of the nave, for which plans are being prepared. The cost will be \$15,000.

THERE was a full attendance of the First Troop, Philadelphia City Cavalry, at St. James' Church, Walnut St., Philadelphia (Rev. W. C. Richardson, rector), on Sunday afternoon, 15th inst., at the Washington com-

memorative service. The sermon was preached by the rector, who drew a comparison between the lives of St. Paul and George Washington. In the former's life "we see that master and powerful force which, like the mountain stream, rushes forth towards the goal. In the life of the Father of Our Country, our first President, Washington, we see that peaceful force, like the sunrise on the lake, that manifested itself so on the people. Gravitation held both forces, but there was behind both lives something that was in unison, and that was a spiritual and moral force. The feature in St. Paul's and Washington's lives was purity and single-heartedness."

THE REV. ALVAH W. DORAN, until last April one of the assistants at St. Clement's Church, Philadelphia (Rev. G. H. Moffett, rector), has, it is said, abandoned the ministry of the American Church and was conditionally re-baptized on Friday, 13th inst., by a priest of the Roman Church, in the Cathedral chapel, and will prepare himself for the priesthood in that body.

THE "AFRICAN Episcopal Church" of St. Thomas began on Sunday, 15th inst., the celebration of the 108th anniversary of its organization and the 11th of its occupancy of its new church edifice. There was an early celebration of the Holy Eucharist, and at a later hour, a full choral celebration. The sermon at this service was preached by the rector, the Rev. G. Alexander McGuire, who said: "Among people of color in the United States, there is no congregation so rich in history as St. Thomas'. It was the first religious body to organize, the first to build its own place of worship, the first to be identified with the American Church, the first to present a colored man for orders in that Church—the Rev. Absalom Jones, founder and rector. It was the first to have a parochial school, a pipe organ, to organize a Sunday School, to have a published history, and to have the rector publish a volume of sermons. This is a cluster of historical treasure of which any church, of any race, or in any land, might well be proud, and should serve to stimulate us for further effort." At the evening service, an address was delivered by the Rev. Leverett Bradley of St. Luke's-Epiphany Church, and the choir sang a portion of G. Verdi's "Manzoni's Requiem." On Wednesday evening, after choral evensong, addresses were made by the Rev. S. D. Phillips, rector of St. Augustine's Church, Camden, N. J., and the following local clergymen, who have had charge of St. Thomas' in the past: Rev. Messrs. W. C. Starr, W. S. Heaton, and E. G. Knight.

On St. Thomas' Day the patronal feast was observed by the celebration of the Holy Communion at an early hour. In the evening, the Rev. Horace F. Fuller, of Trinity Church, Southwark, delivered an address. The celebration was brought to a close on Sunday, 22nd inst., when Verdi's "Requiem" was rendered by the vested choir, assisted by members of the Arion Singing Society, a parochial organization. It was hoped that the efforts made during the week would result in obtaining the necessary funds to cancel the mortgage of \$4,475 now existing against the church; but as those soliciting assistance from Church people generally have not yet handed in their books, it is impossible to state how much has been subscribed. Over \$1,000 had been contributed before the close of services on the 22nd inst. The colored population of the city call St. Thomas' the "Mother Church."

COMMENDATION Day exercises were held at the Episcopal Academy, Philadelphia, on Friday, 20th inst. The Rev. Dr. J. Andrews Harris, president of the Alumni Association, presided, and also made an address.

THE House of the Holy Child, West Philadelphia, which conducts the House for Col-

ored Homeless Children, has been promised 10 per cent. of its mortgage of \$5,000, provided the balance shall be subscribed before June 1st, 1902; and is making an effort to have the amount raised as a Christmas gift to the institution.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Opened at Canonsburg.

THE FIRST church building erected in Canonsburg in the interest of our work, was opened with a service of benediction, on Friday evening, December 20th, the eve of the Feast of St. Thomas, for whom the mission is named. The Bishop of the Diocese officiated, assisted by Archdeacon Cole, the Rev. C. M. Young, priest in charge of the mission, the Rev. John W. Sykes of Pittsburgh, and others. Only the nave of the church has been built, and it is intended, as the congregation increases, to add transepts and a chancel. The structure is of brick, and is built on sloping ground, so that there are good Sunday

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 a 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."

