

The Living Church

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(Continued on following page.)

(Continued from previous page.)

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The Living Church

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News and Notes



NEVER WERE expressions of mourning more sincere than those in connection with the death of the beloved Queen Victoria. Not only is all England given over to funeral sobriety, but the whole world is touched and the touch of grief has made many nations akin. It is significant that through it all there is no voice raised to mar the respectful and affectionate unity of all Europe and America; none at least except those of a few French journals, which have become unable to appreciate virtue or to recognize nobility of character. Queen Victoria made for herself a place in history that would be the dearest goal of any monarch the world has ever known; but more than this is the permanent place she has won in the affections of her people and in the esteem of the world. Perhaps the tinge of bitterness with which Lord Salisbury remarked that her ministry had never disregarded Her Majesty's advice without afterward regretting it, is the best testimony to Victoria's public services. It seems strange in retrospect that in so many crises she should have been able to preserve the equilibrium of her mind when trained ministers of State were bent on rushing into dangerous courses. One thing Americans ought to understand and appreciate. The changed attitude of Great Britain to the American republic was due almost wholly to the personal influence of Queen Victoria. Her reign began at a time when it was popular in England to belittle America and to underrate her. It ends with a sympathy from England to America that Americans themselves seem not fully to appreciate or understand. This changed attitude was not the work of a day; but is the result of the invariable tact and friendliness of the monarch, evinced repeatedly, and particularly during recent years. Certainly Americans have reason above all others outside her own dominions, for being sincere mourners for her whose equal can hardly be looked for on any throne in many generations.

WE MAY WELL BELIEVE that the quaint ceremonial connected with the proclamation of Edward VII. as King of England struck the public fancy of the average Englishman in various manner. We do not need here to repeat the story which the secular press has told of the unique procession which made its way from St. James' Palace over the Strand to the Griffin, where the Lord Mayor of London learned in formal and mediæval fashion that a new king was proclaimed in England. Such ceremonies in connection with royal events have their place, and we in democratic America do wrong to assume that they are acts of folly. It is by such formal ceremonies that the reverence of the English people for their king is evinced, and without that reverence the throne would itself tumble to the ground. The ceremony is an outward and visible sign of the reverence of the people. The new monarch begins a new dynasty, which will probably be known as the Saxe-Coburg line, the Guelph, or Hanoverian, having of course terminated with the death of his august mother.

We erred last week in stating that Parliament was of necessity dissolved at the death of a sovereign. Such was formerly the custom, but we overlooked the fact that by an Act of Parliament, passed in the reign of Queen Victoria, that rule was changed, and the present Parliament will therefore continue as formerly. An order in Council substitutes the words "King" for "Queen" and "Edward" for "Victoria" in the State Prayer, and also inserts, "Our gracious Queen, Alexandra, George, Duke of Cornwall and York, and the Duchess of Cornwall and York." The Duke of York, the heir apparent to the throne, becomes Duke of Cornwall on the accession of his father to the throne.

The custom for many years has been that the heir apparent was at once created Prince of Wales. As yet, however, the present heir is not entitled to that distinction.

EDWARD SEVENTH begins his reign with much in his favor. He has in the first place the respect of his people, if he has not as yet had the opportunity of winning the deep personal affection which they so liberally gave to his mother. He has too the opportunity of a retrospective view of what constitutes a successful reign. Victoria was not great by reason of her policies of state, for a constitutional monarch is not expected to be a politician, or even a statesman. Her influence upon state policy no doubt was very strong; but it was an influence which modified and guided, rather than which originated policies. The chief danger of the new King is of obtruding upon the constitutional government of England. The King indeed has a place in that government, and the Crown is no doubt stronger to-day than it has been in England for many generations; but it is a strength which can be counted on only so long as the influence of the Crown is recognized as a healthy influence, and an influence not directed contrary to the influence of the people. His Imperial Majesty—for such is to be the new title of the King-Emperor—will do well to emulate in large measure the characteristics of his noble parents.

IT WOULD BE HELPFUL if we could know the real truth concerning the Philippines. In spite of the fact that two Commissions, both of them composed of men of unquestioned integrity and undoubted ability, have been sent to the Islands; in spite of the fact that different military commanders have been in charge, and the further fact that civilians of note have personally but unofficially visited the group; in spite of the fact that there are voluminous reports and public papers on file purporting to give the facts authoritatively—in spite of all this there is undoubtedly a growing feeling in the United States that there are counter facts either unknown, or unduly minimized, or perhaps even suppressed, by the Administration. It is certain that the perplexities of the case have increased rather than lessened. Our own attitude is probably that of a large number of the American people. We were very sorry that the government should have become embroiled in the Spanish War, at least at the time when the outbreak occurred; we were opposed to the annexation of the Philippines when the Paris treaty was negotiated; but after it had been negotiated and signed, we urged that the Senate should not embarrass the government and the peace proceedings by delaying or refusing confirmation, and we have steadily urged that the government should be supported in good faith in its efforts at pacification and in the unhappy war. But it is easy to see that war cannot and must not be a matter of indefinitely prolonged policy. If we cannot pacify the Islands we gain nothing by refusing to face the problem. If we can but do not, we gain nothing by refusing to question why. The whole evidence is very conflicting and the whole question very perplexing. The Civil Commission now implore, in their new report submitted through the War Department, and also by subsequent cable grams, that the Spooner bill for temporary civil government be amended by giving permission to put it into operation at the judgment of the Commission instead of awaiting the close of hostilities. Undoubtedly the latter provision would raise perplexing questions, for a contingent law based on such termination would raise the question of the exact day when hostilities

could be said to be at an end, and might cast a cloud upon the acts of the government thus set up. Now, Mr. Spooner is said to favor sending a new independent commission out to look over the ground and see what are the real facts. But why should we give greater credence to any new commission instead of to the old one? And if we send out a commission to watch the present commission, may we not be obliged to send a later commission to watch the new one? Again the question becomes hedged about with perplexities.

We never like to leave a consideration of any problem, however, in this negative shape. It would seem to us that the temporary civil government bill, amended as suggested by the commission, ought to be passed. But we lay stress upon the word *temporary*. We hope that nothing of a permanent nature will be done with relation to colonial problems until the Supreme Court has passed upon the weighty questions relating to their status. It has been well said that if the Administration view of the law (which is our own view) is adopted by the Supreme Court, it will still not settle the question of what we *ought* to do with the Islands. But at any rate that question does not logically press for solution until the Supreme Court has spoken. It was in order that the *status quo* might be preserved pending that event that we were anxious that the Administration should be supported at the last election; and the American people largely adopted the same view. The need of to-day, however, is to tide over these colonial questions as well as possible until the verdict of the Supreme Court gives us a definite point from which to start. After that we must face the problems that have thus far of necessity been allowed to drift.

LONDON LETTER.

LONDON, January 14th, 1901.

WHAT is most surprising about the joint pastoral letter from Cardinal Vaughan and the Bishops of the schismatical Roman hierarchy in England and Wales on "The Church and Liberal Catholicism" is not its dominant note of high Papalism, but that it should have been issued on the Feast of the Martyrdom of St. Thomas of Canterbury (Dec. 29); and, moreover, that the Roman clergy and laity should be urged therein to cultivate "the spirit" of that once popular English saint. For surely the "spirit" of the martyred Archbishop was in some respects much more that of a Liberal than of an Ultramontane Romanist; though, of course, he was neither one nor the other, but a loyal English Churchman. St. Thomas, the first Englishman in the chair of St. Augustine since the Norman Conquest, was nothing if not robustly English in independence of mind and freedom of speech. In fact, he did precisely what the pastoral letter denounces; he ventured to criticise the action of the Roman See, and undiplomatically too; as when, being in exile on the Continent and vexed by the Pope's neutral attitude in his quarrel with King Henry, the great English Primate exclaimed, "Why is Rome so often for Barabbas and not for Christ?" In their letter the Roman prelates declare that it is against "Liberal Catholics"; that "the rights and liberties of the Church" must now be defended; and by "Liberal Catholics" are meant those who "criticise her devotions," and belittle the authority of "the decisions of the Roman Congregations." The letter also says that unless "converts" are fully persuaded in their own minds that they have found in the Roman Church "the Divine Teacher," they are not to be received into the Church, no matter "how many of the Articles of the Catholic Faith" they may assent to. The *Weekly Register*, which represents Liberal Romanism, comments thereupon by saying that it should have thought that in order to make "the minds of our youth" proof against the "evil" reprobated by the Bishops, this education should be assimilated to "the type which turns out the average man of cultivation," and not to the hothouse systems too often "borrowed from Continental models."

This "crisis" in the Roman body in England is not of recent origin, but one of long duration, beginning away back in the forties when the *Rambler* was started to disseminate the principles of Liberalism amongst English Romanists; and in 1862, when that monthly had become a quarterly and entitled *The Home and Foreign Review*, the R. C. Bishops felt obliged to issue a strong protest against its policy.

For nearly a quarter of a century the value of tithe, which is calculated upon a septennial average of corn prices, has been steadily declining—thus impoverishing many country livings; but according to the recently published official figures the future outlook for tithe owners is rather encouraging than otherwise. Although £100 of tithe rent charge is worth even less this year

than last—the figures being £66 10s. 9¼d. as against £66 15s. 9¾d.—yet the decrease is the smallest of any year, except one, since the shrinkage began, and corn prices, it is predicted, are now likely to be higher.

Lord Salisbury has sent a donation of £400 to the Bishop of St. Alban's Fund for East "London over the Border." Hatfield, where the Prime Minister resides, is in the Diocese of St. Alban's.

The Indian Church Aid Association, of which Bishop Johnson, lately of Calcutta, is the President, has issued the first number of its quarterly organ, the *Indian Church Magazine*, which will also be the gazette of the Bishops of the Indian Episcopate, as they have agreed to recognize the Association as their representative in England. The first number of the magazine contains communications from the Metropolitan of Calcutta and from the Bishops of Lahore, Bombay, and Tinnivelly and Madura. The Metropolitan (Dr. Welldon) lays stress upon the momentous fact that as the result of the English educational system "the old beliefs of India are disappearing in educated minds as the clouds before the sun," and the only possible issue is "Christianity or nothing." Three more Indian Bishoprics are said to be urgently needed. It is also stated that Mrs. Bishop, the well known traveler in the East, has offered to take up work in India under the Metropolitan.

It is becoming now the proper thing for all the English Bishops to have hostels in their Dioceses for the housing of graduates who are preparing for Holy Orders. The Bishop of Newcastle, following the recent example of the Bishops of Liverpool and Ripon, has decided to open one, and has selected for the Headship the Principal of Lichfield Theological College, whom the Bishop has also appointed to one of the new stalls in his Cathedral Chapter.

Lord Halifax's proposal (as a sort of *Concordat*) at the Round Table Conference, that under due precautions, and with the sanction of the Bishops, the alternative use of the First Prayer Book of King Edward VI. be allowed—"the one practical suggestion," says the *Pilot*, "to which the Conference gave birth"—has naturally infuriated Orange Protestants in the Church (who would get rid of the present Prayer Book if they could), but on the whole has been unexpectedly well received by the Moderates. Archdeacon Taylor, of Liverpool, and Chairman Miller, of the Church Association, are agreed that the legislation of the optional use of the Service Book of 1549 would mean "disruption of the Established Church"; though, on the contrary, it would merely mean putting "an end," as the *Pilot* says, "to the fruitless and mischievous endeavors to suppress things which had at no time died out in the Church of England, and are now more firmly established than ever." The Archdeacon of Liverpool having wildly asserted, in the course of the controversial correspondence between himself and the Dean of Lichfield in the columns of the *Times*, that since the year 1550 there have been "neither sacrificing priests nor altars legally in the Church of England," Dr. Luckoek thereupon cited against him the learned Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII. on English Ordinations.

The Diocese of London, which in respect to population is the largest in England though the smallest in area, necessarily requires a large staff of Suffragan Bishops. Hitherto, these have been three, namely, the Bishop of Stepney for the East End; the Bishop of Islington for North London; and the Bishop of Marlborough for the West End and contiguous districts on the northwest and southwest. Upon the retirement of the Bishop of Marlborough (Dr. Earle), now Dean of Exeter, Bishop Barry was appointed by the Bishop to succeed him in the charge of the west rural deaneries, though without having the old title which the Dean of Exeter still affectionately retains. A further arrangement, however, has now been made in regard to West London, and a new title has been created for its new Suffragan Bishop, the Rev. Frederick Ridgeway, D.D., rector of St. Botolph's, Bishopsgate, who will be known as the Suffragan Bishop of Kensington, the old Court suburb of London. It is understood that Bishop Barry, though not technically a Suffragan Bishop, will continue to serve the Diocese as a sort of Assistant Bishop. Dr. Ridgeway, who is a Cambridge man, took Priest's orders in 1872, and at one time was the incumbent of St. Mary's, Glasgow, and Dean of the Diocese of Glasgow and Galloway. In 1890 he was appointed to the vicarage of St. Peter's, Cromley Gardens, an important South Kensington parish, where he remained until his recent appointment to the rich living of St. Botolph's, in the City. He was brought up in a purely Protestant atmosphere, but he seems now to be quite in sympathy with the Catholic system and with Catholics. Both of the old titles

of the Suffragan Bishops of the Diocese of London, which under the Statute of Henry VIII. (1534) were derived from the distant provincial towns of Bedford and Marlborough, are now obsolete in the Diocese; said statute being amended in 1888 so as to allow the Diocesan Bishops to choose what titles they please for their Suffragans.

Just as this letter is being finished for the post, the *last* bulletin from Fulham Palace announces that the Bishop of London has passed out of this mortal life; dying at a quarter to one o'clock to-day. It was generally thought that the Bishop would recover after the second operation on the vigil of Christmas, but suddenly on the 8th inst. there came a serious relapse, from which he never rallied. Half a dozen doctors or more were constantly in attendance upon him. Both the Queen and the Princess of Wales sent to make inquiry, and amongst numerous callers at the Palace were the clergy of the Greek Church in London. Yesterday at the churches throughout the metropolis, and also at many churches elsewhere in England, the prayers of the congregation were asked on behalf of "Mandell, Lord Bishop of the Diocese of London." At St. Alban's, Holborn, the Rev. Arthur H. Stanton, in the course of his sermon at the High Mass, expressed the wish that all present would "breathe a prayer to God that He would be pleased to avert that which they feared and which they hardly dared to hope against." May the Bishop of London rest in peace amidst Bishops Apostolic!

J. G. HALL.

NEW YORK LETTER.

THE DEATH OF THE QUEEN.

THE death of the Queen of England produced a profound impression upon this busy city. Always more English in its sympathies than perhaps any other American city, rendered so by close commercial and financial relations, emblems of mourning began immediately to appear, and still cover many prominent places of trade. Prayers were said in almost all churches last Sunday, and in St. James', St. George's, Heavenly Rest, Grace, and Trinity, references were made in sermons and special memorial services are planned. In churches of other religious bodies, notably the Reformed of Dutch antecedents, the Methodist, and the Presbyterian, special services were held last Sunday, or will be held on the day of the funeral. What may almost be termed the official service is to be held on Saturday, appropriately in Trinity Church, the Bishop of the Diocese, the rector of the parish, and the Rev. Drs. Morgan, Warren, Geer, Steele, and others assisting. A service is also to be held in the Metropolitan Opera House, under the direction of the British societies. Such personal tributes as have been paid to the dead sovereign were, it is certain, never before heard in America concerning a ruler of a foreign country. And it is to be assumed that what is true in this respect of New York is true of every city.

CIVIC REFORMS.

New York's new Governor has a hobby for economy. He has saved the state some thousands already, and now suggests the naming of single commissioners to administer the various state boards, among them charities, instead of the large memberships of salaried persons. The clergy of this city differ radically in their estimate of the need in so far as the administration of the state charities are concerned. Bishop Potter, Bishop Littlejohn, the Rev. Dr. Huntington, the Rev. Dr. Grosvenor, and the Rev. Percy S. Grant, among many others, have uttered formal protests against a change. Local charitable interests, in the membership of which are many Churchmen and Churchwomen, have held a meeting and have also uttered combined protests. The points are made that most members of the State Board of Charities serve without pay; that there has been built up, under the present system, a corps of specialists who possess knowledge of relief conditions which no single commissioner can possibly have; that under the present system the cost of administering the charitable funds of the state last year were \$80,000, while Massachusetts, under a similar system, spent \$600,000; and that states in the West that have tried both ways find the New York system the better one.

The Rev. Charles T. Walkley, one of the new curates of Grace parish, has been appointed Fire Chaplain, to succeed James Le Baron Johnson, resigned. The position is an unsalaried one. Mr. Walkley is a native of Kentucky, and a graduate of Kenyon College. He came recently from Zion Church, Palmyra, N. Y.

MISSIONARY.

The first missionaries under the Board to start out in the new century said their farewells at the Church Missions House on Tuesday of last week. The service consisted of a celebration, with address by the Rev. D. T. Huntington. The missionaries are Dr. and Mrs. Jefferys, Miss Hubbard, Miss Byerly, and Miss Mason, and they sail for China about February 1. The Board has just been given funds with which to erect a new church at San Juan, Porto Rico, and has appointed the Rev. J. H. Van Buren of Lynn, Mass., missionary, and he will sail for the island on February 1, there to join the Bishop of West Virginia. The amount of money given is \$10,000, and the United States government has given a site. Almost the entire congregation is made up of English residents, but in the opinion of Bishop Peterkin, the natives are best reached through the foreign element. Chaplain Pierce, who has been working in behalf of the Manila mission, is *en route* home, ill, and the Board is looking for a missionary to send to the Philippines.

DR. STRONG ON THE GROWTH OF THE CHURCH.

Dr. Josiah Strong, who is the President of the League for Social Service, and a man who enjoys an enviable reputation as a careful statistician, was one of the speakers at the sixtieth anniversary celebration of the Broadway Tabernacle Congregational Church, last week. His subject was "Congregationalism of the Future," and in his address he pointed out the fact that the religious tendency of the day was, first, toward a return to the teachings of the Saviour, an emphasis of the need of work for the upbuilding of the Kingdom of God on earth; and, second, toward an application of Christianity in every day life. Dr. Strong showed that the successful church of to-day was the church that works for the salvation of masses as well as of men. Of the five great religious bodies represented in this country, the Episcopal, the Presbyterian, the Baptist, the Congregational, and the Methodist, the two that were remarkable for their growth or lack of growth in the past ten years, said Dr. Strong, are the Episcopal and the Methodist.

In ten years the Episcopal Church in this country, he said, had grown 48 per cent., or at a larger rate than any of the other bodies named. The Methodists show an increase in the same time of only 20 per cent., the smallest of any of the others. In the past five years Episcopalians have grown 18 per cent. in numbers, Methodists only 6 per cent.; and in the last year the Episcopal body shows an increase of 3 per cent. while the Methodists have not increased at all and as a matter of fact have gone backward instead of forward. It is interesting to note, said Dr. Strong, that the Church which has grown is the Church that has placed the greatest emphasis on socialistic Christianity, while the religious body of the five that shows the smallest increase is the one that has paid the least attention to that phase of Christian work. Dr. Strong stated further, that he had made a most careful investigation, and had found that a very large part of the growth in the Episcopal Church resulted from the efforts of those churches in the body that carried on an institutional socialistic work.

The Heavenly Rest parish is to receive, to be in place by Easter, chimes and a clock for its church tower. The same are being given by Mrs. Humphrey, in memory of her husband, Dr. Frederick Humphrey, who had been warden of the parish for twenty years but died last July.

CHURCH CLUB.

There was an unusually interesting annual dinner of the Church Club this year, because of the large number who attended and the prominence of those who made the after dinner speeches. President Miller presided, and among the speakers were the Rev. Dr. C. T. Olmsted of St. Agnes' Chapel, the Rev. Dr. W. M. Grosvenor of the Incarnation, and General F. V. Greene. Mention was frequently made of the loss the world has suffered through the death of the British Queen. Bishop Potter, who made the principal address, spoke again of the necessity of enlisting a band of men who shall be held in a measure responsible for seeing that the public officers enforce the law, if any lasting reform is to be obtained. He said: "I desire to emphasize to-night the great and undeveloped power for good along educational and reformatory lines of an organization like the Church Club. It might be made a school of education in the higher politics of the world. This era is the most portentous in the history of Christendom, if not the world. What has happened in China, what happened in India, long ago, is typical of what is happening all over the world. The questions of the conditions of civilization in the far East and of our relation to

the rest of the world seems to me important for discussion by such a club. My friends of the clergy might well take a lesson from the apostle on Mars Hill, where he saw the altar dedicated to the unknown God, and apply it to the missionary situation of the day.

"I wonder if you have read the agreement being made by the commission in the Philippines in regard to education. Those are questions concerning which you ought to have opinions, and in which you and I must help form public opinion. Then again, there are reform movements and the relation of the individual here at home. Until we have recognized our responsibility to observe infractions of municipal law—until you get into the life of the individual citizen that which makes him note wrong and report it—you will not do much for reform."

CONVERTS ORGANIZE.

B. F. De Costa, who used to be rector of St. John the Evangelist's, is now president of a Converts' League, made up of Romanists who formerly belonged to many different religious bodies. Last Sunday there was organized in this city a Society of Converts, made up of former Romanists who are now in the Church and in various denominational bodies. The membership of the society is already about two hundred, about forty of them former Roman priests. The objects of these organizations is to furnish fraternal and social life, for converts in either direction usually have lonesome religious times. The membership of the Society composed of former Romanists is scattered throughout the West.

LONG ISLAND.

St. John's Church, Centre Moriches, Long Island, used to be the village school house. Two years ago it was started as a mission by a lay reader, and is now in charge of the Rev. H. W. R. Stafford. Recently many improvements have been made to the building, and a new altar will be in place at Easter.

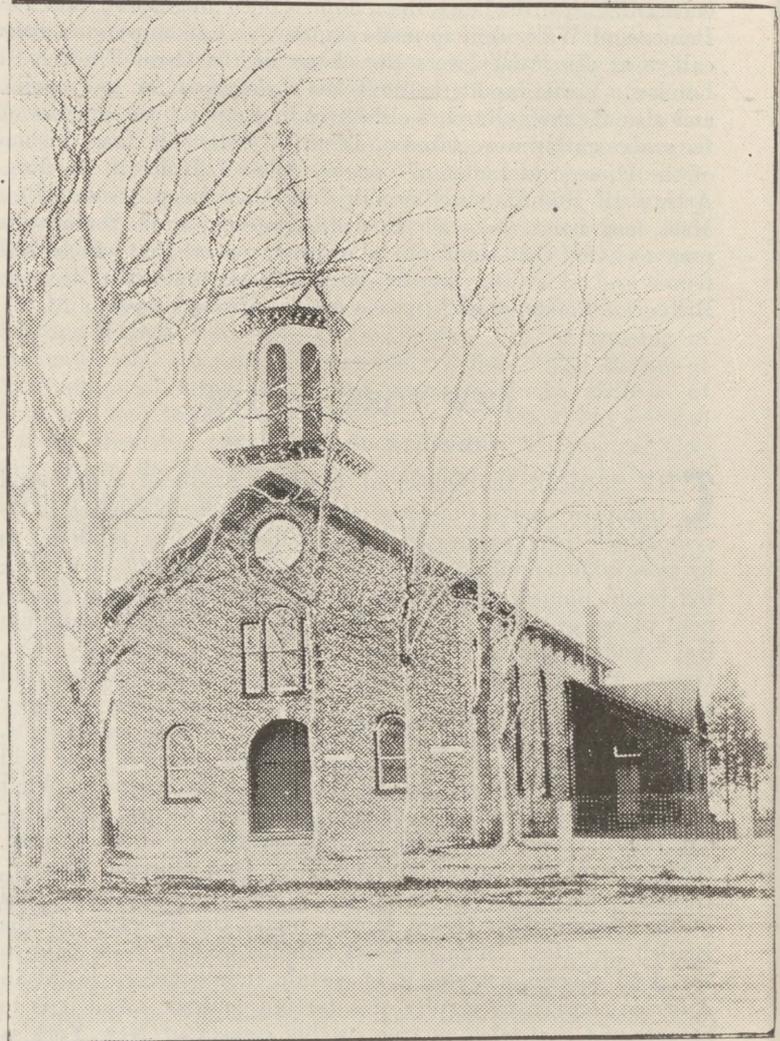
St. Mark's, Brooklyn, which has to move because of the building of the new East River bridge, at first intended to put up at the outset its new church on its splendid site on the Eastern Parkway. Now it has decided to erect its parish house first, a picture of which has already been given in *THE LIVING CHURCH*. The corner stone of the latter was laid last Saturday afternoon, many clergy being present. In the new building will be provided a room for the Church service, and it is expected that it will be large enough for some time to come, since the neighborhood is not yet thickly settled. The building is to be built of brick and stone, and will be 45 feet 8 inches by 85 feet 8 inches. It will be in the Gothic style of architecture, the basement to be above ground. The cellar will contain boiler space and room for the storage of coal, with rooms for boys' guilds, gymnasium, billiard room, and toilet room for boys. The halls will connect with the upper floors by stairways.

