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# The Living Church

VOL. XXVI. MILWAUKEE AND CHICAGO, DECEMBER, 7 1901. No. 6

*"The magazine SUCCESS should be an integral part of every American home."—Benjamin Harrison.*

# SUCCESS for 1902

## FICTION

The character of the Fiction which SUCCESS will present to its readers during the coming year will be of the very highest order. Among the writers are:

**Frank H. Spearman**
**Frederick Palmer**
**Mrs. Burton Harrison**
**Cy Warman**
**John Oxenham**
**Robert Barr**
**Phillip Verrill Mighels**
**Jack London**
**Howard Fielding**
**Joseph Blethen**
**Maurice Hewlett**
**Gertrude Atherton**

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## POETRY

**Edwin Markham**
THE FAMOUS AUTHOR OF
*"The Man With the Hoe,'*

**Ella Wheeler Wilcox**
**Clinton Scollard**
**Richard Le Gallienne**
**Henry Tyrrell**
**Robert Mackay**
**Ernest Neal Lyon**

**and others, will contribute.**

## A Few of the Notable Articles for the Coming Year

**"The Romance of Plymouth Church," by S. V. White.**

"The Man and His Salary," by Lyman J. Gage, Secretary of the Treasury "The Making of a Railroad Man," by A. J. Cassatt, President of Pennsylvania Railroad "Physical Culture as a Life-Giver," by Prof. Dudley A Sargent, of Harvard University.

**"How I Will Reach the North Pole Next Year," by Evelyn B. Baldwin.**

The last words from Explorer Baldwin sent to SUCCESS, per Steamer *Fritkjof*, from Camp Ziegler, Franz Joseph Land. Nothing more will be heard from Mr. Baldwin until late in August, 1902.

"Thrift," by Andrew Carnegie. "The Navy and Its Needs," by Admiral George Dewey. "Men Who Make Farming Pay," by Rufus Rockwell Wilson. "The Air Brake Did It," by Pres. James J. Hill, of the Great Northern Railroad,

**"President Roosevelt's Early Life in the Rockies," by "Buffalo Bill" (Hon. Wm. F. Cody.)**

"Law as a Stepping-Stone to Public Life," by Senator Chauncey M. Depew. "The Need of Young Men in Politics," by Hon. Galusha A. Grow. "What is the American Peril?" by Joseph Chamberlain. "The Habit of Charity," by Count Tolstoy. "What Our Homes do for Us," by Mary A. Livermore. "The Public Use of Wealth," by Edward Everett Hale. "The Advantages of Business Consolidation," by Charles M. Schwab, Pres. United States Steel Company. "Taxation and Its Limitations," by the Hon. Tom L. Johnson. "Transmuting Leisure into Success," by Sir Thomas J. Lipton.

**"Mixing Brains with the Soil," by Prof. I. P. Roberts, Director College of Agriculture, Cornell University.**

"The Predominating Influence of America," by W. T. Stead. "American Invention in the Old World," by Hiram Maxim. "The Value of the First Thousand Dollars," by Russell Sage. "Education Late in Life," by Hamilton Wright Mabie. "Failure and Inspiration," by Hon. B. B. Odell, Jr.

## HUMOR

The best known fun-makers will contribute in Verse, Sketch, Story, and Cartoon. Among the names are:

**Albert Levering**
**R. K. Munkittrick**
**Carolyn Wells**
**Lee Fairchild**
**Jerome K. Jerome**
**Robert J. Burdette**
**Alfred J. Waterhouse**
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## ART

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**Jean Paleologue**
**Louis Fleming**
**Howard McCormick**
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# The Magazines

THE *Nineteenth Century* for October opens with an appreciative sketch of President Roosevelt. Mr. W. Laird Clowes pays a high tribute to the character and ability of our chief magistrate. An interesting article is that of a Business View of South African Pacification, by Henry Birchenough, who advocates large immigration from England and the colonies. A Winter's Walk in Canada is not only interesting from the walk itself, but from the comprehensive review of the "country of contrasts." Sir Herbert Maxwell has a suggestive and useful paper on the Sad Plight of British Forestry. The Rev. John M. Bacon gives an interesting account of experiments with signals by sound. Other articles are: Fragments of Mr. Gladstone's Conversation, Operative Surgery in America, a paper on George Eliot and George Sand, a really remarkable review of Canon Gore's work on *The Body of Christ*, which Dr. Percival well calls an epoch marking book, The German order of the Iron Cross, Anarchism, etc. An exceedingly well written review of public events in September closes this excellent number.

THE *Sewanee Review* (October) has an attractive table of contents. Charles Foster Smith introduces to his readers the new star which has appeared in the firmament of English poetry. He regards him as a worthy successor of Tennyson. His "Christ in Hades" and "Marpessa" are commended in enthusiastic terms. Mr. Smith predicts that in ten years Mr. Phillips will be ranked—supposing Mr. Swinburne then no longer living—as the greatest living British poet. G. B. Rose writes upon Goethe: Man and Poet. *Colonial and Revolutionary South Carolina*, by General Edward McCrady, is reviewed with much appreciation by D. D. Wallace, who regards the author as an admirable historian. A Study of Matthew Arnold—His Poetry, by Ludwig Lewisohn, and of Tolstoi, by George C. Edwards, are valuable papers. A timely article on Alfred the Great, by Chas. W. Turner, is of great interest. Addresses on President McKinley, Reviews, and Notes, complete a valuable contribution to current literature.

THE *Edinburgh Review* (quarterly) for October is a fairly good number, though a few of the articles are a trifle heavy. Churchmen will probably be most interested in the article on "Rome and the Novelists" which is a very clever review of quite a number of recent books, such as Zola's "Rome," Mrs. Humphrey Ward's "Helbeck of Bannisdale," and "Eleanor," Huysman's "En Route," in which the religious, or the ecclesiastical problem is the leading *motif*. However, as is so frequently the case, the really Catholic position of the Church of England is contemned by the writer as the "fad" of a few extremists and Roman crypto-sympathizers. There are none so blind as those who will not see. "Magic and Religion" is an excellent article on Mr. Andrew Lang's work in criticism of the "Golden Bough," 2d ed., by J.G. Frazer. Mr. Lang has done good and speedy work in exposing Mr. Frazer's sophistries, and the article dwells upon this with great appreciation. "The Macedonian Problem and its Factors" is a paper full of information at first hand, quite timely at the moment when public interest is centred upon the fate of Miss Stone, held captive by brigands in Bulgaria. "The Fight against Consumption," "The Scandinavian Novel," and "The Glasgow School of Painting," are also to be commended as interesting articles.


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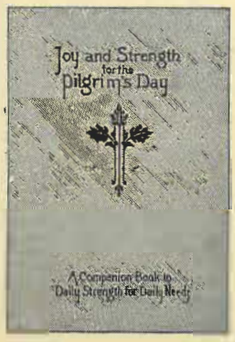


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For years their fame abounded, and then gradually subsided in the tremendous march of our nation building; but now the centennial anniversary of their great achievement is at hand and the land will soon again resound with the names of Lewis and Clark.

### ON THE TEN DOLLAR BILLS.

Already the United States Government has celebrated the event by placing their portraits on the new ten dollar bills, portraits taken from the same originals as those drawn on this page, and the cities of St. Louis and Portland, Oregon, then wilderness spots identified with the famous adventure, are soon to hold great celebrations.

Meantime Noah Brooks has compiled the history of the expedition in a volume of tremendous narrative and historical interest under the title of "First Across the Continent" which the Scribners have freely illustrated with the work of George Catlin, A. B. Frost, Ernest Seton-Thompson and others. It is the first concise telling of a story which as a story, has lived through many vicissitudes.

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"It is hoped that the present version of the story of the expedition, told as fully as possible in the language of the heroic men who modestly penned the record of their own doings and observations, will be acceptable to many readers, especially to young folks, who will have read for the first time a concise narrative of the first exploring expedition sent into a wilderness destined to become the seat of a mighty empire."

The Living Church

Vol. XXVI. MILWAUKEE AND CHICAGO, DECEMBER 7, 1901. No. 6

## ADVENT.

O come, blest Mary's Son, O come,
Reveal Thy Face;
Prepare our hearts for Thee, the Child,
The Holy One, the Undefiled;
Come with Thy grace,
That so we may
Thy will obey.
O come, blest Mary's Son, O come,
Reveal Thy Face.

O come, Thou Man of Sorrows, come
To each sad heart;
And that sweet sympathy of Thine,
That love so tender, so divine,
Do Thou impart,
With heavenly peace
That ne'er shall cease.
O come, Thou Man of Sorrows, come
To each sad heart;

O come, Redeemer blest, O come
To set us free;
O come, Thou Sole-begotten Son,
The Priest and Victim both in one;
We long for Thee
Who didst alone
For sin atone.
O come, Redeemer blest, O come
And set us free.

O come, most Righteous Judge, O come
To end our strife;
O quickly come to earth and reign
And make Thy people one again;
And grant them life
And endless rest
With all the blest.
O come, most Righteous Judge, O come
And end our strife.

Nashua, N. H. —William Edgar Enm.

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## LONDON LETTER.

London, November 19, 1901.

DR. CHARLES GORE, Bishop-designate of Worcester, was born in 1853, and belongs to a noble family on both the maternal and paternal side, being a cousin of Viscountess Cranborne, Lord Salisbury's daughter by affinity. He received his school education at Harrow, whence he was elected to a scholarship at Balliol, graduating a first in both of the Classical schools, and admitted to Priest's orders in 1878. He was a Fellow of Trinity College Oxford, from 1875 to 1895; Vice Principal of Cuddesdon Theological College from 1880 to 1883; and the first Librarian of Pusey House from 1884 to 1893; during which last mentioned period he first became widely known outside of his University by editing *Lux Mundi* (to which he himself contributed a highly contentious essay upon "The Holy Spirit and Inspiration") and as a Bampton Lecturer. Upon withdrawing from Pusey House he became vicar of Radley (near Oxford), where he founded a brotherhood called the Community of the Resurrection, since removed to Mirfield, Yorkshire; its members being occupied in various works, pastoral, evangelistic, literary, and educational, on a "background of prayer." But only a year after going to Radley the vicar and superior was preferred by Lord Rosebery to a canonry in Westminster Abbey; where he soon became the leading preacher, and to some extent vivified and Catholicized the previously very inanimate and Protestantized Collegiate Chapter. Perhaps never since Dr. Lancelot Andrewes has the Abbey had so cultured, didactic, strong, and engaging a preacher as the late Canon, his lectures during Lent and Advent being a particularly noteworthy feature of his pulpit work there.

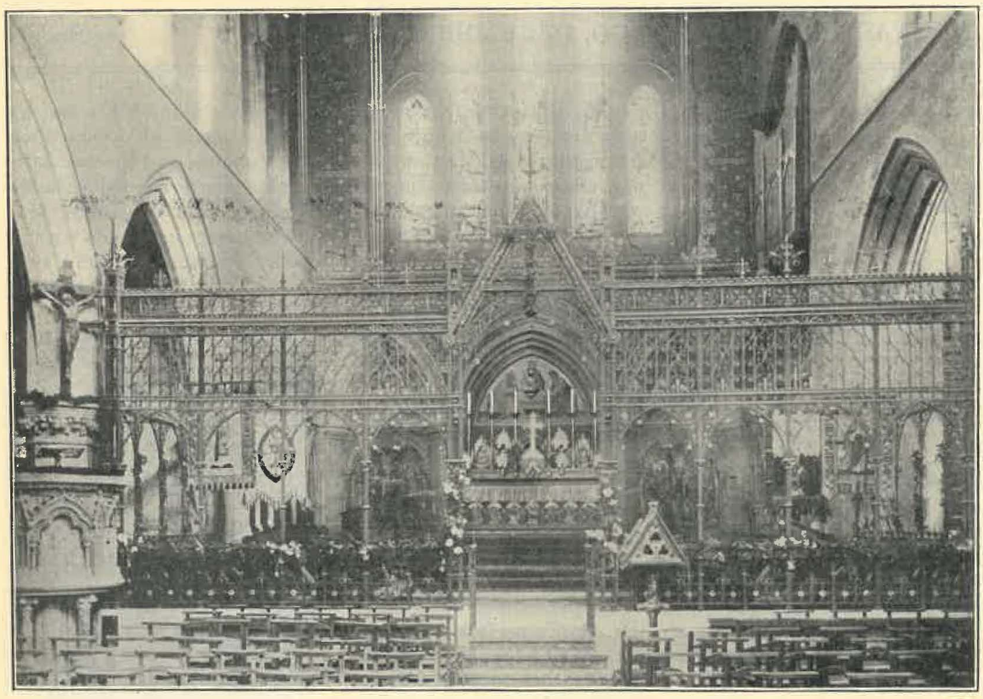
As an author, however, his fame in the Church has lamentably not been so unsullied. Although some of his works, such, for instance, as *The Church and the Ministry*, and *Roman Catholic Claims*, possess considerable value, those tainted with his peculiar opinions in relation to the doctrine of the Kenosis and to the Old Testament Scriptures should never have been written or published by one professing to be a Catholic. In 1898 Canon Gore became an Hon. Chaplain to the late Queen, and about two years later a Chaplain-in-Ordinary, being also lately appointed to the same post in the King's Ecclesiastical Household; while it is hardly necessary to add further that he was a prominent member of the Fulham Palace Conference, and is a thorough-going Christian Socialist and Church Reform Leaguer. Altogether, aside from the serious question of Dr. Gore's perfect orthodoxy on certain fundamental points, there can hardly be any doubt of his capacity for the episcopate, and for making, please God, one of the most successful of diocesan administrators. In the event of his being made Bishop of Worcester, he will probably be not only the first celibate occupant of his See and of Hartlebury Castle since at least the seventeenth century, but the first English Bishop since even a more remote age who has been under vows to live the Common Life. Since his nomination to the episcopate he has felt constrained to withdraw from the E. C. U., and also from the C. B. S. (having been a member of both since he was twenty), on the ground, as stated in his affectionate sort of letter to Lord Halifax, that a Bishop "had better own no allegiance to voluntary religious associations which have to take a line on controversial matters of which he may be called to act (within limits) as judge."

REV. CHAS. GORE, D.D.

As to the reception of the Worcester nomination by the press of the country, it has, on the whole, been marked with approval, and with extreme cordiality, of course, on the part of journalists amongst Dr. Gore's personal following. The *Record*, however, deeply regrets that so definite an Anglican is going to Worcester, "because of the changes involved," while the nomination is "discouraging," says the *English Churchman*, "to those Protestants who have been laboring hard of late to purge the Church of England." According to the Birmingham correspondent of the *Church Times*, the news of the selection of Canon Gore was almost universally received in that chief town of the Diocese of Worcester with a feeling of gratitude, and even of exhilaration.

The good Catholics of Christ Church, St. Leonard's-on-Sea, one of the very strongest centres of Catholicism and spiritual life, not only in the Diocese of Chichester, but in all England, have been keeping with much splendor and rejoicing their Dedication Festival, in connection with the Feast of St. Leonard, which the English Church observes on November 6th. In preparation for the festival there was a novena of prayer, followed by a day's retreat; its conductor, Father Maxwell, S.S.J.E., being also the special preacher for the first solemn evensong and the solemn High Mass on St. Leonard's Day. Among the special preachers during the octave was Canon Rhodes Bristow of St. Saviour's, Southwark. The founder and first rector of Christ

Church (created a parish in 1868) was the Rev. Charles Lyndhurst Vaughan, whose work, like that of the now very aged priest, Arthur Wagner of Brighton, contributed materially towards the reconversion of Sussex to the Faith of our fathers. His successor was the Rev. W. H. Cleaver, who, within two years past, however, in consequence of broken health, has been succeeded in turn by the Rev. Bernard Moultrie, one of the most holy, capable, and charming men now to the front amongst the younger clergy. Mr. Moultrie is a son of the late Rev. Gerald Moultrie, vicar of Southleigh, Oxon, well known for his fine hymns, such as "We March, We March to Victory," and a great-great-grand-nephew of the Moultrie whose memory is perpetuated by Fort Moultrie, in Charleston Harbor.



CHRIST CHURCH, ST. LEONARD'S-BY-THE-SEA.

The vacant prebendal stall and Canonry in York Minster has been conferred upon the Rev. Dr. Julian, vicar of Wincobank, Sheffield, but better known as the author of the invaluable *Dictionary of Hymnology*.

An altar book and desk have been placed in the chapel of Hampton Court Palace by the residents thereof as a memorial to Miss Frances Longley, daughter of Archbishop Longley, who for 31 years occupied rooms in the palace. The book is bound in red velvet, embroidered in gold, in exact imitation of the binding of a Bible belonging to Henry VIII., the desk being of gilt metal.

Lord Hugh Cecil, present in Dublin at the inaugural meeting of the Trinity College (Dublin) Theological Society, said (in reference to the feeling of antagonism to the Church of Rome on the part of many in the Churches of England and Ireland) that they in England were getting rid of the "dangerous feeling with regard to the supposed unique character" of the Church of Rome. Owing to the increased attention now given to the Eastern Churches they realized that the Catholic Church was "much wider than the Church of Rome," while the "body of agreement" between the Churches of England and Rome was "immeasurably greater than the body of disagreement."

The altar cross stolen from Christ Church, Woburn Square, same weeks, ago has been found inside the church railings, all the precious stones with which it was so richly inset having been abstracted.

The business before the quarterly meeting of the Incorporated Members of the S. P. G. on November 15th, held at the Church House under the presidency of the Archbishop of Canterbury, was of special importance, for it had reference to the late controversial election of Bishop Montgomery as Secretary of the Society. The attendance was fairly large, the great hall being about half filled upon the ground floor. The motion for cancelling the Bishop of Tasmania's appointment and for limiting the salary of the Secretary to a maximum of £500 a year was overwhelmingly defeated; while beforehand an amendment declaring that the new departure in the mode of filling the Secretaryship should be no precedent for the future was also rejected, though supported by upwards of 100 votes. The result of the meeting was, therefore, confirmatory of Dr. Montgomery's appointment and election to the post of Secretary at a salary of £1,000 a year.

The rectory of Hornsey (the first important piece of patronage in the gift of the present Bishop of London, and about the disposal of which there was some anxiety in the Protestant party) has been given to the Rev. St. Clair Donaldson, Head of the Eton Mission at Hackney Wick, who is described by one of the daily journals as being a "more advanced" Churchman than his predecessor. Protestants are also disappointed over the appointment of the Rev. James Williams Adams, vicar of Stow Bardolph, Norfolk, to be one of His Majesty's Chaplains-in-Ordinary, in the room of the Bishop of Durham. Mr. Adams was an army chaplain in India for over 20 years, and won the Victoria Cross while with the Cabul field force in 1879. From the *Disruption List* (published by the Church Association), as well as from the *Tourist's Church Guide*, it appears that the new Royal Chaplain adopts the Eastward Position, and uses Lights and the Mixed Chalice, besides being a member both of the E. C. U. and the C. B. S.—thus being considerably "more advanced" than Dr. Moule.

The Bishop of Exeter, presiding at the annual meeting of the Exeter Diocesan Church Defense Association, said that the creation of the "Church Crisis" was largely due to the "ignorance of the people" who had made attacks on the Church, not being "well informed upon Church history or Church principles or the line of Church worship." They had not understood "what the Church had received," or been able to "appreciate what was their heritage" from early centuries. Many people were always ready, he said, to talk about the difficulties and dangers of the English Church owing to "excesses in worship and ritual," but to his mind the great danger which the Church had to face was "unbelief and absolute indifference." All very good, but why, then, did Dr. Ryle sit last week *in camerâ* with many of the other Bishops at Lambeth in order to discuss, if rightly suspected, the question of "excesses in worship and ritual"?

In addition to Canon Moberly, who represents Christ Church Chapter, there will happily now be another strong Catholic in convocation from the Diocese of Oxford. At a meeting of the clergy of that Diocese, under the presidency of the Bishop, the Rev. J. C. Johnston, vicar of Cuddesdon and principal of its Theological College, has been unanimously elected to represent the clergy of the Diocese in Convocation, in the room of the late vicar of Sonning.

On the evening of November 7th the Federation of Workingmen's Clubs held for the first time a united service for its members in St. Paul's Cathedral, there being present (probably for the first time, too, at St. Paul's) a congregation of from 5,000 to 6,000 East End working men. The service, the music of which was very effectively led by the Oxford House Choir and Orchestra, composed of working men and their wives and daughters, began with the hymn, "Now Thank We All Our God," followed by the General Confession, some prayers, the Lesson, some other hymns, and a selection from Mendelssohn's "Hymn of Praise," the preacher being the Bishop of London, who was, of course, just in his most congenial element. In the course of his very earnest and impressive sermon he said: "What an inspiration it is to me as Bishop of London to look down upon this great Cathedral, filled from end to end with men, and see as in a vision what is going to happen some day to the working men of London, when they have claimed, as they have to-night, their place, if only for one evening, in this great

sanctuary of God, and taken that place as members of the Church of it; so they shall always do in the days to come, and the working men of London shall show the world what it is to have a working Church."