School and other rooms in the basement. The church has a seating capacity of 150, and is completely furnished. A handsome oak altar was given by the Sunday School, and the altar cross and service book, the vases and Bible for the lectern, are special gifts. There was also given as a memorial, a chalice and paten of sterling silver. The church and lot cost about \$4,500, of which all is paid except \$2,800. The money has been raised and the work carried to completion during the time the Rev. C. M. Young, of Trinity Church, Washington, has been in charge of the work.

TENNESSEE.

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

Death of Rev. Dr. Patterson — Knoxville — Woman's Auxiliary—Memorial at Memphis.

THE REV. GEORGE PATTERSON, D.D., rector of Grace Church, Memphis, died on Tuesday evening, Dec. 10th. Dr. Patterson was one of the best known and generally loved clergymen in the South. His death, which occurred at the rectory, was caused by heart failure, after a long period of failing health, but with a very short interruption of his regular pastoral duties. He had been identified with the Church in Memphis for nearly 16 years, being called to the rectorate of Grace Church, Feb. 6th, 1886, and by his long residence, faithful service, and numerous charities, as well as his pure life and remarkable personality, he won the esteem and love of many within and without the Church. He was born at Boston, his father being Greek and his mother American, July 13th, 1828. His father's name was Papathakes, but Dr. Patterson altered this on account of the difficulty in pronouncing it. He was educated at Nashville, and was ordained deacon in 1852 by Bishop Ives of North Carolina, and was advanced to the priesthood next year by Bishop Atkinson. He served some time before the War as chaplain to a prominent planter. In the Civil War he became chaplain to a North Carolina regiment and was also chaplain to Gen. George Stewart's brigade, being most of the time with the army of Gen. Robert E. Lee. He was an enthusiastic advocate of the Confederacy. At the close of the War Dr. Patterson became rector of St. John's Church, Wilmington, N. C., giving up that work to solicit subscriptions for the University at Sewanee, and by his efforts greatly aided that institution. He had been longer rector in Memphis than any other clergyman living, and was the senior presbyter in active work in the Diocese. By his request he was buried in the full Eucharistic vestments. The funeral took place at Grace Church on Friday morning following his decease, being preceded by an early celebration. Honorary pall bearers were appointed from the Standing Committee of the Diocese, the local parishes, from the residents of Greek nationality, from the Confederate Historical Association and Confederate Veterans, and various Masonic bodies. A large body of the clergy were in attendance in the chancel, and Bishop Gailor delivered a most inspiring and touching address. The remains were temporarily deposited in a vault in Elmwood Cemetery, Memphis, awaiting the discovery of some explicit direction by the deceased as to the place of final interment, his last request being that his remains rest under the place where shall stand the altar of the new Grace Church. Dr. Patterson left no near relatives and at present no will has been discovered, though he left an estate of some \$3,000 or more.

AS A SURPRISE to the Rev. Henry Easter upon his return from the General Convention, Epiphany Church, Knoxville, had re-covered the roof of the church and re-decorated the interior, the side walls in blue shading to light, the chancel in dark red, and the wood-work all newly varnished, making a good effect. The Epiphany branch of the Girl's Friendly Society gave a purple dossal.

MRS. JOHN SHORTRIDGE, the President of the Tennessee branches of the Woman's Auxiliary, has recently been visiting several of the local branches. She gave the Good Shepherd branch an interesting account of the San Francisco convention and at Woodstock inspired the women there with new zeal. Mrs. Shortridge is doing much to increase the interest of Churchwomen in missions and is contemplating a continuation of the mission studies this winter for the women of Memphis, so largely and profitably attended last year.

