

The Living Church

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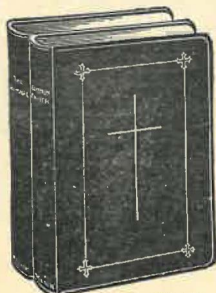
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Editorials and Comments.

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PROPORTIONATE REPRESENTATION AGAIN.

WE HAD not expected to take up again so soon the mooted question of representation in the House of Deputies, which was considered at some length in our issues of Dec. 14th and 21st, with relation to a paper elsewhere published, from the pen of that distinguished Churchman, the Rev. R. H. McKim, D.D., of the city of Washington. Dr. McKim's letter in the issue for the present week puts forth several questions which we are glad to answer. We are the more pleased to give this further consideration to the subject, in that we feel that the difficulties suggested by the learned canonist, and the criticisms which he has made upon our own papers, may perhaps be cleared up by a brief discussion of the points which he has raised. In this discussion we shall refer to his several paragraphs by the same numbers which he has affixed to them in his letter, and in that way shall avoid the necessity for repetition.

1. We may pass over as a trivial matter, the use of the term "new fangled" in characterizing the subject of proportionate representation, and if the term has given offense, we gladly withdraw it. We frankly admit that we had overlooked the proposed legislation of 1832; but a scheme dating from that year is by comparison new to a Church that has a history of nineteen

centuries back of it. We have no desire, however, to press the term.

2. If THE LIVING CHURCH did not evince the same "lack of partisanship" in its discussion which we have complimented in the paper of Dr. McKim, the partisanship must have cropped out in some paragraph unknown to us which has at the present time as well escaped our attention. We only regret that it was not pointed out. It is a disappointment to us to know that our attempt in that direction is deemed unsuccessful.

3. We are at a loss to know why the writer should hold that it is a misrepresentation of his position to intimate that it involves a claim that "wealth should be adopted as a basis for power." At least half his original letter was devoted to the consideration of the largely varying contributions of different Dioceses, and to the consideration of a table which was labeled "Contributions to Missions," but which in reality included only the contributions of the several Dioceses to the work of the Domestic and Foreign Missionary Society. If these financial considerations were not introduced into the article in order that they should have some bearing upon the subject matter under discussion, which was the basis of representation in the House of Deputies, then of course we have entirely misunderstood their purpose and are at a loss to know why they should have appeared in an article on that subject. But though Dr. McKim declares in Paragraph 3 that there is "not a word in [his] paper that can fairly be so interpreted," he proceeds to argue that the financial question does really come into the case, on the principle that "those who pay the taxes should have a controlling voice in making the appropriations."

It is a little difficult for us to reconcile these two statements. If we misrepresented the learned advocate before in assuming that his carefully tabulated consideration of comparative contributions, missionary and otherwise, and his animadversions on the subject, were intended to introduce the factor of contributions as an element of "the strength of the Diocese," into the desired basis for representation, then we regret that the Doctor did not state just why the financial aspect was introduced into his discussion at all. But strange to say, having denied our previous understanding of his paper, he now proceeds again to re-introduce the subject of comparative financial strength.

So far from admitting that it is "a very pronounced American idea" "that those who pay the taxes should have a controlling voice in making appropriations," if by this is meant that their "controlling voice" is to be proportioned to the amount of taxes paid, as appears to be Dr. McKim's theory, we deny the proposition absolutely. The "American idea," however imperfectly it may in places be carried out, is of "manhood suffrage," in which the poor man's vote is the equal of that of the rich man. Clearly there is no such thing as proportionate representation according to taxes paid, in the "American idea."

But the plea that the money factor should enter into the representation in General Convention is based by our correspondent, not only on this alleged precedent of the exactly opposite "American idea," but on the further plea that "indirectly" General Convention makes "large appropriations out of the Missionary funds" by creating "new Missionary Jurisdictions." The Doctor is again in error in stating that General Convention does this "when sitting as the Board of Missions;"

but that is a trivial matter. But this undoubted function of General Convention no more justifies representation on a proportionate scale of contributions, than the greater tax-levying power of the State Legislature requires proportionate representation therein on the basis of comparative taxes. How interesting it would be if some New York politician should maintain that the Steel Trust should have "proportionate representation" in the Legislature or in Congress, according to its capital, or according to the taxes which it ought to pay! What a future there would be for a politician who would assert that this was the "American idea"! It is true that "General Convention has nothing to do with the appropriation" of diocesan funds; but it is also true that these are an element determining the "strength of the Diocese," to secure which, we are told, was the purpose of the introduction of the figures.

We are not certain that our answer to this paragraph will be deemed satisfactory, because we cannot quite grasp the Doctor's position therein stated, since the paragraph seems to us directly contradictory in its two parts. It appears to us that the Doctor first denies and then asserts that the financial element, introduced as a basis of strength, is to be a factor in determining the representation. We do not grasp which of these is his real meaning, for the contradiction must of course be only apparent. At least, however, we deny, for our part, that financial considerations, or tables of comparative contributions, missionary or otherwise, have any bearing whatever upon the subject of Representation in the House of Deputies. The reasons for this denial have perhaps been sufficiently stated in our previous papers. While therefore we dislike to drop this paragraph without feeling that we have grasped our opponent's point of view—which is invariably our first attempt in any discussion—yet we have perhaps sufficiently stated our own standpoint, and will not attempt to define how far it differs from that of our correspondent.

4. We are glad to know that our reverend correspondent did not intend to imply that his table headed "Contributions to Missions" included all such contributions, and to have his own admission that only a part of such contributions were included therein. If the heading to the table had been a little more accurate it would, perhaps, have been less misleading.

But what we deny is, that missionary contributions through our general Board are one whit more sacred, more unselfish, more truly missionary, than Diocesan Missions. Consequently, Diocesan Missions should be reckoned with as absolutely on a par with General Missions, for all purposes relating to the comparative strength of the Dioceses.

Let us take an illustration—and we hope it may not be "partisan." The Diocese of Michigan is credited by the B. of M. with \$3,495 for contributions in the year 1900-01. That is the figure upon which the comparative "strength" of the Diocese is based in Dr. McKim's table.

But by referring to the Journal of the Diocese of Michigan we find that that Diocese also raised \$11,536.39 for Diocesan Missions. This amount was, of course, very largely raised in the city of Detroit, and expended outside the same city.

Dr. McKim's present proposition is that for the purpose of estimating the comparative "strength" of the Diocese of Michigan, the figures \$3,495 shall alone be taken.

Let us now assume that the Diocese of Michigan be divided in such wise that the city of Detroit become a Diocese by itself. Let us assume that the amount previously raised for Diocesan Missions in Detroit and expended in the state at large, be paid into the treasury of the B. of M. The Diocese of Detroit, after division, would thus be credited with \$15,031.36 for purposes of comparative strength. So that *Detroit alone would be deemed entitled to representation nearly four times greater than the whole Diocese is now accorded*, by Dr. McKim's comparative plan! Is this just, right, and in accordance with the "American idea"? Yet that is precisely the logical outcome of taking the basis of Contributions through the D. and F. Missionary Society as a factor in apportioning the "strength" and the resultant representation of a Diocese.

5. We pass on to the Doctor's plea that he did not recommend any *method* by which proportionate representation should be secured, and consequently that our consideration of the evils attending the only methods which have heretofore, or by himself, been suggested, was aside from the point. To this we reply, first, that a principle cannot be carried into effect without a method, and second, that by maintaining that the representation in the House of Deputies should be adjusted by the precedent of the federal House of Representatives, Dr. McKim him-

self introduced that factor into the discussion. Of course we shall not attempt to criticise in advance the method which he has "in mind" but which he does not reveal. It may not be out of the way to give place to an expression of regret, however, that the precedent of the House of Representatives should have been introduced into his former paper, if the method now in his mind "is quite different." We are glad to learn, however, that such is the case, for it will have to be "quite different" to bring it within the range of practical measures.

We proceed now to consider the several questions propounded by the learned canonist.

(1) Dioceses might be held to "correspond roughly with the Congressional Districts," though the precedent of the House of Representatives would then give precisely the basis of representation now obtaining in the House of Deputies, *e.g.*, equal representation for every Congressional District, or Diocese. However, it is generally held that a Diocese more closely resembles the State.

(2) It would be a greater abuse for minority representation to be omitted in a Diocese electing 24 deputies than in a Diocese electing 8 deputies, because 24 is three times greater than 8. A minority is not "more sacred in a large Diocese than in a small one," but it is apt to be composed of a greater number of individuals.

(3) For the sixteen larger Dioceses, claimed by Dr. McKim to "contain more than half the clergy and more than half the communicants," to "elect a preponderating number of members of the House of Deputies," would be less vicious than to apportion representation on any basis of contributions, which latter was considered at so much length in the article criticised, but the question remains wholly abstract until some satisfactory method is stated by which this can be secured without producing greater evils than those cured. We prefer to await the promulgation of the plan which is safely locked in Dr. McKim's mind, in order that the concrete and not the abstract problem may be considered.

(4) We do not assume that deputies are "almost invariably selected as party men." The term "party men" is an unfortunate expression in this connection. We prefer to say that where weighty questions are to be determined by the vote of General Convention, it is absurd to deny that deputies are selected in part because of their presumed attitude toward such questions. If it were not so, the question of representation would be eliminated altogether.

6. We stated that "the disproportion of numerical strength existing in the House of Deputies has already passed its zenith and is rapidly becoming less from year to year," etc., on our general knowledge that there is no movement looking toward the division of any of the weaker Dioceses at the present time, while there is a large probability of further division in the not far distant future in the Dioceses within the States of New York and Pennsylvania; and Massachusetts has just shown the same tendency in compact and populous Dioceses of small territorial extent. The division of weak Dioceses was almost a necessity—or at least was so believed—in the years from ten to thirty years ago, when the physical strain in meeting the requirements of new and rapidly increasing population, and of maintaining work almost single-handed in new communities, was almost beyond the capacity of the Bishops to withstand. Relief was sought therefore in division; nowadays it is sought by ceding missionary territory to the Church at large, thus dumping expenses and responsibility upon others. Those who adopted the former method, paying their own expenses of administration, have not received from the Church at large the sympathy and assistance which they had the right to expect, and are censured for their unselfishness; and whether rightly or wrongly, such further division, unless possibly in exceptional cases, is improbable in the near future. The present tendency is rather to over-nurse missionary districts and to save the expense of division of the Dioceses. We do not quote figures, because we do not maintain that this general feeling and condition prevailed fifteen years ago, but that it is current and widespread to-day.

IN CONCLUSION, while we fear that it is too much to hope that we have converted Dr. McKim to see the subject differently, yet we hope the Church at large may be ready to accept the evils we have, rather than those we know not of. Two fundamental misconceptions underlie the whole movement to revolutionize the basis of representation.

The first is that the Church of God is a democracy, in which

the people rule. It is a Kingdom, of which the Lord Jesus is King, in which His rule is exercised by means of the Holy Spirit, chiefly through the ministry; a body of which He is Head, and we, members.

The second misconception is that the two Houses of General Convention are formed on analogous principles to the two Houses of Congress. They are not. The House of Bishops represents, not the Dioceses, but the episcopal order; the appointed legislators for the Church, commissioned and chosen by our Lord Himself. The House of Deputies represents, not the people, but the Dioceses, and affords in our American way the opportunity for the signification of the advice and consent of the "elders and brethren" to the votes of their own Bishops. This principle has been obscured in America by the fact that in point of time the House of Deputies, or its prototype, is older than the House of Bishops, and by the further fact that for many years the latter was so weak numerically, and that many Dioceses without Bishops were represented in the House of Deputies. But this was an accident in our earlier condition, itself a gross abuse, and only possible by reason of the peculiar conditions of the day. The conditions have passed away, but the defective misunderstanding of the basis of legislation remains. No doubt another century at least will have passed before the latter can be wholly eradicated.

A DISCRIMINATING and intelligent editorial review of the statistics contained in the three Church almanacs, including the section relating to Church Services in the *Living Church Quarterly*, is contained in last week's *Churchman*. The editor rightly laments the carelessness with which our statistics are reported, thus making totals and summaries useful only as a rough approximation. Every student of Church statistics has often lamented this apathy, and it is due to the fact that the editors of the almanacs—certainly of one, probably of all—make personal efforts to correct and to supply blanks in official figures, that the three almanacs never exactly agree in their figures.

The figures, in spite of their defects, show that the Church is largely gaining from outside her own communion; and also that the increase in the ministry is in much smaller ratio than the increase in communicants. Too much, however, cannot be deduced from this fact, because the growth is more largely in rural districts, where congregations generally can be much extended without requiring additional clerical oversight, than in the cities. In Confirmations, *The Churchman* observes that in only 13 Dioceses does the gain as compared with last year exceed 100; and we cannot refrain from noting that five of the thirteen are Dioceses in the Middle West—Chicago (with the largest gain of any of the Dioceses), Quincy, Michigan City, Fond du Lac, and Ohio. The remaining eight are Newark, Connecticut, Arkansas, Louisiana, Southern Virginia, California, Maine, and Pennsylvania. These are the 13 banner Dioceses for the year's increase as compared with the preceding year.

In commenting on the statistics relating to Ceremonial Development in the Church, printed in *The Living Church Quarterly*, *The Churchman* has overlooked the fact that the information is given in full detail in the tables, pages 48-70, and has dealt only with the summaries contained in the editorial. These fuller tables will clear up some of the questions which the editor asks, in regard to what parishes have reported and what have been silent and thus not reckoned with. It is true that in Charleston there were no reports from St. Philip's or from Grace Church, but St. Michael's is included in the reckoning. There are also important omissions, as the editor observes, in Nashville; but in each of these cases the editor of the *Quarterly*, having mailed polite requests with return postage and stationery to each rector, was powerless to remedy the defects arising from the failure to make returns.

It is in every way to be desired that the clergy and all diocesan authorities would cooperate more largely with compilers of the Church's statistics in order to secure greater accuracy, even in cases where the local importance of the figures appears to be small.

AS REQUESTED by a correspondent on another page, we present a table showing the apportionment against the Dioceses made by the Board of Managers, and also the amounts contributed last year by the several Dioceses, as officially reported, and in a third column the amount of appropriations from general funds, paid to the several Dioceses. In publishing this,

however, it is necessary to explain that the column of contributions for last year includes the Sunday School Lenten offerings credited to the several Dioceses, while the apportionment against the Dioceses is in addition to such offerings. We find no table in the official reports showing the contributions through parishes by themselves, excluding the contributions through the children's offerings and Woman's Auxiliary—which table might well be supplied in future reports.

Dioceses.	New Apportionment (in addition to Children's Lenten Offerings).....	Contributions 1900-1901. (Including Children's Lenten Offerings).....	Appropriation from Board to Diocese, 1901.
Alabama.....	\$ 2,750.84	\$ 1,270	\$ 3,530
Albany.....	12,580.33	9,116	.....
Arkansas.....	1,516.39	547	4,000
California.....	5,152.19	1,540	600*
Central New York.....	8,538.20	4,710	.....
Central Pennsylvania.....	11,271.60	6,250	.....
Chicago.....	16,762.90	3,140	250
Colorado.....	3,495.40	670	1,200
Connecticut.....	21,781.21	15,543	.....
Dallas.....	1,320.22	848	2,000
Delaware.....	2,000.64	1,555	400
East Carolina.....	882.97	1,296	3,900
Easton.....	1,435.35	553	800
Florida.....	1,560.97	404	4,610
Fond du Lac.....	2,414.80	463	2,650
Georgia.....	4,446.56	3,754	7,400
Indiana.....	1,749.15	1,066	1,600
Iowa.....	4,991.41	1,028	2,400
Kansas.....	1,487.62	706	3,200
Kentucky.....	2,923.86	1,574	800
Lexington.....	1,289.85	549	2,160
Long Island.....	30,031.15	15,303	.....
Los Angeles.....	2,632.24	1,159	2,050
Louisiana.....	3,580.52	861	2,100
Maine.....	2,300.08	2,899	1,920
Marquette.....	1,181.25	369	960
Maryland.....	12,756.87	8,706	1,500
Massachusetts.....	37,394.66	26,047	.....
Michigan.....	6,240.70	3,495	.....
Michigan City.....	690.90	477	1,000
Milwaukee.....	6,310.95	1,448	.....
Minnesota.....	7,417.44	3,371	2,950
Mississippi.....	1,500.63	585	2,780
Missouri.....	4,231.68	3,197	.....
Nebraska.....	2,164.60	773	2,500
Newark.....	19,891.53	7,527	.....
New Hampshire.....	2,072.88	1,897	1,600
New Jersey.....	11,949.61	7,796	.....
New York.....	92,952.65	79,582	.....
North Carolina.....	1,371.52	1,628	15,155
Ohio.....	9,192.58	4,105	.....
Oregon.....	1,302.97	1,123	2,400
Pennsylvania.....	59,461.85	83,897	.....
Pittsburgh.....	12,258.00	4,602	.....
Quincy.....	1,458.22	537	1,400
Rhode Island.....	7,470.60	9,055	.....
South Carolina.....	2,683.00	2,021	7,505
Southern Ohio.....	6,520.86	2,446	.....
Southern Virginia.....	7,558.01	3,372	6,040
Springfield.....	1,154.95	424	2,200
Tennessee.....	2,418.08	1,146	7,290
Texas.....	2,078.68	401	2,200
Vermont.....	2,435.80	1,764	.....
Virginia.....	8,046.44	3,063	8,050
Washington.....	9,192.96	7,276	3,500
Western Michigan.....	2,048.24	1,795	1,340
Western New York.....	12,784.32	10,433	.....
West Missouri.....	2,333.60	931	1,800
West Virginia.....	2,847.84	2,295	1,200
Alaska.....	196.87	255	28,765
Arizona.....	240.76	220 †
Asheville.....	531.68	2,855	8,680
Boise.....	236.25	193	9,750
Duluth.....	1,442.55	904	11,655
Laramie.....	1,072.08	460	7,000
Montana.....	1,844.47	1,875	6,500
New Mexico.....	359.25	310	6,300
North Dakota.....	679.53	404	8,400
Oklahoma and Ind. Terr.....	441.25	297	6,645
Olympia.....	2,540.47	378	4,800
Sacramento.....	1,717.76	826	6,700
Salt Lake.....	916.95	720	8,900
South Dakota.....	1,170.22	1,503	36,290
Southern Florida.....	644.81	615	8,620
Spokane.....	481.87	304	6,900
Western Texas.....	665.51	927	6,900

* Since voluntarily relinquished.
† Appropriation included with New Mexico.

IT WILL be a matter of keen regret throughout the Church that the health of the Bishop of Pennsylvania is such that he has deemed it necessary to apply for the election of a Coadjutor. Few men in so difficult a position could so delicately have performed their duty, year after year, as to reach old age with such profound affection and respect as is accorded Bishop Whitaker by men of all phases of thought within the Church, as well as by all who come in contact with him outside. He has refused to be a partisan where partisanship cannot have failed to be a temptation. Yet it has not been the unpartisanism of one who frivolously ignores public questions and has no interest in them, but a warm sympathy which could lead him to look through and beyond the immediate controversies and clashes of his day.

Certainly it will be the wish of the whole Church that Bishop Whitaker may be so profited physically by the long vacation which the Standing Committee has urged upon him, and by the retirement from routine work which may be assumed by his Coadjutor, that he may yet be spared for many years to bless the Diocese with his counsels, and to guide it with his practised hand.

ON ANOTHER page we have re-printed an article from the *Russian Orthodox American Messenger*, in order, first, to show the impression made upon the minds of Russian ecclesiastics by our controversies and their attendant circumstances; and second, in order to give insertion to the address of Bishop Tichon made as an after-dinner speech at the gathering at Fond du Lac following the consecration of Bishop Weller, which latter, so far as we know, has not heretofore been published. The cordial words of the Russian Bishop on that occasion gave great hopes to their hearers of possible closer relations between the Eastern and the Anglican Communions, which appeared to have been hastened by the pleasant interchange of courtesies at that function. The subsequent and wholly unexpected outburst of Protestantism in the American Church very largely crushed those hopes and undoubtedly injured the *rapprochement* which then seemed within the bounds of possibility. A grave responsibility rests upon those who instigated and inflamed that outbreak.

At least it will be helpful to Churchmen to see just how such matters strike the best informed among the Oriental Communion.

ANSWERS TO CORRESPONDENTS.

F.—Violet is the appropriate color for Holy Innocents' Day as being the color denoting martyrdom, the Innocents being the first Christian martyrs. When the day falls on the Sunday after Christmas the color changes to red.

FABLES FOR THE UNFAIR.—IV.

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

THAT was an Epoch making Event when, at the I-Hate-the-Irish Club, one Member did not Clap his Hands. From the very Beginning it had been Expected that All should Applaud when Told about the Badness of the Irish, who would not come into the I-Hate-the-Irish Club, where they Might show their Love for all Men.

But the Boy who Opened his Mouth to Speak, did not Seem to Care about This. He Told how the Club had been Formed to help all Men to Love one another. He Asked whether the great Teacher had ever Called it the I-Hate-the-Irish Club, or had Said anything about Hating. He asked Whether they thought Hating the Irish was the Most important part of the Work of the Club. He asked whether Men would Generally understand that the I-Hate-the-Irish Club was intended to Help all Men to Love each Other. He asked whether Love and Unity were being produced by Hating the Irish and by Keeping up that Name. He asked whether a Name that Made Men think they were Not what they Were, and Were what they were Not, was the Best kind of Name to Have. And many other Questions he Asked.

But instead of Answering, they all Jumped on that Boy and called him Naughty Names. And Some said only the

Thin boys Wanted to Change and the Fat Boys were much Wiser. [N.B.—It was a very Fat Boy who said that.]

And Some said a Name didn't Make any Difference anyhow, so long as they really Loved all Men.

And Some said they Must Keep on Calling that Name just as Long as there were any Irish to Hate.

And Some said it was a Dear, Good old Name, and Their Grandmanmas thought it Sounded Pretty.

And Some said They Couldn't Change their Name Anyhow, because the Policeman would Carry off their Door Mat if they Did.

And Some said they would Change the Name sometime, but not yet.

But the Boy who Did not Clap found that the Bold Boy who had been in the Irish Settlement had Quietly Taken down his Sign, "I-Hate-the-Irish-Club," and had Put up Another.

And the Boy who had Been in Chinatown had taken down his Sign and had Put up Another.

And the Boy who had been among the Japs had taken down his Sign and had Put up Another.

And Most of the Boys Seemed not to Like the Name.

And the Boy who Did not Clap thought They had Better find Another Name.

But the Others Insisted that he must be an Irishizer, and a Paddy in Disguise, and some More Things.

And they Continued to Sigh because all Men would not Come into Their Club, to Love all Men.

But they Would not Change its Name.

And there are Others.

IN MEMORIAM.

REV. FAYETTE DURLIN, D.D.

HE RESTS from toil; within that quiet land,
To which he turned so oft in later years,
Secure he rests: no more shall earthly fears
Disturb the peace he knows at God's right hand.
In Paradise, among that saintly band,
His strong, commanding, reverent face appears;
Perchance his smile some weaker spirit cheers,
Perchance through him God's truth they understand.
He rests with God; his life's long labor o'er,
He waits fruition of his work begun:
Until his Church shall gather at his side,
Until he see their number full once more,
Until he give them back to God, each one
A gift of praise unto the Crucified.

—STEPHEN A. HURLBUT.

ACADEMIC TEACHING.

"YOU CANNOT comprehend," said Professor B. Fogg, "that since 2 plus 2 equals 4, therefore 2 plus 4 equals 6. I will elucidate. You perceive that numerals are not entities, but representative of concepts?"

"Yes," said the child, doubtfully.

"But if the aggregate of two entities plus 2 is assumed to constitute 4 and is represented by that sign, similar signs may be adopted for the superimposed concepts of two representatives more, which is 6. Is that satisfactory?"

The child said: "I don't understand; and my papa says 4 and 2 is 42."

Said Dr. Tucker: "You have no mental vision, child; you are incapable of perception."

"Now, let me explain," put in the practical man; "6 minus 4 equals 2, doesn't it? Now that is equivalent to saying that 2 plus 4 equals 6; if we transpose the minus sign, changing it to plus, we have 6 equals 2 plus 4. Isn't that clear?"

The child began to cry.

"Well, maybe it was only 24," sobbed the child. "I saw it on a sign."

"The trouble is," said the practical man, "that the pupil doesn't want to understand."

Just then an ignorant man came in. "Here, little one," said he, "there's three pair of dice; now count them up. How many can you make?"

"Why, six," said the child.—BOLTON HALL, in *Life*.

SIR THOMAS LIPTON, of "Shamrock" fame, is unhappy if not commercial. It is related that when Queen Victoria knighted him, and commanded "Rise, Sir Thomas, and receive your order of knighthood," he replied instinctively: "You Majesty's order shall receive prompt attention." This is as good as the old story of a distinguished music publisher who closed the asking of a blessing at table, with "Yours respectfully, Oliver Ditson & Co."—*Everywhere*.

A MAN CANNOT leave a better legacy to the world than a well educated family.—*Thomas Scott*.

LONDON LETTER.

LONDON, December 17, 1901.

A PRAYER in Dr. Johnson's autograph, dated January 1, 1784 (when he was 74, and the year he departed this life, on St. Lucy's Day), has lately fetched, under the hammer at Messrs. Sotheby's, the sum of £13. Here is a passage characteristically expressive of the grand old man's robust piety: "I am now beginning another year, grant . . . that the time which Thou shalt yet allow me may be spent in Thy fear and to Thy glory; give me such ease of body as may enable me to be useful, and remove from me all such semples and perplexities as encumber and obstruct my mind." May he rest in peace!

The Bishop of Durham, in a letter of greeting to the miners of the county and Diocese of Durham, says that, though he cannot be like his predecessor (Dr. Westcott) in "his wonderful power of masterly dealing with the difficulties of life and labor," his heart is "warm with his example of devoted service to his brethren." His first work among them is to preach our Lord Jesus Christ as "the Lord of our spiritual and immortal being," and to remember that "no outward improvement of society can ever be a substitute for the conversion of our hearts and the power of God in our lives." But when that is said, he is to remember that it is God's will that we all should "love, honor, and care for our brethren to the very best in the life that now is," and, God helping him, he will try to set before him the motto, "Love and serve."

The violent recrudescence of Protestant partisanship in England since the rise of Kensitism appears at any rate to have caused something of a "crisis" in the National Club. The latest stage of the controversy between the club committee and Mr. Hall Caine, the Manx novelist, who is a member of the club, is that he has been called upon for "an explanation," in view of his recent writings and his association with Romish Churchmen. The National is a wealthy club, established at the time of the wild commotion over the Maynooth Grant, away back in the Forties, and stands or falls for Protestantism pure and simple; though it is thought that a serious split amongst its members (some of whom are supposed to be Kensitites) is now threatened.

Mr. Athelstan Riley, in an address at Stratton, Cornwall, on "The Present Position of Church Affairs," said that the three popular views of the Church of England, (1) that it was a department of the State and of Henrician origin, (2) the Latitudinarian view, and (3) that it was the Church whose mission was to teach all other Churches of Christendom, were all "contrary to the true position" which Churchmen were bound to defend, namely, "not that they were members of a National but of the Catholic Church." The settlement of the question what were the rights of a National Church, and what its relationship was to the whole Catholic Church, would "reduce the controversies to one." No National Church could alter "matters of faith," while as to customs and practices "near the faith," they must be "very careful as to the altering." It was not what the Romish Church held, but whether that Church "alone held it" which made it "Romish or otherwise." One reform there should be in the West, and that was to "give the children their rights," the right of coming to the Lord's table, which the Eastern Churches still retain.

The chairman and Secretary of the Church Association and the National Protestant League have presented what they call a "Petition of Right" to the King through the Home Secretary against the nomination of Dr. Gore to the see of Worcester. They urge that, whatever his intellectual ability, he "is not a prudent and discreet man or at all a fit and proper person to fill the office," their chief reasons apparently for attacking the Bishop-designate being as follows: that (up to the time of his nomination) he had been for 20 years a member of the E. C. U. and of the C. B. S.; that he is "the founder of a monastic celibate society known as the Community of the Resurrection"; and that he has recently written "a warm commendation of the monastic society of the Sacred Mission at Mildenhall," where among other (dreadfully un-Protestant) things, "silence is required up till noon, except on festivals." In view, then, of all and several said allegations, the petitioners represent to his majesty that Dr. Gore is "not a fit and proper person to impartially conduct the affairs of a Diocese" in England.

In further connection with the reviving Protestant agitation, John Kensit, the blasphemous brawler, has written to their Graces the Archbishops and to some of the Bishops, including,

of course, the Bishop of London, threatening them, failing the putting down of the Mass by their Lordships, members of the Protestant party will be obliged to re-commence next year their public protests in the churches. According, also, to the London correspondent of the Plymouth *Western Daily Mercury*, steps are being taken to "renew the great (Protestant) campaign in the early days of 1899," and which was "only stifled" by the superior attractions of the South African developments. Neither Government nor the Church dignitaries regard the prospect with pleasure, however, and it is probable, he says, that some attempt will be made to "divert the stream of Protestant ardor" by promises of "a measure of autonomy."

