

# The Living Church

VOL. XXVI.

MILWAUKEE AND CHICAGO, MARCH 1, 1902.

No. 18.

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IN GREECE it is the custom for the man of the house to go out early in the morning and not only to order the day's food but to send along with the boy who delivers it explicit orders how he wishes the various dishes prepared, writes Milton Marks in *Good House-keeping*. In this connection it should be remarked that any man of Greece can cook any Greek dish. The women are never seen at market, and often do not know how to cook as well as their husbands.

These people eat very lightly in the morning; usually coffee and a little fruit. At noon comes the first real meal, the breakfast. From noon until 4 o'clock they sleep. This is the midday siesta. To call upon a Greek at this time were quite as rude as to call upon an American at a corresponding hour in the morning. At 4 o'clock another light luncheon is eaten. The dinner, or hearty meal, is not eaten until late in the evening—sometimes as late as 9 or 10 o'clock.

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Some hours passed, and he was still there. So they telephoned to let us know his whereabouts.

"Bring him to the telephone," said my sister.

One of the boys held him while the other put the trumpet to the dog's ear.

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# The Living Church

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## Editorials and Comments.

### The Living Church

With which are united *'The American Churchman,'*  
and *"Catholic Champion."*

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#### THE PLACE OF FAITH IN MISSIONS.

IT WAS commonly repeated some time ago that the evidence of "Ritualism" in vestments at the Fond du Lac consecration had caused a wealthy layman to cancel a prospective bequest to our general Missionary Society from his will. Whether or not the statement has any foundation in fact, we have no way of knowing. It certainly does not speak very well for the logical acumen or for the religious sense, of the layman. The report has on its face the air of improbability. It may not be amiss, however, to inquire what is the relative position in missionary work, of faith and of money.

Our ideals certainly are that missionary work is work done exclusively to the glory of God. From whatever phase the work is viewed, we cannot fail to see the unselfish motive of saving souls, or of giving glory to God—a variation of saying the same thing—in the work of the missionary. This is true not only of the missionary in the field, but also of those who, in the executive departments of missionary work, bear the strain and anxiety of responsibility for providing and properly disbursing the funds requisite for the work. This latter phase of missionary activity, performed of necessity at a distance from what is commonly known as the missionary field, is not always

appreciated. Certainly faith and a desire for the glory of God are preponderating factors in the labors of those who serve on our executive board.

We are too prone to view our missionary work from the standpoint of dollars. Let us, as a Lenten study, try to view it from a higher standard.

GOD REIGNS in heaven—"be the earth never so unquiet." It is a truism that His are all the gold and the silver; but a truism that makes it all the more difficult to apprehend as a practical factor, because the statement is too hackneyed to arrest mental inertia.

Beyond the truism, it is an actual fact that Almighty God is quite able to do His work without our help. He is dependent on no one—not even on the millionaire.

Yet in spite of this undoubted fact, we have the perplexing paradox that the forward work of this Church is at a standstill because of lack of funds. Money cannot be drawn from an empty treasury. Be the causes what they may, the Church's missionary treasury is not being filled in the measure required for sustaining the work laid out for us.

How shall we treat this paradox? What is the missing factor required to bring these two evident truths—the independence of Almighty God with respect to human wealth, and the dependence of His earthly work upon it—into their true relations with each other? How shall we reconcile them?

First let us make sure of the motive underlying our missionary work. If we are doing it to propagate certain "views" of ours, or to promote some phase of Churchmanship which we suppose will probably be favored by the men who will directly be sent as the result of our gifts, then the transaction is purely a financial operation. Our views (which may be excellent) and our Churchmanship (which may be of the most orthodox type), then become the motive cause of an expenditure, large or small, according to our interest and our ability. Here seems to be no evil motive, and yet no immediate requirement of faith or prayer. We seem to see that the motive is good; and yet it seems also to be true that our interest in certain *phases* of the work is the governing cause of our expenditure, rather than our devotion to Almighty God.

Let the motive of devotion to Almighty God be the first object of our missionary gift, and how it changes its aspect! Our "views" remain unchanged; our Churchmanship is not one whit less pronounced—it matters not in what direction; but these are not the direct cause of our offering. We are seized with the conviction of the overwhelming love of God. Love for me—that He condescends to care for me. Love for all men—that He condescends to care for them. Love for me and them—that He condescends to use *me* to bring a blessing to *them*. How this loving condescension of Almighty God develops the love of man to man. *They*, are dependent,—God makes them dependent—on *me*. His love for them is to be shown through me. He uses me as an instrument in showing His love for them. I become a middle man—a mediator—between God and men. And all this, not because God cannot act directly upon these others, but because He so loves *me*, that He uses me to do that which (humanly speaking) He could do so much more easily without me. Being desirous of opening His glorious kingdom to the millions of China and Japan and



Africa and America, He, instead of going to them, goes to *me* and tells me, on behalf of Him, to tell them. What unthinkable evidence of the love of Almighty God for *me*, that He should make me an instrument of showering His blessing on these others whom He loves! Lord, what am I that Thou visitest me, and givest me the high dignity of acting as Thy vicar on earth!

But suppose I am unwilling to do this? Suppose Noah refused to build the ark; suppose Abram refused to set out from Ur; suppose Isaiah refused to prophesy; suppose Mary refused to receive the angelic salutation—does anyone wildly suppose the omnipotence of God Almighty would have been thwarted? God, in His love, chose to use Noah, Abram, Isaiah, Mary,—His servants in all ages, even me—to act as His agents in performing His mighty works; but never, never once did He abdicate His power to do it without them. God reigns; not Noah, nor Abram, nor Isaiah, nor Mary, nor I, nor even the twentieth century millionaire who can write or erase his bequest of thousands or of millions.

Herein then is the motive for missionary work. God lifts me up to such a mission as He conferred upon each one of those through whom He did His wondrous works of old. He makes me His vicegerent in His work. And this He does, as an act of love to *Me*. The love shown in my gift to Him, is as nothing compared with the love shown by Him in accepting and using that gift. It is not I who am generous, but God.

AND VIEWED in this light, what a spectacle that hypothetical millionaire makes of himself in erasing his bequest to missions! Nay, Lord, I will not do Thy work; I will frustrate Thy desires! Lo, the money is mine; I defy Thee, Lord God of Hosts! Thou shalt strike those wicked Ritualists, or not one cent of my money shall go into Thy treasury! Am not I the great millionaire?

Noah refusing to build the ark, Abram refusing to find Canaan, Isaiah refusing to preach righteousness, Mary defying the Power of the Highest, would not be more pitiful than this spectacle.

Jonah tried it—poor Jonah!

Does our up-to-date millionaire think to thwart the Living God? Poor, foolish millionaire!

Where is our faith that these things trouble us? Yes or no—Is God dependent upon men? Yes or no—Can the millionaire thwart the work of Almighty God?

We cannot have one answer for our pious moments on Sunday, and another for our executive session when the bills and the estimates in figures lie upon our desk awaiting adjustment. The truth on Sunday is the truth on Monday as well. Throughout the whole Church, including Churchmen of every phase, our clergy are piously talking on these Lenten days, of faith and of prayer and of piety. Is it mere talk? Do we believe it sufficiently to be willing to stake our business matters—personal or missionary—upon the reality of the facts we piously claim on Sundays to believe? In our missionary work, if we are forced to choose between God and the millionaire, have we practical religion enough to choose God, and not to be at all disturbed over the probable loss of the millionaire's bequest?

BUT LET US be fair to the millionaire. A millionaire is but a man. He has a soul. He is sometimes touched by the love of God. He is not a bad man.

Moreover, he has convictions; and they are as sacred to him as ours are to us. Let us grant that he is perfectly honest in believing the Fond du Lac type to be altogether harmful to the Church. Let us grant that his love for the Church is real, and his disquietude over these "novelties," founded on real love for the Church.

Or let us take other intellectual positions which are held within the Church. Here is one who honestly believes that in beginning work in the Philippines and in Cuba we are violating œcumenical law and are doing lasting harm to the best interests of the whole Catholic Church.

Here is one who believes that with the tremendous needs of greater support for the work in our own land, it is unwise for us to enter the foreign field at all, which (according to his belief) must be the obvious work of the Church of England, as domestic work is of the Church in the United States. Such a plea was made last week, and was strongly argued, by a correspondent of *The Churchman*.

Here is one who picks up the organ of the American Church Missionary Society—we did it only a day or two ago

—and is heart-sick at the bareness of the church and the altar therein illustrated, which we are setting up in Brazil, among a people loving the ornate in worship and accustomed to it, and who can, apparently, only be repelled by this exhibition of Anglo-Saxon coldness in religion. How needlessly imperfect seems such a presentation of the truer Catholicity which we purport to be bringing to the warm-blooded Brazilian!

All these intellectual positions are held by a greater or less number of devout Churchmen—it matters not which, if any, are ours. Our millionaire friend who honestly objects to copes (and we do not question his honesty or his good faith) is not the only one who can detect things displeasing to him in our missionary field. Most of us would like to have something different in some portion of the field. All of us ought to have enough interest in these matters to have some convictions about them, *pro* or *con*.

What, then, is the effect of these limitations of missionary work, according to our several points of view, upon our missionary duty? They call for *not less money, but more prayer*. Does the millionaire fear the Fond du Lac tendency—we use the name of the Diocese simply as an illustration, and with apologies? Down on his knees—yes, those millionaire knees, that are the portion of the anatomy undoubtedly that sticks in the narrow way to heaven, while the more flexible knee of the camel is making its way through the needle's eye; for one of the things a camel can do well is to get down on his knees. Pray God honestly, fervently, that He will overrule every wrong tendency, every harmful proceeding; every false conception of the Church or of His will, in the Diocese of Fond du Lac—and in the heart of the millionaire. And "the effectual, fervent prayer of the righteous man," though he be a millionaire, will avail much.

And the same redress is open to each of the others who find somewhat to criticise in our missionary work and *method*. Not less money, but more prayer; not greater stinginess, but greater faith; these are the requirements that are needed to correct our abuses.

To withhold offerings or bequests from God's work on any of these grounds stated, is to re-enact the part of Jonah, who was told to go to Nineveh, and who refused; and the punishment of God rested upon him, but Nineveh was saved.

This is the lesson to any of us who hold the power of the purse-strings, and wield it to influence the conduct of missionary work.

But where we see abuses, let us add to our missionary prayers, which cannot be the subject of an apportionment, but will remain free-will offerings.

If we withhold our gifts, we do not long delay or impede God's work in the world; but we sadly interfere with His work in saving our own poor souls.

THE approaching annexation of the Danish West Indies to the United States will bring in a small Church population, at present in the Diocese of the Bishop of Antigua. In the island of St. Thomas, lying 38 miles to the east of Porto Rico, the chief city is Charlotte Amalia, with about 10,000 inhabitants, where we have All Saints' Church, with the Ven. Eyre Hutson, Archdeacon of the Virgin Islands, as rector, and his son, the Rev. Edward Hutson, as curate. Archdeacon Hutson is also British Consular Chaplain.

Twelve miles east of St. Thomas lies the small island of St. John, with a population of only about 1,000, and no representation, so far as we know, of the Church of England. The largest island in the group and also the farthest distant, is St. Croix, with an area of about 80 square miles and a population of about 20,000. Here, at Christiansted, we have St. John's Church, with the Rev. W. C. Watson as rector, and at Fredriksted, St. Paul's Church, the Rev. R. de M. Dodsworth, rector.

The population of the islands is chiefly colored, descendants of former slaves who were liberated in 1848, English being the chief language spoken, especially in the island of St. Thomas, which has been for many years a resort for vessels from English-speaking countries. Two small islands already belonging to the United States, Vieques and Culebra, which were obtained through the cession of Porto Rico, lie directly between Porto Rico and this newly added group.

It is quite likely that ultimately, if satisfactory arrangements can be made with the authorities of the Church of England, these Danish islands will be added to our Missionary District of Porto Rico.



IN AN article entitled "The Children's Side of Divorce," contained in *The Outlook* for Feb. 22nd, "Laica," who describes herself as "a member" of "the Protestant Episcopal Church," makes a strong and, we venture to believe, unanswerable, appeal for legislation such as that proposed by the Bishops in the recent General Convention, to wholly forbid re-marriage under Church auspices, to divorced persons. "If the Protestant Episcopal Church," says the writer, "would join with the Church of Rome and the Methodist Church, admitting the necessity sometimes for divorce but absolutely refusing marriage to the divorced *under all circumstances*, the situation would instantly change. The Church would refuse to bless such unions, and society would then have the courage to refuse to receive such people."

The practical evils flowing from the present system, in which re-marriage is, by our canon law, allowed to the (technically) innocent party but forbidden to the guilty party in a suit for adultery, are clearly shown. Moreover, the large increase of such marriages, and the changed attitude of society toward them, are strikingly shown. "Twelve years ago," continues the article, "a young friend of mine in New York, just married, called my attention to one name on her visiting list as that of a woman who had been divorced and married again within a short time. It was the only name of the kind on the list. Last summer the same woman, a fashionable young matron, told me that her list now has the names of thirty-two such cases!"

The needed reform is one that might well become the subject for agitation by women's clubs throughout the country. How much more important is it for these clubs to move to protect the sanctity of home, the purity of women, and the innocence of childhood, than most of the questions in which these organizations interest themselves.

The demand of the women of the Church, earnestly made, by petition and by agitation, might perhaps have a favorable effect upon the House of Deputies at the next session of General Convention.

#### ANSWERS TO CORRESPONDENTS.

A SUBSCRIBER.—Lantern slides may be obtained from T. H. McAllister, 49 Nassau St., New York. Crayon pictures, such as the photographs of the Soule Photographic Co., Boston, make good subjects.

C. T., JR.—(1) The "Last Gospel" is the first chapter of St. John (varied only in exceptional circumstances and on Christmas Day) which in some ancient liturgies was read at the conclusion of the Holy Communion.

(2) The "Benediction of the Blessed Sacrament" is a modern Roman devotion, in which, after collects and hymns, the priest takes the reserved sacrament from the monstrance and, exposing it toward the people, who bow in adoration, silently makes with it the sign of the cross; the intention being to give the benediction from our Lord present in the sacrament instead of through His priest. The office is unauthorized among us, and is also objectionable on theological grounds in that it obscures the fact that the priest is commissioned and empowered to bless in the name of Christ. It is an exhibition in the Roman Communion of the Protestant spirit which, in the days in which the devotion took its rise, was evinced by many Christians who desired, as they expressed it, to go "direct to Jesus," instead of approaching Him through the ministry, His appointed agents to "declare and pronounce to His people, being penitent, the absolution and remission of their sins." It is one of many curious instances of the effect of Protestantism in the Roman communion. The devotion prevails to some small extent among ourselves, but much less widely than some other Protestant innovations.

#### EXTRA.

NEW YORK, Feb. 26. Cablegram from Hankow of 24th announces the consecration of the Rev. J. Addison Ingle as Missionary Bishop of that see.

ST. LOUIS, Feb. 26. The Rev. Joseph W. Cook, a pioneer missionary among the Indians, stationed at the Santee Mission, S. D., died at St. Luke's Hospital yesterday, of valvular disease of the heart. He was traveling to Florida, and, becoming too ill to proceed, stopped off in this city.

TO BE PRAYERLESS is to be powerless. No matter what other qualifications men may have for the work, unless they have the power of God they will never succeed in accomplishing the service of God.—*The Church in Georgia.*

THE ENTIRE NATURE of man is the garden which is given him to cultivate.—*Gladstone.*

#### LONDON LETTER.

LONDON, Shrove Tuesday, 1902.

A SOLEMN Plainsong Mass of *Requiem* for the soul of Queen Victoria was celebrated, according to the Sarum use, at St. Matthew's, Westminster, on February 4th—being described on the printed service paper as "the year's mind of her Majesty's obsequies." The service, which had been arranged by the authorities of the English Church Union and the Guild of All Souls, was identical with the memorable one held at the same church last year, with the exception that on the present occasion no catafalque in front of the rood screen was erected, and there was added the Russian Burial Service Anthem (used by order of the late Queen at the funeral of Prince Henry of Battenberg), beginning with the words, "Give rest, O Christ, to Thy servant with Thy saints." The officiating clergy were the Rev. W. H. H. Jervois, vicar of St. Mary Magdalene's, Munster Square, and two of his assistant curates, all of whom wore vestments of black velvet brocade with red and gold orphreys, lent by the Guild of All Souls, while the three cantors who led the choir of some thirty men were in black copes. Incense was used, though without the censuring of persons and things, and there were three communicants, care being taken to comply with the Bishop of London's specific directions in every respect. The *Introit*, the *Dies Irae*, the *Agnus*, and the Suffrages, "Grant her eternal rest and let light perpetual shine upon her," were beautifully sung. At the close of the service the Rev. J. B. Croft, organist of St. Matthew's, played Chopin's "Funeral March." Among those in the congregation, which completely filled the church, were the Bishop of Lebombo, Canon Lowe of Ely, Countess Beauchamp, Lord and Lady Edward Spencer Churchill, Mr. G. W. E. Russell, besides many members of the E. C. U. and the G. A. S., the latter guild being officially represented by its president, the Rev. the Hon. A. F. A. Hanbury-Tracy, vicar of St. Barnabas', Pimlico, and by Mr. Cowell, the warden. The Rev. Mr. Fillingham, vicar of Hexton, had intimated to the Bishop of London that should the *Requiem* at St. Matthew's be persisted in, there would occur a strong Protestant demonstration, but happily there was no disturbance during the service. At its close, however, a young man, associated with the Protestant Alliance, rose to his feet and exclaimed, "What we have seen this morning, friends, is a blasphemous insult to the memory of Queen Victoria," but before proceeding further, he was seized, marched down the aisle, and ejected. The report of the service in the *English Churchman* ends with the exclamation, "Oh, for another Cromwell!"

On the evening of the day that the *Requiem* was sung for Queen Victoria with the express sanction of the Bishop of London, a united Protestant demonstration "to uphold and maintain the Protestantism of the nation, and to demand the suppression of the Mass and the Confessional in the Established Church," was held in the Royal Albert Hall, the assemblage being largely comprised of Protestant Dissenters. Viscount Middleton presided, and among others with him on the platform were Lord Kinnaird, Canon Fleming, the Rev. Prebendary Webb-Peploe, and "Mr. John Kensit." After three resolutions were carried, the meeting closed.

While the great Protestant demonstration was in progress in South Kensington the Welsh Disestablishment question, after having been entirely shelved in Parliament for a decade, was galvanized into life again in the Commons, though only for a very brief breathing spell, on a resolution moved by Mr. Jones, a typical Welsh Dissenter of the more cultured sort. Quite naturally the motion was supported by Mr. Asquith and Sir William Harcourt, both notoriously inveterate and rank disestablishmentarians. Mr. Ritchie, the Home Secretary, in resisting the motion on behalf of the Government, drew attention to the salient fact that at the election of 1895, when the question of Disestablishment was prominently before the electorate, the Church party gained one-third of the representation of Wales, and reduced the number of Radicals from 31 to 25. On the House dividing, Mr. Jones' motion was rejected by 218 against 177; the smallness of the Government majority being due to the fact that many Unionist members, being under the impression that the division would not take place until towards midnight, were away unpaired when the question was put.

The Bill for legalizing marriage with a deceased wife's sister passed its second reading in the Commons last week by 249 votes against 124, a majority decreased by 32 since the voting last year. The debate comprised six speeches in favor of the measure, and the same number in opposition to it, the principal



speech being Lord Hugh Cecil's. The noble speaker, in addressing himself to the moral right or wrong of the question, said that in all questions affecting the relation of the sexes there must be recognized "a spiritual and transcendental side," and that when the New Testament was studied "the first impression was that the mystical character of the relation of the sexes was confirmed" in the teaching of "the unity of a man and his wife." He reminded the House of the "immense antiquity" of the institution of marriage, and that this country, when adopting the Christian Faith so many centuries ago, made the moral proposition now before them "a point of the Christian law." It seemed that in every part of Christendom "there was coming the shadow of an approaching apostasy," and this was "part of a great movement against the marriage law." If the Bill were passed there would be set up for the first time in the history of England "two kinds of marriages—a Church marriage and a State marriage"—which would be "an extraordinary position" in a country with an Established Church. The promoters of the Bill, though successful in carrying the second reading, were outmanœuvred by their opponents both in the debate and division, with the result that there is not very much prospect of the obnoxious measure being placed upon the Statute-book this Session, especially as Mr. Balfour, the First Lord of the Treasury, has refused to grant facilities for the next stage of the Bill. The majority for the second reading comprised the whole body of Liberals present in the House, nearly 40 Nationalists, and a considerable number of Unionists, including Mr. Joseph Chamberlain, but no Conservative.

In the King's Bench Division of the High Court on February 3d, before the Lord Chief Justice, Mr. Justice Wright, and Mr. Justice Ridley, the case of "The King v. the Archbishop of Canterbury and Mr. C. A. Cripps, Esq., K.C., Vicar General (*ex parte* Captain Cobham, Chairman of the Church Association, and Mr. Garbett, Secretary of the Imperial Protestant Federation)" came on for hearing, the arguments on the two rules *nisi*, obtained on January 24th, which were argued together, occupying three days. The main ground upon which the rules were granted was that the Vicar General had declined to hear objections as to doctrine at the confirmation of the election of the Rev. Charles Gore, D.D., Canon of Westminster, to the See of Worcester. The body of the Court chamber and the public galleries were crowded (though only on the first day), while in the Judge's gallery were quite a number of titled women, including Lady Wimborne. Mr. Cripps, the Vicar General, sat in the King's Counsels' row. Dr. Gore was not present. The Attorney General, who opened the case for the Crown against the two rules for a *Mandamus*, addressed himself almost exclusively to the principal question before the Court—whether there was an obligation on the part of an Archbishop to hear objections to a Bishop-elect based on matters of doctrine. The whole matter depended, he said, upon the Statute of 25 Henry VIII., c. 20, 1534, entitled "an Act restraining the payment of annates or first fruits to the Bishop of Rome, and of electing or consecrating Archbishops or Bishops in this realm," and providing that, if the Archbishop or other person appointed to do so refused to confirm, he should become liable to the penalties of *præmunire*. In considering the Statute their Lordships "would naturally look at what was the state of the law before the Statute was passed," and that history was conveniently summarized in one of the judgments in the Hampden case. There had been "a very great fluctuation in the practice," but "from Edward III.'s time downwards, except for a few years during the Papal schism, the Pope had drawn to himself the right of confirmation." The last case of a contentious confirmation in England, before confirmations were drawn to Rome, was in 1316, while from the reign of Edward III. onwards "the one instance in which within about 200 years there had been any confirmation in England was the case of Wakering, Bishop of Norwich, in 1416," under the Statute 3 Henry V. Thereupon the learned Counsel was interrogated by the Lord Chief Justice as follows: "You do not dispute that at that date, if the Bishop (? Archbishop) was confirming and had reason to believe that the man professed improper doctrines, he might refuse to confirm?"—the Attorney General replying that Lancelott's did not "mention heresy," though that the Pope "might take heresy into account" he thought probable. Continuing his argument, Sir Robert Finlay held that there was "no existing practice in England at that time as to confirmation," while as to the form used since 1533 he protested against the idea that it should be allowed to "overrule the substance of the Statute." His whole contention was, in short, that confirmation was "not essential to the ecclesiastical position of a Bishop," and that the proceedings before a

Vicar General were not meant to be anything more than formal. The Solicitor General, following on the same side, argued that the objectors must show that there was "a Court of confirmation with binding authority in existence at the time of the Statute"; but even assuming that, "it could not be applicable to the process prescribed by the Statute," for the term "confirm" in the Statute did not mean what the objectors, to succeed, must say it meant. Mr. Chancellor Dibdin, also on the same side, concluded by saying that as the election of a Bishop was a form, so his confirmation was a form, "completing the election."

Sir Edward Clarke, on behalf of the Archbishop and his Vicar General, in arguing on the main question, said that the authorities showed that the Vicar General "was not a judicial officer," and that the words of the Statute "were mandatory," though counsel admitted there were "personal disqualifications by Canon law," and by confirmation the Bishop became "entitled to the spiritualities." Mr. Hansell followed on the same side. Mr. Chancellor Talbot, on behalf of the Bishop-elect, stated that his reverend client did not think it would be becoming in him "to argue that the Vicar General had or had not jurisdiction to hear objections"; but he was anxious that their Lordships should know that, so far as he was personally concerned, "he had no desire to avoid these objections, but was perfectly ready to meet any objection which, according to the determination of the Court, might be admissible in point of law."

Mr. Haldane, K.C., the leading counsel for Captain Cobham and who opened the case in favor of the rules *nisi* for a *mandamus*, held that confirmation "could not be separated from consecration," that from the earliest times, making allowance for the struggle between the temporal and the spiritual power, "the placing of the Bishop had been in the hands of the temporal power, but consecration in the hands of the spiritual"; that the Statute showed that there was "no more discretion as to consecration than as to confirmation," and that the forms had "remained unchanged from a period prior to the Statute." Side by side with the temporal power, the spiritual power "insisted that testing and examination should be the condition of consecration." At the time of the Statute of 25 Henry VIII. there was "a normal practice," and the term "confirmation" had "a definite ecclesiastical meaning." Nothing in the Statute, which was passed for the purpose of "cutting down the power of Rome," altered "the normal relation of the temporal and spiritual power—namely, that the temporal power placed and the spiritual power made the Bishop." Mr. Davis, on the same side, said that the Statute 3 Henry V. "showed that at that time a confirmation of Bishops was necessary," and that there was "no distinction in the meaning of 'Confirmation' in that statute and the statute of Henry VIII." The writs were the same before and after the statute, and this showed "a continuous practice," while the writs also showed that confirmation, whether in England or at Rome, was "a solemn judicial proceeding." Mr. Whitehead, also on the same side, said one had to go to the old Canon law to "ascertain how confirmation should be carried out." Mr. Danckwerts, on behalf of Mr. Garbett, argued that the terms of the Vicar General's appointment showed that he had "a contentious jurisdiction," and that the statute, construed in view of Henry VIII.'s policy to "cut the Church apart from Rome," simply gave "a direction to confirm without getting a bull from the Pope." The Attorney General then made a sort of general reply.

