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## The Church at Work

CHURCH UNITY SOCIETY.

Report Presented at the Triennial Meeting Held in Grace Church, San Francisco, Oct. 11th.

DURING the three years which have elapsed since the last General Convention, the Executive Council has met at regular intervals, and has transacted such business as was brought before it through its several members and others.

While our convictions as to the great object of this Society are as strong as ever, we cannot but regret that so little interest in its accomplishments has been shown. There has been but slight increase in the membership of the Society, and, despite strenuous personal efforts in this direction, we have not succeeded in obtaining a sufficiency of funds to publish and distribute as much literature upon the subject as we thought desirable. This certainly is one of the most efficient means whereby we can disperse and overcome the ignorance and prejudice still so largely in the way of restoring Organic Christian Unity.

Notwithstanding our lack in these respects, the Society has, since the last Triennial Report, printed and distributed to ministers, within and without our own Church, the Declaration in regard to Church Unity set forth by our House of Bishops in 1886; a tract entitled "Reasons for Church Unity;" and other tracts previously printed, together with our Fourth Triennial Report. In all, about 90,000 tracts have been circulated in this manner. This work has been done in part by the Society's Diocesan Secretaries. Of these, we have representatives in all our Dioceses and Missionary Jurisdictions, save three. It is to these officers that we must largely look for success in our endeavors; and we cannot too earnestly urge them to a zealous coöperation in fulfilling the object of their appointments.

In reviewing the condition of the Christian world to-day, there are not wanting signs which would seem to justify the belief of a nearer approach to effective unity. In Scotland, the Free and United Presbyterians have become one body. And in the same country there have been several important conferences between representatives of our own Communion—under the leadership of the Bishop of St. Andrew's—and other religious organizations. With singular unanimity, these various ecclesiastical bodies observed recently a day of common prayer and intercession for the restoration of unity.

That such a step should be taken in a country where there has been for so many centuries such a strong and widespread prejudice against "Prelacy," under any form, affords good ground, we think, for hope and renewed efforts in the same direction elsewhere.

The Anglican Bishops of the Province of South Africa have also made a valuable contribution to the same cause by receiving into communion with the Church, under some special regulations, a body of native Christians known as the Ethiopian Church.

In England, the Dissenters or Non-conformists have shown a desire, recently, for a closer agreement as to their fundamental instructions by formulating for common use what is styled, "The Free Church Catechism."

In Japan, there is also evident a growing conviction upon this same subject, which bids fair to aid in eliminating what to-day is one of the greatest obstacles in the way of evangelizing heathen lands.

In our own country, a similar consciousness of the evils of controversy and separation is manifest in the movement among the Presbyterians so to revise their standards of belief as to bring about among themselves greater concord and efficiency.

And in general, there would seem to be in

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our midst a constantly increasing discontent with denominational lines and distinctions, and a sense of responsibility for that consequent waste and weakness which so much hinder the practical promotion of His Religion who would have all His disciples to be at one with one another and at peace among themselves.

Such facts as these—and other similar ones might be adduced—ought to go far toward encouraging those Christians who withhold their aid in this cause because of their hopelessness as to any result from such endeavors. It is a matter largely, of course, of Faith; but this Faith is so well grounded in the revelation of the Divine Will, that it ought easily to give way to Hope, which will be maintained and enlarged by the exercise of that charity, without which all our labors in this direction, as in all spiritual directions, will be "nothing worth."

With all such considerations in view, this Society feels itself amply justified in calling anew, and even more loudly, for additional members, for more prayers, for larger gifts, and for generous sympathy. The Church which it seeks to represent, without any compromise or readjustment of her primary and essential principles and doctrines, has a position and opportunity for accelerating the work of restoring Christian Unity such as is not elsewhere possessed.

This broad assertion is made out of no spirit of vainglory or disdain, but simply out of a spirit of frankness, and with due regard to accuracy. It is made likewise with the hope that Churchmen, realizing their peculiar privileges and responsibilities in this respect, will be more on the alert to avail themselves of any opening that may be presented to them for hastening the coming of the day when all men everywhere may together strive for the fulfillment of our Heavenly Father's will, in the Unity of the Body as of the Spirit, and in the bond of peace.

LEIGHTON COLEMAN,  
Acting President,  
G. WOOLSEY HODGE,  
General Secretary.

## PAROCHIAL MISSIONS SOCIETY.

A MOST SUCCESSFUL public meeting of the Parochial Missions Society was held in connection with the General Convention in Trinity Church, San Francisco, on the evening of October 5th. The Rt. Rev. the Bishop of Delaware, one of the vice-presidents, presided and made an address on the need of such an organization in these days of spiritual lethargy and wanderings from the services and influences of the Church of God. The next speaker, the Rt. Rev. the Bishop of Iowa, confined himself to the practical side of a parochial mission, and out of his long experience as a missionary, gave the people some most valuable information and spiritual help. The Rev. Dr. Oberly, chairman of the executive committee, made a very strong plea in behalf of the "Preaching Week," showing the need of the setting forth in simple language capable of being understood by all classes of society, the fundamental principles of the Incarnation and the teaching of the Christian Church in our time of worldly, commercial, and materialistic tendencies.

The General Secretary, the Rev. Charles Martin Niles, D.D., spoke especially with reference to the condition of a parish before it should ask for a mission, the necessity of sufficient time for careful and prayerful preparation, the training of helpers, the actual work of the mission, and the necessary coöperation of the devout people of the parish, the gathering of children, the sermons, Bible readings, and meditations, laying particular stress upon the after-meetings, the pledge-card, and the work of clergy and people following the mission. An opportu-

ity was given for anyone in the congregation to ask questions, which were answered by the General Secretary.

A number of new members were secured, and as an immediate result of this meeting a request has been made for a general missionary to be sent to the Pacific Coast to hold a series of missions, beginning in the city of Seattle.

The Society has just completed a mission in the Diocese of Pittsburgh, given by Bishop Penick; also one in the Diocese of New Jersey, given by Bishop Coleman.

It has also one in preparation in the Diocese of New Hampshire, missionary, the Rev. Henry Bedinger of Salem, Mass.; two in the Diocese of Washington, to be conducted in St. Paul's Church by the Rev. A. S. Crapsey of Rochester, N. Y., and in Trinity Church by the General Secretary of the Society.

The Society hopes that it may have the interest and prayers of all people interested in this splendid spiritual work which is being done for the deepening of the devotional life of those already in the Church, and the awakening of souls yet dead to Christ.

## VARIOUS CONVOCATIONS.

THE PRESSURE of diocesan news at this time, which is almost unprecedented, makes it impossible to more than mention the many meetings of convocation, deaneries, and the like, which are reported from all parts of the country, and which of course bear large points of resemblance. It was reported to the Dayton Deanery of Southern Ohio that mission work had been started at Wilmington, and that services were begun in Union City, on the Indiana border. Methods of raising money for Diocesan Missions were discussed, as also a paper on "Proselyting," read by the Rev. A. Ramsey. Further to the north, in the same state, but in the other Diocese, the Sandusky Convocation was in session at Mansfield, following the delivery of the Bedell Lectures at Gambier. Bishop Potter spoke on "Municipal Reform," and there was a discussion of Temperance work. In Minnesota, the St. Paul Convocation gathered in Rochester and listened to "Reminiscences of Bishop Whipple," by the Rev. W. C. Pope; "A Review of General Convention," by the Rev. C. C. Rollitt; "Diocesan Missions," by Archdeacon Haupt; "Some Parochial Problems," by the Rev. G. H. Ten Broeck; while at the closing evening service the Rev. F. L. Palmer spoke on "The Church and the Individual"; the Rev. C. H. Shutt on "The Church and the Family"; and the Rev. T. P. Thurston on "The Church and the City." In the same Diocese, the Faribault Convocation sat at Windom, the principal papers being on "Sunday School Work," by the Rev. F. D. Budlong; "The Kingdom of God in the First Century and the Twentieth," by the Rev. C. C. Tate; with an evening service and addresses on the general subject of Church Extension.

An interesting report comes from Virginia of Convocation held at St. John's, Wytheville. The opening preacher was the Rev. R. E. Boykin, on the 12th inst., and the Rev. J. S. Alfriend preached at night. Next day there was a devotional meeting conducted by the Rev. A. P. Gray followed by the Holy Communion with sermon by the Rev. W. E. Rawlings. After evening service an essay was read by the Rev. James F. Plummer on "The Influence of Modern Literature upon Moral and Religious Thought." Mr. Plummer also conducted a devotional service next day, and at a later service the Rev. R. C. Jett was preacher. During the Convocation the new parish house of St. John's Church was opened with appropriate services. The clergy with the vested choir entered singing a processional hymn, and the rector, the Rev. Dr. Logan, was assisted in the benediction service by the Rev. R. E. Boykin. Addresses were delivered by the



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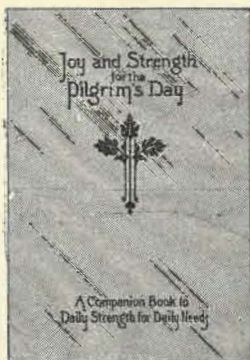
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Rev. A. P. Gray, the Rev. J. S. Alfriend, the Rev. W. H. Milton, and the Rev. R. E. Boykin. Mr. Milton preached a missionary sermon in the evening; and next day, the last of the sessions, there were services with sermons by the Rev. T. S. Russell and the Rev. W. A. Brown.

There was Convocation in the Diocese of Easton, at St. Paul's Church, Trappe, opening on the evening of the 12th with evening prayer and discussion on Sunday School Instruction by the Rev. Messrs. French, O'Meara, and Howard. Next morning at the Holy Communion there was a sermon by Mr. O'Meara; and at a choral service in the evening the Rev. L. B. Baldwin spoke of "Novel Reading, or the Value of Time," while the Rev. E. R. Rich spoke on the Work of General Convention.

The Archdeaconry of Williamsport, Central Pennsylvania, held similar sessions at Bellefonte on the 20th and 21st.

The Washington (D.C.) Archdeaconry at the Pro-Cathedral discussed Diocesan Missions and the Archdeaconry system. In Iowa the Southeastern Deaconry, at Burlington, listened to a paper on the Indefectibility of the Church by the Rev. F. F. Beckerman. The Waverly Convocation gathered at Independence said their farewells to the Rev. F. W. Keator who soon leaves for his new work in Olympia. In Kansas the Fort Scott Convocation was in session at Emporia where through the efforts of Archdeacon Crawford a subscription list of over \$800 has been raised for the mission. The Archdeacon preached on The Kingdom of God. In the neighboring Diocese of Nebraska there was a gathering of Convocation at Norfolk which included a service of benediction of a handsome oak reredos, given by the family of the priest in charge, the Rev. J. C. S. Weills, as memorial of the priest's deceased wife; and of a handsome processional cross, the gift of the choir. The Rev. Chas. H. Young spoke on the Symbolism of the Church; the Rev. P. G. Davidson on The Essential Character of the Church; the Rev. Wm. J. Moody on The Best Basis for the Diocesan Assessment; the Rev. H. B. Jefferson at the evening service on The Observance of Sunday; and on the last day the Rev. John Wise spoke on The Relations of the Clergy to Missions. The closing paper was by the Rev. Sam'l Mills on Our Historical Church, Apostolic in Worship.

#### CHICAGO.

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

#### La Grange—The Clericus—Notes—Dr. Stone's Lectures.

ONE HUNDRED AND FIFTY men were present at the quinquennial dinner given by the rector, wardens, and vestrymen of Emmanuel Church, La Grange, to the men of the parish on the evening of Nov. 19th. The tables were artistically arranged in the commodious assembly room of the parish building, and an excellent dinner was provided and served by the women of St. Mary's Guild. The Rev. Dr. Clinton Locke was the toastmaster, and was very happy in his amusing introductions of the other speakers, who were the Rev. Frank Du Moulin, who replied eloquently to the toast "The Church in the City"; Rev. Dr. M. E. Fawcett, formerly the minister of the Methodist chapel in La Grange, but now the rector of St. Bartholomew's Church, Chicago, who spoke on "The Church in the Suburbs"; Mr. Franklin H. Head, Mr. D. B. Lyman, and the Rev. Charles Scadding. Mr. Scadding replied enthusiastically to the toast given by Bishop McLaren, "Emmanuel Church, La Grange, One of the Model Parishes of the Diocese." He gave some interesting statistics, showing what the parish had accomplished, along material lines, during the past five years. There is now no debt on the church, and the mortgage on



## SPECIAL NOTICE

### The Living Church Quarterly for 1902

The Post Office Department in the exercise of their inscrutable wisdom, have ruled that the **QUARTERLY** may no longer be received in the mails at the "pound rate" of postage, but will be subject to the higher rate of one cent for each two ounces being in a year more than half the amount of subscription price.

The subscription price of 25 cents for 700 pages each year has always been far too low, and especially since the large rise in the price of paper and the increased cost of labor in every printing office, which took effect two or three years ago. This late increase of cost constitutes, as will be clear to all, a "last straw."

We are therefore obliged to change the price of the Living Church Quarterly, from the beginning of the publication for 1902, as follows:

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the parish building, which has been reduced in five years by the payment of \$16,000, now amounts to \$8,000, and will be paid off in yearly installments.

THE FORTNIGHTLY meeting of the Clericus was held in the clergy house of the Cathedral on Monday the 18th. Some 40 of the clergy listened to an extremely interesting paper on Socialism, by the Rev. Dr. Stone, in which he took the ground that the Church was confronted by no new conditions to-day as affecting the relations between rich and poor; that even as far back as 400 B.C. this relationship had been discussed, for instance in the *Republic* of Plato. His view of the present conditions was reasonably optimistic. The Rev. J. A. Carr, the other speaker, took rather a more gloomy view when detailing evils which the Church of to-day seems unable to combat. Other speakers were of opinion that the Church is doing much to ameliorate the condition of the lower strata of society, though perhaps by a species of unconscious tuition; so that this result of the influence of Christianity is everywhere apparent.

THE REV. DR. LOCKE preached for the first time in several years to his old congregation of Grace Church, Chicago, on the morning of the 24th. The magnificent new organ of Grace is nearly ready for public use. The late rector, Dr. Stires, was here for two days last week, to officiate at the marriage of a parishioner.

THE FORMAL opening of the new St. Paul's, Kenwood, is definitely fixed for Dec. 8th; and that of St. John's for Advent Sunday. The Bixby Club in the former parish is an example of the benefits of these organizations of the Church's men, not only socially but intellectually. At the last meeting the members listened to an instructive talk on Feudal Japan by the Senior Warden, Mr. E. A. Shoyer, who was in Japan before the days of the present constitutional government.

THE THIRD series of Bible Studies by the Rev. James S. Stone, D.D., will be upon The Life and Times of Our Lord, on Tuesday mornings, from 11 to 12 o'clock in the guild room of St. James' parish house.

#### COLORADO.

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#### Burning of Jarvis Hall—Matthews Hall.

THE STRUCTURE of Jarvis Hall, Montclair, near Denver, was almost totally destroyed by fire on the 4th inst. The flames were discovered shortly after 9 P. M. on the day mentioned, and though fire apparatus were brought from Denver, they arrived too late to be of any use. The students had not yet retired, happily, and none of them were seriously injured, though there were a number of narrow escapes, including the rescue of one student by two others who made their way to his room and found him overpowered with smoke. The personal loss of Canon Rogers, who, with his family resided in the building, is placed at about \$2,500, including his personal library and furniture, while the loss to the school is very considerable, though the exact figures are not stated. The cost of the building was about \$100,000 and it was insured for \$40,000.

ACCORDING to a decision of the Supreme Court which has just been handed down, Matthews Hall, Denver, is exempt from taxation, but the vacant lots adjoining the building are not. The case was tried on an appeal from the district court of Arapahoe County, which held that the property was not exempt under the law, which decision is reversed by the Supreme Court, and the case remanded for a new trial. The property is owned by the Cathedral corporation of Colorado.



CONNECTICUT.

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Chapel Consecrated at Hadlyme.

ON THURSDAY, Nov. 21st, Grace Chapel, Hadlyme, was consecrated by the Bishop of the Diocese. After the procession of vested clergy had entered the new building, the instrument of donation was presented by the Hon. Hiram Willey, President of the executive committee of Grace mission. The Ven. Oliver H. Raftery, Archdeacon of Middlesex, read the sentence of consecration. After morning prayer the Holy Communion followed with the Bishop as celebrant, the Rev. John Townsend of Middletown, gospeller, and the Rev. Joseph Hooper of Durham, epistoler. The sermon was preached by the Rev. John Binney, D.D., Dean of Berkeley Divinity School, Middletown, on Rev. iii. 8, 11. Immediately before the sermon, the Bishop made a brief congratulatory address. A bountiful lunch was served in the parish house, after which two meetings were held, that of the Middlesex Archdeaconry, and that of the Woman's Auxiliary. At the former some routine business was transacted, after which the Archdeacon gave a most interesting account of the General Convention. At the Woman's Auxiliary meeting, Mrs. Binney of Middletown made a brief address.

Grace Mission, Hadlyme, was founded by the Rev. Dr. F. C. H. Wendel, then a lay reader, in April, 1898, the first service being held on Sunday morning, April 17th, in Comstock's Hall. The mission was organized on Sunday, July 24th, 1898, with the Hon. Hiram Willey as President. At this period Mr. John Wiltshire Luther, who went to his reward before the new chapel was completed, gave to the organization, free of all rent, the use of a small building about 24 ft. by 16 ft., which he had hitherto used as a carpenter shop. The lumber needed to remodel the interior and to build altar and pews was furnished through the kindness of several parishioners of St. Stephen's Church, East Haddam. This chapel was occupied for the first time August 21st, 1898; and in this little building services were held until the new chapel was ready for occupancy. It is built on land given for the purpose by the late Mr. Luther, who was one of the most liberal benefactors of the mission. The entire cost of the building, which will seat over a hundred people comfortably, and which is heated by furnace, was \$1,200, every cent of which was provided by the time the building was completed. The old chapel is now used as a parish house. The Rev. George W. Griffith, rector of St. Stephen's Church, East Haddam, has been minister-in-charge since Sept. 1st, 1898. The Hon. Hiram Willey has, for three years, except when incapacitated by illness, said morning prayer and made an address, every Sunday morning.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.  
Church Club—Woman's Auxiliary—Missionary Meeting.

THE 28TH SEMI-ANNUAL DINNER of the Delaware Church Club was held at the New Century Club House, Wilmington, on Thursday evening, Nov. 21st, and was marked by a large attendance of members of the club and their guests. The subject before the Club at this meeting was "The Churchman in the Municipality." In arranging for its presentation the committee of arrangements had very naturally given Bishop Potter the chief place upon the programme and his address had been looked forward to with great anticipation, but to the keen regret of all it was found at the last moment impossible for him to attend. It is hoped that his intended address may be given to a larger audience in Wilmington at some later date. The consideration of the topic of the evening was most happily begun by the Bishop of Delaware, who called attention to the historic fact that the foundations of municipal life in America

[Continued on Page 173.]

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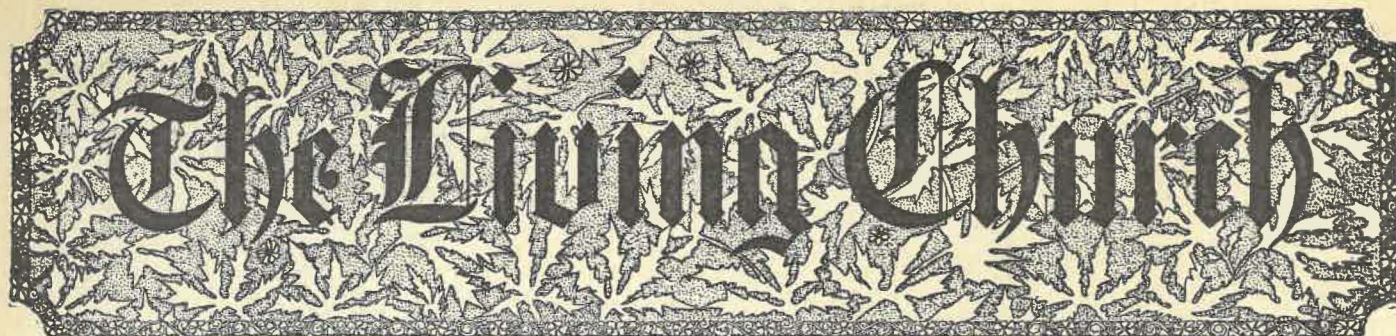
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REVIEW says:

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# Notice of Consolidation.

## The Catholic Champion

formerly published in New York City, is, with this issue, consolidated with THE LIVING CHURCH. The last number of THE CATHOLIC CHAMPION to be published is that for November, which closes the Thirteenth volume, and from this issue the subscription list is annexed to that of THE LIVING CHURCH. All subscribers to CATHOLIC CHAMPION, who have paid beyond the November number, will receive in issues of THE LIVING CHURCH double the number due them of CATHOLIC CHAMPION. Those whose names appear on both subscription lists will receive similar credit beyond date of expiration of THE LIVING CHURCH, or may have the second copy sent to another address. The address label will show the date to which the subscription has been adjusted. Those who have not paid beyond November for CATHOLIC CHAMPION will receive several successive numbers of THE LIVING CHURCH and are invited to become permanent subscribers. Arrears for CATHOLIC CHAMPION prior to November should be paid to the former publication office, 56 W. 40th St., New York. Correspondence relating to THE LIVING CHURCH should be addressed to Milwaukee, Wis.

IN ANNOUNCING the transfer above mentioned in CATHOLIC CHAMPION for November, the Editor of that periodical made the following

### "VALEDICTORY.

"With this issue we bring CATHOLIC CHAMPION to an end. The paper was begun thirteen years ago, at a time when it was felt there was strong need for a definite and uncompromising setting forth of the Catholic position of our American Church, and although CATHOLIC CHAMPION was but a small and not wide-reaching voice, it was felt that it was better than none; and therefore the paper was issued. Our many friends have assured us that we have done a useful work and have not lived our short journalistic life in vain. From the first the financial responsibility of the paper was guaranteed, so that we have never been troubled by unpaid bills, yet it is not hard to see that there could be no pecuniary profit either from the circulation or from the advertising columns. The whole work of the past thirteen years has been a labor of love, and the managing Editor cannot too heartily thank his kind fellow priests whose tireless help month after month on the editorial pages and on the Foreign Odds and Ends has made CATHOLIC CHAMPION so valuable to our many readers. One would feel that he must endeavor to carry on the paper at any personal cost if these features of our pages were henceforth to be lost to the Church public. Happily there is good reason to hope that the kind labors of our gifted fellow workers will go on in the pages of THE LIVING CHURCH. That admirable journal has kindly consented to take over our subscription list so far as it is paid up in advance, and therefore beginning with the first week in December our subscribers will receive THE LIVING CHURCH every week for so long a time as the amount they have paid in advance for CATHOLIC CHAMPION entitles them to do so. We feel sure that this arrangement will meet with their approval.

"With regard to THE LIVING CHURCH we would say that we consider it altogether the best weekly paper published in our American Church, one thoroughly wide awake and full of the Church news of the day, and one which we are happy to say is, under its present management (The Young Churchman Co. of Milwaukee), altogether most satisfactorily Catholic in tone. Had there not been such a paper in existence, the managing Editor of CATHOLIC CHAMPION would not have felt justified in discontinuing, but feeling himself through the pressure of ever-increasing work, and the demands of health not so vigorous as it once was, obliged to give up something,

he is grateful to God that there is such a paper as THE LIVING CHURCH which can be altogether depended upon to worthily uphold and represent the Catholic movement in the Church of this country.

"The Editor of THE LIVING CHURCH promises us that for several weeks at least that paper shall be sent to all our subscribers free, in order that they may judge for themselves just what it is like. We can only express our most earnest desire that all readers of CATHOLIC CHAMPION may now become readers of THE LIVING CHURCH, and that we are sure none of them will be disappointed in subscribing for it.

"Thanking one and all of our helpers, our friends, and readers for their kindly sympathy and warm support in the past thirteen years, CATHOLIC CHAMPION presents its Adieux."

The statement of THE LIVING CHURCH relative to its convictions and position, with our Greetings to our new readers, will be found in the editorial pages, to which attention is invited.

### "AS LIGHTS IN THE WORLD."

O, STAR OF EAST! O Pearl of peerless ray!  
From whom all suns and stars are scintillant,  
From whom all gentle moons shine silverly!  
Thou art the Sun; and givest radiant saints  
To shine as stars, to bear Thy holy light  
Into the darkened crowds of careless men,  
And thus to herald Thy victorious way.

If one who loves Thee be too small and weak  
To shine as sparkling star, all loftily,  
Then of Thy bounty bid me be a moon,  
A little moon, to light some lowly place;  
Rayless and dead alone, but, blessed by Thee,  
A silver mirror, ready to reflect  
Some holy beam of Thy beneficence,  
Some bright suggestion of Thy perfect Day.

### NOT AS OTHER MEN.

How dare I thank Thee, Lord, that I  
Am sound and strong in ev'ry limb,  
When in the street one passes by  
Maimed or deformed, with eyeballs dim?  
Shall not my pride of strength seem snatched from him?

How dare I thank Thee, Lord, that I  
Miss no loved faces from my side  
When others see their children die,  
And one his wife, scarce more than bride?  
Shall not my joy in loving show like pride?

How dare I thank Thee, Lord, that I  
Am free from want and carking care  
When some would sell their souls to buy  
Food, shelter from the bitter air?  
Shall not my soft cloak seem to strip them bare?

How dare I thank Thee, Lord, that I  
Bear proudly an untarnished name  
When others lurk in shadow, fly  
To hide in distant lands their shame?  
How can I know what dark temptation came?

Not for my gain or other's loss  
I thank Thee, Lord, but for the flow  
Of human blood that stained Thy Cross,  
For sympathy with human woe,  
For brotherhood with all that breathes below.  
Sandy Hill, N. Y. MARGARET H. WENTWORTH.



# Diocesan Conventions.

## WESTERN MASSACHUSETTS

THE first convention of the new Diocese of Western Massachusetts was opened in Christ Church, Springfield, Tuesday morning, November 19th, with a celebration of the Holy Communion. The Bishop of Massachusetts was the celebrant. After the celebration, he addressed the convention, speaking of the history of the old Diocese of Massachusetts and the greater opportunities that will come to it under the new plan.

"We have much to look forward to," he said. "Massachusetts is a colonizing state, and we have been and will be a missionary Diocese. Therefore our work of organization is solemn and prophetic. Why are we here? What is our purpose and what are our principles? What shall be our attitude toward the people? The Diocese of Massachusetts being too large to administer to the people's welfare, we have divided, and the purpose of the new Diocese shall be to preach the Gospel and bring souls to the Saviour.

"No Diocese ever divided in more brotherly spirit. I refrain from mentioning the tender memories of the past eight years. In a remote corner of Western Massachusetts I made my first visit as Bishop of Massachusetts; the same place I have visited within the last few weeks. Kindliness and forbearance have been the attitude of all whom I have been serving. May your new Bishop, whoever he be, receive the same treatment. May God bless and keep you, and may Christ bind us, though of different Dioceses, into one body."

At the close of the Bishop's address, the convention went from the Church to the parish house where its business session was at once called to order. The Rev. Henry H. Morrill, rector of St. Paul's Church, Holyoke, was elected temporary secretary and read the call for the convention which had been sent out by the Bishop of Massachusetts. A Committee on Credentials reported the lists correct, after adding the name of the Rev. Franklin Knight of Dalton, who has been appointed to his parish since the lists were compiled. Thirty-seven clerical and 84 lay delegates were in attendance. When the convention had thus formally organized, Bishop Lawrence offered to leave the chair, but by unanimous vote was requested to preside over the entire session.

Two nominations were made for permanent secretary—the Rev. Henry H. Morrill and the Rev. Rufus S. Chase, rector of St. Philip's Church, Easthampton. A ballot was not decisive, there being a clerical majority for Mr. Chase, while the lay delegates favored Mr. Morrill. A new ballot was ordered, but before it could be taken Mr. Chase withdrew, and the unanimous election of Mr. Morrill followed. The name of Mr. Charles M. Brent of Worcester was the only one presented as candidate for the office of Treasurer of the Diocese and he was unanimously elected.

### NAME OF THE DIOCESE.

For the name of the new Diocese two propositions were made. "Worcester" and "Western Massachusetts" had an almost equal number of supporters. A majority of the clergy favored "Worcester," the name "Western Massachusetts" having most supporters among the laity. Two votes were taken without decision, when, on motion, a committee of conference on the subject, consisting of five clergymen and five laymen, was appointed by the Bishop.

When the delegates reassembled after luncheon, the committee on conference reported, recommending that one more ballot be taken and that should there be no concurrent vote, a joint ballot then be taken, a majority to decide for one name or the other. The recommendation was adopted, but only the ballot by orders was taken, as a majority of both clergymen and laymen favored "Western Massachusetts," and the chair announced that as the name by which the Diocese should be known.

### LEGISLATION.

A committee on Constitution and Canons, appointed at the morning session, reported through its chairman, the Rev. John Cotton Brooks, in favor of the adoption of the Constitution and Canons of the Diocese of Massachusetts, with only such changes as were absolutely necessary to make them conform to the conditions and boundary of the new Diocese. The report was accepted and the Constitution and Canons adopted as suggested, with the exception of Canon VII. of the Diocese of Massachusetts, which treats "of Retiring Allowances." The committee recommended the entire omission of this canon, for the reason that the new Diocese is in no condition to comply with its provisions. Strong objection to this course was manifested, however, and it was voted to adopt the canon, with the idea of altering it to meet the new conditions at the annual convention. This annual meeting, according to the Constitution as adopted, will meet on the fourth Wednesday after Easter. Two resolutions offered by Mr. Brooks as part of the report of the committee, were adopted. The first provided that all duties which ordinarily devolve on the Bishop in reference to the missionary organization of the Diocese be performed by the chairman of the Standing Committee until the consecration of a Bishop. The second

provided that the officers and members of the Archdeacons of Springfield and Worcester, with the exception of members of the Board of Missions, retain their office or membership until the meeting of the annual convention.

Election of the Standing Committee resulted in the choice of the following: Clerical—The Rev. Dr. Alexander H. Vinton of All Saints', Worcester; the Rev. Dr. Arthur Lawrence of St. Paul's, Stockbridge; the Rev. John Cotton Brooks of Christ Church, Springfield; the Rev. John C. Tebbetts of St. John's, North Adams. Lay—Edward L. Davis of Worcester, Edmund P. Kendrick of Springfield, Alvah Crocker of Fitchburg, William A. Gallup of North Adams.

The Rev. Harold Arrowsmith, chairman of a committee on Finance, reported for the committee that owing to the present uncertainty of the resources of the Diocese it recommended that the matters of the rate of assessment, and the salaries of the Secretary and Treasurer, be referred to the Standing Committee with power to act. By resolution the report was adopted.

The necessity of providing for Trustees of Donation, to care for the trust funds and Church property of the Diocese, including the endowment fund of \$100,000 provided by the Diocese of Massachusetts, was obtained by Judge Davis of Worcester. On his motion a resolution was adopted which outlined the plan which has been followed in the old Diocese, and a committee was appointed to nominate nine trustees to carry out the plan. Later in the session the committee reported the following names: Messrs. E. C. Davis, H. H. Skinner, E. L. Davis, F. N. Deland, C. H. Reed, Geo. H. Morgan, H. N. Bigelow, W. C. Simmons, Ernest Lovering. These were unanimously elected, and steps will be at once taken to have them incorporated by the legislature of Massachusetts.

A resolution was adopted instructing the Standing Committee and the Secretary to prepare an historical preface for the Journal of the Convention and to include in it the address made by the Bishop of Massachusetts.

### ELECTION OF A BISHOP.

When announcement was made by the chair that the election of a Bishop was the next order, the Rev. John Cotton Brooks took the floor, and after expressing the sorrow of the new Diocese at the necessary separation from Bishop Lawrence, presented the name of the Rev. David H. Greer, rector of St. Bartholomew's parish, New York. In his remarks he paid a high tribute to the character, ability, and fitness of Dr. Greer, whose name, he said, had come into the hearts and minds of many members of the convention without suggestion, except that of the Holy Spirit. The nomination was seconded by the Rev. Dr. Alexander H. Vinton, who spoke in similar strain, and, for the laity, Mr. E. L. Davis of Worcester spoke in support of Dr. Greer.

No other name was offered in nomination, and after the reading of the *Veni Creator* and several collects, a ballot was taken. Dr. Greer received a unanimous vote and the Bishop of Massachusetts announced him as Bishop-elect of the Diocese of Western Massachusetts. In making the announcement, Bishop Lawrence expressed his gratitude and appreciation of the action of the convention, and said that he knew no man who could, in his opinion, better serve the new Diocese than the Bishop-elect.

The Rev. John C. Brooks, the Rev. Dr. Alexander H. Vinton, Mr. William A. Gallup, and Mr. F. H. Bigelow, were appointed a committee to notify Dr. Greer of his election. The matter of episcopal residence and salary were by resolution referred to the Standing Committee with power to act.

The Diocesan Board of Missions was elected as follows: To serve until 1904: Rev. J. Dewolf Perry, Mr. M. J. Whittall. To serve until 1903: Rev. Harold Arrowsmith, Mr. G. F. Mills. To serve until 1902: Rev. J. F. Carter, Mr. Eugene Bouton.

Resolutions were adopted thanking the Bishop of Massachusetts for his services as chairman of the convention, thanking the rector and vestry of Christ Church, Springfield, for their hospitality, and appointing Christ Church, Springfield, as the place of meeting for the annual convention.

The Rev. T. W. Nickerson, Jr., the Rev. H. H. Morrill, the Rev. H. M. Dumbell, and Messrs. Bigelow and Root were appointed a committee on Canons and Rules of Order, to report at the annual convention.

All the delegates signed the Testimonial of the Bishop-elect, and after prayers the convention adjourned.

The Rev. David Hummell Greer, D.D., Bishop-elect of Western Massachusetts, is a native of Wheeling, West Virginia. His collegiate and theological education were received at Kenyon College, Gambier, Ohio (from which he graduated in 1896, and in the same year was ordained deacon by Bishop Bedell, being advanced to the priesthood by the present Bishop of Virginia in 1898. During his diaconate he was in charge of Christ Church, Clarksburg, W. Va., and





REV. D. H. GREER, D.D.

after his ordination to the priesthood became rector of Trinity Church, Covington, Ky. He was rector of Grace Church, Providence, R. I., from 1872 to 1888, and during that period became one of the leading clergy of the Diocese of New England, serving for some years on the Standing Committee of Rhode Island. In 1888 he accepted the rectorship of St. Bartholomew's Church, New York City, which he still holds. As such, he presides over a parish which, in the extent of its resources and work and its manifold agencies for philanthropic work, is far-reaching in its effects, the rectorship being a position of great responsibility. St. Bartholomew's indeed has, under Dr. Greer, become one of the most prominent examples of institutional work. The rector not only ministers to the wealthy congregation which attends the

parish church, but has been especially prominent in mission work among the poor and outcast, which work claims the larger part of his time. There are in connection with St. Barnabas' missions to the people of several foreign languages, including Chinese, and there is a separate chapel for Swedes. Dr. Greer has served during many terms as a deputy to General Convention, and is also a member of the Board of Managers of the Missionary Society. He declined an election as Bishop Coadjutor of Rhode Island in 1897. His degrees of D.D. have been received from Brown University, Kenyon College, and the University of the South.

New York, Nov. 26.—Dr. Greer announces that he declines his election to Western Massachusetts.

#### LONG ISLAND.

THE special convention of the Diocese of Long Island, called for the election of a Bishop, met in the Cathedral of the Incarnation, Garden City, on Wednesday morning of last week. A service preceded the business meetings, taking the form of a memorial to the late Bishop of the Diocese, the Rt. Rev. Dr. Abram Newkirk Littlejohn. The Rev. H. B. Bryan, Canon of the Cathedral, sang the service, and Dean Cox was the celebrant of the Holy Communion. The Rev. Dr. Reese F. Alsop was epistoler, and the Rev. Dr. H. C. Swentzel, President of the Standing Committee, Gospeller. The Rt. Rev. the Bishop of New York preached the sermon, it having been announced by Dean Cox that he did so at the earnest request of the Standing Committee. The sermon was a memorial of Bishop Littlejohn.

After the celebration the convention organized for a short session before luncheon, which was provided by the Standing Committee. The Rev. James Clarence Jones, rector of St. Mary's Church, Brooklyn, was elected permanent chairman of the convention, being nominated by the Rev. Edward McGuffy, rector of St. James' Church, Newtown. His election was unanimous and after it the convention took recess until three o'clock.

At the opening of the afternoon session, Mr. Alexander E. Orr offered a resolution thanking Bishop Potter for his sermon. It was adopted, as were a set of changes in the constitution and canons, to govern the special convention. One that materially facilitated the work of the convention provided that nominations should be made without speeches.

The only point about which there was controversy during the convention came at this stage of the proceedings. It related to a decision recently made by the Standing Committee. Six presbyters, recently come to the Diocese, presented their credentials to the Standing Committee and asked that they be recognized as having authority in the Diocese. The Standing Committee acted upon the letters at its November meeting, refusing to accept them, and giving no reason for the decision.