The complete list of the members of the Round Table Conference, soon to be held at Fulham Palace on the subject of Confession and Absolution, contains the following names: Canon Aitken, Father Benson, Canon Boyd, Rev. Mr. Coles (Principal of Pusey House), Canon Childe, the Dean of Christ Church, Oxford, Rev. Mr. Drury, Dr. Gee, Lord Halifax, Canon Lyttleton, Canon Moberly, Canon Mason, Rev. Professor Swete, Chancellor Smith, and Dr. Wace.

The Bishop of London has issued to his clergy a letter notifying them that a rearrangement of the Archdeaconries and the Rural Deaneries of the Diocese will take effect with the new year. The scheme (originating with the late Bishop of London, Dr. Creighton, through his Diocesan Conference of 1900) provides that the boundaries of the Rural Deaneries within the County of London be conterminous with the boundaries of the new 18 metropolitan boroughs, each deanery having an official church for municipal services when desired by the Mayor and Corporation of the borough, and also that the boundaries of certain deaneries within the County of Middlesex be re-arranged, some being transferred from the Archdeaconry of Middlesex to that of London. There will in future be 26 Rural Deaneries instead of 23, of which 12 will belong to the Archdeaconry of London and 14 to the Archdeaconry of Middlesex.

Dr. Lock, Warden of Keble College, Oxford, in his very valuable lecture on "Keble" (in the course of lectures during Advent at the City Church of St. Margaret Pattens, Rood Lane, on "Leaders of Revival in Religion") said that the "great contributions" that the life of Mr. Keble has left to the Church are mainly three-fold, namely, the "great gift of his poetic imagination," the "stimulus of a very beautiful character," and the "laying down of the great lines along which the Oxford Movement was to proceed." As a poet, he employed all his power to "idealize the Church," to raise the conception of it from the mere "prosaic aspect" presented in the eighteenth century, and once more the Church became "a great ideal mother, attracting the devotion of her children." In respect to his character, there was "scarcely anyone whose heart he could not influence for good," and he was, as Newman said, "the silent influence moving hearts at will." As the founder of the Oxford Movement, his two "great antagonisms" were "a narrow Calvinism" and a Liberalism in the sense of "a low material Utilitarianism"; while "the completeness of individual life, the continuity of truth, enthusiasm for the Church, were the "great thoughts" in Mr. Keble's own mind, and that seemed to move Tractarianism.

It now appears that the battle of the sites in connection with the proposed Cathedral at Liverpool is going to be waged all over again, and this time more decisively in the High Court of Parliament. A popular movement has already been set on foot in Liverpool to petition Parliament against the bill, of which the Cathedral committee have given notice, on the ground that the St. James Mount site is not central, not readily accessible, not commandingly prominent, and without vistas, while Monument Place, the alternative site, has all the advantages its rival lacks, the position there being somewhat similar to that of St. Paul's Cathedral. To effect this object a Petition committee has been formed, and a firm of solicitors retained to advise them thereupon. The committee have also arranged with a London bank to receive subscriptions towards the cost of the petition.

All the old London Dissenting Chapels (says the *Daily News*) may "possibly in the near future cease to exist." As many as three have only lately disappeared, namely, the Independent Chapel in Fetter Lane, the Baptist Chapel in Kingsgate Street, and West Street Chapel, Seven Dials, originally belonging to the Huguenots, but in 1743 passing into Wesley's possession for holding Church (not "Wesleyan" or Methodist)

services. Not so very long ago Dr. Watt's chapel in Bury Street, St. Mary Axe, City, was also demolished.

The following motion of protest has been sent to the Welsh Bishops by the students of St. David's College, Lampeter: "That we, as members of St. David's College, Lampeter, beg most respectfully to protest against the undue preference shown in the ordination of ex-Nonconformist ministers over men who have been life-long members and workers in the Church of England, and who desire to be ordained, and that a copy of this protest be sent to the four Welsh Bishops, and to some of the leading newspapers."

Dr. Welldon, the retiring Bishop of Calcutta (now a Canon of Westminster), and the Bishops of Madras and Bombay have been quite savagely attacked in certain quarters, both in India and here at home, for their position on the question of the Indian Educational System, which they hold to be a lamentable failure on account of the principle of religious neutrality. According to the Bishop of Madras, who is confessedly a high authority, secular education under the official system "is removing the old landmarks, disintegrating family life, and sapping the foundations of society, and bringing the educated classes of India face to face with a moral chaos in which they will find no fixed principles of moral or social life and no guarantee of even intellectual and material progress."

John Wesley's schismatical spiritual descendants seem to be losing their ancestral veneration more and more; for among other decisions arrived at by the special committee appointed by the Wesleyan Conference to prepare a new Wesleyan Hymn Book, was the following startling one: "That no portrait of Wesley be printed in the new Hymn Book." J. G. HALL.

NEW YORK LETTER.

THE speech of Bishop Potter at the Church Club meeting, which has attracted so much attention and been so roundly criticised, was really much more conservative than distorted extracts from it would lead one to suppose. The topic was "The Excise Law and Sunday Closing." This matter of the enforcement of the Raines law has agitated New York from the moment of the election in November. Men who battle with this city's problems get a point of view quite unlike the point gotten by men who battle problems in some other cities. In beginning his address, the first of the evening, the Bishop mentioned the stand taken by the Governor against any change in the excise law, and said discussion of the topic at this time would seem, therefore, to be merely academic. He expressed the opinion that Mr. Robert Graham of the Church Temperance Society ought to open it, because he has studied the problems. Mr. Graham preferred the Bishop to go on, and referring specifically to present laws, the Bishop declared them to be "false and vicious."

"And as we have suffered from vicious law, so we have suffered from vicious sentiment. Take the word pictures presented by the late John B. Gough, the temperance advocate. He held up the drunkard as a victim, not of his own wrong act, but of the saloon keeper. To my mind this was false and rotten teaching. Again, take the prohibition movement. Where laws have been enacted absolutely prohibitive of the sale of liquors a race of hypocrites and frauds has been created. In states where these laws govern, the consumption of bitters and like compounds has greatly increased. Statistics show these compounds to contain from 17 to 61 per cent. alcohol. Good claret contains but ten per cent. alcohol. These things eat out the foundation of morals, and give rise to the question, 'What are you going to do about it?' It is grotesque that we are to screw up the saloon front doors on Sundays, leave the rear ones open, and give the police a good chance, if so minded, to extract a corrupt bonus. There are better courses more worthy a great problem and a great people.

"We are told that nations are stupefying themselves with certain beverages, and then we are told that the only way to cure such conditions is to cut off the beverage. We haven't taken the trouble to think far enough and to consider what a peculiar beverage stands for. We buried to-day in Yonkers a man who has done more for the temperance cause than any other ten men in this Diocese, William F. Cochran, who built a great inn or club with accommodations for a thousand members, who were thus kept out of the saloons. My friends, prohibition is a fraud and a failure. Education, elevation, and transformation are the notes which the Church must learn to strike."

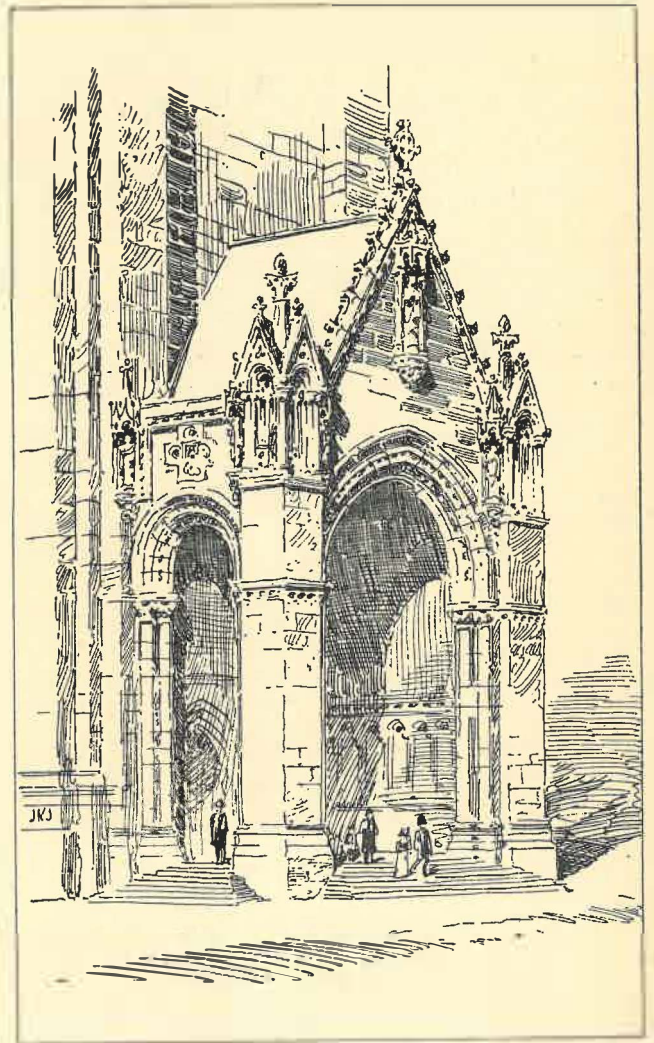
More dogmatic than the Bishop was the Rev. Dr. Rainsford of St. George's, who said, among other things:

"We have no right to force, by legislation, our Christian sentiments on a community. A great many Christian men are not clear on this question. We have no right to depart from the ways of the masses. I don't think we have any right to use the law to enforce

our views on a community. There is a common cry to-day that those who would open the saloon on Sunday attack the Christian Sabbath. I don't know any statement that seems to me so absolutely foundationless as that. You can't find a workingman who wouldn't laugh at that statement. We would be fortunate if we could get the rich people of New York to keep the Sabbath as well as the workingman does. What he wants is to be left to go his own way. You need not have any fear that the American Sunday is going down.

"Nobody supposes that you are going to give the people rest by stopping the elevated roads and closing up the shops. The question of liberalizing the laws is not one to be easily dealt with, but if I had power by raising my finger to produce changes in this city, one of the first changes I would make—and I would do everything I could to encourage it—is to institute a series of games on Sunday afternoons. Because the Presbyterians and Methodists wouldn't do that sort of thing is no reason why it should not be done."

The situation in New York is that Governor Odell recommends the Legislature to let excise alone; thinks it unwise to permit the city to vote on excise without a state referendum;



CATHEDRAL OF ST. JOHN THE DIVINE.
PORCH AT SOUTHWEST ENTRANCE.

and the reform city administration may not enforce the present law.

The Year Book of the Pro-Cathedral on Stanton Street is well referred to by Bishop Potter, in its preface, as a time table. The pages following this preface show such an activity of minutes, if that expression is allowable, as may be seen hardly any where else. There are about 25 different organizations scheduled, all aiming to reach a class of persons unlike every other class. The region steadily changes in character of residents, Jews coming in more and more each year. There are 350,000 Jews in New York, most of them Russian and most of them living in this same East Side, south of Stanton street. Mr. Paddock, who has left the vicarate and this week takes up work as rector of Holy Apostles parish, says in his report that the most interesting work in the world is at the Pro-Cathedral. The dozen resident workers count it a great privilege to give their lives toward this uplift work. There are 150 men and women from the better parts of town who spend an afternoon or evening in Stanton street, helping to conduct the various societies. Yet more are needed, beside a

great parish house, which by the way, is to be one of the future achievements there. Concluding Mr. Paddock says:

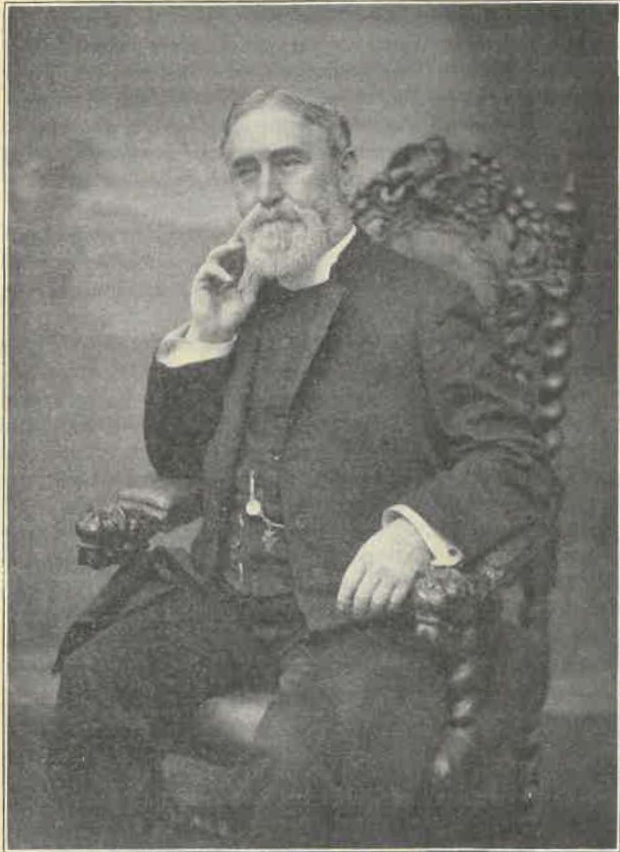
"We ought to have 25 resident workers, 250 non-resident volunteers, a large settlement house built for the purpose, and an endowment of at least two or three hundred thousand dollars, that the work might be carried on in perpetuity. Then we could win this district for God, and make it an example to the whole world."

The new Pro-Cathedral vicar, the Rev. P. M. Kerridge, comes from Providence, and is the son of a Methodist minister. He was educated in the public schools of Detroit and at the University of Michigan. He spent two years in Grace Settlement, New York, and last year went to St. Paul's, Providence.

The Rev. Dr. D. Parker Morgan has just celebrated the close of twenty successful years as rector of Heavenly Rest parish. Early in his rectorate his success in clearing the large debt of the parish is familiar. Since then his work, carried on under some discouragements of location, has been one of steady and substantial progress. The parish's liberality to

northern part of the city named. Mr. Cochran built Hollywood Inn, a beautiful structure fronting Getty Square, the vice president of which is the Rev. James E. Freeman, rector of St. Andrew's. Its cost was \$165,000, and its aim to be an uplift and a bridge. That is, it sought, by association, to raise workingmen up to a level from which they would, naturally and of their own volition, seek Confirmation in the Church. The uplift means employed are the usual ones of clubs, education, entertainment, etc., and the membership numbers about one thousand. Its success led to the recent adding of a new part, which was to have been dedicated by Mr. Cochran last week. Instead of such dedication a memorial meeting was held, Mr. Freeman presiding, addresses being made by the Rev. Messrs. Underhill, Lyon, and Cole, the last mentioned a retired Reformed Church minister. Hollywood Inn is without religious affiliation, but is a strong force for temperance. Mr. Cochran, who was much honored in Yonkers and in New York, was formerly connected with railway interests, but has long been identified with the carpet industry, for which Yonkers is famous. The funeral took place at St. Andrew's Church.

St. John's Church, West Hoboken, the Rev. D. B. Matthews, rector, has begun the erection of a new church. For



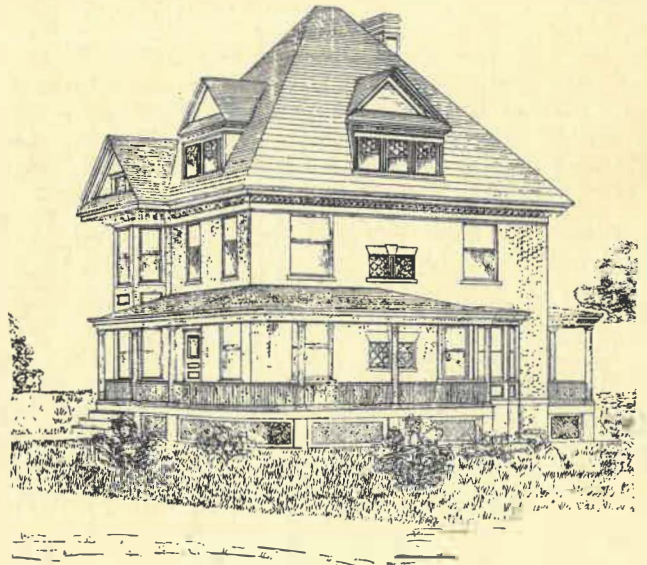
REV. D. PARKER MORGAN, D.D.

City Missions, to Archdeaconry, and to general causes, has always been conspicuous. The celebration, not at Dr. Morgan's initiative, but rather the rejoicing of the parish, began with an early celebration last Sunday by the senior curate, the Rev. John Williams. At eleven Dr. Morgan gave an historical sermon, for which there was no lack of rich material. In the afternoon the Rev. Arthur H. Judge, of St. Matthew's, a former curate, was the preacher. On Monday the chapel was visited, and on Tuesday the social side of parish life was emphasized with a luncheon given to former fellow laborers by the rector, and a reception by the rector and Mrs. Morgan to parishioners and their friends. On Wednesday occurred the dedication of the new organ.

One of the three principal entrances to the Cathedral of St. John is the south transept porch, toward the construction of which some ladies representing various parishes, recently contributed \$1,822.81.

Grace Church, Elizabeth, is completing a rectory which in design is described as ideal. The movement for such building was started in 1899, and grew by such small gifts that nobody felt the sacrifice to his detriment. The cost is about \$8,000, exclusive of land. The material is red brick laid in red mortar, and the number of stories three, with an attic. The rector is the Rev. H. H. Sleeper.

The late W. F. Cochran of Yonkers was a philanthropist who studied the causes to which he gave money. He and Mrs. Cochran were benefactors of St. John's Church, Yonkers, St. John's Riverside Hospital, St. Andrew's Memorial Church, Yonkers, and the new St. John's Chapel, to be built in the



RECTORY, GRACE CHURCH, ELIZABETH, N. J.

some years the parish, an old one, did not prosper, but since the coming of Mr. Matthews two years ago a rapid advance has been made.

The consecration of the Rev. Dr. Frederick Burgess as Bishop of Long Island, will take place in Grace Church, of which he is rector, on Wednesday, January 15. The sermon will be preached by Bishop Doane, and the consecrators will be the Bishops of New York, Albany, and Michigan.

The fête of the Church Charity Foundation, Brooklyn, which has been arranged by the ladies of the Long Island Diocese, is to open on January 22, to continue ten days. On the first day a loan collection, valued at \$300,000, will be put on exhibition. Among those who have loaned pictures are Miss Gould, Senator Clark of Wyoming, Andrew Carnegie, and J. Pierpont Morgan. On the evening of the opening day occurs the colonial reception, to be in some measure a reception to Bishop Burgess. In his honor all decorations are to be in purple and gold, the colors of the Cathedral. Tableaux are to follow on succeeding evenings, and it is declared the whole will surpass anything of the kind ever given in New York. An effort is to be made to realize from it \$50,000 toward the debt of the foundation. Every parish in the Diocese has some part in it.

OUR PATIENCE is the measure of our faith.

WHEN I am too sad to pray, then I begin to sing.—*Martin Luther.*

HELP SOMEBODY worse off than yourself, and you will find that you are better off than you fancied.—*Hemans.*

IT'S EASY finding reasons why other folks should be patient.

THE WISCONSIN SUPREME COURT ON THE INDISSOLUBILITY OF THE MARRIAGE RELATION.

THE following extract is from a judgment rendered by the late Chief Justice Ryan in the Wisconsin Supreme Court, in 1875 and is re-printed as showing the view of one of the ablest jurists who have sat on the bench, as to the nature of Marriage:

"It was argued that a statute providing for the support of the wife by the husband, after divorce *a vinculis*, is a hard statute, which should not be strictly construed. It was urged that in such a case the husband and wife are strangers; as much so, as if they had not been married; and that calling upon a divorced husband to support his divorced wife, out of his subsequent estate, is calling upon him to support a person standing in no relation to him, having no moral claim upon him. We cannot assent to such a view, or even appear to sanction it by silence. Without considering the moral effect on society of the easy rule of divorce current in our day, we take occasion to say that there are things too sacred and too steadfast in nature, for any statute, or any judgment under a statute, to affect. Judgment of divorce can sever the legal bond of marriage, but it cannot undo the natural relation which husband and wife bear to each other and to their children, cannot help but bear, and must bear always. Statutes and judgments may control the future, but cannot cancel the past; may solve social, but cannot annul natural, relations.

"Marriage was before human law, and exists by higher and holier authority—the Divine Order, which we call the law of nature. The law and the judgment of the law of the land may separate husband and wife and set them legally free; but law or judgment cannot obliterate their co-habitation in marriage, or the natural and indelible relation which co-habitation in marriage fixes on them forever. It is shocking to the moral sense of mankind to reduce the natural correlation of man and woman in marriage, to a mere partnership of sex, absolutely effaced and undone by dissolution. The natural tie of marriage is beyond the jurisdiction of divorce; as essentially without the power of the law, as the natural relation of parent and child. The power of the law, over either, is limited to legal relation. It may attain the heritable quality of blood, but cannot corrupt the natural blood. And the law which is impotent to estrange the mutual blood of husband and wife in the bodies of their children cannot estrange the mutual bodies from whose union the children spring. The natural seal of affinity is upon them. They can never again be mere strangers on earth. The intercourse appearing in this record between these unhappy parties, during their nine years of legal alienation, proves that they are not strangers; that there is a tie between them, a privity of life, an affinity of being, as enduring in hate as in love, in disjunction as in co-habitation; which survives in their child, and would survive their child in themselves, as long as both should live; which God will not and man cannot dissolve, until death shall part them.

"*Naturam expellas furca; tamen usque recurret, Et mala perrumpet furtim fastidia victrix.*"—(*Hor. Ep. 1: 10, 25.*)
Campbell vs. Campbell, 37 Wis. Reports 206, 213.

THE SALARIES OF THE CLERGY.

A PASTORAL LETTER ISSUED BY THE BISHOP OF WESTERN MICHIGAN.

THE number of vacancies in the Diocese and the difficulty of supplying them, has directed my attention to the salaries of the Clergy. I am not aware whether our salaries are lower than are generally found in Dioceses of about our strength, but the figures in the Journal show how inadequate most of them are. Allowing a fair sum for the Rectory, 12 are less than \$1,000, and they run to \$850, \$750, \$650, \$600, \$430; including missionary grants.

In estimating the Clerical salary something more is to be regarded than the absolute necessities of living. The Rector is expected to live in a way that will not shame his parishioners, to dress himself and his family well. To be able to meet social opportunities within and without their doors, to take a lively interest in parochial affairs, which the parishioners usually require, the family must be relieved in domestic affairs. For the Minister to preach so as to satisfy his congregation he must have magazines and books. He is expected to contribute to charities. There is another consideration. We may almost say, it is ruled that the term of clerical service shall terminate a little beyond middle life. If this be so, certainly there should

be some opportunity to make provision for the years beyond. And under any circumstances, a life insurance or some other mode of providing for one's own should be practicable. And this reminds us that it is hard when the straitness at home forbids promising youth the advanced education.

The Board of Missions ought to be relieved in part, at least, from the large grants they are annually asked to make. Year after year the Missions are showing no increase of home support. Penuriousness is keeping closed churches. Even the payment of the insurance premium is refused.

I have lately been visiting our silent Churches, and am more than ever convinced, that only through the General Missionary constantly in the field can their doors be opened. But for this the Missions must take on a broader self sustentation.

I have referred to the difficulty of filling vacancies owing to the meagre support. Men who would give strength to the Parishes and tone to the Diocese, are denied us because we cannot tender them a comfortable maintenance.

To a large extent, what is making our diocesan life painful is the inadequate sense of the value of the means of grace the Church affords. The household that has even its luxuries, is content to pay the Parish a meagre percentage of what they demand. Self denial that the Pastor may have a suitable maintenance, is in many cases counted an absurd suggestion. People raise their other expenses but the Church payment remains the same.

It is a mistake that where the pew rent system prevails, Church aid is to be restricted by the sum. Ability should be met by a system of annual subscription such as obtains in some of our parishes.

The cry is through the land, that the clouds of business depression are raised, and the sun of prosperity again shines upon us. The new year will soon dawn bringing its cheerful tone and good wishes. May not your Bishop ask you, to consider whether the support you are giving him who is "over you in the Lord," is such as you would wish him to have, and as it is in your ability to afford. I know the homes of my clergy. I hear in them no complaints. But I know that there must be annoyances and anxieties that the new year gift of increased income would turn to restfulness and peace. Let every reader and hearer of this Pastoral, on bended knee, ask the question: Am I, in view of "the things which are seen are temporal and the things which are not seen are eternal," paying as "of the ability God has given" me, for the means of grace which I enjoy in the Church?

GEO. D. GILLESPIE,

Bishop of Western Michigan.

The Ember Days in December.

COINS OF THE LATIN KINGDOM OF JERUSALEM.

IN ALL the European collections of coins they were for a long time classed as Mohammedan coins, writes Dana Carleton Munro in *The International Monthly*. It was formerly one of the great problems in numismatics to explain the non-existence of any coins of the Latin Kingdom of Jerusalem. Many coins struck by Christians in the Holy Land are still erroneously supposed to be Arab coins. In the thirteenth century, some Christians were wounded in their conscience by the minting of such coins with the Muslim religious texts. Pope Innocent IV. forbade it under penalty of ex-communication. Saint Louis forced a modification, so that a Christian legend replaced the Muslim text, and a minute cross was inserted in an inconspicuous place. But the Arab letters were still retained for the legend, in order not to shock the feelings of the natives with whom they wished to carry on commerce.

It is also very interesting to note that some of the Mohammedan rulers adopted a similar device in order to further trade with the Christians. "On coins of the Urtukis, for example, a petty dynasty of some crusading fame that ruled a few fortresses in Mesopotamia, we meet with not only the figures of Byzantine Emperors, but those of Christ and the Virgin, with mangled inscription of Christian import. Figures of a similar character also appear on the coinage of the Ayyubis (Saladin's Kurdish house), and that of the Beny Zengy of Mosul and Syria, together with the earliest known representation of the two-headed eagle, which has since obtained high favor in Europe."

THE *Daily Chronicle* reports what it calls "a striking illustration" from the card-table, used by Father Bernard Vaughn in a recent sermon. "Life," said he, "is not unlike a game of whist. Some are playing for riches, and for these diamonds are trumps. Some are playing for love; for these hearts are trumps. Some play for power and dominion; for these clubs are trumps. But there is a fourth hand, and this is the most important in the game; this hand is taken by the Angel of Death, and for him spades are trumps. Shall you," asked the preacher, "be able to say when spades are turned up on the table? 'O death, where is thy sting! O grave, where is thy victory!'"

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

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

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

THE BAPTISM OF OUR LORD JESUS CHRIST. FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

Catechism: 3d and 4th Commandments. Text: St. Luke iii. 21-22. Scripture: St. Matt. iii. 7-17.

A PERIOD of eighteen years lies between the event last considered, the coming of our Lord to the Temple at the age of twelve, and the event which is now to engage our attention: namely, His Baptism in the river Jordan. The Evangelists are silent as to these years, except to inform us incidentally that in the home at Nazareth He shared the toil of Joseph and was in occupation a carpenter (St. Mark vi. 3.)

The day at last came when, leaving His mother and the quiet scenes of the Galilean village, the Lord was to go forth into that larger world which lay around, and to enter upon the ministry of love, service, and sacrifice, for which He had come among men. He turned His steps toward Jordan (verse 13).

Ancient prophecies had foretold the work of the forerunner, the herald, who should go before the King "to prepare His ways" (Is. xl. 3, Mal. iii. 1). These prophecies were known to centre in John Baptist (St. Luke i. 17, 76).

The ministry of the Baptizer preceded that of our Lord several months, perhaps the greater portion of a year. Multitudes thronged to hear him in the Jordan valley, and "were baptized, confessing their sins" (St. Matt. iii. 3). It seems to us remarkable that they who listened so little to our Lord, "the Pharisees and Sadducees" (verse 7), gave such ready attention to St. John and received at his hands the Baptism of repentance. That they so soon fell away, and as a class failed so utterly to receive the Greater One of whom they had been clearly told, convinces us that the suspicion of the Baptizer was well founded, and that he was justified in his apparent want of confidence in their sincerity. He called them a brood of vipers (verse 7). He warned them "to flee from the wrath to come" (verse 7). He exacted proofs of their repentance (verse 8). He forbade them to rely upon their Abrahamic pedigree, or to suppose that God was limited to *them* (verse 9). If "the children of the kingdom" should cast themselves out, God could at any time, even in localities that seemed unfavorable and desert, raise up others to take their place (verse 9).

This was preaching of the sternest sort. We are quite sure that his hearers must have quaked, as well they might, when the leathern-girt prophet (St. Matt. iii. 4) pictured so graphically "the axe laid unto the root of the trees" (verse 10), and the sifting fan of the divine Husbandman at work in the world, separating the wheat for the garner from the chaff which He would burn with "unquenchable fire" (verse 12). But, in all this, John Baptist, as a faithful herald, was loyal to the King, for he frankly owned that his own was a Baptism of repentance only, since the true Baptizer, mightier than himself, would come later, the Christ, whose shoes he felt not worthy to stoop down and unloose (verse 11; cf. St. Mark i. 7).

Among the multitude in the Jordan valley there appeared at last the Christ. He did not come to draw the attention of men to Himself. He, the sinless One, came with others, to receive the Baptism of repentance. St. John objected, of course, feeling his own greater need to be baptized of Christ (verse 14); but the objection was set aside by our Lord's firm assurance, that it *became* Him thus to fulfil the demands of righteousness (verse 15). In this connection, let us remember that the Christ came to John Baptist, not from personal need, but rather as the true head and representative of the human family. Mankind, which needed repentance, was baptized in Christ's Baptism. He separated not Himself from the rest of human-kind. As any other Israelite, He came and received a Sinner's Baptism.