Yesterday the Divisional Court of King's Bench gave judgment against the applications for a *Mandamus*, the decision read by the Lord Chief Justice being concurred in by the two associate Justices, and the two rules *nisi* were accordingly discharged with costs. It now remains to be seen whether or no the judgment which will be summarized and commented upon in the next letter, will be appealed from.

Sir Frederick Bridges, organist of Westminster Abbey, has been receiving (says the *Daily Chronicle*) many letters from people anxious to witness the Coronation ceremony disguised as choristers. One young tenor has offered Sir Frederick a bribe of "a couple of sovereigns" if he would kindly allow him to attend.

J. G. HALL.

"IF YE LOVE ME, keep My Commandments." That does not mean such as may suit our convenience, or meet our approval, but "all things whatsoever I have commanded you." Any profession of love which falls short of this is the merest pretense.

IT IS ONE of the paradoxes—and yet the commonplaces—of life that only by seeking the happiness of others can we truly find any for ourselves.



## NEW YORK LETTER.

**B**ISHOP POTTER returned from the South last week, where he went to recuperate after a series of weeks of exceptionally hard labor, and confirmed classes at St. David's, the prosperous mission for colored people in the Bronx, for which efforts are making to erect a church, at the Archangel, which has a church under construction, at Ascension Memorial, the Rev. J. F. Steen, rector, and at Holy Sepulchre, the consolidation of which with the Archangel is still undecided. Last Sunday he spent a busy twelve hours in Poughkeepsie, visiting the Holy Comforter, St. Paul's, and Christ Church. He also found time to serve, one day last week, upon the Committee of Arbitration of the National Civic Federation. The meeting was held in a church building, an exceptional honor, and United States Senator Hanna of Ohio was present, among others. The questions considered were not so important in their detail as in the fact that both labor and capital seemed in accord in regarding the submission of all matters to this Committee a summary proceeding, in that it probably meant the adjustment of all differences. So marked was this confidence that a local newspaper calls the Committee, not one of arbitration but of prevention of labor difficulties.

Not in years have so few pulpits of churches of any religious bodies in New York been vacant. Almost every church of every kind is supplied. Two exceptions are Grace Church and St. James', Brooklyn, the one rectorate vacant through the advancement of Bishop Burgess, and the other through the age of the venerable Dr. Homer, who has just been made *rector emeritus*. Grace parish has been trying to secure Archdeacon Mann of Grace, Orange, but has failed, Mr. Mann saying local conditions render it essential that he remain in Orange. A reason he gives is the opening of the new work in the Broome Memorial. A reason he does not give, but which others do, is the great need the Diocese of Newark has for his conspicuous service to missions and to other interests. St. James' has invited the Rev. Henry R. Freeman of St. John's, Troy, whose decision has not yet been made known.

The Church Temperance Society announces its decision to provide two longshoremen's rests, one on the west side, in the vicinity of West and Tenth streets, and the other on the east side, somewhere near Water and James streets. Longshoremen labor, as everybody knows, intermittently, and the aim is to provide them with a lounging or waiting place between jobs, in place of the saloon. On the east side a building has been offered, which will probably be accepted, and on the west side quarters will be rented. The profits of the coffee and lunch vans last year reached the sum of about \$6,000, and that money is now to be used for the advance of Society work along the same lines, only among a different class.

Trouble is being had with thieves at the Cathedral. There are some exquisite stones in the furnishing of the crypt, especially in altar, lectern, and font. While exquisite for such furnishings, they are not especially so as precious stones, and hardly worth the while of thieves to steal them. The location of the crypt is somewhat apart from other buildings, and so, in spite of watchmen, some of the stones are said to be missing. The furnishings are the same that were exhibited at Chicago in 1893, and were afterward purchased and presented to the Cathedral.

As Chairman of the Sunday School Commission of the Diocese of New York, the Rev. Pascal Harrower of the Ascension, West Brighton, has issued a short address to the Sunday Schools endorsing the Lenten appeal of the Sunday School Auxiliary to the Board of Missions, and showing that the average contribution per scholar in New York was lower than in Pennsylvania, Massachusetts, Connecticut, Newark, or Central Pennsylvania. As Pennsylvania intends to raise \$25,000 this Lent, Mr. Harrower thinks New York ought greatly to exceed its offering of \$9,923 last year.

The Rev. William Conway told most interestingly the other day about efforts making by Church agencies in Alaska to perpetuate among Indians the industry of basketry. This industry is vanishing, Mr. Conway says, through the aging of the squaws who hold the secret and the lack of enterprise in failing to preserve native talents, and substituting for them the work of whites. Mr. Conway's auditors were members of St. George's Indian committee of the parish Woman's Auxiliary. This committee will send, instead of the usual box, a financial contribution to Bishop Rowe to enable him to employ teachers among the old squaws. Art, industry, and self-support are the objects to be fostered.

## "WHY I DON'T ATTEND CHURCH."

BY TOM PIERCE COWLING.

*Head Master of Gomm Schools, Rotherhithe.*

**E**VER since the day when the self-conscious Pharisee, entering the Temple, looked up towards heaven and thanked God that he was not as other men were, there have not been wanting Church members who, smarting under some real or fancied grievance, have flung down their tools with an air of martyrdom, and resigned their work, and possibly their membership as well. If the fervent wish of the poet—

Oh! wad some power the giftie gie us  
To see ourselves as ithers see us,  
It wad frae many a fancy free us,  
And foolish notion—

could be realized, how much more would their attitude then rather resemble that of the Publican who, in all modesty, with downcast eye, smote his breast and cried, "God be merciful to me, a sinner"! The reasons given by some non-attenders are really interesting.

1. *I do not like the Sermon.* It is too long, not sufficiently doctrinal, too abstruse, too prosy, too argumentative, not sufficiently extempore, or oratorical, or badly delivered. Our vicar is a very nice man in his way, but a poor preacher. Pause a moment. Is it given to every one to be a Demosthenes, a Liddon, a Gladstone? Are earnestness, real parish work, self-denial, strict attention to duty, as nothing in the scale against ear-tickling oratory? Are you a sermon-worshipper? And would you give the Creator's handiwork the homage that belongs only to Himself? Try to discover beauties in even your vicar's poor, struggling attempts, and you will be surprised to find there *are* beauties. Remember:

Do not *look* for wrong or evil,  
You will *find* them, if you do.

2. *I do not like the Service.* It is too high; I dislike the ritual; it is too low; there is not enough singing to please me; the choir try to show off, etc., etc. Friend, you are out of sorts—spiritually sick. Try to overcome this spiritual sickness, and you will be surprised at the result.

3. *I don't like the Officials.* Brown, Jones, Smith, or Robinson are churchwardens, choirmen, lay readers, etc. I could do the work equally well, if not better. Why should *they* "boss" matters? Consider, friend. Are these offices all sincere? Would you give up a day's outing, a Sunday afternoon nap, and the other little "tid-bits" of life, to put in a regular and early attendance at the Sanctuary? Are you *quite* convinced that your friends are not doing their work properly, and, if so, could you do it better?

4. *The Officials Quarrel among themselves.* They set a bad example. Granted. Did not the Master's own disciples dispute for precedence? Nay, did not one even betray Him? Why, then, look for perfection amongst those who ever bask in the rays of an inferior luminary. Rather endeavor to prevent their quarrels by pouring oil on the troubled waves, by bringing together in one harmonious whole the discordant elements that fret, worry, and annoy.

5. *I have no Time.* Fie! the busy man is the one with most leisure; the indolent one has none at all. Are you sure that it is not a sluggish liver, a little unwholesome petulance, a slight dog-in-the-manger attack that prevents you? Of course, you give your mite to enable the heathen to embrace salvation; but what of the heathen at home? And should one of these poor brothers chance to spy the apathy, the negligence of his patron, will the cause of Christianity be thereby benefited? Oh that the words of one of our poets be realized!—

How sweet a thing it is to see  
The brethren dwell in unity.

And by rendering this more possible, we the more help forward the oft carelessly uttered petition,

THY KINGDOM COME.

—Church Monthly.

THE MORE we are haunted by a sense of imperfection, the easier we find it to struggle toward perfection. When the cork is most oppressed by the weight of water, it pulls hardest to ascend to the surface.

BE GOOD, and then do good. You cannot really do more than you are.—*Spurgeon.*



## TRINITY SETTLEMENT, REDLANDS, CAL.

By THE REV. A. G. L. TREW, D.D.

EVERY winter the population of southern California receives large accessions from the Eastern and Northern portions of the Continent. The attractions of some localities are of course greater than in others, and the places which are especially thronged are Redlands, Riverside, Pasadena, Los Angeles, Santa Barbara, and San Diego and Coronado. Many are well-to-do tourists, bent simply on pleasure, and the avoidance of the discomfort of an Eastern or Northern winter. But in many cases the genial and sunny climate is sought because of the existence of serious disease; and when the sufferer has the means of paying for comfortable quarters, and can command the care and attendance required by broken health, it is a happy thing that such a climate as that of Southern California is within his reach.

But it is quite another case when persons in the later stages of tubercular disease are sent to California from Eastern homes with but little more than enough to pay for the journey hither. Exaggerated promises of the healing influence of climate, coupled with the natural desire to leave no means of recovery untried, lead many persons to leave their homes and cross the continent, in the hope that in a few weeks of sunshine they will grow strong enough to work, and earn what will support them. In some cases this is the happy result, but in the great majority of cases they have come here only because all other means have been tried, and have failed. Such cases are too far gone for more than temporary improvement; and then they find themselves steadily and hopelessly growing weaker, with none but strangers around them, without money, and with no strength for work even if work were waiting for them.

It is a pitiable condition. Much of the saddest and most perplexing part of the work of many of the Californian clergy is the ministering to such cases. And I may also add that the alms and charitable funds of the churches are in many instances drawn on more largely by the needs of these sufferers from other and distant places, than by the relief of distress naturally arising within their own district. Bishop Johnson, who is the President of the Good Samaritan Hospital in Los Angeles, not long ago made the statement that the immense majority of persons received into the hospital during the previous twelve months—nine out of every ten persons—had been resident in the Diocese for a very brief period.

To meet the condition thus indicated an effort has been made in the little city of Redlands, in San Bernardino County.

The Rev. Frederick F. Johnson, the rector of Trinity Church, somewhat over a year ago received from a visitor to Redlands whose observation had perceived these conditions, a check for \$100, to be used at his discretion in their relief. The money was put in bank and the donor was told that it would be used at some time as a help toward providing a suitable place for needy invalids. Other persons in Redlands hearing of the matter, made known their wish to aid in carrying it out, and made substantial guarantees towards its establishment. A suitable house was leased, and on the grounds surrounding it a number of good tents with substantial floors, and necessary furniture, have been placed. The people of the city were interested. The merchants made liberal discounts on furniture and supplies. Many handsome books were donated for a library, and magazines for a reading room. A matron was secured, who is also a graduate nurse. Physicians in the town volunteered their services as need may require.

The institution is known as Trinity Settlement, its establishment having been due to the rector of Trinity Church. But it is in no sense controlled by the Church, nor is it owned by it; though the Rev. Frederick F. Johnson is the chairman of the executive committee of management.

The Settlement was opened on Nov. 25, 1901. Its purpose is to provide a suitable home for needy tubercular invalids at prices which they can afford to pay, under conditions offering the best possible opportunity for the arresting of disease. It has been found that fully one-half of the patients are not able to pay anything. They are practically penniless.

Two thousand dollars at least will be needed to make up the difference between the estimated expenses for a year, and the sum which will be contributed by such patients as are able to pay anything. And yet that expense is probably much less than would have been drawn from the community for the relief of the same cases in the previous hap-hazard and uncentralized

methods. And the benefits of the older and more expensive method would have been less assured.

Trinity Settlement has been established only to relieve a local necessity, which necessity has become local in Redlands, and we may add in nearly all Southern Californian towns, only by immigration of necessitous invalids from Eastern parishes. And it is especially important that the impression should not be created, by what has been done, that the institution is in any sense a sanitarium to which persons from distant places may come. That it shall be able to provide for those already receiving its benefits will depend upon the support which it may receive from those who, having learned of its merciful ministrations, shall be moved to assist it.

## THE CLEAN PLAY AND THE CLEAN THEATRE.

THE most enthusiastic friends of the Theatre are compelled to admit that it is not always helpful to society because it is not always clean. If, in the course of this address, I shall say anything in condemnation of the evil play and the low theatre it is not because I lack appreciation of the theatre itself as a helpful institution, or of the vocation of the actor as useful to society. My words of censure can all be upheld by the utterances of persons in the institution itself who are grieved that this debasement is possible. I have such a high ideal of the artistic and ethical purposes of the theatre that I deplore any effort to make it the minister of vice instead of the friend of virtue. It may be so helpful as a means of recreation that its corruption is a wrong done to society itself.

Unhappily all plays are not clean, and there are low theatres where the performances are intended to be just as vicious as they can be made and yet escape the condemnation of the laws. If all theatres were of this sort who could defend them?

There are other theatres which are usually respectable but under sharp competition with others for drawing novelties, are sometimes brought down into the mire to the great disgust of large classes of people who are the theatre's best friends.

When our American audiences refuse to patronize any vicious performance wherever it may be given, and when they show their disapproval of all indecent allusions and profanity on the stage, the plays and the players will cease to offend. One of the kindest and most helpful ways in which the friends of the theatre can show their friendliness towards it is to stay away from any performance when they have reason to believe that the play is not clean. Nothing is so sensitive to public opinion as the theatre, and when its managers see that its patrons do not want these evil things that is the end of them. A more difficult question to settle is the propriety of certain plays which deal with abnormal phases of life. They do not have any deliberate purpose to glorify vice or to debauch public morals. There is much in some of the problems presented by them to awaken psychological interest and possibly new questions in the field of morals, but their effect upon the general public is to present only low and sensual views of human kind and to debauch the judgment. These plays are the dissection of moral monstrosities. A ghastly work, as fit for the public eye as would be the work of the surgeon in the dissecting room of a cancer hospital.

A most important branch of this subject relates to costume. What is modest in dress on the stage and what is not so? Dress, although governed by conventional or national usages, always implies the observance of certain proprieties. It is not the shape or color of garments, but whether the individual is so clad as to claim our respect because seeking to maintain her own respect. When a stage representation runs along the border line of decency and appeals to impure thoughts we have a right to protest. Some stage exhibitions are hideous from any artistic standpoint even if we did not consider their immoral purpose.



REV. GEO. W. SHINN, D.D.



They are coarse displays, intended to gratify the low instincts of a lewd audience. Be it remembered that when one attends an exhibition of this sort he has put himself on the level of the audience and of the show that delights them, and is treated as of that sort.

It is gratifying to know that the rule is being adopted in more and more theatres: "Nothing to offend good taste. Nothing to offend good morals."

Then there are lesser exhibitions of impropriety in costume where the supposed realistic demands of a play open the way for immodesty. But why yield? There is a point beyond which a self-respecting performer will refuse to go.

We may well grow indignant at play-writer and manager when players are asked to make these sacrifices of modesty in public to earn their bread.

We feel like paying honor to those who refuse the parts rather than don immodest costume. "No," said one, "I cannot degrade myself in the eyes of the public for I should then be degraded in my own eyes. I should loathe myself."

Might not the endowment, or the partial endowment, of some theatres in the great cities check many of the abuses of the stage? Here is a new outlet for the use of money by wealthy friends of the drama. Such theatres would be free from the tyranny of such managers as are only eager for money. The censorship of plays would then be rigid and thorough. A high standard of excellence would be encouraged and that might draw the line more sharply between what is clean and what is not so on the stage.

One who knows the feelings of the dramatic calling to-day said lately: "A better day for the theatre is dawning in America. The actors are more ready than the public for a change to nobler conditions."—*From an address by the Rev. Dr. Shinn before the Actors' Church Alliance.*

#### THE PADLOCKED CHURCH.

THE letter subjoined was occasioned by the following words of the Rev. Dr. W. S. Rainsford, rector of St. George's Church, New York, in his address at the Conference of the Federation of Churches of the city:

Open the church doors to all. I have tried it and it will go, and there is money in it. No people give to the support of the church like the working people if they feel that the church is their church.

It makes me indignant and angry when I walk down the avenues to see the fine churches with their pretty iron gates and the doorways with the name of the minister on one side and the name of the sexton on the other, but the door locked six days in the week. These churches seem to be run on the principle that if they are open on Sundays their work is done.

To the Editor of *The Outlook*:

If you go to the house of a friend, do you not expect to find the latch-string out? If the place is bolted and barred, no bell-pull to call a porter and no porter to respond to the call, either that friend is not at home or that friend is not at home to you. A disappointment, a chill, settles over the spirit. What has happened? At least there might have been a card pinned on the door—"Called out, return soon." The doctors and the dentists and the lawyers do as much as that. A friend's message would surely be, "Come in and wait." Jesus says, "If these should hold their peace, the stones would immediately cry out," and to-day the stones of our churches are crying out against their custodians; their cries are full of discord—the spire-fingers point to heaven, "Look up! God is Love"; the bolted door, the padlocked iron fence stab at you, "Stay out! God is not thinking about you; God is not at home; perchance He is on a journey. He could not trust you in His house anyway. Jog on and try not to think hard thoughts." And so we do jog on the weary length of Fifth Avenue in the summer's burning heat or the winter's cutting blast, looking right and left for a temporary shelter—dodging into a flower store to ask for some plant which in all probability they can't show up, stopping ten or fifteen minutes in one of the reception-rooms of the Waldorf-Astoria till the equilibrium of temperature is restored, then making a straight course to St. Patrick's Cathedral. Ah, how good it is to sink into the nearest pew and let the great silent spaces overarch one in a sort of vaulted benediction more like than anything else of human construction to "skies, the hollow of God's hand"!

There are glorious churches on either hand, spires and pinnacles glowing in the sunlight like the flaming tongues of Pentecost, sculptured angels singing, I suppose, "Good will to men,"

with the bells, gentle kindly saints dimly outlined on the darkened windows—how resplendent they must be from within, the light of heaven shining through their forms! These all are houses of God, dedicated to Him whose voice rings down the ages, no longer clear but muffled and smothered—"I am the door. Come unto me, all ye that are weary, and heavy laden, and I will give you rest."

We could sit awhile perhaps in the shadow on the stone steps; that would be a sort of hospitality: but there is the iron fence.

The Church is, and always has been, from the time of Moses, full of symbolism—the daily sacrifice, the veil of the temple, our Lord's supper—what would the Church be without these things? These symbols were divinely instituted. Who was the man who invented the iron fence, and what did he mean by it? I am afraid he was a Puritan. Well, he made a mistake, he committed an impertinence, he dared to add his human word to the "Come" of Jesus, and the human word he added was "Go." The wonder is that Christian men and women are letting him talk to every passer-by through his iron fence—"Hear me first and you probably won't stop to hear anything else."

I say, down with the iron fence! I say, open those doors and let that voice of piercing sweetness reach the sidewalks unobstructed, with its heavenly "Come." There have been days when I, for one, would walk from St. Patrick's Cathedral on Fiftieth Street to Dr. Rainsford's church on Stuyvesant Square just for the sake of seeing that soul-cheering invitation—the true language of heaven—"Come in; rest and pray." An invited guest is sure of welcome, an invited guest enters boldly, enters and meets God.—"A PRESBYTERIAN," in *The Outlook*.

#### THE CONSTITUTION OF VESTRIES.

FROM representations of Churchmen in various parts of the Diocese we have formed the opinion that a serious obstacle to the progress of our parishes is the constituency of our vestries and the mode of selecting them. A portion at least of the apathy and inefficiency of these bodies would disappear if a change were made imperative; and for this purpose our convention would do well to legislate.

Nine vestries out of ten, if not the whole ten, meet annually and reëlect themselves, with perhaps one new member to fill a vacancy occurring by death, removal, or insistent resignation. The parish meeting is a farce, for as a rule not a dozen people attend it, the few who do attend with minds set on a change are instantly recognized and out-voted, and it is the rarest circumstance that anyone is so bold or "heartlessly inconsiderate" as to drop Mr. Oldjohn who has been a member for twenty years (!), or Mr. Goodblood whose daughter sings in the choir and will certainly leave it if her father isn't reëlected, or Mr. Longreach who is known to be a great financier, or Mr. Finecoat who looks so well taking up the collection. The result is a rut which is worn deeper year by year until nothing but an earthquake or a cyclone can shake up the incubus upon parochial activities. We suggest therefore, not so much to "the regular speakers" and "fine debaters," but to the men clerical or lay who have at heart the real welfare of the Diocese and parishes thereof, that they work for a canonical provision which shall embody the following principles common to all executive boards in which living strength and clear judgment are *desiderata*:

1. Rotation in office: that two men be elected for one year, two for two years, two for three years, and so on; and that no one be eligible for reëlection at the expiration of his term except by the unanimous consent of the meeting; and that under no circumstances shall a member be allowed to serve more than four consecutive years.

2. That the meeting for wardens and vestrymen be postponed unless there be present as voters a majority who were not members of the former vestry.

In parishes under the old incorporation the evil can be remedied by the passage of a by-law in the vestry of such parish. Until some action of this nature is taken in the interest of the unrepresented majority, the deadlock between our vestries and the people who (do not) elect these bodies will obstruct all genuine, spontaneous, and virile growth and make trouble all around. It is a memory with us that we did know once a man who was endowed with the grace and wisdom to decline absolutely to serve on a vestry after serving for thirty years; but these instances are so rare as to fortify our foregoing comment.—*The Church in Georgia.*



## THE PAGAN BASIS OF CHRISTIAN SCIENCE.

By G. C. COCHRAN.

WITHIN a few blocks of where I am sitting there is a large stone church erecting for the use of a congregation of Christian Scientists, so-called. The cult established by Mrs. Mary Baker Eddy upon the basis of the postulate, "Everything is mind," or, "Everything is God and God is in everything," is by no means original with her. A portion of her philosophy was borrowed from the mind-curist, P. P. Quimby. The foundation of her system is borrowed from Hinduism. The late Madame Blavatsky drew her theosophy from Oriental sources also, from both Hinduism and Buddhism, and the vagaries of the Gnostic sects of the second century, but her agglomeration of philosophies and fraudulent "miracles" is now exploded and Theosophy is wrecked. The revival of Hindu Vedantism as a substitute for Christianity in this country seems to have been measurably successful, judging from the reports put forth by Mrs. Eddy and her followers, some of whom claim a million adherents and several hundred church buildings. We can receive these figures with some allowance for the exaggerative enthusiasm of the Eddy interest. It is true, however, that the new cult is supported by wealthy people and not a few judges and lawyers and other professional men, business men and women, and persons in moderate circumstances. They profess to be happy in the new connection which they claim to be the final substitute for all other cults. What is the attraction?

The apostles of Christian Science quote the Bible quite freely. They defend their appropriation of the name "Christian" by saying that they recognize Christ as an expert in mental therapeutics, although they claim that Mrs. Eddy is far in advance of Christ, who, in their view, was a healer like themselves. They tell us distinctly that there is no such thing as sin. There is no need for an atonement. Repentance for imaginary wrongs is absurd. Mrs. Eddy, indeed, has with great fidelity taken into her system as the foundation stone, the conspicuous feature of the Vedantic philosophy, which is essentially pagan. Her fundamental "principle" is that disease may be healed by denying its existence. They call themselves healers, while denying that there is any disease to be healed. "God," Mrs. Eddy says, "is supreme; is mind; is principle; not person; includes all and is reflected by all that is real and eternal." "The only realities are the divine mind and its ideas." It is taught by Mrs. Eddy and her apostles that all men are emanations from the infinite and co-existed with the Infinite from all eternity, and that the miracles recorded in the Bible were only instances where a scientific healer dispelled various illusions of the people, who thought they were sick or possessed of devils! Of course, if God is the only real existence the legitimate conclusion is that the soul and the world do not and cannot exist as distinct entities. They are not what they appear to be. Missionaries in India say that the commonest peasant, if asked who God is, will answer that he himself is God, very promptly. Brahma is one and there is no second, is the Vedantic formula. That is, there can be no second anything, and all that is, is Brahma. Indeed, Mrs. Eddy might, consistently with her fundamental dogma, have adopted the Hindu creed, of which the following is one of the popular expressions in India:

" . . . Now by Sivam, I declare that all  
That is, is God; yet what I see is not,  
It and the thousand evils of the world  
Are not of God or true. They Maya be."

Maya is illusion. The distinction between sin and righteousness is only imaginary; an illusion. The Hindu philosopher candidly declares that caste, uncleanness, hatred, wandering thought, impure or pure, are all alike to Brahma. Logically, the doctrine of Maya leads to the accounting of personal responsibility as an illusion. God is an impersonal essence and takes no cognizance of sin or righteousness, and men, therefore, are not responsible for their acts and thoughts.

Manifestly, the fundamental dogma of Christian Science is copied pretty closely after the Vedantic, the pagan, model. Mrs. Eddy tacked the name "Christian" on her pagan philosophy apparently to make it draw half-hearted people from the Christian churches who, following the so-called "liberal" theology of the day, are gravitating to a repudiation of the doctrines of sin, repentance, and atonement, and self-sacrifice in a life of service for Christ, and prefer to identify themselves with the life and precepts of the worldly externalism of the day.

The spirit of Christian Science is directly antagonistic to the religion of Christ. While adopting or commending Christian ethics, organizing Sunday Schools and churches, the funda-

mental pantheism so boldly proclaimed by Mrs. Eddy, renders these appurtenances of her system absolutely farcical. She denies that the body exists, although Christ repeatedly discoursed of body and soul as distinct entities; realities. She appropriates the leading feature of a corrupt and corrupting Hindu philosophy, the effects of which may be seen in India to-day. She takes the ancient heresy and clothes it in new attire. It is not religion, but a system of therapeutics, which promises to heal disease by declaring that disease does not and cannot exist and that it is a distinct illusion of man. It goes not a step further. It has no healing for the sin-stricken soul. It has no Saviour from sin, compassionate and merciful. It tramples under foot the precious blood of the Christ, the atoning Saviour, while feloniously appropriating His name in order to deceive, if possible, the very elect of God.

