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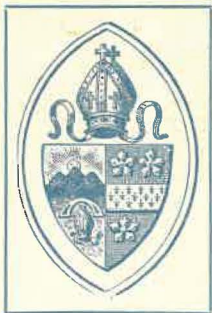
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The Living Church

VOL. XXVIII.

MILWAUKEE AND CHICAGO, DECEMBER 27, 1902.

No. 9.

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The Living Church

Vol. XXVIII.

MILWAUKEE AND CHICAGO, DECEMBER 27, 1902.

No. 9

The Nativity. Christmas Poem.

Unto Us
A Child is Born

Unto Us
A Son is Given

And the Government
Shall be Upon His
Shoulder

And His Name Shall
Be Called

'Twas on this morn
That Christ was born
The Son of God, and Mary mild,
A Virgin pure and undefiled.
What child was ever like this Child.
This Christ of Mary born?

The shepherds keep
Their flocks asleep
On Bethlehem fields the long night through,
From evening's dark to morning's blue;
Strong warders they, and watchers true,
Over their flocks asleep.

Lo! on them shone
A radiant One,
From wing to wing all glory-bright,
In vesture glistening and white,
Repelling all the glooms of night.
Then spake the radiant One.

Gently he said
Be not afraid!
For they were shaken sore with fear
To see an angel stand so near,*
And keenly glad were they to hear
That word, Be not afraid.

Behold, I bring
(O, wondrous thing!)
Good tidings of great joy this morn,
For, yonder, Christ the Lord is born;
Within a manger all forlorn
He lies (O, wondrous thing!).

Then, suddenly,
Strange minstrelsy
With bursts of song fill'd all the sky;
Glory to God, to God on high,
And peace on earth! was the loud cry
Of that weird minstrelsy.

Through ages long
That holy song
Made music in the hearts of men,
And all the nations now as then
Repeat the strain of joy again,
For 'tis a holy song.

That song upraise
Of thanks and praise,
Though doubt-chilled hearts, misguided, wrong,
Turn silent from the jubilant throng
Who quicken faith and love by song,
And forefend doubt by praise.

O, song-girt earth,
By mystic birth
Thy ancient enemy's undone,
Man unto man is bound in one,
Life treads on death, and heaven is won,
All by that mystic birth.

So, in sweet lays
Proclaim your praise
To Him on whom your hopes depend,
And may your festal notes ascend
With songs of other worlds to blend
In one long strain of praise.

May they arise
To furthest skies,
From every discord purg'd and clean,
And enter in where sits, between
The cherubim, the Lord unseen,
The glory of those skies.

* "The angel of the Lord came upon them."
Revised Version, "stood by them."

By the Rt. Rev. W. E. Mc-
Laren, D.D., LL.D., D.C.L.
Bishop of Chicago.

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The Living Church

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AND why did the angels sing of peace? Does it not seem a ghastly paradox that the birth which ushered in the slaughter of the Innocents and the Flight to Egypt; the life which was to meet death, albeit to conquer it, in early manhood; the fulfilment of prophecy which was to bring the terrible destruction of Jerusalem; the introduction of an era that should not include a single century without the persecution and torture and torment of men and women because they are Christians—that all this should be ushered in with angelic songs of peace on earth?

Surely peace on earth seems the most hopeless vision of the dreamer. Nation after nation has arisen since the angels sang that paradox; but never has peace been purchased except through blood, while to-day the armies of Christendom and their paraphernalia of warfare guard the peace that has no better foundation than the knowledge of the strength of the opposing camp. A Roman army in war was child's play to a modern European army in peace.

And yet they sang of peace—those angels who left the starry firmament and invaded the blackness of the earth that winter night so many years ago. They sang of peace; and not of peace only, but of peace *on earth*. Peace, though Herod would shrink not from drawing the blood of helpless infants; peace, though a Nero and a Caligula and many others, down to the Chinese Boxer and the Turkish monster, should gloat over the most awful torments and indignities and insults offered to men and women and little children, because they preferred these to the denial of Him they loved and worshipped and served; peace, though armies be drawn in battle array, and Christians meet Christians in carnage of battle—always peace; peace on earth, good will toward men; the angels seem to know no other theme.

And how shall we interpret it? For if we suggest that the world, the Church, Christian people, are even yet, after nineteen centuries have passed away, engaged in strife—the strife of money-getting, the strife of social ambition, the strife of rival schemes for promoting human happiness, the very strife of living amidst the complex conditions of to-day that seem to suck the individual down into a relentless, hopeless vortex of abyssal depth—still the angels seem only to sing louder their hymn of the magnificent Paradox: "Glory to God on high, and on earth peace, good will toward men."

And it is all explained in the little manger-bed in Bethlehem. A sword pierces the heart of the mother, but it brings her peace. The shadow of a cross falls athwart the sleeping Babe, but it brings peace. Little ones are barbarously slain, and the wearied mother rests beneath the shadow of the Sphinx, but they and she find peace. Before the angry lion or more terrible men; in the conflict of war, amid the clanging turmoil of competition and trade, in the fevered anxiety of panic and financial crisis, still the manger-bed brings peace.

And that is the office of the Incarnation. It brings a peace so intense, so powerful, that neither war nor sorrow nor death can invade it. It is a peace that indeed comes "on earth," but not from earth. The Incarnation has swayed the pivot of humanity from earth to heaven. It brought a new point of view to men. It made life worth living, and showed events in new relations to each other and to God. It broke the awful inertia that had sunk upon a world dying through luxuriousness, and it aroused a new battle-cry that should find peace by going into strife; should never rest satisfied until throughout all the nations and languages and peoples and races of the world, the gospel is truly preached and truly believed, to the breaking down of the kingdom of sin, Satan, and death.

So does Christmas proclaim peace on earth; a peace that strife, nor conflict, nor death can invade; even the peace that "passeth all understanding."

X.

X is the common symbol of the unknown quantity, While X (Chi) begins the Name of CHRIST, whose festal tide we see. Then, if the Future's Mystery makes timid souls affright, Faith bids us leave it all to CHRIST, and He will bring it right.

G. M. W.

IN GIVING place to the letter of the Rev. Dr. McKim which, apparently, closes the discussion of questions asked by him in his Church Congress paper on the subject of "What is Catholicity?" we cannot refrain from a final word to express regret that so high a subject should have fallen to so low a plane of discussion. We may also say frankly that only our desire to go to the farthest limits in doing justice to the position so ably advocated by Dr. McKim, together with the fact of his own very distinguished eminence, and that he was chosen by the administration of the Church Congress to serve as advocate for a greater or less number of Churchmen who, presumably, stand substantially in accord with him, could lead us to give place to what we are obliged to consider objectionable personalities in the present letter. For our own protection we are obliged to state that the use of such terms as "through his deficiency in theological faculty," "the hardihood to pretend," and the several instances in which the scholarship of the writer's equally distinguished opponent are impugned, must not be esteemed as precedents by correspondents of THE LIVING CHURCH. The Correspondence and all other columns must be lifted above such personalities. But this we say solely to protect ourselves from the possible citation of this letter by other correspondents in future, and with no desire to reflect upon our present able and distinguished correspondent. We are quite certain that no discourtesy whatever was intended, and equally confident that his opponent will so understand him. In a contest between giants we have not intervened.

It must be remembered that at the recent Church Congress, Dr. McKim directly put several questions in the form of a challenge to those who, following him, took a different view of Catholicity from his own. The speaker who reviewed the discussion from the Catholic side at the close of the debate, expressed regret that the several practices challenged by Dr. McKim had been introduced as though they constituted Catholicity, whereas they were, in fact, very small fragments of that large theme. In the discussion of Catholicity, that entire challenge might easily have been ignored, as being wholly irrelevant.

It was, however, our intention from the first to accord to the learned divine the courtesy of careful answers to his questions, although we fully realized that to do so was to sink the discussion of Catholicity to a lower plane than befitted so exalted a subject. It was with pleasure, therefore, that we received the letter from that distinguished theologian, the Rev. Dr. Mortimer, whose theological writings are probably read by a larger circle of readers throughout the world, than are those of any living writer on theological subjects in the Anglican Communion, Dr. Mortimer playfully observing that he wrote at the "command" of a respected Bishop.

It must be understood, therefore, that whatever has been the result of this discussion, it was directly drawn out by Dr. McKim, and it has been wholly a courtesy to him rather than at our initiative that it has been permitted to occupy the columns of THE LIVING CHURCH. It is not we who esteem these subjects involved in the discussion of the larger subject of Catholicity, but he. In giving place to an antagonist worthy of his own recognized skill, it has seemed to us that we were according him an honor that would perhaps be appreciated. Little men do not require great adversaries.

But beyond this discussion rises the magnificent structure of Catholicity, the merest fringe of which is touched by either party in this debate. A more irenic treatment of the subject would perhaps better have realized the demands of true Catholicity. The lesser subjects which have been under discussion are important, and we should have been glad if a larger measure of agreement might seem to have been reached. Such matters as Eucharistic Adoration are too spiritual in their nature to be settled by heated contests of words. It is no doubt a fact that one cannot possibly appreciate what is involved in such a practice unless it has at some time been real to himself. We recall that the late Bishop Cummins, then Assistant Bishop of Kentucky and afterward one of the founders of the Reformed Episcopal body, once observed that if in the Holy Eucharist Christ was really present at all, there could be no question of the duty and high privilege of adoration of Him, and he would esteem neither prostration nor any act of adoration too "extreme" for such recognition of the fact. The question must therefore go back of the outward practice of Eucharistic Adoration to the doctrine of the Real Presence itself, which alone is the test of the righteousness of Eucharistic Adoration. If the Presence of Christ is in the Eucharist, every devout soul

must in some way recognize and adore that Presence. If it be absent from the Eucharist, if the Eucharist be only a dreary recollection of a finished event more than eighteen centuries passed into history, there can be no adoration; there can be at best only assent to an arbitrary command of our Lord, which has apparently no connection with the spiritual life of the individual.

We appeal to Churchmen to lift up their hearts and think of such subjects from the higher, spiritual point of view, realizing how inadequate must any discussion of the subject be that takes the ground of mere logic, while yet leaving out the most essential question—the Presence of our Lord—which, if determined or admitted, must answer the lesser question involved. There are degrees in spiritual perception, and in no age of the Church has the ability of clergy or people to apprehend or appreciate the mysteries of the Christian faith been alike on the same high level. There have always been those who truly worshipped their Lord as they knelt before His altar, and those who, in different ages, may have conducted themselves with different degrees of outward reverence, but who unhappily failed to apprehend as a living reality, that He whose presence they sought was among them. We have known and revered too many devout Evangelicals to doubt that they do in fact adore their Lord when and as they receive His dying sacrament, though they might not be able to define their practice in words. It is not the first time that words more than things have been at issue.

And so it all goes back to the old saying that has so often been shown to be true, that spiritual things can only be spiritually discerned. This was the conclusion of St. Paul when, after stating the transcendent mysteries of revelation, he was obliged mournfully to conclude that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

And so we allow this discussion now to be brought to a close, not without regret, but with the protest that the subjects under discussion are not to be esteemed as equivalent to a discussion of Catholicity; which was the original topic which brought out these questions, and which, through a desire to do entire justice to our respected antagonist on the other side, we have permitted to be discussed in the columns of THE LIVING CHURCH.

WE CANNOT refrain from submitting two questions to our good friend, the Bishop of Texas, anent a paragraph in his admirable sermon at the consecration of Dr. Beckwith, which, reprinted in full in the *Montgomery Advertiser*, we have read with much pleasure.

The paragraph is this:

"No longer will it be possible, if you will allow me to say so, in way of illustration of a thought concerning my order, which has been in my mind a great deal of late, that a sister Church should be left in danger of perishing, as in Mexico, while we indulge in the old-time Episcopal inertia. By over a two-thirds vote, one of the most united and inspiring votes ever taken among us, where there was much room for honest difference of opinion, we agreed to give that Church an autonomous Episcopate. Some of our Church papers raised the cry that Prometheus was about to steal fire from heaven and that the Bishops were not loyal nor legal guardians of an office for the benefit of which the world seems to have been created, rather than it for the welfare of the world. And lo! Hysteria and a panic and a wringing of hands and a crying, What shall we do?—like Micah in the olden times, when his idols were stolen. God forbid that in the future history of the Mexican Republic, Churchmen shall have just ground to fault us, and say of us, as we can say of our mother Church: You tied yourself up with the State; you monopolized our heritage and allowed strangers to take possession of our land, until even unto this day we are taunted with our poverty and numbers when compared with the size and strength of our sectarian brethren."

Will the Bishop very kindly state:

1. Which "Church papers" raised that cry?
2. If the Church papers were wrong in what they did say, why did the Bishops almost unanimously recede from that "united and inspiring vote"?

It is customary not to allude to debatable questions of this nature in a sermon. We trust, however, that as the Bishop of Texas did so, he will favor us with the answers that we have a right to invite.

WE HAVE read with much care the charge of the Judge to the jury in the case of *Irvine v. Talbot* and others, tried in the Court of Common Pleas of Huntingdon County, Pennsylvania. This was a case in which the plaintiff, Irvine, a priest deposed by the Bishop of Central Pennsylvania, sued his Bishop and two other defendants to recover damages by reason of an alleged conspiracy to secure his deposition. The evidence is fully stated and considered by the Court, and in conclusion the jury were instructed to find for the defendants. "There is not," said the Court, "a scintilla of evidence in the case which shows or from which it might be inferred there was any unlawful combination between these parties to accomplish that purpose."

It is clear that the Bishop is thus wholly exonerated from these charges, and the Church will be pleased indeed at that result; pleased, not because the character of a Bishop is one whit more precious than that of a priest or of a layman, but because it would have been a grave scandal if the charges had been sustained.

And here is shown again the urgent requirement of an ecclesiastical Court of Appeals. After the Irvine trial and deposition it was maintained that there were reasons why equity required that the finding should be set aside and the decision be reconsidered. We pronounce no judgment upon this belief. It is sufficient to say that there were learned and Godly men, clergy and laity, who held it. But our ecclesiastical machinery made no provision for an appeal from the trial court. Subsequently, certain disinterested Churchmen, clerical and lay, acting wholly in the interests of the Church, and, as they conceived, on a suggestion made officially by a committee of the House of Bishops, made canonical petition to the Presiding Bishop for the appointment of a Board of Inquiry to examine the charges that had been publicly made against the Bishop. This proceeding seemed to afford the only tribunal provided for by our canons to examine the question, which ought, in equity, to be examined by a court of appeals. To present the Judge for trial because of a suspicion that his judgment in a case might be erroneous, is certainly a lame proceeding, but it was absolutely the only redress which those who believed the defendant priest to have been erroneously deposed could have. The fiasco wherein the Board of Inquiry neither condemned nor exonerated either Bishop or priest, and failed completely to perform its canonical duty, is too well known to require repetition. But the whole scandal of newspaper charges, criticism, bitterness, abortive inquiries, civil suits, and the rest of it, is directly due to the failure of General Convention to provide, as decency requires, a mode of appeal from the judgment of a diocesan court. The shame and the scandal of it, the suffering and obloquy cast alike upon Bishop and priest, cry aloud for effective measures to prevent the repetition of such a case, even though it could not arise—as unhappily it may—once in a century's time.

We are not surprised that the two Bishops who joined with the Bishop of Central Pennsylvania in the last demand for a session of the Board of Inquiry have now withdrawn the demand, satisfied that no further occasion exists for such proceedings. The two cases are indeed not identical, but they are nearly enough so to warrant discontinuance of further inquiry. We trust the matter may now be entirely closed.

Thankful as we are that the Bishop has been so completely exonerated of the charge of conspiracy, it is yet a complete humiliation to Churchmen that the Church itself had no way of exonerating him, and that only by appeal of the deposed priest to the civil court could such exoneration be obtained. It has been a sad object lesson for the Church.

THE Atlanta (Ga.) *Journal* observes:

"The Protestant Episcopal Church is going to change its name to the 'American Catholic Church of the United States,' notes an exchange. But will this make the route to Heaven any easier? If not, they can keep the change."

It will "make the route to heaven" more conspicuous to a world that sadly overlooks it now, by challenging men's attention to the fact that one religious body, at least, is trying to lop off its modern accretions, and present to men only that pure Gospel, devoid of modern controversies, which was preached when the world was first startled with the proclamation: "The kingdom of heaven is at hand!"

SO LARGE a number of requests have been received at this office for the republication in tract form of the editorial leader of Dec. 13th on the subject, "The Point of Divergence

between Historic Christianity and Christian Science," that such republication has been determined upon, and the matter will appear as one of the Parish Tracts of The Young Churchman Co. at the rate of \$1.00 per hundred copies, postage additional.

The Editor desires also to return thanks for the many expressions of appreciation of that leader which have been received from many sources.

ANSWERS TO CORRESPONDENTS.

A LOVER OF EXACT DEFINITION:—(1) The presence of Christ in the Eucharist is not "physical" or "local." That is, although the "Body" of Christ is "there," it is in a manner which is supernatural—transcending physical and local modes in which it is confined to Heaven.

(2) The presence is spiritual, but substantial and objective. "Spiritual" refers to the supernatural mode of the presence. The presence promised, "where two or three are gathered together in My Name," is not objective, but in line with the attentiveness of God to prayer, and also based on our mystical union with Christ through Baptism.

(3) The capacities of Christ's glorified Body are supernatural, as well as natural. The limits of its supernatural capacities are only known to us through revelation, which teaches that our Lord is present in the Eucharist in *His Body*, really though in a supernatural manner, not involving subversion of the physical law that a Body cannot be present in more than one place in a *physical manner* at the same time. We cannot define the "how," except to call it supernatural, but we may not deny the fact without emptying our Lord's, "This is My Body," as ecumenically interpreted, of reality. Read Wilberforce *On the Holy Eucharist*.

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

X.

WHY, in reading the Epistle and Gospel for each Sunday, is the Epistle read at one end of the altar and the Gospel at the other?"

To explain the reason of the custom involves a word about the symbolical construction of the church building. Christian churches are built, theoretically, east and west, so that the entrance is at the west end and the altar at the east—the reason for this being that the East was always thought of as being specially sacred to our Lord because of its association with the rising sun; as the sun rises to lighten and warm the earth, so our Lord was born to lighten and give spiritual warmth and life to the world.

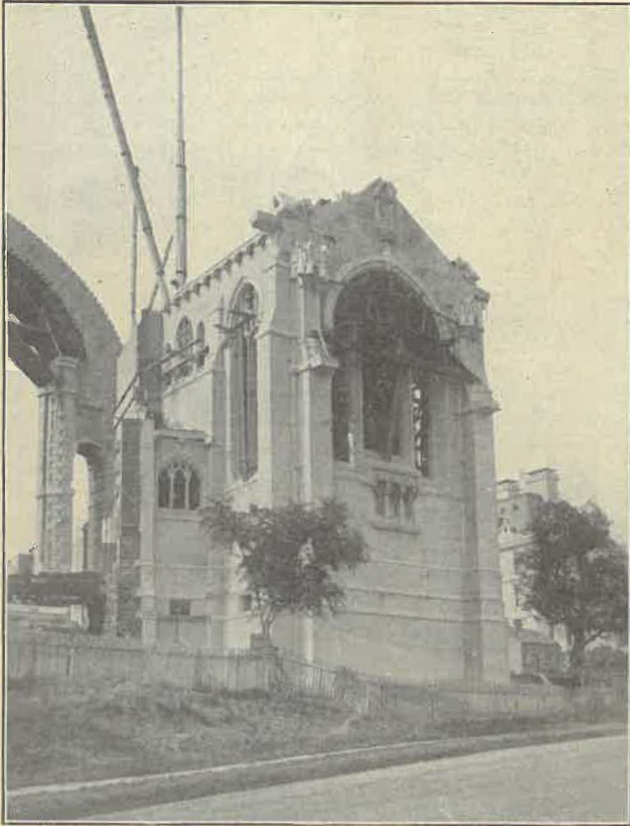
The altar, then, being at the East, the right hand end of the altar will be the south side and the left end the north side. "The south, being the warm and sunny side of any building, was symbolical of the people who had embraced the religion of Christ and were in the Church, while the north side, being that of cold and darkness, was the type of the world of sin and ignorance outside the Church of God. The epistle, therefore, as addressed to those who are members of the Church, is read at the south; the Gospel, as bringing to those who have not yet heard it the good news of His work, is read at the north." While the symbolism may seem a little quaint and far-fetched, it is well to preserve the use, and indeed if the meaning were known it would often stir up grateful emotions, no doubt, in those who see the change of position.

In the ancient Church the reading of the Gospel was accompanied with the most elaborate ceremonial. "There was a solemn procession before the Gospel was read; with lighted candles, and incense, and amid acclamations, while all sprang to their feet and the priest turned round from his station at the altar, the words were read which Christ spoke Himself or which described some action of His." The ceremony is often seen now in large churches where a finished ritual is practised; and our own universal practice (enjoined by the Prayer Book) of standing while the Gospel is read is a relic of the ancient custom.

THE NEW YORK CATHEDRAL.

AND OTHER NEWS OF THE GREATER CITY AND ITS ENVIRONS.

THE New York *Tribune* of recent date published an article concerning the new Cathedral of St. John the Divine, in which it was stated that the task is a far more gigantic one than the projectors imagined, and that children and grandchildren of the present generation must pass away before it could be completed. It was also stated that nobody knew what the cost might prove to be, and that only as the work progressed could designs be made by architects, so that the designs are still a matter of some conjecture. Even architects were quoted as say-



BELMONT CHAPEL, CATHEDRAL OF NEW YORK.

ing that they might be succeeded three times, so many generations would it require to bring the great work to completion.

The statements irritated the trustees of the Cathedral not a little, and one of their number, Mr. George MacCulloch Miller, promptly refuted the extreme assertions. Bishop Potter deprecates, as is well known, the American "fever for a finish" and has often said that he purposely laid out a task which his successor could not cut down or belittle, and yet keep his reputation. Mr. Miller said:

"It is quite true that it would require a long time to complete the Cathedral in all respects if it were necessary to build it by the methods which prevailed when the cathedrals of older days were built. But with modern appliances for rapid construction the conditions are altogether different. Many important parts of the old cathedrals, built completely of stone and requiring long and tedious processes of construction, in this structure will be made of steel, requiring comparatively no time in putting them in place; and I venture to say, as an opinion expressed to me by more than one experienced builder, that, with all the money needed in hand, the Cathedral to its whole extent could easily be erected within ten years.

"It is not expected that it will be, unless some one man should come forward and offer to give the money necessary for the whole thing, as a monument to something that he wanted to commemorate. It is not expected, or perhaps desired, that the building of the whole should be completed rapidly. The present purpose of the trustees, however, is to push forward with all practicable speed the completion of the choir, which we are assured by the architects can be finished within two years. The \$200,000 soon to be received from the estate of Mrs. Georgiana E. Morris will be applied to this end, and the additional amount necessary—about \$400,000—is expected to be supplied as rapidly as needed by two subscriptions of \$100,000 each, conditional on \$500,000 being subscribed, and other gifts to be obtained through the Cathedral League, collections in the churches, and from appeals from the Bishop.

"Much of the stone for the interior of the choir is already carved, and of the eight columns to be erected about the chancel

three are already entirely completed. I want to dispel the impression that there will be any great delay in its completion. The choir will be an edifice as large as any church in New York. By the time the choir is completed it is expected that the episcopal residence, to be erected at the northeast corner of Amsterdam Avenue and 110th Street, and the Synod House, at the corner of 113th Street and Morningside Avenue, will be finished also. There are people, I understand, who are ready to put up the latter building."

The project of having a Synod House was started by the Rev. Dr. Huntington, who pointed out at a session of the diocesan convention how objectionable it is to hold even a diocesan convention in a consecrated church. It is supposed by some that he knew something of possible financial resources before he started the agitation for an improvement. The new Synod House, if that prove to be its permanent name, which is not yet certain, is to stand at the northeast corner of the Cathedral plot. This will make it front on Morningside Avenue, and it will be on the very brow of the bluff, almost immediately in front of towering St. Luke's Hospital. It will readily be reached from the new Elevated station on the bend of the road in 110th Street. The Bishop's House is to front on Amsterdam Avenue, at the southwest corner of the close.

It has been the custom for the City Mission to hold two public meetings each winter, and they had been planned for December 21st and January 4th. At the suggestion of Bishop Potter the City Mission trustees generously gave up one of the dates this year to the Archdeaconry of New York, and last Sunday evening, in St. James' Church, Bishop Potter presided over an enthusiastic meeting in favor of Church extension. The speakers were the Bishop and the new Archdeacon, the Rev. Dr. G. F. Nelson, who said that while he had not yet been relieved of his City Mission work, nor his secretaryship to the Bishop, he had nevertheless found time to visit Bronx borough, and to make himself fairly well familiar with local conditions in every one of the eleven mission stations. He praised work done under his predecessor, and pointed out the immediate needs of St. Edmund's, The Advocate, and St. Simeon's, for the latter of which a splendid site is under negotiation, with hardly any doubt of the deal being closed. It is a plot worth perhaps \$11,000, but because of the interest of the sellers in the work in hand, is being secured for \$7,500 cash. The location is at the corner of 165th Street and Morris Avenue, almost ideal, for St. Simeon's can hardly fail to become one of the great parishes of future New York. The two other speakers were the Rev. Dr. Henry Lubeck, who represented the Archdeaconry, and Mr. Eugene M. Camp, who represented the Lay Helpers. The fact was pointed out at the meeting that while the Pennsylvania Railroad has now obtained its grant, and is to dig a tunnel under Manhattan Island that will cause New York City to spread out west and east, the improvement will increase rather than decrease the need for Church extension work on the north. New York has always been all long and no wide, so to speak. Now, with a tunnel across the island at 32nd Street, and rapid transit into Jersey and to Long Island, it cannot help becoming as big east and west as north and south. But thousands are at present deterred from going northward because of crowded transportation facilities. The Rapid Transit, now nearing completion, will hardly afford relief for more than five years. Relieved of pressure laterally, and traveling northward made endurable, thousands will seek homes in the Bronx, and the need will be even greater than it is now. The fact was also pointed out at this meeting that all missions are paying their own maintenance cost, eight of them have been started with money raised among the people attending them, not one is a penny in debt, and all save one has money in the bank. The meeting was a successful one.

