

# The Living Church

VOL. XXVI.

MILWAUKEE AND CHICAGO, FEBRUARY 8, 1902.

No. 15.

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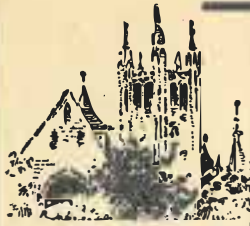
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# The Living Church

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## Editorials and Comments.

### The Living Church

With which are united the 'The American Churchman,'  
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### THE EVENING COMMUNION ON MAUNDY THURSDAY

THE season is at hand when the clergy are in the habit of planning their Lenten services, including those of Holy Week. A tendency has appeared in some quarters to adopt the practice of Evening Communion on Maundy Thursday. This practice has ancient precedent, if we regard solely the hour of the day which is chosen for celebrating, but violates one of the deepest instincts of early Christians, when we consider the conditions which inevitably attend such Communion in modern times. Under the circumstances we trust that a few remarks on the practice will not be taken amiss by the clergy.

The motive which accounts for such a practice is obvious enough, although quite insufficient, in our judgment, and somewhat sentimental. It is natural that some should be moved to reproduce on Maundy Thursday, so far as practicable, the circumstances of the Last Supper, by celebrating the Holy Eucharist at the hour of its institution. If this could be done in a reverent manner, and without violating the conditions which eighteen centuries of experience have shown to be necessary for a worthy reception of the Holy Communion, no objection would be called for. But this cannot be done, and objections to the

practice exist which outweigh to a degree everything which can be urged in its favor.

We have acknowledged that the ancients practised evening Communion on this day, and, we add, on certain other days as well. But such Communion were fasting Communion. We learn indeed of one purely local and short-lived exception. In the province of Africa the same sentimental motive which actuates their modern imitators, led the faithful to receive their Maundy Thursday Communion after a temperate supper. Experience seems to have shown the disadvantage of the practice, for it was not adopted elsewhere, and soon disappeared altogether.

It has been urged that in New Testament days the Eucharist was habitually celebrated after the *Agape*—a love feast which preserved the memory of the Last Supper of our Lord with His Apostles. Without entering into the rather difficult question of fact as to the extent of this practice, there can be no reasonable doubt as to its prevalence in Corinth until unedifying consequences led to its abolition by St. Paul. It was found not only that such feasts led to social difficulties, as between the rich and the poor, but that the physical condition in which the rich partook of the Communion was utterly destructive of that spiritual preparation which is essential to worthy reception. The *Agape* was accordingly dissociated altogether from the Sacrament and, according to world-wide tradition, as explained by St. Augustine in his famous letter to Januarius, the hour of Communion was removed to the morning. St. Augustine declares of St. Paul's action that "it pleased the Holy Spirit, for the honor of so great a Sacrament, that the Body of the Lord should enter the mouths of Christians before any other food." This custom, he adds, had been preserved subsequently "throughout the whole world."

To put the matter in other words, the Holy Spirit demonstrated to the Church by means of the abuses at Corinth that it was necessary, for reverent and worthy reception of the Sacrament, that the rule of fasting Communion should be followed. As a result, this rule was at once adopted everywhere. To receive the Communion fasting was generally regarded as a duty admitting of no exception except extreme necessity. This duty was indeed technically based upon ecclesiastical precept. But the ancients considered the precept to be not only Apostolic but expressive of the permanent mind of the Holy Spirit. Accordingly the rule was scrupulously observed during the sub-Apostolic and Antè-Nicene period—no canon being necessary to enforce it until the close of the fourth century, when the large influx of a half converted and luxurious pagan society made the Church's discipline seem irksome. So strong, however, was the belief in the obligation of fasting Communion, that the rising laxity was met at once by stringent canons, and the rule was carefully enforced throughout the Middle Ages, and continues to be enforced both in the East and in the papal obedience. Even in the Anglican Communion, the practice of fasting Communion survived the Reformation epoch, and only gave way during the low ebb of sacramental life which was caused by the latitudinarian and deistic movement of the eighteenth century.

It is a serious error to suppose that fasting Communion is due to Manichean ideas—as if the gross matter contained in



food were intrinsically evil and in itself a cause of desecration to the Body and Blood of Christ. On such a basis it would be as improper to eat after communicating as before; and it would be necessary to defer eating until after the Sacrament had been physically digested. Moreover such a theory is inconsistent with the nature of the Sacrament itself, in which material substances are by Divine institution made the vehicles of sacred gifts.

The truth is that fasting is a devotional act. The element of self-denial gives it this significance, and its removal of that sense of carnal satiety which follows upon feasting. The true idea is still borne witness to in our Prayer Book, wherein the Church requires, on days of fasting, "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." It may hardly be disputed that sacramental Communion is quite the most extraordinary act of devotion of which we are capable. The suitability of fasting to such an act is preëminent, and does not depend in the least degree upon express canonical requirement. No doubt modern methods of life have reduced the power of fasting, which was much greater among the ancients than among ourselves. Accordingly the necessities which demand a merciful regard for exceptional weakness are more apt to occur. But, unless the whole Church has erred, the principle that necessity alone should be regarded as justifying non-fasting Communion, holds good through all time and everywhere.

To return to the Maundy Thursday usage which we are considering: Modern conditions make it practically impossible to revive an evening Communion on that day, or on any day, without bringing in unedifying accompaniments which destroy its value and justification. Moreover the conditions which account for the hour of the original institution of the Sacrament cannot be reproduced. The evening hour was in fact an accident, which was justifiable under the then circumstances, but which is no longer capable of defence.

In the first place, our Lord's Last Supper was in no sense an ordinary or carnal feast; but was a sacrificial meal, and was deprived by its religious significance of the carnal bearing which belongs to the ordinary satisfaction of physical appetite. The modern evening Communion means a Communion after ordinary and carnal feasting.

Again, the reason why our Lord instituted His Sacrament in the evening is obvious, but was peculiar, and has now ceased to have any force. The Holy Eucharist was instituted to take the place among us of the Paschal Supper among the Jews—a supper, by the way, which was prepared for with fasting. The institution, therefore, in its bearing on the question before us, was not so much *after* Supper as the *concluding part* of a sacrificial action, the whole action following a fast. This cannot be repeated now. Our suppers are not sacrificial, and no one pretends that they are. We may not revive the Jewish Passover, and our Evening Communion is literally after feasting of carnal nature and significance.

Finally, the ancients considered that our Lord celebrated the first Eucharist in the evening in order that it might precede His Crucifixion, of which it was to be the memorial, as closely as practicable. He went forth at once to His agony and betrayal. Such a connection of things is no longer realizable.

In view of all this, we should profit by the lessons of experience, lessons which the Church learned before the Apostles passed away. That lesson was learned at Corinth and was this: that, in the absence of the conditions which account for the hour of the original institution, the practice of evening Communion degenerates inevitably into indevotion and carnal methods of approach to the Body and Blood of Christ.

What the Archbishop of York—by no means an "advanced" Churchman—says about evening Communion on Sunday applies with even greater force to week days, when most men and women have necessarily been busy with their worldly occupations for many hours. Maundy Thursday is not, and cannot be, a day of rest from worldly occupations with the bulk of our people. He says:

"What I really dread in this practice of evening Communion is the tendency to develop or to increase a lax and indolent spirit in the public worship of God; the giving to Him, not of our first fruits, but of our leavings; the devoting to self, . . . or other perfectly harmless occupations, the greater part of the . . . day; and then, as the day draws to a close, to come, with minds and feelings jaded and distracted, to obey the dying commandment of

our Blessed Lord. Surely we greatly need, and above all in these days, a more manly, healthy, and self-denying religious life than this."

The ancients indeed, as we have acknowledged, practised evening Communion at certain seasons; but when we take note of their reason, we cannot fail to see how different their practice was from that which is now urged by some. They received late in the day on feasting days *in order not to break the fast* by receiving the sacred species! They literally abstained from all food and drink until the evening hour of their Communion, and partook of no meal until their Communion had been made. The only exception to this rule, that of a supper before Communion on Maundy Thursday, was confined to one locality, and was soon given up because of its spiritual disadvantages.

Moderns cannot, as a rule, fast all day. Nor will they, as these Africans did, abstain until supper-time and treat their supper as an *agape* or religious meal, sparingly partaken of in memory of the Last Supper.

We close with the late Canon Liddon's words touching evening Communion. He says that the "tension" of mind which pertains to adequate preparation for the Holy Communion cannot be maintained by the average up to an evening hour.

"Of course exaggerated demands in religion [such as would be involved in a worthy evening Communion], as in other matters, provoke exaggerated resistance. The consequence would be a large neglect of any sacramental preparation whatever. People would go to the Holy Sacrament it may be in great numbers, but just as they go to an evening service. They would carry with them minds which had been traversed by all the worldly associations which are inseparable from five or six o'clock of Sunday [or any day whatsoever], do what you will. They would take faculties, of which the first and freshest efforts had been given to others, or had evaporated through weariness, or had become impossible through depletion."

Is it too much to ask of those who seek to practise evening Communion on Maundy Thursday, that they should first consider these inevitable accompaniments of the practice under our modern conditions? Is it not worth their while also to avoid causing scandal to those many devout people who look upon such a practice as involving necessarily a desecration of the Holy Communion, by the generality of those who take part of it?

\*

#### TRUTH TRYING TO OVERTAKE ERROR.

A DISCOURAGING race that now and again must be run, is that between Truth and Error. One may make a statement in perfect good faith which unintentionally contains an error in fact, or which conveys a false impression. He thereupon attempts to make the correction and finds, to his regret and mortification, that Error has already gained a start which Truth cannot easily overcome.

This truism is newly illustrated by a race between Error and Truth in which we are somewhat interested. It was stated in press reports early in November that a statement had been made by the Bishop of Iowa to the effect that the Church in the Middle West had lost ground with relation to the population within the past twenty years, and was relatively weaker to-day than it was then.

We were surprised at this report and at once looked up the official figures, from the U. S. Census and the diocesan returns of communicants reported in 1880 and in 1900. We found that so far from this being the case, the relative gain of the Church on the population in the states of the Middle West, as well as the numerical increase, was extraordinarily large. We published the figures in THE LIVING CHURCH for Nov. 16th, assuming that Churchmen in general would be relieved at this absolute proof to the contrary.

What has been our surprise to find that our disproof is quietly passed aside, and the erroneous statement is, time after time, and in place after place, repeated, commented upon, assumed to be true, while the Church in the Middle West is held up as a horrible example of failure, for which Ritualism is commonly assigned as the cause.

The *Southern Churchman* discussed the matter editorially, to that effect, several weeks after we had disproved the charge.

More recently, we are told that the statement was repeated at a gathering of the Church Club of Philadelphia, by an eminent layman from Maryland.

More recently still, we are told that the statement was re-



peated by two clergymen at a meeting of Convocation in the Diocese of Pittsburgh.

We have been told also that the statement has been used in the Diocese of Pennsylvania to show the necessity of choosing for Bishop Coadjutor one who would bitterly oppose the Ritualism that is charged with being the cause of this sorry condition in the Middle West.

Now ONCE AGAIN we beg to present herewith the exact figures to disprove this charge; and we ask that Churchmen will cut the statement out and have it ready for use in case this libel is repeated in future. The exact figures, taken from the returns in the *Living Church Quarterly*, are as follows:

	COMMUNICANTS		Inc. %.	RATIO TO POPULATION.	
	1880.	1900.		1880 :	1900 :
				1 com. in	1 com. in
Ohio.....	11,598	25,388	119%	267	164
Indiana.....	3,692	6,070	64%	536	414
Illinois.....	7,057	27,672	290%	436	156
Michigan.....	7,164	23,246	226%	228	104
Wisconsin.....	6,954	14,115	102%	189	144
Minnesota.....	4,836	15,291	218%	168	114
Iowa.....	3,963	7,019	76%	410	321
Total.....	45,264	118,801	163%	319	202

By far the largest increase—290 per cent.—has been in Illinois. Has Illinois been distinguished in the past 20 years for her opposition to Ritualism?

The smallest gains have been in Indiana and Iowa. Have these Dioceses been centers of Ritualism?

The average gain in communicants in the seven states is 163 per cent.—certainly an extraordinary gain. In the United States at large the average gain has been 107 per cent. The gain in the Middle West is vastly in excess of the general average.

The statement was repeated in and moralized upon (no doubt innocently) by the *Southern Churchman* of Richmond, Va. During the 20 years that the Church in the Middle West has gained 163 per cent., the Church in Virginia has gained something under 64 per cent.

The statement was repeated in two different Dioceses in Pennsylvania. During the years that the gain in the Middle West has been 163 per cent., the gain in Pennsylvania (state) was 122 per cent.

The statement was repeated in Philadelphia at the Church Club gathering (we are told) by a gentleman from Maryland. During the years in which the Church in the Middle West has gained 163 per cent., the Church in Maryland (with the District of Columbia) has gained 73 per cent.

And all this extraordinary gain in the Middle West has been in spite of the most depressing conditions of emigration and immigration. The English-speaking emigrants of earlier days have in large numbers moved further to the west; their places have been taken by hordes of Italians, Hungarians, Poles, Swedes, Russian Jews, and uneducated foreigners upon whom the Church makes the least impression.

We appeal to the Board of Managers of our general Missionary Society to make an official statement denying these libelous allegations, as a missionary duty. It behooves them to do so since missionary funds are expended in this territory—though not in large amount—and therefore it is their duty to vindicate their own missionary work from false charges.

We suggest to Churchmen in all parts of this country to be “kindly affectioned one to another”; to “seek peace and ensue it”; and at least to be truthful in speaking of one another.

May the Quinquagesima lesson of Charity sink into the hearts of Churchmen and lead them to seek that Charity which “suffereth long and is kind”; which “envieth not”; which “vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.”

Has this charity been a conspicuous feature in the repetition of the untrue statements to which we have alluded?

THE receipt of the Journal of the Diocese of New York for 1901, in which is contained the Bishop's Address, gives us an opportunity more carefully to consider some of the thoughts which Bishop Potter suggested in that paper. It will perhaps be remembered that immediately after the session of the Diocesan Convention, we printed considerable extracts from that address, in which Bishop Potter antagonized the Provincial System in emphatic terms. Coming as this did,

just before the opening of General Convention, we felt it necessary to allude to this condemnation and to show some of the fallacies, as they seemed to us, in Bishop Potter's line of reasoning on this important subject. The opening of General Convention in the week following made it impossible, however, to consider this as carefully as we should have been glad to do at another time.

Having the whole text of his address now before us, we beg to show from Bishop Potter's own previous words that he has fallen into a grave mistake. He says in his recent address:

“As you are aware, a scheme for the disintegration of the Church in the United States into Provinces has been repeatedly proposed, and, at the approaching General Convention, especially, is to be strenuously urged. As to the unwisdom of such action I expressed myself with great plainness, as some of you may perhaps remember, when, a few years ago, it was discussed in our own secular prints; and whatever other opinions may have been gratuitously imputed to me, I have seen no reason to change those which, on this subject I have always held. On the contrary, there is much, I think, in our present situation to give emphasis to them. Two things American Churchmen will insist scrupulously upon guarding—the autonomy of the Diocese, and the limitations of its corporate responsibilities. The Provincial System is admirably adapted to invade both.”

We do not of course question the right of the eminent Bishop of New York to change his mind and to hold to-day a different belief on the subject of Provinces from that which he may have held at an earlier period. Since, however, he sees fit at this time to say that “Whatever other opinions may have been gratuitously imputed to me, I have seen no reason to change those which on this subject I have always held,” we beg to call the Bishop's attention to his address of 1889, published in the *Journal of the Diocese of New York* for that year, in which he devoted page after page to a cordial recommendation of the Provincial System, using, among other expressions, the following:

“The relation of the matter of the administration of ecclesiastical discipline to the whole subject of Provincial or Federate Councils was then” (i.e., in 1877 when a report on the subject was presented in the House of Deputies) “only one of many considerations had in view. Since then events have forced it to the front as a matter of primary consequence, and the problem of providing a Court of Appeals is already recognized by many as finding its most effectual solution in a return to primitive usage, and to the ancient Constitution of the Catholic Church. In this view, the consummation of the proposed plan for a Federate Council, composed of the several Dioceses in this and other States, or in contiguous regions, has seemed to me at once wise and cautious. It is tentative and experimental. It commits the Church at large in no wise to the Provincial System, but it would help undoubtedly to prepare the way for it.” (p. 135.)

“For myself, I believe profoundly that questions of discipline, questions of race, local questions of missionary policy and progress, far more than merely local questions of civil or material interest, will compel us before long to turn from a body such as the General Convention, already grown too unwieldy for purposes of efficient legislation, and clothed with no power for administering the laws which it makes, to that venerable and well-tried agency known as the Provincial Synod; and until we can get that, to such qualified and restricted form of the same thing as is to be had in a Federate Council.”

The Bishop now fears that the Provincial System will invade the “autonomy of the Diocese.” In 1889 he said:

“The principle of the supremacy of the Diocesan Episcopate, like that of State's Rights, may die hard, but the Kingdom of God is larger than any Diocese, and ecclesiastical legislation will one day come to it.” (p. 136.)

How it is possible for one who twelve years ago used the expressions we have quoted above, to argue now against the Provincial System, but at one and the same time to declare that he still holds the opinions on the subject which he has always held, we are unable to perceive. Clearly the Bishop has changed his mind, and has forgotten his former warm advocacy of the very system which in his last address he condemns.

It is easy to see that the Church is more and more meeting with difficulties resulting from the evil effects of a centralization of authority in general boards, and yet at the same time from an undue distribution of authority among the many Dioceses. Very many of the evils and difficulties which at the present time, and from time to time, force themselves upon us for discussion, would be quickly solved by placing in operation a sane and wise adjustment of the Provincial System. Like many another question which has been agitated, the present difficulty in regard to the missionary apportionment



would be entirely non-existent if such a system was in operation. We constantly pay the penalty for our lack of statesmanship in deferring the adoption of this system.

If the time ever arrives when this Church tires of the ever-recurring friction which proceeds, almost invariably, from failure to understand or rightly to interpret, conditions existing in various localities in the American Church, the Provincial System will be, as Bishop Potter so well stated twelve years ago, the cure. Until that time comes, we must probably expect these unpleasant troubles to continue with us.

**A** CORRESPONDENT points out that in our consideration of "Missionary Matters Again" in our issue of Jan 25th, we credited the Diocese of Nebraska with only \$865 raised for missionary purposes within a year, of which \$650 was for diocesan and \$215 for general missions; whereas the Diocese in reality gave last year \$3,200 for diocesan and \$800 to general missions. We gladly make correction, and cheerfully bear witness to the larger liberality of Nebraska. This however does not affect the argument in which the figures were used as an illustration. The corrected figures show that 80 per cent. of the offerings (instead of 75 per cent., as stated in our editorial) went to diocesan and 20 per cent. to general missions. Our point was that in apportioning the relative strength of the Diocese for missionary purposes, it was unjust to leave out of consideration the 80 per cent. of the contributions devoted to diocesan missions. The corrected figures therefore make the recent apportionment against Nebraska, on the basis of Pennsylvania which was taken as the unit of comparison, unjust in the ratio of 15 to 80.

**T**HE twentieth anniversary of the consecration of the Bishop of Pittsburgh, the celebration of which was reported last week, is an event which may well call forth the congratulations of the Church at large. In a Diocese largely missionary and suffering from early neglect, Bishop Whitehead has, in the twenty years of his episcopate, seen the Church grow, largely through his own endeavors, from a position of semi-obscurity to one of well-deserved eminence. Communicants and contributions have more than doubled in this period, churches and clergy nearly doubled. Moreover, there has been a steady advance in the things pertaining to staunch Churchmanship and reality in religion, which cannot be stated in figures.

We gladly tender our own congratulations, with those of many others.

**I**T IS pleasant to observe that *The Churchman*, our contemporary in New York, comes out squarely in its issue of last week, in favor of a Change of Name of this American Church. It asks only that such a change be postponed until the Church is "rid of the sectarian spirit." This was precisely Dr. DeKoven's point when first proposing the change, in 1877.

"I hope," he said, "that we shall continue to call ourselves 'Protestant Episcopal' as long as that term best states our condition."

It is hopeful to know that gradually our ideals have expanded, so that we are all, however we may differ in details, gradually seeing that our name does *not* fit our condition—much less our ideals—of to-day.

By all means rid the Church of the sectarian spirit, as *The Churchman* urges; and let our name describe, not only our present condition, but also our historic and our ideal position.

WE NOTE also with pleasure a careful paper by Mr. Arthur Ryerson in the same issue of *The Churchman*, in which he makes the same suggestion of combining offerings for diocesan and general missions which we made a week previously. The recent unhappy apportionment will not have been in vain if it leads Churchmen to find better and more systematic methods of raising our missionary funds.

#### ANSWERS TO CORRESPONDENTS.

DEACON.—(1) The washing of hands, through ceremonial, should take place in the sacristy before the celebration begins.

(2) The *Benedictus* is sung after the prayer of Humble Access and before the Consecration.

(3) The Offertory is the appropriate time for blessing articles for sacred uses at the celebration.

#### LONDON LETTER.

LONDON, Feast of St. Agnes, 1902.

**A** LARGELY attended meeting (under the presidency of Sir C. M. Palmer, M.P.) to promote a memorial to the Venerable Bede was held at Jarrow on January 13, the occasion also of the Bishop of Durham's first visit there since his entry into the Diocese. The church at Jarrow, said the chairman, had been restored, but the Venerable Bede's well was likely to have been lost but for the exertion of the Monkton parish council. After the restoration and preservation of the well had been carried out, he hoped the local people would do something of a more important character to perpetuate the association of the Venerable Bede with the locality. The Secretary of the Memorial Movement then read an encouraging list of subscriptions to the fund for restoring the Well, and the Rev. Douglas Boutflower gave a sketch of the life of holy Bede, after which an executive committee to carry out the proposed memorial was appointed with the sympathetic approval of the Bishop of Durham. The ancient Well is at Monkton Dene, half a league from Jarrow, the waters of which were credited with healing virtues for ailing children as late as the end of the seventeenth century. The church at Jarrow still retains considerable parts of the original church recorded by the Venerable Bede to have been built about A. D. 680, though partially rebuilt towards the end of the eleventh century.

The contributor of "Among the Churches," in the *Daily News*, says that he has been given to understand that the E. C. U. leaders are not likely to "reply to Canon Hensley Henson's attack upon Apostolical Succession," for they consider that his cause is "foredoomed to utter failure." "Playing up to Dissenters" has, they say, been tried before, notably by Archdeacon Sinclair, and the reward is "not a Bishopric, but a New Year's address from Dr. Parker." One Churchman has reasoned to this particular newspaper correspondent as follows: "Where a man of almost fabulous popularity, of considerable learning, and a most attractive eloquence failed," as in the case of Dean Stanley, "is it likely that Canon Henson will succeed, at a time when the Latitudinarian school has virtually ceased to exist in the Established Church? The atmosphere does not admit of these broad, indefinite opinions." Canon Hensley Henson has, alas! gone shockingly off since he was the head of Oxford House in 1888. Not content with holding a brief for Protestant dissenting preachers in the pages of the *Contemporary Review*, he has actually had the presumption to uphold the Protestant theory of the Christian Ministry while in residence at Westminster Abbey. Judging from the vivid effect of the Canon's pulpit utterances upon the mind of the correspondent of the *Daily News* one particular Sunday afternoon during last Advent, the preacher must, indeed, have spoken "in passion" and "in King Cambyses' vein," for the correspondent expressed himself thus: "On the threshing floor of his rhetoric the whole fabric of Tractarianism was mercilessly dissected by a rapid succession of fierce strokes." Beginning with an attack upon Dr. Liddon for his interpretation of the sacerdotal passages in St. Paul's Pastoral Epistles, the Canon passed on to "a passionate criticism" of St. Cyprian, and indirectly of that great African father's latest biographer, Archbishop Benson. Now, how different from Canon Hensley Henson's un-Catholic position is that held by a retiring colleague of his at Westminster. "We cannot," said Dr. Gore, in his Church Congress paper at Birmingham in 1893, "for the sake of fellowship with Non-conformists abandon what we believe to be part of the Apostolic deposit, for which we are responsible."

At a late sitting of the Court of claims the Archbishop of York appeared in person on behalf of his claim "to be assigned a place and part consistent with his rank in the Church and Realm." His Grace intimated to the Lord Chancellor that, upon the suggestion of the Archbishop of Canterbury, King Edward had been pleased to order that the Queen Consort should be crowned by his Grace; whereupon the Court held that it was a matter resting entirely with the personal pleasure of his Majesty. The Northern Primate's privilege to crown the Queen Consort, though well established by ancient precedent, has not been exercised, it is believed, since the accession of Henry VII.

The Archbishop of Canterbury has not after all appointed Dr. Tristram, who was the daily press gossips' nominee, as Chancellor of the Diocese and Vicar General of the Province of Canterbury, in succession to the late Sir James Parker Deane, but a much sounder ecclesiastical lawyer as well as a younger man, in the person of Mr. Cripps, K.C., M.P., Chancellor of the



Diocese and Vicar General of the Province of York, and Attorney General to the Prince of Wales. This appointment is viewed by the usually well-informed ecclesiastical informant of the *Westminster Gazette* to be in accordance "with the policy of the Archbishops to secure joint action in every way between the Provinces"; while it is also thought that the appointment of Mr. Cripps will lead to greater strictness in the South, as in the North, in the matter of granting marriage licenses. The Archbishop of Canterbury's new official was sworn in before his Grace at Lambeth Palace on January 16, and on the next day prorogued the Convocation of the Southern Province (which meets *pro forma* on the day after the meeting of Parliament) till the 28th inst., when it will meet for the despatch of business. On the same day the Dean of York, acting by commission, prorogued the Convocation of the Northern Province till February 4th.

The citation from the Archbishop of Canterbury relating to the election of "the Rev. Canon Gore, Clerk, Doctor of Divinity, and Canon of Westminster, as Bishop of Worcester," read at the Church House, Westminster, on January 16th by an official of the Vicar General's office on behalf of the Apparitor General of the Province of Canterbury, contained for the first time the following statement:

"N. B.—Persons claiming to be heard as objectors must deliver a written statement of the objections at the office of the Provincial Registry, No. 3, Creed lane, Ludgate Hill, before four P. M. on Tuesday, the 21st day of January inst. No objection will be considered unless such written statement has been delivered. The Vicar General will sit in Chambers at Committee Room No. 2 at the said Church House at 10 A. M. on Wednesday, the 22nd inst., to consider any objections which may have to be delivered, and no objector who does not appear in Chambers and establish his right to appear will be heard during the business of confirmation.

"HARRY W. LEE, *Principal Registrar.*"

It appears then that the date of the confirmation of the election of Dr. Gore has been altered to two days earlier, and also that the Vicar General will preside to-morrow as usual, in spite of the rumor that his ecclesiastical chief was going to preside in person.

The episcopal ring to be presented to Dr. Gore, in the event of his finally becoming Bishop of Worcester, from his friends at St. Margaret's, Anfield, Liverpool, is plain, of 18-carat gold, and set with a sapphire engraved with the arms of the See of Worcester properly combined with those of Dr. Gore, who belongs to the Arran family.

An application (without opposition) has been made in the Consistory Court of Liverpool by the vicar, and wardens, of St. John's, Tuebrook, Liverpool, for a faculty to leave in position an oaken pulpit crucifix in that church. Chancellor Espin postponed his decision until February 25th.

It is understood that the Round Table Conference report is not likely to be ready for publication until about the middle of next month.

The Archbishop of Armagh has arrived in town from Ireland for a stay of about a fortnight. Dr. Alexander is now the only surviving prelate of the Irish Church prior to its disestablishment in 1869, having been made Bishop of Derry in 1867.

By the departure out of the world of the reverend vicar of St. Paul's, Brighton, on January 14th, at the age of 77, after some five years of failing mental powers, we are again reminded that there has been a "Wagner of Brighton" as well as a "Robertson of Brighton"; indeed, the fame of "London *super-mare*" ecclesiastically in England being now vastly more due to the former, as a devoted priest, confessor for the Catholic Faith, and munificent Church benefactor, than to the latter, as an eloquent preacher and intellectual force. Frederick Robertson's last words, "I must die. Let God do His work," may almost seem prophetic of the work Arthur Wagner, then the young Vicar of St. Paul's, Brighton, was destined to accomplish *pro Deo et Ecclesia* in that important town, and of the influence he was to exercise upon the Catholic Movement in general. The Rev. Mr. Wagner, who came, said *The Times*, "of a family of considerable wealth and of great willingness to use it for the good of the Church and for the benefit of the poorer classes," took his degree from Trinity College, Cambridge, in 1846, and was ordained priest three years later. When but 25 he was made vicar of St. Paul's, Brighton, by his father, who was vicar of Brighton from the year 1824 till his decease in 1870. Like his father and some other members of his family, he developed a strong inclination for church building, and to his great munificence and also robust Churchmanship, Catholic visitors to Brighton owe the four interesting churches of St. Bartholomew,

the Annunciation, the Resurrection, and St. Mary and St. Mary Magdalene. He also founded St. Mary's Home, Brighton, where 200 inmates are housed and educated, while one of his last acts, before his complete breakdown in health, was to dispose of 14 cottages in order to obtain money to improve St. Paul's schools. Although the late vicar of St. Paul's, Brighton, strangely enough, was never attacked for practising the religion of the Church of England in the same way as one of his assistant curates, the Rev. Mr. Purchas, when vicar of St. James', Brighton, yet there was a period of his priestly career at Brighton when it was a common experience with him to be stoned in the streets of the town, and he was even once shot at by a fanatical Protestant. By the bye, while his would-be homicidal assailant, poor man, was serving out his penal sentence, the vicar paid weekly to the wife and family the full wage the prisoner had been earning. At the time of the obnoxious Purchas judgment Mr. Wagner wrote an open letter to the Archbishop of Canterbury declaring that as a Christian he could recognize no authority but that of the Church, and absolutely refused to accept any decision of the Judicial Committee of the Privy Council in ecclesiastical matters. It was to the late vicar as confessor to St. Mary's Home, Brighton, that the girl Constance Kent, while an inmate of the Home in 1865, made the confession of the previously mysterious murder committed five years before in the village of Road, Somersetshire, having killed her half-brother, a little boy. Her admission of guilt, made under the seal of confession, was regarded, of course, by her confessor as sacred, but finally, in Holy Week, Constance informed both the vicar and the reverend Mother Superior of the Home that she desired to surrender herself to justice, and in doing so Mr. Wagner accompanied her to Bow Street, London. May he rest in peace!