## REMORSE, REAL ESTATE, AND RELIGION.

By ROLAND RINGWALT.

WE HEAR so much of the splendor of mediæval churches, and the meagreness of modern ones that something ought to be said on the other side. In what are called "the ages of faith," churches were often built out of the spoil gathered by robbers. Marauders who stole herds on herds of fat beeves, or repeatedly plundered whole districts, would build shrines where masses might be said for their souls. Burke has condensed this mixture of plunder and penance into one of his noblest sentences. Scott tells of the old monk who talked of the thieves he had seen who went from altar to altar, leaving gifts wherever they knelt. "Ah!" said he, "the thieves that I have seen, such proper men and as pitiful as proper and as pious as pitiful."

The Christianity of the Middle Ages had a noble side which even the narrowest sectarian is learning to respect. But it had its dark side. Chiefs and barons, after long years of theft and oppression, cheated their creditors and defrauded their children by gifts which simply meant that robbery was followed by remorse.

Our country with its ever-multiplying roll of religious denominations, has not followed mediæval precedents. But we have seen building after building erected, ostensibly in the name of the Most High, though really for the profit of land owners. Men have bought up large acres and started what are called "boom towns." In order to sell ground it was necessary to give ground. Business tactics justified them in giving so much to a factory, so much to put up a town hall, so much to a school, and several lots to churches. Speculators have taken a religious census, and studied the figures as politicians study the returns of the last election. Would it be best to give the most available lot to the Baptists or the Presbyterians, the Methodists or the Campbellites? Such topics have been debated by men who thought more of gain than godliness. It is said that in some cases, the matter was finally settled by tossing a coin. Heads meant that Calvinism would triumph, and tails that Arminianism would be favored. If fourteenth century churches told of remorse for past deeds, nineteenth century churches have sometimes pointed to profit rather than piety.

Our present day Christianity is despised for its worldliness, and no doubt it should be far more spiritual than it is. Our own branch of the Church is reproached for many omissions and commissions, nor does any one claim that she reaches the ideal of the glorious Church for which the Apostle yearned. However, the present does not suffer by comparison with the past. A study of our leading parishes proves that they are supporting a large number of small parishes, missions, and chapels. The Gospel is preached to the poor. Clergymen are supported in neighborhoods in which the local contributions would barely pay for coal and gas. Undoubtedly the offerings ought to be more generous; but the fact remains that there are offerings made by people who do not think that a gift laid on the altar will help them out of the fires and who have no expectation of selling corner lots. It seems that the tendency to build and support churches for religion's sake is not declining but rather the reverse.

The faults of our own age have been stated by many, and have never been better stated than in the Pastoral Letter of the House of Bishops. We would not excuse or apologize for any of the shortcomings of our Church and our time. But this let us say, the American Church has certainly done a great deal of church building which was not done out of remorse, not done for real estate, but verily and indeed done in the cause and spirit of religion.



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

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

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

### THE CALL OF THE FISHERMEN.

FOR THE FOURTH SUNDAY IN LENT.

Catechism: XIII. What Desirest Thou? Text: St. Matt. iv. 19-20. Scripture: St. Luke v. 1-11.

**S**IMON PETER, Andrew, and the two sons of Zebedee, as we have already seen (our lesson for Sexagesima), became followers of Christ in the Jordan valley, drawn to Him by the testimony of John Baptist (St. John i. 35-42). They accompanied Him to Galilee; they were with Him at the marriage-feast in Cana (*Ib.* ii. 1-2), and during part of His ministry in Judæa (*Ib.* iii. 22). Later, it would seem, these four men returned to their homes and their fishing nets.

Up to this time we may think of these men as followers only, disciples, learners. Their subsequent call on the shore of the Sea of Galilee, the subject of our present study, summoned them to a ministry in the new kingdom (verse 10); and still later they, with the others of the Twelve, were definitely set apart for the work and office of Apostles (St. Matt. x. 1-5). Between their first finding of the Christ in the Jordan valley and their appointment to be Apostles, came the incident which is now to engage our attention.

Their interest having been won by His preaching in the Synagogues (St. Luke iv. 44), "the people" (literally, the multitude, the crowd) "pressed upon Jesus to hear the word of God" (verse 1). So great was their eagerness, that "the multitude began to heed neither time nor place in their desire to hear Him. Evening came—they followed; a lake lay before them—they still pressed on."

Thus beset by an eager crowd, Jesus made use of a boat as a kind of pulpit, so that from a little distance He could talk to the people without being inconvenienced by them (verse 3). The boat belonged to Simon Peter (verse 3), whose ready loan of it is accounted for by the previous acquaintance which had existed between himself and the Christ (St. John i. 40-42). What an interesting picture: the beautiful Galilean lake, the shore thronged with an eager and attentive multitude, the Son of Man speaking to them that which they had come to hear, "the word of God" (verse 1). Surely, that day in Galilee, for once it was as it ought to have been all through His gracious ministry.

Jesus preached to the multitude; but it is clear that He had His eye especially upon "the two noble pair of brethren," whom He was soon to call to be the first men, the chief Apostles, of His Kingdom.

The discourse being ended, "He left speaking" (verse 4), and we think of the multitude as turning away from the shore and departing to their homes, for it was not the way of Christ to deliver personal messages to men before crowds and in public places (St. Mark vii. 32). The Son of Man, then, was probably quite alone with the fishermen, and, of the four, two, the sons of Zebedee, were a little way off, in their own boat (verse 7).

Jesus addressed Himself to Simon Peter, suggested a possible return or recompense for the use of his boat, and bade him launch out into the deep and let down his net for a draught (verse 4). Simon protested that it would be useless; he had "toiled all night, and had taken nothing" (verse 5). Nevertheless he obeyed the Master's word, and the immediate result was the bringing of "a great multitude of fishes" into the net (verse 6). "Their net brake" (literally, began to break). The two partners, sons of Zebedee, were beckoned to, and "both the ships" were so filled that "they began to sink" (verse 7); yet they sank not.

Simon Peter was overwhelmed, not so much with joy at his unexpected possession, as with awe at the apparent nearness of a power which belonged not to this world. He realized himself to be in the presence of a Divine Person. The thought of his own sinfulness overcame him. How altogether natural and yet, what proof that his was a truly noble soul. He fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord" (verse 8). Yet Simon did not really

wish Christ to depart, for apparently he clung to Him at the very moment when he spoke the words.

All that has gone before leads up to the message which now falls from the Master's lips, addressed first to Simon and then, we may believe, to each one of the other three: "Fear not; from henceforth thou shalt catch men" (verse 10). While spreading their nets for fish, at the command of Christ, these men themselves are taken in the net of the Son of Man.

"They brought their ships to land; they forsook all, and followed Him" (verse 11). If it seems to us, that they had little to leave; yet, let us not forget, they forsook all that they had, all that they had loved and cared for: their trade, their nets, their boats, their home, their friends, their all.

It is worth noticing how Christ drew souls to Himself by that which was familiar and most attractive to them: "The magi by a star (St. Matt. ii. 1-2); the hungry multitude by a promise of the Bread of Life (St. John vi.) the Samaritan woman at the well, by a promise of the water of Life (St. John iv. 7-14); the fishermen, by the promise to make them fishers of men" (verse 10).

The bearing of this miracle upon the work and the life to which these men were called, is quite apparent.

The miracle inspired them to trust their Master, as One who could care for them in the daily wants of life. This was its lower lesson, but one not to be wholly out of sight. They were about to leave their toil, the toil which had brought them food. It was a venture of faith; but Christ would care for them. They might, with perfect security, forsake their all and follow Him. "The earth is the Lord's, and all that therein is" (Psalm xxiv. 1).

Especially this miracle must have inspired these Galileans, soon to become fishers of men, with *hopeful confidence*. They distrusted their power, naturally; they doubted their ability to win men for the Kingdom. This miracle was to them an object lesson, in which things natural were but types of the things spiritual.

These unlettered fishermen were not deceived as to their apparent unfitness for the task of winning souls for Christ. It did seem hopeless. Could such as they ever expect to be successful fishers of men? Jesus comforted them with the words "Fear not" (verse 10), and with the miracle, which showed them what might be done by them for Him, with His help. The night of fruitless toil had been theirs alone; the day of success and achievement was His and theirs together. Their ships burdened to the water's edge—why need they fear in His high service to become fishers of men? The miracle was to them a promise of Pentecost (Acts ii. 41). "They laid aside fear, at His bidding" (verse 10). "When they had brought their ships to land, they forsook all, and followed Him" (verse 11).

UNDER the heading, "Aggravating Tricks in Church Services," Miss M. L. Wood, in a recent number of the *Mano Sun*, writes as follows: "By the Congregation.—Not getting up promptly when the chant or tune is played over, so as to be ready to begin with the choir; but instead, rising in a confused mass while the first line is being sung. Singing 'fancy parts' in the chants or tunes. By the Clergy.—Starting various parts of the service before the congregation have risen from their knees. Beginning the responses or the collects before the last words of the answering response or the Amens have ceased. Reading in an ordinary tone the versicles or the Litany when the choir sings the answer. By the Organist.—Keeping the clergy waiting while a long voluntary is being played. Starting the Confession, or anything else of such a character, with a loud blast on the organ. Imitating birds, etc., in the Psalms by twittering on the flute stops, or the descent into hell, in the Creed, by a chromatic run down the pedals. When the choir have fallen in pitch while monotoning the General Confession, Lord's Prayer, and Creed—putting in an Amen on the organ at the original pitch, thereby causing an intolerable jar. There can be no doubt that this last trick is the most irritating of all. Young organists, please don't do it any more; remember anything in the service that causes a jar is undevotional."—*Scottish Guardian*.

A YOUNG PARSON, while dining at the house of a family of his congregation in Boston presumed to entertain the table with a dissertation upon life. "And, after all, what is life?" he asked, and paused for oratorical effect.

"I know," a small voice exclaimed, and all eyes were turned to the end of the table where the youngest son of the family sat in his high-chair. "I know," he piped. "Herbert Spencer says that life is the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external co-existences and sequences."—*Ram's Horn*.



## 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.*

### ROMAN GLASS HOUSES.

To the Editor of *The Living Church*:

HERE is nothing great, Christian, or Catholic, in spleenishly flinging accusations and insults against our fellow Christians, even though they be in grievous error, or be thought to be. It settles no truth, it wins no converts.

There is a legitimate field of discussion of Christian differences, from which no man, who holds truth to be the paramount thing, should shrink. There are those of us who grieve over "the divisions of Reuben," who have "searchings of heart" because of the strife that exists among the people of God. There are many of us who would yield much, concede everything but truth as we see it, in order to restore the Church's lost unity. We do not confine our desires either, as we be falsely accused, to unity with one set of Christian people, but with "all who profess and call themselves Christians." But unity without truth would not be worth the having, even if it could be had, for a day. Certainly, without mutual charity, unity is impossible.

I am led to these thoughts by reading what you print in the current issue of *THE LIVING CHURCH* concerning the things which the Rev. H. J. Woods, S.J., has to say of the recent General Convention, and of "the Hollowness of the Episcopal Office," amongst us. There are those of us who are ready to concede much that might be said of the imperfections of the Anglican episcopate. "We have this treasure in earthen vessels" but so it has been from the first, and the Rev. H. J. Woods, S.J., would hardly care to deny, I think, that this has been especially true of the Roman episcopate itself. He would hardly care to deny, I imagine, that it is true of the Roman Catholic episcopate, in this year of grace, in the land in which we live. But if he should feel disposed to deny the earthliness of the American vessels into which the grace of the Apostolic Office has been poured in this land, it is easy enough to find priests of his Communion who are willing to do much more than confess it.

Let me give you, sir, for the benefit of H. J. Woods, S. J., and for the benefit of all the slingers and archers of his pattern, some extracts from the letters of Roman Catholic priests which I have had in my possession for several years. They were written to myself. Let me say at the outset that I take no pleasure in the publication of these letters or extracts, that I do not think that any set of Christian people can establish their own ecclesiastical position, by attempting to destroy that of others. But the exigency of self-defense calls oftentimes for the doing of that which one might well deplore otherwise. The letters themselves, while not confidential in any sense, were from men whose names could not be given without exposing them to instantaneous discipline. For the like reason I cannot give exact dates or addresses. I can only give my personal word of honor that they are genuine, and that I am quoting from them as they lie before me. I may say farther, that I was approached a few years ago by certain Roman Catholic priests and asked to begin a discussion from outside, upon the abject enthrallment of priests of independent manliness of character to the will of the Roman Bishops in this country. They said that if I would start the discussion, they would soon enter the lists under assumed names, with the immediate object in view of assembling a convention of priests in Omaha during our Trans-Mississippi Exposition in 1898, to consider and plan measures for the obtaining of the extension of the Canon Law to the United States for the protection of American priests against the arbitrary will of their Bishops. The letters from which I quote were written somewhat before and during that time. After mature consideration of the proposition made me, I came to the conclusion that it would be inexpedient for me to interfere, that these men, for whom I had the warmest esteem and sympathy, could not be helped from without, that my motives would be misinterpreted; and moreover that I had battles enough of our own to fight. But I was sorely tempted, I confess.

In giving extracts from some of these letters, let me say

that I am in no way committing myself to the approval of the passion sometimes displayed in them. Here they are:

"The first Bishop I ever knew was a refined gentleman. He came from your Church. His name was ——. My first pastor was another gentleman from your Church. His name was ——. These two men were my ideals of a Bishop and a priest. Many a time in recent years I have felt the regret that your people did not come over in a body, and take hold of the Church in this country. It was your fathers' Church, and you have a right to a voice in it. Why do you stay out, and permit the swine to take hold of the pearls? The beggars, the blind, the lame, and the halt have taken your place. I assure you I have the highest respect for Church authority, but my blood boils when I consider the empurpled ruffianism that is often enthroned and crowned, where we should expect to see naught but goodness and meekness. You men are to blame for this state of things. Were you where you ought to be, you could, with your learning, your rugged independence and refinement, make the bride of Christ glorious and terrible as an army in battle array. The trouble is that a large number of our Bishops and priests do not understand the people of this country, and they seem not to know anything but what they learned in Germany and Ireland. They keep beating the tom-tom, and boasting about the progress of the Church in this country, when every intelligent man knows that they are simply giving the Church extreme unction, and preparing it for burial."

"I say again that, in my opinion, you people ought to rise in your might and come over to us. If you would only do so, it would not be long before you would dominate our affairs. Our Church must be an English-speaking Church."

"We want the old Catholic tradition of the British Isles to dominate here. These traditions were always manly. There was no crouching or crawling of old among our forefathers. We have to square ourselves in matters of faith and moral principles with the authoritative teachings of Rome. History and logic compel us. But that is all we desire to take from abroad."

"Practically with us there is no discipline of the Church. Truly in this country the Bishop is the Church. The common opinion is that Archbishops Hennesy and Satolli were doing their best to save Bishop Bonacum and that they were utterly unscrupulous in their methods. . . . Satolli in this case was playing the role of Campeggio over again. The Italian ecclesiastic has not changed within the past three hundred years."

"As to what proportion of our clergy are offering resistance, moral or other, to episcopal despotism, I am unable to say with any sort of definiteness. The great majority of the disaffected are afraid to open their mouths. I know that the best priests in our Diocese are very much discouraged, and do a great deal of grumbling and complaining on the side. As to making a protest it is dangerous and useless. Our only hope is in the pressure of public opinion from without. A protest now, and in this country, would be about as useless as a protest in the sixteenth century against the clerical and prelatical misdoings of that day. We could not take a step without being thrown into the ecclesiastical Bosphorus."

"I am sorry to have to say that very few of our priests would trust one another in any movement, however remotely hostile to the Bishops. As you are aware, despotism generates sycophancy, whispering, spotting, and tale bearing. At one time I used to do a great deal of criticizing among clerics who used to visit me, and sit at my table. They used to laugh at my humor, and often coincide with my views, but somehow or other, the Bishop was never long in learning all that was said by me."

"I take you to be an honest man, one who has always battled for what you believed to be right. The Pope and the Bishops have asked you and your people to come over and join the Church of Rome. You will be within your rights in asking these men to rise and explain why it is that they permit their own priesthood to be degraded and humiliated by Bishops who are manifestly unfit for their position, and who stand charged by their clergy with the worst of crimes."

"I hope you will be able to review the . . . case. Anything you could or would say about . . . would not equal in severity what his own priests have said about him, in private and in public. He stands to-day a monument of the hypocrisy and villainy of the controlling faction of the episcopacy of our Church, and of their contempt of the intelligence and good opinion of the public."

"If you show this villainy up to the public, you will receive the heartfelt thanks of many a silently suffering priest's heart. Martinelli cannot send you to a monastery, or make you apologize for telling the truth."

Another priest wrote me:

"I have been somewhat surprised that you, or some other Anglican clergyman has not written up this present difficulty long ago, especially when the present Pope invites you to come into the Roman fold, and accept the Bonacum yoke. I have been weighing matters for a long time and have been trying to teach Roman Catholicism as against Bonacumism, and I have wondered why your Archbishops in England have not looked up the local isms, and hurled them back at the Holy Father, and opened his eyes as to the true spirit as practised, of Roman Catholicism. . . . There is not a Diocese in this country that does not supersede the general laws of the Church and her time-honored practices, by some petty regulation and individual ideas that are found nowhere in her ritual."

"What is the use of having laws and courts, if they are closed



against the poor and the weak, and are open to the rich and strong, that they might crush the weak and the poor? It would be better to have no such laws or courts, for then we would not fret our hearts away waiting long years for a possible chance of justice. Why place greater impediments in the way of our eternal salvation? There are enough impediments already, why make more?"

"A Bishop who is a despot in his Diocese becomes the sole ruler, and to a certain extent assumes the role of an infallible guide; and thus cuts us off from what we think to be the Centre of Unity. Surely Anglicans are infinitely better off where they are than to accept a galling yoke like ours. I have met some notable converts in England who were not happy in the Roman Church for the reasons we have been discussing."

"You, as one invited by the holy Father himself to come to us, could honestly, apart from dogma, give reasons why it would be better for you to stay where you are. Write, in God's name, and write vigorously, and carry on the work that . . . have begun."

Now, sir, this is but a part of what I hold in my hands of the complaints of Roman Catholic priests, against the tyranny of their Bishops, and worse than tyranny. I know it will be denied, and I am reasonably certain that I shall be challenged for proof that I have any such letters. It would be easy to give the proof, did I choose to betray the men who trusted me, something that would be infamous to do.

But in order to prove that I am informed and well informed of the barely repressed rebellion of the Roman Catholic clergy, or of the better portion of them, against episcopal despotism, let me quote in full a letter sent by a priest of a close-by jurisdiction to the Apostolic Delegate Satolli some years ago. That can be verified, as it is quoted in full in a judgment rendered by the present Apostolic Delegate Martinelli in a case well known—yes, even notorious, in these parts. It is as follows:

"Your Excellency's whole *modus agendi* is abnormal, nay it is immoral, inasmuch as no Moral Theology or Canon Law that we have read sustains it. As a proof we mention this fact: When you came to this country you had some of the Bishops, all the Priests, and the Press, at your back; to-day you have no one at your back; all men have lost confidence in you. We have applied to you, in season and out of season, for justice for our people, and for protection of our ecclesiastical rights guaranteed to us all by the hitherto known laws of the Church, but we have appealed in vain. We wish your Excellency to understand that we know our civil rights, and we know the natural rights of manhood, and knowing these we wish you to understand that we will never willingly surrender any of them. We look upon your whole course of action as receding from the ancient prestige of the Church, of protecting the weak against the tyranny of the strong, and guaranteeing to each man his right. For these reasons we deem it useless to appeal to you further to extend to us the protection of our ancient and glorious Mother Church."

Of this letter I may say that I have copied it verbatim from a copy now lying before me of the judgment rendered by the present Papal Delegate Martinelli, in the case entitled: "Bishop Bonacum vs. Rev. Wm. Murphy of Tecumseh, Neb., and Rev. Denis Fitzgerald of Auburn." The judgment was rendered in June, 1897. It is hardly necessary to say that my copy of the judgment did not come from Bishop Bonacum, and it is only just to say that it did not come to me from either of the priests involved. They were strictly enjoined by Monsignor Martinelli that the judgment should not reach the newspapers, as he desired that no more scandal should be caused.

Now, sir, what I have quoted above is only part of what I have in my possession from Roman Catholic priests concerning their Bishops, and concerning the rule of both the present, and the former Apostolic Delegate. I have kept back the most startling part of what I hold for the reason that I do not care to create any more Christian scandal than is necessary to stop the acrid tongues and pens of a certain class of Roman controversialists, who are never so happy as when they are girding at our real or imaginary shortcomings. We have shortcomings. Our Bishops have. But, as a rule, among us the Bishops are gentlemen, and they cannot very well be despots if they would; and, to be just, not many of them are disposed to be, though they could be.

This article will, incidentally, serve another purpose, I trust, if it will serve to open the eyes of the very few restless priests amongst us who are so impatient of patent evils as to be ready "to flee away and be at rest." They are sadly mistaken however in thinking that by plunging into the unknown waters of the historic Tiber they will find a haven of rest on the farther side. If I shall have given these a glimpse of the inner life of the Roman Catholic Church in this land, I will not have written in vain. They will find what I have written confirmed by the public scandals, and conflicts between

Bishops on the one side, and priests and congregations on the other, in Denver, Yankton, Lincoln, St. Louis, Chicago, Detroit, Newark, and elsewhere.

And as for the ploughers who seek to plough on our backs, it will be just as well if they content themselves with legitimate controversy. There is a field, an open and an honest field, for that in maintaining, or seeking to maintain, the Roman right of dominion over us. But while their own house is made of unannealed glass, it is folly for them to fling stones at us. I write in no bitterness of spirit. Some of my dearest, and very many of my warmest friends are in the Roman Catholic Church. I would not wilfully wound them for the world. I have written as much as any of their own to defend Roman Catholic priests, nuns, and lay people, from infamously unjust assaults, and I would do it again. It is on that account that Roman Catholic priests have trusted in and written to me, as they would not if I were their enemy. I know many things and have kept them in mine own bosom, for the sake of the Master they and we serve. But there is a limit to even Christian, not to say Anglican endurance.

Let me say, in closing, sir, that I do not believe that the best elements in the Roman Church have any sympathy with the constant girding against us by the Ultramontanes, any more than many of us have with similar girding against them, on our side. It can never hasten the day when the high priestly prayer of our Blessed Lord can become an attribute of those who believe in Him: "That they all might be one."

Omaha, Feb. 19.

JOHN WILLIAMS.

#### BROAD AND NARROW.

To the Editor of The Living Church:

**A**NENT the Rev. Dr. McConnell's characterization of the two schools in the Church as "Broad" and "Narrow" we have to recollect that "Broad" is the "way that leadeth unto destruction," while "Narrow" is the "way that leadeth unto eternal life." I think the Reverend gentleman is quite happy in his classification.

I have just heard, what is to me, a new explanation of Papal Infallibility, that is, the Pope is infallible in the same sense as the U. S. Supreme Court, namely, he is the highest appellate authority on earth, and therefore his decision is to be accepted and acted upon as infallible.

New York, Feb. 18, 1902.

DR. G. M. WEST.

[But the U. S. Supreme Court does not purport to be infallible, is not composed of one man only, and sometimes reverses its own previous decisions. Hence there is no parallel whatever between the two.—  
EDITOR L. C.]

#### APPORTIONMENT AND TITHES.

To the Editor of The Living Church:

**Y**OUR correspondent, the Rev. A. H. Barrington, in THE LIVING CHURCH for Feb. 15th, takes the true Catholic position in the matter of Apportionment. It has often seemed strange to me that so very little is written or preached on the subject of Tithes.

In the Church Kalendar, books of devotion, etc., when the "Precepts of the Church" are given, "to give one-tenth of the income to the Church" is one, and is put in the same catalogue as the ones regarding fasting Communion, the observance of Feasts and Fasts, the attendance at the Celebration of the Holy Communion on Sundays and Festivals, and the law forbidding marriage within the prohibited degrees and in Lent. And yet, even in our parishes where the fulness of the Catholic Faith is taught, how rarely is the tithe ever mentioned. I can recall two parishes where I have repeatedly heard plain and definite teaching on this point. Even in Lent, when almsgiving is more emphasized than at other times, the tithe is not mentioned.

Until the people are taught this duty with the same force that they are taught the other precepts of the Church, they cannot be expected to realize its importance.

If every communicant of the Church could be induced to obey the law of the Tithe, what wonderful things could be accomplished, not only in the Mission fields, but throughout the land!

But this duty *must* be taught, as are other duties, from the pulpit, in the Sunday School, and in Confirmation classes, or it will not be considered, by the laity, of any importance.

Should it not take rank with the observance of Friday?

Hartford, Conn., Feb. 19, 1902.

K. S. BISHOP.



## SOMETHING WRONG, SOMEWHERE.

To the Editor of *The Living Church*:

**I**N YOUR issue of the 8th inst. you give some very interesting statistics concerning the growth of the various religious bodies in the U. S. You state that "the various churches now have a membership of 28,090,637 communicants out of a population of 77,000,000. In the same issue you publish an admirable article on the observance of Sunday in which you speak of the threatened abolition of the Sunday institution in America. How can a great growth of members of all kinds of religious denominations which one and all profess to uphold the Sunday as the Lord's Day, be consistent with the generally acknowledged decay of the religious observance of Sunday? Surely something must be wrong, somewhere.

Yours truly,  
Depot Harbor, Ont., Canada. ARTHUR W. BEHREND'S.  
Feb. 19th, 1902.

## THE TERM "CATHOLIC".

To the Editor of *The Living Church*:

**J**UST by way of keeping alive the subject of the Church's name, I submit the following:

The term Catholic in the Church's name would doubtless be of inestimable benefit to her. It would give the world the idea that we had some courage in expressing our convictions, also that we were an organism whose history was deemed sufficient by us to repel the distrust attached to the name by certain souls who had inherited timidity from the malfeasance and aggression, real or fancied, of the Roman Church.