"Awe'd by the solemn words which he may not have fully understood (verse 15), the forerunner descends with his Redeemer into the rapid waters of the now sacred river. Lo! when the rite is finished, the promised sign at length appears: the Baptist beholds the heavens opened, and the embodied form of the descending Spirit; he hears the Father's voice of approval

and of blessing (vv. 16-17); he sees and hears, and, as he himself tells us, immediately bears witness that this is the Son of God" (St. John i. 34).

There are certain important facts, of which we may remind ourselves in connection with the Baptism of our Lord.

It was the beginning of Christ's ministry, the anointing of Him for the mediatorial and priestly office which He bore. The priests under the Law were consecrated with washing (Ex. xxx. 4; xl. 12-14).

The heavens which had been shut by the sin of Adam, were opened by the obedience of Christ at His Baptism (verse 16).

It was the clear and definite disclosure of our Lord's Messiahship. It had been revealed to John Baptist *how* he might recognize the One greater than himself (St. John i. 33), and it was the Father's will that the disclosure should be made at the Baptism.

The Church appoints this Scripture (St. Matt. iii.) as her First Lesson for the morning of Trinity Sunday. How appropriate! Here was the practical revelation of the doctrine of the Ever Blessed Trinity, in whose name the world was to be baptized (St. Matt. xxviii. 19). The Three were there, as distinct Persons, yet One God: The Father, who spake from heaven; the Beloved Son, who was baptized; and the Holy Ghost, "descending from heaven like a dove" (vv. 16-17).

We open our Book of Common Prayer, and find these words in the first supplication of the Baptismal Office: "By the Baptism of Thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin." This too is not to be forgotten: the effect of Christ's Baptism upon the element of water. By His Baptism in the river Jordan He sanctified (sacredly set apart) water to the mystical washing away of sin. He baptized water, by being baptized in it.

That which became Him, in order that righteousness might be fulfilled, must surely become us, and in a much higher degree. The Baptism which our Lord received at the hands of the forerunner was to be done away (Acts xix. 3-5); but the Baptism which He, the Greater One, commanded (St. Mark xvi. 15-16) abides forever.

Correspondence

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

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

THE American Branch of the Church of Christ could not consistently have signalized the opening of the Twentieth Century by a great forward movement in her primary duty of Missions, without at the same time recognizing, by some formal action, the claim of the irrepressible question of—not the "change," but—the *resumption* of her proper Name. She can no longer live honorably under the *alias* of Protestant Episcopal. Thank God! she has come to realize that only under the expressed manifesto of Catholicity can she consistently press her claims or set up her altars, wherever there may be any group or body or mission, working in the name of Christ. Hence, I believe it is, that consciously or unconsciously, she has been guided by the Spirit to take up the question of the "Change of Name" in the same General Convention which sounds the advance and crosses the Rubicon for the Twentieth Century campaign of conquest of the hearts and minds of men.

If she be not the true representative of the Catholic Church in America, she goes into any new community, already evangelized by any body calling itself Christian, as a robber. But if she *is* what she is now beginning to know herself, the AMERICAN CATHOLIC CHURCH, she is *bound* to go, with all her power, for the Lord's command rests upon her; and woe unto her if she go not!

It is a great gain to this correlative movement for the adoption of our true Title, simultaneously with that for the grand advance in Missions, that the *laymen* are beginning to speak out. I have been particularly impressed by the letter in your issue of Dec. 7th, by a layman of Western New York. It is a fine example of the force, clearness, and practical bent of mind which I know he possesses. Experience of men and affairs has

prompted him to suggest the most efficacious and expeditious of means for popularising the True Name. "The way to change the Name of the Church is to change it." Let all who see the truth begin to *call* her by that name, and the land will soon know her as in fact, THE AMERICAN CATHOLIC CHURCH.

May I in conclusion make a suggestion, which would prove of great practical value to your readers if carried out? At present there is no distinction, in the signatures to the letters you print, between those of the Clergy and those of Laymen. As the expression of sound and strong conviction comes with ten-fold force from the *laity*, who cannot be suspected of professionalism, have no "axes to grind," and must therefore give their testimony from singlehearted sincerity; would it not be well to print "*Rev.*" before the names of clerical contributors, and the lay-titles before the names of those laymen and women who so often add strength and force to your correspondence page?

(Rev.) HOBART B. WHITNEY.

Essex, N. Y., Dec. 26, 1901.

[We suggest that the clergy who favor us with letters for the Correspondence department, affix their official signature where convenient, in order to meet the suggestion of our correspondent above. This we should prefer to affixing the title without their authority.—EDITOR L. C.]

To the Editor of The Living Church:

DURING the very brief consideration which the proposed change in the name of the American Church received on the floor of the General Convention at San Francisco, two objections to the change were made, which may be worthy of passing notice.

First, it was objected that the movement to change the name was a "party" movement. Now how can this be true when every man, woman, and child in the Church who takes part in a religious service is obliged to confess his faith in the "Holy Catholic Church," and therefore to apply the name "Catholic" to the Church to which he belongs? Does any Churchman of any school of thought ever stand up in the Presence of Almighty God, and say "I believe in the Holy Protestant Episcopal Church?" Certainly not. Why not? First, because the prayer Book does not permit any such irreverence: and secondly, because he knows that that name utterly fails to express the true character of the Church of God, and has a narrow, sectarian ring to it, which makes it unworthy a place in Christian Worship.

But suppose that the change of name was first advocated by a "party." The issue is simply one of truth, not numbers. One man with truth and God on his side constitutes an overwhelming majority; and when the Catholic Faith was vindicated and saved at a most critical juncture, it was Athanasius against the world; and Athanasius won. Every religious movement of any sort or description is always and necessarily a party movement at its inception; and when the leaven has leavened the whole lump, then the party associations, and party lines, fade away and are forgotten, because the forgotten truth has been vindicated. The Christian religion originated with a very small "party."

But as a simple matter of fact, every intelligent Churchman knows that the name "Protestant Episcopal" is gradually relapsing into innocuous desuetude, not in any one party merely, but among all sorts and conditions of men throughout the Church. The movement for a change has long since passed the boundaries of all party lines.

Then secondly, it was said that a change of name would be right and welcome if as time went on we ever "*became* the American Catholic Church." But one is forced to ask by what means we are to "become" the Catholic Church if we are not that now? Granted we are a small body; but Catholicity is not in the least a question of numbers, or growth, or influence, or respectability, or material prosperity, or politic expediency. It is a question of holding the Catholic Faith in its integrity; and transmitting valid Catholic Orders; and administering Catholic Sacraments with their proper form and matter; within proper jurisdiction.

Catholicity is a question of inheritance, and not one of development; and you might as well talk about a boy "becoming" the son of his father, and inheriting his father's family name only when he grows up and is old enough and big enough to whip all the other little boys in the neighborhood; as to talk about the Church "becoming" Catholic sometime in the distant future, when she is big enough and influential enough to absorb all the Protestant sects in the country. She might absorb the whole population of the United States, and in so doing "become"

the most ultra of Protestant sects, as she probably would; which God forbid.

Catholicity has no necessary relation to bulk or avoirdupois. It has a most intimate relation, however, to truth and corporate authority; and so we are to-day by the Providence of God, THE AMERICAN CATHOLIC CHURCH IN THE UNITED STATES, or we are the most self-important and contemptible of sects. You "pay your money, and you take your choice."

F. N. WESTCOTT.

Skaneateles, N. Y., Holy Innocent's Day, 1901.

"PROPORTIONATE REPRESENTATION."

To the Editor of The Living Church:

SINCE you have criticised at length my article on Proportionate Representation, your sense of fairness will, I am sure, permit reply to your strictures. Had you given your readers my whole article instead of a brief *resumé* of it, I might have omitted the larger part of what I have to say.

1. And, first, is it quite accurate to label the idea of proportionate representation "new fangled," as you do on p. 261, in view of the fact that it has been before the Church again and again for seventy years, that it was urged upon the General Convention in 1832, in 1880, in 1883, and in 1889,—upon the last occasion by memorials from the Dioceses of Central Pennsylvania, Pittsburgh, Pennsylvania, Long Island, and Rhode Island; and that it had the advocacy of two such able men, of quite opposite ecclesiastical positions, as Dr. Daniel R. Goodwin of Pennsylvania and Dr. John Henry Hopkins of Central Pennsylvania? Mr. Fairbanks is in error when he states in the current issue of THE LIVING CHURCH that proportionate representation has been proposed only once in the history of the General Convention.

2. While I thank THE LIVING CHURCH for paying tribute to "the lack of partisanship" that characterized my presentation of the subject, I regret to observe that its own discussion is so very largely from the partisan point of view. Can we not consider such a question purely on its merits and from a non-partisan standpoint?

3. I turn next to what I may call your *argumentum ad invidiam*. You give your readers to understand, on p. 261, that my paper involves the claim that "Wealth should be adopted as a basis for power." Pardon me if I say that in suggesting this you have unwittingly fallen into a gross misrepresentation of my position. There is not a word in my paper that can fairly be so interpreted. Any one who reads what I have written on this subject will see that I everywhere urge that representation should be in proportion to "the strength of the Diocese," and I carefully and specifically distinguish between "the strength and the contributions of the Dioceses." But you say, "why should the element of contributions be introduced into this discussion at all, if not with the idea that such variations should be taken into consideration in framing this new fangled proportionate representation?" The answer is not far to seek. It is, I think you will admit, a very pronounced "American idea," and a just one as well, that those who pay the taxes should have a controlling voice in making appropriations. But the General Convention, when sitting as the Board of Missions, decides upon the erection of new Missionary Jurisdictions, and in doing so makes, indirectly, large appropriations out of the Missionary funds of the Church. Thus the last General Convention erected no less than five or six Missionary Jurisdictions, the salaries of whose Bishops must be paid out of the funds of the Board of Missions. But, under our present system, it is possible for this action to be taken, and these large appropriations to be indirectly, but virtually, made, by a vote representing not only a very small portion of the actual strength of the Church, but representing also but \$28,231 of the \$439,824 at the disposal of the Board in a particular year.

4. You proceed in this connection to charge me with falling into "the usual fallacy—that the column headed 'Contributions to Missions' need contain only the contributions made to the Domestic and Foreign Missionary Society, thereby overlooking the relatively large sum contributed for Diocesan Missions in all parts of our country."

I am afraid, dear Mr. Editor, you must have read my paper rather hastily, or you would not have made a charge so entirely unfounded. It is true that I have in a note a column headed "Contributions to Missions," but the text of the article explains in at least three places that I am referring to "Contributions to the Domestic and Foreign Missionary Society."

I made no reference to contributions to parochial or Dioc-

esan missionary work for the very obvious reason that the General Convention has nothing to do with the appropriation of these funds. But had they been taken into consideration, the disproportion between the thirty Dioceses alluded to and the sixteen Dioceses with which they are compared, would have been far greater than I have stated.

Consequently, Mr. Editor, all your strictures upon this head, however true in the abstract, have no application whatever to me. They are simply and wholly *aliunde*. So far as I am concerned, you are quite at liberty to "deny altogether the sufficiency of adding the receipts of the Board of Missions together and proclaiming the total as the amount expended for 'Missions' by the American Church," for I have made no such assertion. You can brand it as an "absurd fallacy" without challenge from me. Only such sentiments and such denials do not in anywise touch my paper, so that the "absolute irrelevancy" is in your argument, not mine.

5. Turning now to your first article (issue of Dec. 14th), I observe that the "first fallacy" which you would lay at my door is a foundling of your own. It is born not of my argument, but of your fallacious statement of it. You have been guilty of the logical sin of *ignoratio elenchi*. I asserted that "representation should be proportioned to population, as in the House of Representatives." You enter upon a discussion of the *method* of election, and undertake to show that in the one case there must be minority representation and in the other there cannot be, and you think that this conclusion (supposing it to be sound) overthrows my position. But I confined myself to the one single point that in the House of Representatives, representation was proportioned to population, and affirmed the correctness of that principle for the Church as well as the State. You cannot overthrow a *principle* by criticising a *method*—especially when the method is yours, not mine. (The method which I have in mind is quite different from any to which you allude.)

The method of electing deputies, whether by the Diocesan Conventions, or in some other way, may be a very proper subject for discussion, but I have not undertaken to discuss it in my paper, and, however it may be decided, it cannot affect the validity of the general principle, that there ought to be some attempt to adjust the relation between the size of a Diocese and the number of its representatives. However, one or two questions suggest themselves:

(1) Why may not the Dioceses correspond roughly with the Congressional Districts, *e.g.*, New York with its five Dioceses?

(2) You assert that by our present system of electing deputies there could not be any *minority representation*, if the principle of proportionate representation were adopted. But the same is true now. I ask then, Why would it be a greater abuse that large Dioceses, electing say 24 deputies, should have no minority representation, than it now is for a small Diocese, electing 8 deputies, to have no minority representation? Is a minority more sacred in a large Diocese than in a small one?

(3) Why should not a "few Dioceses," say the sixteen I cited, "elect a preponderating number of members of the House of Deputies," if they should contain more than half the clergy and more than half the communicants? What principle of justice would be thereby violated?

(4) I cannot help adding, why should THE LIVING CHURCH assume that the deputies to General Conventions are almost invariably selected as party men? Is it not true that practically there is already minority representation in many deputations to-day? It would be much easier to accomplish this if proportionate representation were our rule.

6. You conclude your second article with the assertion "that the disproportion of numerical strength existing in the House of Deputies has already passed its zenith, and is rapidly becoming less from year to year, the weaker Dioceses growing stronger, and the stronger Dioceses in turn dividing." Is it too much to ask for the facts and figures upon which this statement is based?

I happen to have before me some statistics for the year 1886, which are available for comparison with those of 1900. And here are some of the results of such comparison: In 1886 the Diocese of New York had 26 times as many clergy, and 32 times as many communicants as Arkansas.

In 1900, the former Diocese had 23 times as many clergy and thirty times as many communicants as Arkansas.

In 1886, the largest Diocese had 26 times as many clergy, and 32 times as many communicants as the smallest.

In 1900, the largest Diocese had 20 times as many clergy and 43 times as many communicants as the smallest.

Or compare six of the smallest Dioceses with six of the largest—Arkansas, Delaware, East Carolina, Maine, Quincy, and Texas, with Albany, Connecticut, Long Island, Massachusetts, New York, and Pennsylvania. The former six had in 1886, 150 clergy, or an average of 25, and 14,052 communicants, or an average of 2,342; while the latter six had, in the same year, 1,170 clergy (an average of 195) and 152,936 communicants (an average of 25,489). But in 1900 the first group of Dioceses had 185 clergy (an average of 30) and 19,242 communicants (an average of 3,207); while the latter group had 1,425 clergy (an average of 237) and 238,886 communicants (an average of 39,787). In other words, the six larger Dioceses averaged, in 1886, seven times as many clergy and more than ten times as many communicants as the six smaller Dioceses; while in 1900, —fourteen years after—the former still averaged more than seven times as many clergy as the latter and had increased their average of communicants to twelve times as many!

At this rate of progress, Mr. Editor, how many hundred years will elapse before the disproportion of numerical strength in the House of Deputies will disappear?

I note also your further assertion, "the time has gone by when weak Dioceses were being created." That must have been since 1898, for the smallest Diocese in the Church to-day, Michigan City, was organized in the year 1898. Moreover, I find that in the year 1886 the eight smallest Dioceses in the Church contained 198 clergy and 19,279 communicants, while in the year 1900, the eight smallest Dioceses contained 180 clergy and 20,838 communicants, and five of these last Dioceses were not in existence in 1886.

In conclusion, Mr. Editor, I would commend to you the advice of Hamlet to Horatio. You might admit the hypothesis that there may be methods of applying the principle of proportionate representation which you have not as yet thought of. In fact that which I have in mind is quite different from any that you have suggested.

RANDOLPH H. MCKIM.

THE EAST CAROLINA CERTIFICATE.

To the Editor of The Living Church:

THE Secretary of the Standing Committee of the Diocese of East Carolina wishes it understood, that in the action of that Committee on the consecration of the Rev. Dr. Burgess, the words "in the American Catholic Church" were not used, but were simply inserted by him in his communication without thinking of the possibility of a misunderstanding on the part of any one as to the position of the Standing Committee on the subject of the Name of the Church, which has never been discussed by them at any time, and of whose personal feelings on the subject he is entirely ignorant.

WM. L. DE ROSSET.

To the Editor of The Living Church:

IN YOUR issue of December 21, 1901, I find the following:

"OFFICIAL.

"The Standing Committee of the Diocese of East Carolina (on the 12th inst.) gave their consent to the consecration of the Rev. Fred'k Burgess, D.D., as a Bishop in the American Catholic Church for the Diocese of Long Island.

"WM. L. DE ROSSET, Sec. S. C."

I must, of course, assume that our Standing Committee gave its consent to the consecration of Dr. Burgess "as a Bishop in the American Catholic Church," because the Secretary so certifies. This being the case, I desire to ask a few questions:

1. Is there any organization known as the American Catholic Church?
2. If this question be answered in the negative, is not the act of the Standing Committee absolutely null and void?
3. If the first question be answered in the affirmative, then in case a legacy of \$10,000 were left to the American Catholic Church, to whom would it be payable?
4. If a majority of the Standing Committees should follow the example of East Carolina, could Dr. Burgess be legally consecrated by the Bishops of the Protestant Episcopal Church?
5. If the American Catholic Church and the Protestant Episcopal Church are one and the same thing—please state when, where, and by whom, they were made the same thing?
6. If Dr. Burgess was chosen Bishop of the Protestant Episcopal Church in the Diocese of Long Island (which fact one would seem to be estopped from denying by the language of the Promise of Conformity in the Ordinal), please state how he can be consecrated as Bishop in some other Church by which

he does not seem to have been chosen—the Standing Committee of the Diocese of East Carolina to the contrary notwithstanding?

Awaiting eagerly a satisfactory answer, which I know THE LIVING CHURCH is always ready to give to one in perplexity and trouble about anything concerning our beloved Church,

Believe me truly yours,

FRANCIS A. LEWIS.

512 Walnut St., Philadelphia, Dec. 30, 1901.

[THE LIVING CHURCH always esteems it a privilege to be permitted to be helpful to its friends, and therefore, without claiming any infallible character, begs to suggest answers to the questions courteously submitted, as follows:

1. There is an organization (perhaps organism is a better term) known as the Holy Catholic Church. It is not a corporation in a legal sense, it has no corporate existence, and cannot sue or be sued. Consequently it does not fall within the purview of civil law requiring exactitude and uniformity in its designation. We should say that the term "American Catholic Church in the United States" sufficiently designates the localized section of that body, except where property rights are involved.

3. A legacy ought not, generally speaking, to be made payable to any person or thing other than an individual or a legal corporation. Trust funds should therefore not be bequeathed in the language stated in the query. But as we agree with our correspondent that there is danger of litigation in case they should be so designated, we urge the immediate expediency of legislation by General Convention in formal terms to accept that name, placing on record the declaration of identity substantially as when the name was changed from Church of England to Protestant Episcopal Church. It might indeed be advisable for the Commission on the Name to move for a special General Convention to be called, in order to enact such legislation before that bequest is made. The civil courts have repeatedly passed upon the question of establishment of identity in case of change of name. Thus, a large part of the property of Columbia College, New York, is held on condition that the President be a member of the Church of England, but it is held that the change of name made in the eighteenth century does not violate the trust, when the President is a member of the Protestant Episcopal Church. It is obvious that this precedent sufficiently answers the opinion sometimes expressed that there would be legal difficulties connected with a change, when authoritatively made by General Convention.

4. If there should be no challenge, or formal allegation that the confirmation of Dr. Burgess by the several Dioceses was in fact intended to apply to some other body than that commonly termed the Protestant Episcopal Church, accompanied by abundant proofs of the allegation, we should hold that, in the absence of any required form of confirmation, and by reason of the fact that the said Protestant Episcopal Church is commonly known, and in a majority of Dioceses is constitutionally designated, by other terms than "Protestant Episcopal Church," the question of identity would be sufficiently determined by the language quoted.

5. The terms "American Catholic Church" and "Protestant Episcopal Church" are different appellations for one and the same thing. The form of the question suggests that our correspondent has confounded names with things. It is not necessary to show "when, where, and by whom" a cat and a feline were "made the same thing," in order to assert that in fact they are identical.

6. The right understanding of the fact of identity answers this question also. Moreover the Ordinal itself emphasizes this answer; since if it be true, as maintained by our correspondent, that "one would seem to be estopped from denying" that "Dr. Burgess was chosen Bishop of The Protestant Episcopal Church in the Diocese of Long Island," it yet remains true that when he shall be consecrated it will be "for the Office and Work of a Bishop IN THE CHURCH OF GOD." Hence the same question of identity could be raised here which Mr. Lewis raises—and with as much reason.

If we can be of any further assistance, we shall be very glad to be called upon.—EDITOR L. C.]

DR. BURGESS' ELECTION PROPHESED.

To the Editor of The Living Church:

AS THE Rev. Frederick Burgess is shortly to be consecrated Bishop of Long Island, the following extract from *The Outlook* for Feb. 26th, 1898, may be of interest:

"If the succession chronicled by the changes in Grace Church, Brooklyn, be consistently followed, we may hear of a Bishop Burgess. The Rev. Frederick Burgess, the new rector, succeeds the Rt. Rev. Chauncey B. Brewster, now Coadjutor Bishop of Connecticut, and he succeeded the Rt. Rev. Benjamin H. Paddock, who became Bishop of Massachusetts. A peculiarly interesting coincidence is that all three have been rectors of Christ Church, Detroit."

Faithfully yours,

W. A. CASH.

SMELLING PAGANISM.

To the Editor of The Living Church:

SINCE becoming a Churchman many years ago, I have heard so much about various kinds of Churchmanship as to make the following true story somewhat full of meaning to me, and perhaps to others.

I was once showing a young Japanese around Boston, and casually dropped into Trinity Church with him. He was at the time a recent convert to Unitarianism in his own country and was wide awake to everything connected with American civilization and American Christianity. A few minutes after enter-

ing Trinity, as we approached the centre aisle, I noticed him making a distinct sniffing noise, and looking toward him, saw that he was in the act of smelling, his nostrils moving convulsively after the manner of an animal scenting something. Looking surprised and mystified, I at once asked him what was the matter, and in broken English he replied: "I smell paganism!"

Nobody but myself can realize his action, the only one present beside the young Japanese, and from it I have ever since drawn a lesson for myself. It is this: that no matter how "low" a church may claim to be, there will always be an atmosphere present that somebody will be apt to analyze as being quite different than it is to those who worship therein, and that it behooves us all not to criticise one another too severely as to the ritual or ornamentation of our various churches.

A church may be "low" to one, while being "high" to another, or *vice versa*. It may be purely Christian and evangelic to a worshipper at Trinity, for instance, but may savor of "paganism" to another.

"Charity for all, malice toward none."

Wells, Minn.

ALFRED K. GLOVER.

NEED IN CUBA.

To the Editor of The Living Church:

AN OPPORTUNITY to secure the services of a Cuban colored man, educated in the United States and speaking both languages, commanding the confidence of Cubans of all classes, teaching at present but desirous of entering the ministry of the Church, has awaited our acceptance for many months. Five hundred dollars a year is needed—not for salary, but to rent a place in Havana in the midst of a population of some ten thousand of his race as would enable the worker to cope with the situation and have a chance to succeed. Fit men for the ministry are desperately hard to secure in Cuba. Shall we lose this promise of great good to the work for the lack of such a paltry sum? Further information gladly supplied to any who may be moved to interest in this case.

Monte 29,

REV. W. H. MCGEE.

Havana, Cuba, Jan. 1, 1902.

I endorse the above appeal of the Rev. Mr. McGee, our Missionary in Cuba. This colored man deserves this assistance in his efforts for his people, and has been licensed a lay-reader by the Bishop of Pennsylvania.

W. DUDLEY POWERS,

General Secretary A. C. M. S.

THE MISSIONARY APPORTIONMENT.

To the Editor of The Living Church:

YOUR editorial of Dec. 21 is very much to the point, and brings forward an important question, worthy of the most careful and thoughtful consideration.

Kindly let me say a few words on one part of the subject—the basis of the apportionment. And in this you will find that I do not agree with your statement, "that no fair basis of apportionment can be known to the body charged with levying it." I believe that it is just as feasible for the Board of Managers, with the proper reports before it, to make as equitable an apportionment as it is for a finance committee of a Convention to make assessments upon parishes and missions. I think that diocesan experience has shown that a financial basis is the most satisfactory for assessments.

But what the Board needs for equitable action is the *right* financial basis, and that basis is the scriptural one of the *income*, not the *outgo*; and for the reason that there are doubtless Dioceses, as there are certainly parishes, which have approximately the same incomes but very considerable differences in current expenses; and the result is, by the Board's basis of taking parochial current expenses, to add to the expenses of the already unequally burdened parish.

I illustrate this point by some facts known to me. There are two parishes with almost exactly the same current expenses, but the income of one is some \$1,300 greater than that of the other. There are two other parishes with practically the same income, but the expenses of one is over \$1,400 greater than the other. I could cite a dozen other similar illustrations. I know of one parish where its current expenses were unfortunately some \$500 more than the income, and therefore, upon the basis of assessing its current expenses, it was assessed upon the deficit in its treasury!

Or perhaps it will be a stronger argument for an apportionment based upon the incomes as being more equitable, to

select a few apportionments from the Board's list and then note the "Total Contributions" as given at p. 284 of *The Living Church Quarterly* for 1902:

Dioceses.	Apportionment.	Total Contributions.
Los Angeles.....	\$2,632.24	\$ 76,469.10
Indianapolis.....	1,749.15	79,816.04
Kansas.....	1,487.62	127,390.00
Kentucky.....	2,923.86	96,022.97
Maine.....	2,390.08	97,070.72
Missouri.....	4,231.68	169,971.29
West Virginia.....	2,847.84	112,127.99

Is this a "division on an equitable basis of the responsibility common to all"?

M. M. MOORE.

Santa Barbara, Calif., Dec. 28, 1901.

To the Editor of *The Living Church*:

IN CONNECTION with the subject of the Missionary Apportionment, can you print for our information a table showing the amounts requested from the several Dioceses, compared with the amounts raised by those Dioceses within the past year, and also with the amounts granted to the several Dioceses out of general missionary funds, in order that we may have a more intelligent idea of how these several figures compare? It is difficult for one who does not have the information at his hand to tell from the table, as printed, to what extent and in what cases the Board asks material increase.

GEO. R. ANDERSON.

VOCATION TO THE MINISTRY.

To the Editor of *The Living Church*:

THE able, but gloomy, contribution of F. W., on "Clerical Failures" a few weeks back, naturally suggests the subject of vocation to the sacred ministry. Many men have experienced much bitterness and many trials in the priesthood. And they have often fallen victims to injustice as well as to inappreciation. Moreover, much can be said on the imperfections of our system, and sometimes the reality of any system amongst us can successfully be denied. But we must be careful not to infer from any or all of these facts that candidates for Holy Orders should be discouraged, as though we servants might have some just cause for offense in our Lord. "Blessed is he who ever shall not be offended in Me," said our Holy Redeemer. Therefore, though we ourselves regret not the day of our ordination, and be actuated only by desires to secure justice for our wronged brethren, the too open discussion of our difficulties and annoyances might be waived with beneficial effect upon the parents, who are now giving their sons all too generally to secular callings instead of to the sacred ministry.

It seems to me that the Ember Prayers of the Church were never so eloquent as now. Both the English and the American Churches are affrighted at the falling off in the numbers of candidates. The causes, real or imaginary, have been debated and discussed. They seem to be included within three classes: (a) Is a higher standard of education demanded in the candidates than is reasonable? (b) Do we insist upon the reception of matters almost impossible of belief, or which at any rate tend to dwarf the understanding? or (c) Are clerical stipends so utterly inadequate that one is likely to have nothing saved up for a rainy day? This last class seems almost unworthy of consideration in the light of a vocation. But it has weight with parents, if it ought not to have with the candidate himself.