J. G. HALL.

#### NEW YORK LETTER.

THE fête of the Church Charity Foundation, Brooklyn, is a social success. Crowds are there daily from 11 to 11. Every parish in the Diocese is represented, not nominally but really. The old Academy of Music never looked more attractive. The beauty of the interior, merely as a picture, is commented upon everywhere. There is an old-fashioned garden in the centre. In the booths various parishes are represented, as the lunch booth for near-by business men, with Mrs. E. I. Horsman at its head, in charge of St. John's, Brooklyn, Grace, Jamaica, St. Gabriel's, Hollis, and St. Carolinè, Setauket. Holy Trinity, Brooklyn, has the booth "Books and Pictures," and here are shown works by Long Island authors, nearly 500 of them. There is a Log Cabin of St. Mary's parish, which is very quaint, and a New England kitchen that has in it a very old cradle and some old andirons. The tableaux each night are the best ever shown in the borough, more thought and expense having been spent upon them than any heretofore. On one day \$4,000 was the amount taken in at the door, and if anything like this average obtains, the Foundation debt will be paid off, since expenses have been kept down. To mention all to-whom credit is due would require a directory of the parishes of the Diocese, and the names of almost all of the leading people in all of them.

The annual meeting of the Northern Archdeaconry of Long Island received the resignation of the Rev. Dr. H. C. Swentzel as Archdeacon, owing to the many pressing demands in St. Luke's parish, and in his place was elected the Rev. St. Clair Hester, of the Messiah.

The Year Book of Christ Church, Clinton street (the Rev. A. B. Kinsolving, rector), shows continued progress of this parish. Its location is in South Brooklyn, and in a neighborhood which many have been saying is going backward. During the twelve years of Mr. Kinsolving's rectorate a rectory has been acquired, the church property enlarged and beautified, and a chapel built. More than \$90,000 has been given by the parish in that period for diocesan missions, \$12,000 for foreign missions, and \$2,500 for domestic missions. The communicants now number 1,200, and the Sunday School officers and teachers 1,100. The total amount raised last year for all purposes was \$26,145.

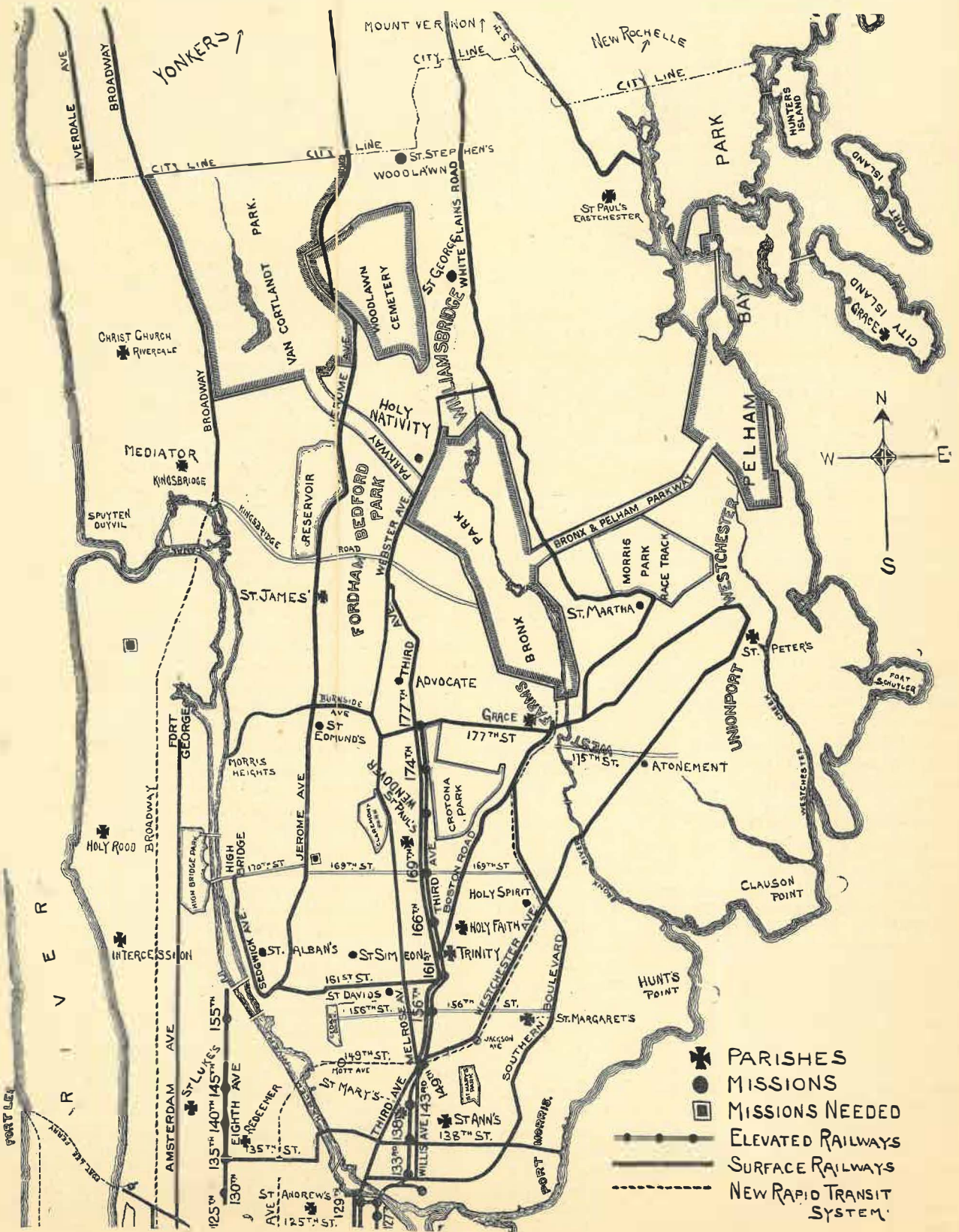
Although the trustees have still to act, the names of the seven chapels which are grouped under the apse of the Cathedral of St. John have practically been decided by the report of a committee of which Bishop Potter was the head, the other members being the Rev. Dr. Huntington of Grace Church, and the Rev. Dr. Cady of the Seminary. The Belmont Chapel now building, and forming the keystone, so to speak, is to be the



Chapel of the Oriental Rite, dedicated to the Holy Name and called in common use St. Saviour's. The idea obtaining concerning these chapels is that they represent different races and peoples who have come to America, with perhaps the practice later on of having services in the languages of those races. The chapels on the Epistle side are to be dedicated to the Latin use, and are: The Italian, St. Ambrose; the Huguenot, St. Martin; and the Spanish, St. James. Those on the Gospel side stand for English Christianity, and are: The Swedes, St. Ansgarius; the German, St. Boniface; and the British, St. Columba.

Four of the five Archdeacons of the New York Diocese were present at the January meeting of the Church Club, and told the members the interesting story of Church extension in the rural parts of the Diocese. The Rev. Dr. Johnson of Richmond was kept away by ill health. Just before the Club meeting Mr. George Zabriskie entertained the Archdeacons at supper, and here regret for the absence of Dr. Johnson was expressed. The Rev. Dr. Ashton told of the changes in rural population in Dutchess, the Rev. Dr. Thomas explained summer work in the

Catskills, the Rev. Dr. Van Kleeck related the splendid growth of Christ Church, Bronxville, where a parish developed merely by the planting of it and where a church is now building, and the Rev. Dr. Tiffany presented a series of twelve pictures, showing as many mission chapels in the borough of the Bronx. Upon the whole the work in the Hudson River country and New York's suburbs was shown to be prosperous. The cry of the Archdeacons was for home support, as might be expected, and responding to it, President Miller, on behalf of the Club, said he thought more attention might with profit be given to near-by work in future. Archdeacon Tiffany showed that in the twelve missions under his charge there are 1,433 Sunday School pupils, 773 communicants, and last year there were 231 Baptisms and 134 Confirmations. He called attention to the fact, shown pointedly by the pictures which the members had in their hands, that the Church is doing the best that it has to do with; not standing back and saying it cannot work because it has insufficient funds to erect handsome churches for everybody. He also showed a map, to prove that the economy of Mission location is being studied, and that future great parishes will have



MAP OF BRONX BOROUGH, NEW YORK CITY, SHOWING ARCHDEACONRY MISSIONS.



ample fields about each of them, and natural ones, without crowding others. A copy of the map is here reprinted; the picture of the 12 chapels will be found on another page. Bronx borough contains fifteen more square miles than Manhattan. Its population is now 230,000, and city officials estimate that in twenty years it will have a population of 1,000,000. Manhattan was laid out on commercial lines, and beautified later at enormous expense. The Bronx is being laid out on residential lines.

St. Michael's parish church, located in what is part flat and part house region, and doing an immense amount of personal work among the people in both, is to have its plant completed by a parish house. Utility is the best description of St. Michael's, everything in and about it being put to practical service of the people for whom the parish exists. The new parish house is to stand in the 99th street side of the property, between the church and the rectory, but it will not crowd the space. It will contain usual features of such a building, but will not have a parish library as originally planned, because a public library has recently been established in the neighborhood. The parish house is a memorial to the Rev. Dr. T. M. Peters, father of the present rector, to whom New York's Church charities owe much.

Holy Faith parish is to have the Rev. Gustavus Tuckerman as its new rector. Its former one, the Rev. Victor C. Smith, is ill, although he has been improved slightly of late. Under him Holy Faith, which is located in Bronx borough, in the centre of a fine residence section, had attained a prosperity it had not known before. His illness injured it seriously. Mr. Tuckerman began as rector on February 1st. He is a native of Boston, and was graduated from Harvard in 1882. He took his seminary course at Cambridge, and was ordained by Bishop Paddock. His last parish was St. Stephen's, St. Louis.

The Actors' Church Alliance is trying a series of Sunday afternoon services in a local theatre. These services were begun by the vicar and choir of St. Chrysostom's, vestments being employed as if in a church, and the regular service followed. There was a good congregation, made up of a fair proportion of stage people. The sermon was preached by the Rev. Dr. Stires, whose central thought was the Fatherhood of God, of the stage people as of others, and that common heritage conveyed a responsibility which stage people as others must discharge. The January reception of the Alliance was held in the parish house of Zion and St. Timothy. Here the stage people were even better represented in numbers than at the theatre. The Rev. Dr. Lubeck presided, and the address was made by the Rev. Percy S. Grant. The occasion was one of the best yet had. The president of the New York chapter of the Alliance is the Rev. Dr. Stires.

Mr. Herbert A. Giles, professor of Chinese at Cambridge, England, is to lecture this month at Columbia University upon China. It is now said that the Columbia endowment for the Chinese chair in literature is \$212,000, and that the donor of \$200,000 of it is General Horace W. Carpentier. The University has recently received a collection of Chinese works from the Viceroy of Nankin. It is General Carpentier's idea that America's destiny lies in the East, and that some University should be able to fit young men to meet conditions arising there.

The Rev. L. S. Osborne preached his twelfth annual sermon as rector of Trinity parish, Newark, on the last Sunday in January. The recent history of this time-honored parish, so full of good works for a period so long, is well summarized in the sermon. Mr. Osborne said:

"Considerably more than a quarter-million of dollars has been given by you in one way or another, and of this about 40 per cent., or \$100,000, to religious and pious objects without the borders of Trinity parish. The poor, the sick, the erring, and the fallen have been helped and cheered. St. Barnabas' Hospital, the Y. M. C. A., the Rescue Home, and our numerous institutions for the orphan and the destitute, have been the recipients of your love. Hardly a struggling mission, a discouraged priest, a feeble parish in the Diocese of Newark that does not call you blessed. To the negro in the South, the Indian in the West, the toiler in the mining town and lumber camp, and on the frontier, the black man in Africa and the yellow man in China have gone forth your words and deeds of love, proclaiming the old and yet ever dearly new message of salvation—Christ and Him crucified."

The Rev. Adelbert McGinnis has been appointed a curate at the Church of St. Mary the Virgin, New York. He will have charge of the Sunday School and of the parochial work among children. He succeeds the Rev. V. C. Lacey, who left the parish several months ago to be given a rectorate at Franklin, N. Y. Mr. McGinnis graduated from the General Theological Seminary in 1900 and has since served as curate at Middleville,

N. Y., and at Grace Church, Albany. He was priested February 22nd of last year by Bishop Coleman acting for Bishop Doane.

#### LET THE LORD'S DAY HAVE ITS RIGHTFUL HONOR IN THE CHURCH.\*

WHAT is the duty of the Church, that is, of our own Church, in view of the present tendency to disregard the Lord's Day?

There was a time when there was no observance of the Lord's Day outside of the Christian Church either as a municipal Sabbath of abstinence from labor or by the celebration of religious worship. If that same condition of things were to come into existence here in America, one would say that there could be no better plan for the recovery of the dead loss to humanity which would be involved in that calamity than simply to return to the practice of the first Christians in a similar state of things. The standing blunder of nearly all Churches in nearly every age has been to attempt to reform the world; the first Christians were content to reform themselves and so to prepare the "little leaven" with which the "whole lump" of society might be leavened. If our own Church were to follow that example in the case supposed, it is gratifying to observe that there would be no need of any change in doctrine, discipline, or worship, only of some closer conformity to the system which is theoretically and historically ours already.

In doctrine, let it be remembered that the Church of England at the Reformation did not depart in any particular from the ancient teaching of the Universal Church concerning the Lord's Day.

In discipline likewise there was no change of any existing law or rule.

In worship there was just as little change in the main particular of all. Provision was made for the continued celebration of the Lord's Supper on the Lord's Day in accordance with the immemorial tradition of the universal Church. That provision remains unchanged in our Book of Common Prayer to this day, and if it has long been practically nullified in many of our congregations, no change of our formularies, but only of our practice in the use of them, would be needed to restore the Holy Eucharist to its rightful place as the Great Service of the Lord's Day. So much, however, ought at least to be done, if we would have our Church practically observing the Lord's Day in the same manner as the Apostolic Church, and indeed, the whole Christian Church, without one single exception, during fifteen centuries.

It was no part of the intention of the English reformers of the sixteenth century to set aside the Lord's ordinance, and simultaneously to disparage the Lord's Day, by substituting any service of man's making, however beautiful or edifying, for the memorial which our Lord Himself "commanded to be made," and which the Universal Church has concurred in making on that day. The offices of Common Prayer are noble monuments of Christian devotion. Archbishop Cranmer did not set down every good work of the Middle Ages, even if it had been perfected in the monasteries, as therefore detestable. He did not regard the devotional treasures of the breviary as a mere piece of monastic fancy-work. He had an eye to see the beauty of its structure, an ear to catch the rhythm of its hymns and prayers, and a soul to feel its deep tones of penitence and adoration. Sweep those treasures of devotion out of doors! That was what the radicals of Geneva did; but not so did Cranmer. He redeemed them from the monastery to the whole Church of England, translating them into English such as only one man has ever equalled and even he could not surpass, and at the same time recasting, re-arranging, and abridging them so that the simple folk of an ordinary village congregation might be fed and strengthened by their rich abundance of God's Word. But never for a moment did Thomas Cranmer or his associates imagine that this splendid work of theirs would soon come to be practically substituted for the service which our Lord Himself ordained as the supreme act of Christian worship, and which they themselves, in accordance with the unbroken tradition of the

\* This article is the editorial leader in *The Church Standard* of Philadelphia (Rev. John Fulton, D.D., LL.D., editor), for Feb. 1st; and our apology to our contemporary for borrowing so largely from its columns is, first, the importance of the subject, and second, the excellence with which the subject is treated, so that we are glad to make our contemporary's words our own.—EDITOR L. C.



Universal Church, were actually setting forth in the same Book to be celebrated at the very least on every Lord's Day.

It was not long, however, before Continental influences led to a gradual disuse of the weekly Eucharist by the substitution of the daily Common Prayer for the Lord's Supper. With the rise of Puritanism this bad custom became practically universal, and in many churches—perhaps in most—the Communion was celebrated only twice or thrice in the whole year. For many a long year the Puritans had the Church of England at their mercy, and they ruled according to their lust. Hundreds upon hundreds—no one knows how many—of true Church of England clergy were turned out of their cures to make room for Puritan ministers. For many years, as the old clergy died, Puritans were put in their places. At the Restoration it is probable that a majority of the parishes of England were actually held by Puritans, many of whom cheerfully submitted at last to receive episcopal ordination in order to retain their livings; and so it came to pass, even after the Restoration, that the Church of England remained under a blighting Puritan influence which it has hardly even yet been able to shake off. Hence down to our own times, while the celebration of the Holy Eucharist on every Lord's Day, as the Prayer Book clearly provides, was almost universally disused, the human invention of a worse than Jewish Sabbath of vexatious restraints was as universally imposed on the consciences of men by Puritan preachers. Now that the anti-Puritan re-action is sweeping away that arbitrary institution so completely as to threaten the observance of the Lord's Day altogether, is it not high time that the Church should return to the ante-Puritan, catholic custom which it has had the great misfortune to lay aside?

Do we, then, intend to imply that the celebration of the Holy Communion on every Lord's Day in all the congregations of our Church would save the Sunday institution from the abolition with which it is threatened here in America? We are not sanguine enough for that. The Episcopal Church is one of the least of all the tribes in the American Israel, and its influence, though great in some respects, is infinitesimally small in others. What we do mean to say is that, within one single generation, the celebration of the Lord's Supper on the first day of the week caused that day to be recognized as preëminently the "Lord's Day," and that any Church which would retain the honor of the day ought in common consistency to return to the apostolic and catholic practice by which the day was first made honorable among men. We have shown that, in the restoration of that universal custom, no change in the Church's Doctrine, Discipline, or Law of Worship is needed. It is not the Church that is in fault; but until our practice shall be made to correspond in this particular with our theoretical system, the influence of our Church in saving or restoring the observance of the Lord's Day will continue to be *nil*, or perhaps worse. If, on the other hand, the Church were true to herself and her own time-honored system, there would soon be a different tone of thought and speech among the members of the Church on the subject of the Lord's Day.

We hear general lamentations concerning the decay of ecclesiastical authority, and we are told that, on this Sunday question, the people simply don't care what they are told at church. Well—just as things are—why should they? The minister is a man *under* authority, and only so far as his teaching is in accordance with the authority under which he acts can it have any valid authority for any one.

Suppose, then, that the minister teaches Puritan doctrine concerning the observance of the Lord's Day; and suppose his parishioner asks him where he finds that doctrine either in the Bible or in the Book of Common Prayer, the minister's authority will be apt to topple, since he has *no* authority from Prayer Book or Bible.

If the minister should convince his questioner that the Fourth Commandment is still obligatory on the Lord's Day, he might be shrewdly asked by what right he rides on street-cars, or allows his cook to prepare a dinner, or justifies his rich parishioners in driving to church on Sundays. And supposing all such questions to be fairly answered, he might still be asked by what authority he would forbid little children—or grown children either, for that matter—to *play* on Sunday, when the Fourth Commandment does not, and never did, forbid anything but *servile labor*.

Then, as to church-going, if the parishioner should slyly intimate that the Fourth Commandment says nothing that *that*,

and if the parson should cite the authoritative example of Christ's Apostles and the Universal Church in all ages for the assembling of Christians together on the Lord's Day, why might not the parishioner ask, what the Apostles and their followers came together to do on the Lord's Day? And must not the answer be that they and all other Christian people for fifteen hundred years came together to celebrate the Lord's Supper for a "Memorial of Him"?

But if the inquiring parishioner should then demand by what authority he is required to attend the Daily Office of Morning Prayer, together with the Litany, perhaps, and what is called the Ante-Communion Service—all excellent compositions, no doubt, but of merely human construction and authority—and after all these a sermon which is certainly human enough, but of no authority at all, while the one single service which is of divine institution and authority is *not* celebrated, what answer is there to give?

In short, so long as most ministers of the Church shall disregard the commandment of Christ, as it was interpreted by His Apostles and understood by Christian Churches in all ages, and as our own manual of worship provides and contemplates that it shall be obeyed, on what ground of right or reason can they expect the people to respect *their* authority? There is no getting away from that question, nor from the manifest answer, nor from the inference which the answer calls for. If the authority of the clergy is to be restored in this matter, the clergy must plant themselves fairly, squarely, and without equivocation on the platform of the Church which they profess to represent. They must obey our Lord's command as the Catholic Church has always understood it, and as our own formularies require, by celebrating the Lord's Supper as the Great Service of the Lord's Day, for which no other service, however beautiful or edifying, may lawfully be substituted.

And then, omitting, if necessary, any and all expositions of their own personal views of the fitness of things, the clergy must plainly teach the people that it is their bounden duty as Christians to unite in that preëminently Divine Service on every Lord's Day unless hindered by some sufficient impediment.

That sort of instruction is what nine-tenths of the people need, and need badly; not only because it is the truth, but because, without such definite instruction, they are liable to fall into endless entanglements of conscience. Most members of the Church will admit that there is *some* duty to observe the Lord's Day; but if they are asked to tell what it is, their answers will usually be vague and unintelligent, and the sense of obligation correspondingly obscure. Not one in fifty is "fully assured in his own mind," and very many do not think it worth while to assure themselves. *The natural and necessary result is that an increasingly large number of the nominal adherents of the Episcopal Church are fast losing all sense of obligation to observe the Lord's Day in any way whatever.* Whose fault is it if these untaught people go astray for lack of sound and definite instruction? They have a right to definite instruction, and they very seldom get it; but would they do any better if they were instructed in the one great Christian duty of the Lord's Day?

The test lies close at hand. Our people are at least as intelligent as their Roman Catholic neighbors, and they are surely not less dutiful. Well, whatever errors of doctrine our Roman Catholic fellow-citizens may be taught by their Church, they are at least taught this Scriptural and catholic doctrine, that the Lord's Day is to be kept by the celebration of the Lord's Supper; that it is a *definite Christian duty* to participate in that celebration; and that it is a mortal sin not to fulfil that duty. What follows? Why this follows, that any man who chooses shall see thousands upon thousands of the working class (which we hardly manage to touch) crowding to Roman Catholic churches on every Sunday morning, until many successive congregations have been assembled in the same church on the same morning, before the sexton of the nearest Episcopal church has thought of opening its doors. And this, too, happens: that by the recognition of *the one definite duty* of the Lord's Day, thousands of Roman Catholics are kept from practical apostasy, while other thousands, for whom we are responsible, are left to drift out of the Church almost without thought. That, we suspect, is the reason of our bloated statistics. You attend one of our parish churches and find in it perhaps two or three hundred people on a fine day (and not one single young man among them). Then you learn to your amazement that the rector of that small congregation reports anywhere from five to twelve

[Continued on Page 532.]



## THE CHURCH IN SMALL TOWNS.

## A PERSONAL EXPERIENCE.

I SPENT thirteen years of my ministry in a small town in the Middle West, and would, therefore, seem qualified by experience to speak of the state and opportunities of the Church in such communities. I draw my facts from my own parish, but their significance is not local; they are fully representative of the state of the Church in towns of 5,000 population and under throughout this section of the country.

How to deal with such places is one of the problems which is pressing upon the Church for solution. While we have done fairly well in the larger towns, there are hundreds of small towns where the Church is not represented even by occasional services; or where services, having been once held, have lapsed. In all these towns there are former adherents of the Church who have now identified themselves with sectarian bodies. Their number is being constantly increased, and their defense of their action is at least plausible: We did not desert the Church, the Church deserted us. Is the Church to continue to do so? Is it incapable of dealing with the problem of the small town?

## WHAT IS TO BE EXPECTED.

The question will frequently force itself upon one: What ought one to expect of one's self and one's work in a community such as this? I have read a good many books dealing with the priest's life and work, and listened to a good many sermons and addresses, and taken part in conversations, and from all these derive rather a mixed notion of what my point of view should be. When people are writing or talking piously, one is instructed that one ought not to look for success in one's work, *i. e.*, the kind of success which expresses itself in material growth. One's aim should be to do one's duty in the place in which one is called to minister and leave the results to God. On the other hand, when one hears the prospects of the Diocese, or the qualifications of individual priests, informally discussed, it is quite uniformly from another point of view. The man under discussion is estimated from much the same standpoint as he would be were he the manager of a factory, or a commercial traveler. Does he make the business a success?—and there is now no question of any kind of success but a material one. Is he popular? Does he draw? Does he raise money? etc. Under all this talk there is the implicit assumption that the real tests of a priest and his work are: (1) Does he get money? (2) Does he produce candidates for Confirmation? (3) Does he get calls and "move up" frequently?

Being much perplexed between these conceptions—which one may call the pulpit conception and the after-dinner conception—of what one ought to be, one turns to find ground to stand upon elsewhere. One is perhaps not enough of a failure to pose as the favorite of Providence, and not enough of a success to supply the papers with quarterly notices of one's removal to a field of greater usefulness; one is just commonplace. What then? What account can one give of one's self? I am inclined to this theory of the small parish and its priest: that their function is to *witness*. They are to be as successful as they can by any test; but their real justification is that they witness. It is the business of the Catholic Church to be everywhere, just to offer up sacrifice to God. The question is not whether in any place there is a popular demand for the Church. Has the Church ever been very much in demand? The question is just whether in any place the Church is fulfilling its mission and bearing witness to the Catholic faith, and offering Catholic worship. If it is doing that, it is a success, whatever may be the number of people who are privileged to take part in its work. There have been times in the Church's history when church buildings were erected and maintained, not with reference to the presence of men, but the presence of God. Undoubtedly the mission of the Church is to bring the two together—to bring men to God. That is what it is witnessing for. But certainly it is bound to witness in the small community as in the large; bound to offer means of salvation to the few as to the many; and it is a sufficient justification of the small parish that it does fulfil this work of witnessing, and does minister to such souls as God sends it.

## THE SITUATION.

Still, even from the after-dinner point of view, the situation in the small town is not hopeless; rather, I think, hopeful. It is a small investment, but it pays fair interest.

Let us look at the individual town I know most about.

It is much like other small towns, but we can best consider the problem in the concrete. *My town*—a city politically, a large village socially—lies in the midst of a rich farming country, but is mostly dependent on manufacturing. When you ask, How many inhabitants have you? the people answer, largely, about 5,000. They have been so answering for the thirteen years of my experience. But one finds that this represents an ideal, not a fact. The last census showed a population of 3,871. The population is stationary. The census of 1890 gave us 3,749.

A very considerable portion of the population is Scandinavian. This part of the population is growing. The English-speaking part, on which alone the Church draws, has been actually decreasing. At present the Scandinavian people have their own religious establishments, and are very clannish. A few children may be drawn from them through choir and Sunday School, but they go back to their friends as they grow up. This will continue to be the case till the two sections of the population mix socially. It is not worth while proselyting at present.

We are at no loss for religions. We have sixteen kinds—or had, the last time I counted them. This, on a fair division of the population, would give a little less than 250 souls to each. But of course there is a large portion of the population which "belongs to no church," and rarely attends divine service. The foreign-born people go to church pretty well, but their children are becoming *Americanized*. It is difficult to get at the proportion of English-speaking people who attend church. I imagine, however, my own parish is fully representative. What constitutes a parishioner is always a problem, but for the purposes of this paper we may define a parishioner as a person whom the Church would be called on to bury. On that basis I figure that at least 50 per cent. of my adult parishioners never enter church at all, and a good many others but rarely. About the same proportion holds among people in the vicinity of where I have been living; I have no doubt it will hold through the town.

The Church organized a parish here in 1855, but the work was not continuous, and finally lapsed altogether. The present work dates from 1875. Of course in 1875 all the larger Protestant denominations were well established. When the Church came then, it came as a new religion into a community which did not want it. It had to contend with both social and ecclesiastical prejudice. It was "just like the Catholics." It was "exclusive." New folks moving into town were told that they must not go to the Episcopal Church unless they were asked; or that they would not be welcome unless they were finely dressed. Absurd as such things are, they do raise a wall about the Church, and make it difficult to get at people.

However, the Church gets into such a community and gets settled and goes about its work, and then it finds it has another difficulty to contend against—the migratory habits of the people. In large cities, no doubt, the people move as much; but there is this difference: that the number moving in off-sets or more than off-sets those moving out; whereas in the small town the balance is all the time against you. Here, *e. g.*, during my thirteen years' residence, I placed on my parish register thirteen communicants who moved here from other places. During the same time forty-three communicants removed. Now the month before I took charge of the parish my predecessor reported to the convention that there were just forty-three communicants. Those figures tell their own story: if this small parish under such conditions manages to hold its own, it would seem to be doing pretty well.

Another thing which influences the judgment against small parishes, is that though they may in fact grow as fast (proportionately) as large parishes, still in the end they remain small. A parish of 1,000 communicants presents a class of fifty for Confirmation: a parish of fifty presents a class of five. It looks as though the first were growing and the latter not doing much; but the figures do not prove it.

I believe that the average parish in a small town, if treated decently, will show a growth which justifies it—if we are to take that test. To go back to the one I know about: thirteen years ago that parish reported forty-three communicants; to-day there are sixty-six. Nothing very extraordinary, to be sure, but still a growth. And when you look at it closely, a growth of more than 50 per cent. The rate of local increase, to look at it from another point of view, is somewhat greater than that of the whole Church in the U. S. in the same period; and at the same time in the U. S. there has been an increase of nearly 25 per



cent. in the population, while locally the population is about stationary. To put it still differently, we have grown here and aided in the growth of the Church elsewhere by the communicants we have sent out.

What the small parish needs is continuous work by conscientious priests, and not to be made the dumping ground for the refuse of our seminaries, nor the practice ground of youthful faddists. Nor can we expect good results in parishes which are the temporary resting-places of priests looking for something better, *i.e.*, larger, or the refuges of priests who cannot get anything better. We much need a set of priests whose vocation is not to be rectors of city parishes, but the Apostles of small towns; who are content to take obscure work and do it all their lives, not in the least minding the neglect of Bishops or the pity and contempt of the "leading clergy," but working for the glory of God in patience and hope. With such priests the work in small towns will be found anything but hopeless. If the parish remains practically stationary in numbers, it will still be found capable of intensive growth. The priest will have opportunity of studying each individual soul. Every child that passes through his Sunday School will be thoroughly known to him and personally taught by him. His services and his festivals may be made the object of his minute care. He may have the satisfaction of doing well all he has to do.

It is a frequent complaint of the younger clergy that one cannot teach the whole Catholic faith in such places. One or two people dominate them too much and are too important to be alienated, and therefore one has to compromise. No doubt we must teach the whole Catholic faith, but there are different ways of teaching it. If a parish is untaught or badly taught, it is not necessary to start in by picking out the special belief or practice which is likely to be most objectionable, and emphasizing that. The average Churchman really has no rooted objection to the Christian religion—though some of the clergy seem to think so—and he is apt to respond better to gentlemanly treatment than to bullying.

A little patience and tact go a good way in Church work. To revert again to what I know: in my thirteen years' ministry I quite changed the aspect of the services, introducing all the ritual points except incense. So far as I know it, I have taught the full Catholic Faith, and I never have had any trouble with anybody. Very likely if I had put on colored vestments and preached on Confession the first Sunday, I should not have been there thirteen years.

In conclusion, I would simply repeat, that the work of the Church in small towns seems to me both a very valuable and a thoroughly hopeful one. There is no work in the Church to-day which calls louder for volunteers than this work; for it cannot be denied that the Church in this country has failed of its duty to the people who do not live in large places.

#### THE DEATH OF BISHOP PATTESON.

BY THE REV. GEO. WM. LINCOLN.

THOSE who are at all familiar with Miss Yonge's *Life of Bishop Patteson*, will readily recall the account of his death which is there given. The impression which is left upon the mind is that the Bishop was killed in retaliation for the kidnaping of some of the natives of Nupaku by a slaver.