Bishop Starkey has made formal request for a Bishop Coadjutor, and has designated Tuesday, January 20th, as the date, and Christ Church, East Orange, as the place for holding a diocesan convention for the election of the same. Conditions as to men likely to be chosen have not changed since the situation was outlined in this correspondence, unless it be to make it more clear that the selection will fall outside the Diocese, and that some conservative High Churchman, perhaps none now mentioned, will be chosen. Within a fortnight changes of tremendous significance have taken place in transportation facilities affecting New York and New Jersey, and these will throw upon the new Bishop an enormous amount of additional labor. The Pennsylvania Railroad has been granted permission to tunnel the Hudson River, and will spend \$50,000,000. An old tunnel, built in part by British capital, is to be

completed for the bringing of New Jersey trolley service under the Hudson and into the very heart of Manhattan. Legal snags are out of the work, and work is to begin forthwith. Steam roads of North Jersey will bring their passengers this way. Newark Diocese has long grown steadily out of New York immigration. With such transit facilities, North Jersey, which is the Diocese of Newark, will become a city, almost. Hence the great need, as is being pointed out, not only for action now, but also for wise action. As for the railroad changes, they will affect Church extension on Long Island in equal degree. The importance of these transportation developments can hardly be overestimated to New York, and to Church interests in all three of the Dioceses.

General Wager Swayne, soldier, lawyer, politician, reformer, and President of the American Church Missionary Society, died in this city last week, after an illness that was serious for about ten days, but ill health that he had endured for many years, the direct result of hardships gone through during the Civil War. For some years, or since the amputated leg gave him trouble, he has gotten about in a wheel chair. He always presided at meetings of the Church Missionary Society, sitting in this chair, and almost the last public address he gave was from the chancel steps of Christ Church, Bedford Avenue, Brooklyn, seated in the same chair. Just before the service, while waiting in the clergy room, he asked to be wheeled to the choir door, saying of late he had been denied the privilege, through ill health, of listening to the service of the Church.

General Swayne was born in Toledo November 10, 1834. His father was Associate Justice Noah H. Swayne of the United States Supreme Court. Under Gen. Sherman he served through the Atlanta campaign with distinction, and it was at Salkahatchie, S. C., that he received the wound which caused the amputation of his leg. Because of his services he received commissions as Brigadier General and Major General shortly before the close of the war, and later, in 1866, he was appointed Colonel of the Forty-fifth Infantry in the Regular Army. After one year he was made a Brigadier General by brevet, and then a brevet Major General of regulars. In Reconstruction days General Swayne was Commissioner of the Freedman's Bureau in Alabama, where he led the movement that resulted in a system of public schools for negroes.

As a Churchman, General Swayne belonged to St. George's, and was long prominent in that parish. A word spoken to him by a Bishop of the Church changed, in large degree, his ideas upon Churchmanship, and might by some be said to have narrowed him. The Bishop said: "The greatest danger to the Church is ecclesiasticism." From this remark, and from conversation with this Bishop, who had marked influence over him, General Swayne came firmly to believe in the necessity for what he called the "lay balance or make weight," to keep the clergy in check, and prevent excess. Whatever may be thought of his work, or of his arguments, no man could be more honest in his convictions, or more fearless in living up to them.

The funeral was held from St. Bartholomew's Church on the afternoon of St. Thomas' Day. There were present most of the members of the Executive Committee of the American Church Missionary Society, representatives of the Loyal Legion, of the Union League, and of the Ohio Society. The burial took place on Monday, in Arlington Cemetery, Washington, and was conducted with military honors, under direction of the War Department.

CONSECRATION OF BISHOP BECKWITH.

ST. JOHN'S CHURCH, Montgomery, Alabama, was the scene of a noble function on Wednesday, Dec. 17th, when the Rev. Charles Minnegerodé Beckwith, D.D., was consecrated Bishop of Alabama in succession to the late Bishop Barnwell, whose short episcopate of two years only served to increase the sadness that his work should so soon have been brought to a close.

On the day before the consecration there was an early celebration of the Holy Communion with special intention for the Bishop-elect, and on the consecration day Morning Prayer was read at 9:30. The long procession, which entered the church promptly at 11, the hour set for the high function, was marshalled by the Rev. E. E. Cobbs, rector of the parish, who served as master of ceremonies. Following the vested choir came the diocesan clergy, and afterward the visiting clergy; next the attending presbyters, being the Rev. Wm. P. Du Bose, D.D., of

Sewanee, Tenn., and the Rev. George C. Crocket of San Augustine, Texas. The Bishop-elect followed, and after him came the Bishops of Louisiana, Southern Florida, Texas, North Carolina, Tennessee, Georgia, Dallas, and Kentucky, the latter being Bishop Presiding. Bishop Dudley began the Communion service, the Bishop of Georgia serving as epistoler and the Bishop of Dallas as gospeller. The sermon was delivered by the Bishop of Texas.

He took the humility of our Lord as his theme, which humility should be shown by the ministry always, and especially by the Bishops.

"The well known scene at Canossa illustrates the climax reached in the development of the Christian ministry along what we might call Caesarean lines and certainly it is a far cry from a Henry kneeling at the feet of Hildebrand, and holding his stirrup, back to the Christ, washing His disciples' feet and wiping them with the towel wherewith He was girded.

"In pursuit of power the ministry of the Church, after the apostolic age, gradually either ruled the State or allied themselves with the State and became political agents in one form or another, and this was the inheritance bequeathed to us even after the great Protestant Reformation. And it is a hard, slow work for a pure, historic Christianity to get away from the entangling alliances of the past. If you will read the *Life of Bishop Bass*, the first Bishop of Massachusetts, you will perceive that the popular impression concerning Bishops was the old mediæval notion of mitred tyrants. An ecclesiastical aristocracy 'raising itself from the dirt to the skies.' 'My Lord Bishop' with civil power, as the successors of the humble fishermen of Galilee! And no wonder with such an idea of Bishops fixed in their minds a large portion of our people could not abate their opposition to our order. Massachusetts did not want Bishops. And South Carolina asked for an Episcopal Church without Bishops. The Puritan mind, whether in New England or South Carolina, is always radical and fanatical and unreasonable and often devilish, and yet like a blind Samson it feels after the truth and pulls down the temples of Philistian error. The hierarchical notion is repulsive, in whatever form it manifests, or seems to manifest itself, whether in the house you live in, or the clothes you wear. If our American people are to be won to the acceptance of the Historic Episcopate as one of the principles necessary for Church Unity, it will be when we who represent that Episcopate shall exemplify more and more each year a true spiritual conception of the Episcopate, and prove more and more and beyond the possibility of truthful gainsaying that we are in every deed servants of Jesus Christ humbly striving to do good, and nothing but good."

The Bishop-elect was presented by the Bishops of Tennessee and North Carolina, the designated consecrators being the Bishops of Kentucky, Dallas, and Georgia. The Rev. Stewart McQueen, Secretary of the Standing Committee, read the testimonial of election; the Rev. J. G. Murray, D.D., President of the Standing Committee, the testimonial of confirmation; and the Rev. J. G. Glass, Deputy Registrar, the mandate of consecration from the Presiding Bishop. The Bishop of Louisiana led in the Litany. The music was the festival service in B flat by the Rev. C. R. Hodge, now one of the diocesan clergy, and the Hallelujah Chorus from the Messiah was rendered as an offertory anthem. The eight Bishops already mentioned took part in the laying on of hands.

Immediately after the offertory anthem, the President of the Standing Committee, Dr. Murray, presented the episcopal staff with an address, in which he said, in part:

"Right Reverend Father in God:

"By the province of God and the call of His Church, you are now, under the Master, the Chief Shepherd of His flock in this Diocese.

"As such, in the name of Jesus Christ, we welcome you and present to you this diocesan pastoral staff—the symbol of your office and the mace of your authority. With this token of our dutiful recognition, we also tender you the love of our hearts and the loyalty and endeavor of our lives.

"Relying, with faith and confidence in God, upon this staff, we know that you will ever be enabled to walk before us, honestly, impartially, faithfully, wisely, and piously. Using this crook with the gentleness and love of Christ and wisdom of the Holy Ghost, we do assure you that you will always find us humbly submissive to its Godly admonition and cheerfully obedient to its fatherly direction."

A reception was tendered the newly consecrated Bishop and the visiting Bishops in the evening at the residence of Mr. and Mrs. James S. Wilcox. The Bishop remained in the city only a day after his consecration and then left for Anniston, where he will spend the holidays, after which he will start actively in the details of diocesan work.

The Rt. Rev. Charles Minnegerode Beckwith, D.D., the

newly consecrated Bishop of the Diocese of Alabama, was born in Petersburg, Va., about 48 years ago. He was educated at the University of Georgia and went from there to Sewanee, Tenn., as the master of the grammar school, where he also pursued his theological studies.

After his ordination he became rector of St. Luke's, Atlanta, and from there went to Houston, Tex., about fifteen years ago, where, as rector of Grace Church, he did a splendid work, and while there was elected Bishop Coadjutor to the late Bishop Gregg of Texas. Declining his election, he became General Missionary of the Diocese. Elected rector of Trinity Church, Galveston, he again took up his work as a parish priest, and with marked success. He was there at the time of the terrible storm which swept the city into the Gulf, and passed through this fearful ordeal. At the earnest solicitation of the Bishop of Texas he went North to plead for the stricken Church in the Diocese—and made a marked impression upon his hearers by his eloquent and forcible presentation of the appalling disaster. After re-establishing his church in Galveston he resigned his parish and again became the General Missionary of the Diocese—a position which he held at the time of his election.

Bishop Beckwith is described in the *Montgomery Advertiser* as a man of great energy, and indomitable will power, of an earnest missionary spirit, a man of great ability as an executive officer, a splendid speaker and preacher—and as one of his friends remarked about him, "He is a clean Christian gentleman. I know few men who are his equals. He would take high rank anywhere among Bishops or clergy." He is a man of strong individuality, and the Diocese of Alabama is fortunate in its selection of a successor to the late Bishop of Alabama.

OFFICIAL CORRESPONDENCE.

BISHOP'S HOUSE, SO. BETHLEHEM, PA., Dec. 4, 1902.

*The Rt. Rev. Thomas M. Clark, D.D.,
Presiding Bishop of the House of Bishops,
Newport, R. I.*

MY DEAR BISHOP CLARK:—

I beg to enclose you herewith a copy of a letter from the two Bishops who joined with me in my application for a Board of Inquiry, and I must now leave the matter entirely in your hands. I am also sending a copy of this note and of the joint letter to your Assessor, Bishop Dudley.

Very faithfully yours,
(Signed) ETHELBERG TALBOT.

(Copy)

ALBANY, N. Y., Dec. 1, 1902.

DEAR BISHOP TALBOT:—

As the two Bishops who joined with you in the appeal to the Presiding Bishop to grant you the opportunity to vindicate yourself from the charges and rumors which were so annoying to you, we venture to say that in our judgment the time has come when you can properly withdraw the application that you made because, whatever may have been the effect of the first decision of the Board of Inquiry, the finding of the Board last October unanimously dismissing the charges has absolutely settled the question in the minds of all intelligent and unprejudiced persons. We therefore venture to withdraw our approval for your application for a Board of Inquiry and are writing so to the Presiding Bishop, in the hopes that you will agree with the position that we are taking.

Always faithfully,
(Signed) WM. CROSWELL DOANE.
JOHN SCARBOROUGH.

LOUISVILLE, December 8th, 1902.

*Rev. J. Andrews Harris, D.D.
Rev. Daniel I. Odell.*

No. 2112 North Twelfth St.,
Philadelphia.

REVEREND AND DEAR SIR:—

Your letter of November 13th, 1902, to the Presiding Bishop in regard to the supplementary certificate of the Board of Inquiry has been forwarded by him to me.

The only portion of your letter which seems to me pertinent to the case, as it is at present, is contained in the following sentence:

"There is nothing left save that the Presiding Bishop should now grant the expressed desire and request of Bishop Talbot for a new Board of Inquiry to investigate the charges presented to the late Board of Inquiry and to fully and fairly

hear any evidence, new or old, which may be offered as though the late Board had never met."

Waiving any discussion as to the position of the accusers or the effect of the action of the late Board of Inquiry, I beg to say that I am informed by the Bishops of Albany and New Jersey that they have withdrawn their advice and consent to the demand of the Bishop of Central Pennsylvania for a Board of Inquiry to investigate rumors, reports, and charges. In this state of the case the Presiding Bishop has no canonical warrant to proceed further. I am,

Very respectfully yours,
(Signed) T. U. DUDLEY,
Assessor to the Presiding Bishop.

THE VALUE OF LIFE.

BY ROLAND RINGWALT.

ABOUT a year ago Cardinal Gibbons, on returning from a European trip, made a short speech which ought not to be forgotten. He remarked that while many English industrial establishments were less developed than our own, human life seemed to be looked on with more respect in the old monarchy than in the young republic.

The Cardinal's speech was not pleasing, but it was one to be pondered. It is more pleasant to contemplate everything from the Fourth of July standpoint, to think of the Atbara bridge, the sale of American rails in the East Indies, the demand for American locomotives in the British colonies, the tributes the British trade press has paid our mechanical skill, and the enormous coal deposits that will await our convenience after the British mines have been exhausted. Nevertheless the unpleasant side must be taken into account. This country has been so intent upon building Rome in a day that it has neglected many precautions which the slower-going people of Great Britain have looked upon as necessary.

We are informed that the last wolf in Great Britain met his death more than three hundred years ago. Few people reach maturity without being taught that England's wars for many generations have been foreign wars. The Armada did not land, the Stuart uprisings were easily crushed, Paul Jones' coast descents were only passing scares, and Napoleon's attempts were baffled. But the moral significance of these facts is overlooked. Englishmen have lived for centuries in an atmosphere of comparative security. They had their share of fighting on distant shores and on salt water, but they expected the maximum of quiet and the minimum of hazard at home. Over here every inch of territory had its peril, the arrow of the savage, the sting of the rattlesnake or the fangs of the wolf. To attempt a new settlement was sublime recklessness; but the chance of fertile soil and a good mining deposit outweighed a hundred risks. Americans have moved on, eager for land, timber, and gold, necessarily jeopardizing their lives every minute of the twenty-four hours, and not caring particularly if they unnecessarily jeopardized them several times a day.

The result of this perpetual quick march was exactly what might have been foreseen. Railroads were laid out hastily, and millions of money had to be spent in removing curves and providing safe crossings. Englishmen would have waited five years and built a road with regard to safety, but Americans would have had nervous prostration unless somebody ran his supplies to market and somebody else sold his real estate within three months. Building inspection is less strict here than in the United Kingdom. Many a vessel has put out with a defective boiler because owner, captain, and crew would rather stand the risk of an explosion than wait twenty-four hours for repairs. If a newspaper should print well attested facts about the foolhardiness often witnessed in coal mines and powder mills, its veracity would be questioned. No one, however, can deny that many persons risk their lives rather than wait ten minutes for a ferry-boat and walk on railway tracks if they can save half a square's distance by so doing.

For nearly a century we have been moving at a rate that amazed the world. In railroads, factories, mines, telephones, and mechanical enterprise generally, we have cause to be proud of our advance. But in safeguards, quarantine regulations, and all that emphasizes the value of human life, we have been heedless to a degree the law and public opinion of England would never have sanctioned. Every nation wonders at our material progress. The twentieth century ought to see a higher estimate placed on flesh and blood.

A CHRISTMAS HYMN.

Peace, peace on earth—the angels sang;
 And earth took up the strain,
 Till to its utmost limits rang
 The glorious refrain:
 Peace, peace—good-will to all the earth,
 For we proclaim a Saviour's birth.

Then o'er the starry midnight skies
 A golden radiance spread;
 And shepherds in each other's eyes
 The heavenly message read,
 And joyously they answered then:
 Peace, peace on earth—good-will to men.

So now, when Christmas-tide draws near,
 The white-winged choirs above
 Come every year with Christmas cheer,
 And peace, and joy, and love—
 Until the very air is bright
 With half-seen angels, robed in white.

Good-will, good-will—the glorious strain
 Old earth responsive sings;
 From heart to heart the glad refrain
 Is borne on angel wings;—
 And radiance fills the world again
 When God's peace warms the hearts of men.

—GEORGE H. MURPHY.

THE INCARNATION OF OUR LORD JESUS CHRIST.

A CHRISTMAS MEDITATION.

By HARRY RANSOM.

PRELUDE.

THE time of our Lord's coming into this world was symbolic of his future mission. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." Each inhabitant of the Jewish world wends his way to his own city, that he may be enrolled in his own clan. Jesus Christ was born in the City of David, that He might enroll all mankind into the Kingdom of His Father and gather them into eternity.

During the world's enrollment, in humble obscurity *"the days* were accomplished that she should be delivered, and she brought forth her first born child, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." In a cave was the Saviour of mankind born; in a cave did His torn, crucified body rest until He broke the bands of death at His Resurrection; both symbolic of that riven rock, which throughout the ages should be the Cave of Adullam to the sorely pursued and wounded warrior of God.

At the creation of mankind, "the morning stars sang together and the Sons of God shouted for joy." But now the spirit of joy overflows heaven and comes down upon the earth; "and there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around them and they were sore afraid, and the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the City of David a Saviour, which is Christ the Lord." To one angel was accorded the privilege of announcing the glad tidings; but the whole hosts of heaven rejoiced with the children of men in one communion of song. And suddenly there was with the angel a multitude of the heavenly hosts praising God."

SECOND PRELUDE.

The Son of God has come down from Heaven to make each one of us sharers in His life and grace.

FIRST POINT.

The Son of God became man that He might bring salvation to mankind. Our Lord did not add to His Divine Person that of a single human personality, He became inclusive man; that is to say, He gathered up and united into Himself, every human soul born in time. He took to Himself human nature, that He might become the Great Physician of the human race.

Mankind was suffering the pain of mortal sickness. In vain through the ages man had sought a remedy for his disease, but the glory of strong life had departed from him; stricken with the incurable disease of sin, mankind could only suffer and wait, enfeebled in intellect, heart, and will. But "Glory to God in the highest, and on earth peace to men of good will." The mystery of God manifest in the flesh was re-

vealed. To the suffering was brought peace, for the Incarnate Babe of Bethlehem was born into the world to take upon Himself the wounds and pains of our sins, and give us in return the gift of eternal life.

Christ in His own Body bore our suffering and sins. Born in lowliness and humility, His very birth speaks of the humiliation of Calvary. The manger of wood in which the Virgin Mother lays her Child was prophetic of the tree of wood upon which He laid down Himself as our Representative, and from which as our Physician He applied the medicine of His out-poured Blood to our wounds, that we, through His death, might find life and be enrolled among the redeemed in His Father's everlasting Kingdom.

SECOND POINT.

Let us see if we rejoice in this new-found life.

We commonly divide our life into the past, present, and future; but the past is nothing more than a series of historic events graven on the memory with no immediate relation to us, unless they touch in some way our present life. The future is but a continuation of the present; therefore, life, true life, is one continuing present.

Did the past, before Christ's coming, touch man in his present life? Truly so, for spiritual sickness, the result of past sins, was ever present with Him. But how does the spiritual life of Christ touch us to-day? The Incarnation is more than a mere historic event. The power of the Incarnate One touches the present life of each one of us. He who gathered unto Himself sinful human nature, gives us back the strength of His risen life. The Person of the Incarnate Babe born on Christmas morning now rests at the right hand of God; but His Spiritual Presence is ever with His baptized children. "As the living Father has sent me and I live by My Father; so he that eateth Me, even he shall live by Me." "He therefore," says St. Ambrose, "was a little infant that thou mayest be able to be a perfect man. He was wrapped in swaddling clothes, that thou mayest be free from the bands of death. He was in the manger that thou mayest be at His Altar. He was on earth that thou mayest be in Heaven. He had no other place in that inn, that thou mayest have more abundant mansions in the Heavenly habitations. More, therefore, O Lord Jesus, do I owe to Thy Incarnation through which I am redeemed than to Thy work of Creation!"

Jesus Christ, the Incarnate Babe, lives to-day in the Sacrament of the Altar; like the Shepherds of Bethlehem, let us draw near to Christ's manger this Christmas-tide, and receive His life and grace in the Eucharist of Christ's Love.

THIRD POINT.

"Even he shall live by Me." What hope and joy there are in these words. Christ lives in me! Cradled in our hearts the Incarnate One bids us live and rejoice with Him in the present, while the future unfolds to us the Vision of Love. The life of the Babe of Bethlehem touches us in every step and walk of life, in our business life, in our family life, in our social life; wherever we go, or whatever we do; Christ is abiding with us. Whether the lines of our present life are cast in lowly obscurity or lived in the glare of public observation, Christ is our Director; we go forward, "not by might, nor by power, but by My Spirit, saith the Lord." The Spirit of the Incarnate One unlocks for us the problems of life, and heals the troubled and broken-hearted. In the Spirit of the new-found life, let us rejoice and live; let us fulfil our share in Christ's ministry, that the world may read of Him, in the daily life and works of each individual soul.

ASPIRATION.

O Jesu, when we think of Thy wonderful abandonment, Thou who made the worlds, and holdeth them in the hollow of Thy hand, words fail and thought cannot grasp, the depth of thy wondrous love and compassion in emptying Thyself for love of us. Grant, O Lord, that we may grow more and more into realization of Thy Presence within us.

RESOLUTION.

Let us, O Lord, by the grace and power of our Christmas Communion, rise to the fulness of the new-born life; By the guidance of the Holy Spirit we will endeavor to prove worthy of our great vocation, and live the rest of our life to Thy great glory, and our own sanctification. Let us not dim the light of Thy Holy Spirit by any sinful act of ours, but rather may

we be instruments in Thy hands to set forth the light of Thy Life to a sinful world.

PRAYER.

Almighty God, who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. *Amen.*

MISSIONARY BULLETIN.

I AM glad indeed to report as Treasurer, that to December 1st, there is a very encouraging increase in the contributions from parishes and individuals; \$20,280 this year since September 1st, against \$15,638 between the same dates a year ago. Besides which last year we received \$12,987 specifically for the deficit. While this is true, it is also a fact, as stated last month, that it is most essential to secure a greater proportion of the offerings in the first three or four months of the fiscal year. To emphasize this it is only necessary to state that during the same three months that the above offerings of \$20,280 have been received, the regular payments under the appropriations have called for \$227,000. In fact it is of the utmost importance that the great bulk of the Apportionment should be received within the next five months, that is before May 1st, not only for the reason just stated, but because the more able in the strong city congregations begin to scatter for the summer soon thereafter, and especially because the Board makes its appropriations for the new fiscal year at the May meeting, and should know at that time with reasonable certainty how the Church has provided for the appropriations already made. A new apportionment can then be made early and work be commenced under it promptly with the opening of each fiscal year on September 1st.

This it must be evident would be the ideal and business-like order of procedure. As a step in this direction, will not all the Dioceses make their apportionments at once, or arrange other methods for the securing of the quota asked from them, and promptly notify me of the details relating thereto?

Twenty-three Dioceses have already sent this information, and we shall be exceedingly glad to hear from the Bishops or the Committees in the other Dioceses before the close of the month.

Yours very truly,
New York, Dec. 12, 1902. GEORGE C. THOMAS,
Treasurer.

CHRISTMAS VERSES.

I.

O'er country lane and city street
The Christmas bells ring out;
And where the happy children meet
Is many a merry shout;
Each church is deck'd with living green—
Ivy and cedar, holly sheen—
And faces bright are all alight
With the glow of the Christmas-tide.
Abroad on the earth is the Christmas joy,
And mirth and good cheer beside.
But on the first great Christmas Day,
Though angels sang in praise,
Unconscious where the Saviour lay,
Men went their several ways—
Only some simple shepherds came,
And Mary's heart was all aflame
With love and joy and awe!

II.

Ring on, glad bells of Christmas-tide!
Shout on, each happy child!
Let joy and mirth o'er all the earth
Spread far and wide!—
Yet still the best of Christmas bells
Chime deep within the heart,
And ever sweetest music swells
Where loving thoughts upstart—
Oh, while we make our Christmas cheer
May Christ the Lord be with us here!

THE TREE OF LIFE.

By STEPHEN A. HURLBUT, M.A.

"And the Lord God planted a garden eastward in Eden" (Gen. ii. 8).

IN THE Church alone is the key to Holy Scripture, and even in outward and visible things that same Spirit who is the author alike of Church and Scripture sometimes places within our grasp an explanation of inward and spiritual things. So we believe that not apart from the mind of the Spirit has it come about that a deep symbolism attaches to much that we hold dear, by the right reading of which symbols it is possible for us to gain clearer ideas of the realities whose earthly expression they are. The customary arrangement of our churches and altars is one such symbol which looks both backward and forward; backward to the garden which the Lord God planted eastward in Eden, and forward to the Paradise of God, not far from His throne in heaven. In the midst of the former garden there grew the tree of life, while from the throne of God proceeds a pure river of water of life, and on either side of the river stands the tree of life. Are these two trees the same, and in what way does the arrangement of our churches make clear their symbolic meaning?

The tree of life in the midst of the garden of Eden, we may well believe, was intended by Almighty God to be man's natural means of approach to Him and of union with Him. When man through obedience was prepared to partake of it, its fruit would have given him eternal life (such virtue lay in the tree) and man would have entered quite simply upon the existence of heaven. Death, the physical penalty for sin, would not have intervened. But all this was changed by sin. The test was, "Thou shalt not eat of the tree of the knowledge of good and evil." Brought to the test, man failed and sin came "by the fruit of that forbidden tree, whose mortal taste brought death into the world and all our woe." On account of sin, man was denied free access to the tree of life, lest, in his fallen and unprepared condition, he might eat of that fruit also, and bring upon himself an eternity not of happy life in God but of woeful existence shut out forever from His presence. Therefore does God in His mercy shut him out of the garden, and station the cherubim with flaming swords which turned every way, to keep the way of the tree of life. Not, however, is he shut out of Eden. That is a common but unwarranted mistake. Milton knew better, who, at the end of his great poem, describes our first parents thus:

"They hand in hand, with wandering steps and slow,
Through Eden took their solitary way."

It has long been reverently believed in the Church that the Incarnation of our Lord was not conditioned upon the possible fact of man's sin, but that, even if man had not sinned, it was the purpose of the Son of God to become incarnate, that in Him the union of man's nature with God's might be complete and the creation might find a worthy consummation. Looking forward to that Incarnation, that single Advent of God, this tree was placed in the garden to be a sacramental means, by which all mankind, free from sin and not needing a suffering Saviour, might receive the pure food of the Divine life and thus anticipate, as it were, the Incarnation. On the boughs of this tree of life was offered to man that Living Bread which from all ages our Lord purposed to give for the life of the world. In some mysterious way the fruit of that tree became, to those who were intended to partake of it, the life-sustaining Body and Blood of Him who came down from heaven. Yet in type or figure only, for without the Incarnation, which alone rendered such a thing possible, no real Sacrament such as we know it could there be. As to the conditions required for its reception we can know nothing, except that penitence for sin was not required, since sin was not. Neither was the Body, typified in the fruit, broken, nor the Blood shed. These are the results of our sin.

