

# The Living Church

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MILWAUKEE AND CHICAGO, JANUARY 25, 1902.

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## Editorials and Comments.

### The Living Church

With which are united the "*The American Churchman*,"  
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### MISSIONARY MATTERS AGAIN.

IT WOULD be as discourteous as presumptuous to pass over without notice, the fervent letter of the warm-hearted Bishop of Missouri, as also the statement of the energetic Dean of his Cathedral, and the other missionary letters, printed in this issue. If all Bishops were Tuttle and all priests were Davises, the problem of Missionary methods would be vastly simplified. We should then know at least that the missionary work of the Church was being brought before the people with all the fervor and the consecrated and intelligent zeal that characterise these leaders in the missionary host; and we have faith in God and in the people to believe that the results would quickly be manifested.

There is a very great embarrassment to us in writing a satisfactory reply to what these have written. On the one hand, if we simply urge that the missionary work must be done, and say no more of the immediate method by which it is to be accomplished, we seem to acquiesce in what we believe to be the most hugely unjust reflection against Dioceses that has ever been officially promulgated. On the other hand, if we endeavor to make this latter statement clear, we seem to be assuming

(what is most disagreeable to us) a position of antagonism to the constituted authorities of the Church. It is very difficult to urge at one and the same time, that the missionary work be cheerfully and loyally done by all Churchmen, and at the same time that the methods by which they are to do it are fatally defective. Yet we really feel bound to do both.

Let us, before considering this second proposition, say emphatically that the defects in method do not relieve Churchmen from the duty of supporting the work. They must not be alleged as excuses for not making due contributions. The missionary work is of primary importance and must be done. The methods are of subsidiary importance, and to discuss them must not be construed as reflecting upon the work. They derive their importance from the importance of the work itself. Indeed the very fact of our jealous interest in doing the work is the cause of our earnest plea for the abandonment of the scheme lately set forth.

WE HAVE MADE a statement that to some will sound like hyperbole, in declaring our belief that the scheme of apportionment is the "most hugely unjust reflection against Dioceses that has ever been officially promulgated." We must prove that statement; and we believe that we can do so.

The question is not one of penalties; it is quite true that none are suggested. It is a question of duty. If it is a duty for the people of each Diocese to contribute in the ratio mentioned in the apportionment, then the absence of penalties for non-contribution but strengthens the duty.

It changes the duty resting upon the Diocese and the parish from a legal to a moral duty, and from the realm of law to the realm of conscience. It gives the added sacredness to the duty that makes a debt of honor more sacred than a debt of law. It is therefore no satisfaction to be told that the suggestion of the amount to be raised carries with it no penalty. Either the fixed amount comprises a duty, or it does not. If it is a duty, it must be raised; if it is not, then the schedule is hopelessly deficient.

The explanation is made that the basis of apportionment is the annual current expenses in the several Dioceses as reported, which are utilized by taking a fixed percentage, varying according to the financial strength of the Dioceses, on those expenses. We waive here the question of fact, which, however, has perplexed us, for we have figured a number of instances which do not at all seem to bring the results in figures to correspond with the table of the Board of Managers. Of course these discrepancies are due to some difference in mode of figuring, and can be explained. There would be little difficulty in clearing up any such discrepancies if they constituted the sole or the principle question at stake. They do not.

The unfairness arises from two chief factors and from several subsidiary ones. First is the fact that the basis on which it is the duty to support the missionary work of the Church, is not the basis of expenses already incurred locally, but of ability to give. It does not follow that the greater the expense the greater the ability to support missionary work. To choose one out of many possible illustrations to make this clear, the basis of apportionment requires more of a parish paying 8 per cent interest on its debt than of a parish paying 4 per cent or no

interest whatever. Clearly the ability to pay is exactly in the opposite ratio, then, from this factor taken by the Board.

The second primary consideration showing its unfairness, is that it fails to take into consideration the greatly diverse needs for local or diocesan missionary work in the several Dioceses. It passes wholly over the question of diocesan missions, forces itself into rivalry with these, and in effect declares that there is no lawful missionary work in this Church, except that done through the treasury of the Domestic and Foreign Missionary Society. We shall pass over the several subsidiary questions, and shall take these two primary causes to make good our proposition.

Many Churchmen can remember the days, happily gone by, when the domestic and the foreign missionary work of the Church were carried on by separate official bodies, each of which was charged with the work of raising its necessary funds with no recognition of the work of the other board. After many years of work in this remarkable manner, the Church finally saw how absurd the system was, and combined the two organizations, so that there might not even seem to be a rivalry between the domestic and foreign work. As we look back now on that old system, it seems so wholly absurd for each of these wings of the Church's missionary work to have ignored the other, that it is difficult for us to see how the system ever could have been tolerated.

Yet in uniting those two Boards, we have still kept apart the third factor of diocesan missions; and to-day the same absurdity that once characterised the jealousy between the Domestic and Foreign Boards, is paralleled by the Domestic and Foreign Missionary Society in wholly ignoring the third factor of missionary work, which is that done by diocesan boards. Yet it is just as absurd to ignore this diocesan missionary work or to pass it over as less important or less valuable than the general work, as was the former jealousy between the domestic and foreign wings. When finally in the distant future we have our missionary work upon a firmer foundation, it will seem to us as incomprehensible that the twentieth century could have dawned with this condition still uncorrected, as it seems to us now that hardly a quarter of a century has passed since the former condition was remedied.

If the framers of the schedule of apportionment had taken the broad principle that extra-parochial missionary work must be apportioned at a fixed percentage of the expenses of each parish, they would still have been unjust in overlooking the fact that ability to give, and not expenses, is the rightful basis of one's duty to give; but they would not then have forced the utter injustice of their system into so clear a light as they have done to-day. Such a system would give to each Diocese, and to each parish, credit for its contributions to *diocesan missions*. The broad principle would then have been proposed, that the relation between local or parochial expenses, and extra-parochial missionary work, is in a fixed ratio of 95 to 5 per cent, or whatever other ratio might be chosen as the due proportion existing between the two duties of supporting the parish and supporting the Church at large. We should even then deny that any uniform ratio could be determined upon that would really fix the relative duties of strong and weak parishes or Dioceses, and we should also challenge, as stated, the basis of expenses upon which the system was framed. The chief element of injustice, however, that is to say, the total overlooking of diocesan missions, would be saved.

Let us make this clear. Two of the Dioceses which have made the noblest records in missionary work in this Church, are the Dioceses of Pennsylvania and Missouri. Both, we may presume, are assessed alike on a basis of 5 per cent of their parochial expenses in order to arrive at the apportionment for each.

We adverted to this somewhat last week, but apparently did not make the matter quite clear. The Diocese of Pennsylvania raises approximately \$100,000 in a year for missionary work, of which 85 per cent goes to general and 15 per cent to diocesan work. The Diocese of Missouri, by dint of the magnificent missionary work of its energetic Bishop, supplemented by that of the parish clergy, raises for missionary work the relatively large sum of \$8,000, of which 60 per cent goes for diocesan and 40 per cent for general work.

Now, when we disregard the amounts raised in the several Dioceses for diocesan work, in trying to fix upon the relative duties of the several Dioceses with respect to general work, it is clear that the stronger the financial ability of a Diocese may be and the less its local needs, the less relatively is asked of it by this apportionment. In other words, giving equal credit for all

missionary contributions, the relative ability of Pennsylvania as compared with Missouri, gauged by their offerings of last year, is \$100,000 for the former to \$8,000 to the latter. Yet, when we cancel the amounts contributed to diocesan missions from these figures, we cancel 60 per cent on the basis of the offerings of Missouri, but only 15 per cent on the basis of the offerings of Pennsylvania. Consequently where these two Dioceses stand in the ratio of 100,000 to 8,000 in total missionary ability, they stand only at a ratio of 85,000 to 3,200 in general missionary contributions.

If the Pennsylvania ratio is to prevail in Missouri, then out of the total contributions of \$8,000 for missionary work, it must be the duty of the Diocese to contribute 85 per cent, or \$6,800 to the General Board, retaining only 15 per cent, or \$1,200, for the Diocesan Board. Gauged therefore by the ability of Pennsylvania, the Diocese of Missouri is withholding from its just duty toward the General Board the difference between its contributions of last year, \$3,200, and \$6,800, which is 85 per cent of its total missionary contributions.

But if, as we judge to be the case, the Diocese of Missouri is justified in expending 60 per cent of her total missionary offerings for her own legitimate diocesan work, then the apportionment against the Diocese of Missouri is unfair to that Diocese, in the ratio that the relative proportion contributed to the General Board differs from that of the Diocese of Pennsylvania, assuming the latter as a fixed basis; that is to say, it is unfair in the ratio of 40 to 85.

And if this injustice appears clearly in the case of Missouri, with a see city fourth in order of population of the American cities, how intolerably unjust is the apportionment as it applies to the rural Dioceses of large extent which are of necessity bound to carry on a very burdensome missionary work within their own limits. We quoted the case last week of the Diocese of Nebraska, in which out of the modest \$865 raised for missionary purposes, it is deemed necessary that \$650, or 75 per cent, be applied to diocesan missions. The injustice to Nebraska from the schedule of apportionment, as compared with the Diocese of Pennsylvania, is therefore in the relation of 75 to 15. That is to say, the apportionment ignores 75 per cent of the missionary funds already being raised and which must continue to be raised in the Diocese of Nebraska, whereas it ignores only 15 per cent of corresponding amounts from the Diocese of Pennsylvania.

For us to be silent in the face of such colossal injustice, however unintended and however innocently performed, in the declaration of alleged duties placed by the Board of Managers upon the several Dioceses, would be to abdicate the rightful position of the press with relation to public events. In this particular instance, in which the missionary work of the Church is at stake, it simply resolves itself into this: That unless the wealthy Dioceses raise vastly more for our general missionary work than the amounts apportioned them by the Board of Managers—and do it without at all assuming that they are doing anything more than rightfully and justly belongs to them as their share of the missionary burden—the financial situation at the end of one year, or two years, or five years, will have resolved itself simply into impending bankruptcy.

The relative duties laid by the Board of Managers upon the several Dioceses are the result of a colossal mathematical mistake. There are no such relative duties resting upon the several Dioceses as that table shows. Duties of course are not relative at all; but there must of necessity be a relation assumed between the amounts justly to be looked for from the several Dioceses; and this just proportion does not agree in the smallest degree with the figures in the table set forth by the Board of Managers. This is a matter of arithmetic, in which the services of an expert mathematician might perhaps have saved the Church from a glaring mistake, which cannot be passed over as a mere matter of difference of opinion.

We have sometimes seen as a possibility of the future, a Church working together for its missionary work without having the perplexing and unnecessary antagonism between general and diocesan missions that we now find. Let us suppose a system in which every parish is canvassed for pledges for missions. Let us suppose that these pledges are made somewhat as follows:

I do hereby pledge the sum of \$——— for the

### Missionary Work

of the Church, to be paid —— during the year 190—; this amount to be divided between General and Diocesan work at the ratio agreed upon by the Bishop and the general Board.

Let us suppose that the ratio between the amounts to be raised for general and for diocesan work be fixed in advance, not on an arbitrary scale alike everywhere (which is absurd), but after consultation with each Bishop, on substantially the basis which the needs of the several Dioceses would make necessary. If, then, from the total, the Diocese of Pennsylvania requires only 15 per cent of the missionary contributions, while the Diocese of Missouri requires 60 per cent and the Diocese of Nebraska 75 per cent, there will then be no friction or misunderstanding. Moreover, there will then be no antagonism between the two classes of work. The Bishop, who may perhaps be pardoned for his human frailties in feeling that the money required for diocesan work must have his first thought as being that for which he is immediately responsible, will then no longer be placed in the difficult position in which he now finds himself with respect to appeals for general as compared with diocesan work. Under such a system the interests of the two classes of missionary work would be as wholly identical, as are now the interests between foreign and domestic work. There is no longer an antagonism between these two branches of work; the needs of both fields are bunched, and offerings are solicited for the whole rather than for a part. With the proposed system, the more that should be raised under it, the greater would be the amount both locally and generally derived. The interests of the Diocese and of the general Board would coincide. Each would receive its rightful proportion—a proportion perhaps that ought to be re-adjusted at fixed intervals—and there would be no disparagement of the one form of missionary work in the interests of the other.

There would of course be exceptional instances of persons, or perhaps even of parishes, being out of sympathy with the Diocese on the one hand or out of sympathy with the general work on the other, who would insist that the whole amount of their contributions should be given to the one phase or the other of missionary work. Such conditions should be carried out to the letter; but these would be an insignificant part of the whole, and would bear only the slightest ratio to the total contributions.

By such a plan our present difficulties would be averted, our missionary work would all be treated alike, and, better than all else, each individual would be brought directly into touch with the whole work, in all its branches. The present jealousy between diocesan and general work, would speedily melt away.

IT WILL be remembered that our quotation last week from the Boston *Transcript* named the Congregationalists as well as the Protestant Episcopal Church as the two religious bodies whose financial outlook was "ominous." It is encouraging to note that Congregationalists are also led to be introspective, and, at least in some cases, are trying to find the weak points in their system. A recent number of the *Hartford Times* contains a letter signed by Magee Pratt, a Congregational minister in Hartford, from which the following extracts are taken:

"The position is this: The principle of self-government has failed in the Church, as it utterly fails in every experiment where the people who have the power are either negligent or reckless in its use. Ideally perfect, it is susceptible to gravest injury if ill-used or neglected; the absolute trust in the leadership of interested men has meant the wreck of some of the best enterprises the world has seen. Vigilance is the condition of success.

"The life of the Congregational Church illustrates abuse of power and opportunity by men who are anxious to secure personal advantage. Not only is this seen in the multiplication of seminaries, the absurd and destructive influences that destroy all hope of an effective ministry, as Dr. Parker pointed out, but in all the organizations that exist we have so much expensive machinery that the wealth of the Church, freely contributed, is exhausted in running expenses, and the work wanted cannot be done. The organizations are mutually destructive.

"To make my meaning clear, let me suppose that any Congregationalist, moved by philanthropic zeal, started a society to supply unlimited ice-water to the people in Greenland. He might collect subscriptions, and have an office; collect more subscriptions, and pay himself a salary; still more, and engage secretaries and speakers, and do as others have done in the Church, burden it with a needless organization, and reap the benefit. Of course, he would plead for every dollar in the name of Christian charity, but charity has covered a multitude of sins of a like sort."

The admission that "The principle of self-government has failed"—the foundation principle of Congregationalism—is significant. Perhaps it may suggest to some that God's way of governing the Church is better.

The complaint that money raised by Congregational bodies

is wasted in running expenses, is certainly one that is not paralleled in our Missionary Society, though it may apply to some of our minor agencies for Church work. The consolidation of parishes in New York, for instance, has been one of the most notable marks of progress in the present episcopal administration. Our own financial difficulties, however, at least in the present day, do not arise from this cause.

WE CALLED attention some time since to the recent tendency among Roman controversialists, due to the suggestion of Cardinal Gibbons, to abandon their former use of the term "Protestant" as the antithesis of "Catholic," and to allude to the forces of Christendom as "Catholic" and "non-Catholic." Some may remember that we observed at the time, that this new practice was evidently intended to reflect upon Anglican Churchmanship, which has always maintained—not with marked success in framing public opinion it must be admitted—that there was no necessary antithesis between the two terms.

It is a pleasure to be able to quote the *Church of Ireland Gazette* as discerning the same reflection against Anglican Churchmanship which we had seen in this new practice of Romanists in classing Anglicans, with all other non-Romans, as "non-Catholics." The *Gazette* says:

"We desire also to call our readers' attention to a term used on the occasion referred to above by Bishop O'Dwyer—the term, 'non-Catholic.' People used to be satisfied with the terms, 'Protestants' and 'Roman Catholics,' the latter denoting those who acknowledge the authority of the See of Rome, the former those who repudiate its claims and its concomitant errors. A determined effort is now being made by our Roman friends to capture the name 'Catholic' for themselves. If they succeed it will be the biggest victory Rome has gained since the Reformation. Those who for the sake of courtesy and brevity concede this title to the Romanists can scarcely be aware how much they give away. The antithesis to 'Catholic' is not 'Protestant' but 'Jewish'; the Christian Church not being like the Jewish, local and national, but Catholic, *i.e.* for all nations. The same therefore recalls the Charter of Commission from the Church's Risen Lord, and if we forfeit it Christian Missions lose their *raison d'être*. If we calmly suffer the term 'non-Catholic' to be saddled on us, we lose even our *raison d'être* as Protestants, for if Rome had remained Catholic and orthodox there had been no need to separate from her."

Irish Churchmen are not generally ranked as unreasonable Ritualists, and it is therefore a pleasure to be able to quote the *Church of Ireland Gazette* in endorsement of the opinion expressed by THE LIVING CHURCH some time ago.

The bearing on our Name controversy in America is obvious. If we would protest effectively against this newest act of Roman aggression, it would be by assuming before the world the title which belongs no less to the Anglican than to the Roman Communion.

MARION CRAWFORD, who has always been esteemed a reliable guide in matters Roman, and an ardent devotee of the Holy See, states, in the *Chicago Tribune*, that a large part of the funds of the Papacy are invested in Italian bonds! If this statement had been made by any lesser authority we should have deemed it too absurd to notice. As well might Mr. Lincoln and his cabinet have been expected to invest in Confederate bonds; for Italy, to the Papal mind, is an intruder and a usurper in Papal territory. Certainly it is difficult to conjure up a greater anomaly than this. But withal it is a suggestion of future peace between the Vatican and the Quirinal, which every lover of peace must desire to see accomplished, and which probably requires only a few state funerals to set on the way.

#### ANSWERS TO CORRESPONDENTS.

W. R. B.—The altar desk and book should be at the right or epistle side of the Altar at the beginning of the celebration. That in photographs of vested altars, and between services, it is frequently seen on the gospel side, is probably due to the fact that it stands on that side at the close of a service.

"CARRYING one's cross" means simply that you are to go on the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and as stoutly as you can; without making any faces or calling people to look at you.

Above all you are neither to load nor unload yourself, nor cut your cross to your own liking. But all you have really to do is to keep your back as straight as you can, and not think about what is on it, above all not to boast of what is on it.

The real and essential meaning of virtue is in that straightness of back.—*Ethics of the Dust.*

## LONDON LETTER.

LONDON, Jan. 7, 1902.

A MASSIVE recumbent cross of polished grey Devonshire granite has just been placed on the grave of Miss Yonge, the novelist, in Otterbourne churchyard, Hampshire. The inscription reads: "In Loving Memory of Charlotte Mary Yonge, who fell asleep in Christ on the eve of the Annunciation, 1901. R. I. P. When I wake up after Thy likeness I shall be satisfied with it."

The vergers of Westminster Abbey, on closing after Evensong, on Sunday before last (29th ult.), found several small bunches of flowers and leaves on the stone slab marking the grave of Mr. Gladstone in the north transept, with a card bearing the words: "In memory of the Right Hon. W. E. Gladstone. Born December 29, 1809. Died May 19, 1898, but never forgotten."

The deanery of Chichester, vacant by the resignation of Dr. Randall in consequence of age and infirmities, has been offered to Archdeacon Mount, who has passed the whole of his past clerical life in the Sussex Diocese, and for upwards of thirty years has been an examining chaplain to successive Bishops of Chichester. The Archdeacon, however, has declined the Dean's stall on the ground that it needs a younger man, and one who can throw more vigor into the work than he can do. Dr. Randall, whose age is about 78, succeeded Archdeacon (afterwards Cardinal) Manning in the rectory of Lavington, Sussex, but did not come into prominence as a Catholic stalwart until he was vicar of All Saints', Clifton (Bristol), where he was ostracised by his Bishop, Dr. Ellicott, because he could not as a strong and consistent Catholic Churchman bow down before the Dagon of State law in matters purely ecclesiastical.

At St. Mary's-at-Hill the death of the old and the birth of the new civil year was marked by what one newspaper called "a most dramatic service." About 11 o'clock the vicar sent out a procession with a brass band, for attracting passers-by, and possibly some inside the neighboring public houses. Then, just before midnight, the lights in the church were gradually put out during the singing of the hymn, "A few more years shall roll," but when the clock struck 12, three hundred lights were suddenly turned on to greet the new year.

The dissenting *Daily News*, in its review of the past year in England ecclesiastically, says that Dr. Creighton's death last January "revealed the fact that, for a time, a split (in the Church) had been avoided," the new Bishop of London exhibiting "all the virtues that win sympathy" for Catholics. Both he and his suffragans of Stepney "represent precisely that type of Catholic Evangelicalism which Mr. Gladstone conformed to when he delivered Gospel addresses on wet Sunday mornings at Hawarden Castle." The thunderbolts "which proved too much" for Dr. Creighton's health "ceased to vex" Dr. Winnington-Ingram, and peace—"whether hollow or not"—reigned.

With the new year the Diocese of Exeter possesses for the first time a gazette, to be published monthly under the authority of the Bishop. It is proposed to send a copy to all non-subscribing diocesan clergy free by post, the cost of publishing being met by subscriptions and advertisements. Dr. Ryle, in the initial number of the *Diocesan Gazette*, urges the laity to be "slow to take offense at trifles," and to resolve to "make it impossible for their clergy to feel either discouraged or self-satisfied."

It is reported that the Bishop of Southwark has been permitted by the Bishops of Rochester to appoint for himself a private chaplain; a privilege supposed to be hitherto strictly confined to territorial prelates.

In addition to the Protestant demonstration at the approaching confirmation of the Bishop-elect of Worcester, a protest will be made by Father Ignatius on the ground of "heresy." The Protestant demonstration now promises to be a big affair. Besides the frontal attack by Kensit, supported by his "Wickliffe Preachers," protests will be made by counsel on behalf of both the Church Association and the Liverpool Laymen's League.

According to the Sheffield newspapers, the Rev. Mr. Brett, late assistant curate of St. Matthew's, Sheffield, who some months ago lapsed to Romish dissent, has reconsidered his position, and will shortly be received back to the Church by the Bishop of Lichfield.

The Archbishop of York (says *The Guardian*) desires it to be known that the renewed rumors of his "impending resignation" have no more foundation than those which a few months ago he had categorically denied. The fact of his Grace, who is

in excellent health, being in constant communication with the Archbishop of Canterbury is occasioned by the consultations necessary in preparing the new Coronation service. By ancient usage the "Primate of All England" crowns the king, while the queen consort is crowned by the Archbishop of York as "Primate of England." It is also stated that his Grace of York will preach the sermon at the Coronation.

Dr. Montgomery, the new secretary of the S. P. G., who arrived in England from Tasmania on Christmas Day, has been interviewed by a representative of the *Daily Chronicle* at the offices of the Venerable Society in Delahay street. Asked whether there were any "ritual troubles" in Australia, such as have arisen at home, the Bishop replied that there had been none of any consequence. "I noticed out there," he added, "a very great drawing together, and such gatherings as the 'Round Table Conference' at Fulham are of the greatest value. They help men to define their language, and reveal the fact that their differences are not so great as was thought." In reply to a question with reference to the new Canon of Westminster and the vacant See of Melbourne, in connection with which Dr. Welldon's name is now being freely used, "I can conceive," said he, "of no better appointment to the post than that of Bishop Welldon." In relation to the work upon which Dr. Montgomery himself is entering, it is one, he thinks, of "enormous possibilities," the far-reaching character of the Society's operations being illustrated by the fact that "every Anglican Diocese outside of the United Kingdom had been created by the S. P. G." With reference to the proposed service of intercession at St. Paul's in April, when the C. M. S. will for the first time unite with the S. P. G., "I shall welcome," said the secretary of the S. P. G., "all means of drawing together the various missionary interests of the Church."

The king has been pleased to appoint Canon Armitage Robinson (Westminster) to be one of his chaplains in ordinary, in the room of the Bishop-elect of Worcester.

It is understood in the Diocese of Worcester (at least so *Truth* says) that Hartlebury Castle, eleven miles from Worcester, and one of the stateliest of episcopal residences in England, is to be sold, and that the new Bishop of Worcester will reside at the college in his Cathedral city.

The Bishop of Winchester gave his annual New Year's party at Farnham Castle on the evening of January 2, which was attended by 250 guests. A representation of *Cinderella* was given by some of the young people present, and also *tableaux* of nursery rhymes, the festivities of the evening winding up with dancing in the great hall.

The Round Table Conference, convened at Fulham Palace by the present Bishop of London, held its first sitting on Tuesday morning, December 31, and concluded its deliberations at 7:30 P. M. on New Year's day. Some of the members of the conference, including Lord Halifax (happily convalescent enough to attend), arrived at the palace on the evening of December 30, and were entertained at dinner by the Bishop, while after the final sitting of the conference, all the fifteen members remained for the night at the Palace, departing the next morning after an early Eucharist. Before assembling in the library to begin their conference discussions, the members, who had then all arrived, attended a celebration of the Holy Eucharist in the chapel of the Palace, where the Bishop delivered a short address. The Conference sat in private, having elected Dr. Wace as chairman (also chairman of the Round Table Conference of 1900), the Bishop of London not being present at all. Each member received (with his invitation to attend) notice of the following lines upon which the Bishop desired the subject of Confession and Absolution to be discussed: 1. The meaning of our Lord's words (in St. John xx., 22, 23; St. Matt. xviii., 18) and their use in the Ordinal, as affecting the conception of the priesthood. 2. The Practice of the Church (a) in Primitive Times; (b) in the Middle Ages. 3. The meaning of the Anglican Formularies and the limits of Doctrine and Practice which they allow. 4. Practical Considerations. To Dr. Wace was delegated the duty of drawing up the report for presentation to the Bishop of London, who will probably then have it published.

The Bishop of London's fund has received an anonymous New Year's gift of £1,200.

The Rev. S. Baring-Gould, author of the hymns "Onward Christian Soldiers" and "On the Resurrection Morn," has composed a vesper hymn, set to a Breton melody, for the children of a national school in North Devon, the concluding four lines of which are:

"Teach us, O Lord, Thy children,  
To love and worship Thee,  
That when our life is ended  
Thy glorious face we see."

The *Times'* Athens correspondent, in a recent despatch relating to the publication in the newspapers of that capital of Pope Leo XIII's Encyclical Letter to the Bishops of the Latin Church in Greece, wherein that patriarch exhorted them to cultivate fraternal relations with the clergy of the Greek Church, says that the "profound gulf" between those two Churches "cannot possibly be filled up by Encyclical Letters."

Apropos of Lord Salisbury's reputation for being singularly detached from the world of his distinguished contemporaries, it has even been said that he has never spoken to Mr. John Morley. The latest story about him, however, is perhaps the richest. The Prime Minister, the Bishop of London, and others, happened to be somewhere in a room with King Edward, who said to the Bishop: "Do you know what Lord Salisbury has just said about you? He pointed you out and asked, 'Who is that young-looking cleric?'" And then to save embarrassment to the Bishop, the King, with that invariable geniality all his own, added: "But you need not mind that. I just showed him the latest photograph of myself, and after looking at it some moments in silence he said, sympathetically, 'Poor old Buller!'"