It now transpires that the death of the Bishop, instead of being a murder perpetrated by treacherous natives, was nothing less than a solemn execution, carried out, as the islanders believed, in retribution for an atrocious crime. The authority for this statement is an address which was lately given at the University of Durham by the Rev. L. P. Robin, who gave a history of the Melanesian Mission from its beginning by Bishop G. A. Selwyn, to the present day. Mr. Robin's account of the death of Bishop Patteson is as follows:

The Bishop was very much respected by the inhabitants of Nupaku. He had visited them in 1870, and had promised them to come again the next year. In the meanwhile, between the two visits of the Bishop, the island was visited by a slaver, who came to kidnap the natives. But the captain failed utterly to induce any of them to come on board his suspicious-looking craft. After all wiles had failed, he told them that Bishop Patteson was on board and wished to see them. Urged by this, the simple-minded natives came on board without any suspicion of wrong. The result was that four were seized, while one was shot in the attempt to escape.

When the Bishop returned in the autumn of 1871, he was seized by the natives and put to death for his treachery, as they

really believed. In Miss Yonge's account it is stated that there was a palm leaf fastened over his heart, upon which there were five knots made in the long leaflets. This, according to Father Robin, was the native symbol that his life had been taken in retribution for the five lives which the natives believed had been taken by him.

So John Patteson died, not cruelly and treacherously murdered, as we have always believed, but in expiation of the sins of others.

#### STATISTICS OF RELIGIOUS GROWTH.

MEMBERSHIP in the various religious denominations of the United States increased during 1901 in greater proportion than did the population of the country. According to statistics given out yesterday by Dr. H. K. Carroll, who had charge of the religious department of the census of 1890, the various churches now have a total membership of 28,090,637 communicants out of a population of 77,000,000.

The increase of Church membership, according to Dr. Carroll, was 730,027, or 2.67 per cent., the greatest growth the churches have known. This is exclusive of transient membership and does not include the foreign fields. The growth of the various denominations ranges from 468,083 for the Roman Catholic Church to 3,039 for the Baptist Church North.

Most of the growth in all denominations has come from the middle West, while the growth by immigration has not been as marked as in former years. These statistics, comparing the growth in 11 years, were given out yesterday, among others:

Religious Body.	Communicants, 1901.	Communicants, 1890.
Roman Catholic .....	9,158,741	6,231,417
Methodist Episcopal .....	2,762,291	2,240,354
Regular Baptist, South .....	1,664,108	1,280,000
Regular Baptist, colored .....	1,610,801	1,348,989
Methodist Episcopal, South .....	1,477,180	1,209,976
Disciples of Christ .....	1,179,541	641,051
Regular Baptist, North .....	1,005,613	800,450
Presbyterians, North .....	999,815	788,224
Protestant Episcopal .....	750,799	532,054
African Methodists .....	698,354	452,725
Congregationalist .....	634,835	512,771
Lutheran Synodical Conference .....	566,375	357,153
African Methodists, Zion .....	537,337	349,788
Lutheran General Council .....	346,563	324,847
Latter Day Saints .....	300,000	144,532
Reformed German .....	248,929	204,018
United Brethren .....	240,007	202,474
Presbyterian, South .....	227,991	179,721
Colored Methodist .....	204,972	129,384
Lutheran General Synod .....	204,098	187,432

Of the Church growth during 1901 Dr. Carroll finds that the Roman Catholic is far in the lead. He says, however, that the priests do not revise their figures every year, so that the increase given represents in a large proportion of Dioceses the growth of several years. The total membership of 9,158,741 is accepted as accurate, however.

THE PROTESTANT EPISCOPAL CHURCH MADE THE NEXT LARGEST INCREASE FOR THE YEAR, HAVING A GROWTH OF 218 IN THE NUMBER OF PARISHES AND OF 31,341 IN THE TOTAL MEMBERSHIP. AS IN FORMER YEARS, MOST OF THE NEW MEMBERS CAME FROM OTHER CHURCHES.

The Disciples of Christ, according to Dr. Carroll's figures, have almost doubled since 1890. Eleven years ago the Church ranked eighth in the list, but now is placed sixth, with a membership of 1,179,541. This growth has been almost entirely in the middle West and has been greater in the cities than in the country districts.

Dr. Carroll says that there are 22 branches of Lutherans in the country, and that while the denomination grew, individual synods of the faith lost heavily. The growth was in the independent and more progressive divisions, the Iowa synod alone increasing 21,000 in membership. This denomination, which has always grown largely through immigration, obtained its growth last year chiefly through hard work by its ministers in the country districts.

Of the other leading sects, Dr. Carroll says none can show growths commensurate with the vast expenditures of time and energy. He made an attempt to gather the figures of the Mormons, and believes that there are over 300,000 of them in Utah and the adjoining States. Not even a close approximation of the membership in the East can be obtained, but Dr. Carroll says the Church has 1,400 missionaries throughout the country, and believes that these converted over 60,000 last year.—*Chicago Tribune*.



## DIOCESAN MISSIONS IN THE SOUTH.

By C. K. NELSON, D.D., *Bishop of Georgia.*

WHEN one speaks of a Diocese he usually means an organism of which a Bishop is the head (somewhat titular at times, and his *sedes* a chair, usually vacant) and an aggregation of churches with rectors, parish buildings, and machinery, all working in harmony under certain rules for the extension of the Gospel in a given state or section.

This description touches a Diocese like Georgia, for example, at but few points. For not only are the *mission* stations five times as many as the parishes, but a very large part of the Bishop's occupation is the securing of clergy for these places, providing their salaries, regulating the mission vestries, encouraging and stimulating the people, often personally directing and examining details and the conducting of a conveyancing and small banking business. This last because in the inchoate condition of many missions the Bishop is not only the only known authority, but the only man upon whom all will implicitly rely and depend. Constant and unremitting correspondence is therefore a part of the habitual duty of such a Bishop. Quarterly reports furnish the main data of current work, a Missions Register in the Bishop's office contains the names of all officers and the roll of communicants in the missions. The entering of small receipts, the drawing of checks, urgent letters, and requests, make up a part of this varied business.

## THE CONSTITUENCY.

As different as possible from the older and more thickly-settled Dioceses is the population from which Churchmen are to be made.

White people of the usual social grades are found in most of our towns; not all as good as they would appear, some better than they seem.

Among the most hopeful are men and women who, having broken with the sects, are called agnostics and infidels. They are neither. Looking for a Church with a history, backed by authority, and not subject to provincial and local terminology and restrictions, these people offer an opportunity for building up strong characters and able, helpful Church members.

Not unfrequently they are the best supporters of the Church, of which in time they become the most reliable and valuable adherents. The intelligence, comprehensiveness, and historicity of the Church appeals to them. But a tremendous obstacle is the social and mercantile ostracism often awaiting them if they are outspoken. I have known men and women to lose offices and feel the boycott the moment they avowed their interest in and connection with the Church. In some instances parents have shown the door to sons and daughters when applying for Confirmation. The courage of one individual coming into the Church when the whole environment, animus, and structure, are sectarian, cannot easily be estimated.

A different class altogether is that of the cracker-folk. Self-satisfied, without ambition, scorning culture and the amenities of life, they require the most delicate treatment and unlimited perseverance. Books make no impression upon them. Nothing but a consecrated life of unremitting service seems to reach them. With little faculty for expressing gratitude, they are not without affection, and sincerely generous of their poor hospitality.

The negro population is another variety. Imitative, ambitious of outer semblance of the dress, manners, and customs of white people of means and position, strong in racial sympathy, dominated by sectarian influences, fired by popular leaders without sense, morality, or loyalty, but possessed of "the gift of gab," it is difficult to keep their senses sober long enough to impress them with the principles of order and religious beauty, or to substitute for emotionalism a religion of honesty, purity, and reverence as opposed to mere dread.

Yet with all their faults, of which cruelty and ingratitude are not the least, they afford grounds of hopefulness in their sensibility to kindness coupled with firmness.

Among them, perhaps more than among other people, there is needed good judgment, the quality in which as a race and in the multitude of individual instances they are woefully deficient.

But we must always remember that the judgment of the Anglo-Saxon is the product of centuries, ten at least, of training and civilizing tendencies, and we have no right to expect that it will come to the negroes by a shorter or easier process.

The difficulty of deciding whether a white or a colored man will succeed best in his ministrations among them enforces the acceptance of alternatives, judgment on the one hand, or racial

aptitude on the other. Hence each appointment must be considered separately, for in some situations the white man's judgment will prevail and succeed, while in others the ability of the colored man to cultivate social connections with his people outweighs and makes amends for his mistakes.

## HOW DIOCESAN MISSIONS ARE SUSTAINED.

1. By partial endowment. A certain section of our Diocese is provided for by a benevolent priest, the income from whose bequests enables us to maintain twenty stations without a draft upon the diocesan board.

2. By the offerings and gifts of the few self-sustaining parishes, which is just enough to sustain one Archdeacon (who has charge of ten stations), seven missionaries with 24 stations.

3. By local self-support of the missions amounting to as much as the churches contribute. For the diocesan board of missions does not bear the whole expense of living of any one missionary; it simply supplements the offerings of a group of stations, the largest appropriation being \$500 and the least \$70 for mileage expenses, while the local receipts for ministration in a given group vary from \$900 to \$100. It is this urgency upon the missions to bear their full share that has enabled us to administer so large a number of stations. In any one Archdeaconry the groups raise more money for ministration than the whole Diocese (parish churches excepted) raised ten years ago; the receipts from these sources having increased in that period from \$700 to over \$6,000, or two dollars for every dollar given to them through the board.

4. By the appropriation made from the General Board through the Church Commission for work among the colored people, without which it would be impossible to carry on the work in fifteen stations with schools numbering in the aggregate more than a thousand pupils. When we consider that 48 clergymen are laboring in 134 parishes and missions, it is readily apparent that there can be very little loafing in the Diocese of Georgia.

## A MEN'S AUXILIARY.

By EMILY S. BROOKS.

MUCH has been said and written about the men of the Church not doing their share towards Missions. It is easily explained why they do not start and at least have mite chests for the united offering and give pennies and nickels, the same as the women of the Church. It is because they have not the patience nor the faith and foresight of the women. Men must do some *great thing*; it only remains for women to gather mites for three years, and then, when it is announced that the United Offering is \$105,000, it is called a great thing.

In the Diocese in which I have the pleasure of working, for the Auxiliary, our women are asked to give two cents a week in the little blue box. Probably a man would think it too small a matter; well, it would be small; so they might put in five cents a week, and at the end of the three years, the result would be far more than that of the women, I am sure. Now if no other way could be arranged, why would it not work well to have a branch for men added to each parish branch, and the women could distribute the boxes (men would not have time!) and collect the mites from them at the same time they collect from the women? This is only a suggestion. What Diocese, or what parochial branch of the Woman's Auxiliary will try it? By this management, no great labor would be involved, it would simply add a few more collectors, to each parish branch, and a good, round sum of money for the Board of Missions, and we would hear no more about "deficiency."

Christ Church Rectory, Oil City, Pa.

THE MAN or woman that has never known sorrow may be forgiven a life that is callous and selfish. There has never been a touch of anything better.—*Canadian Churchman.*

SERVE GOD by doing common actions in a heavenly spirit, and then fill in the cracks and crevices of time with the holy service.—*C. H. Spurgeon.*

IF BRAIN-WORKERS would only do like cows—gather up their material as they walk around in the fields and woods and assimilate it while resting, well—they would have more brains.—*A Summer Hymnal.*

GOD IS just as much God when the sun does not shine as when it does. What is darkness below the clouds is sunshine above them.—*The Lutheran.*



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

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

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

### THE VISIT OF NICODEMUS.

FOR THE FIRST SUNDAY IN LENT.

Catechism: X. Duty Towards God. Text: Gal. vi. 15. Scripture: St. John iii. 1-17.

WE have already entered upon the days of Lent. Without leaving the world, which is still our battlefield, by living close to Christ, with prayer and fasting and self-denial, we may now strive and hope, more than hitherto, to be kept from the evil (St. John xvii. 15). The first day of Lent is the beginning of our preparation for the Feast of Easter.

In our Sunday Schools the Mite Boxes have already been given out, in which will be gathered the Children's Lenten Offering for Missions. Let us resolve to make this opportunity a means of grace to ourselves, as well as a means of help to the Church. To give with self-denial, regularly, and with prayer, "as to the Lord and not unto men" (Col. iii. 23), strengthens and makes definite our personal devotion to Christ. The Lenten Offering will bring blessing to many a child, who "gives up" in order to give, and who resolves not to have in order that others may have. The good result of the offering is to be looked for quite as much in the Sunday School at home as in the Mission field.

Our study has still to do with the beginnings of the Kingdom. For the first time in His public ministry, our Lord is among the men of His own nation at Jerusalem (St. John ii. 13). He has cleansed the Temple, and by claiming authority in His Father's House has openly declared His Messiahship (*Ib.* ii. 14-17). He remains for a while in the Holy City.

Although St. John assures us that "Jesus did not commit Himself" unto the people (*Ib.* verse 24), nevertheless there was one notable exception: Nicodemus. To him our Lord did commit Himself without reserve. He talked with him freely.

Of Nicodemus we know, that he was a Pharisee (verse i; vii. 50); that he was "a ruler of the Jews" (verse 1), which means a member of the Sanhedrim; and that he was "a Master of Israel" (verse 10), that is, a scribe or teacher of the Law. St. John alone mentions Nicodemus. He is spoken of three times in this Gospel, and each occasion reveals his timidity of character. He "came to Jesus by night" (verse 2), fearing the criticism and scorn of his brother Pharisees. Later (*Ib.* vii. 50) he defended Jesus cautiously, without venturing to manifest either personal confidence or outspoken faith in Him. Still later (*Ib.* xix. 39), "even when the power of Christ's love upon the Cross had made the most timid disciples bold, Nicodemus came forward with his gifts of affection, only when the example had been set by another and Joseph of Arimathea had obtained the body from Pilate." Such was Nicodemus: interested but cautious, convinced apparently, yet too timid to make open declaration of his conviction.

Impressed by the miracles which Jesus had wrought (verse 2; ii. 23), Nicodemus came to Him by night. It is supposed that St. John, though a Galilean, had a home in Jerusalem (St. John xix. 27). There, perhaps, this interview took place; and, if so, we may believe that he who records the scene was an eye-witness.

The narrow range of this Pharisee's faith is indicated in his cautious words: "Thou art a teacher come from God" (verse 2). This was not an acknowledgment that Jesus was the Messiah. Nicodemus, so far as we may judge, was at this point convinced only that Jesus was a prophet. Yet he had beheld the signs; he had heard the proclamation of the new kingdom; he came to inquire concerning it, asking no doubt its mode of entrance.

Thus questioned, our Lord made answer with immediate announcement of the New Birth: "Except a man be born again, he cannot see the Kingdom of God" (verse 3). Either Nicodemus did not comprehend Christ's answer, or else he sought to set it aside, by clinging only to the thought of natural birth (verse 4). He knew but one birth, the birth of the body."

Jesus now repeats and enlarges. He has insisted upon the fact, He now reveals the nature, of the New Birth: "Of water and of the Spirit" (verse 5), the one implying an outward rite, and the other an interior Personal Agent. As by natural birth we become sons of men, so by birth of water and of the Spirit we are made sons of God (verse 6).

A sudden gust of wind, heard outside the house, may have suggested the beautiful comparison with which our Lord now proceeds to enforce the reality of the Spirit's work in the New Birth. As the invisible wind is made known by the waving branches and the rustling leaves, so is the operation of the invisible Spirit in the New Birth made known in the changed condition of the new born (verse 8).

At this point, Nicodemus puts to our Lord the enquiry prompted by doubt, bordering on unbelief: "How can these things be" (verse 9)? Jesus chides him with reminder of what might fairly have been expected in one who was "a master of Israel": if not a previous knowledge, at least a readiness to believe "these things" (vv. 10-11). If he found difficulty in believing the earthly fact of the New Birth, how could he receive the "heavenly things," the deeper mysteries of the Kingdom (verse 12)?

To Nicodemus Christ now reveals "the heavenly things," the deeper mysteries of the Kingdom:

The truth concerning His own Person, in the Incarnation (verse 13);

God's great purpose of Redemption, in the Atonement (vv. 14-15); and

The universal love of God, manifested in the Incarnation; together with the promise of "everlasting life" to those who believe (vv. 16-17).

Nowhere in the Scriptures more carefully and fully than in these words to Nicodemus (vv. 13-17), is set forth the whole wide range of the truth as it is in Christ.

We return, in conclusion, to a further consideration of the New Birth.

The Son of God, the Eternal Word, came into this world to establish a Kingdom. We may enter this Kingdom, but not in a way other than that which He has established and revealed. Into this Kingdom we must be born: "born of water and of the Spirit" (verse 5). This Birth is not a change of heart, but an entrance into a new life, with a new relationship to God. This Birth is in Holy Baptism; only let it be remembered that the baptized must faithfully *abide* in the Kingdom into which this Birth has brought them, and must remain living branches of the True Vine (St. John xv. 1-7).

#### QUINQUAGESIMA.

I ask not, Lord, the power of speech  
The thought and heart of men to move;  
Nor knowledge, whose extended reach  
The utmost mysteries may prove;  
Nor faith, before whose potent sway  
The mountain ridges sink away;

I ask not for the bounteous heart  
Which freely would its all bestow  
To soothe necessity's keen smart  
Or mitigate its dreary woe;  
Nor courage at the martyr's stake  
To give my life for truth's dear sake;

Not that I would or dare despise  
The lavish gift, the tongue of fire,  
The soul illuminated, wise,  
The strength to dare the blazing fire;—  
The stewardship of these can be  
Naught other than a trust from Thee.

But tongues shall cease and teaching fail,  
Knowledge shall fade and gift be vain;  
Then love, through which these now avail,  
Entire and deathless shall remain;—  
Dear Lord, of all Thy gifts divine,  
That greatest gift of love be mine.

St. Mark's Church, Hastings, Neb. (The Rev.) JNO. POWER.

#### HIS REASON.

**B**USINESS called Mr. Camp to a village far off the railroad. The only hotel there was a very poor one and that night he slept on the weakest of bed-springs and the lumpiest of mattresses. The next morning he appeared in the hotel office just as the manager was kindling a fire in the rusty stove.

"Why, you're up early, sir," said the landlord in surprise.

"Yes," Mr. Camp responded cheerfully, "I got up to rest."

M. A. B.



## Correspondence

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

### A PAULIST ORDER.

To the Editor of *The Living Church*:

THE letter in your issue of Jan. 25 by Mr. Birnbach regarding an order of Paulist priests in the American Church will, I think, strike a responsive chord in the heart of more than one missionary priest in the great Middle West. There are so many towns and villages, to say nothing of the rural communities, in which the Church is not known, and under the present conditions will never be known, that with such an order of faithful and devoted priests could be brought within the blessed influence of Holy Church. It is true that we might have lay readers at work in these places, but a lay reader, no matter how devoted he may be (and we have many of them who are most devoted), can never do the same work that a priest can do. We are taught that the Sacraments are essential to salvation and that a priest is necessary to make the Holy Eucharist a real Sacrament.

What are we doing to give to God's people these gifts which our Lord has committed to His Church? We have certain requirements hedging in admission to the Priesthood. For certain localities they are wise and good, but there are exceptional cases which are not taken into account. If the American Catholic Church is to grow and become, as she ought to be, the Church of the American people, we will have to devise some different plan than the one now in operation. The vast majority of the people in these United States are absolutely ignorant of the existence of the Church. There are places in which a priest has never been seen. There are many lines of business in the small towns in which a Paulist priest, had we such an order, could engage. The practice of medicine would be one profession which a priest could follow and thus heal the bodies and the souls of men. In the country districts, where we are lamentably weak, the only occupation open to him is that of farming, and in order for him to make a living for himself and family, he should own his farm. With a Paulist priest located in each township, what great good could be accomplished for the Church of God!

WILLIAM M. PURCE.

Rector Grace Church, Osco, Ill., Jan. 27, 1902.

### NOT DR. DeROSSET.

To the Editor of *The Living Church*:

I AM afraid, from a communication in your last issue, and other circumstances, I may be accused of "Sailing under false colors," in that it appears likely that in speaking of me as an M.D., I have been erroneously taken for my father, who died in 1897, in his 91st year. He was for a long term of years a Deputy to the General Convention, and must have been well known to the Church over the land.

I have been several times elected as a Deputy from my Diocese, but never able to attend at any one of the sessions of General Convention, so that outside of my own Diocese and State, I am not so well known.

I desire to call the attention of your readers to this, that there may be no mistake, simply adding that I am not a doctor. Wilmington, N. C., Jan. 28, 1902. WM. L. DE ROSSET.

### THE MISSIONARY APPORTIONMENT.

To the Editor of *The Living Church*:

IN YOUR criticism of the Apportionment made by the Board of Managers, have you not confused the plan itself and the details of its execution? To my mind this is a great mistake, for a very clear distinction should be drawn between them. Question as we may the exact figures assigned to a particular Diocese, the fact remains that the plan itself is one which should commend itself to every good Churchman. At last the Board has struck the true Catholic note, recognizing the Diocese as the

real Unit. It says to the personal subordinates of this Unit (the Bishops): "In the aggressive war for Jesus Christ we shall need so much this year," and calls on them to supply each his proper quota. This Apportionment plan, stripped of its details, is one with which we ought not to quarrel. It is an entering wedge which, if driven home, is bound some day to emancipate us from that worst of thralldom, Parochialism, the blight of which is felt everywhere. It recalls us from our self-centered interests to the more real, the larger, and therefore the freer, Unit. Even in its details the Apportionment is not so very bad. Your own Diocese, Mr. Editor, for example, reports over 10,000 communicants and is asked for a little over \$6,000. Eliminate the proportion from which not a penny ought rightfully to be asked or expected. It is safe to say that one dollar annually from each of the rest would yield a sum considerably in excess of the amount allotted by the Board to Milwaukee. Seriously, is this a preposterous demand (the price of a year's subscription to one of those popular monthly magazines which no family is too poor to afford) for the Church to make from each of her communicants to help evangelize the world?

Trinity Rectory, Bethlehem, Pa. BENJAMIN S. SANDERSON.

[We beg to reply to our correspondent that the injustice which we have sufficiently shown is by reason of the relative disproportion of amounts asked from the several Dioceses regardless of local conditions, and that we have not once alluded to the Diocese of Milwaukee; but (1) have shown that the amounts asked from the several Dioceses do not accord even approximately with the relative strength of the Dioceses; and (2) have suggested that more direct methods of reaching individual contributors must be adopted before any adequate missionary income may be expected.—EDITOR L. C.]

### THE USE OF INCENSE.

To the Editor of *The Living Church*:

WE read that on the Feast of the Epiphany incense was ceremonially used for the first time in the Cathedral of Milwaukee. There are many signs that this practice, so long and strangely neglected in the Anglo-Catholic branch of the Catholic Church, and which many of our clergy claiming to be Catholics have seemed very timid about introducing, will soon become much more widespread. The temporary check given to the spread of the use of incense in the mother Church of England through Erastian influence, has only served to thoroughly ventilate the utter fallacy of the arguments brought forward by the opponents of full and correct ritual and ceremonial.

The love of God is doubtless far more important than any amount of ceremonial knowledge and practice, but we want to prove to the whole Church and the world that "we have an Altar" in our branch of the Church, and through love of God to make the service of this Altar both dignified and splendid.

The idea, now so prevalent, that the use of incense has anything to do, in the right reason of things, with "Romanizing" or "Rigorist" views, and that its non-use is a badge of "Liberal Catholicism," is certainly most childish and absurd.

Without entering into the arguments from "œcumenical custom," beauty, and utility, the all-sufficient authority for the ceremonial use of incense is Holy Scripture, speaking through the Prayer Book. That any Bishop or Priest can have the face to get up and say that incense shall not be used, after reading from the Prayer Book that it shall be, well illustrates that curious utter "lack of sense of humor" so very characteristic of the Holy Protestant mind!

May all our clergy soon make use of this very beautiful and edifying ceremony, at least on the chief festivals of the Christian Year.

F. A. STORER.

### PIPING AND NOT DANCING.

To the Editor of *The Living Church*:

THE children of this generation," says our Lord, "are like unto children crying in the market place, saying: We have piped unto you and ye have not danced; we have mourned unto you and ye have not wept. For John came neither eating nor drinking and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a Gluttonous Man and a wine bibber, a friend of publicans and sinners."

In the seventeenth century, dissenters from the Faith and Order of the Church of England were compelled to communicate occasionally with it. For that arbitrary act it was condemned by children of that generation, and of every generation since then. These dissenters withdrew from communion with the Church because of its alleged Apostasy from the true faith of the Gospel, and because of its alleged usurpation and cor-



ruption they ought not to be compelled to a communion which their souls abhorred!

To-day the offense is that the same Church will not throw down every barrier and give equal rights of occasional communion to every one, who professes himself a Christian after any fashion of faith or living.

It is the old cry of the children in the market place. The Anglican Church is teaching either truth or falsehood. If it is teaching the truth, those who are clamoring for the right of communicating with it at will, at its altars, are condemning their fathers as wilful schismatics, as false witnesses. The Church's standards of doctrine and living have not changed one jot or one tittle. If it is teaching falsehood, or maintaining a low or a false standard of holy living, why should our separated brethren insist upon any right of communicating with us? To communicate with us would be to participate in our sins or our errors. But, sir, the Church's doors are wider open than the gate of heaven. It asks nothing more of people without than it is asking of its own children by birthright. It has excommunicated no one, it has enacted no penal laws against any. It has but one law for the homeborn and for the stranger, whether as to communion or to ordination. Why should it be condemned and denounced both from within and from without, because it requires from strangers what it exacts of its own sons? What Protestant body is denounced for refusal to relax the law under which it exists, in favor of those who refuse to comply with that law? Who denounces the Baptists for refusing to admit to its communion those who deny its law of Baptism, and refuse to comply with it? Who condemns Methodists or Presbyterians for refusing to allow men they hold to be unordained to minister at their communion tables?

Intolerance! Why, sir, the intolerance lies not with us, but with those who demand that we shall surrender what we deem to be a necessary part of the Christian religion to please them, to allow them to communicate at our altars, at their own pleasure, without any right on our part to inquire into their faith or their life, or any obligation on their part to support our principles, or to respect our teaching. I have known men and women admitted to Communion by lawless liberals among us, who, both before and after such communion, devoted their lips to bitter condemnation of both the life and doctrine of the Church.

Men like Dr. Donald are like kite's eggs in an eagle's nest, only the kite is not morally responsible for the sinister imposition of a false brood.

When the Church admits unconfirmed people to her communion as of right, she must abandon Confirmation for her own children. When she admits Unitarians to her communion on demand, she must surrender the Nicene Creed and the Faith it conserves. When she admits every man who thinks himself ordained, to minister at her altar, she must surrender for her own sons Episcopal Ordination, nay she must destroy herself, for few of us would care to communicate with a Church conceived in falsehood and brought forth in deceit.

Our Protestant brethren are responsible to their own Master. If they are right, their work will abide. If we are wrong, our work will perish. In the meanwhile, it is a violation of Christian decency for them, or for any of them, to denounce us for bigotry because we will not become as they, by admitting their people to our communion on their terms, or by admitting their ministers to preach and minister on terms which we can not admit, to which, by the very law of our existence, we are opposed. The intolerance rests with them in demanding of us that we shall surrender our convictions at their demand, on pain of their displeasure.

As for Canon Henson and Dr. Donald and men of their sort, they are, as I said, as kite's eggs in an eagle's nest. But even kites have wings; they can fly, if they will, where they can find birds of like feather.

As for the complaint about Reformed Episcopal, Swedish, and Moravian orders, there may be something in that. That is an open question still among us, and it is the duty of the Church to settle it, if possible, after a painstaking historical investigation. So far as intercommunion is concerned, it is not a very burning question, for those bodies are not asking for it. But if any of their ministers come to us by conversion, it becomes a very serious matter to re-ordain him if he has been already validly ordained. Holy Orders confer spiritual character. They cannot be repeated. Were I a Bishop, I confess I would be very loth to lay hands on a convert from the ministry of any of these bodies, because of the indeterminate position of the Church con-

cerning their Orders. Such ordinations, in my judgment, afford a very valid ground for the intervention of the *si quis* to bring to a test their lawfulness.

JOHN WILLIAMS.

Omaha, Feb. 1, 1902.

## LET THE LORD'S DAY HAVE ITS RIGHTFUL HONOR IN THE CHURCH.

[Continued from Page 526.]

hundred communicants! Where are those invisible communicants? Some of them are very likely dead, and others have doubtless changed their residence, without the rector's knowledge. But unless we are mightily mistaken a large majority of them are living members of the congregation *who have never been taught the one duty of divine ordinance on the Lord's Day*, and who have consequently drifted, first, into complete neglect of all duties of the day, and then into neglect of all religious duties whatsoever.

We pretend to have no panacea for any evils in Church or State; but there is such a thing as consistency and common-sense. If, therefore, it is matter of historical notoriety, that the celebration of the Lord's Supper on the Lord's Day was the original distinction and glory of the day which by and by secured its recognition and adoption as a municipal Sabbath by the far-sighted rulers of imperial Rome, consistency and common-sense require that they who would secure the future honor and stability of that same institution ought to restore to it the honor they have notoriously been taking from it, lo these many years. To do that requires no official action of the Church; all that is necessary is that the clergy and people shall live up to the standards of the Church's worship. And when that is done, all they have to do to recover their lost authority among their people is just to renounce *their own* authority, which is of little use to any one, and to abide by the authority of the Church, as they shall find it in Creeds, Articles, Catechism, and Liturgy. If they shall confine themselves to these, they will teach no Puritan doctrines, and deliver no commandments of men; and if they shall perchance discover that in these there are few references to matters of Sunday obligation, outside of that which is everywhere writ large in Christ's own parting ordinance, in apostolic example, in catholic custom, and in the Liturgy itself, they will probably not be far wrong in concluding that the man who begins the Lord's Day with a devout participation in the Holy Eucharist need not trouble himself about any man-made rules for the observance of the rest of that day, except in so far as charity or some duty of good citizenship may require.

## A SATISFACTORY EXPLANATION.

GRANDMA brought us from the country a dish of her home-made corned beef. The children had never seen any before and regarded the delicate pink-and-white slices with great interest.

"It's better than any other kind of beef," declared Marion—everything from Grandma's was "better than any other kind"—"but what makes it have these big pink and white spots?"

"Why, because it was a spotted cow, of course," explained her brother with the superior wisdom of seven years.