The Church on earth is Eden. Eastward in that Eden is a garden, sacredly guarded, and in the midst of that garden and on the hill of God which rises there, stands the Cross, our Tree of Life. From that Cross descended once and still descends the life-giving fruit of Christ's sacrifice. The Bread of Heaven is given us in Holy Communion, and man eats angels' food. The Incarnation, long planned, changed indeed in its outcome by man's sin, has in the fulness of time taken place. Christ has planted again for us the tree of life, and although we are shut off from the tree as it originally stood in the garden, yet through sacrifice we are permitted to approach this newer tree

"How good it is for those who are bereaved and sorrowful, that our Christian festivals point forward and upward as well as backward; that the eternal joy to which we are drawing ever nearer is linked to the earthly joy which has passed away."—*Mrs. Charles.*

and to appropriate the immortal food sacramentally given us. No longer the free approach as was intended in the garden, now access thereto is conditioned upon repentance from sin. We must enter through the gate of death if we would share in the food of the Resurrection. Hence the altar is our garden into which we dare not for our unworthiness come directly, but only through the veil of Christ's hidden presence. God's angels still stand to guard that heavenly food, so that he who receives unworthily, reaps no good reward, but rather brings judgment upon himself. So in the midst of the altar stands the Cross, around it are grouped the flowers of the garden, and just at its foot its heavenly food is given to mortals. On Good Friday the Church still sings:

"Faithful Cross, before all others
One and only noble tree,
None in foliage, none in blossom,
None in fruit thy peer may be.
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee."

The Church is also the New Jerusalem, the heavenly city, descending constantly from God out of heaven. Through the Church flows the river of life, a cleansing stream outpoured by the operation of the Holy Ghost from the throne of the Father and the Son. And on either side of this stream stands our tree of life. The Bread and Wine of the Eucharist are changed by virtue of the river on whose banks they stand into the fruit of that tree which St. John saw in his vision. Twelve manner of fruits it bears, all enumerated by St. Paul, fruits which "fall not, nor ever fail in winter time, but are yielded all the year." Thick as the leaves of the forest our Eucharists are scattered and multiplied till they cover the face of the earth, while the fowls of the air find a resting place in the branches; "yea, the sparrow hath found her a house and the swallow a nest where she may lay her young, even Thy altars, O Lord of Hosts." No longer a single garden eastward in Eden, but countless gardens everywhere to the east of countless Edens. Shut out from that first Paradise, and not yet ready for that second home of fadeless splendor, man turns his eyes eastward in his churches, and lo! there in a beautiful symbol, the Lord God has planted for him another garden, to remind him of that which he has lost, and as he gazes, a longing comes into his heart, a longing which becomes a prophecy of what shall one day be fulfilment. He is glad, too, as he looks at his garden, so fair it is, and he sings, and with him angels and archangels sing. Sweetest of songs, the song of heavenly homesickness:

"O my sweet home, Jerusalem,
Thy joys when shall I see?
The King that sitteth on thy throne
In his felicity.
Thy gardens and thy goodly walks
Continually are green,
Where grow such sweet and pleasant flowers
As nowhere else are seen.
Right through thy streets with silver sound
The living waters flow,
And on the banks, on either side,
The trees of life do grow."

Thus stands the Church "midway in this our mortal life," supplying under figure and sacrament, realities which were lost in the Fall and preparing her children for the greater realities which shall be hereafter. What should our attitude toward her be? "And the Lord God took the man which He had formed, and put him in the garden of Eden to dress it and to keep it." We are placed in the Church of God according to His choosing; it is not by our own will, nor is it due to our deserts that that privilege is given us. Once there, it becomes our duty to improve the garden trusted to our care, and so to prove worthy workers in God's great field, that when the holy angels come they may find an abundant harvest. To us in our garden the command still goes forth as of old, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." Again and again man eats of that forbidden fruit, and dies. For the wages of sin is death. And if a man die, shall he live again? Will God restore to favor His sinning child? Will He give him to eat again of the tree of life, or will he be forever shut out as Adam of old?

The Eucharist is our Tree of Life, where our Lord gives us Himself to be the food of the soul. Shut away by sin, man can approach the foot of that tree of life only through the gate of repentance unto sin and confession thereof. With pain and sorrow he must climb the steep sides of the mount of purgatory. As the heavenly Jerusalem is not alone for the after life, but even now is here among us; and as the trees in its garden bloom

not only by the river of life hereafter, but even now upon our altars, so, too, we ought always to remember that purgatory exists not merely in the after life, but that here and now we may purge away the stains of sin. Confession of sin alone allows man to pass the flaming swords. Our Lord Himself stands guard. He it is who has the sharp sword with two edges. He it is who holds the key of David that openeth and no man shutteth, and shutteth and no man openeth. He has placed Himself between our sinful souls and the golden fruit of the tree of life, in order that man's "sinful body may be made clean by His Body and" man's soul "washed through His most precious Blood." Under such conditions shall that food be unto our souls a savor of life unto life and a well of water springing up into eternal life.

Every man who strives for holiness knows more or less of this dying unto sin by continually mortifying our corrupt affections, that being buried with Him we may live again unto righteousness. This is the purgatory which Dante passed through in the course of that strange pilgrimage of his, the journey of a human soul from passion to peace. And it was in the earthly paradise, once the garden of Eden, on the top of the mighty mountain of purgatory, that Dante's long trial was at an end. Here Beatrice met him with the light of heaven in her dear eyes, and to heaven they uplift him—Beatrice, whom he had early loved and early lost but mourned through all his days. He has passed through every suffering of purgatory and at length is worthy of spiritual freedom. In the Church, at the altar of God, after we have climbed the mount of penance for our sins, sometimes they meet and speak to us, those whom we have lost and who are near to the throne of God.

"And thou art His! Oh, who can say,
What words can ever tell
Their peace of mind, who hear the voice
That whispers, 'All is well'?
'Tis then I feel how near thou art,
Thy face I often see,
When in the Eucharist I touch
The hand that touches thee."

Sometimes the journey is long, the road dreary that leads from our infancy's Eden to the Paradise of the Redeemed. But in between, like fair oases in the desert, like water from the rock, stand those hills of God, God's Altars. They are our earthly paradises at the top of the steep mount of purgatory, and they are ever decked with flowers and bright with beacons lights. Upon them the hidden manna ever falls, over them the light of God forever rests. To these hills do we lift up our eyes, for from them cometh our help. Our Lord's promise is true both now to His Church on earth and hereafter to His Church Triumphant: "To him that overcometh will I give to eat of the tree of life which is in the midst of the garden of My God."

"THIS IS the great wonder of the love of God—not that He loved mankind, but that He loved them beyond His world; not that He redeemed them—but that He came Himself to redeem them by becoming one of them. This was the awful surprise which burst upon the world when first it was told among men that their God and Maker had come down to earth, and had been born of a woman, and had lived a poor man's life, and had died the death of a slave. No wonder that it startled Jew and Gentile, Greek and Barbarian—startled some to love and adoration; startled others to unbelief and mockery. Some were drawn to repentance and a holy life, while others were driven away in shuddering fear at so awful a surprise, at so near a God. No wonder that those who did not receive it, counted it as foolishness. It must be so unless we see in it the inconceivable and infinite love of God. It must be a stumbling-block to every one who thinks what it is, that God should be made man, to give everlasting life to men, unless it is to him the spring and source of all that is deepest in his thankfulness, most serious in his faith, most transporting in his joy."—*Dean Church*.

A BRIGHT and happy Christmas to you! Lift up yourselves to the great meaning of the day, and dare to think of your humanity as something so sublimely precious that it is worthy of being made an offering to God, and then go out to the pleasures and duties of your life, having been truly born anew into His Divinity, as He was born into our humanity on Christmas Day."—*Phillips Brooks*.

"HAPPY, happy Christmas, that can win us back to the delusions of our childish days; that can recall to the old man the pleasures of his youth; and transport the sailor and the traveller, thousands of miles away, back to his own fire-side and his quiet home!"—*Dickens*.

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

OUR LORD'S PARABLES ON PRAYER.

FOR THE SECOND SUNDAY AFTER CHRISTMAS.

Catechism: Review I.-VI. Text: Phil. iv. 6. Scripture: St. Luke xviii. 1-14.

THE first of these parables on prayer is closely connected with the lesson on the "Coming of the Kingdom" (St. Luke xvii. 20-37), studied two weeks ago. It was given immediately following that discourse, and when rightly interpreted, bears directly upon it. Bring out this connection. Jesus had said to His disciples: "The days will come when ye shall desire to see the first of the days of the Son of man, and ye shall not see it" (xvii. 22).

As soon as He had finished telling them of "that day," He gave them this parable, and put His own reason, contrary to His custom, at the beginning, instead of at the end of the parable, "to this end, that men ought always to pray and not to faint." *The occasion and reason for the parable* are thus clear.

The *teaching of the parable* is commonly misunderstood. It does not teach that as the widow was "avenged" by the unrighteous judge because of her persistent asking, so the disciples would also be heard because of their persistence in prayer. That contradicts the Master's own teaching (St. Matt. vi. 7).

What the parable is designed to teach is not that the disciples will be heard because of their perseverance, but they must persevere because God will surely hear. It is not, again, its teaching that the cause of the answer is the insistence in prayer, but that the certainty of the answer justifies the persistence in prayer even though there be no sign of that answer apparent, "though He bear long with them." In the parable the outward circumstances are made as hopeless as possible. Corrupt judges were common; judges who gave decisions, not according to merit or justice, but for the largest bribe; and this judge was one who did not even profess to regard either God or man. The widow, helpless, with no one to help or defend her, surely seemed little likely to be heard, yet she "kept coming" and finally, contrary to all expectations, she received vindication. How much more reasonable is it then for the Church, widowed also in the absence of her Lord, to pray always and not be weary, when She knows She is praying to the God of the righteous, and not to an unrighteous judge. True, as Jesus had just told them, they should long for the end, and the end would not come, but that is *delay* only; not refusal; and the delay is not arbitrary or for the winning over of the Judge, it is for their own sakes alone, that they may be fully prepared and the number of the elect accomplished (P. B. 39, prayer for Missions). It is His mercy and righteousness, not His unwillingness, which makes the delay until "this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come" (St. Matt. xxiv. 14).

Verse 7 clearly shows this to be the application of the parable, especially when taken in connection with the circumstances under which it was given. His final question shows, too, that Jesus was speaking of His second Advent. "When the Son of man comes, shall He find faith on the earth?" Will His disciples still look for Him in spite of His long delay? Will they pray always and not be wrong? ("always" means under all circumstances however adverse). It is a sad and searching question, but He had answered it in the preceding discourse (xvii. 26, 30, 34). There will be faith, but surrounded by unfaith. Let not the Church therefore be discouraged or cease the lifting up of holy hands in prayer to God. Though it be long delayed, the advent is sure. There is no "if" there. It is "when He comes," shall He find faith? So as He said and as the text reiterates: True disciples ought always to pray and not be weary. "Be careful for nothing," in the text, you must explain, is used with its old original meaning, full of anxious care; as in St. Matt. vi. 34.

The second parable is closely akin to the first in subject

matter though there is nothing to indicate when or where it was given. It would undoubtedly fall at this closing period of His ministry. As usual with His lessons, *it was given to those who needed it*, "unto certain which trusted in themselves that they were righteous and set all others at nought" (R. V.). Again, and only in these two places, is the reason put at the beginning of the parable.

This opening sentence, together with the concluding one, gives the key to the *meaning and teaching of the parable*. It is a question of "justification" which you will have to translate into child language, as perhaps "counted as good." Whom does God accept as good when he prays? In the story two men are taken as examples; one who is *self-righteous* and one who is *unrighteous*. Neither is righteous when he comes. They come together to the temple, and there, before God, a separation is made between them. First the pharisee makes it: "The pharisee put himself by himself and prayed thus." Then God makes it: "This man went down to his house justified above the other."

We must be careful not to mistake the true cause of the approval of the one and the condemnation of the other. It is not the good deeds of the pharisee (and those of which he boasted were probably not exaggerated), which are condemned. Nor yet is it the unrighteousness of the publican (and it was no doubt literally true that he was "a sinner"), which is approved. Before they began their prayer, or aside from their prayer and their attitude to God, the pharisee was what you would all call a better man than the publican. The difference was in their prayers. They came to the Temple "to pray." But the pharisee *didn't pray*. He simply boasted. It is not even a thanksgiving to God which he makes, though it has that form at the beginning. To be thankful, implies that you acknowledge that you have received something which you did not have before, and therefore needed. A previous sense of need, or humility, goes before a true thanksgiving. It was a boast of his separation from others by their sin and his righteousness which he made; not a thanksgiving. The whole sum and substance of his prayer is that he is satisfied with himself and is sure he is better than other men are. *He justifies himself and does not even ask God to justify him.*

The prayer of the publican is a contrast in every point. He knows and realizes his need. He measures himself not by his fellow-men, he feels himself alone before God and feels therefore his own sinfulness. "God be merciful to me, a sinner!" That was a true prayer. Knowing his sin, acknowledging his sin, but in spite of that sin, he could ask for mercy from God. It is because God is our Father who loves us that this is the way we must come to Him. It is not by doing more work than someone else that we are "made holy," it is by loving and trusting God and asking Him to have mercy upon us, and to forgive us the sins which we feel and admit. That is the teaching of Jesus always. He never said there was anyone who was too much of a sinner to be forgiven if he would only ask God. But "the publicans and harlots shall go into the Kingdom of Heaven before you," He said to the pharisee. Because they *justified themselves*, they did not ask God to do so. They felt no need. They had no humility. To enter the Kingdom they must become like little children, realizing their own helplessness and need before their Heavenly Father. That was why the publican was justified above the pharisee. He asked God to justify him and he got the justification he asked for.

The pharisee was satisfied with himself and justified himself. He went away with *that* justification.

CHRISTMAS CHIMES.

If, when we take the evergreens
The Holly and the Pine,
And with our kindly words and deeds
As Christians, we entwine
To celebrate the wondrous birth,
The gift of Love Divine;
Deep in our hearts, the peace and love
That makes our Christmas cheer,
Takes root, and twining 'round our lives
Shall ever green appear;
For us, the blessed Christmas chimes
Shall ring through all the year.

St. Joseph, Mo. —JAEN FLOWER.

"WHILE Thanksgiving has its foundation on Plymouth Rock, Christmas rests upon the Rock of Ages."—Charles Dudley Warner.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be 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.

MIRACLES.

To the Editor of *The Living Church*:

ANENT your remarks on miracles in the editorial "The Vagaries of Dean Fremantle," the following definition of a miracle has always seemed to me to be satisfactory:

"A miracle is an event which takes place upon the bidding of the one who performs it, for the occurrence of which no force or combination of forces known to us is able to account."

This makes a miracle the result of superhuman, not supernatural power; though there is no intention, in making this distinction, to circumscribe God's omnipotence. It is not that He cannot set aside nature's laws, but that He does not. He uses the laws that He has made in a higher, fuller way than the human mind can grasp.

Yours truly,

LEONARD W. S. STRYKER.

Passaic, N. J., Dec. 11, 1902.

THE BROTHERHOOD OF ST. ANDREW.

To the Editor of *The Living Church*:

I WANT to thank you for the editorial in *THE LIVING CHURCH* of Dec. 13th, on the Corporate Communion of the Brotherhood of St. Andrew. I sincerely hope it will appeal to the clergy. At the recent Convention of the Brotherhood in Boston, the Council's report contained the following recommendation:

"We appeal to Brotherhood men everywhere to plead with their Bishops and clergy for a fuller recognition and for more sympathy, encouragement, training, and leadership. While we insist more strongly than ever that the Brotherhood man himself must do the work of getting in touch with and bringing other men nearer, still we recognize as never before, how unfitted and untrained we are for our high and holy work, and how easily we become discouraged. We feel, then, that we have a right to look continually for spiritual support, sympathy, encouragement, training, and leadership from those who have been put over us by our Fathers in God for this very purpose."

This expresses the longing of Brotherhood men everywhere. They do not want to be a burden on the shoulders of their rectors, but they do want sympathy and leadership. The cause of failure of chapters in many, if not in most cases, has been the lack of support and sympathy from the clergy. Where the Brotherhood gets such encouragement it invariably does good work for the Church. Where it is lacking, the parish chapter, equally, invariably languishes and ultimately dies. Sympathy and coöperation between clergy and Brotherhood are essential to the vitality and growth of the latter.

That this laymen's order has a place in the work of the Church which is one of great usefulness and of vast possibilities, none can doubt. But, to do its full work in extending the Kingdom of Christ, the help of the clergy is indispensable; help that is inspired by confidence and sympathy. That this help may be forthcoming in larger measure than in the past is the earnest prayer of all true members of the Brotherhood.

Yours faithfully,

Queens, L. I., Dec. 14, 1902.

WM. BRADDON.

A CONVERT TO THE SUGGESTED NAME.

To the Editor of *The Living Church*:

UNTIL recently I have thought that, in view of the difficulty of finding a title acceptable to all our people and likely to be enthusiastically and cordially adopted, we could hardly do otherwise, as I expressed it in a letter about a year ago, than "continue to bear the burden of our present name." Very few, probably, would now choose to adopt that name, but a great many conservative Churchmen might reasonably, I thought, be unwilling to risk the dangers and difficulties of a change.

Yet, though it is easy, of course, to find pleas and justifi-

cations for the phraseology of the title, nevertheless its limitations and disadvantages (to use the most moderate terms) are so evident and incontestable that a very little might serve to "turn the scale" in the mind of anyone calmly and dispassionately weighing the "pros and cons."

And that determining influence has resulted, in my case, from noting that so far from there being any evident readiness on the part of other bodies to concede our Catholicity, as has been recently pleaded, there is evidence, on the contrary, of a persistent intention on the part of one body, I mean the Roman Catholic, aggressively and offensively to deny it.

Unlike some of your correspondents, I am not at all troubled on account of being called "Protestant." Those to whom the word is as a red rag to a bull may say what they please, but our Anglican fathers *did* protest, because they had to protest. They were Protestants, though they did not officially adopt the name. But when Roman priests, though individually disposed to be courteous and friendly, are forced by their superiors to take every opportunity of trying to fasten upon us the insulting and offensive name of "Non-Catholics," then, I submit, in view of such a change in *their* line of attack, there is no need for us to allow what would otherwise be a becoming modesty to prevent us from making a positive advance in our line of defence. Like our fathers, we do not make the situation, but accept what is forced upon us: protesting to those arrogant ecclesiastics, in every possible and reasonable way, that when they fling that name of reproach at Christians who daily declare their faith in the "Holy Catholic Church," they render it incumbent upon us more strongly to assert and vindicate that Catholicity, which otherwise we might deem it sufficient quietly to maintain,

Faithfully yours,

(Rev.) CHAS. W. TURNER.

La Grande, Ore., Dec. 13, 1902.

PRACTICAL DIFFICULTIES OF THE NAME.

To the Editor of *The Living Church*:

THE latest, perhaps one of the most amusing, confusions in language growing out of our Church's present misnomer occurs in the last issue of the *New York Times Saturday Review*, where a notice of a Fra Angelico Calendar informs the reader that there is "given the calendar proper, with the Episcopal feast days properly marked." This should mean, of course, Holy Days dedicated to *Bishops* of blessed memory. We gravely suspect it does not, however, for why should a Fra Angelico Calendar display such partiality to the Episcopal Order?

A much earlier and more serious experience of the singular possibilities of misinterpretation of our name occurred in the writer's days of missionary work among the Southern Negroes. Those who were admitted to the Church were chiefly from the "Methodist Episcopal" and the "African Methodist" bodies, and rivalry between them caused great emphasis on the questions of the respective names that distinguished them. When they had to struggle with a third double-headed name, those coming from the former body, the "M. E.," with the characteristic indolence of the Negro, eliminating the common factor as unnecessary, not infrequently expressed their change when entering our Church as having been *Methodists* but now become *Protestants*. This was not only "rubbing it in rather hard," but, trifling though the incident may seem, was a serious difficulty in teaching them the real position of the American Catholic Church.

St. Luke's Place, Cambridge, CALBRAITH BOURN PERRY.
Diocese of Albany, Dec. 15, 1902.

CATHOLIC ANTIQUITY.

To the Editor of *The Living Church*:

BY REQUEST of the Church Congress Committee, I prepared a paper on "What is Catholicity?" By request of the Editor of *THE LIVING CHURCH* a part of my paper was published in this journal. The Rev. Dr. Mortimer—against his rule, and against his will, but in loyal obedience to the "command" of a Bishop other than his own—undertook to answer my argument and launched into a discussion of the principles and tests of Catholicity. He then took up the six questions which I propounded, concerning Eucharistic Adoration, non-communicating attendance, fasting communion, auricular confession and absolution, the use of incense, and the use of un-

leavened wafer bread, and proceeded to enlighten my ignorance and show that they are truly Catholic practices.

I made reply to his attack, meeting and answering him on every point, convicting him of gross abuses of logic, showing that upon the cardinal question whether St. Vincent's rule of Catholicity was applicable only to doctrines and never to practices, his position was absolutely untenable—St. Vincent himself being against him—and proving that the great Anglo-Catholic divines of the seventeenth century sustained my main contentions. To this Dr. Mortimer now makes rejoinder in your issue of December 13th—again sacrificing his inclination to a high sense of duty—and what has he to say? He “will not attempt to answer” me, “because there is really nothing to answer!” Evidently the authors of those “two pressing letters” which prevailed upon him to take up his pen, were of a different opinion! I have good reason for knowing that some very able men in the Church were of a different opinion, and I am confident that all my critic's airy talk about “Dr. McKim's logomachies” and “wordy evasions” will not shelter him from the conclusion which careful readers of the two letters will inevitably draw, that Dr. Mortimer does not “attempt to answer,” because he has no answer to make. Only this and nothing more!

But now I would direct attention to a statement of his which is truly extraordinary. He says: “The chief question at issue” is “whether Dr. McKim was accurate in stating that Eucharistic Adoration was not practised until 1100 years after Christ!” Why, the *gravamen* of the discussion was, “What is true Catholicity, and how may it be tested?” Of particular questions, there were six—why should the other five be ignored? Suppose, however, for argument's sake, we agree to confine the issue to Eucharistic Adoration, then “the chief question at issue” is not as he states it, but this: “*Is Eucharistic Adoration a Catholic practice?*” Suppose Dr. McKim was not accurate in stating that it was not practised for 1100 years after Christ? Would that prove it a Catholic custom? I answer, “By St. Vincent's maxim, No!” Suppose even that the four patristic passages which Dr. Mortimer quotes really have just the interpretation which he puts upon them, would that prove it a Catholic custom? Again I answer, “By St. Vincent's maxim, No!” Will any man—even Dr. Mortimer—be so bold as to affirm that “*Quod ubique, quod semper, quod ab omnibus*” is satisfied by four isolated passages from the Fathers of the fourth century? Where is the *catena* to connect the practice with the third century? With the second century? With the first? I answer, “*It has never been discovered, and it does not exist.*”

This whole discussion about the teaching of St. Augustine and St. Ambrose is a subsidiary, and not a cardinal, issue. Jeremy Taylor and Bishop Andrewes interpret the two Fathers in one way: Dr. Mortimer interprets them in another, incidentally charging Jeremy Taylor with dishonest evasion. Most of your readers will probably agree with me that that great divine is no less honest, and vastly more scholarly than Dr. Mortimer. But suppose we were to grant that Dr. Mortimer's interpretations were correct, would that prove Eucharistic Adoration a Catholic practice? Does the authority of Augustine (great as it is) establish the Catholicity of either a practice or a doctrine, and are we prepared to admit that whatever was believed or practised in the fourth and fifth century is of Catholic obligation?

As to the disputed passage of St. Augustine which my critic is confident (from his own inner consciousness) that I had never read, let me call his attention to the immediate context of the same. It is this: “But does the flesh then at all make alive? The Lord Himself said ‘the Spirit is He that maketh alive, but the flesh profiteth nothing.’ Understand in a spiritual sense what I spoke to you. You are not going to eat this body which you see and to drink this blood which they are to shed, who will crucify Me. I have commended to you a certain sacrament. Understood spiritually, it will give you life, and if it be needful that that should be visibly celebrated, it must yet be invisibly understood.” These words indicate a spiritual, not a slavishly literal interpretation of his language. Certain it is that if we are to suppose that St. Augustine was consistent with himself, we must reject the interpretation of this passage which Dr. Mortimer has adopted, since it is in conflict with the spirit of the larger part of his teaching.

Another point. Dr. Mortimer (unintentionally of course, and through his deficiency in theological faculty) misrepresents my statement in another particular. He says that it is not

enough to show, as my quotations do, “that two reputable writers like Freeman and Palmer say that *elevation with adoration* at the moment of consecration was introduced in the eleventh century.” But my quotations from Freeman say nothing about “*elevation.*” What that writer does say is that adoration “consequent on the consecration of the elements and directed towards a peculiar presence of Christ Himself, supposed to be produced thereby,” was “*unheard of until the eleventh or twelfth century.*” And again he says: “The devout prostration and adoration which took place was not addressed to the Elements or to any Presence of God or Christ on earth. It was expressly addressed to God, or Christ, in Heaven.” That is Freeman's understanding of the significance of the passages which Dr. Mortimer quotes in support of Eucharistic Adoration. He says the passage from St. Cyril on which Dr. Mortimer lays so much stress “is only to the effect that the elements are to be received in a posture of adoration” (*Principles of Divine Service*, Vol. II., p. 184, Note).

This great writer further says, referring to the same patristic quotations:

“It is on the strength of these passages, and on them alone—since no countenance for it can be formed from any other source—from either Scripture or liturgies or the general consent of the Fathers—that the attempt is made by some in the present day to revive the practice, unheard of till the eleventh or twelfth century, of making an intense act of worship consequent on the consecration of the elements, and directed toward a peculiar Presence of Christ Himself, supposed to be produced thereby” (*Id.*, p. 185).

Dr. Mortimer has the hardihood to pretend that Eucharistic adoration is not condemned in this passage, and yet his own definition of that practice quite corresponds with that which Freeman here condemns:

DR. MORTIMER'S DEFINITION.

“Eucharistic adoration is adoration of the body and blood of Christ present in the Holy Eucharist.”

ADN. FREEMAN'S DEFINITION.

“An act of worship . . . directed towards a peculiar Presence of Christ Himself supposed to be produced by (consecration).”

Dr. Mortimer admits that the adoration of the elements would be idolatry. Freeman warns us that the doctrine and practice of Eucharistic Adoration, “however reverently intended, can not consistently stop short of the highest irreverence, that of worshipping the elements themselves—confessedly an idolatrous action” (*Id.*, p. 187).