With regard to the education difficulty, it might be said that most people nowadays have their sons graduated from the High School, without regard to the business they might elect to follow. It is not only regarded as just to a young man's prospects in life, but often the opportunity of the High School course for their son is embraced by parents from motives of pride that are quite excusable, if not noble in themselves. And my point is that the completed High School course constitutes an *agger* of respectable height for beginning the siege of educational difficulties. Through its advantages young men have had an introduction into several of the branches of secondary learning. The degree of Bachelor of Arts from some respectable institution of learning can usually be won by four years' additional scholastic life. This is the standard for the admission of men to their candidacies held up by the Canons of Ordination. But, nevertheless, these same canons also provide for the admission of men without this degree, by means of a literary examination, in which the Latin, physics, philosophy, and logic gained in the High School course ought to avail power-

fully. Perhaps two years of Greek and a more extended philosophical reading than the High School affords, ought to suffice to enter a young man upon the Theological Seminary course, provided there are such circumstances justifying the omission of the full Arts course as would persuade the Bishop to encourage him. If one be graduated from the High School at the age of eighteen years, seven more years divided between college and the theological seminary will see him in Deacon's Orders at the age of 25 years, respectably equipped, in an intellectual way, at least, for the exercise of his profession. But if he be unable for good reasons to take the four years at college, two years under a private tutor and three more in the Theological Seminary will see him in Deacons' Orders at the age of 23, fairly well equipped for his duties, and with not much poorer prospects for success than the college-bred man, provided he has the elements of success in himself. The young lawyer or doctor does not generally get into practice at an earlier age than is the case with either of our hypothetical candidates, nor does he, like them, receive a fixed and certain stipend. A young clergyman can afford to work three or four years as an assistant in some city parish on a salary of seven or eight hundred a year, and can by economy either pay back debts on his seminary education, or if his parents have attended to this matter for him, he may save something for the future out of his earnings, besides buying some books for his library. If he feels called to the married life, he will thank himself after he is settled in some small parish, that he has saved enough by past economies for the foundation of his home. Of course there are some of our clergy who deny the right of marriage to an ecclesiastic. With this question we need not be further concerned than the cleric's right to settle it for himself in the fear of God and in the light of the discipline and practice of our Church. At any rate, there is abundant opportunity for those inclined to celibacy for work in the Master's vineyard whether as parish clergy or as members of religious communities. We might also dispose of the question of the rainy day or old age, by observing that the clergyman must exercise self-denial, and practise reasonable economy. Between the possibility of saving a meagre sum from his earnings, of helping to increase the stipends for the aged and infirm clergy by his own efforts, he must embark himself, with the idea of a Divine vocation and trust in God. As we must endeavor to set many things right in the matter of right belief, so we ought to endeavor to cultivate a reasonableness in the laity with regard to the limitations of our incomes. We might be able to do great things in the way of banishing erroneous impressions on the part of the people that we clergy all have private incomes so that we do not depend exclusively upon our salaries.

The fallacy that matters almost, or quite, impossible of belief are required to be received, is deserving of some attention. Unless we Christians are all deceived with regard to our belief, it ought to become the stronger and clearer as we advance to a more formulated knowledge of the same. Otherwise the lowest state of that belief and its crudest form of expression must prove its strongest condition. This would mean that Heaven and the Beatific Vision will prove far more mythical and unreal than the assurance which we profess now to enjoy, as flowing from our belief. But it must be a false proposition that gives its best only at the first, and whose consequences do not at all appear. Therefore if we base our faith upon our Lord's resurrection and yet are afraid to trust ourselves to an examination of its truthfulness, our faith is just as vain as "If Christ be not risen." And so any reluctance on the part of a young man to examine theologically and scientifically the grounds of his Christian faith, because he dreads the possibility of being fastened down, in a sort of bondage, to some things of which he may become sceptical, is almost equivalent to a confession that he is not a believer in Christianity. One cannot believe implicitly the faith, who will not trust himself to its explicit formulation.

Let us hope that this poor, dying rate is not the standard of the pulse of our Christian families. But if it be, then ought we clergy to set to work, preaching, praying, and pleading for a revival of religion in the hearts of both fathers and sons, that vocation to the priesthood, or to the religious life among men, may be restored to something like the evangelic proportion.

Mason City, Iowa, Jan. 1st, 1902. FRED'K A. HEISLEY.

REVERENCE is alike necessary to the happiness of individuals, of families, and of nations. It is but another word for religion, which binds men together and all to God.—*Seattle Churchman*.

MY BISHOP'S VISITATION—II.

BY A PRIEST.

AFTER my little experience with the Bishop on the night of his arrival, I retired to rest, but not to sleep until the small hours of the morning.

If this is to be a real, old-time Visitation, I thought to myself, what questions will he not ask me?

I tried to think of all the points he might touch upon, and also as to how the facts might correspond to the questions. With my sense of dread and apprehension as to this Visitation, there was also a sense of real satisfaction, for I felt that, come out of this trial as I might, I would be prepared for the next one. The very fact of such inspection made me feel stronger for the work of my parish. I felt that I could do my duty fearlessly, for the people would know that all I did and all I left undone would come under the eyes of the Bishop. They would know that I was a man under authority, that I had to report to a superior officer, and they would not dare so lightly to respect my office, or resent the performance of my duty, for were not they under the same authority? and would not they have to give an account of themselves? Such were some of my thoughts until I fell into a troubled sleep.

There was confusion in my dreams. I had a vague idea of some public meeting, where several people tried to talk at once, and where the presiding officer, who was the Bishop, was pounding vigorously with his gavel. I awoke with a start to hear the footsteps of the Bishop descending the stairway. I made my toilet hastily and soon found the Bishop in my study where my wife was laughing over one of his good stories. He greeted me cheerily, and I fancied that I saw a little twinkle in his eyes as he noted my own—red from want of sleep.

Our simple breakfast was a delightful meal, for my wife was a famous cook, and was evidently pleased when the Bishop asked for a second cup of coffee and praised her skill. I endeavored to hide all traces of my nervousness, and soon acted quite like my old self. Yet within there was wondering! wondering!

The breakfast ended. I recognized the "summons to court" when the Bishop said:

"Well, after so good a meal, let us adjourn to your study and try some fine cigars which a friend gave me as I left the city."

He seated himself in the large easy chair, and I sat in my chair at my desk. After a few commonplace remarks the Bishop "opened court," and placed me on the witness stand:

"My brother," he said, "as I remarked to you last night, I want to learn my Diocese thoroughly. I want to know my clergy by knowing how they work. I want to know how things are done in my Diocese. I want to know if clergy and people are doing all that can be done. I want to know if the Lord's work, in all its details, great and small, is being faithfully performed. I can only do this by questioning the clergy and the people about that work. I feel my responsibility deeply, and I want them to feel theirs. Therefore, I want you to cooperate with me by kindly receiving all my inquiries, and, if need be, patiently accepting such reproof, as I know you will gladly receive such praise, as I may find occasion to offer."

"Bishop," I replied, "you began upon me so suddenly last night that, I confess, I was somewhat nettled, as I was certainly greatly surprised. But I have prayed over the matter some, and thought about it a good deal more, and now I can say, Thank God I have a Bishop who is an Overseer! Ask me what questions you will, and as many as you will. I will be thankful for your praise, helped by your reproof, and with it all, strengthened to do my duty more faithfully in anticipation of your next visit, and in most solemn anticipation of the time when I will have to give an account of my stewardship to my Lord and my Judge."

"Well spoken, my brother. That spirit in all our clergy will make a new and a far different Diocese in five years. First, then, what services do you have on Sunday?"

"I have Morning Prayer and Litany at 11 o'clock, and Evening Prayer at 7:30. On first Sundays I have Holy Communion at 11 o'clock."

"Why do you not celebrate the Holy Communion every Sunday, say on the other Sundays at an early hour?"

"Well, it has never been the custom in this parish except in some Lents. The people do not seem to want it, and only three or four attend. I know it is a growing custom. But is it wise to force a service on the people until they want it?"

"I am glad you have put it in that way," responded the

Bishop. "Tell me, please, what do you think will lead the people to want it? And if that motive had influenced the Apostles, how far do you think the Church with its sacraments would have extended over the earth by this time?"

I was discreetly silent.

"My brother, you know, as well as I, that this is the chief service of the Church; that the Prayer Book makes provision for its weekly, even its daily, celebration, and that it is the chief of all means of grace whereby the souls of the faithful are nourished. How many usually communicate when you do celebrate?"

I thought a moment, trying to recall an approximate number. I used to keep a record of attendance at all services, but that was in my young days. I replied:

"About twenty-five."

"And how many communicants have you?"

"I have one hundred and nineteen."

"So, only about one-fifth of your people communicate at any one time! Do you often preach or talk to them about more frequently doing their duty in this respect? But that would be useless unless you afford them more opportunities. I would advise and urge you to begin a weekly Communion. Tell them that I have urged you to do so, and if any of them criticize you or complain, let me know it at once. Begin your weekly celebration after a sermon setting forth your reasons for doing so. You can find no better tract to aid you in this work than John Wesley's sermon on 'Constant Communion.' Urge them to make their special preparation for receiving the Holy Communion, and remember, that while you may not teach that private confession is required, you may not dare to refuse to hear a private confession if properly desired to do so."

Confession! I thought, what would Mr. Ellerby say to this?

However, if I obey my Bishop, I am not the culprit. But this one thing I know, that if I ever preach a sermon and ever so mildly suggest the right of the people to make private confessions, my very dear friend, senior warden of St. Peter's Church, a good, sound No Churchman, would raise a lovely row. But I have no idea of doing that just now!

The Bishop had paused a few moments while he seemed to reflect upon his last remark. Then he asked:

"How do the people attend the Sunday services?"

"Oh, I have very good congregations Sunday morning, fifty or sixty, and sometimes, when the weather is good, I have nearly a hundred. But at night I have rarely more than fifteen or twenty."

Here the Bishop took a little notebook from his pocket and wrote a few lines. He did this several times, and I suspected that he was making notes for that next pastoral, as indeed he was.

"Do you have any week-day services except in Lent?"

"Yes. On Wednesday and Friday afternoons."

"What is the average attendance?"

"That is easily answered, Bishop, it is *two*, my wife and I. At rare intervals we have three or four."

"How do you account for that?" he asked.

"I do not account for it. I have pleaded with them to drop in sometimes at Evening Prayer or Litany as they pass the church, but they merely smile at the idea. Perhaps one reason may be given to account for it, and that is that Wednesday is the reception day for a large number of people, and Friday is the popular day for social functions."

Again the Bishop made a few notes. I felt elated to think I was helping along that pastoral. I certainly shall enjoy reading it from the pulpit with all proper emphasis.

"You do well, my brother," said the Bishop, "to keep up your services under such discouragement. Remember that the Lord takes note of all this, of you and your dear wife in the empty house of God, and of the people and their frivolities which are more important to them than the confession and absolution of their sins, and the praise and honoring of God. Let me advise you to give a plain, practical talk to your people on that subject. Set before them the authority of the Church as derived from her Head. Point them to the distinct commands of the Church as expressed in her Prayer Book, and caution them kindly that God exacts from them, as He does from you and me, obedience to the Church's laws and rubrics. There are some good tracts upon the observance of Fridays and Lent. Use some of your alms to get a supply for use in your parish. I have found such literature most helpful in teaching, since one

[Continued on Page 390.]

The Rise and Development of Christian Architecture

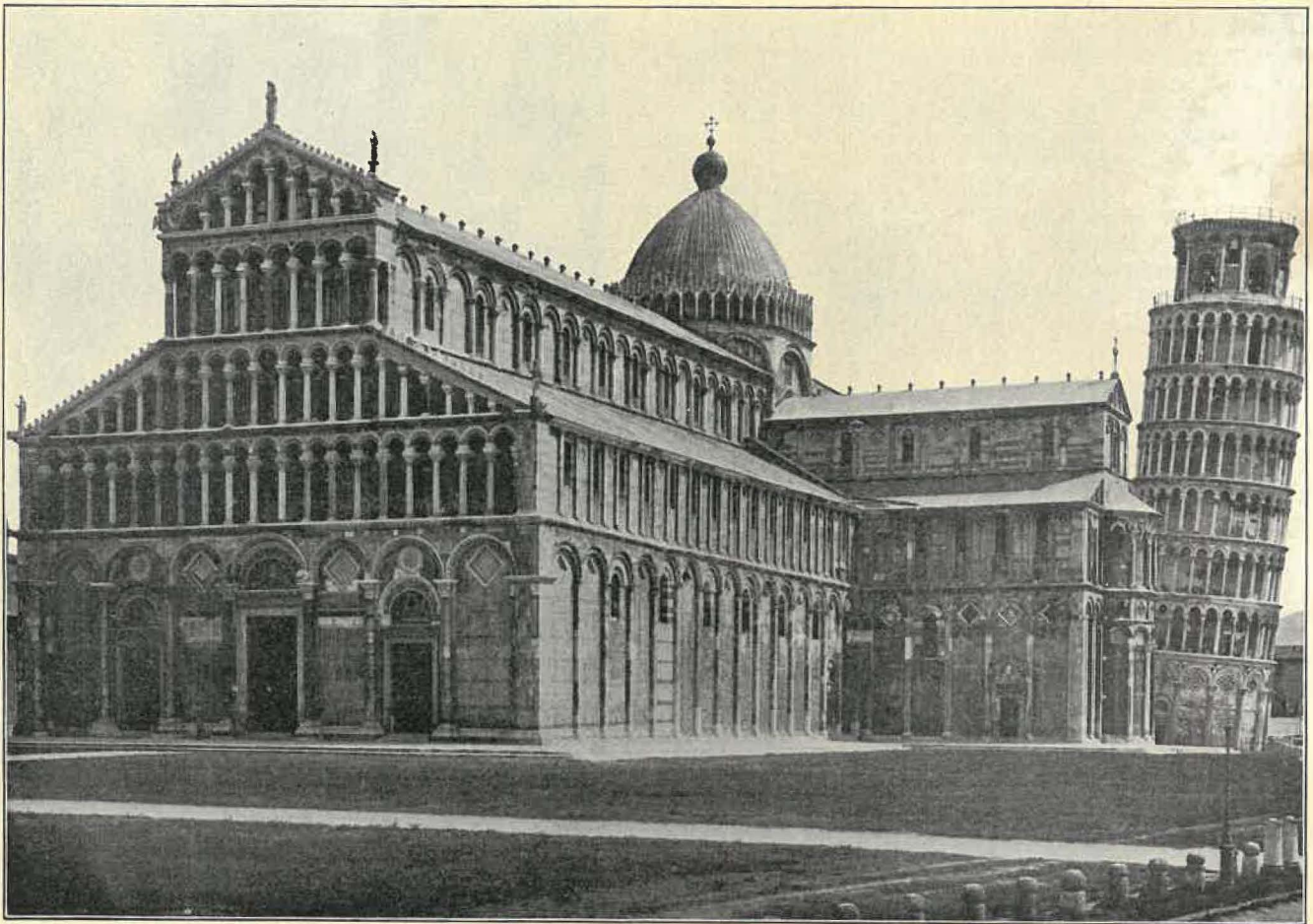
By the Rev. Joseph Cullen Ayer, Jr., Ph.D.

IV.

THE CATHEDRAL OF PISA.

THE most important development of Italian Romanesque as a national style took place in Tuscany. Here there was at once the wealth which made the execution of buildings on a grand scale possible and the independence of spirit which allowed free growth to the artistic fancy. There were not in Tuscany the mighty traditions of an imperial past that rendered the art of Rome always feeble and unimportant. Neither were there the splendid churches erected under the Christian empire rendering the erection of new buildings unnecessary. The re-

the Saracens were defeated with terrible slaughter, the Pisans determined to build from the immense spoil taken a cathedral more splendid than any ever erected, that might serve as a monument of victory. And on the façade of the building may still be read the inscription, "Anno 1063, Pisani fuerunt Panormum et fractis cantenis potus civitatem ipsam ceperunt, ibique sex naves ditissimas ceperunt, Sarcenis plurimis interfectis, et combusserunt naves quinque; unam Pisas duxerunt mirabili thesauro plenam, de quo thesauro eodem anno majorem Pisanam ecclesiam incoeperunt." The architects were Italians, probably Pisans, Rainaldus and Busketus, by name. The latter is buried in a sarcophagus still to be seen on the façade.



PISA CATHEDRAL.—EXTERIOR.

mains of the early period are very scanty throughout Tuscany, for in this district there was no city of importance in Roman times. For though some were of very ancient date, they were essentially cities of the Middle Ages rather than of Roman times. There was, furthermore, not the same peculiar political condition which was at once the cause of Rome's greatness and her downfall. The cities of Tuscany were free states in many respects like the Greek cities in the most flourishing period of Greek art. There was the same rich and enthusiastic civic life which found an expression for its pride in the city by its decoration with fine public buildings and churches. The churches and palaces were decorated with sculpture and painting and the wealth of the citizens as well as the plunder from enemies was freely given to the artistic glorification of the town.

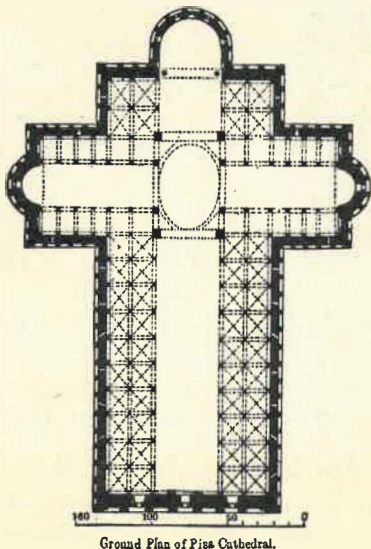
Foremost among the Tuscan cities in the eleventh century was Pisa; for it was still well in advance of its later rival, Florence. It was situated on the Arno six miles from its mouth, and it was in this way protected from attacks by sea, and enabled to carry on a rich foreign trade. Indeed, it was able for a long time to compete with the great seaports of the North, Genoa and Venice. It took part in the constant wars that were waged with the Saracens, and defeated them repeatedly in naval battles, and at last was able to drive them from Sardinia. After the great battle at Palermo in 1063, in which

The plan of the building is in many respects an advance upon anything that had been attempted before in Italy. It is, as can be seen from the plan given, remarkably like buildings of a much more recent period. The nave is provided with double aisles on either side. This is continued into the choir without any diminution. A transept with single aisles on either side forms, with the nave, a well-defined Latin cross. The dimensions are imposing, the length of the interior being 311½ feet, the width across the transepts 252 feet, and across the nave 105½ feet. The height to the ceiling is no less than 109 feet. But though the plan is cruciform, there are clear signs of the ancient basilica in its design. It is, in reality, a vast oblong with a semi-circular apse built as in the churches of Ravenna; but across the basilica is placed a similar building of nearly the same height, but narrower, built exactly as a basilica and terminating accordingly with apses. The dome is a fantastic element which is elliptical in plan and rises in a pointed arch, but it plays no important part in the general design as its dimensions are very small in proportion to the whole building.

The exterior should be compared with the basilicas at Ravenna. There is, in the first place, no atrium or vestibule for catechumens and penitents. The whole system of ecclesiastical discipline that made such a portion of the church necessary

had passed away. All persons were baptized in infancy; discipline had become much less severe and was administered in the confessional, being treated as a private matter. The church therefore opened directly upon the beautiful square in which it stands and on which are placed the other buildings which together form an architectural group of unequalled beauty. But the outline of the façade is very similar in other respects to those at Ravenna. There is the high nave with the gable roof and the aisles with half gables resting upon the walls of the nave. But the gaunt and barren exterior which had been common to early basilicas has no place here. The façade is made up of a beautiful series of arcades filling the whole space between the portals and the roof. Semi-detached pilasters extend along the sides of the building, and the arcades of the lower story of the façade and of the story beneath the roof are extended along the nave, the former reaching quite around the building. As at Ravenna, the windows of the clerestory admit an abundance of light from above. An examination of the interior carries still further the impression given by the exterior. The nave is not vaulted, but provided with a flat coffered ceiling concealing the timbers of the roof and adding much to the decoration of the interior. The aisles, however, are vaulted. The vaulting of the nave at the height to which it was carried, would have been too serious a problem for the architects of the time. The walls would have been obliged to be built very thick and the openings between the nave and aisles consequently much smaller and the apparent breadth very much reduced. The aisles, however, could be easily vaulted as they were quite narrow and the thrust of the vault could be easily taken up by the walls. At St. Ambrose at Milan, the nave vault is maintained in place by the vaulting of the low galleries. What the effect of this would have been at Pisa may be imagined if the lines of the half gables were continued until they met in the centre of the façade. The whole dignity of the building would have been lost.

The treatment of the transepts in Pisa shows the uncertainty in the minds of the architects as to this feature. As



Ground Plan of Pisa Cathedral.

an enrichment of the design they are externally very effective. The long nave is divided, the building appears more complex, and complexity, within limits, is an element of beauty. There is nothing lacking externally in the transepts. But internally they have no important part in the design. The arcades of the nave are carried across them into the choir and the impressive crossing of the nave and transepts, which is such an important feature in Gothic architecture, is quite lost. It is surprising that in one of the most celebrated Gothic churches, the Cathedral of Strassburg, there is the same treatment of the transept. But this is quite unusual in Gothic architecture, and might, in that case, have been due to modification of design during building.

Transepts present a problem which was only slowly worked out. Their utility as an enrichment of design was early perceived. But should the transept be treated as a choir, so that three choirs should radiate from the end of the nave? This was very frequently the manner in which they were employed. Or should the transept be treated more as a nave, so that three naves, if one might so call them, meet at the point from which the choir started? This is also a very common method of handling the transept. In the case of Pisa the transept is not

treated as the nave, and in this it resembles most Romanesque churches. It is a choir and is provided with an apse. But where should the apse be placed? Should it be placed as in the choir as the termination of the axis of that portion of the building, or should it extend in the same direction as the axis of the whole church? In other words, should it be at the end of the transept or on the east side? The former place is chosen for the Cathedral at Pisa, but many other Romanesque churches in Italy place the apse on the east side of the transept. This latter treatment seems to be the more primitive and may have grown out of the practice of constructing three apses as the terminations of the threefold division of the basilica. The whole question was left, however, so unsettled in Italy, that in such important buildings as the cathedrals of Milan and Florence the transepts terminate in apses and may be regarded as duplications of the choir. In the Gothic churches of the North the transepts, with very few exceptions, will be found to be treated as duplications of the nave with portals of great



CATHEDRAL, PISA.—INTERIOR.

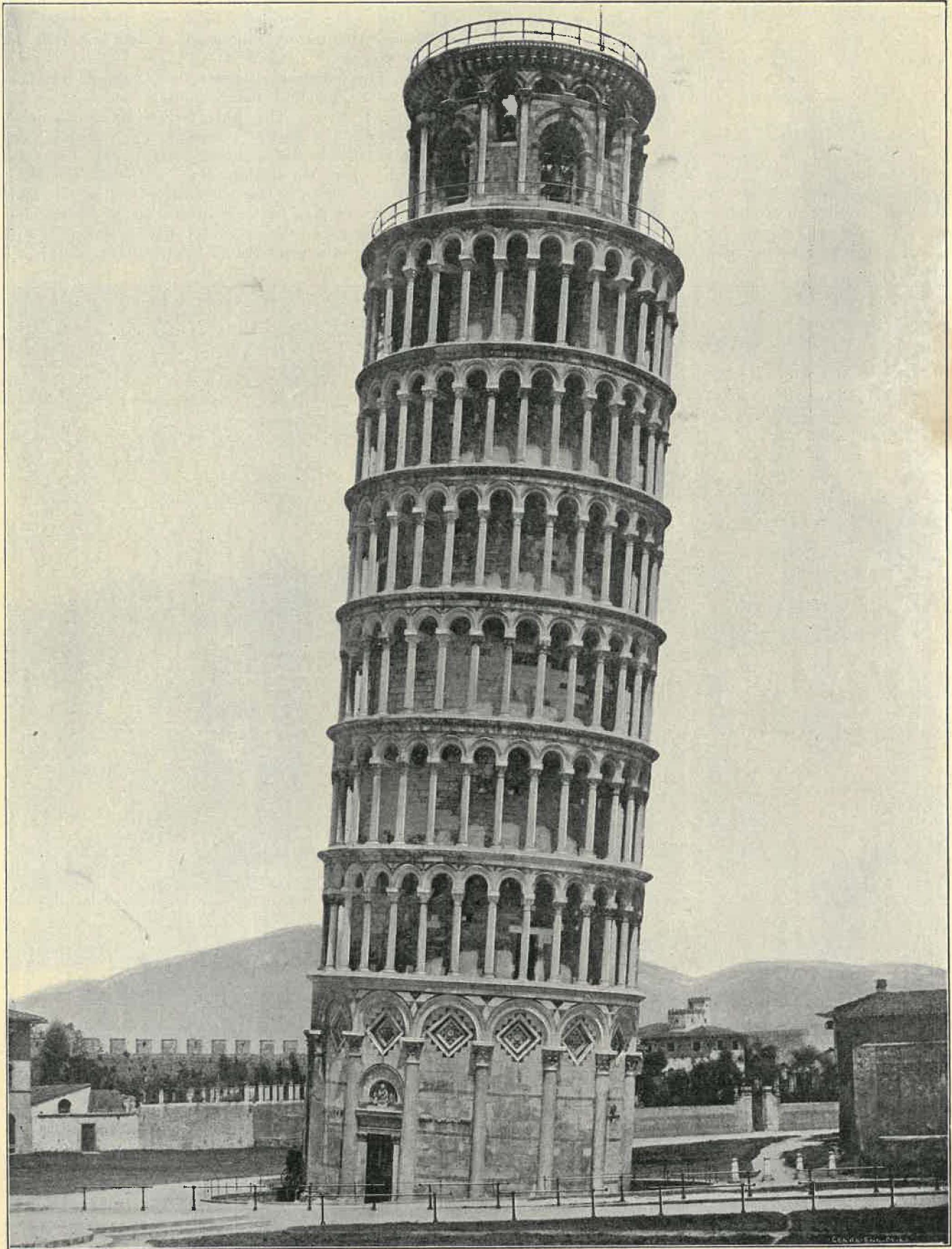
beauty, and in some cases, *e.g.*, Rheims and Chartres, with towers, though incomplete, in all respects similar to those on the façade. But such an elaboration of design, if carried out, would have destroyed the pyramidal effect much desired, unless an enormous spire was raised upon the intersection of the nave and transept. This in turn would have blocked up the nave with its foundations and rendered the interior much less impressive.

It will at once be noticed that the arches which support the dome are pointed. A part of the vaulting of the aisles is also pointed. There is, in this, however, no indication of the Gothic style. That style has been called the pointed style, and such a name may be allowed as the first obvious characteristic of the style is the pointed arch, and where the pointed arch is used the chances are that the building is Gothic. But though the pointed arch is used almost exclusively in Gothic architecture, and the round arch in the Romanesque style, yet the pointed arch was by no means unknown in Romanesque buildings in which there is no probability that there has been any later alteration. The characteristics of Gothic architecture are vastly more profound than the form of the arch. They lie in the whole manner of building. The pointed arch may be found, for instance, in the arcade of the nave of the cathedral at Basle, but the triforium is built with round arches and the clerestory windows are also round-arched. But the building is Romanesque. The vaulting of the Church of St. Front, at Perigueux, is pointed, and yet the building has not the slightest trace of Gothic construction about it and is a mixture of Romanesque and Byzantine. Pointed arches are

The Living Church.

a necessity wherever an elevation must be reached which is more or less than one-half the span of the arch unless the curve is altered or the arch raised or stilted. The eye does not seem as a rule, to tolerate other curves than arcs of a circle where the arch is an essential part of the building. In the tracery of windows, although they are built upon the principle of the

the capital of the pier supporting this arch on a line with the capitals of the arches in the triforium. If a round arch had been used here, the opening would have been so low as to destroy the effect of the nave as continued into the choir and also to render the already ineffective dome still more ineffective. The solution of the difficulty was found in making the arch pointed.



CAMPANILE, PISA.

arch, the bars of tracery can be of almost any curve desired; the same freedom of curve is sometimes allowable in works which are primarily engineering. The pointed arch in the nave at Pisa which is used to support the dome is an obvious constructional expedient. It was necessary to have a strong arch across this point and the walls of the transept would admit almost any thrust. It was, furthermore, desirable to have

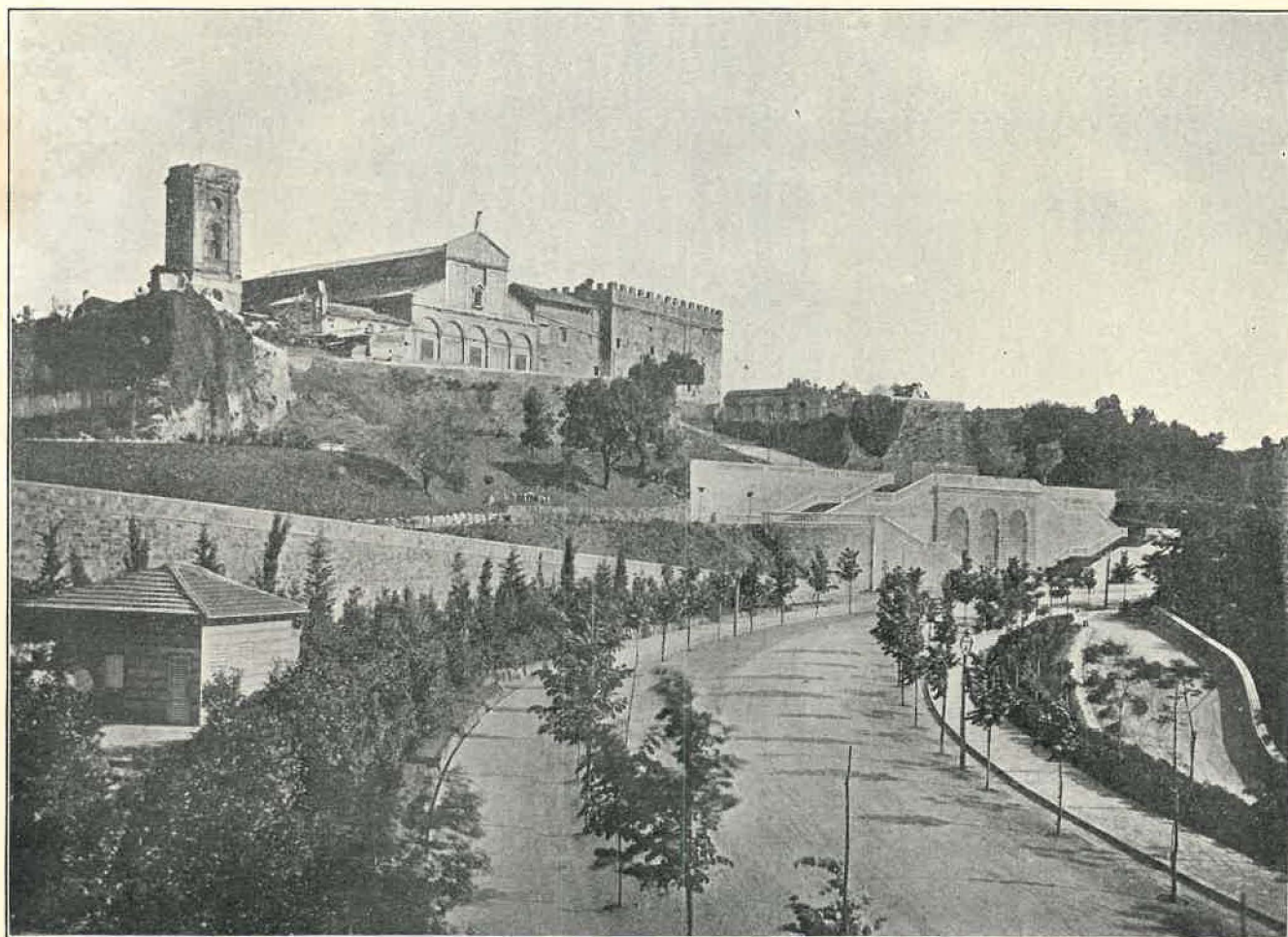
The capital was on a level with the capitals of the triforium. The opening was raised to a much greater height and a glimpse of the dome made possible and the nave given the full effect of its height and not abruptly cut in two by a low arched wall.