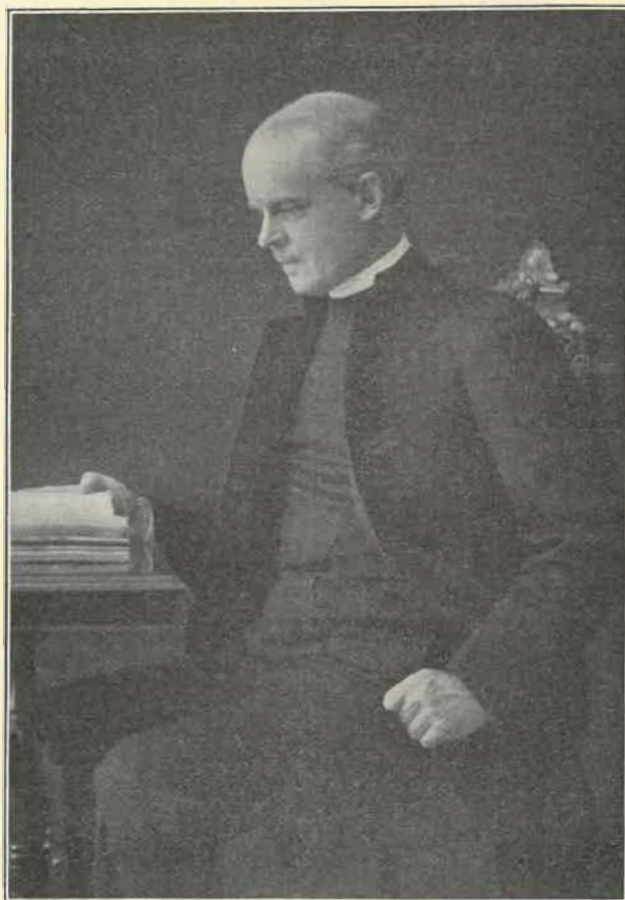
The Rev. Clarence M. Dunham, who recently left Calvary parish, New York, accepting the rectorate of St. Jude's parish, Blythebourne, was one of the six. A delegate requested that the Rev. Mr. Dunham's name be added to the roll of the convention, stating that his reason for asking to have the decision of the Standing Committee rescinded lay in the fact that the Rev. Mr. Dunham had been installed on November 1st. The President decided that the action of the Standing Committee was final, and the convention sustained the position taken by the President, when an appeal was taken by the delegate.

Wilhelmus Mynderse, a member of the Standing Committee and a delegate from Grace Church, asked, on a question of privilege, to be allowed to tell of the action taken by the Standing Committee. He said there was a good reason for the decision. The passing upon letters dimissory is a prerogative of the Bishop of the Diocese, and is usually regarded as a high privilege by him. It belongs to him by an unwritten law, and unless the episcopate were vacant for an

unusually long period, it would be a presumption for the Standing Committee to usurp it. The Bishop is in a better position to judge the merits of a presbyter than are the members of the Standing Committee, and he can, by correspondence and otherwise, determine their standing in the Diocese from which they are dismissed to better advantage than can any other person. This, said Mr. Mynderse, was the only reason influencing the Standing Committee.

It took but a few minutes to determine the salary of the new Bishop. Six thousand dollars per year had been paid to Bishop Littlejohn and it was decided that his successor should receive the same. This amount, however, is not the entire sum received by the Bishop of Long Island, as \$250 per year is always allowed for traveling expenses and there is a trust fund yielding \$3,500 annually. This latter sum is not under the control of the diocesan authorities, and is for the purpose of dispensing hospitality at the See House.

Nominations for the Bishopric was next in the order of business. Twelve names were offered and as quickly seconded. They were, in the order of nomination: The Rev. Dr. Reese F. Alsop, rector of Holy Trinity Church, Brooklyn; the Rev. A. B. Kinsolving, rector of Christ Church, Clinton Street, Brooklyn; the Rev. Dr. H. C. Swentzel, rector of St. Luke's Church, Brooklyn; the Rev. Dr. J. H. Darlington, Christ Church, Bedford Avenue, Brooklyn; the Rev. H. B. Bryan, Canon of the Cathedral of the Incarnation, Garden City; the Rev. Dr. Lawrence T. Cole, President of St. Stephen's College, Annandale; the Rev. Dr. George Williamson Smith, President of Trinity College; the Rev. Alexander Vance, rector of St. Michael's Church, High Street, Brooklyn; the Rev. Dr. Frederick Burgess, rector of Grace Church, Brooklyn; and the Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy, New York. An attempt was also made at this time to insert in the list of nominations the name of the Rev. Dr. Wm. R. Huntington, rector of Grace Church, New York, but his name was stricken from the list after some discussion and the reading of a letter sent by him to the Rev. Henry Scudder of Brooklyn. The letter was in response to one addressed to Dr. Huntington asking if his decision, made some weeks ago, regarding the

REV. FREDERICK BURGESS, D.D.  
[By courtesy of Chas. J. Dampft, Photographer.]

presentation of his name to the convention, were final. His reply read: "Your kind persistency is warmly appreciated, but my decision is final. I shall not soon forget the kindness of my friends in the Long Island Diocese."

Later, after the result of the second ballot had been announced, another attempt was made to bring the name of the rector of Grace Church, New York, before the convention as a candidate. Mr. Augustus Van Wyck made the nomination, saying that he believed that the convention was not perfectly certain that if the prelacy of Long Island were offered to Dr. Huntington he would refuse it. Not a little opposition to the nomination arose; not on personal reasons but because it was believed by the greater number of the delegates that the Rev. Dr. Huntington would not accept if he were elected.



A letter confirming this opinion was read by the Rev. Dr. Reese F. Alsop, which came from Dr. Huntington some time ago. In it Dr. Huntington requested Dr. Alsop to authoritatively and irrevocably withdraw his name if presented and to keep it from the convention if possible. The nomination was not withdrawn, however, and on the third and for several succeeding ballots Dr. Huntington polled a large vote. His decision is, however, regarded as a final one, and it is considered probable that his name will not come before another diocesan convention as a candidate for a vacant Bishopric. It is said that it is the desire of Dr. Huntington never to leave Grace parish.

When the result of the first ballot was announced and it was shown that the Rev. Dr. McConnell was far ahead of his closest competitor, both in the lay and clerical votes, many manifestations of surprise were heard from the delegates. It had been believed that in the event of the nominations remaining in the Diocese, the leading candidate would be the Rev. Dr. Darlington, the next in order the Rev. Dr. H. C. Swentzel, with the Rev. Dr. McConnell a possible third.

The chief reason for Dr. McConnell's large vote lay in the ardent support he received from two daily papers, the Brooklyn *Eagle* and the New York *Tribune*. In the editorial columns of the former paper, almost from the day of the death of Bishop Littlejohn, and with almost daily frequency, there have been lengthy dissertations stating the merits of the rector of Holy Trinity and oftentimes giving reasons, not always good ones, why other candidates should not be considered. The latter journal on the morning of the convention came out with a leading article in which it praised the Rev. Dr. McConnell and stated that it believed the entire support, with the exception of a few scattering votes, would go to him. The reason for such a stand on the part of the daily press can hardly be accounted for, unless it be assumed that the articles in question were written by personal friends of the candidate named. Or it may be also because Dr. McConnell is widely known on account of a certain quality in his Churchmanship that is sometimes given the title "broad," but which cannot be understood in its full meaning by a person not a Churchman. The vote accorded to the Rev. Dr. Swentzel was next in size to that of the leading candidate, and was but one or two ballots in advance of the next candidate, the Rev. Dr. J. H. Darlington. Scattering votes were numerous, more candidates being voted for than there were nominations, and had this vote been concentrated on any one candidate an early election would have been possible.

The same material position was maintained by the three leading candidates in the second, third, and fourth ballots. The votes which had been given to the candidates with the smaller followings now began to turn to the Rev. Dr. McConnell, and in consequence his following steadily grew. On the fourth ballot the Rev. Dr. Burgess had but two votes, one clerical and one lay ballot, having steadily declined from eight at the start.

There seemed to be every chance of a deadlock, as it was believed that the candidates polling the largest number of votes had reached their greatest strength, and a conference of the laity was called for before the fifth ballot was cast. The hour was growing late and it was feared that unless matters were facilitated in some way there would have to be a session at another date. The motion, however, was lost, and following the nomination of the Rev. David H. Greer, D.D., by the Rev. St. Clair Hester, rector of the Church of the Messiah, Brooklyn, the convention proceeded to the fifth ballot. It was seen, when the result was announced, that the Rev. Dr. Greer had nine supporters among the clergy and an equal number among the laity. His vote did not grow in the succeeding ballots. As the convention seemed but little nearer a decision than before, a motion for a conference of the laity was again made and this time adopted. The clergy also held a conference.

The lay delegates repaired to the crypt and held an informal meeting, Alexander E. Orr presiding. Opinions were asked for, and a delegate whose name could not be learned spoke in the interest of the Rev. Dr. Burgess, and his name was received with shouts of favor on the part of the delegates. To this conference, the Rev. Dr. Burgess owes not a little, as it was undoubtedly the turning point of the convention. Other names were mentioned in the conference, but none of them received the favor of that of the now Bishop-elect and one, a leading candidate, was received with marked disfavor. The conference, as did also that of the clergy, adjourned without binding itself to any action.

When the convention had again been called to order, the President, the Rev. James Clarence Jones, announced that no one, throughout the long deliberations of the day, had asked the Divine guidance. By request Dean Cox read several prayers, beginning with the Lord's Prayer repeated in unison.

The conferences were not without result, as when the tellers announced the result of the seventh ballot a computation showed that Dr. Burgess had gained sixteen clerical votes and fifteen lay. Such a great gain did not, however, affect the vote of the Rev. Dr. McConnell, as it was merely the collection of the scattering vote.

When announcement of the result of the ballot was made, a motion of adjournment was offered. The same thing had occurred at the announcement of the preceding ballot, many of the delegates believing that as the set hour of adjournment had arrived, the convention would make a better selection by deferring final balloting till the

next day. Opposition arose, however, and it is believed that it came largely from the supporters of the Rev. Dr. McConnell.

After a conference with his supporters, the Rev. Dr. James H. Darlington withdrew his name and the convention proceeded to the eighth ballot. It resulted much as did the previous one, with the two candidates, the Rev. Dr. McConnell and the Rev. Dr. Burgess, still in the lead. Just before balloting for the ninth time began, the Rev. Dr. Reese F. Alsop announced his withdrawal. As nearly as can be determined, his supporters added themselves to those of the Rev. Dr. McConnell, while the friends of the Rev. Dr. Darlington assisted the cause of Dr. Burgess.

The ninth ballot, as may be seen by the following tabulated chart, gave the two leading candidates forty-five clerical votes each, and left the Rev. Dr. Burgess six lay votes ahead of his nearest competitor. There was a tense, strained feeling in the convention, when, soon after the announcement of the ninth ballot, the Rev. Dr. Swentzel withdrew, leaving but the two candidates.

There was a hush in the Cathedral when the report of the tenth ballot was read by the President and it was found that Dr. Burgess would be the new Bishop. He had received 54 clerical and 46 lay votes, just a majority of the clerical and a great deal more than a majority of the lay vote. A burst of applause followed the announcement, the President controlling it with difficulty. The election was made unanimous on a motion of the Rev. Dr. Lindsay Parker, who had nominated the Rev. Dr. McConnell, and the motion was seconded by the Rev. Dr. McConnell himself. The convention arose and sang the *Gloria in Excelsis*, Dr. Woodcock, the Cathedral choirmaster, at the organ. With the signing of the canonical papers and the reading of the minutes the convention adjourned, the hour being 1:15 in the morning. The delegates returned to Brooklyn by a special train provided by the convention.

THE NOTABLE BALLOTS.

Ballot .....	1st		5th		7th		8th		9th		10th	
	Clerical	Lay	Clerical	Lay	Clerical	Lay	Clerical	Lay	Clerical	Lay	Clerical	Lay
Total vote cast .....	*116	82	110	*81	110	78	111	78	110	77	106	77
Necessary to choice ..	59	42	56	41	56	40	56	40	56	39	54	39
Burgess .....	4	4	2	1	22	22	34	31	45	38	54	46
McConnell .....	25	19	38	28	43	32	45	32	45	32	45	30
Swentzel .....	17	10	25	14	28	13	28	12	19	7	1	1
Alsop .....	11	9	6	4	6	1	3	1	1	...	...	...
Darlington .....	16	9	13	9	9	8	...	...	...	...	...	...
Kinsolving .....	11	8	4	2	...	...	...	...	...	...	...	...
Bryan .....	9	4	...	...	...	...	...	...	...	...	...	...
Cole .....	2	2	...	...	...	...	...	...	...	...	...	...
Smith .....	6	7	1	2	1	...	1	...	...	...	...	...
Vance .....	1	1	...	...	...	...	...	...	...	...	...	...
Lubeck .....	11	5	7	7	1	2	...	...	...	...	...	...
Huntington .....	1	2	5	3	...	...	...	...	...	...	...	...
Greer .....	1	1	9	9	...	...	...	...	...	...	...	...
Jackson .....	1	1	...	...	...	...	...	...	...	...	...	...
Rogers .....	1	1	...	...	...	...	...	...	...	...	...	...
Williams .....	1	1	...	...	...	...	...	...	...	...	...	...
Rainsford .....	1	1	...	...	...	...	...	...	...	...	...	...
Lindsay .....	1	1	...	...	...	...	...	...	...	...	...	...
Weeks .....	1	1	...	...	...	...	...	...	...	...	...	...

\*One blank. †One ballot cast for "Linback."

Very general satisfaction is being expressed, both within the Diocese of Long Island and without, at the selection of Dr. Burgess, for it is felt that he will at all times fully maintain the standard of Churchmanship in the Diocese. By his election the Church has shown conclusively that it is fully competent to manage its own affairs without interference from outside or the advice of secular newspapers.

The Rev. Dr. Frederick Burgess, Bishop-elect of Long Island, was born in Providence, Rhode Island, 48 years ago. He prepared for Brown University and entered that institution in 1869. Graduating at the end of four years he studied for a year in Oxford, and on returning to this country entered the General Seminary. He was ordained to the diaconate in 1876 by Bishop Niles, and in 1877 was advanced to the priesthood by Bishop Clark. His first charge was in St. Mark's Church, Mendham, New Jersey, where he served during his diaconate. The next three years were spent in the rectorate of Grace Church, Amherst. He next went to Christ Church, Pomfret, Conn., where he remained until 1889, when he was elected rector of the Church of St. Asaph, Bala, Pa. After seven years as rector there he went to Christ Church, Detroit, Mich.

He left Detroit to come to Grace Church, Brooklyn, in 1898, succeeding the Rev. Dr. Chauncey B. Brewster, who had become Coadjutor to Bishop Williams in Connecticut. In the same year he was given the degree of Doctor of Divinity by Brown University. Since the beginning, his Brooklyn rectorate has been marked with success, and Dr. Burgess has made himself very popular both with the clergy and laity of the Diocese. He was recently elected one of the Board of Governors of the Church Charity Foundation.

Personally, the Rev. Dr. Burgess is of a fine physique, and one of the most gentlemanly of men. While his efforts have been along lines that have brought him less before the eyes of the public than many of his fellows, he is considered a deep thinker and a scholar of no little merit. Another quality which he possesses and which will stand him in good stead in the Bishopric is his business tact, and he has long been known as a clever diplomat. The comparative youth of the new Bishop is another factor in his favor, and one that points to a long term as Diocesan of Long Island.



NEW HAMPSHIRE.

(THE RT. REV. W. W. NILES, D.D., BISHOP.)

THE convention of the Diocese met in St. Paul's Church, Concord, on the morning of the 10th, opening with a celebration of the Holy Eucharist, the Bishop being celebrant, assisted by the Rev. James B. Goodrich and the Rev. Northey Jones. During the service the Bishop delivered his address. Referring to the work of the General Convention the Bishop said:

"The great fault of this convention and of all is the devoting of the energies and the time to the Canons, to the mere scaffolding of the Church, and the crowding of education and the great work of Missions into a corner. Days spent hammering on Canons! Christian education limited to a Report! And thrust into night sessions, the missions of God!" In regard to the Canon of Marriage and Divorce he stated that "Purely from expediency and by reason of these evil times it was, that I, and many others, favored a stricter rule concerning the solemnizing of Marriage, and not that Christ's law requires it."

After the service, Mr. Horace A. Brown, who has served continually in that position since 1857, was elected secretary. The Treasurer's report showed a more encouraging balance than in past years. After the various reports had been read it was voted that the next convention, being the centennial, be held in St. John's Church, Portsmouth, the oldest in the Diocese, having been so invited by the rector.

In the evening the convention met as the Board of Missions in St. Paul's Church. Various reports of mission work done in and by the Diocese were read. Much interest was shown in the reports of the district secretaries, on the house-to-house canvass of the different towns of the state. The time being limited, only bare statements of facts could be had. Many things both sad and joyful were revealed. A goodly number of isolated Church people were found in the various towns canvassed, and arrangements made for the ministrations of the Church to them. The truth of the Governor's proclamation a few years ago is learned by those who engage in this work. The number of people in some towns claiming no religious affiliation and who never attend any place of worship was nearly 50 per cent. This ought not to be, and shows how sorely work is needed in these places.

Thursday the convention assembled in the chapel of St. Paul's Church. Reports of the various committees were read and officers elected for the ensuing year. Considerable discussion, which was both interesting and instructive, followed the report of the Sunday School Commission. At 1:30 P. M., after prayers, the convention adjourned to meet in Portsmouth next year to celebrate its centennial.

LONDON LETTER

LONDON, NOV. 12, 1901.

THE Metropolitan Bishop of Calcutta has written to *The Times* to bear testimony to the special service Canon Carter rendered to the Church in connection with the Clewer community, for the value of whose "religious and philanthropic work" in Bengal "no words of appreciation can be too strong." By their self-devotion the Sisters have "almost solved" in the girls' schools under their care the "financial problem" of Eurasian education, while no lady missionaries in India have "produced a deeper impression" upon the native mind; to which, as to the mind of all Orientals, "the life of men and women in religious community makes a natural appeal." As such life, then, expands in India it will, his Lordship says, be more and more "a witness to the Christian prescience of men like Canon Carter." The Archdeacon of Cleveland, Dr. Hutchings, is to be the late Canon's biographer.

Christ Church, Woburn Square (West Central London), has been sacrilegiously robbed of its magnificent altar cross, the gift of the late Eliza Polidori, aunt of Christina Rossetti, who received it from the Sultan of Turkey in recognition of her distinguished services as a nurse during the Crimean campaign. The centre of the cross consisted of a ruby enameled globe, banded with emeralds and set in gold, with a star and crescent of diamonds.

It is "somewhat remarkable" (observes *The Echo*, a London half-penny evening journal) that the E. C. U. is so well thought of by "unestablished American Bishops." Three, it states, have lately joined and have become vice presidents, thus making twelve Bishops of "that part of the Church" now belonging to the Union. The Bishop-elect of Bloemfontein has also been elected a vice president.

Some representative of *The Daily News* has had an interesting chat with the Rev. Harry Wilson, vicar of St. Augustine's, Stepney, about his new and famous model public house and workingman's hotel, "The Red House," erected at a cost of £10,000, the whole of which is in hand with the exception of £1,000. When the handsome building in Commercial Road is finished, it will have a bar (though non-intoxicating), a restaurant, with meals both *table d'hôte* and *à la carte*, upstairs

reception rooms, where men can "smoke, sing songs, and have social meetings," besides 18 bedrooms for men at a low tariff. It appears that the name "Red House" was casually derived from a certain Bible class room in the parish having red blinds. St. Augustine's has also a "White House" in the Mortuary Chapel, and when the "Red House" is well under way, then they must have, says the vicar, a "Blue House" for girls. The district is so crowded and poor that one day a lady worker in the parish, when out visiting, found a family having their afternoon tea on the coffin lid of one who had just died. Fancy! The favor of St. Augustine's public house seems to have even reached their Majesties, for a few days ago Queen Alexandra sent two signed portraits of herself and the King for the adornment of its walls.

The Michaelmas ordination lists published in *The Guardian* show a total of 238 candidates (158 deacons and 80 priests), as compared with 239 (160 deacons and 79 priests) at the same Ember season last year; the figures, however, being distributed over 25 Dioceses, instead of 20 a year ago.

The appointment of the Ven. J. M. Diggle, Archdeacon of Westmorland and a Canon of Carlisle, to the rectory of Birmingham has rather shocked many Evangelicals—all the more unexpectedly from the fact that the living was in the gift of Evangelical trustees—for it brings to an end, as *The English Churchman* regretfully admits, the "succession of Evangelical rectors." The new rector of St. Martin's, who inherits a considerable share in the patronage of the other churches in Birmingham, is generally regarded as a man of power, and has insisted upon having a "free hand" in Birmingham. Although refusing to be classified, he is a Broad Churchman of the better sort, somewhat like his old friend Bishop Fraser (of Manchester), of whose biography he is also the author.

But if the Birmingham appointment is fairly satisfactory, it is distinctly otherwise with Lord Roberts' appointment of the Bishop of Sierra Leone, Dr. Taylor Smith, as Chaplain General to the Forces. Under Dr. Edghill, who has resigned the post, the *personnel* of the Department improved wonderfully in Churchmanship, but now there is much ground for fear that henceforth the army chaplains will be largely recruited from amongst the Protestantised clergy.

The Archbishop of York has authorized the *Yorkshire Herald* to contradict the report of his intended resignation, appearing in last week's issue of *Truth*.

In connection with the death of the late Superior General of the C. B. S., Canon Carter, and according to an arrangement by the authorities of the Confraternity, a Solemn Requiem Eucharist was offered at St. Alban's, Holborn, on Thursday last, assistant curate Stanton being celebrant, and the vicar and assistant curate Hogg deacon and sub-deacon respectively. A catafalque was erected in the choir, and the ceremonial included the asperges as well as incense. The Rev. E. G. Wood, of St. Clement's, Cambridge, referred in his memorial address to Canon Carter having founded early in the sixties the C. B. S., while earlier still with his friend, Dr. Armstrong, sometime Bishop of Grahamstown, the penitentiary system now in the English Church, both Clewer and Wantage being "living memorials" of their great work.

The Duke of Newcastle expects to leave England about the end of this month for the United States, and will be absent until the spring.

The Bishop of New York's exclamation when hearing the defeat of Tammany and also his advice to the Hebrew "sisterhood" in his See city were cabled to *The Times* by its New York Correspondent.

Westminster Abbey is to be closed to the public—if not, indeed, as far as possible to Almighty God Himself—for four months prior to the Coronation, for the purpose of erecting scaffolds therein; just as though the sacring of King Edward was to be nothing but a spectacular function, and the Abbey no more sacred than Westminster Hall.

The King has been pleased to approve of the appointment of the Rev. Charles Gore, D.D., Canon of Westminster, to be the new Bishop of Worcester, upon Dr. Perowne's retirement from the See, but all further reference to the matter must be left until the next letter.

J. G. HALL.

NEW YORK LETTER.

PREDICTIONS are being freely made that the Rev. Dr. David H. Greer, rector of St. Bartholomew's Church, New York, will not become Bishop of the new Diocese of Western Massachusetts, to which he was unanimously elected last Tues-



day. He makes no secret of the fact that before the convention met he notified members of it that his name must not be presented and that if elected he would not accept, but the fact that there was such unprecedented unity in the Springfield convention, and that no other man was considered, necessarily changes the matter to some extent, and it may be that the Bishop-elect will accept the charge. Members of his New York congregation, however, state in positive terms that Dr. Greer will remain with them, giving as a reason their belief that he feels the field of work in St. Bartholomew's parish greater than that of the Western Massachusetts Diocese. Dr. Greer himself says that any predictions as to his decision are unwarranted.

"I received the official notification on Wednesday last," said he, "but I would not consider it proper to acquaint the public with my decision until I had first notified the Diocese.

"I had fully made up my mind not to accept the position before the Diocese met, and I twice informed its members as to my position, but now that they have elected me despite my protests I must have a little time to reconsider the matter.

"The whole question is with me one of duty. I have a large work in this city and I am in touch with it all. I must consider whether the field is a greater one in Western Massachusetts. I cannot say when I shall come to a decision, but I shall want several days at least for consideration."

The Bishop-elect of the Diocese of Long Island, the Rev. Dr. Frederick Burgess, now rector of Grace Church on-the-Heights, Brooklyn, has already begun to make new friends in the Diocese by his statement that it is his intention to have headquarters in Brooklyn, where he may be found at stated times, as well as the episcopal residence at Garden City. The latter is a beautiful place and well worth a visit, but its distance from Brooklyn makes it very inconvenient at times. It is necessary for the Bishop of Long Island to have his residence at Garden City, in order to comply with the terms of some of the episcopal endowments—at least such is the opinion of many—but there is no reason why the Bishop should not have offices in Brooklyn where the detail business of the Diocese could be accomplished. Dr. Burgess' own views on the subject are being widely discussed. Said he:

"I think the Bishop of Long Island should be the Bishop of Long Island and not the rector of Garden City. I am strongly in favor of establishing rooms in Brooklyn, where the Bishop can be consulted at all times. This ought to be done. It is done in New York and in Philadelphia. Of course, by the terms of the diocesan endowment, the Bishop is obliged to reside at Garden City, but it is within easy distance and the Bishop could return there each evening if he chose, or he could remain in Brooklyn when occasion demanded it. In the episcopal house arrangements could be made to make this possible. Brooklyn is by far the largest and most important part of the Diocese and it should be made possible for the Church people to reach the Bishop easily. There is no doubt this will be done. The Diocese owns a house in Brooklyn, at 154 Remsen Street, but it is rented, but other headquarters could be procured and ought to be."

It is stated positively that Dr. Burgess accepts his election.

The Church of the Archangel, New York, is planning to complete its auditorium early next year. It is this church which is to have its parish house on the front of the plot of ground and the church proper in the rear, as was stated in THE LIVING CHURCH several months ago. The front building has been partially completed and services are held in a temporary chapel. Twenty thousand dollars is needed for the completion of the auditorium, of which \$6,000 is now in hand. Much of the balance is practically promised and there is little doubt that the whole amount will be available shortly after the first of the year. To complete the parish house \$75,000 will be needed, but no attempt to raise the sum will be made until the church has been completed. Under the ministration of the rector, the Rev. George S. Pratt, Archangel Church is rapidly growing to be one of the strong parishes in the upper part of the city. It is located not very far from the Cathedral of St. John the Divine, but as the Cathedral will have no parochial organization there will never be a conflict of work. Attendance at the services, since they have been held in a permanent location, has so increased that haste in the completion of the main building is imperative.

A friend of the Church of the Epiphany, Brooklyn, has offered \$5,000 toward the liquidation of the debt of about \$30,000, providing the entire debt is paid off by January 1, 1903, or \$1,000 if \$10,000 of the total amount be raised by that time. Another offers \$1,000 or \$500 under similar conditions. \$7,400 has recently been raised for the purpose, and the rector, the Rev. Dr. Dean Richmond Babbitt, expects that the church property will be free and clear by January, 1903.

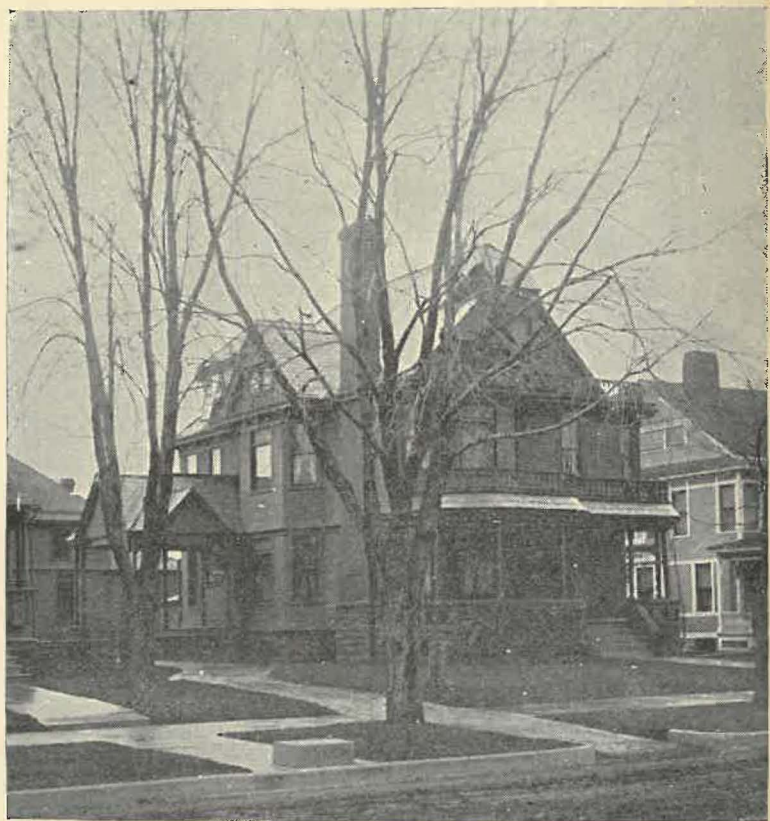
#### EARLY USES OF CHURCH BELLS.

DEARER and dearer to us is the use of bells in our own Mother Church of England. Since the Bishop of St. David's introduced bells into his Diocese, in the year 550, bells have been generally used throughout our old Mother Church, though there have been certain changes in the mode of ringing the bells and in the objects for which they were rung.

And here I pause to point out to you two or three kinds of bell-ringing in England, which, though now in abeyance, used to be dearly loved by all the people and helpful to them in their spiritual devotions. They were, first of all, the ringing of the dear old "Angelus." We like to look at famous pictures representing the devotions of humble people at the sound of the Angelus, when, as Longfellow says in his *Evangeline*:

"Sweetly over the village the bell of the Angelus sounded."

But many of us do not know just what its significance was. It was really this, that three times a day the bell of the parish church would ring, and upon hearing it every man,



NEW EPISCOPAL RESIDENCE, MINNEAPOLIS.  
[By courtesy of Minneapolis Times.]

woman, and child would pause just for a moment in his work or in his play and thank God for the Incarnation of His Eternal Son, our Lord Jesus Christ, thanking God for Him "who for us men and for our salvation, come down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man."

Another ringing of the bell in the old Mother Church which has fallen into abeyance was what is called "The Sanctus Bell," or more accurately the "Sacrificing Bell"; and what did it mean? It meant this, that when the Holy Communion is celebrated at the altar of the parish church and reaches that stage of its devotion when our Lord vouchsafes His Presence, His nearness, His communion with us in the sacrament of His love, the bell should sound three notes, that all those who were detained in their homes, the aged, the bed-ridden, the crippled, the sick, and those detained to take care of them, might know just that moment of ecstatic devotion, and might in their solitary homes send up their own tribute of thanksgiving along with the prayers of those who kneel before the table of the Lord. Will faith and piety ever bring back to us such a blessed and sweet thing as that?

And then there was what was called "The Passing Bell," which was tolled whenever one of the parishioners was in the last mortal struggle, and which called upon all the faithful to breathe a prayer to God that He might strengthen and comfort that departing soul, that it might be carried safely across the dark river and that angels might bear it into Abraham's bosom.

Even if some of these things have been abused by superstition, it is in my judgment a great pity that they have been so largely given up. But I believe they will come back "when God's perfect will is done, and Christians live and love as one;" for these things emphasize the beautiful idea that the congregation is a congregation of brethren in the House of God, and that in our corporate life we should worship together, and with concerted prayer and praise emphasize our unity and our love.—From a sermon by the Rev. Dr. A. W. LITTLE.







## 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 MOTHER OF OUR LORD JESUS CHRIST.

FOR THE SECOND SUNDAY IN ADVENT.

Catechism: III. Vows. Text: St. Luke i. 46-48. Scripture: St. Luke i. 26-33; 38-55.

THE central figure of all history is Jesus Christ. "To Him be glory both now and for ever" (II. Peter iii. 18). Associated with Him in our thought is His Virgin Mother. Surely we need not fear—rather, we may rejoice exceedingly—to study her character, to honor her whom God honored and whom the angel declared to be "blessed among women" (verse 28).

The beautiful scene of the Annunciation is marked throughout with the unusual and the unexpected, as would naturally be the case in so great a mystery as the Incarnation.

"In a small country town, so contemptible in the eyes of the Jews that it was a common saying with them, 'Can there any good thing come out of Nazareth?' (St. John i. 46) far away from Judea, in a very retired mountain region, there dwelt a maiden, in all outward circumstances undistinguished. She was espoused, but not yet married (St. Matt. i. 18). Though of the tribe of Judah, of the true royal race of David, and so in the chosen line which prophecy had marked out for the parentage of Messiah (Gen. xlix. 10), yet her social position and earthly calling were of the humblest kind. He to whom she was espoused was by occupation a carpenter (St. Matt. xiii. 55). But all the circumstances of the Annunciation prove that Mary must have been distinguished for extraordinary sanctity. To her in this lowly home (tradition leads us to suppose that she was engaged in prayer in her secret chamber) an angel suddenly appeared and spake, telling her of the favor with which she was regarded in Heaven" (verse 28).

Two angels are mentioned by name in Holy Scripture: Michael, the executor of God's decrees (Daniel x. 13, 21, and xii. 1; St. Jude 9; Rev. xii. 7), and Gabriel, the announcer of His purposes (Daniel viii. 16 and ix. 21; St. Luke i. 19, 26). We think of Gabriel as highest among the heavenly hierarchy, in that of him it is said that he stands "in the presence of God" (St. Luke i. 19).

To Gabriel is entrusted the announcement of God's purpose in the Incarnation. A few months before, he has made known the future birth of the forerunner (St. Luke i. 11-20), and now he is sent from God to Nazareth, to speak the divine message to her of whom the Christ shall be born (verse 26). He first assures her that she has found favor with God: "The Lord is with thee: blessed art thou among women" (verse 28). The lowly Virgin is troubled at his saying (verse 29); but he sets her fear at rest, and draws her well into line with the divine purpose, by fixing her soul steadily upon God, and lifting her thought out of herself to Him who should be born of her. In fact we may say that the central figure in the Annunciation, as in the Nativity, is the Child rather than the mother. Remembering that the Virgin has long communed in stillness on the Old Testament prophecies concerning the Messiah, we wonder not that "the Son of the Highest," to be born of her, is pictured to her glad vision by the angel as One, of whose kingdom there shall be no end, on "the throne of His father David." "over the house of Jacob for ever" (vv. 32-35). His human and earthly name is also made known to her: Jesus, the same as Joshua, "the Lord our Saviour" (verse 31).

This, then, is Gabriel's message: God will visit His people: the Son of the Highest will come among men: of the wondrous Being, to be born without earthly father, Mary of Nazareth shall be the virgin mother. "She submits to it as a mysterious dispensation which she cannot comprehend, rather than glories in it as a distinction conferred upon herself. Her answer befits the mother of One who was declared to be 'meek and lowly,' owning herself but the handmaid of Him who was to be her Son: 'be it unto me according to thy word'" (verse 38).

Now the virgin hastens to the "city of Judah," in which is the dwelling place of Zacharias (verse 39). The last word of the angel has drawn her thought to Elizabeth, her cousin, as

one with her to be honored of God (verse 36). This hasty journey of the Virgin is therefore natural and fitting. We do not attribute it to the commonplace desire to impart information merely. These holy women meet to compare and to unite their joys.

"Mary passes within and salutes the surprised Elizabeth, who returns the salutation, not, however, in any of the accustomed forms, but in an outburst of measured verse (vv. 42-45). Like the old painters, she puts her aureole of song around the Mother's head, but it is easy to see that the mother's honors are but far-off reflections from the Child. Is Mary 'blessed among women?' it is because of Him who shall be born of her (verse 42). Does Elizabeth throw herself in the shade, asking abjectly, 'Whence is this to me?' it is because she feels herself unworthy that even the unborn Lord shall come under her roof (verse 43). And so, while this song is really an ode to the Virgin, it is also Elizabeth's salutation of the Incarnate One. This canticle carries our thought from the seen to the unseen, from the Mother to the Holy Child, and Elizabeth's song becomes the earliest 'Hosannah' to the Son of David, the first prelude to the unceasing anthems that are to follow."

The Blessed Virgin responds in the hymn, ever dear to us in the worship of the Church, the *Magnificat*: "My soul doth magnify the Lord" (vv. 46-55). Within our allotted space it is quite impossible to examine in detail the words and thoughts of this great hymn of the Gospel. Better, perhaps, and more to our present purpose, an appreciation, general in character, like this from the *Expositor's Bible*:

"Elizabeth's song was on the lower heights. 'The mother of my Lord (verse 43)' this was its starting place, and the centre around which its circles were described; and though its wings beat now and again against the infinities, it does not attempt to explain them, but returns timidly to its nest. But Elizabeth's loftiest reach is Mary's starting-point; her song begins where the song of Elizabeth ends. Striking her key-note in the first line, 'The Lord' (verse 46), this is her one thought, the Alpha and Omega of her psalm. We call it the *Magnificat*; it is a *Te Deum*, full of suggested doxologies. Beginning with the personal as she is almost compelled to do by the intense personality of Elizabeth's song, Mary hastes to gather up the eulogies bestowed upon herself, and to bear them forward to Him who merits all praise. Her soul 'magnifies the Lord'; her spirit 'hath rejoiced in God her Saviour,' and why? Has He not looked down on her low estate (verse 48), and done great things for her (verse 49)? 'The handmaid of the Lord,' as she a second time calls herself (verse 48; cf. verse 38), glorying in her bonds; such is her promotion, that all generations shall call her blessed (verse 48). Then, with a beautiful effacement of self, which henceforth is not even to be a mote playing in the sunshine, she sings of Jehovah—His holiness, His might, His mercy, His faithfulness."

The *Magnificat* is the great hymn of the Incarnation.