Against the practice he makes this strong appeal:

“With the utmost solemnity in the name of the Christian Faith, and of the whole undivided Church for the first thousand years of its existence, I would enter a most earnest protest against the re-introduction of novelties at once so groundless and so fatal” (*Id.*, p. 186).

No acrobatic skill of the sophist can save Dr. Mortimer from the spear of this great scholar. It transfixes him beyond the possibility of escape.

Now turn to Palmer. Dr. Mortimer will not allow that my quotation from him is relevant. Well, I give him another which no perverse ingenuity can evade. He cites the Romanists' objection that “the body of Christ is not appointed to be venerated and adored by the English Liturgy,” and he answers: “If so, then the sacramentaries of Gelasius and Gregory, the liturgies of Mark, James, and many others, must be illegitimate, for none of them contain any direction to venerate the body of Christ.” Now Dr. Mortimer's definition of Eucharistic Adoration is “adoration of the body and blood of Christ present in the Holy Eucharist.” How then, Palmer being witness, can it be a Catholic practice?

Before closing I must notice Dr. Mortimer's statement that my “whole letter with one exception is concerned with quotations at second hand.” The effrontery of this assertion is amazing when it is observed that I made but three quotations from the Fathers in my whole letter. But let that pass. Now let a critical reader note the bearing of the *internal evidence* of the two letters upon this assertion. He appealed to St. Vincent's Commonitorium to prove me ignorant of the intended application of his famous Canon of Catholicity. I replied by citing a chapter from that same work, proving Dr. Mortimer completely in the wrong. He makes no answer—he can make none. Which of us would seem to have had a first-hand knowledge of St. Vincent? He quoted a passage from St. Cyril—and quoted it erroneously. I corrected him, referring to the Greek original. In his second letter he again quotes this passage—but quotes it according to the correction which I had

made! Again I ask, which of us would seem to have had a first-hand knowledge of St. Cyril?

The fact is that Dr. Mortimer appears to have adopted, in theological controversy, the maxim of a certain class of lawyers, "when you have no answer ready, abuse the attorney on the opposite side!" In both his letters he seeks to produce the impression that I am an ignorant and unscholarly person, with no knowledge of logic or of Church history, or of patristic literature, dealing in "logomachies" and "wordy evasions." It is not for me to defend my logical acumen, or my scholarship, but I respectfully suggest that if all he says and insinuates about me is true, *that does not prove the Catholicity of the six Ritualistic practices, whose Catholic lineage it was incumbent on him, as the chosen champion of the Catholic party, to prove.*

That was the challenge he took up and which he has conspicuously failed to meet. He is "quite willing that any one possessed of even elementary scholarship should judge of the merits of the two letters." He will therefore certainly consent to the request I now and hereby make of him for permission to publish his letters in connection with my own and as an appendix to my paper on Catholicity which occasioned this controversy. I am ready to submit to the arbitrament of men who are possessed of real scholarship, and are acquainted with the principles of logic.

The assumption of superior scholarship which runs through these letters of Dr. Mortimer will provoke a smile in those who remember Canon, now Bishop, Gore's caustic review (in the *Church Times*) of Dr. Mortimer's *Catholic Faith and Practice*. The learned reviewer looked for scholarship but found it not! For myself, that which struck me most in looking over the book was not the scholarship that illuminated its pages, but the remarkable familiarity which he displayed with the writings of a certain Jesuit theologian whose name, however, was not mentioned. I am confident, let me say, of one thing: whatever Dr. Mortimer's reputation for scholarship may have been, it will not be enhanced by the part he has taken in this controversy.

RANDOLPH H. MCKIM.

THE PARAMOUNT DUTY OF THE CLERGY.

To the Editor of *The Living Church*:

YOU know the old saying, "A visiting parson makes a church-going people." I know this to be true in a large measure from personal experience. But some of our clergy have either not learned this lesson, or else care but little whether their parishioners attend divine service or not. In the language of an ex-President of the United States, "It is not a theory, but a condition which confronts us."

As an illustration of my meaning; about three years ago, a family removed from my parish, consisting of father, mother, and two-sons, all of them faithful and devout communicants of the Church. I gave them a Church letter in accordance with the law of the Church and at their request. They removed from their old home to another state and located in one of its large cities. Being staunch Church-folk and devout Catholics, they selected as their Church home the most Catholic congregation in that city. Remaining after service one Sunday morning, they gave to the priest-in-charge their Church letter, with the statement that they desired to make that their Church home. They also gave to the priest the name of the street and the number of their residence, with an invitation to call and see them when convenient so to do. This he promised to do. Time rolled on, but he never called to see his new parishioners. In course of time the priest left and a new one came. The head of the family called upon the new clergyman to find out if their names were upon the parish record and to make his acquaintance. He found that their names were there, but not the street or number of the house. These were given to the new priest-in-charge. Whether the new priest will ever call upon the family in question remains to be seen.

Here is a case of a family of four persons, all of them being faithful communicants and staunch Catholics, regular in their attendance upon the services of the Church and in receiving the Holy Communion, who would make any sacrifice for Christ and the Church, that they were called upon to make, and with a glad heart. For more than three years they have gone to the services of that church regularly, and to the Holy Communion, in all sorts of weather, yet to this day, the shepherd of the flock has not found time to call upon them, they do not know by name any member of the congregation, and not a single person has ever ventured to speak to them when leaving the church.

I mention this case only by way of illustration, because it

falls under my immediate attention. These were born and reared in a sectarian fold, and were, by me, won from sectarianism to the Church. After our paths in life separated, we have continued our friendship and acquaintance by regular correspondence. By this means I have learned the facts as above stated. To them, this peculiar phase of our Church life, seems to be very strange; so different from their experience in their earlier life. If they had been simply Episcopalians as a matter of choice, as many of our people are, they would have been lost to the Church long ago. But they came into the Church from conviction, because it is The Church of Christ, the American Catholic Church, accepting the Catholic Faith in all its fulness, hence they cannot be driven out of the Church, nor frozen out. It is true that they are working people, and for this reason they begin to suspect that they are not wanted in the Church to which they belong. In my correspondence with them, I have insisted that this cannot be the case, because it is a Catholic congregation, where the full Catholic Faith is taught and Catholic ritual is in use. If it was an old-time P. E. parish I would then know what the reason was. It may be, however, that Catholicity in other places is a different thing from what it is in Illinois.

Of course, Mr. Editor, the family in question have no idea that I will ever write or say anything about this matter. But from their personal experience, I want to call the attention of our clergy in general, to what I fear is a much neglected priestly duty among us. If this was an isolated case, it would not matter so much, because this particular family cannot be driven from the Church. But it is, alas! all too general among us. We country parsons are suffering a continual drain from our small parishes, by the removal of our communicants into the large cities. Some of us try to keep up correspondence with them, at least for a time, so that they may not be lost to the Church. But ever and anon, comes to us the same old cry, that they are not wanted in the city church. They take their Church letter and give it to the priest, as rector. That is the last of it. Neither priest nor people ever speak to them or call upon them or bid them welcome. They attend church for a time and go to the Holy Communion for awhile, but not feeling at home and coming to the conclusion that they are not wanted there, they drop out and are lost to the Church. Now somebody is to blame in this matter. Who is it?

To my mind, this is a far more important matter to the Church in this twentieth century, than the much-debated question as to the opinions of the Latin and Greek Doctors of Divinity, and the fathers of the primitive ages, concerning fasting communion, Eucharistic adoration, sacramental confession, non-communicating attendance, how many lights they burned upon the altar, and whether they burned incense or not. Some of us who do these things as an aid to devotion and because they add dignity to the worship of Almighty God, do not care a rap whether early Christians did these things or not, nor what Latin and Greek fathers said about them. We are American Catholics, living in this twentieth century. With us, the salvation of souls is of more importance than what the fathers said and did. We prefer sound doctrine and holy living to a correct, or an elaborate ritual, after the Latin or Greek rite of a good many centuries ago. With some of us, a correct ritual is made subordinate to sound doctrine or holy life, and the salvation of our fellow men. What we need, is to cease our strife about ritual and the opinions of the fathers, and seek more of the spirit of Christ and the love of God shed abroad in our hearts by the power of the Holy Ghost, and then, in the name and strength of the Triune God, go forth to capture this whole land for Christ and for His One Holy Catholic and Apostolic Church, and thus become The American Catholic Church in fact as well as in theory. Yours in the Catholic Faith,

Warsaw, Ill.

THOMAS HINES.

Rector *St. Paul's Church*.

ARMENIANS ALSO.

To the Editor of *The Living Church*:

IN VIEW of the present tendency to Catholic Unity, it may be of interest to you to know that the Armenian congregation which has occupied a building in West Forty-first Street, New York, being temporarily without a home, is worshipping at St. Chrysostom's. The service is from one to three o'clock on Sundays. The congregation is poor, consisting mostly of refugees from Turkish persecution. They expect to erect a small church on the East Side. Respectfully yours,

80 West 92nd St., New York,

FLORENCE E. YOUNGS.

Dec. 18th, 1902.



Pinturicchio.

The Little Child in the Manger

A Christmas Reverie

BY CLARA E. LAUGHLIN.



Perugino.

SOMETIMES I think we are inclined to let our Christmases become stereotyped. It is a way we have, I am afraid, with life's certainties. Nothing could be more sure than that December twenty-fifth will find the civilized world celebrating the Holy Birth, and about the time the last of the Thanksgiving turkey has been disposed of, people begin to count the days and groan. "Only a little over three weeks to Christmas!"

Dear! O dear! I don't see how I'm to get half ready!" Now, what does "ready" mean, do you suppose? Does it mean a certain degree of gratitude for the Birth in Bethlehem, a certain state of worshipfulness, a certain attitude of mind toward the Child Redeemer? Or does it mean a certain number of gifts prepared, because a certain number will doubtless be received, a certain amount of work on Christmas cantata or bazar or other regulation festivity with the regulation philanthropic tend? The truth is, that Christmas as we celebrate it is a curious hodgepodge of holly and yule-log and mistletoe, borrowed from the sacred rites of the Druids, of merrymaking akin, sometimes, to the Saturnalian revels in Rome which occurred at this time of the year and which the Christian celebration gradually supplanted, and of Kris Kringle and Christmas trees, jovial fancies of our German cousins. And with all these accepted and blended formulæ for festivity, I wonder if the Little Child in the manger is not a rather remote-seeming cause of all this effect? I wonder if we have begun, yet, to realize what God meant by that Little Child, any more than they of His time realized what Messianic deliverance from their sorrows there could be in the Baby who came into the world so inauspiciously that night in crowded Bethlehem!

Israel, stricken, in the dust, looked to God to deliver His people from their oppressors. In their prosperity, long ago, they had contemned the worship of their fathers and followed after strange and fashionable gods of their neighbors. But evil days drew nigh, and Abraham's seed became the prey of all men's swords; the proud nation that David and Solomon ruled bowed the neck to so many conquerors in turn that hope would have died within them did not the promise of God to their fathers recur to some and, kindled by the faith of their prophets, become assurance to them of deliver-

ance, some time, by some hand, as God should will and decree. It is ever thus— is it not?

"Eyes that the preacher could not school,
By wayside graves are raised,
And lips say 'God be pitiful!'
That ne'er said 'God be praised!'"

Israel cried long and loud for a redeemer, for a prince, of the

house of David, who should reunite his people and lead them to greatness among the nations, as the Shepherd King had done. And God sent the Redeemer, and He was of the house of David, born in David's ancient native place, while shepherds, who loved their calling because it had been that of their great king, "watched their flocks by night." David's descendants filled the old city, that night. The historic little town, almost under the shadow of its more modern but more influential neighbor, Jerusalem, the capital, was the scene of a great clanish gathering. There, where Rachel had died and been buried, more than seventeen centuries before, leaving her baby Benjamin motherless from his birth; where Ruth the Moabitess became wife to Boaz, and where to Jesse, their grandson, was born David, Israel's greatest king,—there were gathered all of David's descendants of the twenty-eighth generation, come to Bethlehem to be taxed by the minions of Cæsar, their oppressor. It was a day of bitterness for poor Israel, one of many, many days of bitterness, for the yoke of the oppressor was heavy, and the Lord's promise of a deliverer had been made these many centuries, yet His people's lot grew steadily more unendurable; the "darkest hour" of their night wore on and on, and no first, faint hint of dawn streaked the eastern horizon. Augustus Cæsar sat on his throne in the west, and from him "there went forth a decree that all the world should be taxed." Mighty Cæsar! And poor Israel gave its unwilling tithes to the lord of "all the world," and took what comfort it could in remembering that God had promised a king, of the blood of David—a deliverer.

In Rome, then,—Cæsar! In Bethlehem (which was a thousand years old when "the Eternal City" was founded), a little Child in a manger, a wee little bit of a Baby, the most helpless little mite in all Jewry—the Redeemer! And the diademed heads of Cæsar's successors, and the helmeted heads of their shining legions, were to bow be-



Botticelli.



Lippi.



Murillo.

fore the Baby,—yea, an empire greater than the Cæsar's was to call Him Lord. It was paradoxical, wasn't it? It was small wonder that the faith of Israel was, for the most part, unable to comprehend it. Perhaps,—it is all so very marvelous,—it is small wonder we do not ourselves better comprehend it.

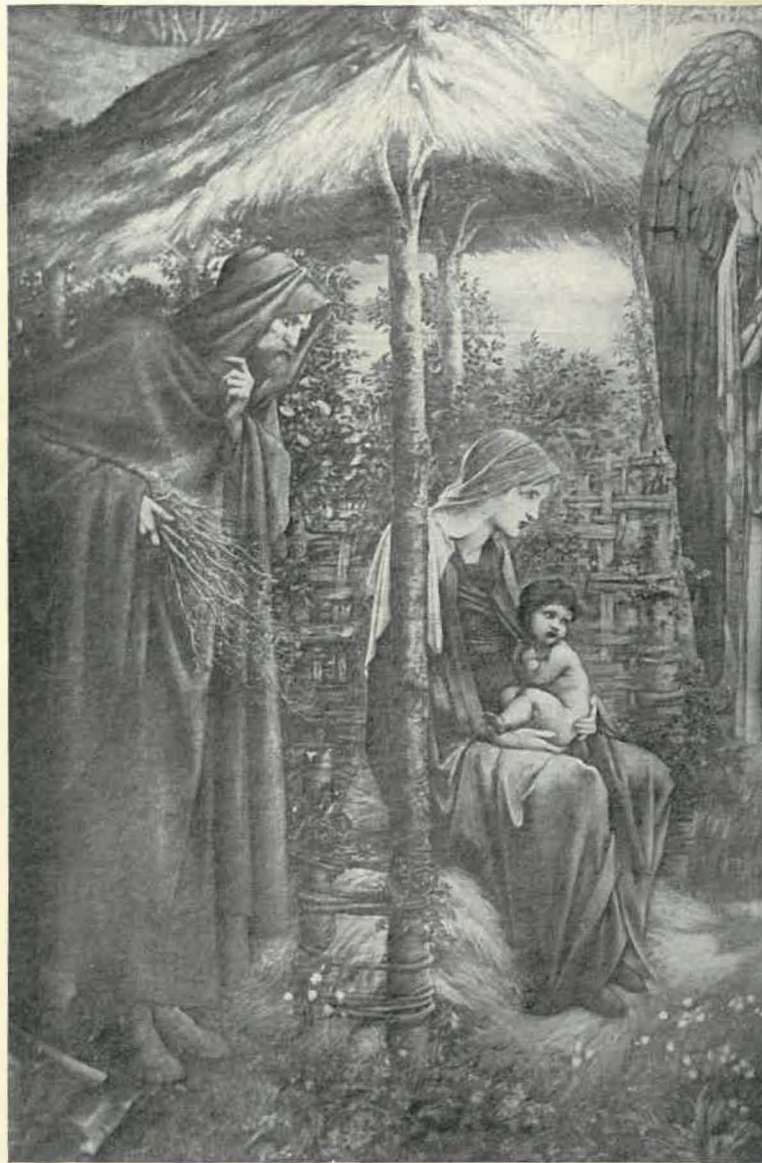
There are a thousand suggestions centering in that manger Child, but the one I want to emphasize for our Christmas medi-



Raphael.

tation this year is that of the infant Redeemer. We are too prone to think of His redemptive power as contained in the three years of His public ministry and culminating on Golgotha, but it began that very night, in the stable of the khan at Bethlehem, with Joseph and Mary brooding in triumph over the mite in swaddling clothes, and it has its echo every night of the world when the stars look down on roofs that shelter the ever-recurring miracle of new life.

It is doubtful if Joseph and Mary realized in any faintest degree what the Holy Babe was to mean to all mankind; indeed, Israel's fairest, fondest dreams of a Messiah never outstripped Israel's native clannishness and anticipated a Redeemer who should do more than restore David's scepter in Jerusalem. Joseph and Mary, both of David's blood, doubtless believed the Child committed to their care was the chosen of God, miraculously born to lead His people unto deliverance and glory, but we feel quite sure they had no idea how He was to accomplish His work, or what His work would really be. Doubtless it was well they could not know, were not able to comprehend. But what they could know, did comprehend, was that the Lord God had given something very holy and very potent into their care,



Burne-Jones.

and they meant to be very true to their tremendously important trust. They could not foresee that the little Babe given them to nurture was to rule the world by sacrifice, not by conquest, by service, and not by the sword, to overcome by love and forgiveness, and not by the power of wronged Israel's hate; but they believed in Him as the One who should save His people, and faith was mingled with love as they bent over His improvised cradle.

Now, as the world's thought hovers above that lowly bed of the little Babe, I would plead for something a little different from our ordinary Christmas frame of mind. We celebrate to express our joy that the Redeemer was born into the world, but what do we mean by "the Redeemer?" From what, unto what, do we rejoice to believe ourselves redeemed? Is it from sin, merely, unto salvation, from the just penalty of our transgression to the reward earned for us, through faith, by His perfection? Or do we rejoice that He not only redeemed us from death, but that He redeemed life for us, that He taught us how its mistakes may be retrieved, its hope quickened, its dull routine made beautiful with joy and sweetened by sacrifice and service?

Dear men and women who have stood in the mysterious, holy

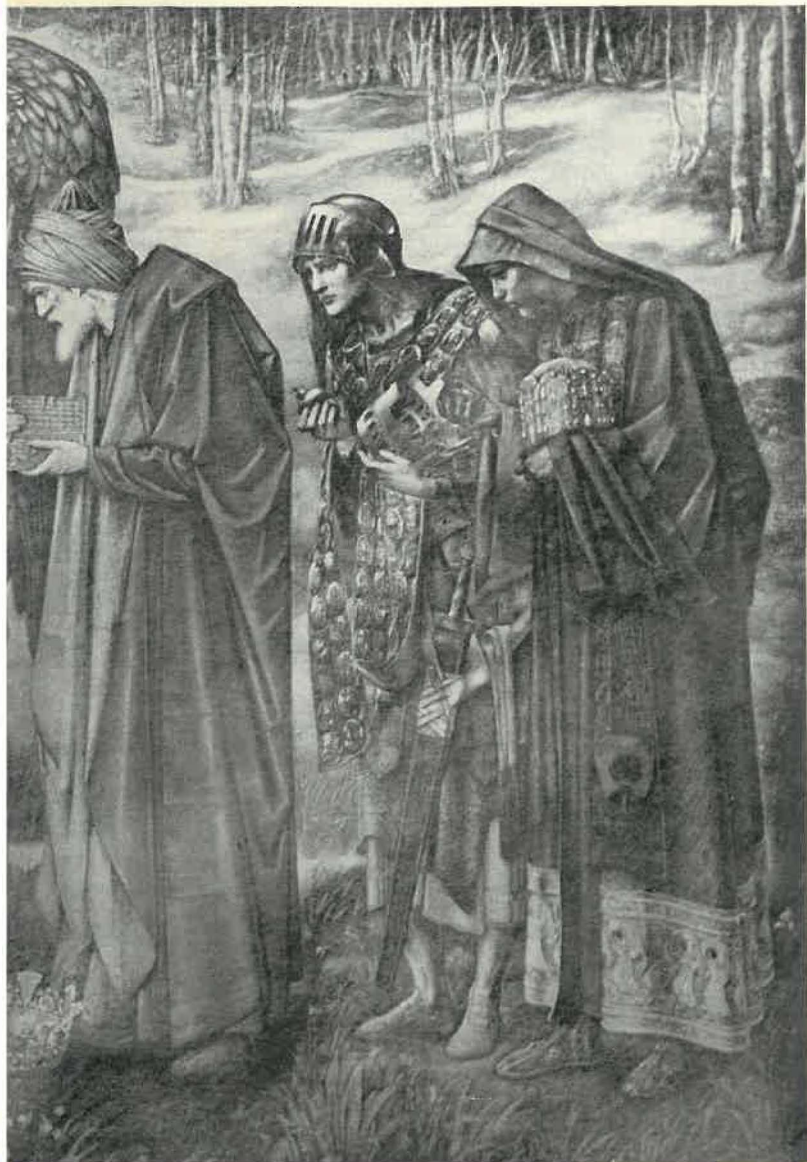
presence of a new-born child, and felt God's angels 'round about you no less than they were 'round about the shepherds that night so long ago; you who have looked down in awe on a little bit of a wonderful thing whose destiny you could not in anywise foresee, but whose tremendous potency you could feel; you who have never regretted the failures and faults of your past so bitterly, nor hoped so eagerly for better things in the future, as by the bed of your baby; you, who have believed, and determined, that what life had denied you it should make up to your child, that where you had fallen short he should excel, where you had sown, in tears, he should reap, in joy,— what should the festival of the Holy Birth be to you, but a renewal of that season of hope and awe and exultation when you first stood in the presence of God's gift of innocence, His pledge of redemption to you in the person of your little child?

You had hoped for happiness through conquest; you found it in sacrifice for your baby. With the coming of that wee creature into your life your universe's pivot ceased to be in yourself and began to be in your child. In the presence of his trust, you grew ashamed of your worldly wisdom and disenchantment, and you tried to be young



Salentin.

way, that glistening night so many centuries ago, that He might set the heavenly premium forevermore on infancy. And as the shepherds from Judea's hills and the Wise Men from the far East, came to His cradle to adore, may we not all kneel, this Christmas-tide, touched with a new sense of the season's joy, for that our eyes have seen, by faith, the way pointed out to us,—the way to God, through a little Child?



again, that you might lead him in the enchanted gardens of youth. But lo! you found, to your surprise, that he was leading you.

Now all these things are precisely what the little Child in the manger came to teach you and me. Later on, when He was a man, He had graver problems to deal with, He had the sin and sickness of humanity to heal, its hunger and thirst to allay, its bitterness of death to conquer with the joy of His triumph over it. But on that natal night when He first opened His baby eyes to a new life, there was no hint of the Man of Sorrows, of the Lamb of God that taketh away the sin of the world. He was just the Holy Baby, the type then (as, of many things else, successively, He was the great type, later on) of redeeming innocence and helplessness come to leaven the bitterness and selfishness of a weary old world.

And if His birthday is fraught with anything for you and me, it ought to be just this:

It was His own supreme teaching that the key to His kingdom is in the child-heart. The scepter He established was not in Jerusalem, but in the hearts that are likeliest to the heart of a little child. He knocked at the common portal of life and entered by the common



Parisana.



Bouguereau.

we listen, like the longing Jews of old, but we can't really make ourselves believe that the substance of things hoped for is to become ours, at last, not by acquisition but by renunciation.

For another thing, the way of the little child is not the way of knowledge, but the way of faith, the way of simple-hearted confidence that Love that has never failed, never will fail. Think how many things your little child takes for granted! How unamazed he is before the miracles of nature, how unconscious he is of all the toiling and moiling of man. How little he cares how much a thing has cost, in money or time or energy; and how wholly he gauges it by its ability to pique his interest, meet his simple needs, or minister to his delight! How little he really needs for his comfort and happiness, and how ill a turn you do him when you load him with anything unnecessarily elaborate. What a reconstruction of our economics we should have, if the child-heart were actually ours, what a new appraisal of "What is worth while."

Now, when a little child in your house has a birthday, what do you do? Do you forget, almost without trying, the price of stocks or wheat or leather, the condition of crops



Reouzzi.

What does it mean, "the way of the little child"? Well, for one thing, it means no pride of place. Christ's whole life on earth was a protest against that, from His birth, a helpless, poor little Baby in a manger-bed, to His last reiteration that His kingdom was not temporal, that it was "of such" as the little children, and that there were no high places therein save for those who were lowly and who serve. It was a hard, an impossible doctrine for the haughty Jews, whom generations of bondage had only outwardly subdued; it is a hard, almost or altogether an impossible doctrine for you and me. The real conviction of it has never yet smitten us through and through; we don't "sense," yet, the personal aggrandizement that comes by abnegation, by the power to do without; we are all looking, still, for a temporal kingdom, or, if we're not, we act as if we were. With some effort of faith or fancy we dimly comprehend what Christ meant by His kingdom being a kingdom of the child-hearted, but really, vitally, we don't comprehend, yet;



Max.

And then, when the little fellow has sat down to his festal board, and the cake is brought in, brave with the little lights that give him the joyful assurance he is "a whole year older,"—then, do you feel a lump in your throat at the sight of his joy, a lump of protest that he should be so glad to "grow up" and away from you? Does your heart ache, at the thought of the harshness, the un-ideality of the world of men toward which your child is hastening, so unsuspectingly? Do you feel ashamed to be part of that world, in so far as your part in it is helping to make it a hard world for your little child to live in and keep his innocence, his faith, his guiltlessness of pride of place or greed of power? Yes, and do you remember that you thought these same things last year, when the candles numbered one less, and that you thought them, or things akin to them, that holy night when the little lad first lay in your arms and looked up at you? And does a rush of shame overwhelm you when you think how ill you've lived up to those resolves? Never mind! That's



Ballheim.

or trade, if you are a man, or the delinquencies in the kitchen department, the size of the mending basket, the little vexations of your society, if you are a woman, and enter with zest into the enjoyment of your child, with his gifts, his games, his birthday cake and its few little, bright-burning candles to tell off the tale of his years? Do you join in his play, half surprised to find it the old, familiar play of your own childhood, until you feel no gulf of years between yourself and him and it is fulfilled unto you,—the poet's prayer:

"Backward, turn backward, O Time in your flight!

Make me a child again, just for to-night?"



Gross.

what birthdays are for,—oases of refreshment and new resolves, set in a desert of selfish struggle for things that don't "count." And that's what the Christ-Child's birthday is for, too,—for the summing up, in the presence of supreme innocence and love, of standards that are unworthy, the summoning of new courage to do better, to discredit false ideals and to act with greater faith on the assurance that the kingdom of God is of such as a little child.