Approach to the basement will be by an open timber porch on the south, and a door on the north connecting in the future with a cloister leading to the transept entrance to the church. On this story will be the parish guild rooms, parlor and kitchen, with toilet rooms for women. Stairs will lead to the floor above, upon which is the main assembly room with raised platform at the east end, which will be fitted up as a temporary chancel. A library and choir room will also be on this floor, which will be approached by a broad flight of stone steps, giving an exterior entrance at the west end.

IN A CHRISTIANITY that has any life, any vitality, any essential resemblance to the character of its Divine Master, the closed hand of business sagacity must be changed into the open hand of Christian charity. A priest or layman who measures everything spiritual by the good it will do him or his parish, is in the wrong pew. He calls his religion by the wrong name. It is not the religion of Jesus Christ. Of course the measure of responsibility is greater, the nearer the call to his own; yet there is no Christian but has some responsibility extending "to the uttermost parts of the earth." And a man should measure his share in each sphere of influence. In his own home he is one of four or five; in his parish one of twenty, fifty, a hundred, etc.; in the Diocese, one of three thousand five hundred; in the American Church one of 700,000; in the whole field of foreign missions, one of several millions. So each field of Christian influence comes in for a share of his sacrifice, just as each Christian in all the world hopes to share in the sacrifice of His Lord and Master. And let this share be an intelligent one. Let us not give according to fitful impulse, for then no one can rely upon us, but let us give according to fixed principle in each sphere of influence, setting aside so much for the family, so much for the parish, so much for the Diocese, so much for domestic and foreign work each year. We have little faith in impulsive giving because we have never seen much come of it.—*The Crozier*.

AN ANCIENT VIRGINIAN CHURCH.

RECENTLY the vestry of old St. Paul's Church at Haymarket, Va., placed in the hands of Congressman John F. Rixey, for the Eighth District of Virginia, a claim for damages done to the church building by Federal soldiers during the Civil War. This church, as one of the oldest buildings in this section of Virginia, has attached to it many memories of the past. The walls are of English brick and have stood since the first of the past century. In the early days of the building's history it was used as a courthouse, circuit court for the surrounding counties then meeting at Haymarket. When the cloud of civil strife



ST. PAUL'S CHURCH, HAYMARKET, VA.

hung over the land and Haymarket was reduced to ashes—alone, above the smoking village, remained the old church.

In the claim for damages done the building it is stated that the Northern army used the church at different times, as both hospital and stable. In the churchyard are buried soldiers from many states. Often in opening fresh graves the remains of the uniformed dead are dug into. The present rector of St. Paul's is the Rev. Henry F. Kroman, late assistant at Christ Church, Baltimore.

WHAT A PATENT COSTS.

IN THE COURSE of its progress through the office, up to the issue and mailing of a patent, says E. V. Smalley in the *January Century*, an application passes through the hands of fifty-two persons. An applicant pays fifteen dollars to have his claim examined, and in case he is granted a patent an additional fee of twenty dollars is required. Attorneys charge from twenty-five dollars up, according to the work demanded by the cases, and as the applications number about forty thousand yearly, it will be seen that there is a good deal of money to be divided among the patent lawyers whose signs cover the faces of the buildings in the vicinity of the Patent Office. An inventor is not required to employ an attorney, but probably ninety-nine out of a hundred do. In simple cases, where there is no interference with prior claims, an inventor can almost as well deal direct with the government, but in most cases the knowledge of the lawyer is valuable. He can study other inventions in the same line, and knows how to make the claim of his client broad enough to cover all that is new and valuable, and not so broad as to be rejected.

Some Phases of American Church Work.

WORK AMONG SOCIAL OUTCASTS—III.

BY THE REV. GUSTAVUS TUCKERMAN.

WE ARE saved by hope." So wrote Saint Paul, than whom no man ever had greater reason or better right to make the assertion. Coming from him, who, having suffered the loss of all things and become as the offscouring of the earth, could nevertheless write such a message as that to his friends at Philippi, the statement commands more attention than if it came from another human source, and deserves more decided and positive emphasis than it commonly receives. According to him, faith is the first and prime requisite, and love (*caritas*) the greatest of the three. But hope has its place and importance, also, being the middle term without which the first is barren and the last denied birth and bloom.

No one, probably, more fully appreciates the place and importance of hope than the worker among Social Outcasts. He begins the enterprise in hope, or he would not begin it at all. But he very soon finds from increased knowledge of his own and others' lives, that hope is a plant which not only admits of culture, but also demands attention or it will die. He finds that in his own case it must be fed and nourished or his work will deteriorate and become worse than vain. He notes that the most "hopeful cases," so called, are those possessing and manifesting most hope of better things, not merely for themselves but for mankind at large. He discovers that at once the most important and most difficult feature of his work is the impartation of ideals which shall awaken hope on the part of those in whom it is moribund or atrophied. While increasingly certain that the primary source is one and unchanging, being in brief nothing other than the divine-human kinship, and while some supposed mediate or secondary sources come to be sources of disappointment rather than of hope, he nevertheless learns that the original source still makes the light to shine out of darkness, that much of the latter is only apparent, and that there are other secondary sources which in fecundity and power exceed his imagining. He learns moreover how valueless is much of the talk concerning optimism and pessimism; he is reminded that the separation or division of his fellows into Saints and Sinners is not the only one impossible of being made with justice by human hands. He perceives that one may consistently be both a pessimist and an optimist; a pessimist concerning existing conditions, methods, etc., while at the same time a thorough-going optimist in regard to the final and ultimate outcome of human history here upon the earth; and that the one attitude is often, though not necessarily always, a correlative of the other. If in attempting to state his impressions he appears to be unduly pessimistic and disappointingly unpractical, it may be well to suspend judgment, not only in view of differences in natural temperament and discrepancy in actual personal knowledge, but remembering also that, as Saint James says, "in many things we all stumble."

The writer or speaker is not the only one influenced by the tendency to be analytic rather than synthetic. The reader or hearer is also prone to have his attention so fixed by the negative and critical, as to miss in a large measure the force of what is meant to be positive and structural.

Furthermore, allowance may well be made for the difference in estimation of what is practical and feasible, due to difference in experience and point of view.

There is in truth another side to the picture presented in the two preceding papers. Spite of all that is dismal and discouraging, there is much not only giving promise of a better day, but giving assurance also that even now is our salvation nearer than when we first believed; that "there never was a time since the making of man when love was so near its own." This, however, being felt or perceived intuitively rather than grasped as a result of intellectual process, is something which renders detailed statement thereof uncommonly difficult, and almost certain to be unsatisfactory. It is something which must be known in the sense in which Saint John so often used that phrase.

What then do we so know? Of what are we so sure as to make such statement covering it? Much, it would seem.

We know as we never knew before, that the Son of God is come and hath given us an understanding that we may know Him that is true; we know that the grace of God hath appeared bringing salvation to all men, teaching us to deny ungodlikeness

and earthly lusts, and to live sound-minded, righteous, and god-like lives in this present age. We know that whereas we were formerly without understanding, disobedient, led astray, enslaved to all kinds of lusts and pleasures, living in malice and envy, hateful and hating one another, when God our Saviour made manifest His kindness and philanthropy, He saved us, not through works of righteousness which we had done, but according to His own mercy, by the laver of regeneration and the renewing of the Holy Spirit which He richly poured forth upon us, by Jesus Christ our Saviour. We know that He hath called and is still calling us out of darkness into His marvelous light. We are become certain that the Christ in us is not merely the hope of glory, but no less the true Light lighting every man coming into the world—the luminous or seminal principle in all men, needing only opportunity for self expression to fill them unto all the fulness of God. We are sure as we never were before, that as He is, so are we in this world; sent, even as He was sent, as fully commissioned and empowered as He, for the accomplishments of even greater results, through faith in Him, and the operation of the Spirit sent by Him. We know that He which hath begun the good work will continue its performance and bring it to completion in the case of the race, no less than in the case of the individual. In short, redeemed humanity is becoming conscious of redemption as a fact, not a theory. The sons of God are beginning to appreciate their birthright, heritage, and function. The Gospel is coming once more to be a Gospel indeed. The social horizon is immeasurably widened. Possibility was never writ so large since time began.

Ground for hope there is in this surely; and it is confirmed by the fact that this conviction by the Holy Spirit in respect of righteousness is finding expression, not alone, or chiefly, in sermons, but in literature, in art, and in the councils of society. It is finding embodiment in education, and to some extent in legislation. It is being manifested in various ways, some of them direct and expected, many of them indirect, unlooked for, and commonly unnoted or regarded as devoid of such evidence. It is seen in the ever widening adoption of a distinctly new and yet natural, reverent, and altogether commendable attitude toward Holy Scripture; in a determination to take seriously, if at all, the teachings of Christ and His apostles; in a desire to know the truth through direct personal investigation, in impatience with anything which renders nugatory the assertion of absolute frankness on the part of the Father and His Son; in a longing to think the thoughts of Jesus in terms of modern life. It is seen no less in the awakening of the social conscience, in the spontaneous investigation and discussion of social problems, in recurrence to the scientific method of studying said problems, in the concrete rather than the abstract; in disgust with and revulsion from snug respectability, conventional morality, pharisaic religiosity, and pagan superstition; in contempt of and repudiation of professionalism in various forms; in revolt against bossism and servile partisanship in politics; in deepened sense of civic responsibility; in the giving way of the tendency to organization before the realization of an organism already existent. It is undoubtedly the inspiration of the various altruistic colonies, of the whole settlement house, and "Institutional Church" movements, and is struggling for utterance and expression in other ways, not understood as yet, but destined to be revealed in due time as God's own work.

All this and more is apparent to the worker. He thanks God for it. It is seen in the light of that vision of what shall be; that light which by contrast makes present shadows seem so much darker to Him than to others. It is the buttress of His unquenchable optimism as to the final outcome.

But the Church, the Church of his baptism, training, and ministry, what part has she in the furtherance of social progress? What is her attitude thereto? Can nothing be done to change the latter so that the former may be enlarged?

I believe that there can, or these papers would not have been written, as they have been, in hope. I believe that a conservatism which attempts to hold fast that which is good, while persistently ignoring new manifestations of the Spirit, thinking meanly of modern prophesyings and refusing to try all things, is not only unapostolic, but also so short-sighted and irrational, so devoid of common sense, as to defeat its own ends. But the danger once made clear, there seems no reason to believe that the Church will adhere to so suicidal a policy. To keep up with the

times, nay, to be as of old, the radical factor in the formation of epochs, it is not necessary that she abate an iota of her claims or surrender in any degree her position as the pillar and stay of the truth, the conservator of the deposit made once for all. It is necessary, however, that she make good her claims in such a way as to render their validity no longer a matter of dispute; that she be herself so sure of her own ground and status as to render uncalled for its verbal assertion.

Pastorals insisting upon the divine inspiration of Holy Scripture, even though backed by the authority of the House of Bishops, can have but little weight so long as the economics of the Church are distinctly at variance with that old code which Jesus said He came not to destroy but to fulfil. Assertions that Episcopacy is necessary for the *esse* or the *bene esse* of the Church, are not likely to be taken very seriously so long as her polity is distinctly and essentially congregational—her Bishops being in fact little more than instruments for Confirmation and Ordination. Men may call themselves and the Church *Catholic* to the end of time, and if they choose, spell the whole word in double capitals; and yet fail to convince anyone, so long as their spirit and attitude be sectarian and pharisaic to the last degree.

Insistence upon the necessity of valid Sacraments is not likely to be impressive, so long as the lives of recipients thereof differ in no respect from those who have them not, whether professed by Christian or Hebrew.

Proof of apostolic lineage involves something more than obedience to the injunction "Let everything be done decently and in order," something more than respectability and decorum, something, in short, of that unity, zeal, and boldness, which, flouting respectability, and tossing conventionality to the winds, turned the world upside down, dumbfounded the gainsayer, and made despots of every sort to tremble.

Professed desire for unity with those without, is unlikely to win a very hearty response, so long as there is anything but unity within.

Why not strive to set our own house in order before attempting to enlarge its bounds or to regulate the affairs of others? Why not be what we profess to be, and so really do what we profess to do?

If the Holy Scriptures of the Old and New Testament be indeed the rule and ultimate standard of faith, why not have them read in language capable of being understood by all sorts and conditions of men, rather than as now, by only a small fraction of the congregations?

If they contain all things necessary to salvation, and the purpose of the Church be to save all men, why not issue them in such form as to be within the apprehension at first hand by all; *i. e.*, in the vernacular?

If the way into the Holiest has indeed been made wide open for all, why block that way for the vast majority by issuance of a guide book which, because couched in language so archaic as to require translation by experts, virtually conceals the aforesaid fact?

If the time foretold wherein it will be unnecessary for any man to teach his brother or to bid him know the Lord, be really desired, would it not be wise to bear witness to the truth, rather than its form, by enabling even the least of these His brethren to teach himself?

Surely, surely, it cannot be true that, like certain ecclesiastics of old, we are afraid of losing our job. But if we are not, why in the name of common sense do we not substitute for our present Catechism, a condensation of the Church's rule of faith and practice so worded as to enable parents and sponsors intelligently to impart the same to the children, for whose salvation they are primarily responsible? How absurd to go on quoting the Master's injunction concerning the little children, while at the same time persisting in a course which virtually holds them back and says—Not yet, Not till you have passed through our hands, Not till we have credit for your enlightenment!

Again, admitting the Apostles' and Nicene Creeds, to be a sufficient verbal statement of the Christian Faith, why not give this faith tangible, concrete, and social expression? Why not be and do the things we talk about? Is not our failure so to be and do, tantamount to denial of that faith? If we believe in the household of faith, why not give it being? Why not make the family the norm in matters ecclesiastical? If "respect of persons" be reprehensible in the case of individuals—reprehensible because most distinctly un-Godlike, and so more than almost anything else, inimical to the unity of the Spirit—is it any less so in the case of parishes and missions? Has Saint James' condemnation no application in Church affairs? Are there no

Social Outcasts in the shape of Church-forsaken (usually mis-called God-forsaken) missions, virtually told to stand there or sit here under the footstool? Are the little ones not despised?

Again, being Episcopal in name, why not be so in fact? Having those whom we profess to regard as the successors of the apostles, why deny to them the exercise of the distinctive apostolic prerogative of mission? If Bishops be fathers, if the appellation have any basis other than sentimentalism, why not accord to them parental functions, and both demand and submit to the fulfilment of parental responsibility? Why not so limit the territory of their jurisdiction as to enable them to be in truth chief pastors, chief missionaries, spiritual leaders, instead of the ecclesiastical officials so many find themselves forced to be now? If the Diocese be the unit, its relation to the whole Church being that of the family to society, why not give the fact practical recognition? Why not abolish the invidious distinction between self-supporting parishes and dependent missions, by putting all upon a common basis as children of one Father, members of one family, whose common right is, both to contribute according to ability, and to receive according to need, to and from the common purse?

Is it not just barely possible that the doing of these things would tend toward the unification with its Head of that body which the Prayer Book defines as the "blessed company of all faithful people"?

If so, are they not among the things which St. Paul bids us to try? So long as we try them not, can our failure to attract and win and hold social outcasts, be justly charged to any cause other than our own shortsightedness and infidelity?

On the other hand, would not unification, earnestly desired and persistently sought, result in giving to the Church a revelation of the true import of the Virgin's song, making it, as it has not for centuries been, her very own *Magnificat*? Would it not also be to the world at large a reiteration, verification, and fulfilment of the words of Jesus: "I, if I be lifted up, will draw all men unto Me"?

[THE END.]

AFFAIRS IN CHINA.

FROM A LETTER FROM THE REV. J. ADDISON INGLE, DATED AT HANKOW, CHINA, NOVEMBER 25.

WE WERE surprised to get letters from Shanghai to-day which show that some at least of our people there are a good deal alarmed for us. It was a great surprise, because we were not alarmed for ourselves, and are not now. One of the Shanghai papers stated that the wretched Dowager had sent orders to all the Viceroyalties to prepare for immediate war with the allies. That may or may not be true, but is pretty well established that Li Hung Chang telegraphed to our Viceroy that peace was impossible and he must prepare for war.

That message came several days ago. Nothing has been done about it, and traffic goes on as before on the river. Locally everything is perfectly quiet, with every sign of continuing so. The Yang-tsze Viceroyalties have kept from fighting for many months, when everything was in their favor and there was a chance of success. Now that the pick of their armies has been beaten and broken up in the North, the court is in exile, hostile officials in the North have had their heads taken off, and there are over a dozen gunboats in the Yang-tsze, six of them now lying here, I think it very unlikely they will be so foolish as to embark on a course which can only end in speedy ruin for them and partition for the country. The only thing that is likely to drive them to fighting would be an attempt of the foreigners to bring an army up here to cut off supplies for the court, almost all of which now go up the Han for Hankow. But the foreigners have promised not to do this if the Viceroyalties preserve order. So it is not likely to happen.

"This is probably the most tangled state of political affairs that the world has ever seen. The Chinese armies have been defeated in the North; Peking and Tientsin destroyed; several officials who obeyed the Empress Dowager's commands and murdered foreigners have been beheaded. Operations are still going on. The court has fled to a distant place, to reach which it endured great hardships, and to which large numbers of the courtiers succumbed. It is now in the midst of a panic-stricken province, and all of its supplies must come up the Yang-tsze. Most of its funds must be collected from this valley and forwarded by the very Viceroyalties who disobeyed orders, spared the foreigners and are now bound by a promise to the latter to preserve order. Rice for the court is brought to Hankow by foreign

strangers, but it is said to be so poor and dirty that it will be of little use by the time it reaches Sinan-Fu.

"The commissioners appointed by the court are trying to get the foreigners to discuss peace; meanwhile the Empress is gradually issuing edicts denouncing her creatures, who obeyed her orders, and assigning punishments. At the same time she is making preparations to continue the fight.

"The allies seem to be still pushing forward in the North and trying to circumvent the wily old Empress, while the foreign steamers here are carrying food to enable her to hold out. She has assigned some pretty severe penalties to some of the guilty officials, but no one believes she will have them carried out unless she is absolutely powerless to prevent it.

"I forgot to add that the Governor of Shantung Province is vigorously suppressing the remains of the Boxer movement in his province, and the allies have agreed not to send troops there. In return for their courtesy he sent them presents of food. So that, in some parts of the country the allies are at war with the court and its minions, while in the other they have entered into agreement with officials who, while disobeying the Empress' order to exterminate foreigners and still protecting those in their borders, are yet sending troops, money, and food to enable her to keep up the fight. They are still sitting on the fence, and apparently have not yet made up their minds on which side to dismount.

"Everybody is disappointed at the way the United States government has acted. As soon as the first temporary success was gained and the legations were rescued the United States withdrew from the whole thing. Matters were in no condition for settlement then, as the Dowager showed not the least sign of repentance for her murderous work. Nor are they any nearer settlement now. Yet apparently the United States government pins its faith to the statements of the Chinese minister in Washington and Li Hung Chang, has decided that its work in China is done, and will wait until England and Germany have quieted things and then step in and share the benefits. One of the strange features of the situation is that everyone seems to wish the Emperor back to the throne. Even the Reformers and the anti-Manchu secret societies are of the same mind. They do not regard him as a Manchu, and there are strange stories that either he or his father was a pure Chinese, who was changed in the cradle for the true Manchu. But while he is recognized as the true Emperor, Chinese notions of reverence for seniors and mothers, even foster-mothers, make the officials unwilling to oppose the Dowager, even though she has usurped the place of the true ruler.

"Truly this is a strange land. The Emperor seems anxious to return to Peking and arrange peace, but the old woman will not let him."

ARE WE MEDIAEVALISTS?

WHEN A Broad Churchman finds himself in a defeated position he oftentimes tries to shelter himself by raising a false issue. He tries to mislead his people by calling his Catholic opponents by the title of mediaevalists. It is a big word. A good many of his people do not know what it means. But they imagine it is something dreadful. It does the work of the preacher who won the innocents to applaud his sermon by a pompous use of the word "Mesopotamia." Newspaper writers also think it fine art to air the word, and somehow suppose they have said a clever thing when they have called the ritualists "mediaevalists." Now no Ritualist or Catholic is desirous of bringing back the middle ages. He would think one a madman who seriously entertained such an idea. To this idle contention the answer is simple and easy. When men say that we are going back three or four hundred years, we reply that in one sense we are going back farther. We are going back or up to Christ. The difference between the Broad Churchman and the Catholic is that the former trusts man's independent reason, while the Catholic rests on Christ and His authorized Interpreter, the Church. One says he believes what the clash of the best intellects of the age produces. The other says, if Christ was a divine Teacher, the result of His teaching shows what He intended to teach. What we Catholic Churchmen hold in doctrine and practice and worship is what from the beginning has by four-fifths of all Christians been held and taught. Either this must be Christian truth and Christian form of worship, or Christ is no divine Teacher sent from God. Either you have, if honest and logical, to give up your Broad Churchmanship and become a Catholic or cease to believe in Christ and Christianity.—*American Churchman.*

FAITH and obedience are bound up in the same bundle. He that obeys God trusts God; and he that trusts God obeys God. He that is without faith is without works; and he that is without works is without faith.—*Selected.*

Correspondence

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

THE FOND DU LAC CONSECRATION.

To the Editor of *The Living Church*:

PLEASE give to the light the following, which has been returned to me by the editor of the *New York Churchman*—unwilling to publish this exposure of the injustice of his position:

To the Editor of "*The Churchman*":

I feel that I must take exception, mildly, to the tone of the editorial on "Ritual Anarchy," in a recent number. That, and the ensuing letter of "Frederic Cantine," were very severe and amusing; but were quite too much in the style of a daily paper for the treatment of a solemn function of the Church, in a religious journal.

The question as to the legality of that function can readily be settled by reference to the Anglican use of the Bible. The narrow, Puritan canon is, Do nothing not laid down in the Bible. The position of the Church of England has always been, Do what the Bible enjoins, do nothing that it forbids, and in the wide margin of things not mentioned in it, exercise the liberty of common sense. Applying these canons to the Prayer Book, which happily is not a prohibitory book, we have, Do what the Prayer Book enjoins, and in the wide margin of things not mentioned in it, exercise the liberty of common sense. We must repudiate any narrow, Puritanic construction of that book.

Now the Bishops at Fond du Lac maintain that they followed the Ordinal scrupulously; and in that case they must be absolved from the charge of lawlessness.

Further: the initiative in matters of ceremonial rests with the individual. In such matters the General Convention is not an initiating but a judicial body. It may, of course, consider and condemn the proceedings at Fond du Lac; but it would show good sense in not noticing the subject. Certainly, an initiative taken by as many as seven Bishops, representing a wide province of our national communion, cannot be lightly regarded. Bishop Armitage, the Coadjutor of the great Kemper, used to say, We cannot expect to have ritual petrification in a living, growing Church; and it may be that the ceremony at Fond du Lac corresponds to an advance in ecclesiastical and other culture. And if, as is asserted, it has contributed to a better understanding with the Orthodox Church of the Orient, it is not only not to be condemned, but is to be positively commended.

GREENOUGH WHITE.

University of the South, Jan. 1901.

THE VESTMENTS OF BISHOP WELLES AND BISHOP PERRY.

To the Editor of *The Living Church*:

IN THE issue of January 12th, the late Bishop of Milwaukee and the late Bishop of Iowa, appear vested in Cope and Mitre. Evidently the intention is, to make it appear that it is no new thing for the American Bishop to be thus attired. And to add force to the exhibit, attached are high commendations of these prelates—greatly deserved.

Before we leave the desired fact and impression, it is only fair to inquire, whether Bishops Welles and Perry ever appeared thus habited in this country. In the life of the former by his son, it is stated: "On Sunday, September 16, at the request of the Bishop of Southwell, Confirmation was administered by Bishop Welles in the Church of the Holy Trinity, Shirebrook, to 36 candidates. The Bishop was habited in the ancient vestments of cope and mitre, and the scene was deeply impressive in its character" (p. lxxix.).

It is one thing to have conformed to the practice of the Church of England on her own territory, the Bishop accepting a courtesy; and quite another thing to have introduced into the Church in this country what has no authority of custom, and so no prestige of familiarity, and without any dictate of courtesy. If these Fathers in God were never seen in their own Dioceses or in any noted ceremonial, in cope and mitre, it is a wrong to them, and painful to their friends and admirers, to open your

paper and find them as there presented. No one says that a sin was committed at Fond du Lac. Their argument is, we repeat, that there was no authority of practice in the Church of this land, and that to the American people, not excluding those of our own household of faith, such gorgeous habiting of even the Bishop is more likely to repel from than to win to the Church.

It was a great mistake to publish that picture, copied by the secular prints. It was making a show of one of the most solemn services of the Church, it was presenting to the eye that which only read about would have been a matter of passing notice. And the subsequent presentations of Bishops in cope and mitre have intensified the feeling that yet keeps the matter before the Church and the public.

GEO. D. GILLESPIE.