The Society of the Sacred Mission, Mildenhall, Suffolk, founded about 10 years under the directorship of the Rev. Father Kelly for testing and promoting the vocation of lads for the Priesthood and the Religious Life, held its anniversary meeting last week at the Church House, the Bishop-elect of Bloemfontein presiding in the enforced absence of the Bishop of Ely. Dr. Gore, also unable to be present, wrote to say that he regarded Father Kelly's movement "as a serious step towards meeting one of the most pressing needs of the Church." Lord Halifax, in the course of his remarks, said that he was constantly receiving "letters from young men saying that they had a great wish to devote themselves to spiritual work, but had not the means to procure the education necessary to enable them to take Holy Orders," and it was for such cases that the Society of the Sacred Mission had been formed. J. G. Hall.

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## NEW YORK LETTER.

THE Church Club devotes one meeting a year to the consideration of Missions, and this year its meeting was of special significance because of this Club's leadership in a movement in behalf of Church extension in the Philippines. At the November meeting in question, President Miller presiding, a committee was named to attend the consecration of Bishop-elect Brent, which is to occur December 19th. The announcement was made that of subscriptions amounting to $25,000 to be raised in New York, the sum of $16,000 has thus far been secured. The speakers of the missionary evening were the Bishops of Alaska, Southern Brazil, and Shanghai. Bishop Rowe touched upon the cheerless situation at Cape Nome and the high grade of men there; Bishop Kinsolving said many Roman Catholic churches in Brazil are not opened from one year's end to another; and Bishop Graves, whose address was, perhaps, the strongest of the evening, deplored the fact that the Empress Dowager is still in authority, and expressed fear that the underlying causes of old difficulties are left undisturbed. In opening the meeting President Miller contrasted the situation now, with dioceses in Alaska, Brazil and China, with that in this country 117 years ago, when even America was uncertain about its episcopal succession.

The November meeting of the Long Island Club brought out the proposition, as yet unacted upon, but regarded with marked favor, that all interests unite in the erection of a Church House, to contain the downtown office of the new Bishop, new rooms for the Church Club, and to be the centre of Church activity on the Island. It was stated that the quarters of the Club are not central. The topic of the evening was the marriage and divorce canon. The formal speaker was the Rev. Richard D. Pope of St. Paul's, but quite as long and strong an address was made by Dr. J. Elliot Langstaff. Mr. Pope's plea was the sanctity of the home, and that the Church should not be swayed by popular opinion but should lead in reform. Dr. Langstaff's plea was that less importance should be attached to the treatment of divorced persons, and more to that prevention which should so change the hearts and minds of persons as to decrease the number of unhappy marriages. Discussion which followed, both in the Club and after its session concluded, showed opinion to be as much divided there as it is elsewhere.

The Brotherhood organizations in both New York and Long Island Diocese are unusually active this fall. New York's plan of having the Corporate Celebration on Thanksgiving Day instead of St. Andrew's Day, resulted again this year in unqualified success in point of numbers. The Celebration took place at Calvary Church, the rector, the Rev. Dr. Parks, being the celebrant. Heretofore, for some years, St. Andrew's Day has not been observed, but this year in Grace Church at eight, Bishop Potter presided at a public meeting and spoke on "The Call to Private Prayer." The other speakers were the Rev. Dr. Van de Water and the Rev. Dr. Huntington. The Church was filled. Long Island men have this week, in co-operation with the Daughters of the King, some special Advent services in the Church of the Incarnation, conducted by the Rev. J. O. S. Huntington, O. H. C.

The Rev. Dr. L. W. Batten of St. Mark's Church, a member of the Executive Committee of the Church Temperance Society, preached a sermon on the Sunday saloon, and announced his intention of trying to have the action of the Society that led to the resignation of Bishop Doane, rescinded. The Albany Diocesan gave as reasons for his action that the absolute prohibition of Sunday sales cannot be enforced; that the prohibition leads to the corruption of the police; that the closing of the saloons on Sunday gives really no protection to the sacredness of the day; and that it might be well to allow saloons to open in the afternoon and evening; and that, finally, the Raines law is accompanied by evils more serious than those which it is intended to prevent. Dr. Batten is, with some others, convinced that the resignation of the Bishop is a serious matter for the Society, and that it is unnecessary. Bishop Doane, apparently while writing his resignation to the Society, prepared a sermon which he delivered in his Cathedral on the 24th, taking strong grounds against a so-called Continental Sunday for America. His text was from Malachi, "Will a man rob God?" and he contended that non-observance of Sunday is not alone the keeping back of tithes, but is a withholding from Him the debt of publicly confessing Him. Among other things he said:

> "It is the fashion now to talk about a Continental Sunday. What does this mean? It means something bad enough on the Continent. It means bull fights in Spain, and horse races in Paris, and open theatres with the best plays in Italy and elsewhere. But it has at least this saving grace, its early hours are consecrated by attendance on, or participation in, the Mass. The American Continental Sunday forgets this, ignores this, and is to be given over only to idleness and enjoyment, feasts and plays, and the continued self-indulgence of men and women already surfeited with six days of extravagance and excess. It robs God of honor, of service, of recognition."

The question of Sunday observance, which came immediately to the front when the result of the recent election was known, is still on all lips. Dr. Parker Morgan of the Heavenly Rest agrees with Bishop Doane, while Dr. Greer of St. Bartholomew's declines at present to express his view. He says he believes, however, that Sunday sales of liquor can be stopped, if those in authority are minded to stop them. The Rev. A. C. Kimber, vicar of St. Augustine's Chapel, Trinity parish, located just off the Bowery in East Houston Street, says that most of the members of his congregation are Germans, and that they buy their beer on Saturdays and will not be seen in a saloon on Sunday. He thinks saloons can be closed and kept closed, and that they should be.

Advent services, with special preachers, will be quite as common this year as usual. All Souls (the Rev. Dr. Heber Newton), began with the First Sunday in Advent a choral evensong at four, in which music is made a prominent feature, and there is an address by the assistant, the Rev. Walter E. Bentley, on Heroes of the World. These services are to continue until Easter at least, and do not take the place of the popular service each Sunday night at eight. St. Mark's in the Bowery has also a Sunday afternon service, the addresses at which are this year on ethical topics, as the places of recreation, education, and religion in the round of life. These services are under the auspices of the Students' Club. Old Trinity follows the plan it does during Lent, that of having one preacher for a week at a time. The preachers this Advent are to be the Rev. J. N. Steele, the Rev. E. A. Lyon of Yonkers, and the Rev. Dr. E. Walpole Warren. At old St. Paul's Bishop Potter will speak each noon on the Fridays in Advent. Brooklyn churches have very generally arranged Advent services, with interchanges of preachers.

Ten successful years were marked off, and some well justified rejoicing indulged in, at the Atonement, Brooklyn, last Sunday. The Atonement is a parish located well into South and also suburban Brooklyn, and in such position has had its serious problems as well as its exceptional opportunities. The rector is the Rev. E. H. Wellman, Ph. D., and during his ten years rectorate, baptisms have exceeded 1,000, and confirmations have reached 366. At the morning service on Sunday, Dr. Wellman mentioned the work of the parish, and of himself, with pardonable satisfaction. The parish is most prosperous in all its organizations.

The congregation of Holy Faith Church, Bronx Borough, has presented its late rector, the Rev. Victor C. Smith, with a purse of $650 and given him six months salary, covering his illness. Much sympathy is felt for him, both in the parish and in the Diocese. A successful rector, he was stricken some months since with nervous prostration, and does not recover. Supplies have been kept, in the hope that he might be able to return, but that hope has now been given up.

A tablet in memory of Mrs. Mary E. Ziegler, for many years

an active member of the parish, has been placed in the Church of the Heavenly Rest by her daughter.

Holy Nativity mission, Bedford Park, celebrated its first anniversary on the 24th inst. Its prosperity under the Rev. W. W. Smith, M. D., has been most marked, and it has been fortunate in having an earnest layman, Mr. Wallace W. Thom, as Brotherhood Helper. Sunday school and service have grown steadily, and there is a reading club that has done likewise. Advocate mission, the Rev. T. M. Sharpe in charge, has had a like phenomenal growth. Its Sunday school now numbers 242, and its school and congregation have quite outgrown present quarters, only recently built. Last Sunday services were changed from afternoon to morning and evening, and it is expected that by spring at furthest, a parish may be organized, the second one to grow out of missions started by Brotherhood Lay Helpers. St. Simeon's mission, in charge of the Rev. R. J. Walker, has had to remove a partition to make room for its school, and has now succeeded in raising, since its establishment, three years ago, $1,000 from among its own constituency, thus entitling it to $250, offered by the Rev. Dr. Greer of St. Bartholomew's to each of the first six missions that should raise $1,000. Advocate mission has already secured its $250, and Atonement mission has a good start on its stint. St. Martha's mission has a class of seven, almost its entire adult support, awaiting instruction for Confirmation, and through the assistance of a Helper who can speak German, a German service has been started in connection with the Church of the Mediator, at Kingsbridge.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS OF MISSIONS.

THE Board convened for organization at the Church Missions House on Tuesday, November 19th. There having been submitted a list of members elected by the General Convention for the following three years and those selected as members of the Missionary Council for the same term, the Rt. Rev. Dr. Doane, Vice-President, took the Chair. There were present at the meeting six Bishops, fifteen presbyters, and eleven laymen.

The General Secretary announced the death of Mr. John I. Thompson, a member of the Board, which occurred in San Francisco on October 16th, and the death of Mrs Mary A. E. Twing, Honorary Secretary of the Woman's Auxiliary, in the same city, on October 14th, and the Chair called attention to the illness of the Bishops of Pennsylvania and Newark. He offered suitable prayers.

The vacancy in the Board of Managers caused by the death of Mr. Thompson was filled by the election of Mr. Leslie Pell-Clarke of the Diocese of Albany.

Sundry communications were presented from the Secretary of the House of Bishops officially informing the Board of Managers of the six new Missionary Districts created by General Convention, and of the election of Missionary Bishops. A petition from the Swedish Clergy was transmitted from the House of Bishops with a recommendation of favorable attention, together with resolutions asking, in view of the refusal to grant the petition of the Diocese of Springfield that a part of it be set off as a Missionary District, that the Board of Managers would give increased appropriations for the work in Springfield because of the present needs for help in that great jurisdiction.

By resolution the by-laws of the previous Board were adopted and the standing committees re-constituted. Attention was called to the United Offering of the Woman's Auxiliary in Grace Church, San Francisco, on October 3d, to be paid according to the resolution adopted by the officers three years before, in excess of the appropriation to the Missionary Bishops and the Commission on Work Among the Colored People. Report was made in the same connection of the action of the officers of the Woman's Auxiliary with regard to the purpose of the next triennial offering, namely, the support and training of women workers, and the care of disabled women workers. In this future offering, Haiti, Mexico, Cuba, and Brazil will participate.

All the resolutions of the Board of Missions recently held in the city of San Francisco, requiring consideration by the Board of Managers, were read. The action with regard to District and local Secretaries, together with a proposal to arrange for the preaching of special Missionary Sermons on the Second Sunday after the Epiphany, was referred to the Chairman and Secretaries with power to carry the plan into effect. The Minute received from the Diocese of California with regard to the relinquishment of all further appropriations for work among White People (already published) was submitted.

With respect to the matter of apportioning among the Dioceses the amount to be raised for the support of General Missions, which system the Board of Managers was authorized and directed to adopt, the Board took immediate action, which will be made known to the Church so soon as it can be put in definite form.

Subject to the direction of the Board of Missions the Treasurer was instructed to pay over to the Bishop of Antigua for a building which has come into the possession of this Church, the sum of $750, in accordance with the terms of an agreement between the Archbishop of the West Indies and Bishops representing our Church. In accordance with the recommendation of the House of Bishops and the Board of Missions the action taken at the May meeting with regard to the appropriation to the Diocese of Springfield was re-considered and then $2,000 was appropriated to that Diocese for the current fiscal year.

The following gentlemen were elected members of the Commission on Work Among the Colored People, for the ensuing three years: The Rt. Rev. Drs. Dudley, W. A. Leonard, Cheshire, and Satterlee; the Rev. Drs. McKim, Tucker, Greer, Mackay-Smith; the Rev. Henry B. Delaney; and Messrs. Joseph Bryan, J. C. Bancroft Davis, Henry E. Pellew, and John Wilkes.

The Treasurer reported that the contributions for the months of September and October amounted to $20,008.31 and that in cash and pledges $19,850 had been received towards replenishing the Reserve Funds; leaving still $60,000 needed against last year's deficit and $22,873, the deficit of the previous year, so that the Reserve Funds now stand impaired to the extent of about $83,000. Attention was called to the fact that the proportionate reduction in the appropriations in the event of a deficit on the first of September would go into effect at the beginning of next month. Whereupon it was

"*Resolved*, in the earnest hope that the contributions of the Church will immediately increase, and in view of the distress which such reduction would involve, That the reduction of appropriations directed under the resolution of May 14th be postponed for three months."

Four gentlemen were named to attend with the Secretaries the Ninth Conference of Foreign Mission Boards, to be held in Toronto on February 25th and 26th.

A communication was at hand from the Bishop of Shanghai, telling of the new movement in education in China that is about to follow the issuing of the edict abolishing the old fashioned essay as the test of examination for official service, and saying: "Now is the time. I knew it would soon come. We must enlarge the Boone School, which will cost $5,000, and put up the new building in Shanghai for St. John's College. This last, with the land, will cost $20,000." The Bishop asked authority to issue a special appeal without delay. Whereupon by resolution authority was given him to appeal for money for the purpose with the approval of the Board of Managers. Information was at hand by cable that Mr. Ingle would accept his election to the Bishopric of Hankow.

It was announced that one gentleman had made a pledge of $3,000 for the first year's salary of Dr. Wm. Cabell Brown, as Missionary Bishop of Porto Rico, in case he accepts the same.

## THE LONGEST AND SHORTEST SERMONS.

THE LONGEST SERMON on record was preached by the Rev. Isaac Barrow, a Puritan preacher of the seventeenth century, who once delivered a sermon in Westminster Abbey lasting three hours and a half; and the shortest sermon ever preached was, perhaps, the sermon which Dr. Whewell was fond of repeating from the text, "Man is born unto trouble as the sparks fly upwards." The sermon occupied barely a minute in delivery. The following is a verbatim report:

"I shall divide the discourse into three heads: (1) Man's ingress into the world; (2) his progress through the world; (3) his egress out of the world.

"Firstly, his ingress into the world is naked and bare.

"Secondly, his progress through the world is trouble and care.

"Thirdly, his egress out of the world is nobody knows where.

"To conclude:

"If we live well here, we shall live well there.

"I can tell you no more if I preach a year."

Then he gave the benediction.

This sermon, however, is not as short as the famous charity sermon of Dean Swift. His text was:

"He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, he will pay him again."

His sermon was:

"If you are satisfied with the security, down with the dust."—*Baltimore Methodist.*

Sitting still is a noble art that is going out of fashion.—*Quality Corner.*

## CHURCH MISSIONS AMONG NEGROES.

By the Bishop of Georgia.

CAMDEN County occupies the southeast corner of the State of Georgia, bordering on Florida, from which it is separated by the deep and very crooked Saint Mary's River. To the west lies the great swamp of Okefinokee, not, as many suppose, a dreadful marsh reeking with malaria and mosquitoes, but a great territory of fresh water springs, abundant vegetation, and a splendid forest of finest woods. Through the northern part of the county runs the Saint Illa (locally known as the Satilla) River bounded by pine forests and rice plantations once a source of immense wealth to the planters.

Cumberland River marks the eastern boundary, separating it from Cumberland Island, owned and occupied, except the upper end, by Mrs. Lucy Carnegie and her family.

In this well-defined district lies some of the most attractive farming land of the South and capable of sustaining many hundred thousand people, where there are now but 6,000; of whom but about 1,000 are whites, the rest being negroes "born and raised" here for the most part. It is among these that we have our mission work.

They are an orderly people, good citizens, and a large number of them own their own simple homes in undisturbed possession and at peace with their white neighbors. There is not a factory nor mill, except sawmills, in the country, and no town of more than 500 population, except St. Mary's in the extreme southeast corner. The schools are few, at long distances apart, and of the very short session of five months.

The great need of these people, one which they feel but cannot supply, is schools in which religion, education, and industry may go hand in hand. We have made a small beginning to supply the want and the Church is rapidly gaining their confidence and adherence. As expressed by one of their leaders, "If we could but aid them in establishing good primary schools we would sweep the county."

Taking the Southern Railway in Atlanta on Saturday night the 17th of November, and traveling further than from New York to Boston, we reached Woodbine in the upper end of the county at 9 o'clock; immediately took carriages and drove seven miles to Owen's Ferry for morning service, and dining on the way, reached Tarboro at 3 p. m.; where, in the rough frame building, unglazed, unceiled, and unplastered, Archdeacon Cassil and the Rev. Mr. Graf said evening prayer and I preached. Our catechist, Tom Butler, a former representative in the Georgia legislature and one of the most highly respected negroes in the county, as the Church's agent, has gathered this congregation, which includes three preachers and a large number of sectarians in this thickly settled section, out of which we have confirmed twenty people within eighteen months. A drive of thirteen miles brought us back to our lodging place with Senator Lang at Satilla Bluff.

On the second day we went to a new mission at Tompkins where an old country store is used for a church, decidedly primitive, without glass, cushions, kneelers, organ, or ornaments. After sunning myself in a warm corner *outside* while I waited for the arrangements to be made (the floor to be swept, the benches placed, and the congregation gathered), I preached with evident acceptance, properly attested. Ex-representative Wilson, Justice Drummond, and many other prominent colored people were among our auditors and expressed themselves as "very well pleased"—a high compliment, be it understood. I discovered here a keen sense of the need of a school, and sincere willingness to make it a success. I heard my sentiments on the character of the education needed earnestly advocated, and the suggestion of local support cordially endorsed if we could only begin. A service and a sermon at Woodbine and again at the Lower Mills, with a drive of twenty miles and supper on saddle of venison, completed the day.

Another day was necessary to finish our tour. Setting out in a light shower at 9 o'clock our first stop after crossing Crooked River, which nearly divides Camden County into two, was to visit the Church that is in Christina Way's house. Here for twenty years this devoted Church-woman has lived, far back in the woods, has nurtured seven children all of whom were baptized in the Church, and most of them have been confirmed. She is now, as a widow, engaged in the care of several grandchildren. It is our custom once a year to give her an episcopal visit, hold service, and preach.

At 2 o'clock we reached Bridge Hammock for an appointment and at 7 p. m. St. Mary's, where after a thirty mile drive I first preached to a white congregation in the Church of the Messiah, and later, in the mission to the colored people, where I confirmed seven. The stations mentioned, Tarboro, Tompkins, and St. Mary's, with Walker's Swamp, make four points where at any time that we could place a teacher we should have 75 pupils. It is an opportunity for the Church to educate a class of young people whose influence will be felt in the purification of lives all about them.

Weary but encouraged, I reached them on the fifth day after a journey of 688 miles, and visits to nine stations.

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## OBSTACLES TO INDIAN MISSIONS.

By the Rev. D. A. Sanford.

*Missionary to the Cheyennes and Arapahoes.*

I WOULD call the attention of the friends of Indian Missions to the memorial to Congress, adopted by our annual Convocation in Oklahoma and Indian Territory, as published in The Living Church for September 28th (p. 727).

Let me give a few facts in regard to one disease that is devastating the Indian population—consumption and its causes.

Bishop Pierce confirmed a class of Cheyenne Indians (mostly young people) in October, 1882—nineteen years ago. All but four of those have died—mostly with consumption. In the past four years, forty per cent. of our younger communicants (from 15 to 30 years of age) have died with that one disease, consumption—ten per cent. a year. In the Arapahoe School at Darlington, out of 125 pupils there the past year (all supposed to be healthy pupils) five have died with consumption. In the Bridgeport farming district, with a population of about 400, there has been an average of one death a month this year, 1901, from consumption alone.

What are the causes? These Indians were not so diseased in their wild days.

I answer: The vicious Government methods in practice are largely responsible for this state of affairs. It is not civilization that kills the rising generation of Indians, but the methods and measures of the U. S. Government, coupled with the tendency to certain diseases inherited from the past.

The Government methods foster idleness. After a young man has been educated at Government expense, he is still given beef rations, as though he were a pauper. His land (which he ought to work himself) is leased to a white man, and the money is given to the young Indian to squander. These are only parts of a most vicious Indian reservation system, by which they are governed and by which their manhood is degraded. Idleness and vice are fostered and these develop inherited diseases. The result is the terrible death rate prevailing. A death rate from one disease alone far exceeding the death rate from that cause in the most crowded tenement districts of the largest cities. Correct the vicious Government methods, and it is reasonable to think that this death rate can be remedied.