Of course, Roman Catholics attach great store to the name "Catholic," and sometimes accuse us Anglicans, as they call us, of a want of courtesy for refusing to designate them by that name solely. But the real offense is given by those who arrogate to themselves exclusively this title, and refuse to recognize others as Catholics. In China it is thought necessary, in order to be polite, for a man to speak disparagingly of anything that belongs to himself, so that if he were asked of what religion he was, he should reply, "The miserable superstition to which I am addicted is so and so." But we cannot carry to such a length our politeness, and dispel our heritage in a misty compliment. In controversy we are termed by our Roman Catholic friends as Anglicans, but if we call them Papists we displease them. I never could understand why a Church whose fountain head was the Pope, should object to be called after him. They are content if we call them Roman Catholics, "but I observe," says Dr. Salmon, "that when they are by themselves they always drop the 'Roman,' and call themselves 'Catholics.' So they have no cause to be offended if, when we are by ourselves, we drop the 'Catholic,' and call them 'Roman.'" And further on he says: "Now if it is not offensive to call members of the Church of England, Anglicans, it cannot be offensive to call members of the Church of Rome, Romanists; but for us who claim to be Catholics, 'non-Catholic' is not only offensive, but brutally offensive. And it makes no difference whether this is done in express words, or by implication, as when men speak of 'Catholic institutions,' or a 'Catholic university,' and so forth, meaning thereby institutions in which Catholics in communion with the Church of Ireland (or England) have no share."

I have quoted at length from Provost Salmon, as he has stated the matter more concisely than I could, and his works were the means of forming my opinions on this subject, years ago.

C. E. ROBERTS.

## PROPORTIONATE REPRESENTATION.

To the Editor of *The Living Church*:

**I** THINK the advocates of Proportional Representation in the General Convention hardly realized how completely its adoption would revolutionize the whole organization of the Church.

If the principle be established in the Church, that majorities must rule, consistency would require the extension of the principle into actual practice in reference to the official acts of the Dioceses in all matters provided for by the Constitution. For instance, in the confirmation of the election of Presiding Bishop of the Church, in the confirmation of the election of Missionary Bishops by the House of Deputies, in the confirmation or rejection of all elections of diocesan Bishops by the Standing Committees of the several Dioceses, in each of these elections or

action by the House of Deputies, or Standing Committees, according to the plan proposed, the Dioceses of New York and Pennsylvania would have ten votes to one each of 24 or more Dioceses.

In fact all the powers of the Church would be centered in and controlled by a few of the territorially smaller, but numerically larger Dioceses. The reaction against this centralization and concentration of power in a few of the larger Dioceses, could not in the nature of things be long borne by other Dioceses, when the pressure was felt, and disruption would follow.

The great mistake made by the advocates of Proportional Representation, is in forgetting that the General Convention is a union of separate independent organic bodies, agreeing to act together jointly for the common good of the Church, each Diocese on an equal footing, and not an organization, to be subjected to and assimilated with secular or political organizations upon the "American" or any other than the Church idea, which has prevailed for eighteen centuries.

The plan of securing proportionate representation as presented in *The Churchman* of February 1st, proposes to give, on a vote by Dioceses and orders, which in its very name and nature recognizes the equality of the Dioceses, one vote in each order to the Dioceses of Arkansas, Dallas, Delaware, East Carolina, Easton, Florida, Fond du Lac, Indiana, Kentucky, Lexington, Los Angeles, Maine, Marquette, Michigan City, Mississippi, Nebraska, New Hampshire, North Carolina, Oregon, Quincy, Springfield, Texas, West Missouri, and West Virginia—24 in number; but to give New York and Pennsylvania ten votes each, in each order, so that these two Dioceses shall each be able to nullify the votes of ten other Dioceses; and combined with 13 other Dioceses named in tables 3 and 4, would have a majority of the entire 60 Dioceses, and one fourth would out-vote three fourths of the other Dioceses, upon any question, when the vote is taken by Dioceses and orders, as it will be pretty sure to be on any question of importance, or so regarded, by these 15 Dioceses. The Dioceses smaller in numbers, but larger in territory, can hardly be expected to surrender their equality of standing and become mere lookers-on when matters of grave importance are to be acted upon.

G. R. FAIRBANKS.

Fernandina, Fla., Feb. 20, 1902.

## SECRET FAULTS.

TO MAKE the world serve you, take it on your heart in prayer, pray that men may not be led astray by the glamor of earthly joys, or separated from God by sufferings and grief. Look at the world from Christ's standpoint. Take upon you the whole armor of God. Be true. Be true to God and true to yourself. Let there be no hidden deceitfulness, no covering over of sin in the depths of the heart. To be girded with truth one must be true through and through, honest and sincere before God, who can see to the innermost depths of our being. The world wants men who are saved from secret faults. The world can put on an outside goodness and go very far in uprightness and morality, and it expects that a Christian shall go beyond it, and be free from secret faults. A little crack will spoil the ring of a coin. . . . The world expects, and rightly, that the Christian should be more gentle, and patient, and generous, than he who does not profess to be a disciple of the Lord Jesus. For the sake of those who take their notion of religion from our lives, we need to put up this prayer earnestly, "Cleanse Thou me from secret faults."—*Mark Guy Pearse*.

## WINE FOR THE HOLY COMMUNION.

A QUESTION is sometimes raised as to whether unfermented wine is allowable for use at the Holy Communion. Our own House of Bishops has spoken with absolute decision on the subject, and the declaration of the American Bishops at the General Convention in Chicago in 1886 was reaffirmed by the Bishops of the whole Anglican Communion at the Lambeth Conference in 1888:—"The Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church."

It is noteworthy that it was at these same meetings of the General Convention and of the Lambeth Conference that what is sometimes called the Chicago-Lambeth Quadrilateral was put forth, laying down four fundamental principles which must be agreed on before any further steps can be taken towards Christian Reunion. One of these is, "The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him."—*The Bishop of Vermont*.



# The Rise and Development of Christian Architecture

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

## XI.

### ITALIAN GOTHIC.

THE influences that modify architectural style are frequently so subtle that the operation cannot be perceived. Their effects are, nevertheless, quite as marked as those that are obvious in their working, and they are certainly more enduring. Among those influences none is more positive in its effects than climate. The temples of Egypt have flat roofs, the churches of Norway and Sweden are built with very steep and lofty roofs. The Parthenon, a building with a very flat gable roof, is the most beautiful and, at the same time, most typical specimen of classical architecture. Rheims and Amiens may be taken as equally typical of the northern style. It would have been perfectly possible to have built Cologne Cathedral on the Acropolis and the Parthenon might have stood on the Rhine. But where there are long, cold winters and heavy falls of snow, there are the steep roofs; and where these conditions of climate are absent, there are flat roofs. This difference may be seen between the north and south of Europe very clearly, and the same style in the north and south appears under markedly different forms. Thus in the Romanesque style, in which the buildings were erected without much imitation of each other, the difference is very marked. But in the case of the Gothic style, which was of northern origin, when it was introduced into Italy, it was very much modified so as to make it conform to the characteristics of southern methods of building. If the North had lofty roofs rising in sharp gables, the South would have comparatively flat roofs with very low gables. Milan Cathedral, which is perhaps the most northern in its construction, in spite of its inconsistencies, has a roof so flat that one can walk all over it. It has, indeed, a gable that gives the appearance of a comparatively steep roof, but the gable is a mere sham and the roof rises not so steeply as the roof of the Parthenon. In the same way, the Church of Santa Croce in Florence has a very flat roof, although not so flat as Milan. The gable that stands before the church is merely ornamental. The same may be said probably of all the other important Gothic churches of Italy. However prominent their great gable may be on the façade, when men built the real church, they made it according to the native fashion.

Another point in addition to the roof which is much influenced by climate is the construction of the windows. In the cold and dreary winters of the North, as much light as possible would be desired. And as the windows might be easily glazed, the size would be almost indefinite. When once the tendency to large windows was combined with the delight in colored glass and a most effective means of decoration thereby secured for the interior of the church, the windows would become not only a means of lighting the church but a means of decoration, and as such would be introduced to as great extent as possible, the whole space between the buttresses being taken up with the windows. This is the window construction of the Gothic style in its highest perfection. But in the South, there would be the tendency to reduce the size of the windows. The oppressive season is summer, not winter. The clear atmosphere with its extraordinary brilliancy of illumination would create a tendency to reduce the windows to the smallest dimensions consistent with necessary light. There would be a tall, narrow window where in the North there would have been a very broad window. But the small window would not reduce the weight of the wall to any considerable degree, and therefore there would not be the same need of strengthening the walls with massive buttresses. These supports would still be used at a few points because of their utility and would be frequently employed because of their decorative effect, for they divide the blank wall most effectively. But they would not become an important element in the construction of the buildings as they did in the North.

The construction of windows, roofs, buttresses, and walls are the fundamental points of Gothic architecture. They are the points from which the whole system of building, which produced such marvels as the French Gothic, started and in the

working out of that style achieved such signal success. They are all treated in radically different manner in Italian Gothic and therefore it may be said that the Italian Gothic is essentially different from that of the North. On examination of the great Gothic churches of Italy this conclusion will be amply confirmed. There is always something of the exotic about the churches of Italy that are built in this style characteristic of the North. They seem always to have been built by men who did not wholly understand the system which they were endeavoring to apply. They seem to be buildings in which the spirit is the same classical spirit which animates the temples of old, but which has assumed a clothing alien to its real nature.



CHURCH OF ST. FRANCIS, ASSISSI—FACADE.

Of course, it is hard to allow for the personal equation in the judgment of Italian Gothic. The student of architecture, having gazed upon one Cathedral after another in France and Germany, misses the features that were so powerful in those architectural wonders. The Italian merely took such points as were most consistent with his aims and customs. He treated them in an independent spirit and created a style which has no doubt as much justification as any in existence. It is when he copies forms which are not native to Italy and which are the result of wholly different climatic conditions, that he gropes around uncertainly.

The readers of Mr. Ruskin's works on architecture are very apt to be disappointed in the comparison which they are often forced to make between the Gothic in its home and Gothic in Italy. The brilliant author of *Stones of Venice* and *The Seven Lamps of Architecture* was an enthusiastic admirer of Italian Gothic. Venice is his ideal, and the buildings of Venice, so far as they have been erected in his favorite style, never lose their charm. It will be found that the feature to which he calls attention repeatedly is the decorative element of the Gothic. The details of a beautiful arch, its delicate ornamentation, the carving of natural forms upon the capitals of the pillars, the polychromatic decoration of the walls of buildings by means of thin slabs of variously colored marble, these are the points in Gothic architecture, as it was employed in Italy, that attract his attention and upon which he spends pages of eloquent description. But upon features which are founded upon pure construction he has little time to spend.



The treatment of the foliage upon the capitals of a porch is for him more important than the proportions of the building upon which the porch opens.

But not only was there the influence of climate and the traditional ways of building which had grown up under that influence, there was also the immediate end to be served by the new buildings in which the northern style was employed. The Gothic churches that were first erected in Italy were built by the Dominicans and Franciscans. These popular orders rapidly spread throughout the country and founded communities in all the principal cities. The Gothic churches built by these orders extend from the Alps to Sicily. The famous churches of these orders, the Frari and S. Giovanni e Paolo in Venice, San Francesco in Bologna, S. Croce (Franciscan), and S. Maria Novella (Dominican) in Florence, S. Maria sopra Minerva in Rome, are all specimens of the Gothic style as it assumed the Italian form. But in addition to these churches should be mentioned four great Cathedrals, Milan,

first of any size, is the mother church of the Franciscan order, the Church of St. Francis at Assisi, begun soon after 1228 and consecrated in 1253. The architect was an Italian, Philippus de Campello, by name. The church is built upon a hill and consists really of two churches, a lower and an upper church. [Another interesting case of double church erected in this way is the Sainte Chapelle at Paris, one of the finest pieces of Gothic in existence.] St. Francis is externally not attractive, and within the chief interest is the series of frescoes which adorn the walls, for Italian Gothic is a style that allows large wall spaces which may be used for painting. There is generally no space for a triforium in the churches of Italy and the clerestory windows are built very narrow. Large spaces are to be found also in the side walls of the church which are pierced with windows that are often little more than slits. The fresco therefore is the natural decoration of such large wall spaces. The principal points in the construction of the building may be learned from the exterior. It is a Latin cross without aisles.



SANTA CROCE, FLORENCE—FACADE.

Florence, Sienna, and Orvieto. But the cloister churches that were erected before these Cathedrals gave the peculiar impress that is to be found in all the churches of the pointed style in Italy. The Franciscans and Dominicans were especially employed in preaching. There was therefore the immediate necessity of ample space in which the populace might gather so as to see and hear the preacher. The long nave, and aisles that were cut off from the nave by innumerable pillars, were therefore no appropriate. The choir in which the pomp and state of the ceremonies of the church might be conducted became less important, as the people were gathered around the pulpit. In the distinction of nave and aisles there was no such great difference as in the north, the aisles were separated by as few pillars as possible from the nave and the arches of the arcade were made as wide as could be erected. The only elaboration of plan to be found in the cloister churches is the large number of chapels that were erected one the east side of the transepts. By these which were erected by private families, the interest of the noble and the wealthy was retained. They were at once the family pew and family tomb, pledges to future generations of the care of the church to which they belonged.

The earliest important Gothic church in Italy, possibly the

The roof is very flat, the windows high and narrow, the gable is merely decorative, the whole aspect plain almost to ugliness, but there are certain redeeming features. There is the rose window which is as much a decorative feature of the facade as of the interior. The portal is beautifully designed. The proportions of the front are good. But except for the details of the portal it might as well have been a Romanesque building.

A much more important church is S. Croce at Florence. This was erected by the Franciscans. Its design was drawn by the architect of the Cathedral of Florence, Arnolfo di Cambio, the greatest Italian architect of the thirteenth century. It was begun in 1294 but was not completed until well into the fifteenth century. The facade was not added until the latter part of the nineteenth century, when it was built according to an ancient design by Cronaca. As will be seen from the view of the interior, it is built on a cruciform plan. The choir is very short, the nave and aisles broad. The nave is not vaulted but provided with an open timber roof such as might be seen at Ravenna or in any of the older basilicas. There seems to be no means of vaulting the nave, and it was a part of the original plan to complete it in this way. A wooden roof would have been at the best a mere makeshift in the



## The Living Church.

North which found a large part of its enjoyment in the new style of building in the freedom which it gave in the erection of vaults. The Bishops there vied with each other in building churches which should carry the vaulting higher than the church of the neighboring See. Here there is no such ambition. There is no triforium and the clerestory windows are comparatively small, though large enough for the illumination of the interior. The striking feature of the nave is the wide spacing of the pillars which carry the arcade. There are but fourteen in the entire length. There would have been at least twice that number in the same space in a church in the North. The pillars are not clustered as in the North but are of very simple plan, octagonal. This also is characteristic of Italian Gothic. In the spacing of the pillars and the erection of very wide and high arches, so high that there was no room for a triforium, the architect departed widely from both the ancient basilica and the Gothic types. He was building a church for preachers and therefore placed the pillars as far

a geometrical design. There is a little projection to the wall. Buttresses divide it into nave and aisles and some simple mouldings run across it. But there is no wealth of projecting members covered with ornament which would have distinguished the northern church. The treatment of the upper portion is most characteristic. There is a lofty central gable. The aisles are terminated with gables as well. But the real gable of the aisles is turned toward the side. The full development of this façade decoration is to be found at Orvieto and will be examined later. There is, it will be noticed, no tower included in the façade although there is a tower of great height belonging to the building. This is a survival of the old custom of building detached bell-towers which prevailed throughout Italy from the earliest times.

The cloisters built at the same time as the church are without a trace of Gothic in their design. They are built of light arches, a chord of a circle somewhat less than a semi-circle, but not pointed. These arches are composed of alternate black



SANTA CROCE, FLORENCE—INTERIOR.

apart as possible. He could do this only by making the arches broad and high. But the simplicity of the pillars and the flat timber roof recall the ancient basilica, as does also the shallow choir resembling the ancient niche-like apse.

As can be seen from the view of the side of S. Croce, the aisles are curiously roofed. The bays of the aisles are each covered with a gable roof set at right angles to the length of the church. These gable roofs are open timbered within and are separated from each other and supported by arches stretching from the nave pillars to the outside wall. This arch is held up by a slight buttress placed against the outside of the aisle. (The gable seen on the side is partly sham, a foundation for possible decoration later. The walls are built very roughly.)

The façade is modern, but it is ancient in design and may be taken as typical of the disregard of the construction of the building in the design of the façade, that part which would show. The sides of the church might be plain, they might be built very rudely and not even faced. But the front should be provided with a gorgeous system of decoration. It is composed of two sorts of marble which are used in the construction of

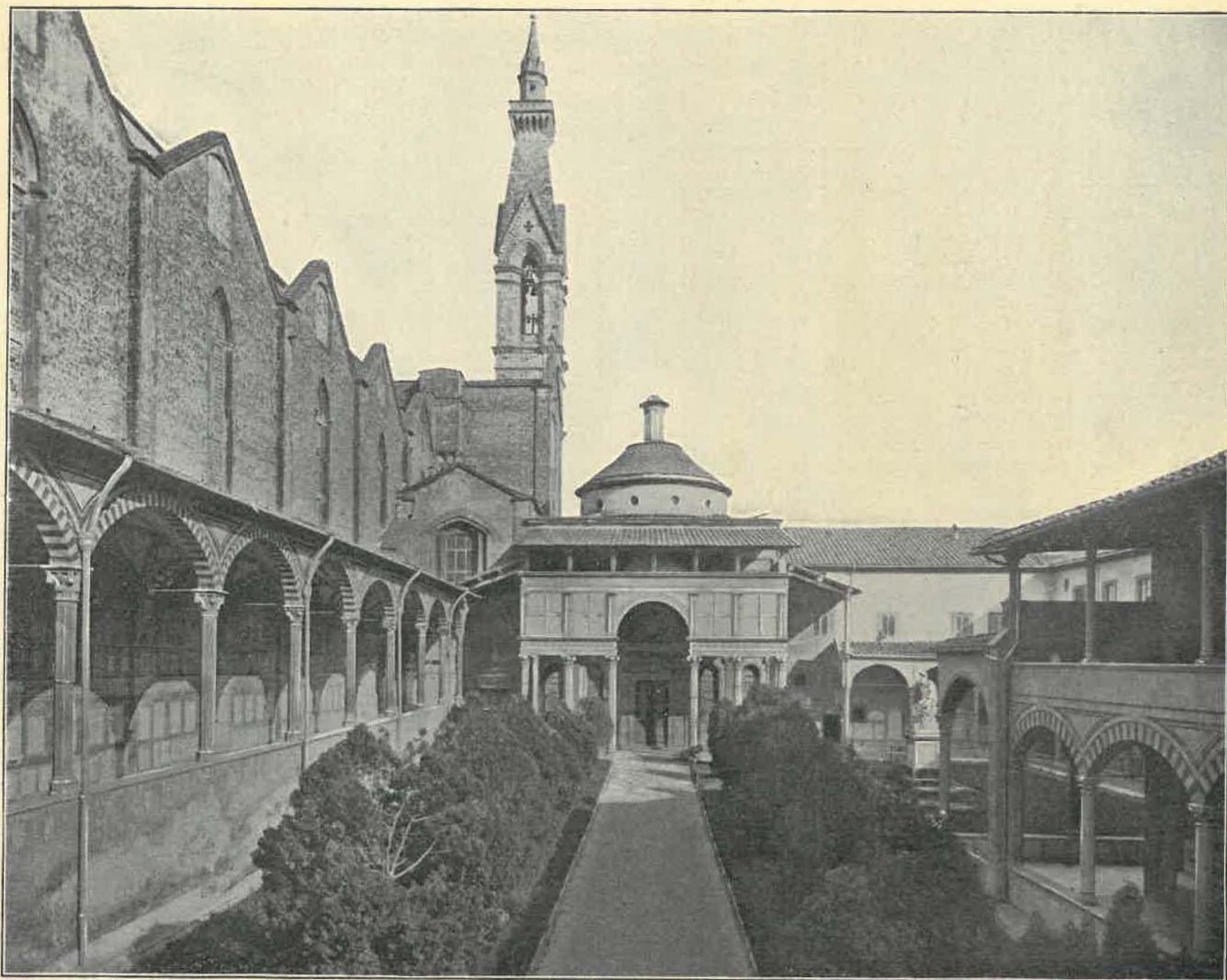
and white blocks, and the walls are covered with marbles arranged in geometrical patterns. This delight in color effects and flat designs does not appear in the North. Salisbury has, indeed, the two colors, but they are combined in a way that shows an awkwardness in the handling of colors. The Italians alone seem to have realized that their buildings were built of stone that had color. The northern buildings are simply built of stone without any reference to its tint. It will be noticed that the vaulting of the cloister is very flat and that there are no buttresses against the pillars that support it. There is in place of buttresses an iron band tying the pillar to the wall. This has the same effect as a buttress placed outside. It never occurs in northern Gothic except in case of miscalculation of strain and of repair. It is, however, a recognized feature in Italian Gothic. Without it there could not be the lightness and delicacy which gives so much grace to the Italian cloisters. (The chapel in the cloister yard is the Pazzi chapel, one of the finest gems of Renaissance architecture.)

If one turns from S. Croce at Florence to the Cathedral at Orvieto, he sees at a glance the highest possible development



of what in the case of the Florentine building was a very simple and unpretentious design. In this wonderful façade, there is everything of which Italian Gothic was capable. It is a superb piece of decoration, a mass of the most exquisite carving applied with extravagant profusion, of mosaics of the utmost brilliancy of color and beauty of design. It was to be an abiding testimonial of the Grace of God who had in a miracle manifested the true doctrine of the Church. For Orvieto was founded to commemorate the miracle of Bolsena. A German priest, on his way to Rome, had become sceptical of the doctrine of transubstantiation. Staying over night at the little town of Bolsena, not far from the city of Orvieto, he was astonished to find when celebrating mass in the morning that the wafer shed drops of blood. It was said to be an ocular demonstration of the doctrine of transubstantiation. He hastened to Rome, sought the Holy Father, and confessing his doubt, related the miracle that had convinced him of the truth of the great doctrine. The Pope, to commemorate such an extraordi-

indicates how lightly the Gothic rules rested upon the architect. The reason for the round arch may be that, as the base of the gable placed above the arch was very wide, a gable of the same angle as the side gables would have risen too high and would have seriously interfered with the upper central portion, the rose window. The arch was made round in order to fit better to the lower gable. There was nothing sacred about the form of the arch, although there was a superior charm to the pointed arch, and as such it was appreciated. The gable ends of the three divisions of the church, which are not true gables at all but merely fictitious gables, are converted into ornamental frames for beautiful mosaics. Beneath the gables of the aisles and extending across the whole building, is a light open arcade which serves as the base to a large square design filling the whole space below the gable of the nave and above the portal. This square is composed of a series of niches, of which some are canopied, extending along three of its sides. The center is the rose-window, which plays so important a part in Italian Gothic.



SANTA CROCE, FLORENCE—CLOISTERS.

nary event and fix forever in the minds of the faithful the truth proved by the miracle, ordered the erection of a splendid cathedral at Orvieto, the see city, and appointed the festival of Corpus Christi. The cathedral was actually erected twenty-six years after the miracle occurred, for the cornerstone was laid by the pope himself in 1290.

The church itself is of great interest. It has a very lofty nave, 131 feet high, resembling in this respect the cathedrals of the North. But the roof is not vaulted and is built with open timbers like S. Croce. Like all the great Italian churches, it is built after the plan of the cloister churches of the Franciscans and Dominicans with few pillars and with vast open spaces. But the architectural glory of the building is the façade. It is in its way unrivaled in the world. The nearest competitor is the cathedral of Sienna, but that is far excelled.

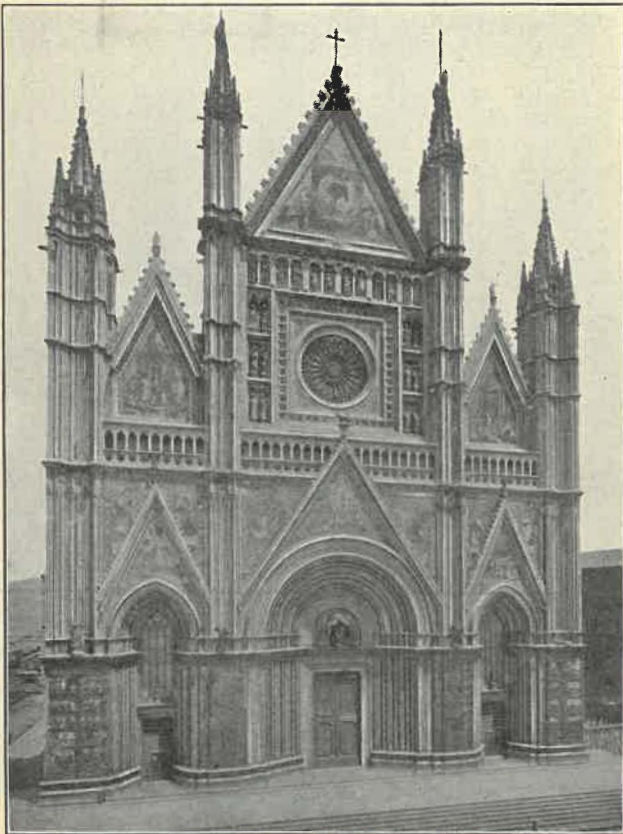
The façade is composed of three vertical sections, corresponding to the nave and aisles. Massive tower-like buttresses mark these divisions and serve as a frame to the whole design. A portal of great size opens upon each division of the church. The curious use of the semi-circular arch in the central portal

It is, however, not of such majestic proportions as the rose-windows in the great Northern cathedrals, for the same tendency that reduced the breadth of the side windows reduced the diameter of the rose-window. It is a beautiful design to be placed in the midst of a large composition, a decoration along with others to be applied to the façade, rather than a dominating feature.