[With regard to the foregoing we made a request to the only remaining son of the late Bishop Welles for information in regard to the vestments in which Bishop Welles was portrayed in the English portrait which was reproduced from the frontispiece of his *Sermons*. Mr. Welles replies: "My father owned two mitres. Whether the one he wore at the Confirmation at Shirebrook, Derbyshire, was his own, I could not say positively, though I think it was. The cope was borrowed for the occasion from S. Saviour's, Leeds. My father never owned one. I recall my father's extreme pleasure in wearing the cope and mitre, and I thought it extremely probable that he would wear them on occasion in Milwaukee. He was extremely anxious that your (the Editor's) father should have the photograph, and spoke of how he would rejoice over it. . . . My father wore the vestments not from a feeling of courtesy but because he had the opportunity to use what he believed were the more proper episcopal vestments." This entirely confirms our own personal recollection of the circumstances, and we know positively that Bishop Welles believed those vestments not only legal but desirable. One of the mitres was given, after his consecration, to the present Bishop of Indiana. It will be remembered that Bishop Welles died before reaching home from the trip on which that photograph was taken. We are not familiar with the circumstances attending the photograph of Bishop Perry. These portraits, with others of the same character, were represented in THE LIVING CHURCH as evidence that the cope and mitre are not "Roman Catholic vestments," as has been alleged, and that they are sanctioned by Anglican usage in all parts of the world. Of this there can be no question, whatever may be one's opinion of their desirability. With regard to the Bishop's opinion that "it was a great mistake to publish that picture" (of the Bishops gathered at Fond du Lac) we desire to take the full responsibility for its publication upon ourselves. No one suggested its publication, and it was secured and printed precisely on the grounds that important ecclesiastical events are illustrated week after week in THE LIVING CHURCH.—EDITOR L. C.]

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

IN changing the name of the Church, whenever this is done, it would be well that no mistake should be made about it.

Numerous names have been suggested, more or less appropriate—less so, as it seems to me—*e.g.*, "The American Church," "The Church of the Anglican Communion," "The American Catholic Church," etc. If one may make a somewhat familiar comparison, it is suggestive of the old-time pastime of "naming the baby."

But the Church, it should be remembered, is rather an old infant to be naming it over again. It has already received its name at the hands of its Apostolic sponsors, and *can have no other*. Of course, we can call it what we like, as *e.g.*, "Protestant Episcopal," but these epithets are not its name. They are a misnomer, an impertinence—in the proper sense of the word—partaking of the nature of "nicknames." Its name is simply "The Church," neither more nor less. It was so named by the Apostles, nay, by Christ Himself, "Upon this Rock will I build My Church," "And the Lord added to the Church daily such as were being saved." And when it became necessary to designate different portions, it was still "The Church at Jerusalem," "The Church of Ephesus," "The Church in Smyrna"—the prepositions being interchangeable. It is rather late in the day to be naming the Church which was named of its founders of old.

And the beauty of it is that it still retains its proper name, at least in our highly favored land. It is "the . . . Church in the United States of America," the legal territorial designation properly indicating its whereabouts. Owing to the peculiar circumstances of the time, indeed, the epithets "Protestant Episcopal" became adventitiously inserted—by what authority no one seems clearly to comprehend—but these are an impertinence as I have said. An act of Congress cannot change the Apostolic name of the Church. All that it has succeeded in doing is in supplying nicknames.

It seems to me, therefore, with regard to this matter, that there is a general misapprehension as to what is incumbent upon the Church at this time. There is no call, thank God, to change its name. All that is necessary is, to resort to its old name, the name which it was given at its first foundation and which it

still has, by God's providence, among us—though it is almost wholly covered up by an eighteenth century gloss. And this can be done by simply discarding the qualifying epithets, "Protestant Episcopal," which have surreptitiously crept in—and there! we have it, "The Church in the United States of America," or "The Church of the United States of America."

And that this need be no hardship to any within the Church the following reflection should convince them. In doing so we would no more sing our episcopal character. We would be every whit as protestant afterwards as before, as we would be every whit as episcopal. It would not affect our character one iota. We would simply be coming into line with what is Apostolic, and scriptural, and Catholic in this matter, and would be relieving ourselves of an unnecessary, a misleading, and an offensive appendage to the Church's proper title.

Offensive, I say,—while it was natural, perhaps, in warlike revolutionary times, it is not necessary now to flaunt in the face of our Roman brethren, on the one hand, and of our denominational brethren, on the other, the gratuitous statement that "we are the Protestant Episcopal Church." We may be so, but let us be modest about it. It is, to say the least, a breach of good taste and good manners to be always waving the flag and brandishing the sword of controversy in the face of those who are our brethren.

If we wish to "follow the things that make for peace," to conciliate our brethren, and to be truly charitable towards them by stating the exact truth in the most unassuming way possible, and at the same time to be consistent with scriptural and Catholic usage—and we cannot better commend ourselves to God and man than by following the precedent of His Word and then committing all to Him—let us declare ourselves to be what we are, simply, "The Church of the United States of America."

San Diego, Cal., Jan. 19, 1901.

ALFRED FLETCHER.

To the Editor of *The Living Church*:

ACORRESPONDENT in THE LIVING CHURCH of the 19th January, says regarding the name of the Church, "It would not look very well for it, claiming as it does to be the one fold, to be changing its name, which would provoke with good cause the ridicule of the schismatic societies."

To begin with, it is not the idea to change the name of the whole Church, but only of that branch of the Catholic Church having jurisdiction in the United States.

If all the branches of the Church, including Roman, Greek, and Anglican, were to seek a change of name, there would certainly be cause for ridicule from schismatics. But it is only the American Church which seeks to be rid of the unhappy burden and forever to eliminate "Protestant" from its title.

One paragraph of your correspondent's letter is devoted to the word "reform." Well, that is just what is needed in regard to the title of "Protestant Episcopal." This Church having always been Catholic, it is time for reformation of the unfortunate title, unhappily borne by a branch of the one true Church.

As to the ridicule of the schismatic societies, I do not believe that the change of name will really provoke any general ridicule from dissenters. And if it should, what of it? Are we to think more of the laughs and jeers from Protestants, than of that army of loyal Churchmen who no longer wish Holy Mother Church beclouded by the title of Protestant Episcopal?

Your correspondent continues: "If Episcopacy is essential to the well-being of the Catholic Church, and has always been retained by it, why not leave the name just as it is?"

For the simple reason that Episcopacy is but one of the marks of the Church. It is not desirable to advance one of the essentials of Catholicity to the detriment of others.

"Protestant" is a misnomer, "Episcopal" is unnecessary. We have had more than enough of this misleading name. Let every Catholic seek for its elimination at the General Convention next October.

Respectfully,

C. M. LINDSAY.

Brooklyn, N. Y., Jan. 25, 1901.

THE THIRD ORDER.

To the Editor of *The Living Church*:

UNDER the heading of "Answers to Correspondents" in your issue of Jan. 19, you say: "The nearest approach in our Communion to the Third Order as it is known in the Church of Rome is found in the associate members of the various sisterhoods," etc.

Are you then unaware that there are to-day in the Anglican Church, many devout members of the Third Order of St.

Francis? The order was revived four years ago under the unmodified rule of the Tertiaries given by our Holy Father St. Francis. I shall be pleased to give information to those desiring to learn more about us.

Yours truly, O. W. ALDIS.

11 Mellen St., Cambridge, Mass., Jan. 19, 1901.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

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

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

THE SERMON ON THE MOUNT. RIGHT LIVING.

FOR THE SUNDAY CALLED SEXAGESIMA.

Catechism: IX. "Chiefly Learn." Text: St. Matt. v. 16. Scripture Lesson: St. Matt. v. 13-26.

AFTER the offer of blessing, comes the reminder of duty. The Sermon on the Mount, the Great Charter of the Kingdom, opens with Beatitude, but passes quickly to the obligations, some at least, which rest upon the children of the Kingdom.

I. What must they be, how shall they regard themselves, what will Christ expect of them, these chosen ones, these children of His Kingdom? The words of our Lord are a threefold answer: the salt of the earth, the light of the world, a city set on a hill.

1. Every faithful and steadfast child of the Kingdom helps to preserve the world from corruption. "Ye are the salt of the earth" (verse 13). Salt serves many good purposes, but this perhaps above the rest: when mixed with other things, it keeps them from corruption.

The Christian people of a city, the Christian children of a school, the Christian members of a family; how truly in each case like salt, in the midst of that which without them would be utterly corrupt.

But salt is useful only so long as it keeps its savor. If the salt itself be corrupt, what can be expected but the casting of it out, to be "trodden under foot of men" (verse 13)? If the child of the Kingdom be corrupt, what shall save him, whose duty it was to save the world, but he did it not?

2. A corrupt world, needing salt; a dark world, needing light. The children of the Kingdom, if true and faithful, must be "the light of the world" (verse 14), as well as "the salt of the earth" (verse 13). They shine, however, with borrowed glory, with light from Christ who is "the Sun of Righteousness" (Mal. iv. 2), just as the moon yields but a reflected splendor.

3. A city set on a hill, which cannot be hid (verse 14); a lamp set on a stand, which giveth light to all that are in the house (verse 15, Rev. Ver.): with these added pictures our Lord sets forth the obligation, toward the world, of all whom He will call into His Kingdom. The entire lesson is gathered up in the great command: "Let your light shine" (verse 16). Not that the Christian is to call attention to himself, saying: Look, here is a light; behold me. Not that, but this: Let it shine; put nothing in the way, through cowardice, to hinder the light of thy discipleship from being seen and known; "shine, for thy light is come" (Is. lx. 1); so order the shining of thy reflected light, that others, beholding it, shall glorify, not thee, but "thy Father which is in heaven" (verse 16).

II. We have to consider next our Lord's attitude, the attitude therefore of His Church, toward the Law and toward the Scriptures of the earlier dispensation. Shall the new displace the old? Or shall the new root itself in the old? Christ gives unmistakable answer: "I am not come to destroy, but to fulfil" (verse 17).

Now, the word translated "fulfil" means to expand, to complete, to fill out, to fill full. In this sense, Christ fulfils the Law, and the New Testament fulfils the Old Testament; just as the bud passes into the rose, or as the finished picture of the artist is the completion of his outline, the rough sketch. The great Lawgiver "does not detach the new from its foundation in the old." He treasures the old, and builds it into the new.

No portion of the ancient Scriptures "shall pass away" (verse 18), neither jot nor tittle, not even its smallest letter, not even the stroke or the point by which its similar letters are distinguished from each other (as, for example, in our alphabet, the mark which distinguishes "G" from "O").

So also, the Law. To disregard its least commandment, is to make one's self "least in the kingdom of heaven; while to do

and to teach, is to make one's self "great in the kingdom of heaven" (verse 19). And yet, the children of the Kingdom must not teach either the Written Word or the Law with folly like that of the scribes and Pharisees, who overlay both with their childish traditions (St. Matt. xv. 1-9). In the sincerity of their devotion, and in the exactness of their obedience, they must exceed the righteousness of the self-righteous Pharisees (verse 20).

III. At this point, Christ passes on to give an example of how the divine law shall be interpreted, and to illustrate the fact that He has come, not to destroy, but to fill out. He takes the Sixth Commandment, and shows that beneath its bare and negative precept ("Thou shalt not kill") is contained and enjoined the positive law of love (vv. 21-26).

The scribes and Pharisees were wont to say that "if the hand be restrained from killing, the law of God is fulfilled." The new Lawgiver, beginning with the words of authority, "But I say unto you" (verse 22), proceeds to expand this portion of the ancient Law by showing that it condemns, not the outward act alone, but also the inward disposition, hatred in the heart, which often leads to murder.

Three grades of offence are set forth, and three corresponding measures of divine wrath, described mainly in words suggested by earthly judicial tribunal (verse 22):

1. Anger, with silence, deserving the judgment of a lower court;

2. Anger, with reproachful words (Raca, vain fellow); deserving the judgment of the higher court, the council, the Sanhedrim; and

3. Anger, with open insult and violent abuse (Fool, reprobate, villain); deserving "hell fire," that extremest punishment, of which Gehenna and Tophet are but types.

Hatred in the heart, then, is murder (*cf.* I. John iii. 15). "Love is the fulfilling of the Law" (Rom. xiii. 8-10). Turn to "Thy Duty towards thy Neighbor" in the Catechism, and study carefully the Church's interpretation of the Sixth Commandment: "To love him as myself; to hurt nobody by word or deed; to bear no malice nor hatred in my heart."

The closing verses carry further this same thought and teaching. The law of love is to be supreme in the kingdom. If our brother have aught against us, if we have harmed him in any way, and he and we be not yet reconciled, so urgent is the duty that we shall forgive and be forgiven, that even the most sacred of religious occupations may be delayed and suspended, while we hasten to one brother and seek to be at love with him again (vv. 23-24). "Let My service be interrupted, saith Christ, that thy love may continue" (Chrysostom). Reconciliation is imperative, the most urgent thing in all the world. Let no moment be lost; let love be restored; let us come to an agreement quickly, lest death overtake us in the midst of our enmity—and after death, the judgment (vv. 25-26).

SOME OF MY PARISHIONERS.

BY THE RECTOR OF ST. NESCIQUIS'.

HE is to me a puzzle as perplexing as Pigs in Clover or the Thirteen Puzzle. He is an unknown quantity with which I have never been able to combine anything that will make an equation. He is a quadratic whose root is an irreducible surd. There is, at the close of all my study of him, a repetend. He moves in an elliptical orbit, of which I have never been able to find both the foci. There is, doubtless, somewhere a point of view from which he is comprehensible. His orbit *has* two foci, and is calculable. But human effort will never reach that point of view, nor discover the data for that calculation.

Is he very different—or, indeed, different at all—from the rest of the world? Though the difficulty is more pronounced in him, does it not exist in all of us? The formula in which all problems with regard to a given individuality can be expressed remains to be discovered—if it exists at all. Let us be thankful that there is no absolute duty incumbent on us to discover it, and that the operation which will give the certain and unchangeable result, will be performed by the All-Wise and the All-Merciful.

Still, he is more difficult to deal with than many of my parishioners. I know—if not exactly, at least approximately—how many of them will act under given circumstances; what will be the effect of certain sayings and doings of myself and others upon them. But he is a chemical mixture containing an element to me unknown, and the result of experiment with him is entirely problematical. On the very infrequent occasions on which I now attempt such experiment, I count myself happy,

if I escape without an explosion which threatens to shatter the whole edifice I am attempting to build, or an evil odor which pervades the parish from end to end.

He is a communicant, of course. If he were not, I should not be so often perplexing myself about him. He rather prides himself on being "High Church." He is a Churchman, born and bred such. When I have been fortunate enough to find him in such mood that I could talk freely with him, I have found him exceedingly well-instructed and sound. He believes strongly in the necessity and efficacy of the Sacraments. He would be very angry, if the Early Celebration on Sunday morning were discontinued. He would think the rector failing in his duty who did not read daily prayers. And yet I have been obliged to choose carefully my time, to lay a trap as elaborate as that of a Boer for a Britisher, and to bring up all my forces, to induce him to have his children baptized in due season. He has not been to Early Communion during my rectorate, and not at all regularly to the later Celebration. If spoken to upon the subject, it is uncertain whether he will be angry enough to stay away from services altogether for some weeks or will turn the conversation into indifferent channels. Once or twice, I have been intensely surprised and prematurely exultant that he has been at all the services at which a busy man could reasonably be expected to be present.

I condemn equally the preacher who, because he stands "a foot and a half above contradiction," takes advantage of his magnificent elevation to preach at individuals of his congregation, and him who, in his preaching carefully avoids everything which touches on the actual lives and circumstances of his hearers. I believe that, if I wish to speak of individual faults, it is best to address the individual; and yet that it is useless to come no nearer your auditors than the time of Solomon or the country of the Mormons. It is true that a man once "drew a bow at a venture, and smote Ahab between the joints of his harness"; but, I apprehend, that it was not left on record as an intimation that bowmen should not take aim. This parishioner of mine is wounded—alas, too often only in his temper—by an arrow never intended to find him, and seems, by an equally unexplainable chance, to be untouched by the dart which was honestly aimed at him. He has a wonderful facility in misunderstanding, misinterpreting, and misapplying. Shall I confess it? Standing in the Holy Place and speaking the truth given to me, I do sometimes feel some fluttering of heart as to how he will take it.

He is a vestryman; and, as such, his ways are past finding out. He has a curiously impersonal way of looking at Church business. He says, truly enough, that the ladies are put to great trouble and expense to very little profit, in providing suppers; that it would be much easier to give the money; but—he does not give it. If the rector's salary, to his sore discomfort, is a month behind—and that does sometimes happen in St. Nescioquis—he says, "Why don't you go for them?" or, "Why don't they pay you more promptly?" I am at a loss to know who "they" may be. I sometimes think that he must mean the Treasurer; that he intends me to take *him* by the throat and say, "Pay me that thou owest!" or that I should "deliver him to the tormentors and his wife, and his children, and all that he has, that payment may be made." Whereas, poor fellow, if there is one person in all the parish whom I would crown with bays, it is that same long-suffering, much-abused Treasurer. He comes to vestry-meetings and gives his vote for the carrying out of some improvement or repairs which involves expenditure; and, if at the end of the year there is a deficit, he makes an earnest, manly, and convincing speech on the inexpediency of a Church debt. Yet one-fourth of his expenditure on pleasant, but altogether unnecessary, things would make the parish sail on an even keel. It is no part of my design or my duty to pronounce dogmatically on his conduct or to speak authoritatively as to his duty in the premises. I can only say he is a puzzle to me.

SOME of us keep account books of our business and private expenditures. Let us devote some pages to our Church expenses and carefully place therein the items we give for religious purposes. At the end of the year, by comparing the gross amounts, we may know how conscientious we have been in giving a due proportion of our income for religion, as compared with our business and private interests.—*Selected.*

CHRISTIAN MERCY is that temper which makes the man sorry for the man who injures him more than for the injury itself. The exercise of mercy will lead us to keep injury from others when we can, and to help those who have fallen into trouble.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN

A MEDITATION.

By THE REV. A. A. BENTON, D.D.

TO some thoughtful and devout souls, who feel how truly all prayer must be offered in the Name and mediation of our Lord, it has been one of the mysteries of His economy of teaching, why He did not, in giving us His Perfect Prayer, place the to us expected ending. That it should end abruptly is strange; that the doxology was added came through the earliest instinct of the Church.

The usual reply is not wholly sufficient—"His work had not yet been far enough fulfilled"—for He did in the discourse at Capernaum lay down the doctrinal basis of the Eucharist in Himself. But possibly we may find it anticipated and provided for in the petition, "Thy will be done on earth as it is in heaven."

The usual exposition limits the practical carrying out of His will by the whole range of Law, ascending from inanimate natures to the obedience of men and angels. The truer interpretation ascends one step further, as the early Fathers saw most clearly. Not only did the Psalmist foretell it (Ps. xi. 8-11). Our Lord declared that He came to do, not His own but His Father's will. And so Tertullian says, He was the Will and Power of the Father yet, for a proof (*ad demonstrationem sufferentiae debitae*) of suffering due—He gave Himself to the will of the Father.* And of ourselves he says with keen insight, that the petition is ours for we are compounded of the dust of the earth and the Breath of God.

So too, Origen in his tract on Prayer: Our Lord is the One who is doing His Father's will—now—till the fulness of time shall come and He shall appear. Is not, for us at least, a most important part of His mediatorial work, the receiving and offering to His Father of our prayers, petitions, and intercessions?

It would carry us too far, to dwell on the unity of will in the Blessed Trinity, or on the perfect harmony of His human will to His own and His Father's eternal will. But He has embodied the basal fact for all answers to prayer in this Petition, "Thy will be done on earth as it is in heaven."

Let us trace it briefly as it is led up to in the preceding petitions.

"Our Father." By Mary Magdalene He sent this message to His disciples, "I ascend unto My Father and your Father; to My God and your God." But He had prayed, "that they may be one in Us." So through the Incarnation we pray with as well as through our Lord, "Our Father."

"Hallowed be Thy Name." We are baptized into the Name of the Father, the Son, and the Holy Ghost; but hallowed is only another word for sanctified; so let us turn to our Lord's mediatorial prayer, "Sanctify them through Thy Truth . . . and for their sakes I sanctify Myself, that they also might be sanctified through the truth." Again, the Incarnation is declared most solemnly to be the foundation of all access, all prayer, all attempt to be separate from the world, by the power of Him in whom is the Name (Ex. xxiii. 21).

"Thy Kingdom Come." Ever coming through and in the procession of passing generations, it is entered into by each individual in the New Birth and as we come into this mystical Kingdom, the Fifth and ever abiding Kingdom. Its King is the perfect representative of a perfect obedience. Out of eternity He came to do the eternal will. Here He received the anointing of King, Priest, and Prophet, and passed back with our nature, immortal in Him, into that eternity where He is ever doing the will of His Father; and we pray, to share in the accomplishment of that will. As we are closer in Him, so do our petitions become ever more according to His will, and He can offer them more effectually. Not that only in this is His will displayed; for all things whether willingly, carelessly, or disobediently, are ever under His control, and the very disobedience only accentuates His power—all power is given unto Me in heaven and earth—but here we may find the law of effectual prayer also, that we pray (and He offer the prayer) here on earth as He is perfecting His Father's will in heaven.

**De oratione* § 6.

YET WE MUST be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted at the very gate, on his first knocking.—*Thomas à Kempis.*

The Church at Work

COMMISSION ON MARGINAL READINGS.

THE JOINT COMMISSION on Marginal Readings held a three weeks' session in New York January 1 to 19, working each morning and afternoon except Sundays in the Reading Room of the General Theological Seminary. All the five episcopal members of the Commission were present, the Bishops of Kentucky, New Hampshire, Pittsburgh, Tennessee, and Vermont. Of the presbyters, the Rev. Dr. Binney is traveling in Egypt and Palestine; the others were present, the Rev. Drs. Body, Carey, and Waterman, and the Rev. T. J. Packard. The historical and prophetic books of the Old Testament were finished, leaving only the Psalter, Canticles, and Lamentations to complete the work. The Commission will meet again in New York in Easter week.

ALBANY.

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

Two Archdeacons.

THE WINTER MEETING of the Ogdensburg Archdeaconry was held in Trinity Church, Potsdam (the Rev. R. M. Kirby, D.D., rector), on the 16th and 17th ult. On the evening of the 16th a spirited missionary meeting was held. The principal speaker was the Rev. Dr. Powers of the A. C. M. S., who gave an interesting description of the Church in Cuba, her work and her needs. On the morning of the 17th the Holy Communion was celebrated by the Archdeacon (the rector of the parish) assisted by the Rev. Messrs. Sanford of Ogdensburg, and Brown of Morristown.

THE ANNUAL MEETING of the Archdeaconry of Albany was held in Grace Church, Albany (the Rev. P. H. Birdsall, rector), on the 21st and 22nd inst. Monday evening the usual missionary meeting was held, the Ven. S. M. Griswold, D.D., Archdeacon of Albany, presiding. The Rev. W. A. Masker, Jr., of Athens, N. Y., spoke on Missions of the Diocese. The Rev. J. Lambert Rees of Shanghai, China, was the second speaker, and gave an expectant congregation a most interesting account of mission work in that disturbed country. The Rev. B. M. Spurr, Archdeacon of West Va., was the last speaker. His story was well told and exceedingly interesting. On Tuesday morning there were three celebrations. The Bishop of Albany took that at 10:30 and preached the sermon. His theme was Missions, and he strongly urged his clergy and people to a more zealous work for foreign and domestic missions. At 2 p. m. the Rev. Dr. Battershall, rector of St. Peter's, read the essay on Prayer. The paper was well received by the large number of clergymen present. The rector received the congratulations of his brethren on the prosperity of Grace Church and of the splendid new organ just put in place in the church.

CENTRAL PENNSYLVANIA.

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

Two Archdeacons.

THE REGULAR winter session of the Reading Archdeaconry assembled in the Church of St. Barnabas, Reading, on the 14th and 15th of January, the preacher for the first evening being the Rev. S. McElwee. The following day at 7:30 a. m. the Bishop celebrated the Holy Eucharist, assisted by the rector, Rev. J. F. Nichols. At 9:30 the business session took up all the time together with reports from missionaries, Bishop Talbot addressing

especially the clergy. After lunch the Woman's Auxiliary met in the chapel of Christ Church, and after formal business listened to an address from Mrs. Horace Brock upon Spiritual Power in Christian Workers. Bishop Talbot and the Ven. Reginald S. Radcliffe added a few remarks. In the evening an enthusiastic missionary meeting was held, when the Rev. M. A. Tolman, Archdeacon Radcliffe, General Missionary, and the Bishop made addresses, the subjects being "The Apostle Barnabas as a Missionary," "Civilization and Christian Missions," "The Present Needs and Source of Supply."