The entire reservation system should be done away, with all its attendant methods—ration system, money payments, licensed traders, etc. These things are a curse, a terrible curse to these Indians. The money appropriated by Congress is not only wasted—far worse than wasted—but as used at present, is a source of positive harm.

Take the leasing system: the latest, and perhaps the worst of these vicious measures. The Indian Commissioner says that the blame is with Congress, which has by law permitted this, and perverted the original purpose of the allotment of land in severality.

But why does Congress permit such things? Because a horde of white men are getting a good living out of the Indian service. It is to the interest of those in the Indian service to keep up this vicious system, and Congress yields to the pressure and makes the necessary appropriations.

Will not the friends of Indian Missions, who have influence with members of Congress, do what they can to help?

A terrible death rate, which can be prevented, is due to the present Government methods. Manhood is being degraded. Our missionary work is greatly injured.

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In thy book, O Lord, are written all those that do what they can, though they cannot do what they would.—*St. Augustine.*

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Men who live too fast soon cease to live at all.—*Southern Churchman.*

# 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

### ST. JOHN THE BAPTIST, THE FORERUNNER.

FOR THE THIRD SUNDAY IN ADVENT.

Catechism: IV. Obligations. Text: St. Luke i. 17. Scripture: St. Luke i. 59-80.

LET us not be unmindful of the fact that the Sunday for which this lesson is appointed, ushers in an Ember week. As faithful children of the Church, we will not forget to pray for "those who are to be admitted into Holy Orders." Another appointed season for ordination is at hand. The altar Scriptures blend the Ember thought with the Advent thought. In the Epistle, we are taught to regard those in Holy Office as "stewards of the mysteries of God" (I. Cor. iv. 1). In the Gospel, St. John Baptist stands before us the faithful forerunner, the prophet of the Incarnation. The Collect binds the Second Advent with the First, and is the Church's supplication that "ministers and stewards" now, not forgetting those about to be ordained, may be faithful, as was St. John, in making the world ready for the coming of the Lord.

Appropriately, therefore, we now turn our attention to "St. John the Baptist, the forerunner." This is the theme of the Gospel, and of the First Lesson as well. We are to study the latter (St. Luke i. 59-80): St. John Baptist as a child, his circumcision, and the testimony of God concerning him.

Picture to yourself the little band of relatives and friends, gathered in the house of Zacharias (verse 59), with love for the new-born child, and a natural and tender interest in his parents. It is the eighth day from the infant's birth, and now it is to be done for him as the law required (Gen. xvii. 12). By the ancient rite of Circumcision he becomes a covenant child of Jehovah, as new-born babes to-day in Holy Baptism are made "members of Christ, children of God." His name also is to be given him.

It was customary in connection with circumcision to name the child, as now in connection with Holy Baptism. His relatives propose the usual thing: that he, the first-born son, shall bear his father's name. A good name, indeed, for it means "whom God remembers." They call (are about to call) him Zacharias (verse 59). Elizabeth objects. The child was named long ago, before he was born (St. Luke i. 13). What the angel told Zacharias, he has made known to Elizabeth. And so, with firmness and decision, the mother declares that the child "shall be called John" (verse 60).

Zacharias meantime has not been consulted, but stands in the background. For long months, ever since his experience with the angel in the temple (St. Luke i. 19-22), he has been dumb, and apparently deaf also, for now they *make signs* to him (verse 62), how he will have the child called. Not able to speak, he traces his answer with a stylus (a pointed piece of wood or iron) on a wax-covered tablet: "His name is John" (verse 63). The speaking mother and the dumb father are in perfect agreement. The usual custom (verse 61) gives way to the revealed will of God. The name chosen for the child in Heaven, shall be his name on earth: John, "the grace, or the gift, of God." We wonder not that friends and kinsfolk marvel (verse 63) Not so much at the agreement between the two, as at the father's word, as though in some mysterious manner the child has been already named: "His name *is* John" (verse 63).

Now, as suddenly as the dumbness came upon him, speech is restored to Zacharias (verse 64). Unbelief has bound him (St. Luke i. 20); faith now sets him free. In putting aside the wish of kinsfolk and standing by the word of Gabriel as touching the name of the child, Zacharias falls into line with the purposes of God. The last shadow of his doubt has disappeared. The cross of silence is lifted from him, as the angel declared it would be, on the day when the thing foretold should be accomplished (*Ib.* verse 20). His tongue is loosed (verse 64). He bursts into song, and pours forth a wonderful hymn to the praise of God.

The song of Zacharias is the *Benedictus,* that great canticle of the Gospel, dear to us in the Daily Office of Morning Prayer.

We pause to remind ourselves that three of the four hymns of the Gospel, the "Blessed Art Thou" of Elizabeth (St. Luke i. 42-45), the *Magnificat* of Mary (*Ib.* vv. 46-55), and the *Benedictus* of Zacharias (*Ib.* vv. 68-79), are all to be associated in our thought with the humble abode of these same two people, whom St. Luke declares to have been "righteous before God" (*Ib.* verse 6).

"It is something remarkable that these three Christian hymns should have their birth in this same nameless city of Judah (St. Luke i. 39), in the same home, and probably in the same chamber; for the room which now is filled with the priest's relatives, and where Zacharias breaks the long silence with his *Benedictus,* is doubtless the same room where Elizabeth chanted her greeting, and Mary sang her *Magnificat.*"

"The song of Mary circled about the throne of Jehovah, which throne she could scarcely leave, even to tell of the wonderful things the Lord had done for her. Zacharias, coming down from his mount of vision and of silence, gives a wider outlook into the divine purpose. He sings of redemption, and of salvation through redemption; this is the keynote of the *Benedictus.*"

What God has promised, and is on the eve of fulfilment, Zacharias in his song pictures as already accomplished. The God of Israel is blessed for having visited and redeemed his people (verse 68). The promised Deliverer, foretold by "holy prophets" from the foundation of the world, the Horn of Strength, has appeared in the house of David (vv. 69-70). This is the purpose of His coming: salvation from enemies and deliverance from the hand of powerful foes (verse 71). The ancient promise to Abraham (Gen. xxii. 16-18) has found fulfilment in the advent of this Deliverer, who shall bestow upon redeemed man, not only a riddance from foes, but also the gracious power to serve God without fear, "in holiness and righteousness" (vv. 72-75).

Now the father turns in poetic rapture to address his infant son. He, too, the child of promise, shall have part in the great deliverance. To him it is appointed, that he shall go before the face of the Lord as a herald, that he shall prepare the way for the coming of the King, and that he shall give to the people, not salvation itself, but "*knowledge* of salvation" (vv. 76-77).

The hymn returns to its keynote, redemption. The Deliverer, once more in the fulfilment of ancient prophecy (Mal. iv. 2), is pictured as the Rising Dawn, who shall dispel darkness, and guide wandering feet "into the way of peace" (vv. 78-80).

We may well rejoice to sing this great hymn of the Incarnation. "The Benedictus is a fragrant breeze, blowing off from the shores of a new, and now near world, a world already seen and possessed by Zacharias in the anticipations of faith."

# 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.*

### IT WAS THE AMERICAN CATHOLIC CATHEDRAL.

*To the Editor of the Living Church:*

THERE are two distinct Church atmospheres, speaking figuratively, the Catholic and the Protestant, which strike at once the visitor to religious temples. The one seems to exalt the glory of God; the other, the glory of the pew-renter. In the one the decoration emphasizes the complete equality of the worshipers before God, being simple and abstemious in the nave, but splendid in the sanctuary; in the other they suggest a Pullman palace car. Actions speak louder than words, and the general style of the interior of a sacred edifice reveals the lines of religious teaching and practice that have obtained there generally.

Happening to be in Albany one morning last August, waiting for a belated train, I found I had time to see our Cathedral there. It was near seven o'clock, and remembering the sturdy Protestantism of the Bishop, I was prepared to have a view only of the exterior of the church, as Protestant cathedrals have a way of being locked as tight as prisons on week-days, so far as their penetration by tourists is concerned. I remembered the Protestant cathedral in Quebec in former days, and I knew well what to expect if I had the good fortune to find some back

door open. There would likely be a dismal carpet, massive pews, windows resembling Easter cards, a conspicious pulpit shutting off the view of the chancel, and demurely squatting in the obscurity of the latter compartment, covered with a faded crimson cloth with gilt fringe, a box resembling what is called an "altar" in a secret fraternity's lodge room. The air of the edifice would be musty and chilly, and the effect like that of a New England parlor at a funeral.

Uncertain as to the location I asked a passing citizen where I might find All Saints Cathedral.

"Oh, you mean the Protestant Cathedral," he kindly explained.

"Yes," I assented, feeling the hopelessness of claiming it to be of the American Catholic order.

I followed his direction, and soon came to an imposing edifice of brick, a Christian church of some sort, truly. Imagine my elation at finding a front door wide ajar. Entering, I was rather overpowered by the sensation of hugeness the temple produced. It was indeed a Cathedral of magnificent distances. At first I noticed the utter lack of pews; instead were a thousand chairs of the familiar type one sees in Europe in the Catholic churches. Away in the distance rose a screen of iron work, beyond it extended rows of carved choir stalls that took me in memory to Notre Dame in Paris, and certain old and sacred piles in Belgium. No carpet; no cushions; no chilly, musty air. I rubbed my eyes a little to be sure I was not dreaming. The morning sun streamed in softened rays through mediæval glass of richest colors. No doves, nor lilies, nor triangles, nor baby faces, nor crowns, nor crosses—the orthodox embellishments of Protestant windows. My eye beheld long rows of such staunch and sturdy Protestant prelates as St. Augustine, St. Ignatius, St. Anselm, St. Hugh of Lincoln, St. Thomas á Becket, St. Patrick, and the rest. I won't be positive as to the accuracy of my list, but certainly they were of such a class of heroes of those ancient Protestant days before the Reformation. In vain I sought for one worthy prelate in his magpie. Each was clad in cope and mitre, or eucharistic garb. I then began to realize that my street informant had played a prank on me by sending me to the Catholic Cathedral, probably with the zeal of a true Roman. It was too late to begin the search anew, so I took a seat to enjoy for a short time the emotions engendered by the sacred surroundings. At the end of the long sanctuary rose the great altar of stone, surmounted by a stupendous cross and two towering tapers in massive holders. Nothing obscured the view of it; indeed it dominated the eye as soon as I grew accustomed to the scene.

A slight stir at a side door caught my attention, and I watched the incoming of a line of nuns, in their black habits relieved by a touch of white, who glided quietly to their accustomed chairs and lost themselves in the depths of preliminary devotion. Yes, I saw clearly now that I had been deceived; but what matter after all for once, said I; a man can enter into the spirit of these Catholics at their worship, however bold a Protestant he may be, if he has a broad and sympathetic soul. So I was not surprised to see the candles lighted presently by an acolyte, and then the priest entered with the sacred vessels which he placed reverently on the altar, then retired to the lowest step beneath it, and began his private preparation for the Divine Office, with the acolyte participating near him. Then the Mass began (Low Mass of course), and with even my slight familiarity with the Catholic service I should have recognized its distinction from the choir offices by the eucharistic vestments of the celebrant. Too far removed to hear the words uttered, I followed the acts of worship, the bending low, the sign of the cross, the elevation of the sacred vessels, the prostrations and genuflections. At any rate, thought I, here is one who seems to believe in the Real Presence of Christ, and to act in harmony with his belief. How much more expressive than our own Communion Service as performed in Protestant cathedrals, tacked on the elaborate morning prayer on "Communion Sunday," after a half or two-thirds of the stylish congregation has retired, while the remaining few have a profane undercurrent of thoughts of dinner running through their minds, sometimes too powerful to permit their staying for the Blessing.

So the service progressed, ever stately and solemn, with absolutely nothing to disturb the complete concentration on heavenly things so manifest in the kneeling sisters and two or three lay people near them, apparently equally absorbed. Then came the administration of communion, so reverently performed it seemed to bestow grace on even me at my distance; and the thought seemed blissful to me that however much these Catholics are visibly isolated from us, yet the Holy Spirit knows no such limits, but seeks out the chance wanderer in the shadow of the altar.

The service over, I lingeringly withdrew, happy to have been so misdirected and to have tasted a bit of the joys of Catholic worship instead of having hung around for a moment or two the barred portals of a Protestant Cathedral. By the outer door, in the better light, I saw a framed placard and on it I read in letters of Old English text: "All Saints' Cathedral." Beneath was a long list of notices of services, among which I found that one such as I had witnessed was offered early every morning in the year.

In last week's LIVING CHURCH I read with much surprise some articles referring to the Bishop of Albany's preference for the retention of "Protestant Episcopal" as our Church name. This communication of mine explains the reason for it fully. You see there is a Catholic Cathedral of All Saints at Albany, and somewhere else in the same city is a Protestant Cathedral dedicated to just the same patronal care; or, known by the same name, I should say. There is no doubt much mixing up of the two by strangers, or people not Protestant Episcopalians. They have to be distinguished in some way, and I should think the learned Bishop's preference all right for that purpose. Others might be deceived just as I was, and get into the wrong Cathedral of All Saints. They might feel as did a corpulent sister of some American denomination whom I met waddling out of Saint Paul's, London. She waved her parasol towards a group of fellow tourists attending her, and shrieked, "Well, if that is what they call a Protestant church over here, excuse *me!*"

Since writing the foregoing I am more in doubt than ever. A former resident of Albany insists that there is only one Cathedral of All Saints there, and in it Bishop Doane has his canopied throne and his crozier. Dear LIVING CHURCH, do set me right. The Cathedral of All Saints which I visited one morning last August was certainly a Catholic one. Guess I can tell the Catholic atmosphere from the Protestant atmosphere yet awhile! F. MARTIN TOWNSEND.

Newark, Ohio, November 25, 1901.

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## A METHODIST ON THE NAME OF THE CHURCH.

*To the Editor of The Living Church:*

YOUR editorial in the issue of November 23d, calls to my mind a conversation I had recently with a Methodist minister. It was during the session of the General Convention, and he asked if the name of the Church would be changed and what were my ideas as to it. I replied, expecting strong dissent:

"I hope they will drop 'Protestant Episcopal' and give us 'American Catholic.'"

To my surprise, he answered:

"I hope they will, I hope they will; it will be the hardest blow the Church of Rome has had for years. With that name and your advantage your Church can reach people we never can."

I quote the substance of his words but the language is almost exact. My answer to his remarks was that I wished some of the members of the Church could see the matter in his light.

These sentiments from a Methodist are in line with your position and may be of interest to you as showing the view of one outside the Church, who certainly has no "Romanizing" tendencies. DAVID HENRY CLARKSON.

Jamestown, N. D., Nov., 23, 1901.

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## HOW TO CHANGE THE NAME OF THE CHURCH.

*To the Editor of The Living Church:*

THE sentiment in favor of the assumption of its proper name by the American Catholic Church, is growing, quietly but irresistibly. The factor which, in the past, has militated most strongly against the movement, has been the diversity of opinion as to what that name should be. Fortunately, this branch of the case has unconsciously, and by common consent, been eliminated, and the consensus of opinion declares that it is THE AMERICAN CATHOLIC CHURCH. How, then, is the legal adoption of this name to be effected? The answer is, BY ADOPTING IT.

Not many years ago, our country was agitated from its centre to its circumference, by the question, "How shall we resume specie payments." A New York editor tersely answered this question with the epigram, "The way to resume, is to resume." So now I say to American Catholic Churchmen. The way to change the name of the Church, is to change it. Having settled upon the name American Catholic, from henceforth let it be The American Catholic, and that only, whenever

its name shall be used. If this course be pursued by all good Churchmen, quietly and without agitation, the Church will assume to itself its own proper name, and in due time, its legal ratification will come as quietly and as naturally as the falling of the ripened leaf from its parent bough.

Clyde, N. Y., Nov. 23d, 1901. De L. Stow.

## ARRANGEMENTS OF THE CENTRAL PASSENGER ASSOCIATION FOR CLERICAL PERMITS.

*To the Editor of The Living Church:*

COMMENCING January 1, 1902, the territorial limitations heretofore restricting issuance of Joint Annual Clergy Certificates by the lines of the Clergy Bureau of the Central Passenger Association to beneficiaries residing in the States of Illinois, Indiana, Ohio, Wisconsin, Iowa, Kentucky, Michigan, Missouri, Western New York, Western Pennsylvania, West Virginia, and certain points in the province of Ontario, will be removed, and annual certificates to those applying and qualifying under the rules will be granted generally, except to clergymen residing in the State of New York, East of Niagara Falls, Tonawanda, Buffalo, and Salamanca; the states of New Jersey, Deleware, and Maryland; the State of Pennsylvania, East of Warren, Oil City, Franklin, Allegheny, and Pittsburgh; the State of West Virginia, east of Wheeling, Bellaire, Parkersburg, and Charleston; and the State of Virginia, north of Charlottesville, Gordonsville, and Alexandria; including the District of Columbia.

Effective with the inception of the new year, issuance of trip clerical permits by the lines comprising the Clergy Bureau of the Central Passenger Association will be discontinued, and only the joint annual certificate will be available to those entitled to this privilege. The regulations for the coming year appear in an application blank, which may be obtained by intending applicants from ticket agents of roads shown therein, or by request to this office.

F. C. Donald,
*Commissioner Central Passenger Association.*

8th floor, Monadnock Bldg., Chicago.

## SPECIAL NEEDS IN CHINA.

*To the Editor of The Living Church:*

WILL you allow me to present two very pressing needs of the China Missions?

I. For more than a year we have been trying to secure a teacher of science for St. John's College. So far we have been unable to find the right man. I am certain that we can find a man easily in England to do the work, but before turning there I should like to try once more whether there are not laymen in the American Church who are both capable of filling the post and with enough missionary interest to undertake it.

The requirements are that he be able to teach mathematics, physics, astronomy, chemistry, and botany. All such teaching is done in England. The study of Chinese is not required. He would rank as one of the professors of the institution and be on the same footing as other missionaries as regards salary, etc. It is desired that he be single for the reason that we cannot at the present time find quarters for a married man. He would be expected to serve for a term of seven years as is the case with all other workers. Lastly, he should have a real desire to forward the work of the Church in China.

II. A lady teacher is also badly needed for St. Mary's Hall, Shanghai. Here, too, the acquirement of Chinese would not be necessary. The work would be less advanced than in the case of St. John's College; the instruction being given only in the simpler English branches. About thirty hours' work a week are required. In addition to teaching ability, robust Christian character and real missionary spirit are essential. St. Mary's Hall is one of our most flourishing institutions, the number of applicants for admission is always larger than we can accommodate, and the teacher in the school has a singular opportunity of molding and influencing some of the girls and young women who are to do much for China in the future.

It seems incredible that there are no men or women to offer for posts of such usefulness and at this time of such great interest. Offers of service should be addressed to me at Geneva, N. Y. (up to December 14), or to the General Secretary at the Church Missions House.

F. R. Graves,
*Missionary Bishop of Shanghai.*

## CALL SPADES, SPADES.

*To the Editor of The Living Church:*

WE SUFFER many things from the Press and from Names. A telegram from Dubuque to a St. Paul paper says that at the consecration of Rev. F. W. Keator, "The Bishop of Iowa, Bishop Morrison, will be in charge assisted by Bishop Cotter of Winona, and Bishop McLaren of Minnesota will be present." We in Minnesota know that Bishop Cotter is the R. C. Bishop of Winona, and we are not prepared for this news, and we know the Bishop of Chicago cannot be translated to Canterbury and could not be translated to Minnesota, if he was willing.

During General Convention the Press in the Twin Cities had head lines about the doings of "The Episcopals." One paper announced that the "Episcopal Church was much embarrassed as to how to get Bishop Edsall into office, as he was already a Bishop," and we "had no Canon which provided for the installing or enthroning a Bishop, but that an office would be made up from the Institution of Ministers." The discussion over the Huntington Amendment made them believe we could do nothing without a Canon. Some of your correspondents have hastened to assure you that the "Bishops did not wear copes" at Dr. Edsall's "Induction into office," but "hoods, probably red ones." If Bishops may wear red hoods, would it be naughty for me to wear a red chasuble on Whitsunday? Have any of your correspondents written you that the curious things that some of our Bishops wear on their heads in out-door processions are not Mitres, but Tam á Shanters or Golf caps? Not Roman you know, but Scotch!

The papers this week state that the St. Paul Covocation met at Rochester, Minn., that many "Episcopal ministers attended." A few weeks ago my good neighbor, the Roman Catholic priest of this place, brought me a St. Paul R. C. paper containing a lecture by the deposed priest Adams, with a heading "Eloquent address by an *Episcopal Minister,* converted to the Catholic Church." I assured my Roman brother that Mr. Adams had been much more than a mere "Episcopal minister," he had been what I am, a Priest. I assured him that when I was ordained my Bishop said: "Receive the Holy Ghost for the office and work of a priest in the Church of God," and that my Orders were as good as the Pope's and that I was as much a priest as he was. The good priest had never heard an "Episcopal minister" talk so to him, and he seemed surprised and grieved.