M. A. B.

RICH WITH no very great things, but with the little daily self-denials, the speaking a cheerful word when the heart is weary, the patient, steady performance of duties that come with every returning day—little things, and yet they contain the riches with which God is well pleased.—*Rose Porter.*

BY A PATIENT and loving endurance of annoyances are we preparing ourselves gradually for the discipline of trials.—*Dean Goulburn.*

"THERE is always a considerable quantity of pride, to begin with, in what is called 'giving one's self to God.' As if one had ever belonged to anybody else!"—*Ethics of the Dust.*

ALL GODLIKE things are joyous. They have touched God, and so they carry with them an irresistible gladness everywhere.—*Canadian Churchman.*



# The Rise and Development of Christian Architecture

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

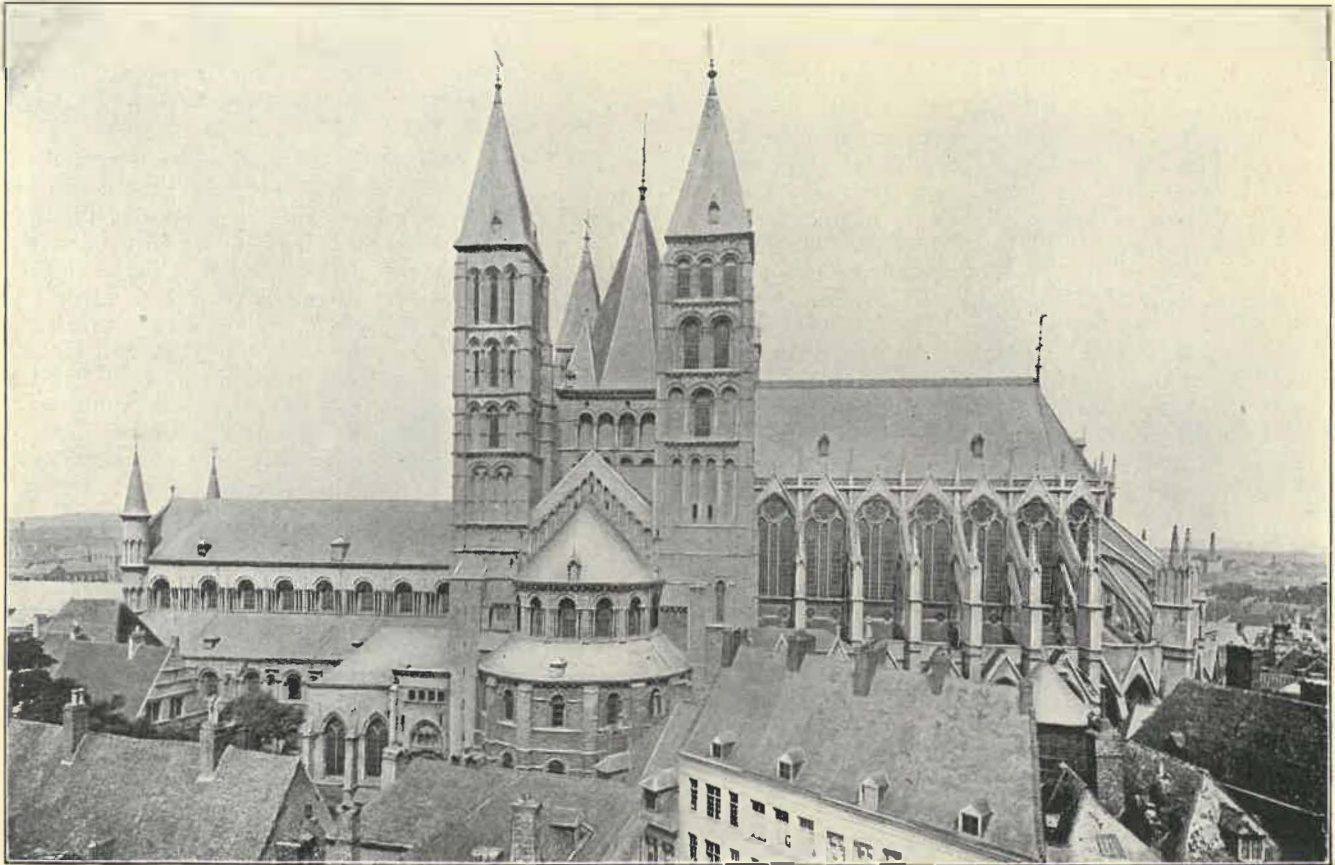
## VIII.

### AMIENS.

THE great historical styles of building have been associated with styles of decoration which have developed with them and grown so intimately connected with them that they can be examined apart only as abstractions. Gothic architecture is, strictly speaking, a manner of building, but the thousand details of decoration that have been applied to Gothic buildings, although not essential to the Gothic manner of building, are always found with it. There is a certain congruity and appropriateness in the decoration for the place in which it is used. The decoration is that part which is more immediately perceived and conversely it is that part which is most easily applied to a building. A style which is founded upon stone construction is imitated in wood and cast iron, and buttresses are erected where they are of no use and if they were needed could not per-

whole, and to notice some of the great modifications which were made in the original style. With this view the following buildings have been selected for definite purposes: the Cathedral of Amiens, to show the fundamental principles of construction and the effects generally sought; the Cathedral of Salisbury, to show the effects aimed at in English building; the Cathedral of Vienna, to show a German development of Gothic by which it was modified in construction; and the Cathedral of Gloucester, to show a late English development. In connection with these some comparisons will be made, as in the earlier papers of this series.

The nature of Gothic architecture is to be understood only from a study of the constructional problems which the builders were called upon to solve. From the construction the decoration developed. The origin of this great style is certainly not to be found in some simple chance combination of curves. The author well remembers the satisfaction of an aged pen-



TOURNAI CATHEDRAL—VIEW FROM THE SOUTH.

form their function. The characteristic forms of decoration in Gothic architecture as known to every one are pointed arches, tracé windows, foliated capitals, crocketed spires and buttresses, and other simple details. All of these are found in Gothic buildings, though not in all Gothic buildings, with the exception of the pointed arch. There is no Gothic building without that arch, if pointed be taken in a very wide sense, for some arches in Gothic architecture are extremely flat.

It will be the object of the following five papers to examine some typical Gothic churches with a view of ascertaining the essential principles of that style in characteristic examples. There has never been a style that has been subject to more variations. The details have been such as to be adapted to every exigency and to lend themselves to every possible decorative fancy. It has passed through a wonderful series of changes that followed each other with remarkable speed, and the forms that appeared within a century are often sufficiently distinct to date the work of the various portions of a building that was long in course of erection. It will be impossible to do more than glance at a few perfect specimens, if such there are, and see some of the leading principles of the style as a

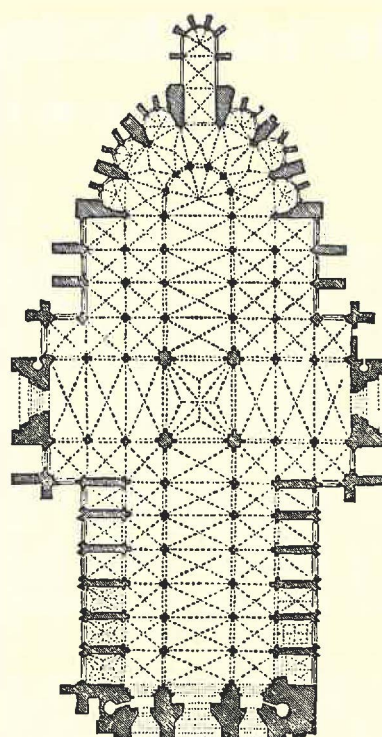
builder of St. Cross Hospital, Winchester, as he pointed out some interlacing arches in the triforium. "There," said he, "is the origin of Gothic architecture. There you have the pointed arch." But Gothic architecture must have arisen in a great many places, for buildings having no connection with St. Cross have interlacing arches. (cf. Art. VII., Durham Cathedral-Nave.) Another friend was sure that the origin of Gothic architecture was in the beautiful curves of the elm trees. But unfortunately the beautiful curves to which he referred were in trees indigenous to America, and the forms of Gothic architecture to which he appealed as so closely resembling the elm were demonstrably late in the history of that style.

The first necessity of a church is sufficient size to hold the faithful gathered for divine service. In this there was given one feature of building that contributes to the effect produced by the cathedrals, *viz.*, great size. The cathedrals are of imposing dimensions in whatever style they are built. It is evident that a church may have great size in three ways: It may be long; it may be broad; and it may be lofty. To build a church long is an easy matter. The only question that arises is the supply of material and labor. The same means



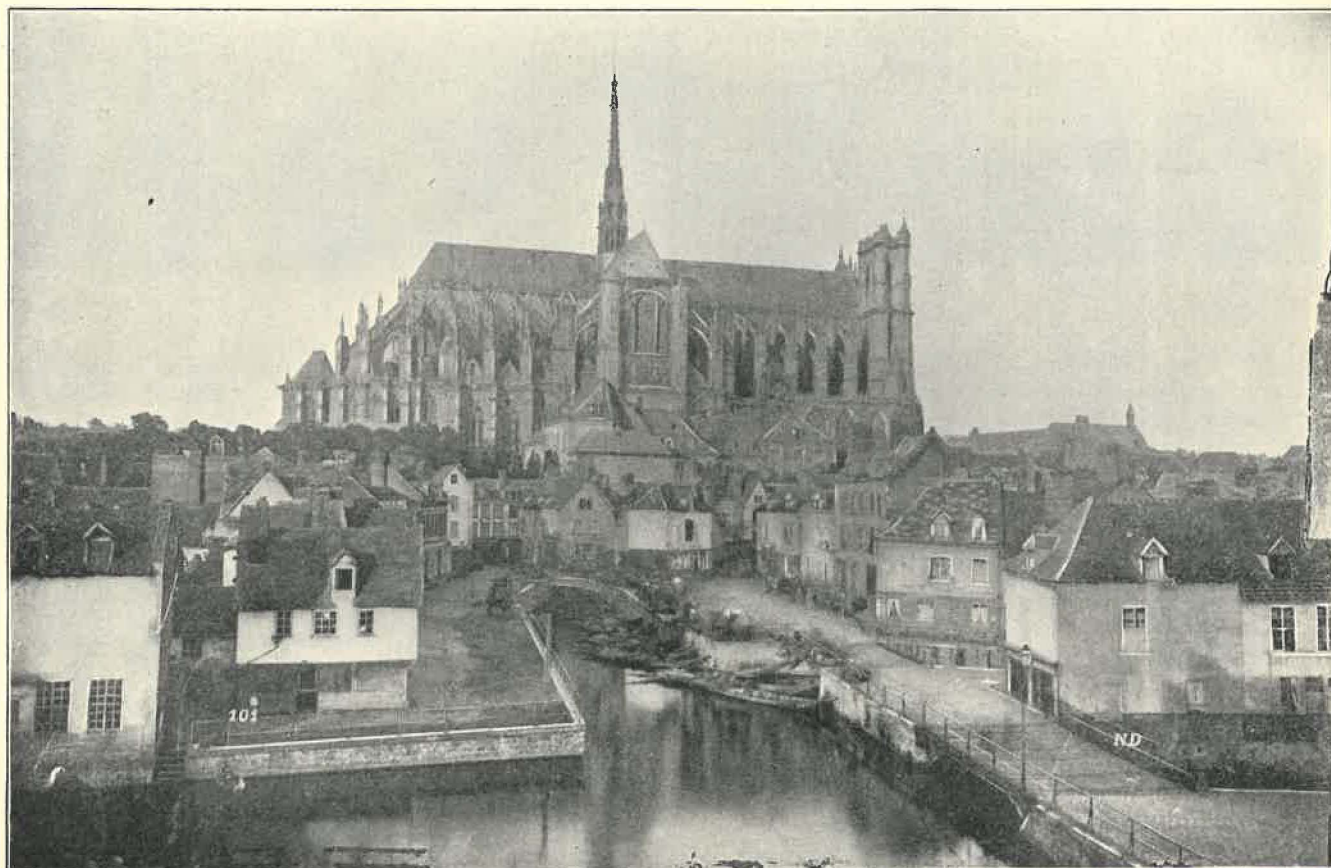
of roofing may be repeated a hundred times without giving rise to any principle not involved in the first application. Not so in regard to breadth and height. To build a roof across a space a hundred feet broad is no easy task and calls for a vastly more elaborate method of construction than across a space twenty feet wide. (cf. Art. I, The Basilica.) There soon comes a point at which the nature of the materials employed, wood and stone in the mediæval roofing, forbid any greater width. In the same way in regard to height, the erection of a roof, and it was always a vaulted stone roof in the later Romanesque and in the Gothic style, upon walls a hundred and fifty feet high is vastly more difficult than upon walls twenty-five feet high. The former walls are less secure on account of their height. This may be illustrated by a pile of bricks. One brick lying on the ground may be overturned only with some little force. A pile of twenty bricks, placed one upon the other, may be easily overthrown, and it is easy to erect a pile so high that the wind can blow it over. Walls to be strong must have thickness in some proportion to their height or else be propped at points where the outward and inward pressure is greatest. These three dimensions: length, breadth, and height, may vary very considerably within certain limits. The development in regard to length was reached by the Romanesque churches on the Rhine and elsewhere. The breadth was also a feature which they developed, and in the case of some the breadth was quite as great as in the larger Gothic cathedrals. St. Sernin at Toulouse, has double aisles, and even the ancient basilica was sometimes built with double aisles. (cf. Art. I, St. Paul without the Walls.) But the increase in height had not been made as great as possible and here was the opportunity for a wonderful development based upon a new principle of construction. The cathedral at Tournai will illustrate this marked distinction between the older Romanesque style and the new Gothic in the point of height. The nave of this beautiful church is Romanesque, as will be easily seen. The choir is Gothic of the best period. The breadth of the two parts is about the same, the roof of the aisles rises to about the same height in the nave and in the choir. The central portion of the choir rises about twice as high above the aisles as the central portion of the nave. The problem before the builders was how to raise the central portion of a building higher than was practicable by using the weight of the walls to withstand the thrust of the roof, or vault. The solution of the problem may be made clearer by a diagram of the difficulties to be overcome.

The line *baf* represents the outside wall of a building of considerable height which has been vaulted in the usual



PLAN OF THE CATHEDRAL, AMIENS.

manner. *Ac* is one of the diagonal arches across the nave; *ad*, one of the arches crossing at right angles; *ae*, another diagonal arch. It is evident that *ac* presses in the direction of *ag*; *ad*, in the direction of *ah*; and *ae* in the direction *ai*. But since the two arches *ac* and *ae* act at the same time, the two pressures *ai* and *ag* are converted into a single pressure *ah*, for the sidewise pressure of one may be conceived as counteracted by the sidewise pressure of the other. But the outward pressure is not counteracted. In other words, the result of the pressure of the three arches supporting the vaulting of the roof is concentrated at *a* in one outward pressure in the direction of *ah*. This resulting pressure may be overcome in two ways. The wall *baf* may be made very heavy, or there may be some form of prop set up against *baf* at the point *a*. The former solution was the method of Romanesque architecture; the latter the method of the Gothic. The former did not allow



AMIENS CATHEDRAL—VIEW FROM THE NORTH.



## The Living Church.

large windows, for that would weaken the resistance of the wall by diminishing its weight; the latter allowed windows the whole distance between *a* and the corresponding point of the wall, represented by *baf*. Hence there results the description of Gothic cathedrals as roofs of stone set on walls of glass. For it will be readily seen that if *ba* be the arch of a window and exerting a pressure in the direction *ba*, and *af* an arch of a window the other side of *a* and exerting pressure in the opposite direction, *fa*, that the two pressures will exactly balance each other. The result of this can be seen by a comparison of the nave and choir at Tournai.

The prop against the point *a* in the diagram may be a mass of stone, a piece of wall as it were, turned around and set at right angles with the wall. This would be a simple buttress. Or it might be placed further away and connected with it by a half arch and the result would be the same, there would be a propping up of the point *a* or the tall pile of stone which supports the arches. Between the buttress and the high wall of the nave there might be erected an aisle of considerable width. This is the system which is employed in Gothic cathedrals of the best period.

The result of this ingenious system of support to the nave vault is great height, vast windows, and a large amount of light. The interiors are rendered sublimely lofty and the exteriors are rendered picturesque by the multiplicity of parts. The most

in a few Gothic churches also, but it is rare), neither is it left bare as at Spires and Worms, but is in many points similar in conception to the nave. It is not carried so far in this similarity as to be intended to be a duplicate of the nave. That was the design at Rheims and Chartres, at both of which the transept is flanked by towers and provided with portals like the nave. The towers were not built at Rheims and Chartres except in their lower stages, for the lack of funds prevented the completion. The same difficulty stopped the building of Amiens and probably prevented the erection of towers at the ends of the transepts. But it can be seen that this treatment of the transept as a nave was a part of what Gothic design received from the past. In the same way, the chapels around the choir, or the chevet, was adopted from the older style. It may be seen at Hildersheim, in the Church of St. Godehard in a very simple form. In France it is highly developed at St. Sernin's at Toulouse (*cf.* Art. VIII.), and in many other churches. But just as the more elaborate treatment of the transept came with Gothic style, so the elaboration of the choir chapels came in with the same style. But the Gothic façade, as it was designed in the churches of Northern France, is far beyond any thing attempted in the earlier styles and for which there was very little preparation. Amiens, Rheims, and Notre Dame, Paris, are all different; Strassburg is the only notable German building in which the façades may be compared with the great cathedrals mentioned. The façade is treated very largely as an ornamental structure placed before the building. This tendency is least at Amiens and most highly developed at Strassburg and Paris, and although the order in which the designs were made may not be accurately determined, yet the beginnings of the more elaborate design may be seen in Amiens.

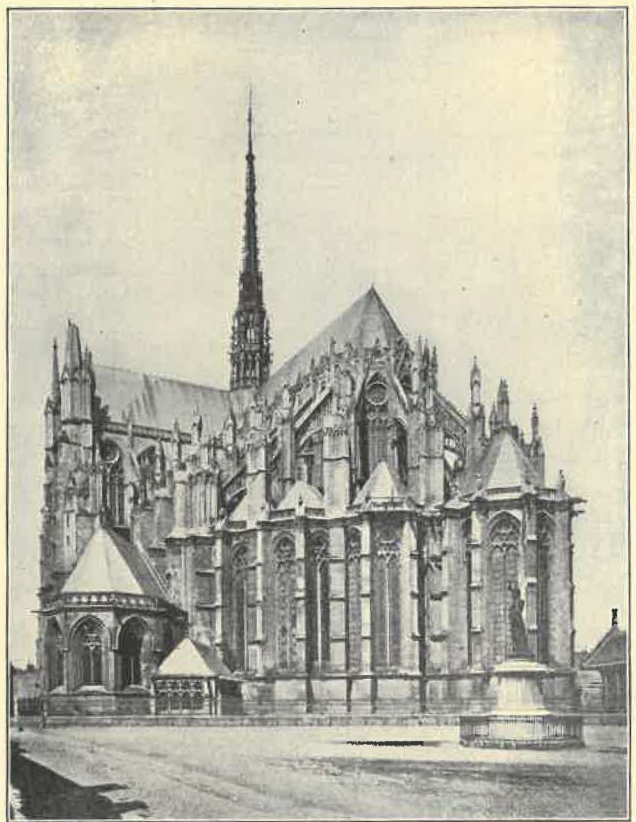
The façade is made up of two towers and the portion of the nave between them. The lower portion is taken up entirely with the three great portals. The larger of these opens upon the nave and the other two upon aisles. Immediately above the portals are two bands of arcades extending across the



AMIENS CATHEDRAL—FACADE.

perfect building of the best period of Gothic architecture, built when the style was a spontaneous method of building and not a style studied as a method of the past, is the Cathedral of Amiens. It is not complete. There is not one of the six great cathedrals of France, the home of Gothic style, that is complete. It lacks its towers; and the towers that have been partially erected are on such an insignificant scale compared with the rest of the building that the whole matter of towers must be studied elsewhere. In fact, it is in Germany that the towers were brought to their perfection in Gothic buildings.

The plan of Amiens is very simple and is essentially unaltered, for there has not been that continual re-building and enlarging which has produced such extreme irregularity in many of the English cathedrals. It consists of a nave and a transept with a choir surrounded with a chevet of chapels. The only important additions are chapels added to the aisles of the nave corresponding to the chevet of chapels in the choir. A Lady Chapel is placed immediately behind the choir, but it is a building of comparatively small proportions and plays no important part in the whole design. The transepts are provided with aisles similar to the aisles of the nave. This ground plan is the characteristic plan of Gothic churches and is the result of the development to be traced through the earlier styles. The transept is not treated as a duplicate of the choir, as at Tournai and many Romanesque churches (this treatment will be found

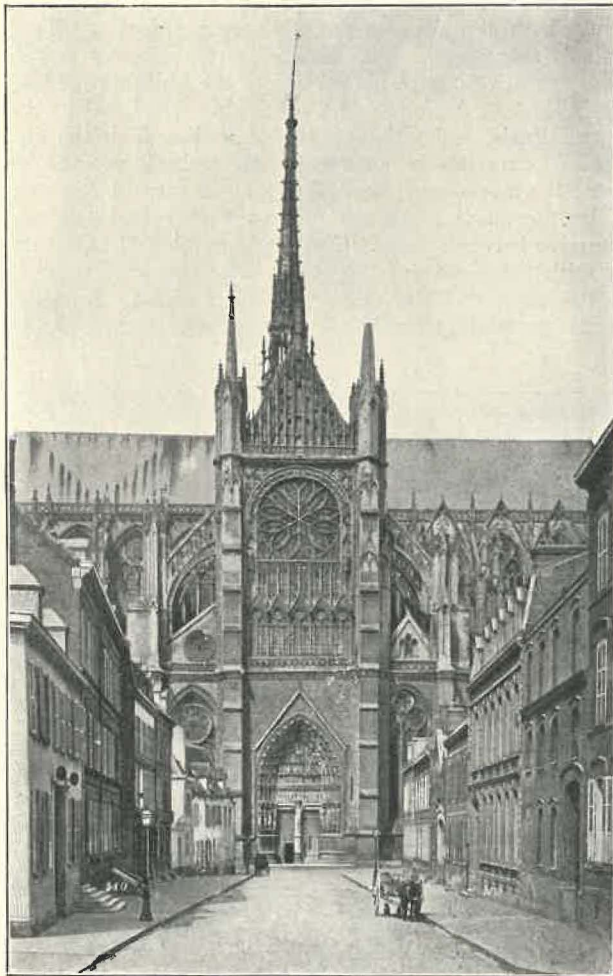


AMIENS CATHEDRAL—APSE.

entire façade, the upper containing statues. This portion corresponds to the triforium in the interior. Above these arcades is the rose window corresponding to the clerestory windows of the nave. At this point the towers have disengaged themselves from the general mass and appear as towers, although there is no gap between them and the upper portions of the nave. Above the rose window the gable of the nave is somewhat masked by two series of arcades, above which the highest portion of the nave is just visible. This treatment of the façade, although never servilely copied, is characteristic of French Gothic. A variation may be seen at Notre Dame, Paris, which



is somewhat better proportioned, owing to the superior design of the towers and their relation to the mass of the building. The greater simplicity of decoration renders the design of Paris more intelligible. The nave at Paris is much lower than at Amiens, having been built earlier, and there is therefore less space between the portals and the rose window. The arcades are thus reduced to a single series constituting a band of ornament rather than a distinct member of the design. At Strassburg, which is built up very much as at Paris but with exaggerated height, the arcade disappeared. The great feature of Paris, as opposed to Amiens, is the development of the arcade above the rose window. It becomes a lofty and delicate structure extending the whole breadth of the façade and therefore including the towers and rising well above the gable. At Strassburg, this whole upper portion is above the gable and all organic connection with the building is abandoned. The façade of Paris is finer than at Amiens because the parts are clearly distinguished so that the proportions between them may be perceived at a glance. But Amiens aimed after greater richness of effect and obtained it by the division and subdivision of the parts. Amiens, however, emphasizes the vertical direction more than Paris. This was done by the greater projection of the



AMIENS CATHEDRAL—SOUTH TRANSEPT.

portals, giving opportunity for lofty and prominent buttresses with fine treatment of the upper parts. The absence of horizontal bands of any prominence above the rose window permits the rather insignificant towers to be more effective.

The façades, and especially the portals, are the glory of French Gothic design. There is nothing in England to be compared with the portals of Amiens. They are vast porches extending across the whole great front. Although of immense size, they are so constructed that the doors themselves, although very large, do not appear over large as do many doorways in Italy, where the door is designed in proportion to the whole façade and the effect is painfully big. No style of architecture ever took such delight in decoration as the Gothic. It seems to have been a feature that could never lose its charm for the builders of the Middle Ages. They never seem to weary in their elaboration of details. But there is a spontaneity about it all, a unity of spirit that makes it, even when crude, a thing of beauty. But here at Amiens, the sculpture is of a very high order of merit. The figures grouped in such profusion about

the portals are all of them very attractive and the large compositions in the tympanum over the doors are replete with spirited work. With all the richness of the portals, there is judicious balancing of highly decorated parts and plainer spaces. But the amount of sculptural adornment is so great that there is no suggestion of poverty of design. But with all the wonderful wealth of decorative detail there is as little feeling of wanton display as there is certainly none of parsimony.

The interior of Amiens is sublime. The effect of height is produced without the overstraining which makes Beauvais Cathedral a failure. The dimensions are very large. The length of the building is 470 feet, the breadth across the transepts 213 feet, and across the nave 144, this includes the nave, the aisles, and the chapels beyond the aisles. (They may be seen occupying the space between the buttresses in the view of Amiens from the north. They may be seen opening from the aisles at the left of the view of the interior.) The profusion of decoration which makes the façade so glorious is restrained in the interior. There is comparatively little carving. The capitals of the shafts supporting the nave arcade are treated with much simplicity; a band of carving marks the division of the triforium from the wall above the arcade. The triforium and clerestory are both very modestly decorated, except with the shafts of the vault, which are always constructionally significant. The effect desired would have been lost if there had been greater amount of detail. It would have materially reduced the impression of sublimity at present produced, if the shafts of the nave had been covered with ornament in any such way as the pillars in Milan. The vertical lines springing from the floor rise directly to the vault and there sweep on into the lofty vault. It should be noted in respect to the vaulting of the nave at Amiens that the curve of the vault springs from a point well above the top of the triforium. This is not the English custom.

Two features of the construction should be carefully noticed. The nave is about twice the width of the aisles. In most of the Romanesque churches, there would have been a distinction between the pillars of the nave, according to which every alternate pillar only would rise to the vaulting. The intermediate pillars would be used to support the vaulting of the aisles. The result was a comparatively few bays to the nave, as the vault was built of very nearly square sections. In the Gothic style there is not this distinction in the pillars. All rise to the vault, that is, shafts springing from them run to the vault and the vault is constructed as if it rested upon the pillars. The result is that the vaulting is built, not on the plan of squares, but of parallelograms about twice as long one way as the other. The second point to be noticed is that the vaulting is very simple and closely resembles in plan that used in the Romanesque churches of the Rhine and elsewhere. In this is a marked distinction between the characteristic Gothic vaulting as used in France and the style as it was employed in England.

A moment's reflection upon the construction of the apse reveals the significance of the buttress system. It will be seen that there is an immense weight pressing outward so that the walls, which are very slight, mere shafts of delicate proportions, would at once collapse if they had to stand erect by their own strength. A glance at the apse on the exterior shows a great mass of flying buttresses pressing upon the apse. The weight of these arches is very considerable and adds to the resistance of the buttresses from which they spring. This is the second important point in Gothic construction. A flying buttress is a prop.

Among the means of decoration which enrich the interior and in no respect detract from the grandeur of the total effect, is the window construction. This is especially fine in the case of the rose windows, all three of which may be seen in the views given. The nave and south transept windows resemble each other in general design, but the former is built upon an eight part design and the latter upon a six part. The north transept rose window is divided by vertical sections so that it is not strictly a window of the rose variety.

Viewing Amiens from a distance so that the whole mass of the building can be grasped, it appears at once to be lacking in the relief that comes from lofty spires or domes. The towers are wholly incapable of removing the heavy effect of the great building and the light spire erected at the crossing of nave and transept (known as *fleche*), although rising to the great height of 392 feet, aids the façade spires but little. To have given the proper elevation to the building there should have been towers and spires on the façade considerably higher than



## The Living Church.

500 feet. What the design of Amiens called for originally may not be discovered, but the present insignificant structures that serve as towers, although respectively 210 and 181 feet high, could hardly have belonged to it. The grandeur of Cologne, which in many respects is inferior to Amiens, is due in great part to the towers that are in perfect proportion to the rest of

the building. The best treatment of towers as far as design is concerned may be found in Germany, but the best treatment as parts of an entire composition, in England. But for the real beauty of Gothic architecture as at once a means of construction and decoration, the French, who probably invented it, surpass all other builders.



AMIENS CATHEDRAL—INTERIOR OF NAVE.



CHURCH OF THE MESSIAH, DETROIT.

THE opening of the Church of the Messiah, Detroit, was mentioned several weeks ago, and it is a pleasure now to be able to print the pictures of the present and earlier buildings. Less than a year ago a little wooden chapel, seating only 137, was used for purposes of worship. There was also a large parish house seating 400. In 1897 the latter was remodelled into a church seating about 300 people, and was arranged in good ecclesiastical style. The congregation continued to grow, and through the generous interest of the Rev. Dr. and Mrs. Prall and of Mrs. Prall's brothers, a site was secured on the Grand Boulevard, just north of the bridge to Belle Isle, at a small cost. Upon this site was rebuilt the old stone church of St. Paul's parish, which was



CHURCH OF THE MESSIAH, DETROIT.  
CHAPEL AND PARISH HOUSE, JULY, 1896.

then standing unused in the centre of the business section. The Bishop and the rector of St. Paul's parish interested themselves in the plan, so that possession was obtained and the work of removal begun in November, 1900. Not only the stone, but also the timber, the window frames, seven handsome memorial windows, the choir stalls, the lighting fixtures, and many other portions of the old structure, were saved and built into the new building. The latter is narrower, but of greater length than the old St. Paul's, and a choir room, vestry, and sacristy have been

added. The cost is in the neighborhood of \$28,000, and the saving to the congregation is shown in the fact that the contractor declared that a similar edifice could not be constructed from new materials for less than \$50,000. The edifice was opened for services on the first Sunday in November, as already stated.