Dr. Elgar's "The Dream of Gerontius," brought out at Birmingham in 1900, was performed for the first time in Germany at Dusseldorf on December 19 in the presence of the composer, the director being Professor Julius Butts, also the translator of John Henry Newman's poems. The work (according to the *Times'* Berlin correspondent's correspondent at Dusseldorf) received "a most excellent interpretation" by an orchestra of 85, a choir of 300, and certain soloists. A considerable number of German musicians had come "specially to hear" the work, and Dr. Elgar was enthusiastically called for after a storm of applause, in which "the chorus and orchestra joined as well as the huge audience."  
J. G. HALL.

NEW YORK LETTER.

WHILE it is recognized that the Legislature of New York will not take up the Sunday saloon opening question this year, the matter is deep in the public mind. Bishop Potter has been very generally misunderstood in his position, and District Attorney Jerome very roundly criticised. The saloon element, by vote in its organization, endorses Mr. Jerome's position, and wants the saloons open on Sunday afternoon. United States Senator Frye, of Maine, the Mayor of Portland, and the Governor of Maine, stoutly deny Bishop Potter's assertions concerning the failure of Prohibition, and challenge him to produce the statistics he said exist. The Presbyterian, Baptist, and Methodist ministers of New York have unanimously voted against Sunday opening, and a principal speaker at a Reformed Church Union dinner regrets Bishop Potter's stand, and says the Church cannot seem to enter upon a compromise. The Rev. Dr. McConnell of Brooklyn is pronounced in opposition to Sunday saloons, and the Rev. James E. Freeman, who was voted for as Bishop Coadjutor of Colorado, is equally so. Mr. Freeman's judgment is to be considered, not because he was voted for for Bishop, or because he is rector of St. Andrew's, Yonkers, but because he is the executive head of Hollywood Inn, with 1,000 workmen as members, which is a distinct advance in temperance effort in America. Speaking at the annual dinner of the men of his church, he said:

"My experience is that the more we can hold in the baneful influence, the better for the State, the Church, the schools, and the home. We might as well close the doors of the Hollywood Inn at once if you are going to allow the saloon to open on Sunday. I want to enter my protest in the most vigorous fashion against letting loose on the first of the week that which will damn men for the other six. I am told that if you don't open the front door of the saloon on Sunday, the man who wants his drink will get it through the side door. Well, it may be better the side door of infamy than the front door of iniquity."

Mr. Freeman is a member of the executive committee of the Church Temperance Society. There were present at the dinner the Rev. Andrew F. Underhill of St. John's, Yonkers, the Rev. Henry R. Freeman of Troy, and the Rev. Dr. J. Lewis Parks of Calvary. It is understood the reference of Mr. Freeman in his address to parting company with some of his best friends had to do with the vote within the Church Temperance Society, the majority of whose executive committee favored the old position, as against Bishops Doane and Potter, who resigned but have

been, it is said, re-elected, in the hope that they will remain. At the Society's meeting on Thursday of last week, the Rev. Dr. McKim of Washington presiding, the following resolutions were adopted after considerable discussion:

*Resolved*, That in the opinion of this Executive Committee, the action taken at its last meeting was a complete recognition, and was so intended, of the right of individual members of the Committee to hold opinions and to take action different from the majority, in relation to the question of Sunday opening of the saloons.

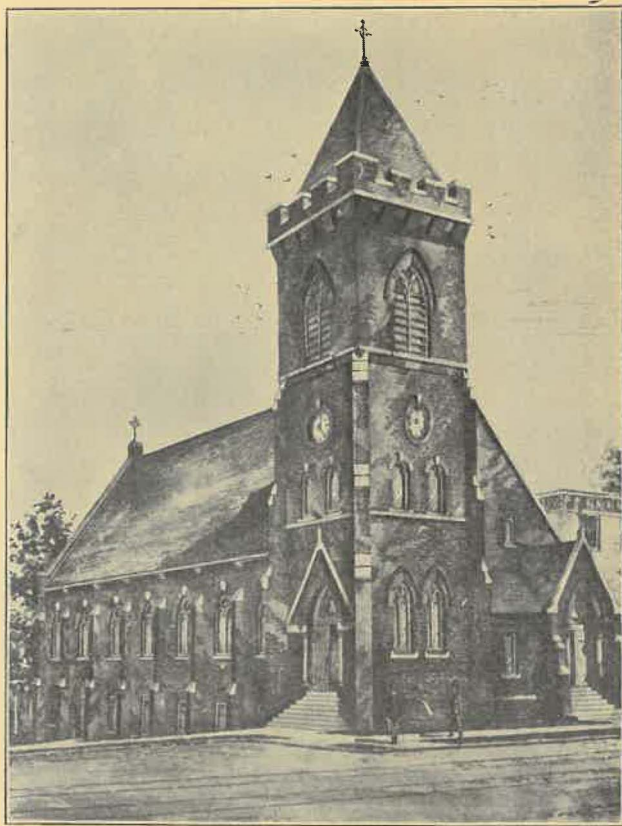
*Resolved*, That the further action of this committee upon this subject was not intended to impugn the good citizenship of those who differ from the majority on Sunday opening, but only to re-affirm the belief of the majority of the committee upon the single question, 'Ought the saloons to be opened on Sunday?'

*Resolved*, That this action is intended as a substitute for the resolution of Jan. 7th, 1896, and to express the position of the committee as simply affirming its opposition to Sunday opening of the saloons.

*Resolved*, That we should deeply deplore the withdrawal of any of our members because of an honest difference of opinion upon the question now at issue."

At the annual meeting of the Temperance Society, the Rev. Mr. Freeman said practically the same that he did at the St. Andrew dinner. The other speaker was the Rev. Edward Osborne, S. S. J. E., of Boston, who made the suggestion that women with handsome homes open them on occasion to working girls. The annual report showed that 352,487 ten-cent meals were furnished by the lunch wagons, and that 20,000 persons daily drink at the ice-water fountains. The Squirrel Inn has been successfully conducted in the Bowery. The new members of the executive committee are the Rev. Dr. Geo. R. Van de Water, the Rev. Dr. E. M. Stires, the Rev. A. H. Judge, and Messrs. F. W. Devoe and E. L. Partridge.

St. Mary's Church, Summit and Pavia Avenues, Jersey City, (the Rev. Dr. D. F. Warren, rector), has just laid the



ST. MARY'S CHURCH, JERSEY CITY.

corner stone of its fine new building. The church originally stood two blocks distant, but the site was purchased by a railroad, and the new one secured is one of the best that could be found in the whole city. The new edifice is of brick and stone, the grade of the lot being such that a basement can be provided wholly above ground. The cost will be, exclusive of tower, \$15,000. The Rev. Dr. Warren has been rector for more than twelve years, and during that time progress has been steady. St. Mary's is doing an important work in a neighborhood where there is no other American Catholic church within an area of about three miles.

Grace Church, Plainfield, celebrated last week the fiftieth anniversary of its founding. Bishop Scarborough preached at

the morning service, and the Rev. R. G. Quennell of the Ascension, New York, in the evening of Sunday, the opening day of the celebration. The rector of Grace parish is the Rev. Dr. E. M. Rodman, and he has been there for more than thirty years. The only other rector still living is the Rev. Mr. Quennell. On Monday and Tuesday evenings there were historical and social gatherings. Grace parish was founded with the help of the Rev. P. E. Coe, then rector at Westfield, and the corner stone of the first church was laid by the Rev. W. C. Doane, now Bishop Doane, in 1854. The second edifice was built in 1876, Bishop Scarborough laying the corner stone. It is now used for a parish house, and the church itself, in which the celebration took place, dates from 1892. Its cost was about \$50,000. Grace is one of the principal congregations in the thriving suburban city.

The vestry of Holy Sepulchre parish, Manhattan, has voted unanimously to sell the parish church, pay a debt of \$12,000, and turn the proceeds remaining over to Archangel parish. Holy Sepulchre parish church is located just off Park Avenue, at 74th Street, and has for near neighbors St. James, and not far away Beloved Disciple and Holy Trinity. A vast residence section, houses and apartments, surrounds it. The building is a small stone one, not in the best repair, and should be replaced, if work is to continue there, with a modern structure. With the land the property is worth \$45,000, perhaps a little more, and the vestry concludes that it is unable to continue in the location and under present conditions. The change contemplates the making of the rector, the Rev. Dr. Thos. P. Hughes, rector emeritus of the Archangel, with a salary of \$2,000 a year, the same to terminate at the end of five years. Archangel parish is erecting a church in St. Nicholas Avenue, in the flat district immediately below the Cathedral site. Consolidation of the parishes and the accession of \$25,000 to Archangel parish will enable it to complete its church at once, although it may not be able on that sum to finish its rather unique building, which has a front resembling other apartments in that great apartment region. A contingent of Holy Sepulchre congregation desires to see if the church can not be continued, if heroic sacrifices are made. Regret at the outcome is general, and is felt by rector and vestry as keenly as by congregations. It is said the solution of the present difficulty was suggested by the Bishop of the Diocese.

The Rev. Henry T. Scudder of St. Stephen's read a paper before the last meeting of the Brooklyn Clerical League. His subject was "The Sabbath, or the Lord's Day." Very divergent views were expressed in the discussion which followed, some favoring the Continental, others the Puritanical Sunday. The Rev. Dr. McConnell expressed the opinion that with many people Sunday evening has become popular for calls, receptions, and social functions. This observance should be fostered. He urged that Saturday evening be set aside for rest. Many people now consume all of that night at a dance or dinner, and are unfit for attendance at divine service next day. The Rev. Dr. Kirkus expressed a middle view, urging temperance, and saying that to go to either extreme would do harm. The Rev. Dr. S. S. Roche stood for the old fashioned Sunday and its form of observance.

Railroad land purchases, rendered necessary by the coming of the Pennsylvania to the centre of Manhattan, and the obviating of the dangerous tunnel by the New York Central, are creating a flurry in Church vestries. Some Church charities may also be effected. Heavenly Rest chapel has been sold for \$31,500. This chapel is located on 47th street, just east of the Central tunnel. The building is old and unfit for its present use. The Central intends to use its site, together with much other property, including the Asylum and Home in Lexington Avenue, in the construction of a new tunnel for local traffic. The chapel was once St. Alban's parish church, and later that of the Epiphany. The parish just named quit it when it consolidated with St. John Baptist, and since then Heavenly Rest parish has occupied it for an East Side work. It must now be given up, and the Rev. Mr. Gilbert, vicar of the chapel, says the new foundation should be located east of Lexington Avenue, and midway between St. Bartholomew's and St. Thomas's parish house and chapel respectively. The congregation of the chapel contributed the nucleus of the building fund, amounting to \$190, during the recent anniversary celebration of the Rev. Dr. Morgan. On the West Side, Holy Apostles, into the rectorate of which Bishop Potter instituted the Rev. Robert L. Paddock last Sunday morning, is affected by the Pennsylvania advance, and it may be found that St. Mary's Free Hospital for Children and the Wilkes Dispensary, both conducted by the Sisters of St. Mary, will have to move. The noise of the location has become well nigh intolerable.

#### THE CONSECRATION OF BISHOP BURGESS.

ADMIRABLE arrangements of details characterized the consecration service of the Rev. Dr. Frederick Burgess as Bishop of Long Island, in succession to the late Bishop Littlejohn. The service took place on Wednesday, January 15, in Grace Church, of which the Rev. Dr. Burgess had been rector for four years. The consecrator was Bishop Potter of New York, and his assistants, Bishop Doane of Albany and Bishop Davies of Michigan; the presentors, Bishop Brewster of Connecticut and Bishop Lawrence of Massachusetts; and the attending presbyters, the Rev. Dr. A. H. Vinton of Worcester and the Rev. Dr. C. T. Whittemore of Boston. For the Diocese, the Rev. Dr. H. C. Swentzel, President of the Standing Committee, was the registrar, and for the Presiding Bishop, the Rev. Dr. S. D. McConnell, rector of Holy Trinity parish. There were present also the Bishops of the Philippines, Vermont, Nebraska, Los Angeles, New Jersey, Central Pennsylvania, Western New York, Pittsburgh, Asheville, and Niagara, and Bishops Coadjutor of Nebraska, and Chicago. The Bishops who united in the laying on of hands, were New York, Albany, Michigan, Asheville, Niagara, Nebraska, and New Jersey. The Presiding Bishop at the service was the Celebrant, and those who received were the Bishops, the clerical and lay members of the Standing Committee of the Diocese, the clerical and lay members of the Cathedral Chapter, and the vestry of Grace Church. There were present in the front pews of the middle aisle, practically the entire clergy of the Diocese.

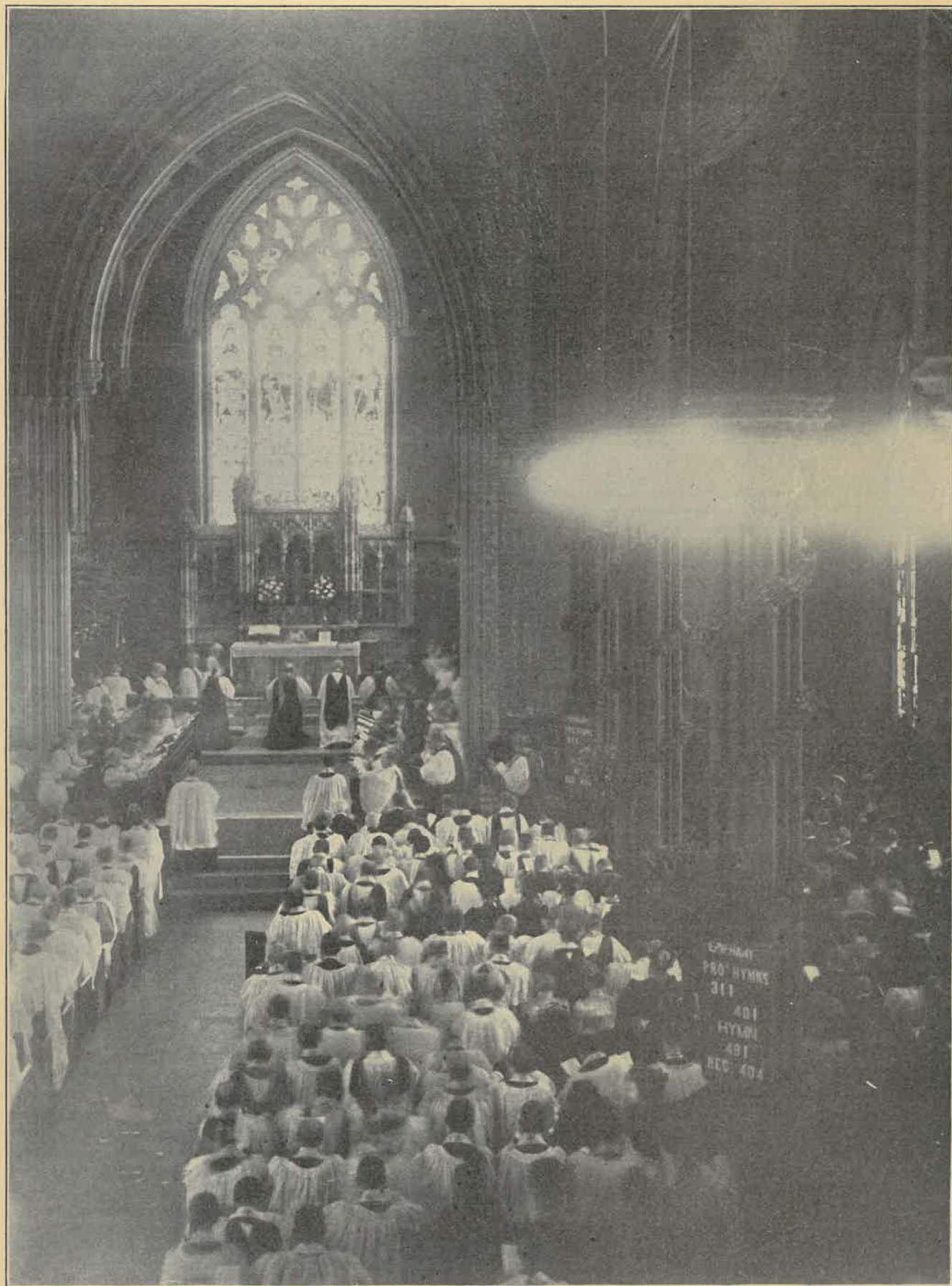
The procession, which was splendidly managed, moved at a quarter past eleven, led by three crucifers and the choir of Grace Church, augmented by members of the Cathedral choir. The server was the Rev. Paul F. Swett, and the committee in charge of the chancel arrangements the Rev. Messrs. Ladd and Mesier. A most impressive sight was made by the long line, with its rich vestments and strict precision. The service throughout was exceedingly plain. Versicles, *Trisagion*, and all of the Communion Office save the *Sanctus* and the hymn, were said, not sung. The anthem, which was exquisitely rendered, was the "Whoso dwelleth under the defence of the Most High," etc., from the 91st Psalm. The Epistoler was the Bishop of New Jersey and the Gospeller the Bishop of Niagara. After the recital of the Nicene Creed, the hymn "The Church's One Foundation," was sung, the effect being most impressive, the volume of sound being seemingly enhanced in the small interior.

Whether one agreed or not with all he said, the Bishop of Albany as the preacher showed with wonderful effect the power of the human mind, the perfectness with which it can command thought and give it utterance, and the many sides which a man of long and large experience can see in a lifetime and present in a half hour. Bishop Doane's text was from the Acts: "To testify the Gospel of the grace of God, to declare unto you the whole counsel of God." Among other things he said:

"I am glad to feel that the day has gone by which overshadowed the altar with the pulpit and subordinated sacraments to sermons; and also the day that counted preaching foolishness, and so made preaching foolish by its neglect. I believe the office of a Bishop as a preacher needs magnifying. Apart from the opportunity in his own Cathedral church, he has the rightful entry and the glad welcome into all the churches of his Diocese. He comes unhampered by any local limitations of his freedom. If he is wise, he will get some impression, directly or indirectly, as to what the people of a parish need. As he goes on, by years of constant and close relationship, he will know for himself the people's needs. He speaks to people who, from curiosity or courtesy, or interest, come in unusual numbers to hear him. He speaks to people whose hearts are touched and moved either as candidates for Confirmation or as having a close sympathy, parental, personal, or friendly, with those to be confirmed. In a way he has the largest opportunity for preaching that a man can have. And the one general principle of his teaching must be the declaration of 'the whole counsel of God,' which does not mean, of course, the attempt to convey all the revelation of faith and duty in each sermon, but which does mean that wholeness, roundness, proportionateness, symmetry, must eminently characterize all apostolic preaching, as it ought to characterize every other prophetic presentation of truth. And this again is to be in our broad, modern, American daylight, one might almost say our searching, modern, American electric light.

"There is a popular outcry against what are called doctrinal sermons. It is baseless and unmeaning, for doctrine means teaching and the preacher's business is to teach. With the whole of the Holy Scriptures open before us, as a well from which to draw the water of refreshment, we have two most wise and helpful guides for the 'opening of the Scriptures' to those who are 'fools and slow of heart to believe.' First, the Catholic creeds in their logical, successive





AT THE LITANY—CONSECRATION OF BISHOP BURGESS.  
[By courtesy of the Brooklyn *Eagle*.]

statements of the facts of Christianity, and then the serial progress of the Christian year in which these facts succeed each other with the due order of 'the procession of the equinoxes.'

"If we are to have part in the lessening, and please God, by and by, in the ending, of that which is the great hindrance to the progress of religion in our day, the fractions and multiplications of sects, 'the unhappy divisions of Christendom,' we have need to set ourselves faithfully and wisely to that for which I believe the Protestant Episcopal Church has the greatest opportunity and consequently the most tremendous responsibility of any religious body in America, namely, the proclaiming of our heritage of proportionate truth. We are in danger, it seems to me, of disproportion, of misdirection in our thinking and teaching and preaching. The personal temperament, the inherited tradition, the association with what are called schools of thought, all these, each of great value if subordinated to more important things, tempt every one of us to be one-sided, to be insistent upon half truths, to imagine or invent a doctrine of a standing or a falling Church. Experience shows us that it is a part of our attractive power in the world to-day that we have a liturgical service, ordered with great decency and dignity, and really ordered, not only in its offices as to what to use, but in its rubrics as to how to use them. It is part of our recognition of the solemnity of worship, that scrupulous care should be given to the appointments of the house of God, to the reverent conduct of His worship, to symbol, and act, and manner, to the music and the movement and the whole setting of the service. But after all, these are accessories, and when the mind gets so absorbed in these that the one effort of the minister and the one test of soundness and success in his ministry turns largely on external things, there is an absolute absence of wholeness from even this ritual declaration of the gospel. And when the movement goes beyond this, imports and insists upon foreign names and titles, restores the use of the reserved sacrament, questionable for any purpose, to use it for the uncatholic purpose of a so-called benediction with it, measures the growth of Catholic truth by the number of mediæval milestones that mark its crablike progress, and perverts valuable and venerable customs into compulsory enactments of binding obligation, then it seems to me the chief pastors of the Church are called on to speak out, not bitterly and controversially, but in the appeal to the reasonableness of men's minds and the honesty of men's consciences, to the danger of offense to the average man, to the unattractiveness of anachronisms.

"This seems to me a larger question than the surface of it shows. It is our function to proclaim to men, irreligious and indifferent, un-shepherded, distracted with divisions, asking with Pilate's icy carelessness 'What is truth?' or with Gallio's cynical coldheartedness caring 'for none of these things;' it is our function to proclaim that part of God's counsel, involved in His establishment on earth of the one Holy, Catholic, and Apostolic Church. We ought to do it in such sort as shall offer to great multitudes of Roman Catholics, a catholicity which is un-Roman, which denies and disproves the fable of the Petrine claims, which offers only primitive terms of communion, which teaches only the faith of the undivided Church. And at the same time in such sort as shall attract by its gospel teaching, by its appeal to history, by its evidence of continuity, consistency, and catholicity, the multitudes of those who, like ourselves, protest against the corruptions in doctrine and morals of modern Romanism. Abating nothing of our claim to the possession of a ministry derived by unquestioned lineage from the age of Christ, and offering, to those who hold so much of truth in common with ourselves, what we believe we have, of order and worship which conserve them both, our duty to-day is by the wholeness of our proclamation of God's counsel, to 'appeal to every man's conscience in the sight of God.' It is sheer blindness, alike to natural facts and to the spirit and temper of the age, to imagine that we are likely to fulfil our mission to the age, in the country in which we live, by harking back to forms and phrases belonging to a communion which is foreign in its allegiance, in its constitution, and in its character, to the American people and in the century in which we live. The eye that looks out for a restored unity in Christendom to-day must see the present, must look toward the future, must cling to a primitive and not a modern past, must oppose and not assimilate itself to the papal assumption and the Roman claim. The emptiness and idleness of mere momentary associations, falsely called unions, between or among religious bodies merely agreeing to disagree, have in them no substantial promise or power.

"The real aim and effort must be toward a deeper and more interior oneness in belief and worship. From God's side, one dares not despair of this in any direction, but speaking humanly and so far as we can see, is it not a self-evident fact that we have far more in common, in all our religious thought and faith, with the Protestant than with the Roman world, with historic Presbyterianism, for instance, than with the Papacy whose history is not a day older, since both date back as Separatists and Sectarians to the time of the Council of Trent. Surely, the great evangelical verities of the Catholic creeds, which we hold in common with the Protestant communions, are a far closer bond with them, than can be knit with the modern Roman additions to the ancient creeds, which have out-tridented Trent in their unsoundness, since the decrees of the pseudo-councils of our own day. And while differences about order are less difficult to deal with than radical divergence in doctrine, is there not more hope in looking for unity with those who acknowledge the validity,

while they do not accept the necessity, of our orders, than with those who flaunt their authority and deny their authenticity?

"The attitude of the Roman communion to-day is to many of us inexplicable in the face of indisputable facts. Dropping in common parlance the legitimate limitation of its own self-chosen name of Roman, it has been allowed by our carelessness, to call itself, what it is not even in the symbol of its own faith, the Catholic Church. Basking in the purified atmosphere of a strong Protestant influence, it constantly ignores the historic horrors of its uncontrolled domination anywhere, which one of their own priests publicly declared to have produced in our time 'a Catholic nation without Christianity.' One says this, not in bitterness, but in sadness, with the prayer and hope for the uprising of a modern Savonarola to preach a reform from within. Meanwhile, I believe it to be our most solemn duty, and I thank God we are rousing to do it, to present and proclaim, to all who hear, the counsel of God, in this part of its wholeness; that there can be order in the ministry and dignity in the worship, without the subordination of that order to a foreign hierarchy, and without the withdrawal of the liturgy from the language of the people, or the substitution of even the holiest humanity for the worship of God alone. Surely the hope of restored unity lies, not in the dream (which is not even iridescent) of procuring the infallible reversal of an infallible decision by an infallible man, but in persuading men who own themselves fallible, as we do, to consider and correct what mistakes have been made in the past, and in being ready ourselves to study with them the method, by which the breaches, made by impatience and inaccessibility three centuries ago, may be healed by the wiser councils of the present."

Speaking to the Bishop-elect, he said:

"The lot that fell upon Matthias has 'fallen unto you in a good round,' and you have received here 'a goodly heritage.' Nowhere in all the story of the Church in America has there been a Bishop safer, saner, and sounder in the witness of his life and the declaration of his principles, than was the first Bishop of Long Island. And the Diocese to-day, equipped for worship, for education, for mercy, in its Cathedral, its schools, its old Charity Foundation, offers you at the beginning the things that some of us have hardly won toward the close of our episcopate. With the foundations laid in all diocesan organization, you are free to work for the edifying and extension of the Church. You bring back to our American succession a name that has already twice given honor to its annals. Furnished with natural gifts, with scholarly attainment, with sufficient and successful experience in your priestly and pastoral work, you will go on from day to day along the higher and harder, but infinitely happy, pathway of a Bishop's life, endowed, not with the authority only, but with the grace, of the holy order. Remember that thou stir up the grace of God which will be 'given thee by the imposition of our hands;' and 'in the spirit of power and love and soberness' 'testify the gospel of the grace of God,' 'declare the whole counsel of God;' and 'may God accomplish in you the good work which He hath begun.'"

Like the *Kyrie* at the opening of the service, so the responses to the Litany, read by Bishop Worthington of Nebraska, were said, not sung. The Bishop-elect gave the promise of conformity in a firm voice, and also answered in the same manner the questions put to him by the Presiding Bishop, which questions Bishop Doane had, in his sermon a few moments before, pointed out to be so searching and far reaching. Most impressive was the scene at the moment of the laying on of hands, and most fitting in that, through the venerable diocesan of Niagara, the Church in Canada was linked with that in America. The offertory anthem was the hymn beginning "Holy Spirit, Come, O Come." At the recessional there was the same strict order as at the opening, both reflecting much credit upon the presbyters and others in charge.

Immediately after the service a luncheon was given by Mrs. Edward H. Litchfield, where many met the new Bishop. Concerning reports of administration of the Diocese, it is stated on authority that Bishop Burgess will, in no possible sense, discriminate against Garden City as the official seat of the Diocesan, and that the only thing contemplated is an office in Brooklyn, to be visited as occasion demands, where city business may be transacted. This week the Bishop is assisting in making the fêted in behalf of the Church Charity Foundation a success, and is making episcopal and other appointments for the future.