Some time ago two men were passing St. Bartholomew's Church, Chicago, and saw the corner stone on which Dr. Matrau had carved, "One Holy Catholic and Apostolic Church," and as they looked around at the church and site, one said, "See how these Catholics get all the best locations." I know two churches in Chicago where they say at morning and evening prayer, "I believe in the Holy Catholic Church," and at the Holy Communion, "I believe one Catholic and Apostolic Church," but on the outside are signs: "Protestant Episcopal Church."

In this town my Roman and Presbyterian friends call me "the new Episcopal minister," and some Episcopalians "love to have it so."

Let us have the right things and the right names for things, and call things by their right names. Let us call ourselves American Catholics, inside and outside the Church. As a deputy from Western Michigan to the General Convention in Chicago, in 1886, I voted with the minority to strike out of our title page the name "Protestant Episcopal." I think Dr. Huntington and those who are anxious to make this the "Church for all people" voted to retain it. A friend who did not vote with me, thought the "time had not come," but he said: "The Church will by-and-by shake off that name just as a snake sheds its skin." The Church has now grown too big for that skin; the skin is cracking.

In the meantime we need no "Huntington Amendment" to tie up our Bishops or to permit us to use the right names, for Persons and Things. We can call ourselves American Catholics. Our Bishops may wear copes and mitres as easily as hoods and golf caps, our vestry rooms are sacristies, we are priests and not mere "Episcopal ministers." We have hundreds of Episcopal chairs, some with a mitre carved on the top, and less than one hundred Bishops, and few with mitres on their heads. We have Archdeacons, why not Archbishops?

Let us have the right names, and use them, and then we will not find the Press and people so bewildered—we shall not be what Bishop Doane says some of us are, "A laughing stock to Romans and a stumbling block to Protestant Christians, in the movement towards a re-united Christendom." Colin C. Tate.

# The Year's Books for Children.

**By the Rev. J. G. H. Barry.***

AMONG the many factors which enter into the formation of character, one of the most important which has to-day to be reckoned with is the reading of the child. The day is long past when the average child got little or nothing to read; when, as in J. R. Green's case, he was confined to *Pilgrim's Progress* and stray numbers of *Don Quixote*. Now, before the child can read at all, a whole army of people are writing books which may be read to him; and the provision never ceases from that time on. Among all these books there are some that are bad, many that are indifferent, and a few that are very good. It is, or it ought to be, a serious problem with the parent, to avoid the bad and find the good.

But unfortunately the parent is unable or incompetent in most cases to fulfil the duty which naturally falls to him. He hasn't time to read a lot of books; and what time he has, he does not care to put on the work of keeping ahead of a child in his reading. And if he attempts to do that, in most cases he lacks the literary taste which will enable him to discern between the indifferent and the good. He will look through a volume and content himself with discovering that it is all right morally.

This is a very superficial view to take of a book. I had almost committed myself to the position that bad morals in a book are less harmful to a child than bad form. But as this is a religious paper I will not go quite so far as that, and will put it in this way: Having found out that the teaching of a book is unexceptionable, one ought to make sure that the form is unexceptionable also. Just as the child's manner of speech is being formed by the speech of its associates, and especially by its associates in the house, so its literary taste—its feeling for beauty of expression—is being formed by the books it reads. A process is going on unconsciously which will issue in an attraction to what is fine in literature or to what is merely flamboyant; which will produce a mind appreciative of, say Marie Corelli, or Walter Pater.

Perhaps it is treason to think lightly of Mr. Carnegie and his libraries; but there is a side from which they are not altogether good. One result of the multiplication of the public library is to place within the reach of all children a very miscellaneous collection of books; with this certainty that little or no insight will be exercised in regard to their choice. The child's principle of choice is *excitement*. My experience is that it is almost impossible to induce children to read the books they ought to read—Scott, *e.g.*,—because they are not "exciting,"—*i.e.*, there is not a breathless movement from one thrilling incident to another. Another result of this morbid appetite for excitement is the formation of the most pernicious habit one can form in reading—the habit of skipping.

However, I do not expect to change the state of affairs glanced at above. But as I suppose people who read book notes do so for the purpose of being guided to the selection of books, I feel a good deal of responsibility in expressing an opinion in regard to those I have to notice. On the whole the fall crop of books for children is surprisingly good. There is nothing that is actually bad; there is much that is very good. The average is high, though there is little likely to become classic.

FROM "A REAL QUEEN'S FAIRY TALES," BY CARMEN SYLVA.
[Copyright, 1901, by Davis & Co., Chicago.]

To older boys the historical romance seems to make strong appeal. This is unfortunate, if the result is to be the creation of a permanent demand for the historical novel as it has developed these last years. But a boy can learn much while pursuing the quest for adventure in historical romances. It is well that he should be brought into contact with the heroic figures in history. A boy can hardly do better in this matter than to follow the guidance of Mr. Stratemeyer. In *With Washington in the West*,[1] that author begins a "Colonial Series." This volume is concerned with war and adventure in the Pittsburgh region, and the interest culminates in the defeat and death of Braddock. The history is accurate, the interest sustained, and the book so thoroughly good that I feel justified in commending it.

Captain Bonehill gives us another volume of mingled history and adventure.[2] This time it is in an interesting picture of ranch life in Texas, and the early stages of the Mexican War. We follow the fortunes of the Radburys, whose acquaintance we made in *For the Liberty of Texas*, a stage further. Of a different character is *Pine Ridge Plantation*.[3] There are hundreds of ambitious boys without any capital but their wits who will find an inspiration in the earnest and successful endeavors of Huntly Robertson. The final rebellion from the drudgery of a poorly paid laborer, and the courageous venture for himself are told in a conscientious and simple manner.

*The Captain of the School*,[4] Bobby, is a different kind of

* The author explains that the opinions expressed with an asterisk (*) attached are those of another who has acted with him in reading those volumes.

[1] *With Washington in the West*; or, A Soldier Boy's Battles in the Wilderness. By Edward Stratemeyer. Illustrated by A. B. Shute. Boston: Lee & Shepard, 1901. Price, $1.25.

[2] *With Taylor on the Rio Grande*. Boston: Dana Estes & Co.

[3] By Wm. Drysdale. New York: Thomas Y. Crowell & Co. Price, $1.50.

[4] By Edith Robinson. Illustrated by Alice Barber Stephens. Boston:

FROM "PINE RIDGE PLANTATION."
[Copyright, 1901, by Thos. Y. Crowell & Co.]

FROM "FERNLEY HOUSE," BY LAURA E. RICHARDS.
[Copyright, 1901, by Dana Estes & Co.]

boy from Huntly Robertson, but none the less compelled to get up from the commonplace to higher ground by his own efforts. Bobby rises to emergencies like the manly, straightforward fellow he is. While his way is not all of thorns, the few roses on these stems often cheer and enspirit him in some bad half-hours. The book is clean and humorous.

A very pleasant story for a boy is *Our Jim.*[5] Jim Winters is much smarter and more moral than the average boy; but still not so good as to die young. The chapters on baseball and football will interest boys particularly. This is a perfectly wholesome and interesting story, and we cordially recommend it to our readers.

For older girls we have a great deal. *Fernley House*[6] is a fascinating story of a jolly lot of boys and girls gathered in a house party. There is a good healthy interest to the book and enough of incident—some of it rather exciting—to make the story go. *Caps and Capers*[7] is the story of girl life in a particularly nice school. Some people might object to a school in which the ideal is that there shall be no rules and where girls are allowed to go down town and meet boys at their pleasure. But really the book is good and the lesson of doing things because they are right, and not because you have to, is wholesome. Decidedly strenuous is *The Opportunity Circle.*[8] It is the story of a set of girls who improve their opportunities in a highly commendable way. It is morals, not literature. *Her Sixteenth Year*[9] is a quiet, simple story of a New England girl's sixteenth year and its happenings. It is pleasantly written, but lacks any decided interest. For a little younger girl, *The Little Lady: Her Book*[10] is decidedly clever and entertaining. The child is very natural and the stories told her very bright. One imagines a personal experience back of some of the adventures. I suppose there are in the world disagreeable people—as disagreeable as Mrs. Foster in *Only Dollie*[11]—who abuse little girls and make their life miserable. Dollie's lot is a hard one, but the hardness does not last long. Personally I am not fond of reading about the bad treatment of small children; but

FROM "THE LONESOMEST DOLL," BY ABBIE FARWELL BROWN.
[Copyright, 1901, by Houghton, Mifflin & Co.]

[5] By Edward S. Ellis. Boston: Dana Estes & Co. Price, $1.25.

[6] By Laura E. Richards. Illustrated by Etheldred B. Barry. Boston: Dana Estes & Co.

[7] By Gabrielle E. Jackson. Illustrated by C. M. Relyea. Philadelphia: Henry Altemus Co.

[8] By Faye Huntington. New York: American Tract Society.

[9] By Helen Dawes Brown. Boston: Houghton, Mifflin & Co., 1901. Price, $1.00 net.

[10] By Albert Bigelow Paine. Illustrated by Mabel Humphrey. Philadelphia: Henry Altemus Co.

[11] By Nina Rhoades. Illustrated by Bertha J. Davis. Boston: Lee & Shepard, 1901. Price, $1.00.

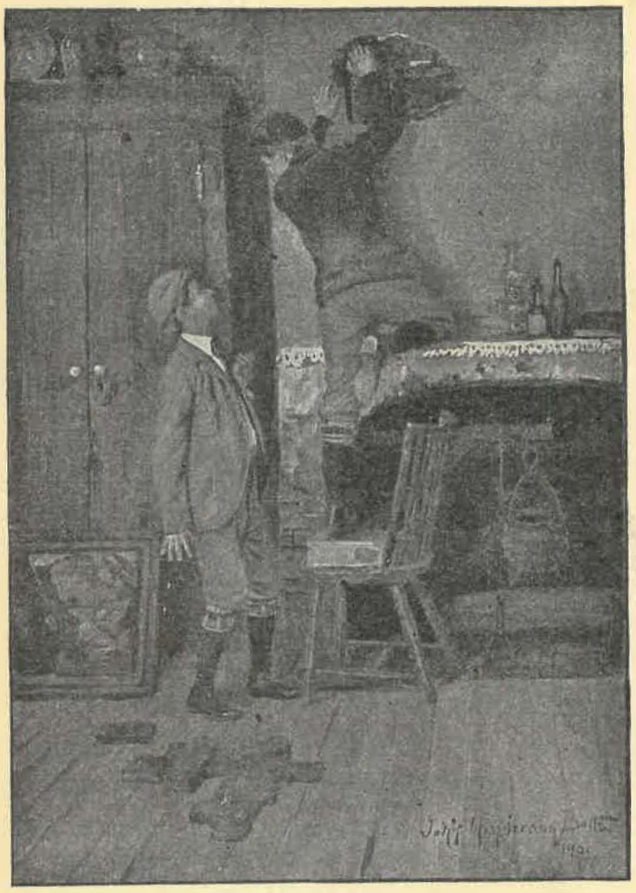
tastes differ, and the story is well done. It would be difficult to find a more dainty piece of bookmaking than *The Lonesomest Doll.*[12] The taking title hardly suggests the almost tragic interest of the story. A runaway queen captured by bandits, and rescued by a doll, is certainly unusual. But the whole story is that—quite away from the conventional story, and therefore worth getting. A very attractive child is *Margot,*[13] the little Huguenot child who escapes from the threatening persecution in France, to find adventures in the new world. Mrs. Mann has given us a good historical romance and the publishers have put it into a most attractive form.

Animals that can talk, seem to be of established popularity; and we have some good instances before us. Perhaps *The Tin Owl*[14] is not properly an animal, but in any case he is delightful. We say this notwithstanding the opinion of the aunt who thought one of his stories immoral because the mountain smoked all the time, and thus set a bad example to the boys. To get this book any youngster might emulate the example of the boy therein who pawned his glass eye to get money to go to Mrs. Siggin's show. Very striking, too, and full of delightful humor is *Galopoff, the Talking Pony.*[15] A child (or adult) who is not charmed with Galopoff is in evil case, and quite unworthy of receiving the confidence of any beast. Cats are always welcome. *A Jolly Cat Tale*[16] is a charming story of a cat and her kittens, written in a vein of delightful fancy. The mother-cat makes clothes for the kittens and the failure of her mistress to appreciate the result is quite tragical. But humans are so stupid! I have tried the story on a small person who was quite delighted with it. The illustrations are very clever. The Candle in *The Candle and the Cat*[17] is a little girl who takes a hint from her grandfather and tries to be a bit of light to those about her. She devotes herself to cheering up an invalid in an adjoining house; and thus not only brings him out of a state of chilling social isolation which he had made for himself, but ends a feud between two families. *Reynard the Fox*[18] is a very pleasing poetical effusion for children, in which the animals are the leading characters and in which they perform many unheard of acts and doings, which are not only pleasantly told in verse, but are especially entertaining in the pictures. On the whole the book is very attractive for children. A delightful cat story is *Madam Angora.*[19] Some of Madam Angora's adventures are quite thrilling, but they all end well. A volume of first rate fairy tales is always welcome, and such are these *Swedish Fairy Tales.*[20] They have the right note of sincerity and take one back to one's memories of Andersen and Grimm. They may be commended with confidence.

The centre of interest in *Floating Treasure* (by Harry Castleman. Philadelphia: Henry T. Coates & Co., 1901) is a lucky find of ambergris, and the adventures with robbers and other undesirable persons which result before this treasure can be disposed of. Mr. Castleman is an old hand, and knows how to tell a story. The average boy will hardly need to be introduced to him.

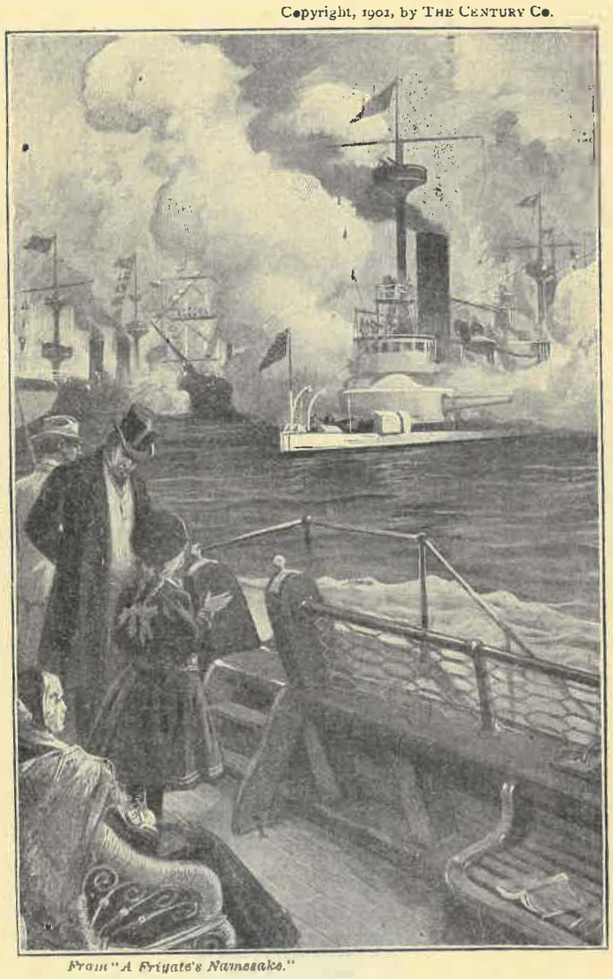
*Two of a Trade* (by the author of *Val.* Thomas Nelson & Sons, 1902) is a story of English village life. It is well done, and might be acceptable in its own environment, but seems quite hopelessly out of touch with the life of an American child.

I find *A Frigate's Namesake* (by Alice Balch Abbot, with illustrations by George Varian. New York: The Century Co., 1901) a very interesting book. The story itself is quite unusual—a little girl named after the frigate *Essex,* comes to be curiously interested in all things naval—but it is not the story, but the character of Essex herself, with her fine enthusiasm



FROM "FLOATING TREASURE."
[Copyright, 1901, by H. T. Coates & Co.]

Copyright, 1901, by THE CENTURY CO.



From "A Frigate's Namesake."
"SHE STOOD QUIET, POINTING IN ELOQUENT SILENCE TO THE NOBLE FLEET STILL PASSING UP THE HUDSON."

[12] By Abbie Farwell Brown. With illustrations by E. Pollack. Boston and New York: Houghton, Mifflin & Co. Price, 85 cts.

[13] By Millicent E. Mann. Illustrated by Troy and Margaret Kinney. Chicago: A. C. McClurg & Co., 1901. Price, $1.00 net.

[14] By Wm. Rose. Boston: Dana Estes & Co.

[15] By Tudor Jenks. Illustrated by Howard R. Cort. Philadelphia: Henry Altemus Co.

[16] By Amy Brooks. Illustrated by the Author. Boston: Lee & Shepard, 1901. Price, $1.00.

[17] By Mary F. Leonard. New York: Thomas Y. Crowell & Co., 1901. Sunshine Library.

[18] Pictured by Joseph Mora. Boston: Dana Estes & Co. With over 125 original illustrations. Price, $1.50.

[19] By Harriet A. Cheever. Boston: Dana Estes & Co.

[20] By Anna Wahlenburg. Illustrated by Helen Maitland Armstrong. Chicago: A. C. McClurg & Co. Price, $1.00 net.

and beautiful simplicity, that attracts one. A quite out of the ordinary book with a distinct literary flavor.

*Tommy Foster's Adventures* (by Fred. A. Ober, illustrations by Stanley M. Arthur. Philadelphia: Henry Altemus Co.) are adventures among the Southwest Indians. The book is a pleasant way of imparting a good deal of information concerning the manners and customs of Indians and the country in which they live. We are told about the Pueblos and snake-dances, petrified trees and the Colorado Cañon—all of which are good to know about.

It is a good year for fairies of one kind or another. And certainly an electrical fairy tale has the virtue of novelty. *The Master Key* (by L. Frank Baum, illustrated by F. Y. Cory. Indianapolis: The Bowen-Merrill Co.) is rather in the manner of Jules Verne, except that we have the very Demon of Electricity as an actor. The Demon gives the small boy many strange electrical devices which lead him into startling adventures. A boy—any boy—is sure to be fascinated with this book. Mr. Cory's illustrations in color are an attractive feature.

Folly, it needs to be explained, is the name of a little girl. (*Folly in Fairyland*, by Carolyn Wells, illustrated by Wallace Morgan. Philadelphia: Henry Altemus Co.) In her dreams Folly goes to Fairyland and there sees all the delightful things the most of us only read about. Books are unsatisfactory, and I find I had gotten some wrong ideas. For instance, I had always supposed that the House that Jack Built was quite a modest affair, but it seems that that was a mistake. And then how perplexing to find the Wolf—Little Red Riding hood's Wolf—with a ribbon around his neck, giving a party! And it is certainly undignified for one of the Wise Men of Gotham to sing about

> " . . . . a beautiful Baby Baboon
> Who sailed all around in a red balloon."

but Miss Wells appears to know about those things.

Those *Stories of Enchantment* (by Jane Pentzer Myers, illustrated by Harriet Roosevelt Richards. Chicago: A. C. McClurg & Co, 1901) are tales mostly of transformations such as are familiar to the student of folk-lore. They are told with great skill, and personally I like them very much. There is a certain type of thoughtful child that would enjoy them; but they are a trifle eery for the average child.

*Zanzibar Tales* (Told by the natives of the East Coast of Africa. Translated from the original Swahili by George W. Bateman, illustrated by Walter Bobbert. Chicago: A. C. McClurg & Co., 1901) are specimens of African folk-lore. They are the sort of animal stories which primitive people delight in the world over. They show a keen appreciation of nature, and are full of a delightful humor. Old friends are here in new guises, *e.g.*, the House that Jack Built appears in odd shape; and our friend Brer Rabbit is as delightful as ever. The student will enjoy them and the child will find in them splendid entertainment.

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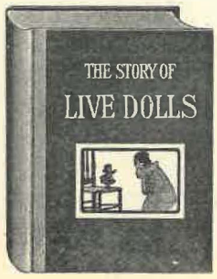


COVER DESIGN.
[Bowen-Merrill Co.]

# Literary

## BOOKS FOR CHILDREN.

*A Real Queen's Fairy Tales.* By Carmen Sylva (Elizabeth, Queen of Roumania). Translated by Miss Edith Hopkirk. Illustrated by Harold Nelson and A. Garth Jones. Chicago: Davis & Co.