The upper part of the nave walls in Pisa are not very satisfactory. Above the arcade there is a triforium gallery of great beauty. Banded piers alternate with columns and over each

group of two arches there is a large arch with a piece of mosaic decoration similar to pieces inserted in the walls of the exterior, but above the triforium there is a broad space below the windows of the clerestory which is very imperfectly relieved by the alternation of light and dark marble. It would have been very ugly to have carried the triforium to twice its height, for then the nave would have been cut in two and the effect have been of one church upon another. The windows could not have been brought down lower, as can be seen from an examination of the exterior. They already extend to the half gable roof of the aisles. It is because the half gable is used to cover a space twice as broad as was appropriate that this misproportion arises. The architect could have reduced the height of his nave, as at St. Ambrose, but it would have been dark and gloomy, and the dignity of height lost. He chose light and lofty ceiling in spite of the poor effect of the upper part of the nave wall (the same difficulty occurred in the ancient basilica of St. Peter's at Rome and the wall was left in the same way, but there was no triforium. See also the Church of St. Paul without the Walls, which is also built with double aisles (see Article I.). The nave

ities may be seen. In the lower arcade of the façade, the arches rise to different heights where they might have been expected to be identical, *e.g.*, the arches on either side of the central door. In the arcade on the southern side of the nave, the side visible in the illustration, and in the clerestory, the height of the arches varies. The arches nearer the façade are in the lowest story lower than the other arches of the arcade and in the clerestory higher than the other arches. In the clerestory of the transept, the bands of light and dark material are very uneven.

The question arises whether these marked variations are intentional or due to accident or carelessness. They are not the result of repair. They seem to have no ascertainable purpose. They do not improve perspectives or correct optical illusions as is possibly the case with many of the curves that are found in apparently straight lines of Greek temples. The simplest explanation is that the builders did not act upon any very well drawn plan but only upon a rough outline, and that many were engaged without careful supervision of the work performed. The workmen were all about equally skilled in build-



SAN MINIATO, FLORENCE.

of the latter is very much broader than at Pisa and 25 feet lower).

The Cathedral of Pisa is one of the most capriciously constructed buildings of first-class importance in existence. The design is throughout very clear and simple. And it might have been expected that in its execution there would have been great regularity. It needs but little attention to detect many points in which the builders did not seem to have cared for regularity and to have actually avoided it. A few of these which may be seen on the views presented, may be pointed out. It will be noticed that the arches on the left of the nave are composed with faces quite different. On the face toward the nave they are white, on the face toward the aisle they are composed of alternate black and white stones. In the arcade on the right, the first two arches visible in the picture are not built so, but are white on both faces, although the other arches of the same arcade are built as on the left. Then again, the crosses which are placed over the columns and between the arches extend further down the nave on the right than on the left of the nave. The bands of black marble in the piers of the triforium are not of uniform breadth, and the same lack of regularity may be observed elsewhere. On the exterior similar strange irregular-

ing and were not tied down to the execution of some one small detail, turning it out with machine-like regularity. There was not the same demand for exact work which to-day is a *sine qua non* in all architectural design.

In the case of the campanile, or bell tower, the problem is more difficult to solve on account of the different reports concerning the foundation. As it now stands it is more than thirteen feet out of the perpendicular. The real beauty of the tower, which is like the round towers seen at Ravenna, but ornamented with arcades, would have distinguished it among all towers of Italy, but the sensational feature of its inclination has made it famous in circles where there is no thought of its beauty. This inclination may be due to accident if the foundation has sunk. According to one report the foundations are still level. If that is true, then it is the most extraordinary case of bad taste in union with good design in the history of art. It seems impossible that those who could design so well should not have perceived the ugliness of the deflection from the perpendicular. According to another account, the foundation sank during the progress of the building, and it was finished as it had been begun. This seems probable as the walls are much lighter at the top than below and there are other changes in

the structure as the top is approached. Why the tower should have been finished as it is, still remains a question. It is not probable that the sinking of the foundation, if any has taken place, occurred after the completion of the tower.

The influence of the Cathedral at Pisa on Tuscan architecture has been very great. It revolutionized the treatment of the façade in church architecture. It was built at a time when the cities were rapidly rising in importance, and such a splendid building, of the most elaborate design then known, decorated within and without, at once roused emulation in the cities of the neighborhood. At Lucca, for instance, several churches were built in the same style. Here, however, the façades were not treated as originally connected with the structure of the church but merely as ornaments. They rise tier upon tier, but far above the church itself, although in a form similar to that of the actual roof of the building. It is always a serious question how far such building is legitimate. A purely artificial façade occurs in many Gothic buildings, or, as at Peterborough, was added to an older building. The objection is not so much to the false building as to the fact that such purely sham building is suggestive of other shams in construction and there is a rather general feeling that what a building seems to be that it should be. There is certainly a shock when one discovers that he has been deceived.

A simpler form of Tuscan Romanesque, in which, however, the influence of Pisa is discernible, is found in the basilica of San Miniato at Florence. Once it was without the city, but is now, by the growth of the city, within its boundary. It stands on a hill, having a site almost unparalleled for effectiveness. It is a simple basilica in plan. The ornament is necessarily confined to the façade as the church is part of a group of buildings. The Cathedral of Pisa, on the other hand, stood free, in a large open space reserved for the sacred buildings, and outside the town. The decoration of San Miniato consists of an arcade across the lower portion of the façade and an elaborate design worked in black and white marble in the upper portion. In the design are included mosaics of the thirteenth century. Here the proportions are better than at Pisa, in which the nave is too narrow for the aisles in the composition of the façade, due to the double aisles and their very wide half gables. The result is that the nave is only as broad as the double aisles. In San Miniato, the proportions are as customary, the width of the nave about twice that of the aisle. There is in San Miniato a delicacy of proportion that reminds one of the classical buildings; in fact there is not a better design in simplicity and just proportion to be found in the whole Middle Ages than this church near Florence.

Tuscan Romanesque is not a style that admits of modern application except in its simpler forms as San Miniato, the ideal of the basilica type. The effect of the arcades used at Pisa is too light and fanciful for modern taste. They accord well with the place in which they stand, and are the happiest invention of Italian medieval architecture, being entirely in harmony with the joyous spirit of the Italian race. The heavy, gloomy piles of masonry which seem better fitted for the North would have been here equally out of place. To transplant these airy arches to any other site would be to take away much that gives them their present beauty.

THE CAVE OF MACHPELAH.

By ROLAND RINGWALT.

WITH our trains and trolleys, and ocean greyhounds on may ask, "Dove travel more than people traveled in the days of the patriarchs?" It is true that we may ride for long distances, but a transcontinental trip or a globe trot may be followed by a year in our own town. Abraham was called "the Hebrew", which means "the Passer over" or, as we would say, "the Emigrant." He was a cattle king, a commander, a wandering prince. Three hundred and eighteen servants were ready to draw swords at his call, which means that his whole retinue of men, women, and children may be reached nearly two thousand. He was very rich in cattle, in silver, and gold at a time when cattle were more valued than the precious metals. Always on the march, now chasing pasture for his mighty herds, now finding water for them to drink, now watching lest wild beasts or robber bands should make an attack, the patriarch was a man used to changing scenes. His ever shifting tents, his

troops of servants and countless beasts, furnish a striking contrast to the piece of ground he bought from the children of Heth.

Abraham bought a cave where he might lay the bones of his wife. In the presence of witnesses he weighed out the current money with the merchant. He took care that the transfer should be valid. The cave, the ground, the trees were made sure unto Abraham for a possession. In a day of nomad life, a day wherein the stock raiser and not the farmer was the man of influence, the desire for a settled place of interment was dear to pride and tenderness. Two generations later Abraham's grandson, though his body might be in Egypt, looked kindly toward the old family burying ground. It was there, he said, "there they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and I buried Leah."

The whole story is full of pathos, and the best commentary on it is the commentary of time. We all learn its meaning. A family is broken up by death and removal. One of the children lives near the northern frontier, another at the Golden Gate, another is on his way to Europe, and a fourth has gone to the Philippines. The old home has passed into the hands of strangers and the whole building has been altered. An old schoolmate would feel that he was in a strange land were he to enter the once familiar gateway. But in the graveyard are names cut in stone, and these names recall the past. No one can visit the scenes of his boyhood without some passing sympathy with Rip Van Winkle. The most shallow-minded soon learn that we have here no continuing city, although deeper intellects may be long in learning that we seek one to come. On a lightning express or an ocean steamer, one may think of some cave of Machpelah. A thousand places have changed, a hundred souls have passed away, and the graveyard more than any other spot preserves the memory of the old neighborhood.

Changes may be good, bad, or indifferent, but they are incessant. A railroad, a factory, a bridge, may alter the landscape we knew. Even if the place retains its old appearance, new faces have come and old ones have gone. A child looks on a graveyard with dread, for to him the living are so many and the dead so few. But to one of riper years the quiet of God's acre is throbbing with memories. Gray's Elegy, admirable as it is, is not exhaustive, for it is couched in general terms. One might read it or think over it in any country churchyard. But every one of us knows fifty or a hundred graves, each of which has a story worth telling. A whole life comes back to us as we look on one piece of marble, a vivid incident bursts forth from a name half covered with moss, one tomb recalls the gayest of our youthful frolics and its fellow tells of a heartache not to be cured. No drama or novel could tell us what these silent reminders tell us. As we look from stone to stone, memory brings back the men and women whom we knew so well. In one sense their love and their hatred and their envy is now perished. In another they live again in our recollections.

Each of us has his own cave of Machpelah, but all of us have a share in the grave that opened on Easter morning. Machpelah has its lessons, but it tells of the twilight that sank into darkness. The noblest grave is not any man's particular vault or tomb, but the grave that yielded Him who could not be holden of death.

WEALTH.

CHARACTER IS WEALTH. That is to say, character, when it has partaken of "the divine nature," and is modeled after "the pattern shown in the mount," endows one with a vast sum of hidden treasure that furnishes the heart with peace and enriches the soul with a quality of wealth unaffected by the rise and fall of the stock markets of the world. A man possessing such wealth may be poor as the world counts riches, and yet is "rich towards God." Also, a man may be rich as the world defines riches, but without this inner treasure he is poor, indeed. Let the two be combined in a man, this wealth of character and worldly riches, and what wonderful possibilities lie about him.—*Southern Churchman.*

GOD KEEPS a school for His children here on earth, and one of His best teachers is named Disappointment. He is a rough teacher; severe in tone and harsh in handling, sometimes, but his tuition is worth all it costs. Many of our best lessons through life have been taught us by that same old schoolmaster, Disappointment.—*Theodore L. Cuyler.*

OF ALL ACTS, is not, for a man, repentance the most divine? The greatest of all faults is to be conscious of none.—*T. Carlyle.*

MY BISHOP'S VISITATION.

[Continued from Page 384.]

cannot always give the needful instruction to a mixed congregation."

"Now let me ask," continued the Bishop, "are all the children properly belonging to your parish baptized?"

"No, Bishop, they are not. I recently counted fifteen who ought to be brought to that sacrament. I speak to the parents occasionally, and I have mentioned the matter from the chancel."

"At what service do you usually administer Baptism?"

"Usually in the Sunday School, very often in the afternoon when there is no service, and often at the private house."

"Ah, here, then, is the reason why there are so many unbaptized children, and why your remarks produce no effect. Stick to the law, my brother; stick to the law! You have no right to administer that sacrament in a private house except in a grave emergency, or when the church is not available; and when you administer it in sickness you *must* use the office provided for that occasion. Again, the Church provides for the administration of Baptism *after the second lesson*. Enforce that law. One baptism so administered will be a most efficient exhortation to the parents of all unbaptized children. Sometimes, as an exception, it may be wise to administer the sacrament in the presence of the Sunday School, for the dear children need preaching to in the way this sacrament can preach, since many parents withhold their children from all preaching."

(To be Continued.)

AS WE ARE SEEN BY RUSSIANS.

THE following is copied from the *Russian Orthodox American Messenger*:

The convention of the representatives of the North American Episcopal Church, which recently took place in San Francisco, with the object of discussing the wants of this Church and the means of its further progress, offers a great deal of interest to all outside observers, who are not altogether indifferent to the progress of Church activity on our globe in general. The reports of the Convention appear but incompletely, having not been as yet gathered into a book, which gives us a chance not to be hasty in our conclusions as to the judgments of the delegates and the questions touched upon, and so all we mean to do at present is to draw the attention of the readers to a few episodes of the Episcopal Church life, which took place in the recent past and are characteristic of the modern direction in this Church's theology. In their time they have been much commented upon on the pages of Episcopal literature, from the most varied points of view.

Even the most superficial observer cannot fail to notice the party divisions which break up the organism of the Episcopal community in America, owing to the tendency of some of its members towards orthodoxy and the preservation of the Apostolic tradition, which forcibly goes against the Protestant predilections of other members of the same community.

To our mind, this growing discord amongst the Episcopalians is by no means a sign of bad omen in the activity of their Church. First of all it helps the Episcopalians themselves to see clearer into the question of the elasticity of their dogmatics and canon laws, and also it enables other people, both their friends and their enemies, to form more exact opinions on the same subject. Secondly, once people have begun little by little to arrive to the heart of the matter, and attentively to note every new move and word amongst themselves, it is a sure sign of the absence of that lukewarmness which is fatal to any work, and above all to Church Work; it is a sure sign of the absence of that apathy, which lives without a word of protest in the face of the most shameful crimes against truth and grows accustomed to any amount of remissness in questions of duty and conscience.

This apathy and lukewarmness would seem especially dangerous to the Episcopalians now, in the peculiar situation, created (in regard to the Catholicism of the Episcopal Church) by the frightfully general character and indefiniteness of its "39 articles," under the general formulas of which is to be found a most secure shelter for the liberal Protestant thought, a shelter which, though evidently stretching the point, can also protect the zeal for apostolic tradition.

We send a hearty greeting to those amongst the Episcopalians, who have not been submerged by the wave of attractive liberalism, who persistently guard and try to preserve in purity that which their Church has succeeded in keeping unbroken,

who do not give themselves up to despair and to shameful indifference merely because a cruel word has been spoken, from the Roman *cathedra*, by the Latin Bishop, who once for all pronounced the Anglican Episcopalian Church inconsistent, and this at the very moment, when, according to the dispassionate statement of universal historians, the historical side of this question is far from being completely revealed, so that even in case the Episcopalians should not be absolutely justified in putting forward certain desirable data, no one could possibly have the right—be he even a person pretending to be infallible—to pronounce such irrevocable verdicts against a Christian community.

The readers possibly remember the energetic letter of De Costa, an Episcopal clergyman, who wrote to his Bishop in such a despairing strain: many bitter reproaches have been spoken by this clergyman, who made up his mind to leave the ranks of his own Church and to join the Roman Catholics. One cannot but feel sorry, that the free thinking indifference of some Episcopal leaders to the desecration of holy things does so discourage the Episcopal workers, that they step over the boundaries of the community in which they were bred.

The protest of the High Church, which we publish below, sufficiently shows the sad thoughts and the aching heart of its members. In order to make clearer the contents of this protest, we shall, in addition to the data mentioned in it, acquaint the readers with some details which called it forth.

In the fall of the last year, Dr. Grafton, Bishop of Fond du Lac, and one of the most prominent members of the High Church party and publisher of a most sympathetic magazine, edited on strictly High Church lines, had his coadjutor consecrated as a Bishop and it was his wish that the ceremony should be performed with the utmost solemnity. Several Bishops took part in the celebration and they as well as Bishop Grafton wore sacerdotal attire and mitres, which Episcopalians of other parties have given up long ago, considering them to be a sign of popish influence. The rites were performed in all completeness which bore witness to the honorary guests, assembled at the ceremony, one of which, at the invitation of Dr. Grafton, was our Right Reverend Tichon, that the chirotony is performed very carefully in the Episcopal Church, which shows that the performers never forgot for one moment they were administering a great sacrament, and not a simple rite. Several hymns, though not indicated in the ritual manual, were sung between various moments of the ceremony, in order to make it more solemn. Any one will agree that in this detail there was nothing especially shocking.

One should have seen the alarmed faces and heard the alarmed outcries of the opposing party, which saw in the event a regular "ritualistic anarchy." Thunder and lightning fell on venerable Bishop Grafton and the whole of the High Church press. It was a wonder what sort of a thing the liberal Episcopal organs found it possible to print on this occasion.

Under cover of all this noise, the leaders of the broad party did not hesitate to indulge in doings which could not but be a reproach and a condemnation to the doers, even from the point of view of the broadest "39 Articles."

But a Boston clergyman by the name of Donald, went further in this direction than anybody else, offending the religious feeling of the greater part of the Episcopalians by allowing a Unitarian minister to perform the burial rites over a Unitarian in a rich Episcopal church under Donald's supervision. This indeed was a piece of "ritualistic anarchy"! People who really care for piety were not long in pointing out this irregularity. Reverend Osborn spoke against this violation of the law more openly than anybody else. But to our astonishment the liberal publications of the Broad and the Low Church took the side of Donald, finding no especial wrong in his act, and treating it, in a very off hand way, as a much less important transgression of the "ritualistic anarchy" kind, than the Fond du Lac ceremony.

It was against this looseness of judgment, this Massachusetts Plague, that the *Catholic Champion* arose in the fulness of his just indignation, an article.

We should be interested to remember on this occasion how heartily Bishop Grafton greeted our Right Rev. Tichon in his own parish and how much attention was shown by other Episcopal Bishops to Bishop Tichon and his assistants (the Monk Sebastian and Father Kochuroff, the Russian priest of Chicago) at the time of their stay in Fond du Lac. The hospitable host did everything to leave a pleasant impression on his guests; at a banquet shared by all present, Bishop Grafton made a speech

in the honor of Bishop Tichon, which the latter answered in a speech of the following contents:

"Your Grace, Reverend Fathers, and Brothers in Christ:

"On receiving the kind invitation of the Right Reverend Bishop Grafton, to be present at the consecration of his Coadjutor, I counted it my pleasant duty to accept this invitation, in the hope that Christ, the true Head of the Church, who guides all things for the glory of His Church, might, perhaps, also render fruitful my present journey hither. I do not take upon myself to judge whether it will bring forth any fruits or results for your Church, and I will recount only those beneficial observations which I personally made, during my stay among you, and which may have a certain significance in the eyes of our Church, in connection with the weighty question of the union of the Churches.

"Before the present worthy assembly, it would be superfluous to say how much the division of Christians is contrary to the spirit of Christ, how deceptive it is for those who are not Christians, and to what degree it weakens our forces and our successes—it is superfluous, because each one of you without doubt keenly feels the full importance and sacredness of union concerning Christ. And we, brothers, must not only pray that the wished for hour should come quickly, when we shall all be one flock, with one Shepherd, Christ, but we on our side must make efforts and work for this holy aim. It may be that it will not be accomplished in our time, but we ought to sow seed for it, for the Lord will remember in His Kingdom not only those who reap, but also those who sow, and, according to the word of the Saviour, "sower and reaper" will rejoice together.

"Likewise I do not doubt, that you, being men consecrated, are fully conscious of all the seriousness of this great matter of union.

"Sometimes we are reproached for being beyond measure slow. As a counter weight to this, I will bring forward two of our popular proverbs: "Measure seven times; cut once;" and "Make haste, and make folk laugh." Every important matter must be thoroughly thought out, and simply and solidly founded—for few wish to build on sand. I hold that we must apply this stringent view in its entirety to the grave matter of the union of the Churches. To reach this very desirable goal, we must, as was written on this theme to the Episcopal Church, by the late luminary of the Russian Church, the Metropolitan of St. Petersburg, Isidor—we must have thorough study and acquaintance one with another. Up to recent times, we have come little into contact with you, and consequently we knew little of you, and you, perhaps, regarded us with the eyes of Rome. Thanks be to God! He, the benign Providence, in recent times has moved men of counsel and wisdom, the friends of right and truth, and little by little the mists are dispersed. A great step towards this has been taken by your Episcopal Church in America, and for this, honor to you, and thanks!

"I return to the beginning. Along with my warm sympathy for the Episcopal Church, I cannot but express gratitude to His Grace, Bishop Grafton, for giving me an admirable opportunity to become more closely acquainted with your views. I cannot conceal from you that in the Orthodox Church there is wonder at the fact that you speak only of two sacraments as sacraments. The present solemn consecration of a coadjutor Bishop and your profession of faith yesterday bear visible witness that consecration, as well as Baptism and the Eucharist, are considered by you who are present here as sacraments, and I am glad to bear witness to this now before my Church, as well as to convey your views on "Filioque" and other questions. This is the tangible advantage which I have drawn from my present visit, of which I spoke above.

"If at the same time it is permitted to me to express a wish, it will consist in this, that the Episcopal Church and its worthy representatives should proceed further in explaining their views, in accordance with the ancient Orthodox-Catholic views, and in my opinion, an excellent and convenient occasion for this explanation would be given by the General Convention of the Episcopalians to take place in October of next year, in San Francisco.

"And now permit me, according to our Russian habit, to propose your health, and to wish long life to their Graces, Bishop Grafton and the newly consecrated Coadjutor Bishop, and all the Fathers and Brothers in Christ here present."

CONCERNING AN UNKNOWN CHURCH.

BY THE REV. HORACE WEEKS JONES.

A SYMBOL of hopefulness, or hopelessness, whichever way you take it, was the altar dedicated and inscribed to the Unknown which St. Paul found at Athens. "Whom ye ignorantly worship," he said to them, "Him declare I unto you." With perspicuous eye he saw the reason of their ignorance: God had not been declared unto them.

"The Church of the Living God which is the pillar and ground of the truth," God's Church, the keeper of God's truth, has not so much as an ignorant Athenian recognition in vast and thickly settled districts of our own country.

It may be well to call attention to an old fact, well known

and widely known, that the percentage of Church people and the ratio of Church strength decrease as we pass from the larger to the smaller centres of population. In some of our large cities, the Church is stronger than any of the sects or denominations. As we pass to cities of the second class, the Church loses prominence. When we get down to cities of ten thousand, there are some where there is no church building and not so much as a regular quarterly service. There are hundreds of small towns and villages where there has never been a Church service. There are thickly settled rural districts where the Church, even under its official pseudonym, has never been heard of.

When our Lord founded the Church and made it the keeper of His truth, He intended that truth be kept *for* men, not *from* them. The light was to be upon a candlestick; the city was to be set on a hill.

The great Protestant denominations grow in the towns and villages of this country according to the laws of population now in effect, which are well and widely recognized. There is a resistless tendency to centralization of population as in other things in this age. The rural districts feed the hamlets and villages, these feed the towns, the towns the cities, and the cities the great metropolises.

The missionary work of these denominations has been widely and in a way well done. I can point to towns where the Church was well in the lead a generation ago, where it is now outnumbered ten to one.

Reason: The Church stayed in the town; the denominations evangelized the country. Thereafter, as the town grew, the denominations grew, the Church stood still.

Nor can this be laid to the door of the rector. In most cases he was full of zeal and knowledge, he worked hard and prayed hard. The persons baptized and confirmed under him were a goodly number, the percentage was large. But on coming to maturity these too obeyed the law of centralization, and his parish, having no feeders in the country, was found smaller after a life's toil than when he began.

It is not too late for the Church to reverse her stay-at-home-and-wait policy. In some ways denominationalism has prepared the soil for the Church. The plant draws its life from its small and distant roots. Put the oak in a flower pot and you have the dwarf oak of Chinese florists. So is it, and so shall it be, with the Church. Put it in a pot and you have a venerable and picturesque dwarf. Place it in the field, its tendrils reach out, its trunk swells, and it fruits abundantly. "And the leaves of the tree are for the healing of the nations."

Give back to the Bishops the power of mission, the power which God gave them and which parochialism has taken from them. Give back to them the apostolic privilege (or was it a command?) to "ordain elders in every city." A good Church training as can be gotten from the Prayer Book, without a diploma, is a better qualification for the priesthood than a diploma or a doctorate, without the Prayer Book Churchmanship.

If a tent-maker could be an apostle (and not behind the chiefest of them) and earn his living at his trade, could not a mechanic or a farmer be a priest, or at least a deacon, and teach Church doctrine and Bible truth without raising the question of support?

Now that we are gathering courage to put off our belittling title and assume a Catholic name, shall we not also put off the puerilities of childhood and put on the Catholicity of manhood in thought and in work?

THE LATE SIR JOHN STAINER, the grand old Church musician, was very fond of children, for whom he wrote some of his most attractive hymns, such as "There's a Friend for little children," and his sweetly simple setting of "Jesus, tender Shepherd, hear me."

Once he addressed his brother organists in these words: "I was one Sunday walking at some seaside place, and on turning a corner I heard a hymn I had composed. I thought to myself: I want no higher reward than this for all my work. I can only tell you that I would not exchange it for the very finest monument in Westminster Abbey."

UNLESS a Christian's walk corresponds with his talk, the less he has to say the better.

HE THAT WELL and rightly considereth his own works will find little cause to judge hardly of another.

I AM SOMETIMES driven to my knees by the thought that I have nowhere else to go.—*Abraham Lincoln.*

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XIII.

FAREWELL TO THE OLD; WELCOME TO THE NEW.

FOR the next week all was bustle and excitement. A trustworthy man was found to take charge of the house and farm, surplus stock, etc. Papers were carefully drawn up and signed for a four years' lease. Our fore-fathers did not pull up stakes for a few brief months. They moved after a deliberate fashion. A trial of climate meant something more to them than a couple of months' stay. Indeed, such a move could scarcely be otherwise than deliberate, when it meant each time one to two months' sojourn upon immigrants' roads, through swamps, through miry clay, with mud to the hubs; bumping over horrible bits of corduroyed roads; paying toll across turnpikes and ferries, and creeping over even good roads after the slow-moving manner of heavily-loaded movers' wagons.

One of the old stock anecdotes is that of the woman angry at her husband, who went off to starve in the forest, but carried a loaf of bread along with her. The Captain was like that woman. He firmly believed that privation awaited them at their new border home; like the good dame, he prepared to take his comforts with him. More than a dozen strong wagons were purchased and hastily rigged up with oak bows and strong cloth covers to keep out the rain. Eleven of these were loaded with the furniture and household stuff that afterwards so aroused the scorn of Miss Melissa White. Two were filled with such house-furnishing goods as might be supposed unobtainable in border settlements. The Captain took particular interest in this matter. He had a dozen carpenters at work the whole week before the family exodus, finishing up doors and windows to go in his new house. He neglected nothing. Screws, locks, bolts, and a thousand and one trifles of hardware were carefully listed and procured, together with window glass, wainscoting lumber, balustrades and newell posts for stairways, wardrobe panels, and mahogany fireboards for mantelpieces. Of the remaining three wagons, one was filled with agricultural implements, hoes, shovels, flails, plows, scythes, and cradles, a wheat winnower, and a small corn mill. Yet another was filled with hogs, and the last one of all with coops of various kinds of poultry.

Beside these the Captain, who had a tooth for thick cream and fresh butter-milk, insisted upon taking a dozen of his best cattle. His wife insisted upon a flock of sheep, because of their wool. So that the whole cavalcade promised to be an imposing one. More than a dozen men were hired, primarily as teamsters and drovers, but as the Captain had taken pains to secure several carpenters and like workmen among them, they were all under contract to stay as long as he might need them in fitting up the new home. A young farmer and his wife, who had concluded to make the Ohio trip also, were engaged as cooks and general helpers.