SOME PARISH PROBLEMS.

BY THE REV. JAMES YEAMES,

Rector of St. John's Church, Arlington, Mass.

III.

WHAT of the problem of the Sunday School?

We have to contend with these difficulties: (1) The general indifference of the Church, *i.e.*, of its members, to the religious nurture of the young; (2) the absence of coöperation on the part of the parents and the home; while it is expected, nevertheless, that the Church will instruct and save the children; (3) the lack of trained teachers; (4) the inadequacy of buildings and equipment for the work, while the week-day school has the best of everything.

Now what is the responsibility of the Church toward the children? First, to teach them, not only to say but to understand the Creed, The Lord's Prayer, and the Ten Commandments, and the other truths set forth in that wonderful and beautiful compendium of truth—the Church Catechism. In order to do this, it is necessary to teach the child the lessons of Faith, Prayer, Duty, and Fellowship with Christ and His Church, as they are illustrated and expounded in Holy Scripture.

Suppose that the child enters the school at five years of age and remains until fifteen. You have then ten years of say forty Sundays each; that is to say you have to conduct the child through the whole course of religious instruction in 400 lessons—of perhaps 20 minutes each. Which means that the school and catechist have the child 133 hours—or 27 school days of five hours each!

Here, then, is the Sunday School problem: Inadequate equipment and apparatus, untrained teachers, careless parents, an indifferent church, and insufficient opportunity.

If the Church and the parents be aroused we may see the school provided and furnished for the best work, and the fact recognized that trained teachers are as necessary for success in the Sunday as in the every-day school. We may hope, too, that the time will come when the children will be released, some time during the week, from secular studies and brought under religious instruction.

But what is the best that can be done, as things are? First, adopt a carefully constructed system of graded instruction. Make it possible for a child to take a complete course of consecutive lessons, as he does in the public school. The pseudo-systems, which follow the International programme of Lessons, or the course of the Christian Year, or the plans of some Joint Diocesan Board, whatever excellences they have, are wholly lacking in system—if by that is meant continuity, progression, definiteness, symmetry, and completeness. To read six months in the Old Testament and six months in the New, to jump from the Wanderings in the Desert of Sin to the journeys of St. Paul, is bewildering, and not to say harmful—ineffective.

A child who has passed through the nine grades of public school instruction, graduating from the grammar school, has certainly learned certain things definitely. How many of the graduates from the Sunday School have a full and clear knowledge of Christian Faith and Duty? What conception of the Divine plan of Revelation, of the history of the Church and Kingdom of God? What grasp upon the ethical teachings of the Old Testament or the spiritual teachings of the New?

A catechetical examination of any average congregation would provoke a startling disclosure of ignorance. When we see our people looking for the minor prophets in the Pentateuch, when an intelligent girl of fifteen gravely informs you that she thinks a Pharisee is "a kind of bird," when senior scholars who have been in school from infancy, reveal that they utterly fail to grasp the meaning and purpose of Revelation, or the fact and significance of the Incarnation, something is wrong or wanting.

The work of the Church is to make Christians, *i.e.*, Christly men, and to build the Kingdom of Christ—the Living temple of living stones—in the world. The work of the Sunday School

is the work of the Church, as directed towards children and youth. A child of fifteen, ready for Confirmation, should be able to recite, understand, and *explain* the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. That is the absolute minimum of knowledge. Surely, the well-instructed Christian child should have also a general knowledge of Bible History and Biography; of the growth and mission of the Church of God in the patriarchal and theocratic periods; of the ethical and spiritual teaching of the Old Testament; of the Life of our Lord; of the Institution and expansion of the Christian Church; of the New Testament standards of faith and practice.

I would establish a nine years' course of instruction, progressive, harmonious, and complete; arranged in three grades of three classes. Thus there would be three series of lessons (Junior, Middle, Senior), each series covering three years. These triennial series would be practically alike—the second builded upon and enlarging upon the first, the third builded upon and completing (as far as possible) the course outlined in the first and second. Children would be in the first grade until examined and promoted to the second—say from 6 to 9 years of age; in the second grade until, say 12 years old and able to pass into the third. Beyond the highest grade comes the "High School" of the Church—for inductive Bible Study, Church History, Christian Literature, and Christian Morality, Individual and Social.

I cannot do more now than just suggest this bare skeleton of a plan. To work out the details would take much time and thought. The essential needs for success in such a scheme are Teachers, Text-books, and Apparatus. I put Apparatus or Appliances (in which I include the school and all its material equipment) last, not because it is the least of our necessities, but because the need of the two former—Teachers and Text-books—is still more urgent. Good text-books would make good teachers. A feeble teacher, who works with a good text-book, is made in a measure effective. To put the Bible—a library of 66 volumes—into the hands of every teacher and child, and say (as the Sunday School has practically said for 100 years), "Teach and learn that," is bewildering. It is unwise if not, indeed, unkind. The Holy Scriptures are indeed the source and standard of all our teaching. But who would think of turning a child into a room with a library of 66 books—atlasses, travels, physical and political histories of the world's great nations, poems of nature and nationality—and say, "There, become proficient and practical in geography!"

If we could only begin at Advent with a text-book for the first year in each grade (Junior, Middle, Senior), each following year might see the evolution of the plan, and in three years' time all our schools everywhere might at least be working on a scientific and intelligent system.

These are indeed only some of the problems which confront and perplex every clergyman, and every Churchman who loves the Church. I do not pretend to furnish their solution, but shall rejoice if by their discussion the way may be opened for wise and successful dealing with them.

I think the evidences are obvious and undeniable that there is likely to be a large, perhaps very general, movement toward the Church in the next decades of the twentieth century. Souls chilled and starved by a Christless theism, souls who have proved the emptiness and unreality of mere excitement and emotion; souls who find the extemporized ministrations of one man monotonous and meagre, and who long for the form of sound words in which they, in common with the worshippers among all English-speaking peoples, through the centuries and throughout the world, may offer prayers and praises to God, are looking toward us. And devout, earnest souls, growing tired of a system which exalts the Blessed Mother above her Divine Son, which refuses to its children the Communion of the Blood of Christ—withholding the Cup of the Lord, the Chalice of Blessing—which invalidates the atonement by attributing to a fiction of purgatorial fires an expiatory and purifying virtue, yearn for the pure faith and fellowship of the Catholic Church. Souls reared in the frigid zones of practical rationalism and souls injuriously warped and depressed by superstition; men and women sincerely desirous of living the best life, for themselves, their families, and their fellow-men, and thus for God—they are looking toward us; and the problem of the parish is the problem of the whole Church to-day—How can we ministers of God do the best for them, and lead most to Him who is the Life of the world?

[THE END.]



Notes on the Constitution of 1901. By the Rev. William Jones Seabury, D.D. New York: Thomas Whittaker, 1902.

We are under great obligations to Professor Seabury for this timely set of annotations upon the revised Constitution adopted by, or in, the General Convention of 1901. It is necessary to speak with circumspection on such a subject when walking with the learned Professor of Ecclesiastical Polity and Law in the General Theological Seminary, and these notes betray on every page the results of his careful, patient, and life-long study of the constitutional and canonical legislation of the American Church.

Of course, Dr. Seabury is known as a *laudator temporis acti* as regards the system according to which the original Dioceses of the Church in this country were "federated" into a national body, and he has carefully traced the analogies which he conceives to exist between our civil polity as a nation and our ecclesiastical polity, in his *Introduction to the Study of Ecclesiastical Polity*. If we grant, as probably we must, that the civil polity of our forefathers largely influenced their notions of ecclesiastical polity, the question still remains, whether the Church in this nation was a gainer or a loser by that fact. And furthermore, whether certain influences which have tended to disturb the equilibrium then attempted to be established, as for example, the greatly increased influence of the House of Bishops in our legislation; the long struggle for Provincial reorganization; have not really proceeded from the consciousness that certain leading principles upon which the federation of the several Dioceses was originally effected were more pertinent to the civil order than to the Churchly order of things. And as a whole, it may perhaps be alleged, that the analogy between the two orders was really incomplete in its most important particular, viz., the judicial system, which is the most influential of all the factors which compose the civil order, and is almost totally wanting in the ecclesiastical. These remarks are by the way, though possibly they may serve to allay some of the fears which our author appears to suggest that there are some revolutionary tendencies concealed in the amendments now adopted. But we venture to remark, in passing, how differently the Church in South Africa was able to solve the problem of the union of the several Dioceses into what may be called, and eventually will be, a National Church, as compared with the Church in the United States. The study of the two cases by way of comparison presents much food for reflection.

It is impossible here to consider in detail the many valuable remarks and criticisms which the author makes upon the eleven articles of the amended Constitution. We turn naturally to his notes upon the two articles which are really *new*, viz., Art. VII., Provinces, and IX., Ecclesiastical Courts. In dealing with the former article, we are met at the outset with the criticism that it is not sufficiently detailed and specific. Specifications and details in that article would effectually have prevented its adoption by the General Convention, and it may be feared that the one specification which the House of Deputies attached to the article as a proviso, "that no Diocese shall be included in a province without its own consent," will make the formation of a Provincial System more difficult than it ought to be. But we are surprised, it must be confessed, to find the learned Professor implying that those who favor the Provincial System are moved by sentiment and the ambition to assimilate "foreign customs." After mentioning the fact that this question has been under discussion among us for about thirty or forty years (we may aid our calculations by giving the date 1844 as that of the first serious legislative proposition offered on the subject), our author remarks:

"The reasons for its agitation may, perhaps, without disrespect, be described as having been partly sentimental and partly practical. In the estimation of some, the System of the Church in this country has suffered by comparison with the Systems of the Churches of other countries and other ages; and this sentiment has been cherished in certain quarters apparently without suspicion that the Providence of God and the guidance of the Holy Spirit might have been as effectual in the American System, as in any of the other systems known to Ecclesiastical history; and that there might be a higher ambition for an American Churchman than to assimilate foreign customs instead of acting up to domestic responsibilities."

Well, sentiment that has lasted so many years, and has such great names as those of Bishop DeLancey and Judge Murray Hoffman (not to mention many others) connected with it, ought to count for something, anyway. But really, one's patience ought not to have been tried by this passage. The practical reasons for the Provincial System Dr. Seabury acknowledges and frankly states, but it seems evident that he views the new article with some trepidation, and takes refuge in hope and faith, but with fearsome visions of "the introduction into our system of all the details and dignities which have ever complicated the administration of Church affairs in East or West, in ancient, mediæval, or modern times." The notes on this article are brief, and we venture to think that the learned

author has missed an excellent opportunity to enlighten and guide the Church in her future legislation to carry into effect the details which could not be included in the article of the Constitution.

On Art. IX. there are several valuable criticisms. The most important is that the new article provides for the establishment of the several courts proposed, *i.e.*, it institutes tribunals, but leaves them to be "a law unto themselves as to their whole mode of procedure; a condition most extremely undesirable in respect of any court, but more especially in respect of Courts which have to deal with particular classes or orders of men, and are liable to bias resulting from the professional or clique spirit, as in military, naval, or clerical trials; and which are in danger of being tempted, in their desire to maintain the standards affected by those professions, not to be too scrupulous in the matter of means to an end, and in respect to the nature and range of the evidence admitted."

Again, in his note on the power of the General Convention "to establish, or to provide for the establishment of, Courts of Review," our author remarks: "It is to be noted, too, that the power to provide for the establishment of Courts of Review reaches somewhat further. Taken in connection with the power conferred in Article VII. to constitute Provinces, it reaches to the point of authorizing General Convention to provide, in constituting Provinces, for the establishment in them, and by their action, of Courts of Review to have Appellate jurisdiction over the Trial Courts of the Dioceses and Missionary Districts united in those Provinces." We may venture to say that probably such was the design of the framers of Art. IX., and to suggest further, that possibly the most practical method of reaching the development of the Provincial System is by recognizing the Court of Review or of Appeal for a convenient group of Dioceses as the most essential feature of the Provincial organization.

There are many other points which we would like to notice in this very valuable work, but our limited space precludes our doing so. We can only say that all students of the Constitution should profit by the labors of one who may justly be considered an authority upon the subject, and we heartily commend these notes to the members of the Church, to whom, indeed, the work is dedicated by the author. Q.

The Testament of our Lord: Translated into English from the Syriac, with Introduction and Notes. By James Cooper, D.D., Professor of Ecclesiastical History in the University of Glasgow, and Arthur John Maclean, M.A., F.R.G.S., sometime Dean of Argyll and the Isles. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York. Price, \$3.00 net.

This is a translation of a Syriac Version of an old Church Order which was first published in full with a Latin introduction and notes by the Uniat Bishop of Antioch, Rahmani, in 1899. In the book before us we have first a thorough Introduction, discussing the date and place of compilation of the Testament, with studies in the theological and other important aspects of the treatise. Then follows a literal translation of the Syriac text, with footnotes giving equivalent phrases in the similar Church Orders, and finally very compendious notes on all the items of interest, examining them in the light not only of the parallel writings but of patristical literature. The book is excellently conceived and well executed. The information given is unique in its way. Even Bishop Wordsworth's *Ministry of Grace* does not enter so carefully into the discussion as does Canon Maclean in this book. Particular attention must be drawn to the notes on the Ordination Prayers (p. 157); on the Orders of the Ministry (140, 191); on Holy Baptism (p. 213); on Confirmation (p. 219), and on the Liturgies (pp. 164, 193, 220). The book is supplied with careful indices, and is well printed on good paper.

The value of the Testament is manifold. In the first place, it gives considerable light on the question of the inter-relation of the various Church Orders that preceded the compilation of the Apostolic Constitutions. This question is one that as yet is unsolved, but some light is shed on the darkness, and this edition will do much to clear up what is still dark. But the Testament is more valuable as shedding light on Church customs and rules and in giving forms of prayers in use at the time of its compilation.

The date of the Testament is largely determined by two factors, one the orders of the ministry and their relative position, and the other by the theological standpoint. As to this latter there is quite clear evidence that the writer was familiar with Apollinarius, but before he had developed his special heretical tendencies. The work is clearly orthodox, and is, as Canon Maclean says, probably the work of "an anti-Arian writer . . . who was a precursor in his doctrinal phraseology of Apollinarius." The orders mentioned are Bishop, without certain reference to any metropolitan development, presbyter, deacon, sub-deacon, and reader; and then of the women, presbyteresses and deaconesses.

In the Ordination Prayers we find that in the case of the Bishop, the prayer is for the Holy Spirit: "Give the Spirit which is Thine, O Holy God"; and later, "Grant to this, Thy servant whom Thou hast chosen to the Episcopate." For the ordination to the presbyterate the prayer is specific: "Grant unto him the Spirit of the Presbyterate." The prayer over the deacon merely asks for grace and earnestness without mention of the office but prays in detail for the work of it. The Bishop alone lays his hands on a deacon, the presbyters join at the ordination of a presbyter, and all

the Bishops present lay hands on the Bishop's head with prayer, and then one, "commanded" by the others, says the prayer of "ordination," laying his hands on the candidate's head.

The Testament shows no trace of monasticism, but is strict in its teaching of celibacy. The Bishop is best without a wife (I. 20). As Maclean says: "He would prefer celibacy for all the clergy, but feels that he cannot press it." In spite of this the laws of fasting are not strict.

One noticeable thing in this connection is the importance of the orders among women. The presbyteresses, by no means the same as deaconesses, but probably the widows "who sit in front" in the chancel, are very important.

In the Testament as in all these writings, we find parts of two Liturgies. The one is that at the ordination of a Bishop, the other that which follows the Baptismal rites, which include, of course, Confirmation. In these, which supplement each other, we notice the omission of the Words at the Cup, the peculiar form of the Pauline phrase, "When ye shall do this ye make My Resurrection," and of the Invocation which is an invocation of the Trinity, the Son being named first in the preceding sentence, and it does not pray expressly for the Holy Spirit to transform the elements, but asks that they may be beneficial to the communicants. Maclean's notes on these points are very suggestive. The Eucharist is to be celebrated before dawn only on Saturday, Sunday, or a fast day.

The Testament is cast into the form of a last address by our Lord to His apostles and opens with an eschatological passage which is strikingly realistic. It is evidently prefixed to the other matter by the compiler and "possibly it was one of the Apocryphal books" about the Antichrist that St. Cyril of Jerusalem speaks so slightly of in his Catechetical lectures (xv. 16). Of the compilation of the book as a whole, the editor says: "It seems rather as if he had wished to make an improvement on the Apostolic authorship of other Church Orders, by prefixing the (already existing) Prelude, by adding certain chapters to join it on, and by ascribing the whole work to our Lord.

C. S. LEWIS.

Clement of Alexandria. Miscellanies Book VII. The Greek Text, with Introduction, Translation, Notes, Dissertations, and Indices. By the late F. J. A. Hort, D.D., sometime Hulsean Professor in the University of Cambridge; and J. B. Mayor, M.A., Emeritus Professor of Kings College. London and New York: The Macmillan Company. Price, \$5.00 net.

"In Clement Christian Theology in some important respects reaches its highest point. With all his manifest defects there is no one whose vision of what the faith of Jesus Christ was intended to do for mankind was so full or so true." So Dr. Hort wrote of him whose Seventh Book of Miscellanies is put forth in a form that reminds one of the work of Lightfoot on Ignatius. Professor Mayor has taken the notes left by Dr. Hort of his lectures at Cambridge, on the *Stromateis*, supplemented them where they were incomplete or wanting, and added a valuable Introduction and Indices. The notes are minute philological, philosophical, and historical comments on the text. Those that are the work of Dr. Hort are marked with an H. The Indices are thorough, especially the one of Greek Words, which is "meant to be complete for all the less common words and usages occurring in Strom. VII." One specially useful part of it is that the references are to the pages of Potter, which are marked on the margin of the Greek text.

The Text is a critical text, giving the variations of the manuscript and of editors' emendations. Scriptural references are marked by uncials. The Analysis is most elaborate and clear, and the translation runs smoothly, and stands as a model of what a translation should be—accurate rendering of the original but idiomatic and easy in its English.

The Introduction is one of the most valuable parts of a thoroughly valuable book. The first three chapters are a justification of St. Clement against Hatch, Diessmann, and Harnack, but they are far more than that. They show how exaggerated the position of these men is, and how untrustworthy.

The book is an invaluable aid to anyone who will study the growth of Christian thought and the development of Christian theology.

C. S. LEWIS.

Old Glory and the Gospel in the Philippines. Notes gathered during Professional and Missionary Work. By Alice Byram Condict, M.D. Chicago: Fleming H. Revell Co.

"Probably not until Christ comes again, as King of kings, and Lord of lords, will Rome be entirely subdued. In fact, prophecy states, 'The mystery of iniquity remains—whom the Lord shall consume with the brightness of His coming'" (p. 50).

This book illustrates the warm-hearted enthusiasm of a woman for Protestantism. The author's motive for Philippine missionary work is outlined in the above quoted paragraph. She believes that the great regenerating power for the Filipinos is the wide distribution of the Bible translated into the different dialects of the Islands. The natives need a union Protestant campaign to bring them to Christ (p. 120). The author does not mention that practically all Filipinos are already members of Christ by Baptism, probably because she does not regard this fact as of any particular significance. The active faith of "Papists" in Christ counts for nothing

from her point of view. And what is Baptism? Already, though the author does not tell us so, two factions of the much talked of Evangelical Union are circulating two rival Viscayan versions of the New Testament among the natives of Panay. The translation of the word *Baptism* is the point of disagreement.

That the present unity of the people in the matter of religion will be broken up by united Protestant work no one need doubt. But it is an equal certainty that sects which can unite solely on an anti-Roman basis will be unable to produce among the Filipino people a united religious belief to take the place of that which will have been destroyed. Regardless of the truth or error of systems, the outcome will prove that Protestant proselytizing work in the Philippines will result, not in more religion, but in less; and if there is any place where religion, and a united religion, is needed, it is here in these tropical islands, where the incentive to vice is strong, and the natural incentive to virtue is weak. And while, of course, one may not say that these people are better off without the Bible than with it, it is still legitimate to suggest that they probably know the Gospel story better now, being taught by the round of the Church's seasons which they have observed since childhood, than the average citizen of the United States who always has the open (?) Bible lying right at his hand; and better, doubtless, the result will prove, than they will know these facts after Protestantism has succeeded in destroying the general and public observance of popular *fiestas*, many of which are based upon the facts of our Lord's life.

The positive evil of Protestant aggressive work among the natives is beginning to be felt on the west coast of Luzon, and especially in the vicinity of Manila, where the police have recently been called upon to settle religious disturbances, fomented by Protestantism, and the courts to settle the possession of ecclesiastical property assailed by mobs. It is fair to say that Protestant workers in the Islands universally rejoice over every new disintegrating force that Catholicism feels the effect of, but broader-minded Americans who hold public office, including members of the Commission, realize that the one unity (aside from that which is racial) which these people possess, their unity in the Church, ought to be conserved rather than broken, in the interest both of tranquility and of morality.

It serves no good purpose now, continually to harp on evils of the past, which under the present system of government can never be reproduced; and, narrow Protestant though this author is, she ought to be able to recognize that the Roman Catholic Church has certain features which preëminently adapt it to the care of these people who are already its children.

As the author of this book disclaims for it any literary merit (p. 18), perhaps it is not unkind to say that she makes good her disclaimer. The book contains many statements directly contrary to fact, among which may be mentioned the following: that "a large proportion of the Filipino people have left the Church of their fathers" (p. 119); whereas the proportion is very small compared to the population: that "the new railroad . . . is well under way . . . from Vigan to Banguet" (p. 106); whereas no such railroad is even contemplated; that to receive absolution, fees are required at the confessional (pp. 59, 60); whereas it is forbidden even to set up an alms box near where confessions are heard: that "the Filipinos have never even heard of an open-air service; their church-going has all been with the Romish petticoated priests" (p. 33); whereas even a casual visitor to the provinces is likely to be impressed by the constant services which are held out of doors, both in processions and at temporary altars and shrines. And likely as not a layman, in the absence of the priest, will be the one to lead the devotions and singing.

To cite many examples of the ungrammatical use of English and the bombast in which the book abounds would be a thankless task, but we cannot forbear quoting a rich sentence or two from the last page of the book:

"The Filipino is to become a truly cosmopolitan personage, who will sail to Manila frequently on his business and pleasure trips."

"What could be more fitting than that he should find a Filipino Christian Endeavor headquarters, bristling with new ideas, and so inspire the traveler that he shall carry to his distant island many useful plans for the future of the newly founded Evangelical Church."

J. A. S., Jr.

The Shroud of Christ. By Paul Vignon, D.Sc. Translated from the French. With nine Photogravure and Collotype Plates, and thirty-eight Illustrations in the Text. New York: E. P. Dutton & Co. Price, \$4.00.

This curious book is a scientific examination of the Holy Shroud of Turin, which has been venerated as the true shroud of our Lord since 1353. It has on it a wonderful picture of our Lord's Body, back and front, and also some stains of His precious Blood.

The author of this book has examined it entirely in the interests of science, and his conclusion is that the picture on the shroud is really a *negative* printed on the linen by the action of the solution of aloes, with which the shroud was wet, and the *urea* in the fever sweat on our Lord's Body. When developed by photography the result is startling, as the engravings show. Certainly the picture as developed by scientific photographers into a "positive" picture, is a beautiful one and more beautiful than any of the works of the

masters which remain to us. The illustrations are beautifully executed.

John Greenleaf Whittier. By Thomas Wentworth Higginson. New York: The Macmillan Company.

This valuable little book in The English Men of Letters series should be read by every sincere lover of Whittier and his work. The author presents us with a very clear picture of his life, telling us of his childhood and youth; of Whittier as a politician and reformer; of his home and the religious side of his life, and finally his work as a poet.

He says of him: "No one can dwell much on Whittier without recognizing him as the distinctive American poet of familiar life. More than any other he reaches the actual existence of the people." And further on he writes of *Snow Bound*: "Here we have actually photographed the Puritan Colonial interior. No other book; no other picture preserves it to us. All other books; all other pictures leave us still ignorant of the atmosphere which this one page recreated for us." "He has been called the psalmist of the anti-slavery times, of which cause he made himself the champion when to say aught against the national curse was to draw upon one's self the bitterest hatred, loathing, and contempt of the great majority of men throughout the land."

Mr. Higginson mentions "The Sisters," "At Last," and "The Henchman" as being among the finest but not the best known of his poems. R.

The Uncrowned Queen. The Story of the Life of Frances E. Willard, told for young people. By Bernie Babcock. Chicago: Fleming H. Revell Co. Price, 75 cents.

A very nicely told story of Miss Willard's life. It brings out her strange character and her wonderful self-devotion; and is thoroughly appreciative without being fulsome.

In God's Out-of-Doors. By William A. Quayle. Cincinnati: Jennings & Pye.

In his prelude the author says: "Frankly, little is to be anticipated from the author of this book." He purposes writing because he loves "God's Out-of-Doors."

The book is beautifully illustrated and the text a series of essays "On Seeing," "Golden Rod," "When Autumn Fades," "On Winter Panes," and kindred subjects. The one on "My Farm" is among the best.

It is a book to be picked up and read at odd intervals, as there is too much sameness in the phraseology to make it enjoyable when read as a whole.

The author's use of parenthetical expressions is particularly disagreeable; but on the whole his work makes a very beautiful holiday book.

Stan Lynn. A Boy's Adventures in China. By G. Manville Fenn. New York: E. P. Dutton & Co. Price, \$1.50.

This is an exciting story of a young English boy's adventures in the heart of China while helping to defend his father's warehouse from River Pirates. The illustrations are very good. There is a splendid fight and a capture of Lynn by Chinamen, which will take any boy's fancy at once. The interest does not flag and the story ends pleasantly.

Avenues to Health. By Eustace H. Miles, M.A. London: Swan Sonnenschein Co. Price, \$1.50.

The title of this book gives its scope and purpose. The author has refrained from fads and untried fashions in his treatment of human ills, which is very commendable. He has written a popular and sensible little volume on how to preserve health. The keynote as applied to eating, exercise, and athletics is moderation. It is a well written, well considered brochure by one who has had a large experience.

Girls of the Forest. By L. T. Meade. New York: E. P. Dutton & Co. Price, \$1.50.

This is more than an interesting story. It is the history of a small family of ten girls who are reclaimed from barbarism by a very firm, sensible, and prodigiously brave aunt, who dares to tackle the problem. The good lady meets much opposition in the most aggravating forms, but good sense and patience, with tact, win the day, and love and devotion of the erstwhile rebellious clan.