This good Queen of Roumania, who has done so much for the people of the country over which she reigns, and who has written many novels, poems, dramas, an opera libretto, a philosophical treatise, a book of proverbs, and books of fairy tales, takes the greatest delight in writing of the fairies and their fascinating country; so that this new book from her pen, now being published in eight different countries, will be eagerly read by children all over the world. Her own childhood was almost that of a fairy, born a princess as she was, in a romantic castle on the Rhine with the great forests around her; and her love of roaming in the forest with her two big Danish dogs caused those who knew her to call her "The Princess of the Wild Rose." In the last one of the twelve charming tales, the Queen tells how she came to take her pen name of Carmen Sylva, relating much that is beautiful of her life as a child, when the forest sang songs to her, and the flowers, which she loved too much to gather, talked to her. The illustrations are artistic, after the style of old wood-cuts, and the book will be welcome as a beautiful gift.

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*The Junior Cup.* By Allen French. With illustrations by Bernard J. Rosenmeyer. New York: The Century Co. 12mo., 246 pages. Price, $1.20 net.

This is a book in which boys will take especial pleasure. A summer in camp with its frolic and fun, its boating, fishing, and tramping, not to omit the encounter with the black bear and the experience

Copyright, 1901, by The Century Co.

*From "The Junior Cup."*
CHESTER AND RAWSON AT WORK ON THE RUNNING TRACK.

of a mountain landslide, all form points of interest almost as great as that of the contest for the Junior cup, after the boys return to school. A sequel to the story is now running in the *St. Nicholas.*

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*Rob Roy Macgreggor, Highland Chief and Outlaw.* By Dr. Gordon Stables. Illustrated by Stanley L. Wood. London and New York: E. P. Dutton & Co. Price, $1.50.

Dr. Stables has taken a very old hero for his subject in the notorious old outlaw whose life has been used by more than one. Scott made *Rob Roy* immortal, and it would seem presumptuous in another to re-write the story. But all boys have not read and will not read Scott's narrative. To those who first meet the doughty robber chief in these pages, he will not suffer by Dr. Stables' vivid writing. Nothing is omitted that will warm into flame the admiration and worship this brave and hunted outlaw arouses. Our sym-

pathies are engaged in his behalf, our pulses thrill at the dangers he meets and overcomes. The illustrations are exceptionally good.

*My Friend Jim.* By Martha James. Boston: Lee & Shepard.

This is a capital book for boys. It traces the growth of a fine, manly friendship between two manly boys of different walks in life who complement each other most helpfully. Their experiences during a very eventful and delightful summer at Sunnyside farm are sometimes exciting and always interesting. There is nothing high-flown about this book, nothing exaggerated; it is intensely natural and real and forms a charming picture of boy life.

*A Twentieth Century Boy.* By Marguerite Linton Glentworth. Illustrated by Charles Copeland. Boston: Lee & Shepard.

This book is beautifully made and handsomely illustrated. It relates the thrilling experiences of a young lady whose mother has gone abroad for the summer and left her in charge of her younger brother at a country boarding house. The consequences can be imagined. Landlady, boarders, and sister soon become thoroughly terrorized and lead a life of constant apprehension and misery. The story is a succession of dare-devil pranks, which is lively reading but which we should hesitate to place in the hands of a mischievous boy. The assistance of a clever authoress is hardly needed by such *enfants terribles*, whose capacity for inventing mischief is generally quite sufficient without help from outside. The authoress was a protégé of Dr. Oliver Wendell Holmes and has a vein of humor not unlike his.

"THEN AWAY THEY WENT."
FROM "AS THE GOOSE FLIES," BY KATHARINE PYLE.
[Copyright, 1901, by Little, Brown & Co.]

*Betty Seldon, Patriot.* By Adele Thompson. Illustrations by Lilian Crawford True. Boston: Lee & Shepard. Price, $1.25.

One reader remembers how a previous book by this author, *Beck's Fortune*, proved so absorbingly interesting and so helpful to one young girl who read it that the latter bought a copy for herself, and induced other girls to do the same. And all those "other girls" liked the book, too. It will be so with the second book—the story of a bright girl, as good as she is attractive, who lives in historic days, and is, as a patriot, equal to the demands that the time makes upon her devotion and strength.

*Two Boys in the Blue Ridge.* By W. Gordon Parker. With thirty-two illustrations by the author. Boston: Dana Estes & Co. Price, $1.25.

One of the two boys is Jack, a fine, manly fellow. We share his life, in this story, and see how he was started on the great high-road of success. Illustrations of Jack's life in New York, when he begins his business career, and also during vacation days in the forests of the Blue Ridge, add to the attractions of a wholesome and interesting book for boys.

*Maggie McLanehan.* By Gulielma Zollinger. Chicago: A. C. McClurg & Co. Price, $1.00.

Maggie McLanehan is, as one suspects in advance, an Irish girl, and a very sensible, brave one at that. At the age of fourteen, she is left to take care of a little cousin and herself. She owns a few bits of furniture and five dollars in money; but she possesses, in addition to this capital, good judgment, good principles, a cool head, and a pair of willing hands. On this basis she achieves success.

*To Girls.* A Budget of Letters by Heloise Edwina Hersey. Boston: Small, Maynard & Co.

The subjects treated in this admirable series of letters to girls fall into three divisions—society, education, and personal character. The various problems that meet the American girl, in the large or the small exigencies of life, are here wisely and helpfully discussed by one who has long and intimately known them, and whose calling it has been, for many years, to give to girls "light in perplexity and courage in weariness."

*The Rosamond Tales.* Sixteen Short Stories intended for Children. By Cuyler Reynolds, Author of *Janet: a Character Study*, etc. With introduction by William Croswell Doane, Bishop of Albany. Boston: L. C. Page & Co.

The introduction of Bishop Doane would alone be sufficient to guarantee the literary excellence of this work, but beyond that, the stories are interesting and appropriate for children. Rosamond is a little boy who cannot be said to have had exciting adventures beyond the ordinary, but who has pets, visits a farm, goes to the circus, makes a garden, blows soap bubbles, and has many other entertaining diversions such as will appeal to the other little boys of the same age who perhaps have a not dissimilar life. Rosamond is clearly taken from real life, and the judicious use of a kodak supplies the many illustrations which are copied in half-tones of finest workmanship, and which help to make of this a most pleasing volume for young children of perhaps four or five years.

"OH, MAMMY, PLEASE, PLEASE HURRY!"
FROM "JACONETTA, HER LOVES," BY M. E. M. DAVIS.
[Copyright, 1901, by Houghton, Mifflin & Co.]

*The Life of a Bear.* His Birth, Education, and Adventures. By the Author of *The Life of an Elephant*. New York: Edwin S. Gorham. Price, $1.25.

*The Life of an Elephant.* By the Author of *The Life of a Bear*. New York: Edwin S. Gorham. Price, $1.25.

These are new editions of two popular animal stories for children. Each is illustrated with 24 full-page pictures—the old-fash-

ioned wood cuts, which are so hard to find in this day of half-tones and other rapid methods of illustrating—by A. Lancon. The life of Martin, the big brown bear, is set forth from his early infancy at his home in the snowy Alps, down to the time when he enjoys a happy old life in the zoölogical gardens, after years of adventure, and much faithful service as a dancing bear.

In the jungles of India we first meet Tamil, get a glimpse of the school life of the baby elephants, are told of the dangers, the fights, the escapes, and the capture, after which life in the King's garden and adventures as a war elephant form a part of the story.

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*Nine Unlikely Tales for Children.* Told by E. Nesbit. Pictured by H. R. Millar. New York: E. P. Dutton & Co. Price, $1.50.

Where Kings turn into villa-residences and princesses grow so thin as to resemble a yard and a half of white tape, where the Prime Minister is changed to a comic opera, the navy to French poodles, and the army to German sausages—to such a place is Matilda taken as the result of getting into the wrong omnibus. In these Nine Unlikely Tales they are just everyday children who are taken on delightful journeys, and hundreds of other children will enjoy going with them. They will like to follow the bouncing ball to places strange and new, to see the giant-little-girl eat giant-bread-and-milk in the land where the mountains sit down to "unimaginable enormous breakfasts"; to see the kitchen maids wearing truly crowns while they sweep the floor and polish the silver; and they will like the arithmetic fairy who makes the sums come out right, and will want one of the apples out of which little princesses come when they are kissed long enough. The illustrations, also, add to the charm of the book.

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*Randy's Winter.* By Amy Brooks.
*Jessica's Triumph.* By Grace LeBaron.
*Boy Donald and His Chum.* By Penn Shirley.
Boston: Lee & Shepard.

The above are a series of three quite good books for children whose ages run from perhaps eleven down to eight, and each is of a kind very suitable for a Christmas gift.

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*A Small, Small Child.* By E. Livingston Prescott. Illustrated by A. D. McCormick.
*The Fairy of the Phone.* By A. Comyns Carr. Illustrated by Winifred Smith.
*A Bad Penny.* By John T. Wheelwright. Illustrated by F. G. Attwood.
*Madam Liberality.* By Juliana Horatio Ewing. Illustrated by Etheldred B. Barry.
*Gatty and I.* By Frances E. Crompton. Illustrated by T. Pym.
All of the Cosy Corner Series. Published by L. C. Page & Co., Boston, 1901. Each, 50 cents.

*A Small, Small Child* is the touching story of the influence of a frail little girl, daughter of a prison officer, upon a violent character in the prison. The child fades away and dies, leaving a mutilated doll with her love to the prisoner. The prisoner is saved by this love and faces the world manfully when released.

*The Fairy of the Phone* is a tale of fairy unselfishness. The fairy gains power over the life of a human being whom she loves, but surrenders him to the arms of his human sweetheart. The literary beauty of the tale is excellent.

*A Bad Penny* is a vagabond sailor, supposed to be dead, but who turns up in an unwelcome manner. He drags a nephew into sailor life but all ends well. The uncle is slain on the *Chesapeake* when it is taken by the British, and the boy comes home covered with glory. A malicious deacon constitutes an interesting foil.

*Madam Liberality* describes the commonplace adventures or lack of adventures in the life of a girl who finds her chief joy in giving.

*Gatty and I* is a somewhat somber story of twins, living under the kindly meant, but rather repressive, discipline of an uncle and aunt. The father, a prodigal son, finally turns up and brightens their lives.

The Series as a whole affords wholesome and interesting reading for children of twelve or older. No one of them is unduly exciting.

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*The Violet Fairy Book.* Edited by Andrew Lang, with numerous illustrations by H. J. Ford. New York: Longmans, Green & Co. Price, $1.60.

Mr. Lang finds himself compelled again to announce himself not the author of these fairy stories but simply the editor. Many of them are translated by Mrs. Lang, some by Miss Blackley, some by Mr. W. A. Cragie. They are gathered from the ends of the earth and consequently from many different languages. Indeed as Mr. Lang says, he has no doubt "Eve may have told these tales to amuse Cain and Abel."

It is amusing and ingenius of Mr. Lang still to cling to his color scheme in naming his Fairy Stories, but every one of us will regret when the colors fail.

The illustrations are half of a fairy story and always must be. Mr. Ford leaves his fancy quite unrestrained in his capable work in *The Violet Fairy Book*, and the boys and girls, young or old, who do not get a look at this last kindness of Mr. Lang and Mr. Ford are to be pitied.

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*Over the Gate.* By Mary Lowe Dickenson. New York: American Tract Society. Price, 25 cts.

The writer gives us in this little book four stories illustrating the beauty of self-denial and work for others. The book is named from the title of the first story. All are well written and will doubtless prove useful to many who have not yet learned the lesson of unselfish devotion in the propagation of the gospel of love.

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*Joy's Endeavor.* By Annie Hamilton Donnell. New York: American Tract Society. Price, 25 cts.

"Something to Do for God and Others" might well be the title of the four stories of this little book. Joy was a girl who went and cheered up a deaf woman by repeating the Sunday morning sermon as far as she could remember it. Uncle Alec's nieces took flowers to the sick in jail. Johanna Shone went without an Easter bonnet to give a lily for the decorations. And Diantha worked hard for Thanksgiving even when the house and its contents had been destroyed by fire. All the stories are good and useful for boys and girls.

FROM "HOW DEXTER PAID HIS WAY."
[Copyright, 1901, by Thos. Y. Crowell & Co.]

*A Son of Satsuma;* or, With Perry in Japan. By Kirk Munroe. New York: Charles Scribner's Sons. Price, $1.00.

This is a boys' book, and it is a book which a sensible boy would certainly find both interesting and instructive. It is a story of how Robert Whiting, a Yankee farmer from Salem, Mass., ran away to sea; was, after a good many adventures, adopted by the Prince of Satsuma; and was in Japan when Perry succeeded in opening the hitherto closed ports of that country.

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"Cedric the Saxon" is the title of a story of the early days when the Danes were ravaging the homes and monasteries of England. Cedric was a little Saxon boy who had his home with the monks and shared their misfortunes and sufferings. It is a good book for boys and girls, interesting and exciting in the right way; prettily bound and illustrated. [By Harriet T. Comstock. New York: Thomas Whittaker. Price, 50 cts.]

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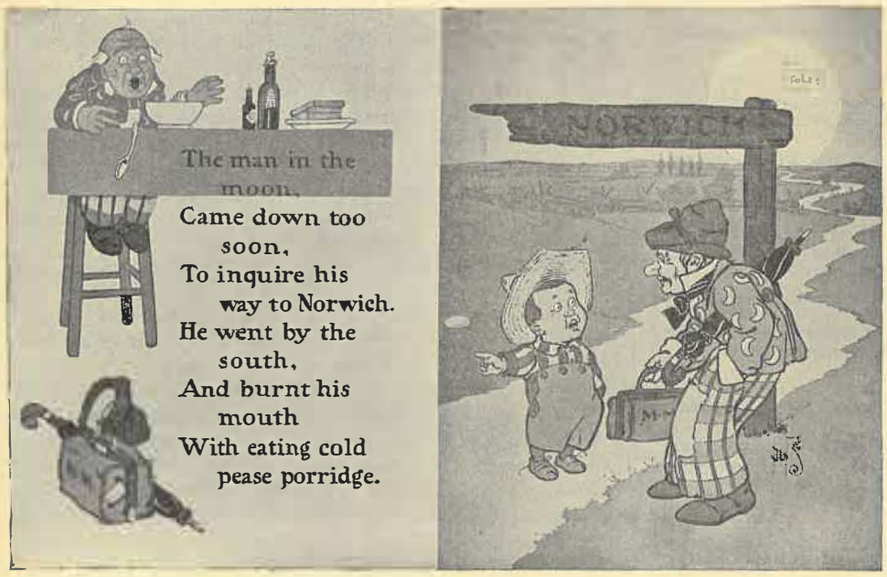
We have received almost together the two leading English annuals for children, being *Chatterbox* [Boston: Dana Estes & Co.] and *Sunday* [New York: E. & J. B. Young & Co.]. Each of these is made in the usual English style, with pictures generally on alternating leaves and with stories throughout, the serials being continued from page to page. *Sunday* has the advantage of being in far better type and with much superior illustrations to the other, though *Chatterbox* has several colored plates interspersed through the volume which add to its attractiveness. Both have colored frontispieces. The price of each is $1.25.

## NEW COLOR BOOKS FOR CHILDREN.

"Yes, but you know I don't like cute books so much as funny books," was the comment of a four-year-old on some of the handsomest of the new books for children. "Funny books" have reached their zenith in *Denslow's Mother Goose;* being the old familiar rhymes and jingles of Mother Goose edited and illustrated by W. W. Denslow [New York: McClure, Phillips & Co.] This gives us the same good old rhymes we have had in various shapes from the childhood days of our grandfathers, but it also gives us illustrations in such up-to-date fashion and with such wealth of color used in their manufacture, that the book may easily be pronounced new in its every page. Certainly Mother Goose never dreamed of the possibilities contained in her rhymes.




FROM "DENSLOW'S MOTHER GOOSE."
[Copyright by McClure, Phillips & Co.]

"Funny" again is *The Animals' Picnic,* on the title page of which we receive a carefully worded note to the effect that "Mr. and Mrs. Elephant request the pleasure of ———'s company to their Picnic." It is to be hoped that a large part of the juvenile fragment of the race will find themselves able to accept the invitation and to learn of the remarkable doings which characterized that picnic. The story is told in rhyme, and many of the pictures are in the form of colored plates. [*The Animals' Picnic,* described by Clifton Bingham, pictured by G. H. Thompson. New York: E. P. Dutton & Co. Price, $1.50.]

A very foreign-looking work, also, like the volume mentioned immediately before, in oblong shape, is *The Adventures of a Japanese Doll;* further described as a picture story told by Henry Mayer. From the story, it appears that Japanese children and Japanese dolls are not so wholly different from the children and the dolls of other races, and the adventures of the youthful travelers in many parts of the world are very amusing. The illustrations in colors have the well-known flavor of the Japs, and the book is very amusing [New York: E. P. Dutton & Co. Price, $3.00].

*Dutton's Holiday Annual,* similar to the volumes for preceding years, is a very handsome publication with stories and verses by the best writers for children, and illustrations in very handsome form, including several colored plates. It is a handsome gift book [New York: E. P. Dutton & Co. Price, $1.25].

In very different style, and in the form of very small books with quite modern color work, are two little volumes boxed together, bearing the title *The Bairn Books.* The sub-title of one of these is *The Farm Book,* and of the other, *A Book of Days.* Both of them are pleasing little volumes for children [New York: E. P. Dutton & Co. Price, $1.25 a set].

But perhaps the handsomest of all in its workmanship and in the pleasing style of the text, is a volume of *Bible Stories,* to which an introduction is contributed by the Rt. Rev. Wm. Boyd Carpenter, D.D., Bishop of Ripon, the author being L. L. Weedon. The good old stories from the Old Testament, as well as those from the New, are re-told in simple language; while the beauty of the illustrations, many of which are in full color and of most handsome workmanship, is unsurpassed in recent book making [New York: E. P. Dutton & Co. Price, $2.50].

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THE ANNUAL installment of the Adventures of the Golliwog tribe, which have year by year created amusement and excitement for the children, appears this year in the shape of *The Golliwog Auto-Go-Cart* (New York: Longmans, Green & Co., Price, $1.50 net). Those familiar with the volumes for the past years need only to be told that the same unique illustrations by Florence K. Upton, and verses by Bertha Upton, are continued in this issue, while those who are yet to learn what is a Golliwog and what are the possibilities of the Golliwog nature, are recommended to procure this text-book and master the subject. Certainly the book is very amusing. There have been six preceding issues.

Another handsome book, unexcelled in its beauty of workmanship, is entitled *All Round the Clock,* and consists of children's verses with illustrations in color. The tones are very delicate, and the children's ballads, many of them already familiar, are very pleasing. [New York: E. P. Dutton & Co. Price, $1.25] Two of Nister's new color books in paper are *Punch and Judy* (25 cts.) and *Animal Nursery Rhymes* (50 cts.).

## NEW GIFT BOOKS.

In last week's issue we mentioned the greater part of the new gift books of the year, so far as they had come to our desk; though others have since been received that could not be omitted from any consideration of that class of the year's production.

A HANDSOME set in two volumes from the press of Thomas Y. Crowell & Co., is entitled *Dames and Daughters of Colonial Days,* written by Geraldine Brooks. It is a reprint in new style, and, if we are not mistaken, with new illustrations—certainly very handsome ones—in photogravure, of a work of last year. The characters begin with Anne Hutchinson, who is described as the "founder of the first woman's club in America" in 1636, and include nine studies of characters of women of colonial days, whose claim to remembrance has not been forgotten. Martha Washington and Abigail Adams of course could not be overlooked. [2 vols., 8vo, cloth, gilt top, $4.00; half calf, gilt top, $7.50.]

TENNYSON'S *In Memoriam* and Longfellow's *Evangeline* come from Messrs. E. P. Dutton & Co. in new editions, handsomely illustrated with half-tones, each bound uniformly in delicate holiday binding, with medallion portrait, in the one case of Lord Tennyson, and in the other, of the typical Evangeline. Both these are made with all the care and excellence of the printer's art, and the price of each is $1.00.

THE SAME house has issued handsomely illuminated editions, printed and illustrated throughout in colors, of *Lead, Kindly Light, Bells Across the Snow,* and Longfellow's *Psalm of Life.* It would be difficult to conceive of handsomer workmanship or of better taste in illustration. The price is 50 cents each. The same house has also issued, and, like the books foregoing, the work is that of Ernest Nister, four handsome panel cards, gilt bevelled, each with an illuminated poem in colors. The subjects are: *Our Burden Bearer,* Phillips Brooks; *My Symphony,* William Henry Channing; *A Slumber Song,* and *Just for To-Day.* The price is 35 cents for each card.

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*Talks Between Times.* By Margaret E. Sangster. New York: American Tract Society. Price, 75 cts.

The publishers have made this book very attractive. Its pages are surrounded with a pale blue border of exquisite design and its covers and binding illustrate the skill and taste of the binder. Opposite the title page is an excellent portrait of the author, who, out of her varied experiences, has given us some very helpful and suggestive thoughts. To mothers especially the book will be useful as it portrays such a home and home life as we would like to see throughout the length and breadth of our land.