Oswald had decided to return to Albany and complete his law course. Henry, more tractable now that his darling wish was to be carried out, acquiesced in this also. But Oswald's heart was heavy, for his return to Albany meant another long separation from the one he loved. The day before the party started, he sought Elvira and found her in the great best room, which looked desolate indeed with packing boxes piled upon each other in it, and all the old familiar furniture and pictures gone. Elvira was pale and thin from long watching, and her face in the firelight looked sad and troubled. Oswald came to her and placed one hand on her shoulder with a caressing touch that brought the color to her cheek. She gently pushed his hand away, but as she did so, he caught her hand a prisoner between his own, and detained her.

"Elvira," he said huskily, "how is it? Is it my betrothed wife that follows her brother into the wilderness, or is it—only my foster sister?"

Elvira began to cry.

Oswald drew her to his heart. "Darling," he said, "you

know I love you. You do not love me—I see that now without your telling me. I am not going to make you miserable about it. Tell me only this; is there some one else you care for more than for me?"

"Oh, no," answered Elvira through her tears. "I—I know I ought to love you, Oswald, you have been so good to us all, and everybody seems to expect it, but I—I can't. I could not be happy with a husband that I could not look up to with reverence, and you—you—there is nothing wonderful or—er—I don't know how to express it, Oswald." She broke abruptly off, unwilling to wound the feelings of so true a friend.

"Never mind, little sweetheart," answered the patient lover. "I am no Bayard or Sir Philip Sidney, I know. By and by you will see, maybe, that the ideal man would not be as pleasant to spend all of your days with as would Oswald that you have grown up with. I am going back to my studies, pet, then I am coming out to you, to Ohio. I may, may I not? Perhaps you will give me a different answer then," and before she could protest against his action, he pressed a kiss upon her lips and hurried away.

Early the next day, which was the first day of April, 1833, as the Captain solemnly jotted it down in his pocket journal, the journey began. There were long and tearful farewells with the old neighbors and relatives, who had turned out in force for the occasion. There was the rumble of wagon after wagon as they rolled out of the barnyard, the grunting of pigs, the lowing of cattle, the cackling of fowls, unused to the novel commotion. Then the stout carry-all or double chaise, especially fitted up for this trip with a brake to the wheels, and with supporting springs of double strength to bear the strain of chuck-holes and sideling roads, followed with the women and children, save Mrs. Welford, who rode with her son. Last of all, the conveyance of the sick man appeared with the Captain on his favorite horse riding alongside.

The sick man's conveyance was a marvel of ingenuity. A spring wagon with especially powerful springs had been prepared. Holes had been bored in the wagon box on either side, and through these a stout bed-cord was laced, after the style of an old time trundle bed. This suspended the weight above, as would a hammock, and broke the force of every jar. Over this repository were piled, first a straw tick, then great generous feather ticks, one upon another. Talk about the luxury of a hair mattress! What is its feeble softness to the exquisite sensation of sinking into a bed of down, soft as velvet, yielding as the sands of the sea? On such a bed, topped off with comforters and coverlids, sheets and pillows, the invalid was placed. The cover over his head protected from the sun, while the sides rolled far up, gave him all the health-giving breezes, and a glimpse of the changing scenery.

Henry gained rapidly from the very first. He developed, as did they all, a tremendous appetite. How good things tasted cooked over a smoky stick fire! The slices of dried beef, toasted on the end of a long crotched stick in lieu of a fork, and eaten with a slice of sour-dough bread—that never-failing refuge of the early pioneer, though we poor, luxury-effeminated descendants of theirs, know as little of the taste of it as we do of the Israelite's manna—this, with hunger's marvelous sauce, was eagerly devoured by the patient. His mother baked him the cunningest little pancakes, showing small, concentric rings of goldy-brown upon a background of paler amber. They made one's mouth water but to look upon them. With maple sugar from the jug, and a bit of wing from some wild duck, it was better than picnic dainties to the young man, and not at all like the sick-room cookery he was so tired of, either.

At night they camped by some spring or stream, the wagons drawn up in a corral under the trees. Great logs were rolled up, and set afire, both to give light and to warm the night air, otherwise too chilly for the sick man to breathe. Once or twice in the night the half-consumed logs were "chunked" up, so that by morning little remained, save a bed of coals. At the first streak of dawn all were astir. The chickens crowed in their coops; the ducks and geese quacked and squawked in theirs; the horses champed their corn and oats; the rattle of the harness, milk bucket, griddle, and pan, kept accompanying chorus. Overhead the boughs of the trees waved in the breeze. A whiff of blinding smoke would come swirling along, half choking everyone, and bringing out the perennial joke of smoke following beauty.

Then would follow the hum of conversation as the meal partakers were seated on wagon tongues, some on spring seats, and some on a convenient stump or log; but always the conver-

sation was merry and full of good-natured raillery. There is something about eating in primitive fashion in the forest depths, something of formality laid aside with napkins and silver forks, that conduces to geniality and the recognition of the brotherhood of man. The Captain, usually aristocratic in his ideas, on this journey not only condescended to share his repasts with his teamsters, but actually unbended enough to indulge in pleasantries as to the number of cups of coffee this one drank, or the amount of bread it took to satisfy that one's appetite. There were a thousand jokes made, and the sick man enjoyed it all.

Soon the bracing air and the stirring scenes about him began to work a change in Henry. With pillows at his back, he soon began to sit up a part of the day. Then it was not long until he was strong enough to walk about a little at camping times. Feebly he walked at first, leaning upon his cane like some grandfather of ninety. But gradually the faltering step became firm; the short walk extended to a quarter of a mile at a time, then to a half, and then to really long distances. He gained flesh and color, and soon looked almost like his old self.

Two months the slow journey lasted. Over roads all but impassable with mud; over pathways that could be traced only by the blazed trees on either hand; through the mountain gaps of Pennsylvania; over the creaking and ponderous ferry at the Allegheny River, and through the dark, dense forests of chestnut, walnut, and oak, that covered the Ohio of that day. It was the first Friday in June when the advance driver at the head of the cavalcade sang out:

"Hooray for the end of our journey! I see the sulphur spring just ahead!"

The Captain was not quite free from the superstition of the day. He turned to his wife with a misgiving sigh:

"Ah! Mother, we began this trip on All Fools' Day, and we have brought it to a close on Friday. It looks like a foolish undertaking that is to end in disaster."

His wife smiled brightly.

"Why, Husband," answered she, "surely the harmless jokes of April First cannot affect more serious undertakings, and as for Friday, I am too good an American to dread the day that gave Columbus a new world. I feel so happy to see Henry growing well again, that I can live contented anywhere."

By this time they had come in sight of the spot they had journeyed so far to find. At the foot of a rounded hill gushed out from beneath a low rock a silvery rill that as it ran encrusted the water grasses and pebbles with a white sediment, while a faint odor, that if we like sulphur water we call pleasantly sulphuret, and if we dislike it, rotten-egg-like, permeated the air. On a rising knoll, hard by the spring, stood a log house. A short parley with the owner developed the fact that he was willing to sell. The cash was counted out to him at once, and an added sum given for immediate possession. The former family moved out, and before nightfall the Welford family had moved in. They were numbered among the inhabitants of Tomlin Creek.

CHAPTER XIV.

A NEIGHBORHOOD UPHEAVAL.

In a previous chapter we have sketched the incidents that led the fiery Captain to contemptuously term certain of his neighbors "that Tomlin trash." We have related also that these words, carried up and down the neighborhood by tale-bearers, acted as a firebrand in kindling neighborhood resentment. One faction would hear nothing derogatory of their old leaders, and beside looked with envy upon the new-comers that were building a grand house that quite put the usual cabins of the settlement to shame. The Captain was not of their ilk, and they felt all the antagonism of narrow, petty natures when brought into conflict with powers or belongings superior to their own.

On the other hand there were plenty ready to worship the rising sun. On these, the Captain's wealth and haughty bearing made a profound impression. Others were disgusted with the Tomlin régime, and came flocking to the standard of the first one that dared declare himself against them.

The upshot of the matter was that before the newcomers had been among them two months, all Tomlin Creek, save a few neutrals, were divided into two warring camps that bemeaned and belittled each other to the full bent of man's fallen nature. The Welford adherents cuttingly termed the Tomlin followers, "Tomlin Kite-tails;" the latter retorted by dubbing their opponents "Welford Shoe-Leathers," *i. e.*, under his feet. The Cap-

tain and Mrs. Tomlin, as the leaders of the opposing elements, were respectively termed "Sir Importance," and "The She Boss," and "Mrs. Thunder-and-lightning" by the other—a course as well calculated to soothe ruffled feelings and to quiet exasperated tempers, as would be the shaking of a red rag in a bull's face.

The Captain's dignity would not permit him to take any apparent notice of this indignity offered his name. Not so with Mrs. Tomlin. When the Scotts duly apprised her of what her one-time friends were saying about her, her fury arose to a high pitch.

"I ain't no use fer them Smiths an' Donicas, an' Shepards, no how. They air run by them Welfords, an' I ain't any use fer them, nuther, hateful, biggity, stuck-up things!" exclaimed she. "They air every one on 'em too proud to set their foot on the ground if they could help it, 'cept Mis' Welford, an' she's so soft you could putty up nail holes with her. La me! 'fore I'd let a man lead me 'round by the nose like she lets Cap'n Welford, I'd go an' soak my head in buttermilk! An' that Elvira, she's es high strung es her father, an' a bigger fool even than her mother. I jest despise her!"

"You hadn't orter say that," said Job Scott, secretly determined to rouse the old lady's anger to the highest pitch. "You ortent to say that, fer Bildah's awful deep in love with her. You'll have her fer a daughter-in-law, yit."

"No I won't!" screamed the belligerent old soul. "'Course Bildah's took with that sap-headed thing, but if he's got the sense he war borned with, he'll git over it. He ain't es green now es you boys think he is. He jest laffs 'round home 'bout the way she is settin' her cap fer him. He would't marry her if she war the last girl in creation. Its jest 'cause she's so purty that he kinder hangs 'round arter her. La! men air sech fools! Ennybody knows nobody ain't never es white es she is, 'less they paint. She paints, course she does! Ennybody es will paint, will lie, an' ennybody es will lie, will do worse if they git a chance. Elvira's allus runnin' arter Bildah, going' where she knows he is goin', an' jest throwin' herself at him. Her folks let on like they air cuttin' up about it, but la me! they air settin' her up to it—you can't fool me!"

These statements expressed with her usual vigor, not only to the gossipy Scotts, but to any and every other listener, stirred up a hornet's nest of vituperation. A dozen times that summer it seemed that the hot heads of the community would come to blows, yet only once did this happen. Bildah went around with a sulky, exasperated look that caused one of his comrades in a fit of curiosity to ask him—

"Say, old feller, how is it? Is Elvira Welford's or Mam's apenn-string the longest? Air you a 'Kite-tail,' er a 'Shoe-Leather?'"

Whereupon Bildah promptly knocked his old chum down, and no one after that asked him inconvenient questions.

[To be Continued.]

OPERATIC MUSIC IN THE CHURCH.

THE STRICTURES that Professor Stockley, of the University of New Brunswick, makes in the *Catholic World Magazine* for December on the operatic music that is heard in our churches is very often well merited.

There is among our pastors an evident attempt to import into the Church of God the music of the theatre, under the plea that what is pleasing in the theatre cannot be displeasing in the church. As some say, "The devil should not have all the good things."

There is a certain truth in this statement, but with it there is a fallacy. The music of the theatre may be high art, but it very often is conceived in a spirit of voluptuousness and carried out in a most sensuous manner, and if any ideas are foreign from church service they are these. Devotionalism is of an entirely different paternity from emotionalism, and the thoughts and feelings that are awakened by sensuous music are not the ones that do honor to the service of God.

Moreover the singing of a strain of music carries with it an atmosphere. It is not a pleasant thing when one is beating one's breast in sorrow for sin, or meditating on the agonizing suffering of Christ on the cross, to be carried away in imagination by the love ditty of a gay Lothario, and to seem to see the opening casement and witness the forbidden midnight meeting.

A JOURNEY of eighty miles to conduct a burial service is an item in the last quarter's experience of a South Dakota missionary. It is not an unusual experience either, as the journey was simply to the farther end of his field. For many of us the services of a clergyman at the time of sorrow may be at hand for the asking. In the mission field it is different. None the less, faithful men are making large personal sacrifices in order that they may help their brothers in need.—*Spirit of Missions.*

~ ~ The ~ ~

Family Fireside

THE CHURCH MILITANT.

A NEW YEAR HYMN. AIR:—"THE RED, WHITE, AND BLUE."

I.

On rolls of the Army and Navy
Are brave ones of undying name,
Who fought for their flag and the nation,
And live in the Annals of Fame.
The Church has her militant heroes,
Who fearlessly enter the strife
"Against Sin, the World, and the Devil,"
And shine in the Lamb's Book of Life.

CHORUS:

Three cheers for our land, chief, and State!
Three cheers for our land, chief, and State!
Christ's banner and Kingdom forever!
Three cheers for our land, chief, and State!

II.

This war is a war of the passions,
The heart is the battlefield sore,
The victors who triumph in Jesus
Are clad with the armor He wore;
They hate sin because it is hateful,
They love souls because of their worth,
Their weapon the Sword of the Spirit,
With Faith and with Hope they go forth.

CHORUS:

III.

This war is a war never ending,
Through life's fleeting years shall it last,
Christ's banner is o'er us forever,
Our lot with His lot has been cast;
The New Year and Old linked together,
In good deeds of kindness and love,
Will brighten our pathway to Heaven,
With light from the Kingdom above.

CHORUS:

IV.

Forget not the poor and the needy,
The famishing ones at your side,
Remember the heathen in darkness,
Far over the ocean's salt tide;
Have a smile or a tear for your neighbor,
A word of good cheer for the brave;
"Be sober, be vigilant," ever;
Be ready to help or to save.

CHORUS:

St. Matthew's Vicarage, —J. M. E. McKEE.
Washington, D. C.

THINK.

I HAD my Prayer Book out in the saloon on Sunday," narrated a good woman who had just taken a long voyage by river, "and one of the other passengers, a girl who was old enough to know better than to talk in such a style, remarked, after looking at the gilt cross on the cover: 'I don't like that; it is so much like the Roman Catholics.'

"I was thinking of a suitable answer when it was made for me by a man who seemed to have good sense about some things though he made no profession of religion: 'Madam,' said he, 'I don't see what you object to in the symbol of your salvation.'"

Above and in our churches, on and within the covers of our books of devotion, even the ultra Protestant cannot reasonably protest against the use of this symbol; as a badge reminding the wearer of duties to which he or she is pledged in the name of the Saviour, such use cannot be regarded with disfavor by reformers of any description; but what can the right-minded observer say to the worldly gaud that takes this form?

Just when the successors of those iconoclasts who tore down crosses from places of worship, proceeded to the further extremity of degradating these symbols to the rank of mere ornaments, the history of fashion does not tell us, but we know that, some two centuries ago, a rhyming philosopher gave the world a hint of its sacrilege in lines with which the world is still familiar:

"Upon her breast a glittering cross she wore
Which Jews might kiss and infidels adore."

It would seem that the patched and powdered ladies of

Pope's time could not or would not take this hint; at any rate, from their day to ours the cross, sometimes in plain gold, sometimes be-starred with precious stones, has remained a popular ornament, and if those who read the poet's lines because they were the fashion would not take them seriously, neither do those who read them because they have become a classic.

The black or white cross attached to the rosary designed to keep the thoughts of good Romanists on their prayers, still has its fellow in the jewelled ornament attached to the chain of gold or rope of pearls that goes with the décolleté evening gown of the devotee of fashion. No sacrilege is intended—of course not! The fanatics who fancied they were doing their duty towards God in destroying all that was beautiful in the places where He was worshipped have long since been dust and ashes; and their ignorant enthusiasm has been succeeded by that passivity which does not give itself the trouble of thinking about many things that demand thought. The desecrated churches of the Protestantized portions of the Old World have regained their former splendor, yet it would seem that the restored symbols have not the full meaning for these later centuries that they had for the earlier. Fancy the Christian women of Diocletian's time whirling in the dances of those days, their gala costumes being set off with golden crucifixes!

We say that the world moves onward, but it would seem that it sometimes moves in ways it were as well to avoid. Sacrilege resulting from carelessness or want of thought is surely not less to be deprecated than that due to bigotry and ignorance, and Captain Hew-Agag-In-Pieces-Before-the-Lord, who imagined himself to be virtuously stoning the scarlet woman when he tore down crosses and altars, was possibly less blamable than some of our twentieth century believers. He was acting according to the prompting of his queerly educated conscience in destroying the symbol of his salvation; in the society woman, who says her prayers on Sunday in front of a rood screen, and on week days wins or loses at cards or joins in the dance with an ornamental cross rising and falling with her bosom, it is just possible that a more enlightened conscience has gone to sleep.

HOUSEHOLD HINTS.

IF THE WICK of a lamp does not move easily in the holder, draw out one or two threads from one side. The wick should be as large a one as the holder will receive.

WHITE COTTON duck makes the nicest of all bags for soiled linen, as it is very substantial and can be so easily laundered. If ornamented with blue and red cotton, worked in Russian cross stitch, it can be made very ornamental also.

A VERY simple and strong cement may be made for glass and earthenware by diluting the white of an egg with its bulk of water. Beat up thoroughly, then bring to the consistency of thin paste with powdered quick-lime. It must be used immediately or it will lose its virtue.

WINDOW SHADES are rarely manageable after renovation at home, and to have them done at a laundry is expensive. So it behooves the housewife to make her shades last as long as possible before trying to clean them. They will take a new lease of life if turned upside down, end for end, and hemmed as before.

TO CLEAN the most delicate lace—spread the lace out carefully on wrapping paper, then sprinkle it carefully with calcined magnesia, place another paper over it and put it away between the leaves of a book for two or three days. All it needs is a skilful shake to scatter the white powder, and then it is ready for wear again with slender threads intact and as fresh as when new. (Calcined magnesia can be procured at any drug store.)

IN WASHING dishes the cooking utensils and coarser ware should be cleansed and disposed of first, and then clean water for the rest will leave the hands less grimy. Rinse and wipe the hands, then wipe the dishes; brush out sink; rinse the dishcloth well with cold water, and it will never grow musty or sour. Now wash the hands in tepid water with a little nice soap, rinse and wipe carefully, especially the nails, rub them until perfectly dry, and they will be no worse for the dishwashing.

AMMONIA is one of the most useful drugs in the household. It is most effective as an agent in dissolving dirt and grease. In cleaning of any kind it should be used in about the proportion of a table-spoonful to a quart of water. It makes the water softer than rain water, and it is especially refreshing in the bath. Nothing will clean lamp chimneys, looking glasses, and window panes, like ammonia. In using it on colored cloth, first test it on a sample to see that it does not spot. When a stain is produced by lemon juice or any other acid, nothing is so effectual as ammonia in neutralizing and thus removing it. A few drops to a pint of water sprinkled on the roots of house plants will produce an abundant growth. Stains on marble can be removed by rubbing them well with a tooth brush dipped in powdered chalk and ammonia.

Church Calendar.



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

CALENDAR OF COMING EVENTS.

Jan. 22—Spec. Conv., Western Massachusetts.
 " 28—Conv., California.
 " 29—Conv., Southern Florida.
 Feb. 4—Spec. Conv., Pennsylvania.

Personal Mention.

THE Ven. T. H. M. VILLIERS APFLEBY, D.D., LL.D., may be addressed, Church Missions House, New York, till March 31st. The Archdeacon has gone East to solicit funds for church buildings and other work in the Indian and white missions in the District of Duluth.

THE Rev. T. E. CALVERT is now assistant at St. Paul's Church, Boston, succeeding the Rev. Ellis Bishop.

THE address of the Rev. J. M. COERR is changed from Norwalk, Conn., to 16 W. 125th St., New York.

THE address of the Rev. A. Q. DAVIS is Platteville, Wis., at which point he has entered upon missionary work.

THE Rev. J. H. DODSHON has entered upon the rectorship of St. John's Church, Grand Haven, Western Michigan.

THE Rev. S. B. DUFFIELD's address is 269 Washington St., Somerville, Mass.

THE address of the Rev. F. M. GARLAND has been changed from Brown Valley to Sauk Centre, Minn.

THE address of the Rev. CHARLES M. GRAY is changed from Ocala, Fla., to St. Petersburg, Florida.

THE Rev. EDWARD P. GRAY's address is 477 West 140th St., New York.

THE address of the Rev. WILLIAM JENKINS is Jersey Shore, Pa.

THE Rev. GEO. H. KESSELHUTH should be addressed at Fox Lake, Wis., where he becomes the missionary.

THE address of the Rev. BARR GIFFORD LEE is changed from Bisbee, Arizona, to Kingman, Arizona.

THE Rev. ARTHUR LOWNDES, D.D., has removed into New York for the winter, his address being 20 East 9th St.

THE Rev. FREDERICK A. LYNE and the Rev. WM. R. HOLLOWAY have exchanged work, the former going from Mt. Carmel to Steelton, Pa., and the latter from Steelton to Mt. Carmel.

THE Rev. Dr. F. J. MALLETT has accepted a call to the rectorship of the Church of St. John the Divine, Sharon, Pa., and will enter upon his duties early in the week following the First Sunday after the Epiphany.

THE Rev. W. D. MANROSS has accepted a call to St. Michael's Church, Wilmington, Del., and entered upon his duties as rector upon Christmas Day. P. O. address: Cor. Fourth and Jackson Sts., Wilmington, Del.

THE Rev. H. A. MARCON, late of Craven, Assinibola, N. W. T., has been assigned to the work at Prescott, Wis., and at Pt. Douglas and Basswood Grove, Minn. He will reside at Prescott, Wis.

THE Rev. FRED'K S. PENFOLD has become assistant at the Church of the Good Shepherd, Quincy, Ill., and has been transferred by the Bishop of Milwaukee to that Diocese.

THE Rev. CHAS. H. POWELL of the Diocese of Kansas, has become rector of St. Peter's, Ashtabula, Ohio. Address accordingly.

THE address of the Rev. G. W. PRESTON is 715 Elmwood Ave., Buffalo, N. Y.

THE Rev. HENRY J. PURDUE of Menominee, Mich., has accepted a call to St. Paul's Church, Beloit, Wis., where he will shortly assume his duties.

THE address of the Ven. REGINALD S. RADCLIFFE, Archdeacon of Central Pennsylvania, is Selinsgrove, Pa.

THE Rev. ARTHUR RITCHIE's address has been changed to 131 West 82d St., New York City.

THE Rev. W. S. L. ROMILLY of La Have, Nova Scotia, has entered upon his duties as rector of St. David's, Lorain, Ohio.

THE Rev. WILLIAM REESE SCOTT has accepted the call to the rectorship of Christ Church, Media (near Philadelphia), Pa., of which the Rev. A. J. Arnold resigned the incumbency Jan. 1, 1902.

THE Rev. JOSEPH SHEERIN has resigned his parish at Hutchinson, Kan., and accepted a call to the Incarnation, Dallas, Texas. Address, 437 N. Harwood St.

THE address of the Rev. R. N. TURNER, JR., is 212 West 70th St., New York City.

THE Rev. GEORGE W. VAN FOSSEN of Shenandoah, Pa., has received a call to Trinity Church, Newark, Ohio.

THE address of the Rev. R. WAINWRIGHT, now belonging to the Ravenscroft Associate Mission, District of Asheville, is changed from Bowman's Bluff, N. C., to Biltmore, N. C.

THE address of the Rev. JOHN W. WILLIAMS is Atlantic City, N. J., he being curate at the Church of the Ascension.

THE Rev. THOMAS WORRALL, late of St. Paul's Church, Burlington, Vt., has become assistant at St. Ann's Church, Brooklyn, and has entered upon his duties. Address: 50 Pineapple St., Brooklyn Heights, New York.

ORDINATIONS.

DEACONS.

IOWA.—On Tuesday, Dec. 17, 1901, in Trinity Church, Mapleton, Iowa, the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, admitted NEWELL FRENCH DOUGLAS to the sacred Order of Deacons. The candidate was presented by the Rev. Allen Judd. The sermon was preached by the Rev. George E. Walk, rector of St. Paul's Church, Council Bluffs. The Rev. Mr. Douglas was formerly a Congregational minister. He will serve Trinity (Mapleton), St. John's (Ida Grove), and Trinity (Sac City).

PRIESTS.

SPRINGFIELD.—The Rev. FRANCIS M. WILSON, deacon, was ordained to the Priesthood in his parish church, St. Andrew's, Edwardsville, Ill., St. Thomas' Day, 1901, by the Bishop of Springfield, the Rev. W. H. Tomlins presenting the candidate.

DIED.

CHURCH.—Entered into rest, at Union City, Pa., Dec. 14th, 1901, CARRIE CHURCH.

"In the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee our God, and in perfect charity with the world."

WANTED.

POSITIONS OFFERED.

CURATE.—(Preferably married) to take organ, with training and management of choir of men and boys, in a large parish in Eastern city. Must be very capable. Address, with references, "CHAIRMAN," care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

PARISH or mission wanted at end of February by an unmarried priest of wide experience and middle age. Strong, and anxious for earnest, hard work. Highest credentials.—S. T., Caribou, Maine.

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

FOR SALE.

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

MUSICAL AGENCY.

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

MISCELLANEOUS.

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

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,
General Secretary.

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

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

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

OR

Mr. L. S. RICH,
Business Manager, Church Missions House, New York City.

NOTE: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General, and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

In Ships of Steel. A Tale of the Navy of To-day. By Gordon Stables, M.D., C.M. (Surgeon Royal Navy). Author of *Hearts of Oak; For England, Home and Beauty, England's Hero Prince*, etc., etc. With illustrations. Price, \$1.50.

John Chinaman and a Few Others. By E. H. Parker. Formerly one of H. M. Consuls in the Far East. Author of *China, Her History, Diplomacy, and Commerce*, etc., etc. Price, \$2.50 net.

The Labyrinth of the World and the Paradise of the Heart. By John Amos Komensky (Comenius). Edited and Translated by Count Lützow, member of the Bohemian So-

ciety of Sciences, and of the Bohemian Academy; formerly Deputy for Bohemia in the Austrian Parliament. Author of *A History of Bohemian Literature; Bohemia: an Historical Sketch, Prague* (Mediæval Towns Series). Price, \$1.50 net.

PAMPHLETS.

A White Christmas. By F. Burge Griswold. *Year Book and Manual of Grace Church*, Syracuse, N. Y., University Ave., cor. Madison St. Rev. Herbert G. Coddington, Rector.

The Glass Reversed. Missions. A Sermon. Preached in the Chapel of Trinity College, Hartford, Conn.

The Music of the Church Service. Written by appointment for the Convocation, Arch-

deaconry of Troy, Whitehall, Sept. 16, 1901. By the Rev. Hobart B. Whitney, R.A.

The Wonders of Thought Force. By Helen Wilmans. Author of *The Conquest of Poverty*; now in its 70th edition.

CALENDARS.

The Cathedral Calendar for the Church in the United States of America. Containing Tables of Lessons of Holy Scripture to be read at Morning and Evening Prayer throughout the year 1902. Published by Edwin S. Gorham for the Church Endowment Society. Church Missions House, New York.

The Church at Work

CHRISTMAS SERVICES.

SOME interesting reports of Christmas functions reach us somewhat belated, but not before the memories of the happy season have ceased to be fresh. In St. Paul, the choir boys of St. John the Evangelist went in the afternoon with their rector, the Rev. Theo. Sedgwick, to St. Luke's Hospital, where they sang a number of carols for the patients, and Mr. Sedgwick delivered an address. At St. Paul's Church the new and commodious guild hall was opened with a banquet tendered the choir boys and with a carol service and Christmas tree for the Sunday School. At St. Peter's the organist, Mr. Norman Fabian, was presented with a beautiful open-faced gold watch at the children's Christmas tree. Throughout the Diocese of Minnesota the Advent mite chests for Diocesan Missions were presented.

The midnight Eucharist on Christmas Eve at Christ Church, Williamsport, Pa. (Rev. E. H. Eckel, rector), was attended by over 200 people. The superb service of the Mass of St. Cecilia by Guonod was rendered, one of the soloists being the Rev. William Jenkins, junior curate of the parish. This magnificent music was so skilfully rendered as to call forth the congratulations of musical critics. There was a second Eucharist in the forenoon of Christmas Day, while the five missions connected with the parish received their Christmas communions at various hours in the day and on the Sunday following. The rector read a Christmas story, "The Christmas Carol that Wouldn't Let Itself be Sung," which he had written especially for the children, at Christ Church. A surprise was in store for the congregation at the latter church, when at the beginning of the morning service Mr. Eckel unveiled and blessed a handsome new memorial window, replacing an older window, in memory of the Rev. Richard Channing Moore, rector of the parish from 1855 to 1865, and the gift of a son, Mr. G. Bedell Moore of San Antonio, Texas.