East of Paris. Sketches in the Gâtinais, Bourbonnais, and Champagne. By Miss Betham-Edwards. With Colored Illustrations from Original Paintings, by Henry E. Detmold. New York: E. P. Dutton & Co. Price, \$2.50 net.

Miss Edward's work is too well known to need comment on its quality. She has presented here some of her best descriptive drawings. They are supplemented by handsome colored drawings, which together make a handsome gift book not only, but one that is worthy the shelves or table.

THE *Christian Year Kalendar* for 1903 contains a preface by the Bishop of Springfield which, it is needless to say, contains striking thoughts. The Bishop takes the Christian Year as the basis upon

which Christian Unity might be effected—real unity, as opposed to that "mere spirit of fraternity" which is "a dream of the present age." The kalendar of the Church, he well says, "is the clock of ages, whose dial-plate records the great acts of God's infinite love for man, and lifts its benign face high above all the petty quarrels, and divisions, and strifes of sects and parties, and exhibits in serene, calm, perennial beauty, the eternal truths on which rests the plan of human redemption."

A WELL MADE edition of Dickens' *Child's History of England*, with many illustrations by Patten Wilson, has been made by Messrs. E. P. Dutton & Co. The style is handsome throughout, and the type is large. The price is \$2.50.

THE Church Library Association of Cambridge, Mass., have, as usual, issued their "List of Books recommended for Sunday Schools and Parish Libraries." The list is one that will be found helpful, and may be obtained of the Secretary, Miss Elizabeth H. Houghton, 58 Garden St., Cambridge, Mass.

AN OLD LITERARY LANDMARK GONE.

BY THE DEATH of Mr. Frederick Saunders at the advanced age of 96 years, New York lost one of her oldest literary landmarks—and America her oldest librarian. Mr. Saunders came to New York from London in 1837 and was for more than 40 years connected with the Astor Library, first as assistant, and then as Librarian. He was an Englishman by birth, but an American by election, and his literary life reached back to Washington Irving and Tom Moore; and being the son of a fashionable publisher he was from the very start thrown in contact with the most famous authors of both countries. The writings of such a man could hardly fail to have a good literary flavor. The following are some of his most notable works: "Salad for the Solitary"; "Evenings with the Sacred Poets"; "Character Studies"; "Stray Leaves of Literature"; "Post Time Papers"; and "The Story of Some Famous Books." These are published by Mr. Thomas Whittaker.

THE LITTLE CHURCH OF DREAMS.

BY MABEL THACHER WASHBURN.

DURING several years the dream came to her at irregular intervals. There never seemed any reason why it should come on the nights that it did, but who can fathom the depths of the mystery of dreams? The dream was this:

She was entering a little, strange church, hidden in dark ivy. The steps were only two or three and the door very low. When she entered, it was impossible to define the marvelous, intangible beauty. An atmosphere of sweetness, of subtle delight was there. Sometimes the Eucharist was sung, and the music was far away and delicate. The ecstasy of worship was like that at no earthly altar, and the peace that devout passion always brings was there too exquisite for analysis.

The dream became a daytime reality to the woman who dreamed. When she entered an unknown church she always felt the excitement of the moment before a discovery. Her chapel of shadows became mingled with vague memories of moments in real churches. One was of a vast, white church where she had knelt alone in the dusk at the end of a winter afternoon. Outside the brown, bare branches made a network across the smoky flame of the sunset sky. In the warm silence she had watched the rose-red lamp, like a burning star, before the altar. Another memory was of a fairy-like chapel of Our Lady, the altar sparkling with the Maundy Thursday candles, all the tiny place pink and white with lilies and azaleas.

She used to go into the calm of the great Cathedral to think out the parts she played. Life, which she must learn as a child learns by heart its lesson-book, was less like a trivial, reckless game of cards beneath the far-away whiteness of the solemn Gothic arches. Outlines grew clearer, colors deeper and simpler—truer—there.

Gradually it became her wont to go to her dream-church to pray for her work. Sometimes she contrasted, amused, the place of her body and that of her thoughts. One was in the dressing-room at the theatre: powder-puff, rouge, the foolish, dainty slippers, the little soft gowns she wore, the men singing in their rooms over their making-up, the noise of the shifted scenes—and the little, marvelous dream-chapel, with its far-away, delicate music, and the perfume of the incense.

Then her cue came, and the stage was wide and light about her, and the audience stretched in dim, shadowy masses out beyond the footlights. And when the men and women, tired and hard and sordid and silly, forgot life in the illusion of her Ariel-delicate comedy, who shall say the prayer, breathed between the rose-tinting of her lips and the darkening of her eyes, from her heart in the dream-church, did not serve its purpose?

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER XV.

JOHN CRAVEN'S METHOD.

MR. JOHN CRAVEN could not be said to take his school teaching seriously; and indeed, anyone looking at his face would hardly expect him to take anything seriously, and certainly those who in his college days followed and courted and kept pace with Jack Craven, and knew his smile, would have expected from him anything other than seriousness. He appeared to himself to be enacting a kind of grim comedy, exile as he was in a foreign land, among people of a strange tongue.

He knew absolutely nothing of pedagogical method, and consequently he ignored all rules and precedents in the teaching and conduct of the school. His discipline was of a most fantastic kind. He had a feeling that all lessons were a bore, therefore he would assign the shortest and easiest of tasks. But having assigned the tasks, he expected perfection in recitation, and impressed his pupils with the idea that nothing else would pass. His ideas of order were of the loosest kind, and hence the noise at times was such that even the older pupils found it unbearable; but when the hour for recitation came, somehow a deathlike stillness fell upon the school, and the unready shivered with dread apprehension. And yet he never thrashed the boys; but this fear lay upon them, for his eyes held the delinquent with such an intensity of magnetic, penetrating power that the unhappy wretch felt as if any kind of calamity might befall him.

When one looked at John Craven's face, it was the eyes that caught and held the attention. They were black, without either gleam or glitter, indeed almost dull—a lady once called them "smoky eyes." They looked, under lazy, half-drooping lids, like things asleep, except in moments of passion, when there appeared far down, a glowing fire, red and terrible. At such moments it seemed as if, looking through these, one were catching sight of a soul ablaze. They were like the dull glow of a furnace through an inky night.

He was constitutionally and habitually lazy, but in a reading lesson he would rouse himself at times, and by his utterance of a single line make the whole school sit erect. Friday afternoon he gave up to what he called "the cultivation of the finer arts." On that afternoon he would bring his violin and teach the children singing, hear them read and recite, and read for them himself; and no greater punishment could be imposed upon the school than the loss of this afternoon.

"Man alive! Thomas, he's mighty queer," Hughie explained to his friend. "When he sits there with his feet on the stove smoking away and reading something or other, and letting them all gabble like a lot of ducks, it just makes me mad. But when he wakes up he puts the fear of death on you, and when he reads he makes you shiver through and through. You know that long rigmarole, 'Friends, Romans, countrymen?' I used to hate it. Well, sir, he told us about it last Friday. You know on Friday afternoons we don't do any work, but just have songs and reading, and that sort of thing. Well, sir, last Friday he told us about the big row in Rome, and how Cæsar was murdered, and then he read that thing to us. By gimmini whack! it made me hot and cold. I could hardly keep from yelling, and everyone was white. And then he read that other thing, you know, about Little Nell. Used to make me sick, but, my goodness alive! do you know, before he got through the girls were wiping their eyes, and I was almost as bad, and you could have heard a pin drop. He's mighty queer, though, lazy as the mischief, and always smiling and smiling, and yet you don't feel like smiling back."

"Do you like him?" asked Thomas, bluntly.

"Dunno. I'd like to, but he won't let you, somehow. Just smiles at you, and you feel kind of small."

The reports about the master were conflicting and disquieting, and although Hughie was himself doubtful, he stood up vehemently for him at home.

"But Hughie," protested the minister, discussing these reports, "I am told that he actually smokes in school."

Hughie was silent.

"Answer me! Does he smoke in school hours?"

"Well," confessed Hughie, reluctantly, "he does, sometimes, but only after he gives us all our work to do."

"Smoke in school hours!" ejaculated Mrs. Murray, horrified.

"Well, what's the harm in that? Father smokes."

"But he doesn't smoke when he is preaching," said the mother.

"No, but he smokes right afterwards."

"But not in church."

"Well, perhaps not in church, but school's different. And anyway, he makes them read better, and write better, too," said Hughie stoutly.

"Certainly," said his father, "he is a most remarkable man. A most unusual man."

"What about your sums, Hughie?" asked his mother.

"Don't know. He doesn't bother much with that sort of thing, and I'm just as glad."

"You ought really to speak to him about it," said Mrs. Murray, after Hughie had left the room.

"Well, my dear," said the minister smiling, "you heard what Hughie said. It would be rather awkward for me to speak to him about smoking. I think, perhaps, you had better do it."

"I am afraid," said his wife, with a slight laugh, "it would be just as awkward for me. I wonder what those Friday afternoons mean," she continued.

"I am sure I don't know, but everywhere throughout the section I hear the children speak of them. We'll just drop in and see. I ought to visit the school, you know, very soon."

And so they did. The master was surprised, and for a moment appeared uncertain what to do. He offered to put the classes through their regular lessons, but at once there was a noisy outcry against this on the part of the school, which, however, was effectually and immediately quelled by the quiet suggestion on the master's part that anything but perfect order would be fatal to the programme. And upon the minister requesting that the usual exercises proceed, the master smilingly agreed.

"We make Friday afternoons," he said, "at once a kind of reward day for good work during the week, and an opportunity for the cultivation of some of the finer arts."

And certainly he was a master in this business. He had strong dramatic instincts, and a remarkable power to stimulate and draw forth the emotions.

When the programme of singing, recitations, and violin-playing was finished, there were insistent calls on every side for "Mark Antony." It appeared to be the *pièce de résistance* in the minds of the children.

"What does this mean?" inquired the minister, as the master stood smiling at his pupils.

"Oh, they are demanding a little high tragedy," he said, "which I sometimes give them. It assists in their reading lessons," he explained, apologetically, and with that he gave them what Hughie called, "that rigmarole beginning, 'Friends, Romans, countrymen,'" Mark Antony's immortal oration.

"Well," said the minister as they drove away from the school, "what do you think of that, now?"

"Marvelous!" exclaimed his wife. "What dramatic power, what insight, what interpretation!"

"You may say so," exclaimed her husband. "What an actor he would make!"

"Yes," said his wife, "or what a minister he would make! I understand, now, his wonderful influence over Hughie, and I am afraid."

"Oh, he can't do Hughie any harm with things like that," replied her husband, emphatically.

"No, but Hughie now and then repeats some of his sayings about—about religion and religious convictions, that I don't like. And then he is hanging about that Twentieth store altogether too much, and I fancied I noticed something strange about him last Friday evening when he came home so late."

"Oh, nonsense," said the minister. "His reputation has prejudiced you, and that is not fair, and your imagination does the rest."

"Well, it is a great pity that he should not do something

with himself," replied his wife. "There are great possibilities in that young man."

"He does not take himself seriously enough," said her husband. "That is the chief trouble with him."

And this was apparently Jack Craven's opinion of himself, as is evident from his letter to his college friend, Ned Maitland.

"DEAR NED:—

"For the last two months I have been seeking to adjust myself to my surroundings, and find it no easy business. I have struck the land of the Anakim, for the inhabitants are all of 'tremenjous' size, and indeed, 'tremenjous' in all their ways, more particularly in their religion. Religion is all over the place. You are liable to come upon a boy anywhere perched on a fence corner with a New Testament in his hand, and on Sunday the 'tremenjousness' of their religion is overwhelming. Every other interest in life, as meat, drink, and dress, are purely incidental to the main business of the day, which is the delivering, hearing, and discussing of sermons.

"The padre, at whose house I am very happily quartered, is a 'tremenjous' preacher. He has visions, and gives them to me. He gives me chills and thrills as well, and has discovered to me a conscience, a portion of my anatomy that I had no suspicion of possessing.

"The congregation is like the preacher. They will sit for two hours, and after a break of a few minutes they will sit again for two hours, listening to sermons; and even the interval is somewhat evenly divided between their bread and cheese in the churchyard and the discussion of the sermon they have just listened to. They are great on theology. One worthy old party tackled me on my views of the sermon we had just heard; after a little preliminary sparring I went to my corner. I often wonder in what continent I am.

"The school, a primitive little log affair, has much run to seed, but offers opportunity for repose. I shall avoid any unnecessary excitement in this connection.

"In private life the padre is really very decent. We have great smokes together, and talks. On all subjects he has very decided opinions, and in everything but religion, liberal views. I lure him into philosophic discussions, and overwhelm him with my newest and biggest metaphysical terms, which always reduces his enormous cocksureness to more reasonable dimensions.

"The minister's wife is quite another proposition. She argues, too, but unfortunately she asks questions, in the meekest way possible, acknowledging her ignorance of my big terms, and insisting upon definitions and exact meanings, and then it's all over with me. How she ever came to this far land, heaven knows, and none but heaven can explain such waste. Having no kindred soul to talk with, I fancy she enjoys conversation with myself (*sic*), revels in music, is transported to the fifth heaven by my performance on the violin, but evidently pities me and regards me as dangerous. But, my dear Maitland, after a somewhat wide and varied experience of fine ladies, I give you my verdict that here among the Anakim, and in this wild and woody land, is a lady fine and fair and saintly. She will bother me, I know. Her son Hughie (he of the bear), of whom I told you, the lad with the face of an angel and the temper of an angel, but of a different color—her son Hughie she must make into a scholar. And no wonder, for already he has attained a remarkable degree of excellence, by the grace, not of the little log school, however, I venture to say. His mother has been at him. But now she feels that something more is needed, and for that she turns to me. You will be able to see the humor of it, but not the pathos. She wants to make a man out of her boy, 'a noble, pure-hearted gentleman,' and this she lays upon me! Did I hear you laugh? Smile not, it is the most tragic of pathos. Upon me, Jack Craven, the despair of the professors, the terror of the watch, the—alas! you know only too well. My tongue clave to the roof of my mouth, and before I could cry, 'Heaven forbid that I should have a hand in the making of your boy!' she accepted my pledge to do her desire for her young angel with the other-angelic temper.

"And now, my dear Ned, is it for my sins that I am thus pursued? What is awaiting me I know not. What I shall do with the young cub I have not the ghostliest shadow of an idea. Shall I begin by thrashing him soundly? I have refrained so far; I hate the rôle of executioner. Or shall I teach him boxing? The gloves are a great educator, and are at times what the padre would call 'means of grace.'

"But what will become of me? Shall I become prematurely aged, or shall I become a saint? Expect anything from your most devoted, but most sorely bored and perplexed,

"J. C."

(To be Continued.)

EXTRAORDINARY afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—*Matthew Henry.*

The Family Fireside

A LEGEND OF CASTLE CHRISTMAS.

The snow fell fast on the frozen ground
Till no bare spot in the land was found;
It spread itself like a spotless shroud
O'er the dead world, in her death still proud.
How deep it lay—this pure pall of snow!
How stiff and stark Mother Earth below!
There in lonesome splendor of its pow'r,
Strong-flanked by many a turret and tow'r,
The Castle rose in its massive might,
A gray old pile in the stormy night.
It stood unmoved, as in heavy sleep,
While the warder did lone vigil keep:
When lo! a child who was lost and late
Toiled on and up to the Castle gate.
With staff he knocked till the echoes rang—
The old portcullis fell with a bang;—
The warder called in a husky tone,
"If friend, come in; if a foe, begone!"
The child nor answered ever a word,
Nor seemed as tho' he the warder heard;
With lithesome step, and a smile, he passed;
So softly he moved, and yet so fast,
The warder stood still in sheer amaze
With rigid limbs and a wond'ring gaze.

Gone was the child, yet the smile was left,
Of that smile the seer was ne'er bereft:
For it wore such glow of kindly love
As the Cherubs wear in heaven above.
The child sped onward from room to room,
And his smile still brightened up their gloom.
At length on the Castle-roof he stood;—
On his hands and feet were drops of blood.
He smiled again, and the stars shone forth,
And there gleamed great glory from the north.
In a twinkling then the child was gone,
And the Cock proclaimed the Christmas morn.
And the Castle-people all awoke—
But they felt a spell that ne'er was broke.
A blessed joy was in every heart—
Forgot was every care and smart:
There was not a soul in all the place
But was seen to wear a smiling face.
But, whence the spell there was none that knew
Till the warder guessed from whence it grew.

And now, when the Christmas-tide comes round,
And the mantle-white is on the ground,
And the board is piled with goodly cheer
To keep the merriest time of the year,
The guests must hear the good legend told
Of how, in the hoary days of old,
On Christmas Eve, when the snow fell fast,
The Sweet Christ-Child thro' the Castle passed;
And though blood stained His hands and His feet,
He stopped, with a smile each one to greet;
And the pow'r of that smile lives still alway
On the race that rules the Castle gay;
For theirs is a heart of grace so mild,
Transformed by love of the sweet Christ-Child.

—FRED C. COWPER.

THE WAY TO HIS NEIGHBOR'S HEART.

By I. McROSS.

WE'RE goin' to have new neighbors, Zeruah; what do you suppose they are?"

"Dutch, of course!"

"Yes, Dutch! I ought to a' known better than to sell Symonds that piece off our lot; as soon as he built a house an' got settled all cosy, he ups an' dies; now Mis' Symonds has sold out to a Dutchman. 'Twouldn't seem so bad if you an' she hadn't been possessed to have their house built close to the line, so's you could gossip together whilst you were at home workin'."

"I guess we wasn't any worse than you an' Symonds; didn't you put up that little back porch, an' run it out toward his line on purpose so that you could sit an' smoke together? You thought it was fine to reach across an' borrow lights! Now you an' the Dutchman can sit, an' smoke, an' borrow lights."

"I'll sell out, the very fust chance I get, an' move to some place that ain't all swarmin' with furriners. Uncle Sam ruined this country when he threw the doors open so wide."

"That's so; the furriners have shoved the wages down 'til decent folks can't make a living."

"They're no kind of neighbors, either," continued Abel

Dudley, "an' here we've got to have them right under our eyelids." He went to the stable, rheumatic in gait and angry in manner; but by the time the Germans were settled, his anger had so increased that rheumatism was forgotten, and for the first time in years he walked without limping.

* * * * *

"Goot morning, Meester Doodley; I vas your new neighbor; my name vas Schnable, Fritz Schnable. I vas so glad to haf you for so goot neighbor."

"Ah—m—" Abel's jaws closed with a snap, as he faced the German.

"My vooman, she wants Meeses Doodley to coom an' see her."

"Abel!" Zeruah's voice from the porch was imperative, and Abel obeyed.

"Begun neighborin' with the Dutch already, have you?"

"Not exactly, but they're lookin' for a call from you. Look there! Danny has been over an' is comin' back with a bone."

The Germans stood upon their porch and smiled broadly into the two angry faces.

"Dot leetle dog is so cute! I gif him a bone an' tell him coom efery tay to see us."

"I don't want my dog goin' to the neighbors; we can feed him, I guess, an' if he goes over there, don't give him anything to tole him away from us. Take a stick an' drive him home."

"Take a stick to dot leetle dog!" exclaimed Fritz, slowly. "Why, I could joost so mooch vip one leetle child."

"Well, you needn't try to tole him away from us; I want him to stay at home, an' I intend that he shall. Here, Danny, come into the house." The door closed with a bang, and Fritz and his wife looked at each other in astonishment.

"Dot iss queer peoples, Goosta."

"Yes, Fritz, I am afraid they do us not like," replied Gusta, sadly.

"Neffar mind, Goosta, ve vill our ferry best do, an' treat them goot, some time ve vill a way to their hearts find."

"If peoples haf a fence across their hearts, how can you get in?"

"Sometime they vill the bars leave down; ve vill make them friends once, before Christmas." Fritz spoke so decidedly that Gusta felt encouraged; but the bars were kept up, and the Dudleys remained strongly entrenched.

* * * * *

Christmas morning there was no snow upon the ground, but every leafless twig, bush, weed-stalk, pine needle, clothes line, and fence, wore glistening frost-fringes. Abel and Zeruah were upon their porch admiring the old, but always beautiful phenomenon, when Fritz and Gusta came out.

"Ach, it iss the merry Christmas I shall vish you, my frents." His round, old face was beaming with kindness.

"O, we are too old for such foolishness," said Abel, turning his back surlily.

"Too old, iss it? Are you too old to make glad for dot Christ Child dot coom?" His voice was awe-stricken, and he stood looking sadly at Abel, while his wife ran into the house, then out again, with a plate of small cakes which she thrust into Zeruah's hands.

"See! I gif you honey cakes; it means peace, goot vill, all goot between us." She went into her own house before Zeruah could recover her speech.

"It's a pity if I can't step onto our own porch without havin' them Dutch pitch right into me!"

"Fire! Fire!" some one on the street shouted.

"Where?" asked Abel.

"That old barn over there."

"My wagon's there," exclaimed Abel, as he ran, followed by his wife and Danny. He had pulled his wagon out when Fritz and Gusta came.

"Iss dot your barn, Meester Doodley?"

"No, I put my wagon in there for the winter."

"Where's Danny?" asked Zeruah, excitedly. "Danny, Danny, come Danny." The answer was a short, sharp bark, above the crackling of the flames.

"He followed you into the barn, an' can't get out, it is so full of fire an' smoke. He'll be burned!" She threw her apron over her face to shut out the sight of the flames.

Fritz pulled off his woolen blouse, threw it over his head, and plunged into the midst of the flames.

"Come out of thiére!" screamed Abel. "Don't you know any better than to risk your life for a dog?" In a moment Fritz came out with the dog in his arms; Danny ran, un-

harméd, to Abel, but Fritz staggered a few steps and fell. Abel was first to reach his side and help carry him home. In a short time he regained consciousness.

"Ach! It vas joost one leetle smoke I swallowed," he explained with his ready smile.

"Look at your hands, how they are burned," cried Zeruah.

"Dot iss notings. Dot Danny, iss he all right?"

"You risked your life for that little dog." Tears were upon Zeruah's cheeks.

"It vas not for dot dog; it vas for you an' your man. I haf watch you many times already, an' I see how mooch coomp'ny dot dog make you. You haf no children, an' dot leetle dog go ev'rywhere you go. I hear you talk joost like mit a child, an' ven he vas in the barn I say, 'if dot dog mit the barn burns up, they vill always haf pain mit their hearts,' so I gets him out; yah, it vas easy."

"I don't see why you should have done it for us; we haven't been good neighbors." Zeruah would not spare herself, more than others.

"Ach! You haf neffer done us harm."

"Nor good, either," said Abel, honestly.

"Vell, this iss the blessed Christmas, I tinks ve begins once more to-day."

"We've never done much Christmassing; we'll make a beginning by treating our neighbors better," said Zeruah, huskily.

* * * * *

"Goosta, didn't I say I would the way to their hearts find?"

"Yes, but you neffer tink dot you makes yourself most burn up, an' how you know you gets dot chance?"

"Always there iss some road to a neighbor's heart, if ve tries ve finds it. My burns, byme-by they gets vell, but my neighbor, he iss mine always. Now Goosta, fill me my pipe once, a few days, then I vill haf my hands again."

As he smoked, contentedly, he murmured over and over:

"He iss my neighbor, always."

In proof of these words, Abel Dudley now says:

"I tell you Uncle Sam did a big thing when he let the Germans in—Dutch, some folks call 'em, I say Germans—they're hard-working, honest, good citizens, an' the very best neighbors in the world."

HELPS FOR DAILY NEEDS.

I GET MANY INQUIRIES at this season of the year from young mothers with little children in regard to the best method of washing both colored and white flannels. Several have said that the question had become a serious one from the money standpoint; as they had lost articles in leaving them shrunken and unfitted for wearing again on account of the washing of them. It is true that it does entail unnecessary expense, and it is wise to try to find out the proper method. An excellent and simple way to care for flannels is this: Where there are both colored and white flannels, wash them in separate water. Have the water warm, but not hot; and never put soap on any woolen garments unless they are badly soiled and then only in the soiled places. In washing baby flannels and nice white flannels, it is always safest and best to use borax for cleansing. Add borax to the warm water in the proportion of a tablespoonful to a bucket of water. Never rub your flannels on a washboard, but wash them between the hands, dipping them up and down in the water until clean. Many make the mistake of rinsing in cold water, which should never be done as it hardens flannels. Use warm water, dry in the shade, and iron on wrong side.

SARAH H. HENTON.

STRANGE, and true, that like your little boy and girl that last night lay sleeping in the little bed, in the firm and true belief that the Christmas-morn would bring some pleasant gift brought by God's kind angels,—even such-like was Christ. The round, smooth face that was to wear that most glorious crown of thorns,—a human mother bent over it, with the light shaded from its sleeping eyes. The little Hands that were to be the most beneficent that ever were in this world, that for our advantage were to be nailed to the bitter Cross,—were the helpless Hands of an Infant, and grew gradually stronger and bigger as did yours and mine. This is Emmanuel, God with us: To whom be love, trust, faithfulness, glory, and blessing, now and evermore.—From *To Meet the Day*.

"CHRISTMAS is the only holiday in the year that brings the whole human family into common communion. The only time in the long calendar of the year when men and women seem by one consent to open their shut-up hearts freely."—*Dickens*.

"AMID the echoes of that song which proclaimed peace on earth and good-will to men, rises up a dormant sense of universal brotherhood in the heart. At no other season in the year is the predominant spirit of selfishness so effectually rebuked,—and never are the circles of love so largely widened."—*Hervey*.

The Living Church.

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Church Kalendar.



- Dec. 25—Thursday. Christmas Day.
 " 26—Friday. St. Stephen, Martyr. Fast
 " 27—Saturday. St. John Evangelist.
 " 28—The Innocents. Sun. after Christmas.
 Jan. 1—Thursday. Circumcision.
 " 2—Friday, Fast.
 " 4—Second Sunday after Christmas.
 " 6—Tuesday. The Epiphany.
 " 9—Friday, Fast.
 " 11—First Sunday after Epiphany.
 " 16—Friday, Fast.
 " 18—Second Sunday after Epiphany.
 " 23—Friday, Fast.
 " 25—Conversion of St. Paul. Third Sunday after Epiphany.
 " 30—Friday, Fast.

CALENDAR OF COMING EVENTS.

- Jan. 4—Centennial St. Peter's Church, Baltimore.
 " 6—Oklahoma Convocation.
 " 14—Natl. Conf. Ch. Clubs, Pittsburgh.
 " 18—Missionary Sunday.
 " 20—Special Convs., Mississippi, Newark.
 " 27—Conv.. California.

Personal Mention.

THE Rev. EDMUND A. ANSON has resigned St. James' Church, Pulaski, N. Y., and will remove to New York.