IT WAS IN an Irish court that a man was called into the witness box not long ago, and being old and just a little blind, he went too far, in more than one sense, and, instead of going up the stairs that led to the box, mounted those that led to the bench. Said the judge, good humoredly: "Is it a judge you want to be, my good man?" "Ah, sure, your honor," was the reply, "I'm an old man now, and mebbe it's all I'm fit for."—*The Parish Helper*.

THE IMPORTANCE of plain talk can't be over estimated. Any thought, however abstruse, can be put in speech that a boy or negro can grasp.—*The Crisis*.

THE BOARD OF MANAGERS.

ABSTRACT OF THEIR PROCEEDINGS.

THE Board of Managers of Missions met at the Church Missions House on Tuesday, January 14th, in monthly session. There were in attendance twelve Bishops, sixteen priests, and fifteen laymen.

The Treasurer stated that up to the first instant the contributions for the work of this year showed a decrease of \$2,565, as compared with a year ago. Aside from this \$13,792 has been paid in towards the deficit reported September 1st, 1901. The Treasurer reported legacies in the amount of \$32,265 from the estate of Mrs. Mary R. Brunot, late of Pittsburgh, Pa., all of which were ordered by the Board either to be invested (when so intended) or to be paid over to the Bishops concerned, in excess of the appropriations of the Board to their jurisdictions. The Treasurer further reported that he had placed to the credit of each of the Bishops in charge of Missionary Districts and of the Commission on Work among the Colored People, the sum of \$3,500 from the Woman's Auxiliary United Offering of 1901, and that there would be a further payment of several hundred dollars when the money was all received. He said that the Bishop of Kansas, as Bishop in charge of Salina, had devoted \$3,000 of his portion to paying the first year's salary of the Missionary Bishop, provided one be elected before November 1st next. Whereupon the Board adopted a resolution accepting the tender and expressing its appreciation of Bishop Millspaugh's action.

The General Secretary conveyed the information that he had favorably heard from 51 of the Bishops concerning the Apportionment Plan, although some felt a doubt about the ability of their jurisdictions to contribute the amounts respectively specified the first year.

Requests were received from nine of the Bishops having Domestic Missionary work, with regard to appointments, stipends, etc., which were all favorably met. Various appointments and details received attention. By request of Bishop Rowe the Rev. F. C. Taylor, of Neligh, Neb., was appointed as missionary. At present he will be assigned to duty in supplying several vacant stations on the southeastern coast, with a view to keeping them open until more men can be found. Information was at hand from the Rev. J. H. Van Buren that the mission at San Juan was organized as St. John's parish on Christmas Eve and a vestry elected. The Rev. Walter C. Clapp and the Rev. John A. Staunton, Jr., with their families reached Manila on November 25th. The Rev. Henry Russell Talbot left Boston on December 19th and sailed from San Francisco December 28th for the same port.

The appointment by Bishop Graves of Mr. Robert Child Wilson, of the General Theological Seminary, to take effect upon his Ordination next Spring was approved, and the engagement of Mr. Wm. McCarthy, a lay worker at Wuchang, was made permanent to date from February 1st. In both cases the necessary appropriations were granted. Bishop-elect Ingle in his last letter wrote most encouragingly concerning the work of

The Boone School at Wuchang, which eighteen months ago was in the midst of the danger district, as follows:

"Boone School is in a most flourishing condition. I wish you could have been with us to-day to see the boys win the Inter-School Challenge Shield from their rivals, the Wesleyan and London Mission boys. The Governor's son was present, as well as the most powerful military official of the Province, who has two sons in the School. It now has 114 boys and is full to its utmost limit. Mr. Jackson anticipates a tremendous rush of applicants for admission next year.

"In fact the School is meeting the demand for education which increases daily, as no other school here can do. The others are new and undermanned. They have not the history and tradition which Boone School enjoys. The result is that without any advertising, our School cannot begin to accept all who wish to enter, while the others are not full. And so we are bringing under Christian education the sons of many of the leading merchants and officials of the neighborhood. It is a position which we cannot afford to give up, and I earnestly hope you will be able to send us a good man shortly."

Dr. Henry W. Boone has forwarded for the archives at the Church Missions House an autograph letter of Bishop White, written in 1835, of "Additional instructions for the Missionaries to China." The Rev. Arthur Lloyd reports that St. Paul's College, Tokyo, is so full that they are in treaty for an additional boarding house for the students. He is anxious for contributions of books for small libraries to be put upon ships in the Japanese navy. They may be forwarded to his address by post or, if too heavy, they may be sent to the Church Missions House for shipment. The safe arrival of Bishop Ferguson at Monrovia on December 5th was reported. A pledge was received from the Woman's Auxiliary of the Diocese of New York of \$1,500 to finish St. John's, the Irving Memorial, Church at Cape Mount, Liberia.

The committee appointed at the last meeting to consider the proposition of the Rochester Missionary Conference with regard to the organization of societies of men for missionary work brought in the following report:

"The Committee respectfully report that they met at the Church Missions House this morning and adopted the following statement:

"It was the unanimous opinion of the Committee that it is desirable to endeavor to make present machinery more effective rather than to form any new organization; and that the attainment of this end should be sought along the following lines:

"I. That the clergy should be recommended to bring home to their laymen the duty of making an individual offering every year for both Foreign and Domestic Missions.

"II. That the clergy should be recommended to endeavor by forming missionary committees of men, or by using existing parochial agencies, to unite laymen for the following purposes:

"(1) Considering and applying methods for raising the parish apportionment, and the meeting of definite requests made of parishes for increasing missionary interest and gifts.

"(2) Distributing missionary literature and endeavoring to increase the circulation of the *Spirit of Missions*.

"(3) Holding occasional meetings for men for the discussion of such topics as—

- a. Social Wrongs of the Non-Christian World.
- b. Commerce and Missions.
- c. Philanthropy and Missions.

"III. That a recommendation should be made to the Dioceses to [Continued on Page 456.]

THE VOTE IN COLORADO.

THE VOTE of the clergy in Colorado for Bishop Coadjutor by ballots was as follows:

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Number of votes cast...	36	36	36	36	36	36	36	36	36	36	36	34	35	35	35	32	33	33	36	36	36	36	35	34	36	
Necessary for choice....	19	19	19	19	19	19	19	19	19	19	19	18	18	18	18	17	17	17	19	19	19	19	18	18	19	
De Rosset, F. A.....	1	2	1	3	3	3	3	3	2	1	1	1	2	1	1	2	1	1	1							
Rainsford, W. S.....	4	6	7	6	5																					
Stein, A. W.....	3				4	4									3	4	4	4	4	4	3				3	2
Pierce, C. C.....	2	1	1	1	1	1	1	3	3	3	3	2	3	2	1	1	1	1	1	1	1	1	1	1	1	
Ohl, J. W.....	3	1																	1	1	1					
Freeman, J. E.....	7	8	7	8	10	10	11	14	14	14	14	14	14	14	12	7	8	8	10	9	10	7	2	3	3	5
Webb, W. W.....	6	6	7	5	5	4	1								1	1	1									
Grimes, C. Y.....	7	9	12	13	12	14	13	14	13	13	13	13	14	14	13	10	9	9	10	7	6	6	3	2	1	
Kramer, F. F.....	1	1																								
Marshall, C. H.....	2	1	1														1	1	1	1		2	1	1	2	1
Christian, G. M.....	1																									
Rodgers, Geo.....							2	3	4	5	3	3	3	3	3	5	5	5	4	3	4	2	5	6	6	3
Olmsted, C. S.....							1	1											2	5	9	11	11	9	10	20
De Witt, W. C.....															1	2	2	2	1		1					
Smith, C. E.....																			1	1						
Newton, E. P.....																			1	1						
Lines, E. S.....																					1	5	9	10	5	2
Radcliffe, R. S.....																							2	1		
Robbins, W. L.....																					1					
Grant, P. S.....																									1	

The Laity, voting by parishes:—Approved, 18; disapproved, 2.

## 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 FIRST DISCIPLES.

FOR SEXAGESIMA.

Catechism: 9th and 10th Commandments. Text: St. John i. 41. Scripture: St. John i. 35-51.

**S**EXAGESIMA, which means sixtieth, is the name given to this Sunday because, counting by tens, there are now in round numbers sixty days to Easter.

Our present lesson has to do with the first two days of our Lord's public ministry. "In Bethabara beyond Jordan" (verse 28), He gathers the first fruits of His Kingdom: disciples (learners), who were afterwards to become Apostles (messengers).

The work of John Baptist, the forerunner, was to prepare the way (Is. xl. 3). He baptized the multitudes with the Baptism of Repentance, bidding them watch and be ready for Him that should come after (vv. 15, 27, 30). He gathered about him disciples, not his own disciples permanently, but his only until the hour should come when he might transfer them to the Christ. It is clear that he taught these disciples to be in expectant readiness for the One greater than himself. They followed Christ immediately and with the utmost readiness, calling Him "Rabbi" (vv. 38, 49), thus acknowledging that they would thenceforth sit at His feet, that He would be their Master and they would be His disciples.

This was the Baptizer's testimony: "Behold the Lamb of God" (vv. 29, 36). We may linger over these words, for they contain the very essence of the Gospel of the Kingdom. The Lamb of God: not, as some would have it, a perfect example merely, One who is lamb-like in character, gentle, humble, innocent; but One who is to take away sin through the offering of Himself. No devout Jew could hear these words without having his thought drawn to the paschal lamb (Ex. xii. 3) and the lamb of the morning and evening sacrifice (Num. xxviii. 3-4). To the first disciples, then, Christ was made known as the Lamb of Sacrifice, the One who by the offering of Himself would take away the sin of the world.

On this day, the first of Christ's ministry, our Lord and John Baptist were together probably for the last time. So far as we are informed, they never met again, in this life.

Of the two who heard John Baptist's testimony, followed Christ, were welcomed by Him, and spent the whole day with Him (verse 39), "one was Andrew, Simon Peter's brother" (verse 40). No one doubts that the other was St. John, the writer of this Gospel. St. Andrew brought "his own brother Simon" (verse 41), and the fact that it is stated thus, "he first findeth" (verse 41), has led to the belief that St. John afterwards performed the same good office for his brother, but modestly conceals the fact, just as he previously makes no mention of his own name in connection with the transaction (verse 40).

If this be true, the fruit of the first day of our Lord's public ministry was four men, afterwards His chief friends and foremost Apostles, the inner Circle of the Twelve: "Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother" (St. Matt. x. 2). These four were from Galilee, fishermen, partners in trade (St. Matt. iv. 18-22; St. Luke v. 7-10). Their attachment to John Baptist had led them to the Jordan valley, "where John was baptizing" (verse 28). There they found Him of whom they had been told, for whom they had been taught to watch, and whose disciples they were to become. It was their first contact with the Christ. We are not told that He called them, but that they with the help of John Baptist found Him. Later on they were twice called by Christ: to the ministry, in general terms (St. Matt. iv. 18-22), and at last specifically to their Apostleship (St. Matt. x. 1-2).

Him whom St. Andrew brought, Christ welcomed with these remarkable words: "Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone" (verse 42). "When Jesus beheld him" (looked earnestly upon

him, looked him through and through), foreseeing his future service and the mightiness of his great confession (St. Matt. xvi. 16), He bestowed upon him a new name, the name of strength: "Cephas, which is by interpretation, a stone" (verse 42).

We come now to the second day of our Lord's public ministry. About to return into Galilee (verse 43), Jesus found Philip, a fellow-townsmen of St. Andrew and St. Peter, also probably a follower of John Baptist, and bade him follow Him.

He, like St. Andrew, sought immediately to share with another his holy privilege. He found Nathanael (verse 45), probably the Bartholomew of the other Gospels. Nathanael was at first reluctant to believe that one who hailed from the despised City of Nazareth could be the Messiah; but he yielded to the appeal of Philip, "Come and see" (verse 46).

To understand the conversation which passed between our Lord and Nathanael, we must remind ourselves that there was nothing remarkable in the mere fact that Christ *saw* Nathanael under the fig tree (verse 48). What amazed Nathanael was the power of Jesus to read his inmost thoughts, and to tell what he had been doing in his seclusion under the fig tree. It was this which evoked the question of surprise, "Whence knowest Thou me?" (verse 48).

The key to the whole transaction lies in the probability that Nathanael had been reading, or meditating upon, the story of Jacob's life, particularly those portions recorded in Genesis xxviii. and xxxii: the vision of heaven opened and the ladder, the wrestling with "the angel" whereby Jacob had won his new name "Israel," a prince of God.

From his seclusion under the fig tree, Nathanael went forth with Philip to meet Jesus. He was amazed to find himself face to face with One who knew what he had been doing, who read his thoughts, and addressed him wholly under the imagery and in the language of that which had just engaged his secret attention.

We may reverently fill out the picture, in some such way as this: "Thou hast been thinking of Jacob and his new name 'Israel.' I saw thee. I know thee, that thou too art Israel, a prince of God: not as was Jacob at first, crafty and deceitful (Gen. xxvii.), but 'an Israelite indeed, in whom is no guile' (verse 47). Thou was thinking of the ladder and the angels. As My disciple, 'thou shalt see greater things than these: heaven open, and the angels of God ascending and descending upon the Son of man'" (vv. 50-51).

There was no room for doubt in the mind of the astonished Nathanael. He who stood before him was none other than the Messiah: "Rabbi, Thou art the Son of God; Thou art the King of Israel" (verse 49).

## 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 PASSING OF A NAME.

To the Editor of *The Living Church*:

I AM interested in the letters of Dr. De Rosset of East Carolina and Mr. Lewis of Philadelphia in regard to the use of our legal name. I wonder what Mr. Lewis thinks of the Pastoral of the House of Bishops.

I have received a document marked "Official Copy, Pastoral Letter of the House of Bishops." Its authenticity is certified by Samuel Hart, who signs himself Secretary of the House of Bishops. But nothing outside or inside indicates *what* House of Bishops, P. E., or M. E., or R. E., or R. C., or Mormon.

In looking over this Pastoral I find it speaks of "The Church" 15 times. On the first page it speaks of the "old Church in the new land"; on the sixth page it speaks of the "ancient Church of our race" and of the "children of the Church." In several places the Bishops speak of the Church they are addressing as "the Catholic Church." Again, they use

the words "Holy Church." They speak of "Churchmen" and of "Christians."

Now I cannot find in any almanac or list of Churches, any of these names as the legal name of a Church.

The Pastoral is not addressed to the Clergy and Laity of the Protestant Episcopal Church, nor are the people whom they are addressing called "Episcopalians." It must be meant for some body of Christians who can say, They mean us. We are members of "The Catholic Church," "the old Church," "the ancient Church"; for if not for us, who is this Pastoral for?

The House of Bishops in sending out this Pastoral had no doubt at all that it would reach the right people. So Dr. De Rosset, in ignoring or dropping out the legal name, is in good company.

The House of Bishops knew the name Protestant Episcopal is passing, and so quietly ignored it, as others do. They had no fear that the world would not know whom it was meant for unless they used the legal and unmeaning label, and we may follow their example and just drop it except in legal documents.

Over the door of the old church in Oak Park, Ill., was a white stone with the title cut in it, "Grace P. E. Church." In building the beautiful new church, that stone was not put up again, nor was a new one put in, for the people of Oak Park and Grace Church do not need such a guide post to tell them which is "the Church" now.

And everywhere, much as some good people may lament over it, the name is being retired from service, not on account of "old age" for it is new, but because we have outgrown it. We have the "American Church Almanac," the "American Church Missionary Society." Is it not just as legal and just as descriptive to say and write The American Catholic Church?

The Name is passing. Let it pass. Let us leave it behind us, as fast as we can.

COLIN C. TATE.

Church of the Good Shepherd, Blue Earth, Minn., Jan. 1902.

#### THE NAME OF THE CHURCH.

To the Editor of The Living Church:

IT IS not often that I have to differ with THE LIVING CHURCH in any ecclesiastical question, but I beg leave for once to submit an amendment to your proposition with regard to the proper designation of the Church in this land. The Roman Bishop of Albany, whose words are quoted in your issue of Nov. 30th, is not all wrong in his contention with the proposition to change the name of the Episcopal Church to "the Catholic Church of America." True, as Mr. Anderson says, not "the Catholic Church of America," but "the American Catholic Church in the United States," is the title proposed. But, using this phrase instead of the other, is it not true, in the language of Bishop Burke, that there can be no "American Catholic Church in the United States," "for that would limit the Church to one continent? A Catholic Church cannot be national, for the meaning is that it extends through the world, and is universal." Our contention with Rome is on this very ground. Because she is the Church of Rome, therefore she is not the Catholic Church. Only on the assumption that the head of the Church "is and always has been in Rome" can she possibly be the Catholic Church; and it is certainly not without meaning that on her official documents the word "Catholic" does not appear. There she is always "The Holy Roman Church," and to call ourselves "The American Catholic Church," would certainly be "out-Roming Rome." If "Catholic" means, as the Bishop says, "extending through the world," then we could be the American Catholic Church only by taking Rome's position, and claiming jurisdiction throughout the world. In fact I can see nothing but a verbal difference between "the Catholic Church of America," and "the American Catholic Church in the United States." To the ordinary mind they are the same, and I submit that they neither of them set forth our position with regard to the nature of the Church.

If it is our desire to restore the conditions of primitive Christianity, then we ought to have regard to primitive use. The Church in the second century was indeed called Catholic, as being, in the purpose of its Founder, for all people and for all time. But the word "Catholic" was never incorporated in any official title of the Church. The ascended Lord wrote to "the Church of Ephesus"; Clement, Bishop of Rome, began his first epistle with the words: "The Church of God which sojourns at Rome to the Church of God sojourning at Corinth"; Polycarp wrote to "the Church of God sojourning at Philippi"; and Ignatius wrote "to the holy Church which is at Tralles."

It is most certainly true, as the Roman Bishop of Albany says, that "A Catholic Church cannot be national," since there can be no such thing as a Catholic Church. There is only the Catholic Church, just as there is the one true God; and you can no more speak of a Catholic Church than you can speak of a one true God. But that the Catholic Church was meant by her Founder to be locally adapted and locally administered, is evident both from apostolic usage and from the ecclesiastical usage of the first three centuries. And from this usage we may learn our lesson. If Ignatius could write: "Wherever Jesus Christ is, there is the Catholic Church," and yet not use the word once in the official title of any local body of Christians, we ought to see a reason for not so using it now. The introduction of "The encyclical epistle of the Church at Smyrna, concerning the martyrdom of the holy Polycarp," well illustrates the principle at stake. It reads: "The Church of God which sojourns at Smyrna, to the Church of God sojourning in Philomelium, and to all the congregations\* of the Holy Catholic Church in every place." That certainly is plain. The Church everywhere was the Holy Catholic Church; but locally it was the Church of God at Smyrna, and the Church of God in Philomelium.

How then, do you ask, shall we lay claim to our Catholic heritage, and proclaim to the world that our parishes in every place are "congregations of the Holy Catholic Church?" In a very simple way. We have only to revise the title-page of the Prayer Book, and to make it read as follows:

The  
BOOK OF COMMON PRAYER  
And Administration of the Sacraments  
and other Rites and Ceremonies  
of the  
HOLY CATHOLIC CHURCH  
According to the Use of  
THE AMERICAN CHURCH  
in the United States.

This revision, which I believe has never been proposed, would both harmonize the title-page with the Creeds, and give to the Church in this land a name in perfect harmony with primitive usage and with Catholic principle. It would set aside the objection to the title "The American Church," on the ground that the United States are not the whole of America. We would be "the American Church in the United States." So there might also be "the American Church in Canada," "the American Church in Mexico," and "the American Church in Brazil." Such a title, instead of being divisive, would further even the commercial and political unity of the Americas, as the Church of England went before and furthered the union of the seven nations.

I note with pleasure that the rector of the Church of Our Saviour, Cincinnati, in a paper on "The Name of the Church," read before the Church League of that city, also proposes the name "The American Church," and not "The American Catholic Church." He is not as averse to the latter title as the considerations which I have presented might lead one to be; but he says most pertinently: "It seems unnecessary to us, both from the fact that redundancy is apparent, and also because—shall we say it?—of prejudice, which while we do not think it ought to be encouraged, yet is still too powerful a factor not to be reckoned with."

This very wise counsel would be followed, and at the same time the Catholicity of the Church would be fully recognized and taught in the revision which I herein propose. I respectfully submit it to the judgment of the Committee on the Change of Name of the Church, and to the consideration of the faithful.

J. D. HERRON.

All Saints' Church, Portsmouth, Ohio.

[Our correspondent is mistaken in supposing that in substance his suggestions have not previously appeared. It has been repeatedly declared by THE LIVING CHURCH, and was also stated in the Milwaukee Memorial, that the purely geographical name, "The American Church," is ideally most desirable and in accord with ancient precedent. But the difficulty in practice is that the civil law recognizes no one body as preëminently the Church of the land, and trust property bequeathed in such terms would very possibly be held by probate courts, particularly where Judges might be unfriendly to the Church, as couched in terms too indefinite to be valid. It must be remembered that the national Church is not a legal corporation, organized under state law, and cannot, as an entity, hold property in its own name. It differs in this respect from, for instance, the "American Express Company," which has a geographical title, but at the same time is incorporated. The title to all Church property is held by parochial, diocesan, or general corporations, each with its own corporate name and officers; or else by individuals or corporations "in trust for the use of the Protestant Episcopal Church in A. B." Substitute "The American Church in the United States" for the present name in the foregoing formula, and the question of legal sufficiency at once arises. And this question is one

\* Gr. παροικίας—paroikia, parishes.

that would be settled, not by the Church, but by the civil courts. Remembering that it is frequently to the interests of heirs at law to contest bequests for religious purposes, one may easily see the vast litigation which would follow on the adoption of a constitutional name for the Church which could give rise to legal question. One's private opinion may be that ultimately the Church might win—though we confess that personally we are not sure that such would be the case. But surely no one would wish to take action that would plunge the Church into long, expensive, and uncertain litigation.

It thus becomes absolutely necessary that some *distinctive* name be adopted; the same necessity that led our fathers to disregard precedent and choose our present unhappy name. If the term "American Catholic" implied a *limitation* of Catholicity it would be objectionable; but as implying an *expression* of Catholicity it is perfectly correct. The terms American Catholic and Roman Catholic are no nearer alike than are the terms Protestant Episcopal and Methodist Episcopal. Consequently there can be no greater danger of confusion than there now is.

The question must be viewed as practical rather than wholly as abstract and ideal.—EDITOR L. C.]

#### KING CHARLES, MARTYR.

To the Editor of *The Living Church*:

AS JAN. 30th draws near, it strikes me that more might be done to honor the memory of one of the most glorious martyrs of the English Church. To many the name of Charles I. of England suggests merely a despot. But have these same persons considered the religious side of his character? In the words of the late Bishop Perry of Iowa, "he could certainly have saved his head and perhaps his crown," had he surrendered the Church. It is not necessary for us to be in sympathy with any policy of statecraft of the royal martyr. But had he surrendered the Church to the tender mercies of the Puritans, humanly speaking, our historic Anglican episcopate would have come to an end. We should treasure, I think, his Eikon Basili-like. And then he belongs entirely to our branch of the Church. He is indeed "our own, our royal saint." May God speed the day when there shall arise, in many parts of the country, churches dedicated in the name of St. Charles the Martyr.

1412 Ritner St.,

WILLIAM F. SMITH.

Philadelphia, Jan. 14th.

#### THE ANGLICAN THIRD ORDER.

I WISH to call the attention of your readers to the Anglican Third Order, founded on the lines of St. Francis. It was founded in Durham by the late Bishop Lightfoot, and was later re-organized by a Churchwoman.

"This Society is not called the Third Order, as connected with any Society possessing two other orders; it is so termed because it is organized on the plan of the Third Order of St. Francis of Assisi."

This Order is for persons living in the world, who wish to consecrate themselves to God's service and to live a life separate from the world. The only vow is that taken at our Baptism, as it was thought best to have that as a reminder of our Baptism. The rules are simple but elastic. There is no Community House. Members who join, after they are fully admitted work under a chapter, and under either a priest or deaconess. In England and many other countries, where the order is at work, chapters are formed, and much of the work is done, in connection with parish work and under the priest. The work is very extensive, and extends even out to India. I think there is only one probationer besides myself in this country. I am desirous there should be a branch formed in Boston. I think ten form a chapter. The Order has been thoroughly organized, and has received the sanction of the Archbishops of Canterbury and York; and Canon Body has also given it his approval.

In Guiana, within a short time, 76 members were admitted. Several books have been published on the Third Order, among them *The Anglican Third Order, or Dawn Breaking*, published in London.

I shall be glad to give any further information to any one who may desire it.

(Miss) ANNA TUCKERMAN.

140 Beacon St., Boston, January 14th, 1902.

#### PROPORTIONATE REPRESENTATION.

To the Editor of *The Living Church*:

I HAVE been interested in the discussion going on in the Church papers on Proportionate Representation.

I live in a Diocese that has Proportionate Representation. Very soon after it was adopted it became evident that the Convention of the Diocese was controlled by one or two parishes, and at length was controlled by a Boss and Ring, just as many

municipalities are controlled. Nothing can be done in the Convention unless approved by the Boss and Ring; they manage everything.

At the last Convention a delegate from a rural parish made the proposition that the Convention meet once in *three* years, as this was often enough, he said, to drag the delegates from their distant homes to register the will of those controlling the Convention: and now the larger part of the Diocese propose to pull out and set up for themselves, and, as a consequence, we shall have two little picayune Dioceses; and when the present large hearted and broad minded Diocesan passes away, we shall have two little picayune Bishops; and so the evil of this proportionate representation will go down for generations.

The distinguished Churchman who formulated the Canon and guided the matter through the Convention, said to the writer, a few years after it had been working:

"I thought that the measure would be used for the good of the Church, but it is used for personal and party purposes, and I repent of it in dust and ashes."

As with the Diocesan Convention so will it go with the General Convention.

JOHN L. TAYLOR.

#### WANTED—A NEW PAULIST ORDER.

To the Editor of *The Living Church*:

THE article by Mr. Jones on The Unknown Church has revealed a principle which, I think, would, if applied generally, do away entirely with the ugly question of clerical support in our small parishes. To be brief, I wish it were possible to make all rectors of small parishes self-supporting and also permanent without regard to the ability, or rather inability, of the parishes. I should like to see a new order of Paulists started, consisting of priests and such deacons as are on the road to the priesthood, who know or would be willing to learn some other profession or some business, and then would settle in the unoccupied places, also in the small places which can pay less than \$700 a year. Among the vows of these new (and real) Paulists would be one, that they will not accept a parish paying a salary (all amounts below \$700 really not being salaries) while connected with the order. This will keep these men out of the most prominent and exposed parishes, where only men with a first-class education should be employed. These Paulists should earn their own living and turn over the money raised by their parishes to the Mission Board. Those unable to start in business would likely find some city men who would advance the necessary small capital at a low rate of interest.