ON SUNDAY, December 1st, in the Church of the Good Shepherd, Memphis, a window was unveiled in memory of Mr. Weaver Romanus Kendall, Sr., for many years warden, and a devout and indefatigable upholder of the Church. The window was the offering of St. Agnes' Guild, most of the members of which had been under Mr. Kendall's instruction in the Sunday School.


WASHINGTON.

H. Y. SATTERLEE, D.D., I.L.D., Bishop.

Woman's Auxiliary.

THERE was a special gathering of the members of the Woman's Auxiliary at St. John's parish hall, on Monday morning, Dec. 16th, for the purpose of hearing the Missionary Bishop of Alaska speak of his work. There was a very large attendance, and several of the city clergy were also present. The rector of St. John's, the Rev. Dr. Mackay-Smith, introduced Bishop Rowe, who gave a most deeply interesting and sometimes thrilling account of his journeyings in his distant field, as he told of his visits to the solitary missionaries at the points which the Church has occupied. He spoke of going to the farthest northern station, Point Hope, which can only be reached by the U. S. Revenue steamer *Bear*, at one season, and where he found Dr. Driggs, the heroic medical missionary, who for 11 years has carried on his beneficent work in loneliness and isolation, with only one short time of absence, doing incalculable good to the souls and bodies, not only of the natives but of our own people who fall ill in that strange land. The Bishop told too of the work of a solitary woman, Miss Dean, at Circle City, for which point he has in vain appealed to the young priests of the Church for help in establishing a mission. Miss Dean maintains a hospital where she cares for the sick, and she has also gained a wonderful influence over the rough men of the place, whom she gathers together for such services as she can hold, teaching them prayers and hymns. At the conclusion of the Bishop's address, a spontaneous offering for his work was made, amounting to \$73.

BISHOP ROWE, after going to Boston for the consecration of the Bishop of the Philippines, returned to Washington, making another missionary address on Friday, and on the following Sunday preaching at the Church of the Epiphany in the morning, the Pro-Cathedral, to children, in the afternoon, and in the evening at the last of the special Advent services at St. Stephen's, Mt. Pleasant.



Don't
hand out
money for
things that
are not "the
best." Many
washing-
powders that seem to work
well are unfit to use.
PEARLINE costs only a
trifle more than the poor and
dangerous. The absolute
safety of **PEARLINE** has
been thoroughly tested and
proved. Make sure nothing
is used to save work at
expense of your clothes. 659
Pearline— Safe and
Saving

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Parish House at Allegan—Gifts for St. Joseph and Sturgis.

THE MEMBERS of the Church of the Good Shepherd, Allegan, are rejoicing in the possession of their new parish house. For years the women of the parish have hoped for it and talked about it, but only within the past year have their plans taken definite shape. The building is a modest but substantial structure of pressed brick, one and one-half stories in height, with parlor and Sunday School room. The former may be used as a guild room and the latter as a banquet hall. As there are well-furnished rooms for kitchen and pantry, the house is admirably adapted for social purposes. The interior finish of the various rooms is of Southern pine and a fine grate and mantel make the parlor attractive. The cost of the building, complete, is about \$2,500, which goes to show that parishes of even moderate means may enjoy the luxury of a parish house. The building was dedicated with a service set forth by the Bishop on the Third Sunday in Advent, the Rev. Wm. Lucas, rector, officiating.

A GIFT was recently placed upon the altar of St. Paul's Church, St. Joseph, sufficient to cancel the entire indebtedness of the parish. The Bishop will probably consecrate the church on St. Paul's Day. The Rev. B. F. Matrau, D.D., has been supplying the parish since the first of August.

THE DEED for a valuable piece of property has been turned over to the Association of the Diocese for the use of St. James' mission, Sturgis. A good beginning has also been made towards a building fund.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Gifts at Fayette.