THE Rev. HENRY W. ARMSTRONG of Trinity Church, Trenton, N. J., has been appointed by Bishop Talbot to the charge of the Holy Apostles, St. Clair, and St. Paul's Church, Minersville, Pa.

THE Rev. J. R. BICKNELL, having been appointed assistant to the Rev. Clement Brown at the Pro-Cathedral of the Ascension, Washington, D. C., requests that all matter intended for the Secretary of the Diocese of Florida be sent to the Assistant Secretary, the Rev. H. A. Cresser, Jacksonville, Fla.

THE Rev. ALFRED BROWN of Anaconda, Mont., has resigned his rectorship to accept a call to Ogden, Utah.

THE Rev. ARTHUR L. BUMPUS of Boston, Mass., has been invited to become assistant at St. Paul's, Milwaukee, with special charge of St. Mark's chapel.

THE Rev. F. C. COWPER continues to reside in Huntingdon, Pa., as rector of St. John's, with temporary charge of Trinity, Tyrone.

THE Rev. J. M. D. DAVIDSON, rector of the Church of the Atonement, Edgewater, Ill., has resigned to become a member of the staff of the city mission board of the Diocese of Chicago.

THE address of the Rev. P. G. DAVIDSON is 831 Pine St., Omaha, Neb.

THE Rev. C. A. EATON, formerly of the Diocese of Quincy, has been placed in charge of Mantorville, Minn., and several adjacent missions.

THE Rev. J. M. FORBES has entered upon his work at the Chapel of St. Philip the Apostle, Cleveland. His address will be 677 Dennison Ave., Brooklyn, Cleveland, Ohio.

THE Rev. WM. BERNARD GILPIN, formerly assistant at the Church of the Ascension, Philadelphia, has become priest in charge of Christ Church Mission, Franklinville, Philadelphia, with care of the work at St. Ambrose' and St. Faith's Missions.

THE Rev. R. E. GRUBB is not curate of All Saints' Church, Orange, N. J., as stated in the *Living Church Annual*.

THE Rev. GEORGE B. HEWETSON has resigned Trinity parish, Iowa City, Iowa, owing to the poor health of his wife, who with their three children has been in England since last May. Mr. Hewetson will shortly leave for England.

THE Rev. E. D. IRVINE has resigned the rectorship of St. Paul's Church, Carrollton, Ill., and accepted that of Christ Church, Wellsburg, W. Va.

THE Rev. J. COURTNEY JONES of Millwood, Va., has received a call from Emmanuel Church, Old Orchard, Mo.

THE Rev. JABEZ C. KOON of Hancock, Md., has accepted the rectorship of the Church of the Good Shepherd, Houlton, Maine.

THE Rev. T. J. LACEY will spend the holidays in New Orleans, La., and during his stay there will officiate at St. Paul's Church. On Jan. 11th he will enter upon his duties as rector of the Church of the Redeemer, Brooklyn, N. Y.

THE Rev. HOBART L. MARVIN has declined a call to the rectorship of St. James' Church, Vincennes, Ind., to continue his work as priest in charge of Christ Church, Shelbyville, and Trinity Church, Greensburg, Ind. (Diocese of Indianapolis).

THE Rev. PAUL MATTHEWS of Cincinnati has declined the call to become associate rector of Gethsemane parish, Minneapolis, Minn.

THE Rev. W. E. McCORD, late of St. Paul's Pro-Cathedral, Cincinnati, O., has become assistant to the Rev. Dr. Geo. H. McGrew, at St. Paul's Church, Cleveland, Ohio.

THE Rev. R. L. MCCREADY of the Church of the Ascension, Frankfort, Ky., recently elected rector of Grace Church, Avondale, Cincinnati, O., will assume that duty Jan. 1st. Mail should be addressed, care the church.

THE address of the Rev. A. FERRY RANDALL is St. Matthew's Rectory, Newton, Kansas.

THE address of the Rev. LUCIUS WATERMAN, D.D., is changed from Claremont, N. H., to Charlestown, N. H., from Dec. 1st to June 1st.

THE address of the Rev. J. HENRY WATSON is 51 West 75th St., New York, having been incorrectly given in *The Living Church Annual*.

THE Rev. Dr. F. T. WEBB has resigned the rectorship of St. Mark's Church, Minneapolis, Minn., on account of ill health.

ORDINATIONS.

DEACONS AND PRIESTS.

MINNESOTA.—At St. Clement's Pro-Cathedral, Wednesday, Dec. 17th, the Rev. WALTER W. WELLS, presented by the Rev. Irving P. Johnson; Rev. EVERARD W. DANIEL, presented by the Rev. Theodore Sedgwick; were ordained to the priesthood; Rev. WILHELM BLOMQUIST, presented by the Rev. J. V. Afvegren, ordered Deacon; the Bishop of the Diocese ordaining. The Rev. Irving P. Johnson, rector of Gethsemane, was special preacher. He delivered a very eloquent sermon upon Apostolical Succession and supernatural religion.

NEW YORK.—On St. Thomas' Day, in crypt of Cathedral of St. John the Divine, advanced to the priesthood by Bishop Potter, the Rev. F. W. ROBERTS, curate of St. Augustine's chapel, Trinity parish.

Ordered to the diaconate, Messrs. ALFRED DUANE PELL and ERNEST W. WOOD. The preacher was the Rev. Dr. S. D. McConnell of All Souls'.

Mr. Pell comes of an old and very wealthy family of New York. He is a graduate of Columbia, and is married to a niece of the Rev. Dr. Howard Crosby, in his time a famous Presbyterian minister. Mr. Pell is Vice President and one of the founders of the Lay Helpers'

Association, and has been working for some time in Holy Nativity Mission, Bedford Park, started through the efforts of the Lay Helpers. He has been asked to continue there as deacon, but his future plans are uncertain. Mr. Wood is a former Presbyterian, and was assistant at a down-town Presbyterian church in Manhattan. For a year he has worked as a Helper in St. Stephen's, Woodlawn. He takes regular work in the Diocese of Newark.

PRIESTS.

MILWAUKEE.—On the Fourth Sunday in Advent, by the Bishop of the Diocese, the Rev. ALBERT SETH COOPER, assistant at St. Mark's, Philadelphia. The candidate was presented by the Rev. Frank A. Sanborn, who also preached the sermon.

PITTSBURGH.—The Rev. ROBERT FERDINAND KELLEMAN advanced to the Priesthood on Ember Friday, Dec. 19th, at the St. Mary Memorial, Pittsburgh, by the Bishop of the Diocese, who also preached the sermon. The candidate was presented by the Rev. L. F. Cole, Archdeacon of the Diocese, who with the Rev. Messrs. Danner, Edwards, Harvey, and the Rev. Dr. Byram, united with the Bishop in the imposition of hands. The Rev. Mr. Kelleman is missionary in charge of St. Luke's Church, Latrobe, and St. Bartholomew's Church, Scottdale.

DIED.

BIGELOW.—Entered into the rest and peace of Paradise on Dec. 9th, 1902, at her home in Nevada, Mo., after three days' illness, Mrs. EMMA J. BIGELOW, widow of the late Captain S. S. Bigelow.

Interment in Deepwood Cemetery, the Rev. Edmund A. Neville, rector of All Saints', and the Rev. C. A. Weed, rector of St. Philip's, Joplin, officiating.

"Blessed are the pure in heart, for they shall see God."

MITCHELL.—Entered into life eternal, on Sunday, Dec. 14, 1902, at her home in Charles Co., Md., CECILIA WALLACE MITCHELL, daughter of Dr. John W. and Sophia Leeds Spalding Mitchell.

"The maid is not dead, but sleepeth."

MORAN.—Entered into life eternal on the morning of Dec. 17th, 1902, at her home in West Salem, Wis., Mrs. CATHERINE MORAN.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

WANTED.

POSITIONS WANTED.

RECTOR of parish in Southern city desires charge in the North. Fluent extempore speaker, strong, energetic; with small family. Address, RECTOR, care THE LIVING CHURCH, Milwaukee.

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PERSONAL.

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PARISH AND CHURCH.

ALTAR BREADS. Prices on application. A. St. Edmund's Guild, 889 Richard St., Milwaukee.

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EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$54.00. St. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

ALTAR FLOWERS.—We will send our seed list, with samples, showing how money may be raised for the children's offering. St. ANN'S GUILD, Sharon, Wis.

MISCELLANEOUS.

WANTED—Purchaser or partner for an established private school for boys—boarding and day—at Kansas City, Mo. A fine opportunity for an experienced man with some money. Address, PARTNER, 4207 Central St., Kansas City, Mo.

NOTICE.

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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 been 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 Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

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

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

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

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

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

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

CHRISTMAS WISDOM AND CHRISTMAS GENEROSITY.

Christmas, in a majority of the Dioceses, is the time set for an offering for the old clergy and their widows and orphans. About thirty Dioceses have combined with the "General Clergy Relief Fund" to make the pensions or annuities

of about 400 now on the list *general and equal and larger*. They are so small *now, to-day*, that many devoted clergy old or sick are deprived of the ordinary comforts of life.

A Christmas offering, out of the joy which maketh glad, "by the yearly remembrance," will be both a blessing and wise. Will the *laity* and the *churches* join in this effort and gladden the hearts of the old workers by generous offerings? "This is an age of federation and combination." Diversion is waste and retards the day of fulfilment. Help hasten the day when fit provision shall be made for those who have given their lives for the welfare of their fellow-men and the honoring of the Lord Jesus.

CHURCHMEN do not mean to help all sorts of excellent and promiscuous charities and neglect their own, especially the household of faith. THE GENERAL CLERGY RELIEF FUND, Rev. Alfred J. P. McClure, Assistant Treasurer, The Church House, 12th and Walnut Sts., Philadelphia, Pa.

SPECIAL SALE OF ANGLICAN AND STANDARD THEOLOGY.

The Young Churchman Co. have placed on sale the following handsome and valuable sets of books and single volumes. They are books that have stood on library shelves, but except for such wear as thereby results, are as good as new.

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Mosheim's Ecclesiastical History, from the Birth of Christ to the Beginning of the Eighteenth Century. By the late learned John Laurence Mosheim, D.D., Chancellor of the University of Gottingen. Translated into English by Archibald Maclaine, D.D. London, 1811. 6 vols., leather, per set, \$5.00.

Bishop Beveridge on the Thirty-Nine Articles. Third Edition. One vol. Oxford: University Press, 1847. Red turkey morocco, gilt edge, gold roll, \$2.00.

Works of Jeremy Taylor, complete, with Life, etc., by Bishop Reginald Heber. 10 vols., cloth, mostly uncut, \$7.00.

Waterland's Works. 11 vols., calf. Clarendon Press, 1823. Has book plate of the learned John Jebb, Bishop of Limerick. Back of one volume missing, otherwise intact, \$5.50.

Works of Wm. Jones of Nayland. 6 vols., half calf, \$4.00.

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Fleury's Ecclesiastical History, to A. D. 456. Translated, with notes. 3 vols., cloth, \$2.50.

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I Live. By the Most Rev. James Edward Cowell, Lord Bishop of Calcutta. Price, 75 cents.

The Consecration of the State. By J. E. C. Weldon, D.D., Canon of Westminster Abbey. Price, 80 cents.

Memories of a Hundred Years. By Edward Everett Hale, author of *The Man Without a Country*. In two Volumes. Price, \$5.00 net.

CHARLES SCRIBNER'S SONS. New York.

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THOMAS BAKER. London

The Letters of St. Teresa. Translated from the Spanish. By the Rev. John Dalton. Price 3/- net.

THE WESTERN LITERARY PRESS. Cincinnati.

The Christ of the Ages. In Words of Holy Writ. By Wm. Norman Guthrie. Price, \$1.25.

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Advent List of Books recommended by the Church Library Association.

The Church at Work

CALIFORNIA.

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

Church Consecrated at Alameda—Laymen's Catholic Club in San Francisco.

DECEMBER 14th was a day long to be remembered in the annals of Christ Church, Alameda. It marked both the conclusion of the six years' rectorship of the Rev. T. J. Lacey, who goes to the Church of the Redeemer, Brooklyn, N. Y., and the consecration

of the beautiful property free from all indebtedness.

Alameda is across the bay from San Francisco, a residence place for San Francisco business men. The church was founded here some 35 years ago, through the efforts of the late Thomas A. Smith, who gave the land on which the first building stood and was for over 25 years senior warden of the parish. The church in its beginnings enjoyed the ministrations of the Rev. Wm. Danks,

now Canon of Ripon, England. He was succeeded by the late Rev. Alfred T. Perkins, who was rector for 14 years, and under whose administration the present magnificent church was built.

The present rector took charge six years ago and found the church heavily in debt. The mortgage has been canceled and three years ago a handsome parish house was built, so that the church is one of the best equipped in the West. The offering for the final liqui-

dation of the mortgage was \$600 more than needed, so that to-day the church is free from all indebtedness of every description and has in its treasury the sum of \$1,000.

The service of consecration brought together people from all about the bay, many of whom could not gain admission to the building. The sermon was delivered by the Bishop of California. At the early service a class of 26 adults received Confirmation, many of whom are representative men and women of the community.

Before the departure of Mr. Lacey, the members of the vestry presented him with a very elegant dress suit case, and a handsomely engrossed copy of appreciative resolutions, signed by every vestryman.

A "LAYMEN'S CATHOLIC CLUB" is in course of formation in San Francisco, largely through the influence of the members of the (clerical) Catholic Club in that city. The laymen were recently entertained by the clerical club, and resolved, at the conclusion of their entertainment, to form a like club. Accordingly, on the evening of Dec. 5th, organization was effected, and Prof. G. T. Lapsley of the State University, Mr. George H. Francoeur, and Mr. Emil Held, were chosen respectively as President, Vice-President, and Secretary-Treasurer. A committee on rules will report at the next meeting, to be held on the 30th inst., when other details of the organization will receive attention.

CENTRAL PENNSYLVANIA.

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

The Bishop Wins his Civil Suit.

IN THE civil suit of Irvine v. Talbot, *et al.*, the defendants, including the Bishop of the Diocese, are victorious, the case having gone to the jury on Dec. 16th with instructions from the Court to find for the defendants. A verdict was rendered accordingly.

This was a case in which conspiracy to effect the deposition of Dr. Irvine was charged against the Bishop and others. In his charge to the jury the Judge says: "There is not a scintilla of evidence in the case which shows or from which it might be

inferred there was any unlawful combination between these parties to accomplish that purpose."

CHICAGO.

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

Parish House at Sterling.

THE NEW parish house of Grace Church, Sterling (Rev. Frederick J. Bate, rector), was formally dedicated on Monday evening, Dec. 8th. Supper was served, after which a programme was given in the assembly room, presided over by the rector, consisting of music and addresses by Bishop Anderson and the former rector, the Rev. L. C. Rogers. Grace parish house is one of the handsomest of its kind in Illinois, being a fine two-story brick building with basement, and fitted up with all requisites for parish work and entertainments. Much credit is due the rector and Mr. John S. Miller for their efforts in behalf of this enterprise. The work has been accomplished through their joint endeavors, and by the assistance of the guilds and others in the congregation.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Recent Appointments.

RECENT clerical appointments include the Rev. Thomas F. Davies, late of Norwich, Conn., as rector of St. Paul's, Littleton, with charge also of Fort Logan; the Rev. Charles H. Andreas, an English priest, as rector of St. Mark's, Victor; the Rev. Henry Montesquieu Green, late of South Dakota, as rector of St. Luke's, Silver Cliff; and the Rev. J. C. Robbins on temporary appointment by license.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Window at Wilton—Missionary—Two Deaths.

IN ST. MATTHEW'S, Wilton, on the Third Sunday in Advent, a memorial window was unveiled. The dedication service was by the rector, the Rev. William E. Hooker. The

figure is that of St. Paul, with the text: "I have fought a good fight, I have finished my course, I have kept the faith." At the bottom: "To the Glory of God. In loving memory of Nathan Marvin Belden. 1826-1895. For many years' senior warden of this parish."

Mr. Belden was long devoted to the interests of the parish. A graduate of Trinity College, he served most acceptably as lay reader.

THE BISHOP has issued a Pastoral, calling attention to the subject of general Missions. This, he declares, is the Church's main duty, to do which she exists. He makes special request that in each and every parish and mission there be received at some public service an offering for this object, and in particular commends the "Apportionment Plan." The Diocese is asked to give this year \$27,300.

ST. MARK'S, Bridgewater, has recently suffered a severe loss in the death of the junior warden, Mr. Arza C. Morris. Mr. Morris was for many years treasurer of the parish. He was called upon to fill many positions of trust in his native town, where his life had been spent.

MR. GEORGE GRUMMAN, who died a little while ago at Ridgefield, left a remarkable record as the organist of St. Stephen's Church. For 52 years he served as organist, and that, as a labor of love. When a few years ago he declined longer service, he was made organist *emeritus* of the parish. Upon the occasion of his resignation, he was presented with a purse of gold, as a small recognition of his long and valued labors.

IOWA.

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

Deanery at Council Bluffs.

THE ANNUAL MEETING of the Deanery of southwestern Iowa was held at St. Paul's Church, Council Bluffs, on the 11th inst. The morning service opened with the Holy Communion, celebrated by the Bishop of the Diocese, who afterwards addressed the clergy upon matters of interest within the Diocese, chief of which was the missionary movement. This was discussed by the visiting clergy, and it was decided that at the beginning of the year special missionary services should be held in every part of the deanery, under the direction of the Bishop, beginning at Council Bluffs. Bishop Morrison's report shows his missionary work to be fraught with good results. In the evening, public addresses were given by the Rev. Dr. Cathell of Des Moines, Rev. S. M. Wilcox of Boone, Rev. T. F. Bowen of Des Moines, and Rev. W. H. Moor, a visiting priest from Omaha, Neb. The Rev. Allen Judd of Des Moines was elected Dean, and Rev. N. F. Douglas of Mapleton, Secretary.

LOS ANGELES.

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

Death of Mrs. Dowling—Quiet Day.

A HEAVY BLOW has fallen upon the Rev. Dr. George Thomas Dowling, rector of Christ Church, Los Angeles, in the death of his wife, which took place on the 6th as the result of an accident. Mrs. Dowling had been in extremely delicate health for several years, and it was on that account that Dr. Dowling moved to California a little more than three years ago. Some weeks back she went to Palm Springs, an oasis lying on the edge of the Mojave Desert, her mother, Mrs. Holcomb, being with her. On Friday, Dec. 5th, Dr. Dowling received a telegram stating that his wife had received serious injuries from an accidental fall; and he set out for Palm Springs by the earliest train, accompanied by a surgeon and a nurse. She was hurt beyond recovery, and expired very



GRACE CHURCH PARISH HOUSE, STERLING, ILL.

shortly after her husband reached her bedside.

The burial service was held in Christ Church, Los Angeles, on the morning of the 9th, the Bishop of Los Angeles, Dean Wilkins of St. Paul's Pro-Cathedral, the Rev. Wm. MacCormack of Pasadena, and the Rev. Charles W. Naumann, Dr. Dowling's assistant, taking parts of the service. The same evening the body was taken by Dr. Dowling to Montreal, for interment.

ON THURSDAY, 11th, a Quiet Day for women, under the auspices of the diocesan Woman's Auxiliary, was held in the Church of St. Athanasius, Bishop Johnson giving the addresses and conducting the services, assisted by the Rev. Ransom M. Church, in charge of St. Athanasius' mission.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Diocesan Notes.

A NEW CARPET has been purchased for the Church of the Advent, Limestone. A new bell will shortly be placed in St. Luke's Church, Caribou. A new rectory is to be erected in Ashland, and the two former places have increased their diocesan assessments. This speaks well for the aggressive life of the Church in northern Maine. A parish house is to be fitted up for St. Saviour's Church, Bar Harbor, by Mrs. John Harrison in memory of her daughter. Work has been begun on a group of buildings in the new mission at Sanford. These buildings when completed will consist of church, parish house, and rectory.

THE RECTOR of Trinity Church, Lewiston, has in press an interesting history of that church and parish since its foundation. The edition consists of 500 copies, and will be ready by Christmas.

MASSACHUSETTS.

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

Death of Rev. W. M. Willian.

THE REV. WILLIAM MORTIMER WILLIAN of Roxbury, died Dec. 2nd at Lowell, Mass. He was born in Clitheroe, England, and was graduated from Brown University, Providence, R. I., and from the General Theological Seminary. He was ordained deacon in 1849, and went as curate to Dr. Edson of St. Anne's Church, Lowell. The following year he became rector of St. James' Church, Amesbury, Mass., where he was ordained priest by the Rt. Rev. Manton Eastburn in 1850. From there he was called to be rector of St. John's Church, Bangor, Me., and after some years, he was rector of Trinity Church, Lewiston, Me. In 1870 he was rector of St. Michael's Church, Brooklyn, N. Y., which he held for five years. After a long residence in England, on his return to America he was rector of the Church of the Atonement, South Brooklyn. He had been without clerical work for some considerable time prior to his death. The burial was in Pawtucket, R. I., by the side of his mother and father.

MINNESOTA.

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

Memorial Roodscreen.

THE ROODSCREEN in memory of Bishop Gilbert recently placed in Christ Church, St. Paul, is an exquisite piece of workmanship. The material used is black walnut with brass finishings. The work gives the chancel a decidedly Churchly appearance.

NEWARK.

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

Call for Special Convention.

A SPECIAL CONVENTION of the Diocese will be held in Christ Church, East Orange, on Tuesday, Jan. 20th, 1903, at 10:30 A. M.,

for the purpose of electing a Bishop Coadjutor, and for the transaction of the necessary business that may be connected therewith. The official call has been issued by the Bishop.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Trenton Items—Rector Instituted at Plainfield.

THE CLERGY of Trenton and vicinity meet once a month for social intercourse and to discuss practical matters in the every-day life and experience of the parish priest. At the last meeting in the rectory of Christ Church, the Rev. Milton A. Craft, rector of Grace Church, read a very practical paper, discussing the question as to how far dislike of the Church kept the common people away from her ministrations. There was much to excite thought and interest in the handling of so delicate a subject. The Rev. J. McAlpin Harding, the oldest priest, by residence, in the city, has been re-elected President of the Association, and hereafter the meetings will be held in the "Bishop's Room" at the Associate Mission House.

MUCH INTEREST has been manifested in a series of evening sermons in Trinity Church, Trenton, by the rector, the Rev. Hamilton Schuyler, on What Churchmen May Learn from the Different Denominations. These sermons were on Presbyterianism, Methodism, the Baptists, the Quakers, and the Roman Catholics. Mr. Schuyler fully granted all that was good in each, and then, in a final sermon, showed how the Church might supply all their needs and embrace them in her fold. There have been reports that the sermons will be published, with annotations and references.

ON THE Third Sunday in Advent, Dec. 14th, the Rev. Edward Vicars Stevenson was instituted rector of Grace Church, Plainfield. The Bishop of New Jersey acted as institutor and made a brief address, and among the other clergy present and taking part in the

NEW YORK.

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

St. Augustine's Anniversaries—G. T. S.

ST. AUGUSTINE'S CHAPEL, Trinity parish, New York, recently enjoyed the blessing of celebrating a double anniversary. St. Andrew's day, 1902, marked the completion of a quarter of a century since the consecration of this church, and Dec. 9th, 1902, marked the completion of thirty years' faithful pastorate of the vicar, the Rev. Dr. A. C. Kimber.

Advent Sunday and the Feast of St. Andrew coming together this year, the celebration of these events was commenced on Thanksgiving Day. There were two celebrations of the Holy Communion, at 6:30 and 10:30 in the morning, evening prayer and Baptism at 4:30, and at 8 in the evening a service of praise and thanksgiving. The chancel and altar were beautifully decorated with flowers, and banners represented the various organizations. At the conclusion of the evening praise service, a reception was given by the clergy in St. Augustine's Hall. This gave the congregation the desired opportunity for presenting to Dr. Kimber their gift commemorative of his long and esteemed pastorate—a \$1,000 gold certificate, together with the following address, which was engraved on vellum and encased in a morocco cover, in book form:

"To the
REVEREND ARTHUR CLIFFORD KIMBER, S.T.D.,
"Vicar of St. Augustine's Chapel,
"Trinity Parish, New York.

"REVEREND SIR:—On this day, commemorative of the Consecration of the Chapel of Saint Augustine, your Congregation have joined with hearts full of thankfulness, in praise to Almighty God for the countless mercies shown to His people who in this House have called upon His Name.

"To the majority of the members this edifice is the only 'Chapel of Saint Augustine' within their recollection; but there are present here this evening many who remember that the history of Saint Augustine's and of your esteemed Pastorate, does not begin



GRACE CHURCH, PLAINFIELD, N. J.

service were the Rev. E. M. Rodman, rector emeritus of the parish, the Rev. W. H. Neilson, the Rev. Wm. B. Morrow, the Rev. W. N. Harris, and the Rev. J. P. Taylor. The sermon was preached by the Rev. J. P. Peters, D.D., of St. Michael's Church, New York.

The new rector of Grace Church comes from St. Michael's parish, New York, where he has been senior curate. He is a graduate of Toronto University, was ordained deacon in 1892 and priest in 1893, by the Bishop of Toronto, and since then has served as curate at St. Stephen's, Toronto, and St. John's, Petersborough, as well as in New York. He is the eighth rector of Grace Church, succeeding the Rev. E. M. Rodman, recently made rector emeritus.

twenty-five years ago, but goes back to a period more remote.

"They remember the early days of the Chapel's existence, when in the loft of a building at number 262 Bowery, after the fashion of the first Disciples who worshipped in an 'upper room,' they, and others who have since gone to their reward, 'continued stedfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in prayers.'

"They remember how upon your coming among them on the ninth day of December, 1872, now within a few days of a completed thirty years, there were but fourteen persons to partake of the Sacrament of the Altar.

"They remember the satisfaction with which they witnessed under the Blessing of God and of your ministrations, that gradual

but steady growth in numbers, which after a few years justified the Corporation of Trinity Parish in erecting upon this site this noble Chapel and this beautiful building, an undertaking which was justly described at the time as 'the Pioneer' in this particular neighborhood of a new movement in Church work and Christian philanthropy.

"They remember, in common with those who joined them in this consecrated building, the many active enterprises here undertaken for the Glory of God, the advancement of His Kingdom, and the Spiritual and temporal welfare of themselves and others.

"These all remember that the works undertaken were neither insignificant nor their benefits confined to a few; that tens of thousands have received here the only Spiritual instruction they ever received, and which but for Saint Augustine's they might never have received at all; that during your pastorate 10,294 have been made here the Children of God by Baptism, and that 2,280 have ratified and Confirmed their baptismal vows.