In the ordination vows I find only the following phrase which might be construed as prohibitory of this plan, as pronounced by the Bishop: "Ye ought to forsake and set aside, as much as ye may, all worldly cares and studies." Of course, "as much as ye may," which will allow a very liberal construction. Later on, the Bishop's question includes "laying aside the study of the world and the flesh," which cannot mean that we should not make tents in order to plant the Church in the "regions beyond." Our Canons, edition of 1899, page 146, allow us to be professors or instructors in a Military or Naval Academy, though on the same page we are told that we must not bear arms ourselves. But if we be allowed to instruct the rising generation how to bear arms gracefully, why can we not make a living peaceably and at the same time plant the Church in every hamlet in this broad land?

I am writing this from the capital of a thriving county in which I am the only active clergyman. This same county has some ten or fifteen towns in which religious services are carried on, and into which the Church ought to have been brought thirty years ago. Nothing would please me better than, if I only could, after the next episcopal visitation, to monopolize my Bishop for a week or two, to visit every little place in my county, and, if they could be found, to pick out and have the Bishop appoint applicants for the Paulist priesthood in every one of these places. The population of this country respects us where we are known. But in most places we are still unknown, or, what is worse, mistakenly known as a cranky set of people who really ought to be under the jurisdiction of his Holiness of Rome, but who, just on account of their crankiness, lead a miserable, separatistical existence. Matters have been made much worse in the case of small parishes which tenaciously stuck to their privilege of calling their "preachers" from everywhere; the farther the better. On account of this evil, the Church is, in the small places, usually represented by that floating class of clergymen who are always looking for something better and

who are so helpless and awkward in their dealings with their fellow men that they can inspire no respect for their Church. A sound business man, or lawyer, or farmer, who is settled for life and does not depend upon two or three people, the withdrawal of whose subscriptions would end their ministries—such men only can plant the Church as thickly as it ought to be done. We have about 5,000 clergymen now. We really need 50,000 active men at the present moment. But we need not attempt to pay them on the old plan, for as things are now, most of our hard-working men are really not paid.

Will somebody kindly take up this thought and help me to develop it? Perhaps it will result in some good.

Pittsfield, Illinois. (Rev.) C. R. BIENBACH.

#### A CORRECTION.

To the Editor of The Living Church:

AS IT was, I believe, through a clerical error in our Convention Journal, that the name of the Rev. McNeely Du Bose was placed in the list of the clergy deposed, I deem it my duty thus to express my sincere regret for this error with reference to a clergyman, who, I know from his Bishop and others, is among the most honored and efficient priests in the jurisdiction of Asheville.

LEIGHTON COLEMAN,  
Bishop of Delaware.

To the Editor of The Living Church:

THE publishers and editor of the American Church Almanac and Year Book very much regret that through an error of the sub-editor the name of the Rev. McNeely Du Bose was inserted among the names of the clergy deposed during the past year.

They beg to tender Mr. Du Bose their sincere apology for this unfortunate mistake, a mistake which may have caused pain and annoyance to an honorable priest, and his many friends.

JAMES POTT & Co.

#### MISSIONARY MATTERS.

To the Editor of The Living Church:

I AM much pleased with your paper of this week. It is full of missionary matter. It rings with the missionary call. It rouses missionary thought. It is specially strong in urging the duty upon each individual of the Church to stand by the great missionary work of the Church.

Yet, I am puzzled at the minor note of discouragement which THE LIVING CHURCH allows itself to bring into its excellent exhortations.

Is there any better method to reach the individuals of the Church than through the Bishops of the Church and the pastors of the Church? And what is the apportionment method but a well meant and a well considered method to bring home to the Bishops of the Dioceses and the pastors of the parishes, and through them to the individuals of the Church, the needs of our great work of Domestic Missions (church extension), and Foreign Missions (real missions)? If the individual Bishops can be raised to the noble height of unselfishness and the individual pastors can be kindled into the warm glow of persistent earnestness, they can be trusted to find and use their own machinery for bringing home and pressing home to the hearts of individuals of their flocks the duty and the blessedness of standing by missionary work. And if the apportionment method in its line of direction is a well meant effort to disseminate information and distribute responsibility and urge upon individuals their duty and their privilege, how is it that the warm heart or the logical head of THE LIVING CHURCH finds itself called upon to condemn it, and that, too, before it has been given a chance to show what it can do?

Why not, rather, give it fair play? The highest authority in the Church has decided upon the wisdom and necessity of putting it into operation. Why not lend it a hand, then? It will not work wonders. Its immediate success may not be conspicuous. It may take five years to get it into good working operation. It has taken more years than five to bring the Sunday Schools up to their present excellent plane of missionary giving. But why not give a trial? of five years or of ten years? keeping our doubts and misgivings to ourselves, and cheerily fanning our hope into a kindly fire of faith and love? With "a long pull, and a strong pull, and a pull altogether," there seems to me almost nothing, within limits of reasonable desire, that this American Church cannot reach, and win, and win and hold in the lines of Church Extension and of Missions. And once we all

were aroused and unselfish and harmonious and active and warm and loving, how would the Great Missionary, our Blessed Lord, see of the travail of His soul and be satisfied?

I have so much faith in the generousness of heart of the American people, and so much pride in the sturdy and steady way in which they stand by what they believe to be good and wise, that I cannot find it in myself to be other than sure that if THE LIVING CHURCH's idea of bringing home to individuals their duty and privilege of sustaining missions can be made effective, there will be poured out upon this Church from the Lord of hosts through the windows of heaven "a blessing, that there shall not be room enough to receive it."

May I be pardoned for adding that I know about poor Dioceses, and poor parishes, and poor homes, where the economy and anxiety of parents must be constant to keep the very wolf from the door. But, once convince and convert Bishops and pastors and individuals, to the truth that the missionary work is each one's work, and that in loyalty and love to the Master each one wants a hand in it and a share in giving for it, there will be found an alacrity in giving and a sufficiency of supplies never before vouchsafed. With pledge cards or some system of writing and recording promises, offerings will not be dependent on a bright day or a change-filled purse, but will be regular and reliable. The poor will be glad to give, and will take pains to give their five cents or their ten cents or their twenty-five cents or their fifty cents or their dollar. The better-to-do will pledge their \$5.00 and \$10.00 and \$25.00 and \$50.00 and \$100.00. And the largely rich, I strongly believe, when they see the whole Church in all its consistency roused and warm and giving, will give \$5,000 and \$10,000 and \$25,000 and \$50,000, far more readily and cheerfully than if the great constituency were to stand back and say, "We can't do anything; we have all we can do to keep our heads above water in our own parishes. You rich men have the money, you can give. Come, now, we want you to support the Missions of the Church."

We, in Missouri, are going to try to hold up the hands and cheer the hearts of the Board of Managers. A committee appointed by our Diocesan Convention to keep in touch with the Board of Managers has apportioned our Diocesan apportionment to the different parishes. We hope, through the parishes and through pledges or some system, all our individual Churchmen will be reached. Neither the Dioceses nor the parishes will this year probably come up in full response to the apportionment. Many will fail after trying. Some will not try hard. But it will be no crime if a Diocese fails, or a parish fails. No one is going to move to disfranchise it for failing, or to excommunicate an individual for failing. Some Dioceses and some parishes, my hoping heart tells me, will go beyond their apportionment. God's blessing on them!

With an honest and hearty trial, we'll do better the second year than the first, and then better and better, year by year. Anyway, without flinging any stone at those who may fail (and for good reasons that all of us may not know of), and without ministering a whit to any selfish pride in those who more than succeed, let us fall into line with good heart and honest courage to give fair trial to the method presented to us.

"Heave! Ho! Steady all along the line there! Pull!"

St. Louis, Mo., Jan. 18, 1902.

DANIEL S. TUTTLE.

To the Editor of The Living Church:

IN YOUR last issue you say "We plead for the utter abandonment of the apportionment system," and then you go on to plead for individual responsibility, instancing the success of the Woman's Auxiliary and the children's Lenten offering.

With due humility I beg to submit that this has been the very plan heretofore followed by the Board; and it has failed because responsibility has not been brought home to the individual. In the case of the Woman's Auxiliary, the Diocesan officers have been the media, and in the case of the children the clergy and the Sunday School teachers have been the media. In the case of offerings there have been no effective media.

The apportionment plan brings home to the Diocese the sense of definite responsibility and the Bishop and the Diocesan Committee appointed to keep in touch with the Board become the media. This supplies what has been lacking, some one to stir up the clergy and laity of the several parishes.

If our people were awake to the needs and opportunities in the missionary field, these media would not be necessary. But alas, we know that we are only beginning to awaken.

The Board of Managers has no power, except in isolated

cases, to reach the individual, and beyond question you are right when you say that the responsibility rests with the individual. But with all due deference to your contention, how is the individual to be reached except through the Diocese and the parish?

The Board is carrying out the direction of the General Convention, and it is a natural sequence—General Church, Diocese, parish, individual. The sense of individual responsibility must be brought home in the normal way, and in an organized church it does seem as if the individual cannot be separated from the corporate body.

The apportionment is only an estimated suggestion, and will surely encourage the individual. No individual will give less, and many will give more when some idea is made known of what ought to be expected.

Let us then in our Dioceses and in our parishes do just what the women and the children have done,—bring home to the individuals who compose them the wonderful opportunities which await the Church in all her missionary work, both at home and abroad. It is a move in the right direction. Let us push on, and, if possible, one and all give more than is asked.

CARROLL M. DAVIS.

#### THE MISSIONARY APPORTIONMENT.

To the Editor of *The Living Church*:

I HAVE been exceedingly exercised in mind since the announcement of the Board of Managers with regard to their action regarding the apportionment made in conformity with the recommendation of the General Convention. I believe that some such action was wise and necessary. I appreciate also at least some of the difficulties and perplexities with which such an attempt must necessarily be surrounded. If I venture therefore to criticise or appear to criticise that action so far as the Diocese of Fond du Lac is concerned, it is only because I would not have our position misunderstood if we should fail to come up to the measure of what seems to be expected of us.

My connection with this Diocese is a subject of great pride to me, and while I am in no sense authorized or qualified to speak as its representative, I feel that some statement should be made in anticipation of an almost certain failure to accomplish the task that has been set us.

The parish I have the honor to minister to, stands second in the diocesan list with respect to number of communicants, and I think is fairly representative. More than half of this number are children and exceedingly poor people, so poor that mere existence is a hard matter. Our regular annual income is a little over \$2,000, which includes amounts contributed by the parochial organizations. Of this a tenth is demanded for the diocesan fund. We are trying to give another tenth to Diocesan Missions as well as to contribute our share to the various diocesan institutions. What, then, is our fair apportionment for General Missions? Let us say 5 per cent., which will be about \$100. On this basis the apportionment of the Diocese would be about \$1,000; *e.g.*, Trinity, Oshkosh, \$300; Cathedral, Fond du Lac, \$200; Stevens Point, \$100; and so on.

Let it be remembered that only thirteen parishes and missions in the Diocese are entirely self-supporting, and the Diocese must raise \$1,500 annually to support its missions and missionaries, in addition to the \$1,500 appropriated by the General Board to our work amongst the whites.

The burden upon us is already a very heavy one. We are doing our utmost to bear it bravely and to prepare ourselves for heavier ones, but there is a limit to our capability.

As Archdeacon of Stevens Point and a member of the Diocesan Board of Missions, it is my privilege as well as my duty to go up and down the territory assigned to me, preaching Missions and Missionary Obligation, and I gladly do so. My interest in the general work is none the less because I am so closely identified with diocesan interests. I believe firmly that the development of zeal for General Missions is itself essential to our own growth of character and the strengthening of our own work. The efforts of the Board of Managers have my hearty sympathy and interest (so far as those efforts are confined to the heathen and Protestant world, and are not directed towards the Episcopalizing of Catholics), and they shall ever have my hearty and earnest support.

I would suggest that the Board re-adjust their apportionment after due consultation with the Bishops of the various Dioceses and Missionary Districts, and a due consideration of the difficulties and peculiarities of the various portions of the

great field, and I think they may be assured of the earnest co-operation of all loyal Churchmen.

I had prepared some interesting diocesan statistics, but have omitted them in order that the length of my communication should perhaps not defeat its object. I feel that what is to be said for Fond du Lac, would be equally true of at least three or four other small Dioceses.

Yours very faithfully,

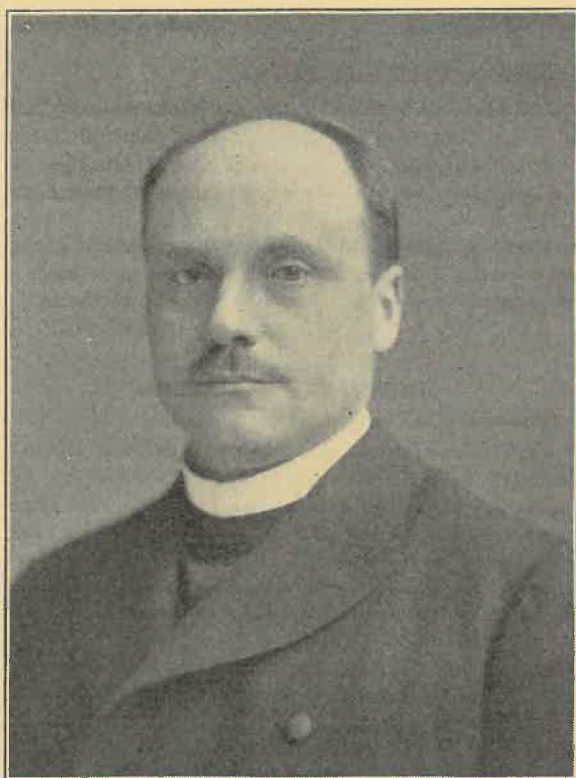
A. GEO. E. JENNER,  
Archdeacon of Stevens Point.

#### AMERICAN WORK AT MUNICH.

To the Editor of *The Living Church*:

WILL all persons who have contributed money to the American Church in Munich, Germany, be kind enough to send their names, with the amounts and to whom given, to Mr. H. S. Wynkoop, Warden, 23 Theatiner Strasse, Munich?

G. MONROE ROYCE, Rector.  
H. S. WYNKOOP, Warden.



REV. CHAS. S. OLMSTED, D.D., BISHOP COADJUTOR-ELECT OF COLORADO.

#### BOARD OF MANAGERS.

[Continued from Page 451.]

hold at least once a year a diocesan missionary conference composed either of clergymen alone, or of clergymen and laymen.

"IV. That as opportunity offers, the clergymen and laymen of other cities should be urged and aided in holding conferences similar to that held in Rochester.

"All of which is respectfully submitted.

(Signed) WM. CROSWELL DOANE,  
EDWIN S. LINES,  
ERNEST M. STIRES,  
W. R. BUTLER,  
G. W. PEPPER,  
JOHN W. WOOD,

Committee."

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

SCPTICISM as a habit, as a condition, is a sign of a deficient vitality. It is a vastly nobler fear which dreads lest it should lose some truth than that which trembles lest it should believe something which is not wholly true. "Seek truth and pursue it." Of course, seeking the truth, you will hate and avoid the lie—that goes without saying—but not to avoid the lie, but to find the truth. Septicism only for the sake of faith—that is Christ's brave and healthy law of life.—PHILLIPS BROOKS, in *Harvard Monthly*.



# The Rise and Development of Christian Architecture

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

## VI.

### FRENCH ROMANESQUE.

ARCHITECTURE knows no political boundaries. It will not confine the use of any one style to the country in which it was first followed, neither will it employ a uniform style throughout the same country. The northern part of Germany, where there is little stone and much brick, will modify Gothic architecture so as to admit of brick construction. The southern part of France, with its almost semi-tropical climate, will not employ the same forms that are in vogue in the northern part of that country. The divisions that existed in the Middle Ages between the different parts of France will not be accurately followed in the architecture of the period, and a great style like the Gothic with its irresistible attraction will be found stretching throughout the country and even extending the magic of its influence into Italy. It is therefore hard to speak of French Romanesque as a distinct style of architecture. The Romanesque was too spontaneous, too independent of contemporary work to become a distinct style. The great Rhenish cathedrals were built within such a short time of each other and within such a short distance that they are more alike than any other three great buildings of the same period. But



NOTRE DAME DU PORT, CLERMONT—APSE.

there was no great river running through France that could be compared with the Rhine as a great means of communication. There were no such cities stretched along a well traveled road as the Rhenish cities, and there was consequently not the same uniformity of art and culture that, in spite of innumerable political divisions and disorganization, still maintained itself in Germany throughout the Middle Ages.

The northern province of France extends architecturally well into what is now Belgium. Tournai's splendid cathedral (See Art. VII.) is a representative of both the French Romanesque and the French Gothic. In a certain sense, the styles of architecture that were followed for a while in England may be

classed along with French art. The English Romanesque, or Norman as it is called by local historians of art, was the style prevailing in the north of France and many examples of it may be found throughout the north, though not as a rule on such a vast scale as in England, where the conquerors built their mighty cathedrals and abbey churches. The early English Gothic style, which will be studied in connection with Salisbury, may be found throughout northern France in all its essential details. The later Gothic of England, however, is the result, to a very large degree, of native development of the style. The marked difference between Westminster Abbey, built under French influences, and the other Gothic churches, is an illustration of



ST. SERVIN, TOULOUSE—APSE.

the difference between the style as it was being developed in England and the style as it was merely imported.

In the Romanesque of France, no better selection might perhaps be made than the two churches which illustrate the central and southern Romanesque, Notre Dame du Port at Clermont and St. Sernin at Toulouse. The former is one of the most ancient churches in France of any architectural pretensions and the latter is the most considerable church in southern France. They involve much the same principles and so may be regarded not as different types of building so much as a less elaborate and a more elaborate working out of the same idea.

Clermont is situated in the south central portion of France in the department of Puy de Dome. It is an ancient town which was of great importance in the early Middle Ages, and at it several very important Church councils were held. Here the great council in which Urban II. summoned the hosts of Europe to the deliverance of the Holy Sepulchre was held. The thousands that assembled here on that memorable occasion must have often thronged the church which even at the date of the council, 1095, stood substantially as it does at present. For Notre Dame du Port is a very ancient church. Parts of it belong to the ninth century, and the nave and aisles were all completed before the end of the tenth century, and the chapels that were built around the choir, of the same date as the body of the church, belong at the latest to the early part of the eleventh century. It is therefore a building which is considerably older

than the present church of St. Ambrose at Milan or the cathedral at Pisa.

The plan of Notre Dame du Port is instructive as showing the evolution of the transept, the apse with aisles around it, and the ring of chapels around the outside of the apse. The transepts are in plan merely chapels built parallel to the nave, rather than at right angles to it. Each transept is provided with an apse on the east side. But in the roofing of the chapel-like transept the treatment is entirely different. In the first place gable roofs placed at right angles to the main body of the building are more pleasing than when running parallel to it. They are also more convenient, as the latter arrangement leaves a long trough-like space between the nave and the aisles, which is sure to leak sooner or later and in which snow and rubbish accumulate every year. The roof then of the transept, as a matter of convenience, would be turned toward the nave and produce a cruciform effect. It is the same principle that is employed in dwelling houses everywhere to-day. When once

weight of this barrel vault rests upon the nave walls and exerts a thrust the whole length of the wall. But the very heavy vaulting of the aisle roof counteracts this pressure outward, or thrust. If a section should be made across a Gothic cathedral, the general features would be, in many respects, the same. There would be the essential difference, that the weight of the vault would be concentrated at points along the nave above the pillars and could be dealt with comparatively easily. But in principle the half vaulting of the aisles is the flying buttress in embryo. Let this heavy vault rest against the nave only at a few points and the weight of the upper vault of the aisle concentrated at the same points, instead of all along the line of the nave, and there would be a flying buttress. This would have allowed the light from above and the aisles would have been made correspondingly low to allow for the clerestory windows. As it is there is no space left for a clerestory in the vault of the nave at Notre Dame du Port which is unbroken throughout.

The aisles of the choir are provided with chapels of a semi-



ST. SERVIN, TOULOUSE—VIEW FROM NORTHWEST.

the roof was made to run across the chapel-like transept rather than in the direction of its length, the next question was as to the interior treatment of the ceiling or interior roof. At Pisa the builders failed to realize their opportunity. Here at Clermont, the great barrel vault that covers the nave was met, but at a lower level, by a barrel vault over the transept and a new element in design was added. The transept opening out of the nave, vastly larger and higher than the openings out of the nave in the case of the arches between the nave and aisles, was very effective.

The aisles of the nave of Notre Dame du Port are built very high and are provided with a gallery raised at a considerable height. In this respect it reminds one of St. Ambrose. But there is an essential difference. The aisles beneath their lower vaulting are high enough to admit of large windows and the church is therefore much better lighted. But the most important feature of the aisles, which are built high along the nave but beyond the transept are reduced to one floor, is the vaulting of the roof. It is a half barrel vault and rests against the upper wall of the nave. The nave is roofed with a barrel vault, or a half cylinder running the whole length of the nave. The

circular form, four in number. This became a characteristic of French churches and was retained, as will be seen, in the most highly developed Gothic. It will be found, for instance, at Amiens; and even in England, in the French Gothic church of Westminster Abbey, there is the chevet or series of chapels arranged around the apse. In Germany, the same arrangement may be found in a number of churches, especially those which were built more directly under French influence. In Italy, there was not the same arrangement of chapels. The Gothic style was used for the most part in churches of the mendicant orders but in these the choirs were not fully developed. The chapels in these are placed along the sides and on the east side of the transept. But in the north, the origin of the chevet may be traced to French design, and the first important instance of it, if not actually the first, was in the church of Notre Dame du Port at Clermont.

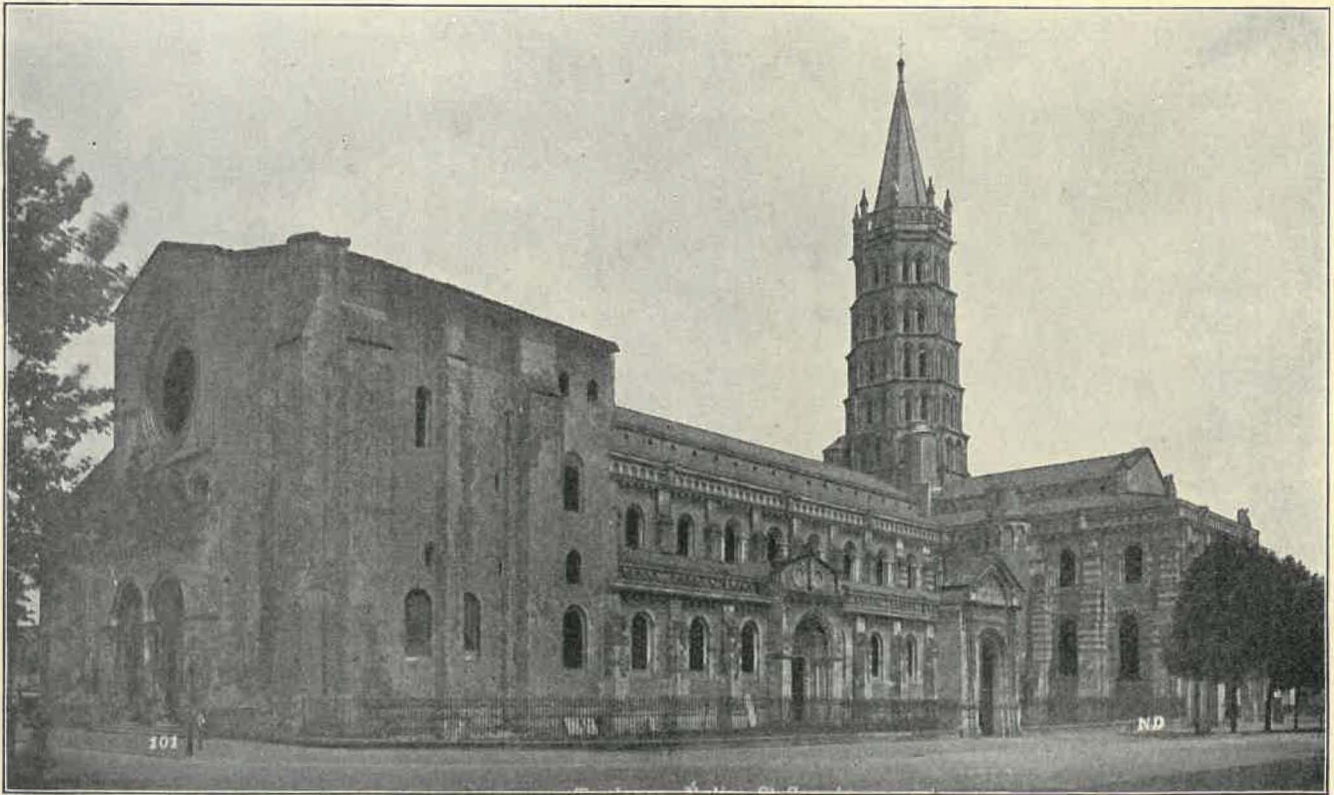
But the church of Notre Dame du Port is important in more respects than the plan. It is a church of which the exterior shows a just appreciation of design. It is not a church which is built with an eye merely to the interior effect, and the exterior allowed to take care of itself; but the exterior, although

## The Living Church.

it faithfully conforms to the interior, so faithfully that the exterior roof is not of wood but is merely the outside of what is seen below as the inside, is also of architectural value and is composed of parts arranged with due appreciation of their respective values. Blank surfaces of the wall are relieved by arcades and mouldings. Corbels are placed along the eaves. Buttresses and pilaster strips accentuate the salient parts. But a further addition, which for a time found imitators, was the mosaic decoration composed of different colored sandstones. This is applied in various parts of the church. It will be noticed in the upper part of the apse and in the end of the transept. Until the Gothic style, with its more complicated ornaments and clearer decorative principles became general, this mosaic effect was followed in many places. But it was in the south, in Italy, that it was most at home and there it was carried to a great extent, so that whole façades were designed upon the principle of two contrasting colors, and buildings were erected in which alternating bands of light and dark color produced a curious zebra effect, not attractive to northern tastes (*cf.* Art. XI.). But at Clermont the introduction of these mosaics is much restrained and they serve only as an occasional em-

around the speaker, but it was not an age in which the preacher's vocation was prized as it was after the rise of the mendicant orders. The domed church with the plan of a Greek cross had been first built when preaching was a great function in the service. Chrysostom was, indeed, dead when St. Sophia was erected, but the spirit of Chrysostom had not wholly died out. But in the West in the middle of the eleventh and in the twelfth centuries, the Mass was the great feature of public worship, and length was easier to erect than breadth. A long church was more convenient, and ease and convenience have always been determining factors in the origin of a typical plan, although no end of labor may be expended in the carrying out of that plan when once it had become fixed and men felt that was the only suitable plan on which to erect their churches.