OLD St. Mary's Church, Fayette (Rev. Will P. James, rector), is the recipient of a handsome silver communion service and two cut-glass cruets, the gift of Mrs. J. H. Avery of Chicago and Mrs. J. M. Gilkerson of St. Louis, in memory of their parents, S. S. and Eunice Farrington. On the base



Enameline
THE MODERN STOVE POLISH
Brilliant, Clean, Easily Applied, Absolutely Odorless.
BIGGER BOX SAME PRICE
LIQUID BETTER YET!
FIRE PROOF!!

of the chalice is the inscription: "To the Glory of God, and in Memory of S. S. and Eunice Farrington." On the paten and ciborium are the initials of the givers.

WESTERN NEW YORK.

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

Three Churches Consecrated.

ALL SAINTS' CHURCH, Sinclairville, was consecrated by the Bishop of the Diocese on Nov. 19th. The service began at 10:30 A. M., when Messrs. John Trusler and Ernest Irvin met the Bishop and clergy at the west door. Mr. Irvin delivered the keys to the Bishop. Archdeacon Bragdon read the Request to Consecrate, The Sentence of Consecration being read in its place by the Rev. John McKinney, rector of St. Peter's, Westfield. The other clergy present and assisting were the Rev. Messrs. N. W. Stanton of Buffalo, Secretary of the Missionary Board, and John G. Kerrin of Jamestown. Evening prayer was said at 7:30 when the Rev. N. W. Stanton preached; while in the early morning the Bishop had baptized two children, and on the previous evening had administered Confirmation. The entire series of services served as a stimulus to the religious life of the village and as an encouragement to the earnest efforts of the Church people of Sinclairville.

A START has been made at Gowanda to secure a lot, 50x150 feet, on which to erect a church in the spring. One-half the purchase price of the lot has been promised by two people. The Bishop, with Archdeacon Bragdon, visited the place for the first time last month.

THE SUBSCRIPTIONS toward the new church at Friendship now amount to \$2,150, and it is hoped that this sum will be increased to \$3,000 by spring, when a building will be erected upon the lot donated by Mrs. Reid for this purpose.

ON ST. ANDREW'S Day the Bishop of the Diocese visited Olcott and consecrated St. Andrew's Church, the outcome of missionary effort on the part of the Archdeacon of Buffalo and the Rev. Wm. F. Faber, rector of Lockport. On the day appointed, the Bishop and clergy entered the church in solemn procession, saying Psalm xxiv. The Rev. Mr. Faber read the Presentation and Request to Consecrate; the Archdeacon of Buffalo, Rev. Chas. A. Bragdon, read the Bishop's Sentence of Consecration. Morning prayer and the Holy Communion followed. The Bishop's sermon, after congratulations on the happy completion of so beautiful an enterprise, sketched the life and character of the late Bishop Coxe, as whose memorial St. Andrew's-by-the-Lake was erected.

St. Andrew's is built of stone, in Early English style. Its interior measures approximately 20x60 feet, 11½ feet high at the sides, and 26 feet to peak of roof. It has a group of three lancet windows in the west and a spherical-triangular window in the east, and at the sides groups of narrow, rectangular windows. All these are filled with leaded glass from J. & R. Lamb of New York. The church has a porch and vestry, both of stone, on the north side toward Lake Ontario. Over the west front is a bell gable; a Meneeley bell, weighing 200 pounds, is awaiting milder weather to be put in its place. The roof is carried in the interior by massive trusses of yellow pine, every 7½ feet. The side walls and ceiling are covered with yellow pine. All the wood work is oak-stained, giving a quiet and dignified effect. The chancel is raised two steps above the nave and is furnished with lectern and choir stalls. There is a rood beam above, ten inches square, surmounted by a massive cross, at the foot of which is a heraldic shield bearing St. Andrew's Cross, while upon the Latin Cross itself, is the I.H.S. in quartre-foil.

The altar is of oak, handsomely paneled

and carved; on it is a white marble mensa; behind it is an oak retable rising from the floor, in the middle of which is a throne for the altar cross. This and the vases and candlesticks are exceedingly rich and beautiful. Back of the altar is a magnificent dossal of dark red velours reaching sixteen feet above the floor, hung on a brass pole; on either side of the dossal are riddels, seven feet long, hung on specially designed brass fixtures. On the altar is a brass desk and an Altar Service book. An oak Bishop's chair and sedilia are on either side of the sanctuary and on the oak credence shelf is a brass alms basin.