The façade of Orvieto should be compared with the façade of Amiens, Rheims, or Paris; especially with the first two, in which there is a great amount of elaborate decoration. The effects of the two styles are wholly different. The Italian façade is much less picturesque. The parts are comparatively simple and the decoration is applied to each part in such a way as to keep well within the frame of that part. There is a studied air about the whole design, nothing of the spontaneity which characterizes the most elaborately planned Northern Gothic. The whole depends very little upon the different vertical planes which render the Gothic of Amiens so striking. It is a design which is executed in stone and mosaic; it seems to be a design that has been carried out at the command of a superior. The



Gothic of France is a popular affair. One can easily imagine the workmen following in no small part their own fancies, a general design sufficing for the unity of the work. The populace assist by funds, the clergy stimulate the laity to generosity and industry. The whole is a matter of the entire town. Orvieto, however, was in many respects a popular affair. The decoration of the church was made a matter of civic pride. But the grand design of the façade never achieved that freedom of effect which is so clearly seen in the North. The façade, furthermore, is the only part of the building which is treated in such sumptuous fashion. In Amiens or Cologne, the whole building is covered with elaborate decoration, although the portals are the points on which it is concentrated. There is not that appearance of ostentation, that striving after show which appears in Orvieto in spite of its great beauty. Such feelings may not be shared by all. They are not strictly feelings that should be allowed to influence the judgment as to any merely architectural design. But there lies behind every work of man, the man himself. And we are accustomed to read in every great work of art something of what we think to have been the spirit of the artist. If architecture did not have this spiritual meaning it would be much less of an art than it is. Perhaps this subjective criticism of architecture is



ORVIETO CATHEDRAL—FACADE.

extremely precarious. Yet there are certain well-defined characteristics of the various styles of art, and it would be extraordinary if men of the South, with the feelings of the South, should not have expressed themselves otherwise than the men of the North. The art language which each speaks may best be understood by comparison. But architecture is not a medium which admits of more than very rude forms of expression. It is with all its spiritual qualities so tied down to material and utilitarian problems that it is, at the best, still very imperfect as a means of self-expression.

IT IS RELATED of a young lady that she bought a book and read part of it with but little interest. Then she laid it aside. By and by she met the author and a friendship succeeded, then betrothal. After that she took up the book again, and every chapter glowed with deep beauty, because she knew and loved the writer. Probably a little closer friendship and fellowship and a more intimate acquaintance with the author of the Bible would very considerably increase our interest in the reading of that blessed book. Try it.

NO DUTY is too small to embrace the sublimest principles.—*Ram's Horn.*

## Literary

*The Apostles' Creed. Its Origin, Its Purpose, and Its Historical Interpretation.* A lecture with Critical Notes by Arthur Cushman McGiffert. New York: Chas. Scribner's Sons, 1902.

Dr. McGiffert takes a position which differs not only from traditional ideas but also from those of recent investigators of the liberal type. He believes that the Creed originated in Rome not far from 175 A. D.; and that, although an expansion of the baptismal formula, its purpose was the exclusion of existing heresies, especially of the Gnostic type.

After searching scrutiny he fails to discover any traces of the Creed prior to the time of Tertullian and Irenæus. But he makes an assumption that goes far to vitiate his conclusion. He takes it for granted that the Creed was handed down in writing from the time of its origin. This is contrary to the evidence. Even so late a writer as St. Augustine declares that the Creed was not committed to writing, but was preserved by memory and handed on orally.

The fact is, that the Creed was considered too sacred to be submitted to general knowledge, and was kept even from catechumens until a certain stage of their advance. Accordingly ancient writers rarely quoted its phrases exactly, and this reserve was more severe, the further we go back. Yet we find language in writers like Ignatius of Antioch, 110 A. D., Aristides, 125 A. D., and Justin Martyr, 150 A. D., which are clearly schools of formal teaching. They do not answer to what Dr. McGiffert seeks; but, in the light of the ancient treatment of the Creed, they seem to indicate its existence at the commencement of the second century.

Dr. McGiffert also disregards the exhortation of St. Paul to Timothy to hold fast "the form of sound words." This form can hardly have been other than a Creed, committed orally to Timothy by St. Paul.

The more probable view is that an oral Creed was framed on the basis of the baptismal formula in apostolic days. This became the basis of instruction of catechumens, but was carefully guarded from pagan knowledge. Like the ancient Liturgy, it was handed down orally, and underwent verbal changes in the process. The rise of heresy no doubt tended to enlarge its contents, but without subverting its main outline. Thus it happened that, when it was crystalized in writing at a later date—the reasons for its concealment having been removed by the general prevalence of Christianity—local differences of verbal nature appeared, while a structural resemblance remained in all versions.

Dr. McGiffert reveals in his book the limitations of a scholarship which, although minute and painstaking, is not in touch with the ancient ecclesiastical atmosphere. The make-up and print of the book do credit to the publishers.

FRANCIS J. HALL.

*Notes Introductory to the Study of the Clementine Recognitions.* A Course of Lectures by Fenton John Anthony Hort, D.D. London and New York: The Macmillan Co., 1901. Price, \$1.25.

These notes were written out substantially as printed before Dr. Hort's death with the obvious intention of publishing them. They constitute a sort of supplement to his Lectures on *Judaistic Christianity*, published in 1894.

The book is preëminently one for scholars, and is characterized by Dr. Hort's well known minute accuracy and painstaking. While the *Recognitions* constitute his leading topic, he gives extremely valuable discussions of the Clementine literature in general. As is well known, this literature, with the single exception of the First Epistle to the Corinthians, is not rightly attributed to the time of Clement, who wrote to the Corinthians about 95 A. D. It is distinctly an apocryphal literature, tinctured with Judaic ideas, and originating in the beginning of the third century.

Dr. Hort traces every notice of the literature in the early Fathers. These traces begin with Origen. The second century is a blank. He concludes that the *Recognitions* and *Homilies* exist side by side in the fourth century, and are both derived from a common original—the *periodoi*. The Clementine literature in its original form, Dr. Hort concludes, was probably the work of a Syrian Helvaite about 200 A. D. The *Homilies* were probably composed in the East, and the *Recognitions* in Rome.

The doctrine of the *Recognitions* is analyzed, and the volume closes with a comparative analysis of *Hom.* i.-iii. and *Recognitions* i.-iii.

As Dr. Hort says: "Much time may be spent [by competent students] on this literature without being wasted. The problems discussed in it are for the most part fundamental problems for every age; and, whatever may be thought of the positions maintained, the discussions are rarely feeble or trivial."

The volume is gotten up with the Macmillans' well known excellence, but there is no index.

FRANCIS J. HALL.



*The Ancient Catholic Church.* From the Accession of Trajan to the Fourth General Council (A. D. 98-451). By Robert Rainy, D.D., Principal of the New College, Edinburgh. New York: Charles Scribner's Sons. Price, \$2.50.

The International Theological Library is certainly a very valuable collection of books on the science of Theology. And among the set of good books, Dr. Rainy's volume on *The Ancient Catholic Church* is entitled to a high place. The school of orthodox theologians in the established Church in Scotland is contributing largely to the theological literature of the present time, and they occupy a conservative position which is admirable, in an age when everything which is new and queer is welcomed in religious circles.

Dr. Rainy has given in this moderate sized volume a very clear and well-defined view of about three centuries and a half of the life of the Catholic Church. He gives not only a very useful review of the events of the period; but also very complete notices of the polity of the time, and of the habits and customs of the people. The analyses of the teaching of the philosophers, apologists, and theologians of the period are extremely well done. The history of the Councils is definite and fair, and the biographies short but adequate.

We know of no one volume which contains so much matter which is necessary to a student of theology. We look forward with pleasant anticipations for the appearance of Dr. Rainy's second volume on the Later Catholic Church. Of course the author is not strong on Episcopacy or the Catholic view of the Sacraments; but otherwise his book is admirable.

FRANK A. SANBORN.

*The Church's One Foundation.* Christ and Recent Criticism. By the Rev. W. Robertson Nicoll, M.A., LL.D., Editor of *The Expositor*. New York: A. C. Armstrong & Son.

"This little book is made up out of articles which have already been published in the *British Weekly*." It is one of the most satisfactory books which have come into our hands in many a day. Dr. Nicoll punctures the balloon of the later critics with the Sword of the Spirit, and shows that most of their great claims of scholarship are merely wind. M. Dhombres' answer at the Protestant Synod of France in 1872 to the attempt on the part of the Liberals to show that they interpreted spiritually the Christian facts, is fine: "*Spiritualiser ce n'est pas vaporiser*," "when a fact is explained in such a manner as to make it disappear, that process is no longer called the taking of a spiritual view of it."

Speaking of the pretended skill of the critics in discovering authors from internal evidence, Dr. Nicoll shows that even modern critics cannot assign authorship to an anonymous contemporary book. He cites as notable examples the fact that when Charlotte Brontë published *Jane Eyre*, the general view was that the book was written by a man; and that "where *Ecce Homo* was published, Dean Church thought it was written by Cardinal Newman." The author shows clearly the truth "*Christus aut Deus aut non bonus*," and shows as Liddon and others did before him, that our Lord's self-assertion was only justified by His Divinity.

The chapters on the Resurrection, The Sinlessness of Christ, Christ's Triumphant Captives, and The Argument from the Aureole are extremely good. The tone of deep spiritual conviction throughout the whole book is most admirable.

FRANK A. SANBORN.

*St. Paul and the Roman Law; and other Studies on the Origin of the Form of Doctrine.* By W. E. Ball, D.D. Imported by Charles Scribner's Sons, New York. Price, \$1.50.

These studies of Dr. Ball were most of them printed in the *Contemporary Review* about ten years ago, and they are now gathered into a volume with considerable new matter. The first six chapters of the book show the strong influence of the Roman Law on St. Paul's writings. St. Paul was a Roman citizen and was undoubtedly learned in the law. Great light is thrown on passages in Romans and Hebrews by reference to the Roman law of adoption and of inheritance. The two chapters on St. John and Philo Judæus cover ground which is already well understood. They are therefore not so striking as those on the less known Roman Law. The last four chapters deal with quotations in the New Testament of the Canonical, Deutero-Canonical, and Uncanonical writings. The matter about the apocryphal book of Enoch is particularly interesting and valuable.

The whole book is very interesting and would be invaluable to a student or teacher on the exegesis of the New Testament. It is in the best style of English investigation, not in the least fanciful, but solid and substantial.

FRANK A. SANBORN.

*Distinctive Marks of the Episcopal Church.* By the Rev. John Newton McCormick, Rector of St. Mark's Church, Grand Rapids, Mich. Milwaukee: The Young Churchman Co. Cloth, 25 cts. net.

This attractive little volume comprises an address delivered by the author in a course by representatives of different religious bodies, at the Fountain Street Baptist church in Grand Rapids. It is at best a situation requiring a large measure of diplomacy and tact, and we cannot better commend this address than by saying that the possession of these qualifications by the author is amply proved. Mr. McCormick neither "explains away" the claims and the position of the Church, nor yet does he speak in a spirit which would repel his hearers. The "Distinctive Marks" of the Church are clearly, care-

fully, and concisely stated, and then the address ends. We should be glad if, in its published form, the address might have a wide circulation.

*The Life and Work of the Redeemer.* New York: E. P. Dutton & Co. Price, \$2.00.

This is simply a reprint of twelve articles, by eminent divines in England and America, which were printed in the English magazine, *The Quiver*. They are designedly popular; but most of them are good and instructive. For ordinary reading by busy lay people, this book would undoubtedly be edifying and helpful.

*Good Friday Meditation.* By the Rev. W. S. Rainsford, D.D., Rector of St. George's Church, New York. New York: E. P. Dutton & Co. Price, \$1.00 net.

This volume consists of the addresses of last Good Friday, presumably at the three hours' service, by the rector of St. George's, New York. The devotional treatment of the dark yet momentous hours of the Passion and death of our Lord is excellent. There is an occasional suggestion of the theological bias of the author, but not so pronounced as to vitiate the work. The meditations will certainly prove helpful to many devout readers.

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

This is an admirable reference book for the rank and file of the Church, containing simple, concise, and sensible explanations of the meaning of the terms commonly used among Churchmen. It is entirely *ad populum* and untechnical, and aims, not to argue, but to explain what is meant. The many names peculiar to our American Church, or used here in a different sense from their use in England and elsewhere—such for instance as Church Club, Convention, Convocation, Standing Committee, and many others—constitute a useful feature. We gladly commend the work.

IN A PAMPHLET, *Two Sermons*, the Rev. Isaac Brock, D.D., Canon of St. Luke's Cathedral, Halifax, treats devotionally and exegetically of The Rest of Paradise, and The Intermediate State. These subjects, the theme of the devout meditations of the ages, are topics upon which any detailed statements must be made with care, and not until we experience the conditions shall we know how closely we have approximated them in our meditations beforehand. The very fact that there can be in the Church the wide differences which we find on the subject of Eschatology, testifies to this limitation of our knowledge. The meditations are profitable and will be helpful. [Halifax: C. B. Ruggles & Co. Price, 10 cts.]

BISHOP ANDERSON'S sermon at the consecration of Bishop Keator has been published in a handsome pamphlet, under the title *The Christian Ministry*. Although the subject is one that has been treated so often before, and upon which many excellent tractates are already in print, yet Bishop Anderson presents the matter so clearly and in such admirable form, that even those who need no convincing will read his sermon with pleasure, as with profit. A typical paragraph was recently quoted editorially by THE LIVING CHURCH, in writing on "The Issue with Broad Churchmanship." [Milwaukee: The Young Churchman Co. Price, 20 cts.]

#### "DEEP CALLETH UNTO DEEP."

Out of the deep of Life's o'erwhelming sea,  
Out of the deep of mortal mystery,  
Creator of our Souls, we cry to Thee!

And lo! The clouds in sudden splendor break,  
The parted waves, a shining pathway make,  
Whereon our feet are firm, for Jesus' sake.

Into the Deep of Love's unfathomed Sea,  
Into the Deep where Thou wilt have us be,  
We pass, O Father, unafraid with Thee.

Our deepest depths are shallows on Thy shore,  
Where in Thy Waves of Love unwearied pour,  
Deep calleth unto Deep forevermore.

Through many waters, Lord, we come to Thee,  
Where Life and Love are one eternal Sea,  
And one, the Haven where we fain would be.  
G. W.

THE SECRET of a pure life is a pure heart. Clean lives, noble deeds, Christlike characters, are the incarnation of pure thoughts. As a man thinketh in his heart so is he. The man of impure thoughts will not long speak pure words. If then our lives are to be clean and sweet we need to think often of God and his holy attributes, His mercy, His truth, His compassion, His goodness, His fatherly care, His protection, and His perfection.—*Brethren Evangelist*.



## AN EXPERIENCE OF AN AUXILIARY WOMAN.

BY SARAH S. PRATT.

I HAVE had a discouraging time inviting women to join the Auxiliary. Not long ago I looked around in church and determined to invite every woman there to come into the Auxiliary. I began on Monday and kept on calling until Saturday night.

I could not begin to tell you all the excuses I heard and all the remarks, showing intense ignorance of our work and position in the Church; but I have jotted down a few of them to keep as curiosities.

I first asked Mrs. Green. She is so influential in society that I thought her presence would attract other women. I wish I did not feel so apologetic when I ask women into the Auxiliary. Now when I urge them to hunt up their records and become Colonial Dames, I feel as if I were conferring a favor on them; but when I ask them into the Auxiliary it is just the reverse—as if any women could confer a greater blessing upon herself than in this same work of ours. But when I asked Mrs. Green I tried to do it as if I were asking her to join any other club.

"O no indeed," she said instantly. "You know I am President of the Flower Mission, chairman of the Educational committee of the Y. W. C. A., Secretary of the Over-the-Tincups—beside, I belong to the morning whist class, the College Extension, and am taking physical culture—"

Here she stopped to take a breath, and I seized the opportunity to say:

"But do you place all of these things above the Church?"

"No," she said hesitatingly. "I am very fond of the Church, but confidentially—you know it has no prestige in this town; the Presbyterians are the swells, and besides, these other societies are producing visible results. What is your poor little weak Auxiliary doing anyhow?"

I did not wait to argue the matter, as I felt the field was too large for me to cover, but as I left I said:

"Mrs. Green, such women as yourself *keep* it poor and weak."

I hope I made her feel uncomfortable at all events.

The next one was the wife of our senior warden. I approached her on the ground that her example would be so beneficial. She said frigidly:

"I do not approve of Missions; the foreign nations have religions perfectly adapted to their temperaments. I disapprove of meddling with them—the absurdity of a handful of women skirmishing about for money to send out of this parish! Why, when our rector announces that the offering is for diocesan missions, Henry and I just put the money back in our pockets."

"That," I interrupted, somewhat cynically, "I fear is the reason we have such flourishing parishes in this Diocese"; but she went on, unfeared:

"When we get our church paid for and a new brass pulpit, an eagle lectern, a new altar and reredos, and a pipe organ and vested choir; then it will be time to think of outsiders; doesn't that sound sensible?"

"Our parish was once supported by the Board of Missions," I said. "Suppose it had taken your view! Suppose our Saviour had taken your view; the Apostles would never have got beyond the slums of Jerusalem!"

"All that is nothing to me," she said; "our parish is *our* parish and all my interests are centered here. I cannot countenance a society which sends much-needed money away off—goodness knows where."

It was evident that this lady's knowledge of our work was very vague; so, bewildered and very much out of humor (for an Auxiliary member), I withdrew without even saying that it was a pleasant day.

Another was young Mrs. Wilson. She had so much to be thankful for that I thought I might work her in that way.

"I'll come to your Epiphany meeting, but don't count on me for a member. When I get old and superannuated, maybe I'll join"; and she sat down at the piano and began to sing, "Tell me, pretty maiden."

"By the way," she said, stopping suddenly, "I don't like our new rector; calls himself a priest!"

"Priest!" I echoed. "Why, what's your objection to that? It is a good Prayer Book word."

"Prayer Book!" she laughed gaily. "Now, my dear Mrs. Smith, you can't make me believe that! Why, I had a Prayer

Book given me the day I was confirmed and I never saw that word in it in my life."

While she had been talking, that old English woman who lived with her mother was working about the room.

"Mrs. Smith," Mrs. Wilson said jokingly, "I think your Auxiliary is better suited to Mary here. She don't care for progressive euchre. She goes more *at your gait*," and she laughed so merrily that no one could be offended.

Mary said very seriously:

"And what do you have to do in your society?"

"Only give a little, and read a little, and pray a little, Mary," I said.

"And how much must you give?"

"Different sums," I answered. "Well-to-do women sometimes give five cents a month, and wealthy ones often give ten, while millionaires *sometimes* give a quarter."

Mary fumbled in her pocket and brought out a shabby little purse, while her mistress and I looked on surprised.

"I can read a little," she said, "and I can pray much, and I can give a quarter a month, for I am a millionaire in the riches of God's grace."

"Mary!" I stammered through my tears, "may God bless you for this sweet lesson! You are a member of the Woman's Auxiliary, henceforth. Come to the Epiphany meeting on Monday."

I wrung her hard-working old hand and turned to say "Good-morning" to Mrs. Wilson; but her back was turned to me and she was flicking the tears from her eyes.

My heart was so cheered that I went along almost gaily and gave the next door-bell a push that was not at all apologetic. At that moment I felt that I could ask Mrs. Roosevelt herself to join the Auxiliary if I should chance to meet her.

Here the lovely young house-mistress was preparing for a big reception. She sent her mother to the door, and evidently she recognized my voice, for she called:

"If it's anything about the church, tell her I can't come down."

I told her mother my errand. The old lady shook her head gently.

"It's no use," she said; "these young gay things—their hearts have never been touched—they haven't learned the beauty of it all—of trying in some degree at least to show our gratitude. Ah, it is we who have tasted the cup of sorrow who find joy in these things."

This ended my experience in making calls. The Epiphany meeting was a great success. Beautiful Mrs. Hunter stayed away from a prize-scramble of some kind, and came with her mother. As she bade me Good-bye, she said complacently:

"It wasn't such a bore after all. I can see very readily that *mother* would enjoy it."

But the triumph of the afternoon was when Mary came, in her plain Sunday clothes, and had her name duly enrolled as a member. Her mistress came up a little shamefaced and pressed a dollar into my hand.

"Put me down," she said, "as an *honorary* member. If Mary is a millionaire, I am a billionaire, and I will give you a dollar a month."

So the week has gone, and I have talked a great deal to no purpose, as the world would look at it; but in reality our Auxiliary has gained a great deal, for we have got—Mary!

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LEWIS CARROLL, in a letter to a child friend, once mentioned a few things that he would like for his birthday. "Well, I like very much, indeed, a little mustard, with a bit of beef spread thinly under it; and I like brown sugar—only it should have some apple pudding mixed with it to keep it from being too sweet; but what I like best of all is salt, with some soup poured over it. The use of soup is to hinder the salt from being too dry, and it helps to melt it. Then there are other things I like; for instance, pins—only they should always have a cushion put around them to keep them warm. And I like two or three handfuls of hair—only they should have a little girl's head beneath them to grow on, or else whenever you open the door they get blown all over the room, and then they get lost, you know."

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LET EVERY MAN be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—*Sydney Smith*.

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SIN IS NOT in the temptation, but in the yielding to it.—*Canadian Churchman*.



# When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

## CHAPTER XXII.

OFF WITH THE OLD LOVE, AND ON WITH THE NEW.

**B**ILDAH could hardly believe his own good luck, when smiling Jacky gave him the note that granted him permission to call upon Miss Elvira at her own father's house. He made a most elaborate toilet that night, combing every hair to its individual place, scrubbing his hands until he almost wore the skin off, and brushing his clothes until not a speck of lint remained. One of the little girls answered his knock, and ushered him into the front parlor. Captain Welford bowed and passed the compliments of the evening, ere he left the room. The Captain would as soon have cut off his hand as to have treated a guest beneath his roof-tree discourteously. Henry, however, contemptuously left the room without speaking to his sister's detested suitor, and even Mrs. Welford's usual urbanity had an iciness about it that chilled the young man.

By and by they were left alone. Bildah drew near to where his divinity sat cold and stately in the chimney corner.

"It was awful good of you to let me come," he said with his usual blunt directness.

Elvira looked up quickly. "It was not good at all," she said quietly. "I did it because I thought it the best thing to do under the circumstances. My going to see you got me into all sorts of trouble with Father and Henry—and—Mr. Barrett," slurring the last name over hurriedly at the sharp-toothed remembrance of her own rash words that very day, that virtually cast him off. "People will see there is something wrong between Oswald and me, and after those dreadful Scotts have told everywhere that I went to meet you in the woods, they will put a wrong construction on my conduct, I am afraid. I don't like to be talked about, and if you come openly to see me, there will be less disagreeable things said than if you do not. You can come to see me twice a week if you want to, but there is to be no love-making. When people quit talking, then you must stop coming to see me. I have made trouble enough for father as it is."

Bildah doubled up his big fist significantly. "I'll thrash the first one that says a word agin you, an' I'll tell the Scotts so. They know too well which side of their bread's buttered, to want to git me riled. You needn't be a-feared of their sayin' any thing agin you after this."

"And will you agree, Bildah, if I let you come regularly to see me, that after gossip dies down, your visits will cease?"

"If that blamed teacher don't come shinin' around agin, I will. I don't want to, nuther, but I ain't a-goin' to make you trouble, Elvira. Mebby when you know me you will like me better. I'm awful glad to git to come and see you anyway."

So an agreement was entered into between them. Elvira flattered herself that after a time she would quietly dismiss her rural admirer. Her father would have been punished enough by that time that she could afford to lay down her grudge against him. As for Oswald, he would come back to her again. He had loved her too long, and been too patient with her coquetries before, not to forgive her again. Nursing these sophistries, Elvira tried to excuse herself to her own conscience. If it was not exactly right to encourage poor Bildah, it was at least expedient. It would keep down the disagreeable things that she felt were being said about her, and she had this sop to her conscience that she had told him there was to be no love-making. She had been badly used. A little revenge, just a little to make father and brother repent of their slighting words to her, and then Bildah should cease his visits, and she would be a loving sister and daughter once more.

She soon found she had been self-deluded as to one thing. Oswald Barrett was not patiently waiting to be restored to favor once more. When they met at preachings, spelling schools, and corn-shuckings, the social relaxations of that day, he maintained a frosty, indifferent air that cut her to the quick. She flirted desperately with Bildah, forgetting all her good in-

tentions, in the desire to arouse some signs of jealousy, that she might be sure that he had not put her entirely from his thoughts. But Oswald, foolish and proud in his turn, and smarting under the belief that she preferred that good-looking but illiterate boor's company to his own, would have died before he would have shown that he cared. Whereupon Elvira was piqued at his coldness, and labored to convince herself that she had never loved him.

So the fall and winter wore away. The old pleasant familiarity was gone. Elvira no longer sang treble to her brother's bass, no longer read aloud to her father, or enlivened her mother by her girlish chatter. The girl felt it all, grieved over it all, and yet clung the more stubbornly to the course she had taken.

There was one who never blamed her; one who thought her perfection, and bore with her fits of capriciousness with a touching, dog-like fidelity, and that one was Bildah. It is pleasant to feel that one is loved, especially when one's heart is sore from others' desertion. Bildah was handsome and tall, broad-shouldered, and muscular, as had always been the ideal knights of her dreams. He suffered patiently untold abuse at home for her sake, and this chivalric quality touched the girl's sympathies. He was at his best in her presence, and all the good qualities he possessed were in evidence. She was lighter-hearted for his coming, and by and by she began to imagine that she was in love with him, which, if not identically the same thing as really being in love, is so natural a mistake that others beside our foolish heroine have made it.

So when one night Bildah's handsome eyes looked down into hers, and he said in his concise fashion, as his arm stole round her waist:

"Let's git married, Elvira,"

She did not push away his arm, but answered wearily:

"I suppose I might as well. I'm so unhappy I do not know what I do want."

It was a prosaic wooing and acceptance for the once sentimental girl. Some way the winter's experience had deadened all sense of feeling. She no longer wove day dreams. The books of poetry went untouched. She had only one consciousness, the wish to get away from what was worse than a prison to her.

Bildah was rapturous. He kissed the passive lips again and again. He was almost beside himself with joy that this peerless girl, this queen among women, had consented to be his. He was not fine enough of feeling to be troubled by her unresponsiveness. For him there was not a drop of bitterness in his overflowing cup of happiness.

"When shall we git married?" he finally asked.