OUR CONTEMPORARY, M. A. P., has in its current number some anecdotes of the late Bishop of Minnesota, who was something of a raconteur as well as a great prelate. Dr. Whipple, says our contemporary, with all his love for England and Europe, was fond of telling anecdotes of the very small knowledge of American geography shown even on this side of the Atlantic. One of these was his account of a conversation overheard outside the walls of the English church at Rome, where he had just been preaching. One English lady said to another: "Who was the Bishop who preached this morning?" The answer from another lady was: "The Bishop of Mimosa; he comes from South Africa, you know!" Bishop Whipple was especially fond of telling stories which illustrated the calmness and self-control that his Indian friends made it a point of honor to exhibit on all occasions. Some Indian chiefs were dining at a Washington hotel, and one of the number, seeing a white man using cayenne pepper, took the bottle and shook it generously over his plate. After the next mouthful, though he kept a composed countenance, the fiery pepper caused tears to flow down his cheeks. His neighbor noticing this said: "Why do you weep?" The answer was: "I was thinking of my dead grandmother." The next moment the second Indian took the pepper-caster and used it, with a like lachrymose result. The first man looked keenly at him and said: "What are *you* weeping for?" "I am weeping," was the answer; "because you didn't die when your grandmother did." Another good story of Bishop Whipple was about one Dominic Johnson, a shepherd of the poor, who used to speak a kind word to the operatives. One day a Gallio among them said, "Dominic, you believe in the devil; well, I should just like to see him." "Have a little patience, my friend," was the dry answer.—*Church Review*.

THE HUMAN HEART, though very sensitive, can bear a world of suffering before it breaks.—*Christian Advocate*.



# Correspondence

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

## A REMINISCENCE OF BISHOP WHITE.

To the Editor of The Living Church:

IN "REMINISCENCES of an Octogenarian," giving an interesting account of Bishop White and the services at Christ Church (Philadelphia), I would like to add one thing, perhaps not remembered. On Good Friday the Bishop always wore a black bombazine gown during the entire service, not using the surplice; the bombazine gown was kept on hand and used by himself if there was a death in his own family, for a short period of mourning.

A member of our family being in the choir, he many times spoke to him with regret of some things left out of the first Prayer Book, and named the *Magnificat* and *Nunc Dimittis*, which he said should never have been left out.

Germantown, Pa.

ANNA G. CLARK.

## EPISCOPAL UNITY IN ALBANY.

To the Editor of The Living Church:

YOUR readers will be glad to note from the following clipping, taken from the *New York Times*, of issue Nov. 18, the present month, that the two Bishops of Albany, Bishop Doane of our own Communion, and Bishop Burke of the Roman Order, are of the same opinion, that this Church is Protestant and not Catholic:

"ALBANY, N. Y., Nov. 17.—The discussion at the triennial council of the Episcopal Church in San Francisco on the proposition to call the Episcopal Church the Catholic Church in America, caused Bishop Burke, in the Cathedral of the Immaculate Conception, to preach a sermon at to-day's mass on the growth of the Catholic Church in the United States.

"He said that some years ago to be known as Catholic was to bear opprobrium, while to-day to be a Catholic was to merit respect and honor.

"'Because of the meaning and signification and honor attached to the name Catholic,' he continued, 'one of the greatest of the Protestant denominations, the Protestant Episcopal Church of America, has considered seriously the changing of its name to 'the Catholic Church of America.'"

"'We can see by this example that it is no longer considered by our Protestant brothers a disgrace to be a Catholic. If it were, the clergy of that denomination would never have considered the adoption of the name.

"'But how can they take the name when there is but one Catholic Church, and that the one whose head is and always has been in Rome? The meaning of the word Catholic is such that the Church cannot be confined to one nation.

"'There can be no Catholic Church of America, for that would limit the Church to one continent. A Catholic Church cannot be national, for the meaning is that it extends through the world and is universal.

"'Unless its priests are obeying the mandate of the Church to preach the word of God to all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, it cannot be called Catholic.

"'The Catholic Church is one, holy, catholic, and apostolic. Its teachings are not confined to any one nation, and its history does not extend back a few hundred years, but to the time of Christ, its Founder. When the Declaration of Independence was signed there were in the United States about 80,000 Catholics. Now there are 12,000,000.'"

The tone and character of this clipping bear a remarkable similarity, *mutatis mutandis*, to some statements just made by Bishop Doane, in his recently published address to the Diocesan Convention of Albany. However divergent these brethren are in many particulars, at least here is a common meeting-point, and these two agree in one. "Behold, how good and joyful a thing it is, brethren, to dwell together in unity."

Of course our Roman brother is quite in error as to the exact name which many of us long to see chosen; Not "the Catholic Church of America," but "the American Catholic Church in the United States," is what we greatly desire. And

how nobly we are fulfilling the very conditions of Catholicity he lays down, because our priests are obeying the mandate of the Church to preach the Word of God to all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

Therefore we are Catholic, and prefer to be so known and read of all men.

I subscribe myself, a non-Protestant Churchman,

GEO. R. ANDERSON.

## CLERGYMEN'S MUTUAL INSURANCE LEAGUE.

To the Editor of The Living Church:

THIS League has lived on for more than a generation. Its wise and excellent founder, the Rev. Dr. Wm. N. Dunnell, is still in active service in the Church.

It has numbered among its members over twenty of our Bishops, and still retains nine on its list. Among those departed, prominent for judgment and benevolence, we note the names of Bishops Whitehouse, Lay, Green, Stevens, Cox, Neely, Paddock, Wilmer, Whipple, and Burgess.

With office expenses almost nominal, the League has disbursed \$421,316 to families of beneficiaries. The League makes no claim to be the ideal life insurance. It does claim to be the ideal form of systematized benevolence to the clergy, and to fill a niche which is not filled.

A clergyman not blessed with private means usually leaves little or nothing for his family. I cannot recall having known any clergyman of the Church, who, if asked for \$2 to assist the destitute family of a departed brother, but would send it, even though he had to borrow or beg the \$2. The only payments asked of members of the League is \$2, when another member dies.

The writer has been a member over sixteen years, but has never before publicly advocated the interests of the League. The reason he has not done so is because, started in the spirit of benevolence, rather than of business, no age limit was originally fixed. From this original defect the death rate became onerous, and he felt unwilling to urge persons to join. The limit of 55 years, adopted later, and standing until Jan. 1, 1902, was not low enough to remedy the evil. Now, this defect disappears, as the age limit, beginning with 1902, is placed at 40 years. Recruited only from those under 40, the death rate can never again become excessive. All one has to do to become a member of the League, if not now suffering from an incurable malady, is to send his name, with \$2, to "Rev. Wm. M. Dunnell, D.D., 292 Henry St., New York City."

At one time we had over 1,000 members, and over \$2,000 was handed over to families of deceased members, within a few weeks from date of death. What with withdrawals, and about 445 deaths, our numbers are now small, but might easily be brought up to 1,000 members, if love of the brethren prevailed. The objection may be urged: "You old members want to get in the young ones to pay for you." We do not know the age of the present members, but we are certain there are not enough aged ones left to make a heavy death rate. We want to revive the League as a source of comfort and blessing, free from its one defect.

Will the reader please take note that up to Jan 1, 1902, all under 55 can join? After that none over 40.

WM. ALLEN JOHNSON.

## POLITICS IN THE PULPIT.

To the Editor of The Living Church:

IN THIS part of the country the clergy of the Episcopal Church have heretofore abstained from preaching politics from the pulpits. In fact, they have not been politicians in any sense of the word. They have had the understanding that they were ordained to preach the Gospel of Christ and nothing else. They have construed their commission according to the language used by Christ and as set forth in the ordination service. They obtained no part of their rights as to preaching from the party committee or the party platform. I have known persons drawn towards the Church by the fact that the clergy uniformly abstain from the preaching of politics in the pulpit. I read only a few days ago that an English Bishop, at the consecration of a pulpit, took occasion to say, that a clergyman had the right to exercise political rights the same as a layman, but that no clergyman has a right to preach politics in the



pulpit. This position seems to me sound and reasonable. Where does a clergyman get the right to preach politics? Neither Christ nor the Apostles preached politics, nor does the Church ordain them to do so. They have no such right, and the clergyman who does it exceeds the powers conferred on him at his ordination, and his political sermon is a desecration of God's House. The political parson is a nondescript for whom the Church has no use, a stirrer up of strife, not a herald of the glad tidings.

In a recent number of a Church paper I read that several of the clergy in New York, on Sunday before the election there, preached concerning the election, and that "all the clergy are for Seth Low." Mr. Low's opponent is a good Churchman and probably as well fitted as Mr. Low to be Mayor of New York. He doubtless feels a little sore toward the clergy, if all the three or four hundred clergy of New York were "for Seth Low." Those parsons could find as much corruption at Philadelphia as at New York, if they would try to inform themselves. In fact the things complained of in New York exist to a large extent in all the large cities.

But if we grant that Mr. Low should have been elected, this does not concede the right of a clergyman to make a speech from his pulpit in his favor. In every election one candidate has a better right to be elected than his opponent has, but this does not authorize a clergyman to enter the campaign for him and preach *him* instead of a crucified and ascended Saviour. We now hear persons say that a certain parish is High, Low, or Broad, but if this new departure is to become the fashion of the Church, these party names may be dropped and we may become accustomed to speak of a Republican, a Democratic, or a Populist Churchman, or an anti-Tammany Churchman, and in time we may have in the General Seminary a chair of politics, with the Bishop of New York as professor!

I know of several denominational ministers in this State, who had to give up their charges because of "pernicious political activity," although some of them did not preach politics from their pulpits. Their people wanted men who would preach the Gospel, and leave political management to the laity. Preaching politics always leads to strife and division among the people, if it is kept up, and people soon lose their love for a pastor who turns the pulpit into a political platform.

I think it will be a bad day for the Church when any considerable number of her clergy enter the political arena, and in my judgment, the fact that any do enter it and turn their pulpits into hustings, is strong evidence that they have missed their callings.

W. M. RAMSEY.

Salem, Oregon, Nov. 18, 1901.

[We beg to suggest, not in criticism, but in expansion of the foregoing, whether the fact that the proven alliance of a political organization which was one party to an election, with crime and immorality, while the opposition was directly called into play by insults to the official work of the Church in the person of the Bishop's representative in the Cathedral mission, in the performance of his official duty, presents sufficient modification of the ordinary political contest, to constitute an exception to the ordinary rule of practice which Judge Ramsey so forcibly lays down? Of the general principle there can be no doubt; of its specific application, possibly there may be, though undoubtedly the precedent is dangerous and only to be acted upon in extreme cases. A like criticism, however, may be made against the Bar Association of New York, which pronounced one of two rival candidates for office at the same election, to be unfit for the position.—EDITOR L. C.]

#### THE SWEDISH CHURCH AND THE EPISCOPATE.

To the Editor of The Living Church:

HERE has been a great deal in the Church papers concerning the attitude of the National Church of Sweden towards the episcopal office, some of the writers claiming that it took the same ground as does the Anglican Church, while others contended that it only looked upon the office of Bishop as an administrative office, much the same as the so-called Methodist Bishops. As has been clearly shown by several eminent writers, their ordinal bears out this contention. But we have exhibited to us at the present time very clearly the real attitude of the Swedish Church towards the episcopal office. Bishop Von Scheele, who, according to the press reports, holds a most prominent place in the National Church of Sweden, is in this country visiting the Lutheran churches and schools. In addition to this he is the author of a work called "Voices From the Fatherland. Greetings from Mother Svea to her Daughter, the Lutheran Church in America," published in 1894. From this it is evident that the Church of Sweden recognizes the Lutheran Church and therefore the orders of the Lutheran Church in this country. I am well aware of the fact that the opinions of individuals cannot be taken as the expression of the mind of a

Church, still when the Church of Sweden sends a delegate to this country bearing greetings to the Lutheran body, which is presbyterian in form, and that delegate is one who has written of that body as the daughter of the Church which he represents, it would seem that the mind of the Church was very clearly shown.

WILLIAM M. PURCE.

Oscos, Ill., Nov. 18, 1901.

#### THE INTERMEDIATE STATE AND THE LAST THINGS

To the Editor of The Living Church:

AN ADEQUATE reply to the various questions opened by the Rev. Messrs. J. D. Herron and Upton H. Gibbs in your Correspondence Department, issue of Nov. 23d, respecting my exegesis of II. Cor. v. 1, etc., the Transfiguration, and Hebrews xii. 23, is more than I would care to undertake in the limits of a letter to the Editor. Permit me to state some of these questions that their immensity may be more apparent.

(1) Is the conception "disembodied soul," "incorporeal mind," philosophically tenable? Plato, if I mistake not, was the first to state it. Des Cartes, Kant, and other modern philosophers, ending with John Fiske, have popularized it among present-day theologians.

(2) Is not the eternity of *Form* an integral part of the Christian conception of the pre-Incarnate Son of God?

(3) The untenability of the conception "disembodied soul" finds its logical expression, does it not, in Bishop Berkeley's doctrine of soul-slumber, or suspended personality between death and general resurrection?

(4) Is this doctrine of unconsciousness after death borne out by New Testament revelation?

(5) If the *data* of geology and biology have constrained many conservative theologians to revise their exegesis of Genesis i. and ii., is it not possible that the *data* of psychical research respecting the present and post-mortem existence in man of a fine, interior, ether-like organism will throw more light upon such texts as II. Cor. v. 1; I. Cor. xv. 44b, and the Transfiguration phenomena, than the Church fathers possessed?

(6) Is it any more legitimate to appeal to the fathers in matters of psychology than it is in matters of geology and biology?

Note.—Tertullian, be it said, in his *De Anima*, argues for the corporeity of the soul. Thus:

"Hence, by this densifying process [God's in-breathing], there arose a fixing of the soul's corporeity; and by the impression its figure was formed and moulded. This is the inner man, different from the outer, but yet one in the two-fold condition. It, too, has eyes and ears of its own, by means of which Paul must have heard and seen the Lord; it has, moreover, all the other members of the body by the help of which it effects all processes of thinking and all activity in dreams. Thus it happens that the rich man in Hades has a tongue, and poor Lazarus a finger, and Abraham a bosom. By these features also the souls of the martyr under the altar are distinguished and known" (chap. ix.).

Interesting as this passage is, I do not appeal to it as in any way a decisive authority.

(7) Again, have the fathers spoken the last legitimate word upon such texts as, "That which thou sowest, thou sowest not the body that shall be"; and, "It is sown a natural body; it is raised a spiritual body"; and, "Flesh and blood cannot inherit the kingdom of God"?

(8) May there not be a distinction between the ether-like body which passes out at death (if there is such a body) and the "body of Christ's glory" which is the corporeal *summum bonum*?

(9) Has the mind of the Church sounded to its depths all that is implied in the term Resurrection? Is it preaching, as some allege that it is *not*, the primitive gospel of Resurrection and immortal life through Christ alone? Is it not rather preaching the Platonic doctrine of the soul's supposed inherent immortality; and has this fact nothing to do with that Emersonianism and Eddyism which reckon man as inherently divine apart from Christ?

(10) If perchance my proffered exegesis of II. Cor. v. 1, etc., should be right, why then are "perfect spirits" not necessarily perfect men?

(11) Where is the source of authority for the dogmatic assertion that angels are incorporeal beings; and that their recorded manifestations are docetic?

These and many other questions I would be compelled to discuss before I could adequately answer my reverend critics.

Buffalo, N. Y.

EDWARD M. DUFF.



CONCERNING CONTROVERSY.

To the Editor of The Living Church:

WITH all that you say of the duty of the Church press in matters of religious controversy, I am, of course, in entire accord. It would be a strange thing in this age if the Church press alone were to be denied the right of engaging in controversy that is in the defense and propagation of the truth. If it be wrong to defend the truth in the columns of the Church press, it would be equally wrong to defend it in other forms of literature. That would be to surrender one of the most potent agencies of modern times to the world, the flesh, and the devil. I do not think, however, that Bishop Gillespie meant, or could mean, that the Church press should not engage in religious debate, or in criticism of things as they exist among us. Man of peace, though he is known to be, his own convictions of truth are too strong to permit him to hide these convictions under a bushel; and his sense of fair proportion is too keen to permit him to deny to others, or to the Church press, what he holds as his own right and duty. There is controversy and controversy of course; the fair and unfair; the courteous and the discourteous. He is weak and foolish who forgets himself, or the success of his cause, to the extent of resorting to unfairness, to railing or discourtesy in debate. I do not think THE LIVING CHURCH has forgotten. But it is nevertheless true that while controversy is absolutely essential to the preservation of truth among men, yet an age of controversy in the Church is never an age of progress; progress I mean on the side of increase, of due increase, in work and growth.

Controversy breeds dissension, and dissension begets alienation, and hinders godly union and concord for the time. That causes work, of course, to flag, and men to stay their hands. That is the sin of schism. Yet without controversy, truth, humanly speaking, would perish from the earth. Yes, controversy, for the time, stays work, but in the end, in the long run, it settles truth; and that settled, the work goes on with a force and energy that would never have been if cowardice dalled with error, for the sake of an inglorious and a false peace. Had Athanasius loved peace more than truth he might have lived as well as died in his nest. But to him, and to those who stood with him embattled for truth, we owe, under God, our Nicene Faith. "First pure then peaceable."

Besides, the devil is a man of war, and Error is his prime minister, and Battle his glory. He made war in the very courts of Heaven. But Michael the Archangel fought with the devil and his angels. He is a spiritual laggard, coward, and traitor, to-day who shrinks from the old battle through inglorious love of peace.

No, no, sir, I do not think Bishop Gillespie meant that. He pleads for work, for preaching, for teaching, despite the halting of the General Convention with regard to the settlement of things that call for settlement. THE LIVING CHURCH, and all of us, can preach with zeal and devotion on the sanctity of Christian marriage, on the imperative obligation of Christian missions, on the essential value of a proper name for the Church as for the Christian Child. "His name is John," said the mother of the Baptist. "His name is John," said the divinely directed father, "for he was so named of the angel." "His Name shall be called Jesus, for He shall save His people from their sins," said the same angel of God. Names are of the very essence of things. And so it is essential that the Church should have that name that shall most properly designate her mission to the sons of men. If her chiefest mission is to antagonize Rome, corrupt or uncorrupt, why, of course, call her Protestant. That is what the name means. As Bishop Doane says, No one now remembers the original significance of the term, the last resort of a beaten, or at least of the weaker party. It now means battle and only battle, by all the mutually hostile antagonists of Rome. If that is our mission from God to the world, our choicest mission, why, of course, let us continue the name, in the Name of the Lord. Is it?

Or again, if the chiefest mission of the Church to the world, to the sons of men, is to oppose Presbyterianism, why, of course, Episcopal is her proper name. We are a Bishops' Church, living, breathing, working to oppose a Presbyters' Church! That is our work, that is our mission; all the world shall know that! Or if we have the double mission to the sons of men, to oppose the Pope, and to fight the Presbyter, let us, in the Name of the Lord of Hosts, carry upon our crest the sign of our warfare, PROTESTANT EPISCOPAL!

There is, however, in my judgment, and with due respect to the Bishop of Albany, there is this further consideration to be

taken into account: If Protestant Episcopal is now, and is to continue to be, our true name, why continue the confusion of having one name in the Creeds and another in the Form of Ratification of the Book of Common Prayer? Let us have the true proper name which declares to the world our twofold mission of embattled war inserted in the Creeds: "I believe in the Holy Protestant Episcopal Church." "I believe in One Apostolic Protestant Episcopal Church." Then the strange anomaly which we observe to-day among us would cease. Old men and children, young men and maidens, would not be found "saying or singing" in church, I believe in One, Holy, Catholic and Apostolic Church, and yet denying that they are Catholics before they are well out of the church porch. They are Episcopalians! just anti-Roman! anti-Genevan!

Now, sir, as I wrote you once before, and in writing did not please you, I am not in precipitate haste about changing our name, our wretched, incongruous, un-Catholic name. I hate it, but I am not certain that we deserve at present a better one. When we are overwhelmingly Catholic, as we shall be one day, please God, we will take our true name, Catholic; Anglo-Catholic, as I hope; American, if we so prefer; but Catholic, without a murmur, without a ripple of discontent. Until then I am not certain myself that we deserve the privilege of saying with the faithful of old in their confession of ecclesiastical fellowship: "*Christianus nomen meum est, Catholicus prænomen meum.*"

The day will surely come when we shall all be able to say that with truth. Hardly yet. Bishop Gillespie is right. We can work for, preach for, pray for missions, Catholic missions. We can work for, preach for, pray for a more Catholic conception of Christian marriage, so that no priest, no layman, who declares that it is the duty of the Church to accommodate itself to the licentiousness of civil law as to marriage and divorce, can find a hearing in our great Synod, as one did the other day in San Francisco; so that a man who was sent to our great Synod in order to soften the unruly temper of a recent convert in his home Diocese, shall not find a hearing when he presumed to roar out in a Christian assembly his anti-Christian contempt for the law of Christ and of his Church as to Christian marriage.

No, no, no, sir! I may be wrong, but I am content to bear the reproach of our name until we can roll away the reproach of that for which the name stands.

And now, sir, may I add a word on the Bishop of Albany's reproach of certain things among us? I do not know just how much Bishop Doane embraces in what he says of "the tide which is running through some portions of our land, muddy with its apings of Roman and mediæval terrus and modes of worship." But apart from the somewhat mixed metaphor of the declaration, Bishop Doane may have just ground for his not very definite complaint. There may be, doubtless there are, imitations of Roman ceremonial which should find no place among us. Entirely apart from our Protestant Episcopal antipathy to everything Roman, whether or not the things referred to deserve Bishop Doane's strictures where they are in authoritative use, I think Anglo-Catholics among us should rigidly deny themselves the liberty of using purely Roman forms of devotion, and of using Roman terminology, when Catholic and Anglican terminology is at hand to express the same things. Christian prudence as well as Christian charity demands this of us. We are battling for great things rather than small; for realities rather than terms of expression; for Catholic truth and worship rather than mere formulas or semi-hysterical forms of devotion, which are Romanic rather than Germanic. Even the papalized Newman had enough of the Anglican still abiding in him to consider the "Glories of Mary" alien to the worship of his heart and of his intellect. We need not judge the Italian or the Spaniard, if he finds his approach to the Infinite Majesty on High aided by a passionate cultus of the Blessed Virgin, of that pure Virgin whom we all revere as the Mother of us all, because of that human nature which she gave her Divine Son, of whose nature, Divine and human, we all partake. But that devotion is not ours, nor is it for us. It may be natural, it may be extremely human, it may not be sinful; but it is not now Anglican. And in its most fervid form it was never Anglican. Visions of the Blessed Virgin may or may not have been vouchsafed in France, in Italy, in Spain, to perfervid worshippers, in ecstatic religious hysteria. But in its most Roman, or if any one prefer, in its most Catholic days, they were never vouchsafed to England. SS. Bonaventure and Liguori are of a type peculiar to Romance people. Eng-



land never possessed their counterpart—born either of Celtic or Saxon blood. 'Anglican saints were different.

It will be well for us, and for the great mission that is ours, to remember that Catholic devotion and Romance hysteria in religion are not the same. The one finds its source and reason in revelation of God, and has its roots imbedded in Catholic antiquity. The other in the very human instinct to embody, and to humanize, the Infinite and the Incomprehensible.

At all events it is neither prudent nor right recklessly to imperil with the insolence of a most un-Catholic self-will the advance of unquestionable Catholic truth among a Protestant people by the adoption of forms of devotion, and of practices, and by stories of visions, which were never Anglican and never Catholic though they had been Anglican. Right or not right, it is the folly of Protestant self-will for any Anglican priest to put in peril the general acceptance of our Blessed Lord in Eucharistic worship for the sake of introducing among a few hysterical proselytes the "devotion of the Blessed Rosary," or to put in peril the general acceptance of Catholic Faith and life among us, by the absolutely forbidden teaching among us of Papal Supremacy and Infallibility; by which, if they are true, the foolish self-willed Anglican who teaches them is no priest, and hardly a Christian even, that he should presume to instruct any one.

The strange thing is that men cannot see this, that men of the shallowest intellect cannot see both the unreason, and the immorality of their position.

JOHN WILLIAMS.

Omaha, Nov. 22, 1901.

#### NO FORM NOR COMELINESS.

By ROLAND RINGWALT.

IN THE services of the Church a man is frequently reminded of the grander worship of the unseen and the future. The font and altar, the windows, the hangings of the lectern, the Christmas greens and Easter flowers, the sunlight that streams upon us at the early celebration, and the moonlight that falls on us after the day is done, have their mystical, sacramental side. All serve for an example and shadow of heavenly things. No devout priest, Jewish or Christian, whatever his trials, has passed through life without a reverent joy in divine service. From Moses to our Lord sacrifices were offered in prophetic anticipation of One who was to come, and for nearly nineteen centuries a solemn offering has proclaimed that He who first made it shall come again. We need poetry, and God gives His ordained servants what they need. To know that we are actors in a great drama, and rowers in a galley that has faced many a storm; to know that we offer the same memorial that Butler offered in the eighteenth century, that Augustine and Chrysostom offered in earlier days, that St. John and St. Paul offered in days still older—this appeals to all the deepest poetic feelings of the human soul. It may be long before there is another Keble, but what Keble said, many a humble, unknown priest has felt.

But hundreds of years before the angelic chorus proclaimed a Redeemer's birth, prophetic lips had told of a coming Sufferer. The Messiah was not to come with the outward signs of majesty. He was a man worn by days of labor and nights of exposure, with no halo about His head, and only for a few moments did lustre shine from His garments. When the Redeemer's face was swollen with blows and dripping with spittle, when the back was torn by the scourge and the forehead scarred by the thorns, when the Son of Man hung upon the cross, Isaiah's words were fulfilled. He had no form nor comeliness.

We think of these words every Good Friday, and perhaps every time we meditate on the Passion. But we may all use them for our encouragement and support in practical work. After a beautiful service, we are called to baptize a dying child. The child lives in an alley. One must climb three flights of stairs. The house is squalid, the floor is dirty, the surroundings are unpleasant in every way. It is foolish to say that externals do not make any difference to the spiritually minded. Externals are helps to devotion, and the sons of the Puritans are learning that fact with remarkable rapidity. But let us go back to the wretched apartments, the woe-begone look of the furniture, the medicine on the table, the general neglect; still a little one is there, and that little one is to be made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. Clergymen rarely neglect such calls of duty. It is, however, possible to perform the duty without reflecting that such tasks

ought to be expected, if one is really the servant of Him who had no form nor comeliness.

The sick-room is often under the care of some one who is a poor manager. At times we see what Keble loved—

"A simple altar by the bed  
For high Communion meetly spread."

Reverent hands prepare a table, cover it with a fair linen cloth, place a wooden cross upon it, and show that the family understand the sacred importance of the visit. But it may happen that a dying communicant is treading the winepress alone. The nearest relatives may be indifferent to religion or even positively godless. If one walks the back streets, striving to do the office and work of a priest in the Church of God, he will encounter much that is offensive to all the five senses. In some cases the best nursing and most careful airing cannot banish disagreeable odors from the room.

One of the most patient sufferers the writer ever knew was a man who died of cancer of the mouth. He followed the Communion service with devout attention, but to swallow even the smallest crumb of bread gave him pain. The atmosphere was so thick that a few moments' confinement brought on a feeling of nausea. A woman of rare patience and marked intelligence was afflicted with a lingering consumption, and became offensive while the breath was still in her body. She was so efficient, so full of energy, so ready to work while day remained, that she felt her physical condition with a morbid sensibility. To cite another case, the writer recalls a dreary room wherein a penitent man received the Holy Communion while some half-drunken neighbors were cursing below. There was no intentional blasphemy, and no desire to insult the clergyman. It was simply the ordinary conversation of the house, and the dying man's look of shame told that not long ago he had joined in such discourses. Such work comes to us, and must be done. It is easier to do it if we reflect on the language of Isaiah. Well may we pray, "Thy kingdom come," and well may we meditate on the glory of the Second Advent. But the Saviour was One of whom it was foretold that He should have no form nor comeliness. This text is one of the most practical in the Holy Scriptures.

#### PLEA FOR PURE AIR IN CHURCH.

CONSIDERING THE extent to which the benefits of fresh air have been exploited of recent years in connection particularly with the cure of phthisis, it might naturally be expected that in public places a state of affairs would not now be tolerated which is contrary to the recommendations of medical authority. We are all perfectly aware of the necessity for free ventilation. We understand why indiscriminate spitting is an abominable danger, and how close rooms and stuffy omnibuses and overfilled railway carriages increase the chances of infection for even healthy persons. Moreover, we know that in the presence of an infected person, as where one member of the family is the subject of pulmonary tuberculosis, a constant supply of pure air in plenty is a paramount necessity for the health of those who are bound to live under the same roof as the sufferer.

So much, then, being a matter of common knowledge, it is little short of marvelous to see in what kind of atmosphere this enlightened public is content to confine itself at certain times. A visit to the courts of law, or to churches of every denomination, might well lead to a belief that to these places resorted a class of beings for whom fresh air was a dangerous thing to be carefully excluded, and that only in a thick, carboniferous, organically tainted atmosphere could the brain of man discern truth through the mazes of legal bewilderment or his soul respond to the solemn claims of a religious service.

There can be no greater mistake than to neglect the conditions of atmosphere in which mental labors, be they legal or of any other kind, are undertaken. The weariness, the headache, the indifference to food or inability to assimilate it, that are apt to follow a day in the courts or a few hours in a church are often the result of a foul atmosphere. The theater and the church, viewed from a low but practical standpoint, have much in common. In matters of ventilation, however, the modern theater has advanced in a way which religious communities might imitate with advantage. There can be nothing unholy in a pure atmosphere. The first clergyman who devotes a "collection" to the construction of efficient ventilation for his church will deserve well of his congregation, and will most assuredly take an effective step toward increasing its numbers.—*The Lancet*.

GLASS in oven doors, which enables cooks to watch the food without opening the door, is a late contrivance.

THIS OLD EARTH, where Christ Himself learned obedience as a child, is the grandest school.—*Norman Macleod*.



# The Fiction of The Year.

By F. D. Brooks.

IF ONE were a statistician, it might be interesting to tabulate the mere numbers of the year's books of fiction, historical novels, Colonial and contemporary in time; then again to make comparisons with the output of last year, to the end that we might see in brief and at a glance the increase or decrease of labor involved. It would be an interesting fact to know just how many titles had been issued in the past hundred years, or fifty years, or ten years, each year by itself. Then the curiosity of this mathematician would undoubtedly carry him along to the enquiry of how many pounds of paper had been used in the herculean task, how many people had been employed in the labors necessary to place the finished book before the reader, how many hours and days of work were bound up with the leaves of this great book, were it one volume. He might go further and estimate—the mathematicians are great on estimates—how many hours were wasted in the reading of bad, subtracting therefrom the hours used in the reading of the good, striking a balance at the end, and finally expressing in foot-pounds, the unit to which everything is finally reduced.

Fiction is always supposed to be interesting and lately, quite lately, it is supposed by a certain cult to be also instructive. Then we have the apparent proof, admitting the premise, that the pursuit of mathematics is equal to the reading of fiction for pure entertainment and instruction!

That the year's fiction has been large in quantity will be denied by no one at all familiar with the publishers' catalogues.

Until the last volume has been printed and counted, one cannot be exact as to facts, but we do not believe there is any lessening of quantity this year over last, which was unprecedented. There is little doubt that the year's output in numbers of books, not counting titles, is without an equal since bookmaking became a business as well as an art.

The foregoing remarks may seem not to be obvious, but if one will consider for a moment the import of this almost unnumbered library that has been published in this year of grace, one may see the difficulty one meets in considering so numerically great a task.

One of our subtlest critics, in a recent essay, says:

"In any case, the gospel of art for art's sake is reduced to absurdity when applied to the novel. The novel is not its own excuse for being. It is a picture of life, but a picture that not only portrays but shows the significance of its subject. Its form is particularly, uniquely elastic, and it possesses epic advantages which it would fruitlessly forego in conforming to purely dramatic canons. Its art is the handmaid of its purpose—which is to illustrate the true, and aggrandize the good, as well as to express the beautiful."

This is simplicity itself. Judging with so sure and safe a rule, one need make few mistakes in classification, albeit the general result, when this is applied to our year's fiction, might find the flock of sheep on this side exceeding small, while the goats on that would be so great in number as almost to confound our statistician.

We might without much strain on accepted canons, classify all the following as dealing with two subjects: the portrayal of manners or the development of character. Dr. Weir Mitchell's

*Circumstance*, Mr. Cable's *Cavalier*, James Ludlow's *Deborah*, Mrs. Catherwood's *Lazarre*, Ronald MacDonald's *God Save the King*: these are novels of manners, showing in kaleidoscopic pictures, the lives, customs, and manners of a people, a nation, or a group. While Dr. Mitchell selects a group, a class, or a clan, which he takes delight in analyzing, Mrs. Catherwood, Mr. Ludlow, and Mr. MacDonald select a nation or a race whose place in history is marked by some upheaval; and this the novelist portrays as viewed through his or her glasses, giving vivid pictures of rapidly recurring events, making picturesque scenes, developing dramatic possibilities, or hurrying on the tragedy to its fateful end.

The novel of character, on the other hand, begins with the youth of its hero or heroine, and all the theme leads to the evolution of this character. Such are *The Man from Glengarry* of Ralph Connor, *Cardigan* of Robert Chambers, *The Golden Arrow* of Miss Hall, *Madame Orzeska's Argonauts*, and

many others no less important or interesting.

Even as the note of optimism was the dominant one in the flood of books of fiction in the first half of the year already noticed in these columns, that poured a bewildering stream from the presses for our summer delectation, so it continues through the year. Most of the old friends and all of the new, write with full fed hearts and from brains replete with red blood. For success breeds success and high spirits in a writer, as well as in a merchant or a manufacturer. Success also creates large mindedness and optimistic feeling, which in turn but reproduce their kind. Robustness, then, is the mark of the hero. Great beauty, fine nerves, splendid parts, are the possession of every heroine. These characters find ready sympathy among a constantly increasing number of readers.

It is not so perilous as it might seem at first, that publishers dare to print their first editions in the hundred thousands these days. There are now that number of readers of fiction where ten or five years ago there were scarcely one or two thousand. The means of distribution have increased. Libraries have been multiplied enormously, and the people have



ILLUSTRATION FROM "AMOS JUDD," BY JOHN A. MITCHELL.  
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the money to spend and the time to read. That they read fiction, and read it tenfold more than history, or philosophy, every librarian will witness. Most people take their history, their science, and their theology, through the novel dealing with such. "Tis true, 'tis a pity, and pity 'tis 'tis true," that such is the case; but till some great revival of learning starts them from their desultory reading, or some religious upheaval



GEORGE W. CABLE.  
The latest portrait of the author of "The Cavalier."

wakens men and women from this sleep of dreams and this dreamy sleep, nothing less will stop the on-rushing tide of fiction from being read by the thousands who crave nothing better. Some one should write an essay comparing the effects of novel reading with the effects of tobacco! The comparison is not far afield or the conclusion illogical. The novel is recreation, a solace in a weary hour; it is a delight, if the book be clean and the author a master of his art. There the matter ends, for if one goes further, and trespasses on time with *The Sovereign Herbe*, or sits too long with a story or romance, pleasure becomes a dissipation, and solace becomes stupidity.

IN THE DELICATE and charming romance Mr. Cable has given in *The Cavalier*, one is struck with the fine restraint the author has exhibited in the materials at his hand. Out of such wealth of incident, such unlimited numbers of varied and great movements over large areas, all of great importance, Mr. Cable has selected one small corner or island of this vast country and has confined his actors and his story within these limits. When one remembers that the period is recent, that Mr. Cable was no looker-on, but a participant, one marvels that the story is not overloaded with unwieldy masses of facts and materials. This was the most serious defect of an otherwise remarkably strong story of this period, by a prominent author earlier in the season.

There is such a thing as superabundance of riches, especially when writing of contemporary times. That Mr. Cable has been able to close his eyes to all else, east or north of him,

to great events going on in Virginia, in Ohio, in Kentucky—anywhere—and with singleness of purpose, with that keen and kindly eye, to see and see only what he has selected, is marvelous. No diversion turns him from the observation of the few friends he has selected, whose fortunes he has chosen to relate.

And yet this is characteristic of Mr. Cable; this directness which is an achievement in another. If he discourses, on the way, of the clouds overhead, or the trees, or flowers, or launches into ecstasies over the coloring of some wild bird glancing by, or interprets to one the music of some mountain stream that murmurs its way down the glen, if he seems to obtrude nature at times when the reader's mind wishes to gallop to some tempestuous meeting, if this seems intrusive, it only seems; for all this happens beside the path which leads straight as an arrow from the bow to its destination.

But, and here is where our author rises superior to most of his contemporaries, Mr. Cable combines the artistic and poetical with his gift of story-telling, and by so much offers more of art and poesy to the telling of a tale than others who have merely a tale to tell.

Expression is as the breath of his nostrils; expression the most distinctive, always in words carefully chosen and, if possible, musical and rhythmic. All his books may be studied as fine examples of literary expression. This last, while attempting a different theme, finds the same charm, the same care, the same sure hand, the same simplicity. *The Cavalier* is easily the best work from the literary standpoint that Mr. Cable has yet done.

It might be said of Mr. Cable, as of few others, that he has answered in himself the prayer of a certain master of literary form:

"Lord, let me never tag a moral to a story, nor tell a story without a meaning. Make me to respect my material so much that I dare not slight my work. Help me to deal very honestly with words and with people, because they are both alive. Show me that as in any river, so in writing, clearness is the best quality, and a little that is pure is worth more than much that is mixed. Teach me to see the local color without being blind to the inner light. Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for life. Steady me to do my full stint of work as well as I can; and when that is done, stop me, pay what wages Thou wilt, and help me to say, from a quiet heart, a grateful Amen."