At the west end of the church, on a platform, stands a font in Caen stone with its ewer in antique brass. The whole undertaking has been a work of voluntary giving from first to last, and, exclusive of the land, has cost some \$4,200. Services are held every Sunday afternoon by the rector of Lockport or one of his vicars.

ON DEC. 21st, the Festival of St. Thomas, Bishop Walker, assisted by Archdeacon Bragdon and a number of clergy, consecrated St. Andrew's Church, Irving. The sermon was preached by the Rev. C. F. J. Wrigley, D.D., rector of St. Mary's, Buffalo. This, like the work at Sinclairville, is the consummation of the efforts of faithful laymen.

CANADA.

News of the Dioceses.

Diocese of Ontario.

THE INDUCTION of the rector of St. Peter's Church, Brockville, the Rev. H. H. Bedford-Jones, who succeeded his father, the late Ven. Archdeacon Bedford-Jones in this parish, took place Nov. 27th, Bishop Mills officiating. A set of tubular bells were played on the occasion for the first time. They were put up in memory of the late Archdeacon.—THE address of congratulation to the King on his accession to the throne, from the synod of the Diocese, was to be forwarded the third week in December. The address was engrossed and embellished by the Rev. Canon Jarvis of Napanee, and was a fine piece of work.

Diocese of Toronto.

AT A VESTRY meeting in St. Peter's Church, Toronto, Dec. 3rd, it was resolved to make a strong effort to pay off the debts of the

JUDGE EATS CALIFORNIA PRUNES.

You can prune a gooseberry bush, a small boy's hair, or a mill-hand's salary, and thereby make each of them less. But it remained for George H. Daniels of the New York Central to prune a railroad and make it greater. No one, not even the man who is a chronic boarding-house dweller, knows what a real prune is, in all its ramifications and subtler shades of meaning, until he has eaten one of the California variety while traveling at the rate of a mile a minute on any New York Central chain-lightning express. To put a prune into your mouth at Forty-second Street and have it chewed at Poughkeepsie and swallowed at Albany is certainly a unique experience, as well as one that should convince the average epicure of limited capital that it is a great saucerful of prunes that will stretch out over the period of time required to go from New York to Buffalo. And the reason that these prunes cover so much territory is not because of the slowness of the prunes, but of the swiftness of the train. It isn't the prune that makes the train go, nor is it the train that makes the prune go. It is Mr. Daniels that makes both of them go, and he drives them tandem and gets there in record-breaking time without counting stops to coal up and vaseline the what-do-you-call-it—sophomore or semaphore locomotive?—From Judge, November 2, 1901.

THE RIGHT THING.

A New Catarrah Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Gualacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given separately and only very recently an ingenious chemist succeeded in combining them, together with other antiseptics into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets and it has met with re-



markable success in the cure of nasal catarrh, bronchial and throat catarrh, and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Catarrh Tablets and am glad to say that they have done wonders for me and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. Geo. J. Casanova of Hotel Griffon, West 9th Street, New York City, writes: "I have commenced using Stuart's Catarrh Tablets and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburgh advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat, or stomach.

He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and pleasant to take and are so harmless that little children take them with benefit as they contain no opiate, cocaine, or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package and they are probably the safest and most reliable cure for any form of catarrh.

The heat of Summer and the cold of winter have no injurious effects on babies fed with Mellin's Food.

GILLOTT'S PENS,

THE MOST PERFECT OF PENS,

HAVE GAINED THE

GRAND PRIZE,

Paris Exposition, 1900.

This is the Highest Prize ever Awarded to Pens.



PARKER'S HAIR BALSAM
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never Fails to Restore Gray Hair to its Youthful Color.
Prevents Dandruff and hair falling.
50c. and \$1.00 at Druggists.

church before the first of the year.—THE treasurer of Wycliffe College states in the report that since the close of the financial year in May the sum of \$15,000 has been received towards the Endowment Fund.