"The sooner the better," sighed Elvira. "It is like a funeral at our house all of the time. I declare, Bildah, I can't stand it much longer," and tears filled her eyes as she spoke. "There never was anything wrong between father and me before, and I know I am the one most to blame. I wish I had done differently, but it is too late now. Father and mother will take on so when they find that we are to get married, that I want it over as soon as possible. May be I can stand it better then."

"You needn't say nuthin' 'bout your folks," retorted Bildah, glowering at remembrance of all he had endured. "I'd as lief ma would pizen me as to talk the way she does. Pap he don't like it nuther, but he is quieter. You don't know ma till you git her to 'busin' somebody wonst."

"Say get, Bildah, and poison, not 'pizen,'" corrected Elvira with her most scholarly air.

Her lover winced. This was a sore point with them both. It is hard to get rid of what is born in the flesh and bred in the bone. The Tomlins were illiterate and coarse, and although the dull, plodding fellow tried hard to acquire the outward polish of the family with whom he was now brought in contact, and to not offend his fastidious lady-love by his awkward grammar and uncouth pronunciation, he made poor success of it. Henry and the younger Welford girls made fun from morning until night of his numberless errors, mimicking his worse blunders whenever they thought Elvira would be sure to hear them. It nettled her, and hence she made constant efforts to improve his vocabulary. Bildah was not so dull but that he perceived in her inmost heart that she felt herself his superior, and that rankled.

"I do the best I kin," he said a little sullenly.

"Can, Bildah, you mean. Why can't you ever get it right?" This a little sharply on her part.

Bildah's mouth snapped together savagely. Away down in the depths of his nature there lurked some of his mother's viciousness, kept down far more by the sheer inertia of his character than by his good nature alone. Evidently if he ever



reached the point of resistance, he would be an ugly customer to deal with. He did not like Elvira's tone; but then he loved her, and as usual, a stronger will than his own carried his will with it.

"Let's not quarrel," he said good-naturedly, the grim corners of his mouth relaxing. "Let's get married Sunday. Today is Thursday. Day after to-morrow is Saturday, an' I'll go over to Bridgeport an' git the license. The old folks can't help themselves, an' they will quit cuttin' up when they see it ain't of no use. Your folks an' mine won't nuther one 'low us on the place after we git married, but we kin go to the Scotts till I kin git us a shanty built somewheres. I can't give you as fine a home as your pa's got, but it'll beat none, I reckon."

And to this Elvira assented. A little later Bildah took his departure, and each of them faced the disagreeable task on the morrow of breaking the news to their respective parents of the proposed wedding.

### CHAPTER XXIII.

#### RECONCILIATION.

Elvira's burden had grown heavier with each day. Again and again she had promised herself that she would beg her parents' forgiveness for her undutiful conduct, but her pride was so strong that she could not bring herself to do it. Pitied by her mother, condemned by her father, on ill terms with her brother, and affianced to one whom her own judgment condemned as incapable of bringing her happiness, her heart misgave her. Yet she steadfastly shut her eyes to the truth, and told herself that if she were but where she could not see her father's reproachful face, or the unshed tears in her mother's eyes, she would be happier. If they had stormed and scolded at her, she would not have minded their displeasure as much. This silent, deep-seated grief stung her to the quick.

Quietly the next morning she told her family of her intended marriage. It was not unexpected. Henry Welford broke out into a prolonged whistle, which he checked at sight of his father's face. Captain Welford looked fixedly for a moment into the face of his favorite daughter—such a look as that with which we gaze upon the face of the dead, forevermore to be buried from our sight. Then as he turned to leave the room a bitter speech rose to his lips:

"I thought I had brought up my children better than to marry the scrapings of creation, but I see I am mistaken."

Elvira flushed crimson. Seeing it, her mother crossed the room to her side, and kissed her.

"Poor girl! you do not realize what you are doing," said she. "But if this marriage must be, you must be married from your father's own house, as his daughter should be. Two days gives us short time for preparation. There must be poultry dressed and roasted, pies made, and cakes baked. The little girls must each have a new hemstitched frill, and that new silk-and-linen of mine that has lain half unmade for a year, must be finished. Caroline, run into the kitchen and tell Mary Ann to finish dipping those tallow candles. I've got them started, and anyone can finish them. Charlotte, you sit down and pick over the beans for dinner, while I go through my linen chest and quilt closet and see what I can spare your sister."

Mrs. Welford felt as keenly as her husband that Elvira was making a mis-alliance. Nevertheless, hers was a high and courageous spirit that bore adversity with patience, and heavy crosses without flinching. Hard as was the task, she serenely led the way to the store-room, and divided with her eldest daughter such family supplies as dried corn, home-rendered lard, sugar-cured hams, jars of preserves, and bags of dried berries. She filled a tick with the choicest of her goose feathers; and counted out the quota of quilts, woolen blankets, and linen table-cloths and sheets that were the recognized "setting out" of every daughter of well-to-do parents of those days.

A dozen times Elvira was ready to throw her arms about her mother's neck and say, "Mother, you are too good to me. Let me stay at home and be your good child once more." Each time the thought of her plighted troth restrained her. Bildah trusted her and loved her, and it was not for a Welford to lightly break a promise once given.

Saturday morning her father called her to him. "The team of greys are yours," he said, his voice trembling as he remembered that this was her last day under his roof. "I have always meant that you should have them. The red and the white heifers are both yours, and a pen of the porkers also. I will make you a deed to that south eighty next week, and build you a house on it. Until it is ready to move into, I would be

glad if you would stay with me. Here is a purse of gold. Take it. It shall not be said that I have not provided for you."

Elvira's long-repressed tears burst forth in a flood. "Oh father! father!" she cried, "take back all you have given me, and give me your blessing instead. I've broken yours and mother's hearts, and now I am going away to leave you. You will be happier when I am gone. I hope Caroline and Charlotte may never treat you as I have done. Forgive me, father, do forgive me!"

"Child, I have been to blame also," and the strong man put his arms around his erring daughter, and mingled his tears with hers. Mrs. Welford coming in, found them thus, Elvira's long, dark curls resting against the grey locks of her father. She withdrew softly, and in the privacy of her own room fell upon her knees in an agony of prayer.

"Almighty Father!" she cried. "Thou who didst spare Abraham's son at the very hour of sacrifice, look upon the broken heart of Thy handmaid, and spare, spare my child, even at this, the eleventh hour!"

[To be Continued.]

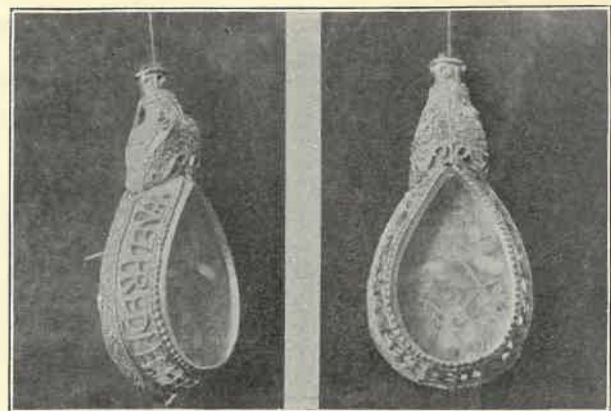
## The Family Fireside

### THE ALFRED JEWEL.

BY FRANCES SMITH.

ONE of the most interesting and authentic relics in the world is Alfred's jewel, now carefully preserved in the Ashmolean Museum, Oxford. Beautiful as a work of art, it is much more remarkable for the absolute certainty we possess of its being what it professes to be. It was found in 1693, imbedded deep down in Athelney Marsh, and had evidently never been disturbed since Alfred lost it, when in sorry plight he had to fly to Athelney.

The form of the jewel is battledore shape; the obverse is faced with an oval plate of rock crystal, through this is seen



THE ALFRED JEWEL.

a miniature of a man holding a fleur de lys in each hand. The miniature is of enameled mosaic in white, blue, green, and brown, the compartments being let into cells of gold. The reverse is a detached plate of gold on which is traced a fleur de lys, branching into three stems. The edge is beveled toward the front, and in the writing and spelling of the time, on the rim are the Saxon words "Aelfred mec heht gevorcan," or "Alfred me ordered to be wrought." The gem terminates in a grotesque figure, representing on the obverse, the head of some sea monster, probably a dolphin; on the reverse, the lower jaw is wanting, its place being supplied by a scaly, flat surface. The mouth of this animal holds a small tube traversed by a gold pin, apparently a rivet originally possessed through some wooden stem to which it had been fixed and which is now gone.

The purpose for which the jewel was intended has been much discussed. Its appearance would at first suggest a pendant to a necklace or collar, but in that case the figure would be upside down. It has been suggested that the jewel was used as the head of a standard, and was carried before Alfred's army



in his Danish battles. The more probable suggestion, however, is that the jewel was the head of a sceptre, or an ornament on the front of a helmet or other headdress, this latter theory being supported by the presence of the dolphin, probably riveted to fasten it firmly to a staff or stem of wood or metal.

It is thought that the mosaic enamel figure is much older than its setting, and was probably presented to King Alfred as a valuable relic by Pope Marinus, or some other great personage of the day. The gold setting is undoubtedly Saxon work of a very high artistic order, but the mosaic, with its inlaid gold lines, indicates a very early period, and is unlike Saxon work in its execution. St. Neot, having been King Alfred's spiritual adviser, many think the figure may have been intended to represent that saint. Others claim it to be St. Cuthbert, and still others that it represents Christ, although the character of the ornament would seem to contradict this theory.

It having been thought that many people would like to possess this jewel in fac simile, both as an artistic reproduction of an object of great historical interest, and as a memento of the Alfred celebration, it has been exactly copied in every detail—archaic form, enameled figure, beautifully hammered pattern, and surrounding legend; each copy being made singly. At the Lenox Library, New York, one of the reproductions in gold has been on exhibition, together with other relics and writings of the time of Alfred the Great.

#### IN MEMORIAM.\*

PEACEFUL he lay in his last repose,  
While loving ones were weeping;  
With his snow-white hair and calm, sweet face,  
As if he were only sleeping.

So tender and gentle seemed those lips  
That never a word had spoken;  
That no unkindly tone had breathed,  
And never silence broken.

A life like this may have been the school  
To prepare his soul for heaven;  
God's greatest works are in silence wrought,  
In silence His grace is given.

O may the merciful Saviour of all  
Receive his soul into glory;  
And say to him, as once He said,  
In the beautiful Gospel story,

As He gently touches his silent tongue,  
"Be thou opened forever!"  
Then will he chant those songs of praise,  
Whose melody ceases never.

SISTER MARY ANNA.

\* The subject of this poem, Mr. George W. Steenrod, was one born deaf and dumb, and lived a long life which reflected uniformly a beautiful Christian character.

#### TO KEEP THY LENT.

FATHER lend a listening ear  
On Thy pilgrims gathered here,  
Hear the supplications sent—  
Help us, Lord, to keep Thy Lent.

Give us strength to overcome  
Faults so bad, so troublesome,  
Fill our hearts with purpose true  
When Thy service we pursue.

Aid us, Father, on our way,  
Give us holy thoughts each day,  
Make our hearts each sin repent—  
Help us, Lord, to keep Thy Lent.

Lead us, Father, with each task  
Straight to Thee, Thy grace to ask,  
Make Thy love our one desire,  
Rest on us Thy Holy Fire.

Ere these forty days are o'er  
Grant that from Thy boundless store  
Love and peace Thou wilt present;  
Help us, Lord, to keep Thy Lent.

Grant us pardon, grant us grace  
To fill Thine appointed place,  
That at Easter we may be  
More acceptable to Thee.

Sandusky, Ohio.

FLORENCE KELL.

#### HOUSEHOLD HINTS.

WASH rusty gilt frames with spirits of wine.

GOOD QUAIL, snipe, and small birds may be known by their full, tender breasts.

TO CLEAN a sewing machine of oil or dirt, go over it with a rag wet with coal oil.

MOULDS must be buttered and pudding cloths wrung out of cold water and floured.

WHEN broiling steak keep the blaze caused by the dripping fat from rising by sprinkling the coals with salt.

EGGS may be omitted from cookies, ginger-bread, fruit, and chocolate cakes, as baking powder fully supplies their place.

THE STICKY juice of the marsh mallow root mixed with the finest chalk, forms a cement for onyx, ground glass, or pottery.

TURNING the flame of a kerosene lamp low does not save the oil, while it generates a gas dangerous to life.

WRINKLED SILK may be smoothed by sponging it on the right side with a very weak gum arabic water and ironing on the wrong side.

ISINGLASS is a most delicate starch for fine muslins. When boiling common starch sprinkle in a little fine salt; it will prevent its sticking.

DARK RED or black Etruscan wares need a little vermilion and burnt sienna in the cements ordinarily used, to prevent unsightly white streaks or joints.

FOR GOOD common cookies take two cups of sugar, one cupful of good sour milk, one cup of lard, one teaspoonful of soda, and two eggs. Mix fast and bake in a quick oven.

A SPONGE large enough to expand and fill the chimney after having been squeezed in, tied to a slender stick, is the best thing with which to clean a lamp chimney.

CHIPPED SPOTS in parian may be filled with a plaster of parian dust and oyster lime, of the finest sort, mixed with the white of eggs, and smoothed with the bowl of a spoon.

POTATOES, steam fried—that is sliced raw, put into a covered pan over the fire, with butter and seasoning, and kept covered until tender, with only enough stirring to prevent burning—are capital.

BREAD SIPPETS, which are used to garnish many dishes, should be invariably fried in butter. Cut them out of stale bread with a paste cutter, being careful to have them of uniform shape and of the same thickness.

ALL DISHES should be scraped before washing. A small wooden knife is the best for this purpose. Bread and cake bowls or any dishes in which flour or eggs have been used are more easily cleaned if placed in cold water after using.

EMBROIDERY should always be ironed on the wrong side, on a soft surface, such as heavy flannel or felting, with a clean white cloth over it, and should be ironed until thoroughly dry. In this way the design will be beautifully brought out.

LINE A GLASS DISH with slices of stale cake, cover with slices of pineapple, peeled and the "eyes" removed, powder thickly with sugar. Pile high on the top layer sweetened cream whipped very stiffly, and place all on the ice until removed to the table. If preferred the cream may be served on a separate dish.

KITCHEN mineral soap or pumice stone may be used freely on all dishes. It will remove the stains from white knife handles, the brown substance that adheres to earthen or tin baking dishes, and the soot which collects on pans or kettles used over a wood or kerosene fire.

WHITE SILK LACE may be cleaned by spreading it out on white paper that has been covered with calcined magnesia, placing another sheet upon it and laying it away for three days between the pages of a large book. Shake off the powder and the lace will be clean and white.

THERE IS a simple treatment of boiled meat which keeps it palatable. If you wish to cut the meat when hot after dinner plunge it again in boiling water or in the water in which it was cooked brought again to a boiling point, and there let it remain until cold. You will find that it will thus absorb enough moisture to keep it tender and juicy. Do not place it in the refrigerator warm.

A CHEAP and effective substitute for putty to stop cracks in woodwork is made by soaking newspapers in a paste made by boiling a pound of flour in three quarts of water and adding a teaspoonful of alum. The mixture should be of about the same consistency as putty and should be forced into the cracks with a case knife. It will harden like papier mache, and when dry may be painted or stained to match its surroundings, when it will be almost imperceptible.

A VERY SIMPLE recipe for hickory nut cookies is to take one pound of sugar, one-half pound of butter, two eggs, one pint of hickory nut meat chopped fine, and some flour. Cream butter and sugar together, add the eggs and hickory nuts, and then mix in enough flour to make the dough stiff enough to roll out. Sprinkle each cookie with granulated sugar and bake in a moderately quick oven. Hickory nuts can be used the same as cocoanut in icing and filling for layer cakes, if the meats be pounded into a paste.



## Church Calendar.



- Mar. 2—3d Sunday in Lent. (Violet.)  
 " 9—4th Sunday (Mid-Lent) in Lent. (Violet.)  
 " 16—5th (Passion) Sunday in Lent. (Violet.)  
 " 23—6th (Palm) Sunday in Lent. (Violet.)  
 " 24—Monday before Easter.  
 " 25—Tuesday before Easter. Annunciation B.V.M.  
 " 26—Wednesday before Easter.  
 " 27—Maundy Thursday. (Violet.) (White at Holy Communion.)  
 " 28—Good Friday. (Black.)  
 " 29—Saturday. Easter Even. (Violet.) (White at Holy Communion and Evensong.)  
 " 30—Easter Day. (White.)  
 " 31—Monday in Easter.

## Personal Mention.

THE address of the Rev. SIDNEY BECKWITH is Grand Rapids, Michigan.

THE address of the Rev. C. R. D. CRITTENTON after March 10th will be Denison, Texas.

THE Rev. Dr. FORREST has removed from Holy Trinity Church, Gainesville, Fla., to Green Cove Springs, Fla., where he will have charge for the season.

PAPERS intended for the Standing Committee of the Diocese of Vermont should be sent to the Secretary, the Rev. THEODORE B. FOSTER, Rutland, Vt.

THE Rev. GEORGE GROUT of the Diocese of Ontario has accepted a call to the rectorship of St. John's Church, Delhi, N. Y., Diocese of Albany.

THE Rev. JOHN W. HEAL has resigned his charge at Longmont and entered upon the rectorship of the Church of the Good Shepherd, Colorado City, Colo.

THE Rev. W. F. KERNEY, late of Ironwood, is now rector of St. John's Church, Negaunee, Mich.

THE Rev. JAMES E. KIMBERLEY of Manitoba has been placed in charge of Fonda and Canajoharie, N. Y., Diocese of Albany.

THE Rev. PHILIP H. LINLEY has resigned St. Luke's Church, Hastings, Minn., to accept a call to Girard, Kansas.

THE Rev. W. W. STEEL may be addressed at 4108 Spruce St., Philadelphia, until further notice.

THE Rev. D. R. WALLACE of Chicago has assumed charge of All Saints' (colored) mission, Nashville, Tenn.

THE Rev. WARNER E. L. WARD has resigned as rector of the House of Prayer, Lowell, Mass., to accept a position on the clergy staff of St. Luke's Church, Brooklyn, N. Y.

## ORDINATIONS.

### PRIESTS.

ALBANY.—On Thursday, Feb. 20th, at All Saints' Cathedral, Albany, by the Bishop of the Diocese, the Rev. H. VAN ALLEN, missionary among deaf mutes. The candidate was presented by the Rev. G. D. Silliman, D.D., and the whole service was interpreted into the sign language by the Rev. John Chamberlain, D.D. Mr. Van Allen, though deaf, is able to speak.

PITTSBURGH.—On Ember Saturday, Feb. 22nd, at the St. Mary Memorial, Pittsburgh, the Bishop advanced to the Priesthood the Rev. FRANK JACOB KNAPP, who is now serving as missionary at Blairsville. The candidate was presented by the Rev. L. F. Cole, Archdeacon of the Diocese, and the sermon was preached by the Bishop. Archdeacons Cole and Wightman and the Rev. Messrs. Sykes, Thompson, Flint, Danner, Taylor, Gunnell, Alexander, Allen, and Juny united with the Bishop in the laying on of hands.

QUINCY.—On the Second Sunday in Lent, Feb. 23d, at St. Andrew's Church, Pittsburgh, the Rt. Rev. the Bishop of Pittsburgh, acting for the Bishop of Quincy, advanced to the Priesthood the Rev. EDWARD H. YOUNG, assist-

ant at St. Andrew's Church. The Bishop preached the sermon, and the candidate was presented by the rector of the parish, the Rev. Dr. White, who, with the Rev. Messrs. Flint and Thompson, united with the Bishop in the imposition of hands.

WEST MISSOURI.—On Feb. 22, 1902, at St. Agnes' chapel, New York, by the Bishop of Nebraska, acting for the Bishop of West Missouri, the Rev. ERLE HOMER MERRIMAN was ordained Priest. The Rev. Dr. C. T. Olmsted, vicar of St. Agnes' chapel, preached the sermon and presented the candidate.

## DEPOSITION.

PENNSYLVANIA.—Notice is hereby given that at his own request, and for causes not affecting his moral character, I have this day deposed from the Ministry of the Protestant Episcopal Church, ROBERT WESTLAKE BOWMAN, Deacon, in accordance with the provisions of Title II, Canon 5, Paragraph 1 of the Digest, and in the presence of the Rev. Jacob Le Roy and the Rev. Herbert J. Cook, Presbyters.

O. W. WHITAKER,  
 Bishop of Pennsylvania.

Philadelphia, Penna., Nov. 4. A. D. 1901.

## DIED.

STOCKTON.—MARY LEWIS, only daughter of the Rev. Elias Boudinot STOCKTON and Caroline (nee Abbott), his wife, entered into rest Feb. 21st, 1902, aged 17 months and 21 days.

## WANTED.

### POSITIONS OFFERED.

ORGANIST and Choirmaster wanted by a parish in an Iowa City of 25,000, immediately after Easter. Address GREGORIAN, care THE LIVING CHURCH, Milwaukee.

### POSITIONS WANTED.

MISS PAULINE E. BARRETT (Episcopalian) of Susquehanna, Pennsylvania, graduate of King's School of Oratory, Pittsburgh, Pa., teacher of all departments of elocutionary work, of voice development, physical culture, Delsarte, and pantomime; instructor of fencing; stammering successfully treated, etc., etc.; is open for an engagement, privately, or in public institution. Locality no object. Testimonials and press notices on application. References permitted to the rector, Christ Episcopal Church, Susquehanna, Pa.

ORGANIST AND CHOIRMASTER.—Englishman, single, aged 30, fine player and successful choirmaster, desires position. Late of large West End London church. Good organ and salary essential. First-class testimonials from Bishop, clergy, and profession. Address "ORGANIST," care G. W. Burrell, Esq., 65 Victoria Road, Halifax, Nova Scotia.

TRAINED CHOIRMASTER and Organist of experience and ability—will be at liberty April 1st. Progressive Churchman. References. Address A 10, care THE LIVING CHURCH, Milwaukee.

N. B.—"his rapid choir-training has filled the choir-stalls, and the music has solved the problem of church attendance here."

## 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 JOHN E. WEBSTER Co.

## MISCELLANEOUS.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$12 including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$46.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

CHURCH EMBROIDERY upon the lines of the best English work. Materials furnished. Price list on application. Address MISS WELLS, 417 South Main Street, Geneva, N. Y.

COMMUNION WAFERS AND SHEETS. Send for samples. MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

## NOTICE.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth 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.

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

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

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

A. S. LLOYD,

General Secretary.

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

## 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. McCLURE,

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.



## BOOKS WANTED.

**HISTORY OF ROME**, by Theodor Mommsen, 5 vols, Scribner. Wanted second-hand. State condition and price delivered. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

## BOOKS RECEIVED.

**GEORGE W. JACOBS & CO.**, Philadelphia.  
*A Study of Conscience*. By the Rt. Rev. Nelson Somerville Rullison, D.D., late Bishop of Central Pennsylvania. Price, 75 cents net.

**THOMAS WHITTAKER**, New York.  
*Kinship of God and Man*. By the Rev. J. J. Lanier. With an Introduction by the Hon. Logan E. Bleckley, former Chief Justice

of the Supreme Court of Georgia. In two volumes. Volume I.—*Good and Evil*. Price, \$1.50.

**CHURCH REVIEW CO.**, Ltd., Lon'on, Eng.

*Figures of the True*. A Study in the Metaphysic of Symbolism. By the Rev. T. H. Passmore, M.A., author of *The Sacred Vestments*; *The Things Beyond the Tomb*; *The Signs of Spring*, etc., etc. Price, 2l. net.

**AMERICAN BAPTIST PUBLICATION CO.**, New York.

*A Lily of France*. By Caroline Atwater Mason. Author of *The Quiet King*; *A Wind Flower*; *A Minister of the World*, etc. Price, \$1.10 net.

**THE MACMILLAN CO.**, New York. [Through A. C. McClurg & Co.]

*Ulysses*. A Drama in a Prologue and three Acts. By Stephen Phillips.

## PAMPHLETS.

*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.

*Theological Seminary in the Diocese of Virginia*. Catalogue Session, 1901-1902.

## The Church at Work

## CHURCH CONGRESS.

THE CHURCH CONGRESS will be held next fall in Albany, beginning Oct. 14th.

## PAROCHIAL MISSIONS SOCIETY.

THE CELEBRATION of Holy Communion for the Parochial Missions Society was held Feb. 18th in Grace Church chantry, New York City, through the courtesy of the Rev. W. R. Huntington, D.D., rector of the parish. The celebrant was the Rev. H. H. Oberly, D.D., assisted by the General Secretary, the Rev. Charles Martin Niles, D.D. At the meeting held directly after the service, matters of interest to the Society were discussed by the Rev. Mr. Harrower, Dr. Dunnell, and Dr. D. Parker Morgan. Dr. Morgan, who has always had the interest of the Society at heart, received an unanimous vote of thanks from the executive committee for his very generous financial aid to the Society in the past and at the present time, as his offerings have been of great help in furthering the work as well as relieving an indebtedness which has been long standing. The next meeting will be held by the appointment and convenience of the President, the Rt. Rev. the Bishop of New York.

### BROTHERHOOD OF ST. ANDREW. Boston Convention Oct. 9-12.

THE NEW ENGLAND Local Assembly met, Feb. 21-23, at Christ Church, Fitchburg, Mass. In welcoming the delegates, the rector, the Rev. James DeWolf Perry, Jr., said: "Our church, our parish house, and, let me add, our rectory, are wide open to you. This gathering will bring out a phase of the Brotherhood which is not as apparent at a National Convention, and that is parochial opportunity—the duty of building and strengthening the individual parish. Throughout your stay with us we shall receive you as adopted members of our chapter and of our parish."

Conferences were held on many subjects concerning Brotherhood ideals and effort. Without here attempting to separate the speakers or the topics, a few of the salient points that were brought out may be noted down.

It was repeatedly remarked that when a Brotherhood man removes from one city or town to another, his interest in the Brotherhood often seems to be permanently lost, so that he requires to be enlisted anew. This fact was not fully explained, but the necessity of preventing it from occurring, by following up such men or notifying the head office of their change in address, was enforced.