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*Mendelssohn.* By Stephen S. Stratton. With Illustrations and Portraits. New York: E. P. Dutton. Price, $1.25.

A very interesting and useful addition to the series of The Master Musicians, edited by Frederick J. Crowest.

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*Francis, the Little Poor Man of Assisi.* A Short Story of the Founder of the Brothers Minor. By James Adderley. With an Introduction by Paul Sabatier. New York: Longmans, Green & Co.

Mr. Adderley has given us in this little book a condensation of M. Sabatier's *Life of St. Francis,* with some additional matter derived from Brother Leo's *Mirror of Perfection* and the *Fioretti.* The book is well and carefully written, in a devout and appreciative spirit The chapter on the Stigmata is particularly well done, as is also the account of the Third Order of St. Francis. For a person who has not time to read M. Sabatier's *Life,* or the familiar English ones by Mrs. Oliphant and Canon Knox-Little, this little book will be specially useful for obtaining a good idea of the founder of the Friars Minor.

[*Literary Continued on Page* 206.]

# Editorials and Comments


## The Living Church

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## BIBLICAL INSPIRATION.

THE subject of Biblical Inspiration, what it means and what are its methods, is pushed into notice with frequent emphasis in our day. This is due partly to the alleged results of higher criticism which are inconsistent with traditional views of the date and authorship of various books and portions of books of the Old Testament. It is partly due to historical and scientific criticism, which is said to show that the knowledge of nature, and of historical facts and dates displayed by the sacred writers is inaccurate. Finally, it is also due to an increasing realization of the unequal spiritual context, and edifying value, of the several parts of Scripture, when considered separately.

These causes have given, in the estimation of many, a certain plausibility to lax views of Biblical Inspiration. Thus it is held by many who are far from any intention of disparaging Scripture that the Scriptures are not inspired in equal degree. For example, it is urged that we must attribute a higher degree of inspiration to the Gospels than to the Book of Judges, which last contains ideals that do not secure the approval of an enlightened conscience.

Again, a more radical opinion is maintained in some quarters that Biblical Inspiration differs in degree only—not in nature—from the inspiration enjoyed by all devout seekers after God, such for example as Socrates, St. Thomas á Kempis, and Richard Baxter. We aro not to look, in other words, for any supernatural authority in Scripture, but only for such intrinsic merit as is indicated by the edifying value of the several parts of the Bible, when estimated by the enlightened reader. It goes without saying that such a view conflicts with Christian doctrine and with the statements of Scripture itself.

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IT IS FREQUENTLY said that the Church nowhere defines what she means by Biblical Inspiration; so that any view which leaves Scripture as a body of literature charged with a spiritual and edifying quality is tenable in the Church.

The ground here taken is that such an opinion is both mistaken and dangerous. We hold that the Church teaches a determinate doctrine of Inspiration—one which is inconsistent with the idea of degrees in it, and with the notion that it does not differ in kind from the guidance afforded to seekers after God in general. In the Nicene Creed we express our belief that the Holy Ghost "spake by the prophets"; and it is indisputable that this language means historically that the scriptural writers spake with the authority of the Holy Ghost. Thus the Bible has ever been treated in the Church—not only as *containing,* but—as *being itself* the Word of God from one end to the other. This Church has inherited such teaching from the ancients, and requires every candidate, before his admission to Holy Orders, to subscribe to a declaration that he believes "the Holy Scriptures of the Old and New Testament to be the Word of God." In brief the Church's doctrine of Biblical Inspiration is indisputably this:—that whatever is written in Holy Scripture has divine authority, whether its immediate purpose is to reveal divine truth or not.

This doctrine clearly marks off the Scriptures from all other literature, however edifying and spiritually true such literature may be. Thus we read such a book as the *Imitatio Christi* simply on its merits. It has no super-human authority whatever, although it affords abundant indications of being written in an atmosphere of Divine grace. In contrast to this, we attach authority to what we read in Scripture—not because we detect its merit, but—because it is contained in Scripture. This fact alone gives it divine authority. We do not *prove* Christian doctrine from the *Imitatio,* or from any other literature except the Bible. And the fact that we prove doctrine from Scripture illustrates the truth that Scripture has authority as such, irrespective of our perception of its merits.

This doctrine, of plenary divine inspiration, does not mean necessarily an inspiration by verbal dictation, but the inspiration of every part of Scripture, *whatever its mode* of inspiration may have been. Its truth is altogether unaffected by modern criticism. We shall be helped to see this, if we distinguish between inspiration and revelation. A superficial study of the Bible shows that the purpose of its inspiration is not in every passage a revelation of divine truth, but is often something quite distinct. Thus, the divine purpose of large portions of the Old Testament appears to be, to afford us a divinely sanctioned portrayal of the progress of the Israelites, under divine tutelage and discipline, from a very degraded spiritual level up to the point necessary to be attained before they could become capable of receiving the revelation of the Word-made-Flesh. Such a record necessarily embodies the imperfect ideals and partial teachings which characterized the earlier stages of Israel's education. So long as it is demonstrable that this education tended towards perfect truth and righteousness, we may not deny that God was the inspirer of it; nor may we deny the divine source of the partial, and therefore imperfect, ideals discoverable in the earlier parts of the Old Testament—ideals which are justifiable because they lead up to what is fuller and truer.

All this will show why the Scriptures are of uneven value for immediate spiritual edification, without requiring us to deny the divine authority of any of them. Only, as we have indicated, it is necessary to interpret the Scriptures with reference to the particular purposes of their inspiration. If we are reading the Book of Judges, for instance, we are not to read it as if designed of God to afford final light upon spiritual verities, but as inspired in order to afford us a divinely authorized picture of Israel in the earlier and relatively untutored stages of progress. The point to be maintained is that the Book of Judges has divine authority *for its purpose,* just as the Gospels have divine authority for their purpose. The purposes differ, and this difference causes a fuller infusion of truth into the Gospels than into the Book of Judges. But divine authority does not admit of degrees, however diverse may be the degrees of immediate spiritual instruction involved. It is either divine or not. We should distinguish the purpose, but we must accept divine authority as always absolute, if it is genuine.

Another distinction of great importance is that between the divine and human factors, or authors, in Scripture. This distinction is applicable to every portion of the Bible. In each book we can detect, on the one hand, evidences of human

style and limitations of human purpose, a purpose suited to the time in which each book was written and to the state of advance then attained by the chosen race. On the other hand we can discover abundant proof of a divine purpose transcending, and using, the human element to express meanings richer than the human writer or his age was in a position to understand. The revelation of Christ brings out this deeper meaning of the Old Testament, and shows us that the Scriptures are not interpretated adequately, or in their authoritative meaning, when we refuse to discern anything more in them than their human authors were conscious of putting into them.

These distinctions help us to see that divine inspiration is altogether unaffected by a criticism which is concerned with the human element only. As sacred Scripture, the Bible is to be tested in the light of its prophetic, and divine significance—a significance which is distinct from, and beyond, what appears when any book or passage is taken in a purely human relation. Thus when we speak of the Bible as inerrant, we mean *as a Bible,* or in relation to the spiritual meaning which it progressively unfolds. The Bible, as Bible, is not a revelation of things which lie within the competency of human scholarship to discover, but is a literature charged with purposes which involved the use of such human learning as existed in bygone ages, it is true, but which are not to be confounded with the purposes of mere human scholarship. It is a fact that modern historical and physical science cannot be shown to contradict the Scriptures, when their divine and spiritual purpose is taken into account. The mistake has been to treat them as designed to afford us a scientific manual of profane history and cosmology.

Such then is the doctrine of Biblical Inspiration—that the Scriptures have somehow been made to be God's own Word, for purposes and meanings pertaining exclusively to the Kingdom of God and His righteousness, purposes and meanings which are inerrant throughout, when the progressive nature of Biblical teaching is allowed for.

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THE CHURCH is silent as touching manner of inspiration, or as to how the writings of certain men of old became the Word of God, and were charged with teaching which has divine authority. A study of the Bible itself shows us that the Holy Ghost spake in divers manners by the Prophets. In certain instances at least,the sacred writers received divine dictation of what they wrote; so that the very words employed were chosen by God and not by man. But this method is obviously not universal. Again, evidences are abundant to show that the sacred writers were at times assisted supernaturally, and so illuminated mentally and spiritually, that they wrote in loftier strain than can be accounted for on purely human grounds. But in some instances at least, no trace appears of supernatural power in the writer. It seems to be the case that inspiration took the form at times of a selection of existing human literature, and its incorporation into the sacred or Biblical context, where it took on a relation and bearing which it did not possess prior to its insertion into the canon. Whether this was accomplished by compilation undertaken by an inspired writer, or by a Spirit-guided taking over of a whole book into the Bible, is immaterial. In either case there was a divine inspiration of selection.

The fact is abundantly clear that no one method of inspiration can be defined which covers all the Scriptures. But, whatever may have been the method by which any given part of Scripture was written, incorporated into the Canon, and given its Biblical significance, each and every part has become the Word of God, and, for the purposes of its divine sanction, absolutely inerrant. The note of Scriptural Inspiration is authority—the authority of God. This authority extends to every Book and to every passage, although the entire Biblical context has to be taken into account, if we are to arrive at the authoritative and inerrant meaning of the several parts. Every theory of Inspiration must stand the test of agreement with this doctrine.

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A PAMPHLET bearing the title, *The High Anglican Claim and Its Grounds,* by a Jesuit priest, appears to have been quite generally circulated among our clergy, and possibly among our lay people in some quarters. It contains the usual Roman arguments, which have been refuted too frequently to require repetition, and the usual Roman attacks on the Catholicity of the Anglican Communion, which latter would not be of the slightest consequence if they were not frequently re-echoed by certain of our own clergy. So long as there remains a practical alliance between the Protestant element in this Church and the Roman controversialist, to write down the Anglican Communion as Protestant and non-Catholic, that long we shall continue to suffer somewhat from such attacks. We could suppress them at one blow by adopting legally the Catholic name which would show definitely on which side the gulf between Christ-made and man-made religion this Church plants herself, but we do not do so, and must suffer the penalty which always results from leaving an exposed position to an enemy.

The pamphlet is notable, however, for some admissions. It altogether abandons the "Nags Head" tale, upon which Romanists once relied to discredit Anglican Orders, but questions the fact of Barlow's consecration. Well, they once similarly questioned that of Parker and were obliged to give it up after some 300 years of insistence. In 300 years more they may move a step further. But as a matter of fact Anglican orders do not rest on the validity of Barlow's consecration, though of the latter there is hardly a reasonable doubt. Even if it be true that orders flow *only* from the actual consecrator and not from those who act with him in the laying on of hands (which we deny), it yet remains true that at Parker's Consecration *each of the four Bishops both used the form and joined in the laying on of hands;* so that, rightly or wrongly, each Bishop became a principal in the act and each was competent to act, and did act, as consecrator sole. No objection has ever been raised to the orders of Hodgkins at least, and consequently the validity of Parker's consecration is sufficiently established, granting all the premises alleged.

There is the usual assortment of other objections, some of them undoubtedly having some force by reason of our own toleration of heresy in our midst; but all of them have been sufficiently considered elsewhere, and unless we perceive that harm is being done somewhere among simple people by this pamphlet, we prefer to let it drop at this stage.

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## ANSWER TO CORRESPONDENTS.

L. I. P.—(1) The use of the Amen at the conclusion of the hymns rests upon no authority but that of custom, and, though all but universal, is frequently inappropriate. It may be varied at the option of the rector, who is vested by canon with the duty of directing the music. It is not inappropriate at the conclusion of Hymn 106, which closes with a prayer.

(2) To sing the "Communion hymn" (immediately before the communicating of the people) as a solo would not be unrubrical.

M. T. W.—Make of your spiritual deprivations an act of discipline to Almighty God. The Church is as truly the Church where it is inadequately presented, as where the full Catholic Faith is taught. When you are deprived of the Sacraments, perform the more faithfully your acts of spiritual communion. When they are slovenly administered, close your eyes to the priest and see Him who is the actual Priest and the object of your worship. If you feel the need of sacramental confession and have no opportunity of making it, make your confession the more reverently and specifically in private to Almighty God. Do not make your outward acts of devotion in such wise to be "seen of men," but practise self-denial even in these. Cease your attendance on Roman services, and be more loyal than ever to your parish church, to atone for the harm you must already have done to the Catholic Faith by retreating in the face of a little hardship. Pray God to forgive past misdoings; then begin all over to be thoroughly loyal to the Church—even to the priest who, in spite of his shortcomings, represents God to you when he ministers at the altar. Remember that Almighty God has more to put up with than you have, and that He looks for loyalty and service in *you* as well as in the priest. And in the parish generally, where you cannot commend, practise abstinence from fault-finding. God Himself has said: "My grace is sufficient for thee."

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NONE TOO SOON the American press is commencing to protest against the almost universal use of the absurd term "Episcopal Bishop." It is, however, general in the columns of the American press, and has been. It is to be regarded that it is not wholly unknown in those of some of our Canadian journals, and yet it is an absurdity based on want of a very little knowledge. The same writer who perpetrates the absurdity would not think of writing about a military soldier or a marine sailor. And "Episcopal Bishop" is equally absurd. The announcement that the Rev. Charles H. Brent, a Canadian, is to be the first "Episcopal Bishop" of the Philippine Islands, has aroused the ire of a Boston paper, Mr. Brent's home. It is certainly time that the greenest reporter knew that the two terms are almost synonymous.—Ottawa (Canada) *Press.*

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CONSCIENCE will never reconcile man to God; it simply shows him what he is.—*The Seattle Churchman.*

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"One of these days" is none of these days.—*A Handbook of Proverbs.*

# Literary.

[*Continued from Page* 203.]

## MORE FICTION.

*The Lover Fugitives.* By John Finnemore. Frontispiece by Harold Piffard. Philadelphia: J. B. Lippincott Co.

This English romance of the seventeenth century is highly interesting and holds the reader's attention throughout. The story possesses literary merit above the ordinary, and while one is intent on watching the developments of a thrilling plot, he does not lose sight of the love story, now in the sunlight, oftener in the shadow, but always the center of interest.

We sympathize with the West-country lads and are grateful to those who relieve their sufferings and hide away the rebels at the risk of the King's displeasure, perhaps even of their lives. Of course there are duels, likewise escapes from worse than death, and the Romany folk play their part to help along the mysterious.

The writer is also the author of other works of fiction, the best known of which is *The Red Men of the Dusk.*

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*Minette.* A Story of the First Crusade. By George F. Cram. With Illustrations by Waldo Bowser and F. D. Schook. Chicago: John W. Iliff & Co. Price, $1.50.

A maker of maps should be a good historian and a good historian should be trusted to be fairly safe in his facts when taking to the writing of fiction. If he possesses the gift of imagination in addition, and a fair literary style we may expect something to please and gratify even the jaded devotee of fiction.

This has happened in the story of *Minette*, a tale of the eleventh century and of the Crusades. The fall of Jerusalem has been more than once seized upon by the novelist as material for his fancy. In *Deborah*, a recent novel of the thirteenth century, that fall was accomplished by the hand of Judas Maccabeus, and the Jews came to their own after years of exile. But always the Turk recaptures and possesses again.

Mr. Cram has written a glowing account of the capture by that army of France to which that zealous nation sacrificed so many thousand of her nobility and hundred thousand of her sons.

The romance is full of the things that touch the heart and appeal to the feelings. The story is developed with much skill, and the reader's fancy is kept at white heat till the end. It is a good story and will leave a pleasant recollection. Some of the scenes are powerful and the last especially will leave a haunting memory for many a day.

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*Cynthia's Way.* By Mrs. Alfred Sidgwick. New York: Longmans, Green & Co.

Cynthia's way is to be an English heiress, refuse twelve proposals of marriage from men who are evidently after her millions, decide that her money is a nuisance, and, with "a mind to be wedded, like the beggar-maid, for her fair looks and lovesome mien," go to Germany, there to be a governess. The book might be considered uninteresting by those who wish a thrilling plot with much of dramatic interest; but, as a record of the uneventful home-life of the German family, the story is prettily told and has about it that air of wholesome simplicity characteristic of many German homes. It is needless to say that the heiress is won and wed for herself alone. The writer is also the author of *The Inner Shrine, The Grasshoppers*, etc.

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An edition of *The Marble Faun* (Hawthorne) is prepared for school use and published by Messrs. Houghton, Mifflin & Co. in The Riverside Literature Series. The introduction is excellent and the notes are clear and succinct. It is a very good thing that these American classics are brought before students in schools and colleges under such favorable conditions. [Price 60 cents.]

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## CALENDARS FOR 1902.

At this writing *The Living Church Quarterly*, which as usual will comprise a Church Almanac for the coming year, is not yet ready, though from advance information we are assured of its excellence and of its importance to Churchmen. It will be ready for delivery almost as soon as this paper reaches its readers. Among the contents of this year's issue is a Directory of Services in American Cities, showing the hours of services, the advance in ceremonial, etc. The price is 35 cents in paper, and 60 cents in cloth, in either case with a further charge of 15 cents for the Quarterly Supplements. The *Folded Kalendar*, comprising the lectionary pages from *The Living Church Quarterly*, is now ready. [Price, 10 cts.; 3 for 25 cts. The Young Churchman Co., Milwaukee.]

The Kalendar of the Girls' Friendly Society, known each year as the *Girls' Kalendar*, is also ready, and continues the same pleasing style of former years. The subjects of illustration this year are scenes in the life of the Blessed Virgin, the character of all characters, aside from our Lord Himself, for women. The cuts are reproductions from the masters, and the verses and prose selections as usual are well made. [The Girls' Kalendar: Price, 15 cts.; postage, 2 cts. The Young Churchman Co., Milwaukee.]

Mr. Thomas Whittaker sends a Church Calendar, arranged to hang on the wall, and continuing the style of the last two or three years. It contains a week to a page, with the Lessons stated and appropriate quotations from various authors. The feasts and fasts of the Prayer Book are noted, but not the black letter days of the English Prayer Book, nor are we reminded that Friday is a day of fasting [Price, 50 cts.].

An attractive Kalendar, printed on triple cardboard tied together with silk thread, is issued by the Woman's Auxiliary of St. Barnabas' Hospital, Minneapolis, and contains the illustrations of the three Bishops who have had jurisdiction within the Diocese of Minnesota, being Bishop Whipple, Bishop Gilbert, and the present Diocesan, Bishop Edsall. The Kalendar may be obtained from Miss K. T. Welles, 1731 Hennepin Ave., Minneapolis. Price, 25 cts.; postage, 1 ct.

A package of handsome Calendars from the Bavarian house of Ernest Nister [New York: E. P. Dutton & Co.] brings to the desk one each of many handsome styles for the coming year. There is a Church Calendar on folding card, at 10 cts.; at 50 cts. a Shakespearean Calendar in six leaves, with blanks for daily memoranda, entitled the *Falstaff Calendar*. *A Sweet Blossoms Calendar*, also in six leaves, contains handsome floral plates [75 cts.].

A *Gloria in Excelsis Calendar*, with handsome plates from Fra Angelico, six to the year, each printed on gold background, costs $1.00. At $1.50 there is a *Merry Hearts Calendar*, containing six handsome illustrations from child life, most attractive; a *Church Calendar* in mediæval text style, with colors appropriate to the seasons; and *Fra Angelico*, with the well-known illustrations from that great artist. The largest of all is the *Elite Calendar*, comprising four large plates with up-to-date scenes from fashionable life, well chosen and most attractively made [Price, $2.50].

From the same house is received the *Dainty Diary for 1902*, with handsome holiday cover, blanks for memoranda for the various days of the year, and additional pages in the back for notes, headed respectively, Birthdays, Addresses, and Books to Read, a calendar filling the last page [Price, 50 cts.].

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FROM "A NEST OF GIRLS."
[Copyright, 1901, by E. P. Dutton & Co.]

## MISCELLANEOUS.

*Constantinople and Its Problems.* Its People, Customs, Religions, and Progress. By Henry Otis Dwight, LL.D. Illustrated. Chicago: Fleming H. Revell Co., 1901.

This is an intensely interesting volume by a man thoroughly versed in his subject. The view that it gives of the Turkish capital and its conglomerate populace is highly entertaining and very instructive. The subject is copiously illustrated by anecdotes drawn from personal experience and is presented, not from a narrowly Protestant standpoint, but with a catholic sympathy which gives one confidence in the author's judgment. We understand Dr. Dwight to hold the hope for the future of the many races gathered under the Turkish rule to lie in the spread of education. At present the educational impulse comes from the Protestant schools; but they are effecting the development of native schools which are far reaching in their effects. One is surprised to read of the important places filled by Christians in Turkey. "Rarely does a wealthy Turk venture to keep up an establishment without a Christian to manage his accounts. A Mohammedan banking house is almost unthinkable. No Muslim machinist succeeds unless he has a Christian for chief. The architect who built the mosque is a Christian"; etc.