There were midnight celebrations in Delaware at St. Michael's, Wilmington, when the new rector, the Rev. Wm. D. Manross, began his parish ministrations, and also at Immanuel, Newcastle. The Bishop celebrated at an early hour in his chapel at Bishopstead, and officiated later at Grace Church, Brandywine Hundred, which has no rector. St. Anna's, New Orleans, was crowded at the midnight celebration, the congregation being reverent and devout and the music exceptionally fine. At Angleton, Texas, a handsome font was unveiled, the gift of Christ Church, Houston.

Reports from Newfoundland tell of a *Missa Cantata* at St. Michael's Church, St. John's, where the rector, the Rev. J. H. Brad-

ford, celebrated. There were two early celebrations at the Cathedral, but only matins with sermon at the later hour. The Bishop was at St. Mary's, where he officiated by reason of the illness of the Rev. George H. Bolt, celebrating Holy Communion at 8 o'clock, while at 11 the sub-Dean of the Cathedral preached the sermon. On Christmas Eve a sacred cantata entitled "The Story of the Incarnation," was sung at St. Thomas' Church, with two of the clergy as soloists.

CHURCH CLUBS.

THE ARRANGEMENTS for the tenth Conference of Church Clubs of the United States, to be held at New Haven, Conn., on Wednesday, Jan. 22d, have been completed as follows:

- 9:00 A. M.—Celebration of the Holy Communion in Trinity Church, on the Green.
 10:00 A. M.—Conference will assemble at Trinity Parish House, No. 160 Temple Street.
 10:15 A. M.—Address by Prof. James H. Dillard, President of the Church Club of Louisiana, President of the National Conference of Church Clubs of the United States; Business.
 10:45 A. M.—Paper, "The Education of Young Men for the Ministry," George Wharton Pepper, Esq., Philadelphia, Pa.
 11:30 A. M.—Paper, "Some of the Duties and Some of the Rights of Laymen in the Church," U. L. Marvin, LL.D., Judge of the Circuit Court, Cleveland, Ohio.
 12:15 P. M.—Introduction of New Business.
 12:30 P. M.—Recess for luncheon to the Delegates, which will be served at one o'clock at the New Haven House. A tour of the Buildings of Yale University will follow luncheon and will occupy the remainder of the recess.
 3:00 P. M.—Report of Committees on Credentials and Nominations.
 3:15 P. M.—Paper, "The Displacement of Labor by Invention," James H. Canfield, LL.D., Librarian of Columbia University.
 4:00 P. M.—Election of Officers for the ensuing year. Installation of Officers. Selection of place for holding the Eleventh Conference. New Business.
 5:00 P. M.—Adjournment.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.
 ON THE SUNDAY after Christmas, the Bishop laid the corner stone of the new All Saints' Church, Shenandoah, being assisted in the function by the rector, the Rev. G. W. Van Fossen.

CHICAGO.

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

Woman's Auxiliary—Winnetka—La Grange—
 The Bishops—Death of Mrs. T. E. Brown.

THE LARGEST and perhaps the most enthusiastic Noonday meeting of the Woman's Auxiliary was held in the Church Club rooms on Thursday, Jan. 2d. The day might ap-

propriately be called United Offering day, for all the addresses pertained to that topic of universal interest.

Miss Arnold, a vice-president of long standing, to whom the credit of arrangement is due, read a carefully prepared paper on the United Offering of 1904. Miss Arnold prefaced her exhaustive account of the workers and stations in the mission field with a short historical sketch, and compared the meagre amount, \$2,000, offered at the first United Offering in the Church of the Holy Communion, New York, in 1889, with the princely sum offered in San Francisco in 1901. To the women of England the praise of being the first feminine missionaries was given.

The location and difficulties of the women workers in Alaska, representing the frigid North, in Africa, representing the torrid South, in China, representing the barbarous East, and in Arizona, representing the frontier West, were feelingly pictured by Miss Arnold. She felt that the sympathy given soldiers who left home to fight for their country in a distant land, belonged equally to the brave women workers in the far away fields. The essayist therefore rejoiced that the U. O. of 1904 had been appropriated to the training, work, and succor of these self-sacrificing women.

Mrs. Hopkins, who is always a welcome speaker, followed, outlining an original United Offering plan. Her feasible scheme is this: that each woman of the Diocese on her birthday shall hand a sum, great or small, to the treasurer of the parochial branch, and the treasurer in her turn shall place the accumulated amount in the offertory at each annual diocesan meeting. The annual meeting preceding the General Convention shall be conducted on lines resembling those of the National meeting. Mrs. Hopkins also proposes to keep a birthday book, entering therein the name and birth-month of each contributor to the U. O. in the Diocese.

The Rev. James S. Stone, D.D., of St. James' Church, in the final address given paid a tribute to the far-reaching work of the Woman's Auxiliary. He said that in the United Offering, woman had taken her place as one of the great instruments God employs to do His work. All the people of the earth are groping for light, and each waiting soul is anxious with the thought of what shall come when the veil has been rent and it passes to another sphere. Christendom has the key to light and is in duty bound to carry the message of hope to those shrouded in darkness.

Noonday prayers were said by Dr. Stone. The offering is to be added to the sum given the Rev. Frederick W. Keator, Bishop-elect

of Olympia, on his consecration. Fifty-five representatives from 22 branches responded to roll call.

CHRIST CHURCH, Winnetka, has just received a splendid contribution to its plant by the gift of a parish house and chapel, presented by Mr. George Higginson as a memorial to his mother. It is to be built at once on the church lot near the Lake, and contiguous to the Sheridan Drive.

AT THE recent dinner in Emmanuel parish building, La Grange, on the completion of the rector's quinquennial, 150 were present. The Rev. Dr. Clinton Locke acted as toastmaster, and to the toasts of "The Church in the City," and "The Church in the Suburbs," replies were made by the Rev. Frank Dumoulin of St. Peter's and the Rev. Dr. Fawcett of St. Bartholomew's; the latter having once been a resident of La Grange. Mr. F. B. Head sketched the origin of Mormonism, and the senior warden, Mr. D. B. Lyman, outlined the labors of the late General Convention. The Rev. C. Scadding gave interesting details of his five years' rectorship. Current expenses have averaged over \$4,500 annually; and, besides, \$15,710 subscribed has reduced the church debt to \$8,000. Of 215 families 95 were pledged supporters, contributing an average of 35 cents per capita each week. His unique proposal to ask the assumption by the members of 320 certificates of \$25 each, payable in five years, in liquidation of the debt three years before due, was most favorably received, and 167, or more than one-half, have already been assumed. The rector is further encouraged by the fact that frequently on a Sunday every one of his 10 wardens and vestrymen is present at the morning service.

BY THE DEATH of Mr. Dunlap Smith, St. Peter's loses a prominent member and supporter. Mr. Smith has spent his life in Chicago. His family were for a long time members of St. James'.

BISHOP McLAREN presided at a full meeting of the Diocesan Board of Missions on the 3d inst.

ON THE OCCASION of the blessing of the bells at Grace Church on the morning of the Sunday after Christmas, the Bishop Coadjutor preached an instructive sermon on Church Art and Architecture. On the following Sunday he confirmed a class of deaf mutes presented by the Rev. A. W. Mann in the mission of All Angels, attached to Trinity Church, Chicago. Bishop Anderson has resumed his fortnightly lectures on Pastoral Theology in the Western Theological Seminary.

ON NEW YEAR'S EVE the younger members of St. James' choir were entertained at dinner at "Kinsley's" by Miss Lawrence, a parishioner. After doing full justice to the bountiful repast, they adjourned to the church choir room, where a farewell was bidden to the Old Year, and a welcome extended to the New in a burst of song.

THE REV. J. MARK ERICSSON assumed charge of St. Luke's, Dixon, on the 5th, the Rev. Dr. Rushton taking the duty at Grace Church. Mr. Ericsson, however, returns for the remaining Sundays of January, as his resignation at Grace is not effective till Feb. 1. Temporary arrangements are being made for the interval up to Easter, when a new rector is expected for Grace.

THE COMMUNITY was shocked by the sudden death on the 28th of Mrs. Fannie G. D. Brown, wife of Major Taylor Brown of the 1st Reg. National Guard, a veteran of the Spanish-American war, and for several years past the efficient Secretary of the Chicago Church Club. She died a few hours after giving birth to a daughter. Her parents, Mr. and Mrs. Melville E. Dayton of Washington, D. C., were formerly residents here.

The funeral offices were said by the rector, the Rev. S. B. Pond, assisted by the Rev. C. H. Bixby; the interment being in Oakwoods Cemetery.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
New Rector at Plainville.

THE REV. H. B. PULSIFER, who became rector of the Church of Our Saviour, Plainville, with also the charge of St. John's mission in Forestville, last month, was previously settled in Maine. He received his early training in the parish of St. Margaret's and the Church of the Advent, Boston, where he was beloved by all. By a typographical error it was recently stated that Mr. Pulsifer was to labor in New Britain. Allow me to take this opportunity of correcting the mistake.

DELAWARE.

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

Death of Mrs. Willits—Memorial Window.

MRS. HORATIO N. WILLITS, widow of the late senior warden of St. Anne's Church, Middletown, passed away Dec. 14th. During the greater part of her life she was a most zealous and useful member of the parish and did much for its welfare.

A LEGACY of \$1,000, left by her husband, has just been paid into the Diocesan Clergy Relief Fund by Mrs. George H. Raymond of Smyrna.

ON SUNDAY, Dec. 28th, the Rev. H. Ashton Henry dedicated the handsome memorial window erected in Trinity Church, Wilmington, given by Gen. James H. Wilson in memory of his wife. Upon the outbreak of the Spanish war, General and Mrs. Wilson spent some time in Cuba, in whose people Mrs. Wilson learned to feel a deep interest and to whom she did many acts of kindness. While at Matanzas she was burned to death, her clothing having ignited from a match on which she stepped. Widespread sympathy was aroused by her tragic death. This window, which is a real work of art, is a strikingly appropriate memorial. It represents the Angel of Compassion busy in works of mercy. It is the work of the Tiffany Glass Company, and bears the following inscription: "In Loving Memory of Ella Andrews, Wife of James Harrison Wilson, Born at Stockford near Wilmington, Delaware, July 13, A. D. 1846; Died at Matanzas, Cuba, April 28, A. D. 1900."

EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

THE REV. JOHN H. GRIFFITH, JR., of Kinston, N. C., is visiting some of the Northern cities in the interest of the missions within and around Kinston. Bishop Watson cordially endorses Mr. Griffith's appeal.

GEORGIA.

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

Fire at Carrollton.

THERE was a narrow escape from burning of the little church of St. Margaret's, Carrollton, on a Sunday morning in December. The day being cold, a rousing fire had been kindled in the stove, and the stove pipe became so overheated as to set fire to the roof. Ladders and help were quickly brought and the flames extinguished with slight damage to the building. A lady visitor generously contributed funds to defray the cost of repair.

LONG ISLAND.

Consecration of Dr. Burgess.

THE CONSECRATION of the Rev. Frederick Burgess, D.D., is appointed to take place in Grace Church, Brooklyn Heights, on Wednesday, Jan. 15th. The Bishops of New York,

Albany, and Michigan are named as consecrators, the Bishop of Albany as preacher, the Bishops of Massachusetts and Connecticut as presentors, and the Rev. S. D. McConnell, D.D., as deputy registrar.

LOS ANGELES.

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

City Notes—Death of Rev. M. H. Martin.

THE BISHOP of Los Angeles was called to the Atlantic Coast by important Church business on the day after Christmas, and will be detained for several weeks. He will visit Washington, to confer with the proper department of the Government, on behalf of the Indians of Southern California.

A BEAUTIFUL processional cross has just been presented to the Church of the Epiphany, Los Angeles, by a lady of San Francisco who, during a visit to Los Angeles some months ago, was present at several services in this church, and has now presented the cross as a mark of her appreciation of the boy choir.

THE REV. MARCUS H. MARTIN died on the night of December 28th after a very brief illness. He had been requested to preach on Christmas Day at All Saints', Pasadena, and while preparing his sermon on the day before Christmas he was suddenly stricken with congestion of the brain.

Mr. Martin's early life was spent at Troy, N. Y. He was educated at Union College, Schenectady. He was a man of fine classical attainments, and of much literary ability; and had occupied prominent positions as an educator. For a long period he was Superintendent of the State Model School at Trenton, N. J.; and later he was for nine years principal of the Female Seminary at Detroit, Mich. He entered the ministry of the Church in 1875, under Bishop Scarborough of New Jersey. He will be warmly remembered by the people of Trinity Church, Toledo, Ohio, where he was assistant minister during the rectorship of Bishop Atwill. Afterwards for four years he was rector of St. Mark's Church, Grand Rapids, in the Diocese of Western Michigan. Impaired strength consequent upon an attack of grippe compelled him to resign and seek a milder climate, and in 1897 he came to Los Angeles. His indomitable spirit kept him at work, and about two years ago he became vicar, or assistant, to the Rev. G. T. Dowling, D.D., rector of Christ Church, who bears strong testimony to him as a "valuable and popular assistant in the work of the parish."

The burial service was held in Christ Church, Los Angeles, in the afternoon of December 31st, seventeen clergy being present in cassock and surplice. The rector, the Rev. Geo. Thos. Dowling, D.D., officiated, assisted by the Rev. Henderson Judd, Bishop's chaplain, and the Ven. Archdeacon Trew.

Mr. Martin was 69 years of age. He leaves a widow and one daughter.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Natchitoches — Lafayette — Lake Providence — Woman's Auxiliary.

IT IS HOPED soon to have a mission or parochial conference at Natchitoches, by the Rev. Chas. Thorp, at which Holy Communion will be celebrated in the morning and addresses given at night.

THE FIRST regular services in the new Church of the Ascension, Lafayette, was held on the Feast of the Circumcision. The Rev. C. C. Kramer was greeted by an unusually large congregation, and preached an able and eloquent sermon.

A FEW Sundays ago, after previous announcement, a special offering was taken up at Grace Church, Lake Providence, consisting of gold, silver, and precious stones. These are to be used in making a chalice, and so

liberal were the people that a most handsome chalice is assured. The Rev. Mr. Slack, who has charge of this parish, reports new life in his four missions.

THE CHURCH BUILDING at Crowley is now completed and presents a fine appearance. The Rev. H. R. Carson has been giving the people as much of his time as he could spare, but the town is somewhat distant from his parish at Franklin. The Sunday School meets regularly, however, and interest is thus kept alive. It is hoped Crowley may unite with some parish and receive more frequent ministrations.

THE WOMAN'S AUXILIARY held a very interesting meeting lately at which addresses were made by Dean Wells, the Rev. B. Holley, and the Rev. J. W. Moore. There was an excellent attendance, and the reports from Mrs. Dr. Richardson, Miss Greenwood, Miss Babcock, and others, were very encouraging. The reports showed \$402.75 raised.

MARYLAND.

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

Death of Mrs. Needles.

MRS. CATHERINE BAKER SENSENEY NEEDLES died Friday, Dec. 27, 1901, at a sanatorium in Baltimore. She was a daughter of Jacob and Catherine Baker Senseney of Winchester, Va., and was born at the homestead, "Edge Hill," in the Suburbs of Winchester; May 15, 1835. She was married to Charles Edward Needles of Baltimore, Nov. 15, 1855, and has lived in this city ever since. Mr. Needles died in 1895. She leaves no children. One brother, Mr. Edward Senseney, survives her. Mrs. Needles was for many years one of the managers and secretary of St. Peter's Orphan Asylum and of the Ladies Auxiliary of the Boys' Home Society, also of the Industrial Home and Home for Mothers and Infants, and was associated with the Dorcas Society and the Woman's Auxiliary of Grace Church. Her funeral took place Saturday afternoon, December 29, from Grace Church.

The will of Mrs. Needles states that it is the desire of the testatrix that all of her real and personal property be converted into cash and left in trust to the Safe Deposit and Trust Company, to be applied to the following uses, among others: \$5,000 to the Convention of the Diocese of Maryland, with the request that the legacy be known as the "Catherine Senseney Needles Scholarship," the interest to be used in educating young men for the ministry; \$5,000 to the trustees of the Protestant Episcopal Education Society in Virginia, with the same request; \$1,000 for the erection of a memorial window in Christ Church, Winchester, Va., to Jacob and Catherine Senseney, parents of the testatrix. The subject represented is to be "The Faithful Steward," and the window is to be similar to the one in Grace Church, Baltimore; \$100 for the erection of a brass altar cross in Christ Church, Winchester, Va., in memory of Charles F. Needles, husband of the testatrix; \$1,000 to Grace Church, Baltimore, with the request that the income be used to keep in repair and decorate with flowers the memorial window in the church to Charles Senseney Needles, son of the testatrix; \$5,000 to the Church Home and Infirmary in Baltimore for the support of free beds; \$2,000 to the Home for Incurables to furnish a room to be called the "Catherine Senseney Needles Room," the balance to be used for the support of the corporation; \$1,000 to the Boys' Home Society, the income to be paid semi-annually to the lady managers as the donation of the testatrix; \$1,000 to the Charity Organization Society; \$1,000 to the Domestic and Foreign Mission Society, to be used in the domestic field; \$1,000 to the Convention of the Diocese of Maryland, to be used for the disabled and superannuated clergy fund. The residuary leg-

ates are Grace Church, Baltimore, and Christ Church, Winchester, Va., to be divided equally between them.

The will states that the requests made as to the various legacies are not to impair in any manner the absolute character of the gifts to the corporations named.

MILWAUKEE.

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

The Cathedral.

ON THE eve of the Epiphany, being Sunday, incense was ceremonially used for the first time at All Saints' Cathedral. At the *Magnificat* the thurible was handed to the Bishop, who, vested in cope and mitre, censed the altar. Afterward, returning to his throne, the Bishop, the choir, and the congregation were censed by the thurifer.

MINNESOTA.

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

Bishop Whipple Memorial—The Bishop against Division of the Diocese—Two Deaths.

FIVE THOUSAND DOLLARS have been contributed towards the "Bishop Whipple Memorial"; \$7,000 more is still required before the contemplated monumental tower can be erected. Bishop Edsall issues the subjoined letter regarding the memorial tower:

"Many excellent suggestions have been made with regard to erecting some suitable memorial to Bishop Whipple. And, indeed, there may well be not merely one but many appropriate memorials to the life and work of this many-sided man. As a private citizen, as the great apostle to the Indians, as an educator, as the Bishop and shepherd of souls, as the typical and picturesque representative of the development of this great commonwealth, Bishop Whipple is entitled to be held in lasting remembrance; and any project which seems adapted to commemorate any of his great characteristics and achievements cannot but commend itself, so far as it may be practicable, to all who knew and loved him.

"But whatever other memorials may be planned, it seems to me that the first thing to be done is to complete the monument over his grave. This should be done, moreover, by general contributions from the clergy and laity of the Diocese.

"By Bishop Whipple's own request his body lies under the altar of the diocesan Cathedral. His closing years were made happier by seeing the work begun upon the imposing Whipple tower which was to render more sacred the Cathedral around which his manifold prayers and labors had centered. In his last days he could look out from his window and see the fair stones and tracery each day becoming more clearly outlined against the evening sky.

"How preëminently appropriate is it, then, that by the voluntary contributions of the clergy and laity of his Diocese, this tower, which now becomes the monument over his grave, should be pushed to immediate completion; so that at the next diocesan council succeeding his death, it may be dedicated with appropriate ceremonies.

"The local congregation at Faribault has already contributed most liberally; and this, with some other gifts from Bishop Whipple's friends, has rendered possible the work thus far done.

"As Bishop Whipple's successor, I therefore appeal to all the clergy and laity of the Diocese of Minnesota, as well as to any other friends of Bishop Whipple who may be disposed to join us, to send contributions for this purpose to Dean Slattery at Faribault. And in order that the appeal may be given an official diocesan character I have the endorsement of the Standing Committee.

"SAMUEL COOK EDSALL,

"Bishop of Minnesota."

BISHOP EDSALL'S family are now at the Hotel West, Minneapolis. They expect to

move into the episcopal residence shortly. Regarding the agitation now going on for a division of the Diocese the Bishop says:

"I shall oppose any tendency to divide the Diocese, and especially to separate Minneapolis and St. Paul. I believe that the Twin Cities ecclesiastically are one and should remain in the same Diocese. There has been some agitation pointing to division, and my efforts will be to check the tendency in that direction. One of my objects now is to show that by establishing headquarters in the Twin Cities the work of the Diocese can be done by one man. At least I hope to have the strength to show that such is the case. There is a tradition that the Diocese entails too much work upon one man, but I do not so consider it."

ON DEC. 21st, Hiram Benedict, Secretary of St. Peter's Church, St. Paul, and Mrs. Emily Frances Blakeslee, a faithful member of the same parish, entered into eternal life. Mr. Benedict was a member of the B. S. A. and a very promising young man. Two deaths coming on the Eve of the Nativity, cast a gloom over the parish.

BISHOP EDSALL will make St. Clement's Church, St. Paul, his Pro-Cathedral, and the Rev. E. Dray will continue to represent the Bishop as his vicar. This announcement to Churchmen in St. Paul gives great satisfaction. The Cathedral at Faribault will continue to be recognized as the Cathedral of the Diocese. The Bishop also says that, in his opinion, Seabury Divinity School should be located at "Midway,"—that is, between the Twin Cities. Students would then have the advantage of the facilities afforded at the State University and the benefit of the libraries of the Twin Cities, and would come into touch with the great life of the two cities.

MISSOURI.

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

Dr. Holland's Anniversary.

THURSDAY, Jan. 9th, was the 30th anniversary of the rectorship of the Rev. Robert A. Holland, D.D., at St. George's Church, St. Louis, and a reception was planned to be tendered the rector on that evening at the parish house. Ten ladies of the congregation comprised the committee of hospitality.

NEWARK.

Death of Rev. James Cameron.

THE REV. JAMES CAMERON, rector of the Church of the Ascension, Jersey City, died from blood poisoning on Dec. 27th. He had sustained a cut on his right leg, made with a chisel about two weeks previously while working about his house. Mr. Cameron was an Englishman by birth, born Sept. 27, 1834. He came to this country with his parents when only eight years of age, and was ordained by Bishop Kip of California as deacon in 1860 and as priest in 1861. His work in California consisted of the charge of the mission at Dolores and the parish of St. Paul's, Benicia, after which, in 1866, he removed to New Jersey to become rector of the Church of the Mediator, Edgewater, and in 1887 accepted the charge of his last parish, the Ascension, Jersey City.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

A Correction—Burial of Senator Sewell—Semi-Centennial at Plainfield.

OUR ATTENTION is called to the fact that in our report of the installation of a vested choir at Gibbsboro, the text of the sermon preached by the Rev. Alden Welling was erroneously stated as I. Cor. xv. 16, whereas it should have read, I. Chron. xv. 16.

ONE OF THE MOST impressive funerals ever witnessed in Camden was that of Wm. Joyce Sewell, who in his three-fold capacity of soldier, railroad man, and United States Sen-

ator, was known at least by reputation by every resident of the Commonwealth. The burial took place on Dec. 31. Infantry, cavalry, and artillery were present; business and political circles, railroad and banking elements, made the funeral one in which practically the entire community was interested. Senator Sewell was for many years a vestryman of St. Paul's, Camden. The services, which took place from the Sewell residence, were conducted by the Bishop of the Diocese, assisted by the rector of St. Paul's. The parish choir rendered the hymns. The cortège occupied fifty minutes in passing a given point. Members of the Sewell family, the Congressional committees, and Governor Voorhees and staff, accompanied the coffin to the grave, where the rector of St. Paul's read the committal service.

ON JANUARY 12th, First Sunday after Epiphany, Grace Church, Plainfield, will observe the semi-centennial of the parish. There will be an early celebration of the Holy Communion at 7:30; Litany, with sermon by the Bishop of the Diocese, and Holy Communion, at 10:30, Golden Offering to pay off mortgage debt; children's service at 3 P. M.; evening prayer and sermon by the Rev. R. G. Quennell, only surviving ex-rector. On Monday evening a parish reception in the parish house.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Gift to Bishop Mann.

SHORTLY before the departure of Bishop Mann from Kansas City he was the recipient of a most beautiful episcopal ring, the gift of friends, presented to him on New Year's Day. The ring is of massive gold, set with an amethyst face of purple. The heavy setting is chased in oak leaves, the badge of the Scottish clan of Macdonald, from which Bishop Mann's father was descended. One side of the setting bears a wheat sheaf, with the cross emerging, which is the seal of the Cathedral of North Dakota. The reverse side has a plain Latin cross. Around the setting are chased three gold cords, emblematical of the three-fold cord of Faith, Hope, and Charity. The amethyst bears the usual crest of the Bishop's mitre. The coat of arms on the shield below is quartered by a St. Andrew's cross, the Scottish emblem. In the quarterings are the oak leaf of the Macdonald clan, the falcon of the house of Schuyler, Bishop Mann's mother's family, and the wheat sheaf of the State of North Dakota. The shield also bears a canton with the Bishop's crozier.

The ring was designed by R. H. Cram of Boston, an architect of fame, the leading American expert in heraldry. Inside, the ring is engraved with the inscription: "Cameron Mann, December 4, 1901. From Friends."

BISHOP MANN began his ministrations in North Dakota on the first Sunday in the New Year, when he was solemnly enthroned at the Pro-Cathedral.

OHIO.

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

Cleveland Notes.

THE REV. DR. LLOYD celebrated the third anniversary of his rectorship of St. Mark's, Cleveland, on the First Sunday after Christmas. The services were many and beautiful and the congregations large and enthusiastic. The sermon at the choral celebration of the Holy Eucharist was a resumé of the three years' work. Among other interesting statistics furnished were that he had presented 153 persons for Confirmation during his rectorship and that the communicants had increased from 199 to 425.

St. MATTHEW's mission, Cleveland, under the pastoral care of the rector of St. Mark's,

was freed from debt on Christmas Day by the gift of a canceled mortgage from ex-Mayor and Mrs. Felton, the constant benefactors of this rapidly developing work.

ARCHDEACON WEBBER's mission at St. Mark's, Cleveland, was a season of great refreshment to the members and friends of the parish and to those from outside who attended it. Three services were held every day. The meditations, instructions, and addresses of the famous missionary were all remarkable for strength, learning, and beauty. The congregations increased from the beginning of the mission until the end when many were unable to secure admission to the church. Deep impressions were made, great interest enkindled, and much benefit must follow the work done and so well done by Archdeacon Webber.

OREGON.

B. W. MORRIS, D.D., Bishop.

New Church at Portland.

WORK is progressing satisfactorily on the new St. David's Church, Portland, the walls having been lathed and plastered. The ceiling, of natural wood, harmonizes with the open trusses which support the roof. It is now in place. It is found that the acoustics of the building are quite satisfactory. It is hoped that the structure will be ready for services by Easter.

PENNSYLVANIA.

O. W. WHITTAKER, D.D., LL.D., Bishop.

A Bishop Coadjutor to be elected—Fire at St. Timothy's—Generous Gift at Holy Aposiles—The New Year.

BECAUSE of a report made to several members of the Standing Committee by the physicians in attendance upon Bishop Whittaker, as to his serious illness, that body held a special meeting on Dec. 17th and unanimously passed the following resolution:

"Resolved, That the Standing Committee, profoundly grateful for the faithful and untiring labors of our beloved Bishop, and desirous to prolong his life and usefulness as long as possible, do earnestly request that he rest entirely for a full year from all work. In order that he may do this without anxiety to himself, or detriment to the Diocese, we most respectfully recommend that the Bishop, at his discretion, call

BUILT A MONUMENT.!

THE BEST SORT IN THE WORLD.

"A monument built by and from Postum," is the way Mr. J. G. Casey of Ayers, Ill., describes himself. He says:

"For years I was a coffee drinker until at last I became a terrible sufferer from dyspepsia, constipation, headaches and indigestion, and was a physical wreck.

"The different kinds of medicine I tried did not cure me, but finally some one told me I must leave off coffee and take up Postum Food Coffee. I was fortunate in having the new coffee made strictly according to directions, so that, from the start, I liked it. It has a rich flavor and I made the change from coffee to Postum without any trouble.

"Gradually my condition changed. The old troubles disappeared and I began to get well again. My appetite became good and I could digest food. Now I have been restored to strength and health. Can sleep sound all night and awake with a fresh and rested body. Everyone who meets me comments on my getting so fat and rosy.

"I am really a monument built by Postum, for I was a physical wreck, distressed in body and mind, and am now a strong, healthy man. I know exactly what made the change, it was leaving off coffee and using Postum."

Mellin's Food

does not overtax the infant's stomach with insoluble, indigestible or unsuitable material.

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

Mellin's Food Co., Boston, Mass.

The Fair Southland,

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

Southern Railway.

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

Unexcelled Service

to Florida and all Southern tourist points.

"The Florida Limited"

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

35 Hours En Route,

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

Another Limited Train,

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

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

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

"Chicago & Florida Special"

will be inaugurated, running through sleepers, solid,

Chicago, to St. Augustine, Fla

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

South Carolina Interstate and West Indian Exposition.

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

Winter Tourist Tickets

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

WRITE OR CALL ON.

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

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

a special convention of the Diocese to elect a Bishop Coadjutor. Believing that by this means the Bishop will the more speedily regain his health and secure such assistance as he ought to have hereafter in discharging the arduous duties of his Episcopate, we offer him our affectionate sympathy in his sickness, and assure him of our prayers for his speedy recovery."