THE ARCHDEACONRY of Scranton assembled in St. Luke's, Scranton (Rev. Dr. Israel, rector), Jan. 21st and 22nd. The first evening three addresses were delivered after evening song upon The Revelation of God to the Individual, as Father, Son, and Holy Ghost, by the Ven. D. W. Coxe, D.D., Rev. F. P. Harrington, and Ven. R. S. Radcliffe, General Missionary. During the next day at the business session the present Archdeacon of Scranton, Dr. Coxe, was re-elected for two more years. A special effort was made and met with approval to give a deacon to minister to the deaf and dumb \$500 a year apart from what he may receive from the silent people themselves. For the first year he will be assisted and introduced by the Rev. Mr. Koehler, who is really an Archdeacon over seven Dioceses. There are over 1,100 silent people in this Diocese, and 400 communicants. In the afternoon Miss Julia C. Emery of New York addressed the members of the Woman's Auxiliary upon their special lines of work, the Bishop of the Diocese doing likewise, and the Rev. A. D. Gring from Japan speaking with power on the open doors in that wonderful country. In the evening a full church greeted the speakers when the Rev. A. D. Gring and the Rev. F. R. Bateman made practical and powerful addresses. At 7:30 a. m. Holy Communion, and at 10:30 on the same day a high celebration of the Holy Eucharist took place, the Bishop being celebrant, the Rev. Dr. Jones reading the epistle, and Archdeacon Coxe the gospel, Dr. Israel being server. The sermon was from Psalm viii. 4, by the Rev. C. W. Boot. During the day an exegesis was given on Psalm xxiii. by the Rev. Geo. R. Bishop.

CHICAGO.

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

Death of H. C. Clarke—Old Papers—Evanston.

A BEQUEST from the late Haswell C. Clarke was announced at a recent meeting of the vestry of St. Paul's Church, Kankakee, to remain a permanent endowment, the income of which shall be used to support the music of the parish. Mr. Clarke died January 16th. He had been vestryman and treasurer of the parish for nearly 31 years and was always one of its most active and liberal supporters. At the time of his death he was mayor of the city and at the head of most of its charitable and educational interests. He was a noble man, a devoted Christian, and a most lovable friend. At his funeral at St. Paul's Church the public schools and places of business were closed, and crowds assembled around the church far beyond its capacity.

THE CHURCH CLUB LIBRARY has had a very interesting and valuable donation lately, through the courtesy of The Young Churchman Co., viz., five copies of the Chicago Record of the year 1861. With the knowledge

of what has transpired since that time and of the progress of the parishes, it is very interesting to read such items as the following, under the head of "Diocesan Intelligence":

"On Sunday (Sept. 1861) the Bishop (Whitehouse) visited St. Ansgarius' Church, and held a confirmation. A very severe storm prevented over one-third of the candidates from being present, yet 14 were confirmed, a large proportion of whom were male adults." "The congregation of Trinity Church being about to occupy their new edifice on Jackson St. near Michigan Ave. (June 1861), the services held in their present house of worship on Madison St. Sunday evening, partook of a farewell character." "The choir of St. James' (Dr. Clarkson was then rector) has had a great accession lately, in the person of Mrs. Bostwick, and a most accomplished New York organist." "In Bryan Hall, the ladies of the Church of the Ascension held a most successful concert and strawberry festival."

The papers also contain articles on "The Church Press on the War" and a series of biographical sketches, amongst them being one of Sir Joshua Reynolds and one of John James Audubon. In the war news is the item, "Mrs. P. E. Yates of St. John's parish has been appointed matron by Miss Dix at Washington, with full powers to select suitable women for the hospitals in the Northwest. Mrs. Yates chose five from Chicago."

THE CONFIRMATION services at the Hospital and the Home for Incurables were very touching. At the Hospital two candidates were presented, one an old sea captain of eighty, and the other a colored man who had belonged to the Church from childhood. At the Home the chapel was filled with the inmates, all who were able being taken to the service. Eight of those to be confirmed were wheeled to their places before the Bishop to receive the laying on of hands; those who were bedridden were visited in their rooms, and confirmed there.

MR. CHARLES E. GRAVES of Evanston, has presented to St. Augustine's Church, Wilmette, a beautiful solid silver chalice; and a devoted woman of the parish, to complete the set, has given the paten. During the holidays the members of the mission raised \$600 that the basement of the church might be finished. This now provides them with ample room for the use of the Sunday School, the choir, or for the meetings of the various guilds.

MEMBERS of the Woman's Auxiliary of St. Luke's Church, Evanston, have recently arranged and carried out a plan for the entertainment of officers and members of the North Shore branches of the Auxiliary. On Tuesday, January 22nd, diocesan officers were invited to a luncheon served in the guild room by the ladies of the parish. At two, the rector of the parish, Rev. D. F. Smith, inaugurated the meeting, and after the opening prayers and a few words of warm greeting, read a letter from Bishop McLaren, in which he expressed his deep regret at not being with them, and gave a few statements about the parishes on the North Shore at the time of his consecration in 1875. Then, he said, there were only three parishes in that part of the Diocese, whereas at the present time there were seven parishes and eight missions. Mrs. Hopkins, Diocesan President, being introduced by Mr. Smith, took the chair. Miss Mary Drummond was then called upon by the President and gave a most full and instructive

[Continued on page 529.]

Editorials and Comments

The Living Church

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SHALL WE DRIFT APART?

IT is now nearly three months since a reverent service was held in the Cathedral of Fond du Lac at which a godly priest of that Diocese, having been elected by a singularly large majority of both orders in the convention of the Diocese, and been confirmed with practical unanimity by the Standing Committees and the Bishops of the Church at large, was consecrated a Bishop in the Church of God with special jurisdiction as Bishop Coadjutor of Fond du Lac. The order for consecration had been taken by the venerable Presiding Bishop, who had issued the mandate, agreeably to canon, to the Bishops of Fond du Lac, Springfield, and Milwaukee. The Bishop of Springfield being detained at the last moment, the Bishop Coadjutor of Chicago was chosen in his stead by the seven Bishops present.

Soon after the function the public were amazed at a most virulent attack upon the eight Bishops (including Bishop Weller) in attendance at that service, made contemporaneously by two Eastern papers, both of which reversed their former policies entirely thereby, and both of which—though differing in degree—used language which was wholly indefensible. One of them applied to the eight Bishops in question, epithets which were grossly insulting, and both utterly misrepresented the facts in the case. The Presiding Bishop, with a haste that would have been indecorous if he had been clothed with real authority, followed quickly and unexpectedly with the most remarkable document which the annals of the American Church have recorded. It soon became evident that under color of an attack on certain unimportant details of the Consecration service, certain parties were making a direct and malignant personal attack on the Bishops in question and on Churchmen and Churchmanship of the Central West in general. Having ourselves been present at the function in question, and feeling assured (at that time) that certain editors or perhaps members of their staff, and the Presiding Bishop, had simply fallen into some strange error which they would hasten to correct on becoming better informed, we made an attempt to explain what were the real facts. We showed our critics the respect of treating the matter seriously, and we entered into careful consideration of the legal questions involved. With relation to the facts which had been criticised, we showed by citation of recognized authorities and by careful argument—

(1) That interpolations in the text of our offices are re-

peatedly made by Bishops and priests of all schools; and that these interpolations made at Fond du Lac were of the most trivial and unimportant character;

(2) That ceremonial acts and accessories of worship not symbolizing false doctrines and not contrary to established law are legal and are of universal practice in this Church;

(3) That the cope and mitre are lawful vestments, are in regular use both in England and in America, and have long been treated as a mere matter of course not warranting special comment of any kind.

We ventured to believe that we had so clearly established these three propositions that the absurd and disgraceful attacks would cease, even though editors might overlook the necessity which gentlemen feel themselves under, of correcting their mistakes and apologizing for insulting language, if, unhappily, they may be led by any stress of circumstances to commit such.

During the past few weeks, however, we regret to say, the virulent attacks have been renewed with an intensity which has been unparalleled since the sacrifice of DeKoven and Bishop Welles to similar manifestations of hatred. From this point we altogether dissociate our still respected contemporary, *The Churchman*, from the attack—though truly the latter has failed to withdraw the expression "Ritual Anarchy," which was wholly unjust and offensive, and which has tarnished the fair reputation of that journal. Moreover, by refusing to print such courteous and temperate protests as that printed in this issue from Professor White of Sewanee, as also the letters from Dr. W. T. Parker and the Rev. Dr. Clendenin, both of which have appeared in our Correspondence columns, *The Churchman* has made itself liable to the serious charge of making a false assertion and of refusing to have its falsity shown. It is, however, no part of our duty to express an opinion with regard to the policy of other journals, but from this point we shall consider only the attacks which have more recently emanated from another source.

WE HAVE HAD occasion heretofore to allude to *The Church Standard* in this matter, and perhaps it is not necessary to recall what has been previously written. There have been repeated assaults made, week after week, to which we have not thought it necessary to give space for reply. The last two or three issues, however, cannot justly be passed over without allusion. We shall not, however, again attempt a distinct legal argument. That we have done before and we do not care to repeat it. Let it be recalled, however, that we have insisted and do insist upon these several propositions:

I. Every requirement of the Prayer Book must in good faith be carried out; and such was done at Fond du Lac.

II. Interpolations in words (form) must be such as not to obscure or change the manifest intent of the service. They must be of no intrinsic importance, and of the character only of elaboration of the P. B. offices. Such they were at Fond du Lac—texts of Scripture set to music and rendered as anthems, agreeably to precedents without number.

III. The ceremonial must include nothing that symbolizes or suggests false doctrine. It must loyally suggest and be appropriate to, the intention of the office being rendered. By this test also the ceremonial at Fond du Lac was amply vindicated.

Without enlarging upon these propositions which are themselves sufficient answer to all that has been alleged, and without pretending to notice all the insinuations of evil intentions, the hints of hidden purposes, and the deliberate appeals to prejudice, with which these attacks are replete, we shall select certain lines, paragraphs, and charges, and shall follow them with only a brief comment, or by citing precedent without comment.

Point I. "Mr. Ritchie asks us why we call the cope and mitre, which were used at Fond du Lac, *Roman Catholic* vestments. Our answer is that we call them so because they are so."—*Ch. Std.*, Jan. 12th.

Comment: Then *The Church Standard* deliberately depicts a "Roman Catholic vestment" on its cover page. Then "Roman Catholic vestments" are deliberately worn by the English, Canadian, and South African Archbishops and very many

of their suffragans, as also by many of the other colonial and Scottish Bishops. Then they have been deliberately worn, not only by the eight Bishops at Fond du Lac, but also by Bishops Doane, Potter, Whitehead, Starkey, Hall, Thompson, Dudley, Seymour, and the late Bishops Welles, Galleher, Perry, Pierce, and Hale; and we think, by a number of others as well. Then Bishops Seabury and Claggett deliberately introduced a "Roman Catholic vestment" into this country, the latter even wearing his mitre in Virginia according to the testimony of Bishop Meade. Then Bishop Coxe deliberately extolled "Roman Catholic Vestments" in his *Christian Ballads*, and the House of Bishops deliberately allowed their committee, Bishops Coxe, Doane, and Potter, to report such a "Roman Catholic Vestment" as actually legal in this Church. Then (as alleged by Romanists) the Church of England was a Roman



BAS RELIEF OVER ENTRANCE, CHURCH MISSIONS HOUSE, NEW YORK. [On the left is depicted St. Augustine preaching to the Angles; on the right Bishop Seabury preaching to the Indians.]

Catholic Church from early times, and the *bas relief* representation of St. Augustine vested in cope and mitre over the entrance of the Church Missions House is a Roman Catholic picture to which this Church has no historic right, and the building committee of that official edifice of this Church has insulted this Church by placing a Roman Catholic symbol over the very entrance—that committee consisting of Bishop Potter (chairman), Drs. J. W. Brown, D. H. Greer, H. Y. Satterlee (now Bishop of Washington), Wm. F. Nichols (now Bishop of California), Wm. N. McVickar (now Bp. Coadj. of Rhode Island), and Messrs. Benj. Stark, Wm. G. Low, Wm. Bayard Cutting, Saml. Coffin, Cornelius Vanderbilt, Julian T. Davies, and J. Pierrepont Morgan. From the premises alleged all this follows, without doubt.

Point II. "Moral theologians of the Church of Rome declare it to be a mortal sin for any one wilfully to change anything—*e. g.*, one lesson for another—even in the daily office."—*Ch. Std.*, Jan. 19th.

Comment: Precisely; and moral theologians of the Protestant Episcopal Church do not; the obvious difference between the two being that Rome issues an authoritative order of rites embracing every detail, while the Protestant Episcopal Church does not. Which set of authorities does this mitred journal consider as binding in Fond du Lac?

Point III. "When a service of the Church is *Romanized* from end to end, we are entitled to infer that the responsible party intended to Romanize the service."—*Ch. Std.*, Jan. 19th.

Comment: But although Rome is lugged in on line after line, there are ten instances in this same issue of our once respected contemporary in which it is only to explain that while one thing was done at Fond du Lac, the Roman practice is to do something else.* Clearly the repeated allusions to Rome are claptrap and intentional appeals to prejudice.

* Compare, for instance, such a sentence as this: "After the bestowal of the mitre, another Roman ceremony of Enthroning the new-made Bishop followed according to the Roman Rite, of course, but with a blunder nevertheless, since a Bishop Coadjutor would not have been enthroned, but seated on a faldstool provided for the purpose." How, then, in the name of common sense, was this "according to the Roman Rite, of course"? There are ten such instances in two pages of the same issue.

Point IV. "At length, then, we come to the important question, Who was responsible for these innovations? The Consecrator most assuredly was, since he was the active agent in all of them. He was responsible for the "Order of Service," and it was he who performed the chief part in the service. Any other Bishop who consulted and advisedly consented to the alteration of the Church's form by Roman interpolations and additions must be content to share in the responsibility; but at this time we have several good reasons to doubt whether any other Bishop was consulted by the Bishop of Fond du Lac on anything whatever connected with that whole affair."—*Ch. Std.*, Jan. 19th.

Comment: Then why not apologize at once to the other seven Bishops for the insulting language used of them all in the issues of *The Church Standard* for Dec. 1 and 8; such language, for instance, as: "the cool assumption of *half a dozen men*," "senselessness," "partisan tactics," "idiotic"; "if any one of the gentlemen had thought it worth while to consider," etc., etc.? We noted a choice collection of these epithets in a footnote to an editorial of our issue for Dec. 15. If a gentleman accused eight other gentlemen of serious matters, and used opprobrious epithets concerning them, and then discovered that seven of them were not guilty, what would he hasten to do?

As a matter of fact it was absurd from the start to suppose that visiting Bishops were responsible for anything whatever that occurred in that service other than for the individual acts of each one; but that has nothing to do with the service itself, and no one of the seven has shown the slightest interest in endeavoring to escape responsibility. The only Bishop in this Church who has publicly declared that he was "not responsible" for the service at Fond du Lac is the Bishop of Rhode Island; but we violate no confidence in stating that neither were the Bishops of Alaska or Cape Palmas.

Point V. "We said last week that the Polish schismatic, Bishop Koslowski, would have been invited to participate in the imposition of hands if one of the Bishops present had not protested in terms that could not be disregarded."—*Ch. Std.*, Jan. 19th.

Comment: If something was thought of and abandoned, it is hardly a point to be worthy of criticism. Most sensible people are glad to learn how any idea strikes other sensible people, and to modify such-plan if it seems best. As a matter of fact the two visiting Bishops from other communions had honorable places in the procession and honorable seats in the choir. That was all. But perhaps the following extracts from accounts of the consecration of other Bishops may be germane:

At the consecration of the present Bishop of Laramie in Gethsemane Church, Minneapolis, Jan. 1, 1890: "At 10:30 the procession entered the church . . . Following the choir were the students from Seabury . . . Next came the ministers of the other religious bodies in Minneapolis."—*The Churchman*, Jan. 11, 1890. The Bishops present were Drs. Tuttle (Presiding), Hare, Burgess, Knickerbacker, Gilbert, and Knight.

At the consecration of the present Bishop of Massachusetts in Trinity Church, Boston, Oct. 4, 1893: "Presiding Bishop Williams participated, with Bishops Clark, Whipple, Neely, Doane, Huntington, Niles, Randolph, Potter, Courtney (of Nova Scotia), and the Greek Archbishop of Zante. . . . The Archbishop of Zante read an address in English . . . The benediction was given by the Greek Archbishop in Greek and English."—*Living Church*, Oct. 14, 1893.

Point VI. "This incident, however, is quite in keeping . . . with the delivery to them [the Bishops] at the last moment of an Order of Service which was to supersede the Form of the Church."—*Ch. Std.*, Jan. 19th.

Comment: As a matter of fact, the printed Order of Service was not in the hands of the Bishops, who robed in a separate room, and in which no copies of the Order appear to have been placed. Every Bishop used only the Book of Common Prayer in the service, and one of the Bishops present advised us within the past week that *to this day he never had seen the "Order of Service."* Of course here is an opportunity for another sensational article for a yellow journal; but the real fact is that the Order was a leaflet circulated in the congregation, precisely as similar leaflets were circulated at the time of Bishop Potter's consecration, and indeed at every other consecration service at which it was ever our privilege to be present; while the Bishops used their Prayer Books.

Point VII. (Continuing the sentence quoted as Point VI.) "And not unlike the adroit stopping of a procession in order to get a photograph," etc.

Comment: Please note that at (we think) every session of General Convention of late years, the members of the House of Bishops, and sometimes the Deputies as well, and also the whole

body of Anglican Bishops at the Lambeth Conferences, have cheerfully consented to "pose" that they may be photographed; though we understand that some are shocked at this Fond du Lac photograph. But our own archives include quite a number of episcopal photographs, and some of the pictures actually show the academic hood which is of quite as recent introduction into this country as the cope.

Point VIII. "Whether the Episcopal Order may think that it has special reason to take action in the premises . . . we express no opinion."

Dear brother, how thoughtful! Our own opinion is that Bishops who reside in glass palaces will be cautious about throwing stones!

Point IX. "No party has lost more by that untoward event than the advanced party, and no other party has so deep an interest in having it forgotten."—*Ch. Std.*, Jan. 19th.

Comment: Then why did that same "advanced party" have the scene photographed?

Point X. "If one were to depend on the printed 'Order,' . . . he might entertain a good many doubts of the orderliness of the consecration service, and one of these presents itself at the very opening, where the P. B. requires that the service should be begun with 'Our Father,' a collect," etc. "If one were to judge from the 'Order' which we are examining, he might infer that the whole of the Communion Office from the Creed to 'Lift up your hearts' must have been omitted. If so," etc., etc.

Comment: Why not add that the Prayer of Consecration was also omitted from the "Order"? The obvious reason of course is that the leaflet was intended for the people, to be used as an "Order" or programme, and nobody in the exercise of ordinary common sense could suppose that the Order of Service with its omissions was intended to supersede the Prayer Book.

Point XI. "We pass to the curious rubric of the Fond du Lac 'Order' which directs the Bishop-elect to 'go to his chapel' to be vested with the 'rest of the episcopal habit.' When has it ever before occurred that a Bishop-elect in the Prot. Episc. Ch. had a 'chapel' all to himself? . . . In the Roman Church a Bishop-elect has," etc., etc.

Comment: We answer with alacrity by quoting from the events at the consecration of Bishop Kendrick (New Mexico): "I have attended several episcopal consecrations before, but never until yesterday saw the ENGLISH CUSTOM followed of having the Bishop-elect retire to the robing room to 'put on the rest of the episcopal habit.' Dr. Bodine . . . and the Rev. Mr. Norton . . . attended the Bishop-elect."—*The Churchman*, Jan. 26, 1889. Of course the obvious reason why a "chapel" was chosen at Fond du Lac is that the latter was nearer and more convenient to the chancel than the robing room, opening, as it does, directly from a transept into the choir. The pronoun *his* is to be interpreted precisely as in the ordinary expression, "go to his room," which does not denote ownership.

Point XII. Another diatribe, too long to quote, against the cope.

Comment: But the academic hood, which is quite as recent an introduction into America as the cope, and with very much less reason, is repeatedly worn throughout the East; and we find by referring to various files of Church papers that hoods were very conspicuous at a recent convention of the Diocese of New York, and also at the services of consecration of Bishops Coleman and Satterlee. How does this vestment differ legally from those "Roman Catholic vestments"?

Point XIII. "We observe next the interpolation of four separate and distinct ceremonies, all of them Roman, and all unknown to the Prayer Book. It is true that whatever solemnity or dignity these ceremonies may have in the Roman Rite was completely eliminated by the unseemly haste with which they were performed. The first was that of anointing. In the Roman Rite it is," etc.

Comment: It is pleasant to see how many of our Bishops have been parties to these "four separate and distinct ceremonies, all of them Roman." We do not recall an American precedent for the anointing, but it is difficult to discover what false doctrine, whether "Roman" or otherwise, is thereby inculcated; and we would allege scriptural and ancient precedent if these would not be contemptuously ridiculed. But the ceremony of anointing is precisely on a level legally with the other three rites, which are rightly grouped together as all on a par, and which we shall consider next.

Point XIV. "Immediately after the anointing in the Roman Rite follows the most appropriate of all the subordinate ceremonies of the episcopal investiture in the bestowal of the pastoral staff, which appears to have been omitted in the consecration of Bishop Weller."

This particular "Roman rite" was "omitted in the consecra-

tion of Bishop Weller" for the obvious reason that a Bishop Coadjutor is not entitled to a pastoral staff. The allusion to the "Roman Rite" is of course purely an appeal to prejudice; but we may remark in passing that the same "Rite" might have been witnessed in connection with the next count in several instances to which we shall then allude.

Point XV. "The next ceremony, however, of the same Rite, is the blessing of the Episcopal Ring with Holy Water, and the bestowal of it on the new Bishop. In the Fond du Lac rite the Ring was given, but there is no mention of Holy Water."

Comment: Evidently there were a number of instances in which the "Fond du Lac rite" differed from the "Roman rite," which is so familiar to *The Church Standard*. Let us see what precedents there have been for the ceremonial bestowal of the Ring.

At the consecration of Bishop Burton in St. Andrew's Church, Louisville, Jan. 30, 1896: "As the new Bishop entered within the sanctuary" [immediately after the Laying on of Hands] "Bishop Dudley placed upon his" [Bishop Burton's] "finger a gold ring which was a present from the clergymen of the city" [Louisville]. "Under the mitre on the ring is the name of the Diocese of Lexington and the motto: 'To live is Christ,'" etc.—*Living Church*, Feb. 8, 1896. The Bishops who witnessed this act in which the "Roman rite" and the "Fond du Lac rite" appear to be identical with the "Louisville rite," in addition to Bishop Dudley who enacted it, were Drs. Peterkin, Randolph, Vincent, W. A. Leonard, Nelson, and J. H. White. Who would have suspected that out of "four separate and distinct ceremonies, all of them Roman," we should have discovered two Kentucky and two Virginian Bishops performing one of them, in St. Andrew's Church, Louisville! We observe, too, that "there is no mention of holy water" in this Louisville case, either.

At the consecration of Bishop A. R. Graves, Gethsemane Church, Minneapolis, Jan. 1, 1890: "After the delivery of the Bible, at the words, 'Be to the flock a shepherd,' the pastoral staff was placed in Bishop Graves' hand, and at the conclusion of the exhortation, the ring was placed upon his finger."—*Living Church*, Jan. 11, 1890. Who performed these twin "Roman Rites" does not appear, but the Bishops present were stated in the Comment on Point V.

At the consecration of Bishop Whitehead, Trinity Church, Pittsburgh, Jan. 25, 1882: "One little scene that was most touching to all who witnessed it and understood it, took place . . . when the new Bishop was received within the chancel-railing. His late Diocesan and loving Father in God—Dr. Howe—quietly approached him, and putting on his finger an episcopal ring (the gift of some of the younger parishioners of the church at South Bethlehem) he uttered with grave affection some words, which, though not caught by any who stood near, breathed no doubt, a solemn sentiment which they could easily guess, and to which their hearts said, Amen!"—*Living Church*, Feb. 9, 1882. This "Roman rite," perpetrated by the late Bishop Howe of Central Pennsylvania, was witnessed by the Rt. Rev. Drs. Stevens, Bedell, Scarborough, Peterkin, and the late Bishop of Huron, Canada.

At the consecration of the Bishop of Duluth, in All Saints' Cathedral, Albany, Feb. 2, 1897: "The episcopal ring which was placed upon his finger is the gift of the Archdeaconry of Ogdensburg, and the pectoral cross, a very handsome one of amethysts, which was put around his neck, is a remembrance from the clergy of the Diocese."—*The Churchman*, Feb. 13, 1897. At this consecration, in which these two "Roman rites"—what a "taking" alliteration—were performed, the Bishop of Albany presided, and his awful perfidy was witnessed by the Bishops of Central New York (Huntington), New Jersey (Scarborough), Newark (Starkey), Western New York (Walker), Coadjutor of Minnesota (Gilbert), Spokane (Wells), Massachusetts (Lawrence), North Carolina, (Cheshire), and the Canadian Bishop of Ottawa, Dr. Hamilton. Alas, for the rampant Romanism of the "Albany rite"! And we cannot forbear a quotation from Bishop Doane's admirable sermon at this same function, which seems almost prophetic in its strain:

"The unconsecrated episcopate, that is to say, the assumed overseership of Bishops by narrow partisans, by the people who wield the pens of very ready writers in small newspapers, is a tyranny not the less annoying because of the extreme littleness of its insignia of power. And it costs something sometimes to accept the misunderstandings and mis-statements which relegate us into ecclesiastical turncoats and runaways, when we are simply seeking to stand in the old paths, and bid men stand and

walk in them, with peace to their souls. Things have changed curiously in certain directions in this behalf. The old abuse of Bishops used to come from the so-called evangelical Churchmen, and, while it was never vulgar, it was violent and bitter and unscrupulous at times. But it had in it the dignity of consistency, and of an honest tenacity of strong conviction. To-day it comes from the men who write much and talk much about the apostolic order."