Of course no one but Dr. Van Dyke could say such words at all, and saying, not offend; yet if one wishes for the best things one must go to the masters of art and literature for these spoils of the brush and pen.

Here we pause to notice a recent contribution from an English source, that we fear will reach but few who will appreciate its beauty and worth. It is not the many who are willing to pay the price of this book from, to most of us, an unknown author, for the sake of discovery; yet to those who love a period of rest from the turmoil of war, with its blatant notes,



DR. HENRY VAN DYKE.  
Author of "The Ruling Passion."



ILLUSTRATION FROM "THE CAVALIER," BY GEORGE W. CABLE.  
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its smoke and roar of battle, to those who weary somewhat of the dark conspiracy of evil, to those indeed who may be weary of overmuch romance and lovers' soft sayings, this book will come as balm and shade, and the quiet of evening in some spot beside a sleepy brook, with the church bells, mayhap, sounding faintly in the distance. *Travels Around Our Village*, is a book without plot, without a love story for a motive, without politics for an object, without beginning or end so far as such properly go.

But an artist with much poetry, and much humor, and a deal of human sympathy, and a keen, mild eye that sees things, wrote the book. Miss Hayden has already published through *The Spectator*, *Cornhill*, and *Country Life*, some of the scenes here embodied in the book. It is a wandering that the author goes, seeing even in the old Roman road something to describe, finding some homely old souls around the turn, beneath the shoulder of the hill. She makes acquaintance, has her gossip, writes upon the visit a glimpse of life, rambles on, sees more; a reach of meadow, a dilapidated mill, old folk beside, of which and of whom this idler tells us a secret long



GOING TO CHURCH. FROM "MISTRESS JOY."

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lain hid in Government archives. But in such leisurely fashion are we conducted through these lanes, always with abundance of time, and such delightful chatting, such wealth of reminiscence bubbles from the lips of our guide, that we never weary of the soft turf for our feet, the October sun for our warmth, the sheep with great coats on, mildly observant of our presence, and over all, the glamor of pleasant companionship.

It is such books as this, that have the sense of leisure in their very fibre; that make for sweeter living. The very breath and hope of nature is in them. It is imperative that one retires to such at times to preserve a right view of life. These be glasses which correct the astigmatism and myopia produced by the commonplace.

Another type has been discovered within a few years by Ralph Connor; or, perhaps, he has completed what was only partially discovered before.

The half barbarous miner, cowboy, and lumberman, has been exploited as the hero of many tales. Bret Harte, Mary Hallock Foote, discovered the savage in him; sometimes the gentleman. Mr. Connor has discovered that these same savages have hearts that can be touched, awakened, and fed; at least Mr. Connor's savages are so moved by him, and the illusion, if it be illusion, serves. No one else handles such crude material with such felicity. The verisimilitude passes comprehension, if it be pure fiction. The atmosphere breathes of wild woods, of giant trees, and of fierce streams tumbling their muddy, swollen waters to the sea. On these waters great rafts, withed together, pound wallowing toward the towns. Men, huge of frame, and violent of speech, sparing not oath or hand, if disturbed, ride like ancient centaurs these clumsy ships, and Ranald, the Scot lad, towering in his six-foot-four, dominates this motley by sheer honesty; or has the spirit to be clothed in such mold so to hold the wills of his kind in such subjection?

'Tis a wild and stormy background Mr. Connor, the mild-mannered Dominie, chooses for his canvas, but that he knows his subject no one will question. There is little of art, little of smooth phrase, much of life, and much of the things that make for permanence in these lusty elemental types this author knows so intimately.

If Re-incarnation could be proved, we might allege with much show of reason that Mr. J. Fenimore Cooper had re-instated himself in the person of Mr. Robert Chambers. In the life of Mr. *Michael Cardigan*, which fell about the days when Indians were the *de facto* owners of this country, Mr. Chambers has given a very Cooperesque romance. The atmosphere of Sir Wm. Johnson's day, his estate, his immense importance, his imposing figure, the domestic affairs of the great castle with its varied interests, all are reproduced with the care and affection of one who knows of what he is writing, and who is full of the subject.

Mr. Chambers is by the location of birth, by temperament, by education, worthy the mantle of a Cooper. He is conscientious and painstaking, and one of the few who keep near historic truth, although plainly disclaiming to be an historian. He naively says in his preface: "Those who read this romance for the sake of what history it may contain will find the histories from which I have helped myself more profitable."

One other title is worth while: Mrs. Catherwood's *Lazurra*. This rehabilitation of "The Lost Dauphin" by so capable a romancer, is told with all her former care and power. The illusion shines thin in the early chapters but soon is complete, and the reader wonders, then admires, then—if he does not know his history—believes. Will the truth never be known? Perhaps it were better to leave the mystery unsolved, for there will always be those who believe and those who disbelieve the story of the child's death in prison. Thus the pleasure of imagination goes continually seeking the further story.

Up from the South, through the perspective of an hundred years, comes a sweet and sunny nature, *Mistress Joy Valentine*. Somewhat in advance of this little company, Tobias Valentine, "Methody preacher," moves smiling, thoughtful, serious, most sane of mind and soul. With these and others come the Duc D'Orleans, later Louis Phillippe, and Colonel Aaron Burr, with his fertile brain concocting schemes whereby his fortunes may be advanced. The cession of the Mississippi province had just been completed. In and about Natchez, the scene of this idyllic romance, are English, French, and Indians. Spanish soldiers are yet in possession although legally dispossessed. With such material have Grace MacCowan Cooke and Annie Booth MacKinney made much. But foremost they have wrought a highly finished portrait in Pastor Valentine, a character study of which any author might be proud. Such types have too often lapsed into caricature. Not so with Father Tobias Valentine however, whose entire aspect is dignified, wise, and simple-minded; an Indian fighter and a curer of souls. Delicacy of judgment and understanding mark to a degree this dear old man. One could expect no less sincerity and honesty than Joy possesses from such heredity, and she does not disappoint. She is not too good for human nature's daily food, for she is intensely human, uncommonly gifted with exuberant health and life; her physical courage none will deny; but it is, after all, the spiritual battles that Mistress Joy engages in, and in which she wins her victories, that mark the power and sympathy of her creators.

There is something peculiar about the vogue of Mr. Kipling, whose *Kim* has been pronounced the most finished and perfect produce of his hand, if not of anything in the season's



fiction. He is either intensely admired or unqualifiedly disliked. Without attempting to magnify his qualities for the benefit of his friends, or to convert his enemies, we should like to venture an opinion, that these last, were they to read the story of *Kim*, *The Little Friend of All the World*, not knowing the author, would at least pronounce it unique for workmanship, for knowledge of the subject, for sympathy, for rare insight. If Mr. Kipling be somewhat of an impressionist he discovers that mastery of color possessed by only the greatest artists, that truth to nature possessed only by the masters. If his canvas is large and his selection of subject immense, no one can assert that he has failed in perspective of the minutest figure or omitted the slightest detail. One must perforce stand in the proper light, and at the necessary distance to appreciate such an artist's power. Little Kim might represent without exaggeration the spirit of that great India which Mr. Kipling absorbed, literally, with his mother's milk.

Kim, silent-footed, wise past our knowledge, the heritage of a million years of silent toil and meditation by as many million souls; the Old Lama, the companion of the child, together present hoary-headed wisdom and child-like simplicity. Hand in hand they go up and down, not India alone, but the whole world, seeking the River of the Arrow, the real River of Life. Can imagination be finer? Can one labor for more noble ends than to paint such a moving picture? It is simply superb! Art at its zenith, genius, full-orbed and resplendent, enriched by costly apparel.

BESIDES these few books, the best, that stand above the simply good, or indifferent, or bad, many have asked attention. They will serve to pass an idle hour. They will be read, many of them, when time were better spent in taking up the better. We believe the time is not yet when the presses shall cease for lack of buyers of the common story; for always there are jaded readers hoping the next or the next will bring some new sensation.

Most of the fiction of the last six months has already been noticed in other columns. The reviewer has preferred to notice a few in this general article, that have seemed to him of more than passing interest, rather than to notice again all that have come to the editor's table.

Among these it is noticeable that few novels of the problem sort have appeared; few that did not have the uplift and spirit of morality. Less of dawdling around unconventional themes has been thrust upon us. More of the subjects, aye, most, have been serious attempts at fiction. A new school of novelists has arisen and these have shown in their early attempts a noteworthy attitude toward the clean. If such continue, and are not led aside by desire for the gallery applause, much is to be expected from them.

If to such, patience can be given, also much study of form and style, and again patience, and again study of the masters, what shall we not see, and what may we not expect, in the future?



ELIZABETH B. GRAHAM.

"MARION." FROM "THE CHILD OF THE COVENANT," BY VIRGINIA C. CASTLEMAN.

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## THE YEAR'S THEOLOGY.

By THE REV. FRANCIS J. HALL, D.D.

WITHIN the brief space of a single article it is plainly impossible to make a complete survey of the theological literature of a year, which includes thousands of volumes. Our task is necessarily confined to the notice of a few of the more important works—such as are likely to be most useful to our readers, and those which seem most notable as expressing the trend of theological thought and scholarship.

We shall arrange our notes under the general heads of Historical, Doctrinal, Practical, and Biblical theology.

### HISTORICAL.

We notice four books bearing on the general History of the Church. The first is the initial volume of *A History of the Church of Christ*, by Herbert Kelly.<sup>1</sup> It brings us down to the first General Council and constitutes an admirable and compact text book, abreast of recent research. Of similar type and value, but still briefer, is a *History of the Church to A. D. 325*, by the Rev. H. N. Bate.<sup>2</sup> It is suitable for intelligent laymen as well as for the clergy. Dr. Mahan's well known and valuable *Church History of the First Seven Centuries* has been republished with an Introduction by Dr. Thomas Richey of the General Seminary.<sup>3</sup> *The Seven Ecumenical Councils of the Undivided Church, Their Canons and Decrees*, edited with notes by Dr. H. R. Percival,<sup>4</sup> is altogether a notable work, and indispensable to all students and clergy.

In English Church History W. R. W. Stephens' *The English Church from the Norman Conquest to the Close of the Thirteenth Century*<sup>5</sup> constitutes the second of a valuable series of seven volumes by different writers, which promises to take the front rank of scholarly excellence. The third volume of S. R. Gardiner's *History of the Commonwealth and Protectorate*<sup>6</sup> appeared this year, and throws much light on one period of English Church History.

Other valuable contributions to Church History are Gregorovius' *History of the City of Rome in the Middle Ages*, Vol. I., trans. by G. W. Hamilton;<sup>7</sup> J. Hackett's *History of the Orthodox Church of Cyprus, 45 to 1878, A. D.*,<sup>8</sup> and the monumental series of *Jesuit Relations*,<sup>9</sup> which is now drawing to its close. It contains a vast collection of documents which illustrate the history of Jesuit missions in North America.

Contributions to Christian biography include a re-issue of Newman's *Lives of the English Saints*,<sup>10</sup> in 6 volumes; A. W. Jackson's *James Martineau*,<sup>11</sup> and, most noteworthy of all, an abridged edition of *The Life of the Late Archbishop Benson* by his son,<sup>12</sup> *Memorials of the Very Rev. W. C. Lake, D.D.*, Dean of Durham, edited by his daughter,<sup>13</sup> throws considerable side light on the later course of the Catholic Movement.

### DOCTRINAL.

The really valuable works in doctrine during the year have not been numerous. T. A. Lacey's *Elements of Christian Doctrine*<sup>14</sup> is a useful and scholarly manual. Two sound and valuable contributions to the Oxford Library of Practical Theology should be mentioned—W. J. Knox-Little's *Holy Matrimony*; and H. V. S. Eck's *The Incarnation*<sup>15</sup>—both suited to the general reader. Mgr. Bougaud's *Divinity of Christ, An Argument*,<sup>16</sup> translated from the French, is highly rhetorical, but worth reading and lending. Canon Mason has just issued a book on *Purgatory: The State of the Faithful Departed: Invocation of Saints*,<sup>17</sup> which reopens the patristic argument touching these subjects. We do not think that all of his contentions can be made good. Dr. Moberly's *Atonement and Personality*<sup>18</sup> exhibits profound learning, true devotion, and theological genius of a higher order. But it gives exaggerated attention to what is but one aspect of a complex mystery. Three notable

<sup>1</sup> London, Longmans.

<sup>2</sup> Oxford Church Text-Book Series. London, Rivingtons.

<sup>3</sup> New York, Young.

<sup>4</sup> New York, Gorham.

<sup>5</sup> Macmillan.

<sup>6</sup> Longmans.

<sup>7</sup> London, Bell.

<sup>8</sup> London, Methuen.

<sup>9</sup> Cleveland, Barrows.

<sup>10</sup> Philadelphia, Lippincott.

<sup>11</sup> Longmans.

<sup>12</sup> Macmillan.

<sup>13</sup> London, Edw. Arnold.

<sup>14</sup> London, Rivingtons.

<sup>15</sup> Both published by Longmans.

<sup>16</sup> New York, Wm. H. Young & Co.

<sup>17</sup> Longmans.

<sup>18</sup> Longmans.



books on the Holy Eucharist have appeared—Report of the Fulham Conference on *The Doctrine of the Holy Communion and Its Expression in Ritual*,<sup>19</sup> Dr. A. G. Mortimer's *Eucharistic Sacrifice*,<sup>20</sup> and Canon Gore's *Body of Christ*.<sup>21</sup> The last two named are both scholarly and weighty. They can hardly be passed over by Theologians. But both are marred by a controversial animus which makes them unsafe guides in the interpretation of ecclesiastical writers. *The Risen Master*, by Henry Latham,<sup>22</sup> is a reverent and noble treatment of the great forty days. But the Helvidian view of our Lord's "brethren" is maintained. *Greek Manuals of Doctrine*, by the Rev. H. T. F. Duckworth,<sup>23</sup> constitutes a valuable addition to the productions of the Eastern Church Association. It deals with the four Catechisms used in the Greek Church.

Beside these works a few should be mentioned of polemical significance. Ritschlianism is exhibited in A. T. Swing's *Theology of Albrecht Ritschl*,<sup>24</sup> and affords the standpoint largely of Harnack's *What is Christianity?*<sup>25</sup> and H. C. King's *Reconstruction in Theology*.<sup>26</sup> Both of these last are important illustrations of a widespread, although dangerous trend of thought. Evangelicalism is defended in H. C. G. Moule's *The Evangelical School in the Church of England*.<sup>27</sup> Dr. McConnell, in his *Evolution of Immortality*,<sup>28</sup> makes a notable apology for the error known as conditional immortality.

To mention a few Apologetical works of the year, Frank Ballard's *Miracles of Unbelief*<sup>29</sup> shows convincingly, by a series of dilemmas, that the difficulties of unbelief are greater than those of faith. F. J. Gant defends the distinctive place and value of natural theology in *Modern Natural Theology, with the Testimony of Christian Evidences*,<sup>30</sup> writing from a High Church and evolutionist standpoint. Alfred Caldecott gives, in his *Philosophy of Religion in England and America*,<sup>31</sup> a survey of theistic systems which will be recognized as a standard work of indispensable nature. Darwell Stone's *Christ and Human Life*<sup>32</sup> will take a similar rank in its own line, and is a triumph of clear and sympathetic style. Dr. Dix's *Three Guardians of the Supernatural*<sup>33</sup> comes from a master hand. Andrew Lang's *Magic and Religion*<sup>34</sup> shows that religion began at a high level relatively, and that magic is incidental to a later and degraded stage. The late John Fiske's *Life Everlasting*<sup>35</sup> in a telling way shows that science leaves us free to believe in immortality.

## PRACTICAL.

Bishop McLaren's *Essence of Prayer*<sup>36</sup> is brief but a notable plea for the interior life, written evidently on the basis of personal experience. Fr. Benson's *The Way of Holiness*<sup>37</sup> is a mystical and devotional exposition of Psalm cxix of a type rare in Anglican literature. It is characterized by a minute Hebrew scholarship. *Foreign Missions*, by Bishop E. T. Churton,<sup>38</sup> contains matter which every member of our Board of Missions should read and digest. The Rev. E. W. Worthington's *Holy Eucharist Devotionally Considered*<sup>39</sup> is a sober but charming little book. Included in Rivington's *Library of Devotion*<sup>40</sup> are sermons by Tauler, the German mystic, entitled *The Inner Way*, and Cardinal Bona's *Guide to Eternity*. Saint Teresa's *Way of Perfection*, translated by John Dalton,<sup>41</sup> is a classic of mystical theology. Canon Newbolt has enriched pastoral theology with some addresses entitled *Apostles of the Lord*.<sup>42</sup>

Fr. Field's little *Manual for Confirmation*<sup>43</sup> is somewhat heavy for young candidates, but will afford useful hints to the

clergy. Alford Butler's *How to teach the Life of our Lord*<sup>44</sup> is a notable addition to Sunday School aids.

Part I of *The Prayer Book Explained*, by Percival Jackson,<sup>45</sup> treats of the Daily Offices and the Litany in a satisfactory manner. Procter's well known *History of the Book of Common Prayer* has been carefully revised in the light of recent scholarship by the Rev. W. H. Frere.<sup>46</sup> It will take rank as a standard.

## BIBLICAL.

Three notable dictionaries are being issued. Cheyne and Black's *Cyclopædia Biblica*<sup>47</sup> is more a collection of speculations, on its critical side, than a presentation of results. Its second and third volumes have appeared this year. The third volume of Hastings' *Dictionary of the Bible*<sup>48</sup> appeared some twelve months since, and represents the school of Driver. Both of these works contain many articles which put previous studies out of date, but their critical articles are open to modification. The opening volume of Isidore Singer's *Jewish Encyclopedia*<sup>49</sup> promises us a monumental work, throwing much side light on the Scriptures.

The American members of the committee which produced the Revised Version have issued a version of their own, which they call rather presumptuously *The American Standard*.<sup>50</sup> It is, of course, a serviceable adjunct of biblical exegesis, although far from infallible. *The Report of the Commission on Marginal Readings*<sup>51</sup> derives especial importance from the fact that the readings taken from the existing standard versions have been sanctioned by the General Convention. H. W. Hoar's *Evolution of the English Bible*<sup>52</sup> gives an historical sketch of successive English versions from 1382 to 1885. It is popular and trustworthy.

Prof. E. A. Nestle's *Introduction to the Textual Criticism of the New Testament*, translated by Mr. Edie,<sup>53</sup> is a very scholarly work. Dr. Swete's *Introduction to the Old Testament in Greek*<sup>54</sup> displaces effectually all previous works of its kind.

Recent higher criticism is represented in its so-called results by the *Polychrome Bible*,<sup>55</sup> various books of which continue to appear, illustrating by a sort of patch-quilt of colors the miraculous nicety with which Scripture is being redistributed to previously unknown sources. The same purpose is fulfilled by variations of type in J. E. Carpenter's *Hexateuch according to the Revised Version*.<sup>56</sup> Dr. G. A. Smith's *Modern Criticism and the Preaching of the Old Testament*<sup>57</sup> represents the most notable attempt to exhibit the effect of the latest criticism on the Old Testament as a record of Divine revelation. Prof. Margoliouth makes a vigorous attack upon the latest critical theories in his *Lines of Defence of Biblical Revelation*.<sup>58</sup> He throws much light on the general trustworthiness of tradition touching the dates and authorships of biblical literature, while advancing some venturesome statements, notably with reference to the wisdom of Solomon.

The third volume of Jas. F. McCurdy's *History, Prophecy, and the Monuments, or Israel and the Nations*,<sup>59</sup> carries towards its completion the best available account of what recent archaeological research has done to illustrate biblical history. Among biblical introductions should be mentioned Richard G. Moultou's *Introduction to the Literature of the Bible*,<sup>60</sup> which treats Scripture from the purely literary standpoint; and Leighton Pullan's *The Books of the New Testament*,<sup>61</sup> which affords an excellent manual for the general reader.

*The Churchman's Bible*<sup>62</sup> continues to appear. It is a very handy and trustworthy series of conservative commentaries on the several books of Scripture, intended for the general reader. Another series, *The Books of the Bible*,<sup>63</sup> has begun to be issued, also intended for popular use, but written in the light of

[Continued on Page 164.]

<sup>19</sup> Longmans.

<sup>20</sup> Longmans.

<sup>21</sup> Scribners.

<sup>22</sup> Cambridge. Deighton, Bell.

<sup>23</sup> London, Rivingtons.

<sup>24</sup> Longmans.

<sup>25</sup> London, Williams & Norgate.

<sup>26</sup> Macmillan.

<sup>27</sup> London, Nisbet.

<sup>28</sup> Macmillan.

<sup>29</sup> Edinburgh, T. & T. Clark.

<sup>30</sup> London, Elliot Stock.

<sup>31</sup> Macmillan.

<sup>32</sup> Longmans.

<sup>33</sup> New York, Gorham.

<sup>34</sup> Longmans.

<sup>35</sup> Boston, Houghton, Mifflin & Co.

<sup>36</sup> Milwaukee, The Young Churchman Co.

<sup>37</sup> London, Methuen.

<sup>38</sup> Longmans.

<sup>39</sup> New York, Young.

<sup>40</sup> New York, Gorham.

<sup>41</sup> London, Thomas Baker.

<sup>42</sup> Longmans.

<sup>43</sup> London, Rivingtons.

<sup>44</sup> New York, Whittaker.

<sup>45</sup> Cambridge University Press.

<sup>46</sup> Macmillan.

<sup>47</sup> Macmillan.

<sup>48</sup> New York, Scribners.

<sup>49</sup> New York, Funk & Wagnals.

<sup>50</sup> New York, Nelson.

<sup>51</sup> New York, Young.

<sup>52</sup> New York, Dutton.

<sup>53</sup> London, Williams & Norgate.

<sup>54</sup> Cambridge University Press.

<sup>55</sup> London, Nutt.

<sup>56</sup> Longmans, 2 vols.

<sup>57</sup> London, Hodder & Stoughton.

<sup>58</sup> London, Hodder & Stoughton.

<sup>59</sup> Macmillan.

<sup>60</sup> Heath.

<sup>61</sup> London, Rivingtons.

<sup>62</sup> London, Methuen.



# Editorials and Comments

## The Living Church

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**A**DVENT brings a new cry to work. The Church is not placed in the world to serve as a spiritual morgue. Orderliness and "correctness" in her devotions do not constitute her whole mission. The selfishness of devoting one's whole care to his own welfare is as sinful in spiritual affairs as in secular. To save one's own soul might be an act of pure selfishness. To serve God includes that; but it includes so much more that it may safely be presumed that the salvation of self may be quite incidental in the divine plan for the life of the individual.

The Church needs the service of her children to do the work God gives her to do. It is true that there is no hard and fast line between service of God and service of men. The "daily round," honestly performed, is service offered to God. Yet over and above that, many may find, in some of the myriad phases of Church work, a mode of *directly* serving God, and taking some part in His own chosen work.

In most parishes the rector can assign work to anyone who is willing to do the little things that are waiting to be done. There is very little demand for the worker who will only do the great things. God generally selects His own men for such work; and He selects on a principle of trusting those who have been found faithful in little things.

The great Church at large needs the service of those who will help in her general missionary work. The Church trusts her children, and trusts God who commissioned her. Her Advent call to renewed earnestness ought to find expression in deeds. Might not Christmas gifts for the depleted Missionary treasury, be made as thank offerings to God on Christmas Day?

Let the Church hear and heed a call to work!

**T**HE Missionary Conference which gathers next week at Rochester is an event which might well be copied in cities elsewhere. Preparations have been made well in advance, speakers of power have been invited, it has been well advertised, and, above all, it begins with the idea that prayer and missions are inseparable in any honest scheme of Church extension. The devotional element, in daily celebrations in all the city churches and in carefully arranged meditations, is made a positive factor in the Conference, and not merely a formal preliminary to missionary addresses. This is the kind of Missionary

Conference that may be presumed to have results; a conference that confers with God first in regard to His own work, and only secondarily confers with men.

## GREETING TO NEW READERS—THE CATHOLIC MOVEMENT.

**F**OR the second time within the second half of the present year THE LIVING CHURCH extends its greetings to a new subscription list, added to its circulation by consolidation with another periodical. In July we had the pleasure of adding to our list the readers of *The American Churchman*, which the Bishop of Fond du Lac had made so useful to the Church. At that time Bishop Grafton cordially said in his Valedictory:

"We need one strong Church paper, and Churchmen should rally to its support. THE LIVING CHURCH is a paper second to none. . . . It stands for the Church and Church principles and should have the active support of every Catholic-minded Churchman."

This warm indorsement from one occupying the position of the Bishop of Fond du Lac and holding, as he so largely does, the confidence and affection of all Catholic Churchmen, coupled with the declaration of *Catholic Champion* that "THE LIVING CHURCH . . . can be altogether depended upon to worthily uphold and represent the Catholic Movement in the Church of this country," would make THE LIVING CHURCH very fearful of the confidence thus bestowed upon it, were it not that the friendly offices of the Bishop of Fond du Lac and of the group of men who have so brilliantly guided the course of *Catholic Champion*, are promised to THE LIVING CHURCH, and no doubt will often be called into action. None of its readers will miss more than will we, the monthly visits of *Catholic Champion*, as we have also missed the *American Churchman*. We feel it an honor to be entrusted by our distinguished brother editors with the carrying on of the work which is so essential to the development of the Catholic character of the American Church.

BUT THOUGH this twofold indorsement of THE LIVING CHURCH is, as it could not fail to be, most gratifying to the editor, yet the personal equation in the matter is of the smallest importance. We prefer to regard it as a note of the growing unity and sympathy between Catholic Churchmen. In times past there was danger that those who were generally agreed in matters of real importance concerning Catholic progress, would grow apart by reason of their distance, geographically, from one another, and consequent failure to come personally into contact. There was real danger that isolated groups of Catholics in the Church would develop local eccentricities by reason of their isolation, and that thus the movement would split up into sections, having little interest in each other and less influence upon the Church at large. The sectarian principle of individualism dies hard, even among those who call themselves Catholics.

It is not always remembered that we have problems in this country which are not altogether identical with the problems which must be solved by our brethren in England. There the immediate mission of the Catholic group is to break down the wall of Erastianism which confines the Church of England into narrow limits, and which materially retards the growth of the Catholic spirit. There, there is the ever-recurring problem of the relation between Church and State, and the ecclesiastical value to be placed on Acts of Parliament relating to the established Church. This problem, the greatest which English Churchmen have to solve, is absolutely non-existent in this country. We have our difficulties, but they are altogether different from this.

On the other hand, English Churchmen have the vast advantage of coming continually in contact with one another, thus minimizing the danger of developing individual eccentricities. The "Oxford Movement," centering in the great intellectual capital of the Anglo-Saxon people, brought to bear a direct personal influence from its leaders upon the whole of the intel-



lectual life of the English people. The very national isolation of England prevents the personal isolation of the individual, by bringing the great thinkers of the nation into close personal contact. This personal contact we lack in this land of magnificent distances. In our cities, Churchmen in general have sought to regain a faint shadow of it by organizations of Church Clubs and the like; while the Clerical Union and the Catholic Clubs in Eastern cities have done somewhat to lessen the isolation of Catholic Churchmen, and to bring them into touch with one another. But our isolation, with its consequent tendency according to inevitable natural law, to breed eccentricity and degeneration, presents the cardinal danger of the Catholic movement in America. Free from the great, overshadowing menace to Catholic Churchmanship in England, we are liable to a more insidious, if less ponderous danger in America.

THIS TENDENCY to exaggerate personal or local eccentricities has been seized upon by the enemies of Catholic Churchmanship and is the chief weapon of offense against us. No thoughtful man in the ranks of Catholic Churchmen fails to realize the harm done the movement by the extremists, the faddists, the mere ritualists, the men whose tendency is to borrow from other lands and an alien communion, usages and practices that supplant better usages and practices that are our own inheritance. By all means let us, in the broad spirit of the instructions of Gregory the Great to Augustine, borrow from any Church and any land, any customs that tend to greater edification and devotion among our own people. The objection against any practice that it is borrowed from Rome is too silly to require serious attention; but it should not be overlooked that if it is valueless as an objection, it is also worse than valueless as a recommendation of any practice. The people to whom we minister are not, generally speaking, Frenchmen, or Italians, or Russians, or Greeks. They are not even Englishmen. In the providence of God, the long-prayed for time may sometime come when all these will worship together; but when it does come it will not have been reached by making Latins out of Anglo-Saxons, or by the surrender of the Teuton to his Southern neighbor. Catholic Churchmen have been keen to point out the incongruity of trying to make Protestant Episcopal Anglicans out of Mexicans and Brazilians, and not until this patent absurdity had really become apparent to our Evangelical brethren also—as thank God it has become!—were we able to give the slightest countenance to these at least hazardous experiments in Latin countries. But it should not be forgotten that the Latinization of Anglo-Saxon Churchmanship is quite as absurd and impossible as the Anglicanization of Latin Churchmanship.

All this has been repeatedly said again and again in *Catholic Champion*, and we do not assume for a moment that it is new to our new readers who come from the clientage of that journal. The future of the American Catholic Church in the United States is a future in which a distinct American character must be expressed in its Catholicity; not by limiting, but by developing it; not that it shall be less Catholic, but that its Catholicity shall be no exotic, no breath of a foreign congregation of rites, no leaning on Latin customs. We are not enemies of Rome. We honor her for her long catalogue of Saints, and her many triumphs over heresy, even while we perceive that she has not always been able to throw it off, as she proudly believes. But for ourselves, we are not Roman. We are American Catholics.

IN COMBATING this danger of local exaggeration, which is the spirit of sectarianism and uncatholicity, however ornate and "correct" may be the ceremonial employed, we must not overlook the relation and duty of Catholic Churchmen to the organized work of the Church, whether diocesan or local. We are not dissenters, tolerated within the communion of this Church, and out of sympathy with her. The official work of the American Church is our work. The American Church missions are our missions. The responsibility for their success or failure rests on us. True, it rests on other Churchmen as well, but that does not lessen our own responsibility one whit. Little men—men of one talent perhaps—sometimes distinguish between the Church's call to worship and the Church's call to work. We have men who are sound on Missions but weak on Worship, and other men who are sound on Worship but weak on Missions. Both tendencies are more respectable than that of still another class which is sound on neither, and unfor-

tunately we sometimes come across these—men who are simply drags to the work of the Church. We respect men who honestly help the Church to do *part* of her duty. But the mind which can divorce worship and work is sadly deficient. For on the one hand, why should we go into all the world and evangelize the nations, if we do not train them in the supreme duty of acceptable worship of Almighty God after we have gathered them in? And on the other hand, if we have within the Church the God-given means for the development of the spiritual life, the Sacraments, which are meant to be actually used, and "were not ordained of Christ to be gazed upon or to be carried about," as our Article strongly puts it, what is the Church but organized selfishness if we do not strive to the utmost to bring these heavenly gifts within reach of the whole human race? The higher we value the sacraments, the greater is our incentive to missionary zeal. The Low Churchman with the missionary spirit is a far better Catholic than the most advanced Ritualist who does not believe in Missions and practise his belief; but both of them are only half Catholics—perhaps only quarter, for each can only half do his half work, if he neglects the other half. It may sometimes be our duty to criticise our missionary organization and work; but let no Catholic Churchman suppose that any imperfections of organization or methods, release him from the duty of supporting the Church's official missionary work.

We have reason to believe that Catholic Churchmen are growing together. The union of *THE LIVING CHURCH*, *The American Churchman*, and *Catholic Champion*, is an evidence of it. There are other evidences as well. It was said in the recent General Convention that Catholic Churchmen stood together, acted together, and voted together, better than ever before; better even than their opponents did. This does not mean that in every detail they agree, or that they, or any of them, sacrifice their own convictions; but it does mean that they are no longer willing to disintegrate over trifling differences, and to insist upon each having his own way instead of trying honestly to work with his brethren for the common welfare and progress of the Church. We apprehend that the vital, distinguishing mark of a Catholic, is submission to the authority of the Catholic Church. There may be differences in interpretation of this rule, and differences in carrying it out; but where it is honestly held, there is, at least in embryo, a Catholic; and it utterly diverges from the distinguishing mark of a Protestant, which is Private Judgment; the substitution of the individual conscience for the Church of the living God, the Pillar and Ground of the Truth.

THE OBVIOUS policy for Catholic Churchmen to pursue, is so to cultivate sympathy, first with each other and then with other Churchmen, as to further the spread of a genuine Catholic spirit. An oyster in his shell is probably supremely happy, and blissfully unconscious of the presence of thousands of similar oysters in the same bed. Happy oyster! For his ignorance is bliss! But the oyster nature is thereby incapacitated, except at intervals, from sharing in the sympathy and affection and development which even the animal world has room for on some small scale. The oyster nature could never become susceptible to Catholic influences.

When a Catholic Churchman crawls into a shell, perhaps forced there by unsympathetic surroundings, he gives himself up to narrow selfishness. But when he emerges, he will be surprised to find the wealth of latent Catholicism around him. This Church is hungry to be Catholic. This land is groping blindly if haply it may find the true religion of the Unknown God. What are Christian Science, Spiritualism, Theosophy, but epochs and stages in the failure of Protestantism? What are they but scourings of the universe and of the darkest corners of the human intellect, to find God? Down with the human obstructions that conceal the Church of the Living God! Hidden under an absurd, misleading name, what wonder that she is obscure? Catholic Churchmanship demands a Catholic name, not as describing an uncatholic structure, but as a pronouncement to all the world that in spite of the limitations and imperfections of her members, this is the Church which is witnessed to by history, which contains the abiding Presence of the Son of God. It stands for reality in worship, lifting the soul up to God, and honoring Him upon His altar-throne. It stands for such a Provincial System as would strike the death-knell of local eccentricities and isolation, and give the Church the opportunity to grow. It stands for the supernatural in Religion; the fact of the Incarnation; the sufficiency of the



Atonement; the extension of the Incarnation and expression of the Atonement in the Sacraments. Far away, but not too far for the eye of faith to perceive, it stands for a reunited Christendom, with the nations gathered in; nothing surrendered, nothing minimized, nothing thrown away, no talent too obscure for preservation, no modernizing nor reconstruction of the ancient structure. One fold—but that the heaven-built, eternal fold, and none other. One Shepherd—but He the Lamb of God once slain, and no earthly sovereign.

It was called the Oxford-Milwaukee Platform; and we gladly accept the phrase; but we would repudiate it if it implied a localized, sectarian tendency in the Church. Well did *Catholic Champion* say, in its final issue:

"Oxford has been, and Milwaukee is, noticeably in the van, going towards true unity, true progress, and true comprehensiveness. But there are others. The sober common sense of the Convention, we firmly believe, proceeds not from acuteness of human reasoning, but from the guidance of the Holy Spirit."

If we rightly understand it, the Catholic movement in the Anglican Communion, from whatever human sources it proceeds, is the work of the Holy Spirit, still guiding the Church into all truth, still leading the movements of men, intellectual as well as physical, toward the final consummation of all things. What though there be signs and symptoms foretold as the marks of the coming end—apostasy among Christians, false Christs, new works of Satan in religious cults deceiving the very elect? We have, in the Catholic Church, the promise of God and the Presence of God.

Let us be true to that promise and that Presence.

IT IS not often that Bishops are elected in the same week for two separate Dioceses, but this occurred last week; and in both instances the results are matters for warm congratulations. Dr. Greer, who was unanimously elected in Western Massachusetts, may be described as *The Man who Dared*. Rector of the parish in New York perhaps most prominent of any in the social world, the patron of multi-millionaires, he dared not only to vote at the late General Convention for the proposed canon prohibiting re-marriage after divorce, but also to be known as one of the most ardent advocates of that reform, for which he made one of the most telling speeches delivered in the House of Deputies. We are not informed as to Dr. Greer's "views" on other mooted questions of the day, but we do know that his courage and manliness thus evinced were such as to commend him to all true Churchmen. In his parish work at St. Bartholomew's, we may add, he has never been content to be merely the rich men's rector, but has been distinguished for his work among the poor, the outcast, the ignorant and forlorn. The unanimity of his election, paralleled so seldom in our diocesan contests, is also a happy augury for the future of the Church in Western Massachusetts.

The election of the Rev. Frederick Burgess, D.D., to succeed the lamented Littlejohn in Long Island, is another excellent choice, and is the outcome of a very spirited contest in which the triumph of extreme Broad Churchmanship at one time seemed probable. Dr. Burgess, the third of his name and family to be chosen to the episcopate in America, is the son of a third brother, a layman, of the late Bishops George Burgess of Maine and Alexander Burgess of Quincy. It is indeed a house of distinguished men in the Church. Dr. Burgess is also a cousin of the Rev. R. H. Paine of Mount Calvary Church, Baltimore, of Mr. Frederick Paine, the distinguished layman in Minneapolis, and of the Rev. L. K. Storrs of Brookline, Mass. His wife, now deceased, was a sister of the Rev. Evelyn P. Bartow of Utica, N. Y. Dr. Burgess is eminently qualified for the work of the episcopate.

It is a somewhat remarkable coincidence that both the Bishops-elect are in possession of doctor's degrees from Brown University, of which Dr. Burgess was a graduate.

THE editorial paragraphs in the *Biblical World* for November deal with the paradox that while humanitarianism, which the writer calls the "Christian spirit," is on the increase, organized Christianity in the shape of religious denominations is at a standstill. The article, in accordance with the usage of the day, speaks of this congeries of denominations as "the church," an expression in which the word church, though used as a proper noun, is always spelled with a small "c." The question is, What shall "the church" do to save itself? and the answer is notable. We are told that it is time to remember that "the church" stands primarily and exclusively for religion.