This resolution was sent to the Bishop, who replied by a letter dated Dec. 28, which was presented to the Standing Committee at a special meeting, held Dec. 30, and is as follows:

"DEAR BRETHREN:—The extract from the minutes of your meeting of December 17th is before me. I am more grateful for this expression of your sympathy, affection, and esteem than could be told in words. What you have said I regard as the expression of the whole Diocese, and it is only another more striking instance of the consideration, thoughtful kindness, and loving regard which you have been showing to me during the fifteen years that have passed since I came here to be your Bishop. You have been patient with me in my infirmities; you have been generous to me in my needs; you have been sympathetic with me in my sickness. My heart has been knitting to you more and more closely as the years have gone by, and my strongest desire is that the remaining portion of my earthly life may be so spent as will serve most to promote the spiritual health and strength of the Diocese, as a corporate body, and in its entire undivided membership.

"I thankfully accept your request to rest from all work for a year, and I name January 1, 1902, as the time when the year shall begin, reserving only the option to take up active work in the Diocese again at the expiration of nine months, should my health at that time appear to be fully restored.

"I fully approve your suggestion regarding the election of a Bishop Coadjutor, and hand you herewith the canonical call for a special convention.

"Praying that the God of wisdom may overrule all our doings for the glory and salvation of His people, I am

"Your affectionate Bishop,

"O. W. WHITAKER."

The special convention is summoned for Feb. 4th at 11 A. M. at St. Luke's-Epiphany.

AT CALVARY Monumental Church, West Philadelphia, there was held, near the midnight hour on Tuesday, 31st ult., a penitential service. The church was crowded. After midnight there was a choral celebration of the Holy Eucharist, with the new rector, the Rev. Alden Welling, celebrant.

IN REPLY to a request for a sentiment on the occasion of the new year, Bishop Whitaker, among others, writes:

"I cannot add much more to my Christmas greeting than that I trust those who have thought so kindly of me may have a Happy New Year."

DURING the Christmas entertainment at St. Timothy's Church, Roxboro, on Saturday, Feast of the Holy Innocents, a Japanese lamp was accidentally dropped near the elaborately decorated Christmas tree, which blazed furiously. The self-possession of the Rev. R. E. Dennison, the rector, and of his assistants, prevented a dangerous panic. The loss was about \$50.

MR. GEORGE C. THOMAS, accounting warden of the parish of the Holy Apostles, Philadelphia, has given to his young friends a splendid Christmas present, the Cooper Battalion Hall and Gymnasium, which was opened on Sunday evening, 29th ult., the Sunday Schools and Bible classes holding their Christmas festival there. The great hall, decorated with festoons of evergreens and National flags, was crowded to its utmost capacity. After the processional hymn by the choir, evening prayer was said, after which several musical selections were rendered. Mr. Thomas made an address, in which he said it was an unspeakable gratification to him that he had been able to place the building at the disposal of the parish. He gave it to his Father in Heaven, and asked that it should be kept for the purposes he had sug-

gested after he should have departed this life. He did not feel that he could rest if its first use had not been of a religious character, and was glad it had been opened by the Sunday Schools and Bible classes. Mr. Eving L. Miller, associate superintendent, made a few remarks, as did also the rector. The structure is of brick, with ornamental brick courses in the Romanesque style of architecture, and is 150x70 feet in dimensions. It is of two stories: on the first floor is the main hall, 60x100 feet, to be used as a drill room and gymnasium. The east end is thoroughly equipped for parish work. On the second floor is the reading room and other large apartments. In the basement are two assembly rooms, bowling alleys, shuffle-boards, billiard and pool tables. At the end of the drill hall is a stage for amateur theatricals. The building is located on Christian Street, east of 23d Street, about one and one-half blocks west of the Church of the Holy Apostles. The young people connected with the Memorial Chapel of the Holy Communion will participate with those of the parish church in the opportunities offered in the building. Mr. Thomas retains the ownership of the new structure, and provides for its maintenance.

THE NEW YEAR was ushered in with all the noise that characterizes that event. The 25 bells in the tower of Holy Trinity Church, Philadelphia, helped to swell the music, and large numbers of people were entertained by patriotic airs which were rendered by the chimes.

BISHOP POTTER of New York is to take part in Philadelphia in the lecture course established by the Rev. Wm. L. Bull, formerly a priest of this Diocese, but now of Spokane, Wash., his general subject being, "The Modern Man and his Fellow Man." These lectures will be given at the Church House, as follows: Jan. 21, on "The Situation"; Jan. 23, "The Capitalist"; Jan. 28, "The Workingman"; Jan. 30, "The Consumer."

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.

WM. N. McVICKAR, D.D., Bp. Coadj.

Illness of Bishop McVickar.

BISHOP McVICKAR is reported to be quite ill in Philadelphia, where he spent the holidays, from a severe cold. It was stated on the 2nd inst. that he was much improved.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Gift to a Priest.

THE VESTRY and parishioners of Christ Church, Lead City, have presented the Rev. J. H. Dodshon with an address and purse of gold containing \$350, as a mark of their appreciation of his ministrations to them during the rector's absence abroad. Mr. Dodshon for five and one-half years was missionary in charge of Douglas and Lusk, Wyoming, and recently he received a call to take charge of those places again but has declined, and has accepted a call to St. John's Church, Grand Haven, Western Michigan.

SOUTHERN FLORIDA.

Deaconess Set Apart.

AT AN INTERESTING service held at the Church of the Holy Cross, Sanford, on New Year's Day, the festival of the Circumcision, Bishop Gray solemnly set apart as a deaconess Miss Harriet A. Parkhill, using substantially the service set forth by the Bishops of Pennsylvania and New York. The Bishop also celebrated the Holy Communion, and the sermon, a powerful plea for the wider use of the ancient ministry of deaconesses, was preached by the Rev. S. D. Day. Mr. Day considered the work of women given in the New Testament, and then traced the order from sub-apostolic and primitive times

The Value of Charcoal.

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

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

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

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

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

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

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

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

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

DIFFERENT children have different powers of digesting milk. Fed with the same milk, one child may thrive and another may not. Mellin's Food can be mixed with fresh milk in the proper proportions to suit different individual cases.

GILLOTT'S PENS,

THE MOST PERFECT OF PENS,

HAVE GAINED THE

GRAND PRIZE,

Paris Exposition, 1900.

This is the Highest Prize ever Awarded to Pens.

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no matter where it is. Send description and cash price and get my wonderfully successful plan. W. M. OSTRANDER, North American Bldg., Philadelphia, Pa.

5% FARM MORTGAGES
Iowa and Minnesota real estate. Full descriptions on application. If interested write J. S. Varland, Buffalo Center, Ia.

through the various ages of Church history. He also referred to the modern revival of the order in England and this country.

THE ANNUAL CONVOCATION is appointed to meet in St. Andrew's Church, Tampa, on Wednesday, Jan. 29th.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
Progress at Havana.

AT A VISITATION of St. Barnabas' Church, Havana, on the Sunday after Christmas, the Bishop blessed a beautiful processional cross given by Mrs. A. Conwell as a memorial for her late grandson, Claude, who entered into rest in March, 1899. The Bishop confirmed a class of eight, afterwards preaching a forcible sermon on the Stability of the Religion of our Lord. The men and boys of the choir have been vested through the unselfish kindness of the guild ladies, who not only furnished the material but also made the vestments just before Christmas. There is great hope that Havana may, by earnest work, become a parish before another Synod. An altar guild has been formed and a branch of the Woman's Auxiliary, and a guild of little girls to work for the Orphanage will be organized very shortly. Energetic work counts.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.
Devotional Service—New Divorce Law.

ON THE evening of Dec. 31st a devotional meeting for communicants was conducted at St. Paul's Church by the Bishop, to which others besides those of the parish were invited. The Bishop, in the course of his remarks, explained the aims of the Communicants' Fellowship. At the Church of the Epiphany, St. Margaret's, and some others, services were held from 11 to 12 on the last night of the year, but the observance was not so general as at the close of the century, a year ago. The celebration for the Feast of the Circumcision and New Year's morning at St. John's, was for the first time at an early hour, and was a very bright and remarkably well attended service. The organist and a volunteer choir were present, and the rector spoke a few words of counsel and kindly greeting.

THE REV. W. R. TURNER, rector of the Church of St. Michael and All Angels, recently delivered a most interesting lecture entitled "An Evening in England," in the parish hall of his church. It was based upon his visit to his native land, last summer, and was illustrated by many beautiful lantern views of the cathedrals, abbeys, castles, and other buildings, and lovely rural scenes. Many who enjoyed the lecture wished that it might be heard in a larger hall by a more numerous audience, and Mr. Turner has consented to repeat it on Jan. 22d, for the benefit of the Woman's Auxiliary, in Trinity parish hall, kindly given for the purpose by the Rev. Dr. Williams.

A COMMUNICATION appeared recently in one of the local papers from the Rev. Dr. McKim, in relation to the new Divorce Law for the District of Columbia, which went into effect at the beginning of the year. It is a vast improvement on the old law, allowing only one cause for absolute divorce; and there has been a movement started to secure its repeal or change by Congress. Dr. McKim shows that the Christian sentiment of the community is against any such effort; and states that at a meeting of the clergy of the Church, a strong protest against repeal was unanimously adopted, adding that the same course had been taken in meetings of the Presbyterian and Methodist ministers of the city.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
New Rector at Kalamazoo.
THE REV. ROGER H. PETERS assumed his

new duties as rector of St. Luke's Church, Kalamazoo, on Jan. 1st. Mr. Peter's is a native of Versailles, Ky., and a graduate of Kenyon College, where he took the degree of B.A. in 1885, and of the University of the South in 1888. He was ordained by the Bishop of Kentucky as deacon in 1888 and as priest in 1889, and began his ministry as assistant at Christ Church, Louisville. He was afterward for two years rector of St. Andrew's, Oakland, Calif., then of St. John's Church, Lexington, Ky., after which he went to the Diocese of Indiana as rector of St. Paul's Church, New Albany, and was appointed Dean of Grace Cathedral, Indianapolis, by Bishop Francis soon after the latter entered upon his episcopate.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.
Gifts at Thayer.

THE BEAUTIFUL memorial altar and reredos given to Holy Trinity Church, West Plains (the Rev. Edmund A. Neville, rector), by John W. Leonard, in loving memory of his late wife Florence, have recently been placed in the church. The work, which is a copy in solid oak of a marble altar in one of the New York churches, was done by Alfred Thieme, a Bavarian wood-carver, living at West Plains. The architecture is Gothic, and is very handsome. The reredos is ten feet high, surmounted with a cross; the altar six feet long. Both are richly carved. The church, the corner stone of which was laid last May, is all paid for, and cost \$2,500. It will be consecrated by Bishop Tuttle in the early spring.

CANADA.

New Year's Services—Day of Intercession—
Notes of the Dioceses—Religious Census.

New Year's Service.

THE SERVICE held at midnight, to mark the passing of the old year and the coming in of

HILL BROOK FARM.

THE OWNER COMMENTS ON GRAPE-NUTS.

A farmer with his out-of-door work might have reason to expect more than the average of good health if he would use proper food and have it well cooked, but many of them, in middle age, suffer torments from dyspepsia, and following that a weakened nervous system.

To show the value of a change in food we quote from a letter written by L. Flagler, owner of Hill Brook Farm, Charlottesville, Va.

"I have spent a very considerable amount of money in trying to cure my stomach trouble with medicines, and have changed climate several times. About two years ago I was taken worse. My heart and kidneys gave me much trouble. I could not sleep nights. Was very nervous, thin, and discouraged. Finally I changed my food and began taking Grape-Nuts Breakfast Food. This agreed with me and I thought I could see my way out, so I stuck to Grape-Nuts for a year and a half and gradually the old troubles have disappeared.

"I have made splendid progress in health and strength, sleep well, and can now do a good day's work for a man of fifty years.

"I know that Grape-Nuts caused the change, and although I am now able to use other food as I like, still I stick to Grape-Nuts because I know how it nourished me, and besides, wife and I both like the food.

"She says nothing has helped her nervous system like Grape-Nuts. We buy the food by the case and are very enthusiastic in regard to it."

It is plain that nervous, worn out people can be brought back to health by using Grape-Nuts.

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This book was made at the suggestion of the Bishop of Western Michigan, who keenly felt the necessity, as have all other Bishops. We submitted a copy to Bishop Gillespie, and received the following letter:

EPISCOPAL RESIDENCE,
Grand Rapids, Mich.

DEAR SIRS:

I am exceedingly pleased with your Parish Register. You have met a great want admirably. I shall do all in my power to get our small Parishes and Missions to secure them.

You have made the price much lower than I had supposed such a book could be produced for. Yours very truly,

GEO. D. GILLESPIE.

Bishop Nicholson calls attention to the Register in *The Church Times*:

Let us gratefully chronicle here, for the benefit of our clergy, the filling of a long time need, and a parochial want. We have so often been asked—where can we get a good, complete, and yet reasonably cheap, Parish Register? It has hitherto been a question not capable of an answer. They could not be had—except at an unreasonable, indeed an extravagant, price, \$5.00 or \$10.00; and quite beyond the limits of our poorer congregations.

But The Young Churchman Co., Milwaukee, have at last "cracked this nut," and solved our problem. They have issued, and now can distribute, a most excellent Parish Register, specially got up for this use, and this use only. It is large, strong, well bound, properly marked for all parochial uses, indeed, thorough and complete in every way. We cordially commend it. The price is but \$2.75. We would like to see them in every parish and mission, where the Record Books are often shabby and incomplete, and where the many memoranda of parish registration are most improperly kept.

The Missionary Bishop of South Dakota had also desired such a book, and wrote as follows: I have received the Parish Register, which strikes me as capital. In price, arrangement and general appearance, it is a great achievement. You have made us all your debtors.

Yours very truly,

W. H. HARE.

Bishop Vincent writes in *The Church Chronicle*:

AN EXCELLENT PARISH REGISTER: An insufficient or carelessly kept parish register is not only a shame, but a wrong. The Church's law requires a clergyman to be particularly careful in such records for the Church's sake. He ought to have pride enough to do it for his own sake. It may be of the utmost importance for his people's sake. Such a record has legal value in the matter of births, deaths, and marriages. Every clergyman ought to be interested in having the best register of the kind that can be had. One recently issued by The Young Churchman Co., 412 Milwaukee Street, Milwaukee, Wis., is very orderly and complete. It is not unreasonably expensive. The prices are \$2.75, \$5.50, \$8.00, according to the size. If you have no parish register, or an old one, send for a catalogue of prices, etc., and buy one of these. It will give you satisfaction.

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the new, at St. George's Church, Montreal, was very impressive. The new peal of bells played "Days and Moments Quickly Flying." Principal Hackett of the Diocesan College gave the address for the year just closing, the Rev. Dr. Dyson Hague next, and then, after the New Year had been rung in, Dean Carmichael gave one on the year just beginning. Services at the same time were held in other of the city churches.

Special Day of Intercession.

ARCHBISHOP BOND appointed the last Sunday in the year as a day of special intercession in all the churches in his Diocese for the speedy termination of the South African War. Prayers were offered up for the Second Battalion Canadian Mounted Rifles, then at Halifax on their way to the front.

Diocese of Toronto.

BISHOP SWEATMAN held an ordination in St. Alban's Cathedral, Toronto, on the Sunday before Christmas, when one candidate received deacon's orders. The Bishop of Alaska preached on Christmas Day in the Cathedral to a very large congregation.—A WINDOW was unveiled and dedicated in St. James' Cathedral, Toronto, Dec. 15, in memory of members of the Jarvis family.

Diocese of Huron.

THE PARISH of Berlin, which was vacant by the departure of the Rev. Carl Smith to Washington, is to receive the Rev. W. J. Andrew as rector. He has lately received the appointment. It has been decided to create a new parish of Dover and Mitchell's Bay, which arrangement will commence at Easter, 1902.

Diocese of Ontario.

THE LATE Ven. Archdeacon Bedford-Jones bequeathed to the Church of St. Mary Magdalene, at Napanee, the sum of \$100 to buy certain needed articles.

Diocese of Nova Scotia.

A SUBJECT under consideration at present is the confederating of the various colleges of the maritime Provinces. The Bishops of Nova Scotia and Fredericton were appointed members of the committee to take steps in the matter, at the recent meeting of the Board of Governors of King's College, Windsor, at the Church of England Institute, Halifax.

W. A. Notes.

THE OFFERING for the Algoma fund from the Toronto W. A. was reported at the December meeting as amounting to over \$1,200. Three new senior branches and two junior, were reported. The extra cent-a-day fund for the month was given towards building a church on the Piegan Reserve, Calgary. The Toronto semi-annual meeting will be held in the third week of January at Aurora. A new branch has been formed at St. Paul's Church, Palmerston, Diocese of Niagara. One new senior branch has been formed in the Diocese of Ontario and a junior branch organized in connection with St. Peter's Church, Brockville, in the same Diocese.

Religious Statistics.

THE RELIGIOUS statistics of Montreal, Ottawa, and Toronto, have been officially compiled by the Census bureau, and show that the Church of England stands first in Toronto, and second only to the Roman body in the other two cities. The reported strength of the principal bodies is as follows:

Religions—	Montreal.	Ottawa.	Toronto.
Baptist.....	2,043	1,673	11,913
Catholic (Roman) ..	202,109	31,310	29,004
Church of England.	23,934	10,017	62,407
Jews.....	6,748	397	3,078
Methodist.....	8,138	5,788	48,279
Presbyterian.....	18,919	8,025	41,638

Four hundred and nine persons in Toronto under the head of "Various Religions" include five described as of the Assembly of Christians, eighteen Believers, five Brother-

DOES NOT DISAPPOINT.

The New Discovery for Catarrh Seems to Possess Remarkable Merit.

A new catarrh cure has recently appeared which so far as tested has been remarkably successful in curing all forms of catarrh, whether in the head, throat, bronchial tubes, or in stomach and liver.

The remedy is in tablet form, pleasant and convenient to take and no special secrecy is maintained as to what it contains, the tablet



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Whether the catarrh is located in the nose, throat, bronchial tubes, or stomach, the tablets seem to act with equal success, removing the stuffy feeling in head and nose, clearing the mucous membrane of throat and trachea from catarrhal secretions, which cause the tickling, coughing, hawking, and gagging so annoying to every catarrh sufferer.

Nasal catarrh generally leads to ulceration, in some cases to such an extent as to destroy the nose entirely and in many old cases of catarrh the bones of the head become diseased. Nasal catarrh gradually extends to the throat and bronchial tubes and very often to the stomach, causing that very obstinate trouble, catarrh of the stomach.

Catarrh is a systemic poison, inherent in the blood, and local washes, douches, salves, inhalers, and sprays can have no effect on the real cause of the disease. An internal remedy which acts upon the blood is the only rational treatment and Stuart's Catarrh Tablets is the safest of all internal remedies, as well as the most convenient and satisfactory from a medical standpoint.

Dr. Eaton recently stated that he had successfully used Stuart's Catarrh Tablets in old chronic cases, even where ulceration had extended so far as to destroy the septum of the nose. He says: "I am pleasantly surprised almost every day by the excellent results from Stuart's Catarrh Tablets. It is remarkable how effectually they remove the excessive secretion and bring about a healthy condition of the mucous membranes of the nose, throat, and stomach."

All druggists sell complete treatment of the Tablets at 50 cents and a little book giving the symptoms and causes of the various forms of catarrh, will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

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hood, sixty-four Christian Brethren, 235 Christian workers, twenty-five Church of God, four Church of Zion, nine Church Workers, two Faith Healers, two God in Christ, fourteen Gospel Meeting, six House of Israel, two Missionary Alliance, four Orthodox, three Religion of Love, two Seekers After Truth, and one each of Ark of the Covenant, Bethany Church, Dutch Reformed, Following Christ, Millennial Dawn, New Era, Philosophist, Pantheist, and Rationalist.

Montreal has under the same heading one Manichean and one Rationalist and six Humanitarians. There are 46 bodies noted in addition to these sundries. No Atheists are reported in Ottawa, 8 in Montreal, and 4 in Toronto. The total populations given, are: Montreal, 267,730; Ottawa, 59,928; Toronto, 208,041.

The Magazines

THE *Nineteenth Century and After* for December opens with a rather remarkable article, "A Message from America," by Sir Wemyss Reid, who recently spent some few weeks among us. He seems to have gauged American opinion of British affairs quite accurately, and he writes his impressions frankly. One of the most interesting articles is "Marriage and Modern Civilization," by W. S. Lilly. Of course Mr. Lilly writes from the Roman Catholic point of view, though we are not disposed to quarrel with him for that, but only for the implied claim that Rome has always been as consistent in her practice as she has in her teaching in regard to the sacredness and indissolubility of Holy Matrimony. The argument that the stability of civilized institutions and the progress of the people of civilized nations depends upon faithfulness to the divine law of marriage is very forcibly urged. "The Field of the Print Collector," by Frederick Wedmore, is an enjoyable paper. "How to Put an End to Professional Crime," by Sir Robert Anderson, K. C. B., contains some rather startling statements, but as they are well supported by facts, they challenge the attention of sociologists and civic rulers. The reason "Why the Religious Orders Leave France," is given by J. G. Snead Cox, who tells a very different story from that of a writer in a previous number of this review. There are several other very interesting articles in this number, which is up to the usual level of the magazine.

THE *Westminster Review* for December is quite strongly "liberal", from cover to cover. The first article, by S. P. Kerr, on "The Paradox of Liberal Imperialism," is a severe criticism of Lord Rosebery and the other members of the Liberal party who profess to be Imperialists. There is a strong plea for the revival of those old Liberal principles which respected the integrity and autonomy of small nations. "Help to Ruined Farmers in South Africa," by Walter S. Cohen, is a thoroughly practical and suggestive paper on the use and value of the German Land Banks system. "A Plea for an Anglo-French Alliance," by Herbert M. Vaughan, is not such a Utopian proposition as might at first be supposed, though it has often been urged in vain, apparently. There is a long and very fair article on "The Deists of the Eighteenth Century," by John Max Altenborough. "Alfred Nobel: His Life and Will," by A. Edmund Spender, is a helpful sketch of an apparently contradictory but really consistent character. "The Alfred Medal of 1901," by Richard C. Jackson, is a brief account of the manner in which the newest Alfred Medal was designed from authentic sources. There are the usual notices of contemporary literature, besides several articles not here mentioned by title.

THE SISTINE MADONNA IN NEEDLE-WORK.

FAMOUS painters have sought to copy Raphael's "Sistine Madonna," but have laid their brushes down in despair. And what painters have failed to do with the brush one woman has accomplished with her needle.

Fraulein Clara Ripberger, of Dresden, has dared to create—it is nothing less than a creation—this picture a second time. She spent between five and six years on her work. From the beginning she had unusual difficulties to surmount, and when the great undertaking was finished, and noted artists came and looked, they would not accept the word of the artist until they had examined both sides of the canvas and recognized that every square inch of the work was unmistakably done by the needle alone. The contention that the eyes at least had been painted had to be abandoned. Not a brushful of paint had touched the picture. Filoselle silk of various colors, and in stitches of various lengths, had wrought the marvel. There is no suggestion of tapestry or Gobelin work. It is needle painting, not weaving, both in the flesh tones and expressions of the faces, and in the reproduction of the draperies. The soulful eyes of the Mother and the startled look of the Child are so admirably copied that one feels the full message of the spiritual truth, while the texture and color of the robes leaves nothing to be desired. The first exhibition of the embroidered Madonna had not closed before the merit of the work was publicly acknowledged. The King and Queen of Saxony came to view the picture and complimented the embroiderer.


From Germany the picture was taken to St. Petersburg, where a large sum was offered for it. The owner declined to sell, and carried her treasure to London, where it was exhibited at Marlborough House before the Prince and Princess of Wales. From London it was taken to the Paris Exhibition, and received the gold medal from the International Jury.—*Ladies' Home Journal*.

ON MISSIONS.

WE ARE NOT to be surprised that the progress of Missions is not faster. In all probability it is going on much faster now than in any previous age of the world. India is being brought to Christ more rapidly than Europe was in the first five hundred years. What seems slow work to us, while it is going on, will seem but the work of a brief interval, if the world should last another five hundred years, so that the history of our times might be a matter of memory. Not only is the work of conversion in India going on more rapidly than in Europe formerly, but it is being accomplished with much more individual reality. The Baptism of armies added many warriors to the Church militant but, probably, for the most part they had

Where Do You Live?

It makes no difference whether you live in the odorous atmosphere of a city, or on a dust covered plain; in the dry altitude of the mountains, or the moist air of the sea coast; in the frigid zone of the north, or the torrid heat of the tropics, you can get your biscuit, crackers and wafers perfectly fresh in the In-er-seal Patent Package. The only method known for preserving the flavor and crispness of delicate baking until it reaches the table.



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very little knowledge of the faith into which they were admitted. The Hindoo convert has to bear a persecution far more intense than the convert of the Apostolic age. The martyrs of Uganda will always stand out as forming one of the brightest narratives of Christian heroism, and the growth of Christianity in that region of Africa is probably without any parallel in the past history of the Church.

As we look forward to the development of the world and its inhabitants, so ready to assume an entirely new phase of international relationship, we ought to think what we are doing for the development of the cause of Christ and the glory of God in the future.

The falling away of Christendom from the faith will very likely be accomplished by a corresponding influx to the Church from the nations outside. The casting off the unfaithful and the ingathering of the alien go together in the Divine plan of governing the world. God does not depend upon our patronage, so that He cannot draw the heathen to Himself unless we commend His religion to them by our example. No. We must, alas! reproach ourselves as Christians for having behaved so unworthily of our calling while the heathen were looking on. Nevertheless they will accept God's truth in spite of our shortcomings. God does, however, demand it of all true and faithful Christians that by prayer and alms they will do what they can towards preaching through all nations the world-wide, the everlasting, Gospel. It is a question which the great Judge will put to us in the great day as an individual responsibility. "What hast thou done for the furtherance of the Gospel among the heathen?" All nations must be brought into the kingdom of our ascended Lord. Pleased shall everyone be in the great day, in proportion as they have helped forward this consummation.—*Cowley Evangelist.*

AMUSEMENTS OF THE CRUSADERS.

IN THEIR amusements Christians and infidels mingled very readily, writes Dana Carleton Munro in *The International Monthly*. During the truces, the two frequently engaged in jousts and proved one another's skill in horsemanship, in the use of the lance, in the wielding of the sword, and in the hurling of the spear. All, even the knights of the religious orders, entered with zest into these friendly rivalries. Both Christian and infidel were extremely fond of hunting and falconry. A long section in the Assizes is devoted to the laws concerning the latter subject. Ousama, in his autobiography, devoted many pages to accounts of hunting experiences and to the art of falconry. The crusading leaders took their hunting dogs and falcons with them as a matter of course when they set out on the holy war. As the close proximity of the enemy exposed both parties to constant attack, hunting agreements were made by which each might hunt in security on disputed territory. Gifts of dogs and hawks were interchanged, and friendships were sometimes formed because of the mutual interest in breeding hunting animals.

LAUGH AND LIVE LONG.

THACKERAY truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance, we find the world fairly full of cheerful people, glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail long regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy, laughter comes often. Too commonly, though, as childhood is left be-

hind, the habit fails, and a half smile is the best that visits the thought-lined mouth of the modern man or woman. People become more and more burdened with the accumulations of knowledge, and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, however, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of wisdom."—*Canadian Churchman.*

THE WAYS OF LOVE.

IN *Captain Bluit*, a novel by Charles Heber Clark ("Max Adeler") is the following bit of philosophy about love and lovers:

He led them through the Way of the Wilderness. Often it is a hard and bitter journey, with much wandering and stumbling and hunger and thirst; but the Power that prepared the highways of Life seems to have arranged that the finger-posts along the primrose paths shall rarely point to the Promised Land.

If love at its very best be indeed Love Triumphant, then there must be difficulty as the preliminary of conquest; there must be pang if felicity is to have the acuteness of ecstasy. If Sorrow's crown of Sorrow be remembering happier things, must it not be that the very crown of Joy, as one stands upon the mountain-top in the serene atmosphere of victory, is remembrance of the travail of the dreary journey across the desert?

The flowery bed of ease is never lifted heavenward; everything worth having costs, and the price paid for the highest things usually has in it some flavor of anguish. There is a strange kind of sweetness even in sorrow; and that human nature has some subtle craving for it, though we shrink from pain, is proved by the familiar fact that lovers who find Fate disposed to make their pathway smooth and to cover it with radiance, will have a pretext for a quarrel now and then so that there may be periods of gloom which will make the sunshine seem more glorious when it comes again.

IT IS OFTEN asserted that the word "altar" dropped out of common use by English Church people after the Reformation, and was a nineteenth century revival by the Oxford movement. The recently published report on the Duke of Portland's manuscripts (vol. vi, p. 173) gives an instance of how unfounded this assertion is; the second Earl of Oxford writing to his wife in 1738, and describing Winchester Cathedral, says: "King Charles I. gave the fine canopy over the altar, as also the fine Prayer Books for the service of the altar. I do not doubt but you remember the fine steps to the altar, the fine rail, and the extreme curious pavement composed of several sorts of marble." Lady Oxford, traveling in the North in 1745, records of Durham Cathedral, on p. 185: "Here are a great many rich copes which were worn by the monks, and are now worn by the Prebendaries of Durham."—*Church Times.*

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