The worthy successor of Notre Dame du Port is the grand church at Toulouse, dedicated to St. Sernin. This fine church was consecrated in 1096 by Urban II., probably on his return from the council of Clermont, which had been held in the previous November. The oldest portion of this noble pile is the choir end, with its apse and chevet. This in particular should be compared with the earlier work at Clermont. The roof that



ST. SERVIN, TOULOUSE—VIEW FROM SOUTHWEST.

bellishment. It will be noticed that the buttresses of one of the chapels of the chevet are built in the form of a pillar. The roof then seems to rest upon pillars as in the ancient style. This slight insincerity may have been due to the fact that in this church the Romanesque style in its full form had not yet attained clearly defined principles. Possibly even the Roman circular buildings with pillars, of which remains still existed near Rome, had influenced the architect.

The Church of Notre Dame du Port was finished in the early part of the eleventh century. In the following century another type of church appeared on the same soil. This type was modeled after St. Mark's at Venice, which had recently been remodeled into a Greek cross with five domes (*cf.* Art. II.). In the Church of St. Front at Périgueux, a new form of church was built that found several imitators, for it was a building of great size for that style and its domes impressed the imagination of the times. But the type that was set at Clermont was not to be superseded. It was a development of the basilica which had for centuries proved itself admirably adapted to the wants of the Church services. The Greek cross had sacrificed the nave and enlarged the transepts, securing thereby admirable effects at the crossing of nave and transept. It had, furthermore, the convenience of a large space in which the congregation might be placed together. But it had transepts from which the sacred mysteries, as they were celebrated at the altar, could not be seen. It was, indeed, admirably adapted to a service in which preaching was the main element as the congregation was placed

is visible is not distinct from the actual vaulting, but is merely the upper side of it formed into the proper slope of a roof. This construction is on the whole rare in the West, although it was used in the East as early as the great dome of St. Sophia. It was more usual to build the vault of stone and leave the upper side of the vault rough, covering the whole with a wooden roof of light construction. This was the practice even in the great Gothic cathedrals, *e.g.*, Amiens, Cologne, and Rheims. But here at St. Sernin's the roof is the vault of the portion beneath it. Buttresses appear in both forms, the customary mass of stone built against the wall, and the stone built in the form of a column with base and capital and placed upon a high pedestal. The form chiefly used at St. Sernin's is the column. It is, however, unfortunate in that it is divided into two parts, a heavier lower portion and a lighter upper part, being in fact two columns of quite different proportions placed upon each other. The origin of this is not hard to find. The buttress, if carried to the eave, was of use not throughout its height, but chiefly to that point somewhat below the eave where the thrust of the vault was most perceptible. It could therefore be lightened as it rose higher. This had been done in the case of the simple buttresses and the same was attempted, though without much success, in the cases where the buttresses were built in the form of attached columns.

St. Sernin's is on a much larger scale than Notre Dame du Port and the chapels of the apse are therefore much larger. They are, however, constructed more simply as to the roof and the

connection between the chapel and the aisle of the choir is more conspicuous. This was possible on account of the greater height of the apse itself, which was carried up to the height of the nave vaulting; but in the case at Clermont the apse was considerably lower, as was customary in the earlier churches, and has remained customary in many places even to the present day. The

than four bays beyond the choir aisle, allowed the introduction of two chapels on either side.

The naves and aisle of St. Sernin's are probably a little later than the choir. They may, however, be dated at about the same time as Durham Cathedral in England. They are vaulted in the same way as Notre Dame du Port, a barrel vault running



ST. SERVIN, TOULOUSE--SOUTH PORTAL.

chapel system was carried further at St. Sernin's on the sides of the transepts. As these were built very broad and treated as a nave might be treated with portals, the chapels became an important feature on the east side. In Notre Dame du Port, the transept chapel was a tiny affair much smaller than an apse chapel. But at the larger church, all the chapels were built alike and the greater width of the transept, projecting no less

the length of the nave, and half vaults over the aisles assisting in holding up the nave vault. The nave, however, is broad and long rather than lofty, for its breadth is increased by the addition of a second aisle on either side, which is very unusual in Romanesque buildings. But here as at Pisa where there is a second aisle the transepts are provided with single aisles. It is probable that these additional aisles were built later than the

main structure of the church. They certainly give a vastness of breadth that is very imposing. The dimensions of St. Sernin are very considerable. It is 375 feet long and 217 feet broad. These dimensions should be compared with Pisa, which is 312 feet long, and with Durham which is, in the original Romanesque plan, about 400 feet long (*i.e.*, omitting the Galilee and the transept of the Nine Altars, both of which are much later than the original building, and are additions to the simple Romanesque design), and 170 feet across the transepts. The tower of St. Sernin has none of the massiveness that characterizes the northern style. It is octagonal in plan and is carried up five stories above the roof with very gradually diminishing diameter. Only the three lower stories, however, belong to the epoch in which the church was first built, but the whole design is very satisfactory. There is a change in the form of the windows in the upper stories whereby some variety was obtained and with good effect.

St. Sernin should be compared with its contemporaries in the North, especially with Durham. The French church is, for the most part, quite light where the English church is very heavy. What the Durham tower would have been can only be conjectured. But from a study of other Norman towers, one would not expect it to have been the light structure of St. Sernin's. The clerestory in Durham is low and heavy; in St. Sernin's it is on the whole light and somewhat lofty for a Romanesque church. But it is chiefly in the decorative details that the greater advance of the southern architect is to be perceived. This can best be seen in the portal of the south aisle. It will be seen that there is in front of it in the illustration an elaborate Renaissance gateway which dwarfs the portal and by the contrast in styles renders the Romanesque work heavier and cruder than it would otherwise have appeared. But it is a very finely designed piece of work. The columns in the angles are beautifully proportioned and the capitals very elegant in form. Foliage is employed in them as also in the brackets that support the lintel. In the space above the lintel, which is rendered a little higher than a semi-circle by a slight stiling of the arch, is an interesting bas-relief of the Ascension of Christ which, although very rude in design, is conceived in a thoroughly decorative spirit. In general, it may be said that St. Sernin's improves upon the model set by Notre Dame du Port in the matter of decorative carving and especially in the capitals of the pillars. At Durham, on the other hand, there is no attempt at decorative carving in the vast piers. There is no opportunity for delicate enrichment. The capitals are hard and rude. The effect is everywhere massiveness.

The façade of St. Sernin is in a chaotic condition. An attempt seems to have been made to construct a vast façade, possibly of a Gothic character. The foundations of massive towers were laid and they were carried up a little way. Nothing was done beyond the roof of the nave and the whole was left in the utmost confusion. The ancient termination of the nave is yet visible and it seems to have been a structure of great simplicity of design. It would in any case have been very hard to design a façade that would have been broad enough and in keeping with the general character of the building. It is unfortunate that the building otherwise so complete should here be so imperfect. Any towers at this end, as seems to have been contemplated, would have been ineffective in relation to the central tower; and any façade, that would have been high enough for the breadth without towers, would have been a mere mass of decorative masonry.

St. Sernin is the finest specimen of the southern type of Romanesque in France. The northern type may be studied to some extent in England. Beside it should be put Durham and Pisa. These three great churches are the finest and most typical churches outside of Germany of the Romanesque style. The great cathedrals of the middle Rhine, Spire, Worms, and Mayence, are in every respect their equals if not even their superiors as great architectural conceptions. But the history of architecture is more concerned with the French and English Romanesque. The Rhine churches remain memorials of a splendid epoch in the German empire. The great churches of France and England, erected in the same style but under different conditions, were the forerunners of the greatest of all architectural styles, the Gothic.

SOMETTIMES the shortest chapter in a book contains the hinge on which the whole plot turns. It is not the large events of a life which always condition its course. Look to the littles—there often the career is shaped.—*The Standard*.

## MY BISHOP'S VISITATION—IV.

BY A PRIEST.

BY THIS time it was evident to me that when the Bishop left my parish he would know as much about it as I did. He would also know something else, which painfully concerned me; he would know *me!* This reflection did not make me happy; far from it. I began to feel very unhappy, not merely because my faults were being uncovered, though that was distressing, but because the Bishop's questions made me see myself as he saw me, and as the Master saw me. And while I felt thus uncomfortable, I admitted to myself that it was the best thing that had happened to me for years. From living so long out of intimate contact with the clergy, from being supreme in my own parish, and not having anyone to call me to account, I had grown careless and indifferent. But now I was brought up with a round turn, and though I felt it deeply enough, I also had a sense of gratification from the thought that great good would come out of it for me, for my parish, and for the Lord's work. So I determined frankly to help the Bishop in his investigation of me and my parish, and also to help along that pastoral, which I felt would be unique in the history of this old Diocese.

The Bishop's next questions were in regard to my Sunday School:

"How many children are there in your parish, say from eight to sixteen years?"

Taking out my visiting book, and hastily counting the number as well as I could recollect the members of the different families, including those who were "friendly to the Church," I announced the number as about seventy-five.

"And how many attend Sunday School?"

Alas! I could answer that question promptly.

"We have thirty enrolled and an average attendance of twenty-five."

"And where are the other forty-five children?"

"Well, Bishop, some of them go to other Sunday Schools, and some do not go anywhere. I occasionally speak to the parents about it, but without effect."

"Do you superintend your own school?"

"No, sir. Mr. Blank is my superintendent."

"Ah, yes; I recall him. What is his age?"

I saw the point. Mr. Blank was seventy years old, and somewhat deaf. The Bishop meant that a Sunday School of thirty or three hundred children must be conducted with snap and vigor if restless young minds were to be drawn, interested, and retained. Ordinarily a man of three-score years and ten would have neither.

How often do you catechise the children that do attend your school?"

"Some four or five times a year."

"What proportion of them know the Church Catechism?"

"Really, Bishop, I cannot say. I do not think many of them, if any, know the Church Catechism perfectly. So much time is taken up with the leaflet lessons, that they do not give much attention to the Catechism."

As I said these words I noticed the Bishop's face, and I knew what was coming. It is hard, and requires much study to make the Catechism intelligible to the youthful mind, and I had weakly yielded to the persistent indifference of the teachers in this matter—and now the reckoning had come!

"My dear brother," began the Bishop, "during the whole of your ministry, every time you baptized a child, and especially as a minister of God and acting for the Church, you solemnly charged those who brought the child to Baptism to see that it learned the Catechism, not any leaflet lessons, not any 'series,' not anything else, how good soever these may be, and useful and necessary in their place. But that system of instruction which the Church, in her exalted wisdom, has devised for her children's beginnings in the knowledge of the Christian life, that you are solemnly bound to see is taught to your children. Now, as the chief pastor of these children, I must insist that, above all else, they be instructed—not as you nor I, nor all the conventions and committees in the land imagine to be best, but—as the Church demands. This is a matter you must look after at once, and on my next Visitation I intend to make a special point of visiting and catechising the children—and perhaps the teachers, too," he smilingly added.

"I am afraid, Bishop, if this fact becomes known, you may have the children present in the school on that day, but you will not have one-half of the teachers."

"True, true," replied the Bishop, "the poor little lambs are in an unfortunate condition."

And again the Bishop remained silent for awhile, which ended with a great sigh. There may have been some connection with his silent thoughts and the next question, and if so, I was one of the causes which led to that sigh.

"How often do you write a new sermon?" asked the Bishop.

Bless me! I thought, that is worse than asking me to read Greek or Latin! For I can write in my mother tongue. I felt a red glow of shame coming into my face as I frankly answered:

"I have not written a sermon for a year or more, and very few sermons in the last few years."

I half expected to see that note-book come out again. But after a little space the Bishop said:

"I have read the pastoral addresses of a celebrated preacher, who afterwards became a Bishop, addressed to students for the ministry, wherein he said, if I remember aright, that a preacher ought never to have any difficulty in writing his two sermons a week. That is or may be true of some men, surely not of all or the many. Situated as you are, with the same faces before you week after week, with perhaps no fervent appreciation of, or response to your sermons, I can understand how hard it may be for you sometimes to write a sermon. But it is a temptation and a difficulty you must strive to overcome. You must not forget that you are truly a messenger from God, and if you will act upon that fact you will find that the Holy Spirit will honor your office, and will help you to deliver the message which your vows bind you to preach."

I felt greatly relieved when the Bishop answered thus. But I felt more reproved by what he did not say, than if he had rated me soundly. I was greatly surprised by his next remark:

"Will you kindly permit me to take a half dozen of your sermons with me? I want to look them over. It is seldom that I can hear my clergy preach, as it is my duty to preach when visiting their parishes, and I want to know the preaching ability of the clergy in my Diocese. Do not select more than one or two of them, but take them at random."

Now, I know that I am not an eloquent preacher, but I also know that I have written and preached many good, practical sermons, and I was highly gratified to have the Bishop make this request. First, because he would know the value of any criticisms made by my own people, and, second, because if he ever had occasion to recommend me to another parish he could say something positive about my ability to at least write a sermon.

"I see the morning has passed rapidly," remarked the Bishop, "and while there are many more questions I would like to ask you, I will take the time for but one more, and then we will walk around to your church and look it over, and return in time for the good lunch I know the dear wife is preparing for us."

After a few moments of deep reflection, the Bishop said:

"My dear brother, it is not a question or questions that I shall ask you, although, considering our relations, there would be no impropriety in my asking them. We both know that much, a great deal of the spiritual life and power of a parish, depends upon the spiritual life and devotions of the priest. And you and I know that our only source of power is the Holy Spirit. We were both solemnly charged at our ordination to seek for that power by diligent prayer. I am more and more convinced that we of the clergy need to give more time and attention to our private devotions. The night and morning prayer is not sufficient. Other times of special prayer ought to be employed. Busy as we may be with much serving, we must make time—even if other less important things have to be left undone—for intercessions and pleadings with God. We may have some power and influence in our work with what we may call the minimum of our ordinary devotions. But we must seek to have the utmost power and influence which it is possible for us to have, and that can come only by much prayer. It is better, of course, if we can have our convenient prayer desk in our study, or spend a stated time alone at our church altars; but prayer we must have if it can only be as we pass along the streets in the occupations of daily life. I feel sure that the ministry of that priest will be specially blessed, and will come to be specially noticed among men, who makes frequent prayer during the day his constant rule."

Every word the Bishop uttered went to my heart. He

said nothing new, nothing but what I had always known, but I felt the force of it, the reality of it, because he, my Bishop, my Overseer, said it, and said it to me. We may know our duty perfectly, but most of us need somebody who speaks with authority, to tell it to us, to urge us to it, and to whom we must feel an immediate, personal responsibility for its performance.

We walked to the church, where the Bishop carefully noticed the condition of the grounds and the building. He was specially pleased with the neat condition of the vestry, the vestments, and the sacred vessels. After a few remarks about the decent and reverent care of God's House and all pertaining thereto as a proper honor and respect shown to God, we returned to the little rectory to enjoy one of my wife's excellent lunches.

I noticed that my wife gave me several earnest glances, for she had heard a continuous stream of conversation in the study. But she evidently felt satisfied, for, as she afterwards told me, there was an unusual expression of satisfaction on my face.

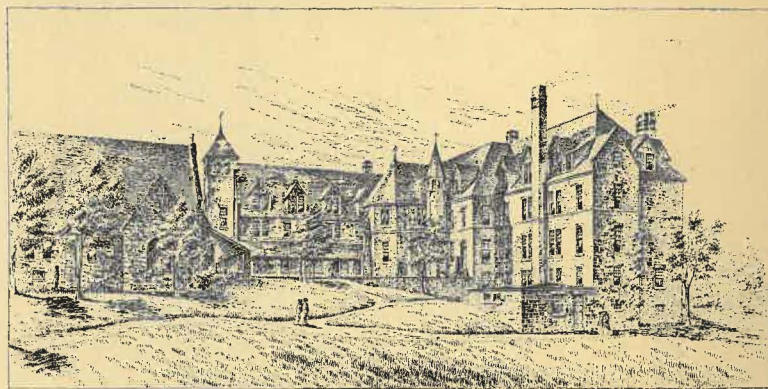
(To be Continued.)

#### THE SISTERHOOD OF ST. MARY.

THIS Sisterhood, whose beginnings date back to the winter of 1864-65 when Harriet Starr Cannon with four other women first sought the sanction and direction of the Bishop of New York, the Rt. Rev. Horatio Potter, D.D., and formed themselves into a religious Order, has issued a statement in regard to their work. It appears that since the foundation of the Order more than 100 Sisters have been professed, and the Sisterhood now has houses in the Dioceses of Chicago, Milwaukee, and Tennessee, beside the two large schools and several charitable institutions in the Diocese of New York.

The work in Tennessee was begun at Memphis in 1873, just after an outbreak of yellow fever, and five years later, when a second outbreak arose in the city, several of the Sisters laid down their lives in the service. The house in Wisconsin, Kemper Hall, Kenosha, was brought within the control of the Sisters shortly after this time, and the Mission House in Chicago some years later. St. Gabriel's School at Peekskill, N. Y., in connection with which the Mother House is now organized, dates from 1876, the Mother House having formerly been in connection with St. Mary's School in New York City, which was the original work of the Sisterhood.

The Peekskill property comprises fifty acres, partly wooded, with a three-story frame dwelling-house, the headquarters of the Order, and also a school building. Both these buildings are of frame, and both have proved inadequate for the growing work for which they are respectively used. It is now planned to replace these buildings with new ones of native stone, quar-



PROPOSED BUILDING FOR THE SISTERHOOD OF ST. MARY AT  
PEEKSKILL, N. Y.

ried on the place, and about half the amount necessary for the purpose is already in hand, being the savings of the Sisters in their work. It is necessary that assistance be rendered to them to complete the amount required; and the character of the work of the Sisters in all their several houses is such that there ought not to be any delay in securing contributions of the amount from those who appreciate, not only the revival of the religious life in the Anglican Communion, which is perhaps seen at its best in the Sisterhood of St. Mary, but also from those who appreciate the educational and charitable work which has been so well and so unselfishly performed by the Order.

# When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

## CHAPTER XVI.

### INTERVIEWING THE SQUIRE.

EARLY the next morning the Captain and Oswald walked over to the Squire's. Squire Moody was a large, loose-jointed man, peculiar, and usually mounted on some hobby or other. Withal he was good-natured, as much from a pleasant consciousness of his own mental superiority, and the honor of combining in his own proper person the offices of Justice of the Peace, Chairman of the School Board, and Road Overseer, as from innate graciousness.

The Squire was sitting on his porch, a rustic affair of rough scantling supports roofed over by hand-split boards. He was in his favorite attitude, humped down until the small of his back rested against the lower round of the chair-back, while his long legs stretched up at an angle of forty-five degrees, the feet resting against a corner brace of the porch. It really looked like some contortionist's trick, but evidently was a more comfortable attitude than it seemed, since he made no effort to arise to meet his visitors.

"Howd'y, Captain, howd'y, Stranger, will you set a while? It's more comfortable out here than it is in the house where there's two sets of twins, and four that ain't twins, all under 'leven, and playing in one room. It's more to my notion out of doors. Take chairs and make yourselves at home."

"Thank you, thank you," responded the Captain in his suavest tones. "Squire Moody, let me make you acquainted with Mr. Oswald Barrett. Mr. Barrett said something to me about wanting to teach our winter school. As I am not one of the board, I brought him over to you. I will leave you gentlemen to talk over your affairs, and hunt up Mrs. Moody. My wife commissioned me to see her in regard to warping her new carpet for her." Having thus adroitly produced an impression that he had only a temporary interest in the new teacher (the Captain was a firm believer that all was fair in love or war), he withdrew to the inner room and made himself as agreeable as possible to the Squire's wife.

"Well, young man," bluntly began the Squire, half squinting one eye at him as though sizing him up; "mighty near every boy in the school has to be trounced once a week, or they bounce the teacher. Sometimes we have regular knock-downs and drag-outs, an' that takes muscle and sand, lots of it. You are too undersized an' spindling-like. You won't do, young man, you won't do!"

Oswald walked up to the Squire, stripped off his coat, and rolled up his shirt sleeves. He worked his arm until the bicep muscles stood out like knotted cords. "Feel of that," said he with easy confidence. "The boys at school used to call me 'the little giant.' It is true I only weigh one hundred and thirty-five pounds, but I would have you notice that I haven't an ounce of superfluous flesh about me. I'm a little proud that a tough, wiry, limber little man like me can in friendly tussle throw a man a half larger. I was never in a 'knock-down and drag-out,' but I can assure you I am not afraid of being the under man in the fight, if it ever comes off."

Oswald spoke with spirit. The flash of his keen eye tickled the big Squire, much as the bluster of a bantam-cock will make a Shanghai rooster chuckle.

"You've got nerve, Mr. Barrett," said the Squire approvingly. "Sometimes nerve'll hold 'em when muscle won't. I believe you'd be a pretty sassy fellow to whip, if you ain't very big. I'll think it over and see—think it over and see."

"As to my qualifications," began Oswald again, "this church letter I hand you will show that I am a member in good standing in the Church—that speaks for my morals. I have a diploma showing I have graduated from Dexter College, and as you will see by this written testimonial, I have just completed a course of law study at Albany, New York—that speaks for my education."

"Heaven and earth!" and in his excitement the Squire

hastily straightened himself in his chair, a proceeding that caused his feet to fall with a heavy thud from the porch brace to the floor. "With them qualifications" (the Squire's grammar and pronunciation were weak in spite of his learning), "what on earth air you doing in this neck of the woods? Our teacher ort to know the three R's, an' be able to lick anybody at the drop of a hat, an' drop the hat hisself; but he don't need no trimmin's—they come too high for a ten dollar teacher."

Oswald was too good a pleader to let the matter rest there.

"You are a man of intelligence, Squire" (here the Squire looked pleased), "and I don't mind telling you that I have other objects in view than merely that of teaching this school. For one thing, I am just out of school, and have need to study the common people. A lawyer's success depends largely upon his ability to adapt himself to his witnesses and juries. The way to study the people is to be one of them, eating, sleeping, and living as they do. Do you not see that this is schooling for me even more than it is for my pupils?"

"I see one thing mighty plain," returned the Squire. "You air surc pop cut out for a lawyer. You've argued me into believing you air the very chap to teach our school. You needn't to say another word. I'm fer you. I'll go with you to see the other directors this forenoon, providing you will come back to dinner an' stay all night. I want to talk to you an' git your opinions on this hollow earth business," picking up a well-thumbed volume of "Theory of Concentric Spheres," written by the eccentric and visionary Ensign Symmes—a book that was at that time raising a great commotion in the scientific world. "Now here's this fellow picturing off the earth as hollow at the poles, an' inside of this earth another earth with grass a-growing, cattle a-browsing, an' inen a-fighting just as we air doing. It don't suit me, this hollow business don't, but he gives so many good pints I can't up-trip, that he's kinder staggered me. Mebby you kin set me right on it. If you kin straighten me out on that pint, I think I kin bring the other directors over to my way of thinking about you."

"I'll do my best," laughed Oswald, "and leave you to do the same."

"Let's shake hands over it," said the Squire, giving the young man a hearty grasp as he spoke. "We'll argue till midnight over that Symmes business. I like to talk to a man of sense, an' it is so seldom I find one, I have to sit up nights when I do, to git enough out of him to satisfy me. Ma," raising his voice to his wife in the next room, "kin we sleep the teacher to-night?"

"He kin sleep between the oldest twins," answered Mrs. Moody, coming to the door and making a queer little bobbing courtesy in acknowledgement of Oswald's deferential bow. "That is if he wouldn't mind crowding some—they ain't kickers, neither of 'em."

"I'm not a kicker either," answered Oswald, smiling again. He was politic enough to know that it was best to accept this somewhat embarrassing hospitality. Oswald stayed, and the Captain went home. Next the remaining members of the Board were hunted up. Here the Squire did some valiant championing, and Oswald was hired to teach a five months' term, beginning October first. They got back at half-past eleven to find what the good dame called "an airy (early) dinner" waiting for them, a dinner of fried pork, fried potatoes, fried pies, and fried hominy. The victuals were always swimming in grease at the Squire's, fried eggs, fried cakes, and fried meats, to suit the Squire's peculiar palate, which required, as he said, "fat enough to make things slip down easy."

The two gentlemen took up the Symmes doctrine and discussed its weak points until way in the night. In a bed in the corner Mrs. Moody's night-capped head nodded peacefully among the pillows. Two trundle-beds of little folks slept soundly under the rays of the flickering candle. The Squire tired at last and showed the teacher the way up the steep ladder to the loft above, where the older twins were sleeping. The weary young man threw himself beside them, and in two minutes was sound asleep.

## CHAPTER XVII.

### MRS. TOMLIN BECOMES INTERESTED IN EDUCATION.

At the breakfast table the next morning Squire Moody announced that he would hold Justice Court that day, and Oswald was invited to attend.

"It is a fine chance to take pints," urged the Squire, "an' you air out studyin' the people, you know."

Oswald laughed. He had not forgotten the vivid blush

that had mantled Elvira's face on the night of his arrival. The twenty-four hours' enforced absence from the girl he loved had seemed a year to him in length.

"Duties never clash," he answered. "I should be happy to attend, but I have another kind of court to look after. I think a certain young lady is expecting to see me to-day, so you will have to excuse me, Squire."

The Squire dropped his knife in astonishment. Then he commenced plying his guest with questions until he had learned as much of that particular courtship as Oswald chose to tell him. That was not much, but the Squire was a shrewd guesser, and soon had it fixed up to his own satisfaction that the two were engaged and would be married at the close of the term of school.

Oswald escaped at last from his troublesome interlocutor and hastened to Elvira. She greeted him coyly, yet warmly, a manner altogether different from that in which she had ever treated him before, and raised his hopes to a high pitch. The next two weeks passed quickly to the lovers. They read and sang, walked and talked together. In a thousand ways, in the touch of his hand, the glance of his eye, the tones of his voice, he told the love that consumed him. Her answering blushes as plainly told that she was not indifferent to him. She confessed to herself that she had never been as happy before. All the old homesick feeling was gone, and as Oswald walked the forest path with her, his arm around her waist, and repeated Shakespeare's words:

"Hath not old custom made this life more sweet  
Than that of painted pomp? Are not these woods,  
More free from peril than the envious court?  
Here feel we not the penalty of Adam.  
And this our life, exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

Elvira wondered how she had ever thought him deficient in sentiment, and why such a trivial thing as that he was an inch shorter than herself, had ever seemed a bar to their union.

If only the young man had declared his love in words once more, all would have been well. If, always that one word, if! Twice Oswald had asked Elvira to be his wife, and twice had she repulsed him. Now that he had found favor in her eyes, he was strangely tongue-tied. He could not risk the bare possibility of another refusal. He would wait until he was absolutely sure of her love before he asked again for her hand. In the meantime he was raised to the seventh heaven of bliss in anticipation of that time.

The whole neighborhood was agog over the courtship. The Squire, delighted for once to get ahead of the Scotts in news-telling, gave his version of the affair to the assembled crowd at the Justice Court the same day of his conversation with Oswald. Before night the news was a dozen miles away, and the story grew as it traveled.

Various people were variously affected by the gossip. Melissa White was delighted. Her hopes soared mountain high, and she sincerely wished Oswald Barrett speedy success in his courtship. Bildah raged with jealousy, and secretly meditated summary vengeance on the detested teacher. Mother Tomlin was furiously angry.

One would have supposed that she would have rejoiced to see a single obstacle removed from the path of her desires; but, with the inconsistency of an imperious nature, she chose to take grave offense at another swain being preferred above her son. Job Scott had passed the pair of young lovers walking in the wood; he talking low and earnestly, and she with a happy look, and the prettiest blush imaginable on her face. This incident, which lost nothing in transmission, fired Mrs. Tomlin's always inflammable ire.