When we go where there is need of us, said one speaker, we know that we cannot be

intruding; but *going* may sometimes mean silent respect of the person who is in need. It may sometimes mean that we are to shake hands, and shake hands, and shake hands—and keep our mouths shut.

Methods of making strangers welcome at the church were suggested. The right place in the Prayer Book may be found; but the Brotherhood man should remember that the very act of worship is an example, and should not neglect that, while rendering such aid. Where there are rented pews, the right influence should be applied to induce pew-holders who may be going to have spare seats, to notify the ushers on entering the church. Introduce strangers to members of the congregation as well as to the rector. In visiting them, talk first of what interests them, then of what interests you, and afterward of the Church.

We are inclined, said another speaker, to deal with men on a merely humanitarian basis. Out with the motive of our own life, and let men know that we care about Christ and Christ's Church.

Taking up the subject of the Boston national Convention in October, the guiding principle in all steps of preparations was shown to be whether the Brotherhood at large will be strengthened by that step, and not merely whether the prospects for a successful Convention will be improved. The purpose of the Convention will not be to glorify the Brotherhood, but to establish the Kingdom of our Lord and Master. And that gathering of men will be a powerful object-lesson to all who attend any of its meetings, such as cannot easily be effaced.

The executive committee reported that they have had a stenographer busy three hours a day ever since last October, and are in communication with Brotherhood chapters and men in all parts of the country. They want the addresses of men to whom they may send copies of *St. Andrew's Cross* at intervals until October, and they welcome suggestions from every quarter on all phases of their work of preparation. L. H. R.

## ALBANY.

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

THE REV. F. ST. GEORGE MACLEAN, rector of Trinity Church, Albany, who has been ill for some time, has, upon advice of his physician, gone to Florida for several weeks.

## CENTRAL NEW YORK.

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

**Death of D. O. Salmon—Lenten Services—Accident to Dr. Egar.**

AT THE ANNUAL meeting of the Utica Local Assembly, Brotherhood of St. Andrew,

officers were elected as follows: President, W. S. Crocker; vice president, Jonathan Aucock; secretary and treasurer, Ernest Barbour. The committee appointed to arrange for the usual Lenten services under the auspices of the Brotherhood, reported a series of Wednesday evening addresses at the several parishes as follows: Feb. 19, St. Luke's Church, the Rev. Wm. N. Webbe, of Lyons, N. Y.; Feb. 26, Calvary Church, Rev. W. W. Moir, of Lake Placid, N. Y.; March 5, Grace Church, Rev. Charles T. Olmsted, D.D., of New York, formerly rector of Grace Church, Utica; March 12, Trinity Church, Rev. H. R. Freeman, of Troy, N. Y.; March 19, Church of the Holy Cross, Rev. W. C. Roberts, of Corning, N. Y.

DURING Lent a noon-day service will be held each day at the chapel of St. Paul's Church, Syracuse. They are arranged by the Brotherhood men of the city and the local clergy will conduct them. The address on each Monday will be given by the Rev. D. C. Huntington of All Saints' Church; on Tuesdays, by the Rev. Karl Swartz of the Church of Our Saviour; on Wednesdays, by the Rev. H. G. Coddington of Grace Church; on Thursdays, by the Rev. R. J. Phillips of the Church of St. John the Divine; on Fridays, by the Rev. C. J. Shrimpton; on Saturdays, by the Rev. W. DeLancey Wilson of St. Mark's Church.

THE REV. DR. J. H. EGAR, rector of Zion Church, Rome, is confined to the house as the result of two serious falls. The first fall injured the wrist of his right hand and the second dislocated his right shoulder. He is improving and comfortable with prospect of complete recovery. The Rev. J. J. Andren, formerly resident in the Diocese, is officiating in Zion Church.

THE SURE recovery of the Rev. E. H. Coley, rector of Calvary Church, Utica, is reported. He is still sojourning in North Carolina.

BY THE DEATH of the Hon. Daniel Otis Salmon, which occurred at his home in Syracuse on Feb. 9th, the Church is bereft of one who has long been prominent in diocesan affairs.

He was an incorporator of St. James' Free Church in 1848, and a member of its vestry for half a century, being the senior warden most of the time. He was also an incorporator and a trustee and the treasurer of the Hospital of the Good Shepherd for more than a quarter of a century, and a member of the Standing Committee of the Diocese of Central New York for 25 years. The burial service was held on Ash Wednesday by his former rector, the Rev. A. A. Brockway of New York. Mr. Salmon was 86 years of age.



## CHICAGO.

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

**The Bishop—St. Mary's Home—St. Andrew's—City Notes.**

BISHOP McLAREN is reported as much benefited by his trip to the City of Mexico; where he will remain with his son till after Easter.

THE VESTRY of the Church of the Mediator, Morgan Park, have taken the preliminary steps in a call to the Rev. Harold Morse, who has been in charge of the church as a mission, to be the first rector.

THE MEMBERS of the Church Club are pushing with vigor the canvas for the balance of the \$30,000 required for the new St. Mary's Home for Children, the free deeding of the fine \$30,000 lot on Jackson boulevard being conditioned on the raising of the aforesaid amount by March 1st. In his recent address on the subject Bishop Anderson said: "The sisters in charge draw no distinction as to creed, and offer shelter, medical aid when needed, and careful training, to all who apply, only turning away when compelled to do so through lack of room. The home is sheltering between sixty and seventy orphans and others. It also provides a three months' outing each year at the summer home in Kenosha."

THE REV. W. E. TOLL of Christ Church, Waukegan, who was presented a month ago by his congregation with a purse of nearly \$300 for a vacation trip, the first extended one in twenty years, is with Mrs. Toll in Los Angeles, after short stays in Denver and Salt Lake City.

THE MISSION of St. Barnabas, very progressive under the direction of the Rev. E. J. Randall, priest-in-charge, has been relieved by the diocesan Mission Board to the extent of \$165, being a moiety of the annual interest on amount borrowed for the completion of the edifice recently opened for public worship and for guild purposes.

ON THE EVENING of Jan. 28th the St. Barnabas and St. Timothy branches of the G. F. S. united in entertaining the west side chapters; over 100, including associate members, were present.

IN DECEMBER, 1864, the Church of the Atonement on the west side obtained a lease for a period of 40 years of the 50 feet of ground on the northeast corner of Washington and Robey streets, on the basis of 6 per cent. on a re-valuation every 10 years. St. Andrew's parish is the legal successor of the Atonement, has indeed "the corporate name of the organization resulting from the union of the latter church and St. John's in 1878." St. Andrew's paid at first only \$100 a year rental. Now it is \$600, and, with the adjacent 50 feet on which stands the Chapter House, the rental amounts to \$780. In the buildings and contents the parish has an asset worth \$18,000, but of no value to the owner of the land, if they are compelled in 1904 to resume possession. The aggregate of ground rent paid in 38 years by the parish probably equals the amount which the owners are now willing to accept as purchase money, \$13,000. Towards this is available, through sinking fund accruing since 1892, nearly \$1,200, and the last Easter offering, \$2,250. As between the three alternatives of (a) the parish going out of existence; (b) removing to a new location which would involve the erection of a new church; or (c) purchasing the land on which the present church stands, the Rev. W. C. DeWitt, rector, and the vestry, have chosen the last. And by districting the parish for resolute canvassing of all Church-going people, they have every prospect of success. The donations from those of the less wealthy class who have been approached are most encouraging to the indefatigable rector.

A MEETING of the Round Table was called in the library of the Cathedral clergy house on last Monday to hear the reports of the committees appointed to visit the principal social settlements of Chicago. The luncheons are dispensed with during the Lenten season.

IT IS SAFE to say that not for many years have the mid-day Lenten services been so well attended as this year. Those officiating the past week were the Rev. Messrs. E. V. Shayler, W. W. Wilson, J. S. Stone, D.D., F. Du Moulin, Herman Page, and W. B. Hamilton.

ON FEB. 18th there was a Quiet Day conducted at Emmanuel, La Grange (Rev. E. V. Shayler, rector).

DR. LOCKE's condition is reported to be improved, with favorable indications for recovery.

## CONNECTICUT.

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

**Memorials at Stonington—Yale Sermon—Bridgeport—Branford—New Haven.**

CALVARY CHURCH, Stonington (Rev. R. D. Hatch, rector), has been enriched recently by many memorials and gifts. The list includes a handsomely carved credence which carries out the design of the reredos, an oak vestment case, a pair of five-branch altar lights, and an electric star, for use in Epiphany season, which is composed of very small incandescents and gives a very beautiful effect. The chapel has been lighted with electricity through the generosity of a parishioner, and several improvements made in the exterior of the church.

THE BISHOP of the Diocese preached in New Haven on the First Sunday in Lent, before the students of Yale University. The subject was "A Robust Religious Faith."

ST. PAUL'S, Bridgeport (the Rev. Henry M. Sherman, rector), is rejoicing in freedom from indebtedness. For a number of years there has rested upon the parish house an incumbrance of \$2,600. This has been, by a special effort, provided for, and the parish relieved of the burden.

IN TRINITY CHURCH, Branford, the rector, the Rev. Henry W. Winkley, is delivering a course of Tuesday evening lectures, on religious buildings. The first was on "the Great Pyramid of Egypt." Its wonders were graphically described, and much interest awakened in this one of "the Seven Wonders."

A SERVICE in memory of the late Rev. Edwin Harwood, D.D., was held in St. John's, New Haven, on the First Sunday in Lent, the rector, the Rev. Stewart Means, being preacher. A sketch of Dr. Harwood's life was given, and a glowing tribute paid to his character and attainments. Mr. Means could speak from personal knowledge, and the close intimacy of a long period. Of the sermon a leading city journal says: "It was a remarkable address from every point of view, easily taking its place at the head of such tributes to the memory of the dead. Its literary excellence was of the highest order, and touched as it was by the tender sentiments which moved the speaker, it rose to a level far higher than mere effort and capacity together so often find. It was a labor of love, and it was in that respect that its human note sounded the clearest."

THE UNITED Lenten services of the New Haven parishes are held this year in Christ Church (the Rev. G. Brinley Morgan, rector). The preachers are the Rev. Drs. Grosvenor and Huntington, Prof. Kinsman of Berkeley Divinity School, Drs. D. Parker Morgan, and G. McC. Fiske, the Bishop of Southern Brazil, and Prof. Samuel Hart, D.D.

THE BERKELEY sermon will be delivered in Trinity Church on the Fourth Sunday in Lent, by the Rev. Prof. Edward S. Drown, of the Cambridge Theological School.

## FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

**The Council—Jacksonville—Lenten Services—Death of Mrs. Mary R. Burton.**

ASCENSION DAY falling this year on the 8th of May, and the first Wednesday of the month, the date of the meeting of the annual Diocesan Council, falling upon the 7th, the Bishop of the Diocese proposes to postpone the meeting of the Council until the 14th of May, thus giving his clergy opportunity to observe the holy feast in their parishes with due solemnity. This postponement is provided for in the Canons of the Diocese.

AMONG the sufferers from the Jacksonville fire is St. Philip's mission for colored people, the Ven. B. G. White, Archdeacon of the Colored Work, in charge. This thriving mission, numbering about 100 communicants, through the manual labor of the men of the congregation had succeeded in laying the foundation of their new church building. This was slightly damaged by the fire, but can be repaired; the rectory was burned. But the heavy personal losses of the members of the mission are such that for some time to come, all their exertions must be directed to the up-building of their own homes and fortunes. Added to this is the fact that the mission is situated in the "fire zone," and that now the church must be built of brick or other fire-proof material, which entails a very much greater expense in construction, where already the financial affairs of the mission are crippled. However, the rectory has been rebuilt and is serving as a temporary place of worship. It is hoped that the friends of the mission will render it generous assistance in this its time of need, thus expediting the building of the new church.

THE ATTENDANCE upon Lenten services throughout the Diocese, of large numbers of tourists in Florida at this season of the year, is an encouraging and noteworthy occurrence, seeming, as it does, to disprove the disloyal and frivolous spirit accredited them by the secular press. Not only is their attendance at the services large, but their contributions to parishes in which they are for the time resident are generous, as rectors of the Diocese can testify.

WE NOTE the death, at Washington, D. C., on Sunday, Feb. 16th., of Mrs. Mary R. Burton. Mrs. Burton was for years closely connected with the work of the Woman's Auxiliary of the Diocese, serving it faithfully as Diocesan Treasurer.

## GEORGIA.

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

**The Bishop's Anniversary**

IN CONNECTION with the 10th anniversary of the consecration of the Bishop, which was celebrated on St. Matthias' Day, the Bishop made a special address to the clergy. He began by recalling the various standards of the episcopate which had prevailed at different periods, according to which "Cyprian and Ambrose and Hildebrand are scarcely more obsolete than Lanfranc and Latimer and Burnet. They are exotic as well. It is not conceivable that a Bishop of any of these types could succeed on American soil." Of his own administration, he stated that there had been both "coldness and distrust, where we had anticipated sympathy and complete confidence," and that "while I have not always found coöperation and support where I had a right to expect them, I have found them first in an augmented company of loyal, law abiding, patient, active, and Godly priests and deacons, whose personal assurance of appreciation is proven to be genuine by their adhesion to posts of sacrifice and labor." He had also found "pleasure and profit" in his association with a large part of the people of the Diocese. Speaking then of his ideal, to which all together in the



Diocese should work, he declared: "Service, then, is not only the key to but the end of lordship." This service should be supplemented by "our second thought, the obligation to conserve and transmit the 'depositum.'" His third ideal he found in the



RT. REV. C. K. NELSON, D.D.,  
Bishop of Georgia.

charge to St. Timothy, "Preach the Word." "The Word, mark you, not philosophy, not science, not human doubt, not man's devices." Addressing himself to the laity, he observed that "the progress of the Diocese is God's work and the failure ours." He proceeded to give an account of his ten years of administration in Georgia, in which the 31 clergy have increased to 50; the 27 parishes and 46 missions increased to 26 parishes and 105 missions. The decrease of one in the number of parishes he explained by the statement that several which had been practically dead have been resuscitated as missions instead of continuing nominally as parishes. The number of churches has increased from 67 to 142. From only 37 counties in which the Church was known, the work had spread to 52 counties, but yet there still remain 85 counties "in which the voice of our beloved liturgy is not heard." He alluded with gratification to the general condition of self-help which had been inculcated and maintained. Of his candidates for Confirmation, he noted that 2,758 were people baptized within the Church, while nearly as many more, 2,124, had been brought in from other religious bodies. The total receipts for Church work in the Diocese in the same time have increased from \$108,000 to \$155,000 per year. In that time he observed that he had written some 27,000 letters and had traveled 230,000 miles.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.  
Gifts at Coffeyville.

MRS. W. T. WILLIAMS of Manitou, Col., will shortly erect in St. Paul's parish, Coffeyville (Rev. E. J. Dent, rector), a memorial guild hall to be named after her late daughter, Ethel Romick. Mrs. Williams has already presented to the Ladies' Guild, a cabinet grand piano, and will place a handsome memorial processional cross in the church at Easter.

#### KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.  
Choral Evensong.

A SPECIAL choral evensong was held on the afternoon of the Second Sunday in Lent at Christ Church Cathedral, Louisville, when the regular vested male choir of 60 voices, together with the auxiliary choir of 40 women, rendered an elaborate musical programme, the chief feature of which was Guonod's "Galilee," sung during the offertory.

#### LONG ISLAND.

F. M. BURGESS, D.D., Bishop.

##### Lectures at the Messiah.

THE REV. H. H. OBERLY, D.D., is giving a course of ten lectures in the parish house of the Messiah, Brooklyn (Rev. St. Clair Hester, rector), on Tuesday evenings, under the auspices of the Sunday School. The subject is, "A Philosophical Study of the Prayer Book." The titles of the lectures are: The Genesis of the Prayer Book, Development of the Worship of the Church, Mediæval Corruptions and the Reformation, The English Prayer Book, The Prayer Book in the Eighteenth and Nineteenth Centuries, Analysis of the Prayer Book—the Holy Eucharist, The Choir Offices, Occasional Offices I., Occasional Offices II., The Future of the Prayer Book.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

##### Church Club Lectures.

THE CHURCH CLUB of Louisiana has arranged the following programme for certain Wednesdays in Lent: Feb. 26, Rev. Byron Holly of Grace Church, New Orleans, subject, "The Young Man, the Bible, and the Church"; March 5, Rev. Hudson Stock of Dallas, Texas, "The Debt of the Church to Archbishop Laud and the Carolinian Divines"; March 12, Rev. W. T. Manning, D.D., of Nashville, Tenn., "The Church and some Present Day Problems"; March 19, Rev. E. G. Murphy of Mont-

gomery, Ala., "The Relation of the Church to Popular Education."

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

##### The New Dean of the Cathedral.

THE NEWLY appointed Dean of St. Luke's Cathedral, to succeed Dr. Sills, is the Rev. Frank L. Vernon, at present rector of St. Andrew's Church, North Grafton, Mass. Mr. Vernon expects to take charge of his new work immediately after Easter.

The new Dean is a Canadian by birth and a graduate of Trinity College, Toronto (1893), and of the Cambridge Divinity School (1896). In the latter year he was ordained as deacon by the Bishop of Albany, and in the succeeding year was advanced to the priesthood by the Bishop of Massachusetts. His entire ministry thus far has been spent in his present parish, in which he has organized the vested choir, the St. Andrew's Cadets, and a free library and reading rooms, as well as other parish work. Mr. Vernon is a Catholic Churchman, and will undoubtedly be a leading figure in the Church in Maine.

#### MARYLAND.

WM. PABET, D.D., LL.D., Bishop.

Children's Missionary Service—Sale of St. Andrew's.

AT EMMANUEL Church, Baltimore, all the children of the congregation were called to-

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Greater in leavening strength, a spoonful raises more dough, or goes further.

Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

While it actually costs less to make a batch of biscuit with the Price Baking Powder than with the so-called cheap powders, there is the additional advantage of better and more healthful food.

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gether on Sunday, February 16., for a special missionary service to prepare for their Lenten offering for missions. Addresses were made by the rector, the Rev. Dr. J. Houston Eccleston, the Rev. R. B. Kimber, Local Secretary of the Missionary Society, for New York, the Rev. Dr. Wm. Dudley Powers, General Secretary of the American Church Missionary Society (whom Dr. Eccleston introduced as the "best Church beggar he knew"), and the Rev. Dr. Herman L. Duhring, the general agent of the Children's Lenten Offering.

WHILE THE NEGOTIATIONS for the sale of old St. Andrew's, Baltimore, which we reported several weeks ago, have been dragged out over a good many months, the actual sale of the property has found the congregation not yet ready to move. The transfer was to be effected on Feb. 17th, and St. Andrew's is now without a rector and without a home. In the hope of keeping the little congregation together, permission has been obtained for Sunday services in St. Paul's House, and a priest has been temporarily engaged. Various sites have been suggested for the new St. Andrew's, but so far the right place is not settled. In the far north of the city the Johns Hopkins University has been given an extensive property, to which before long its buildings will be removed. We ought to be on the ground with a church to meet the needs of the University and the population that will gather around it. But we were not quite quick enough, and land is expensive in that neighborhood now! But the Methodists and Romanists and Presbyterians all have their church buildings there. In the far northeast of the city there is call for a new church; but that is within someone else's "sphere of influence,"—and although there is need for St. Andrew's there, there St. Andrew's may not come. In southwest Baltimore there is imperative need of something. A chapel has just been closed and abandoned. It has died from lack of vigorous support. Because one of our stronger city churches helped it could have no other support. It needed strong backing and the expenditure of a good deal of money. It could not have either, so it died. St. Andrew's has some money and some following. It might take the place of poor, abandoned St. John Baptist's; but that is not likely. Roland Park, almost too much a part of Baltimore to be called a suburb, has for two or three years been calling for a church. St. Andrew's might go out there and do good; but probably it will not. What will become of St. Andrew's? And is it not strange that missionary work in Baltimore is not more hopeful!

**MASSACHUSETTS.**

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

**Total Abstinence Resolutions—Death of Rev. E. B. Palmer—Notes.**

AT ITS LATE MEETING in Emmanuel House, Boston, the Church Total Abstinence League passed a resolution regretting that anywhere the opening of saloons on Sunday should be favorably considered, as it invaded the sanctity of the Lord's Day and gave "an undeserved respectability to the drink traffic."

THE REV. EDMUND BARNABAS PALMER, the second oldest priest in the Diocese of Massachusetts, died at Jamaica Plain Feb. 16. He was born in Dover, N. H., Sept. 22, 1822, and was ordained deacon and priest by Bishop Eastburn. Most of his ministry was spent in Massachusetts and Michigan. For the last fifteen years he has not been actively engaged in the ministry on account of ill health. The funeral took place Feb. 19 from his late residence, Bishop Lawrence officiating.

AN ATTEMPT is being made in St. Andrew's, Hanover, to erect a parish house. This ancient parish is doing an aggressive

work in the village, and this addition to its usefulness will be greatly valued by the parishioners and the rector.

THE REV. JOHN A. MILLS, rector of St. John's, Gloucester, read the names of the Gloucester fishermen lost during the past year at the memorial service held recently in that town. The list includes 72 men, who left 14 widows and 25 fatherless children.

THE REV. GEORGE S. PINE is just completing the 15th year of his rectorship of the Church of the Holy Trinity, Marlborough.

AN ITALIAN mission has been started in St. Andrew's Church, Boston. It is under the support of the City Board of Missions, and the minister in charge is the Rev. D. A. Rocca, a priest in Roman orders who was received into the Anglican communion in Canada.

THE REV. MORTON STONE and wife of Taunton have been heard from in Spain, which they shortly leave for Italy, and will be in Rome on Easter Day.

**MICHIGAN.**

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

**Clerical Retreat—Bishop Brent.**

ON SHROVE TUESDAY the clergy of Detroit gathered in Grace Church at the invitation of the Bishop for a quiet morning. The meditations were given by the Rt. Rev. J. P. Du Moulin, D.C.L., Bishop of Niagara, who took for his subject St. Paul's second Epistle to St. Timothy. From each chapter one or two central thoughts were chosen and set forth with great power and helpfulness. Nearly all of the city clergy were present.

BISHOP BRENT will visit Detroit on the 16th and 17th of March. On the 16th, Passion Sunday, he will preach in the morning at Christ Church, and in the evening at St. John's. In the afternoon he will address a united gathering of some East Side Sunday Schools at the Church of the Messiah. On Monday he will address the Woman's Auxiliary.

**MILWAUKEE.**

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

**New Rector at Madison—Differences Settled—Missions at Racine and Whitewater.**

THE CHAPTER of the Guild of All Souls at All Saints' Cathedral has presented to the Cathedral, in memory of the late Mrs. Howard B. St. George, a set of six mortuary candlesticks of ebony and silver, very handsome in material and workmanship.

WE LEARN that the Rev. Simon B. Blunt who was called to the rectorship of Grace Church, Madison, has accepted his call.



REV. S. B. BLUNT.

THE LONG STANDING differences over financial matters existing between the Diocese of Milwaukee and the parishes of St. Paul's and St. James' in the see city, have been amicably settled by committees representing both parties, who have agreed on a basis of settlement.

ARCHDEACON WEBBER has just completed a mission of five days' length at St. Luke's Church, Racine. The services were well attended, and there is every indication that the eloquent, burning words of the gifted speaker had effect upon many of his hearers.

ARCHDEACON WEBBER conducted a successful mission at St. Luke's Church, White-water, from Feb. 17th to 21st. The church was filled to overflowing at the night services and a great interest was manifested by all the citizens. The attendance at the daily Eucharist was large and the meditations given each morning were logical and helpful. Mr. Webber made an address at the State Normal on "Life" during his stay, and completely captivated the students by his strong and manly bearing. He has left an impression here that will be lasting. His address to the men on Sunday afternoon was conceded by the large concourse present to be the best talk of such a character ever given in White-water. The teaching of the missionary was thoroughly in accord with that of the undivided Church of the Apostolic Age. St. Luke's is a thoroughly Catholic parish, where



**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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the ceremonial and teaching of the ancient Church go hand in hand.

### MINNESOTA.

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

#### Seabury Notes.

BISHOP EDSALL conducted the annual Lenten Retreat at the Seabury Divinity School, on the evening of Ash Wednesday, and continuing until the following Friday afternoon. It was a great privilege to have the Bishop of the Diocese take the retreat, one that was appreciated by the students, and one that left a real blessing behind it.

The School Catalogue for 1902 is out. It is larger than usual, contains memorials to both Bishop Whipple and Bishop Gilbert, and a roll of 22 students. The Rev. F. H. Rowse, who has recently come to Faribault from New York City, and who is an accomplished musician, has been secured as Instructor in Music at Seabury and has already entered upon his duties. There are four daily services at the Hall during Lent, the fourth one asked for by the students, and the warden is delivering a series of meditations on Thursday evenings.

### MISSOURI.

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

#### Fire at Hannibal.

DAMAGE was done to Trinity Church, Hannibal (Rev. E. P. Little, rector), by fire on the afternoon of Sunday, Feb. 16th. The fire broke out just before the afternoon service, but by hard work was confined to the upper portion of the edifice. A considerable loss resulted.

### MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

#### New Church for Jackson

ST. ANDREW'S, Jackson (the Rev. Walter C. Whitaker, rector), is to have a new Gothic church of stone, seating 600 persons in the church and 150 in the chapel. So the vestry unanimously determined at a recent meeting. Liberal contributions from the congregation are assured. Work will begin as soon as the contract can be laid. The site is the best in the city, being on property facing 210 feet on Capitol Street and 240 on West. The Governor's mansion is immediately in front and the Federal building and the county Courthouse are at the side, with the handsome \$1,000,000 Capitol, now building, only three blocks away, and with all electric cars passing immediately by the church, which will be set back twenty feet from the street line.

### NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.  
ARTHUR L. WILLIAMS, Bp. Coadj.

#### Approaching Anniversary at St. Barnabas.

IN HIS LENTEN letter to the parish of St. Barnabas, Omaha, the rector, the Rev. John Williams, calls attention to the fact that on St. John's Day next he will have completed the 25th year of his rectorship. "During all those years," he says, "dissension and discord have scarcely found a place among us, whether between pastor and people or between the people themselves. The parish from its small beginning has never received a dollar of missionary aid, and, except for the two years that it was without a pastor, and its people were without services, and were dispersed, it has never asked for the remission of a dollar pledged to, or imposed upon it, by the Diocese. Yet all along it has carried upon it a burdensome debt. The parish still owes about \$2,500." This debt he asks to have paid up during the present year.

### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

#### Death of Mrs. Shubrick.

ON THURSDAY of last week Mrs. Emily R. Shubrick, while attending a meeting of the Woman's Auxiliary at Riverton, was stricken with apoplexy. She died within a brief period. Mrs. Shubrick was long identified with St. Paul's, Camden, and was rarely absent from Convocation.

### NEW YORK.

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

#### Mount Vernon.

AS AN EVIDENCE of continued prosperity and development, Trinity Church, Mt. Vernon (Rev. S. T. Graham, rector), has just paid another \$1,000 on its mortgage, indebtedness. New cushions for the pews have also taken the place of the old faded and otherwise dilapidated ones.

### NORTH DAKOTA.

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

#### Death of Mrs. Clarkson.

THE WIFE of the Rev. D. H. Clarkson, rector of Grace Church, Jamestown, died on Feb. 12th, after an illness of nearly a year. The burial took place two days later, the Bishop officiating, assisted by several visiting clergy.

### PENNSYLVANIA.

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

#### Dr. Mackay-Smith's Acceptance—The Bishop—Advent Offerings—Mortuary Guild—Mothers' Meetings—Woman's Auxiliary.

THE REV. DR. MACKAY-SMITH has accepted his election as Bishop Coadjutor of the Diocese in the following letter:

"1325 SIXTEENTH ST., WASHINGTON, D. C.  
"February 15, 1902.

"THE REV. J. DEW. PERRY, D.D., THE REV. R.

H. NELSON AND OTHERS:

"Gentlemen:—I beg to acknowledge the receipt of your communication of February 5th, informing me of my election by the Convention of the Diocese of Pennsylvania as coadjutor to the Bishop of that Diocese. I have also received from the Bishop of your Diocese a letter testifying to his cordial approbation of my election.

"Having given this important matter my most solemn consideration, as in the sight, and by the help of God, I have at length become convinced that the call is of such a nature that I cannot decline it.

"I therefore write to notify you that I accept the election, and that I shall hold myself ready to perform the duties attached to the office should the authorities of the Church approve of my consecration.

"These are but cold and formal words, but I beg you to believe that the man behind them will enter your Diocese, God willing, with a heart full of love for its presbyters and laity, and with a most earnest desire to dedicate whatever years may be granted him to the best interests of those to whose service he has been called. I remain, gentlemen,

"Your obedient servant in Christ,

"ALEXANDER MACKAY-SMITH."

Bishop Whitaker telegraphs: "I join the Standing Committee in cordially welcoming our Bishop Coadjutor."

Dr. Mackay-Smith spent the day in Philadelphia, recently, looking over the ground and conferring with the Standing Committee.

The consecration will take place in Philadelphia, in Holy Trinity Church, probably

## FRIED ONIONS

### Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gourmand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach, it is claimed also, was probably caused from his excessive indulgence of this fondness for the odorous vegetable.



The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachs lack peptone, others are deficient in gastric juice, still others lack hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying: "For those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

IF YOUR BABY takes plenty of food but always seems hungry you may be sure he is not well nourished. Mellin's Food is very nourishing and will satisfy hunger.

### Join Us in PROMISING COPPER MINE.

Honorable Methods, Honest Men, Economical Management. Miners willing to accept stock in lieu of wages evidence of the indications. Clergy and men on the spot purchasing stock. Prospectus gladly sent.

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## BROWN'S BRONCHIAL TROCHES

Fifty years of success prove these troches the simplest and best remedy for Coughs, Hoarseness, Bronchial and Lung Troubles.

In boxes—never sold in bulk.



on May 1st—SS. Philip and James' Day, and if so, it will be a most fitting ending to the sessions of the annual convention, which assembles April 29th. The Bishop Coadjutor will not take up his active duties until October.

BISHOP WHITAKER is reported as having endured his journey to California well, and was, on arrival, in good health and spirits. During the months of March and April appointments for Confirmation in the Diocese are being filled by the Bishops of Easton, Delaware, Nebraska, Rhode Island, and Pittsburgh.

THE REV. GEO. A. KELLAR, rector of St. David's, Radnor, is still unable to leave the hospital, where he has been undergoing treatment for some weeks. The parish, in the meantime, is being ministered to by the Rev. James H. Lamb of Mt. Airy.

ADVENT offerings (1901) from 92 Sunday Schools in the Diocese, amounted to \$2,162.56. The object was the fire sufferers in Jacksonville, Fla. At the time of the fire Bishop Whitaker and the executive committee of the Sunday School Association asked that the offerings during Advent be devoted to that object; and at the time the sum of \$2,000 was advanced and forwarded to Bishop Weed, that work might not be delayed. The schools have now repaid the loan, and sent a little additional sum to the Bishop of Florida.

Since the year 1884 the Bishop has asked the Sunday Schools each year to work for some definite missionary object during Advent. Those objects include special work in connection with parochial, diocesan, domestic, and foreign missions, and the sum gathered for the combined purposes in the 18 years aggregates \$20,612.01.

THE TENTH annual report (just published) of the Mortuary Guild of St. Vincent, discloses some information of interest to Church people in general. The object of the guild is to provide a decent, Christian burial for Church people who die indigent. "While the work is primarily confined to cases in the Philadelphia Hospital and Almshouse, yet the guild may extend its services to other unfortunate cases whensoever it shall deem it advisable; the guild shall refuse the application for burial of anyone with family or parish connections, either of which is able or willing to provide interment."

Originally the guild's membership was limited to acolytes of St. Clement's, but it has grown beyond parochial limitations; and it is believed to be the only religious society in the country which takes upon itself the burial of indigent Churchmen and women in consecrated ground, and with all the rites of Holy Church.

During the past year nine persons were buried by the guild, and in the decade of its existence, ninety burials represent the work of the guild. A lot is owned by the organization in Mount Moriah cemetery. Several Churchwomen have assisted the work by the making of shrouds, others by contributions of money.

Entirely aside from the specified work of the guild its members and friends have procured funds for the purchase of an altar, and other necessaries, including altar vestments given by the Altar Guilds of the city parishes; an altar cross was given as a memorial, and so a chapel has been fitted up at the Philadelphia Hospital. Three sets of committees take duty monthly in attendance upon funerals, attendance upon Celebration on day of burial, and in caring for the burial lot. The Rev. W. S. Heaton is the chaplain.

THE GALILEE MISSION, Philadelphia, has lately celebrated its fifth anniversary. During the year just passed lodging has been provided for 11,323 men and 89,000 meals furnished. A Mothers' meeting is to be started in connection with the mission.

SPEAKING of mothers' meetings, a very successful organization of the kind is maintained and doing excellent work at St. Timothy's, Roxborough (the Rev. R. E. Dennison, rector), under the wardenship of Mrs. D. Rodney King. Each Wednesday evening finds a large number of "mothers" at the service in church, when a brief instruction is given; then they pass into their work room, where the evening is spent in quilting comfortables and preparing carpet strips for the weaver. The result of their work is sold mostly by orders given in advance—and the profits are given as an offering at Easter for some special parish work. Each evening closes with the "English" cup of tea and bun, and often a book from the parish library; but never without some helpful advice or words of encouragement from the faithful warden. On Sundays a goodly number of the "mothers" compose a Bible class, under guidance of the parish visitor, which forms a helpful adjunct to the Sunday School work.

THE LENTEN missionary meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in Holy Trinity Church, 19th and Walnut Sts., on Thursday afternoon, March 6th, at 2:30 o'clock. The Rev. Dr. Tomkins will preside. Addresses will be made on Foreign Missions by Mr. John W. Wood; Indian Missions, by the Rev. F. W. Merrill; Missions Among Freedmen, by the Rev. J. J. P. Perry, Domestic Missions by Bishop Funsten. The entire offering will be given to Missions.

**SACRAMENTO.**

W. H. MORELAND, D.D., Miss. Bp.  
Five Deaneries Constituted.

THE DISTRICT of Sacramento has been divided into five sections which will be the Deaneries of the future. A yearly meeting will be held in each division at the time of a visitation of the Bishop to some parish of the section; and the first deanery to meet will be that of Sonoma at Santa Rosa, on March 10 and 11. The following officers have been appointed: The Rev. S. Unsworth of Reno, Nev., Secretary of the Nevada Deanery; the Rev. Caleb Benham of Eureka, Secretary of Humboldt Deanery; the Rev. W. E. Couper of Yreka, Secretary of the Northern Deanery; the Rev. Chas. L. Miel, Secretary of the Sacramento Deanery; and the Rev. A. L. Burleson of Santa Rosa, Secretary of the Sonoma Deanery.

**VIRGINIA.**

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

**St. John's Not to be Sold—Reinecker Lectures.**

WITH RESPECT to the statement recently printed to the effect that old St. John's Church, Richmond, is shortly to be sold, it is now stated that there has never been any foundation for the report, there being no intention to tear down the edifice or to interfere with the graves in the cemetery in any way. The editor of the Richmond Dispatch pronounces the report "too preposterous to discuss."

THE BISHOP of Texas is at the Alexandria Seminary, delivering the annual lectures on the Reinecker foundation, his subject being Missions.

**WASHINGTON.**

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

**The Cathedral—Dr. Mackay-Smith.**

A NUMBER of Church people recently gathered at a private residence, by invitation of the trustees of the Cathedral, when the Bishop spoke informally of the progress of the work in preparation for this great undertaking. He reviewed its history, showing how very long ago the idea took root in the hearts of Churchmen, who have now passed

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to their rest, giving an instance of what seems like prophetic vision in one deeply loved and honored in the Church in Washington in days gone by. Soon after the close of the Civil War, a meeting of clergy was held at St. Alban's Church, when the formation of a Diocese of Washington was debated. Afterwards the Rev. Dr. Charles H. Hall, then rector of the Epiphany, said: "The new Diocese must and will be created; and when it does come, this must be the site of its Cathedral," pointing to the beautiful view of the city. The Bishop also referred to a book, which he has lately published, *The Building of a Cathedral*, copies of which had been brought to the meeting. In this the history of the enterprise is fully related in a most interesting manner, with illustrations of the scenes at the various services which have already made the Cathedral grounds familiar, and of objects of interest connected therewith. The whole subject of the purpose and uses of a Cathedral is also ably discussed, and the special appeal is for a "true understanding and intelligent interest regarding the nature, value, and efficiency of the work."

As to the financial outlook, the Cathedral foundation now owns a most beautiful domain of thirty acres, valued at \$500,000, on which there is a mortgage of \$120,000, the payment of which is now the great object of effort. During the past four years all interest and taxes have been paid, and the debt reduced \$40,000, by the untiring exertions of the Bishop and the trustees, with the kind cooperation of committees in Philadelphia, New York, Boston, and other cities, as well as in Washington. These are all working earnestly with the idea of the national importance of a Cathedral at Washington, and the Bishop stated that he had been invited this month to Chicago for the purpose of forming a committee there.

Following the Bishop's address, at the meeting, several of the trustees spoke earnestly of his great exertions in behalf of the Cathedral, and of the burden that this great work must be to the head of the Diocese, appealing to all present to sustain and help him. The Rev. Dr. McKim also spoke forcibly of the startling contrast between the grandeur of the public buildings in Washington and the poverty of those erected for the worship of God. He hoped that this century would see a Cathedral, worthy to compare architecturally with the Capitol, the Library, and the Washington Monument.

THE DECISION of the Rev. Dr. Mackay-Smith to accept the election as Bishop Co-adjutor of Pennsylvania, naturally causes deep regret to St. John's congregation, who are called a second time to resign their rector to a higher office. The esteem in which the Bishop-elect is held in the city was shown by an address sent to him before his decision. It was delivered by a committee of prominent citizens, headed by the President of the District Commissioners, and was signed by well-known men outside of his congregation, and expressed their deep sense of his value as a generous and conscientious citizen, and their earnest hope that he might find that duty called him to remain in Washington.

#### WESTERN NEW YORK.

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

THE REV. T. B. BERRY, rector of the Good Shepherd, Buffalo, with Mrs. Berry, sail for the island of Jamaica, from New York, Saturday, March 1st, on the S. S. "Athos" of the Hamburg-American line, being enabled to take the trip and to be absent for two months, by the generous provision of members of the parish. The Bishop made his visitation of the parish on Feb. 20th, in order to administer Confirmation before the rector's departure.

#### CANADA.

##### News of the Dioceses.

###### Diocese of Ottawa.

A BRASS TABLET and lectern were unveiled in St. Alban's Church, Ottawa, Sunday, Feb. 16th, to the memory of the late Archdeacon Bedford-Jones, who was first rector of St. Alban's.

###### Diocese of Huron.

THE REV. C. CAMERON WALLER, English Chaplain at Hamburg, Germany, has accepted the Divinity Professorship at Huron University, London, Ontario, on the nomination of the committee of the Colonial and Continental Church Society.

###### Diocese of Toronto.

A SERIES of lectures are to be given during Lent in the crypt of St. Alban's Cathedral, Toronto, by the Rev. Canon MacNab on Bible and Church History.—A HANDSOME case of silver was presented to the Rev. A. Hart, rector of St. Mary's, and his wife, on Feb. 8th, being the occasion of their silver wedding, by members of the congregation.—THE PROCEEDS of the lectures to be given on Saturday afternoons in the Convocation Hall of Trinity College during February and March, are to be given to St. Hilda's College.

###### Diocese of Niagara.

BISHOP DU MOULIN was present at the first Choral Convention of the Deanery of Wellington, held at Guelph, Feb. 4th. The Bishop conducted a quiet morning for the clergy. At the afternoon session a number of interesting papers were read, amongst others "The Relation of the Organist to the Choir," and "How to Secure Congregational Singing." The Bishop preached at evensong. A much larger number of clergy and delegates would have been present had they not been snow-bound after the great storm.

###### W. A. Notes.

THE ANNUAL meeting of the Montreal diocesan Woman's Auxiliary opened Feb. 18th with a celebration of Holy Communion in Christ Church Cathedral, Montreal. There were a large number of delegates present. Dean Carmichael was the preacher. Archbishop Bond gave the address of welcome. There was a missionary meeting in the evening, at which the Rev. T. O. Stringer gave an account of his experiences at his station in the far North at Herschel Island in the Arctic Circle.

###### Diocese of Fredericton.

FIFTEEN clergymen and about 150 singers were present at the annual choral union service held in Trinity Church, Sussex. The preacher was the Very Rev. Dean Partridge.

###### Diocese of Montreal.

PRINCIPAL WHITNEY of Lennoxville preached at morning service and at evensong in the Church of St. James the Apostle, Feb. 16th. It is thought that the Rev. C. H. Brooks, rector of Stanstead, may accept the post of assistant at this church.

###### Diocese of Nova Scotia.

THE TOTAL amount subscribed to the Twentieth Century fund in this Diocese up to Feb. 1st, was about \$69,680, of which \$10,000 was for missionary purposes.

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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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## The Magazines

THE *Edinburgh Review* for January discusses the question of "Local Taxation" in a long article. This is followed by an excellent paper on the late "Lord Wantage, V. C.," one of the noblest of England's noblemen for his self-sacrificing work in behalf of the sick and wounded in several European wars during the latter half of the last century, and an example, indeed, of widespread benevolence. Lord Rosebery's Inaugural Address to the University of Glasgow in 1900 is discussed and ably criticised in a paper on "Educational Ideals." A strong and lucid article follows on "Martial Law," being an examination of the nature and methods of enforcement of martial law, its constitutional aspect, and the circumstances necessary to warrant its imposition. Then we hark back for two centuries, guided by an entertaining article on "Bolingbroke and His Times," in which the character of that remarkable man is well elucidated. "All believed in his greatness, few in his goodness. He could lead men to battle, but could not hold them in peace; and his life was spent in angry contention, in pulling down, not in building up. Yet he will always be one of the most brilliant figures and one of the most interesting problems in the history of England." The article on "Present Irish Questions," has some interesting considerations on the proposed Roman Catholic University for Ireland. There is a readable paper on "Madame D' Epinay and her Circle." Then follows an article on the "Voyage of the Valdivia," a vessel for deep sea discovery, giving the latest results of deep ocean dredgings and scientific discovery obtained by the German explorers who went out in her. It is an exceedingly interesting review of the published account of the voyage, which ranged around the world, and included many observations on land as well as those made at sea. There is a delightful gossipy paper on "Lady Louisa Stuart," who was evidently an interesting person and a friend of Sir Walter Scott and other literary celebrities, and who attained to the great age of ninety-four, retaining her faculties to the last and her interest in passing events. "Modern Portrait Painting" is a very good article, giving much praise to Whistler and Sargent and their methods. This number concludes with a semi-political article on "The Empire and The Kingdom."

THE *Quarterly Review* for January opens, like the *Edinburgh*, with an article on "Local Taxation." "Fenelon and his Critics" is an excellent review of the long controversy concerning the character of Fenelon, which has been revived in the present day by the publication of fresh and more exhaustive studies of his life, but without the attainment of definite results in settling the controversy, for the great Archbishop of Cambrai "stood aloof from the many; to none did he give his whole heart or confidence; of him it is ever true to say, 'his soul was like a star and dwelt apart.'" "Indian Famines and their Remedies" is a thorough study of a most important subject. The prosecution of extensive irrigation works in some parts of India has been very beneficial and helpful in preventing the recurrence of famines in them. "The Future of Greek History" skirts along the boundaries of a large subject, the bearing of the discoveries of Archaeology upon the accepted facts of that history, and the probable developments of the future. An article on "A British Academy of Learning," favors the establishment on that side of the channel of an Academy similar to those on the Continent, for the endowment of research, and in reading it we are reminded that our own country seems to be already about to

witness the establishment of such an institution through the munificence of one of our most munificent millionaires. "Sienkiewicz and his Contemporaries" is an almost enthusiastic paper on the recent school of Polish Novelists. We know we shall earn the gratitude of our readers if we copy a footnote to this article: "It may be worth while to note that this well-known name is pronounced thus—Sheng-ki-é-veetch." An appreciative article on "Andrea Mantegna" will be enjoyed by art lovers. "The Progress of Women," reviews the advance of women in many ways and into many fields of development during the last century, and its writer believes that the nation will surely benefit, not by a limited and incapable womanhood, but by one whose faculties and powers are developed and cultivated. "New Lights on Mary Queen of Scots" is a charitable judgment of the character of the ill-fated Queen. Other good articles are "Persia and the Persian Gulf," and "Lady Sarah Lennox." "The War and its Lessons, with Map" concludes the number.

THE *Sewanee Review* for January is ably edited, as always. "The Personal Side of Herbert Spencer" is its leading article, and most interesting, especially to those who have made any study of his writings and system of philosophy. It is pleasant to know that an American, the late E. J. Youmans, the founder of *Popular Science Monthly*, was the means of Spencer's continuing the publication of his works at the time when he had found himself unable to do so. "The Essay in the Eighteenth Century" is an account of the work of the well-known essayists, Steel, Addison, Dr. Johnson, etc., with some remarks on the character and influence of their writings, and upon the transition from the essay to the modern novel, as a yielding to the public taste. "Autograph Collections and Historic Manuscripts" is quite a chatty and interesting paper by a collector. Some curious information is given in regard to the market value of autograph letters by noted persons. Probably the strongest article in this number is that on "Jackson's War on the Bank," and it touches to some degree on present problems about monopolies and trusts, but only by the way of inference. The story of the contest and of President Jackson's victory is well told. "Two Younger Poets" is a double article, in which there is first a brief but appreciative notice of the poems of Mr. W. P. Trent (sometime editor of the *Sewanee Review*), by W. N. Guthrie, followed by quite a critical paper on the poems of Mr. Guthrie himself, by the present Editor of the Review. The poems of both authors have been recently published. There follows a brief paper on "Arnold Boecklin" and the writer of it laments that his work was so little appreciated outside of Germany in his life-time, because the Germans thought so highly of him that his works are not likely to be very widely scattered. "The Problems of the Small College in the Southern States" shows us the difficulties many Southern colleges find in attaining to a high standard for their course of study, and the writer presents some practical considerations to better the situation. An article on "Christian Unity and Positive Truth," by the Rev. Kemper Boccock, deals with the "Quadrilateral" as a basis of re-union. He seems to get a large and heterogeneous collection of ecclesiastical disorders amicably arranged upon that famous platform, and his article is interesting in showing the Church what it has escaped up to the present time.

MR. MARCONI has written for the *March Century* a prefatory note authenticating an article on his work to appear in that number from the pen of P. T. McGrath, editor of the *Evening Herald*, St. John's, Newfoundland, prepared from frequent interviews with Mr. Marconi during the inventor's three weeks'

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stay in that city. The same number will contain the first full account by Dr. Albert P. Mathews, of the Chicago University, of his recently announced discoveries in "The Nature of Nerve Force." *The Century* announces that it will publish during the present year a number of other curious and important articles in the field of popular science.

A NEWSY and wide awake and yet thoroughly "homey" and helpful number of *Good Housekeeping* is that for February. It opens with an architect's talk upon The Front Door, with drawings, and includes in its wide variety of contents A Commandeered Dinner, by Julian Ralph; an illustrated account of a Chicago novelist's Greek housekeeping; a plea for a course in home science in the women's colleges, by Dr. Canfield, librarian of Columbia university; a beautiful and literally true story of Charleston, S. C., in the time of the civil war; an illustrated account of Denver apartment living; a description of a recent luncheon of Sorosis at the Waldorf-Astoria; a collection of the favorite recipes of society women in Chicago and other Illinois cities; a heart party for St. Valentine's day; a week's menus in the Good Living on Small Outlay department; A Model Kitchen, illustrated; and a fine assortment of cookery articles and recipes.

AMONG the most intimate of the poet Tennyson's American friends was Captain W. Gordon McCabe of Virginia, who visited him both at Farringford and Aldworth, at various times from 1884 to 1892. Captain McCabe, with the consent of the present Lord Tennyson, has contributed to *The Century* an article of personal recollections of the laureate, which sets forth in a variety of aspects his intellectual and domestic life. Some interesting autographs accompany the article, and a portrait from a photograph by Barraud. Among the topics treated of are Tennyson as a host, as a reader of his own poems, and as a smoker, his table talk about Thackeray and Shakespere, his methods of work, etc., etc.; and there is a very curious story concerning his father's escape from an embarrassing and dangerous position at the Russian Court.

THE FIRST ISSUE of *The Architectural Record* for 1902 has a paper on Ceramics in Architecture, in which the restoration of sharp-fire enamel for house decoration is discussed, this industry now being successfully revived in France. There is a notable paper by Montgomery Schuyler, on Mont St. Michael. It is entertaining as well as instructive. We are glad to note that attention is given to some humbler phases of art; after reading of Architectural Design as it is in France, by the Architect of the City of Paris, one is refreshed and rested by a study of The Contemporary Suburban Residence, and The Villa Garden. The *Record* is a quarterly, published at 14-16 Vesey St., New York City; one dollar a year.

#### THE CHURCH IN UGANDA.

BISHOP TUCKER'S facts as to self-support and self-extension need to be read, marked, learned, and inwardly digested by every one among us, Indian and European. Here are two paragraphs from Bishop Tucker's speech:

"And what a wonderful reaping time it has been! Ten years ago the number of baptized Christians in Uganda was something like 300. To-day it is 30,000, an increase of exactly a hundred-fold. Ten years ago there was but one Church, one place of Christian worship in the whole of Uganda. To-day there are 700. Ten years ago there were but some twenty native Evangelists at work. To-day there are some 2,000 Baganda men and women definitely engaged in the work of the Church. Again an increase of exactly a hundred-fold. Ten years ago Uganda was the

only country in these regions in which the name of Christ had been proclaimed. To-day Busoga in the east, Bunyoro in the north, Toro, too, in the west, where on the borders of the Congo Free State, the snow-clad mountain range of Ruwenzori rears its giant crest to heaven, have also accepted the truth as it is in Jesus. And even now that infant Church is sending forth her Missionaries into the regions beyond, some of them actually coming in contact with and instructing the Pigmies of Stanley's dark forest. I hold in my hand a letter which I have just received from Uganda, telling of the Baptism of the first of that mysterious Pigmy tribe.

"And who has been the instrument in all this widespread evangelistic and Missionary effort? It has been the Muganda himself. The Church of Uganda is a self-extending Church, because from the very beginning the line which has been adopted has been that of leaving upon each individual convert the responsibility of handing on that truth which he himself has received, and which has made him "wise unto salvation."

#### HOW CLARA BARTON KEEPS YOUNG.

SHE IS ONE of the most interesting women in the world. Over sixty-five years old, slight in build, sensitive, and nervous—and though she has seen more suffering than falls to the lot of most women, she is still young.

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"How do I stand all this wear and tear? Economy. That's it, economy. I save my strength. When I'm not working at the business which is my very life, I either rest or play. I don't putter. That's what ages women—puttering. When I see a teacher breaking down, or a trained nurse giving up with nervous prostration, I wonder when women will learn to stop puttering.

"I wouldn't sew a button onto one of my shoes for all the kingdoms of the earth. I can't afford such luxuries. A woman can't be a fine teacher, an excellent dressmaker, an expert cook, a shoe-cleaner, a glove-mender, a nurse, and a domestic economizer all at once. The minute she tries to do it, she breaks down, and then some one writes a brilliant article on 'Why American Women Break Down.'

"Sleep is a great thing for women. Half the women I know don't sleep enough. I've cultivated the accomplishment of napping. I shut my eyes and go to sleep whenever there is a lull in my work.

"It isn't work that wears women out; it's fretting and puttering. The way to keep young? Stop worrying, and go to work. Throw yourself heart and soul, brain and nerve, into some one thing; make a fetish of it, throw every bit of energy you've got into it—housekeeping, taking care of children, teaching, writing, nursing, it doesn't make a bit of difference what you do; it's the way you do it that counts. Copy the first young-looking man you see; do the way he does; work when you are working, but when you are not working cultivate the art of being amused."—*The Standard*.

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