Diocese of Huron.

THE NEW building, Grace Church, Sullivan, was formally opened Dec. 1st. The old church which it replaced was in use for forty years. The Bishop visited the new church the Second Sunday in Advent.—A NEW parsonage for St. John's Church, Thamesford, has been completed.—THE Rev. G. B. Ward has been appointed treasurer of the new missionary association formed by the Huron clergy.

Diocese of Rupert's Land.

THE CHURCH at Treherne was burned down early on the morning of Dec. 17th. It was insured.

Diocese of Niagara.

NOT MUCH damage was done by the fire which took place in Christ Church Cathedral, Hamilton, Nov. 29th, but all the boys' surplices were burned.

Diocese of Montreal.

AN IMPRESSIVE service took place in the Church of St. James the Apostle, Montreal, Dec. 15th, when an altar, the gift of a member of the congregation in memory of her husband, was unveiled and dedicated. The service concluded with a choral celebration of the Holy Communion. The altar is of oak beautifully carved.—THE first festival of the recently organized Choral Union for the Diocese, will be held in Christ Church Cathedral, Montreal, May 15th. Archbishop Bond will be asked to give the sermon. It is expected that the majority, if not all, of the city choirs will take part in the festival, as well as a good number of those from the country parishes.

The Magazines

THE *International Monthly* for December contains a number of essays that combine a sufficient lightness of touch with genuine interest and power. "The Middle West," by Professor Frederick J. Turner of the University of Wisconsin, is a comprehensive study of the main features in the development of the vast area under discussion: the incidents of settlement, the two currents of emigration, Northern and Southern, especially in their relation to the Civil War, and, finally, the enormous industrial expansion of comparatively recent years. The paper is one of rare interest, and brings clearly before us the almost unlimited resources and prospects of but a single department or province in our marvelous country, whose magnitude is already so great that we can scarcely see the curvature of the scale. What will it be a hundred years hence, if the earth lasts? Sereno E. Payne of Auburn, New York, contributes an essay on "Tariff and Trusts," which also has a distinctly home flavor, and is thoroughly optimistic in its tone. Mr. Payne is not in the least afraid of the Trusts. "The most immediate danger from them," he declares, "is to the holders of the stock which they have issued."

A FITTING climax to a year of remarkable advancement is *The Delineator* for December, between the covers of which is contained a rare collection of special features of varied interest. The winter fashions are pictured and described in detail; there is a delightful article on the Floral Fêtes of Japan, illustrated in colors; the home surroundings of several stage favorites are entertainingly presented and described; there are three splendid stories by well-known

authors, together with illustrated articles on holiday fancy work and home-made gifts; new recipes, entertainments, and a wealth of other material of a seasonable nature, devoted to the pleasure and profit of every member of the household.

WITH a view to developing the talent of young draftsmen in a humorous direction, *The Century Magazine* announces a competition, with a prize of \$100 for the best original humorous drawing appropriate to that magazine, and smaller prizes for the second and third best. The competition is to remain open until the first of March, 1902.

FAVRILE GLASS.

"Favrile glass" is a topic dealt with by Mr. Lewis F. Day in the *Magazine of Art* for October. He thus compares one of the delicate processes of the murano glass-worker with one practised in the Tiffany manufactory: One of the most astonishing feats of the Murano workers was to produce a vessel of clear glass in which was a network of opaque white threads, so delicate in substance, so intricate, and withal so graceful in design, as to give color to the thought that the glass-worker must have been no hard-handed mortal, but some gnome in the service of fairies. Who has not on first seeing such work marveled how it could possibly have been done? The explanation however is simple enough. The workman had but to

GAS AND TROUBLE.

COMES FROM WHITE BREAD.

While it is true that we build up the body from food, it is also true that different kinds of food have different effects on the body and produce different results.

For instance, it is absolutely impossible to live on white bread alone, for it contains almost nothing but starch, and an excess of white bread produces gas and trouble in the intestines, while, at the same time, the other elements required by the body for building up brain and nerve centres, as well as muscular tissue, have been left out of the white bread, and we see from experience that one trying to live on white bread alone gradually fails in mental and nervous power as well as loss in muscle.