At the consecration of Bishop Coleman, St. John's Church, Wilmington, Del., Oct. 18, 1888: "Two little incidents . . . occurred immediately before the *Veni Creator*. The Rev. Philip Brown, a cousin of the Bishop, placed around his neck a richly-jeweled pectoral cross; and the Rev. Alexis I. Coleman, the Bishop's son, knelt and handed his father an episcopal ring. The ring was afterward placed upon the Bishop's hand by the consecrator."—*Living Church*, Oct. 27, 1888. The latter was again Bishop Howe of Central Pennsylvania, who had performed the same "Roman rite" for Bishop Whitehead; and the Bishops who witnessed it were Drs. Whitaker, Adams, Scarborough, Whitehead, and Rulison.

The same thing occurred at the consecration of Bishop Nicholson, right in the heart of Philadelphia, when the twin "Roman rites" of conferring staff and ring, performed by Bishop McLaren, his consecrator, were witnessed by Bishops Whitaker, Adams, Scarborough, Whitehead, Rulison, Paret, Worthington, Talbot, A. Leonard, and Grafton. There are other similar precedents.

Point XVI. "The Fond du Lac Rite next introduces the giving of the Pectoral Cross, a minor ceremony which the Roman Rite puts in a different place, together with the putting on of Sandals."

Comment: Well, well, why might not the "Roman rite" have been more strictly adhered to? We did not happen to notice Bishop Weller's footgear, but we suggest that with the Mitre at its head, *The Church Standard* might well adopt the Sandal as a foot piece. It might thus have a "Roman Catholic vestment" at each extremity, and might fill the intervening pages with abuse of its own chosen symbols to its heart's content. Sandals, however, seem to have been overlooked at Fond du Lac. We have already alluded (Point XV.) to the ceremonial conferring of the Cross upon Bishop Coleman. The same wicked (for is not *Roman* a synonym for *wicked*?) rite was performed at the consecration of Bishop Edsall in Chicago: "The Bishop of Chicago put round Bishop Edsall's neck the chain carrying a solid gold pectoral cross, the gift of St. Peter's wardens and vestry, and on his finger the episcopal ring from the clergy."—*Living Church*, Feb. 4, 1899. As each of the Louisville clergy was *particeps criminis* in connection with the gift to Bishop Burton, so was each of the Chicago clergy in this gift to Bishop Edsall. The Bishops, none of whom announced that they were "not responsible," were Drs. Seymour, Brewer, Walker, Gilbert, Nicholson, Hale, and White.

Point XVII. "Next comes the Kissing of the new Bishop by the Consecrator and the passing on of the Kiss by the new Bishop to the Co-Consecrators."—*Ch. Std.*, Jan. 19th.

Comment: Surely a kiss can be nothing but Roman; for did not St. Paul say "Greet ye one another with an holy kiss," and St. Peter, "Greet ye one another with a kiss of charity"? For every one knows that St. Paul and St. Peter went over to Rome; and no doubt they were contemplating it when they authorized those "Roman rites."

Point XVIII. "After the last collect, and immediately before the benediction, the rubric of the Church is this:

"Then the bishop shall let them depart with this blessing:

"In the new "Order" of Fond du Lac this rubric is abolished. Following the Roman Rite, the Bishop does not "let them depart" after "the blessing." As in the Roman Rite, he keeps them there, and proceeds—not in a separate service, but in one and the same continuous service—to make many additions, both of matter and of ceremony, to the service of the Church."

Comment: Let us again examine precedents. We recall Recessional Hymns at this point on many occasions; practically always. But more than this:

At the consecration of Bishop Davies, again in the heart of Philadelphia, at St. Peter's Church, Oct. 18, 1889: "As the recessional was starting, Bishop Williams (Connecticut) placed upon Bishop Davies' finger the episcopal ring presented by the congregation, and as he was leaving the chancel, Bishop Potter placed upon him the hood of LL.D. conferred by Hobart College, Geneva." A doubly "Roman rite," it will be observed, falling under the indictment in Point XV. as well as here. The Bishops who weakly stood by while Bishops Williams (of

Connecticut) and Potter (New York) performed these hideous rites, and kept the congregation from departing with the blessing, were Drs. Whipple, Tuttle, Whitaker, Scarborough, Gillespie, and Worthington.

At Bishop Nichols' consecration, which, strange to say, was also in Philadelphia—the very hotbed, it will be seen, of Roman rites; where even the papers wear Roman Catholic vestments on their covers—at St. James' Church, June 24, 1890: "While Bishop Nichols stood before the altar just as the recessional was starting, Bishop Williams placed upon his finger an episcopal ring." A doubly Roman rite again. What a Romanizer Bishop Williams must have been! And being himself Presiding Bishop, he could not issue a disclaimer and declare himself guilty of this deliberate breach of the rubric! The Bishops aiding and abetting this time were Drs. Quintard, Neely, Littlejohn, Whitaker, Niles, Adams, Scarborough, Whitehead, and Potter.

BUT WHY should we continue in this strain? Our notes are by no means exhausted. We could quote precedents still.

Whatever was the case at the outset, it is beyond doubt that these continued attacks are not made in good faith. The statements, the arguments, the precedents cited, all make it impossible to suppose that any who for a quarter century at least have been familiar with the precedents we have quoted and with the common practices of the American and English Churches, can find *bona fide* reasons for alleging illegality, or unlawfulness—much less "anarchy"—or disloyalty in the service at Fond du Lac. The names of Bishops quoted in connection with the same rites—and we could quote many more—make such a supposition impossible. It is indeed quite tenable to hold that parts or all of the ceremonial were ill-advised, or undesirable, or mistaken. Such was the position of the Bishop of Western Michigan in a letter to *THE LIVING CHURCH* published shortly after the event, and reiterated in this issue. Bishop Gillespie, it will be noted, has no charge to make of "Roman Catholic vestments," and of course it would be impossible for him to use the language that others have used. It is perfectly tenable and entirely loyal to believe that the vestments or any part of the Ceremonial used at Fond du Lac were undesirable, or inappropriate, or ill-advised. Those are matters of opinion upon which people rightly differ, and because of which differences it is not necessary for them to lose respect for each other. We confess that we have seen Ceremonial which did not altogether please us, in many of our most important churches; such as, for instance, in St. George's, New York, and Trinity, Boston, and many another. But to feel that Ceremonial is ill-advised is altogether different from declaring publicly that it is *disloyal* or *unlawful*, or that it constitutes *anarchy*. It is these propositions that we deny altogether in connection with the Fond du Lac incident. Some time, when the temporary aberration of this Church has passed, we may enter into a careful consideration of the Ceremonial *desirable* for this Church, in which case perhaps we shall not be found radically opposed to the Bishop of Western Michigan. But the immediate questions at issue to-day are (a) the inviolability of the right of a Bishop to regulate (subject to established law) the Ceremonial in his own Diocese; (b) the *legal* status of the Ceremonial in question; and (c) the question whether the Presiding Bishop is possessed of an universal jurisdiction, at least over Consecration functions, and of supreme judicial authority so that he can pronounce absolutely and officially on any alleged violation of law. It is as important in Western Michigan and in Virginia that these questions be rightly answered as in Wisconsin. And nowhere, we apprehend, would any outside regulation of Ceremonial be more bitterly resented than in these Dioceses.

For it must be remembered that there has been a distinct, uncanonical, and unwarranted invasion of the jurisdiction of the Bishop of Fond du Lac by another Bishop. We have herein shown what rights and prerogatives have been claimed by other Bishops at other Consecration ceremonies—and we could easily multiply the instances threefold, and only regret that we lack space to do so. Now there never has been a ripple of complaint when Bishops of large and influential Dioceses, or of "moderate" views, have interpolated rites in the Consecration functions. Bishop Potter could confer a Hobart hood, Bishop Dudley could confer a ring on Bishop Burton, in one of the "lowest" parishes in this country, surrounded by the "lowest"-Church Bishops, Bishop Doane could bestow pectoral cross and episcopal ring, Bishop Sessums could wear a biretta at his consecration and scores of Bishops appear with their hoods, Bishop Kendrick could retire to an ante-room for his vesting accompanied by one

of the Rev. (but thoroughly respected) editorial writers of *The Church Standard*, and all those many other interpolations we have cited and many more which our notes show, could be made, without comment from the press or criticism from the Presiding Bishop; indeed Bishop Clark himself could and did take the "chief parts" at the consecration of Bishop Potter when, as we showed last week, there were distinct interpolations in the form itself, a printed "Order of Service," and vestments (hoods) worn which are of recent introduction into this Church. All these things aroused no ripple of excitement. The whole array of Bishops at the Lambeth Conferences blandly and patiently pose themselves for the photographer to obtain a pleasing likeness of the group, and nobody has a sneer or an insulting epithet. Only a few months ago there was published both in THE LIVING CHURCH and in the *Spirit of Missions* a portrait of the Bishops gathered at the consecration of Bishop Partridge; but nobody rebuked the Bishops for "posing" or the papers for printing. And we very willingly take upon ourselves solely the responsibility for printing the Fond du Lac picture, which was at the suggestion of no one, but was secured by our own efforts because we are making an illustrated journal.

Why are the Central West and its Bishops singled out for this different treatment and for these personal animosities? It is the very foundation principle of the episcopate as held by the Anglican Communion—the one and only safeguard and bulwark against Papalism—that the rights of all Bishops are absolutely identical. The rights of the Bishop of Fond du Lac are absolutely identical with the rights of the Bishop of New York, the Bishop of Rhode Island, the Bishop of Massachusetts, or the Bishop of Kentucky. This was admirably stated by the Bishop of Albany in his address at the Laying of the Cornerstone of the grand Cathedral in New York—quoted from *The Churchman*, vol. 67, p. 11:

"It (the Church) is pure and primitive in independence of control from the State, or from interference with it, and in the dignity which denies the subordination or inferiority of the youngest Bishop or the smallest Diocese to ANY other Bishop on EITHER side of ANY range of mountains or of any sea."

To this *Magna Charta* of the episcopate, pronounced so eloquently by Bishop Doane, we appeal, to stop these scandalous and abusive tirades which disturb the peace of the American Church.

AND SO we come back to the question placed at the head of this paper: Shall we Drift Apart? We certainly shall, if rights admitted in New York and Pennsylvania are denied in Wisconsin. We certainly shall, if personal abuse is to supersede calm argument and dignified consideration. We certainly shall, if Presiding Bishops may make interpolations in New York and condemn their brethren for similar interpolations in Wisconsin. We certainly shall, if missionary appropriations for Dioceses are to be made contingent upon abject submission to Eastern ecclesiastics. We certainly shall, if narrowness and lack of sympathy or appreciation, with wilful ignorance of conditions in other localities, are to be the conspicuous traits of those who guide the thought of the Church. We certainly shall, if yellow journalism, with repeated misinterpretation of facts,* gross exaggeration, and refusal to correct their own mistakes, are sanctioned by the public of this Church.

Yes, we can very easily grow apart. The misunderstandings between the East and the West of Europe which culminated in a Great Schism which a thousand years have been too short to terminate, can easily produce a like result in America, and Rome and Constantinople are nearer (geographically) to each other than are New York and Chicago. Fellow Churchmen, we of the West and you of the East, have loved one another. Shall we love no longer? The East gave us our best and our choicest men. Will she repudiate and trample on her own gift?

Septuagesima marks a turning point in the Church year. At this point we are bidden no longer look backward, but look forward. Last Sunday is denominated in our Kalendar a Sunday *after*. Next Sunday is a Sunday *before*—Septuagesima, *seventieth*, before Easter. Shall we take the intimation as from above?

But let us not be misunderstood. We of the West have nothing to hide, nothing to fear from continued discussion. If any believe that the facts warrant such action, by all means let the Bishop of Fond du Lac singly, or the eight Bishops, or all

these Bishops who have been herein quoted as guilty of similar interpolations (if indeed there are any Bishops left who will not be defendants), be canonically placed upon trial. Such action does not need to be personally offensive, and may sometime be a duty. But we will *not* tolerate official declarations of our guilt from an official who is not charged by law with any judicial powers, and who is by no means free from complicity in the very acts with which he hastens to charge other Bishops. This we say openly and frankly, having already given sufficient time to the Bishop of Rhode Island to withdraw his remarkable paper, after showing what is involved in it.

Shall we drift apart? We appeal not to yellow journalism, not to those who ought to guide soberly the thought of the Church, not even to the Bishops who sit in the seats of the apostles, and who wield the authority of the Son of God. We appeal to the rank and file of the American Church; to the clergy, East and West, who minister at God's altars; to the people who receive their souls' sustenance at the altar, and have learned to love the treasure which becomes more awful as it becomes more sweet. Yes, beyond these, we appeal to Him who sits amidst the Golden Candlesticks, and whose courts are ever fragrant with the breath of incense, and who yet vouchsafes His Presence to this poor Church on earth. Thou who didst pray in an agony which no man can enter into that they may be one, behold yet once again Thy Church on earth! Lord, shall we drift apart?

ANSWERS TO CORRESPONDENTS.

Q. (1) It is contrary to ancient precedents, and undesirable in itself, that a Priest should celebrate, and communicate in so doing, twice the same day. But under our modern conditions, it is often necessary for the avoidance of a much greater evil, viz., that many should be deprived of the Sacrament on days of obligation. Practical necessity, then, is the justification for celebrating and receiving twice. The absence of such necessity nullifies the justification.

(2) It is held by all Catholic theologians of repute that an unbaptized person is incapable of receiving the grace of the other Sacraments. This is so because what is nourished and developed by the other Sacraments is the new life which Baptism alone imparts. Another reason is that sacramental grace implies a covenant relation established between the soul and God, the relation achieved by Baptism. With uncovenanted mercies we are not here concerned.

(3) The grace of Christian Matrimony is conditioned by Baptism. The marriage union of unbaptized persons is not sacramental, but civil merely, even when blessed by a Priest. Subsequent Baptism, however, makes a lawful marriage sacramental without further ceremony, and procures the grace of Christian Matrimony. This is the teaching of theologians in all parts of the Catholic Church. See Watkins, *Holy Matrimony*, chap vi., espec. pp. 145-148.

S. S.—(1) In their present form the (Roman) Litany of the Blessed Virgin, Litany of the Saints, and Litany of the Holy Name, date only from about the year 1600, though in some form the Litany of the Saints has come down from the third or fourth century.

(2) Anointing the sick with oil as recommended in St. James v. 14, 15, is what is known in theology as the sacrament of Unction. There was an office for its use in the Prayer Book of 1549, but it was omitted in subsequent revisions because its use in most parts of the Church had become mechanical and confined to dying persons. It is a matter for regret that instead of dropping the office by reason of this abuse it was not restored to its former and apostolic use. The rite has been revived to some extent of late years on the authority of individual Bishops.

(3) There is no contradiction between Art. XI. and St. James ii. 24, unless there is a contradiction also between that text and Rom. v. 1, and also Rom. iii. 28. The terms used by the two apostles have altogether different interpretations. The comparison is concisely made in Kidd's *Thirty-nine Articles*, i. 136:

"The relation of SS. Paul and James to each other is one of verbal contradiction, but substantial agreement. Both start from the case of Abraham (Gen. xv. 6; Rom. iv. 3; Jas. ii. 23), a standing thesis for discussions in the Jewish schools (*cf.* I. Macc. ii. 52), and come to exactly opposite conclusions, St. Paul, that 'To Abraham his faith was reckoned for righteousness' (Rom. iv. 9), St. James, that 'by works a man is justified, and not only by faith' (Jas. ii. 24). But they give different senses to 'faith.' With St. James, it is only assent to a proposition (Jas. ii. 19), an affair of the head; with St. Paul, an affair of the heart (Gal. v. 6; Rom. x. 10); and 'faith' in St. James corresponds to 'knowledge' (I. Cor. viii. 1) in St. Paul. (a) They give different meanings to 'works.' The works that St. Paul condemns are 'works of law' (Rom. iii. 20; R. V. marg.); those which St. James requires are works of charity (Jas. ii. 15-17). (b) They attach different ideas to 'justification,' St. Paul using it of the initial act by which God, of His free grace, puts a soul into a right relation with Himself; St. James, of its final vindication before Him (Jas. ii. 14 and 24). (c) Each, moreover, had a different type of error to deal with. St. Paul writes, as a theologian, against theories of human merit; St. James, like a prophet, indignantly asks of a barren and unsympathetic orthodoxy, 'Can that faith save?' (Jas. ii. 14). It is probable that St. James, so far from being at variance with St. Paul, was employing carefully guarded language to correct a misuse by others of teaching peculiarly exposed to misrepresentation (*cf.* Rom. iii. 8; 2 Pet. iii. 16)."

IT IS ONLY as a man puts off all foreign support and stands alone that I see him to be strong and to prevail.—Emerson.

* Compare the fact that though the report of the committee to the House of Bishops pronounced the Mitre legal, a certain periodical of this description utterly ignores that report, as well as the long line of precedents cited, and still pronounces that a "Roman Catholic vestment."

The Drustones

By Mrs. J. D. H. Browne

CHAPTER I.

IN ALL rural England there is nothing more lovely than the valley lying between the heath-covered Mendips, with their soaring uplands, and the lower range of wooded hills to the north.

This valley, with its villages nestling among orchards, its grey church towers rising among "tufted trees," its emerald meadows where the sleek kine and fair, white sheep wander at will, its stately park-girdled mansions or charming country seats, may challenge comparison with the most attractive scenes on earth.

Opening out upon the rich marsh land westward, it allows a view of the silvery Bristol channel widening to the sea, and beyond it of the blue Welsh mountains which beckon the beholder with their mysterious charm.

From the broad terrace in front of Drustone Manor, you get this view of the channel and the blue mountains, and all the glorious pageantry of the sunsets unfolds itself before you.

It was a specially splendid sunset after a long June day, and the crimson light rested on the western front of the Manor and on a group of four persons seated on the terrace.

There was Mrs. Drustone, a tall, handsome woman whose snow-white hair, though she was not much past middle life, and the deep lines about her eyes and mouth, told a tale of ceaseless, pent-up suffering, stoically borne.

There was Reginald Drustone, her son, and in him you would have seen at a glance the meaning of his mother's face. He too was handsome, if such an adjective can be used where *expression*, the kindling of the mind in the features, is absolutely lacking, for Reginald Drustone was one of those unhappy beings blighted from their birth, in whom the mind has never awakened. This widow's only son was an idiot.

He had been born during the dreadful days of the Indian Mutiny, and the unhappy mother, after passing through perils and horrors scarcely to be believed, had found herself a widow and more than childless.

Colonel Drustone had fallen, full of honors; the old family mansion to which his widow had returned, was crowded with mementos of his valor and of the esteem in which he had been held, but Mrs. Drustone never touched nor looked at them, and if she dared, would have shut them all out of sight, so terrible were the associations which they suggested.

The two other persons differed widely in all that makes up life, from Mrs. Drustone and her son.

They were young, they were beautiful, less in feature—though both were goodly to look upon—than in the gladness of youth and the fulness of life. Just now indeed they seemed to have reached the climax of earthly happiness, for each loved the other with a love as complete as human nature can well attain to, and to-day they had plighted their troth to each other.

Whenever Sylvia Drustone looked in the direction of her lover, she caught a glance that sent a lovely flush to her soft cheeks.

Sylvia was Mrs. Drustone's orphan niece, and could remember no other home than Drustone Manor. It had been a happy home to her, though it was chiefly the girl's sweet nature that made it so. She had not had much young companionship, and in her aunt she had never found a mother. All the mother in Mrs. Drustone centred in her unhappy son; all the repressed passion, all the yearning tenderness of her heart went out to the poor creature, in whose vacant eyes she sometimes thought she discovered a look responding to the love in her own.

To Sylvia she had ever been kind, in an impersonal sort of way. Her niece's wants and comforts, her education and even her pleasures had not been neglected, but of *herself* Mrs. Drustone had given her nothing. Yet it was a comfort to Mrs. Drustone, perhaps the only comfort she had, to know that the young girl had a feeling of affection for her unfortunate cousin. From a child she had always cheerfully ministered to him, and to a close observer it would have been evident that Reginald, with far less than the sagacity but with something of the faithfulness of a dog, clung to Sylvia.

The strongest feelings in Sylvia Drustone's nature, next to

her love for Cecil Langford, were her intense sympathy for and loyalty to her aunt, all the stronger because she had never ventured to express them to the self-contained, desolate-hearted woman.

Cecil Langford was the son of a neighboring baronet, an old friend of the Drustones, and the young man had recently returned from Oxford where, after a distinguished career, he had graduated with honors.

Thus, in the rosy June evening, sat these four whose lives were strangely to influence each other. On the morning of that day, Cecil Langford had met Sylvia in one of the elm-shaded lanes between his home and the Manor, and words had been spoken which had changed the every-day world for these two into a lovers' paradise. This evening he had walked over, not to ask Mrs. Drustone for her niece's hand, for Sylvia had stipulated that nothing should be said just yet of their engagement, but to secure an hour or two with his beloved.

They had known each other from childhood and called each other by their Christian names.

"Mother specially wants to see you, Sylvia," he said, trying to give his voice an every-day sound. "It's about the sea-side trip for the school-children. I told her I'd walk over for you. Can you spare her this evening, Mrs. Drustone? I'll see that she gets back safely."

"Certainly," Mrs. Drustone answered indifferently. "By the way, Sylvia, tell Lady Langford that the wagonette will be at her disposal if she needs it for the children."

Sylvia tied on her garden hat, hiding a tell-tale blush.

"I am ready," she said; "Good-bye, Regie." She went over and pinned a beautiful rose she had just gathered, in her cousin's coat, smiling into his face and patting his shoulder. "I'll be back before long."

"Regie" looked at her with lack-lustre eyes and made an inarticulate sound which might mean anything, followed by another suggesting disapproval, as Sylvia walked away beside Cecil Langford.

The two passed on together, down the terrace steps into the park, where the shadows were deepening and the nightingales were beginning to pour forth their liquid music among the heavy foliage.

The tender twilight was creeping over the landscape when they came out into the road above the village. Before them, still in a faint afterglow, the last reflection of the sunset, rose the church steeple surmounted by a cross.

"O Cecil," said the girl softly, as they lingered a little by the park gates, "what a lovely world this is, and what a lovely corner of it is this dear old home!"

Her lover only answered by a look into the face that contained all the beauty of the world to him.

"How beautiful the cross looks above the trees!" Sylvia went on. "Just see, it seems almost to have a light of its own."

"It is a beautiful effect," he answered. "You must make a sketch of it some evening, a picture to hang in my study, when we have *our* home. Eh, sweetheart?"

"Yes," she said, half absently, for the cross with its pale, vanishing radiance, lifted her glad heart to Him of whose immeasurable love it was an emblem.

The cross to Sylvia stood for what was most sacred to her heart, and conscience, the dear Church whose obedient child she was, the dear Master whom she tried faithfully to serve.

But the cross had another meaning which Sylvia had not touched, as yet. It spoke in a tongue unknown, as yet, to the girl to whom just now life meant nothing but happiness.

"Come," she said presently, "we must go on. I have to see your mother, and Aunt Constance will sit up for me."

And still they loitered here and there, for indeed it was a most sweet evening. The delicate perfume of sweet brier and hawthorn was in the air, and the cuckoo called in musical monotony from the hedges on either side. Overhead a few faint stars began to tremble.

"Sylvia," said Cecil Langford, as they approached his home, "I cannot keep this from mother. It will make her so happy. You know she thinks there is no one like you in the world, and if you are afraid to break the news to your aunt, and won't let *me*, mother can do it for you. Why should my sweetheart be such a little coward?" he went on, taking Sylvia's hand captive once more. "Does she think that Mrs. Drustone will very seriously object to her prospective nephew?"

"You conceited fellow! You know quite well she cannot object," said Sylvia; "but Cecil," and her voice changed to tender entreaty, "I—I would rather wait a little while. Regie's birthday comes next week—poor, poor fellow!—and Aunt is

always dreadfully depressed about that time. I must wait at least till that is over."

"Well, I must give way, I suppose," said Langford, "but remember, madam, that I am not disposed to let you spend so much of your time in attendance on that unlucky Regie; there is someone else now that has a claim on you, and Regie may just as well begin to do without you."

Lady Langford was a motherly soul, and when her son, in spite of Sylvia's gentle remonstrance, introduced her as his affianced wife, the young man's mother took the girl to her arms with unfeigned tenderness and delight. She too would have wished to see Mrs. Drustone at once on her son's behalf, but Sylvia's wishes prevailed.

Through the moonlight and the shadows, the lovers walked back to Sylvia's home that night, and parted at the terrace steps.

"My own," said Langford, as he held his beloved for one sweet moment in his arms, "my own, soon, soon, remember, to be mine before all the world, while life shall last."