Also it must have a definite message. "Simplification of Creeds" is not what is needed. Liberalism is anti-ecclesiastical and conduces to disintegration. "The church to grow, must stand for something other than Creed-reduction; it must stand for definite convictions as to sin, God, and salvation through faith." "The day for euphemisms, and conscience ruining casuistry is past."

Nothing could be more noteworthy than such words, considering the source from which they come. We should be rejoiced if our own latitudinarians could be induced to lay them to heart.

But this is not all; something still more noteworthy remains. We are told with emphasis that it is not enough for "the church" to teach religion, it must make it possible to express religious life in worship. "Outside the Protestant Episcopal church" (why a small c here?) "the general tendency of Protestantism during the last two hundred years has been toward the emphasis of the doctrinal and the diminution of the worship element in church services." But people are now beginning to desire "to join in worship rather than to listen to a theological or any other sort of discussion."

Of course we cannot complain of being classed as Protestants so long as we call ourselves by that name; but the service which "this" Church may now perform is to hold up its ancient system of worship as the model of divine worship, leading outsiders by means of the Prayer Book to the Church. We cannot hope at one fell swoop to terminate the chaos of Christian disunity. If, however, the Protestant world is ready "to join in worship" as its first duty as well as privilege, it may perhaps be a first step in that direction. The Prayer Book will then prove to be, as many have maintained, the introduction to the Church.

THE article copied in THE LIVING CHURCH of Nov. 16th from *The Evangelist*, on the subject of Community Life for Women, was attributed to the Rev. Paul Matthews, the rector of St. Luke's parish, Cincinnati, which is represented by the paper named, under the general impression that anything so excellent contained in his parish paper could only emanate from the rector's pen. Mr. Matthews advises us that in this we were mistaken, the article having been written by Sister Eva Mary, Superior of the Community of the Transfiguration. It is a pleasure therefore to make correction.

#### ANSWER TO CORRESPONDENTS.

A. T. Y.—High Mass is a term used for the choral celebration of Holy Communion with celebrant, deacon, and sub-deacon, and with incense. Low Mass is the same without these accessories. Choral Mass is a sung celebration without incense. A requiem celebration sung by one priest alone and without incense would not correctly be termed High Mass.

S. W.—We should say emphatically that it is "unbecoming" or worse for a priest to "belong to a Friday evening whist club." The Prayer Book distinctly lays down the rule that Friday is to be observed with "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion" (p. xxiv.), while the priest is furthermore sworn at his ordination to make of both himself and his family, "wholesome examples and patterns to the flock of Christ."

#### "ANECDOTAGE."

By C. R. D. CRITTENTON.

LET me tell an anecdote of dear old Dr. Lewis R. Kemper, now at rest. The occasion was the first assembling of the new Junior-class, with the Professor of Greek and Hebrew Exegesis at Nashtotah.

At other "recitations" we had received fatherly welcomes and words of encouragement from our teachers and we sat expectant.

Dr. Kemper's eye passes over the line of new recruits seated before him, and with a twinkle and funny little grimace, which afterwards became so familiar to us all, when we had learned to love and revere him for his goodness, he said:

"Young gentlemen, every time I meet a new class, beginning its Seminary work, I am more and more convinced of the wisdom contained in Holy Writ, and the truth of the saying that 'God hath chosen the weak things of this world to confound the wise.'"

EDUCATION means as much suppression as it does cultivation; uprooting, as well as planting.—*Diocese of Albany.*



# THE "AMERICAN REVISED BIBLE."

*The Holy Bible.* Newly Edited by the American Revision Committee, A. D. 1901. Standard Edition. New York: Thomas Nelson & Sons.

This is the latest direct outcome of the enterprise which resulted in what has now for many years been known as *the Revised Bible*. We say the latest "direct" outcome, because the scholars who have produced this work had originally a certain relation to the Westminster revision. Of indirect results of that undertaking there are likely to be many. Let us hasten to say that the work before us is based upon adequate scholarship, and if it is not accepted as the best revisor: that has yet appeared, it will not be for want of trumpets to sound its praises. It would manifestly be impossible to enter into minute details by way of exhibiting the merits of the work. Many of the distinctions in the use of words indicated in the translation were well worth making. No doubt the use of the word *Jehovah* wherever its Hebrew equivalent occurs is an instance of this. In the Authorized Version it is frequently rendered LORD, the use of capitals indicating to the scholar what was meant. But this is meaningless to the ordinary reader. We are less confident that the transliteration instead of a translation of the word "Sheol" is equally commendable. Many of the changes made for the sake of euphemism on the other hand are very satisfactory. Less to be commended are certain changes said to be required by "grammatical accuracy." We are surprised that scholars should speak in that way of the use of "which" for "who" or "that" when relating to persons. There was nothing wrong with this usage in the sixteenth and seventeenth centuries. It is preserved in the English Prayer Book version of the Lord's Prayer (strangely altered in the American Book), and is retained in that Prayer by the majority of American Protestants when they recite it. The same may be said of the distinction between the use of "shall" and "will." Any one who has carefully observed the tendencies of speech at the present day will be sceptical as to the preservation of that distinction in the English of this country. These and some other peculiarities of the English of the Authorized Version surely form a part of what has long been recognized as the sacred dialect of English, closely associated with the expression of religious ideas. This Bible has in certain respects a distinctly Protestant stamp. It does not contain the Apocrypha. The title Saint has been omitted before the names of the Evangelists, and similar changes have been made elsewhere. Of course this is to exclude every element of so-called "ecclesiasticism."

On the title-page of this volume it is described as the "Standard Edition." We understand this to mean that it is the only edition for which the gentlemen comprising "the American Revision Committee" are willing to be held responsible. It easily lends itself, however, to another interpretation, and accordingly it is being popularly described and seems likely to be widely accepted, as "The American Standard Bible." Some of the utterances heard on the floor of the recent General Convention appeared to express this idea. Thus instead of standing or falling on its merits, a certain external authority is attributed to it. It would be curious to enquire from that point of view just what the status of this "American Revision Committee" is. It was originally constituted many years ago as subsidiary to the Westminster Company which began its work in 1870. Its office was to furnish suggestions, which of course might be accepted or rejected. This office necessarily came to an end when the Westminster Revision was completed in 1885. In resolving to continue its existence after that time the American body became a new thing. If it had in the first instance any representative authority conferred upon it by the Protestant communions of the United States—and we do not know that it had even that—it does not appear that it has had any such position during the last 16 years. Undoubtedly the men constituting the committee had a right to remain in association, to add others to their number, and to do such work of further revision as seemed best to them. But they are now, whatever may have been the case before, from an official point of view a self-constituted body. As a body of expert scholars they are deserving of profound respect, but they are private, not official persons, and their work has no claim to be accepted as having any authority apart from its intrinsic merits. It cannot demand deference as the "American Standard Bible"; and yet that is precisely the place which is being accorded to it in many directions.

At the General Convention some amused contempt was exhibited towards the notion of a "Protestant Episcopal Bible." But why should a standard bearing the imprimatur of the Church which has hitherto strongly vindicated its claim to be the "Witness and Keeper of Holy Writ," be less esteemed than one which, however intrinsically excellent, rests on no other authority than of a self-constituted body of scholars? It is another example of the disadvantages connected with our unfortunate name. No one would disparage a Standard set forth by the authority of the "American Catholic" or the "Anglo-Catholic" Church.

WM. J. GOLD.

NO MATTER how you feel, the wise course is to go ahead and do your duty.—*Christian Advocate*.

MAKE yourself an honest man, and then you may be sure that there is one rascal less in the world.—*Carlyle*.

## Literary

### FICTION.

*Brenda's Summer at Rockley.* By Helen Leah Reed. Boston: Little, Brown & Co. Price, \$1.20 net.

*The Making of Jane.* By Sarah Barnwell Elliot. New York: Charles Scribner's Sons. Price, \$1.50.

The scene of *Brenda's Summer* is on the north shore of the Massachusetts coast. The girls who are fortunate enough to get possession of this pretty story will find that Brenda had all the dreams and delightful experiences of a happy hearted girl of sixteen whose life had fallen in pleasant places. Miss Reed's girls are real girls, who find an able exponent of their sensitive minds, and one who appreciates all the little trials a sixteen-year-old girl meets. The story is wholesome and very bright and cheery.

In the story of *Jane*, Miss Elliot has given us of her best. The story is one of strenuous work and is quite suggestive. Jane had a hard time of it under the selfish control of her cousin, but her sweet temper finally triumphed, and release from oppression followed naturally. There is a great deal of pathos and many tears that go to *The Making of Jane*, but life is not all sunshine and Jane's life is very real, and a good example of most real living.

*Circumstance.* By S. Weir Mitchell, M.D., LL.D. New York: The Century Co. 12 mo., 495 pages. Price, \$1.50.

Dr. Mitchell's books are all delightful, and the present novel is no exception to the rule. It is the story of a group of Philadelphians who are all more or less affected by an adventuress, Mrs. Hunter. There are three love stories of rather unusual interest, and only this one bad woman and her worthless brothers as evil elements. There is the same vein of bright and cheerful philosophy in this story, which we admire so much in all the author's writings.

The volume itself is very handsome, and it is a pleasure to read a book which is so bound that it will lie open. One may safely predict a great addition to Dr. Mitchell's reputation from the reading of this last novel from his pen.

*In Spite of All.* A Novel. By Edna Lyall. New York: Longmans, Green & Co.

This is an historical novel of the time of Charles I. and deals with the war between the Royalists and the Roundheads. The hero, Gabriel Harford, is on the Parliamentary side, and Hilary Unett, the heroine, is a staunch Royalist. After long drawn out trials and tribulations, enough to make several melodramas, the lovers are united. The bias of the story is on the Puritan side; but the local color is good, as it naturally would be when we know that the author's brother, the Rev. H. Burges Bayly, is the vicar of Bosbury in Herefordshire, where the scene is laid.

There seem to be rather more horrors than are necessary in the story; but nevertheless, as in all good melodramas, virtue is triumphant and vice is overcome.



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Women admire the gilded youth because he is a golden calf.

From Crankisms.

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*Caleb Wright. A Story of the West.* By John Habberton, Author of *Helen's Babies*, etc. Boston: Lothrop Publishing Co. Price, \$1.50.

This is by no means a perfect story; but it is a long advance on that profane and silly book which first brought the author before the public. The book is an account of two young salespeople from New York City, who marry and go West to carry on a country store in Claybanks. The title character is a Western man who is clerk to these young people, and who guides them over the hard places, and brings them to prosperity and position in the end.

There is a good deal of dialect in the book, which is always objectionable and trying to lovers of the English language; but the spirit is bright and wholesome, and the story is absolutely clean. The reader is also spared the shocking abuse of the Word of God which made the other book so popular.

*The Fireside Sphinx.* By Agnes Repplier. With illustration by E. Bon-sall. Boston: Houghton, Mifflin & Co. Price, \$2.00 net.

Miss Repplier can make a charming book on any subject, and so she has succeeded in producing a most entertaining work on the subject of—cats.

What domestic animal is more objectionable than a cat? She is lazy, treacherous, unresponsive to kindness, and entirely lives up to the motto Miss Repplier has chosen for her book—*Libertas sine labore*. 'The cat above all, like some people, desires to be comfortable. She cares for the warm corner and is quite willing to stay with strangers rather than trudge with her old master.

Our own opinion is that a cat's chief virtue is that it does not bark.

Nevertheless, the author has written most delightfully about the beast, and has given us some very choice English composition in the operation.

*Anna Karenina.* By Lyof N. Tolstoi. Translated from the Russian by Nathan Haskell Dole. With illustrations by E. Boyd Smith. New Edition from new plates. Complete in three volumes. Cloth, gilt top, per set, \$3.00.

Same, complete in one volume, \$1.50.

New York: Thomas Y. Crowell & Co.

*Anna Karenina* is probably Tolstoi's greatest novel, and its great popularity has induced the publishers to prepare a new edition for the holiday market. We are assured that the translation can be relied on as faithful, accurate, and complete. The three volume set is particularly handsome and attractive.

*A Sister of the Red Cross.* A Tale of the South African War by Mrs. L. T. Meade. New York: Thos. Nelson & Sons.

This book is a melo-dramatic production of no special literary value; but it is very prettily bound, and well illustrated, and no doubt will be found interesting by its readers. It is the story of how a young soldier, being engaged to one young woman, fell in love with her sister, and finally was released from his engagement and married the sister. The scene is mostly in Ladysmith during the siege.

*An Episode on a Desert Island.* By the Author of *Miss Molly*. New York: E. P. Dutton & Co. Price, \$1.25.

It is a noticeable coincidence that the main incident of this readable story is essentially the same as that of a serial recently concluded in one of our best known magazines. The pivot of the plot is literally "an episode on a desert island." What surprises the hardened novel reader is that it remains but an episode in the life of the heroine. Assuming the probability of the leading event, readers will find the incident so cleverly managed that the tale will amuse, very acceptably, an idle hour.

*Mrs. Wiggs of the Cabbage-Patch.* By Alice Caldwell Hegan. 16mo, 153 pages. New York: The Century Co. Price, \$1.00.

On the outskirts of Louisville, Ky., was the cabbage-patch where lived the optimistic Wiggses.

No cabbages grew in this cabbage-patch; only poor people, who lived in ramshackle houses; and the story has to do with the ups and downs of one of these families, whose head, Mrs. Wiggs, was a philosopher, "and the sum and substance of her philosophy lay in keeping the dust off her rose-colored spectacles." 'There is much nonsensical humor in the book, and the "Christmas Lady" and Mr. Bob permit of a little love story being woven in.

*White Aprons.* A Romance of Bacon's Rebellion, Virginia, 1676. By Maud Wilder Goodwin. Boston: Little, Brown & Co.

This is the third of a series of Colonial stories whose scene is laid on the Chesapeake Bay. We gave a review of this book some time since, on its first issue, this being a reprint or second edition.

The whole series, *The Head of a Hundred*, *Sir Christopher*, and the present story, is interesting and well written.

*A Parfit Gentil Knight.* By Charlton Andrews. Chicago: A. C. McClurg & Co. Price, \$1.50.

This title, derived from Chaucer, describes the Count of Chabanes, who proves worthy of the name. He is placed in a very trying position by his friend, who is the husband of the woman he loves. But his nobility of character carries him through the trial unscathed. The time is that of Charles IX. of France, and the constant warfare of his day is finely depicted. The chapters on the Massacre of St. Bartholomew's Day are very thrilling. The romance is thoroughly well written and is sure to be popular.



FROM "THE RULING PASSION," BY HENRY VAN DYKE.  
[Copyright, 1901, by Chas. Scribner's Sons.]

*A Lighthouse Village.* By Louise Lyndon Sibley. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Mrs. Sibley has written a very charming volume of character sketches of New England. The characters are true to life, and the author not only catches the dialect of those sea-side folk, but also their spirit and character.

The chapter on "White Laylocks" is one of the most amusing in the book, and shows the pride of Lucy in her wash being hung out so nicely.

There are several touching chapters, notably Alice, and Philly. Mrs. Sibley lets her characters tell their own story and does not indulge in any description at all. *A Lighthouse Village* is a delightful book, especially to those familiar with New England country people.

*Mistress Brent.* A Story of Lord Baltimore's Colony in 1638. By Lucy Meacham Thurston. Illustrated by Charles Grunwald. Boston: Little, Brown & Co. Price, \$1.50.

*The Golden Arrow.* A Story of Roger Williams' Day. By Ruth Hall. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25 net.

Mrs. Margaret Brent is a charming and picturesque figure as she makes her way among the powdered and bewigged colonials in the early days when Maryland was My Lord of Baltimore's by right of power. Mistress Margaret was a woman worth while and we do not much blame the worthy gentlemen for making love to her. She was passing fair and had wide acres to her name which she had won by her keen abilities as a business woman. Her love story is delicately unfolded and her womanliness is human and sweet. The book is full of adventure and the story dramatically told. The historical setting is more than usually correct and reviews the early trials and disturbances that were met in the settlement of Maryland.

Miss Hall will be remembered by the excellent story of *The Black Gown*, published last year, as well as by *In the Brave Days of*



COVER DESIGN FROM "MRS. WIGGS OF THE CABBAGE-PATCH."



*Old* which preceded it. She is careful in her construction, careful in her reading of history, has a pleasant style, and does not patronize, and always has a good story to tell. While *The Golden Arrow* is declared to be a story for boys and girls, it will interest the old ones also, by the same name.

This tale also goes back to the seventeenth century for its subject, but the actors live and move mostly in the great commonwealth of Massachusetts, near Boston township. Richard Markham, the hero, defends good Anne Hutchinson from many perils, does doughty deeds against the Indians: Diccon sails the seas to England, meets Charles I., takes service with James II. Finally returning to America he allies himself to Roger William in Rhode Island and aids in the defense of the Quakers. Like all of Miss Hall's stories it is clean and wholesome, it does not drag, it ends at the right time.

*The Man From Glengarry.* A Tale of the Ottawa. By Ralph Connor. Chicago, New York, Toronto: Fleming H. Revell Co. Price, \$1.50.

Now has Ralph Connor, the Scot dominie from up the woods and river routes of the North, told us a tale of the woodsman and lumberman. In *Black Rock*, the miner was his theme. In *The Sky Pilot* the cowboy was rediscovered and his wild life and many perils described as no one has done before. We say it advisedly, for no one till Ralph Connor saw that the cattle man of the plains had a heart, no one till the Scot minister came and saw and learned the way, found the key; and no one but Mr. Gordon has told the true story. We have been reading of Ranald in the weekly issues of the *Outlook* as Mr. Connor slowly unfolded his splendid manhood before our eyes. For Ranald is the Glengarry man and another type of the canny Scot, with his deep reserve, his fine sense of bravery, his tender religious side, his passion when aroused, his great physical strength, his sympathy, his love of fair play, this Ranald of the Macdonald clan is a man of whom any author may be proud. The book gives strong pictures of the logging camps, the battles of men for rights, where might is right. The effect of deep religious passion on wild, half restrained, half barbarous temperaments, is told in a burst of dramatic power quite unequalled in the Great Revival which lasted eighteen months. There are many marvelous pictures, there are many picturesque scenes. Mr. Connor's style improves, his grouping of figures and scenes becomes more subtle, and he is always dramatic.



*Lives of the Hunted.* By Ernest Seton-Thompson. New York: Charles Scribner's Sons. Price, \$1.75 net.

Now that Mr. Ernest Seton-Thompson has become, by due process of law, Mr. Ernest Thompson Seton, and by this means gotten back,



FROM "LIVES OF THE HUNTED," BY ERNEST SETON-THOMPSON.

From "Lives of the Hunted," by Ernest Seton-Thompson.

Small cuts from the same.

[Copyright, 1901, by Chas. Scribner's Sons.]

after several hundred years, his own again, we may expect something to commemorate the act. Coincidentally comes *Lives of the*

*Hunted.* It might almost seem as if the title was suggested by a former condition of the family, as it appears the ancient forbear of the name changed his cognomen for fear of losing his head, which was hunted with all the enthusiasm of ye olden times.

Whether this conceit be near or far fetched, *The Lives of the Hunted* continues the flavor and entertainment Mr. Seton has given us in such large measure in his previous books. Again Mr. Seton in



his preface advises us, lest we forget, that his wife is a large part of the firm in arrangement and illustrating, in design of cover and marginal effects. We acknowledge that nothing could be more effective and dainty than the present volume. In paper, arrangement, and binding, the book is sumptuous and elegant. The stories are told in the best vein of this inimitable interpreter of the wild things that range the mountain fastnesses of our continent.

One especially must we mention, Krag the Kootenay Ram, for pure dramatic writing, is unexcelled in literature. Tito is not far short in the same kind of excellence. The book is a fitting companion of *Wild Animals I Have Known*.

*Under the Black Raven;* or, Saga, the King from out of the Sea. By Paul Crescent, Author of *In Alfred's Days*, etc. New York: E. P. Dutton & Co. Price, \$1.50.

A Romance of the time of Alfred the Great, with the scene laid in Denmark. It is full of excitement and interest. The timeliness of the historical background lends interest to the plot.

*The Tempting of Father Anthony.* By George Horton. Chicago: A. C. McClurg & Co. Price, \$1.25.

A Greek story of a lad who, entranced by the story of Father Anthony, runs away from home to become a saint, enters a monastery, is professed, is more austere than any others; and finally succumbs to a woman's wiles and marries her. The author appears not to know that this violation of vows is even yet held by some to be mortal sin.

*Nanna.* A Story of Danish Love. From the Danish of Holger Drachmann. Re-written in English by Francis F. Browne. Chicago: A. C. McClurg & Co. 16 mo., 208 pages. Price, \$1.00.

This is the ninth in that popular series of love stories known as "Tales from Foreign Lands." It forms a striking contrast to the tales of love in the sunny Southern climes. There is a dash of the cold, salt spray, and a sweep of the strong north wind to form the proper setting for this bit of love among the sternly silent sea folk of a fishing town on the Northern sea. Nanna, the captain's daughter, and Tønnes, the captain's mate, love but sparingly in words and caresses, but there is a depth of feeling which may be felt through it all. The little book is of high literary merit. The original title in Danish was "Paul and Virginia of a Northern Zone."

*Mistress Joy.* A Tale of Natchez in 1798. By Grace MacGowan Cooke and Annie Booth McKinney. New York: The Century Co.

This is one of the most important romances of the year. Two historical personages are concerned with the plot, Aaron Burr and Louis Phillippe. Joyce Valentine, the heroine, is daughter of Father Tobias Valentine, one of the pioneer Methodist pastors in the South. She has two lovers, Jessop, a younger son of the Earl of Shropshire, and David Batchelor. Jessop, although very attractive, is a gambler and a dissipated fellow, who is involved with a woman who keeps a gambling resort in New Orleans. Of course Joyce married the other man.

The picture of the young Methodist girl's life in gay New Orleans under the chaperonage of her Roman Catholic relatives is charming. The story is told in a serious and grave spirit, and is one of the most agreeable of the many tales of Colonial life which have lately become so popular.



*Madamscourt*; or, The Adventures of a Fugitive Princess. By May Poynton. New York: Thomas Nelson & Sons.

A romance of the time of the Pretender, James Francis Stuart. The story is a pretty one, having two little love episodes. The exciting part of the tale is the account of the escape of the Princess Clem-



ILLUSTRATION FROM "MADAMSCOURT."  
[New York: Thomas Nelson & Sons.]

entina Sobieski from Innsprück and her marriage in Bologna to James, by proxy. A very pretty little romance and well worth reading.

*The Van Dwellers.* A Strenuous Quest for a Home. By Albert Bigelow Paine. New York: J. F. Taylor & Co. Price, 75 cts.

This is not a romance of the prairie schooner period out West, nor has it anything to do with the settlement of newly opened territories. It is simply a story of city life, of the attempt of a family in New York to find a home where peace and quietness dwell and where there might be some semblance of that of which the other Paine drew the picture when he wrote "Home, Sweet Home." He did not know the modern flat. This Mr. Paine does, and he gives us a clear-cut etching of the troubles that lie about the pathway of those who try to find rest in a flat or an apartment building. The delicious humor of the book will be fully appreciated by those who have experience with janitors, moving men, and some landlords. We speak feelingly on the subject, for our experience has paralleled that of the book. Every reader will enjoy the vicissitudes of the moving family and will finish the book with the regret that it is ended.

*A Break in Schedule Time.* By Faye Huntington. New York: American Tract Society. Price, 75 cts.

This is a delightful story of the result of a break-down on an excursion train. The accident occurred away from any town, but not far from a new settlement, in which there was neither Sunday School nor religious service of any kind. Some of the excursionists belonged to the Christian Endeavor Society, and while strolling in the woods came across a small boy from the settlement. The outcome of the meeting was the establishment of a Sunday School and the improvement of the settlement generally. The little hero proves to be a staunch and faithful worker and succeeds remarkably in the task he undertakes. The story is well told and will prove interesting to all Christian workers, though one is sure to think what "might have been" if sectarianism had not broken the Church's unity. The book

is very finely printed with a tasteful border round each page and an attractive binding.

*Island Patty.* By Mary E. Q. Erush. New York: American Tract Society. Price, 35 cts.

A charming little story of a family living all the year round on one of the islands in the St. Lawrence river. The father was a fisherman and a widower. Patty was the eldest child and always anxious for the family appearance. The story of her struggles, of her bravery in saving the life of the only daughter of a summer visitor to a neighboring island, of her heroism when this gentleman's house was burnt, and then of her self-sacrifice for the benefit of her brother and sister; all this is told with a touch of genius that gives the book a delightful charm. The children are not goody goody ones but common, every-day little ones, with the sweetness and mischievous pranks of natural child life. The publishers in the manufacture, binding, and illustrations, have done much to make the book a capital gift book for boy or girl.

*An Oklahoma Romance.* By Helen Churchill Candee. New York: The Century Co.

Helen Churchill Candee—whose name, by the way, will be remembered as having been signed to short stories and essays in the magazines for several years—has proved, in this her first novel, that, because a country is new, is no reason it need despair of furnishing the setting for an interesting story. Men and women are pretty much the same the world over, and they can live and love quite as romantically in a new land as in one centuries old.

In the first line one becomes interested in the hero and in one other. In the hero because he is riding easily along the road—when the popular mind pictures the settling of the country so lately peopled by the Indians as one never-ending contest with the rough element gathered from the four corners of the land. So it is a surprise to think of one riding along leisurely. Then the one other is the horse. And we are interested in him because he has been making history for Paul during the last twelve months. Later we learn that Paul is a physician, and that partly explains how the horse can help in the history making.

Then over the hero rests the great shadow of a claim contest. Does not sound poetical, but all poetry is not interesting, and the reverse can just as well be true. A few pages farther on, a pink sunbonnet comes into view; then we settle back to await developments, and soon find ourselves following closely the thread of the romance, not minding the Southern cyclone, nor the shooting scrapes, nor the river flood which intrude themselves now and then.

It is refreshing when an author brings forward a new field in fiction and it is satisfying when the material is so deftly handled as it has been by Mrs. Candee.

*Tennessee Sketches.* By Louisa Preston Looney. Chicago: A. C. McClurg & Co. Price, \$1.00.

Full of the fragrance and the bird-song—though sometimes the strain may give forth a sorrowful note—of the blue-grass regions of sunny Tennessee, these sketches are drawn with such a clear brush as to bring before one the fields and the meadows and the old homesteads of the Southland. There are not pages and pages of description, wearying one by their very length, but, in the short paragraphs here and there, the author has had regard for the reader, and, with a nicety of detail, but with no over-supply of words, describes vividly both locality and people. And many little character sketches are outlined in such a way that volumes may be read between the lines.

There are seven stories in all, each being divided into sub-sketches, as it were, bits of color standing out so as to give much of a complete life picture. "The Member from Tennessee," the first sketch, is by far the longest one, occupying 147 of the 321 pages composing the book. In it are two love stories, with shadows of others which might have been, and which make the eye grow misty because they were not. The glimpses of life in the big country home must bring back fond recollections to the Southern born, and make the Northerner almost wish that he might flee away from the hustle and bustle to the peace and restfulness and the hospitality which send forth an invitation from the printed page.

The political element, which enters so largely into the first story, also enters into the sketch of the inauguration day and the later development in the life of a Tennessee governor. There is one sketch of the Civil War, and another is given to negro Joe, who makes his last will and testament. The days of the yellow fever quarantine, the pathetic estrangement of a brother and sister through the adoption of the sister, and Hattie, with her mother, whose father once owned broad acres and five hundred slaves, but who now finds "invalidism one of her especial pleasures, the study of symptoms her most congenial occupation,"—all these form topics for interesting stories in this little red-covered book of Tennessee sketches.

*The Gathering of Brother Hilarius.* By Michael Fairless. New York: E. P. Dutton & Co. Price, \$1.25.

This is a very quaint and charming story of a boy who was brought up in a monastery, and at the age of seventeen was sent out into the world by the prior "to learn to hunger and to love," and then to return to begin his novitiate. Hilarius goes out into the



world and experiences both hunger and love, and gladly returns to his monastery at last to end his days as the prior desired. The story is charmingly and reverently told, and is full of pathetic charm!

The binding of the book is curious and attractive, having overlapping edges like Teachers' Bibles, and being adorned with conventional vines and roses in colors.

We cordially recommend this book as a beautiful Christmas gift.

*The House With the Green Shutters.* By George Douglass. New York: McClure, Phillips & Co. Price, \$1.50.

This is a very unpleasant book in various ways. To begin with the smallest objection, the author uses Scotch dialect and also all sorts of unusual words, presumably Scotch colloquialisms. The constant use of profanity in the dialogue is a more serious fault, and the coarse, unpleasant characters are decidedly objectionable. There is not one good person in the book nor one who is in the least amusing. The plot is disagreeable as well as uninteresting, and the catastrophe is brutal and inartistic. The whole tone of the story is coarse, morbid, and vulgar.

*Tom Beauling.* By Gouverneur Morris. New York: The Century Co. 16mo., 210 pages. Price, \$1.25.

If one seeks entertainment, with much that is of profit, while reading, then *Tom Beauling* is sure to be one of the best-read books of the year. Its author comes by his gifts of mind honestly, as he is descended from the eighteenth century statesman and wit who bore the same name. The little book is dedicated to Richard Harding Davis, and within its short number of pages is a story of really great length,—one which other story-writers might take three times the space to tell,—and here is just one of the charms, in this day of many books. To tell a good story tersely, yet with a vividness such as to bring scenes, characters, and incidents all before the eye; this has been accomplished, and there is a ring of genius in the lines, as the writer sets forth with a strong hand and a clear wit so many wholly unlike situations. We begin to admire Tom's character when, as a five-year-old, he silently despises the train boy for "taking back all his presents," the candy and the books, while the passengers are not looking, and we go on admiring him—stalwart Tom Beauling—whether at the home of the old judge in China, in India, or in the stately mansion of the woman he is to wed. It is refreshing in a romance of to-day to find the hero a man of principle and true moral worth, as well as one possessing those characteristics which make him a man of the world.

*Stratagems and Spoils. Stories of Love and Politics.* By William Allen White. Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

A well stated truth which might become an axiom if shorter; and an axiom which should be remembered is contained in the preface of a book which it will be worth the while of lovers of things good, to know and to read.

"The novel, which was once a branch of literature, recently has grown independent of it, and has become a civilizing agency, with a place as distinct and seemingly as permanent as the press or the pulpit, or the theatre, or the bar. The accepted motive of fiction seems to be the love motive—the affairs of the young man and the young woman. A few hours in a few days out of a few months in a few years and it is over, and the serious business of life begins." This is the truth if not the whole truth concerning the novel and its motive.

There are other motives which our author claims are just as deep and compelling. The ambition for power, the greed for money, the desire to win the game, the hunger for fame, parental love, anger, friendship, revenge, hate, the primitive passions that move men and the world—these deserve certainly as important a place in the chronicles of the human animal as does the mating instinct, and there is romance in the record of these primitive passions.

Our author further develops on these lines, five models of their kind, which stand quite alone for short romances. Politics more or less dominate these, but the passions of men lie sombre and calculating underneath. It is pure romance but of another quality than that with which we are mostly familiar. The stories are keen and full of humor, pathos, and tears. The emotions are thrown in strong relief upon the canvas and the value of their evanescent breath clearly reflected. Mr. White has laid his readers under obligation by his clever pen.

*An American Woman.* By Annie E. Swan. With Illustrations by D. Murray Smith. New York: E. P. Dutton & Co. Price, \$1.50.

A capital story, well told. The heroine is left by her father's death an heiress. She suddenly leaves her home in Missouri and goes to England. There she buys her entrée into an Irish nobleman's family without his knowledge. Attractive and winning in her manner, she makes friends with Parnell and others of the Irish leaders, and eventually marries the nobleman at whose house she is entertained. The plot is interesting and sufficiently intricate to be entertaining.

*The Snares of the World.* By Hamilton Aidé. New York: E. P. Dutton & Co. Price, \$1.50.

An interesting novel about an Irish girl named Moyra O'Connell and her various lovers, a married man named Lord Desmond, a Hun-

garian named Béla Falkenstein, and the favored one, Captain Herbert Mansfield. There is some very good character drawing in the story, and the interest is kept up to the end. It is always rather offensive to have married men running after, and making love to, other women than their wives; but that episode in this book is not very gross..



"‘STOP,’ SAID THE DOCTOR IN STERN TONES.” FROM “CAPTAIN BLUETT.” [Copyright, 1901, by Henry T. Coates & Co.]

*Captain Bluett.* A Tale of Old Turley. By Charles Heber Clark (Max Adeler). Philadelphia: Henry T. Coates & Co., 1901.

This book is several things. It is a very sentimental love story, with an extraordinary hero, who having begun to earn his own living while still very young, and to work himself ahead in the commercial line, changes to newspaper work, and after a few weeks' experience as a reporter is made an editor, and writes valuable criticism on the drama and literature. In addition, Mr. Clark gives us a view of society in Turley, which is much more worth while. It is a shrewd and amusing description of a small American town before the war, in which the peculiarities of that peculiar state of society are graphically hit off. Even for those who do not care much for love stories—of which extraordinary individuals there are some—this descriptive writing will prove quite amusing.

*The Quiberon Touch.* A Romance of the days when the "Great Lord Hawke" was King of the Sea. By Cyrus Townsend Brady. New York: D. Appleton & Co.

After one or two rather ordinary stories, Mr. Brady has come to his own again. When he comes to his able seamen, lieutenants of the line, commodores, and admirals, he is fully at home. There is no lack when it comes to the description of a sea fight, in the old days, with the ships with sails. And when the days were those of Hawke, when the sea fights were between English and French vessels for supremacy, our author is at his best. No more thrilling naval engagement has there been in history than that where Hawke pursued and gave battle to the French fleet in a violent storm off the Breton coast, in Quiberon Bay; and Mr. Brady has made the most of it.

*Beautiful Characters; or, Types of Victory.* By James Paton, D.D. New York: American Tract Society.

In this volume Dr. Paton has given us some delightful sketches. His characters are real and are found among his Scotch parishioners, and are examples of those who have won the victory of Faith amidst much tribulation. In the various characters are found the truest loyalty, the strongest trust, the deepest religious feeling. Among the sketches deserving special notice are William and Margaret Gray; Dominie Knolls; Tams and Nanzie.



## THE YEAR'S THEOLOGY.

[Continued from Page 155.]

Higher Criticism. Prof. Bigg's *Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*<sup>63</sup> reflects the best exegetical scholarship of our day.

In connection with biblical learning should be mentioned the series known as *Texts and Studies*, edited by Dr. J. A. Robinson,<sup>64</sup> and *Studia Sinaitica*, edited by Agnes Smith Lewis.<sup>65</sup> Also Part VIII. of a *Hebrew and English Lexicon of the Old Testament based on Robinson's Gesenius*, edited by Prof. Francis Brown.

Our readers will find some very valuable works in the list which we have given, but certain branches of theology are sadly neglected. We wish the scholarship of our own American Church was represented more adequately.

<sup>63</sup> London, Rivingtons.<sup>64</sup> Scribners.<sup>65</sup> Cambridge University Press.<sup>66</sup> Macmillan.

*English as She is Taught.* Genuine Answers to some Examination Questions asked in our Public Schools. Collected by Caroline B. Le Row, with an Introduction by Mark Twain. New York: The Century Co. Price, \$1.00.

This reprint is one of the most entertaining and instructive books which has fallen into our hands. It shows a good many things regarding the modern method of cramming children with facts without any real idea of their meaning. It also reveals some sad truths which we do not like to have printed. For instance, under "Etymo-



CHARLES HEBER CLARK, AUTHOR OF "CAPTAIN BLUITT."

logical," we have the painful fact that a crozier is "a staff carried by the Deity"; matins is "something to wear on the feet"; mediæval means "a wicked man who has been tempted"; republican is "a sinner mentioned in the Bible."

These startling facts also come out: "Herod was called a tetrarch because he was fond of tea." "There are a good many donkeys in *theological* gardens." "Some of the best fossils are found in *theological* cabinets." How true, and yet how depressing!

Under the head of "Grammatical," we learn that "Prose tells things that are true right along just as they are, and poetry makes it up as you go along."

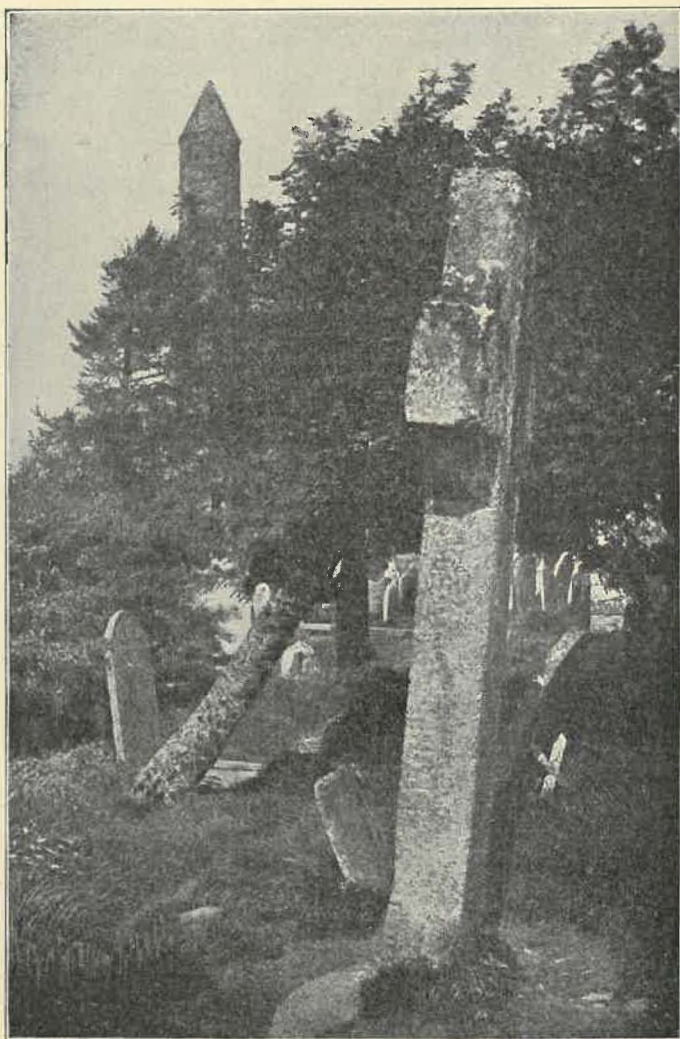
This geographical item is important if true: "Climate lasts all the time and weather only a few days." Observe also these historical facts: "The Puritans found an insane asylum in America." They were "called Puritans because they were more quiet than the Episcopalians." "The Druids were supposed to be Roman Catholics." "Henry Eight was famous for being a great widower having lost several wives." "John Bright is noted for an incurable disease." "By the Salic laws no woman or descendant of a woman could occupy the throne."