"Yes!" hissed the old woman, her serpent-like eyes snapping with malignity, "she couldn't notice Bildah, an' he the likeliest young man in these parts! She walked right over him, snubbed him, turned up her nose at him, made fun of him, an' treated him wuss than a nigger! Now she's a-ohing an' a-ahing, an' a-bowing an' a-scraping around that little spindle-shanks of a teacher. I'll show her that she can't walk over a Tomlin, stamp on 'em, an' spit in their face beside! Just wait until she sees her fine beau some of these days—that's all I've got to say about it—just wait!"

Mrs. Tomlin, energetic always, put on her sunbonnet and visited a dozen of her friends that same day. The mission of the indignant lady was to urge them to send their grown sons to the school. Our readers have observed that Mrs. Tomlin was not troubled by an undue amount of consistency. This time

her course was more consistent than at first appeared. These were her concluding words at each place:

"I'm goin' to send Bob, an' he'll take keer of the Tomlins!"

Who was Bob? Her son next younger than Bildah, of whom this story has not spoken before, because there was really nothing good to be said about him. He was nineteen, big and burly, as were all the Tomlins, weighing nearly or quite two hundred pounds. As indolent as his father, and vindictive as his mother, Bob was not likely to make the new teacher's path one of roses.

(To be Continued.)

## The Family Fireside

### THE HEART'S POWER.

"As a man thinketh in his heart, so is he."

WHAT forces are pent up in the hearts we meet,  
That pass us by on the crowded street;  
So many in number, and many in kind,  
Each one ruled by a different mind.

Hearts that are warm, and hearts that are cold,  
Hearts that are timid, and hearts that are bold,  
Hearts that are laden with grief and care,  
Hearts that are joyous, and light as air.

Hearts that are pure from the stain of wrong,  
Hearts that are laden with grief and care,  
And hearts, alas! that are false and weak,  
Hearts of whose deeds we grieve to speak;

For every man plays a different part,  
As good or evil rules his heart,  
And the heart decides what the man shall be,  
Not only for time, but Eternity!

FELIX CONNOP.

### IRRESPONSIBILITY.

BY MRS. J. D. H. BROWNE.

THE explanation of our weakness and failures in parish work is to be found in the lack of a sense of personal responsibility, without which there can be no strength of Christian character and no satisfactory results in the Christian life. The priest of a parish, and everyone truly interested in its welfare and engaged in an effort to promote it, must meet on all hands this great difficulty and hindrance, the more serious because it is so hard to deal with.

It is a distinct thing from the "deadly indifference" which exists in so large a measure, but it is practically just as great an enemy to Church life, and a source of endless disappointment.

The old English saying: "An Englishman's word is as good as his bond," should certainly be applicable to the word of a Christian. A promise or pledge to do a certain work, the enrollment in a Church society with certain duties attached to it, should mean a "bond" to the man or woman who has undertaken it. In other words, the sense of responsibility absolutely holds us to what we have undertaken, unless there be good and sufficient cause to the contrary.

But what are the facts in too many instances? An easy and smiling acquiescence in some proposition to do a work for the Church, a ready promise to help in a certain cause, a response, pleasant and encouraging to the anxious "worker," often leads to a disappointment far more painful and discouraging than a refusal would have been. It is not that such persons *intend* to disappoint or discourage; it is that they are simply lacking in moral strength of purpose, that they are among the large and growing number to whom responsibility is a word and nothing more. If it chance that nothing more attractive comes in the way of their fulfilling their promise or duty, they may fulfil it, and—they may not. To such persons the Church naturally stands in the last place.

There can be nothing of greater moment than the correction of this crying defect of our day. The teachers of our Sunday Schools should make it their special aim and end to infuse into their scholars a sense of their personal responsi-



bility. A very young child can be trained in the knowledge that it is responsible in the first place to God, which includes all other responsibility; for if we recognize our obligations to Him, it is impossible that we should fail to recognize our obligations to His Church and our fellow members in it.

It is of course the small and struggling parish that suffers most from irresponsible people: to *what* an extent, is little recognized by those who cause the harm.

And, on the other hand, what a source of comfort and support, what a cause for thankfulness, is the man or woman who is faithful to his or her obligations; one whom we can absolutely trust in small things and *therefore* in great, to keep their promises, to fulfil their engagements, to help forward the work of Christ, not spasmodically or at haphazard, but with quiet consistency, feeling it to be their joy, as well as duty, to do their part in the upbuilding of the Kingdom of God.

### THE MARK IN THE FOREHEAD.

BY ROLAND RINGWALT.

MANY readers have laughed at Henry Crabb Robinson's childish saying that he liked the book of Revelation because it was "so pretty and easy to understand." But there is no slight danger of going to the other extreme. Dreamy and fanatical interpreters have written and talked about the Apocalypse until common sense people sometimes recoil from a book so often abused. There is, pardon the repetition, no slight danger of missing some of the plainest lessons of Holy Writ simply because they are to be found in a book full of types and symbols.

St. John had seen all sorts and conditions of men before he drew his terrible picture of the multitude of beast-worshippers. Both small and great, rich and poor, free and bond, received a mark in their right hands or in their foreheads. There was some token which revealed the followers of the beast. One shudders as he reads the awful words. St. John was old enough to know the evils of Jewish society, the evils that had festered and spread until they had brought down on the doomed city of Jerusalem the awful visitation of the Roman armies. His later years taught him something of the darker side of Gentile life, and his visions, if they speak of the glories of heaven, speak also of the sins that lead to hell.

What he saw we see, and no one can suggest a better expression than the stern phrase "the mark of the beast." An avowed criminal, one who follows crime from choice, shows his low cravings as he passes along the street. The policeman watches him closely, and thinks of a possible murder or burglary. In other cases, the mark is not always so palpable, but it is present. Like the family sign of the Redgauntlets, it does not always show itself. The business man who is courteous to his customers, but who can tell a filthy story in the hearing of a store girl; the fop who is ceremonious in the ball room and curses his sister; the wretch who curbs his passions in the town where he is known and revels in vice when among strangers—these show the mark of the beast. It takes but little experience of life to know that many people observe the outward proprieties so long as it is profitable to do so or hazardous not to do so, and fling decency to the winds when unrestrained by fear. With stage-like quickness the mask falls, and we see the mark of the beast in their foreheads. Sometimes the outward semblance of a lady or gentleman is admirably maintained; there may be civility, talent, or scholarship, but the mark of the beast is there and, perhaps to our amazement, we see it.

Thanks be to God, we also see people with the Saviour's name in their foreheads. In point of beauty they differ widely. Some of them may be plain, and others handsome. They may be old or young, brilliant or dull. Nevertheless there is the token about them. It is said that one of the saints of the Middle Ages saw a gay young fellow hastening to a ball and predicted that the youth would become a devout priest, and that the prediction was fulfilled. The legend may rest on fact. Every neighborhood has its little roll of saints. There was somebody whom everyone trusted, some one whose face told of simple piety and unswerving honor.

No man ever hated cant more bitterly or detected it more quickly than Dean Swift. Once, it is said, a laborer came to him, told his troubles, and asked for a loan of money. "Aye, aye," said the terrible Dean, "but you are a stranger to me. What is your security?" "My faith in the Redeemer," was the instantaneous answer. Dean Swift shot out his searching glance, and the laborer met it with calmness. The money was

lent and paid, nor had Swift any doubt of his man. He was honest, reverent, faithful, and his face told that his soul was pure. One sign of hypocrisy, and the Dean's volcanic wrath would have deluged the visitor, but the man was trustworthy, and his strange pledge, entered in writing, was counted among the Dean's treasures.

Long before the Darwinian writers were heard of, Holy Scripture taught us that there are and will be persistent types. At the last day there will be good and bad fish in the net, wheat and tares in the field, sheep and goats waiting for the word of separation. We cannot describe the extremes of good and evil better than by saying that in some foreheads the name of the Saviour is written, and that others bear the mark of the beast.

### THE REPLY COURTEOUS.

FOUR-YEAR-OLD Garland is devoted to his young and beautiful aunt Louise. One morning as she was talking to him from the second-story window while he gave her ecstatic answers from the brick side-walk, he suddenly held up his chubby arms and called up to her:

"Throw yourself down in my arms, Auntie! I'll catch you."

"Why, Garland, if I were to do that," his auntie said, laughing, "I might make a buckwheat cake of you."

"Well, then, Auntie," said the gallant little lover, "I'd be the buckwheat cake and you'd be the honey!"

M. A. B.

### HYGIENIC NEEDS IN THE HOME.

BY KENTUCKIENNE.

A great many careful housewives and mothers who are otherwise fastidious, lose sight of health and hygiene in the care of their combs and brushes—and do not seem to consider it necessary to wash and clean them as often as is good for them. This is a mistake. A professional hair-dresser and one who also treats the scalp, told me that all hair brushes should be well washed every week, and the work carefully done to preserve the brush, and if properly done it would be better for the brush and certainly better for the one who used it. Thus cared for, brushes and combs would be purified and made hygienic. She advised this method for washing them:

Fill a bowl half full of warm rainwater and add enough pearline to make a good cleansing suds; then work the brushes (and combs also) quickly through this suds by dipping the bristles in and out, then rinse in cold water and shake well. If the backs are silver or ivory, they should not be wet, but rubbed with a little whiting and polished with a chamois skin. Combs should be well washed through the suds and carefully dried.

This care of brushes and combs is essential to a healthy suit of hair and also to the scalp. If this subject was more thoroughly understood it would be better for those who are rearing young children.

### A STUDENT DESIRES A GOOD LIGHT.

BY KENTUCKIENNE.

It seems as if there is nothing about housekeeping so mismanaged (and persistently so) as lamps. A young student, accustomed to using gas at home, says he approaches his kerosene lamps with a great deal of fear, born of ignorance, and asks my advice in regard to managing them, as he takes care of his own room.

The first requisite is that they shall be clean. Especially keep their lungs clean—the piece that is perforated with holes, is what I mean; also the wick tube. To do this, rub it daily with a piece of paper. If, after a long time, it gets clogged, boil it in hot soda and water. Next, keep the lamp well-filled, and use the best of headlight oil. The bowl of the lamp should be kept full of oil, but when not in use the wick should be turned down low to keep the oil from oozing out upon the burner. If the wick (when new) is soaked in vinegar then dried thoroughly before it is put in the lamp, it will never smoke. Use none but the best of burners. When you wish to clean the flues, wash them in a suds made by dissolving a tablespoonful of pearline into hot water, and dry with a towel without any lint on it. Polish with old newspapers. See that the flues fit closely so there will be no danger of their falling off when the lamp is moved.

Trim your wick in a curve instead of straight across, cut the burned part off every day, as wicks are very cheap. What you need and want is a steady, clear, shining light. Student lamps are expensive, but a common kerosene lamp will give a beautiful, clear light if properly cared for; and good lights mean good health, good temper, good cheer.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them.—*Lutheran.*

## 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. 28—	Conv., California.
" 29—	Conv., Southern Florida.
Feb. 4—	Spec. Conv., Pennsylvania.

## Personal Mention.

THE Rev. AUGUST ANDREN accepts a call to Grace Church, Menominee, Mich.

THE Rev. O. R. BOURNE of Atlanta, Ga., has succeeded the Rev. H. B. Dean in charge of the Camden Co. missions.

THE Rev. FRANCIS H. CRAIGHILL has resigned the charge of St. Barnabas' and St. John's chapels, Macon, and accepted the rectorship of St. Andrew's, Darien, Ga.

THE Rev. CHAS. E. FARRAR has resigned his work at Lake Benton and accepted a call to St. Paul's Church, Brainerd, Minn., in the District of Duluth.

THE Rev. A. BAILEY HILL has resigned the charge of St. James' Church, Quitman, Ga., which latter will be attached to the mission at Valdosta, while Mr. Hill will continue in charge of St. John's Church, Bainbridge.

THE Rev. JOHN DOWS HILLS has resigned the rectorship of Christ Church, Dayton, Ohio. Address, 163 N. Pearl St., Buffalo, N. Y.

THE address of the Rev. D. C. HINTON is changed to The Otis, Mt. Vernon St., Boston.

THE Rev. FREDERICK B. HOWDEN, rector of Emmanuel Church, Cumberland, Md., has resigned that charge to accept the rectorship of St. John's Church, Georgetown, D. C. The Rev. Mr. Howden has been rector of Emmanuel parish since 1897.

THE address of the Rev. J. HUGO KLAREN is changed from Ashfield to Shelburne Falls, Mass.

THE address of the Rev. WM. LUCAS is changed from E. Santa Cruz to Ben Lomond, Cal., where he is in charge of St. Andrew's Church.

THE Rev. Dr. W. T. MANNING, sometime rector of St. John Evangelist, Lansdowne, Pa., and latterly of Christ Church, Nashville, Tenn., has accepted the rectorship of St. Paul's Memorial Church, Overbrook, Philadelphia.

THE Rev. W. R. McCUTCHEON has taken charge of St. Cornelius', Dodge City, and of Syracuse, Kans.

THE Rev. ADELBERT MCGINNIS has accepted a curacy at the Church of St. Mary the Virgin, New York, and should be addressed at 145 W. 46th St.

THE Rev. J. F. MILBANK, rector of Eau Claire, Wis., has been called to the rectorship at Ocala, Fla.

THE Rev. W. J. PAGE has removed from Madison to West End, Atlanta, Ga., from which place he visits his missions on the Georgia Railroad.

THE Rev. WM. L. REANEY has resigned the charge of St. Mark's Church, Brunswick, Ga., by reason of ill health, and has removed to the Diocese of Pittsburgh.

THE Rev. S. S. SEARING has declined a call to St. Matthew's, South Boston.

THE Rev. J. A. SCHAAD has accepted a call to St. Paul's Church, Lansing, Mich.

THE Rev. WM. S. SLACK having resigned missionary work at Washington, Opelousas, Maringouin, and Melville, La., and taking charge of Mt. Olivet Church, Algiers, should be addressed after Feb. 1st at 511 Pelican Ave., Algiers, La. He will still retain charge of the missions at Marksville, Bunkie, and Lecompte.

THE Rev. WALTER L. SMITH has been placed in charge of the work at Jefferson, Texas.

THE Rev. GUSTAVUS TUCKERMAN, late head of St. Stephen's House, St. Louis, has accepted the rectorship of the Church of the Holy Faith, New York, and will enter thereon at the beginning of Lent. His address will be 874 E. 166th St., New York City.

THE Rev. F. NORTH TUMMON has resigned work at Elk Point, S. D., and accepted a call to Holy Trinity Church, Greeley, Colo.

THE Rev. Dr. VIBBERT's address has been changed to 116 East 29th St., New York City.

THE Rev. DAVID F. WARD of the Diocese of Texas has accepted an appointment to the missions of Hawkinsville, Dublin, and Sandersville, Ga.

THE Rev. Dr. F. W. WEIDA has taken charge of St. John's Church, Abilene, Kansas.

THE Rev. HOLMES WHITMORE, assistant at St. George's Church, New York, has been called to the rectorship of Calvary Church, Clifton, Cincinnati.

THE Rev. W. V. WHITTEN has resigned the charge of St. Andrew's Church, Chariton, Iowa.

THE Rev. ROBERT S. W. WOOD has succeeded the Rev. Edward deS. Juny as headmaster of St. Paul's parish school for boys, Baltimore. Mr. Juny has undertaken mission work in Pittsburgh. Mr. Wood's address is changed to 8 E. Franklin St., Baltimore.

### ORDINATIONS.

#### DEACONS.

CALIFORNIA.—On Sunday, Dec. 29, 1901, in St. Luke's Church, San Francisco, the Bishop ordained to the Diaconate ARCHIBALD ALLISON MACKENZIE, ScD. Dr. Mackenzie was a Presbyterian minister and is a man of more than ordinary attainments and ability. He is now in charge, under the Archdeacon, of St. Peter's mission, Redwood, and is also lecturing in the Church Divinity School at San Mateo.

GEORGIA.—At the Cathedral, Atlanta, on Sunday, Dec. 22d, by the Bishop of the Diocese, GEORGE HENDREE HARRISON, eldest son of a distinguished layman in the Diocese. Mr. Harrison succeeds the Rev. F. H. Craighill as assistant at Christ Church, Macon, with charge of the outlying missions.

IOWA.—The Rt. Rev. Theodore N. Morrison, D.D., ordered Mr. THOMAS W. C. CHEESEMAN Deacon in St. Paul's Church, Creston, on Tuesday morning, Jan. 14th. The sermon was preached by the Rev. J. Hollister Lynch of Ottumwa, and the candidate, who comes from the Congregationalists, was presented by the Rev. Dr. W. K. Berry of Fort Madison, Examining Chaplain. Archdeacon Allen Judd said the Litany. The Rev. T. W. C. Cheeseman will remain in charge of St. Paul's Church, Creston, where he has been doing excellent work during the last seven months.

### DEPOSITIONS.

MISSOURI.—In accordance with the provisions of Title 11, Canon 5, of the Digest on January 11th, 1902, in Christ Church Cathedral, St. Louis, in the presence of the Rev. Messrs. C. M. Davis and A. K. Smith, Presbyters, I pronounced the deposition from the Ministry of this Church of HUGO RADAU, late Presbyter of the Diocese; said deposition being at his own request and after the receipt from him of a written renunciation of the Ministry.

DANL. S. TUTTLE,

Bishop of Missouri.

St. Louis, Mo., Jan. 13th, 1902.

### DEATHS.

DE CAMP.—Entered into the rest of Paradise at Burlington, N. J., on the evening of Jan. 12th, JAMES WOOD DE CAMP, son of the late James Wood and Sophie Baquet DE CAMP, in the 22d year of his age. Interment private at midnight in St. Mary's Churchyard, Burlington. "He giveth His beloved sleep."

COSTELLE.—Entered into the blessedness of Paradise at the setting of the sun Dec. 24th,

1901, at her home in Sharpsburgh, Maryland, BLANCHE EAYRE, beloved and only daughter of the late Rev. H. C. Eayre and Blanche COSTELLE. The souls of the righteous are in the hand of God.

### MEMORIAL.

HENRY D. OAKLEY.

The rector, wardens, and vestry of the Church of the Redeemer, called together by the death of their friend and associate, Henry D. Oakley, who in the infinite wisdom of God, passed away from this life Thursday, January 16th, 1902, desire to have spread upon their records this recognition of their high regard for his upright Christian character, his conscientious performance of every duty as a Churchman and a vestryman, his love for the Church and its services, his kindly disposition and genial nature, which endeared him to all who knew him; and

Realizing the loss his death means to his family and to us, it is therefore,

*Resolved*, That a transcript of these Minutes, expressing though feebly the sincere sympathy of the vestry, in this hour of their great affliction, be sent to the family, and a copy forwarded for publication in THE LIVING CHURCH.

Chicago, Ill., Jan. 19th, 1902.

### WARNING.

Caution is suggested in connection with CHARLES B. PORTER, of Denver. He is somewhat lame, he says, from a railway accident, having been a conductor on the Union Pacific for some years. He carries quite a number of trip passes over various lines. He arrives in town, seeks out the rector of the parish, tells his story, having lost his money, and being a Churchman and an old Racine boy, naturally comes to Mother Church for help. He carries a good letter as to his character, and says he has several hundred dollars in the First National Bank of Denver. He seemed perfectly sober and sane. He wants money and promises to refund as soon as he reaches Denver. For further particulars, address Rev. CALIB B. K. WEED, 406 E. Main St., Missoula, Mont.

### WANTED.

#### POSITIONS WANTED.

**B**Y A refined and educated young Churchwoman, a position as teacher, companion, or assistant in a Church home. Good references. Address, Box 231, Upper Montclair, New Jersey.

**O**RGANIST.—A position as organist and choir-master. Ten years' experience. Highest credentials. Will accept any reasonable salary. Address Rev. J. H., ORGANIST, 2006 Maple Ave., Evanston, Ill.

**P**ARISH—By priest in the Middle West. Good extempore preacher; efficient organizer; can furnish best of references from his Bishop. Address, D. C. L., care LIVING CHURCH, Milwaukee.

#### POSITIONS OFFERED.

**M**AN.—A young man to assist another in the cooking and housework, at moderate wages, of a household consisting principally of priests, where there would be special religious privileges. Address, X Y Z, care LIVING CHURCH, Milwaukee, Wis.

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#### MISCELLANEOUS.

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MISCELLANEOUS.

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**B**UY A BOOK for your encouragement during the Lenten season: *Wings of the Morning*, by Rev. W. C. ROBERTS, Corning, N. Y. Published by G. P. Putnam's Sons, at \$1.00 net.

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.

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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.

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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.

The General Clergy Relief Fund OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

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

OBJECT: Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

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

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BY THE YOUNG CHURCHMAN CO., Milwaukee: Walker's *Sarum Liturgy*.

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LONGMANS, GREEN & CO. New York.

*The Church and the Nation*. Charges and Address. By Mandell Creighton, D.D., D.C.L., LL.D., etc., Sometime Bishop of London. Edited by Louise Creighton.

*Preparation*, or Notes of Preparation for Holy Communion. Founded on the Collect, Epistle and Gospel for Every Sunday in the Year. With Preface by the Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley.

*Ordination Addresses*. By the Rt. Rev. William Stubbs, D.D., Late Bishop of Oxford. Edited by E. E. Holmes, Hon. Canon of Christ Church, Vicar of Sonning, formerly Domestic Chaplain to the Bishop of Oxford.

FROM THE AUTHOR.

*Passion Flowers*. By Annah Robinson Watson. Richmond, Va.: Whittet & Shepperson, Printers. Price, \$1.00 net.

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*A Life of St. Peter for the Young*. By George Ludington Weed. Author of *A Life of Christ for the Young*, *A Life of St. Paul for the Young*, *A Life of St. John for the Young*,

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PAMPHLETS.

*An Elementary Catechism*. By Rev. W. E. Barton, D.D. Author of *The Psalms and their Story*, *A Hero in Homespun*, etc. Copyright, 1901. By Advance Publishing Co., Chicago, Ill.

*Warnings and Welcomes of the Priest*. Concio ad Clerum. Read before the Eastern Convocation, Diocese of Massachusetts. At St. Peter's Church, Salem, Nov. 21, 1901. By the Rev. George McClellan Fiske, D.D., Rector of St. Stephen's Church, Providence, R. I. Printed by request.

*Year Book of Holy Trinity Parish*, Philadelphia. Advent, 1901.

The Church at Work

CALIFORNIA.

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

New Window—New Mission Churches—Bakersfield.

SINCE Jan. 1st a beautiful stained glass window has been put in the west end of Grace Church, San Francisco. It was made by Lamb of New York, and represents Christ and the Children. It is put in by Miss Dore, a communicant of the parish, as a memorial of her parents.

RECENTLY lots have been given and arrangements made for building churches at two new towns. One is Point Richmond, the terminus of the Sante Fe Railroad, and where the Standard Oil Co. has established itself and which promises to have a rapid growth. Here five well-situated lots have been given, and arrangements are progressing for building a stone church. This work is under the Archdeacon, though directly in charge of the Rev. D. O. Kelley. The other point is Tuolumne, a new lumber town in the Sierra mountains. Here land has been given, plans for the church adopted, and the building actually in process of construction. This work is immediately in charge of the Archdeacon.

THE COURSE of Sunday School lectures has been well attended, and has the imprimatur of the teachers themselves, who have proved their appreciation by their presence. Nearly 100 separate individuals have given to the secretary their names and addresses as persons interested in the work.

THE NEW CHURCH at Bakersfield was opened for service with the New Year. It is built of brick and lined with brick and presents a very satisfactory appearance, and is in every way a great mark of advance. The old church was moved to Kern City, a small town near Bakersfield, where a mission of St. Paul's, Bakersfield, has been in operation for some time. The completion of this church

finishes the provision of the three principal cities of central California—Stockton, Fresno, and Bakersfield, with permanent churches. Stockton has already paid its debt for the church building and when the other two parishes shall have reached the like happy condition the great San Joaquin Valley will have three strong centers from which we may expect to see the Church radiate and gather strength.

#### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop  
Convocation at Watertown.

THE WINTER convocation of the First District was held in St. Paul's Church, Watertown, on the 14th and 15th inst. Holy Communion was celebrated by the rector and a sermon preached by Bishop Kinsolving, in which, speaking on the Career of St. Paul, he drew a powerful picture of the unfavorable conditions in which he had to accomplish his great missionary task, and urged with earnestness all Christians engaged in missionary labor, to follow his example of endurance, self-sacrifice, and cheerfulness.

The Woman's Auxiliary then held a brief session, and after luncheon, re-assembled to transact business—the chief features of which were the re-election of the old officers; earnest words of counsel and encouragement from the Diocesan and District Presidents, and a graphic statement by Bishop Kinsolving on the condition and claims of the Christian cause in Brazil.

The Juniors then held their session, at which reports were submitted that indicated, as in the senior branch, fidelity in the work to which they are pledged, and the desire to make it commensurate with the Church's needs. At 7:30, the convocation proper began its proceedings with divine service, at which Dr. Meed made a brief address, and the Dean, summarizing the work done, read reports from the different stations, which, if not brilliant in recounting successes, showed in every case persistent zeal on the part of the clergy.

On Wednesday, after prayer and litany, the Holy Communion was celebrated by the Dean and a vigorous sermon preached by Dr. La Roche. The Rev. Messrs. Babcock and La Roche, speaking in the afternoon, made appeal for the Divinity School, Syracuse, and an effort being made to increase the incomes of the clergy.

#### CHICAGO.

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

#### City Notes—A Unique Experience—Belvidere—The Seminary—Grace Church.

WE REGRET to learn that the Rev. Dr. Clinton Locke has been for a week under treatment at St. Luke's Hospital.

THE JANUARY meeting of the Clerica was attended by over 20 of the wives of the clergy at the residence of Mrs. C. P. Anderson on the afternoon of the 15th.

ON SUNDAY last there was a notable gathering of old members of St. James' choir. This movement for a re-union of some 20 of these has caused the veteran William Smedley much thought and interest. This choir was organized during Dr. Vibbert's rectorship, and has for nearly 20 years been noted for the excellency of its music. Some of the old choristers came from a distance to this re-union, which resulted from the choir dinner some weeks ago.

AT THE BURIAL of Mrs. Taylor E. Brown, the officiant was the Rev. S. B. Pond, rector of Christ Church. He was assisted by the Bishop Coadjutor of Nebraska, a former rector of the parish, and by the Rev. Chas. H. Bixby, rector emeritus of St. Paul's.