"While life shall last," whispered Sylvia, "and forever."

And so they parted, full of present joy and hope unbounded.

On the following day a servant from Langford House rode over with a note to Mrs. Drustone. It was a request that Sylvia might come to spend a few days with Lady Langford in the absence of her son, who had been called upon unexpectedly to join his father in London on some parliamentary business. The school children's excursion to the sea-side was to come off in a day or two, and Sylvia was usually Lady Langford's right hand on those occasions.

"Gibson can drive you over this afternoon," said Mrs. Drustone to her niece. "Stay to the end of the week, if you wish, Sylvia."

She had not noticed Sylvia's heightened color nor the added brightness of her eyes. Mother and son were in their usual place upon the terrace when Sylvia bade them good-bye.

Reginald's moods varied; sometimes he was morose, sometimes placid in his sad fatuity. To-day he was in the former mood, and Mrs. Drustone, her chair drawn close to his, had opened a book of colored engravings and was trying to draw his attention to the vivid pictures.

As Sylvia approached the dull eyes fixed themselves upon her face, and he muttered a little, angrily. She had brought him a flower for his coat, as she did every day, but he pushed her hand away and even tore up the flower.

"I think he knows you are going away," said Mrs. Drustone, secretly rejoiced over this sign of intelligence. "Good-bye, Sylvia."

She lifted her face and Sylvia kissed her cheek.

"Good-bye, dear Auntie; I shall be back in a few days."

She turned as she went down the terrace steps, but her aunt was engrossed with her son; she was bending over him and smoothing the hair from his forehead. A thrill of pity swept through the girl's happy heart. Could anything be more pathetic than this life of perfect self-abnegation for this poor image of a son! Even the joy in her sweet secret was dimmed for a while by the thought of her aunt's life of joyless sacrifice.

But the sight of her lover's home drove the shadow away. True, he was not there, but it seemed almost happiness enough to meet his mother's kiss and to know that they could talk freely to each other of Cecil.

Those were happy days for Sylvia as well as for Lady Langford, whose own affection for the girl was heartfelt and who, as her son well knew, would have chosen her among all others as her daughter-in-law.

How many hours of each day were spent by these two women in telling each other of the graces and virtues of this man who held the first place in both their hearts.

"What a pair of old gossips we are!" said Lady Langford one evening, as she raised Sylvia's sweet face between her hands, and kissed it fondly. "I wonder does Cecil know that two silly women have had his name upon their lips all day."

Sylvia only answered by a radiant smile. She *knew* that she had been in her lover's heart and thoughts all day long.

The third morning brought Sylvia her first love-letter. What loving woman does not know what that meant to her? Lady Langford twitted her on her absent-mindedness and teased her in a hundred loving ways.

But this was the day of the children's picnic, and Sylvia could not read over her lover's letter as many times as she wanted. She had to be content with remembering it word for word.

The rector and his wife drove over, and the children gath-

ered betimes and were stowed away in the wagonettes, and, with a plentiful provision of good things they started on their drive across the green marshes to the "silver sea."

It was a perfect day, such a day as the much-maligned English climate knows how to produce in the sweet month of June. A happy day for all, for the old rector who had christened two generations of the Drustone folk, for his dear old wife, for Lady Langford, for the gleeful children, and most of all for Sylvia, Sylvia whose beauty was so enhanced by that secret joy of hers, that the old people and even the children looked at her with almost wondering admiration.

But like all days, perfect or otherwise, it came to a close. The homeward drive was over; the happy, tired children had dispersed and the rector with his wife and Lady Langford were resting under the great beech-trees on the lawn.

Sylvia had been seeing the last children off from the Lodge-gates, and was sauntering across the velvety sward to join the elders.

The sound of wheels, a carriage being driven rapidly, made her stop and look towards the drive, with a quickened heart-beat. Could it by any possibility be Cecil?

No, it was a carriage from Drustone Manor, and the old coachman was driving more quickly than Sylvia had ever seen him drive before.

He caught sight of her and stopped.

"Miss Sylvia!" he called in a strange, shrill tone that struck on Sylvia's ear with a sudden premonition of evil.

"What is it, Gibson?" she asked, as she ran across to him, "has anything happened?"

The man had got down from his seat and was standing by the horses; Sylvia saw that his face looked pinched and old, as if from a sudden shock.

"I've come over for you, Miss Sylvia—it's the mistress—she's met with an accident."

"An accident! How? Is she much hurt? Oh—tell me, Gibson—quickly, if you can!"

"She was driving Mr. Reginald in the pony carriage. I warned her about the new ponies, but she would go. They met a gipsy-wagon and they took fright—the mistress and Mr. Reginald were both thrown out—he wasn't hurt at all, scarce a bruise, but she—oh Miss Sylvia! I fear she's mortal bad."

Sylvia ran across the lawn and in a few broken words told them what had happened.

"Dear child, I will go with you!" cried Lady Langford, but Sylvia shook her head. "No, dear Lady Langford, I will send should I need you. Good-bye." She kissed her hurriedly and was gone.

[Concluded next week.]

The Family Fireside

HO, FOR A VOYAGE!

OH COME, little sweetheart, a-sailing with me
O'er a wonderful, mystical ocean,
Aboard of a cloud, on a, measureless sea,
We'll drift with a rockaby motion.
Our bark shall be white, and so billowy light
'Twill seem like a featherbed floating;
Through long, sunny day and through soft, dreamy night
We'll snuggle and play, and go boating.

'Mid this marvelous main there is none but ourselves;
We glide where we please without warning—
Just we, and the cute little sky-larking elves
Who see that the stars burn till morning.
By day they're asleep, but we dare take a peep
As they slumber off yonder in Sky-land.
So away let us speed o'er the bonny blue deep
To the port in the elves' hide-and-spy land.

Then come, little sweetheart. Ahoy, cloud, ahoy!
Unanimous choice we accord you.
Two passengers eager, a girl and a boy,
Are waiting, all ready to board you.
And lying at ease, with a favoring breeze,
We'll sail, and come back again never.
Hurrah for a cruise over houses and trees
Forever and ever and ever.

—EDWIN L. SABIN.

CYPRIAN AND JOHN MARSHALL.

BY ROLAND RINGWALT.

AN ancient tradition declares that St. Cyprian in his Pagan days, listened to a Christian priest who delivered a course of sermons upon the book of Jonah. The result was his conversion. A strong mind, an intellect trained in the law of Rome, broke off from Paganism under the conviction that the old Hebrew prophecies were fulfilled in Jesus Christ. Of all the wise men who have knelt at the manger few were more faithful than the great North African. But it is not his fidelity to Christianity so much as his acceptance of Christianity that we would like to emphasize. The days of credulous monks and mediæval legends were to come. In Cyprian's time it was easier and more profitable from a worldly sense to disbelieve Christianity than to believe it. The North African bar was proud of its able speakers and persevering students. A good lawyer then was quite as likely to weigh evidence as a good lawyer of to-day. The religion of Jesus Christ had no large fees or judicial honors to offer. Many of its adherents were ignorant or even illiterate men. Cyprian's intellect had been moulded by hard-headed counselors to whom the new faith was only a feverish dream. Yet to him the marvelous connection between the Old and the New Testaments; the long series of types and the unspeakable glories of fulfilment were something more than human. We can imagine him saying, as the wise Egyptians had said before him, "This is the finger of God." Cyprian died far too early to read Augustine's golden sentence "In the Old Testament, the New is latent: in the New Testament the Old is patent." May we not, however, reckon his conversion as a commentary on Augustine's text?

Many have overlooked or forgotten a remarkable similarity between the religious life of Cyprian and that of Marshall. Our great Chief Justice was touched by the skepticism of the eighteenth century. He dreaded French infidelity, respected Christianity, and considered it his duty to take part in public worship. Yet there were many times when he doubted whether our Lord was Divine or human. To one so intensely earnest and honest as John Marshall, doubt was painful. He was not one to scatter the seeds of unbelief in other minds, or to weaken a neighbor's faith by irreverent speaking. Alexander Hamilton, a man whom he loved and trusted, had fought his way through the mists into a strong faith; but Marshall's doubts lasted through long years. It was the patient study of prophecy that finally brought him to a firm belief in the full Godhead of our Lord. Marshall weighed the striking features of the Jewish law, and re-read them as linked with the wondrous Victim who suffered without the gate: the grandeur of Isaiah's fifty-third chapter, and the successive fulfilments recorded in the Gospels, appealed to Marshall's intellect. At the end of his investigation, he declared that all these types and prophecies could have but one meaning,—the coming of One more than human.

Ever since the walk to Emmaus humble-minded believers have felt their hearts burn within them as they read of the ceremonies that were explained by the Cross, and the dark sayings that were lightened in the glory of the Resurrection. It is, however, a fact that many of those who have preached and written upon prophecy were men of strong poetic bent, men who leaned toward the mystical, men who were naturally inclined to believe anything that was beautiful, especially if it was mysterious. It is well to remember also that the argument from prophecy has a fascination for minds logical rather than poetic. The chain of reasoning that convinced Cyprian in the third century and Marshall in the nineteenth is a chain not easily broken.

IN LIGHTER VEIN.

BY FLORIDA C. ORR.

THE guest at dinner was the tiniest of little women, but she was not on that account the less distinguished, and the hostess was congratulating herself that things had gone so smoothly, and there had been no breaks so far.

There was a lull in the conversation and the three-year-old, being impressed with the low stature of the guest took this opportunity to ask, "*Mamma isn't Mrs. — a low down little woman?*"

The same three-year-old roused in her sleep in the middle of the night and said to her mother, in a very sleep little voice, "Mamma, I'm going to be good all the days now."

This was being recounted the next day when the three-year-

old said, "Yes, but I was dreaming a policeman was cutting my head off then, and it don't count this morning!"

Another time she was being reproved for the way she was using her teaspoon at the breakfast table. Her mother said, "I thought my little girl said she knew how to behave at the table. You told brother only yesterday that you knew how to manage your knife and fork better than he did."

"Yes," said the three-year-old, "that was my knife and fork behavior, and *this is my spoon behavior!*"

HOUSEHOLD HINTS.

WHEN a baked potato is done it should be wrapped in a towel and pressed until it bursts open. In this way the potato will always be mealy.

THE fat from broth or soup can be easily removed, without waiting for it to become cold, by repeatedly drawing butchers' paper across the top.

A USEFUL hint for the housekeeper tells how she may keep celery fresh for several days. After washing and cleaning the celery put it in a fruit can, cover tight and stand in a cool place.

LACKING a regular egg poacher, a fair substitute may be found in the metallic rim of a fruit can. If this be placed in a saucepan of boiling water, the egg broken carefully into it, will retain an approved circular shape.

TO BLEACH linen that has become yellow by constant wear, soak for several days in sour buttermilk; take out and rinse in cold water, wash and boil with other soiled clothes. You will be surprised at its snowy whiteness.

IN canning fruit likely to easily ferment it is an exceedingly good idea to put a teaspoonful of brandy in the top of each can. Housewives who have tried this have found it an infallible preventive of fermentation.

SCRAMBLED eggs are only eatable when done soft. They should be taken from the fire while still soft enough to run, as they cook a few seconds longer and even retain a hardening heat on their way to the table, all of which must be allowed for.

THE flavor of a young roasted chicken is greatly improved if you place inside it a piece of fresh butter the size of an egg (a very small one) and with it a bouquet of parsley and a small onion. The giblets, sprinkled with salt, may also be added to it.

A POT-ROAST of beef is more perfectly browned before than after boiling. Rub the damp roast with sifted bread crumbs; fry to a rich brown on every side in the kettle in which it is to boil; then cover with boiling water and simmer gently, closely covered, until tender.

FRENCH toast is made by dipping bread that is not too fresh into milk which has had an egg beaten up in it and salt added. The bread is then to be fried a delicate brown in a frying pan or upon a griddle. The toast is very acceptable with coffee, or it may be served with jelly.

A TREAT is obtained by pouring a quart of cold water over a dessertspoonful of powdered borax, and using this solution for washing or soaking lettuce, celery and all uncooked vegetables. All animalculæ will be destroyed, and the cress, celery, etc., will be more crisp and improved in flavor. Ordinary borax, which is apt to be adulterated, will not do. The good housewife will always use the best borax.

KITCHEN HELPS.

WASH the inside of the tea kettle frequently with hot suds. This dislodges a sediment which forms a coating if allowed to remain.

If you have a greasy vessel to clean, warm it a little and wipe it with a piece of newspaper before washing. The paper can be burned, and the kettle will be very little trouble to wash. In fact, old newspapers are the housekeeper's friend. If you have a stove from which the ashes must be taken with a small shovel, put a large newspaper on the floor first, and any that are spilled can be taken up and emptied. Soft newspapers polish window glass better than anything.

GRANITEWARE is very easily cleaned, light to handle, does not rust, and is the most satisfactory material for kettles and all kinds of kitchen utensils.

If you do not have plenty of good cistern water for washing, add enough borax to the well water to soften it, and it will make the washing easier without injuring the clothes. Leave the silverware in a hot solution of borax and water a few minutes, then wipe dry, and you will not have to polish it so laboriously or often. Water in which a little borax has been dissolved is also good for cleaning table oilcloth, removing fingermarks and other soiled spots as if by magic.

THE sink should be high enough to allow one to stand erect while washing dishes and everything should be arranged conveniently and with a view to making the work as light as possible. Very much of the so-called drudgery of kitchen work can be lightened if not entirely avoided by the appliance of common sense and good judgment to the performance of each task.

Church Calendar.



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

KALENDAR OF COMING EVENTS.

Feb. 5-8.—Retreat for the Clergy, Diocese of Indiana.
 Feb. 5, 6.—Retreat for the Clergy, Diocese of Iowa, at Des Moines.
 Feb. 7, 8.—Retreat for the Clergy, Diocese of Maryland.
 Feb. 13.—Conference of Church Clubs, Philadelphia.

Personal Mention.

THE address of the Rev. BENJAMIN W. ATWELL is Shelburne, Vt., and not Sherburne as given in the *American Church Almanac*.

THE Rev. EDWARD BENEDICT has become rector of Christ Church, Swansea, Mass.

THE Rev. E. G. BOWERS, of Deposit, has taken charge of the missions at Otego and Schenectady, N. Y. Mr. Frank Kiswan, a postulant for Orders and lately of the Presbyterian ministry, will act as lay reader at Deposit.

THE Rev. ISAAC DAWSON has accepted a call to St. Paul's Church, Benicia, Cal., and will enter upon his duties February 1st.

THE street address of the Rev. WILLIAM W. FLEETWOOD, rector of the Church of the Transfiguration, Chicago, is changed to Hotel Alabama, Bowen and Berkley Aves.

THE Rev. C. M. HITCHCOCK, of Rhinelander, Wis., will change his address to Ashland about Feb. 9th, having accepted the position of curate to Archdeacon Jenner, under whose direct charge and oversight the missions at Bayfield and Washburn have been placed.

THE Rev. J. L. LASHER, of Elizabethtown, N. Y., has accepted the Bishop's appointment to Ticonderoga.

THE Rev. S. MACPHERSON, of St. John's, Roxbury, Mass., has accepted a call to St. John's, Auburn, N. Y., and will remove there in February.

IT is reported that the Rev. ALEXANDER J. MILLER of Trinity Church, Asbury Park, N. J., has decided to accept the call from St. Thomas' parish, Whitmarsh, Pa.

THE Rev. J. F. NICHOLS has decided to remain at St. Barnabas' Church, Reading, Pa.

AFTER a rectorship of nearly 13 years in Grace Church, Saybrook, Conn., the Rev. J. D. S. PARDEE has accepted a call to St. Andrew's Church, Northford, Conn.

THE street address of the Rev. WM. J. PETRIE is changed from 5475 Ellis Ave., to 6540 Minerva Ave., Chicago.

THE Rev. M. N. RAY wishes us to state that he is still rector of St. John's Church, Oakland, Calif., and is to be addressed accordingly.

THE Rev. ARTHUR B. RUDD, curate of All Saints', Dorchester, Mass., has declined a call to Oakland, Calif.

THE address of the Rev. J. B. SILL is temporarily changed from 2274 7th Ave., New York, to Ashland, Greene Co., N. Y.

THE Rev. C. L. SLEIGHT of Ticonderoga, N. Y., has accepted the charge of Grace Church, Waterford, N. Y.

THE Rev. JAMES D. STANLEY, having entered upon his duties as rector of Christ Church, Indianapolis, Ind., should be addressed at 1739 N. Meridian St.

THE Rev. EDWARD S. STONE took charge of the Missions in Waynesville and Micadale, N. C., in the Jurisdiction of Asheville, on Jan. 27th and may be addressed at the former place.

THE Rev. EDGAR M. THOMPSON has accepted the charge of St. James' Church, Goshen, Ind.

THE Rev. M. H. VAUGHAN, of St. Mary's Co., has been called to the rectorship of St. James' parish, Anne Arundel Co., Md.

THE Rev. ROBERT WILSON, D.D., has resigned St. Luke's Church, Charleston, S. C.

AT THE recent Congress of learned societies in Philadelphia, the Rev. Dr. WILLIAM C. WINSLOW of Boston read a paper before the Archaeological Institute of America, and a paper before the American Oriental Society.

DIED.

KEMP.—Entered into the rest of Paradise on January 18th, at the home of her daughter, in Kankakee, Ill., ELIZABETH, wife of the Rev. Thos. B. KEMP, aged 73 years.
 Faithful unto death.

TAYLOR.—Entered into life eternal at St. Michael's Rectory, Berwyn, Ill., Jan. 19th, 1901, KATHARINE CUYLER, little daughter of the Rev. Chas. E. and Ellen Campbell TAYLOR.

"Blessed are the peacemakers: for they shall be called the children of God."

MEMORIAL.

Died, on Friday morning, December 28th, 1900, at Crown Cottage, Noble Park, Anniston, Ala., Mrs. JENIFER NOBLE, aged 93, and deeply regretted by a large circle of relatives and friends. She was widely known as the mother of the late Mr. Samuel Noble, a man of consummate ability, the founder of Anniston, and whose name is fragrant in the memory of her citizens.

Mrs. Jenifer Noble was a woman of unique personality, deeply religious, loyal to her faith, loveable, generous, and alive to local interests, and to popular movements of the times. Crown Cottage was a centre of attraction where Mrs. Noble met distinguished visitors as well as innumerable friends. Ten children, thirty-five grandchildren, and seventy-two great-grandchildren bemoan her loss. Mrs. Noble died as she had lived—"In the communion of the Catholic Church, in the confidence of a certain faith, in a reasonable, religious, and holy hope, in favor with God, and in perfect charity with the world." A very large funeral marked the public estimation of her worth. The solemnity of the stately, inspiring burial service of the Church was rendered more deeply impressive by the celebration of the Holy Communion. Grandchildren and great-grandchildren sang in the vested choir and as pall-bearers laid her body to rest under the shadow of the tower of St. Michael and All Angels' Church, built by her son, Mr. John W. Noble, and memorial of his father, Mr. James Noble, and of his brother Samuel. God rest her, and may light perpetual beam upon her. This memorable service will not be readily forgotten, by all who were present.

OFFICIAL.

DIocese of MASSACHUSETTS.

The Standing Committee of the Diocese of Massachusetts takes this occasion, at a special meeting, to place on record its sense of personal and public loss in the death of its late associate, ROBERT CODMAN.

Robert Codman was born in Dorchester, Mass., nearly seventy-eight years ago. He came of pure New England stock, and belonged to a family which was among the early settlers in this Commonwealth. With such an origin he inherited all the marked peculiarities, antecedents, traditions, and local faith of this community. Out of this environment he forced his way, as only a strong man could, and followed his convictions into the Episcopal Church, becoming one of its most loyal, devoted, and trusted sons. At the time of his death he was a layman of large influence, President of the Trustees of Donations, President of the Episcopal Charitable So-

ciety, member of the Standing Committee, and Senior Warden of the Church of the Advent, Boston, his parish church. Firmly grounded in his religious faith, wise in judgment, considerate to those who differed from him, a man of fair dealing, a strenuous advocate, yet a man who loved peace, all his counsels made for the good order and strength of this Church. He was to us upon this Committee a wise and helpful counsellor, and a beloved personal friend.

What Robert Codman was to this community many can say. His position at the Bar, the large money trusts which sought his safe hands, his recognized capacity and integrity, his public spirit, his power of effective and eloquent statement, the universal confidence and affection he drew towards himself—all helped to make him a strong man in our community.

With gratitude to God for the strong and beautiful life of our departed friend, and with very tender memories of his personal relations with ourselves, we place this minute upon the records of this Committee.

VOTED: That a copy of this record be sent to the family of the deceased with the assurance of our heartfelt sympathy in their sorrow.

Also, that copies be furnished the Religious and Secular Press.

Attest: A. ST JOHN CHAMBRE,
 Secretary Standing Committee.

WANTED.

POSITIONS OFFERED.

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

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

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

MISCELLANEOUS.

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

FOR SALE.

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

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

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

Remittances to GEORGE C. THOMAS, Treasurer.

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

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

TRINITY PARISH, GRANGEVILLE, IDAHO.

This parish is composed of only 17 members who are striving to open the Church in this little mountain village. The sum of One Thousand Dollars is needed to pay the debt and repair the little church. Will not some Churchman for the love of our Master and the spreading of His Kingdom come generously to our aid?

Please send all remittances to

Mrs. F. E. JOHNSSE, Grangeville, Idaho,
Pres. St. Agnes' Guild.

GENERAL CLERGY RELIEF.

In view of the present wide-spread interest and need the Trustees invite the attention of all Churchmen to the following information:

Common Title, "General Clergy Relief."

Corporate Title, "Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm and Disabled Clergymen."

The Convention Fund. Canon pertaining thereto, 8 of the Digest, Title 3.

The general and official society for clerical relief covering the whole Church.

Simple machinery, requiring only united co-operation to accomplish the result desired; namely, an adequate pension for the Clergy and for the care of Widows and Orphans. The General Convention recommends Quinquagesima Sunday for an annual offering from each church, and that the Communion Alms from one to ten per cent. be given to this fund. It also gives to this fund the Royalty on the Hymnal. It urges gifts, bequests and legacies from the Laity. The society ministers to the whole Church in the United States and to the family unit in the Church. The Clergy are called to the whole Church, are transferred from one Diocese to another, therefore the necessity and value of a General Clergy Relief Fund. A pension for old and disabled workers will be a blessing and benefit to the Church as well as to the men. Estimated requirement, \$150,000.

We cannot control present salaries, but we can by a definite old age pension give courage, and hopefulness and steadiness to our regular workers.

ANNUAL SUBSCRIPTIONS EARNESTLY SOLICITED. ALL CHURCHES AND CLERGY SHOULD BE ON THE RECORDS. REMEMBER THE FUND BY LEGACIES AND BEQUESTS IN WILLS.

Acknowledgments in the *Spirit of Missions* and *The Church Standard*.

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Central Office (to which all communications should hereafter be addressed), The Church House, Twelfth and Walnut Streets, Philadelphia, Pa. Rev. ALFRED J. P. McCLURE, Assistant Treasurer and Financial Agent.

BOOKS RECEIVED.**E. P. DUTTON & CO.**

Jack and Jill's Journey. A Tour through the Plant Kingdom. By Phoebe Allen, Author of *Playing at Botany*, etc. Illustrated by Dr. Henry Godfrey. With Frontispiece by Katharine Turner. Price, \$1.50.

William Conyngham Plunket. Fourth Baron Plunket, and Sixty-first Archbishop of Dublin. A Memoir. By Frederick Douglas How, Author of *Bishop Watsham How: A Memoir*, etc. Price, \$5.00.

Architects of English Literature. Biographical Sketches of Great Writers from Shakespeare to Tennyson. By R. Farquharson Sharp. Illustrated with Facsimiles from Autograph MSS. Price, \$2.00.

EDWIN S. GORHAM.

Thoughts on the Collects from Advent to Trinity. By Ethel Romanes, Author of *The Life and Letters of George John Romanes*, etc.

The Golden Treasury of the Bible. By S. C.

Short Homilies on the Gospels. For the Sundays of the Liturgical Year. By the Rev. Vernon Staley, Author of *The Catholic Religion*, etc. In two Vols. Vol. I., Advent to Whitsunday. Vol. II., Trinity to Advent.

The Children's Round of Fast and Festival. By Charles C. Bell, M.A., Minor Canon of Carlisle Cathedral.

A Manual of Church Decoration and Symbolism. By the Rev. Ernest Geldart, rector of Little Braxted. Containing Directions and Advice to those who desire worthily to Deck the Church at the Various Seasons of the Year; also, The Explanation and the History of the Symbols and Emblems of Religion. With LII. Plates and many Illustrations by the Author. Price, \$6.00.

PAMPHLETS.

The Breviary of 'The Misericordia' (Guild of Mercy and Pity). By W. Thornton Parker, M.D. (A Brother of the Fraternity). Price, 50 cents. Westborough, Mass., A. D. 1901.

The New York Bible and Common Prayer Book Society. Annual Report, A. D. 1900.