"Some of them remember with feelings of regret, that the tide of progress which affects all great cities, caused them to remove out of her territorial influence, but the influence of Saint Augustine's followed them whithersoever they went, and those who were able to come are here to-night to bear witness that they have 'not forgotten.'

These recollections are brought to mind by the events of this day, and with these recollections is brought to the minds of those present the ready sympathy and tenderness you have always manifested to those in sorrow or adversity, and the unswerving integrity with which you have borne yourself toward the congregation committed to your charge.

"That you may long be spared to minister to your people, and to enjoy the Blessing promised to him that hath clean hands and a pure heart, and that hath not lifted up his soul unto vanity, is the earnest prayer of all who are here to-night.

"Your present congregation and those, who though no longer active members of it, still retain their affection for Saint Augustine's and her associations, taking advantage of this occasion, have united to present you with a purse of money which they beg you to accept, not as representing the value of their esteem, but as a token of the sincerity of their admiration, loyalty, and Love.

"This address is affectionately presented by

"The Present and Past Members of the Congregation.

"Thanksgiving Day, A. D. 1902."

On Friday evening, in St. Augustine's Hall, the Sunday School had their part of the commemoration, during which they presented Dr. Kimber with a beautiful silver loving cup, the inscription on which reads:

"TO THE.

REVEREND ARTHUR CLIFFORD KIMBER, S.T.D.,
Vicar of St. Augustine's Chapel,
Trinity Parish, New York.

With the love of his Sunday School scholars,
St. Andrew's Day, Nov. 30th, A. D. 1902,
The 25th Anniversary of the Consecration
of the Chapel.

And the 30th Anniversary of his appointment
as Vicar."

On Advent Sunday (St. Andrew's Day) services were Holy Communion, 7:30, Matins at 9:30, and high celebration at 10:30 A. M. In the regretted absence of the rector, the Rev. Dr. Dix, which was caused by illness, the vicar was celebrant.

At the evening service Dr. Kimber made an historical address, based upon the 19th and 20th verses of the 28th chapter of St. Matthew, and traced in detail the great work that has been carried on since the chapel's early days.

The Altar Guild (which is composed of eight women communicants) presented to the church a complete set of altar linen, "fair white linen," handsomely and appropriately embroidered. Dr. Kimber thanked the guild for this beautiful present at the morning service on the 7th inst.

On Sunday, Dec. 7th, at the conclusion of the evening service, an admission service of

the Daughters of the King was held, at which another member was added to St. Augustine's chapter of this order. The service was held at that particular time on request, the Daughters desiring to take this occasion for commemorating *solely* this 30th anniversary of their chaplain's pastorate. The Rev. E. L. Toy of Babylon, L. I., being the first curate under Dr. Kimber's administration, as well as a friend of many years' standing, presented him, on behalf of St. Augustine's chapter, with a gold cross, engraved perpendicularly on the reverse side with his name in full, and, "From St. A., D. of K." On each arm respectively are the dates "A. D. 1872---A. D. 1892." And across the face, the motto of the order: "*Magnanimiter Crucem Sustine.*" Mr. Toy, in his presentation address, said that he would not attempt to imitate or add to what had already been said at the Quarter Century celebration, that this was simply to mark the 30th year of Dr. Kimber's pastorate, certain events of which he briefly alluded to. He referred to the significance of this service (which is one compiled by the vicar) at this time, and dwelt upon the appropriateness of the gift selected, tracing the process of procuring and refining gold from particles and nuggets into one solid mass, and as in this case, its final appearance in the pure symbol of our faith—and a united offering of love to their pastor.

Dr. Kimber, in reply, expressed his pleasure and great surprise. He gave several reminiscences of the years past, and spoke kindly of the chapter's work during the last eleven years, concluding with the hope that the cross in its true symbolism might ever be before his eyes, shining through the gloom and pointing to the sky. J. M.

AS IT HAS BEEN found impracticable to hold a meeting of the trustees of the General Theological Seminary before Easter, the time for making nominations for Dean and Professor of Ecclesiastical History is extended to January 15th, 1903.

OHIO.

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

Cleveland Notes.

THE BISHOP OF OHIO has been appointed Chaplain of the Ohio Society of New York City. He was there last week in the discharge of his duties in that capacity. This is one of the most flourishing societies of its kind in the metropolis, and the Bishop has always taken great interest in its prosperity.

A VERY INTERESTING service has been held at the Church of the Redeemer, Superior St., Cleveland. The congregation has just furnished a handsome cross and vases for the altar, as a memorial to the late Mr. W. L. Atkinson, who was devoted to the interests of this promising work. At the service of Blessing, Bishop Leonard said he knew of very few cases in which the people spontaneously placed a memorial to a layman—they were generally the offering of relatives. It was therefore an unusual testimony to the worth of a much loved man. The Rev. Arthur Dumper, curate of Trinity Cathedral for the last two years, will have charge of this work for the present, continuing also his connection with Trinity. Mr. Dumper is a graduate of Kenyon College, and of Bexley Hall, Gambier. He has spent several years as a tutor in Europe, and is in every way well equipped for this important field. The All Saints' choir lately gave a special service at the Redeemer.

THE REV. DR. LLOYD of St. Mark's parish conducts a mission at St. Andrew's, Cleveland, from Dec. 15 to 21. The rector is the Rev. Edward S. Doan, and his labors there are eminently successful.

THE CLERGY and ministers of Cleveland, in conjunction with the Sunday Union, have conducted a successful crusade against the Sunday dance hall evil. Men chosen by the different religious bodies, were invited to address the Council, and their representations were instrumental in securing the passage of a city ordinance, closing these places to minors, unguarded, and also from Saturday night until Monday morning.

A HOUSE-TO-HOUSE visitation of Cleveland has been made with the view of ascertaining the religious affiliations of the people. The results have been systematized and tabulated by the rector of All Saints' parish, and a summary of the same will be furnished in these columns, shortly. They are of great interest, and supply much useful and valuable information.

ALL THE Cleveland parishes are uniting in a great missionary conference to be held on the 11th and 12th of January. A committee of five have been working on the undertaking for several weeks. A system of exchanges will be arranged for the Sunday morning, there will be a mass meeting of the schools and choirs in the Opera House in the afternoon, a union service at St. Paul's at night, and meetings for the clergy, the Woman's Auxiliary, and the Church Club on the Monday. The visiting speakers promised, so far, are Bishop Hare, Dr. H. L. Duhring, and Mr. J. W. Wood. It is hoped the effort may result in a great increase in missionary ardor.

THE WORK of the Brotherhood of St. Andrew has lately received a new impetus in this city and Diocese. The Rev. Frank Du Moulin of St. Peter's, Chicago, addressed a meeting of all the local chapters, at St. Mark's, and President English and Secretary Carleton spoke at a series of meetings and services on the 13th and 14th. They were entertained by the Trinity chapter. Weather inauspicious, but attendance good, and most inspiring gatherings. We strongly urge local assemblies to secure the presence of Messrs. English and Carleton.

THINK HARD.

IT PAYS TO THINK ABOUT FOOD.

The unthinking life some people lead often causes trouble and sickness, as illustrated in the experience of a lady who resides in Fond du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum Food Coffee, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum, for I feel that I owe my good health entirely to their use. I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it cannot be distinguished from the highest grade of coffee." Name given by Postum Co., Battle Creek, Mich.

OREGON.

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

Portland Items.

ON THE EVENING of St. Andrew's day, a special service was held in St. Mark's Church, Portland, under the auspices of the Brotherhood of St. Andrew. The Rev. E. T. Simpson, a member of St. Mark's chapter, who was a delegate to the recent convention of the Brotherhood in Boston, was the speaker, taking for his subject, "Notes from the Convention."

THE HON. GEO. H. WILLIAMS, Mayor of the city of Portland, delivered an address at the Bishop Scott Academy on "Abraham Lincoln," a few nights ago. This is the first of a series of addresses to be made to the students by prominent men. Judge Williams, who was a member of the United States Senate during President Lincoln's term of office, spoke largely from a personal knowledge of the martyred President, and had the closest attention of the students throughout a thirty minutes' address, which was a very instructive one and full of points for the boys.

AN ORGAN RECITAL, under the direction of Prof. Gustavus Eseman, was held in St. David's new church building, corner East Twelfth and Belmont Sts., Portland, on Monday evening, Dec. 8th. The programme was an excellent one and well rendered. The proceeds are to be used for procuring pews.

The building is not yet completed, considerable work being necessary upon the interior before it will be ready for use. The rector, the Rev. Geo. B. Van Waters, D.D., announced that it is expected that the opening service will be held the first Sunday in January.

TRINITY CHURCH building, which for more than 30 years past has occupied the ground at the corner of Sixth and Oak Sts., Portland, and which was so seriously damaged by fire during the month of March, has been torn down and removed. The ground on which the building stood has recently been sold, though the parish still retains possession of the adjoining quarter block. At a meeting of the vestry, held on the evening of Dec. 9th, it was decided to build, at an early date, on the Washington Street property, for which purpose a sum of \$20,000 has already been subscribed.

SOUTH DAKOTA.

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

Accident to the Bishop.

BISHOP HARE was painfully injured in a runaway accident which occurred in the open country west of Aberdeen on the 19th inst., and was brought to that city for attention. No bones were broken, but internal injuries were at first feared. A special telegram to THE LIVING CHURCH on the 20th states his condition as much more favorable, with no complications.

Later and fuller reports of the accident state that on the Saturday preceding, Bishop Hare left Aberdeen to visit St. Elizabeth's mission and school on the Standing Rock Reservation. After conducting service there, the Bishop and the Rev. Mr. Deloria, an Indian clergyman, had left St. Elizabeth's mission for a chapel in the Blackfeet camp, some twenty miles distant. A light snow had fallen and the road was somewhat slippery. When about eighteen miles out, at a point where the road ran alongside a steep declivity, one of the horses swerved and threw the wagon out of the track and down the hill. It quickly overturned and flung the Bishop over Mr. Deloria some ten feet down the sidehill. His heavy fur overcoat deadened the fall and the Bishop escaped with no further injury than a severe shock and the straining and breaking of some of the ligaments of the diaphragm. Mr. Deloria had

presence of mind enough to keep hold of the lines, and the horses did not run away. The Bishop and Mr. Deloria were able to get back to St. Elizabeth's school. No doctor was accessible, but the Bishop received every care from the mission people that intelligence and love could suggest, and after three days was driven to the nearest railroad station and came to Aberdeen. He was weak from long-continued pain; but, after a preliminary examination by Dr. McCauley at the Ward hotel, he was taken to the home of the Rev. M. F. Montgomery, where the doctor was able to relieve much of his pain and to put him on the road to recovery.

WASHINGTON.

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

Sunday School Institute—Anniversary at the Epiphany—Advent Services—G. F. S.

ON TUESDAY EVENING, Dec. 9th, the monthly meeting of the diocesan Sunday School Institute was held in the Epiphany parish hall. The Rev. Charles E. Buck presided, and conducted the opening service. There was the usual full attendance of Sunday School workers, testifying to the continued interest in the Institute. The first address was by the Rev. G. C. Bratenahl, on "Missionary Teaching in the Sunday School," and was followed by a short discussion, in which the Rev. Dr. Devries and others participated. Mrs. Wilbur F. Crafts, honorary president of the International Union of Sunday School Teachers, then spoke, her subject being "A Psychological Basis for Religious Training." In the course of her very interesting talk she compared the development of a child's brain to that of a banana bud; and showed, on the blackboard, ingenious illustrations of each. The Question Box was opened, and answers given by the Archdeacon of Washington, the Rev. Dr. Williams, and the meeting adjourned after an evening of remarkable interest and enjoyment.

SERVICES have just been held in commemoration of the sixtieth anniversary of the founding of the Epiphany parish, Washington. At the first service, on Sunday afternoon, the 13th, many of the city clergy were present, and the sermon was by the Bishop of Washington, who referred to the momentous events which had taken place in

the nation and in the Capital city since this parish was founded, sixty years ago; and spoke of the position of influence to which it has attained, and of its work in other parts of the city besides that maintained in the parish church. The reception to the congregation by the Men's Club of the parish, on Saturday evening, was a very enjoyable occasion. An address of welcome was given by the first President of the club, Dr. N. F. A. King; and in the course of the



REV. R. H. MCKIM, D.D.

evening, short speeches were made by the rector and the assistant, and by the Rev. J. T. Cole of Ogontz, Pa., formerly assistant minister of the parish. A programme of music, very beautifully rendered, added to the pleasure of the evening.

The Rev. Dr. McKim's sermon on Sunday morning reviewed the history of the parish, and of the past fourteen years, during which he has been rector, the day being also the anniversary of that event. He spoke of its small beginnings, sixty years ago, and of the earnest work of consecrated men and women to whom its growth and success had been owing. He referred to the many eminent men who, from time to time, had been communicants of the parish, and also dwelt upon the fact that this church had always welcomed all classes to its services.

The consecration of Epiphany Mission Chapel in southwest Washington occurred on Tuesday, Dec. 16th; and on Sunday, Dec.

THE PRUDENTIAL
HAS THE
STRENGTH OF
GIBRALTAR

Wise Men from the East

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21st, there was a sermon by the Bishop of Maryland, formerly rector of the parish.

SPECIAL Advent services are held at the Pro-Cathedral of the Ascension on Wednesday evenings, with an address by the Rev. Clement Brown—the priest-in-charge. Daily Morning and Evening Prayer are features instituted under the present arrangements.

A VERY interesting lecture on The Madonna in Art was recently given for the Girls' Friendly Society, by Mrs. H. C. Bolton, the diocesan President. The lecture was illustrated by a number of stereopticon slides of famous paintings, and as Mrs. Bolton has made a special study of the subject for some years, it was full of instruction as well as enjoyment to the large audience, which included many associates and others interested in the G. F. S.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Springfield Archdeaconry.

THE ARCHDEACONRY of Springfield held its Advent session in Christ Church, Springfield, on Thursday, Dec. 11. The report of the work of diocesan Missions was most encouraging. No doubt the situation at the beginning of the new life of the Diocese was most startling to all the parishes. There were many parishes which had been receiving aid from the eastern end of the old Diocese, and at the time of the division the whole weight of the support of these missions was thrust upon the parishes of this new Diocese, which were hardly able to bear it. To do the work it was necessary to make a five per cent assessment upon all parishes for the support of diocesan missions. This has been a hard burden for this new Diocese, but the Treasurer's report shows beyond a doubt that the parishes are making brave efforts to meet the demand and undoubtedly will do so.

Also, it would seem as though we were to see the passing of the Archdeaconry system in this Diocese, and the substitution of some arrangement which will throw the oversight of the missions upon the Bishop. The system no doubt was devised to assist an over-worked Bishop, but there seems at present no demand for such a system.

THERE is on foot a movement to organize a laymen's Church Club in the Diocese. Many feel that there should be some method of bringing laymen and priests together for mutual acquaintance and instruction.

WESTERN MICHIGAN.

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

Parish Papers—Gifts at Traverse City—South Haven.

PARISH PAPERS have recently been started by the rectors of St. Mark's, Grand Rapids, St. Luke's, Kalamazoo, and St. Mark's, Coldwater. In the *Grace Church Bulletin*, the rector, the Rev. R. H. F. Gairdner, highly commends the Sunday School for the very liberal response to a request for an offering of provisions for the Children's Home in Grand Rapids. He also commends to his people the liberal gift of a neighboring congregation where the offering for missions during the year average over \$30 per member.

GRACE CHURCH, Traverse City, has been presented with some beautiful furnishings for the altar, including a handsome brass book-rest: "In memoriam, Anna Beaumont Snyder," given by her children in Newark, N. J.; from Chicago came two exquisite brass altar vases from Mr. and Mrs. R. F. Clinch, "In memoriam—Margaret S. Lay." Miss Lay is affectionately remembered by many in Traverse City from her yearly visits with her father, Mr. A. Tracy Lay, and also for the many kindly donations given the church in time of need.

MANY IMPROVEMENTS have been made at Akeley Hall, Grand Haven. The Rev. E. F. Davis has entered upon his duties as chaplain of the school and instructor in Latin and English Literature. Daily morning and evening services are now held in the chapel.

THE CONGREGATION of Epiphany mission, South Haven, has voted the missionary, the Rev. W. P. Law, a three weeks' vacation, to be taken after the holidays. As there has been no interruption in the services during the summer, but rather increased labor, the Rev. Mr. Law has taken no vacation in four years. He expects to visit in Iowa. The children of the Sunday School at South Haven are saving money to purchase a window for the new church.

WESTERN NEW YORK.

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

Choir Festival at Buffalo.

THE EIGHTH annual festival of the vested mixed choirs of the city was held in Grace Church, Buffalo (Rev. John Ward, rector), Wednesday evening, Nov. 26. The choirs of Grace, St. Mark's, All Saints', St. Stephen's, St. Jude's, St. Philip's, and St. Bartholomew's, 163 voices, participated. Bishop Walker and the rectors of the above parishes were present. Choral evensong, Tallis Festal was sung by the Rev. E. H. Knapp, rector of St. Stephen's Church. The *Magnificat* was Bennett, and the *Nunc Dimittis* by the same composer. The Bishop preached the annual sermon, after which Hymn 196 was sung to "America." As an offertory anthem, Sir Geo. Martin's setting of "Hail Gladdening Light," was beautifully rendered.

A marked improvement in the work of the choirs was observed this year over what has already been attained in this direction, and it is hoped next year that instead of an evening service, there will be an all-day festival with a grand Communion service, in the morning. As director of this year's festival, very great credit is due to Mr. E. C. Corston and to Miss S. Alice Sumner as organist.

CANADA.

Death of Rev. Dr. Caswell—News of the Dioceses.

Diocese of Toronto.

THE DEATH of the Rev. Dr. Caswell, sometime rector of Christ Church, Meaford, took place at Toronto, Dec. 17th. Dr. Caswell was well known as the author of a series of charts for teaching the Church Catechism. —THE organizing secretary of the new Missionary Society, the Rev. L. N. Tucker, spent the first week of December in Toronto, opening the missionary campaign in that city. He held a meeting in St. James' schoolroom on the 1st, at which Bishop Sweatman presided, and a conference with the clergy of the city on the 3d, where also the Bishop was in the chair.

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Diocese of Montreal.

BISHOP HAMILTON of Ottawa officiated at a Confirmation service in the Church of St. John the Evangelist, Montreal, Dec. 14th. The Bishop's vestments were very beautiful and he wore his mitre of cloth of gold embroidered and set with jewels. He did not carry his pastoral staff as he was acting in the Diocese of another Bishop. The church was brightly lighted and the scene was full of color. The choir boys and men were in purple cassocks and white surplices and the women candidates for Confirmation, who sat in the front of the nave, were in white. Bishop Hamilton gave his address from the chancel steps. The Rev. Edmund Wood, rector, presented the candidates.

Diocese of Calgary.

THE NEW CHURCH at Olds has been opened and dedicated by Bishop Pinkham. It is a fine building and has received a number of handsome gifts from eastern Canada. The Ottawa W. A. have promised a set of Communion vessels.

Diocese of Ontario.

THE DIOCESE having been asked for \$4,000 for the General Mission fund, suggestions were made at the last meeting of the Executive Committee of the Diocese, as to the best means of raising the sum needed. As there are nearly 9,000 communicants in the Diocese it was thought that if each was asked to give at least 50 cents, the sum could be obtained.

A LARGE number of clergy of the district were present on the occasion of the induction by Bishop Mills, of the new rector of St. Thomas' Church, Belleville, the Rev. G. R. Beamish. The ceremony of induction followed the processional hymn, after which there was evensong in the usual way. "O God, our help in ages past," was sung as a recessional.

Diocese of Huron.

AN ADDRESS on "Praise," given by Rural Dean Ridley of Galt, Nov. 21st, before the meeting of the newly-formed Young People's Association branch, in connection with St. James' Church, Paris, was very highly spoken of. The association, begun with the approval of the diocesan Synod, seems to be taking root in Huron, and several branches have been lately formed.

Diocese of Calgary.

IT IS EXPECTED that a Cathedral, which will take two years to build, will be begun at Calgary in the spring, by the congregation of the Church of the Redeemer.

Diocese of Quebec.

THE St. Francis District Association met in St. Peter's Hall, Sherbrooke, for the business session, Dec. 9th and 10th. Bishop Dunn was present and took part in the proceedings, as also in the early Communion for the Association in St. Peter's Church in the morning. The Bishop also presided at the meeting of the building committee of the Hamilton Memorial, at Bishop's College, Lennoxville, on the 9th.—A BEAUTIFUL altar cross has been given by the Very Rev. Dean Williams, of Quebec, in memory of his father and mother, the former having been the revered Bishop of Quebec for many years. The cross was presented to Holy Trinity Cathedral, Quebec, and was dedicated by Bishop Dunn in a special service on the eve of All Saints' Day. It is a beautiful piece of workmanship, resembling in some respects the altar cross in St. Paul's Cathedral, London, England.

Diocese of Niagara.

A NUMBER of the clergy were present at the induction of the new rector of St. Paul's Church, Caledonia, Nov. 19th. A new lectern as a memorial to the late Canon Mellish, sometime rector of the parish, is to be procured. It is an offering from the Sunday School.

Music.

Editor, G. EDWARD STUBBS,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address communications—"MUSIC EDITOR" of THE LIVING CHURCH, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

THE RECENT DEATH of Dr. Henry Stephen Cutler, at Swampscott, Mass., marks the passing away of one who during the active part of his life was the strongest champion of English Cathedral music this country knew. It is the way of the world to forget pioneers, and to accept the benefits of their work as a matter of course. We reap where other men have sowed, occupy our minds with the present, and let the past rest in oblivion. Although forgotten by the rank and file of clergymen, organists, and choir-masters, we may justly claim for Dr. Cutler the position of musical reformer of the very first order. The deep respect he always felt for his learned and distinguished predecessor, Dr. Edward Hodges, was alone sufficient to stamp the musical character of the man. The dislike for everything approaching triviality in music was strikingly predominant in both. They stood unwaveringly for tradition, and the rule and order of Cathedral practice.

What this meant at a time when Church music was at a hopelessly low ebb in this country, no one can now appreciate. To elevate ecclesiastical music and to place it upon its proper plane, is even now a matter of grave difficulty; fifty years ago the difficulty was an hundred-fold greater, and the trials and disappointments of the musical purists of those days are beyond estimate.

Dr. Henry Stephen Cutler received his musical education at Frankfurt, Germany, where he studied the piano, organ, harmony, counterpoint, and orchestration. Unlike most Americans of German training, he cultivated a fondness for the English Cathedral School of music, which afterward developed into a fascination that possessed him completely. Upon his return to this country he turned his attention to the cultivation of boys' voices, and to the advancement of the choral service—an occupation which at that time was viewed with undisguised amazement and distrust by musicians. An appointment as organist and choir-master of the Church of the Advent, Boston, followed, and in that

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He came upon the scene at the very time when a man of his energy and ability was most needed, and that he filled the position of organist and choirmaster of Trinity Church as it could not then be filled by anyone else, no one has ever questioned.

Dr. Cutler accomplished so much, and covered such a wide field of progress in his



THE LATE DR. CUTLER.

choral work, it is difficult to specialize his achievements.

Under circumstances which would now be considered adverse in the extreme, he held himself resolute and sanguine where another might easily have failed through discouragement. Pursuing a persistently aggressive policy, he never ceased his efforts to advance the music of Trinity to the highest possible level. As an organ player he was scholarly and dignified rather than showy and brilliant. His solo boys were both famous and numerous, and he did more to lead Churchmen to the proper appreciation of the masterpieces of Handel, Bach, and Mendelssohn than any other choirmaster of his time.

Some of the obituary notices which have appeared since his death have erroneously stated that his choir at Trinity was the first surpliced choir introduced in this country. This is incorrect. Dr. Cutler was well known as a successful trainer of surpliced male choirs before he was called to Trinity.

The choir he found there when he took charge was a mixed one, consisting of men, women, and boys. They sang in the east gallery. Dr. Cutler acted at first as substitute for Dr. Hodges, who returned to England in 1858 on a leave of absence, to recover his health. In 1859 it became evident that he would be unable to resume his duties, and Dr. Cutler was appointed as his successor. The difficulties that beset him in establishing a full Cathedral service rendered by a properly robed choir of men and boys in the chancel, can be readily seen by the various stages of development through which his choir passed.

He did not succeed at first in getting rid of his female singers. Boys were considered incompetent to sing anything but chorus parts, and as long as that opinion prevailed, his gallery choir contained women, as well as boys and men. Among his earlier solo boys were two talented lads who afterward became famous musicians. When these ju-

veniles were far enough advanced to sing solos, Dr. Cutler immediately dismissed his female choristers.

That was step number one. Step number two was not long in coming.

It had been the custom at Trinity Church to reserve certain seats near the chancel, between the congregation and the clergy, for the scholars of the Sunday School. Dr. Cutler suddenly found that the gallery was too crowded, and that it was a very inconvenient place for the choir. He gained permission from the vestry to use some of the seats near the chancel. Once out of the gallery, he took good care the choir never got back again.

The seats near the chancel were now found to be unsuitable for various reasons. The choir were in the way, and when the vestry was persuaded to move the singers a little further along, into the chancel, our distinguished pioneer scored point number three.

A member of the congregation was now induced to present a complete set of robes for the choristers. But the vestry evidently thought that things had been kept moving at such a pace it would be well to call a halt. Step number four was blockaded, and the robes went to the camphor chest before they reached the chancel.

Dr. Cutler was balked, but not defeated. When the vestry hesitated to respect ecclesiastical tradition, he persuaded them to honor a royal prince.

King Edward of England, then Prince of Wales, visited this country in the fall of 1860. It was known in advance that he would be in New York City from the 11th to the 15th of October. The 14th fell upon a Sunday, and when His Royal Highness was asked to attend service at Trinity Church, he accepted the invitation. Dr. Cutler seized his opportunity. He maintained that it would be unseemly to parade a lot of unrobed choristers before the heir-apparent of Great Britain, and that they should wear the choir vestments the Prince had been accustomed to in the mother Church of England. The argument was invincible, and the fourth and last step was realized. When we think of the misguided energy of our modern female vested choir revolutionists, the example of this Churchly protagonist shines with added lustre.


Dr. Cutler was a prolific composer. His anthems and services were unfortunately published in a very expensive form, and they failed to gain wide circulation chiefly for that reason. On the other hand, his tune to hymn 507, "The Son of God goes forth to war," is so universally used it will probably never be displaced by any other.

As a man of brilliant parts, highly educated, of a deeply religious nature, of singular musical ability, and wholly devoted to the cause of Church music, he will be mourned by all who knew him thoroughly; and more especially by his numerous pupils, one of whom the writer is sincerely proud to acknowledge himself.

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