The book is extremely amusing throughout; but it is also calculated to make a thinking man sad to find what a jumble of undigested matter is put into a child's poor brain.

## HOLIDAY GIFT BOOKS.

THE TERM at the head of this paragraph is a misnomer, for indeed the most abstruse work in theology, in medicine, or in any of the sciences, might easily be the most appropriate form of a holiday gift book. More and more, however, the leading publishers have delighted in showing their skill by making from appropriate works of literature, volumes so sumptuous in appearance, in quality, and in workmanship, that they are preëminently fit for this description.

From the workshop of Messrs. Thomas Y. Crowell & Co. we have a handsome specimen of this class of gift books, bearing the title *Flowers From Persian Poets*. [Edited by Nathan Haskell Dole and Belle M. Walker. With cover, title pages, and borders designed by Goodhue. 2 vols., 8vo, cloth, gilt top. Per set, \$4.00; half calf, gilt top, per set, \$7.50.] It would be difficult to find a more sumptuous binding than the dark green cloth with the wealth of gold expended on the stamping. True impressionist art has also devised the handsome green border which adorns the pages. The editors have given to the work an appreciative introduction, relating briefly the history of Oriental poetry and its pronounced characteristics. They



ANCIENT CROSS, GLENDALOUGH. FROM "IRELAND." Copyright, 1901, by H. T. Coates &amp; Co.

are not content with taking the master of Oriental literature, Omar Khayyam, as others have done before, but have searched through Persian literature for their matter, with the result that one finds that with the rise of the modern Persian language, which supplanted the original Arabic, the production of literature, which invariably suffers a decadence during transition periods of language, was resumed with a new fervor which has given to mediæval and modern Persian, dating from the tenth century, a characteristic all its own. Many of the names of literary giants here described are unfamiliar to us, and we venture to say, to the public generally, so that the editors of this work have created something practically new in literature in bringing these works and fragments to the knowledge of the literary public of the West. Throughout the volume appears the characteristic of mysticism which permeates, apparently, the whole range of Oriental literature, as indeed it appears to be so predominant a characteristic of the Oriental peoples. One can easily feel that much of the poetry herein presented is a revival of the same literary art which so many centuries before produced the Song of Solomon and the masterpieces of Hebrew literature. It is a matter somewhat of wonderment that, with the value that has been placed upon the earlier Greek and Latin poetry, our Western civilization has so largely forgotten or overlooked the beauties of the later as well as of the earlier literature of the farther East. In welcoming



this new set, we may express the hope that the literary public will embrace the opportunity to become familiar with the inside, as well as delighted with the outside, of this work.

THE BEAUTIES of the island typified by the emerald, together with many chapters from its legendary history, are embraced in an attractive volume bearing the title *Ireland Historic and Picturesque*, by Charles Johnston [Philadelphia: Henry T. Coates & Co.]. The illustrations are in the finest style of photogravure, similar in workmanship to those which have distinguished the products of this Philadelphia house during the few years past, when reproductive art seems to have reached its zenith in landscape portraiture. The



FROM LAMBS' TALES FROM SHAKESPEARE.  
[New York: E. P. Dutton & Co.]

entrancing stories of early Irish history find place in this handsome volume, not only for their own sake but also in connection with various monuments which stand as the imperishable record of the history of those days long gone by. Few sections of the Old World indeed have the poetry attached to them and the long and valiant record which adheres to the folk lore of old Ireland. The old heroes are again brought to life and made to live under the powerful touch of the pen of Mr. Johnston, and the great St. Patrick appears almost modern in contrast with the heroes of days far earlier than his own. Much of the story of St. Patrick is told in the language of his own letters, wherein one reads again the beautiful story of how one brought to the island as a captive, was led to return to it through the love that he learned to bear for it. The author appears to have happily avoided the perplexing pit-falls in ecclesiastical history that sometimes threaten the historian of St. Patrick. The sadder history of later days, when successive Northern tribes raided the land, and when at last the Irish races succumbed to the dominance of the Anglo-Saxon, are told in generally disprejudiced style; and one learns from the chapter on the Jacobite wars what are some of the reasons for the intense race feeling which has been so strongly perpetuated in modern days. Perhaps it is not strange that the author sees, however, in the Roman body in Ireland, the perpetuation of the old Catholic faith rather than in the national Church which, it should be noted, is no longer subject to the abuse of great wealth, and which bears the historic name of the Church in Ireland.

THE BARD OF AVON comes before the attention of the public in many new shapes, and indeed will continue so to come till English literature shall be no more. An attractive instance in this year's literature is the volume by Jameson entitled *Shakespeare's Heroines*; with many decorative designs by R. Anning Bell. The volume is published in "Miranda's Library" by Messrs. J. M. Dent & Co., of London, whose reputation is already established for all that is most attractive in fine printing, and by Messrs. E. P. Dutton & Co., of New York. The work shows a close sympathy between the text of Mrs. Jameson and the designs of the artist, and both of them express the sympathy which the whole world of culture ever feels for the immortal Shakespeare. Under the sub-title "Characters of Intellect," we are favored with studies of Portia, Isabella, Beatrice, and Rosalind. The pen-and-ink sketches are in each case adorned with borders in colors, and Mrs. Jameson's work shows a thorough knowledge of her subject. We then have six "Characters of Passion and

Imagination," in which Juliet leads, while Ophelia is granted only a fifth place, though possibly there was no intention to discriminate by numerical order. "Characters of the Affections" follow, while last of all we have eleven studies under the general heading "Historical Characters," ranging from Cleopatra to Lady Macbeth. The book is handsomely made, and is a most pleasing addition to the holiday literature.

ANOTHER Shakespearian volume, also coming through the New York house of E. P. Dutton & Co., but originating from the Bavarian house of Ernest Nister, is a reproduction of the ever delightful *Tales from Shakespeare* by Charles and Mary Lamb, in such sumptuous form as neither Shakespeare nor, we venture to say, the Lambs ever dreamed of. Six full-page color plates, in all the magnificence which that art has acquired in these latter years, are supplemented by seventy half-tone illustrations, the whole being magnificently printed on handsome paper. It would be impossible to conceive of a more handsome volume.

IN BOOKS equally adapted for Christmas gifts, but of less magnificence in workmanship, many are noted elsewhere. We may call



FRONTISPIECE FROM "HUNGARIAN EXILES," BY BENJAMIN COWELL. [Copyright by The Young Churchman Co.]

attention, however, to a new, illustrated edition of *A Cathedral Courtship*, by Kate Douglas Wiggin, well adorned with many pen-and-ink designs, which comes from the press of Houghton, Mifflin & Co., and is published at \$1.50. Neither can we omit to call attention to some of the attractive volumes published by The Young Churchman Co. Mr. Cowell's volume, *The Hungarian Exiles* [net \$1.00], brings to us a period of European history little known to American readers, in an historical tale of Poland and Hungary in mediæval days. The work is handsomely illustrated.



COL. NICHOLAS SMITH.

COL. NICHOLAS SMITH's volume, *Stories of Great National Songs* [\$1.00], told with all the zest of an enthusiast in our patriotic hymnology and adorned with the likenesses of the authors of many of our best songs, is not merely a volume of passing interest, but, we venture to say, a permanent acquisition to American poetic literature. The volume is supplemented this year by a second from

the same gifted pen, bearing the title, *Hymns Historically Famous*. [Chicago: Advance Publishing Co. Price \$1.25]. Col. Smith's study of the hymns so dear to the heart, not only of the religious public, but indeed of all who have a grain of poesy in their hearts, is most welcome. His work begins with the ancient hymns of the Church, such as the *Te Deum*, and covers the range of hymns, ancient and modern, that have "made history." Though not coming from the pen of a Churchman, the work shows a genuine sympathy with the Churchmanship that has given rise to many of the masterpieces of



every hymnal, and the author does not fail to perceive that the Catholic theology which underlies such work as that of Faber, Kéble, and Newman, presents a basis for expression in verse such as the "catchiness" of Sankey and other revivalist productions could never match. Indeed, though no doubt it was quite unintended by the author, it appears to us that there could not be a stronger contrast between the devotional influence, through the expression of Catholic and of Protestant theology, to the decided detriment of the latter, than is shown by this most interesting study of famous hymns.

MRS. CLAYTON'S pleasant and simple narration of times and life in the South during the perplexities of the Civil War and after, bearing the title *White and Black Under the Old Regime* [\$1.00 net], is re-issued by The Young Churchman Co., and no doubt will find a new circle of readers. The volume is handsomely made and pleasingly written, the Editor of THE LIVING CHURCH contributing the introduction. The same company have also brought out anew the masterwork of Bishop Coxe, *Christian Ballads*, in a new and attractive cover worthy of the work within it [75 cents net]. It is adorned with an illustration of Bishop Seabury's historic Mitre, which was the subject of one of Bishop Coxe's choicest lyrics.

WE HAVE MUCH enjoyed a volume from the Abbey Press (114 Fifth Ave., New York), entitled *Cavalier Poets*, presenting the work of a valued friend and Churchman, Mr. Clarence M. Lindsay. Under that title Mr. Lindsay has re-introduced to the public some of the Caroline poets who had almost slipped from the place in English literature which ought to be their own, and has revived much of poetic beauty that was at least in danger of escaping, if indeed it had not already escaped, the recollection of the literary world. The selections are admirably made; and though the editor does not forget, as he states in the preface, that "Lines unfit for modern ears would have given little or no offense in that bygone period," yet he is so judicious in his selections that the licentiousness of the age does not conspicuously appear.

A PLEASING volume of selections for daily devotional readings, published by Messrs. Longmans, Green & Co., is entitled *The Company of Heaven: Daily Links with the Household of God*. The selections begin on each day of the calendar with one or more Scriptural texts followed by prose and poetical selections admirably made, many of them being from English and American Churchmen, and all of them being such as will be found especially pleasing to our own Church people. Indeed we view this as one of the best of many volumes of the sort which have been issued. A style peculiar to this volume is, that special subjects are given to each month, in which the bearing of the angels, whose ministry is throughout the volume the subject of the extracts, is made predominant. February is given to the Guardian Angels; September, the month of St. Michael, to "the Angels that Excel in Strength"; October to the Angels of the Dying; November to the Communion of Saints; and December to the Angels and the Coming of the Heavenly Kingdom. We beg to commend the volume most highly.

WE NOTE a new edition of Motley's *The Rise of the Dutch Republic* in two volumes, published by Messrs. Thomas Y. Crowell & Co. in an attractive edition, with many illustrations, and handsomely bound, but apparently not being of great expense. The terrible story of the days so well pictured by the renowned historian will ever find new, if horror-struck, readers.

*Fables for the Fair*, handsomely made, with borders of Green around the page, is the title of a series of satires, the style of which has become famous through the *Century* and *Scribner's*. The short stories, or perhaps anecdotes, called fables, are from the pen of Josephine Dodge Daskam. The style could not be better noted for those who are not already familiar with it than by the criticism taken from the book, of a woman on a possible husband elect:

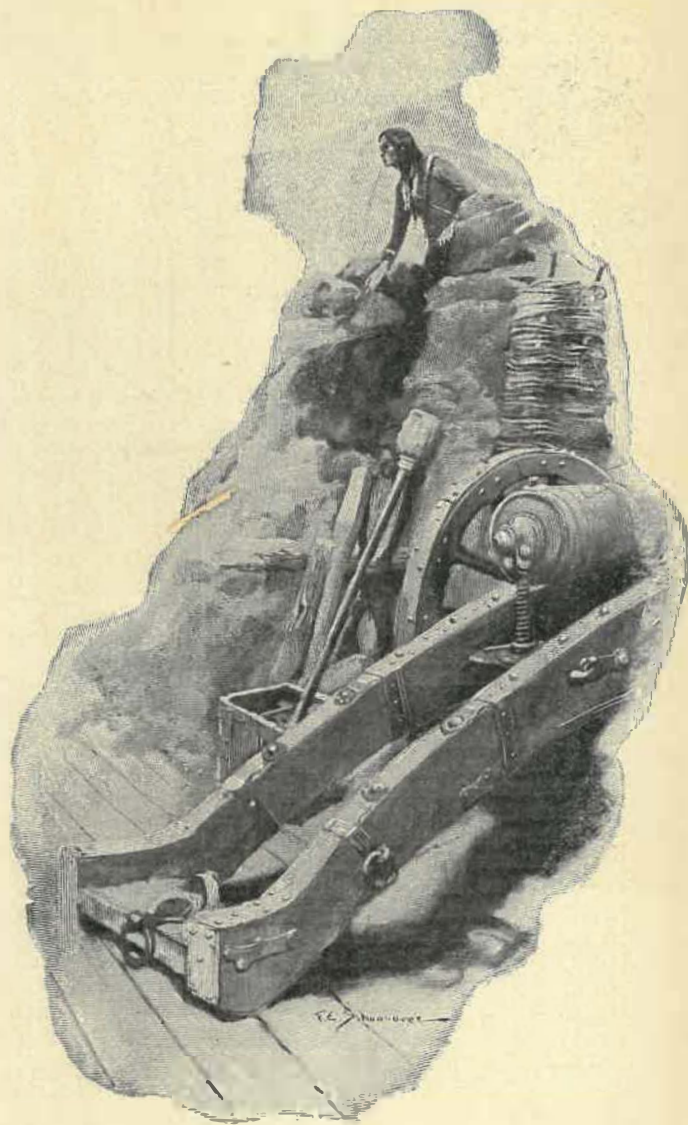
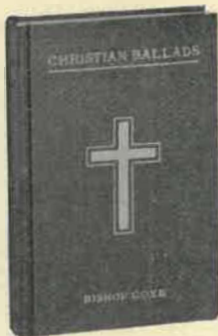
"'But he Reads Browning so Beautifully!' cried the woman.

"'You will Hear him Eat Soup oftener than you will Hear him Read Browning,' said the Sister." [Charles Scribner's Sons: Price \$1.00 net.]

THE LAST issue of The Riverside Art Series [Houghton, Mifflin & Co., Boston, edited by Estelle M. Hurl] is devoted to Landseer. The interpretative work of the editor is, as usual, helpful to the student. There is an historical directory of the fifteen pictures of this collection, an outline of the principal events in Landseer's life, and a list of the principal contemporary painters and authors. The pictures in this volume are made from photographs direct from the original paintings, and are very good. Landseer's works have been made familiar to the public mostly by engravings; these reproductions in half-tone will be especially valued, as they present to the readers scenes with which they are acquainted and subjects which have already attracted their interest.

*A Year Book of Famous Lyrics*. By Frederic Lawrence Knowles. Boston: Dana Estes & Co. Price, \$1.50.

Each page in this handsome volume represents one of the days of the year. There is very little effort to suit the selections to the day, and this will be a disappointment to many, especially to Churchmen. We have, for example, on November 1st, Ben Johnson's "Venus' Runaway," which is about as far from the idea of All Saints' Day as one could get. There are more than 500 poems in the collection, 74 authors being represented, and sixteen full-page portraits being included. One can hardly find in any other single small volume so many good old selections of masterpieces as are here contained. Indexes, introduction, and explanatory notes add to the value of the work, and the book is very attractively made. As only one page can be given to a selection, some of the best poems of the language cannot be included. In several instances, extracts have been made, so that our favorites are not altogether missing. Copyright restrictions have prevented the representation of some recent writers, especially of American verse. There is nothing at all from Whittier, his best lyrics being too long.



### The Capture of the Grand Battery.

FROM "AMERICAN FIGHTS AND FIGHTERS," BY CYRUS TOWNSEND BRADY. [Copyright, 1901, by McClure, Phillips & Co.]

*American Fights and Fighters*. By Cyrus Townsend Brady. New York: McClure, Phillips & Co. Price, \$1.20 net.

Mr. Brady is eminently fitted to write just such a collection of accounts of the great fights of the Colonial period as he has undertaken. He is thoroughly conversant with this period, having already written in his previous books all around the subjects. He has used in these, the very battles he now devotes a book upon, in separate chapters. This collection of stories will add to the popularity of this already popular author.

*At the Sign of the Ginger Jar*. Some Verses Gay and Grave. By Ray Clarke Rose. Chicago: A. C. McClurg & Co.

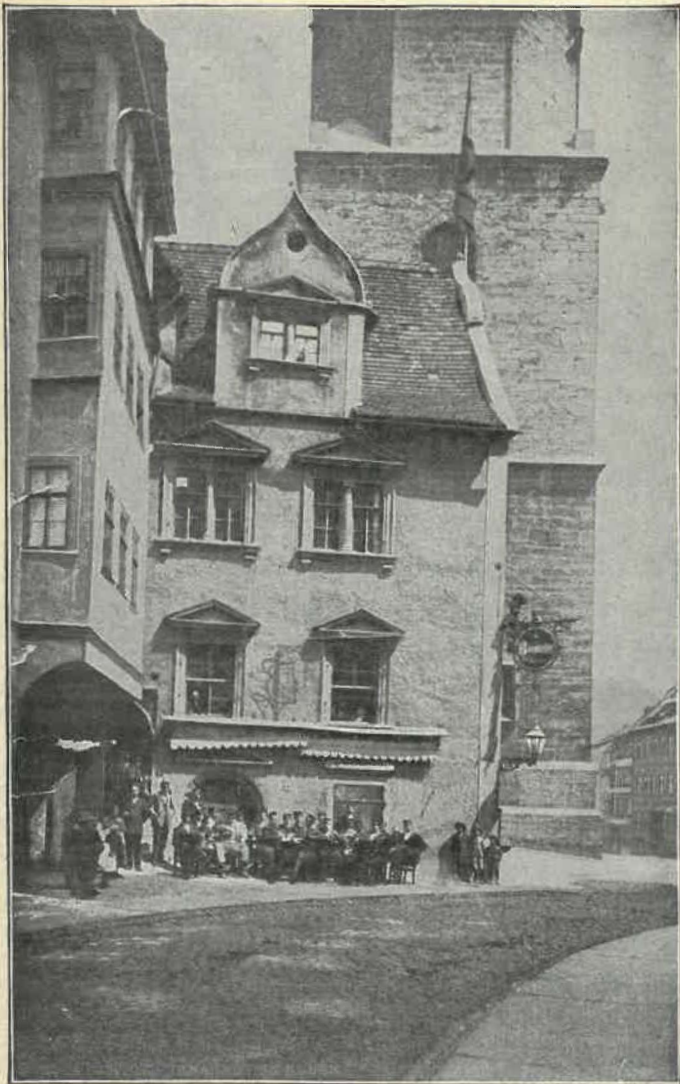
Readers of the old *Chicago Record* will readily recall the department with the caption, "Out of the Ginger Jar." This column was for a number of years under the direction of Mr. Rose, and contained all sorts of "ginger." The verses here collected are a good illustration of his versatility as a writer; they cover a variety of subjects, from grave to gay, and exhibit no little ability in rhythm and imag-



ination. The author is at his best, we think, in his poems of nature; the "Lost Butterfly" is genuine poetry.

*Muhammad and His Power.* By P. DeLacy Johnstone, M.A. New York: Charles Scribner's Sons. Price, \$1.25.

This is one volume of the series edited by Oliphant Smeaton called "The World's Epoch Makers." It is a good account of the life of Muhammad, as the author prefers to spell the name, and a sketch of the history of the religion of the False Prophet. The account of the Koran, or as he writes it, Quran, is clear and accurate. It is an interesting addition to the series.



FROM "SEEN IN GERMANY."  
[Copyright, 1901, by McClure, Phillips & Co.]

*Seen in Germany.* By Ray Stannard Baker, Author of *Our New Prosperity*, *The Boy's Book of Inventions*. Original drawings by George Varian. New York: McClure, Phillips & Co. Price, \$2.00 net.

In this day of many books of foreign travel, it is refreshing to have a country, its institutions and the life of its people, set before one in a simple, straightforward manner, rather than in such style as would lead the reader to believe that the writer merely sought an excuse for showing off his witticisms and trying his hand at caricaturing his new acquaintances. The book, however, is entertaining as well as instructive, in its pages being found a gentle humor,—the author laughing with, not at, his fellow men.

In the twelve chapters one is given an insight into the life of the German private soldier; the workingman and his family; the university student; the shrewd, far-sighted Kaiser, "ever a profound educator," whose strongest hobby is given as the German navy; the advance of German shipping, together with a great interest in commercial and industrial expansion, which has been a great factor in making Germany leap from the tallow candle to the electric lighting stage. The manner in which the detail of military life pervades the whole social fabric of Germany is set forth—"everything from beer drinking up, goes by rule"—and the care and precision taken by the Government in looking after the every day affairs of life, even to the hiring and discharging of a servant, is told in interesting detail. Emphasis is given to the educational progress, from the history teaching by object lesson in the parks and the work of the school gardens, up to the institutions for advanced scientific and technological instruction.

Those who have visited Germany will take a joy in this book, and others may have a part of the pleasure of a trip there while reading the pages written by Mr. Baker.

A NEW and very handsome edition of Marie Corelli's *Barabbas* is issued in holiday guise by the J. B. Lippincott Co. of Philadelphia; with six handsome photogravure illustrations of scenes in the course of that story in the earthly life of our Blessed Lord. The story itself is too well known to require a synopsis or any comment. It could not be otherwise than powerful, with Miss Corelli as the author. Yet we deprecate the practice of bringing sacred characters into fiction, even when they are ennobled and dignified as are Miss Corelli's characters. The edition, however, is very handsome. [Price \$3.50 net.]



FRONTISPIECE FROM  
"BARABBAS."

WE HAVE heretofore mentioned the new book of daily readings bearing the title *Joy and Strength for the Pilgrim's Day*, published as a companion volume to *Daily Strength for Daily Needs*. It will make a pleasing gift book for the holidays. [Boston: Little, Brown & Co. Price 80 cts. net.]

*The Century Book for Mothers.* A Practical Guide in the Rearing of Children. By Leroy Milton Yale, M.D., and Gustav Pollak. New York: The Century Co. Price, \$2.00 net.

A really good handbook is here presented. The old-fashioned *Family Medical Advisor* was impractical, although it served a good purpose. In the early days when the physician was hard to reach, and the telephone and rapid transit were unknown, many a mother has pulled down the well-thumbed volume which reposed beside that other book for the healing of souls, and with more or less courage, taken up the challenge for battle with sudden illness. In these days the medical book most needed has been the one which taught prevention. This want has been met and well met in the present volume.

The hygiene of the home, the nursery, the general care of children from earliest infancy, general directions, as plain as may be, for the guidance of prospective mothers, and the very full and up-to-date details for the rearing of children through the tenderest years, supply its contents.

The book is well written, clear, and explicit. The caution for mothers to fit themselves toward matters of hygiene, rather than the treatment of disease, is well put and not too emphatically. The one is possible for her to acquire, while the second is best left to those who are better fitted by education and training to cope with illness. The book is most practical.

*The Sunny Side of Christianity.* By Charles H. Parkhurst, D.D. New York, Chicago, and Toronto: Fleming H. Revell Co.

The publishers in giving good paper, clear print, and wide margins, have done their part in making this an attractive book. Yet it is not altogether pleasant reading. The author has a high ideal of Love as the motive power, and the "all in all" of the Saviour's Religion. In his endeavor to impress this importance on his readers, he is frequently sarcastic, often borders on flippancy in his references to the beliefs of those differing with him. Apart from these defects there is much to be commended.



THOMAS JEFFERSON. FROM "THE TRUE THOMAS JEFFERSON."  
[Copyright, 1901, by J. B. Lippincott Co.]



# When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

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## CHAPTER V.

### MATERNAL FINESSE.

THE story of Bildah's stratagem was soon afloat. Just how it became public property is not clear, but probably it came about through the agency of the Scotts, who lived on an adjoining farm to the Tomlins. Job and Mehitable Scott always seemed to know the intricacies of every love affair by intuition, and so unselfish were they that they were always ready to share the latest item of gossip with their neighbors. Tomlin Creek was all agog with expectation. The current opinion was that "Mother Tomlin would bring Bildah to his senses, or else he'd have to git." Neither of which things happened.

True, when Bildah appeared at noon on Monday, she gave him such a tongue-lashing that old Cracknut dryly reported that "the air war full of blue blazes fer a week arterwards." For once, however, the usually docile son showed a surprising obstinacy. And when this unexpected thing happened, his mother could not steel her heart completely against him, for he was her favorite child.

"What hev you got to say fer yourself?" she abruptly demanded at the close of her tirade, touched in spite of herself by his woe-begone countenance.

Bildah twisted his worn hat in his hands, and without lifting his eyes, deprecatingly shook his head. This action aroused her anger again.

"I don't want none yer grimaces," she shrilly scolded. "Why don't you say suthin'? er air you such a numskull you can't even talk? I don't know whether Melissa'll hev you now or not, sich an excuse fer a man es you be!"

"She needn't to want me," blazed out Bildah, stung into defiance. "I ain't goin' to hev her, so there's an end on't. I'm goin' to marry that Welford girl if I kin git her."

"What!" screamed his mother. "What! that pale, skim-milk lookin' gal, that don't look like she had half sense, an' that disgraced herself Sunday by makin' sheep's eyes at you—oh, you needn't to deny it, I seed it with my own eyes, an' so did Araminta, an' so did everybody else. I seed folks snickerin' an' nudgin' each other. She ain't no better'n she ought to be, an' my gals can't be in her company. If ever you marry her an' bring her here, I'll claw her old smiley eyes out, the deceitful, smirky thing! I'll pound that purty face of her'n, till it's black an' blue an' yaller an' blood-shot! I'll tear them curls out by—"

"Ma! Ma!" bawled Jacky, tumbling into the room all in a heap, his tow shirt wet with perspiration, and panting for breath. "All the pigs air in the cucumber patch."

Jacky had been in the house not five minutes before. Possibly there might have been some connection between his being so out of breath and the mysterious opening of the gate through which the pigs passed into the forbidden cucumber patch. Certainly the diversion came in good time to help weak-kneed Bildah, who was all but ready to go over to the enemy.

"What was *you* doin', smartness?" demanded Mrs. Tomlin of Jacky, as she jerked her sunbonnet off from the nail, and started on the run after the offending hogs. "Why didn't you turn them out yourself, 'stead of comin' arter me? That's the way it goes! Nuthin' done on the place 'less I do it. I never seed sich a shiftless, ornery set of men. They air so spiled that salt wouldn't save 'em!"

Scolding and reviling, she charged into the drove of hogs, which at once scattered, as Jacky said, "into forty-leven directions." Towser barked and capered; Jacky ran, and whooped, and chased, while his respected parent ran here and there and yonder, wildly flopping her apron, and angrily "shooing" at the hogs, which were at last headed and driven out of the patch. The episode proved such a temper-sweetener (having exhausted her powers of invective upon those four-footed beasts), that

Mrs. Tomlin came back to the house disposed to let the dispute between herself and Bildah drop.

To tell the truth, the old lady was alarmed at the determination shown by her hitherto docile son. Had it been any one else than her favorite, she would have made short work of his opposition, but Bildah she was not quite willing to turn adrift. Beside, Melissa had confided to her the history of that night's wooing in the Haunted Hollow, which incident lost nothing in the girl's favor by Melissa's telling. Mrs. Tomlin was politic enough to know that if the constant dropping of water will wear away a stone, constant contention on this one subject must infallibly bring her easily influenced son to her wishes.

Accordingly this affectionate parent proceeded to make home a hell on earth for her son. She assailed him with bitter invectives; she tortured him with pitiless ridicule, and sneered at the girl with whom he was infatuated until his blood boiled with rage. Araminta and Hannah, with sharp tongues of their own, sided with their mother, and helped to rub the sores deeper, while Melissa, who had assumed the role of a martyr, and whose affection for the Tomlin sisters was so very, very great that she could not keep away from the Tomlin homestead, drove him to desperation by her sighs and love-lorn airs.

Nor was this the worst of the young man's misfortunes. Captain Welford, with whom pride of family was a dominant passion, curtly gave him to understand that under no circumstances would he allow him (Bildah) to pay his addresses to the fair Elvira. The girl herself in no wise favored him. Indeed his adoration was annoying, because so publicly evidenced, that she avoided him on every possible occasion.

Elvira, however, was lively and liked the association of other young people. Wherever she went, to the Scotts, the Largents, or the Daces, Bildah dogged her footsteps, braving his mother's wrath and Elvira's avoidance for the privilege of feasting his eyes on his lovely mistress. Elvira's heart was not iron. It was not every lover that would so worship her, and she knew it. She was too well bred to treat him with aught but politeness, and so kind of heart that she could not help showing that she pitied him, even though she avoided him.

It was this encouragement, if encouragement it could be called, that accounted for the weak-willed young man's withstanding the opposition brought to bear upon him. It was not that he was swayed the less by his relatives, but that he was moved the more by his love for Elvira. Beside Jacky's influence that acted as a stay to his resolution, this rather slow-witted young man, whose looking-glass told him that he had more than an average of good looks, upon whom all of the local belles smiled, and the young men of his acquaintance looked up to as (next to his father) the champion heavy-weight of the community, utterly failed to comprehend that there was a wide social gulf between a Tomlin and a Welford. Pride in ancient blood had had no part in his training, and as for wealth and position, it was not a masculine Tomlin characteristic to acquire more than a hand-to-mouth existence, therefore he felt no delicacy on that score. He saw no reason why he could not win the girl's love, if once he could overcome her cold reserve.

This opinion Jacky assiduously strengthened. "I tell you what," the boy would say, "you're too down in the mouth. Ennyone kin see she ain't the kind of a girl to fall in love kerflop. Her kind allus goes sorter grad'al like," and little Jacky, not yet out of his roundabouts, would look as wise as though he was Past Grand Master of the art of courtship. "She can't be mad at you, 'cause you keef fer her, fer girls don't git mad 'bout that. You're awful good lookin' yourself, Bildah, an' if you jist stick it out, you'll git her yit."

"If it wan't fer Melissa—" Bildah would moodily interpose.

"Melissa? I'd think you'd hate her wors'n pizen. I heered her an' Ma t'other day, only they didn't know as I did, fer every time they'd stop to see if I war listenin' I'd be whistlin' fit to split, or else a drummin' on the winder with my knuckles. An' Melissa she told Ma to jest keep on makin' things hot fer you, 'cause you air allus easy talked out of anything; an' then she says, 'I'll git him yit,' an' 'I'll ketch him yit,' for all the world like you war a horse, an' she war goin' to put a bridle on you. Let her an' Ma cavort around if they want to. They air doin' it to skeer you, an' if I were you I wouldn't skeer wuth a penny."

And, as usual, Jacky carried the day.

## CHAPTER VI.

### A NEIGHBORHOOD FEUD.

The Tomlins had been the leading family of Tomlin Creek. There were various reasons for this. They were the first fam-



ily to penetrate that part of Ohio's wilds, and as in pioneer communities there is a pride taken in priority of settlement, they were therefore looked up to as distinguished personages.

In the next place they had been followed by a numerous family connection, other Tomlins, and the Schrazer, Bilton, Youngkin, and Dace families; the older Tomlin sons and daughters had married into other families, the Wards, Tozers, Buntles, and Kings, so that they were related by ties of blood to a third of the settlers for ten miles around. These collateral and descendant relations all looked up to this particular branch of the Tomlin's with great admiration.

This was because Cracknut and his wife were each noted for their personal achievements. The husband would have been considered a shiftless nonentity had not his wonderful physique, and the still more wonderful feats he was able to perform, set him apart as a being quite above ordinary criticism, or ordinary rules of conduct. A man that could fell an ox with one blow of his clenched fist, or that could take a heavy bar of iron that no other one man could lift, grasp it in one hand, spin it around and around his head, and then hold it out at arm's length without a flinch of the wrist and arm muscles that alone sustained it, would meet with admiration anywhere. The Barnums of to-day would dub such a prodigy "The Steel-fingered Giant," or "The Wonderful Man-Elephant," and make a fortune exhibiting him. In that early day, and backwoods settlement, his fame, if more circumscribed, was not less certain, and of all men, the pioneer, who must conquer the wilderness by the strength of his own right arm, has the deepest admiration for physical prowess.

Mrs. Tomlin's leadership was founded on something stronger than mere physical superiority. Hers was the dominion of an imperative will, a fierce temper, and relentless purpose. An experienced nurse in sickness, an expert alike in caring for the new-born babe, or in laying out the dead, she was brought in constant contact with the simple lives of those about her. She ruled these neighbors and kin-people as she ruled her household—with a rod of iron. She dictated to the men at what turn of the sap the tree-felling should commence, and at what phase of the moon turnips should be sown; she told the women when the lye was strong enough in the leach to make good soap, when to pick the geese, and how much salt to put in the butter. And she was unquestioningly obeyed always.

The better element of the community had long been restive under the Tomlin rule, but no one cared to brave the consequences of taking leadership against them. Friend and foe alike stood in wholesome awe of Mrs. Tomlin's tongue. Whenever everything is as dry as tinder, it needs but the blaze of a single match to bring about a general conflagration. So now when men and women cherished in their hearts incipient rebellion, it needed but a voice raised in protest against the neighborhood despots, for all these to openly revolt.

In this ripe hour the leader came in the person of Captain Welford. A man of commanding presence, and with the prestige of wealth, he haughtily refused to cringe to the boorish, vixenish couple that he heartily despised. The unfortunate infatuation of the Tomlins' son for his daughter, alike aggravated him and mortified him. Usually a man of peace, Captain Welford, strong-willed and decisive, threw reserve to the winds when he heard that Mrs. Tomlin was making malicious remarks about Elvira. He bluntly told the tale-bearing Scotts, that "Those who desired his friendship must break with the Tomlin trash." This having been duly reported over the neighborhood, with a few embellishments to make it the more sensational, the little settlement was thrown into great excitement.

The revolt was on.

And now before entering upon this history of this old-time neighborhood war, we ask the reader's indulgence while we review the incidents that led to the Welford family coming to Tomlin Creek, and incidentally introduce them to new personages.

[To be Continued.]

IT IS SAID that a joint of meat may be kept many days by wrapping it loosely in a fine cloth wrung out of vinegar and hanging it in a draught of air. If the weather is very warm the cloth should be moistened twice or even thrice a day.

IT IS our hearts and affections that lead us right or wrong far more than our intellects.

STRONG temptations are not overcome without much pain and grief and solitary sorrow.

## Family Fireside

### GOD'S CHORISTER.

RAYMOND SCHAUS, FALLEN ASLEEP IN ADVENT, 1900. ROSCOE  
WELLMAN, FALLEN ASLEEP NOV. 10, 1901. CHORISTERS  
OF GRACE CHURCH, MADISON, WIS.

#### IN MEMORIAM.

AGAIN 'tis Advent and our hearts we raise  
In prayer to Him who guides the changing year,  
That He would soon complete the waiting days,  
And to His final Advent draw us near.

Long has His Church, a faithful waiting bride,  
Been fondly hoping for the angels' call,  
To tell the world His coming far and wide,  
His coming and His judgment over all.

And of that far-off coming of thy Lord  
Thou too hast heard some first, faint note of joy;  
In this sweet Advent time His loving word  
Has called thee from thy singing, gentle boy.

God's chorister! thy lot to sing His praise  
A while on earth until He called thee home,  
And now to sing for Him through endless days,  
Never beyond His loving care to roam.

Thus does He come, His promised Advent bringing,  
And in the midst of this our mortal life,  
He garners in fair sheaves of childhood's singing,  
To hold forever free from human strife.

And we, who walk by faith and not by sight,  
The prayer of faith to Him would fondly raise  
That He would grant to thee eternal light  
And in His mercy, peace through endless days.

And in that blessed home where thou art gone  
Pray thou for us unto the children's King,  
That all His children may on earth be one,  
And all at last His praise may ever sing.

And when He bids us lay our burdens down  
Around His throne of ever-shining love,  
His own dear hands shall give to each the crown,  
And thou shalt greet us in that land above.

Madison, Wis.

STEPHEN A. HURLBUT.

### THE MISSION BUILDING AT THE PAN-AMERICAN EXPOSITION.

NOW that the Pan-American Exposition is over and the awards have been determined, the public are desirous of knowing which have been considered the prize-winners, and we are pleased to advise our readers that one firm receiving a Gold Medal, the only one given to an exhibit of Ecclesiastical and Memorial Art, is that of the Messrs. J. & R. Lamb, of New York, for their Chapel, which was considered in a class by itself, and thus received the unique compliment paid to the one special building erected on the grounds. We are pleased to show an illustration of this, one of the most interesting exhibits at the Pan-American Exposition. For the first time in the history of expositions has the question of Ecclesiastical and Memorial Art been comprehensively shown in a constructed building, the effect being complete, both the exterior and interior being built as if for permanent construction.