Christian Science. Is it Christian? Is it Scientific? By Rev. E. P. Woodward. A Discourse delivered in Portland, Me., April 22, 1900, revised and enlarged. Portland, Me.: The Safeguard Publishing Company.

The Church at Work.**CHICAGO.**

(Continued From page 519.)

account of the Woman's Auxiliary and its objects, and urged earnestly upon all present, the study of Missions at home and abroad, and the immense importance of prayer as well as work, if we looked for success. The Rev. P. C. Wolcott of Highland Park gave some interesting statistics with reference to the growth of the Church on the North Shore. The number of communicants has increased from about three hundred in 1885 to over two thousand in 1900. The three original parishes have so prospered and grown, that the first small edifices have been replaced by handsome stone churches. At the adjournment of the meeting, the guests were invited into the guild room, where refreshments awaited them, and after an hour's pleasant and social chat, the meeting dispersed, feeling that this first of a series of gatherings, given with the hope of helping the various parochial branches in their work, was a perfect and unqualified success.

INDIANA.

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

Retreat for Clergy—Linton.

THE BISHOP has issued an invitation to the clergy of the Diocese to attend a Retreat to be held in Indianapolis from Tuesday evening, Feb. 5th, to Friday morning, the 8th. The conductor is to be the Rev. Dr. Hall, of the Western Theological Seminary. The Holy Communion will be celebrated each morning at 7:30. Morning prayer will be said at 9, evening prayer at 7:30, and Compline at 9:30. The general subject of the addresses will be, "The Priestly Life." Three-fourths of the clergy have expressed their determination to be present.

THE REV. ROBERT B. B. FOOTE, rector of St. Luke's Church, Terre Haute, is making a noble and determined effort to build up a solid work among the miners in Linton. This work was begun by the Archdeacon a few months ago and was turned over to Mr. Foote when he took charge of St. Luke's. A hall was secured for services, a library has been started, and it is hoped before long to be able to open a club house where the men and boys of the town may have a place of entertainment and be surrounded by good influences.

LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.

New Altar at Riverhead.

GRACE CHURCH (Rev. Geo. W. West, rector), is rejoicing in a new altar to replace one made some 25 years ago by the hands of the Rev. Norman Cook, one of the founders of the parish. The altar is of oak and ash and bears the inscription on its base: "Ex-

Dono, S. Agnes' Guild, Xmas, A. D. 1900." It has four arched panels of oak separated by carved oak pillars. The ornamentation includes ecclesiastical symbols with the Chi Rho on the throne, which is surmounted by the brass cross, also the gift of St. Agnes' Guild, and will serve as a tabernacle in times of sickness and epidemic, for the Reservation of the Blessed Sacrament. On the first panel, in a quarterfoil is Alpha, and in the last, Omega. A triple lily, with leaves, the emblem of the little girls' guild, which also appears in the window presented by them nearly two years ago, is depicted in one of the panels. The marble top, or mensa, given by Howard Hill, has five gilt crosses symbolic of the Five Wounds of Christ, and this inscription: "To the Glory of God. A thankoffering for First Communion, from Howard Hill." A lace frontal will add greatly to the beauty and dignity of the altar. On the re-table are four vases which are filled nearly every Sunday in the year (except in Advent and Lent) with flowers in memory of some departed one. The new altar was consecrated at the early celebration at 7 o'clock on St. Agnes' Day, when the guild were present in a body and the Daughters of the King made their regular monthly corporate communion. Many thanks are due the little guild girls, and their faithful president, Miss Worthington. The old altar, consecrated by so many years of sacred use, will be reverently cared for, and presented to some needy mission. Other improvements made lately are new windows of cathedral stained glass, costing over \$500, a new brass altar cross, lectern, and prayer desk. The old windows, etc., will also be presented to some needy mission.

MARYLAND.

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

Council of Conciliation Appointed—The Archbishop of Ontario—Work in the Philippines.

THE BISHOP having refused to visit the Church of the Ascension, Westminster, on the ground of the refusal of the rector, Rev. E. B. Taylor, to promise not to reserve the Blessed Sacrament, a Council of Conciliation has been appointed by the Presiding Bishop at the instance of the Bishop of the Diocese, under the provisions of Title I. Canon 19, §x. The members of the Council are the Bishops of Pennsylvania, Central Pennsylvania, Delaware, Easton, and Washington.

ON SUNDAY, January 20, the Archbishop of Ontario preached at St. Michael and All Angels' Church, Baltimore. In his sermon he made a plea for funds to be used by the British and American Homes for Respectable English Speaking Girls in Paris. Though the especial plea was made for Washington House, the only one of the three that is burdened with debt, the sermon was mainly devoted to an account of the establishment of the homes. These include the Home for English Speaking Girls, an orphanage, a church and parsonage, and Washington House. The last, on which there is an unpaid balance of \$32,400, is for the care of poor artists. The house was presented by an American lady, but the land was to be paid for. The homes were founded December 20, 1872, by Miss Ada Leigh, now the wife of Archbishop Lewis. They have received, boarded, and cared for over 15,000 young women, and nearly 8,000 situations have been obtained in Europe by the free registry. During the Paris Exposition 217 American young women were helped by the Travelers' Aid, and during the three months 67 were aided at Washington House. Mrs. Lewis has raised by her efforts £130,000 for the homes.

ON WEDNESDAY, January 23, the Archbishop sent the following cable to King Edward VII. at Osborne House: "Profound sympathy; loyal homage." In speaking of recollections of the Queen, Mrs. Lewis said: She had always evinced a kind and sympa-

thetic interest in the work of the British and American homes for English speaking girls in Paris. While Her Majesty never subscribed to homes of this kind, she had since 1874 displayed great interest in the work in Paris, and in that year she directed that a letter be written in which she assured me of her sympathy in the movement. A few years later, when to meet the expense of repairs at the home in Paris, we held fetes in various parts of England, Her Majesty kindly let us have the Ranger's Lodge at Greenwich, where a fete and fancy sale was held, the Queen herself being one of the patronesses.

The Archbishop has been presented to the Queen upon several occasions. He was the last Bishop to be selected by Royal patent and the first colonial Bishop to be consecrated outside of England. The Lambeth Conferences, which are held every ten years at Lambeth Palace, are the outcome of a suggestion made by Archbishop Lewis. At the last Conference—the fourth—held in 1897, the Queen received all of the Bishops at the Conference, at Windsor Palace, and specially requested that the Archbishop of Ontario be presented to her. We were both present at the golden and diamond jubilee celebration of Her Majesty, and during the celebration of her diamond jubilee a photograph was taken at Westminster Abbey, in which the pictures of the Archbishop and myself can be seen. The last time we saw the Queen was at the garden party given at Buckingham Palace in 1898."

ON SUNDAY evening, January 20, at St. Peter's Church, the Rev. J. L. Smiley, of Manila, made an address, describing the work that has been carried on in the Philippines under the auspices of the Church since the American occupation of the islands. The work was begun in May, 1898, by the Rev. Charles C. Pierce, a chaplain in the American Army, who secured quarters and conducted services in Spanish in Manila as soon as practicable. In May, 1899, the Brotherhood of St. Andrew sent out a delegation consisting of two clergymen and two laymen, who rented a house in the suburbs of Manila and fitted it up as a chapel and a reading room. A part of the delegation carried on work in Manila and the rest visited the soldiers in the camps, holding services wherever quarters could be found. Last May, Mr. Smiley, who had been carrying on the work in the camps, was appointed the missionary of the Church in Manila. Soon after his appointment he was stricken with fever and when convalescent was compelled to return to America to regain his strength. A strong appeal was made by Mr. Smiley for financial support of the work now being carried on. Mr. Pierce conducted services in Manila in a building loaned by the government. One hundred thousand dollars has been asked for from the Church in America for the purpose of building a church, a school, and a soldiers' clubhouse in Manila. The Rev. Mr. Smiley was formerly rector of Christ Church, Chaptico.

THE THIRTIETH annual report of the parochial charities of St. Paul's parish has just been issued by the Rev. Dr. Hodges. It treats mainly of the progress of this distinct line of work, and shows a flattering condition as regards the finances of St. Paul's Boys' School, St. Paul's House, and the Church Home, the three charities fostered by the parish.

MASSACHUSETTS.

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

Death of Robt. Codman—Mission at Springfield—Trinity Club—Catholic Club—Sunday Schools—Diocesan Notes.

ROBERT CODMAN, senior warden of the Church of the Advent, passed out of this life, January 20, 1901. He was born in Dorchester, March 8, 1823, being the son of the Rev. John Codman, D.D. (Congregationalist) and Mary Wheelwright. He attended school at Byfield Academy, and was gradu-

ated from Harvard in 1844. Two years later he was graduated from the Law School.

His reputation as a lawyer was well known throughout the state. He raised the Fitchburg Railroad from a local road to that of a Great Trunk line, and in several other instances proved his executive ability, and powers of organization in developing and maturing commercial interests.

He was beyond question a strong and able lawyer along lines in the management of estates, where his peculiar ability showed itself with marked characteristics. Always honest, careful with trust funds, wise in details, and prudent in critical times, he acquired a reputation in the community where his name was synonymous with the highest integrity. He never made a misrepresentation of any conditions in estates, and clearly showed in his conduct and his many acts, the care of a wise administrator.

He married Nov. 16, 1854, Miss Catherine C. Hurd. She died in 1892. His children are, Catherine Amory, Robert Codman (Bishop of Maine), Archibald Codman, late rector of the Church of Our Saviour, Roslindale, Edmund Dwight, formerly President of the Fitchburg R. R., and Stephen Russell Hurd, the architect.

His funeral took place from the Church of the Advent, January 22. Bishops Lawrence and Grafton assisted the rector, the Rev. Dr. Frisby. A large congregation of representative people of the Church, and professional men in this city and elsewhere were present.

Mr. Codman left in his will \$7,000 to the Church of the Advent for its endowment, \$5,000 to the House of the Good Samaritan, \$5,000 to St. Luke's for Convalescents, and other institutions were remembered, among them two Roman Catholic hospitals, city institutions, etc. He gave away in all \$50,000. The Standing Committee of the Diocese paid an excellent tribute to his memory which is to be published in a permanent form.

A MISSION will be preached at St. Peter's Church, Springfield (the Rev. J. A. Staunton, Jr., rector), beginning Sunday, Feb. 3d, and ending Sunday, Feb. 17th, by the Rev. Father Paul, Minister General of the Society of the Atonement. Father Paul is the Rev. Lewis T. Watson, who was formerly rector of St. John's Church, Kingston, N. Y., and afterward at the head of the Associate Mission in Omaha, Neb. He took the vows of the new order of the Atonement before the Bishop of Delaware on July 27th, and is now working for the erection of a monastery for the order near Garrisons-on-Hudson, N. Y.

BISHOP LAWRENCE, at the recent meeting of the Trinity Club, made an admirable address, in which he urged more aggressive Christian work among the wealthy, cultured, and successful classes. He thought there were too many churches in certain localities where the poor prevailed, and they were well provided for in this respect in Boston. The need of the communities around the city was what should be considered in the future development of Church work.

AT THE CHURCH OF THE ADVENT the members of the Catholic Club, in the parish rooms, welcomed on Jan. 24 Mr. A. Clifton Kelway, editor of *The Church Review*, and the Rev. Harry Wilson of St. Augustine's, Stepney, England. These gentlemen are in this country and are conferring with representative clergymen and laymen about an American edition. Bishop Grafton presided and urged the project. Mr. Kelway advocated closer union between the two countries, America and England, and the need of a better knowledge of each other's wants as far as the Church is concerned. The Rev. Mr. Wilson said a few words of congratulation about the strength of the Catholic party in this country and referred to the American churches and their mission buildings which were much better than those in England. The Rev. Dr. Frisby

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concluded in an address expressing the cooperation of American priests and laymen in this project, and moved the appointment of a committee, which motion was passed. The Rev. Messrs. Augustus Prime, Hutchinson, and Frisby were elected.

THE SUNDAY SCHOOLS of Boston held special missionary services Sunday, Jan. 20, in nearly all the churches. The three Sunday Schools of South Boston assembled in St. Matthew's, and were addressed by the Rev. A. B. Shields. Over five hundred children were present. At the conclusion of the service, they all bowed their heads, and prayed for the recovery of Queen Victoria, whose serious illness was announced at the service.

THE PARISH HOUSE of the church in Medway is nearing completion, and bears witness to the untiring efforts of the missionary in that locality, the Rev. G. W. Miner.

THE REV. DR. PARKS of Emmanuel has been granted a leave of absence till October 1st. He will spend the greater part of the time in Europe with his daughters.

BISHOP LAWRENCE will spend the months of February and March in Italy.

MR. WILLIAM KENNEDY, for fifty years connected with the ancient parish of St. Paul's, Hopkinton, died a short time ago. His interests in this church and his steadfastness to its cause, notwithstanding many trying difficulties, endeared his name and his influence

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MILWAUKEE.

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

Memorial Service for the Queen.

A MEMORIAL SERVICE for the late Queen Victoria was held at All Saints' Cathedral on the afternoon of Jan. 27th at the request of the British-American Society of Milwaukee and with the cordial approval of the Bishop. The service began with the Burial Anthem, after which there were appropriate collects, and addresses were delivered by the Bishop and the Rev. Canon St. George. A large congregation showed their sympathetic interest in the service.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

Colored Work—Junior Brotherhood—Portrait of Dr. Breck—Notes.

IN CONNECTION with our recent report of the happy progress of St. Philip's (colored) mission, St. Paul, which now worships in a church edifice of its own, we gladly make the following quotation from the historical sketch of the mission prepared by Mr. C. M. Tibbs, which gives well merited acknowledgment to the founders and chief benefactors of the mission:

"In conclusion, as the mouthpiece of the Bishop's Committee, we can truly say there are no words to express our heartfelt gratitude to each and every one who contributed a cent, a word or a prayer for the consummation of this joyful day. We cannot help but emphasize our thanks to a few, when we look back ten years and see a poor lone woman tramping about the city for three years in her persistent and finally successful effort to interest clergy and people in the need of a distinct work for her people. Her name will not be placed in history among great women, but she will ever remain dear to us as the mother of the mission. Then to the Ven. Archdeacon Appleby, who founded and organized the mission on the Feast of St. Philip and St. James, May 1st, 1894, who, during the remaining four years of his work in the Diocese, always kept the mission close to him as his own. During this period we remember the kind help of Bishop Whipple, Rev. Messrs. John Wright, D.D., C. D. Andrews, Ernest Dray, W. C. Pope, and Mr. Pridham; also lay readers Hartman, Gaskell, Cullen, and Langton; and lastly Mr. F. O. Osborne, but for whose perseverance we would not be worshipping here to-day. From the time the writer asked him to enquire about the property for us that very day, though it was raining and sleeting, he started out to learn what he could do about the place and price, and he did not stop until he saw the key securely placed in the hands of our treasurer last Monday morning. He spared neither clergy nor people, rank nor position, but with his determination and energy he urged us on to what we could not possibly see in anticipation, but which we are secure to-day in realization."

A SPECIAL MEETING of the Junior Assembly of the Brotherhood of St. Andrew was held in St. Mary's Church, Merriam Park, on Sunday evening, Jan. 20th. The church was packed and an attendance of about 75 boys, members of the Junior Brotherhood. Addresses were made by Rev. George H. Ten Broeck and Mr. Hector Baxter, National Councillor of the Brotherhood. Much earnestness is manifest amongst the Junior Chapters in St. Paul and good work is being done.

ARCHDEACON WEBBER is to conduct a mission at St. Paul's Church, Brainerd, sometime in February.

A BRANCH of the Woman's Auxiliary has been organized at Lake City. In the death of Mrs. J. C. Adams on Christmas night the Church suffers a great loss.

A MEMORIAL SERVICE was held in the guild house at Faribault in honor of Dr. James Lloyd Breck, the founder of the parish. At the conclusion, a portrait of the deceased was unveiled, presented in the name of the donor and artist, Miss McKinstry of Faribault. The likeness is acknowledged to be very striking, and the only real portrait in existence. Miss McKinstry has already won fame for her portraits of Bishops Gilbert and Whipple, and Rev. Dr. Dobbin.

THE PARISH CHURCH at Lesueur is now practically free from debt. A spacious vestibule and belfry have been added to the building.

THE MEMORIAL PULPIT which has been given to Holy Trinity, Minneapolis, in memory of the late Bishop Gilbert and Mrs. Purves, mother of the present rector, will be, it is hoped, in place and dedicated on Easter Day.

THE ANNUAL SERVICE of the Sheltering Arms was held in Gethsemane Church, Minneapolis. Mrs. F. O. Osborne, the secretary of the corporation, presented a very intelligible report, setting forth the work of the past year and its needs for the future. The Rev. Henry Dixon Jones of St. Paul preached a strong and helpful sermon from the text "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven."

A BRASS ALTAR CROSS 30 inches high has been placed in Holy Communion Church, Redwood Falls, bearing the following inscription: "In loving memory of Phillips Brooks, Bishop of Massachusetts. Christmas 1900."

THE REV. J. B. HASLAM, rector of the Church of the Saviour, Little Falls, lost all of his personal effects by the burning of the hotel where he boarded. During the absence of the Rev. Dr. Wright abroad, Mr. Haslam will take charge of St. Paul's Church, St. Paul.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Convocation at Burlington—Deaths Among the Clergy—Cape May.

THE STATED MEETING of the Convocation of Burlington was held in St. Mary's Church, Burlington, on January 21st and 22nd. The opening missionary service, conducted by the Bishop of the Diocese, was particularly gratifying. Addresses were made by the Rev. Messrs. A. Urban and Jas. Stoddard, and Dean Perkins. The presence of the full choir, and the excellent arrangements of the rector, the Rev. Jas. F. Olmsted, to heighten the interest of the service, deserved the special recognition of the Convocation by vote the following day.

On Tuesday morning the sermon was preached by the Rev. F. A. Heisley, and the Bishop celebrated Holy Communion, assisted by the Dean and the Rev. Messrs. R. E. Campbell and R. B. Shepherd. Roll call showed a large attendance of clergy and several lay deputies. New members were introduced to the Convocation by the Bishop and feeling mention was made by him of the recent deaths. He also invited prayers for clergy and others in great affliction.

Routine business was then transacted, and the reports of the Dean, the executive committee, and the treasurer were received and acted upon. The general condition of the work was reviewed, and the appropriations recommended were unanimously agreed to. An invitation to hold the next meeting, in April, at Christ Church, Bordentown, was accepted, and hearty votes of thanks were passed to the clergy and parishioners of St. Mary's, Burlington. The discussion in the afternoon was opened by the Rev. A. F. Todrig, who urged "that it is the duty of priests of the Episcopal Church to be Catholics in

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Could you see our quintette of girls (the baby is hardly big enough to wean yet), I think you would agree that a sturdier, prettier, or brighter five were hard to find, and Mellin's Food gets the credit. We consider it simply impossible to live without Mellin's Food, and if in any way we can increase its always increasing popularity, you can count on us. It is so easily prepared, and satisfactory in every way.

Mrs. A. B. CAMBLOS
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When my baby was five weeks old, I was taken ill with the Grip, and had to stop nursing him. He weighed at that time fourteen or fifteen pounds. I tried all the different baby foods, also cow's milk, but nothing would agree with him. He grew weaker from day to day, and in less than a month was reduced to a mere skeleton. For two months we had him wrapped in cotton, and could only handle him on a pillow. Struggling between life and death, he was given up by everybody here, and weighed but six pounds at four months. As a last resort I tried Mellin's Food in a very weak form, and, much to my surprise, his stomach retained it. From that time he gained flesh rapidly, and has never been sick a day in his life since. He passed through teething without an hour's sickness. He lived entirely on Mellin's Food until three and a half years of age. He is now four, and prefers Mellin's Food to any and every thing, and a brighter, stronger, and healthier child never lived. He is known by all his friends as a Mellin's Food baby. I can never say enough in favor of Mellin's Food, and cheerfully recommend it to all mothers, as I think it the only thing that saved my baby's life.

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practice as well as in theory." Interesting remarks on the paper were made by several of the clergy, showing the indefiniteness of the term "Catholic practice."

IN A RECENT address Bishop Scarborough referred to the extraordinary number of deaths among the clergy of the Diocese since the last annual convention in May, 1900. No less than nine names that were then called have been removed from the list by death. The most recent were the Rev. David L. Schwartz of Lakewood, and the Rev. Robert T. Roche of Eatontown, both of whom died since the beginning of January.

THE NEW PARISH, the Church of the Advent, Cape May City (the Rev. Isaac N. Phelps, minister in charge), is negotiating

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for the purchase of the building which it is now occupying for public services, and is moving forward with much encouragement.

OHIO.

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

Church Club—Sandusky—Memorial Service— A Correction.

THE CHURCH CLUB, composed of laymen in Cleveland, held its meeting on Tuesday evening, Jan. 22. About 50 members were present. Dinner was served from 7:30 to 9:30 after which the President, Mr. John Thomas, acting as toastmaster, presented Bishop Leonard as the first speaker. The Bishop's subject was, "The Episcopal Church; a glance backward to the beginning of the Century." In his opening remarks the Bishop spoke of the death of Queen Victoria as an event in which Churchmen should feel a deep interest. He recalled the attitude of England in the event of President Garfield's death, and asked the club to rise as an expression of sympathy. He said the chief advances of the Church during the Century have been the development of its Constitution and Canon Law, the Missionary organization of the Church, and the perfection of the Prayer Book. In the nation, the Church has grown from a strength of 8 Dioceses in 1800, with a clergy numbering 210 and 11,975 communicants, to 86 Dioceses in 1900, with 5,011 men in Holy Orders, and a membership of 719,540.

Dr. McGrew, rector of St. Paul's Church, spoke upon the characteristics of the Church which should give her a strong position during the coming century. Dean Williams of Trinity Cathedral had for his subject, "The Laymen of the Church." He said what we need more than anything else is the organization of the laymen, so that they can relieve the rector of the burden of detail, and leave him free for his proper functions. As it is now, the layman is generally conspicuous for his absence from positions of leadership and responsibility. Judge Marvin spoke of the laymen in the conventions of the Dioceses. Much depends, he said, upon the legislation in these bodies, and the layman brings to it a business mind indifferent to theological minutiae and is able to give valuable advice in questions of expediency.

CALVARY CHURCH, Sandusky, whose rectorship was made vacant by the resignation of the Rev. E. V. Shayler, is being temporarily supplied by Canon Hall of Trinity Cathedral, Cleveland. The services are well attended, and the work of the parish goes bravely on, while the vestry are casting about for the right man to fill the vacancy.

ON THE AFTERNOON of Sunday, January 27th, a service in memory of the late Queen Victoria was held at Trinity Cathedral, Cleveland. After the processional hymn, the Burial Anthem, and the lesson from the Burial service were read, and there was an appropriate office with an address by the Bishop of the Diocese. The Cathedral choir rendered two anthems.

IN THE choir picture published in these columns last week in connection with the church at East Liverpool, we are informed that the choir was not only that of St. Stephen's, East Liverpool, but also that of St. Paul's Church, Steubenville, which assisted in the service.

OLYMPIA.

WM. MORRIS BARKER, D.D., Miss. Bp.

Woman's Auxiliary at Seattle.

THE PAROCHIAL BRANCHES of the Woman's Auxiliary in Seattle met in St. Mark's Guild Hall Friday afternoon, Jan. 18, to listen to an address by the Rev. A. T. Gesner, on General Missions. At the conclusion of the address, officers were elected and a strong central organization effected which will make the Auxiliary at Seattle a power for missionary work. Considerable enthusiasm was mani-

festated and it was resolved to send delegates to visit and strengthen the branches of the Auxiliary in the neighboring towns. The rector of St. Mark's pledged \$10.50 towards defraying the traveling expenses of the delegates selected for this work, and the fund was further increased by other subscriptions. The subject of missionary literature and the taking of the *Spirit of Missions* was canvassed with good results. At the conclusion of the meeting luncheon was served.

PENNSYLVANIA.

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

Death of Dr. Silvester — Convocation — Holy Apostles'—Peculiar Bequest—Guild of St. Barnabas'—S. S. Association.

THE REV. WILLIAM WALLACE SILVESTER, rector of the G. W. South Memorial Church of the Advocate, Philadelphia, entered into life eternal on the night of Tuesday, 22nd ult., in the 68th year of his age. He had been suffering from heart trouble since Christmas, and had been unable to officiate at services since that date, though he solemnized the marriage of his daughter with his senior curate, the Rev. H. M. Medary shortly after the New Year. His appearance was then remarked upon by his many friends, and the illness which supervened was clearly indicated. Dr. Silvester was born in Danvers, Mass., and is descended from old New England stock, his ancestors coming over with Governor Winthrop in 1630. He fitted for college at the academy in West Randolph, Vt. After a brief business career in the bank of his native town and also at Rockport, Mass., he passed several years in England, where he pursued his studies while engaged in business with his father. Returning to America, he studied for Holy Orders at the Philadelphia Divinity School and the Cambridge Theological School, of which latter he was the

PUFFED UP.

BUT SHE GOT OVER IT.

It sometimes takes nerve to quit a habit even after it is plain that the habit is ruining the health.