GROUP OF GREEK CLERGY
*From* "Constantinople." Copyright, 1901, by FLEMING H. REVELL COMPANY.

While Dr. Dwight's judgment on the present state of the Greek Church is severe, he regards it as holding the key to the future: "If the Eastern Church can ever be brought to its proper work as a Christian Church, sending out influences of purity and enlightenment by every caravan, and train, and ship that carries the people of the city to their distant homes beneath the rising sun, tremendous results among all these people may be expected. But not until then. Hopes for the elevation of the moral and social standards of the masses in Turkey depend upon the discovery of means for arousing the Eastern Church at Constantinople to nobler perspectives of Christian life." "Its adherents as a mass, will never become Protestants in the Western sense of the word."

J. G. H. B.

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*Across the Continent of the Years.* By Newell Dwight Hillis. Chicago, New York: Fleming H. Revell Co.

One of a series of booklets containing "Ideal Messages." *Across the Continent of the Years* is a sermon—perhaps rhapsody would be a better term—by the well-known preacher, Dr. Hillis. The title is taking, and there is much fine writing. The book will make a pretty holiday gift.

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*The Ministry of Comfort.* By J. R. Miller, Author of *Silent Times, Making the Most of Life,* etc. New York: Thomas Y. Crowell & Co.

Dr. J. R. Miller's little books have been a great help to many people, and his *Ministry of Comfort* will be very acceptable to his admirers. While much may jar on the Churchman's ear, there is more that will be helpful and strengthening "in life's weary round."

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*Economy.* By Orison Swett Marden. (Success Booklet.) Illustrated. New York: Thomas Y. Crowell & Co. Price, 50 cts.

A useful little book on a very practical subject.

*Thoughts for Every-Day Living.* From the Spoken and Written Words of Maltbie Davenport Babcock. New York: Charles Scribner's Sons. Price, $1.00 net.

This is a book of prose and poetical selections from the words of the late pastor of the Brick Presbyterian Church, New York City. It contains many high and holy thoughts which are likely to be helpful to the reader.

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*Victorian Prose Masters.* By W. C. Brownell. New York: Charles Scribner's Sons. Price, $1.50.

Thackeray, Carlyle, George Eliot, Matthew Arnold, Ruskin, George Meredith: These are the names Mr. Brownell has selected as representing the finest examples of prose mastery in the Victorian era. Mr. Brownell's mind stuff is of the material of which a great critic is made. Keen, discriminating, unprejudiced, disinterested, possessing insight, well equipped, his words must have much of finality when directed toward any phase of literature he may choose to study. The essays are themselves masterpieces of prose. It does not take one long to discover that Mr. Thackeray, in this critic's estimation, is the greatest novelist, if not the greatest prose writer. These qualities that have made him superior are graphically and judicially stated, not without a charm in the stating.

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*Colonial Prose and Poetry.* In 3 volumes. Edited by William P. Trent and Benjamin W. Wells. New York: Thomas Y. Crowell & Co. Price, cloth, gilt top, per set, $2.25.

Not only to the student of American literature, but to all who are interested in tracing the evolution of a nation through its literary efforts, these three little volumes, comprising over one thousand pages, will prove of very great value. From the scattered writings preserved from the time of the early settlement of the country down to the Revolutionary period, selections have been made, from some three-score or more authors, representative of the primitive life and thought, and illustrating the development of national culture and ideals, rather than of political trend. An opportunity is also given the reader to study the effects of environment upon a race transplanted to a new country with regard to their literary power and the products of their pen. The spelling has been modernized, and the selections from each author are preceded by a biographical sketch. Comprising the three periods are "The Transplanting of Culture," 1607-1650; "The Beginnings of Americanism," 1650-1710; and "The Growth of the National Spirit," 1710-1775. A critical and biographical introduction is to be found in each volume. Photogravure frontispieces, including portraits of Captain John Smith, Cotton Mather, and Benjamin Franklin, adorn the books.

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*On the Great Highway.* The Wanderings and Adventures of a Special Correspondent. By James Creelman. Boston: Lothrop Publishing Co.

This is one of the books that one can read quickly, also it is interesting to the point of excitement. Mr. Creelman, the well-known newspaper correspondent, has given us a series of twenty articles, all of which are within the history of our own time, and he has succeeded in giving pictures of the stirring events, vivid yet without exaggeration, which refresh and enliven wonderfully in our memories the stirring events of this momentous present day. Interviews with Leo XIII., the King of Corea, Count Tolstoi, General Weyler, Sitting Bull, and Louis Kossuth, are intermingled with his personal adventures at the storming of Ping Yang, a ride with the Japanese invaders in Corea, battle and massacre of Port Arthur, the battle of El Caney, the Turko-Greek war, on a firing line in the Philippines, and some eight or ten engravings of the principal characters add to the book's interest. Mr. Creelman does not make such a hash of matters ecclesiastical as does the ordinary reporter. For instance when a Protestant gets in proximity to the Pope, he is usually in a dazed condition after it, and his utterances always make one wonder why he does not immediately embrace the religion of Rome. However, one is always glad to see a little reverence knocked into the head of the average secular American and none the less so if he be a newspaper man. The most of them need it. However, Mr. Creelman has done a most creditable piece of work.

The description of Gladstone's funeral will also interest Churchmen. This is not the place to discuss the Great Commoner who established modern British democracy, crippled the Church of Ireland, and delighted the literary and religious world with his sound learning in sacred as well as secular subjects.

We may add that not the least interesting is the article on

Yellow Journalism, which presents that matter in a new and interesting light. A description of the assassination and death of the late President is well written, and fitly concludes the book. C. E. R.

*Stories of the Colleges.* Being Tales of Life at the Great American Universities Told by Noted Graduates. Philadelphia: J. B. Lippincott. Price, $1.20 net.

Stories of college life are always interesting, doubly so to the alumni. And some unusually clever tales have been bound between covers, and have been sent forth to carry to the public that which is characteristic of the life, the very atmosphere, of one college or another.

This new book of college stories differs from others in that it includes a tale from each of nine great American universities, each story-teller being an alumnus, the work of whose pen has previously won for him merit in the field of literature. Not one of the stories but has about it something of that essence which gives to each college its individuality, as it were. It is not merely the college yell, the college colors, the reference to fraternity, club, and society life, the rehearsal of victories won on the gridiron and the diamond, of the class scraps and the good-natured hazings—no, it is something more than this that will bring to the "old boy" a certain tingle and thrill of enthusiasm as he reads the story representative of his especial college. Harvard, Yale, Princeton, Pennsylvania, Columbia, West Point, Annapolis, Cornell, and Chicago, are the universities, and the stories have been arranged in the order of the dates of the college charters.

*A Benediction, and Other Verses.* By Lella R. Ramsdell. New York: Edwin S. Gorham. Price, 75 cts. net.

This is a little volume of delightful verses which have evidently been written from time to time as occasion arose, and which cover deeply devotional subjects, appreciatively expressed, and also love verses, verses of childhood, verses of Nature, and miscellaneous verses of various sorts. The religious subjects show one thoroughly sympathetic with the Church year and the Faith of the ages, and in many instances they are poems far above the average. Some of them deserve place in hymnology. The volume, though small, is made in Mr. Gorham's most attractive style.

*From* "The Chinese Boy and Girl." Copyright, 1901, by Fleming H. Revell Company.

*Our National Parks.* By John Muir. Boston and New York: Houghton, Mifflin & Co. Price, $1.75 net.

In this book, made up of sketches first published in the *Atlantic Monthly*, the author has done much to show forth the beauty, grandeur, and all-embracing usefulness of our wild mountain forest reservations and parks, with a view to inciting the people to come and enjoy them, and get them into their hearts, that so at length their preservation and right use might be made sure.

Probably no one has so vividly and reasonably set forth the criminal destruction of the wild forests of this country as has Mr. Muir. No one has informed himself so thoroughly, no one has been to such great pains to possess all the knowledge about these vast reserves, or to know first hand all the facts. Mr. Muir holds a brief for the preservation of these great forests, and argues for governmental care and warding, and for the final incorporation of many more into great parks for the preservation not only of the trees but the animal life fast being wantonly destroyed. The book is more interesting than a novel.

*Conditions of Success in Public Life.* An address delivered before the students of Harvard University. By George F. Hoar. New York: Thomas Y. Crowell & Co. Price, 35 cts.

Senator Hoar gives here some excellent advice to young men, in which he lays stress upon the necessity for thorough foundation of one's education in a careful study of the classics, and expresses the belief that, with some few notable exceptions, it is generally impossible for one to become a fluent public speaker without carefully preparing himself by studying the Greek and Latin classics and by translating them into the mother tongue. The volume is attractively made in the style of the "What is Worth While" series.

*The Government of the American People.* By Frank Strong, Ph.D., President of the University of Oregon, and Joseph Schafer, M.L., Assistant Professor of History in the University of Oregon. New York: Houghton, Mifflin & Co. Price, 65 cts.

A very useful text book for grammar schools on the principles of Civil Government. The historical work is very useful in connection with the explanation of the principles of Government. The chapter on Roads and Schools is particularly valuable.

*Within the Gates.* A drama. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co.

For some reason or other the public chooses to be instructed in things spiritual by writers of novels, dramas, and magazine articles. Whether this is due to the fact that publishers and writers are catering to a popular want, or that writers cannot catch the public ear, without stepping out of their *metier* as literary writers, we are unable to say. At any rate the well known authoress is trying to write her intuitions of what the spirit world beyond may be. The book is strangely human and pathetic in its tone, and deals with those who have suddenly been transported to the spirit land, in a very telling way. It is spiritual, religious even, and speaks of the characters, lately denizens of a large city, one of whom was a physician killed by his horse running away, another a hospital patient who had expired from the shock of a surgical operation, in a natural, common-sense manner, replete with devotion. The love of the wife and child bring the physician, who is a scientific agnostic, to the knowledge of the Saviour. Parts of the book contain a beautifully delicate poetical mysticism, and people who buy it will be anxious to lend it to their friends. C. E. R.

*As the Twig is Bent.* A Story for Mothers and Teachers. By Susan Chenery. Boston and New York: Houghton, Mifflin & Co.

When we first took up this book, we were inclined to think that there was in it but little of value to commend it to the present generation. Further investigation showed, however, that the book was of real value in its particular field. It is a story for mothers and teachers, and is written in the form of a series of conversations between a school teacher and her sister who is the mother of a family. The book is of real value as regards the science of morals, and a useful study in child-psychology.

*Among Flowers and Trees With the Poets;* or, The Plant Kingdom in Verse. A Practical Cyclopedia for Lovers of Flowers. Compiled and Arranged by Minnie Curtis Wait and Merton Channing Leonard, S.B. Boston: Lee & Shepard. Price, $2.00.

A handsome volume, richly bound and adequately illustrated, is this companion volume to *Through the Year With Birds and Poets*, published a year ago. Nothing better could be selected as a gift book from the lover of the Trees and Flowers to another of his kind than this sumptuous volume. Here are some old friends, lovers of the field and wood, poets all, whose lines are brought back afresh as they appear in connection with the illustration of fern or wild flower, doubly dear in such connection. Whittier, Lowell, Longfellow, Lucy Larcom, Celia Thaxter, Thomas Baily Aldrich, Helen Hunt Jackson, Bryant, Holmes, J. G. Holland; in fact, the whole glorious company has been laid hold upon and robbed of some dainty couplet or rhyme. The publishers have left nothing to be desired in their part of making this a desirable volume for Nature lovers.

*Footing it in Franconia.* By Bradford Torry. Boston and New York: Houghton, Mifflin & Co. Price, $1.10 net.

Mr. Torry always carries so much conscience into his wanderings, so much serious thinking into his country walks, that the ordinary observer is put to shame by the meagerness of his own eyesight and earsight, and the feeble comprehension of what lies all about him. Mr. Torrey's possession may be at a price, however, as he has gone about his walks in more or less of a commercial spirit. Still no one but a lover of the glen, a friend of the shy inhabitants of the woods and fields, could so interpret the various moods of nature's ever-changing form. A disciple of Burroughs and Thoreau, he loves the solitudes. His pen aids us, in some feeble way, to see through trained eyes, beauties we should never discover for ourselves. The short essays which describe the familiar tramping ground of Mr. Torry about Franconia, are "mere literature" and as such appeal by a fresh tie to his many friends. Here are the very secrets of wild flower, and shape of delicate fern, here the soft clouds of a summer's day, here the ruddy sunset, and the peaceful night.

# When Roses Have Fallen.

## A Romance of Early Ohio.

By Lora S. La Mance.

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### CHAPTER VII.

INTRODUCES OSWALD BARRETT.

IN THE early part of the nineteenth century there lived near the town of Thorsby, in the State of New York, two friends, Vernon Barrett and Anthony Welford, with the latter of whom we have already a slight acquaintance. The friends had been as David and Jonathan to each other from boyhood. Both were well born, well bred.

Vernon Barrett had married early in life. His young wife, like himself, possessed little beyond blue blood and ambition. It was literally love in a cottage to the struggling young lawyer and his wife, but so happy were they with each other that the tiny three-room cottage was a palace of comfort to them. A talented man, Barrett rose high in his profession. This was before the days of colossal fees, however, and his own tastes were too luxurious and too freely indulged for him to lay up wealth. The small cottage, with a wing or two added as occasion demanded, continued to shelter them. Children were born to the household, but to their grief, only the first-born, a boy named Oswald, survived.

Anthony Welford's career was less checkered. He was born to wealth, as wealth was counted in those days. His ancestral home of Brookline, to which he succeeded upon the death of his father, was one of the most extensive land holdings in the State, and was well stocked and well tilled. Somewhat too aristocratic for real popularity, he was yet preëminently respected, and on the occasion of a company to take part in the memorable war of 1812, he was unanimously chosen Captain. In his first battle he received a painful and slow-healing wound, and was consequently allowed to resign and return to his own home. The title of Captain always clung to him thereafter, perhaps fully as much from his dignified bearing as from tribute to his brief military career.

The Captain was married some years later than his friend, to one of the most charming of women. Children were born to them also. First a boy, and then a girl, that we shall hear of again, then two little ones that never lived to lisp their parents' names, and then again twin girls that completed the family. The cottage of the Barretts stood not far from the colonial mansion of the Welford's. An attachment grew up between the wives as strong as that between the husbands. This affection was doubly cemented by their common affliction in the loss of their children, that drew their bereaved hearts toward each other in deepest sympathy.

Little Oswald's first dim recollection was of his mother's frantic weeping over a tiny waxen form that they told him was his baby sister. Very vivid was his remembrance of the laying away of the next two little sisters, and of his parents' anguish. Often and often after that, he would complete his simple "Now I lay me down to sleep," with this childish request, "Please God, send me another sister, and don't let her die this time," a request that his mother never listened to without tears.

He was six years old when Henry, the oldest of the Welford children was born. The brotherless little fellow delighted to play with him, although much disappointed because he was a boy. Two years later, when baby Elvira came, little Oswald's delight knew no bounds, for here was the coveted little girl at last.

"She's part mine, isn't she?" earnestly asked the boy of the fair young mother. "I want a sister so much, please do let her be some mine, Auntie Welford, please do."

"Of course," answered the happy mother. "You play with Henry so much that I call you half my boy now, and that makes the baby your half sister you see, anyway. Nurse, let Oswald hold the baby whenever he wants to. It is part his, you know, now."

Young as he was, the little lad of the Barretts never lost his sense of proprietorship conferred upon him by that speech. His indulgent mother allowed him to spend half of his waking hours at Brookline, and never was there a more faithful nurse than he. Every year found him more of a favorite with the Captain and his wife. Oswald was not a goody-goody boy, but he was a thoroughly delightful, rollicksome, good-natured, open-hearted lad. He carried the twin babies, Charlotte and Caroline, on his back, and constructed the most wonderful bark whistles for their edification; he made kites for Henry, and played tag, and rover, and I spy; he hunted eggs for Mrs. Welford, and turned the grindstone for the Captain; while as for Elvira, from the time she could sit alone he was her genii, her bounden slave, ever ready to do anything for her delectation from the making of a cat's-cradle out of a tow string to stuffing her rag dolls with bran. So the boy Oswald grew up almost as one of the family.

In his sixteenth year his father and mother both died during an epidemic of typhoid fever. There were no near relatives, and Captain Welford took the boy to his own home. After Vernon Barrett's debts were paid there was almost nothing left for the son's patrimony. Captain Welford was the soul of generosity. He resolved at once that the only son of his bosom friend should suffer no privation because of a slender purse, and that the collegiate education that his friend had set his heart upon Oswald's having, should be his; the more so, as the boy showed marked mental acumen.

The boy, however, ambitious as his father before him, was as proud also. Not even from his father's old friend would he accept gifts of money. Annoyed as he was at the lad's opposition to his plans, the Captain was secretly pleased at Oswald's spirit. He let him go his own gait, quietly using his own influence to help the boy in many ways unsuspected by the latter. Oswald pushed himself through the town academy at the head of his classes. By this time there was not a penny left of his small inheritance. He was nearly twenty-one and his college course not begun. The money to defray his expenses there was yet to be earned.

The Captain, foreseeing this, by considerable maneuvering, and by what we would now call his political pull, had succeeded in obtaining for Oswald a lucrative position with a United States surveying corps that by act of Congress was to be sent across the Monongahela River into the almost virgin region of northwestern Ohio.

Ohio at that time was the Mecca of adventuresome souls. The treaty between France and Great Britain in 1763 had left what had been but a battleground open to settlement. Here and there towns and colonies sprang up, but so slowly that the year 1800 found but 45,000 white inhabitants in all that vast domain. But after the blood-thirsty savages had been subdued under Tecumseh at the battle of Tippecanoe, emigration began to flow across the Alleghenies; so that by 1820 more than a half million inhabitants were numbered as Ohio's citizens.

Even then large tracts of land remained almost *terra incognita*. This particularly applied to the north and west until the years 1812-14, when in the wars with Great Britain the northern boundary became the theater of stirring scenes. Here Commodore Perry on Lake Erie won the great naval victory from whence he sent the famous dispatch, "We have met the enemy, and they are ours;" and here General Harrison, afterwards the ninth President of the United States, added to his laurels in the capture of Fort Meigs on the Maumee River. And it was to coöperate with Harrison, the Commander-in-Chief, that Smith, at the head of a considerable body of troops, marched through the heavily wooded country south of the Maumee, where never a white man had trod. The face of this region was covered with giant trees of oak, chestnut, walnut, and maple, linked together by the boa-constrictor-like vines of the wild grape, themselves sometimes in girth the size of a small tree. Smith's advance corps of sturdy woodmen marched on before, their guide the compass, their duty to clear away the tangle of wild grape and to cut out a road that the after-coming soldiers might follow by the blazed trees on either hand. To this day the broad avenue, straight as an arrow, that rolls along between broad fields and bending orchards, commemorates in the local name of Smith's Road that still clings to it, that forced march through the wilderness.

After the war was over many a soldier remembered the well-watered and fertile land of the big trees. Here and there bands of adventuresome men came back and took squatter possession of the lands south of the Maumee. Slowly the fame of this region spread. Congress took steps to open it up to more formal settlement, and from time to time surveyors were sent

to survey and plat the country. It was one of these corps that young Barrett joined.

Naturally, with youth's buoyancy, the young man was pleased with this opportunity. The Captain himself thought it a good opening. Mrs. Welford at first was troubled over it.

"Anthony," she asked anxiously, "Do you think it quite wise to send Oswald off with a score of rough men, so many months? No woman's society, no church, no religious privileges, and profanity and card-playing on every hand. He is but little more than a boy, you must remember, and boys are easily led. What if he should get sick, or be killed by an Indian? Margaret's boy is as dear to me as my own."

"Nonsense, wife," and the Captain smiled re-assuringly into the face of what he thought the best woman in the world. "Any man that could go wrong after twenty years of such training as Margaret Barrett and yourself have given that boy, ought to go to the dogs. Don't worry about Oswald. I only wish Henry had a quarter of his back-bone. As to his being sick, no one ever heard of his having an ache or pain. He's small-framed, but tough as whit-leather; while as for the Indians, they are all gone but scattered bands, and they are peaceable. Let him go, Mother, and don't discourage him."

And so our hero went forth into the wilderness.

[*To be Continued.*]

# The Family Fireside

## THE GOOD SAMARITAN.

A man went down from Sinai's peaceful height,
Jerusalem, the Holy City of the Blessed,
To Jericho, the cursed city of unrest,
And fell the thieves among.
They robb'd and stripped Him and had Him in despite,
And did Him brutal wrong;
Then leaving Him half-dead, beside the way,
Passed on.
O my forsaken Lord, forsake not me,
But draw me to Thy side, and bid me stay,
And look upon Thee, till by faith I see
The travail of Thy soul, in every suffering man,
And be to Thee, in him, a Good Samaritan.

O. S. Prescott.

## PRIEST AND MINISTER.

By Roland Ringwalt.