Such a diet could not be kept up long without fatal results. A lady in Jacksonville, Fla., was crippled by an accident two years ago. Being without the power of exercise, an old stomach trouble that was hers for years became worse, and it was a serious question regarding food that she could digest.

A physician put her on Grape-Nuts Breakfast Food with some remarkable results. She says now that, not only is she able to do a big day's work, because of the strength of her brain and nerves, but that she has finally thrown away her crutches because the muscles of her limbs have gradually grown stronger since she began the use of Grape-Nuts, and now she is practically well and can go about without trouble, notwithstanding the fact that it was said that she would never be able to walk again. So much for eating the right kind of food instead of remaining an invalid and cripple because of the lack of knowledge of the kind of food to use to bring one back to health. Name given on application to Postum Cereal Co., Ltd., Battle Creek, Mich.

Mellin's Food

is all digestible and nourishing. Mellin's Food is really "something to eat."

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

Mellin's Food Co., Boston, Mass.

The Fair Southland,

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

Southern Railway.

This great system reaches all important points in the South and, with its limited trains, elegant sleeping, parlor, dining and café cars, offers

Unexcelled Service

to Florida and all Southern tourist points.

"The Florida Limited"

leaves Chicago daily, in the evening, arrives Jacksonville, Fla., the second morning, less than

35 Hours En Route,

passing through Cincinnati, Chattanooga, Atlanta, Macon, and Jesup.

Another Limited Train,

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

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

Another Still To Come!!
On January 6, 1902, the

"Chicago & Florida Special"

will be inaugurated, running through sleepers, solid,

Chicago, to St. Augustine, Fla

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

South Carolina Interstate and West Indian Exposition.

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

Winter Tourist Tickets

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

WRITE OR CALL ON

J. S. McCULLOUGH, N. W. P. A.,
225 Dearborn St.,
Chicago, Ill.

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

arrange in a mold or cup a series of little canes of opaque white glass, nearer together or further apart according to the scheme of his design, and into this cup or mold to blow a bubble of clear colorless glass. To this the canes naturally adhere. Upon his drawing it from the mold, heating it, coating with an envelope of clear glass, and submitting it again to the fire, the two sorts of glass became fused into one homogeneous body. When, then, he proceeded to blow out the bubble again, and fashion it into the form of a wine glass or whatever it might be, the threads of white in it followed unflinchingly the lines of the vessel itself, keeping their appointed place however long drawn out. The designer had, in fact, but to arrange the order of the canes round about the incipient bubble (embryo of the vessel to be), the breath of the blower did the rest, thanks to the ductility and tenacity of the material in its molten state. It is on this hint that Mr. Tiffany appears to have acted. He works no longer in clear and opaque white glass, but in richest colors, no longer in mere lines and threads, but in blots and patches of color; but his principle is still the same, to manipulate the bubble in the incipient stages and leave the development of the design to the blower's breath. The novelty of his process is in the quality of the glass employed, its many colors, and especially the way he works upon the not yet fully inflated bubble. Whether in the form of trailing threads of dough-like consistency, or "prunts" as they are called, or pieces of glass more carefully shaped, he attaches to it details which, as the vase takes final shape, are distended into the semblance of long leaves, or petals veined like flowers, or fantastic feathers, even of the particular eyed feathers of the peacock's tail.

HOW HE SPELLED CAT.

An old army surgeon who was fond of a joke, if not perpetrated at his own expense, was one day at a mess when a wag remarked to the doctor, who had been somewhat severe in his remarks on the literary delinquencies of some of the officers appointed from civil life:

"Doctor, are you acquainted with Captain G?"

"Yes. I know him well," replied the doctor. "But what of him?"

"Nothing in particular," replied the officer. "I have just received a letter from him, and I wager you a case of wine that you cannot tell in five guesses how he spells cat."

"Done," said the doctor; "it's a wager."