ON MARCH 23d, 1851, the first sod was turned for the buildings of the great Can-

adian Church College of Trinity, Toronto. Its university charter is the last granted in the Colonies by the Imperial Parliament. The Rev. T. D. Phillipps of Chicago was present at the laying of the corner-stone by the first Bishop in Upper Canada, Dr. John Strachan, on April 30th of that year. He passed his matriculation examination in August, and entered college with some 14 other resident students on the day the college was opened, Jan. 15th, 1852. On Wednesday of last week he attended convocation in Toronto, on Jubilee Day, 50 years later, when Mr. Christopher Robinson, K.C., one of the most esteemed of Canada's lawyers, was installed fourth chancellor. Mr. Phillipps is author of the Latin Congratulatory Ode read on the occasion of the installation of the first chancellor, the late Chief Justice Sir John Beverly Robinson, Bart, an eminent Churchman, pupil of Trinity's founder, the first Bishop in Western Canada, and father of the present chancellor, who, moreover, succeeded his own brother-in-law, the late Hon. Geo. Allan, nearly 40 years a Senator, and Toronto's most eminent citizen. The youngest son of the first chancellor, now General C. W. Robinson, K.C.B., read for his degree with Mr. Phillipps 47 years ago.

A HANDSOME chalice of solid silver has been presented to Trinity Church, Belvidere (Rev. C. A. Cummings, rector), as a gift from Mrs. A. C. Fulton, in memory of her husband, the late General Fulton.

AT A RECENT meeting of the trustees of the Western Theological Seminary Mr. F. F. Ainsworth, diocesan treasurer, was appointed secretary and treasurer in place of Bishop Keator, who left Chicago for his jurisdiction of Olympia on Monday evening, having, with Mrs. Keator, been present at a reception by his old parishioners of the Atonement, Edgewater, on the evening of the 18th. The recently consecrated Bishop preached in the Atonement on Sunday morning last, and in St. Bartholomew's in the evening.

THE REV. FREEBORN G. JEWETT, JR., who has been appointed priest-in-charge of Grace Church until such time as a permanent rector shall be elected, was born in 1866, graduated from Williams College in 1882, and from Berkeley Divinity School in 1891. He became assistant to the late Dr. J. L. Reese, rector of St. Paul's Church, Albany, New York, in June, 1891, and became rector in January, 1892, having been advanced to the Priesthood the preceding December by Bishop Doane. Mr. Jewett remained in charge of the parish until 1900, when he resigned in order to travel abroad and study. He remained six months at Oxford, and then took a trip through Europe, Palestine, Egypt, and Greece. Mr. Jewett is married and has two children. He will arrive in Chicago on Friday, January 24th, and will take active charge of all the services. His work in Albany, which has been his only rectorship, was very successful. He started a mission in the West End of the city, which grew rapidly, became self-supporting, and finally became an independent parish. Mr. Jewett is a man of charming personality and very fine address, and is an excellent preacher.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.  
Death of Rev. Dr. Harwood.

THE DEATH of the Rev. Edwin Harwood, D.D., rector emeritus of Trinity Church, New Haven, and one of the best known of the New England clergy, occurred in New Haven on Sunday, Jan. 12th. Although he had been in failing health for several years, consequent upon his advanced age, his last illness was only of a week's duration. On the previous Sunday he began to feel unpleasant symptoms, but little attention was paid to this slight change in his condition then, as it had often appeared before only to pass away

without serious results. On Tuesday the trouble increased and on Wednesday he felt much worse. He was taken to his bed on Thursday and from that time gradually grew worse until the end came. The exact nature of the fatal illness was not known, but internal complications were the cause. He was perfectly conscious until almost the last, and although everything possible was done, his life could not be prolonged. The funeral services were held Wednesday afternoon at 3 o'clock at Trinity Church.

Dr. Harwood was a native of Philadelphia, born Aug. 21st, 1822. He graduated at the University of Pennsylvania, and then studied theology at Andover and at the General Theological Seminary, being ordained in 1844. His earlier charges were as rector successively of Christ Church, Oyster Bay, L. I., St. Paul's, East Chester, N. Y., St. James' and afterward Incarnation, New York City. While officiating in this capacity, the health of Dr. Harwood compelled his retirement for a year from active participation in Church work, and the year was spent in Europe. Upon his return in 1853 the reverend doctor became professor of exegesis at the Berkeley Divinity School in Middletown. It was while at this institution that Dr. Harwood established a most enviable reputation as a teacher, instructor, and lecturer, and for six years he filled the position with a dignity and thoroughness that was recognized by the faculty, students, and corporation.

In 1859 Dr. Harwood went to New Haven and entered upon his duties as rector of Trinity Church. Dr. Harwood's record in New Haven, says the *New Haven Register*, stands without a parallel in the annals of Trinity Church, and few other religious organizations in the State have a record of a pastor serving them with the zeal, earnestness, and Christian faithfulness that so prominently characterized the Rev. Dr. Harwood's labors in New Haven. From 1859 to 1895, a period of 36 years, this minister toiled arduously and with his characteristic energy and devotion to his life's work and Trinity Church grew in Church work and in membership. In 1895 he was appointed rector emeritus of Trinity Church, failing health compelling his retirement from active work.

Dr. Harwood was married to Marion De Kay, whose death occurred last October. Four children were born to them, but all are now deceased. Among the honors conferred upon the venerable preacher were those of Doctor of Divinity by Trinity College of Hartford.

#### COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

#### Mr. Houghton's Anniversary—Consumptive Home.

THE RECTOR of St. Mark's, Denver, the Rev. J. H. Houghton, passed into his tenth year with 1902, and the event was made the occasion to add an assistant to the staff, the Rev. Mr. Burman, from Manitoba, temporarily taking the position. The Rev. J. H. Molineaux had already taken the office of precentor, so that the work of the parish is now carried on by three priests. In an address to the parish, in which the discouraging labors of past years, under a heavy debt, were minimized by the rector, who has broken twice in health, from being alone, the future was assured from the figures of the past. In the nine years of the present rectorship there have been paid out in principal and interest \$23,366, and the total contributions for all purposes have been \$104,860.32. Total offerings in 1893 were \$4,446.76, and in 1901, \$17,293.54. The indebtedness in 1892 was \$41,000 and to-day only \$24,000. We gave in 1898, \$75.00 to diocesan missions, and this year \$650. The Sunday Schools carry an attendance of 400. One mission is officered by laymen, and lately "St. Mark's Fraternal Guild," for men, has been formed on the lines of the

fraternal orders, which gives a burial and sick benefit, with some of the prominent men of the city, as well as parishioners, as members.

The rector gains the men from active participation in the life of the city, being himself a member of the "Ministerial Alliance," the "Anti-Saloon League," the "Prisoners' Aid Society," Crittendon Home, and chaplain of the "Royal Arcanum" and "United Moderns," fraternal orders. The rector was never in better health than to-day, and is pleased to realize, at last, some of his ideals for a greater St. Mark's in Denver.

A GIFT has been made by Mr. Charles L. Adams, amounting to \$50,000, for the erection of an annex to the Consumptive Home in Denver, as a memorial to his deceased wife. This annex is to furnish accommodations, at a low rate, for consumptives who are unable to pay the rates in the main building.

**FOND DU LAC.**

CHAS. C. GRAFTON, D. D., Bishop.  
R. H. WELLS, Jr., D. D., Bp. Coadj.  
Smallpox at Oneida.

IT IS STATED that smallpox has broken out among the Indians of the Oneida Reservation. Just before Christmas the disease made its appearance, having evidently been imported from some of the neighboring towns of white people. The missionary, the Rev. F. W. Merrill, states that within the last few days the situation has become very serious. The people are all farmers with small holdings and practically no ready money. The entire community of two thousand is threatened with the disease. Strict quarantine can only be enforced by providing food and old clothing. In this emergency Mr. Merrill has to abandon his plans and endeavor to raise money for the relief of the sick and destitute. Five dollars will keep a family for three weeks.

The staff of the mission is working heroically. The physician in charge of the Church hospital, a Virginia woman, is working day and night, driving many miles every day in her efforts to care for the sick scattered over a district of 120 square miles. There can be no question of the immediate necessity of providing food, clothing, and care for Indian Christians, most of them communicants of the Church, who are suffering through no fault of their own. Mr. Merrill says that their houses, though for the most part only one-room cabins sheltering a family of five or six, are scrupulously clean. Aid may be sent to him at Oneida, Wis., or to the Church Missions House.

**GEORGIA.**

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

**Atlanta Notes—Greek Service—Brunswick—The Bishop's Anniversary.**

THE VEN. ARCHDEACON CASSIL has recovered from a severe attack of the grip, the result of a trip through Camden county with the Bishop of the Diocese.

IN RECOGNITION of his faithful and devoted services, the congregation of the Incarnation, Atlanta, tendered a reception to the Rev. H. Baldwin Dean, on the last day of the year, at the home of Mr. W. S. Kelly, a member of the vestry. Mr. Dean was, most unfortunately, detained at home by an attack of illness. Mrs. and Miss Dean and the Bishop received a large party of friends and parishioners of Mr. Dean. A most touching letter from the rector was read, deploring his inability to share the pleasures of the occasion.

THE BISHOP and Mrs. Nelson had a house warming at their home in Atlanta on Jan. 1st, at which were present all but one of the clergy residing or laboring in Atlanta, accompanied by members of their respective families. Dean Knight set off the fire on the great hearth and cheerful addresses were made by the Bishop, the Rev. Messrs. Wilmer, Barnwell, Tupper,

and Walton. After supper the evening was filled in with music and conversation.

ON THE third Sunday in Advent, Father Mujaam, duly accredited as a priest of the Orthodox Greek Church, was permitted by the bishop to hold a service in St. Paul's Church, Atlanta, for Greek Catholics in Atlanta. A fair congregation was present, including a few American churchmen, who reported the service as very interesting, if not in all respects comprehensible.

THE MINOR CHAPTER of the Cathedral has included in the budget of expenses for the year 1902, the salary of an assistant to the Dean. Taken without suggestion of the Bishop or Dean, this action is noteworthy. When completed, the number of clergy in the city will be six, a force more nearly commensurate with the constantly increasing demands of 1,800 communicants in the city and suburbs.

AS AN ILLUSTRATION of what can be accomplished by intelligence, coupled with pluck, patience, and perseverance, the work of the Rev. J. J. P. Perry, of Brunswick, is specially noteworthy. Taking up the mission of St. Athanasius for colored people thirteen years ago, with a small church and two houses (one of the many benefactions of the late Rev. Mr. Dodge, of St. Simons Island), worth possibly \$3,000, and in the face of much prejudice of white people, and deep-seated opposition of the negroes, he has built up what is nearly a self-supporting parish of about 200 communicants, a school of nearly 300 children, has erected a church and parish house which would do credit to many larger fields, and acquired property in equipment and investment worth \$31,000. He has broken down prejudice, reclaimed ignorance, elevated the morality of the people, and taught them habits of thrift and respectability, and by an honorable, dignified and judicious course has won the admiration and esteem of the community. The results answer the oft-repeated question, how to solve the race problem. Mr. Perry's work has reached a stage where every gift will be lastingly productive, and no benevolence need hesitate to empower him as an almoner. His great need just now is of 300 school desks to equip his school-rooms.

IT IS NO FIGMENT that men trained in our own institutions and accustomed to local conditions, are greatly in demand, and, as a rule, are specially fitted for church work in this section. Not overlooking or disparaging not-

able exceptions of whose service we can speak with pride and gratitude, it is but justice to cite in testimony the value of Sewanee to the Diocese of Georgia, the names, and to recount the successes, of Knight, Perry, Beatty, Hudgins, and Wright; Wood, Ambler, Craighill, and Williams, with expectant hope of later products in Harrison, Tupper, and Ticknor.

TEN YEARS AGO, come Feb. 24th, the present Diocesan was consecrated in St. Luke's Church, Atlanta, by his preference over his own beautiful parish church in Bethlehem, Pa., by the following Bishops: Quintard, Howe (of South Carolina), Whitehead, Rulison, Lyman, Watson, Coleman, and Jackson, of whom five have since passed to their rest. Bishop Nelson is the 160th Bishop in the line of descent of the American episcopate, and yet but two removes from one of the earliest Bishops in this country, Bishop White, who consecrated Bishop Hopkins of Vermont; he in turn consecrated Bishop Quintard of Tennessee; and he, Bishop Nelson of Georgia.

It is a significant mark of the progress of time that the Bishop of Georgia stands in the middle rank of living American Bishops, 46 preceding and 46 following him in the episcopate. This helps us to realize how very much ten years means in the life-time of an average man, and warns us, "The night cometh when no man can work." There are, we are happy to say, some clear indications that these ten years have not been without purpose or God-given results.

**IOWA.**

T. N. MORRISON, D. D., Bishop.

**Paying Debts at Sioux City—Improvements at Clinton.**

A MOVEMENT is under way, commenced at the suggestion of Bishop Morrison, to clear off the mortgage debt of \$15,000 upon the edifice of St. Thomas' Church, Sioux City. Of this amount, \$10,000 has already been pledged, and it is hoped that the balance may be raised by Easter.

ST. JOHN'S CHURCH, Clinton (Rev. Dr. Reilly, rector), has had a complete renovation of the interior, the entire woodwork being re-finished and the walls re-tinted and decorated. The Sunday School has just presented the parish with a magnificently embroidered super-frontal for the altar, costing \$100, while many other minor improvements indicate the prosperous condition of the parish. At the recent visit of the Bishop 25 were presented for Confirmation, making 45

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Confirmations during the past year. The rector has entered on his second year surrounded by the loyalty and devotion of his people.

#### KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

##### Wichita—Kansas City—Winfield.

THE YOUNG son of the Rev. J. D. Ritchey, Albert Ritchey, 9 years of age, is ill with scarlet fever at the rectory of St. John's church, Wichita.

A MOVEMENT is under way to pay off the large debt resting upon St. Paul's Church, Kansas City, and the rector, the Rev. J. F. von Herrlich, is in the East making an heroic effort to raise sufficient money. He has already secured several thousand dollars, and hopes that he may be able to raise the rest.

A NEW pipe organ has been presented to Grace Church, Winfield, (Rev. R. C. Talbot, Jr., rector), by Dr. Perry.

#### LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

##### Gifts at Sheridan

THE FOLLOWING gifts were presented at Christmas to St. Peter's Church, Sheridan, Wyoming (Rev. A. W. Bell, rector): A handsome polished brass memorial cross, inscribed as follows: "Presented at Christmas, 1901, by Mr. and Mrs. D. A. Hawkins, in loving memory of their infant daughter, Elizabeth. Born, June 19, 1900. Died, July 18, 1901."

Also a beautiful polished brass altar desk with the following inscription: "A Gift to St. Peter's Church, Sheridan, from Confirmation Class, Nov. 12th, 1901.

Mrs. Cora A. Webber, Miss Lillie Waters,  
Miss Rose Hann, Mrs. J. C. Bargelt,  
Mrs. Olive Rising, Mr. Wm. F. Emory,  
Miss Mildred Davies, Mr. Walter Hastings,  
Miss Margaret Burgess, Mr. Harry Smith,  
Mr. Allen Floyd."

Both these gifts were the workmanship of R. Geissler of New York.

These 11 candidates were all adults and comprised the largest and best class presented here in many years. Sheridan is a town of 3,000 people, at the foot of the Big Horn Mountains, and is growing wonderfully. Around Sheridan is a well-settled ranching and farming country, with splendid systems of irrigation. Mr. Bell's parish extends for 300 miles each way, and besides caring for Sheridan, he makes long missionary trips on horseback during the summer and autumn months. Since his coming, two and a half years ago, the debt of \$750 on St. Peter's church has been cleared off, a rector's study built in connection with the church, a rectory has been built, and the whole of the property surrounded by a neat fence.

The rector received a handsome gift for the Holy Communion, which was used for the first time on the "Feast of the Holy Nativity." The time was very appropriate, as it was from the Sisters of the Holy Nativity, of Providence, Rhode Island. It consisted of a silk chalice veil and burse beautifully embroidered, and a linen corporal and pall. The gift is deeply appreciated.

#### MARYLAND.

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

Quiet Day—The Apportionment—Clerical Association—Junior Auxiliary—The Ascension—Churchman's Club.

BISHOP PARET has issued his annual call to his clergy to a Quiet Day "in preparation for the closer pastoral work to be done during Lent." Last year about eighty of the clergy of the Diocese were able to come, and the reply postal cards already received indicate an even larger attendance this year. The Rev. William A. Guerry, chaplain of the University of the South, has promised to con-

"The Leading Fire Insurance Company of America."

STATEMENT OF THE CONDITION OF THE

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On the 31st day of December, 1901.

Cash Capital,	\$4,000,000.00
Reserve, Re-Insurance (Fire),	3,526,043.41
Reserve, Re-Insurance (Inland),	113,936.30
Reserve, Unpaid Losses (Fire),	445,501.38
Reserve, Unpaid Losses (Inland),	110,052.36
Other Claims,	215,344.35
Net Surplus,	5,661,070.57
Total Assets,	\$14,071,948.37
Surplus as to Policy-Holders,	\$9,661,070.57

LOSSES PAID IN EIGHTY-THREE YEARS:

**\$90,931,965.36**

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### "Thoughts on the Lenten Season"

By Mrs. C. H. SMITH, is a little book that should have many readers among those who desire to use well the holy Season. The argument for its observance is full of 'sweet reasonableness,' and the suggestions of ways and means of improvement are made in a winning way, suited to encourage the timid and awaken the indifferent.

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### The PARK HOUSE.

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duct the Quiet Day. The services will be in St. Peter's Church and parish house, Wednesday, February 5th.

"We will do our best"; that was the verdict of the Baltimore clergy, called together at the Bishop's house last week to confer about the apportionment to the Diocese of money to be raised for General Missions. The \$12,000 asked of Maryland, if contributed, will mean an advance of 50 per cent. over last year's offerings. And the greater part of the increase must of course be looked for from the churches that have always done the most. But there is an earnest purpose in Baltimore that the new method shall not fail through Maryland's fault.

THE CLERICAL ASSOCIATION of Baltimore met January 13th in St. Peter's parish house. The Rev. Dr. George W. Daine read an interesting paper on Modern Phases of unbelief, which was warmly discussed. The most attractive feature of the meetings of the Clericus is always the smoke and talk after luncheon. Then the Bishop of Asheville gave an encouraging account of his work, and there was a helpful discussion of Maryland's duty under the new apportionment system of the Board of Missions.

THE JUNIOR AUXILIARY of the Diocese of Maryland arranged a special service at St. Peter's Church, Baltimore, for the Children's Missionary Sunday, January 19th. Invitations were sent to all the Sunday Schools in and near Baltimore, and the church was well filled. Interesting addresses were made by Bishop Johnson of the Diocese of Los Angeles, the Rev. Robert S. Coupland, rector of the Church of the Ascension, Baltimore, and the Rev. Wm. Howard Falkner, rector of St. Peter's. Many of the clergy of Baltimore were in the chancel.

THE KING'S DAUGHTERS and the parish guild of Ascension Church, Baltimore (the Rev. Robert S. Coupland, rector), are arranging to place in the church a handsome memorial to the late Rev. C. C. Griffith, who was its rector several years. The memorial will consist of a chancel rail, a pair of gates leading to the sanctuary, and tiled chancel and choir floors. The chancel rail and the gates are being erected by the King's Daughters, and the tiled floor by the parish guild. The gates are beautiful in design and workmanship. They are swung to large brass posts and close at the centre against a brass pillar surmounted by a cross. On a top panel of the gates is the inscription, "To the Memory of Rev. C. C. Griffith." The work of installing the memorial has begun. The entire cost will be about \$1,000.

THE REGULAR quarterly meeting of the Churchman's Club of the Diocese of Maryland was held Thursday night, January 16th, in Old St. Paul's parish house, Baltimore. The President, Judge Henry D. Harlan, presided. The subject for discussion was "The Church's Treatment of the Needy." Mr. Jeffrey R. Brackett, superintendent of Charities of Baltimore, opened the discussion; the Rev. Dr. McConnell, rector of Holy Trinity Church, Brooklyn, N. Y., was the out-of-town speaker. Considerable general discussion followed the remarks of the two speakers; some being in favor of an active policy of direct assistance on the part of the Church, while others thought that only parishioners should be aided. After the discussion a collation was served. The next meeting of the club will be held on the first Thursday in April. This will also be the annual meeting, at which the officers will be elected.

**MASSACHUSETTS.**

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

**Missionary Service.**

BISHOP BRENT and Bishop Lawrence spoke in behalf of Missions in Trinity Church, Boston, Jan. 14th. Bishop Lawrence empha-

sized the proper motive and spirit for missionary work, and Bishop Brent outlined, what was needed in his field, and among other things said: "Before I accepted the office, I wrote a strong letter to some of the Bishops, in which I stated that the Church would be plunging into a colossal folly unless it made adequate provision for the Philippines. I was on the point of refusing the Bishopric when this idea came to me: 'Can't you trust the Church in which you have spent all your life? Do you believe that she would toss one of her sons into the midst of a foreign land, where in all probability his life will be short, without making proper provision for his work and supplying him with the necessary tools?' When this thought came to me I felt that I could trust the Church. I began my career in the episcopate with only this confidence, that the Church will not fail me."

THE FUNERAL of the famous *litterateur*, Mr. Horace E. Scudder, took place from his home in Cambridge. The Rev. George Hodges, D.D., Dean of the Cambridge Theological School, officiated. The body was cremated at Mt. Auburn.

**MILWAUKEE.**

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

**Burial of Mrs. St. George—Chippewa Falls.**

THE BURIAL service of the late Mrs. H. B. St. George was held at All Saints' Cathedral on Thursday of last week. The Bishop officiated, assisted by the Rev. L. D. Hopkins, of the Diocese of Fond du Lac. At the requiem celebration the Rev. Dr. C. B. B. Wright officiated. This being over, the Bishop, vested in a black cope, the gift of Canon St. George to the Cathedral, read an office for the dead, incense being used. The body was taken to Nashotah for interment, the Bishop and Mr. Hopkins, with the fam-

**A Good Change.**

A CHANGE OF FOOD WORKS WONDERS.

The wrong food and drink cause a lot of trouble in this world. To change the food is the first duty of every person that is ill, particularly from stomach and nervous troubles. As an illustration: A lady in Hickmon Mills, Mo., has, with her husband, been brought around to health again by leaving off coffee and some articles of food that did not agree with them. They began using Postum Food Coffee and Grape-Nuts Breakfast Food.

She says: "For a number of years I suffered with stomach and bowel trouble which kept getting worse until I was very ill most of the time. About four years ago I left off coffee and began taking Postum. My stomach and bowels improved right along, but I was so reduced in flesh and so nervous that the least thing would overcome me.

"Then I changed my food and began using Grape-Nuts Breakfast Food in addition to my Postum Coffee. I lived on these two principally for about four months. Day by day I gained flesh and strength, until now the nervous trouble has entirely disappeared and I feel that I owe my life and health to Postum and Grape-Nuts.

"Husband is 73 years old and he was troubled, for a long time, with occasional cramps and slept badly. Finally I prevailed upon him to leave off coffee and take Postum. He stood out for a long time, but after he tried Postum for a few days he found that he could sleep and that his cramps disappeared. He was satisfied and has never had coffee since.

"I have a brother in California who has been using Postum for several years; his whole family use it also because they have had such good results from it."

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**SUNSET PARK INN,** at Haines Falls, N. Y. Finest in Catskill Mountains.

ily and the faculty and students of Nashotah House, being in attendance.

A NEW guild hall has been opened in connection with Christ Church, Chippewa Falls (Rev. E. L. Jenner, rector).

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

#### Reunion at Elizabeth—Death of Mrs. Moses—Dr. Sleeper's Anniversary.

AN INTERESTING reunion of alumni choristers was held in the parish house of Christ Church, Elizabeth (Rev. H. H. Oberly, D. D., rector), on January 8th. The choir was organized in 1871 by the Rev. Stevens Parker, D.D., rector of the church from 1863 to 1879, and consisted of four men and eight boys. The service of the members was, and still is, voluntary. There have been 275 members, not including the boys now in the choir. Only ten of the whole number have died. The addresses of 250 are known, and invitations to the reunion were sent to these. Some of the men are as far removed as Alaska and the Philippines, but most of them were near enough to write or to attend the meeting. About eighty assembled on the occasion, some coming from distances as great as Maryland and Connecticut. Addresses were made by the rector and the Rev. E. B. Nash, senior curate, who has charge of the music of the church; songs, both sacred and secular, were sung by a number of the men, reminiscences were related, and old friendships were revived. During the evening refreshments were served.

A feature of the occasion was the tribute paid the parish for its influence upon the lives of the men. Some of the men testified that, under God, they owed their faith and the beginning of their practical religion to their connection with Christ Church choir, and all united in expressing their loyalty and devotion to the old parish. There were present two survivors of the original choir, Mr. Wm. P. Barber and Mr. Chas. W. Boughton, the former a warden of the parish, and still a member of the choir, having served continuously since 1871. By unanimous vote a permanent organization was effected, and by request of the members the next reunion will be preceded by a choral service in the church.

THE REV. R. G. MOSES, rector of Grace Church, Merchantville, has received notice of the death of his mother, at Taunton, at the age of 90 years.

THE REV. DR. HENRY H. SLEEPER completed the 13th year of his rectorship of Grace Church, Elizabeth, in December, and preached an anniversary sermon in which the work of the years past were narrated. He observed that when he came to the parish the property held by it was worth \$6,000, with a debt of \$1,100, while at the present time the value of the property was \$75,000 with no debt.

#### NORTH DAKOTA.

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

#### The Bishop at Work—Park River.

ON SATURDAY AFTERNOON, January 4th, Bishop and Mrs. Mann arrived in Fargo, their future home, and on the following day, the Second Sunday after Christmas, the first service of the new Bishop in his new field of labor was held in Gethsemane Cathedral, Fargo. The Dean of the Cathedral celebrated at the usual early Communion, and the Bishop at the main service of the day, which occurred at 11 o'clock. Preceding the Holy Communion and following directly upon the close of the processional hymn, a brief and simple service was conducted wherein the Rt. Rev. Dr. Mann was formally received as rector of Gethsemane Cathedral, Fargo, and Bishop of the Missionary District of North Dakota.

The Bishop, rapping thrice at the main

door of the Cathedral, was admitted by the Dean and Chapter, and the entire procession passed up the centre aisle saying responsively Psalm cxxii. Arriving before the sanctuary, the chancellor of the District presented to the new Bishop the keys of his Cathedral church, which he received and in turn transmitted to the Dean. The Dean then conducted the Bishop to his seat in the chancel, and the *Te Deum* was sung, after which appropriate prayers were said before the altar, and a blessing pronounced by the Bishop. Then followed the Holy Communion, the Bishop preaching the sermon.

At the evening service on the same Sunday the Bishop again preached, and as in the morning, he was welcomed by a large congregation. His manly presence, his strong and earnest sermons, and his genial and unaffected kindness, have already won for the Bishop a place in the good will of all who have met him.

On Thursday, January 9th, a reception was given to Bishop and Mrs. Mann by the Cathedral Chapter at the Hotel Waldorf, Fargo. A large number of the Church people and other citizens were present to extend their greetings. On the First Sunday after the Epiphany Bishop Mann visited Valley City and Jamestown, preaching in both places to overflowing congregations.

THE CONSECRATION of St. Peter's Church, Park River, will take place on Thursday, January 23d. This excellent little church, erected by a handful of faithful Churchmen, most of whom lost heavily by the burning of the town about a year ago, is a splendid instance of what courage and steadfast devotion can accomplish. It is the result in large measure—if not altogether—of the free-will offerings of the people themselves, and is completed without a dollar of debt. An account of the consecration will be given later.