The Messrs. J. & R. Lamb of New York, through the courtesies of Messrs. G. K. Birge, of M. H. Birge & Sons Co., and Carleton Sprague, of the Buffalo Pitts Co., two of the directors, were invited to cooperate in the erection of the Mission Building at the Exposition.

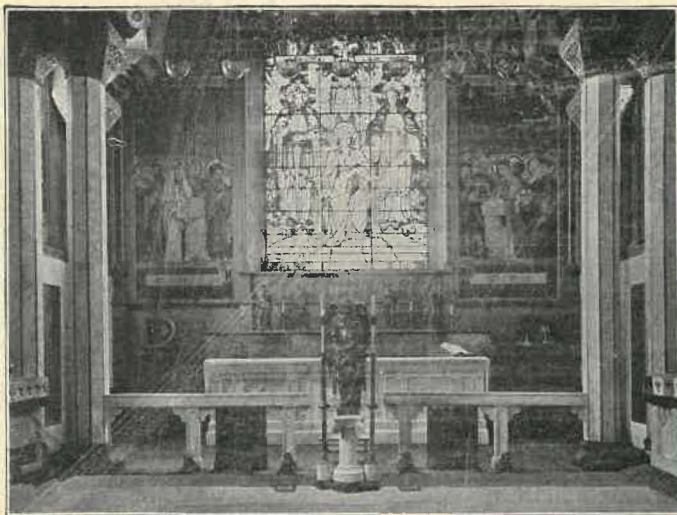
In this combination, it had been possible for them to build a complete building, with separate entrances from the exterior, and a connecting entrance to the other parts of the Mission. This Chapel had been designed to show a comprehensive scheme of Ecclesiastical and Memorial Art work. Mr. Chas. R. Lamb, recognizing the spirit of the old Mission Buildings of Lower California, when designing the chapel interior, selected the style of the early Christian churches as being most in harmony with the building itself; thus the beauty of material, of marble, mosaic, Venetian gold and color, has been secured for the interior, enriched with stained glass.

A series of columns of marble, supporting capitals in gold,



form niches on either side for six single figure windows. This latter is part of the important series of windows being erected by the Lambs for the chapel of the Leland Stanford, Jr., University, Palo Alto, Cal. The double row of columns and the windows of the side walls lead the eye forward to the chancel, where the altar in marble and mosaic, beautifully carved, forms the focal point, behind which a retable in deep, rich Sienna marble, acts as a base to the reredos, which with its canopy, frames the large chancel window.

This window, "Religion," is the one which received the unique compliment, at the Paris Exposition last year, of being awarded two medals, the firm of J. & R. Lamb receiving a medal



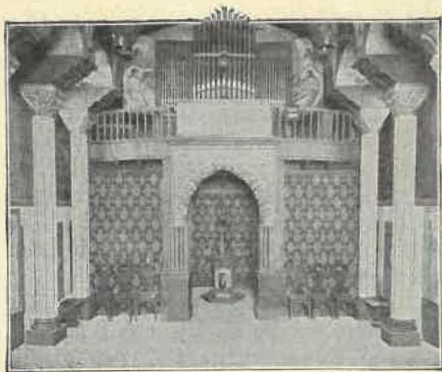
MISSION BUILDING—PAN-AMERICAN EXPOSITION.  
Chapel designed by Chas. Robinson Lamb, New York.  
Stained Glass and Mural Paintings, Fredk. Stymetz Lamb.

for its execution, and the artist, Mr. Frederick S. Lamb, for its design.

On either side of the window, Mr. F. S. Lamb has added to the original composition of this window, by two mural paintings, where kneeling figures personify "The Church" and "The State." These figures in brilliant color and gold, holding symbols in their hands, face toward the altar as the centre of the chancel, the main figure of each group being symbolic: "The Church" holding a model of a cathedral in her hand, "The State," a model of a court of Justice.

The chancel rail divides the sanctuary from the choir. The lectern and pulpit are combined in one central composition of a standing angel, whose wings support the Bible rest, and on either side of which tall candelabra have been placed.

The opposite end and the organ gallery form an important architectural composition, balancing successfully the elaborate work of the chancel. Here an arch opening with angels modeled in high relief,



ORGAN GALLERY END, MISSION BUILDING.

forms a frame work to the centre of the gallery support, and acts at the same time as the construction to the baptistery, which is located directly under the gallery. Here the font, in dark, rich Cippolene green marble, with mosaic incrustations, forms the central feature while on either side dorsal curtains hang, to divide the baptistery from the nave of the chapel.

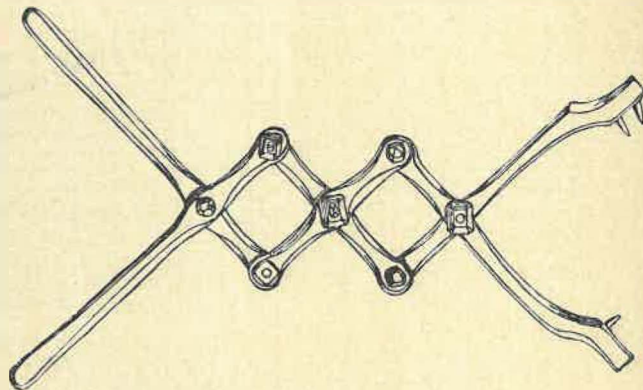
In the Organ Gallery, a large organ was erected, and daily recitals arranged for, which formed one of the most interesting musical programmes of the Exposition. In the gabled chancel end, a large bell from the Meneely Bell Co. of Troy was swung, which was rung for the organ recitals, thus giving an air of reality to the effect of the chancel.

At the President's visit to the Exposition, this building received the unique compliment of being the only private exhibit he and his party viewed, and within a half hour after leaving, while in the Temple of Music receiving the public reception, he was stricken down by the hand of the assassin.

## DOG TONGS.

In bygone time dogs appear to have given much trouble to the church authorities, and dog-whippers were appointed to keep them out of the sacred building. It was not an exalted position, but many quaint entries relate to it in old churchwardens' accounts and parish records. His implements consisted usually of a whip and a pair of dog-tongs.

It is not easy to ascertain when the dog nuisance was first felt in the church, but we know that Archbishop Laud directed that altars should be surrounded with paling, with staves so near to each other as to make it impossible for dogs to get near the altar. 'In one



WOODEN DOG-TONGS, BANGOR CATHEDRAL.

place,' says the *Life of Archbishop Laud*, 'we are told, a dog had run away with the bread set apart for the Holy Communion.' In not a few old churches in England and Wales altars are protected in the way suggested by Laud, and the workmanship belongs to his time.

Archbishop Holgate of York, in one of his Injunctions of 1552, ordered that 'the vergers do attend choir in Divine service for the expulsion of beggars, other light persons, and dogs forth of the church.' Both in England and Wales, several old churches still possess the old dog-tongs, which are now kept more for curiosities than for use. A glass case in the cathedral at Bangor contains the old dog-tongs, which were lost for some time, but were eventually brought back, as will be gathered from a notice placed near them, which is as follows:—'Restored to Bangor Cathedral by W. P. Mathews, per J. E. Griffith, Vronheulog, Upper Bangor, November 22, 1892.'

The tongs are made of oak, and fastened together with wooden pegs, with one exception, which is of iron, and it has been suggested that it is in place of one of the worn-out wooden pegs. When stretched out to the fullest extent, the tongs measure about three feet; the teeth are formidable.

The earliest entry in the churchwardens' accounts which has come under our notice is from Ludlow, and is as follows:—

1543.—Item payde his sonne (Thomas Payver) for whipping dogs out of the church ..... viii. d.

Another early reference to this office is in the records of the Church of St. Mary Woolnoth, London. It is stated in the churchwardens' accounts:—

1564-5.—Item paid for a whip to beate doggs oute of the church ..... 1d.

In the churchwardens' accounts of Ulveston the following and similar entries occur:—

1724.—Paid Henry Leathom for a whip ..... 0 1 0

1726.—To Widdow Sandys the year's salary for whipping ..... 0 5 0

1728.—Paid for mending ye dog whipp ..... 0 0 2

1758.—To John Holme for one year whipping dogs out of church ..... 0 10 0

Many entries might be quoted bearing on the subject of dog-whipping.

At Chislet, Kent, is a piece of ground known as 'Dog-whippers' Marsh,' from which a payment of 10s. a year was to be devoted to keeping order in church and dogs out during Divine service.—WILLIAM ANDREWS in *Church Bells*.

## BEWARE OF MISJUDGING.

PERHAPS it were better for us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dried judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—*Ian Maclaren*.



## Church Calendar.



Nov. 30—Saturday. St. Andrew's Day. (Violet.)  
Dec. 1—1st Sunday in Advent. (Violet.)  
6—Friday. Fast.  
8—2nd Sunday in Advent. Conception B. V. M. (Violet.)  
13—Friday. Fast.  
15—3d Sunday in Advent. (Violet.)  
18—Wednesday. Ember Day. Fast.  
20—Friday. Ember Day. Fast. (Red at Evensong.)  
21—Saturday. St. Thomas, Apostle. Ember Day. Fast. (Red.) (Violet at Evensong.)  
22—4th Sunday in Advent. (Violet.)  
24—Tuesday. (White at Evensong.)  
25—Wednesday. Christmas Day. (White.)  
26—Thursday. St. Stephen, Martyr. (Red.)  
27—Friday. St. John Evang. (White.) Fast.  
28—Saturday. Holy Innocents. (Violet.) (White at Evensong.)  
29—1st Sunday after Christmas. (White.)

### KALENDAR OF COMING EVENTS.

Dec. 3—Dioc. Synod, Springfield.  
Jan. 8—Spec. Conv., Colorado.

## Personal Mention.

THE REV. R. W. BARNWELL of Florence, S. C., has been chosen as assistant at St. Luke's Church, Atlanta, Ga.

THE REV. HARRY W. BLACKMAN of Gardner, Wis., has accepted a curacy at the Holy Cross, New York. Address 300 E. 4th St., New York City.

THE REV. A. H. BROOK has accepted a call to Grace Church, Crystal City, Mo., to take charge the First Sunday in Advent.

THE REV. C. FREDERICK BROOKINS, having removed from Cleveland to Philadelphia, should be addressed at the latter city, 1625 Locust St.

THE address of the Rev. CHARLES A. BREWSTER is changed for the coming winter and spring from Sewanee, Tenn., to Orange City, Florida.

THE REV. H. D. CHAMBERS of Christ Church, Albert Lea, Minn., has declined a call to St. Paul's Church, Palmyra, Mo.

BISHOP CLARK'S address, until further notice, will be 10 Brown St., Providence, R. I.

THE REV. HERBERT M. DENSLOW, rector of Grace Church, Muncie, Ind., has accepted a call to St. John's Church, Lafayette, Ind., and has resigned Grace Church.

THE REV. CHAS. B. DUBELL of Wilmington, Del., has been appointed second assistant in St. James' Church, Philadelphia (Rev. Wm. C. Richardson, rector).

THE REV. DR. E. E. EDWARDS has been appointed missionary at Greencastle, Ind.

THE address of the Rev. E. J. EVANS is changed from Beloit, Wis., to Watertown, So. Dakota.

THE REV. ALFRED FLETCHER'S address is changed from San Diego, Calif., to Covina, Calif., where he takes charge of a mission.

THE REV. LEWIS P. FRANKLIN has taken charge of St. Andrew's Church, Toledo, Ohio. Address 2234 Whitney Ave.

THE REV. J. WILMER GRESHAM has removed from Charleston, S. C., to Santa Fe, New Mexico.

THE REV. CHAS. M. GRAY of Ocala, Fla., expects to take a work at St. Petersburg, Fla., at the beginning of the year.

THE REV. FRANK HALLAM of Jackson, Miss., has been appointed General Missionary of the Diocese of Mississippi by Bishop Thompson.

THE REV. DR. HARDCASTLE has become vicar of Epiphany Chapel, Philadelphia, Pa.

THE REV. GEO. E. HOWELL has been put in charge of the Wateree Mission, near Eastover, S. C., lately resigned by the Rev. J. B. Mancebo.

THE REV. EDWIN JOHNSON resigns his work at Alameda, Cal., in order to become assistant

at Emmanuel Church, Boston, with special charge of the choir.

THE REV. FRANKLIN KNIGHT of Lynn, Mass., has now taken charge of Grace Church, Dalton, Mass.

THE address of the Rev. WALTER MARVINE has been changed from Honolulu to Ft. Douglass, Salt Lake, Utah.

THE REV. IVAN M. MERLINJONES is able to resume parochial work after undergoing an operation for appendicitis and biliary calculae at the Augustana Hospital, Chicago.

THE REV. A. G. MUSSON has resigned St. Paul's Church, Pekin, Ill., and accepted St. Anne's, Humboldt Park, Chicago.

THE address of BISHOP NICHOLS is changed from San Mateo, Calif., to 2200 California St., San Francisco, until further notice.

THE REV. G. F. PLUMMER was forced, on account of the altitude at Silverton, Colo., to resign his parish there, and is now in charge of St. Paul's Church, Elko, Nevada.

ARCHDEACON RHAMES of Eastern Arkansas has changed his residence to 509 E. 7th St., Little Rock, Arkansas.

THE REV. GEORGE ROGERS has accepted a call to Christ Church, Indiana, Pa., and has entered upon his duties there.

THE REV. A. B. RUDD'S address is changed from Dorchester, Mass., to 11 Ocean St., New Dorchester, Mass.

THE REV. LAWRENCE S. SHERMER, formerly of Batesville, Ark., has accepted the position of curate at Holy Trinity Memorial Chapel, Philadelphia, under the Rev. Dr. Harrison, vicar.

THE REV. JAMES L. SMILEY, formerly chaplain in the Philippines, has become curate at St. Mary's Church, Roland Ave., Baltimore.

THE REV. F. H. SMITH has resigned the rectorship of St. Peter's Church, Blairsville, Pa., to take charge of a work in the Diocese of New Jersey.

THE REV. W. W. STEEL, rector of St. Mary's, West Philadelphia, has changed his address to 3916 Locust St., Philadelphia. His house address is 4108 Spruce St.

THE REV. CHARLES N. TYNDELL has resigned as associate rector of St. George's Parish, Fredericksburg, Va., and accepted the rectorate of St. John's Church, Cape Vincent, N. Y., and has entered upon his duties. Mr. Tyndell recently declined an important rectorate offered him in West Virginia by Bishop Peterkin.

### ORDINATIONS.

#### PRIESTS.

SOUTH CAROLINA.—On Nov. 13th, in Grace Church, Charleston, by the Bishop of the Diocese, the Rev. WILLIAM WAX, presented by the Rev. Churchill Satterlee.

On Nov. 17th, at Christ Church, Greenville, the Rev. CROSSWELL MCBEE, by the Bishop of the Diocese, who also preached the sermon. Mr. MCBEE is in charge of the Church of the Nativity, Union.

#### DIED.

LLOYD.—Entered into life everlasting on November 13th, ESTHER BARTON LLOYD, widow of John Lloyd. Funeral services were held at the Church of St. Luke and Epiphany, Philadelphia, on Saturday the 16th inst., at 12 o'clock.

"Precious in the sight of the Lord is the death of His saints."

THOMPSON.—At the Palace Hotel, San Francisco, October 16th, 1901, JOHN I. THOMPSON, a delegate to the General Convention from the Diocese of Albany.

*Requiescat in pace.*

### MEMORIAL.

#### MRS. TWING.

At the monthly meeting of the Woman's Auxiliary held in All Saints' Cathedral Guild Hall, Milwaukee, Nov. 5th, 1901, a committee was appointed and prepared the following preamble and resolutions:

The Milwaukee Branch of the Woman's Auxiliary, through its committee, adopted the fol-

lowing preamble and resolutions on the death of the Hon. Secretary, Mrs. Twing.

WHEREAS, It has pleased our Heavenly Father to take from us the beloved Hon. Secretary of the Woman's Auxiliary in the United States; the Milwaukee Branch of the Woman's Auxiliary desires to express and place on record its grateful and loving memorial of her many years of service in behalf of the Church which she loved so well, and its sense of the great loss it has sustained by her death; therefore be it.

Resolved, That while bowing with humble submission to the Divine Will, we would express our sorrow at our great loss, while we rejoice that it has been our privilege to be guided and encouraged by so wise and true a friend. We shall sadly miss her. Hers was a beautiful type of Christian character. Her true, unswerving support and knowledge of the missionary work was a living incentive to the women of the Church.

Resolved, That our loving sympathy be extended to her family, especially to our beloved Secretary, Miss Julia E. Emery, and may she long be spared to carry on the work to which she has given her life!

Resolved, That a copy be sent to Miss Emery and to THE LIVING CHURCH.

Signed by the Committee,

CORNELIA R. CRANDALL,  
SARAH KEMPER SLIDELL,  
MARY F. REYNOLDS.

Milwaukee, Nov. 15, 1901.

### WANTED.

#### POSITIONS OFFERED.

MAN and wife in Mission School in South Dakota. Man must understand farm work and make himself generally useful. Woman must be a good plain cook. Good home for Church people. Address PRIN. ST. PAUL'S SCHOOL, Greenwood, S. D.

#### POSITIONS WANTED.

ORGANIST.—At liberty after January 1st, Organist and Choirmaster, late of Salisbury Cathedral, England. Ten years' experience with vested choirs; boys' voices a specialty. Highest testimonials and references. Address, Mus. Doc., care THE LIVING CHURCH, Milwaukee.

### FOR SALE.

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

### MISCELLANEOUS.

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

PRIVATE libraries catalogued and arranged by a practical librarian. For terms, etc., address Miss J. G. SCOTT, 395 W. Water St., Elmira, N. Y.

### APPEALS.

#### 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 and 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, 12th and Walnut Sts., Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE,  
Assistant Treasurer and Financial Agent.



## CHRISTMAS! NEW YEAR!

The most appropriate present to the Bishop, Rector, Diocese, Church, Missionary Society, or any religious, charitable, or educational institution in which you are interested would be the starting of or adding to an "Endowment Fund" for their support. We are ready to help in the matter and ask you to write to us at once for particulars.

## THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,  
Secretary General,  
Rector, St. Anna's,  
NEW ORLEANS,

OR

L. S. RICH, Business Manager,  
Church Missions House,  
Fourth Ave. and 22d Street.  
NEW YORK.

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

is the Church in the United States organized for work—to perform the mission committed to it by its Lord and Master, Jesus Christ.

It has more than 3,000,000 members. If you are baptized you are one of them.

As the Mission to Mankind from the Father was the prime object for which the Church was ordained and sent; so the first duty of every Bishop and Priest and Layman must be to do all he can to hasten its accomplishment.

The care of directing its operations is entrusted by the Church to a Board of Managers, which maintains Missions both in our own country and in foreign lands.

These operations have extended, until to-day over 1,600 Bishops, clergymen, and laymen and women, are ministering to all sorts and conditions of men in America, Africa, China, Japan, and the Islands.

The cost of this work (though much more might be doing if there were money to pay for it) amounts to more than \$600,000 a year, not including "Specials."

To meet this the Board has no resources, except the offerings of the people. When the people neglect this their prime obligation, and devote all their offerings to other objects, however worthy these may be, danger and loss and delay must follow.

Nothing can hinder the progress of the Mission, if everybody will do the best he can, promptly. Anyone lacking opportunity to make his offering through the parish, can send it (whether small or large) directly to the Treasurer and receive a receipt.

All offerings are acknowledged in *The Spirit of Missions*.

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

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City.

ALL OTHER LETTERS should be addressed to "THE GENERAL SECRETARY," at the same address.

THE OFFICIAL ORGAN of the Society is *The Spirit of Missions*. Everyone who desires to know how the Mission fares, must have this magazine. It is fully illustrated. Price \$1.00 per year in advance. Send for specimen copies. Address *The Spirit of Missions*, 281 Fourth Avenue, New York City.

Other publications of the Board, printed for the purpose of giving the Church information in detail concerning the various kinds of work carried on in its Missions will be furnished for distribution in any number that can be used profitably, free of cost, upon application. Send for a sample package of these.

Anyone can have information concerning the

Mission, or its outlook, or the people employed, or the cost of maintaining it, at any time by addressing the undersigned. We desire to tell the Church all we know, so that we may convince it that no money invested brings so quick return or does as much permanent good as the money devoted to its Mission.

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.

### BUSINESS OPPORTUNITIES.

A SAFE MINING INVESTMENT where modest sums will earn big dividends.

A Limited Number of Shares For Sale at 25 Cents Per Share.

THE MILWAUKEE GOLD EXTRACTION COMPANY owns 17 claims in Granite County, Montana, in addition to the Hannah mine, which contain the heavy ore bodies now positively proven and offers to the public a limited number of shares for the purpose of completing the main tunnel and erecting a mill. The "Hannah" contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this entire mammoth body of ore will yield a net profit of \$5.00 or more per ton, which is sufficient to assure stockholders a dividend of not less than 40 per cent. on the investment. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin milling the ore just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing. Send for our prospectus, which will give you full information. Make drafts or money orders payable to

E. A. SAVAGE, Secretary.

MILWAUKEE GOLD EXTRACTION CO.,  
160 West Water Street, Milwaukee, Wis.

### BOOKS WANTED.

By THE YOUNG CHURCHMAN CO., Milwaukee, Wis.  
Library of the Fathers, Oxford edition. State number of vols., condition, and price.

### BOOKS FOR SALE.

ANGLO-CATHOLIC Library, 84 vols., good condition. Price, \$30.00 for set. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

### BOOKS RECEIVED.

DOUBLEDAY, PAGE & CO., New York.  
*The Making of a Country Home.* By J. P. Mowbray. Price, \$1.50 net.

L. C. PAGE & CO., Boston.

*The Rosamond Tales.* Sixteen short stories intended for children. By Cuyler Reynolds. Author of *Janet: a Character Study*, *Reverence of Letters*, etc. With introduction by William Crosswell Doane, Bishop of Albany.

LEE & SHEPARD, Boston.

*American Boys' Life of William McKinley.* By Edward Stratemeyer, Author of *With Washington in the West*, *On to Pekin*, *The Glory Series*, etc. Illustrated by A. Burnham Shute and from photographs.

J. B. LIPPINCOTT CO., Philadelphia.

*Stories of the Colleges.* Being Tales of Life at the Great American Universities told by noted Graduates. Price, \$1.20 net.

*The Lover Fugitives.* By John Finnemore, Author of *The Red Men of the Dusk*, etc.

*Barabbas.* By Marie Corelli. Fine holiday edition illustrated with Photogravures. Price, \$3.50 net.

*Genesis.* The Temple Bible, Edited by A. H. Sayce, D.D., LL.D. Price, 60 cts. net.

JOHN W. ILIFF & CO., Chicago.

*Minette.* A Story of the First Crusade. By George F. Cram. With illustrations by Waldo Bowser and F. D. Schook.

THOMAS WHITTAKER, New York.

*The Early Religion of Israel.* As set forth by Biblical writers and by modern critical Historians. By James Robertson, D.D., Professor of Oriental Languages in the University of Glasgow. Vol. I. and Vol. II. Price, \$1.60 per set.

CHARLES SCRIBNER'S SONS, New York.

*Masques of Cupid.* By Evangeline Willbourn Blashfield. Price, \$3.50 net.

EDWIN S. GORHAM, New York.

*The Life of a Bear.* His Birth, Education, and Adventures. By the Author of *The Life of an Elephant*. With 25 illustrations. Price, \$1.25.

*The Life of an Elephant.* By the Author of *The Life of a Bear*. With 25 illustrations. Price, \$1.25.

*The Evolution of Bible Study.* By the late Henry Drummond. Price, 50 cts. net.

*Three Guardians of Supernatural Religion.* A Series of Lectures by Morgan Dix, S.T.D., D.C.L., D.D. Orono, Rector of Trinity Church, New York. Price, \$1.00 net.

*A Benediction and other Verses.* By Lella R. Ramsdell. Price, 75 cts. net.

*The Elements of Christian Doctrine.* By T. A. Lacey, M.A., Vicar of Madingley. Price, \$1.30 net.

*The Testimony of the Prayer Book* to the Continuity of the Church. By the Rev. H. H. Oberly, D.D., Author of *Lessons on the Prayer Book Catechism*. Price, \$1.30 net.

McCLURE, PHILLIPS & CO., New York.

*Denslow's Mother Goose.* Being the old familiar rhymes and jingles of Mother Goose, edited and illustrated by W. W. Denslow, 1901.

THE BOWEN-MERRILL CO., Indianapolis.

*The Master Key.* An Electrical Fairy Tale founded upon the Mysteries of Electricity and the optimism of its Devotees. It was written for Boys, but others may read it. By L. Frank Baum.

### CALENDARS.

THOMAS WHITTAKER, New York.

*A Church Calendar.* According to the Usage of the Protestant Episcopal Church in the United States of America.

### PAMPHLETS.

*Report of the Sunday School Commission* of the Diocese of Michigan to the convention of 1901.

*William McKinley.* President, Patriot, and Martyr. The Sermon delivered at the Requiem Eucharist in St. Stephen's Church, Providence, R. I., Sept. 19, A. D. 1901. By the Rev. George McClellan Fiske, D.D., Rector. Printed by Request. Providence: Snow & Farnham.

*Lessons on the Character and Teachings of Jesus Christ.* Prepared especially for the use of Junior Classes in Sunday Schools.

*The Character and Teachings of Jesus Christ.* Lessons for children of the Church. Published by Edwin S. Gorham, Church Missions House, New York.

THE REV. JOHN HEWITT of Columbus, Ohio, was a witness in a criminal case, and had testified that the prisoner had at one time been a guest in his house, during which time he (the prisoner) had taken no liquor, but had frequently retired to his room to take medicine. The following colloquy ensued, according to the San Francisco Examiner:

"How do you know that he didn't drink at that time?" inquired Assistant District Attorney Samuels.

"Because there was no liquor in the house."

"How about the medicine he took so frequently; what was it?"

"I don't know what it was, but it wasn't liquor."

"Well, if you didn't know what it was, how do you know it wasn't liquor?" demanded the Assistant District Attorney, with a show of impatience.

"Because, sir," said the minister, mildly, "it wasn't a liquid, it was a powder."

"ELECTRICITY in the atmosphere affects your system," said the scientific physician.

"Yes," said the patient, who had paid \$10 for two visits, "I agree with you; there are times when one feels overcharged."—*Milwaukee Journal*.



# The Church at Work

## DELAWARE.

[Continued from Page 137.]

were largely laid by Churchmen, and urged upon the Churchmen of to-day that they should maintain the high principles and guard the precious heritage which have been handed down to them. He was followed by the Hon. David T. Marvel of Wilmington, who made an earnest plea for the recognition of the same standards of morality in municipal as in personal life. George Wharton Pepper, Esq., of Philadelphia, premising that the clergy form an important part of the municipality, offered some very helpful suggestions upon the mutual relations and duties of the clergy and laity in the community.

THE ANNUAL meeting of the Delaware Branch of the Woman's Auxiliary, held at St. Anne's Church, Middletown, was as usual a great success. After a celebration of the Holy Eucharist by Bishop Coleman assisted by Bishop Graves of Shanghai and some cordial words of welcome from the rector of Middletown, the Bishop warmly congratulated the Auxiliary in general upon its part in the great meeting at San Francisco and the diocesan branch upon its past year's work and its large share in the United Offering. He was followed by Bishop Graves, who pointed out that the recent disturbances in China were due to the politicians and not to the common people, who have been impressed by the work of the missionaries and are their friends. The Rev. Hamilton M. Bartlett, formerly of Delaware but now conducting a large missionary work in the Jurisdiction of Spokane, was the next speaker. He described that country and the work being done there and indicated its prospects and needs. At the business meeting interesting reports were made and officers elected for the coming year.

A LARGE and enthusiastic missionary meeting was held at Trinity Church, Wilmington, Nov. 15th, at which Bishop Graves of Shanghai was the speaker, Bishop Kinsolving of Brazil having failed to appear. He

described the remarkably varied ability of the Chinese in business and learning and showed their capacity and need for Christian training. A reception followed at the parish house.

## EAST CAROLINA.

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

### Church Opened at Fayetteville.

ST. JOHN'S CHURCH, Fayetteville, has been reopened after extensive improvements of the interior. Among these improvements are four new memorial windows. One of these was placed in memory of the late E. J. Hale, given by Major E. J. Hale; a second is placed by Mrs. H. R. Horne in memory of her grandfather, the late John Winslow. During the period that it was necessary to close the church the services were held in the chapter house.

## EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

### Woman's Auxiliary.

THE REV. DR. H. B. MARTIN, rector of Emmanuel Church, Chestertown, has greatly improved in health, but is not yet sufficiently strong to conduct his regular services.

A BEAUTIFUL memorial organ to the memory of the late Judge George M. Russum, has been placed in Christ Church, Denton.

THE WOMAN'S AUXILIARY of the Diocese of Easton met in Trinity Church, Elkton, on Tuesday and Wednesday, Nov. 19th and 20th. There was a public missionary meeting on Tuesday night, at which the speakers were the Rev. Dr. George C. Hall, Archdeacon of Wilmington and rector of St. John's Church, Wilmington, and the Rev. Dr. William M. Jefferis, rector of Calvary Church in that city, the latter taking the place of the Rev. Dr. Smith of Baltimore who had been announced, but who found himself unable to attend. The special subject next day was Woman's Work, and the work of young people and children in connection with missions. Addresses were made by Mrs. George C. Hall

of Wilmington, Mrs. William T. Malster of Baltimore, and Mrs. Anna E. Physick of Chestertown, President of the Diocesan Auxiliary.

## GEORGIA.

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

### Woman's Auxiliary.

THE WOMAN'S AUXILIARY of the Atlanta Archdeaconry was recently in session at the see city under the presidency of Mrs. Miller Peters Black. The Bishop delivered an address of welcome; Mrs. F. F. Reese of Macon told of the Auxiliary meetings in San Francisco; and addresses were delivered by several others.

## INDIANA.

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

### Convocation at Shelbyville.

THE TRINITY convocation of the Indianapolis Deanery was held in Christ Church, Shelbyville, November 5th and 6th. The session was opened on the evening of the 5th. After evensong, a general symposium was held on "The General Convention"—the subject being ably presented by the Rev. C. S. Sargent of Indianapolis—as to Its Origin and Authority, the Rev. F. O. Granniss of Richmond—as to Its Composition and Powers, the Rev. H. M. Denslow of Muncie—as to Its Legislation and Actions. Bishop Francis closed by presenting "The Missionary Attitude. On Wednesday morning there was an early celebration of the Holy Communion by Dean Lewis Brown of St. Paul's, Indianapolis. At the business session the Rev. Wm. Crossman Otte was unanimously elected Secretary and Treasurer. A general conference upon the work and condition of the Deanery was held. The Rev. W. D. Engle of Indianapolis read a paper on The Field. An animated and lively discussion followed, including the theme of "The Responsibility." The following topics were presented in connection with a discussion on Sunday School Work: "The Ideal Superintendent," by the Rev. Wm. Crossman Otte; "The Ideal Teacher," by the Rev. H. M. Denslow. Miss Lida Niblack of

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Price's  
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NOTE.—There are imitation baking powders sold cheap by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.



Indianapolis read a paper on "The Ideal Scholar," and Mr. J. Stills of Indianapolis on the general subject of Sunday Schools.

The convocation listened also to two very interesting addresses on the Woman's Auxiliary: by Mrs. J. M. Francis on the subject "At San Francisco," and by Mrs. W. D. Pratt of Indianapolis "In Indiana."

The addresses for the evening were upon that very important topic, "For What Does the Episcopal Church Stand?" "The Historic Continuity" was handled by the Very Rev. Roger H. Peters, Dean of Grace Cathedral, Indianapolis, in a masterly and convincing manner. He was followed by Bishop Francis on "An Unchangeable Faith, Authority, and Order," in an address both powerful and eloquent.

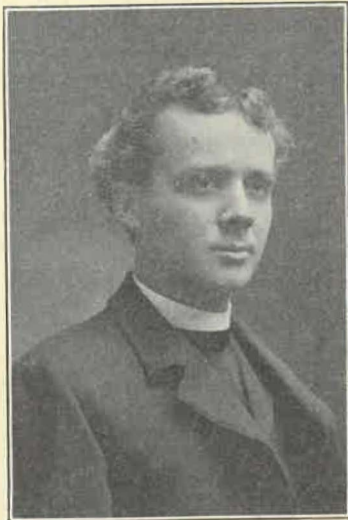
THE REV. JOHN E. SULGER, rector of St. Stephen's, Terre Haute, was recently called to Brooklyn by the serious illness of his father, Mr. Isaac Sulger, which culminated in his death two days later.

#### IOWA.

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

##### Mr. Keator's Successor—Fire at Clinton.

THE REV. JOHN C. SAGE, rector of St. Luke's Church, Dixon, Ill., Diocese of Chicago, has accepted the rectorate of St. John's, Dubuque, in succession to the Rev. F. W. Keator, Bishop-elect of Olympia. He will enter upon his new work at New Years. He was born in Cleveland, Ohio, studied at the Western Theological Seminary, was ordered to the diaconate by Bishop Leonard in 1891, and appointed to Grace Church, Wilmoughby; in 1892 to St. Paul's, Toledo. In



REV. JOHN C. SAGE.

1893 he was ordained to the priesthood by Bishop McLaren and had charge of St. Michael's, Berwyn, Ill., till 1897, when he became rector at Dixon; in which place the Church has prospered happily under his work including the erection of the rectory. On the resuscitation of *The Diocese of Chicago*, the official paper of the Bishop, early in this year, Mr. Sage was made assistant editor and business manager: and to his management is due much of its improved appearance and enlarged circulation.

ON THE MORNING of Sunday, Nov. 17th, St. John's Church, Clinton, was discovered to be on fire shortly after the close of the early service. The fire companies responded at once to their call, and the flames were extinguished before any large damage had been done. The fire appears to have started from the furnace in some manner, burning through the floor and scorching the walls, ceiling, and pews, while the edifice also sustained considerable damage from smoke and water. The loss aggregated nearly \$1,000, which is covered by insurance.

#### LARAMIE.

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

##### Missionary Progress.

IN VISITING the circuit of missions in the vicinity of Alliance, Neb., which extends over about 200 miles, early in November, Bishop Graves consecrated St. Margaret's Church, which has recently been erected and paid for, in Bayard. At Alliance a rectory has been purchased and two thirds of the cost has been paid. The circuit is in care of the Rev. G. B. Clarke, who has a tedious and not always inspiring work, but one that has proved phenomenally successful.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

##### Church Institute at Eastport.

A CHURCH INSTITUTE is to be erected in connection with Christ Church, Eastport (Rev. Wm. H. Bowers, rector), which will contain, among other things, a class room and a large auditorium, a kitchen, and conveniences for other phases of parish work. It is hoped that young men may be gathered, and that athletic sports may originate from the parish work, while other rooms will contain papers and games. The rector explained to the vestry at a recent gathering that the Bishop had promised to give \$500 on the first of January and to provide \$500 more on the first of April for the purpose. Thereupon the vestry, after expressing their gratitude to the Bishop, pledged \$500 more for the purpose, and will set at once about the work of gathering the funds.

#### MARYLAND.

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

##### New Organ of St. Mary's—Sale of St. Andrew's—Bishop's Guild—Churchmen's Club—Woman's Auxiliary—Clerical Union.

A NEW ORGAN has been erected in St. Mary's Church, Roland Ave., Baltimore (Rev. F. Ward Denys, rector) which is said to be one of the finest church organs in this country, and is as large as a church holding 1,000 people will make practicable. It will be used for the first time on Thanksgiving Day.

BISHOP PARET has stated that St. Andrew's Church, Baltimore, has been sold for \$7,000 and that the congregation will move to a more favorable location. This location, the Bishop said, has not yet been decided upon. A member of the vestry, Mr. T. D. Dawson, said that the actual transfer had not yet been made. He said he understood the property was being bought for a new Jewish congregation about to be organized. St. Andrew's was organized in 1837 by the Rev. Dr. John Johns, rector of old Christ Church. The first rector was the Rev. Horace Stringfellow, Jr. The Rev. Messrs. John S. Miller and H. Page Dyer were also rectors. The handsome marble altar was presented by the late Charles T. Hollaway.

AN ORGANIZATION which was instituted in compliance with a desire expressed by Bishop Paret, and which has been in existence for some years, is known as the Bishop's Guild of Maryland. The principal object of the organization is to assist the Bishop in special efforts to revive interest in what were known as "silent churches"—those located particularly in the poorer country districts, where there is little wealth and much need of assistance. The guild has a central branch in Baltimore, and several parish branches outside of the city. A special effort will be made this winter to increase and strengthen the membership of the central branch. At its first meeting of the year, held at St. Paul's house, Cathedral Street, near Saratoga, on Friday, Oct. 18, the following officers were elected: President, Mrs. Charles H. Riley; first Vice-Pres., Miss Nettie O. Crane; second Vice-Pres., Miss Nannie P.

Ellicott; Recording Secretary, Mrs. Horace Hills; Corresponding Secretary, Miss L. D. Atkinson; Treasurer, Miss Louisa Lay.