"Well, commence guessing," said the officer.

"K-a-double-t."

"No."

"C-a-t-e."

"No, try again."

"K-a-t-e."

"No, you've missed it again."

"Well, then," replied the doctor, "c-a-double-t."

"No, that's not the way; try once more; it's your last guess."

"C-a-g-t."

"No," said the wag, "that's not the way; you've lost the bet."

"Well," said the doctor with some petulance of manner, "how does he spell it?"

"Why, he spells it c-a-t," replied the wag, with the utmost gravity, amid the roars of the mess; and, almost choking with rage, the doctor sprang to his feet, exclaiming:

"Gentlemen, I am too old to be trifled with in this manner!"—*Chicago Tribune.*

WHEN THE HOUSE TAKES FIRE.

If there is a fire department within reach, your first move is made plain, writes F. O. Jones, ex-chief of a fire department, in *Good*

Housekeeping for October. Perhaps however the station is a long distance away, and to wait for the firemen means a ruined home. Many fires can be subdued by quick, persistent work with pails and dippers, if attacked when discovered. Take a small dish with which to throw the water, or the most of it will be wasted. If you have a hand force pump, count yourself lucky. Apply the water as near the seat of the fire, or the place where it started, as possible. Do not jump to the conclusion that because your house resembles a ham-curing establishment there is no use of trying to do anything. About the time you have the fire out, the smoke will suggest a conflagration. On oil fires, use dirt, ashes, sand, or even flour, for the only effect of water is to spread the oil without extinguishing it.

If the fire cannot be extinguished, endeavor to check its progress by closing the doors leading to the place where it started. Several minutes can be gained in this way, which will prevent much damage and simplify the work of the firemen; or, if no department is forthcoming, it will enable you to save a larger proportion of your household goods should you care to do so. The worst place in which a fire can originate in the average dwelling house is the attic. Before a hole can be cut in the roof, and frequently before discovery, the interior is a mass of flames, beyond the control of anything less than a well-equipped department. There is a sure preventive of attic fires, however, and that is keeping the chimneys clean and well mortared.

It is a hazardous undertaking to enter a building which is on fire and full of smoke, especially if you are not acquainted with the arrangement of its interior, but if you must do so, avoid suffocation by crouching as low as possible. Even in dense smoke there is usually a breathable space of a few inches next the floor.

IN A school for colored children there was a little boy who would persist in saying "have went," says a contributor to the *Christian Endeavor World*. The teacher kept him in one night, and said: "Now, while I am out of the room, you may write 'have gone' fifty times." When the teacher came back he looked at the boy's paper, and there was "have gone" fifty times. On the other side was written, "I have went home."—*Western Christian Advocate.*

THIS alphabetical advertisement appeared in the London *Times* in 1842: To widowers and single gentlemen—Wanted by a lady, a situation to superintend the household and preside at table. She is Agreeable, Becoming, Careful, Desirable, English, Facetious, Generous, Honest, Industrious, Judicious, Keen, Lively, Merry, Natty, Obedient, Philosophic, Quiet, Regular, Sociable, Tasteful, Useful, Vivacious, Womanish, Xantippish, Youthful, Zealous, etc. Address, X Y Z, Simmon's Library, Edgeware Road.

A TONIC Horsford's Acid Phosphate

Half a teaspoon in half a glass of water, refreshes and invigorates the entire system. A wholesome tonic. Genuine bears name HORSFORD'S on wrapper.

"WHERE DIRT GATHERS
WASTE RULES."
Great Saving Results from
the use of

SAPOLIO

HEALTHY BABIES
ARE THOSE RAISED ON

BORDEN'S



EAGLE BRAND CONDENSED MILK

SEND "BABIES" A BOOK FOR
FOR MOTHERS.

Borden's Condensed Milk Co., New York.



THE "ALTON'S" ENGINEER



IF YOU WISH TO
HAVE A NICE HALF-
TONE ENGRAVING,
4x3 INCHES, OF THE
ABOVE PICTURE,
SEND FOUR CENTS
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