The chancel is lighted by small windows in the sides, quite high up. There is a properly arranged organ chamber, but as

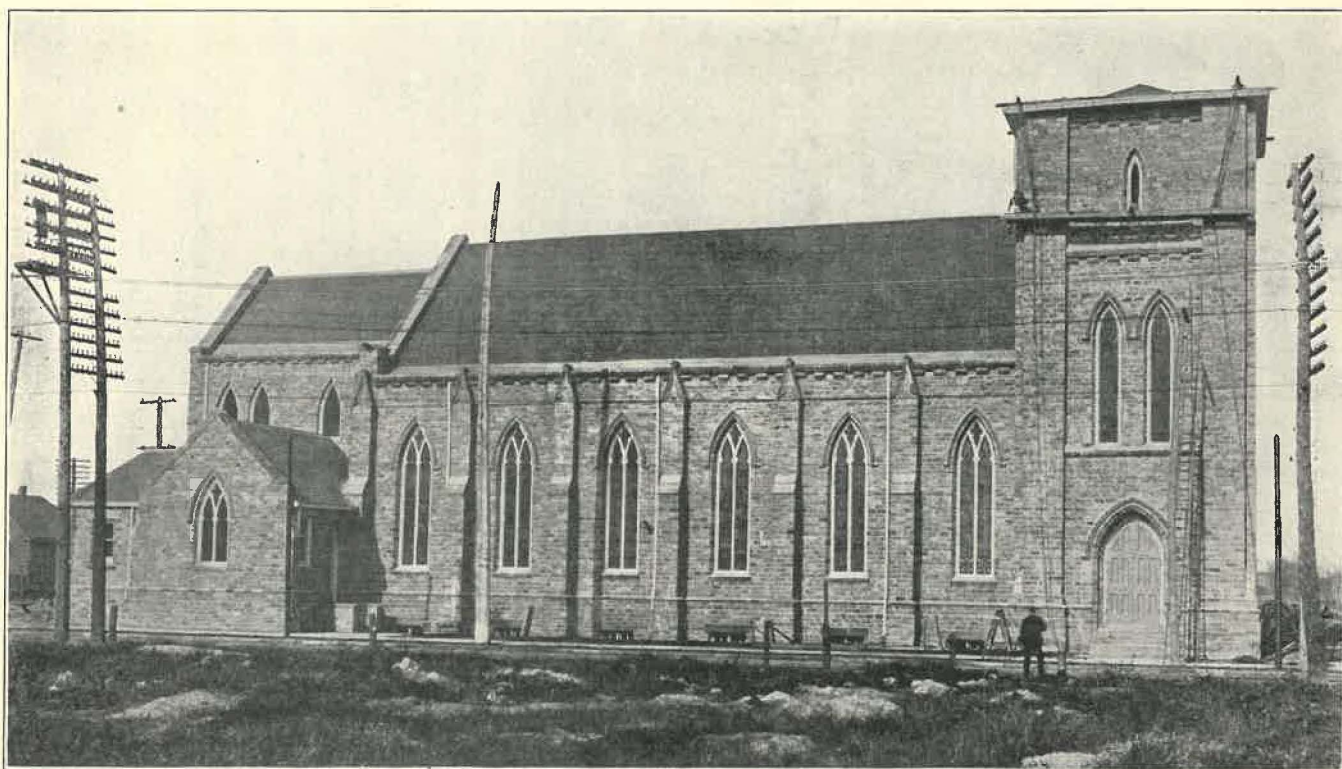


CHURCH OF THE MESSIAH, DETROIT.

PARISH HOUSE, RE-MODELED JUNE 1897, USED FOR SERVICES 1897 TO NOV. 1901. CHAPEL, USED FOR SERVICES UNTIL AUGUST 1897.

yet only a reed organ. The altar, raised ten steps above the floor of the nave, is a single block of Berea stone nine feet long, weighing nearly five tons.

Thus is shown the progress from a tiny chapel five years ago, to a substantial and permanent parish church. In the same time there has been corresponding growth in all departments. The communicants have increased from less than 300 to 550; a vested choir of 40 men and boys has supplanted a mixed choir; the number of pledges toward parish support has increased from 60 to 230; the income is doubled, and a strong interest in Missions is being maintained. Most noticeable of all is the growth of loyalty to the Church's faith and worship, as shown by a deeper spirit of reverence, a hearty and intelligent participation in a dignified service, and a fuller knowledge and appreciation of the blessings of membership in the Catholic Church.



CHURCH OF THE MESSIAH, DETROIT. OPENED NOVEMBER 1901.

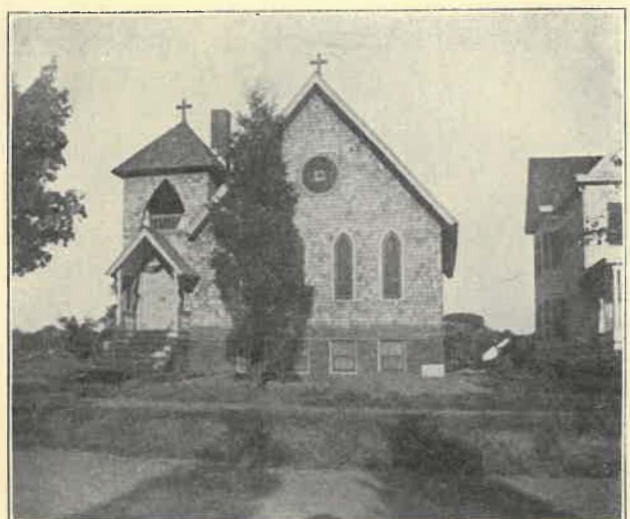




TRINITY CHURCH, SEATTLE, AFTER THE FIRE, JANUARY 20, 1902.  
THE CHANCEL AND ORGAN CHAMBER. [SEE THE LIVING CHURCH, FEBRUARY 1.]

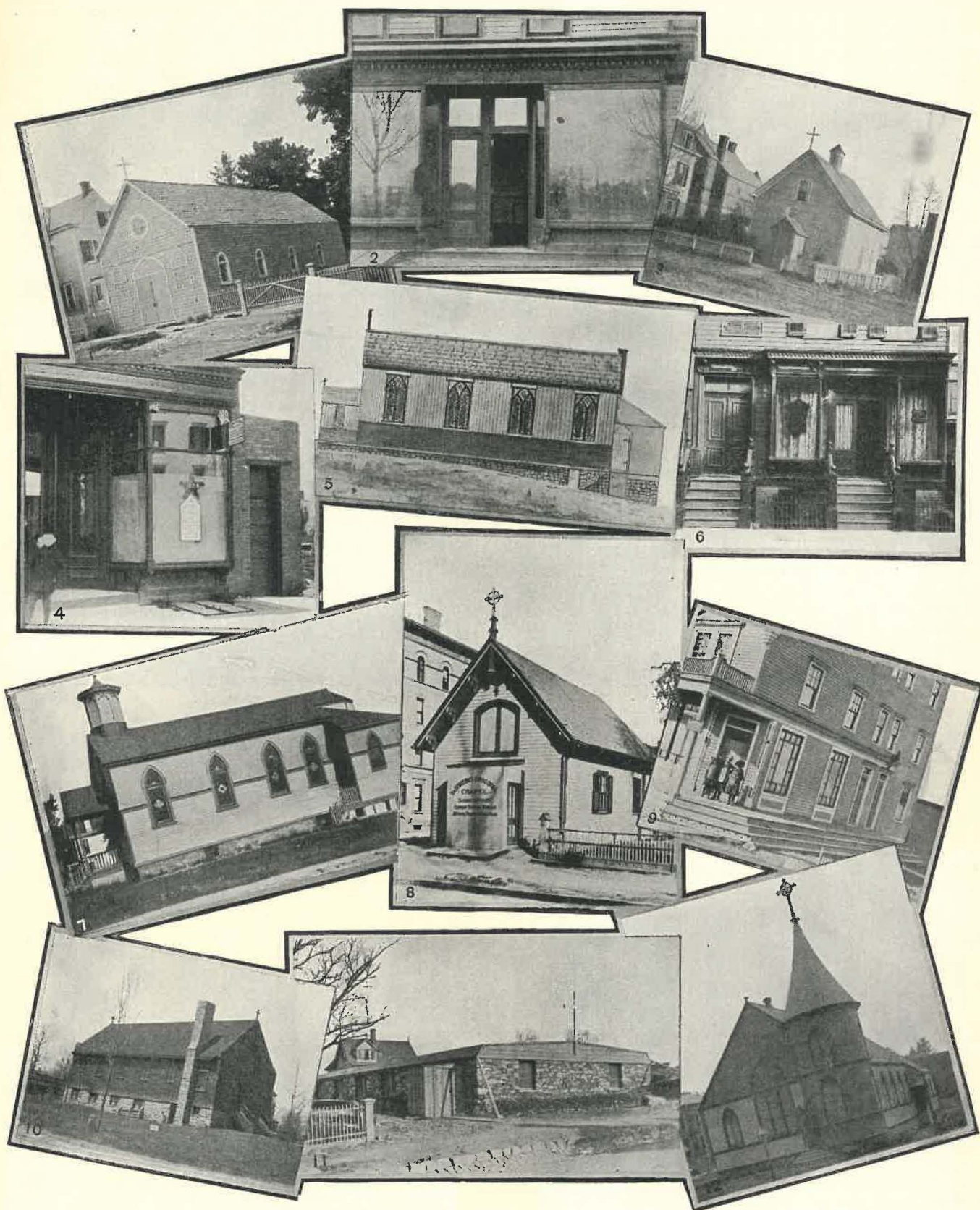


NEW REREDOS—ALL SAINTS' CATHEDRAL, MILWAUKEE.  
(SEE THE LIVING CHURCH, JAN. 4.)



ST. CLEMENT'S CHURCH, HAWTHORNE, N. J.  
(SEE DIOCESE OF NEWARK, THE CHURCH AT WORK.)





ARCHDÉACONRY CHAPELS IN BRONX BOROUGH, NEW YORK.

1. The Advocate. 2. The Atonement. 3. The Holy Nativity. 4. The Holy Spirit. 5. St. Alban's. 6. St. David's.  
7. St. Edmund's. 8. St. Simeon's. 9. St. Martha. 10. St. Stephen's. 11. St. George's. 12. St. Margaret.

[See New York Letter.]





# Literary

**Sermons.** Selections from the Pulpit Works of the late Very Rev. Philip Nelson Meade, Rector of Christ Church, Oswego, Dean of the Fourth Missionary District, and Member of the Standing Committee of the Diocese of Central New York. With an Introduction by Bishop Huntington. Oswego, N. Y.: R. J. Oliphant. Price, \$1.00.

We have here a slender volume of 134 pages, containing eleven sermons by the late Dean of Oswego, to which an excellent portrait is prefixed. Dean Meade was a grandson of the third Bishop of Virginia, and was connected with most of the historic families of "The Old Dominion." Serving on the Confederate side during the Civil War, he studied for Orders at the Virginia Theological Seminary afterwards, and served in the priesthood for 28 years, most of his ministry being in Maryland and New York. He rested from abundant labors in November, 1899.

Bishop Huntington's introduction pays a well-deserved tribute to Dean Meade's power as a preacher. "Apart from other merits, these sermons, I think, were apt to be inspiriting. The style, the delivery, the stress of voice, and the vivid, rapid, unhesitating utterance, were not only felt to be the expression of convictions, of emotion, and of direct purpose on the part of the man speaking, but they kindled the sympathy, animated the attention, and raised the plane of thought in those who listened and were compelled to listen. There could be no doubt that what he spoke he believed, and spoke because he believed."

The sermons are practical, rather than technically theological, dealing with such questions as "The Sunday Problem," "Labor and Capital," "The Ministry of Pain," "The sins of the Tongue," "Thankfulness," and the like. Yet it is interesting to find that the preacher, representing in family the protagonist of the old "Low Church" school, was thoroughly leavened with Catholic theology, and postulates throughout, the fulness of the Church system. The style is singularly clear, forcible, and simple. As one reads, one gets to know the man who spoke, and to understand the almost unparalleled outpouring of the whole city on the day of his burial, in recognition that Oswego had lost her first citizen. For private edification, or for use by lay-readers, this volume is well worth putting in place of others more pretentious. We commend it to Church people.

**Grace and Calling.** Instructions in Aid of those who having been baptized have need of furtherance in the way of Christ. By H. W. Holden, Vicar of North Grimstone, York. London: Skeffington & Son. Price, 2s.

Mr. Holden seems to have to do with people who labor under the errors of Protestant dissent. This book of sermons is evidently intended to counteract the false teaching of the sects, principally of the Methodists. He gives clear and definite instruction on the doctrines of the Church, taken from the Bible, as an antidote for this heresy.

**Guidance for Men.** Some Endeavors to lead men, drifting amongst the shallows and quicksands of current religious thought, into a deeper and more intelligent faith in Christ. Twelve Instructions by H. W. Holden, Vicar of North Grimstone, York. London: Skeffington & Son. Price, 3s.

This is a very useful course of dogmatic instruction on our holy religion, as opposed to "liberal" thought as it is called. The author has command of a crisp and magnetic style, and his clear words on the Catholic Faith ought to be very helpful in withstanding error.

**Testifyings and Pleadings.** In application of the Teachings of St. Paul to the state and needs of the Congregation in this year of Grace. By H. W. Holden, Vicar of North Grimstone, York. London: Skeffington & Son. Price, 4s.

This volume, like the others by the same author, is written as an upholding of the Scriptural doctrines taught by the Church, in the face of the false and defective teaching of the Protestant sects. All the works of Mr. Holden are useful handbooks for those who are placed in the strongholds of Protestantism.

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

A most offensive book, and one which no Christian of any name would wish to read. The author places Our Divine Lord, Moses, Zoroaster, Buddha, and Mohammed all in one category, and, as from some height, looks down on them all and analyzes their teaching. There is much of interest in the book; but the point of view is impossible to a Christian.

**The Teachers' Commentary on the Acts of the Apostles.** By F. N. Peloubet, D.D. New York: Oxford University Press.

The fact that this is a Protestant commentary somewhat impairs its usefulness to a Churchman; but excluding the few passages which show a sectarian bias, it is an extremely useful book for

a student of the Acts. It is useful both for an English reader and for one who studies the Greek text, as the original is given in all important passages. The book is adorned with a good many cuts, which illustrate the text.

**The White Stone.** Some Characteristics of the Christian Life. By John McGraw Foster, Rector of the Church of the Messiah, Boston. New York: Longmans, Green & Co. Price, 80 cts.

Seven addresses given before the Episcopal Theological School at Cambridge in Lent, 1900. The language is essentially "Bostonese," and is couched in those delightfully abstract and hazy sentences which may mean anything or nothing, according to taste, and are therefor dear to the Broad Churchman. The addresses no doubt "interpreted themselves" to the hearers who have been trained to that sort of English.

**Francois de Fenelon.** By Viscount St. Cyres, late Student and Lecturer of Christ Church. New York: E. P. Dutton & Co. Price, \$2.50 net.

Fenelon is always interesting, and the author has made a very pleasing life. The chapter called "At War with Bossuet," seems singularly fair to both parties. The subject of Quietism and of his relations to Madame Guyon are carefully treated. The question of Jansenism, the philosophy of the Malabranche and the classical school of literature, are not of such general interest.

**The Monastery of San Marco.** By G. S. Godkin. New York: E. P. Dutton & Co. Price, \$1.50 net.

This a delightfully written sketch of the Dominican Monastery of St. Mark in Florence, with some account of several of the monks who had made it celebrated. We have clear and interesting sketches of St. Antonino, Fra Angelico, Savonarola, and Fra Bartolommeo, and some very good illustrations of Fra Angelico's pictures, which are reproduced by permission of Almari of Florence. It is altogether a very attractive book.

**A Parochial History of St. John's Episcopal Church, Lancaster, Pa.** Compiled by J. M. W. Geist, Secretary of the Vestry. Price, \$1.00.

We have in this book an interesting account of the founding of a Free Church in Lancaster under Bishop Bowman in the year 1852. There follows a history of the parish until the present time, with a sketch of the various rectors and vestrymen and some interesting anecdotes. The proceeds of the sale of the book go to the Women's Guild of the parish.

**"God Wills It!"** A Tale of the First Crusade. By William Stearns Davis. New York: The Macmillan Co. Price, \$1.50.

Mr. Davis has written a very interesting romance on the subject of the crusades. He has succeeded in portraying very graphically the polyglot peoples of the south of Italy in the eleventh century. The principle characters are Richard Longsword, a Frank; Mary Kurkuas, a Greek; Musa, a Spanish Moor; and Iftikhar Eddauleh, a Saracen. The whole story is dramatic and of absorbing interest, which is sustained to the end of the story. The historic background is well worked out.

**When We Destroyed the Gaspee.** By James Otis. Boston: Dana Estes & Co. Price, 75 cts.

Nothing is so popular nowadays among both old and young as the historical novel. Our struggle for independence furnished inexhaustible materials for such fiction. This new volume in the "Stories of American History" series, is based upon an historic occurrence in Narragansett Bay in 1772, when the citizens captured and destroyed his Majesty's schooner *Gaspee*, as a punishment for many deeds of aggressive insolence on the part of her commanding officer. It is a spirited narrative, told by a youth of 16 who joined in the capture, and will strongly appeal to every boyish heart.

**What Came to Winifred.** By Elizabeth Timlow. Illustrated by Etheldred B. Barry. Boston: Dana Estes & Co. Price, 50 cts.

One of the most crying evils of our day is the awful separation of children from their parents by the claims of business and society. It cannot be well with children who are deprived of parental companionship. The delightful comradeship which exists between the sweet little heroine of this story and her father is in striking contrast with the loneliness which befalls another of its characters. We wish that every father and every daughter might read this book, for it shows what a father can be to his child and what a child may be to those about her. It is simply a captivating story, alive with human interest and full of the spirit of unselfish loving kindness. The illustrations are exquisite, each of them a work of the highest art. Altogether this is as perfect a child's book as ever came from the press.

**The Double Prince; or, A Fall Through the Moon.** By Frank M. Bicknell. Boston: Dana Estes & Co. Price, 50 cts.

This book is beautifully gotten up and is heralded as a rival of *Alice in Wonderland*. But we can hardly admit it to the same class of literature as that deliciously humorous extravaganza. It contains some clever things and presents several droll situations in the topsy-turvy moon-world where its scenes are laid.



# When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

## CHAPTER XIX.

AN INTERVIEW, AND WHAT CAME OF IT.

**E**ARLY the next forenoon, Elvira tied her bonnet over her pretty black curls and slipped along a by-path through the chestnut woods and over the hill to the edge of the Tomlin farm. Here she had understood from Mehitable that Bildah was engaged in clearing. As she came near him, she saw him wielding the ax, with great, powerful strokes that echoed back from the hills with ringing reverberations. He was a superb animal, goodly to look upon, and as powerful of frame as a young Hercules.

"Bildah!" she called, a bit nervously.

The ax fell to the ground. The big fellow's face was illumined with sudden sunshine. With outstretched hand he came to meet her. Diplomatically she allowed her rosy fingers to rest in his broad palm a moment—the touch thrilled him like wine—then demurely withdrew them, drawing the chains of fascination more tightly about him as she did so. Bildah seated himself upon a recently felled tree, his hungry eyes eagerly scanning her face. Elvira leaned against the huge trunk at which he had been chopping, her fair cheek pressed against the rough bark, her eyes now glancing toward Bildah, now nervously bent upon the ground.

"What do you want to see me fer?" asked Bildah, with blunt directness.

Elvira colored deeply.

"You—you—won't hurt—Mr. Barrett, will you Bildah?" Very timidly this was said, but very pleadingly.

Bildah scowled ominously, and kicked a chip at his feet so savagely that it bounced ten feet away, but he answered not a word.

"I know of course you don't like it about the whipping—" then she stopped short, feeling that she had said the very worst thing possible.

"Oh, thunder!" burst out he, with more force than elegance. "I don't keer a thing about that. Bob was a-gittin' too smart, anyway. He needed a takin' down. You know what I'm mad at the teacher fer, as well as I do. I'll settle with him fer it, too, see if I don't."

"Please don't hurt him, Bildah," pleaded the girl. "I wouldn't have you touch him for anything."

"That's the very reason I want to do him up," growled he. "I could kill him, is what I could, an' I b'lieve I'll do it. You're all smiles fer him, an' allus takin' walks, an' goin' to meetin' together, an' you won't so much as look at me. T'aint in nature that I'd like it."

Elvira cowered before her lover's threats. His manner confirmed her worst forebodings. His brow was like a thunder cloud. If looks could have killed anyone, Oswald would have been a dead man that moment. Elvira was an old-time heroine, and as usual with them, her tears flowed easily. She was really alarmed at Bildah's vindictiveness, and her sobs burst forth as her imagination pictured Oswald Barrett stark and cold, and this handsome, erstwhile lover a murderer.

Elvira was beautiful at any time, but now, with her long lashes wet with tears, her pretty mouth a-quiver, and her breast heaving with heart-rending sighs, she was a pathetic picture that would have moved a man of stone, and Bildah was far from being that.

He sprang to the weeping girl, who, half-resisting, half-yielding, allowed him to lead her to a seat on the log. His brawny arm stole around her taper waist. With so much at stake, was it strange that she allowed it to remain there?"

"Don't cry, Elvira. If you'll give me a fair show, an' let me come an' see you, too, I'll let him alone—I will truly."

Elvira pushed his arm away, and began to dry her eyes.

"You know Father wouldn't allow it, and beside—and beside—"

"An' beside, you don't want me to come!" Bildah's jeal-

ousy made him harsh and bitter again. "You've got to give me some chance, or I'll take it out on the blamed teacher."

Elvira hesitated. She was in mortal fear of Bildah's anger

"Father won't allow it," she again reiterated, her tears falling fast. Poor girl! She began to see that she had made a mistake in blindly following a girlish impulse instead of having counseled with those older and wiser than herself. She grew anxious to bring this unsatisfactory interview to a close.

A woman's tears always appealed to Bildah's soft heart. How much more when the woman was Elvira, whom he worshipped with a mad idolatry! Yet so intricate are the workings of the human heart, and so deep-seated the instinct of self-preservation, that the deeper her distress, the deeper he was moved, he became yet the more hard and vengeful.

The combined animus of jealousy and self-interest nerved the usually unstable fellow. What! give way to the tears of the girl he loved, and see this detested rival enjoying all the favors he was debarred from? And this when the odds were all in his favor, and he had only to hold out to bring the frightened girl to his terms? Some men might have been willing to have done this, but not a Tomlin, and Bildah was a Tomlin.

"You kin do as you please," he doggedly said. "But if I don't git no favors, I don't grant none—jest you remember that."

"But Father—"

"He lets you go to the Scotts' and Daces', an' they air friendly to us both. Do say you will, Elvira, and I won't ask to see you often, an' I won't touch that whipper-snapper either. You kin do that much, an' I know it."

"I—I won't go there purposely to meet you," faltered the girl. "But I—I go there sometimes, and if you just happen to be there, I guess Father won't be angry. I must go back. I ought not to have come, but I was so frightened. Our folks would be dreadfully angry if they knew I'd been here."

"So'd mine," chuckled Bildah, all smiles now that he had carried his point. "Good-bye, if you air goin', an' don't you fret about me. I couldn't do anything you didn't like, no-how."

Elvira sped homeward like a startled deer. She reached her father's house without her absence having been observed. Nothing but Oswald's imminent danger could have induced her to have taken the course she had. She knew that Anthony Welford's pride would have been humbled to the dust at the thought of a daughter of his stooping to ask a favor of a Tomlin, and, worst of all, that she should have agreed to secretly meet a suitor of whom her parents strongly disapproved.

She told herself over and over that she would be discreet. That she would give Bildah no encouragement, and when once his anger had cooled a little toward Oswald, she would break with him. She even planned the neat little speech she would make to Bildah. She would tell him so delicately that he could not take offence, yet so firmly that he would see the uselessness of trying to change her mind, that their paths in life must henceforth lie apart.

Perhaps it might have turned out as she had planned it, had not as usual the mischief-maker taken a hand in affairs. As it happened there was a witness to that meeting in the wood, and in the next chapter we shall see what came of it.

### THE HEART'S POWER.

"AS A MAN THINKETH IN HIS HEART, SO IS HE."

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

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

Hearts that are pure from the stain of wrong,  
Hearts that are tender, and true, and strong,  
And hearts, alas! that are false and weak,  
Hearts of whose deeds we grieve to speak;

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

FELIX CONNOP.



~ ~ The ~ ~

## Family Fireside

### "LEETLE JEEM."

BY DIXIE.

YOU'RE done eat yer las' corn puddin', Scramble. Mighty sorry I'se got ter wrin' yer neck in de mornin'; but Than'sgivin's come roun' agin', an' de pot mus' bile, case leetle Jeem mek his 'pearance; an' ef he don' come den I mus' go luk in' de 'highways an' hedges,' as de preacher done say, las' big meetin' time."

It was Melinda Robinson who spoke, her audience being a small, wiry Leghorn hen that ate greedily of the grains of corn the woman was shelling from a single ear in her hand.

Melinda's cabin was one of many similar log houses built irregularly over a strip of cleared ground on the edge of the woods that separated this colored settlement from the town of Hillsboro, one mile distant. The settlement was called "The Rocks," and consisted of about two dozen log huts, a meetin' house, and a school house. Melinda's house was almost in the centre of The Rocks: like most of its neighbors, it was one story with a loft above.

"Ev'ry night I'se fed yer, Scramble," continued Melinda, "an' shet yer in dis leetle coop, an' it's terribul hard ter say de las' goodnight; but its fur leetle Jeem, so yer mus'n' min', Scramble."

Rather sadly Melinda walked back to the cabin and sat down in front of the open fireplace, where a "back-log" was burning itself slowly to cinders.

To find sufficient fuel for the cold autumn and winter months was not an easy matter at "The Rocks;" and often in the occasional warm days of November the stay-at-home population—chiefly old women and children—turned out in a body to collect stray sticks and stumps to swell their meagre stores of dry wood; sometimes there were old railroad ties thrown aside as worthless; and sometimes (in moments of desperation) neighboring fences grew beautifully less as woodpiles increased in size.

Melinda was one of the more thrifty women of the settlement, and kept Luke, her boy of ten years, hard at work. On this particular afternoon, he was gathering wood; and while awaiting his return, she mused aloud before the open fire:

"Yes, it mus' be nigh on ter thirty year an' mo' sence I seen leetle Jeem, an' he wuz walkin' roun' de ole farm wid Mas' Harol' jes' as big as life, bofe on 'em. Leetle Jeem, he say he Mas' Harol's body-guar', an' he tek seech an int'res in ev'ythin' youn' massa do. Den come de battle, an' Mas' Harol' neber come back; but he done sen' word dat Jeem wuz a free nigger. It wan' more'n a week fore Jeem say he cyarn stan' it no longer on de plantashun, an' one mornin' he wan' nowhar's to be foun', do' we search fer him high an' low. Folks say he done drowned, but when de war wuz ober, dere come a letter he git some pusson to write fur him ter say he wuz a-workin' on a railroad somewhars. Den we ain' heerd no mo' till ole Unk' Hi'am say he heerd a man read in de paper dat dere wuz a smash-up on dat railroad, an' he 'lows as Jeem wuz 'mong de kilt an' wounded. But I don' trus' dem printin' presses, nohow, an' I 'lows as mebbe leetle Jeem'd come back some day or ruther.

"It was nigh onto Than'sgivin' w'en de fus' letter wuz writ, fur he say dey meks a big fuss ober it up dar in de Norf, like we use der do ober Chris'mus' when we wuz jollifyin' down ter de nigger quarters on de ole plantashun, an' Mas' Harol' hab he frien's from de big houses roun' to come an' mek de fun. I 'low as Jeem won' want no mo' merrymakin' at Chris'mus' time, but he might like to jollify at Than'sgivin', bein' as 'tain' jes' same as de pas', fur he tuk it terribul hard ter lose he youn' massa an' hab stran'ers come to de place—dat's why he lef—

"Yer Luke! Hi dar! You'se better brin' dat wood yere mighty quick, or I'll whale yer, sartin sure. What yer tek till kingdom come ter tote a armful ob sticks fur, boy? Yer sut'ly is a black nigger, an' dat's de trufe. Yo' Unk' Jeem, he wuz a reel yaller man, wuz he."

"Didn' he hev a scyar on de lef' cheek, Mammy?" asked

Luke, anxious to keep the conversation upon this favorable topic as he sidled past his mother with a snake-like motion.

"Put dat wood in de corner an' run an' git me a buckit ob fres' water, boy, *directly*—I's done milk de cow, an' fed de pig, an' wash de floo', an' I dunno' what all, while you uns a-foolin' roun' de country. Ef yer don' scamper, yer ain' gwine heb a bit ob Scramble fur Than'sgivin' dinner, sartin. Go long wid yer, wall-eye!" shouted Melinda with a sweep of the arm that had immediate effect.

Luke reappeared shortly with the water, to find his mother baking hoe-cakes.

"There," she said, not unkindly, "eat yer supper while it's hot, boy."

"Yer goin' ter hev a party ter-morrer, Marm?" Luke asked, his mouth full of corn bread.

"It's count ob leetle Jeem, Luke, dat we keep Than'sgivin' stead of Chris'mus, like de rest ob De Rocks. He might come long sometime. I ain' goin' ter ax nobody else but Unk' Reub an' Aun' Polly; dey'se de quality, chile. La! yer don' know what dat means, does yer? Dey's lib wid de bes' in de lan', boy. Do shet yer moufe, Luke, yer looks like a fool wid dat big moufe settin' open. Yer pap'll be home soon, an' he'll mek yer stan' roun' lively. I ain' much 'spectin' ter see yer Unk' Jeem in de flesh, but mebbe ef he's dead, as some pussons say, he'll 'pear in de sperit."

"De gals say dey seen a ghos' las' night on de railroa' track!" (Luke knew his mother's weak point.)

"Wharabouts?" Melinda sternly demanded.

"By de big meetin' house."

"Dey's jes' pretendin', gals is—dey's makin' up."

"Deed 'um, it's true; an' de ghos' follered 'em an' ran up de big oak tree an' set on a for'ard lim' a-starin' at 'em."

"La's a mussy, chile. Don' yer dare go near dat place—hear me, Luko?"

"Yes 'um—I ain' goin' dar nohow."

The entrance of Melinda's husband put a stop to further discussion.

Thanksgiving Day was cold and bright. The mountains that morning were darkly purple, enclosing the plain as with an impenetrable wall. Nature had done her best for The Rocks, but on a bleak November day the population thought less than ever of scenery. Melinda was possibly an exception. She had been born among the mountains, her childhood home having been at their very base, some miles across country; and she liked to watch them as she milked the cow outside the kitchen door.

"'Pears like leetle Jeem'd come dat way," she said softly to herself as she gazed at the distant peaks.

"Mornin', 'Lindy," said a querulous voice, and she turned her head to greet the newcomer.

"Mornin', Unk' Hi'am! Howdy?"

"Poorly 'nuff, 'Lindy; de rheumatiz done tech de right laig bad dis col' spell."

"(I 'spec' he's one ob de 'highways an' hedges,'" thought Melinda.)

"Unk' Hi'am, how'd yer like a tas' ob sprin' chicken?"

"Fus' rate, 'Lindy,—I ain' tech chicken sence cam' meetin' time."

"Scramble ain' 'zackly sprin' chicken, but she'll bile tender, I reckon. Yer jes happen roun' yere dis ebenin', 'bout dark, Unk' Hi'am."

"Deed I will, sartin, an' thanky, 'Lindy," and the old man hobbled away. He was a queer specimen, his feet turning out and his knees turning in as he walked, his clothes ragged, and his shoes tied with colored strings."

"Umph!" ejaculated Melinda, rising with the milk-pail in her hand, "I jes' like ter know why don' dose lazy gals men' dere father's clo'es. It's a burnin' shame."

It was not many hours before Scramble was boiling in the iron pot that swung in the fireplace. Luke was kept indoors to watch the boiling process and keep the fire going while his mother tidied up the house. There were two rooms down-stairs and the usual dark loft above. The front room below was the only one of any size; it contained a bed, a table, a chest, and a few old chairs. Here the feast was spread that day, when in due time the guests had arrived.