A little woman who was sick from coffee poisoning (and there are thousands like her) writes, "I had become almost a coffee fiend, drinking it at each meal, then afterward I was so nervous and weak that I would drink more coffee. I was a great sufferer with stomach and heart trouble.

"Everything I ate distressed me. There would be great puffs beneath my eyes and my hands and feet were terribly swollen. I was reduced to 108 pounds and was really slowly dying.

"A gentleman talked seriously to husband and myself about my giving up coffee and using Postum Food Coffee. He convinced me, from his own and others' experiences, that probably coffee was the cause of my trouble, so we tried Postum, but at first it seemed so flat and tasteless that I was almost discouraged. However, I looked at the directions on the package and found I had not been boiling it long enough, so I followed the directions exactly and had a clear, rich beverage, with a strong ring of good coffee, and very delicious taste.

"I began to sleep better and was not quite so nervous, my stomach and heart trouble slowly disappeared, and, of course, as I was getting well I stuck to Postum, and that was easy, because it tasted so good. Now after a year's using I can truly say I never felt better in my life, have no trouble whatever with my stomach, sleep well, eat well, and weigh 127½ pounds. My nervous headaches have all disappeared. I feel like telling everybody that is ill to try leaving off coffee and use Postum Food Coffee, for it will surely work a cure." Mrs. Ella Kitching, Salinas, Calif.

WHAT SHALL WE EAT

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada, and Great Britain sell them at the uniform price of fifty cents for full treatment.

Career and Character of Abraham Lincoln.

An address by Joseph Choate, Ambassador to Great Britain, on the career and character of Abraham Lincoln—his early life—his early struggles with the world—his character as developed in the later years of his life and his administration, which placed his name so high on the world's roll of honor and fame, has been published by the Chicago, Milwaukee & St. Paul Railway and may be had by sending six (6) cents in postage to F. A. Miller, General Passenger Agent, Chicago, Ill.

☪ Easter Services. ☪

We have made five different musical services for the Sunday School Easter Festival. The service is entirely from the Prayer Book, and the carols are bright and fresh. They are numbered 61, 63, 65, 67, and 70 in our "Evening Prayer Leaflet" Series. The No. 70 is new this year. Samples of any one, or of all, sent to any one wishing to examine them. Begin early to practise.

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first graduate. While studying in Cambridge, he had charge as lay reader of Calvary Church, Danvers, Mass. He was ordained to the diaconate by Bishop Eastburn, in Emmanuel Church, Boston, April 16, 1868, receiving almost immediately a call from Trinity Church, Norwich, Conn. On April 13, 1869, he was advanced to the priesthood by Bishop Williams, in Trinity Church, where he remained rector until in June, 1874, he took charge of St. Mary's Church, Dorchester, Mass. Dr. Silvester resigned this parish in February, 1878, to become professor of Belles Lettres and Homiletics in Griswold College, and Canon in charge of the Cathedral, Davenport, Iowa. In January, 1881, he became associated with the Rev. Dr. Montgomery Schuyler, in the work of Christ Church, St. Louis, from which parish he was called by the Trustees of the G. W. South Memorial Church of the Advocate, in April 1887. In 1870 he married Miss Mary Hay Wescott, daughter of the late Gibson Wescott, who survives him. He also leaves two sons and a daughter.

For two hours on Friday morning, 25th ult., the mortal remains of the Rev. Dr. Silvester were viewed by several thousand persons in the Church of the Advocate. At 11 a. m. eight men bore the coffin to the chancel preceded by the vested choir of 50 voices, singing the Easter hymn, 123, as the processional. Bishop Whitaker officiated, being assisted by the Rev. Dr. John Fulton and the Rev. James Haughton of Bryn Mawr. After the lesson, the choir rendered Faber's hymn, "O Paradise." At the close of the celebration of the Holy Communion, the congregation was requested to leave the church during the singing of Hymn 242. The interment was of a strictly private character, only the immediate members of the deceased clergyman's family remaining in the edifice. The body was then lowered into the vault beneath the altar, where the remains of George W. South, the philanthropist, and his wife and son, are entombed. The honorary pall-bearers were eight priests representing the North West Convocation: Rev. Messrs. H. Austin, D.D., G. DeW. Dowling, R. W. Forsyth, T. K. List, J. O. McIlhenny, R. Ritchie, G. R. Savage, and J. Sherlock; also six members of the vestry of the Advocate. There were a large number of the clergy seated among the congregation.

THE SOUTHWEST CONVOCATION met on Thursday afternoon, 24th ult., in the Italian Mission Church L'Emmanuelo, Philadelphia (Rev. Michael Zara, rector), the Rev. L. Bradley, dean, presiding. Reports of the various churches under the care of the Convocation showed them to be in a flourishing condition. A most important announcement was made; that old St. Paul's Church, 3d Street, has been absorbed by old St. Peter's Church. The former edifice will not be torn down, but retained and used as a centre for the charitable work of the united congregations. Legal steps are now being taken to make the transfer of the property complete. St. Paul's was one of the oldest congregations in the city; but the parishioners who worshipped there have nearly all moved away, or died. At the public missionary meeting in the evening, addresses were made on mission work by the Rev. Leverett Bradley and Professor Franklin L. Edwards.

CITY COUNCIL'S Survey Committee, on Wednesday, 23d ult., visited old Christ Church, Philadelphia, for the purpose of viewing the conditions obtaining there in case of fire, against damage from which to the historic edifice, they are asked to legislate. The committee agreed that a street should be opened in the rear of the building on the west, but came to no decision regarding Church Street on the South, or Filbert Street on the north, both of which they are asked to widen. The rector, Rev. Dr. C. Ellis Stevens, was not present, being confined to his house on account of illness, but he was represented

by one of his assistant priests. The T Square Club of architects recently addressed Mayor Ashbridge a letter of thanks for the action he has taken in the matter.

NORRISTOWN ASSEMBLY, Brotherhood of St. Andrew, held their annual meeting on Wednesday afternoon, 23d ult., at St. John's parish building, when officers were elected for the ensuing year. Addresses were made by the Rev. Messrs. H. J. Cook of Conshohocken, W. H. Burbank of Phoenixville, and others. In the evening, Bishop Talbot made an address on "The Claims of Christ and the Church."

A SERVICE OF DEDICATION of the new organ just erected in the Church of the Nativity, Philadelphia (Rev. L. N. Caey, rector), was held on Wednesday evening, 23d ult. After evening prayer has been said, the rector made an address. The musical selections were given by Ralph Kinder, organist of Holy Trinity Church; T. H. Harrison was baritone soloist, and the chorus from the Free Church of St. John and the choir of the Nativity (James S. Hickey, choirmaster), rendered the chorus singing.

THE WORK OF RENOVATING and additions made to the Church of the Holy Apostles, Philadelphia (Rev. N. S. Thomas, rector), begun in the spring of 1900, and continued throughout the summer, has been completed. An organ chamber has been built over the sacristy, the result being to greatly improve the appearance of the church from without. The sacristy has been beautified, and the ceiling is well selected chestnut. The guild room and a portion of the chancel have been re-decorated. The beauty of the chancel lies in the organ fronts. The pipes, on both sides, in lacquered aluminum, have been chequered with the fleur-de-lis in olive green. Two angels on each side, with outstretched wings, are so placed as seeming to support the elaborately carved woodwork from which the pipes spring. In the organ electric action is used, owing to the location of various parts of the instrument, the organ proper being placed on the right side of the chancel, and elevated over the sacristy, in a room specially prepared for it. There are three fronts of displayed pipes, one in the transept above the gallery, and one on either side of the chancel, supported by richly carved woodwork. The Haskell register keys used in this organ, consisting of an extra set placed just above the small manual, do away with the old draw stop knobs, and introduce a new method of operating the stops. The organist has at his command 41 speaking stops, representing every known shade of tone-color.

A special service commemorating the completion of the new organ was held on Wednesday evening, 23d ult., in the church. The second portion of the service consisted of elaborate musical selections, well rendered by those taking part, and in which the many fine features of the new organ were brought out.

IN DISPOSING of an estate valued at \$17,000, in the will of Elizabeth Harves, probated 19th ult., \$2,000 is bequeathed to St. Alban's Church, Roxborough, Philadelphia; and after making a few private bequests, her residuary estate is left to her executors, in trust, to purchase a site and erect a church in any part of the State they may select, "the same to be open for worship and use to any church denominations who may desire to worship God therein, my purpose being to provide ministers of the Gospel and for all those permanently or temporarily residing in the country, a place of worship. And such church building shall be as and for a memorial to John and Elizabeth Hooman of Philadelphia."

ON SUNDAY MORNING, 20th ult., the Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh and Chaplain General of the Guild of St. Barnabas, preached at the Church of the As-

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You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

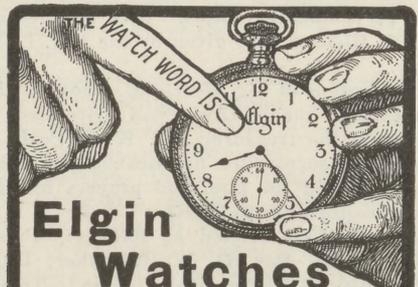
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cension, Philadelphia (Rev. G. Woolsey Hodge, rector), his theme being "Only believe." Among those present were many professional nurses, for whose spiritual and social welfare St. Barnabas' Guild was founded. The preacher chiefly directed his remarks to those beneficiaries of the Guild. The Rev. Mr. Hodge is chaplain of the Philadelphia branch of the Guild.

IN THE YEAR BOOK of St. James' parish, just issued, are reports from the various organizations, numbering 18 in all, of their work during the year '99-1900. One of these, vividly recalls the past—the "Female Episcopal Benevolent Society of the United parishes of Christ Church, St. Peter's, and St. James'," which has made its 84th annual report. During the past year, 28 women have been under its care, of whom eleven were from St. James'. Each woman received one ton of coal and some clothing annually; and one dollar's worth of groceries each month from St. James' were received. The Missionary Society during its season, November, '99, to April, 1900, sent away 17 boxes, valued at \$2,045.94.

MEMBERS of the 1st Philadelphia Artillery, a military organization connected with the Church of the Holy Trinity in that city, were in attendance at the church on Sunday afternoon, 20th ult., when their chaplain, the Rev. Dr. F. W. Tomkins, rector, preached the annual sermon before the command. He selected I. Tim. vi. 12, for his discourse, "Fight the good fight of faith," and he charged the



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young soldiers never to forget the duties, civil and spiritual, which the wearing of a military uniform carries with it.

THERE WAS, at 9 a. m., of Sunday, 20th ult., at the Church of the Holy Apostles, Philadelphia (Rev. N. S. Thomas, rector), a celebration of the Holy Communion for the officers, teachers, and scholars of the church and memorial chapel Sunday School. At matins, the rector preached a missionary sermon. The 4th special musical service was given at evensong, which was preceded by an organ recital. The choir of 50 voices under the direction of George F. Bishop, rendered eight selections from Mendelssohn's "Elijah." The offerings at all the services were for the Domestic and Foreign Missionary Society.

THE 31st ANNUAL MEETING and Teachers' Institute of the Sunday School Association of the Diocese was held on Monday, 21st ult. The Sunday Schools number 177; officers and teachers, 3,600; scholars, 42,000. At 10 a. m. there was a celebration of the Holy Communion at St. Luke's-Epiphany Church, Philadelphia, when owing to the unavoidable absence of Bishop Whitaker, the rector of the parish, the Rev. Dr. T. A. Tidball, officiated as celebrant, assisted by the Rev. Leverett Bradley, associate rector, and the Rev. William Bower, curate. At the afternoon session, in Horticultural Hall, Broad Street, Bishop Whitaker presided, and conducted a brief devotional service, there being a special collect offered for the Queen of England. There was a conference on "Practical Methods in Sunday School Work." Mrs. Potts read a paper prepared by Miss C. B. Vandervoorst of the Episcopal Hospital Mission on "Methods in the Primary Department." Miss Lillian Wallace, of the Church of the Holy Apostles, read a paper on "Practical Methods in the Intermediate Department." The Rev. R. W. Forsyth read a paper on "Practical Work in the Main School" prepared by Mrs. E. B. McCarthy of St. Matthew's Church; and Mrs. Etingham Perot of St. Mary's Church, Ardmore, read a paper on "Practical Methods in the Bible Classes." The annual meeting of the Sunday School Association was then held. The report of the Executive Board stated that the influence of the Association is no longer confined to this Diocese, and even the Church in Canada has asked for information as to the Lenten Offering. There are now 40 Associations in the United States, and at no time has the Sunday School been so potent a factor for instruction and information as at present. Nine meetings of the Executive Board have been held.

On October 22nd, one of the days of intercession for Sunday Schools, a meeting was held in Epiphany Chapel. Five lectures on Church History were given by the Rev. L. N. Caley.

On motion of Mr. George C. Thomas, the secretary of the Institute was instructed to convey to the treasurer, Mr. W. J. Peale, a message of sorrow for his sickness, of affectionate regard for him, and prayers for his speedy restoration to health.

Officers were elected as follows: President, the Rt. Rev. O. W. Whitaker, D.D., LL.D.; First Vice-President, George C. Thomas; Second Vice-President, Orlando Crease; Recording Secretary, Clarence K. Klink; Corresponding Secretary, the Rev. H. L. Duhring, D.D.; Treasurer, Washington J. Peale; Managers, the Rev. Messrs. R. N. Thomas, E. Cope, J. LeRoy, W. B. Bodine, D.D., J. B. Harding, R. W. Forsyth; Messrs. E. L. Miller, W. Waterall, J. E. Baird, J. P. Remington, M. N. Kline, E. A. Souder, Jr., J. Lee Patton. Then followed a conference on "The Duty of the Teacher towards the scholar, who has been Confirmed." The Rev. J. P. Tyler read a paper from the Rev. C. M. Beckwith, of the Diocese of Texas. It expressed much gratitude for the pecuniary aid received from the Sunday Schools of the Diocese of Pennsylvania. The question box was

opened by the Bishop, who asked the questions, which were answered by delegates on whom the Bishop called. At 5:30 supper was served to the out-of-town delegates in the foyer of the Horticultural Hall.

At the evening session, addresses were made as follows: On "The Bible in Sunday School Work," by the Rev. Dr. H. Richard Harris; and on "The Study of the Holy Scriptures by the Teacher" by the Rev. N. S. Thomas, rector of the Church of the Holy Apostles. An address by Bishop Whitaker closed the proceedings.

THE ANNUAL choral festival service for the Feast of the Conversion of St. Paul was held in the evening of that day at St. Paul's Church, Chestnut Hill, Philadelphia (Rev. Dr. J. Andrews Harris, rector). The full vested choir of 38 voices rendered Stainer's *Magnificat* and *Nunc Dimittis*, in A, and the anthem, "Awake, Put on Thy Strength, O Zion," also by Stainer.

PLANS HAVE AGAIN been sent out for the church edifice to be built for the new parish of the Epiphany (Pelham), Germantown, Philadelphia. The drawings show a one-story and basement stone structure. It will be finished in oak, having stained and leaded glass windows, tile and marble work, and provision for electric lighting. Bids were to be opened for construction on the 28th ult.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clothing Bureau—Church Club—Convocation at Butler—The Bishop's Anniversary.

THE ANNUAL MEETING of the Clothing and Housefurnishing Bureau took place on Thursday, January 10th, at Trinity parish house, Pittsburgh, when an address was delivered by the Rev. Dr. McLure, of St. Thomas' Church, Oakmont. The following officers were elected to serve for the ensuing year: President, Mrs. D. C. Clapp; Vice Presidents, Mrs. A. W. Arundel and Mrs. J. H. McIlvaine; Corresponding Secretary, Miss Rose E. Edsall; Recording Secretary, Mrs. E. H. Henderson; Treasurer, Mrs. F. P. Rowand. During the year 2,831 articles were sold, and over \$1,000 passed through the hands of the Treasurer. The Sewing Bureau was kept open one day in each week from October to June, thereby enabling many poor women to earn a small sum by making up articles for the city hospitals. Among the new plans in contemplation in the near future are the organization of an industrial school and the establishment of a

Food in Mexico.

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A gentleman from the City of Mexico, Paul T. Gadsden, writes that himself and some other members of his family could not live comfortably on the ordinary food in Mexico, and after using the native food for some months, finally got into a run-down and exhausted condition.

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public laundry in connection with the other work of the Bureau.

THE JANUARY MEETING of the Church Club was held on Tuesday evening, January 22, in the parish rooms of St. Andrew's Church, Mr. Reuben Miller, President, presiding. There was a discussion by the members generally of the subject, "The Place of Ritual in the Services of the Church," the two sides of the question being presented by Messrs. J. B. Jackson and W. C. Lynne. A resolution was adopted expressing the sorrow of the Club caused by the tidings of the death on that day of Queen Victoria.

THE MID-WINTER meeting of the Southern Convocation was combined with the opening of the new St. Peter's Church, Butler, the first service of the session on Thursday evening, Jan. 24, the service of benediction by the Rt. Rev. the Bishop of the Diocese. Addresses of congratulation were delivered by the Bishop and the Rev. Doctors McLure and Cartwright. The church was begun about five years ago under the rectorship of the Rev. M. S. Hemenway, but at that time only the basement was finished. Now the entire building has been completed and handsomely furnished, and the occasion of its opening was a notable one for the whole community. The infant son of the rector, the Rev. Thomas B. Barlow, was baptized.



Any member of a church that is getting ready to purchase a pipe organ may have a copy of this beautiful Portfolio free for the asking. It contains tinted photographic plates, size 7 x 9 inches, of pipe organs in different parts of the U. S., and shows the interiors of churches of the various leading denominations. It cannot fail to give you some good ideas for your new organ. In writing give name of your church, seating capacity, and about the amount the church expects to spend on the organ and we will send you this beautiful Portfolio free of charge, prepaid.

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ON FRIDAY, January 25th, the Feast of the Conversion of St. Paul, the anniversary of the consecration of Bishop Whitehead, after choral Litany, there was a celebration of the Holy Communion, the Bishop officiating, and the Rev. Dr. Ward, of St. Peter's Church, Pittsburgh, preaching the sermon. During the day there were discussions on "Modern Parochial Methods," opened by the Rev. Dr. Cartwright, of New Haven; "Why Men do not Attend Church," introduced by a paper by the Rev. W. E. Allen, and followed by an address by the Rev. C. M. Young, of Washington; and a general discussion of the subject, "The Proper Observance of Sunday." In the evening the sermon was preached by the Rev. Dr. McIlvaine, of Calvary Church, Pittsburgh.

Luncheon was served for the clergy, the members of the vestry, and others at the Hotel Lowry, when speeches were made by Judge White of Indiana, Judge Greer of Butler, Mr. P. S. Baneroff, senior warden, and some of the clergy present. At the business session of the Convocation, it was decided that the next meeting would take place in June, in Trinity Church, New Haven; and a resolution as follows was offered by the Rev. Dr. Cartwright, seconded by the Rev. Mr. Young, and adopted by a rising vote:

Resolved, That on this the nineteenth anniversary of the consecration of our beloved Bishop, the Right Reverend Cortlandt Whitehead, S.T.D., as Bishop of the Diocese of Pittsburgh, we the Clergy of the Southern Convocation of the Diocese, now assembled in St. Peter's Church, Butler, do express to the Bishop our hearty congratulations on the return of this auspicious day, our devout gratitude to God that He has preserved his life, and continued the health and strength of the Bishop; our high appreciation of the valuable services the Bishop has rendered to the Diocese and the Church generally, and his uniform courtesy and kindness to his clergy; and our earnest prayer that in the good Providence of God his life may be spared to continue his valuable labors. And in thus offering our congratulations we desire also to assure the Bishop of our warmest confidence and love, and of our continued cooperation with him in necessary and practicable plans and methods for advancing the financial and spiritual interests of the Diocese.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bp. Coadj.

Cincinnati Deanery—S. S. Institute.

THE CONVOCATION of the Cincinnati Deanery was held in the Pro-Cathedral on Jan. 25th, and consisted of a celebration of the Holy Communion and a business session. At the latter the different missionaries made their reports. The Director of the associate mission stated that one afternoon service was being held at Georgetown, and that probably a mission would be established there. The Rev. Charles F. Chapman reported the work was encouraging at Emanuel, and that a new roof was soon to be placed on the church. St. Andrew's, the mission among the colored people, was reported to be in a better condition in every way since it had removed to its new location. The Rev. Paul Matthews was elected Dean and the Rev. F. W. Williams Secretary and Treasurer. The 25th being the 12th anniversary of Bishop Vincent's consecration, he commemorated the day by addressing the clergy of the convocation on the subject of the answer to the third question in the Office of Ordination of Priests.

THE MONTHLY MEETING of the Sunday School Institute was held in the evening of Jan. 22nd, in the Church of Our Saviour. Dean Snedeker was the speaker, taking for his subject—"Some Aspects of Sunday School Methods."

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Death of Mrs. Pattie Buford.

THE LIFE of Mrs. Pattie Buford, wife of Judge F. E. Buford, was closed by death on

the evening of January 17th. Mrs. Buford was known throughout the Church as the founder of a hospital, orphanage, school, and free dispensary for the colored people in Lawrenceville, in the midst of the black belt of Virginia. For twenty years or more, she had given her life to constant work for the humblest of her fellow men, and few benevolent institutions in the American Church are better known, and none more favorably to the public throughout the country than this enterprise of Mrs. Buford's. Ten years ago her work seemed to have been wiped out when the hospital burned to the ground, but in less than a year a larger and better plant was erected, and Mrs. Buford never lost the courage nor the childlike faith in which her work was performed. She was born in 1836, and was the youngest child of Mr. E. B. Hicks.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

Serious Illness of Bishop Whittle.

BISHOP WHITTLE is critically ill at Richmond from an attack of influenza which began about the middle of January and progressed rapidly, until the Bishop's lungs had become affected, and since that time he has dozed in a semi-conscious condition with only occasional lucid intervals. Owing to his advanced age and his critical condition, it is feared that there is no hope for his recovery.

A telegram received Tuesday morning of this week says: "Bishop Whittle does not recuperate as the doctors hoped. His condition is unchanged."

WASHINGTON.

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

S. S. Institute.

THE MISSIONARY SERVICE for children, arranged by the Sunday School Institute of the Diocese, and held at Trinity Church on the afternoon of the Second Sunday after the Epiphany, was an occasion of great interest and encouragement to all who are seeking to train the children of the Church to take part in her great work of missions. The spacious building was almost entirely filled with Sunday School pupils and teachers, and all the seats occupied by friends of the cause. A portion of the vested choir of the parish led

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the singing, and entered with the processional "From Greenland's icy mountains," in which the whole assembly heartily joined. A shortened form of evensong was conducted by the rector, the Rev. R. P. Williams, and the Bishop, ascending the pulpit, "that he might see the children," said that he would tell them a story of two boys, who lived many long years ago in Asia, and so quickly gained their attention while he spoke of the boyhood of our Lord and St. John the Baptist and then of the kingdom which they both proclaimed, and of the part that even the youngest may have in spreading that kingdom. The next speaker was the Rev. R. K. Massie, of the China Mission, who told much of interest regarding that country, especially its children, giving a picture of their appearance and ways, and showing how destitute their lives are of what is most precious to us, and seeking to inspire his young hearers with the desire to help to make these little ones happier and better. Then after another hearty hymn, the Rev. Jules L. Prevost gave a striking account of life and Christian work in Alaska, describing the huts of the natives and the homes of the missionaries. The gifts

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of the congregation were devoted to the needs of the Church in Porto Rico, and this bright and beautiful service closed with the Bishop's benediction, and the recessional, "Fling out the banner."

WESTERN NEW YORK.

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

ON NEW YEAR'S DAY Bishop Walker, assisted by the rector, the Rev. Geo. T. Le Boutillier and the Rev. Eyan H. Martin, rector of St. Stephen's Church, formally opened the new Church of the Ascension, Rochester. The Bishop preached on the subject of "Christian Contentment." Though yet in an incomplete state the church is a great improvement on the old and inadequate chapel, and the rector is to be congratulated on the excellent progress being made by the congregation in that growing part of the city.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.

WM. L. GRAVATT, Bp. Coadj.

THE REV. JACOB BRITTINGHAM of St. Luke's, Wheeling, who was ill with pneumonia, is now recovered and actively engaged in his parish duties.

EUROPEAN CHURCHES.

A LARGE and handsome memorial window has been ordered by Mr. Rodman Wanamaker of Philadelphia, to be placed in the American church in the Rue de Berri, Paris, France, at Easter. The window, which is being made by the Tiffany Studios of New York, is in two large panels, the subjects of which are "Faith" and "Love." It will be the first window from an American Studio to be placed in the church, and the order is not only an important one in this respect, but it is a noteworthy instance of the growing appreciation of the products of the American art worker.

PORTO RICO.

BISHOP PETERKIN reports his safe arrival in Porto Rico, after a most pleasant voyage. He has started out to make a tour of the island, and will not report till he finishes that tour. The many courtesies he has received from the army officers there, have been a source of encouragement to him. It is reported from authoritative sources in New York that the necessary money to save the Church property in our new possession is in sight. [See New York Letter.]

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