THE CHURCHMAN'S CLUB of Baltimore gave its annual dinner, which was a most successful affair, Tuesday evening, November 19, in the Lyceum parlors. Chief Judge Henry D. Harlan, President of the club, presided and introduced the speakers of the evening, supplementing his remarks with a brief and affectionate allusion to the deceased members of the club who had died during the year. The topic selected for discussion was, "The General Convention," and all the speeches related to that event. Bishop Paret was the first called upon, and spoke of it as being the happiest and most efficient meeting he had ever attended. Bishop Graves of Shanghai followed, and most lucidly set before the assembly the *modus operandi* of the Church in China, the far-reaching good resulting therefrom. The Rev. Dr. Hodges, Mr. Joseph Bryan, and Mr. Joseph Packard, then spoke.

THE FALL MEETING of the Maryland Branch, Woman's Auxiliary, was held Wednesday, November 20. The morning service took place at Grace Church, with a charge to the auxiliary, delivered by Bishop Paret. The afternoon session at Hazazar's Hall, was largely attended. Mrs. A. L. Sioussat, the President, made an address in regard to the general meeting in San Francisco, Cal. Bishop Graves spoke especially of the enlargement of school work in China. Miss Bull, a missionary at Osaka, Japan, discoursed interestingly on missionary work, particularly among the children. Miss Bull is home on a vacation and expects to return to Japan next September. Bishop Graves closed the session with the benediction.

A MEETING of the Council of the Clerical Union of the Diocese opened Tuesday night, November 19, with a special service, at St. Luke's Church, when the sermon was delivered by the Rev. Arthur Ritchie of New York, on "One's Self and One's Hearers." The Holy Eucharist was celebrated next day at Mount Calvary Church, and was followed by a business session.

#### MASSACHUSETTS.

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

##### Diocesan Notes—New Chapel—Total Abstinence League.

THE Hospitalers Commandery of Knights of Malta have given a large memorial window to All Saints, Attleborough. It was dedicated Sunday, Nov. 10, with an address by the rector, the Rev. J. T. Tryon.

DURING summer, services have been held at Point Allerton in the hall of the Alveus Club, and in the town hall at Hull. At the former place a lot has been purchased and is centrally located in the main street of the village. The church building will be erected by interested friends in Cohasset and Hingham. This new work is under the charge of Mr. Thos. C. Campbell, a master in Groton School, and a candidate for Holy Orders. A Sunday School has also been started.

ARCHDEACON PRESCOTT has published a parish book giving in detail the work of the Church of the Good Shepherd, Boston. He mentions that at the beginning of the work for the winter of 1900-1901 the trustees of the chapel of the Good Shepherd prepared and placed at his disposal, rooms for Church work, which have proved of inestimable value. The women's social guild has become an established institution of helpfulness by means of these rooms.

THE CORNER STONE of St. Luke's chapel for the patients in St. Luke's Home for Convalescents, Roxbury, was laid by Bishop Lawrence November 21. This chapel is in memory of Dr. and Mrs. William R. Lawrence of



# SCRIBNER'S MAGAZINE

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## THE AMERICAN "COMMERCIAL INVASION" OF EUROPE



FRANK A. VANDERLIP

By FRANK A. VANDERLIP, formerly Assistant Secretary of the Treasury. A vitally important subject, treated in a striking and highly suggestive way by one of the best expert investigators and men-of-affairs of the country. The series of articles was undertaken especially for *Scribner's* and is the result of a journey through Europe. In the course of this trip Mr. Vanderlip gathered a vast store of new facts and information concerning the invasion of Europe by American industries and methods, and these facts, in addition to his previous thorough knowledge of the subject, are brought out in a peculiarly interesting and vital fashion in these papers. Mr. Vanderlip has not written as a statistician, but as a master in the art of presentation. Fully illustrated from most interesting material.

## WALTER A. WYCKOFF

The author of "The Workers" will tell in several articles how American competition is affecting laborers in foreign countries, and how it is looked upon by them. These articles, which are the result of a special trip to Europe, are, in a way, complementary to Mr. Vanderlip's, and present the human and personal side of the subject.



WALTER A. WYCKOFF

## F. HOPKINSON SMITH'S NEW SERIAL STORY

"The Fortunes of Oliver Horn," which began in the November *Scribner*, will run through eleven numbers. This is Mr. Smith's longest and most ambitious novel, and in every respect as to interest of plot and charm of narrative his best. Illustrated by W. A. Clark.

## SPECIAL ARTICLES

A few of the notable articles to appear early in the year are four Italian sketches by Mrs. Edith Wharton, illustrated by E. C. Peixotto; The Abitibi Fur Brigade, the great annual canoe voyage from Hudson's Bay, described and illustrated by Arthur Heming; illustrated articles on the life of deep-sea fishermen, by J. B. Connolly; The Modern French Girl, by Mrs. Philip Gilbert Hamerton; illustrated out-door articles by Frederic Irland, and an article with superb illustrations by André Castaigne.



F. HOPKINSON SMITH

## RICHARD HARDING DAVIS'S NEW NOVEL

"Captain Macklin" will begin during the year, and will fulfill in the highest degree the great expectations aroused in Mr. Davis's readers by "Soldiers of Fortune." It is the author's ripest and most important work, and it has a special element of vividness in the fact that it deals with a life with which Mr. Davis has become very familiar in the course of his own experiences. "Captain Macklin" will prove to be the most popular as it is the most ambitious of Mr. Davis's stories.



RICHARD HARDING DAVIS

## EX-PRESIDENT D. C. GILMAN'S RECOLLECTIONS

These reminiscent papers, by Ex-President Gilman of Johns Hopkins University, deal with much of the most important intellectual movement of the last quarter-century, and have a strong personal flavor and are full of anecdote and character.

## SHORTER FICTION

The strength of *Scribner's* in the past in this kind of literature is perhaps assurance enough. It may be mentioned, however, that there will be stories by Thomas Nelson Page, Richard Harding Davis, George W. Cable, Henry James, Edith Wharton, Frank R. Stockton, John Fox, Jr., Frederick Palmer, A. T. Quiller-Couch, Jesse Lynch Williams, Mrs. Jeannette Duncan Cotes, F. J. Stimson, Arthur Cosslett Smith, and others.

## ILLUSTRATIONS

*Scribner's*, as in the past, will contain new and interesting examples of the best work of leading illustrators. Among those who have been engaged for special work for 1902 are Howard Pyle, Maxfield Parrish, Walter Appleton Clark, Howard Chandler Christy, André Castaigne, F. C. Yohn, A. B. Frost, Henry Reuter Dahl, A. I. Keller, W. Glackens, Henry McCarter, E. C. Peixotto, Arthur Heming, M. J. Burns and others. There will be special illustrative schemes printed in colors, each one novel in its way, also elaborate cover-designs in colors.



REDUCED ILLUSTRATION BY CHRISTY

The illustrated prospectus, in small book form, of "Scribner's Magazine for 1902," will be sent free of charge to any address

**CHARLES SCRIBNER'S SONS, 153-157 Fifth Avenue, New York**



Brookline, and is the gift of the sons, the Rev. Austin Lawrence, Francis W. Lawrence, and Robt. M. Lawrence. It will be constructed of stone and brick and will face the present building, connected with a glass covered walk, where the patients may enjoy the sunlight, and pure air. Its dimensions will be 45x24 feet, in the shape of a cross. Gothic will be the style of architecture. The interior is to be lined with brick with oak furnishings, and will seat about 70.

REPRESENTATIVES of the Church Total Abstinence League held an important meeting November 19th, in the parish of the Good Shepherd, Watertown. The Rev. Dr. Shinn of Newton was chairman, and Miss Jessie Forsyth of Boston, and the Superintendent of the International Juvenile Work of the Good Templars, was chosen secretary. It was resolved to organize a Boston chapter, including parishes in and about Boston.

#### MILWAUKEE.

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

#### Improved Guild Hall—Nashotah.

THE CHICAGO & NORTHWESTERN RY are building a new depot in Racine, and the old structure is to be removed. The Rev. Dr. Hindley, in charge of St. Stephen's mission, has secured the building and will remove it to the lot adjoining the church and fit it up as a guild hall. The building is 25x80 feet and is a substantial frame structure with slate roof, and will be admirable for the purpose intended. The building cannot, however, be placed in position till next spring, but in the meantime a foundation will be prepared to receive it.

A FIRE in a single room at Sabine Hall, Nashotah Seminary, last week, resulted in a loss of about \$150, which was covered by insurance.

#### MINNESOTA.

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

#### Return of Rev. C. H. Evans.

A B. of S. A. RALLY and reception was tendered to the Rev. Chas. H. Evans of Japan, at the Church of the Good Shepherd, St. Paul, Nov. 21st. It was at this church some seven years ago on the Feast of All Saints that Mr. Evans received at the hands of the rector his last Communion before starting for Japan as the Brotherhood representative. Some fifty odd Brotherhood men, seniors and juniors, representing chapters in the Twin Cities, were present to greet him upon his return to this country for a brief visit. After an abbreviated form of evensong the Rev. W. C. Pope, rector, welcomed the Brotherhood, and spoke strongly upon "work" and the spreading of Christ's Kingdom. He recounted Mr. Evans' going away and his faithfulness to the trust committed to him. Mr. Evans followed with an appropriate talk. At the conclusion the meeting adjourned to the guild room when Mr. Evans was formally presented, Mr. Hector Baxter presiding. After this reception the members were invited into the rectory where refreshments were served and a social half hour profitably spent.

WHILE this meeting was in progress Mrs. Evans was delivering in Christ Church a talk to the Churchwomen of St. Paul on Japan and Church Work there. Friday afternoon Mrs. Evans gave an interesting address before the Woman's Auxiliary in Christ Church at their "All Day Meeting," subject, "Missions in Japan."

#### MISSISSIPPI.

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

#### Death of Rev. Dr. Pickett.

THE REV. JAMES T. PICKETT, D.D., passed to his rest at Statesville, N. C., on the 7th inst. Dr. Pickett was a native of Fauquier County, Va. After theological studies he was ordained deacon in 1854 and priest in

1855 by the late Bishop Atkinson of North Carolina. His first clerical work was at Morganton, N. C., and in 1857 he became rector at Bolivar, Tenn. In 1861-62 he was rector at Paducah, Ky., and in the latter year entered upon the rectorship of Christ Church, Holly Springs, Miss., which latter he retained for many years until his retirement from active work. He was in five different years a delegate to General Convention, first from Tennessee and afterward from Mississippi. During his old age he has lived a retired life at Holly Springs.

## A New Departure.

### A New, Effectual and Convenient Cure for Catarrh.

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve and the washes,



douches, powders, and inhalers in common use are very little, if any, better than the old fashioned salt water douche.

The use of inhalers and the application of salves, washes, and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat, or stomach an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver, and bowels.

Wm. Zimmerman of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me and then I realized that I must get rid of catarrh or lose my position as I was clerk and my hearing was absolutely necessary.

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefitted me from the start and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it.

"They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel I cannot say enough in favor of Stuart's Catarrh Tablets."

A little book on cause and cure of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

**Any child**  
can wash with PEARLINE. Really nothing but soaking in PEARLINE and water to loosen the dirt, and then rinsing out. No washboard needed; better without. Washboard ruins, PEARLINE saves clothes. Less rubbing, less wear and tear, less steaming over washtub, less ill-health for every woman who uses PEARLINE. 657  
**Pearline** rescues women

### OXFORD PRAYER BOOKS AND HYMNALS.

are acknowledged everywhere to be the greatest triumphs of the printer's and bookbinder's arts. But chief among these must be mentioned the New Elongated Editions with red rubrics which have just been issued. Beautiful as were the other editions, the Oxford University Press has surpassed itself in these new editions. More exquisite or dainty specimens of bookmaking could hardly be imagined, and hard indeed to please must be the man or woman who would not appreciate one of these gems as a Christmas gift.

### OBSERVATION CAFE CARS.

The Wabash Road has placed in service on its fast day trains between Chicago and St. Louis very handsome new observation library cars. Meals are served *a la carte*. Train leaves Chicago at 11:03 A. M., daily and arrives St. Louis, 6:42 P. M. Ticket Office, 97 Adams St., Chicago.

### A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle. For 50 cents' worth of material I make perfumes that would cost \$2.00 in drug stores. I also sold 125 formulas for making perfumes at \$1.00 each.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 10 cents in stamps I will send you the formula for making 12 of the most popular odors and sample bottle prepaid. I will also help you get started in the business. MARTHA FRANCIS,  
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# NEBRASKA.

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

## Omaha Notes.

THE OMAHA Clericus has resumed its meetings on alternate Mondays at the Gardner Memorial parish house. The Rev. Philip Smith has been elected secretary. A programme of subjects and speakers for the year has been printed. The first subject, "Bishop White and his Influence Upon the American Church," was ably treated in a paper by the Rev. F. S. White, Nov. 4th.

THE Rev. John T. Foster, who has succeeded the Rev. Irving P. Johnson, as priest in charge of St. Martin's Church, South Omaha, assisted by the Rev. James Wise, a deacon, takes care of the missions at South Omaha, Albright, and Papillion. St. Clement's, South Omaha, has a flourishing Sunday School of ninety children, the result of Mr. Wise's systematic and persistent parish visits.

# NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

## Resignation of Rev. James H. Lamb.

AFTER six years of untiring work, the Rev. James H. Lamb has resigned the financial secretaryship of the Clergyman's Retiring Fund. While rector of Trinity Church, Moorestown, Mr. Lamb was regarded as one of the leading spirits in all that related to the business welfare of the community. The local building association was largely due to his efforts, and at one time he was offered the post of president of a bank. His business experience proved of great value to the Clergyman's Retiring Fund, and his warm sympathy led him to regard work for his brethren as a pleasure instead of a task.

# NORTH DAKOTA.

## Bishop's Edsall's Final Visitations.

BISHOP EDSALL spent the week from Nov. 10 to 17 in making some farewell visitations of an urgent character. On Sunday the 10th, he visited the Church of the Advent, Devils Lake. The Rev. Owen F. Jones became the missionary at this point and Lakota in July last, and the progress made under his energetic ministrations has been most gratifying. The congregations are large, and the subscriptions have increased to a point which has made it possible to form the mission into a self-supporting parish; and this was done, with the approval of the Bishop, in October. Accordingly on the 10th, the Bishop formally instituted Mr. Jones as rector. A class of eight adults was presented for confirmation. On the Saturday evening preceding, a farewell reception was tendered to the Bishop.

On Monday Mr. Jones accompanied the Bishop to Minot, where the pretty chapel, built under the leadership of the Rev. H. J. Sheridan, was ready for consecration. The chapel was crowded for this service, and Mr. Jones presented a class of four for confirmation. In the evening, a farewell reception, attended by the citizens of the town generally, was given to the Bishop at the Leland Hotel. The fact that the Roman Catholic priest and the Presbyterian and Methodist ministers were present evinces the general interest taken in the Bishop's farewell visit.

On Tuesday the Bishop and Mr. Jones traveled to Towner, the thriving county-seat of McHenry County. Here also the Rev. Mr. Sheridan had begun and nearly pushed to completion before his departure on October 1st, a tasteful new church building. It still lacks interior furnishings, so could not be consecrated. But a service of benediction was held, and a class of three adults presented by Mr. Jones for confirmation. The Bishop also confirmed a class at Casselton (Rev. Arthur Chard, missionary),

where a vested choir of 20 children has been organized.

Churches are now in process of construction at Park River (nearly completed), York, Cando, and Langdon. The bountiful harvest in the northwestern part of the State has made possible the erection of these churches, and has also aided in the prosperity at Devils Lake which resulted in the formation of North Dakota's third self-supporting parish. The extensive repairs which have been made on the rectory at Wahpeton are now completed; and at Jamestown, the Rev. D. H. Clarkson is already in possession of the new rectory recently purchased.

The Bishop made his farewell visitation at the Cathedral, Fargo, on the 17th, though he does not expect to remove his family to Minneapolis until late in December, as the new episcopal residence will not be ready for occupation before that time.

# OHIO.

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

## Bedell Lectures — Church Building Fund — Steubenville — Cleveland.

ON THE 12th and 13th of November, Bishop Potter delivered a series of three lectures before the faculty and students of Kenyon College. The lectures, which were a sociological study of the individual, the corporation, and the State, under the title of "Man, Men, and their Master," were the eleventh series of Bedell Lectures. In 1880 Bishop and Mrs. Bedell gave the trustees of Kenyon College a fund of \$5,000 to provide for the establishment of biennial lectures on some subject connected with Christian evidences or the relation of science and religion. Among the previous lecturers have been the Bishop of Ohio, the Bishop Coadjutor of Southern Ohio, and the Rev. Drs. Dix, Huntington, and Greer of New York.

THE OHIO Church Building Fund proposes to give \$500 or at least some definite sum as the final payment on any church, chapel, or rectory in a mission where needed. It has done much good, and now Mr. Edward S. Page of Cleveland has been appointed by the

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ST. STEPHEN'S CHURCH, Steubenville, is mourning the sudden death of Mr. Charles Gallagher, its senior warden. For three years he studied at Kenyon, but the loss of an eye compelled him to give up before the senior year. He became a prominent banker. For sterling honesty, rare ability, and conscientious devotion to duty, he was held in the highest esteem of his fellow citizens.

ARCHDEACON WEBBER is to hold a parochial mission in St. Mark's Church, Cleveland, from Dec. 6th to 15th, and all are requested to pray for God's blessing upon it. The Rev. F. E. J. Lloyd, D.D., himself a successful missionary, is the rector.

MISS HENRIETTA MARSHALL, aged 91, has passed away after years of usefulness in Grace parish, Cleveland. She was confirmed by Bishop Hobart.

#### PENNSYLVANIA.

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

#### Philadelphia Notes—Anniversary at Bustleion—Illness of the Bishop—Death of Major Wayne.

THE 90TH ANNIVERSARY of St. Luke's Church, Germantown (Rev. Dr. Samuel Upjohn, rector), falls on St. Andrew's Day.

SOME TIME on Friday night, 15th inst., the Memorial Church of the Holy Comforter, Philadelphia (Rev. W. H. Graff, vicar), was broken into by thieves, and despoiled of massive brass candelabra and other fixtures, which had been forcibly wrenched from the walls. Considerable other damage was done. The police found a saw and discovered blood stains on the window frames; and are diligently hunting the vandals.

ON SUNDAY MORNING, 17th inst., the Rev. Dr. A. G. Mortimer, rector of St. Mark's Church, Philadelphia, preached a sermon on "The Life and Work of Canon T. T. Carter in the Church of England," who was the last of the great men of the Oxford Movement, and who died on the 28th ult. in the 94th year of his age.

THE FIRST of a special series of popular services was begun on Sunday evening, 17th inst., in St. Matthias' Church, Philadelphia. The principal feature of these services is the shortened form of evening prayer with emphasis upon the music, the canticles and anthems being of the highest order, and the hymn tunes, such as everybody can sing. The rector, the Rev. Dr. Henry Anstice, delivered an address on "The Creation," and will continue weekly with the "Temptation and Fall of Man," "The Flood," and similar distinctive subjects.

THE 40TH ANNIVERSARY of the consecration of the Memorial Church of St. Luke the Beloved Physician, Bustleton, was observed on Sunday, 17th inst. The sermon in the morning was preached by Bishop Coleman of Delaware, who was elected its first rector in 1861, while he was still in deacon's orders, and who was priested in the following year. The church was erected in 1860-61 by Mrs. Pauline E. Henry in memory of her husband, Dr. Bernard Henry, and is a beautiful edifice of Gothic architecture. The present rector, the Rev. Sam'l F. Hotchkin, is the sixth in succession, is the Registrar of the Diocese, and the author of several volumes. During the past convention year, Mr. Robert T. Marshall, a member of the vestry, presented the church with a valuable organ; and the children of the late Rev. Edmund Roberts, second rector of St. Luke's, have given a brass hook-rest for the altar.

BISHOP WHITAKER is confined to his bed by an attack of vertigo that came upon him on Friday, 15th inst. On that day he attended the annual meeting of the Woman's

Auxiliary, held in Holy Trinity Church, and after the meeting, was taken with a fainting spell. He was removed to his home, and has been unable to leave his room since that time. On the evening of the 20th inst. he was said to be improving gradually; but it will be some weeks before he can leave his room.

MAJOR WILLIAM WAYNE, a distinguished citizen of Chester County, and great-grandson of General Anthony Wayne of Revolutionary fame, died at the old homestead near Paoli, on the 20th inst., in the 73d year of his age, having suffered a stroke of paralysis on the 16th inst. He was a vestryman of old St. David's Church, Radnor, for many years, and was closely identified with that parish, as were also his ancestors, and his mortal remains were interred in the ancient cemetery on Saturday, 23d inst.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Woman's Auxiliary—New Kensington—Church Club.

THE ANNUAL MEETING of the Pittsburgh Branch of the Woman's Auxiliary took place on the 19th at St. Andrew's Church. The opening service was the Holy Communion, with an address by the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil. Later, there were addresses, interspersed with singing of missionary hymns, with the prayers for missions at noonday by the Bishop of the Diocese. The speakers were, in addition to Bishop Kinsolving, the Bishop of Alaska, the Rev. Henry Forrester of Mexico, the Rev. Andreas Bard of Walla Walla, Wash., and Miss Sybil Carter. From one to two there was a recess, when all present at the morning session were entertained with luncheon in the parish rooms, by the Ladies' Missionary Society of St. Andrew's Church. The reports were read and elections held in the afternoon. At the close of the business meeting there were other addresses in the Church; and in the evening, at Trinity Church, there was a missionary mass meeting, Bishop Whitehead presiding. Addresses were made by Bishops Kinsolving and Rowe,

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and the Rev. Messrs. Forrester and Bard. On Wednesday morning there was an adjourned meeting in Trinity parish house, which took the form of a missionary conference. Mrs. Brooks of Oil City read a paper giving an account of the missionary meetings held at San Francisco during the meeting of the General Convention, and of the proceedings of the Woman's Auxiliary in connection with the same, and the United Offering was made the topic for discussion.

ST. ANDREW'S CHURCH, New Kensington, has been completed and was opened on Monday evening, Nov. 18th, with a service of Benediction by the Bishop of the Diocese. Addresses were made by the Bishop, the Rev. Dr. McLure of Oakmont, and the Rev. Mr. Hartshorne of Kittanning. This work is under the care of the Rev. J. L. Taylor, in connection with St. Barnabas' Church, Tarentum.

THE FIRST monthly meeting of the Church Club of the Diocese for the season of 1901-2, took place on Wednesday evening in the parish house of the Church of the Ascension. In addition to the members of the club there were invited to this meeting the clergy of the Diocese. Addresses concerning the meeting of the General Convention were made by the Bishops of Pittsburgh, and Alaska, and others.

THE BISHOP has set forth an office to be used at the benediction of a church or chapel with its furniture and memorial gifts. It contains special collects for the benediction of each of the larger ornaments and structural parts.

#### SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.  
Church Consecrated at Redding.

NOVEMBER 20th was a day of joy to the Church people of Redding, Calif., as on that day All Saints' Church building was consecrated by the Bishop of the Jurisdiction. The work was described last week.

The building is fifty feet long. The foundation is gray sandstone, and the shingled roof and walls are dark moss-green stain, with trimmings the color of natural pine, and redwood doors and sash. The interior has a redwood wainscot 5 feet high, and is finished above in natural pine.

#### SOUTH CAROLINA.

ELISON CAPERS, D.D., Bishop.

Woman's Auxiliary—Death of Rev. Dr. Campbell—Notes.

THE WOMAN'S AUXILIARY of the Diocese held its semi-annual meeting at St. Michael's parish house Nov. 16th. There was a good attendance of members, and four of the city clergy were present. The treasurer reported that the Diocese had sent \$813.66 to the United Offering Fund. Miss Katie Lee, the delegate sent by the Auxiliary to San Francisco, gave a most interesting and inspiring account of her visit. A resolution of sorrow for Mrs. Twing's death was offered, and was adopted by a rising vote.

THE REV. W. H. CAMPBELL, D.D., for 24 years rector of St. Paul's Church, Charleston, died at the age of 78 at his home in Charleston, after an illness of some months. Dr. Campbell was educated as a lawyer and practised his profession for some years. When the Civil War began he entered the Confederate army as captain, and was later made major, and then lieutenant-colonel. Some years after the war he studied for the ministry, and was ordained deacon in 1870 and priest a year later. He was rector of St. John's, Winnsboro, for four years, and then accepted the charge of St. Luke's, Charleston, and later, that of St. Paul's.

The burial service was held at St. Paul's Church on the 18th. Bishop Capers and



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eight of the clergy were present, and the church was filled with a large and sorrowing congregation. The body was taken to Greenville, South Carolina, to be interred in Christ Church Cemetery where many of his family are buried.

TRINITY mission chapel at Olympia Mills, Columbia, was opened for service Nov. 17. The services were conducted by Rev. Messrs. Churchill Satterlee, rector of Trinity Church, J. W. C. Johnson of Rock Hill, W. P. Witsell of the Church of the Good Shepherd, and W. B. Sams, who is in charge of the chapel. The choir was increased by the choristers from Trinity Church and the Good Shepherd. The chapel has not yet been paid for in full, but the present indebtedness will be canceled by the Easter offering, and then the building will be consecrated. It is of brick, cruciform in shape, and one of the arms can be divided off by a movable partition for a Sunday School room. It has been erected at a cost of \$5,000, part of which was most generously given by the directors of the Olympia Mills. The seating capacity of the chapel, including the Sunday School room, is 400, and it was filled on this occasion. The beautiful altar cross is the gift of Deaconess Graham in memory of her father and mother. The Prayer-desk, Prayer Book, Lectern, Altar Cloth, Altar, and Credence table are also memorial gifts. The work of the mission will be directed by the Rev. Churchill Satterlee, and the Rev. W. B. Sams is the missionary in charge. In his work he has a most valuable coadjutor in Deaconess Graham of Philadelphia, who is unwearied in her devotion. The mission is an earnest effort to bring the Church and her teachings to the operatives.

THE REV. A. R. MITCHELL, Secretary and Treasurer of the Diocesan Board of Missions, has written a most earnest letter to the children of the Sunday Schools asking for increased offerings during Advent. He begs them to aim at raising \$1,000.

THROUGH the efforts of the rector and the guild at the Atonement, Blacksburg (Rev. G. C. Williams, rector), a sum of money has been raised, and placed in bank, as the beginning of a fund to be used in building a rectory, there being ample room on the church lot for one.

SOME material improvements have been made in the building used for both church and school room at St. Luke's, Newberry (Rev. W. S. Holmes, rector). It has been ceiled with pine, and a recess chancel has been made. There is more to be done, but the work has had to stop on account of lack of funds. There is a great need of benches; the old ones were very rough, and were nailed to the floor and to the sides of the house, and they have not been put back. St. Luke's has just had the gift of the gilt wooden cross which was formerly on the altar of the church of the Transfiguration, Saluda, North Carolina. There is a sewing and industrial school in connection with the parish.

#### WASHINGTON.

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

#### New Window at Rock Creek—The Clericus.

ON THE afternoon of Sunday, November 17th, in St. Paul's Church, Rock Creek parish, in the vicinity of Washington, a very beautiful stained glass window was unveiled. It has been given in memory of the late Rev. James A. Buck, for more than forty years rector of this historic parish. When the Diocese of Washington was organized he was the oldest priest on its rolls, having been the first ordained by Bishop Whittingham, and he continued in active work until the year 1897, when he was called to his rest,

and sleeps in the beautiful churchyard surrounding the scene of his faithful ministry. The window has a figure of St. James of Jerusalem in the centre, and above an angel bearing a shield. The service at the unveiling was conducted by the rector, the Rev. Chas. E. Buck, assisted by several of the city clergy, and the sermon was by the Bishop of the Diocese, who paid a warm tribute to the life and character of the late beloved rector.

THE WASHINGTON Clericus lately listened to a paper on the subject of Proportionate Representation in General Convention, presented by the Rev. Dr. McKim, and after listening to the paper, unanimously resolved that it is the sense of the clericus that the principle of proportionate representation should in some equitable form be adopted in the Church at large, and the matter was commended to the clergy and laity of the several Dioceses.

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**The Missionary Conference.**

THE DETAILED programme for the Missionary Conference at Rochester is as follows:

**WEDNESDAY, DEC. 4.**

The day's meditations to be by the Rev. W. B. Bodine, D.D., Philadelphia.

8 A. M.—Christ Church, Holy Communion. Meditation, "Christ's Intercession for His Work."

11 A. M.—St. Luke's Church. Address of welcome, Bishop Walker. Response by the Rev. A. S. Lloyd, D.D. Noonday prayer, followed by Meditation: "The Holy Ghost and Missions."

3 P. M.—Christ Church. Meditation: "The Place and Power of Prayer in Missionary Work."

8 P. M.—St. Paul's Church. Evening Prayer with sermon by the Bishop of Southern Brazil.

**THURSDAY, DEC. 5.**

10:30 A. M.—St. Luke's Church. Theme: "Principles and Methods of Administration." "The Board of Missions," Rev. Henry W. Nelson, D.D.; "The Board of Managers," Rev. Henry Anstice, D.D.; "Auxiliaries," Rev. W. Dudley Powers, D.D., Miss Julia C. Emery. Open discussion.

12 M.—Noonday prayers, with an address on "Missions and the March of Civilization," by Rev. Arthur S. Lloyd, D.D.

3 P. M.—St. Paul's Church. Missionary exhibit with instructions by Miss Julia C. Emery and Miss Leila Bull.

3:30 P. M.—St. Paul's Church. "What We Are Doing for the Philippines," Rev. Charles H. Brent, Bishop-elect; "Alaska," Rt. Rev. Peter Trimble Rowe, D.D.; "Mexico," Rev. Henry Forrester.

8 P. M.—Christ Church. Evening service and address on "Why Do Missionary Work?" "Diocesan Missions," Rt. Rev. William D. Walker, D.D.; "The Heathen's Need," Rt. Rev. F. R. Graves, D.D.; "The Christian's Need," Rt. Rev. George W. Peterkin, D.D.

**FRIDAY, DEC. 6.**

10:30 A. M.—St. Luke's Church. Conference on "Recognized Agencies," "The Clergy," Rt. Rev. George W. Peterkin, D.D.; "The Laity," John W. Wood; "The Children," Rev. H. L. Duhring, D.D. Open discussion.

12 M.—Noonday prayers, with an address on "Missions and Christian Unity," by the Rt. Rev. F. R. Graves, D.D.

3 P. M.—St. Paul's Church. Missionary exhibit and instructions by Mrs. P. N. Nicholas and Mrs. Charles H. Evans.

3:30 P. M.—St. Paul's Church. "What We Are Doing for the Negro," Rt. Rev. C. Kinlock Nelson, D.D.; "Cuba," Rev. W. Dudley Powers, D.D.; "Brazil," Rt. Rev. Lucien L. Kinsolving, D.D.

8 P. M.—Christ Church. Evening prayer and addresses on "How to do Missionary Work." "Evangelize—At Home and Abroad," Rt. Rev. Peter Trimble Rowe, D.D.; "Educate," Rev. Arthur S. Lloyd, D.D.; "Heal," Rt. Rev. F. R. Graves, D.D.

**SATURDAY, DEC. 7.**

10:30 A. M.—St. Luke's Church. Conference on "Problems and Opportunities." "Money," W. R. Butler; "New Fields," Rev. Charles H. Brent, Bishop-elect; "Our Publications," John W. Wood. Open discussion.

12 M.—Noonday prayers with an address on "Why Some Men Do Not Help," Rt. Rev. William Crosswell Doane, D.D.

3 P. M.—St. Paul's Church. Missionary exhibit with instructions by Mrs. Edward P. Hart and Miss Forrester.

3:30 P. M.—St. Paul's Church. "What We Are Doing for Japan," Rev. Charles H. Evans and Miss Leila Bull; "The Indians," Rt. Rev. William D. Walker, D.D.; "China," Rt. Rev. F. R. Graves, D.D.

8 P. M.—Christ Church. Evening prayer and addresses on "Diocesan Missions," Rev. C. Kinlock Nelson, D.D.; "Heroes and Successes," Rt. Rev. Lucien L. Kinsolving, D.D.; "The Possibilities of this Generation," Rt. Rev. William Crosswell Doane, D.D.

Holy Communion will be celebrated at 8 o'clock in the local churches on Thursday, Friday, and Saturday mornings. On Sunday the churches in Rochester and in some neighboring towns, will have missionary services conducted by visiting clergy. Addresses will also be made in various Sunday Schools by visitors. At 3:30 o'clock Sunday afternoon a Sunday School united service will be held in Christ Church, with addresses by the Rev. H. L. Duhr-

ing, D.D., Mr. W. R. Butler, and Bishop Kinsolving.

At the same hour a service for adults will be held in St. Paul's Church, with addresses by the Rev. George Andreas Bard, and by Bishop Peterkin.

**WEST VIRGINIA.**

GEO. W. PETERKIN, D.D., LL.D., Bishop.

WM. L. GRAVATT, Bp. Coadj.

**Wheeling Clericus.**

THE WHEELING Clericus met with the Rev. David W. Howard in St. Matthew's rectory. This clericus is unique in that there are four Dioceses represented in it, and all within a radius of fifty miles with Wheeling as a centre. The Rev. Jacob Brittingham, who has just returned from the General Convention, gave the clericus an interesting talk on his impressions of the sessions. Amongst the many interesting points he stated was the general good feeling and courtesy manifested in all discussions, and the independence of the House of Deputies and determination to act according to conscience regardless of consequences.

THE REV. ARTHUR K. FENTON of Clarksburg is very ill with pneumonia. The prayers of the Church and the sympathy of the clergy are with him.

**CANADA.**

**News of the Dioceses.**

**Diocese of Ontario.**

AN INTERESTING SERVICE was held in St. George's Cathedral, Kingston, Nov. 6th, when Bishop Mills installed Archdeacons Carey and Worrell, and at the same time Canons Burke, Grout, MacMorine, Jarvis, and Loucks. The preacher on the occasion was Archdeacon Evans of Montreal.—THE little Church of the Redeemer, Rockport, has been much improved and it is hoped will be consecrated in August next.

**Diocese of Toronto.**

THERE was full choral evensong at the special service for the dedication festival of the Church of St. Mary Magdalene, Nov. 13th. The Provost of Trinity College preached. Special services were also held on Nov. 17th when the Rev. Prof. Jenks of Trinity College preached in the morning and the Rev. Canon Welch in the evening. There was a children's service in the afternoon.

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The Young Churchman Co. is prepared to furnish all readers of THE LIVING CHURCH who may be remote from book centres, with the best in holiday literature. We can supply any book advertised in this paper at the lowest current rates, besides many others carried in stock.

We give a brief description herewith, of a few choice books selected at random from a very large stock.

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*Lives of the Hunted*, Seton-Thompson's new book, only needs to be named to secure orders. \$1.75 net and 12 cents additional for postage.

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*The Life of the Master*, by John Watson, D.D. The publishers have made a magnificent volume of this latest work of Ian MacLaren. There are 16 full-page illustrations in color. Printed on heavy paper with wide margins. \$3.50 net. Postage 25 cents.

*Ireland: Historic and Picturesque*, by Chas. Johnston, follows the beautiful volume on *Rome* by Francis Wey. These are everything that art can make them, and one wonders how it can all be done for so little money. The price of each (\$3.00) is \$2.47 net, by mail. Then follows in the same exquisite style of binding, letter press, and illustration the new set on *London* in two vols., published at \$5.00, being at our price \$3.75 net and 48 cents postage. *Scotland*, put up in the same style, two vols., and same price. One would have to look long for anything handsomer in books.

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*The Man from Glengarry*, by Ralph Conner. Fiction will always be in demand for holiday gifts, and so we will name over a few of the best. This new one by the author of *Black Rock* and *The Sky Pilot*, will easily lead the procession. But there are others. *The Crisis*, of which every one has heard; *Fiander's Widow*, which all should choose who

want a sweet and tender story; *Lazarre*, which rapidly came into favor; *Deborah*, which takes one back to the times of Judas Maccabaeus and tells the story so sweetly; *Dri and I*, by the author made famous by *Eben Holden*, and continues in the front rank by this latest success; *The Bath Comedy* with its dramatic setting; *Your Uncle Lew*, full of New England humor, and describing a horse race that would make any sportsman hurrah; *By Way of the Wilderness*, by "Pansy," who always writes for a purpose, and in this case very sweetly, particularly for young misses; *She Stands Alone*, a story of Pilate's wife; *Mistress Joy*, a great favorite; *Circumstance*, Weir Mitchell's new novel; *The Rosamond Tales*, most beautiful stories to which Bishop Doane has added an appreciative Preface; *Juletty*, the story of Kentucky; in fact there is scarcely a limit to the titles, and all can be supplied. These herein named are the \$1.50 books, which we send postpaid for \$1.25.

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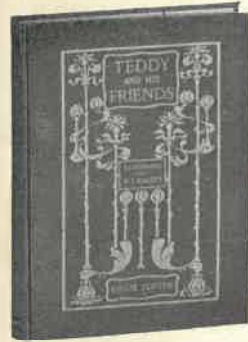
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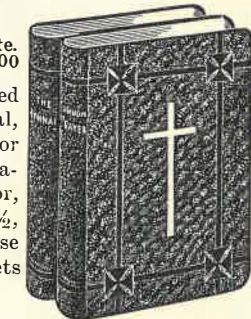
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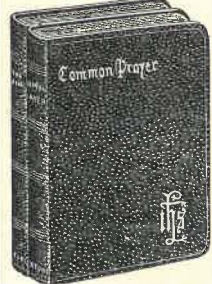
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DEAR SIRS: I am exceedingly pleased with your Parish Register. You have met a great want admirably. I shall do all in my power to get our small Parishes and Missions to secure them. You have made the price much lower than I had supposed such a book could be produced for. Yours very truly,  
GEO. D. GILLESPIE.

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

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

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

Bishop Vincent writes in *The Church Chronicle*:

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