Uncle Reuben and Aunt Polly were the first arrivals, the latter wearing the black shaker bonnet kept for state occasions. Aunt Polly was the only colored woman in the neighborhood who kept up this ante-bellum style of headgear, and she clung persistently to this remnant of her former life. Being a tall,



stately old woman, she carried herself with a dignity that awed into admiration the younger generation.

In due time arrived Uncle Hiram.

"Unk' Hi'am, yer set down thar, in Jeem's place," said Melinda hospitably. "'Tain't likely he'll git here to-day, bein' as it's so late."

"Dese pun'kin pies, Aun' Polly, ain' jes' sech as you'se used ter, 'cause dey's diff'unt pun'kins, growed on a diff'unt sile frum what wuz at de plantashun; an' de pas'ry ain' so fine as might be, I reckon."

"Dis pas'ry am ob de bes', Melindy, an' me an' Reub's en-j'vin' ob it mighty peert," answered the stately old woman.

"Bes' pie I eber tas', sartin!" ejaculated old Hiram, smacking his lips; then he added piously, with a rolling of the eyes until the whites gleamed startingly, "I kin say grace ob t'ank de Lawd fur dis yere meal, sprin' chicken an' all, 'Lindy."

"We hed a vis'ter las' night, 'Lindy," interrupted old Reuben, stroking thoughtfully his nappy gray beard. "He wuz a queer sort o' chap, gentle as a lam', but 'peared like he wan' in he balance somehow. He kep' a-lookin' roun' de room like he wuz searchin' fur somethin'; an' he didn' say much 'cep' when Polly ask him whar he come from an' whar he goin'—"

"What he say den, Unk' Reub," asked Melinda anxiously.

"He say right quick dat he war come from de city up Norf an' he wuz lookin' fur somebody or ruther."

"What he look likc, Unk' Reub?"

"Oh, he wuz tall an' thin an' stoop back when he walk, an' he hair an' beard wuz a leetle gray, like mine, an' he roll de eyes up an' down when he talk.

"Den it wan' 'leetle Jeem,' 'cause he wuz tall an' straight as a arrer an' he hel' his head up an' look at yer when he talk.

"No, it wan' Jeem, 'case I axed him ef he ever knowed a gal named 'Lindy, an' he shuk his haid an' talk ter hissel' 'bout some pusson I ain't neber heerd tell on."

"Scramble's done been eat up, now," said Melinda, shaking her head sadly; but catching a glimpse of her son nodding in the corner her tone changed to one of assumed wrath. "Yer Luke, git up dis minit, 'fore yer tumble on Aun' Polly's shaker bonnit. I'll shaker yer, chile, ef yer don' 'have yersel' better 'fore company."

"He ain' spile it, 'Lindy," remarked Aunt Polly, tenderly smoothing the article in question. "I wouldn' like nuthin' ter hu't dis bonnit, sartin; 'tis de bery las' presen' Miss Nannie done give me 'fore she tuk sick. Ef eber dere wuz a lady in de lan', 'twuz dat Miss Nannie," she added reverently.

"I mus' be gittin' home, 'Lindy," said Uncle Hiram, rising with difficulty from his low chair, and leaning upon two sticks that served him for canes.

"I won' ax yer ter stay longer on 'count ob de rheumatiz gittin' wuz as night comes on, Unk' Hi'am."

"I'se enjoy'd dis Than'sgivin' bery much, 'Lindy, an' de Lawd bless yer fer yer 'tentions ter de ole man."

Presently the other guests departed, and again Melinda, pail in hand, set out to the cowshed. The sun had set, leaving a warm radiance on the western hills, which rapidly gave place to the keener atmosphere of the autumn night.

"I wonder what meks my man late dis ebenin'," soliloquized the dusky milkmaid. "I'se glad I smuggled Scramble's lef' laig back inter de pan. Yer Luke, hi dar! Go an' feed dat pig dis minit, *hear* me, boy? Fus' thin' yer knows Jack Frost'll bite off dem big yeers ob yourn dat's allus hearin' what dey shouldn'."

An hour later both were dozing by the remnant of fire in the living room. Luke lay on the floor, snoring; while Melinda sat on a backless chair in the chimney corner.

Suddenly a foot-step was heard without, slow and uncertain, as of one treading an unknown path.

"What's dat?" cried Melinda sharply. "Git up, boy, an' see who's at de do'!"

Luke rose slowly, with dazed eyes.

"Tek yer till de aind ob neber ter git de do' open!" and the woman sprang forward quickly, exclaiming, "Hi dar!"

A man stood without, tall and thin and stoop-shouldered. He was a mulatto, but the once yellow skin had taken an ashen hue, as of one in ill health.

"Good ebenin'," he mumbled, gazing vacantly around.

"Ebenin, sar. Come in an' tek a cher by de fire. Luke, git some mo' wood an' mek a blaze, chile. Yer mus' be de stran'er Unk' Reub wuz tellin' me 'bout," said Melinda, scrutinizing the newcomer.

"Unk' Reub?" queried the man. "Yes, I seen Unk' Reub an' Aun' Polly, but I cyarn' fin' dat gal yit—I come a long way

an' ain' neber laid eyes on her. Ef I kin fin' dat yaller gal onct, I git her ter help me fin' *him*, de one I'se searchin' fur Docs yer happen to know a gal named Cowslip, hi?"

Melinda trembled with agitation and gazed furtively at the stranger as she replied, "I knowed a gal named Cowslip onct, she wuz reel yaller gal; but dat's long time now, down on de plantashun."

"Yes, de plantashun," repeated the man eagerly, "whar me an' yourn Massa live—I cyarn' fin' de place no more, an' I cyarn' fin' Cowslip."

A sudden blaze of firelight fell full upon the man's worn face, bringing out the features clearly and showing distinctly a vivid scar on the left cheek, partly hidden by the mulatto's grizzly beard.

Melinda gave a cry of recognition and started forward, saying:

"It's 'leetle Jeem! Jeem, *I'se Cowslip!*"

The man gazed doubtfully at Melinda's loose-jointed figure in its ill-fitting gingham dress.

"Yer Cowslip?" he asked with a puzzled stare.

"I *wuz* Cowslip onct, Jeem; an' yer wuz 'leetle Jeem,' an' yourn Massa wuz Mas' Harol'. Come in, Jeem; here's a laig ob Scramble I kep' hot fur yer, an' yer kin heb Luke's bed ter sleep in."

"Ef yer's Cowslip, whar's Mas' Harol'?" asked Jim, moving slowly to the proffered chair.

"We'll fin' Mas' Harol' terguther some day, Jeem," she answered softly, moving briskly about to get his supper.

"Yes, we'll fin' Mas' Harol'," he repeated in a satisfied tone; then added contemptively:

"An' yer wuz 'Cowslip' onct when I wuz 'leetle Jeem.'"

#### HOUSEHOLD HINTS.

TO CURE TOOTHACHE pulverize about equal parts of common salt and alum. Get as much cotton as will fill the tooth, dampen it, put in the mixture and place in the tooth.

A THICK PASTE of strong gum arabic into which plaster of paris is stirred, makes an excellent china cement. Apply with a brush, and let the articles stand three days.

TO CLEAN porcelain saucepans fill them half full of hot water, and put in the water a tablespoonful of powdered borax and let it boil. If this does not remove all the stains, scour well with a cloth rubbed with soap and borax.

DISCOLORED tea and coffee pots may be cleaned by filling them with water in which two or three tablespoonfuls of wood ashes have been placed, and letting it boil up; then wash thoroughly with hot soap suds, and rinse.

THE TOP and other portions of inkstands mounted with silver frequently becomes discolored with ink, which is exceedingly difficult to remove by ordinary means. The stains may, however, be completely eradicated by rubbing them with a paste formed of a little chloride of lime and water.

EVERY HOUSEWIFE knows the vexation which comes with the discovery of a fresh spot (caused by a man's head or a child's hand rubbed against it) upon her pretty wall paper. These offenses may be entirely removed by powdered and slightly moistened pipe-clay diligently applied.

TO CURE A FELON, fill a tumbler with equal parts of fine salt and ice; mix well. Sink the finger in the centre and allow it to remain until it is nearly frozen and numb, then withdraw it, and when sensation is restored renew the operation four or five times, when it will be found the disease is destroyed. This must be done before pus is formed.

ALMOST the whole success of baking cake depends on the baking, which is more a matter of experience than direction. Whether the cake is to be thin or thick, it should be divided into four portions. During the first quarter the cake should rise; during the second the cake should rise and brown; during the third brown, and during the fourth settle. When cake-browns before rising, the oven is too hot. Slamming the oven door or walking heavily about the kitchen while cake is baking, a slight jar at a certain stage, will ruin a fine cake no matter how well the ingredients have been put together.

A PLAIN POTATO SOUP is nice, and easily prepared. Peel and slice three or four onions, and peel eight medium-sized potatoes—two or three more if they are small—put them in a saucepan with three pints of water and a teaspoonful of salt, and boil steadily for an hour. Take out the potatoes and mash them fine, stir in a teaspoonful of flour and a tablespoonful of butter, and return to the kettle. Boil half an hour, add more salt if necessary, add a pint of hot milk. Let it come just to the boiling point and send to the table immediately. If the water "boils away," more should be added to make the two quarts of soup when done. Serve with oyster crackers or toasted bread cut in small squares.



## Church Calendar.



- Feb. 1—Saturday. (Violet.) (White at Evensong.)  
 2—Sunday. Purification B. V. M. Sexagesima. (White.)  
 7—Friday. Fast.  
 9—Sunday. Quinquagesima. (Violet.)  
 12—Ash Wednesday. Fast. (Violet.)  
 16—1st Sunday in Lent. (Violet.)  
 19—Wednesday. Ember Day. Fast.  
 21—Friday. Ember Day. Fast.  
 22—Saturday. Ember Day. Fast.  
 23—2nd Sunday in Lent. (Violet.) (Red at Evensong.)  
 24—Monday. St. Matthias. Fast. (Red.)

## Personal Mention.

THE Rev. A. ALEXANDER has resigned the rectorship of the Church of the Advent, Wilkesburg, Pa., and has accepted a call to the Church of the Good Shepherd, Pittsburgh, where he took charge Feb. 1st.

THE address of the Rev. GEORGE W. ECCLES is changed from St. Paul's Pro-Cathedral, Cincinnati, O., to Bay Side Boro, Queens, Long Island.

THE Rev. Dr. FORREST is in charge of Holy Trinity, Gainesville, Mo., for the winter. Last winter he was priest in charge at Green Cove Springs and Magnolia, resorts on the St. John's River, Florida.

THE Rev. ARTHUR GORTER has resigned charge of St. Paul's mission at Kilbourn, Wis., the resignation to take effect June 1st.

THE address of the Rev. W. G. HAWKINS is 720 S. 14th St., Lincoln, Neb.

THE Rev. LEWIS H. LIGHTHIPE has resigned the position of assistant minister at St. Mark's Church, Orange, N. J., and may be addressed at 81 W. 103d St., New York City.

THE Rev. JAMES NOBLE has entered upon his rectorship at Jefferson City, Mo.

THE Rev. ARTHUR HOWARD NOLL, Secretary of the Diocese of Tennessee, having accepted the position of Registrar of the University of the South, Sewanee, will enter upon his duties March 1st. His resignation of the rectorate of Christ Church, South Pittsburg, Tenn., though pending, will not take effect for some time. All official business relating to the Secretary of the Diocese may be addressed to him at Sewanee after March 1st.

THE Rev. S. G. PORTER's street address is changed to 410 17th Ave., Milwaukee, Wis.

THE Rev. JOHN C. SAGE, who succeeds Bishop Keator as rector of St. John's Church, Dubuque, Iowa, has entered upon his incumbency and should be addressed at 124 W. 14th St., that city.

THE Rev. H. C. STONE, lately in charge of Park Ridge and Norwood Park, Ill., has been transferred to the mission of St. John's, Irving Park, to which is attached the new mission of Maplewood.

THE Rev. C. R. STEARNS is rector of St. John's Church, Lancaster, Ohio.

THE Rev. GEORGE J. SUTHERLAND is working among the "poor whites" of North Carolina. He has charge of five stations connected with Waynesville parish, and may be addressed accordingly.

THE Rev. THOMAS J. TAYLOR, rector of the Church of the Advent, Kennett Square, Pa., has accepted a call to St. Luke's Church, Chadd's Ford, where he will officiate every Sunday afternoon.

THE address of the Rev. F. NORTH TUMMON is Trinity Rectory, Greely, Colo.

THE Rev. GEORGE W. VAN FOSSEN, rector of All Saints' Church, Shenandoah, Pa., has accepted a call to Newark, Ohio.

## ORDINATIONS.

### DEACONS.

WESTERN TEXAS.—On Saturday, Dec. 21st, 1901, being the last of the winter Ember Days,

and also St. Thomas' Day, Mr. HOMER WORTHINGTON STARR, A.B. Harv. '90, A.M. Un. So. '91, was made Deacon in Emmanuel Church, San Angelo, by the Rt. Rev. James Steptoe Johnston, D.D. The candidate was presented by the Rev. J. W. Jones. The sermon was preached by the rector, the Rev. Francis R. Starr, father of the candidate.

### PRIESTS.

RHODE ISLAND.—At Calvary Church, Pascoag, on St. Paul's Day, by the Bishop Coadjutor, the Rev. ROBERT FRANCIS CHENEY. The candidate was presented by the Rev. Wm. Sheafe Chase of Woonsocket, and Bishop McVickar was preacher.

## WANTED.

### POSITIONS WANTED.

CLERGYMAN—Independent means—wants Sunday or week duty, or give whole time, near New York. Small remuneration. Address L, care LIVING CHURCH, Milwaukee.

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

## FOR SALE.

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

## MUSICAL AGENCY.

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

## MISCELLANEOUS.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$10 including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$38.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

CHURCHMEN, ATTENTION! Send 5 cts. for a sample copy of the new Church monthly, *Home Words*. Subscription 50 cts. per annum. Plain and practical. Richly illustrated. For the home. Address, HOME WORDS, New Harmony, Indiana. P. O. Box 159.

BOOK OF PRIVATE DEVOTION AND PRAYER Book Combined.

Private prayer leaflets for public services of the Church. They can be inserted in the Prayer Book without injury to binding or appearance of book. Twenty-five cents per package. Rev. C. N. MOLLER, La Crosse, Wis.

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

## NOTICE.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

*The Spirit of Missions* tells of the Missions

progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

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

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

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

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

A. S. LLOYD,  
General Secretary.

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

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

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

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

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

CENTRAL OFFICE: The Church House, Twelfth and Walnut Streets, Philadelphia.

REV. ALFRED J. P. McCURE,  
Acting Treasurer and Financial Agent.

## The Church Endowment Society

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

For further particulars address

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

OR

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

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

## APPEALS.

### A MISSIONARY'S APPEAL.

After many months of patient waiting and several attempts at raising money for our Ground Fund, the contracts for the two lots for St. Mary's Chapel, in Sherwood Park, Yonkers, N. Y., have been signed and the first payment made. The annexed statement shows the amounts which have been raised for the Ground Fund and the disbursements, also the present deficit, \$135.94. It is the prayer and wish of the curate in charge of the chapel that this \$135.94 might be raised at once. The deeds for the ground will be delivered early in January, when the final payments are to be made. It is, therefore, imperative that this amount—\$135.94—be in the hands of the curate before January 30, 1902.

Saint Mary's Chapel is the only place of worship in Sherwood Park. There are in the Park several hundred souls to reach, and for several years the work has been handicapped because the congregation did not own the ground, and



because there was no basement to the chapel building. Will you not aid us just a little? God will not forget your assistance to him who in His name is ministering to those not rich in this world's goods. Be generous after thy power: if thou hast much, give plenteously; if thou hast little, give gladly of that little.

G. H. H. BUTLER,  
Curate in Charge.  
Corcoran Manor, Mount Vernon, N. Y.

### BOOKS RECEIVED.

LONGMANS, GREEN & CO., New York.

*Breviarium Bothanum Sive Portiforium Secundum usum Ecclesiae Cujusdam in Scotia.* Printed from a MS. of the fifteenth century in the possession of John, Marquess of Bute, K. T.

*The Personal Life of the Clergy.* By Arthur W. Robinson, B.D., Vicar of Allhallows, Barking by the Tower, Examining Chaplain to the Bishop of Wakefield. Price, 90 cts. net. By mail, 95 cts.

*Choralia.* A Handy Book for Parochial Precentors and Choirmasters. By the Rev. James Baden Powell, M.A., Exeter College, Oxford, Precentor of St. Paul's Church, Knightsbridge. With an introduction by the Rev. Henry Scott-Holland, Canon and Precentor of St. Paul's Cathedral.

E. P. DUTTON & CO., New York.

*The Life and Work of the Redeemer.* By the Very Rev. H. Donald M. Spence, D.D., Dean of Gloucester; the Most Rev. W. Alexander, D.D., Archbishop of Armagh; the Rev. Prof. Marcus Dods, D.D.; the Rt. Rev. Handley C. G. Moule, D.D., Bishop of Durham; the Rev. Lyman Abbott, D.D.; the Rev. F. B. Meyer, B.A.; the Rt. Rev. W. Boyd Carpenter, D.D., Bishop of Ripon; the Very Rev. W. Lefroy, D.D., Dean of Norwich; the Rt. Rev. W. Crosswell Doane, D.D., Bishop of Albany, U. S. A.; the Rev. James Stalker, D.D.; the Rev. Principal A. M. Fairbairn, D.D.; the Rev. Alexander McLaren, D.D. Price, \$2.00 net.

*The Fight with France for North America.* By A. G. Bradley, Author of *Wolfe, Sketches from Old Virginia, etc.* Price, \$3.00 net.

*Widow Wiley;* and some other Old Folk. By Brown Linnet. Price, \$1.50.

*Tales for Toby.* By Ascott R. Hope. Illustrated by W. H. Robinson and S. Jacobs. Price, \$1.50.

*Asinette.* A French Story for English Children. By Mrs. J. G. Frazer, Author of *French Plays for Schools, Scenes of Familiar Life, Scenes of Child Life in Colloquial French.* With 8 colored and 200 Text Illustrations by H. M. Brock. Price, \$1.25 net.

*Thoughts from the Letters of Petrarch.* Selected and Translated by J. Lohse. Price, \$1.00 net.

THE TUTTLE, MOREHOUSE & TAYLOR CO., New Haven, Conn.

*Poems: Medley and Palestina.* By J. W. De Forest, Author of *The Downing Legends, A Lover's Revolt, Playing the Mischief, Miss Ravenel's Conversion, etc., etc.* Price, \$1.25.

THOMAS WHITTAKER, New York.

*The American Church Dictionary and Cyclopaedia.* By the Rev. William James Miller, M.A., B.D. Price, \$1.00.

*Spiritual Development of St. Paul.* By the Rev. George Matheson, M.A., D.D., F.R.S.E., Minister of the Parish of St. Bernard's, Edinburgh. Price, 80 cts.

EDWIN S GORHAM, New York.

*An Ambassador of Christ.* Being a Biography of the Very Rev. Montgomery Schuyler, D.D. By William Schuyler. Price, \$1.50 net.

A. C. ARMSTRONG & SON, New York. (Through A. C. McClurg & Co., Chicago.)

*Protestant Principles.* By the Rev. J. Monro Gibson, M.A., D.D.

### PAMPHLETS.

*Local Option in Taxation.* By Lawson Purdy, Secretary New York Tax Reform Association. With a draft of an Act to Amend the Tax Law by Providing for the Apportionment of the State Taxes and for Local Option in Taxation. New York Tax Reform Association.

*Report of the Committee of the Trustees of the Cathedral of St. John the Divine ap-*

*pointed to Devise a Plan for the Naming of the Chapels to be Grouped about the Apse.*

*A Sermon.* Preached in St. Luke's Church, Germantown, Philadelphia, on the Second Sunday after the Epiphany, Jan. 19, 1902, by the rector, the Rev. Samuel Upjohn, D.D.

*So Fight I.* A Septuagesima Meditation. By Charles Curtz Hahn, Author of *In Cloisters Dim.* New York: Thomas Whittaker.

*Reality in Holy Communion.* An Introduction at a Quiet Day for Women. By William Paret, D.D., Bishop of Maryland. New York: Thomas Whittaker.

*Report of the Committee on the Protection of North American Birds for the Year 1901.* By Wilmer Stone. And *Results of Special Protection to Gulls and Terns Obtained Through the Thayer Fund.* By William Dutcher. (Extracted from *The Auk*, January, 1902.)

*Homiletical Fingerposts.* Taken from the Study of the Rector of Trinity Church, Watertown, N. Y., and now set up at the cross-roads, that any clerk in quest of a sermon may know which way to go.

## Business Notes.

### THE LIFE OF CHRIST.

If one wants to make a study of the Life of our blessed Lord, Lent is a good time to begin. To do it well, first read Butler's *How to Study the Life of Christ* (.66). The suggestions will be found to be most excellent. There are many different books relating to the "Life," but undoubtedly the most complete is Eidersheim's *Life and Times of Jesus the Messiah*. It is published in two handsome 8vo. volumes, and now sells at the remarkably low price of \$1.50. The carriage on any express route would be 50 cents additional, so that for two dollars one can get the best there is. The books formerly sold for six dollars net. Farrar's *Life of Christ* can be had *Story of Jesus of Nazareth*, 85 cents post paid; Young people should be given Miss Robinson's *Story of Jesus of Nazareth*, 85 cents pos paid; and Sunday School classes would find Miss Robinson's *Questions on the Life of Christ* (.15), the most desirable text book. Any of the books mentioned can be supplied by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

### SUNDAY SCHOOL SERVICE FOR EASTER.

THE YOUNG CHURCHMAN CO. has made a new service for the use of Sunday Schools for Easter, on the same line as the past six years. The carols are new and fresh. The choral service is entirely from the Prayer Book. The whole is spirited and devotional. The new Service is No. 73 in our Leaflet Series. We have also reprinted Nos. 63, 65, 67, and 71 of former years. Will send samples as requested. Order early, so as to give plenty of time for practice.

### MITE BOXES.

We have a very desirable style of Mite Boxes, which we ship flat, with printed directions for putting them together. When complete a square box is formed, making the strongest paper box possible. Suitable texts are printed on the sides. Price, at the rate of \$3.00 per hundred, carriage paid.

### CHURCH LEAFLETS.

A series of Devotional Leaflets, published by The Young Churchman Co. With red cross printed on each.

The four-page Leaflets are sold at the rate of \$1.00 per hundred copies, postpaid.

The eight-page Leaflets at \$2.00 per hundred copies, in any quantity desired.

A sample of the thirteen numbers, 15 cts.

No. 1—What Can I Do for the Church? 4 pages.

" 2—Rule of Life. 4 pages.

" 3—Meditation. 4 pages.

" 4—Self-Examination. 4 pages.

" 5—Confession. 4 pages.

" 6—Absolution. 4 pages.

" 7—Suffering. 4 pages.

" 8—The Holy Eucharist. 4 pages.

" 9—Fasting Communion. 4 pages.

" 10—Preparation for Holy Communion. 8 pages.

" 11—Fasting—Almsgiving. 8 pages.

" 12—Saints' Days. 4 pages.

" 13—Thoughts on Holy Communion. 8 pages.

## PARISH REGISTERS.

The *Southern Churchman* has a fine editorial in a recent issue on the duty and obligation resting upon the clergy, to keep a correct record of official acts. We quote a paragraph:

"This keeping of the register of the parish is a canonical (and hence conscientious) obligation, deliberately laid on every parochial clergyman of this Church. It is made the duty of every one who has a pastoral charge in the Church to keep a systematic record of certain official acts in connection with his parish work. Every clergyman knows, or ought to know, what those acts are. And it is further required that there shall be provided a suitable book in which these acts and facts shall be recorded."

In past years an excuse was sometimes made that the only Register available cost too much, so that small and poor parishes could not afford a proper book. THE YOUNG CHURCHMAN CO. obviated that difficulty by making one at *one-half* former cost, so that a Register large enough for 400 communicants can be had for \$2.75, with an additional charge of but 50 cents when sent by express. Larger ones proportionately reasonable. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis., if further particulars are required.

## CONCERNING CALENDARS.

IN THE January *Bra*, William S. Walsh, the Observer, has an exceedingly interesting disquisition on calendars, which contains some curious information. Mr. Walsh writes:

"Among the Greeks and Romans, almanacs or calendars were not written for the general public, but were preserved as part of the esoteric learning of the priests, whom the people had to consult, not only for the dates of the festivals, but for the proper times when various legal proceedings might be instituted. About 300 B. C., however, one Encius Flavius, secretary to Appius Claudius, stole these secrets by repeated applications to the priests and collated the information so gained. It was really publishing an almanac, when, as Livy relates, Flavius exhibited the Fasti on white tablets around the Forum. From this time similar tablets containing the calendar, the festivals, astronomical phenomena and sometimes allusions to historical events became quite common. They have been dug up in Pompeii and elsewhere.

"There are also extant Christian calendars dating as far back as the fourth century, which give the names of the saints, and other religious information.

"One of the most famous of the calendars of the Middle Ages is that compiled by Petrus of Dacia in A. D. 1300. A MS. copy is preserved in the Savilian Library at Oxford. The Symbolical Man or Man of Signs (*Homo Signorum*), still a common feature in almanacs, appears in this book, not, it is conjectured, for the first time, as it seems to have been a survival from the time of Ptolemy's "Almagest," a collection of classic observations and problems relating to geometry and astronomy.

"The first printed almanac was the 'Pro Pluribus Annis,' issued at Vienna in 1457, by an astronomer named Purbach. The earliest known almanac devoted expressly to the year of issue was published by Rabelais in 1533.

"Thenceforth the ephemeral yearly character of the publication came to be definitely recognized by almanac makers.

"Nostradamus set the fashion of incorporating predictions of coming events into almanacs, a fashion that has continued to this day in all purely astrological brochures of this sort, despite intermittent efforts to suppress it by royal authority in France and elsewhere."



# The Church at Work

## ALABAMA.

R. W. BARNWELL, D.D., Bishop.

### Operation Performed on Dr. Spalding.

THE REV. E. W. SPALDING, D.D., was operated upon at Johns Hopkins Hospital, Baltimore, on Monday, Jan. 27th. It was found that the difficulty could not be altogether removed and could have but one ultimate end, though no immediate danger is anticipated, and it is believed that the Doctor may yet be spared for a considerable term in comfort. He stood the operation well, and has been steadily improving ever since. It is probable that on being discharged from the hospital he will make his home with his nephew, the Rev. William Howard Falkner, rector of St. Peter's Church, Baltimore.

## ALBANY.

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

### Ogdensburg—The Brotherhood—St. Paul's Anniversary—A Correction.

THE MEMBERS of the Ogdensburgh Archdeaconry assisted in commemorating, at St. John's Church Ogdensburg (Rev. E. L. Sanford, rector), the 20th anniversary of their missionary society, on the 14th and 15th inst. The Archdeacon, the Rev. R. M. Kirby, D.D., of Potsdam, presided at all the meetings. On the first evening the address was given by the Rt. Rev. Dr. Kinsolving, Bishop of Southern Brazil, who in eloquent words told of the needs of his field of work, and of the duty of all Christians in the work of missions. On Wednesday Holy Communion was celebrated, the Rev. Dr. Kirby being the celebrant and preacher.

THE ANNUAL convention of the Albany Diocesan Assembly of the Brotherhood of St. Andrew was held Friday, Jan. 24th, in the Church of the Holy Innocents, Albany (the Rev. A. R. B. Hegeman, rector). The Bishop conducted the quiet hour at 10 o'clock and also officiated at the celebration of the Holy Communion at 11. At noon a business meeting was held at which matters of importance to the Brotherhood were discussed.

The first conference was conducted by Mr. George C. Bishop of Albany. The theme was: "How Shall the Brotherhood Man Help the Rector?" The second conference was conducted by Dr. J. W. Hine, the topic being: "How Can the Brotherhood be Extended?" A business meeting followed, and in the evening at St. Paul's Church the Brotherhood listened to addresses by the Rt. Rev. Dr. Brent, Bishop of the Philippines, and the Rt. Rev. Dr. Rowe, Bishop of Alaska.

THE 68TH REGULAR meeting of the Albany Archdeaconry was held in St. Paul's Church, Albany (the Rev. Wm. Prall, D.D., rector), on the 24th and 25th, in connection with the celebration of the 75th anniversary of that church. The service on Friday evening was of unusual importance and interest. The large church was filled completely. The Bishop of Albany presided, and in most fitting words introduced the speakers, who were the Rt. Rev. Dr. Brent and the Rt. Rev. Dr. Rowe. Besides the members of St. Paul's Church there were present the Brotherhood of St. Andrew delegates from the Diocese and a large number of clergy of the Albany Archdeaconry.

On Saturday, St. Paul's Day, there were two celebrations, the Bishop of Albany being the celebrant and preacher at 10:30. At noon the usual business meeting was held, the Archdeacon presiding. At the lunch, served by the ladies of the parish,

in the parish house, there were speeches by the Ven. Archdeacon, the rector, Dr. Prall, and by the Rev. Dr. Battershall.

At the afternoon session the essay on "Poverty and the Sunday Observance" was read by the Rev. P. H. Birdsall, rector of Grace Church, Albany.

On Sunday the rector of St. Paul's preached the anniversary sermon, which was both historical and eloquent. If Dr. Prall's ideas are carried out, St. Paul's must become one of the strongest parishes in the American Church.

St. Paul's Church, said Dr. Prall, was organized in 1826 from a congregation previously gathered, and the Rev. Richard Bury was the first rector. The first church was on Ferry Street, and in 1839 this was sold. It was under the Rev. Wm. L. Keese, as rector, that the parish became to be of larger importance, and under the Rev. William Ingraham Kip, rector, 1827-53, afterward Bishop of California, that "it attained its greatest influence and distinction." This pre-eminence was continued under the next rector, the present Bishop of Newark, and under his eminent successors, Dr. Rudder and Dr. J. Livingston Reese. Next came the Rev. F. G. Jewett, Jr., the immediate predecessor of Dr. Prall. "I am afraid," said he, "that Dr. Reese's later days, as well as Mr. Jewett's and mine, have not been favorable. That the 'hard times' have no special reference to monetary affairs in St. Paul's we are made aware when we consider how gladly the vestry spent more than \$13,000 last year for the repairs of the church and parish buildings, and how easily the congregation raised, on Easter last, one-half of the debt incurred for the work. The 'hard times' I have spoken of have relation to something different. The people, the great masses of people, are not as much interested in the worship and support of the churches as their fathers were."

WE LEARN with regret that the report published last week of a gift of \$60,000 for a parish house for Bethesda Church, Saratoga, was incorrect.

## ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

### Church Consecrated at Forrest City.

THE ELEVENTH church consecrated in the Diocese by the present Bishop is the Church of the Good Shepherd, Forrest City, the consecration of which occurred on Wednesday, Jan. 22d. On the preceding Monday evening there was a special service at which Archdeacon Williams spoke on the recent General Convention. Next day after Holy Communion there was a conference of the clergy, and in the afternoon a reception to the Bishop and clergy at the rectory. A missionary service was held in the evening, followed by discussions of missionary subjects, in which Mrs. J. P. Pillow of Helena discussed the Woman's Auxiliary; Archdeacon Williams spoke on Diocesan Missions; the Rev. J. J. Cornish on Missions among Colored People, and the Rev. Dr. George B. Norton on Foreign Missions. The consecration service followed on the next day, the Bishop and clergy presenting themselves outside the front door, knocking, and receiving the demand, "Who comes here?" from the senior warden, Mr. John Gatling. At the response, "The Bishop of Arkansas and clergy," the doors were opened, the procession moved toward the choir, and the service of consecration proceeded. Dean Robottom preached the sermon. At an evening service there

were addresses by Dr. Norton and the Rev. C. H. Lockwood.

The mission is in charge of the Rev. J. J. Cornish, and is a result principally of the work of the late Rev. C. A. Bruce, to whom and his wife a memorial window appears in the church edifice.

## CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

### House of Good Shepherd—Utica Notes.

THE LARGE new fire-proof addition to the House of the Good Shepherd, Syracuse, was formally opened on Tuesday, Feb. 4th. The board of trustees were present to receive guests and escort them through the institution, and were assisted by the ladies of the Auxiliary, recently formed.

ST. STEPHEN'S CHURCH, New Hartford (Rev. W. G. Bentley, rector), has recently come into possession of \$3,000, devised by the late Morgan Butler to be paid on the death of his widow, which occurred last autumn.

GAUL'S "Holy City" was sung by the vested choir of old Trinity, Utica (Rev. J. R. Harding, rector), on the evening of Sexagesima Sunday.

"THE PREPARATION of Candidates for Confirmation" was the subject presented at the February meeting of the Utica Clerical Union, by the Rev. J. K. Parker. The Clerical Club of Syracuse met in St. John's School, Manlius. Dr. W. E. Griffis led the discussion on the "Moral Progress in Asia." Col. Verbeck, Superintendent of the school, entertained the Club at luncheon.

A PAIR of handsome holders for eucharistic altar lights have been presented to St. Andrew's Church, Utica (Rev. J. W. Clarke, rector), by Mrs. Benjamin Franklin French, in memory of her husband.

A BUSINESS meeting of the Convocation of the second district was held in the parish house of Trinity Church, Utica, Jan. 28th. At the Bishop's suggestion the Convocation nominated the Rev. Wm. Cooke to act during the indisposition of the Dean, Rev. E. H. Coley. After the transaction of routine business Rev. Dr. Theo. Babcock, Dean of St. Andrew's Divinity School, Syracuse, addressed the Convocation at the behest of the Bishop, and in behalf of the treasury of the school. A resolution was adopted expressing interest in the work of the school and promising support.

## CENTRAL PENNSYLVANIA.

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

### Two Archdeaconry Meetings—Bellefonte.

AT A SESSION of the Scranton Archdeaconry held at Calvary Church, Wilkes-Barre, there were addresses on "The Obligations of Churchmen," treated as to Worship by the Rev. Dr. Israel of Scranton; as to Work in this Twentieth Century, by the Rev. R. A. Sawyer of Carbondale; and as to Giving, by the Rev. James P. Ware of Honesdale. Next day the business session was held in the parish house, and was followed by a celebration of the Holy Communion with other sessions later. The Woman's Auxiliary met in the afternoon, and an evening service closed the programme.

THE ARCHDEACONRY of Reading met at Hazleton. At the first evening service the Rev. John M. Page was the preacher, taking as his text, "The Word was made flesh." The following morning Archdeacon Buxton



celebrated, and later, matins was said, with a sermon to the clergy by the Rev. J. M. Hayman. During the afternoon session the Rev. B. J. Sanderson led the first discussion upon "The Most Practical Lent for the Average Parish." After much profitable discussion, the Rev. B. J. Davis addressed all present upon "The Workingman and the Church." The final missionary service took place in the evening. Archdeacon Buxton spoke upon the true missionary spirit, Archdeacon Radcliffe upon "Our Domestic Missions," the Rev. B. F. Thompson on "Consecrated Lives."

THE WINTER session of Williamsport Archdeaconry met in Christ Church, Williamsport (Rev. E. H. Eckel, rector). Bishop Talbot and 21 of the clergy were present, and towards the latter part of the session Bishop Coleman of Delaware also. The first evensong was held at the mission church of Montoursville, the preacher being the Rev. Francis Yarnall. The next morning at 9 A. M., Archdeacon Heakes celebrated the Holy Communion, the preacher being the Rev. H. W. Diller. In the afternoon the missionaries reported, after which the Rev. F. Yarnall and the Rev. J. C. Skottowe spoke on "Psychism." The evening service was held in All Saints' Church, the speakers being the Rev. A. R. De Witt on "Foreign Missions," the Rev. D. N. Kirkby upon "Missionary Consecration," and Bishop Talbot, who magnified every kind of true missionary effort. The following day the Rev. Erskine Wright gave a quiet hour. At 11 the high celebration took place, at which all missionary workers received the Holy Communion. The afternoon was taken up with a large meeting of the women of the Archdeaconry, Mrs. Farr, Mrs. Brock, the Bishop, and Archdeacon Radcliffe making addresses. The session closed with a splendid service, a full church, and two able addresses by Bishops Coleman and Talbot.

THE PARISH of St. John's, Bellefonte (Rev. George I. Brown, rector), and particularly the local chapter of the Brotherhood of St. Andrew, have been benefited by a visit from President English of the national Brotherhood, who gave a deeply spiritual address to the congregation at a Sunday evening service and afterward talked particularly to the men of the parish. Mr. English was accompanied by the Rev. D. L. Ferris, associate rector of Calvary Church, Pittsburgh, who preached a Brotherhood sermon on the morning of the same day.

#### CHICAGO.

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

#### The Bishop—Gifts at Belvidere—Joliet—Death of George Anderson—City Notes—Teacher's Institute.

BISHOP McLAREN has gone on a trip to Mexico to avoid the severe weather.

AT TRINITY CHURCH, Belvidere (Rev. C. A. Cummings, rector), a sterling silver chalice has been presented in memory of the late Gen. Allan C. Fuller by his widow, and also a handsome altar desk by Mr. and Mrs. John Roy. A fine piano has been placed in the guild room for the use of the parish by Mrs. E. E. Potter. A new guild has been organized, and the future of the mission seems very hopeful. The priest in charge is now in his 7th year in that field.

THE WINTER CONVOCATION of the Southern Deanery was held at Christ Church, Joliet, Jan. 28th and 29th. On the first day there were held two sessions of a sectional meeting of the Woman's Auxiliary, at which Mrs. Hopkins, President of the Chicago branch, presided. In the morning reports were read by delegates from several of the parishes and missions of the Deanery. In the afternoon there were addresses by the

President and other officers of the Auxiliary. Of special interest was the address of Miss Higgins, describing the work at Cape Mount.

The first regular session of the Deanery was Tuesday evening. Evensong was sung by the Rev. C. R. Hodge of New Lenox. The sermon, by the Rev. E. H. Clark of Pontiac, was on Coöperation—"We are Fellow Laborers with God." The Dean, the Rev. D. S. Phillips, D.D., was the celebrant at the early Communion, Wednesday, assisted by the rector. At the Chapter meeting at 9 o'clock the Rev. W. B. Walker, Joliet, gave a practical and very interesting illustration of the method of using "Trinity Course of Church Instruction" (by the Rev. C. M. Beckwith). Matins was said at 11 with sermon by the Rev. A. W. Higby, Mokenca, on "Now we see through a glass darkly," dwelling on the difficulty of recognizing God's providence in the ordinary dealings of men.

The general subject at the evening session was "The Prayer Book in the Sunday School." The Dean spoke on the Defects of the Lesson-leaflet Plan; the Rev. G. W. Farrar, Ottawa, on the Plan of the Church for the Instruction of Children; the Rev. C. R. Hodge, on Difficulties of Teaching the Prayer Book in the Sunday School. The rector summed up the several addresses, and made an earnest appeal for a heartier support of the Sunday School by the parents and older members of the parish.

The music both evenings was well rendered by the large vested choir under its director who has been in charge during all the present rectorate.

THE DEATH of Mr. George Anderson occurred at his home in Evanston on the morning of Jan. 28th. Mr. Anderson was a native of London, England, and had resided for 25 years in Chicago. For several years he was senior warden of St. John's Church, Ravenswood, from which he was buried on the 30th.

ON THE 24th the Bishop Coadjutor formally admitted to the Western Theological Seminary the seven students who had been in residence since the opening of the term on Michaelmas Day. There are as many more of last year's students.

ON THE 26th Dr. Rushton pleaded the cause of Missions in St. James', when the pledges made for missions were twice as large as last year's.

THE REV. W. E. TOLL left last week for eight or nine weeks' rest in California, his first real vacation in many years. His Sunday and Lenten week-day services are being taken by the Rev. Drs. Rushton and Fleetwood and Messrs. T. D. Phillipps and C. H. Branscombe, the last named preparing the class for Confirmation.

THE SECOND of the Suburban Sunday School Teachers' Institutes was held in Grace Church, Oak Park, on Thursday, Jan. 30. An admirable paper was read by Mrs. Chas. L. Chenoweth on "The Intellectual Phase of Sunday School Work," and an address of forceful character was made by the Rev. John A. Carr of the Holy Communion, Maywood, on "The Spiritual Phase of Sunday School Work." Both were helpful productions; and elicited in the brief interval for discussion, most kindly consideration. Evensong was followed by supper in the parish house. Thanks having been voted to the teachers of the Sunday School and others for the bountiful repast, formal organization of the west side and west suburban Sunday Schools was effected, as follows: President, Rev. E. V. Shayler; Committee, Rev. W. B. Hamilton of Calvary, Miss Jennie Hibbert of Epiphany, Mrs. C. L. Chenoweth of Oak Park, Mrs. Dynfurth of Riverside, Mr. John Young of La Grange, Mr. H. B. Stokes of Lawndale. They will elect their own Secretary. The session of the Institute was resumed at 7:30

P. M., when the Rev. W. B. Hamilton introduced the subject of "The Church Phase of Sunday School Work," which was very interestingly discussed by two or three teachers. The last topic; "What the Sunday School Stands For," the Rev. John Henry Hopkins said, might be covered by one word, "Everything." The question box was opened by the Rev. C. Scadding.

THE REV. C. H. BIXBY and daughter, left Chicago on the 5th to sail by the White Star *Celtic* from New York on the 8th, for a trip along the coast of the Mediterranean, including Egypt and the Holy Land. Mr. Bixby will also spend a fortnight in England, and will return to America in June. During his absence the Rev. Herman Page will be assisted at St. Paul's by the Rev. S. S. Chapin.

ON SATURDAY last a large congregation witnessed in Grace Church the marriage of Annie Louise Patrick to the Rev. John Mark Ericsson, by the Rev. Dr. Little of St. Mark's, Evanston. The full vested choir of the church was in attendance.

THE REV. DR. STONE has returned from a fortnight's visit in Connecticut, New York, and Philadelphia. The Rev. Frank Du Moulin is enjoying a pre-Lenten vacation in Florida. Dr. Clinton Locke is still in St. Luke's Hospital for quiet and retirement. His condition, though not serious, is disquieting.

THE MID-DAY Lenten services, the plan of which has been issued, will be held this year in Lincoln Hall, Adams St., as being more central.

#### CONNECTICUT.

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

#### Anniversary in New Haven—New Haven Convocation—Conference of Church Clubs.

THURSDAY, Jan. 23d, was a happy day in Christ Church, New Haven, as it was the 15th anniversary of the Rev. George Brinley Morgan assuming the rectorship. On the anniversary day special services were held and were largely attended. An organ recital in honor of the event was arranged to take place in the afternoon, but unfortunately the organ, which has an electric action, broke down and the recital had to be postponed until the following day. In the evening the wardens and vestry tendered a reception to the rector and his wife at the home of Mr. Edward A. Todd, when a silver tea set was presented to the rector and Mrs. Morgan, and also a purse containing \$205. The Rev. G. B. Morgan began his labors in Christ Church in January, 1887. At that time the parish was in a very much run down condition both financially and spiritually. There was also a heavy floating indebtedness which the rector had to meet and pay. Since that time enormous progress has been made. The communicant list has grown from 159 to 515. A new and magnificent church, costing \$119,000 has been built, and a \$25,000 parish house is now in course of erection. The parish has also done a good missionary work. Large sums of money are given every year to missions, and St. Andrew's mission was established mainly through the efforts of the rector. As the church is situated only two blocks from Yale University a good work is done among the students. Not one dollar indebtedness rests on the parish property.

THE 253D MEETING of the New Haven County Convocation was held on Tuesday, Jan. 28th, in St. Paul's Church. The Holy Communion was celebrated by the Dean, the Rev. A. T. Randall of Meriden, assisted by the rector, the Rev. Dr. Lines. The sermon was preached by the Rev. Arthur J. Gammack of West Haven. At the afternoon session an exegesis of St. John ix. 2 was given by the Rev. William S. Beardsley, and a paper by the Rev. Charles O. Scoville on "Some Thoughts on Church Life in Connecticut."



Both were discussed by the clergy generally. At the business meeting the Rev. William S. Beardsley of New Haven was elected Dean and the Rev. Louis A. Parsons of North Haven Secretary and Treasurer. There was a good attendance of the clergy, including several visitors, and the gathering was one of much interest.

AT THE CONFERENCE of the Church Clubs held in Trinity chapel, New Haven, there was a celebration of the Holy Communion, after which Prof. Dillard of New Orleans, President of the organization, called it together. The report of the Secretary, Mr. Taylor E. Brown, showed much interest in Missions which have been aroused in the several Church Clubs. That of New York had taken the initiative in a petition to General Convention to send a Bishop to the Philippines, and five other clubs had joined in the petition, all promising financial support. Papers by George Wharton Pepper, Esq., of Philadelphia, and Judge Marvin of Cleveland were read and discussed, but a telegram from Dr. James H. Canfield, Librarian of Columbia University, who was to have spoken on "The Displacement of Labor by Invention," stated that illness would prevent his attendance. Officers were elected as follows: President, Eugene C. Denton, Pittsburgh; Vice-President, George Wharton Pepper, Philadelphia; Secretary and Treasurer, Taylor E. Brown, Chicago; Assistant Secretary, Charles F. Chase, Church Club of the Diocese of Connecticut, New Britain, Conn. It was voted to hold the eleventh annual conference in Pittsburgh next January.

In the evening there was a banquet at which the speakers were Bishop Brent, Captain Mahan, U. S. N., President Dillard of New Orleans, the Rev. Anson Phelps Stokes of New Haven, Mr. Silas McBee of New York, and Hon. Burton Mansfield, President of the Connecticut Church Club.

#### DELAWARE.

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

#### The Bishop—Clerical Brotherhood—Removal of Dr. Rede.

BISHOP COLEMAN has recently conducted successful missions at Trinity Church, Trenton, and St. John's Church, New Brunswick, New Jersey, by which it is believed much good has been accomplished. He has been unanimously elected Chaplain of the Delaware Society of New York. In a communication addressed to the clergy of the Diocese he has reminded them that they are not allowed to use the Marginal Readings authorized by the San Francisco Convention in any portion of the Prayer Book except in the Proper Lessons as set forth in the Lectionary. The desk which he used at the last General Convention has been secured by St. Luke's Church, San Francisco, and placed in the chapter house with a brass plate describing it.

THE JANUARY meeting of the Clerical Brotherhood was well attended and a hearty welcome was extended to the Rev. Wm. D. Manross, the new rector of St. Michael's, Wilmington, and to the Rev. E. K. Miller, formerly of this Diocese. The Rev. Wm. J. Hamilton was elected Secretary. Suggestions were received regarding the annual Quiet Day for the clergy which will take the place of the February meeting of the Brotherhood and will be held at Bishopstead on Thursday, February 6th, with the Rev. Floyd W. Tomkins, D.D., as conductor. The Rev. Kensey J. Hammond entertained the meeting with reminiscences of the General Convention. The next meeting of the Brotherhood will be held on March 4th.

THE ANNUAL Quiet Day of the Woman's Auxiliary of the Diocese will be held at St. Andrew's Church, Wilmington, on Tuesday, March 11th, and will be conducted by the Rev. Dr. McKim of Washington, D. C.

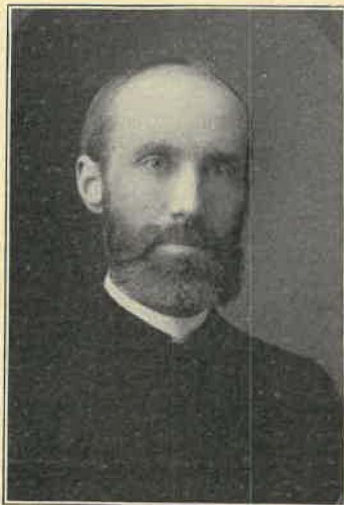
THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew are arranging for the usual weekly services for men at St. Andrew's Church, Wilmington, during Lent, and have secured an excellent list of preachers from outside the Diocese.

THE REV. JOHN COLEMAN, brother of the Bishop, has been holding services at St. John's, Greenville, St. Mark's, Little Creek, and St. Andrew's, Ellis Grove, and preparing the way for a new rector who, it is hoped, may soon take charge of these points.

THERE have recently been two notable deaths in the Diocese, that of Mrs. Elizabeth Newlin Du Hamel, widow of the Rev. Dr. Du Hamel, long identified with Delaware, and John C. Shively, for many years warden of the church at Newark.

A HANDSOME brass eagle lectern has been placed in Old Swede's Church, Wilmington, by Mrs. Helen R. Bradford as a memorial of her son, Thomas Budd Bradford. It was accompanied by a handsomely bound Lectern Bible.

THE REV. WYLLYS REDE, D.D., has been unanimously elected to the rectorship of St.



REV. WYLLYS REDE, D.D.

Mark's Church, Brunswick, Georgia, one of the most important parishes of that Diocese. He was for some years Canon of the Cathedral and rector of the Church of the Incarnation, Atlanta, before coming to Delaware, where he has successfully carried on a difficult and important work.

#### DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

#### Fire at White Earth—Debt Paid at Duluth.

A SERIOUS catastrophe has overtaken the Indian mission at White Earth in the total destruction of the mission hospital for the Indians at that place on the afternoon of Sunday, Jan 19th. The matron, Mrs. Wiswell, and an Indian woman, were in the building at the time, and, smelling smoke, made an investigation, and discovered that smoke was pouring through the crevices of the room adjoining the chimney. An alarm was sounded, and a large number of the Indians were soon on the ground and made every effort to save the property. In a very brief space the whole structure was in flames. Practically nothing was saved, the silver Communion service of St. Columba's being destroyed with the hospital fittings. The matron lost all her personal effects, and in her effort to remove some of the hospital property she was overcome and fainted. An Indian picked her up and carried her though the smoke and flame, thus saving her life.

A number of years ago, St. Columba's Church, a handsome stone structure, was destroyed by fire and was afterward rebuilt. The hospital was a modern building, erected

nearly twenty years ago, which has served an excellent purpose for emergency cases, though its work was necessarily limited by its meagre income of \$600 per annum. It was also the centre of the Church work at White Earth, the Indian choir, the woman's guild, the lace workers, and the men's meetings, all making use of the building. There was \$2,000 insurance on the building and \$300 on the furniture. The comparatively small amount of insurance was by reason of the high premium demanded in this locality. Bishop Morrison writes that it is absolutely necessary that the hospital be rebuilt without delay. He states also that the hospital was the only building on which it has been found practicable to place insurance with the limited income given to the work. There are 10 Indian chapels, all frame, not one of which is insured. The Bishop states that an additional gift of \$100 per annum would enable him to place a small insurance upon these.

A DEBT of \$5,000 has been cleared from St. Paul's Church, Duluth, thus releasing the parish from all indebtedness.

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

#### Jacksonville—St. Augustine.

IT IS PROBABLY known to many that St. John's Church, Jacksonville, the largest and most influential parish in the Diocese of Florida, was a terrible sufferer in the great fire of May, 1901. All of its buildings, church, parish house, and rectory, were destroyed. For some time after the tragedy, for it was no less, the congregation seemed dazed. These losses, together with their own, had left them as those in a dream. And even after they had in a measure become accustomed to their calamities and could look about them, what could they do? Apparently all of their money as well as their time was needed in the rebuilding and re-establishment of their own houses. Yet now, eight months after the fire, the new rectory is almost completed, and in another month work upon the church will be begun. At present the congregation is worshipping in a frame chapel erected on the site of the old parish building, the personal gift of Bishop Weed. The parish is rapidly assuming its old place in the work and affairs of the Diocese and another year will again see it in its undisputed position as leader. All of this has been accomplished in the face of great odds, and shows to any interested onlooker a devotion and pluck justly worthy of praise.

THE SISTERS of the Resurrection are carrying on in St. Augustine a most interesting and effective work among Cuban children. The little tots, some of them no more than babies, have been taken from Cuba in dire straits of disease and poverty, healed and clothed and cared for and taught. Trinity Home, as the house of the Sisters is called, is a pleasant building upon the top of a hill, commanding cool breezes and shaded by a tropical tangle of Florida foliage. This work which the Sisters have undertaken has no guarantee of support save the gifts of its friends.

TRINITY PARISH, St. Augustine, is again agitating for a new, or more correctly, for a remodeled church. The present building is rapidly becoming untenable. From a lack of funds and also from a desire to conciliate the strong feeling of attachment that many retain for the old part of the edifice facing on King St., the vestry have decided to keep that intact. The remodeled building will be in the form of a cross with the present old church forming one of its arms. Work will be begun after the Lenten season is over. The parish building has already received a thorough overhauling. From a damp and dark two-story, old-fashioned dwelling, it has become a wide, airy hall, with



double rows of windows and a gallery. Rooms for gas stove and guild purposes have also been added. The result of these improvements is already seen in a renewed interest in church and parish matters.

THE REV. DR. MATRAU of Chicago, who is in charge of the Church of the Good Shepherd, Jacksonville, during the absence of the rector, the Rev. Edmund Coles Belcher, is doing a most acceptable work among the people of the congregation. At a recent Sunday night service Dr. Matrau delivered the first of a series of lectures on the Passion Play at Oberammergau. This series of lectures has created much interest.

#### GEORGIA.

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

##### Clericus Formed.

THE CLERGY of Atlanta have formed a Clericus, and expect to meet at their several residences once in each month.

#### HONOLULU.

ALFRED WILLIS, D.D., Bishop.

##### The Mission Transferred to this Church.

IN ACCORDANCE with resolutions passed at the recent Synod, the Bishop, under date of Dec. 27th, issued a notice that the Church in Hawaii is now organized as a missionary jurisdiction of the American Church. The necessary legal steps to complete the transfer of the property are being made. The Synod resolved that the present Constitution and Canons remain in force, so far as they may be applicable to the new conditions, and a recommendation was adopted that the Church in the United States purchase the premises occupied by Bishop Willis, known as Iolani College, for an educational institution. At the close of the Synod the Bishop announced his intention of partially endowing the deanery of the Cathedral by turning over to the corporation a piece of land now held in his own name and bringing in an annual rental of about \$75. He expressed the hope that he might himself be enabled to consecrate the completed portion of the Cathedral before leaving the Diocese in April next.

#### INDIANA.

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

##### The Missionary Apportionment

THE BISHOP, at the request of the diocesan Board of Missions, has made an apportionment among the parishes and missions of the amount asked from the Diocese of Indiana by the general Board, and has issued a pastoral letter asking their best efforts toward raising the amounts. The apportionment against the Pro-Cathedral is \$60, and after a vigorous missionary sermon from the Bishop, but unfortunately on a very stormy Sunday, an offering of \$40 was taken up, and the balance will be raised later.

#### IOWA.

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

##### Church Consecrated at Oskaloosa—New Chimes.

ON SEXAGESIMA Sunday the Bishop consecrated St. James' Church, Oskaloosa, which is now completed, having been erected at a cost of \$25,000. Bishop Williams of Nebraska was the preacher, and at a second service in the evening a sermon was preached by the Rev. Dr. Thomas E. Green of Cedar Rapids. The church has been erected largely through the personal efforts of the rector, the Rev. W. H. Frost, and contains a number of memorials which have been already noted in these columns.

A CHIME of ten bells is being constructed at the foundry of Meneely & Co., West Troy, for St. James' Church, Oskaloosa. The bells vary in weight from 265 to 2,100 pounds, but the arrangement is such that the whole set can be operated without exertion. The cost is about \$4,500. It was expected that

the chimes would be set in place about Feb. 1st.

#### LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

##### Death of John B. Gregory—Maysville—Missionary.

BY THE DEATH of Mr. John B. Gregory, St. Andrew's parish, Grayson, has been bereft of its warden. His rector, the Rev. W. M. Washington, writes: "He was a most lovable man, single-hearted, single-minded, and single-tongued, thoroughly sincere." The Bishop will miss a staunch friend, and the Church in Grayson has suffered a serious loss.

THE RECTOR of Maysville, the Rev. A. J. Smith, has applied for lay reader's license for a colored Churchman of his parish, in hope that he may be able to do some mission work among his race in that city.

THE CATHEDRAL CHAPTER held its regular quarterly meeting Jan. 14th. The sessions were devoted chiefly to missionary affairs, both diocesan and general. Necessarily, the great anxiety was about the money to do the work which is crying to be done. The missionary outlook of this Diocese is full of promise, in response to our efforts in the mountains. It was urged that the congregations be asked to pay promptly their expectations, and, in addition, to have offerings during the Lenten services to be especially devoted to missions. The Rev. W. G. McCready, the general missionary, has gone East to solicit funds for the extension of the Church. He will ask especially for help for the various schools which are so potent for good in our mountain districts.

LIVINGSTON is a new point which has lately been opened up to the Church. It is the junction of two branches of the L. & N. R'y. When passing that way the Bishop was spoken to by a resident, who as a boy had belonged to Christ Church, Louisville. As a result of his request the general missionary gave a Sunday service. He was welcomed so warmly that now Mr. G. E. Hancock, as a lay reader, holds regular services twice a month, and the Bishop will make a visitation

at Livingston in connection with his visit to Altamont, 12 miles southward.

#### MARYLAND.

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

##### Lenten Services.

PREPARATIONS are being made for the twelfth series of mid-day Lenten services for business men in the Church of the Messiah Baltimore. The clergy in and near Baltimore supply the short addresses that are made at these services, which have been increasingly attended and appreciated. An incidental result of these Lenten services has been that the old Church of the Messiah has gained many new friends, through whose practice interest, supplementing the strenuous effort of the rector and congregation, an old debt of \$16,000 has been wiped out, and a substantial beginning made of an absolutely necessary endowment fund. The Church of the Messiah stands in the very centre of the business section of Baltimore, and its witness there is of inestimable value.

THE ANNIVERSARY of the choir of St. John's, Waverly, Baltimore, was celebrated on Sunday, Feast of the Purification, with choral service at night. F. Adlam's *Magnificat* and *Nunc Dimittis*, and Guonod's anthem "Send Out Thy Light," were sung.

#### MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

##### New Church at Ishpeming.

THE NEW CHURCH at Ishpeming, which is well under way, is nearly finished on the exterior, but there is yet much to be done in finishing the interior work.

#### MASSACHUSETTS.

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

##### Actors' Church Alliance—Episcopal Club.

THE SECOND annual meeting of the Actors' Church Alliance was held in St. John's chapel, Boston, Jan. 27. The Rev. G. W. Shinn, D.D., presided. Miss Anna S. Prout, the Secretary, read an excellent report on the society's work. The Treasurer reported a balance of \$306.44. Dr. Shinn told the

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story of a dollar bill given to the Alliance by a poor Hebrew. It was given to the Rev. Dr. Frisby of The Advent at a meeting held in the parish rooms of that church. Dr. Frisby took the bill to the altar and consecrated it. It was the nucleus of a fund which will do much good in the future. This bill has been framed and will be hung up in the rooms of the society. A social time followed the business meeting and readings were given by Mr. J. Marshall Wilson of London. The total membership is now 304, a gain of 291 during the year.

THE SUBJECT of education of young men for the ministry was discussed frankly at the last dinner of the Episcopalian Club, Jan. 27. The freedom of the discussion made it very interesting. The Rev. Dr. McConnell of Brooklyn spoke of the problem confronting the Church in this particular. "The time has now arrived," he said, "when the young man from the seminary, instead of having a parish waiting for him, must make his own parish. Of all technical institutions for the education of young men for the ministry, the institution at Cambridge is certainly the best there is in the country. But, having admitted this, I must say that as a rule the clergy don't learn the things they ought to learn in the seminaries. They learn them after they come out."

Mr. Francis A. Lewis, the next speaker, a lawyer of Philadelphia, was even more outspoken than Dr. McConnell. While he agreed with this clergyman that there were too many seminaries, he launched out in a condemnation of the sermons preached today. "The first thing I wish to say of the clergy," he continued, "is that they do not know how to preach. Speaking from the standpoint of a lawyer, I do not hesitate to say that most of the sermons I hear are simply dreary. Now let me assure you that people won't go to church to hear sermons which are not worth hearing. Let me suggest that the seminaries put a good deal of their force into trying to teach men how to preach, and then they should be taught to preach the gospel. One hears so many sermons now about science, sociology, and political economy, that it would be a real relief if occasionally we heard a sermon on the gospel."

Improve the quality of the clergy, he said, not the quantity; and he laid the fault of the present difficulty partly upon the clergy themselves, and partly upon the laity. Mr. Birkhead, a theological student from the Cambridge school, spoke of that institution and what it was offering the student to-day in the way of training.

Dean Hodges concluded this discussion in his inimitable way, and the meeting was altogether one which did the clergy as well as the laity much good. Mr. W. H. Turner presided at the dinner.

THE BISHOP and Mrs. Lawrence gave the clergy and their wives a reception, Monday afternoon, at their winter home, 122 Commonwealth Ave.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Sunday School Institute

THE SUNDAY SCHOOL Convention and Teachers' Institute of Detroit was in session last week at St. James' Church. Among the discussions was one on "The Peril of the Times," treated by Mr. F. S. Burrage of St. John's Church, Mr. Charles L. Ramsey, and Mr. Benjamin Vernor. Another, on "The Essential Dignity of the Work," was treated by Mr. E. W. Gibson of St. Paul's, the Rev. S. S. Marquis, and the Rev. L. N. Caley of Philadelphia. The name "Church Sunday School Institute of Detroit," was adopted, and at the election of officers, the Bishop being *ex-officio* President, and the Dean of the Convocation *ex-officio* Vice-Pres-

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ident, the Rev. W. W. Wilson was elected Second Vice-President in place of the Rev. Dr. Woodcock who declined reelection. The Rev. Charles Mockridge was chosen as Secretary, and Mr. W. W. Smith as Treasurer.

In the earlier sessions of the day, the subjects treated included "The Older Scholars and How to Keep Them"; "The Bible and Bible Class Work"; "The Limit of Devout Criticism"; "The Younger Pupils"; "The Prayer Book: What it Contains and How to Use It in the Sunday School." In connection with the latter subject, Mrs. Rufus W. Clark of St. Paul's presented a method of teaching the Catechism by means of an illustrated chart.