#### OHIO.

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

#### Memorial Gifts at Cleveland.

ON THE MORNING of the First Sunday after Epiphany, the Bishop of the Diocese dedicated four new memorial windows at St. Paul's Church, Cleveland. Back of the altar is a large window bearing the design of St. Paul preaching on Mars Hill, erected by the children of the parish, in memory of the second and third Bishops of Ohio.

In the background is the temple and the statue of Pallas Athene. The inscription is, "To the Glory of God, In Loving Memory of

## A Straight Shot

BROUGHT ABOUT BY AN ACCIDENT.

A lady who accidentally began eating Grape-Nuts and quickly discovered the strength that she gained, felt disposed to write regarding the food.

She says: "Grape Nuts has done so much for me. When I came out of school I was broken down in health from overwork and nervousness. Every summer during the hot weather I have been practically exhausted and generally have lost five pounds or over.

"Quite by accident I began using Grape-Nuts and thought I liked it very much at first, but the taste grew on me so much that I am extravagantly fond of it. I ate it all last summer and was surprised to find that I kept up with plenty of strength, my nerve force increased, and I lost no flesh.

"I know exactly what has sustained me for I have made no change in my way of living except to take on Grape-Nuts. I never tire of it. I always use it with cold cream in summer and warm cream in winter. This is a straightforward, honest letter, and I trust it will be of service to you." Lucy J. Rowen, Cedar Falls, Ia.

## 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."

## THE KING'S MESSAGE

### A Story of the Catacombs.

By the Author of "Our Family Ways" in collaboration with Grace Howard Pierce.

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"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn associations of the catacombs and also the public and pagan life of the city above ground. . . . Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative."—*Living Church*.



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Charles Pettit McIlvaine, Second Bishop of Ohio, 1832-1873; Cyrus Thurston Bedell, Third Bishop of Ohio, 1859-1892."

The next window to the left is in memory of a late rector, and was donated by the Frederick Brooks Missionary Society. The design is the raising of Jairus' daughter. The inscription is, "A Loving Memorial From the Frederick Brooks Missionary Society to the Rev. Cyrus S. Bates, D.D., for eleven years the beloved pastor of St. Paul's parish. Born December 3, 1840; died April 19, 1896."

To the extreme left is the window to the memory of another rector. The design is the raising of Lazarus. It is inscribed, "To the glory of God, and in memory of Rt. Rev. Nelson Somerville Rulison, D. D., pastor of this parish, November 7, 1876, to November 7, 1884. He believed, and therefore lived."

To the right of the St. Paul window is one donated by Mrs. Emma Gibbs to the memory of her late husband. The design is Christ and the woman of Samaria. The inscription reads, "In loving memory, from Emma Johnson Gibbs, wife of Harley Brownell Gibbs. Born July 28, 1851; died October 16, 1894. He rests in peace."

A fifth window is also soon to be in place.

**OKLAHOMA AND INDIAN TERRITORY**  
F. K. BROOKS, D.D., Miss. Bp.

**Lawton—Western Deanery.**

IT HAS BEEN possible to erect a small church at Lawton, the county seat in the new Kiowa and Comanche country, recently opened up for settlement. This town has now about 7,000 population and is growing rapidly, and new improvements are being added at all times.

The church is built upon a leased lot, because the value of the lots has been increased by speculators far beyond their true value. The church is 18x40 feet, with a small vestry room built out from one side. The money has all been raised but about \$100 for the building, which, complete, will cost only about \$400. There are now in Lawton about 25 communicants. There are in this new Kiowa and Comanche country opened to white settlement last August, a great need (and a great opportunity. A recent enumeration of the children of school age shows 1,146 children. As large numbers of people are there without their families, the estimate of 7,000 population seems to be a conservative one. Here is a grand opportunity, in this newly settled country, in its formative period, to plant the work of the Church. The Bishop has been much cramped for means to support the work. At Lawton, in the absence of a Church clergyman, a lay reader is conducting the services each Sunday.

A MEETING of the Western Deanery was held at Purcell, Ind. Territory, opening Tuesday, January 14, with addresses after evening prayer by the Bishop and by Mr. James E. McGarvey, on the work of St. Andrew's Brotherhood. On Wednesday after Holy Communion, with sermon by the Rev. T. J. Brookes, of El Reno, Oklahoma, the Bishop held a conference with his clergy. In the evening Mr. J. T. Rose, of Oklahoma City, gave a most useful address on Sunday School work and methods, followed by an address on the "Use of Church Literature in the Family," by the Rev. A. B. Nicholas, of Guthrie, Oklahoma.

On Thursday, after a celebration of Holy Communion, a business session was held. The Rev. A. B. Nicholas was chosen Dean for the ensuing year, and Mr. Jas. E. McGarvey secretary and treasurer. The Rev. L. H. Snell gave a most helpful address on "Some Aspects of Modern Popular Skepticism." At night the Rev. D. A. Sanford, Indian missionary at Bridgeport, gave an address on "The Proposed Change in the Administration of Indian Affairs." The Bishop followed, strongly endorsing the position taken by the Indian

missionary, and commending the work of the Deanery to the people there assembled.

**OLYMPIA.**

(FREDERICK W. KEATOR, Miss Bp.)

**The Bishop—Marriage of Mr. Goodman.**

BISHOP KEATOR preached on the first Sunday after his consecration, Jan. 12, at Grace Church, Freepport, of which parish he was rector prior to going to Dubuque, and on the next Sunday preached in the Church of the Atonement, Edgewater, near Chicago, a parish of which he was the founder. Bishop Keator expected to leave for his new field in the State of Washington at about this time.

THE REV. H. C. GOODMAN, missionary at St. James' Church, Kent, was married at that church on Tuesday, Jan. 7th, to Mrs. Nettie Chapman, of Virginia. The function was performed by the Rev. H. H. Gowen, rector of Trinity Church, Seattle.

**PENNSYLVANIA.**

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

**A Correction—Special Services—Dr. Olmsted.**

WE LEARN with pleasure that the statement that a loss of \$50 was caused by a fire from a Christmas tree at St. Timothy's Church, Roxboro, was incorrect. A small amount of cotton was ignited from a lantern, but the blaze was extinguished without material damage. The occurrence was after the entertainment was over, and most of the people had left the room.

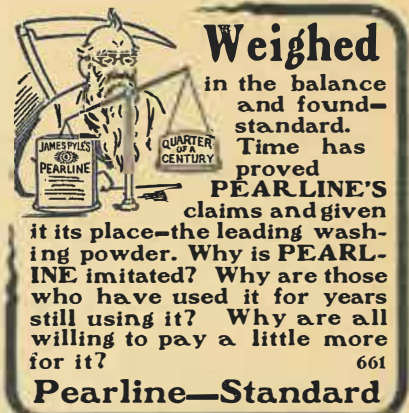
A VERY interesting and picturesque service was held Sunday evening, Jan. 12th, at the Church of the Transfiguration, Philadelphia. The service was for children, but there were many grown people in attendance, and they seemed to appreciate it as much as did the little ones. The service being held in the octave of the Epiphany, the rector, the Rev. Charles Fiske, described, in his address, the visit of the Wise Men, and then explained how Christ was the Light of the World, and how the light of the Gospel, which He brought to earth, had spread, until it was overcoming the darkness of sin everywhere, the world over. The church was then darkened, to show the condition of the world before Christ came—the only light being that from the gleaming candles at the altar, representing the advent of the Light of the World. From the altar, three acolytes lit their own tapers, and then the boys passed the light on to a hundred candles held by children of the Sunday School till the whole church was aflame with the lighted tapers.

The service was preceded by choral evening-song, in shortened form, and the children brought generous gifts of books and toys to be sent to St. Michael's Home for colored crippled children.

On Sunday, Jan. 19, the rector of the Transfiguration began a series of morning sermons on the Holy Communion. The first address was on "The Holy Eucharist as a Sacrifice." The next will be on "The Real Presence in the Holy Eucharist."

THE SECOND of a series of services by the combined choirs of old St. Peter's church and St. Luke's—Epiphany, Philadelphia, was held at the last named church on Sunday afternoon, 12th inst. The musical selections given included Stanford's *Magnificat* and *Nunc Dimittis* in B flat; "O, Taste and See," by Sir John Goss; and "O, Zion, that bring-

[Continued on Next Page.]



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in the balance and found standard. Time has proved PEARLINE'S claims and given it its place—the leading washing powder. Why is PEARLINE imitated? Why are those who have used it for years still using it? Why are all willing to pay a little more for it? 661  
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Another Still To Come!!  
On January 6, 1902, the

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**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.

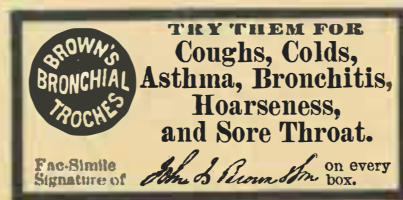
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## SUGGESTIONS FOR LENT

*The Prices Given in Brackets, are the Net Prices, Postage Included.*

There is always a call for a book for daily reading during Lent. The book published by ourselves four or five years ago, has no superior. It is *Sin and our Saviour* (\$1.10), by the Rev. J. S. Hartzell. A chapter for each of the Forty Days. *The Bartered Birthright* (\$1.25), by the Rev. F. A. D. Launt, of Philadelphia, has a series for each day on the Life of Jacob. *Striving for the Mastery* (85c), by the Rev. Wylls Rede, D.D., has also a chapter for each day. *An Exposition of the Psalm Miserere Mei Deus* (55c), translated from the Latin of Savonarola, by the Rev. F. C. Cowper, is deeply devotional and helpful, not however arranged in chapters for each day as those above mentioned. Then Bishop Mandell Creighton's *Counsels for Churchpeople* (\$1.00), will be found most excellent. The book consists of selections from the writings of the late Bishop of London, short enough for busy people to pick up and read a helpful page or two each day. All of the books of the Bishop of Vermont can be made useful. The list is advertised in the LIVING CHURCH from time to time. *Fair Colors* (25c), by Sister Bertha, and the *Bread and the Breath of Life* (10c), by the Rev. H. I. Bodley, both devotional booklets of great interest. Bishop McLaren's *The Practice of the Interior Life* (\$1.12), should be in the hands of all Churchwomen. It is a series of meditations given at Retreats to the Women of the Auxiliary at different times. The sale has been very large in England, where women take more time to the reading of devotional books than is done by the women of this country. *The Essence of Prayer* (28c), is also by the Bishop of Chicago, and will be found helpful for all who wish to know more about prayer. *The Holy Priest* (\$1.10), is another of Bishop McLaren's Retreat Addresses, for the clergy. The clergy themselves need such a help for Lent. *Chief Days* (85c), by the Rev. A. W. Snyder, should not be overlooked, for it gives an explanation of all of the Red Letter Days of the Church Calendar. People generally need this information, and will find it here in an interesting shape. *The Church in the Prayer Book* (\$1.35), by Mr. E. L. Temple, might well be a daily reading book for Lent, where one can make a study of all the services of the Prayer Book. The devout reader of the Bible will find Judge Stiness' little book *The Bible; a Revelation* (28c), most worthy of attention. The young men of the Brotherhood should read it. Then, too, there are books and pamphlets on the Church which should be used studiously at this season. For instance, that great book by the Rev. Dr. Little, *Reasons for Being a Churchman* (30c paper; \$1.10 cloth). There is no reason why the book should be regarded as only for non-Churchmen, because it is one to educate those in the Church. Read it and circulate it, is the way to do good work for the Catholic Faith. Read also Staley's *Catholic Religion* (45c), and one will be the better able to take his place as an intelligent member of the American Catholic Church. *From Jerusalem to Jerusalem* (80c), by the Rev. A. J. Belt, consists of lectures on the Church, One, Holy, Catholic, and Apostolic, just such information as is needed.

In addition to the books and pamphlets here mentioned, we have all of the standard devotional works, and will have all new books for Lent as published. As a preparation read Bishop Hall's *Some Helps for Lent* (5c for single copies with cover), of which we have made a cheaper edition at the rate of \$2.00 per hundred copies. The clergy will find it judicious to have these pamphlets largely circulated before and during Lent. Church people wishing our full catalogue can have one on application. Address, The Young Churchman Co., Milwaukee, Wis.

## PENNSYLVANIA.

[Continued from previous page.]

est Good Tidings," by Sir John Stainer. The music of this service, which was admirably rendered, was conducted entirely by Ernest Felix Potter, choirmaster of St. Peter's. The remaining services of the series will be held at intervals before Trinity Sunday and will all be at St. Luke's—Epiphany, on account of the advantages offered by a spacious church and fine acoustic properties, as well as a conveniently located organ. The Rev. R. H. Nelson, rector of St. Peter's, preached the sermon.

AT THE MEETING of the Clerical Brotherhood held on Monday, 13th inst., at the Church House, Philadelphia, the Rev. Dr. R. A. Edwards spoke on "Recollections of Clerical Life Abroad."

THE LECTURES which are being delivered during the latter part of the present month by Bishop Potter, of New York, at the Church House, Philadelphia, as stated in THE LIVING CHURCH of the 11th inst., inaugurate the Lectureship on Christianity and Society established in the Philadelphia Divinity School by the Rev. William L. Bull, a graduate of the class of 1874, with a view to disseminating popular and scientific enlightenment on social and industrial problems. The secretary of the committee appointed under the terms of Mr. Bull's gift is the Rev. L. P. Powell, of Lansdowne, Pa.

THE PREACHERS at the University of Pennsylvania, for the last two Sundays of January, are the Rev. Dr. E. Walpole Warren of St. James' church, New York City, on Sunday, Jan. 19; and the Rev. Dr. George Hodges, Dean of the Episcopal Divinity school, Cambridge, Mass., on Jan. 26. Services are held morning and evening in the auditorium of the Houston club.

THE REV. DR. CHARLES SANFORD OLMSTED, who was elected Bishop-Coadjutor of Colorado, on Wednesday evening, 15th inst., has received from the Standing Committee of that diocese the official notification of his election. Dr. Olmsted states that he is not ready to announce publicly his determination as to the acceptance of the high office to which he has been elected. At the same time, with this letter from the Standing Committee, came a letter from Bishop Spalding, which gave a cheering account of the diocese, as being one of the best in the West, and a desirable field, in many respects, for a prelate's labors. It is a somewhat noteworthy fact, in connection with Dr. Olmsted's election, that the first rector of St. Asaph's, the Rev. Dr. Frederick Burgess, was consecrated Bishop of Long Island on the 15th inst.

## PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

## Conference at Meadville—Pittsburgh—The Bishop's Anniversary.

ON SUNDAY, Jan. 12th, the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross, began a conference of four days at Christ Church, Meadville (Rev. G. S. Richards, rector). The services were attended by hundreds of people of all the denominations. Father Huntington gave an address at Allegheny College, and spoke to the students of the Unitarian Divinity school. Christ church has increased in membership of over 200 since Mr. Richards became rector five years ago. The men's club has accomplished a great work among the young men of the city.

ON CHRISTMAS DAY St. James' Church, Pittsburgh, was presented with a handsome brass Altar Cross, as a memorial of Mrs. Maria Liddell, who was for many years a communicant of the parish.

THE JANUARY meeting of the Pittsburgh Clerical Union took place on Monday, January 12th, at the Hotel Henry. The Rev. J.

## 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



being a scientific combination of Blood root, Red gum and similar valuable and harmless anti-septics.

The safe and effective catarrh cure may be found at any drug store under the name of Stuart's Catarrh Tablets.

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.

## HAVE YOU GOT RHEUMATISM?

Try Gloria Tonic. A 50 cent box mailed free. Also my illustrated book on rheumatism which will tell you all about your case. Address JOHN A. SMITH, 3269 Germania Bldg., Milwaukee, Wis.

THE GOOD that Mellin's Food does, lives after it. It equips the infant fed upon it with firm flesh, strong limbs, and all the other requisites of a sound body. He who starts out in life in a state of perfect health has capital to draw upon through all his future.

H. Mellvaine, D.D., rector of Calvary Church, read a paper on "Conditional Immortality," and an animated and most interesting discussion ensued.

THE BISHOP of the Diocese, the Rt. Rev. Certlandt Whitehead, D. D., will celebrate the twentieth anniversary of his consecration on the Feast of the Conversion of Saint Paul, at Trinity Church, Pittsburgh. The Bishop has issued a pastoral letter, as follows:

*"To the Clergy and Laity of the Diocese:*

"DEAR BRETHREN:—On the occasion of the Twentieth Anniversary of my Consecration, on Saturday, St. Paul's Day, January 25th, I affectionately call you to thanksgiving and prayer; to thanksgiving for the many manifestations of God's goodness towards this Diocese, and of His blessing on our plans and efforts together during the last twenty years. We ought to thank Him for our unbounded opportunities, and for the great privilege of being in any measure fellow-helpers with Him in the work which lies nearest to His loving Heart.

"I call you to earnest prayer that grace may be given to us to value more and more highly our privilege, and to rise to our duty as co-workers with Him—to prayer for the Bishop and all his helpers among the clergy and the faithful laity;—to prayer for the indifferent and careless, the unconverted, the self-willed and worldly, that they may be stirred by God's Holy Spirit to be and do and give whatsoever duty and privilege demand;—and for our communicants and Church attendants, that they may be faithful and devout and truly consecrated to the Master.

"Then to our praises and prayers let us add the acceptable offering of our generous gifts for the furtherance of the Church's work throughout our borders, that this may be a year of marked advance in all our missionary operations.

"May I not feel on the approaching anniversary and the Sunday following, that all my people are as one in praising and blessing the Lord, and in the consecration of themselves and their possessions to His service in the Diocese and throughout the world?

"Praying God to bless you more and more, I am,  
"Your Bishop and fellow-servant in Christ,  
"Epiphany, 1902. **CORTLANDT WHITEHEAD.**"

**SOUTH DAKOTA.**

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

**Indian Affairs.**

BISHOP HARE has by telegraph protested vigorously against the proposition of the Commissioner of Indian Affairs to lease the grazing lands of the Standing Rock reserve, which, according to the Bishop, comprise about three-quarters of the Standing Rock reservation. The Bishop states that there are already many Indian families, school houses, chapels, and missions scattered over this tract, all of which will be practically worthless and in effect confiscated by the lessees under such a grant as that proposed by the Department. Bishop Hare pleads that time be given for full investigation.

**WASHINGTON.**

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

**Sunday School Institute—Church Hospital.**

THE MONTHLY meeting of the diocesan Sunday school institute was held in St. Andrew's parish house on Tuesday evening, January 13. The first vice-president, the Rev. Alfred Harding, presided, and conducted the opening service. The roll call showed that 23 schools were represented by 140 delegates, and in addition there was present a large audience of persons interested in Sunday school work, as well as many of the clergy. The first address of the evening was by Miss Westcott, well known in the city as an earnest and successful high school teacher. The subject assigned to her being "The aims and methods of Education," it was manifestly impossible in a fifteen minutes address to do more than indicate certain great general principles; but this was done in a very interesting manner, with illustrations showing their practical application to Sunday school instruction. After the singing of a hymn the

Rev. Waldron Myer gave an excellent review of a valuable book entitled *The Child—the Teacher—the Book*, by Dr. Schoeffler, which is full of helpful suggestions to teachers. One feature of the evening, the Question-box, was made very entertaining by the answerer, the Rev. Dr. Devries. The questions deposited last month were mostly of a practical character, such as "How is the question of which is the Banner-class" decided in Sunday schools where this distinction is made, when teachers are well known to have such different standards for marks? The rector of St. Stephen's, the Rev. Mr. Dudley, being asked to explain his system, said that the Banner-class in his school indicated only pre-eminence in attendance and punctuality, points easily established. A discussion on the whole subject of marks, prizes, etc., arose.

THE ANNUAL meeting of the Corporators of the Church Hospital for the Eye and Ear was held at St. John's hall on January 9th. The Bishop presided, and spoke of the good work accomplished by the hospital in the four years of its existence. The report of the medical staff showed that the number of visits to the hospital and dispensary during 1901 was 11,578. The number of operations performed 466. The sum of \$18,000 was raised during the year towards paying for the ground on which the new hospital will be built, and during the meeting about \$600 was added to this fund.

**WESTERN NEW YORK.**

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

A COPY of the mosaic of "The Last Supper" by Leonardo da Vinci, exhibited by the Tiffany firm at the Pan-American Exposition, is to be placed in Christ church, Rochester.

**CANADA.**

**News of the Dioceses.**

*Diocese of Quebec.*

A MEMORIAL service was held in the cathedral, Quebec, Jan. 14, which was a tribute paid by the community to the memory of the late Hon. M. M. Dobell, who was thrown from his horse and killed while hunting in England the first week in January. Although the notice was a short one, the building was crowded. Bishop Dunn took a leading part in the service, and all the city clergy assisted. The choir sang the anthem "I Heard a Voice from Heaven," and at the conclusion of the service, while the Dead March in *Saul* was played on the organ, the whole congregation remained standing. Flags were at half mast on most of the principal buildings. The board of trustees of Bishop's College, Lennoxville, cabled a message of sympathy to Mrs. Dobell.

A SERIES of lectures for the clergy of the Diocese was arranged to be given at Bishop's College, Lennoxville, from Jan. 14th to 17th.

*General Synod.*

THE ANNUAL Synod of the Diocese of Montreal will meet Jan. 28th.

IT HAS BEEN suggested that it would be a good plan if the Church Congress which meets annually in England should this year meet in Montreal at the same time as the General Synod. The idea that the congress should meet some time in one of the colonies has been brought up at several of the annual meetings.


*Diocese of Toronto.*

IN ST. GEORGE'S CHURCH Sunday school, Warsaw, a new plan has been tried this year, that of having a written examination of the Church Catechism, which seems to have been very successful. It is suggested that other missions should do the same.


THE ATTENDANCE at Ridley College this year is the best in its history. The bishop has appointed the Rev. W. Archbold of Warsaw and Hall's Glen, to succeed the Rev. Rural Dean Teney at Craighurst and Crown Hill.

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HAVE GAINED THE  
**GRAND PRIZE,**  
Paris Exposition, 1900.  
This is the Highest Prize ever Awarded to Pens.

THE SIXTH annual conference and reunion of the clerical alumni of Trinity College opened Jan. 7th with an early celebration of the Holy Communion. The Quiet Hours were conducted by the Rev. C. A. Seager. A the programme for study and discussion. The conference occupied three days. The Archdeacon of Peterborough, Dr. Allan, received an address from the members of the Archdeaconry on the occasion of his attaining his 80th year, which took place Dec. 16th. He is in good health and able to perform all the duties of his position as well as those in the parish of Cavan, of which he is rector.

#### Diocese of Algoma.

AT THE December ordination Bishop Thornloe admitted one candidate to the diaconate and one to the priesthood. He has appointed the Rev. Cameron Mackintosh to the mission of Burke's Halls.

#### Missionary's Return.

THE REV. D. ISAAC STRINGER, Anglican missionary stationed on Herschell Island, Arctic ocean, the most northerly mission on the American continent, arrived in Ontario Dec. 27, accompanied by Mrs. Stringer and two children. The latter were born hundreds of miles north of the Arctic circle.

#### Diocese of Ottawa.

THE CHANCELLOR of the Diocese, Mr. J. Travers Lewis, has received a gift of £900 from an English lady who was interested in the mission work of the Rev. Mr. Low of Tennyson, who died recently. The money is to be used as an endowment for Mr. Low's mission.—BISHOP HAMILTON has appointed the Rev. Montague Gower Poole to be Rural Dean of Pembroke. He was ordained by Archbishop Lewis in 1875.

#### Diocese of Calgary.

ALL THE SOCIETIES in connection with St. Augustine's Church, Lethbridge, seem to be in capital working order. One instance showing this is that in order to save money for other purposes for the church, the girls of St. Monica's Guild, and the boys of the junior department of St. Andrew's Brotherhood have undertaken the work formerly done by a paid caretaker, such as sweeping and dusting the church, taking care of the furnace and ringing the bell. The new rector is the Rev. W. B. Magnan who was formerly at Banff.

#### Diocese of Huron.

OWING to ill health the Rev. Dr. Caswell, rector of Menford, has been superannuated, and has moved to the city of Toronto.

#### Theological Student Convention.

A CONVENTION was arranged to be opened Jan. 9th at which representatives were expected from Trinity College, Toronto, and Wycliffe, Lennoxville, Huron, and others. The convention was held in the Montreal Diocesan College, and it was thought a permanent organization would be formed.

## The Magazines

NOTHING seems lacking in the New Year number of *The Ladies' Home Journal* to make it the most complete issue of that periodical yet published. In every way it is singularly attractive. Cardinal Gibbons and Rudyard Kipling lead the list of contributors, the one with a strong arraignment of the "new woman"; the other with a true story of how he brought up a baby lion on a bottle! We are told "How Uncle Sam Guards his Millions," and how to have a comfortable home and a garden for \$6,000. There is a wealth of good fiction. "The Wisdom of the Dove," a clever short story by Lilian Brooks; the second part of "The Russells in Chicago," and the concluding chapters of both "A Gentleman of the Blue Grass" and "Christine," are all in this number. Mr. Bok presents



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an absolutely unanswerable editorial against the "cramming" system in the education of children, which is as unique as it is convincing. Will Bradley shows the dining room of "his house," there is a page of brief stories, anecdotes and poems, and many receipts for home-made candies add a sweet touch. All of the regular editorial departments are unusually interesting, especially that of fashions, which is enlarged to eight pages under the editorship of Virginia Louise Ralston. The illustrations are superb. The cover is by Blendon R. Campbell, a new artist; there are two pages of beautiful photographic views "Along Country Roads," and the second part of *The Journal's* picture story of "What a Girl Does at College," showing the athletic side.

THE *Century's* "Year of American Humor" continues to present fresh contributions in this department from writers both well known and new. Two brand-new contributors to magazine literature in this field to be introduced in the February *Century* are Miss Beatrice Herford, who has been induced to print one of her well-known monologues, "The Book Agent," and John Charles McNeill, a new writer of negro dialect from North Carolina. Other humorous contributions in the same number are: "The Don't Hurry Club," by Albert Bigelow Paine; "A Government of the People," a story of Oklahoma, by J. W. Piercy of Indianapolis; "An Irish Mother," by Elene Foster; a delightful glimpse of Artemus Ward as a lecturer, by Charles J. Woodbury; and contributions by Guy Wetmore Carryl, Charles Battell Loomis, and others. The illustrations for these sketches are by Justice, Kemble, Keller, Steele, Herford, and Blaisdell. New accessions are announced to the already advertised list of contributors, including, among others, Thomas Nelson Page, and the work of adding to the gaiety of nations will go merrily on.

SECRETARY CHANDLER E. MILLER of the Connecticut Humane Society, has two little daughters, one about 7 years old and the other younger. The night President McKinley was dying the little girls knelt to say their prayers, and one of them was overheard by her mother to add in her prayer these words:

"God bless Mr. McKinley, and make him well. Bless the man who shot him, make him a good man—then shoot him."—*Hartford Courant.*

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