### MILWAUKEE.

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

#### Elkhorn.

JUDGE J. B. WINSLOW of the Supreme Court of Wisconsin read a paper on "The History of the Church in the United States" before a large congregation in St. John's Church, Elkhorn, on the evening of Jan. 22d. This was one of a series to be given by prominent laymen and clergymen under the auspices of the Brotherhood of St. Andrew.

This last year has been one of the most fruitful in the history of this parish; the Brotherhood, composed of fifteen young men, meeting regularly for the study of Church and Biblical history under the direction of the rector, the Rev. J. W. Areson. The boys' brass band of 14 members, organized from members of the large choir of men and boys, is now able to assist in the social gatherings of the parish, and is as well of great interest and amusement to themselves. Two years ago only three members of this choir were in any way allied to the Church, now all the 22 members are baptized and confirmed or awaiting Confirmation. The Sunday School has grown over 200 per cent. and two-thirds of its attendants are young men and boys. The records show more baptisms in the past three years than in all the preceding twelve years. The faithful work of the Altar guild in its care of the beautiful church, and the little girls' sewing guild, all under the direction of the Ladies' society, is particularly noticeable and gratifying, and with its satisfactory financial status and beautiful church, St. John's is able to take its proper place in the estimation of the people of Elkhorn.

### MINNESOTA.

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

#### Course for Sunday School Teachers—Missionary Preachers—Sheltering Arms—Luverne.

THE FOLLOWING special course for Sunday School teachers is to be offered at the Deaconess Training School during Lent. The programme will, in general, include three lectures a day with an hour devoted to the discussion of the following books: *Principles of Religious Education*, N. Y. Sunday School Com.; *Talks on Psychology and Life's Ideals*, Prof. Wm. James; *The Point of Contact in Teaching*, Patterson Du Bois; *How to Conduct the Recitation*, Prof. F. M. McMurray. For further information applicants may address Mrs. H. C. Kent, The Portland, St. Paul.

#### FIRST WEEK, FEB. 17-22.

Old Testament—History (three lectures), Rev. G. H. Mueller; The Law, Rev. G. H. Thomas; The Prophets, Rev. G. H. Thomas.

Church History—Apostolic and Early, Rev. F. L. Palmer; Mediæval, Rev. F. L. Palmer; Reformation and Modern, Rev. F. L. Palmer; British and Saxon, Rev. Chas. Holmes; Norman to Henry VIII., Rev. Chas. Holmes.

Sunday School—Material Aids, Rev. C. C. Camp; Ideals and Aims in Sunday School Work, Rt. Rev. S. C. Edsall, D.D.; Grading, Rev. I. P. Johnson; Programme, etc., Rev. W. W. Wells; Child Study, I., Rev. A. A. Butler.

#### SECOND WEEK—FEB. 24-MARCH 1st.

Holy Land and Its People—Geography, Rev. T. P. Thurston; Temple and Synagogue, Miss Sue Willes; Jewish Sects, Mr. J. A. Chase.

Church History—Reformation in England, Rev. G. H. Ten Broeck; Methodist Movement, Rev. G. H. Ten Broeck; Oxford Movement, Rev. G. H. Ten Broeck; The Church in America, Rev. G. H. Ten Broeck.

Sunday School—The Teacher, Rev. Theodore Sedgwick; Calling, Miss Pauline Weldensee; Discipline, Miss M. L. McClellan; Child Study, II., Rev. A. A. Butler.

#### THIRD WEEK—MARCH 3-8.

New Testament—N. T. Canon, Rev. T. P. Thurston.

Prayer Book—Aims and Method in Teaching, Rev. E. Dray; History, Rev. E. Dray; The American Prayer Book, Rev. E. Dray.

Sunday School—Kindergarten, —; Work in Advanced Classes, Miss Fulton; The Bible Class, Mrs. E. F. Weitzel; Child Study, III., Rev. A. A. Butler.

#### FOURTH WEEK—MARCH 10-15.

New Testament—The Gospel, Rev. C. L. Slatery; The Acts, Rev. M. T. Webb.

Missions—History and Methods (two lectures), Rev. C. E. Haupt; Sunday School and Junior Auxiliary, Rev. C. C. Camp.

Sunday School—Interest and Attention, Miss S. C. Brooks; Teaching Morality and Religion, I., Prof. F. J. E. Woodbridge; The Social Element, —.

#### FIFTH WEEK—MARCH 17-22.

New Testament—The Epistles, Rev. C. D. Andrews; Roman and Jewish Life at the Coming of Christ, Rev. W. P. Ten Broeck; The Revelation, Rev. W. P. Ten Broeck; Harmony of the Gospel Records, Rev. W. P. Ten Broeck; Catechism (three lectures), Rev. C. H. Shutt.

Sunday School—Teaching Morality and Religion, II., Prof. F. J. E. Woodbridge; Essentials in the Sunday School, Rev. C. E. Haupt.

ON SEPTUAGESIMA SUNDAY the Bishop of Oklahoma was the special preacher at St. Mark's, Minneapolis, in the morning, and at St. Clement's Pro-Cathedral, St. Paul, in the afternoon at the Vesper service, pleading the cause of Missions. The Bishop of Michigan City was the special preacher at St. John the Evangelist both morning and evening.

AT THE MESSIAH, St. Paul, the Rev. Archdeacon Haupt has been conducting the services during the past few weeks, but on Septuagesima the Rev. Alden L. Bennett of St. Mark's, Milwaukee, was the special preacher both morning and evening, also officiating in the afternoon at the Epiphany mission, Hamline.

THE REV. IRVING. P. JOHNSON, rector of Gethsemane, Minneapolis, will deliver, on the three following Sundays, in the evening, special sermons on "Romanism," "Protestantism," and "Catholicism."

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

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

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



## Good Advice

A writer in the *Chaperone Magazine* on Flannels, Blankets and Laces insists on little wringing for woollens and no rubbing for laces. Every intelligent woman has a method of her own but all agree on those two points—hard points using ordinary bar soap—harder still with penny—cheap Washing powders.

Have used Pearlina a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing. Mrs. Rev. C. T.

Am never without Pearlina. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things. Mrs. Rev. G. E. L.

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BISHOP EDSALL announces that he will follow as closely as possible the time for episcopal visitations set by the former bishops of Minnesota, and requests the rectors to prepare their candidates for Confirmation accordingly.

MRS. E. C. WHITNEY of Ottawa, Canada, has signified her intention to devote ten to fifteen thousand dollars towards the erection of a permanent home for the "Sheltering Homes," provided the home is erected upon at least eight acres of land. It was through her generosity, a year ago, that this institution received a clear title to a tract of 128 acres of land known as the Martin Estate, which was subject to heavy taxation and litigation attendant upon the settlement of the estate. The present home has outgrown its usefulness. While the capacity of the Home allows of but 30 inmates there are 38 children at the Home at the present time.

HOLY TRINITY, Luverne, has made marked progress during the past six months, having raised \$400 towards a rectory, and electric lights are to be placed in the church. At the golden wedding of the Hon. Jay and Mrs. La Due the parishioners presented them with a beautiful bridal cake covered with 5 gold pieces. Mrs. La Due is affectionately known as the "Mother of the Parish." She has been President of the parish guild for years, and surrounds herself with a band of earnest workers.

#### MISSOURI.

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

ON SEXAGESIMA the office of benediction of the new organ in memory of the late Montgomery Schuyler, first Dean of Christ Church Cathedral, St. Louis, which has been erected in the Mary E. Bofinger Memorial Chapel, took place. The organ is a very fine piece of workmanship.

#### NEWARK.

THOS. A. STARKEE, D.D., Bishop.

##### New Church at Hawthorne.

THE NEW CHURCH for St. Clement's mission, Hawthorne, of which an illustration will be found on another page of this issue, has now been completed and services are regularly held. The foundation is of native stone and brick, the structure of frame, with wood-work of North Carolina pine in natural finish. The basement is used for the Sunday school. This mission is exactly six years old to-day, dating from its first gathering on Feb. 8, 1896, when 45 persons began the work. From the beginning it has been under the direction of the Rev. George M. Dorwart, rector of the Church of the Holy Communion, Paterson. For a time the services were conducted by Mr. Wm. A. Long, now in deacon's orders, and since Palm Sunday, 1900, by Mr. Wm. Mawhinney. The church was dedicated last year, the corner stone being laid on June 1st.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

THE MISSION of Grace Church, Trenton, has been re-organized and given the name of St. Andrew's. A new church will be erected in the spring, at the corner of Brunswick Ave. and Cherry St., where a lot has already been purchased. The work will continue as a mission of Grace Church.

#### NEW YORK.

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

##### Lenten Services at St. Paul's Chapel.

THE ADDRESSES in St. Paul's Chapel, Broadway and Vesey St., at the Friday noon half-hour litany services (12:05 P. M.) in Lent, will be delivered as follows: Feb. 14th

and 21st, by the Rev. J. Nevett Steele, Mus. Doc., vicar of Trinity Church; Feb. 28th and March 7th, by the Rev. George S. Pratt, rector of the Church of the Archangel; March 14th and 21st, by the Rev. W. H. Vibbert, D.D., vicar of Trinity Chapel. These services are of special interest to business men; and are held under the auspices of the St. Paul's Chapel Noon Hour Guild. Short service every week-day in Lent at 12:05 noon; evening prayer daily at 4:30 o'clock.

#### OHIO.

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

##### Kenyon College—Mr Mann's Anniversary—Missionary Progress.

AMONG recent marks of progress in the mission field of Ohio are a new brick church and frame parish house at Sidney; a brown stone church at New Philadelphia nearing completion at an estimated cost of \$10,000, including pipe organ, and all paid for; a renovation of buildings at Christ Church, Cleveland; the purchase of a church building and the lot on which it stands with two dwelling-houses in the rear at St. Andrew's (colored), Cleveland; the purchase of the property formerly leased for the mission of the Atonement, Cleveland; cancellation of debts on St. Matthew's, Cleveland, and Trinity, Fostoria, and other lesser notes.

THE 25th ANNIVERSARY of the ordination of the Rev. Austin W. Mann, the general missionary to deaf-mutes, was celebrated at Grace Church, Cleveland, on the Feast of the Conversion of St. Paul. Several of the city clergy were present at the combined service and at the reception. An address from the clergy was read by the Rev. E. W. Worthington, the rector of the parish, in which the deaf-mute work has been since the year 1875. In order of continuous residence, Mr. Mann now stands fourth among the 92 of Ohio's clergy.

THE CHILDREN of the late Rev. Alfred Blake, D.D., have placed in the Kenyon College chapel at Gambier a beautiful memorial brass pulpit, bearing the inscription:

To the Glory of God  
and

In loving Memory of His servants,  
Rev. Alfred Blake, D.D., Kenyon, 1829,  
and of his son,

Rev. Alfred Farnsworth Blake, Kenyon, 1862.

The pulpit, which is of brass with pedes-

#### COFFEE EYES.

IT ATTACKS MANY PERSONS THERE.

To illustrate how coffee can affect the eyes the words of a lady in Woodland, Ia., are quoted:

"I was brought up to believe that tea was injurious, but was allowed to drink coffee from childhood. Ever since I can remember I have been subject to severe attacks of headache, otherwise my health was pretty good until a short time ago my eyes became affected; they ached and pained me continually and were often badly inflamed. I also had queer, dizzy feelings in my head almost continually.

"One time we were obliged to do without milk or cream for a few weeks, and not relishing my coffee clear, I left off its use. In a short time I was surprised to find my eyes greatly improved, and I felt better in every way, still I did not mistrust the coffee, and began its use as soon as we got cream again. Within a few days my eyes were worse than ever. Then I resolved to quit coffee absolutely and take up Postum. This I did and my eyes quickly recovered.

"My experience shows that while coffee caused headache and eye trouble, Postum Food Coffee does not produce any bad effects whatever and is greatly strengthening and nourishing." Name given by Postum Co., Battle Creek, Mich.

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

#### South Carolina Interstate and West Indian Exposition.

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

#### Winter Tourist Tickets

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

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tal and carved rail of oak, has been made to harmonize with the detail of the church in every particular. The church being dedicated to the Holy Spirit, the central panel of the pulpit represents the dove in a blaze of glory; the panels on either side of the center contain symbols of God the Father; and the symbols of the Trinity are completed in the end panels by the Alpha and Omega. Under the rail runs an oak carving of the Holy Spirit flower. The pulpit was designed by the widow of Dr. Blake, who in October passed to the rest of Paradise, and whose children have carried out her wish. The Kenyon College chapel is a fitting place for this beautiful memorial, for Kenyon has had no more loyal and devoted alumni than the two lovable and noble men whose connection with it is thus commemorated.

JAMES P. STEPHENS, Esq. (Kenyon '59) of Trenton, New Jersey, who last year increased the Kenyon library endowment by about \$20,000, and who has in recent years made several other valuable gifts to the College, has now promised to give at least \$16,000 for a fire-proof stack room for the library, and a water system for Gambier, on condition that the same amount is raised before next commencement to complete the endowment of the McIlvaine chair of English. The efficiency of the English department will be further increased through the generosity of James H. Dempsey, Esq. (1882), of Cleveland, who has promised to provide an additional instructor in English. The appointment to the new instructorship will be made at commencement. It is expected that work will be begun very soon upon the new dormitory, the money for which was given last June by Senator Hanna. The new building is to be of stone, two stories and a half high, of Tudor collegiate architecture, containing rooms for about fifty students.

#### OLYMPIA.

FREDERICK W. KEATOR, Missionary Bishop.

#### The Bishop Begins Work—Grace Hospital—Mission at Seattle.

BISHOP KEATOR arrived in Tacoma, his see city, Saturday, Jan. 25th, and is stopping with the Rev. T. E. Winecoff of St. Luke's. He preached at St. Luke's at the morning service on Sunday and confirmed a class of nine. This, the mother parish of the city, is "the Bishop's church," and so was chosen by the Bishop for his first visitation. Under the rectorship of Mr. Winecoff it has increased in two years from 90 communicants to 250, and many improvements have been added, including the tiling of the entire chancel. This parish has also recently put in the finest altar west of the Rockies, the gift of Frank King Clark, the concert singer, as a memorial to his mother; and a marble reredos to match has been promised by another former parishioner.

In the evening of the same day, the Bishop preached at Trinity Church, Tacoma. On Monday evening the laymen of Tacoma gave the Bishop a magnificent reception in the large parlors of the Tacoma Hotel, and fully 1,000 people attended, including great numbers of prominent men of all denominations, with ministers from many of them. A very cordial letter was received from the Roman Bishop, who was unable to be in Tacoma on the day of the reception.

On Tuesday evening the Rev. Mr. Winecoff gave an elegant dinner to the Bishop, at which all the Tacoma clergy dined with their new Bishop and had the opportunity to become better acquainted with him.

Bishop Keator is making a remarkable impression, especially upon the men. His evident strength and simple manliness and his quiet, unaffected simplicity, have already won for him practically the whole city.

GRACE HOSPITAL, Seattle, an institution established by the late Rev. Dr. Watson to

meet a need of the times, after some years of successful work, was sold recently. The property being vested in the parishes of King Co., the proceeds were divided between the parishes of St. Mark's, St. Clement's, and Trinity, the latter immediately applying its fund to the purchase of the site of St. Saviour's mission in South Seattle.

A MISSION is to be held early in February at St. Mark's Church, Seattle, to be conducted by the Rev. Dr. Clappett, rector of Trinity Church, San Francisco.

#### PENNSYLVANIA.

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

#### Norristown—St. Timothy's Anniversary—Brotherhood—St. Timothy's Hospital—The Episcopal Election—Pottstown—S. S. Association—Lenten Arrangements.

ON THE EVENING of Jan. 30th a festival service was sung by the choir of St. John's Church, Norristown (Rev. H. S. Fisher, rector), assisted by two soloists from St. Luke's choir, Germantown. The service consisted of evensong, followed by an organ recital and anthems from a considerable number of composers, including Gounod, Stainer, Garrett, Handel, Gaul, and Sullivan.

IN CONNECTION with the election of a Bishop Coadjutor, it had been reported as quite likely that if the Rev. David H. Greer, D.D., who recently declined an election as Bishop of Western Massachusetts, could be induced to say that there would be a possibility of his accepting an election in Pennsylvania, he would probably be unanimously chosen. He was urged to take a favorable view of such a prospective election, but under date of Jan. 27th he addressed a letter to Mr. Francis A. Lewis declaring positively that it would be impossible for him to accept an election, if it should be tendered him.

IMPROVEMENTS now being made at Christ Church, Pottstown (Rev. F. C. Jewell, rector), include an addition to the church made of stone and brick, 22 x 50 feet, on the corner where the sacristy was formerly located. A corridor connects the church with the new guild and choir building which has just been put up. This guild building is equipped with appliances for parish work of all sorts, and is a useful addition to the plant of the parish. A steam heating apparatus has also been placed in the church. A Litany desk is given in memory of the late Charlotte N. Altenderfer, who died July 22nd, 1901, and is the

#### FOOD WILL DO IT.

MADE OVER A MAN OF 60.

Food that will put the vigor of life into a man of sixty is worth knowing about. Mr. Chas. E. Allen of 5306 Master St., Philadelphia, says: "Five years ago, at the age of fifty-nine, I was advised by a friend to adopt rolled oats for my breakfast diet in the place of white bread. I followed the advice with some benefit, but was still troubled with heart weakness and general debility, requiring medicine from time to time; the bowels were also affected to an extent.

"About six months ago, while still half sick and very weak, I commenced to use Grape-Nuts Breakfast Food, and soon noticed an improvement in my general health, with the gradual disappearance of unfavorable symptoms. Heart palpitation decreased and a new feeling of vigor manifested itself in various ways. Tonics were no longer needed, bowels became natural, nerves were steady and I seemed to have returned, in a great degree, to the vigor of middle age. There has also been a gain in flesh, my weight having increased from 137 to 151 pounds.

"You are welcome to use my name if you desire to publish this voluntary testimony."

## Reward of Merit.

### A New Catarrh Cure Secures National Popularity in Less than One Year.

Throughout a great nation of eighty millions it is a desperate struggle to secure even a recognition for a new article, to say nothing of achieving popular favor, and yet within one year



Stuart's Catarrh Tablets, the new catarrh cure has met with such success that to-day it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but everyone familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays, and local washes or ointments now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood root, and similar antiseptics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reitiger, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh of the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket, and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction with us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

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#### WABASH RAILROAD—European Tours.

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ft of the family. The improvements on the church cost about \$2,100.

ST. TIMOTHY'S parish, Roxborough, observed the patronal festival on January 24th, St. Timothy's Day, and throughout the octave. Owing to the personnel of the congregation which is made up largely of mill and on workers, the principal services of the festival were necessarily held on the Sunday following. Besides the earlier celebrations, there was a Choral Celebration at mid-day, when the music was Schubert in G and the "Alleluiah Chorus" (Handel), the anthem. At that service, the Rev. John A. Staunton preached the sermon, from the words, "To what purpose is this waste?" and made a earnest appeal for the placing of the Eucharistic service as the chief service of the day. At night, evening prayer was intoned, and various guilds of the parish entering the church in procession, and bearing banners. The sermon at night was by the Rev. Charles Burke, rector of the Church of the Transfiguration, Philadelphia. On Tuesday, in octave, a special offering of the Holy Sacrifice was made, in commemoration of the faithful departed of the parish. Daily celebration was maintained during the octave.

THE JANUARY meeting of the Sectional conference (21st ward) Brotherhood of St. Andrew, was held in the parish building of St. David's, Manayunk (the Rev. F. A. D. Gault, D.D., rector), on Tuesday, January 8th. Chapters of St. Alban's and St. Timothy's, Roxborough, and of St. David's and St. Stephen's, Manayunk, were represented, and also the probationary chapter of the Senior Brotherhood, from St. Timothy's. After routine business was completed, the principal discussion centered upon the opening of a room, centrally located in this district, to be known as Brotherhood headquarters, and from which aggressive work might be done. The result was the appointment of a committee, with instructions to endeavor to complete necessary arrangements to insure opening such headquarters in time for the September conference. Mr. B. A. Mitchell was elected chairman of the conference for the current year.

ON THURSDAY, January 30th, the commencement exercises of the Training School for Nurses at St. Timothy's Memorial Hospital and House of Mercy, Roxborough, were held in the Percival Roberts ward of the hospital. After the invocation and prayers, addresses were made by Mr. James Christie, of the Board of Managers, and Dr. M. Howard Fussell, of the medical staff. Certificates were awarded by Mr. J. Vaughan Merrick, chairman of the Board, to three graduates.

THE ANNUAL delegate meeting of the Sunday School Association of the Diocese, was held at the Church House on Saturday, Feb. 1st. The object of this meeting is to create interest in the Lenten offering; and although the weather was most inclement, the assembly hall was well filled, there being about fifty schools represented. In the absence of the Bishop, Mr. George C. Thomas, First Vice president of the Sunday School Association, presided. By rising vote, the delegates expressed their love and sympathy for the Bishop, and regret that illness prevented him from being present. After reading a letter from the Bishop, addressed to Sunday School workers and scholars, Mr. Thomas introduced the Rt. Rev. Dr. Johnson, Bishop of Los Angeles, who spoke upon Foreign Missions. Beginning his remarks with the statement that he himself was a convert to that department of the work, and expressing pleasure at being permitted to speak upon that theme, the Bishop first forth into an eloquent and inspiring address which will, no doubt, have much influence in enlarging the interest in the offering this year. Then the Rt. Rev. Dr. Horner, Missionary Bishop of Asheville, was introduced, and addressed the meeting in behalf of

Domestic Missions, recounting, as his illustration, the interesting work in progress in his own jurisdiction.

DURING LENT, special noon-day services will be held under the direction of the Philadelphia Local Assembly, Brotherhood of St. Andrew, in St. Stephen's Church, Tenth St., above Chestnut (the Rev. Elwood Worcester, D.D., rector). These services will be held daily, Sundays excepted, and the list of speakers includes the Bishops of Central Pennsylvania, Southern Brazil, New Jersey, and Delaware; the Rev. Dr. Smith of Baltimore, the Rev. Messrs. Cassius M. Roberts of Massillon, Ohio, Hubert W. Wells of Wilmington, Del., F. Marion Taitt of Chester, Pa., Fr. Huntington, and several of the city clergy.

AN URGENT letter has been issued by Bishop Whitaker, to the Sunday School workers of the Diocese, respecting the Lenten offerings. "Last year," he said, "we began the new century by giving more than we had ever given. Shall we not do still better this year? There is great need of it. There are five more missionary districts than there were a year ago, and they all need help."

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Missionary Bequest—Two Anniversaries—Lenten Offerings.

BY THE WILL of Mrs. Mary J. Welsh, in former years a parishioner of St. John's Church, Franklin, but lately of Oil City, a former rector received a gift of \$200, and the residue of her estate, amounting to about \$2,500, was left to the Bishop of the Diocese and his successors in office, for the missionary work of the Diocese, more particularly for helping in the erection and maintenance of weak, struggling mission churches.

ST. PAUL'S DAY was celebrated in St. Paul's Church, Erie, as the annual festival. A celebration of the Holy Communion took place at 7:30, and at 11:00 there was morning prayer with a sermon by the Rev. W. W. Moir of Lake Placid, N. Y. In the evening there was a service, with the reading of reports from all the parish societies, and a display of the work of the boys' and girls' societies, in the guild room, followed by a parish reception.

ON SUNDAY, February 2nd, the Feast of the Purification, the Rev. T. J. Danner, of St. John's Church, Pittsburgh, celebrated the tenth anniversary of his rectorship. There was a celebration of the Holy Communion, with a commemoration sermon. During the decade there has been an increase in communicants from 205 to 280, with constant removals. An indebtedness of nearly \$6,000 has been extinguished, and the church was consecrated on St. John's Day, 1901; the amount expended for parochial, diocesan, and general purposes is about \$26,800.

On the Thursday evening preceding, a re-

The Word Protestant.

By W. H. Cavanagh.

This book of some 200 pages, lucidly sets forth the position of the Church in Ancient, Mediæval, and Modern history. The origin and elucidation of the term "Protestant," and its synthesis with and differentiation from the word "Catholic," is discussed in the most comprehensive way. The authorities for the data, and crucial points in English and American Church history, and legislation, are given in detail. New material is here printed for the first time. An original chart illustrates the impregnable validity of Anglican Orders. The book has been favorably criticised by the Church and secular press in England and America.

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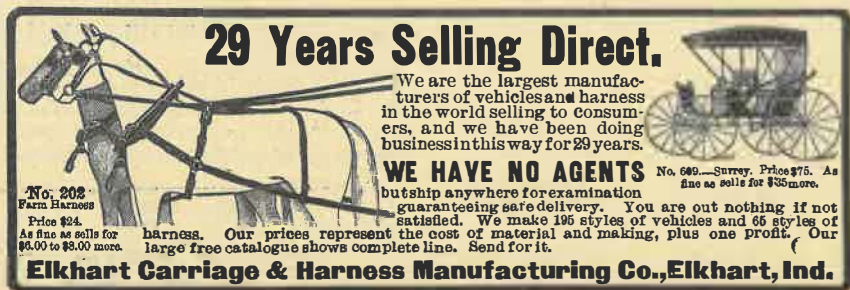
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ception was tendered the Rev. Mr. Danner and his wife, in the Sunday School rooms, when Mr. Danner was presented with a well-filled purse, and Mrs. Danner with a handsome mahogany chair. Music and refreshments helped to make the evening a very enjoyable one.

BISHOP WHITEHEAD has issued a Pastoral Letter urging the importance of the Lenten Offering of the Sunday Schools. The Diocese made a fine record last year, contributing \$3,787.00, half of which was sent to New York for General Missions, and with the other half provided some specials, and paid the salary of the Archdeacon, the "children's missionary," who so faithfully oversees all the missionary work in the Diocese.

#### RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop  
WM. N. McVICKAR, D.D., Bp. Coadj.

BISHOP McVICKAR, who was ill in Philadelphia during the holiday season, has entirely recovered and is again at work.

#### SOUTH DAKOTA.

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

#### Fire at Lead—New Churches.

CONSIDERABLE damage was done by fire to Christ Church, Lead, on the evening of Sunday, Jan. 26th. The fire started in the basement, near the furnace.

BISHOP HARE has completed a series of visitations to the northern part of his jurisdiction, in the course of which he opened the new church at Redfield which had recently been completed, addresses being delivered by several of the clergy in lieu of the sermon which was to have been preached by the Rev. E. J. Evans of Watertown, who was kept away by illness. The new church at De Smet will soon be ready for opening.

#### SOUTHERN OHIO.

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

#### Course of Lectures—Woman's Auxiliary.

A VERY INTERESTING and instructive course of addresses is being delivered every two weeks in the parish rooms of St. Paul's Pro-Cathedral. The first, on "How a Statue is Made," was delivered on January 15th. The second by a master printer, on "How Color Printing is Done," occurred on the evening of January 30th. Other practical addresses are to follow.

THE WOMAN'S AUXILIARY of the Diocese have announced a course of missionary services to be held in the deaneries during Lent. Commencing Feb. 18th, these services will be held for five consecutive weeks as follows: Tuesday evenings in Trinity Church, Columbus; Wednesday evenings in Christ Church, Dayton; Thursday evenings in St. Paul's Pro-Cathedral, Cincinnati. The following speakers have been secured: Feb. 18, 19, 20, Bishop Rowe of Alaska; March 4, 5, 6, Bishop Kinsolving of Brazil; March 13, Bishop Brent of The Philippines; March 18, 19, 20, Bishop Horner of Asheville.

#### TENNESSEE.

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

#### Mission at Chattanooga.

THE REV. F. E. J. LLOYD, D.D., rector of St. Mark's Church, Cleveland, Ohio, held a ten days' mission in St. Paul's Church, Chattanooga, from Jan. 21 to Jan. 30. The Bishop of the Diocese was present at the opening service and in the course of his remarks cordially welcomed the missionary to his Diocese. The weather was very inclement during most of the days of the mission, but the services were enthusiastically attended. The marked attentiveness of the congregations, the laudable spirit of loyalty to the Church and the rector (Rev. F. W. Goodman), and the rev-

erential attitude, called forth the warmest commendations of the missionary.

One of the most impressive Eucharists was that on the last morning of the mission, when a very large number of the communicants attended and solemnly renewed and ratified their Baptismal vows in the presence of the Blessed Sacrament at the High Altar.

The visible results mercifully vouchsafed by Almighty God for the encouragement of His servants were beautifully pathetic, and it is certain that the eloquent addresses and the deep spirituality of the missionary will long remain a source of inspiration and blessing to the members of this, one of the most beautiful and complete churches in the South.

#### VIRGINIA.

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

#### St. John's to be Sold.

NEGOTIATIONS are said to be under way for the sale of the old St. John's Church, Richmond, which is one of the historical landmarks, not only of the city but of the country. The structure was completed in 1741. The Virginia Convention sat within its walls at the time of the defiance of the mother country, when Patrick Henry hurled his famous challenge to the King, "Give me liberty or give me death." In 1781 Benedict Arnold landed on the shores of Virginia and began pillaging and burning. Richmond fell into his hands, and St. John's was converted into a barracks, the building being defaced and damaged so that for a long time services were discontinued. During the present century the edifice has been somewhat remodeled, but the old sounding-board is still in place, and the original font, which had been discovered in a cellar where it had been used as a mortar for beating hominy, was also restored to its former place. In the adjoining churchyard lie the bones of many famous Colonial and Continental worthies.

#### WASHINGTON.

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

#### Brotherhood of St. Andrew—St. Paul's.

THE REGULAR bi-monthly meeting of the local Council of the Brotherhood of St. Andrew was held at the Epiphany parish house on the evening of Monday, January 20th. Reports of most effective work were received from several chapters. It was decided to extend an invitation to the Tri-diocesan Convention to hold its next session in this city. This body is composed of the Brotherhood chapters of the Dioceses of Maryland, Easton, and Washington, and meets annually in the month of May.

THE ANNUAL festival service of St. Paul's parish (Rev. Alfred Harding, rector), usually held on St. Paul's Day, was postponed till the following day, Septuagesima Sunday. The Bishop of Central Pennsylvania preached in the morning, and in the evening the anniversary of the parish guild was held, and reports of its various chapters were read.

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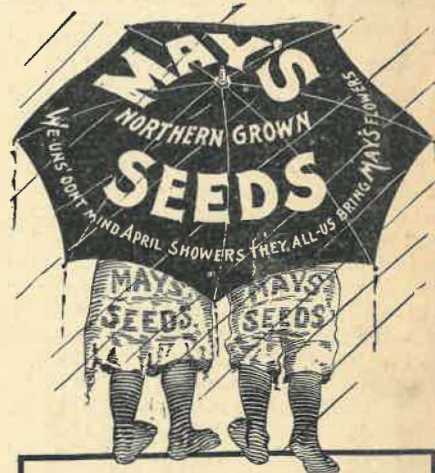
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