IN DAYS of party feeling (and devout Churchmen are sometimes bitter partisans) controversy raged around the words "priest" and "minister." Good men who did the same work and prayed the same prayers quarreled over terms; both of which terms are in the Prayer Book, and not at all likely to be excised. It was not uncommon for men to emphasize the word "priest," as if they wanted every one to know that they were claiming a title some one would challenge. An earnest, conscientious clergyman so dreaded the priestly tendencies of his own Bishop that he felt it incumbent upon him to entitle his sermon "The Protestant Episcopal Pastor." "Priest" and "minister" were tossed about, as if there were some necessary contradiction between them.

But in the Book of Common Prayer the words meet without controversy. The minister is directed to read portions of the service; the priest to pronounce the Declaration of Absolution and to offer the memorial at the altar. It is often said that the change of terms marks the difference between the services that can be performed by a deacon or a lay reader, and those which are distinctly sacerdotal. This is true; but it is not the whole truth. Philosophy, poetry, and religion lie in the rubrics; and there is no jot or tittle of the Prayer Book that has not its beauties.

Surely the Bible does not set the words "priest" and "minister" in opposition to each other. Joel tells us that "the priests, the Lord's ministers, mourn." St. Paul, who constantly speaks of his ministry, certainly uses the priestly term ἱερουργοῦντα. We may safely assert that the Scriptural idea of the ministry, whether under the old covenant or under the new, has a two-fold aspect. It includes service to God and service to man. Well and wisely are both terms used, for priests have forgotten that they were ministers, and ministers have forgotten that they were priests. There is no logical or theological antagonism between the priestly ideal and the ministerial ideal, although many a short-sighted man has looked at only one side of the shield.

A priest may be reverent, faithful, tireless, and yet do comparatively little good. The round of holy days, the music of chant and anthem, the inexhaustible treasures of the lectionary are his delight. His devotion is not chilled by the wintry blast or scorched by the noon-day sun. With all his zeal, with all his fidelity, however, he may be unsympathetic. People look on him as one who moves simply from the altar to the lectern, and from the lectern to the altar. A thousand homely joys and sorrows pass before his eyes, and he never sees them. No one can link a scandal with his name, no one can charge him with positive neglect of duty, and yet people look on him as a machine. After his death, perhaps, their judgment will soften. The life of steady work, the diligent observance of holy seasons, the abstinence from worldly pleasures have not been fruitless, and the memory that remains is that of a good man who stood at his post. Nevertheless one cannot help feeling that if the grim priest had been a little more of a minister he would have found more posts where he could have labored for the service of man and to the glory of God.

Every large city, if not every growing town, has its memories of those who have escaped Scylla only to be engulfed in Charybdis. Men of kind hearts and warm feelings may be so anxious to please their fellows that they forget the awful dignity of the priesthood. Compliments tickle their ears, and popularity turns their heads. They mean to do their duty, and, what is more, try to do it, but they always try to swim with the tide of feeling that may be strongest in the community. Suppose that a man likes to see his own likeness in the newspapers, and to read complimentary references to himself. There is no reason why a parson like other men should not enjoy a kind word, but we have all seen the downward tendency of the clergyman who, from whatever motives, makes popularity his ideal. Perhaps he gets more pleasure from hearing a tribute to his own eloquence than from an early morning at the altar when but a few persons come to receive the Bread of Life. He would rather be one of two or three prominent speakers at the funeral of a celebrity than read the Burial Service by the grave of some lonely stranger. Men who have never denied the faith and who, in a crisis, might die for it are swept away by the desire to be the popular minister of the community. Alas they become servants in a far lower sense than they dream.

But when the popular minister who can talk to all sorts and conditions of men goes to the alley, climbs three flights of stairs, and celebrates the Holy Communion by the couch of a paralytic, he exercises his priesthood. When the grave-looking priest who seems as if he lived at the altar visits the house of the poor, and carries a bundle of clothing with him, he is in the truest sense a minister. The Prayer Book copies the Bible, and the Bible uses both words because we need them. It would be well if some who are now in Holy Orders would think more frequently that the priest should be a minister. It would be well for some of our brethren to read over the Ordination service. The priest can not cultivate the sympathy he needs for his work, unless he remembers that he is called to minister. The minister may need that stern backbone, that readiness to walk alone with God, which will only come as he meditates on the priestly ideal.

## ANOTHER SIDE OF THE MATTER.

By M. A. B.

SOME years ago, when efforts were made in the arid regions of the West to produce rain by the explosion of gunpowder, a young lawyer who thought that he was an atheist reported with great satisfaction to the little group in front of the village store that the papers had announced the success of the experiment. "So you see, gentlemen," he added, "it is no longer necessary to pray in time of drought; men are learning to make it rain at their own pleasure."

A little man in faded brown clothes had been listening attentively. "And can they make it quit raining, at their pleasure, too?" he asked.

# Church Calendar.

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—First Sunday after Christmas. (White.)

### KALENDAR OF COMING EVENTS.

Jan. 8—Spec. Conv., Colorado.

# Personal Mention.

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

THE Rev. C. L. BATES has resigned the rectorship of St. Stephen's Church, Wilkinsburg, Diocese of Pittsburgh, and has assumed charge at Benson, Minn.

THE Rev. RICHARD B. DE BARY, priest, late of the Roman obedience, has been assigned to our mission at Buena Vista, Colorado.

THE address of the Rev. H. M. DENSLOW will be, after Dec. 16th, 636 Ferry St., Lafayette, Ind., of which latter parish he becomes rector.

THE Rev. E. E. EDWARDS, Ph.D., has been appointed rector of St. John's Church, Greencastle, Ind.

THE Rev. W. A. FAIR has been elected assistant minister at Christ Church, Corning, N. Y., and entered upon his duties Oct. 20th.

THE Rev. CHARLES M. GRAY has accepted work at St. Petersburg, Fla., and tendered his resignation to the vestry of Grace Church, Ocala, Fla., to take effect the last of the year.

THE Rev. R. E. GRUEBER of Atlantic City, having accepted a curacy in the Church of the Holy Cross, New York (Rev. John Sword, rector), should be addressed at 300 East 4th St., New York.

THE Rev. P. H. HICKMAN becomes rector of St. John's Church, San Bernardino, Calif.

THE Rev. A. B. JENNINGS is now missionary at Monrovia and Duarte, Calif.

THE Rev. EDWIN JOHNSON, assistant at Christ Church, Alameda, Calif., becomes assistant at Emmanuel Church, Boston, with special charge of the choir.

THE Rev. ALBERT R. MITCHELL of Gravenhurst, Diocese of Algoma, Ont., has entered upon his duties as missionary at Hallock and Northcote, District of Duluth.

THE Rev. T. J. PURDUE takes charge of the work at Punta Gorda, Florida, and adjacent points.

THE Rev. H. W. ROBINSON is now incumbent of the Holy Cross mission, Poplar Bluff, Mo.

THE Rev. LAWRENCE S. SHERMER, formerly of Batesville, Ark., has accepted the position of Curate in Holy Trinity Memorial chapel, Philadelphia, Pa. (Rev. R. Marshall Harrison, D.D., rector).

THE Rev. M. J. SIMPSON of Chatfield, Minn., has been appointed to the cures of Grace Church and St. Matthew's, Minneapolis, Minn.

THE Rev. JAMES L. SMILEY, formerly chaplain in the Philippines, has become curate in the parish of St. Mary's, Roland Ave., Baltimore, Md.

THE Rev. S. TOPHAM, recently working with Archdeacon Torrence in his missionary work in the Diocese of Michigan City, has accepted work in the towns of Caribou and Limestone, Maine, under the direction of the rector of St. Paul's Church, Fort Fairfield.

THE Rev. WILLIAM E. VANN of Kingman, Kansas, has been appointed rector of Grace Church, Columbus, Neb.

THE Rev. ALDEN WELLING, having declined the rectorship of St. John Baptist Church, St. John, New Brunswick, has accepted that of Calvary Church, West Philadelphia, Pa. House address: 4037 Brown St. Church address: 814 N. 43d St.

THE Rev. G. L. WALLIS began work at St. James' Church, Cleveland, Ohio, on Advent Sunday. Address accordingly.

THE Rev. THOMAS WORRELL, curate of St. Paul's Church, Burlington, Vt., will on Jan. 1st assume the curacy of St. Ann's Church, Brooklyn, N. Y., Diocese of Long Island.

BISHOP WORTHINGTON'S address is changed from Pittsfield, Mass., to the Hotel Manhattan, Madison Ave. & 42d St., New York.

### OFFICIAL.

The Charleston (S. C.) Clericus will be pleased to have the names of such of the clergy as intend visiting the city during the Exposition, and the date of the visit, if the same shall include a Sunday.

JOHN KERSHAW.
*Rector St. Michael's.*

### WANTED.

POSITIONS WANTED.

PARISH.—Priest, middle aged, musical, having had much experience in parish work, a fair preacher either *ex tempore* or from manuscript, desires a parish with fair salary. Apply to W. L., Office of THE LIVING CHURCH, Milwaukee.

COMPANION.—Priest's sister, refined, educated, musical, desires position as companion or housekeeper. Would take charge of motherless children. Address Miss M., Lock Box 65, Augusta, Wis.

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.

PERSONAL.—Mr. F. Martin Townsend, Newark, Ohio, will be pleased to send free to any reader of THE LIVING CHURCH interested, his new pocket guide, "The Book of Little Tours in Europe."

COMMUNION WAFERS 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

#### PALMETTOES, HOLLY, ETC.

PARTIES desiring LOUISIANA PALMETTOES 2½ to 4 ft. across, HOLLY with red berries, SPANISH GREY MOSS, and BLUE VIOLETS, for decorating, festivals, weddings, etc., for house or church, can obtain same at following prices:

Palmettoes, 50c per doz.; $3.50 per hundred.
Holly, $3.00 per barrell.
Moss, $1.50 per barrell.
Violets (50 in bunch, 28 bunches in box), $2.50 per box.
Shipments express, buyer's expense.

REV. NORMAND B. HARRIS,
P. O. Box 405, Hammond, La.

#### WOMAN'S GUILD OF ST. IGNATIUS.

WOMEN'S GUILD OF ST. IGNATIUS, 56 West 40th St., New York City, receives orders for vestments, and all kinds of Church needlework, embroideries, linens, etc. Send for price list.

The Guild has for sale also the following books, by the Rev. Arthur Ritchie: *Spiritual Studies in St. Matthew's Gospel.* Vol. I., 350 pages. Cloth, $1.50. *What Catholics Believe and Do.* Paper, postpaid, 15 cts.; cloth, 25 cts. *Good Friday Addresses on the Seven Words.* Three Series: 1.—Christ's Religion in the Words of the Cross. 2.—The Call from the Cross. 3.—The Way of Life. 25 cts. each. *Devotions for Holy Communion.* Cloth, 60 cts.; leather, $1.00.

### 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.

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This Society is prepared to labor in every Dioces. 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,
NEWO RLEANS,
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 fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are member of that Society.

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

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

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

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

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

*The Spirit of Missions* tells of the Missions

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

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Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for a sample package.

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

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

A. S. Lloyd,
*General Secretary.*

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.


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## BOOKS RECEIVED.

**GEO. W. JACOBS & CO.** Philadelphia.

*When Mother was a Little Girl.* By Frances S. Brewster. Price, 80 cents net.

*Mistress May.* By Amy E. Blanchard. Author of *A Sweet Little Maid, Thy Friend Dorothy, Mabel's Mishap,* etc. With illustrations by Ida Waugh. Price, 80 cts. net.

**OXFORD UNIVERSITY PRESS.** (American Branch) New York.

*The Câthas of Zarathushtra* (Zoroaster) in metre and rhythm, being a second edition of the metrical versions in the author's edition of 1892-94. By Lawrence H. Mills, D.D., Hon. M.A., Professor of Zend Philology in the University of Oxford.

**SKEFFINGTON & SON.** London

*Justification by Faith* and other Sacred Trusts in Harmony and Correlation. By H. W. Holden, vicar of North Grimston, York. Price, 2s 6d.

**CHARLES SCRIBNER'S SONS.** New York. (Through Des Forges & Co.)

*The Atonement and Intercession of Christ.* By the late Principal David Charles Davis, M.A. Edited by D. E. Jenkins, Portmadoc. Author of *Bedd Gelert: Its Facts, Fairies, and Folk-lore,* and editor of *Cyfres Ieuenctid Cymru,* etc., etc. Price, $1.25 net.

*The Christ of History and of Experience.* The Third Series of Kerr Lectures. By David W. Forrest, D.D. Skelmorlie. Price, $2.00 net.

**HOUGHTON, MIFFLIN & CO.** Boston. (Through Des Forges & Co.)

*Margaret Warrener.* By Alice Brown. Price, $1.50.

*A Short History of the Mississippi Valley.* By James K. Hosmer, Ph.D., LL.D., Member of the Minnesota Historical Society. Author of *Biographies of Young Sir Henry Vane, Samuel Adams,* and *Thomas Hutchinson,* etc. Illustrated, 12mo. $1.20 net.

*School, College and Character.* By Le Baron Russell Briggs. Price, $1.00 net.

**LITTLE, BROWN & CO.** Boston.

*As the Goose Flies.* Written and illustrated by Katharine Pyle, Author of *The Christmas Angel,* etc. 12mo. Decorated cloth, $1.20 net.

**DANA ESTES & CO.** Boston.

*Fearnley House.* By Laura E. Richards, Author of *Captain January, Melody, Geoffrey Strong,* etc.

**GENERAL COUNCIL PUBLICATION BOARD.** Philadelphia.

*The Choral Service Book.* Containing the Authentic Plain Song Intonations and Responses for the Order of Morning Service, The Orders of Matins and Vespers, The Litany and the Suffrages of the Common Service for the use of Evangelical Lutheran Congregations with accompanying Harmonies for organ. Edited by Harry G. Archer, organist First Church, Pittsburgh, Pa., and the Rev. Luther D. Reed, pastor Emanuel Church, Aleegheny, Pa.

**DAVIS & CO.** Chicago.

*A Real Queen's Fairy Tales.* By Carmen Sylva (Elizabeth, Queen of Roumania). Translated by Miss Edith Hopkirk. Illustrated by Harold Nelson and A. Garth Jones. Price, $1.50.

**LONGMANS, GREEN & CO.,** New York.

*Cynthia's Way.* By Mrs. Alfred Sidgwick, Author of *The Inner Shrine, The Grasshoppers,* etc. Price, $1.50.

*The Fiery Dawn.* By M. E. Coleridge, Author of *The King With Two Faces, Non Sequitur,* etc. Price, $1.50.

*Count Hannibal.* A Romance of the Court of France. By Stanley J. Weyman, Author of *Sophia, The Castle Inn, A Gentleman of France,* etc.

**THOMAS Y. CROWELL & CO.** New York.

*Dames and Daughters of Colonial Days,* and of the Young Republic. By Geraldine Brooks. Holiday edition. With photogravure illustrations by Ogden and Copeland, printed tissues and rubricated title-pages. 2 vols., 8vo, cloth, gilt top, per set, $4.00; half-calf, gilt top, per set, $7.50.

**J. B. LIPPINCOTT CO.** Philadelphia.

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*Tommy Foster's Adventures.* Among the Southwest Indians. By Fred. A. Ober, Author of *The Silver City, Montezuma's Gold Mines,* etc. With illustrations by Stanley M. Arthur. Price, $1.00.

**A. C. McCLURG & CO.** Chicago.

*Bernardo and Laurette.* Being the Story of Two Little People of the Alps. By Marguerite Bouvet. Illustrated by Helen Maitland Armstrong. Price, $1.00 net.

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*Two of the Best.* By Dorothy Quigley, Author of *Everybody's Fairy Godmother, Success is for You, The Way to Keep Young,* and *What Dress Makes of Us.* Illustrated by W. H. Drake. Price, $1.25.

*Evangeline.* A Tale of Arcadie. By Henry W. Longfellow. Illustrated by John Eyre, R.B.A. Price, $1.00.

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## CALENDARS.

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

*The Elite* Calendar for 1902. Price, $2.50.

*Merry Hearts* Calendar.

*Gloria in Excelsis* Calendar. Price, $1.00.

*Sweet Blossoms.* Price, 75 cts.

*A Church Calendar* for the Year of our Lord 1902. Price, $1.50.

*The Falstaff.* Shakespeare Memorandum Calendar for 1902. Price, 50 cts.

## PAMPHLETS.

*The Parish Year Book* of St. John's P. E. Church, 124 Summit Ave., Jersey City Heights, N. J. 1901.

*The Twenty-Ninth Annual Report of the Long Island Branch of the Woman's Auxiliary* to the Board of Missions.

*Memorial Methodist Episcopal Church of the Holy Cross.* In Memoriam, Aaron Wilhelm, Trustee, Steward, Superintendent; the Rev. Wm. James Stevenson, Minister.

*The High Anglican Claim and Its Grounds.* By the Rev. Henry Woods, S.J. Published by John Monahan & Co., San Francisco, Cal.

# The Church at Work

## GIRLS' FRIENDLY SOCIETY.

The Annual Meeting of the Central Council of the Girls' Friendly Society, in America, had for this year been postponed from its usual date in October, until such time in November as should suit the entertaining Diocese—Washington.

This was by request of the Bishop of the Diocese on account of the General Convention, which would detain him at that time.

On November 18th, the first delegates arrived in the City of Washington, and were met on the very threshold by hospitable entertainers. An informal reception was given in the evening by the Diocesan President. Mrs. H. C. Bolton, where the visiting Associates had the opportunity of meeting the Bishops and clergy, and the Washington Associates.

Next morning there was an early celebration at the Church of the Epiphany, conducted by the Bishop of the Diocese, assisted by the rector of the church, the Rev. Dr. McKim, and other clergy. At this service there were about 140 communicants. By thoughtfulness of the ladies of the Diocese, breakfast was served in a room near by, so that those attending the service might be spared the fatigue of additional journeys, as at ten o'clock there was to begin the Quiet Hour Service, conducted by the Bishop.

At 8 P.M. the Central Council assembled in the S. S. room of the Church of the Epiphany and proceeded with its business meeting. Twenty diocesan organizations were represented and five unorganized Dioceses. The meeting was opened with prayer and an address by the Rev. Dr. McKim. Mrs. Bolton, the Washington diocesan president, said a few words and the general president, Mrs. Thomas Roberts, made her annual report. This was most interesting, embracing, in addition to reports of old established work, some account of her recent visit in California, and the prospect for G. F. S. work there.

The Secretary reported the Society as existing in 46 Dioceses, 26 of which have established Diocesan Branches.

The report of the Deputation Secretary was, as usual, thrillingly interesting. She had traveled nearly 15,000 miles during the past year, visited most of the Dioceses, made innumerable addresses, and written 1,800 letters.

Wednesday morning the Council re-assembled. Further reports and business occupied the day, the Council adjourning for

the Litany service held at 12 in the Church of the Epiphany. The annual election also took place, as follows: President, Mrs. Thos. Roberts (Pennsylvania); Vice-Presidents, Miss E. M. Hoppin (Massachusetts), Miss Groesbeck (Chicago), Miss Emily Paddock (New York), Miss Mary Benson (Long Island); Secretary and Treasurer, Miss Eve Alexander (Maryland).

Elected Members: Mrs. M. A. Crockett (Western New York), Mrs. J. Stebbins (Central New York), Miss C. E. Marshall (New York), Miss Jane Lea (Delaware), Miss H. J. Wright (Pennsylvania).

At 6 P. M. supper was served for the members at Trinity parish hall. There were 150 visiting members with the Washington members, and the Associates who were in charge. Afterwards a very interesting illustrated lecture was given on the history of the Girls' Friendly Society. This might well have been called "Round the World with the G. F. S.," so far did its golden chain extend.

Thursday morning was left free from business in order that visitors might enjoy the sights of the National city. At noon, however, all assembled together for the visit to the White House, which was one of the many good things planned by the indefatigable Washington committee. It was a beautiful thought and a gracious act, both on their part and on that of Mrs. Roosevelt, and the occasion will long be remembered by the 800 women and girls who had the privilege of being received by the wife of the President of the United States. In the afternoon there was a large attendance of Associates at a conference held in the rooms of the Church of the Epiphany, and various subjects of interest to the Society were discussed with animated interest. In the afternoon the Bishop and Mrs. and Miss Satterlee received informally at their beautiful home on Massachusetts Ave., and in the evening there was a special invitation to the Library of Congress, and large parties were shown through the beautiful building by those who were fitted to explain its uses and beauties.

Friday, the 22d, was the last day of the meetings. A morning session of the council was held, and the conference was concluded in the afternoon. Various matters of business were brought up at the morning meeting and resolutions of thanks to those who had made the Washington visit such a delightful one, to the hospitable entertainers, to the Superintendent of the Congressional Library, to the Bishop and clergy, and to Mrs. Roosevelt. In the evening was held at the Church of the Epiphany the general service of the Society, with a sermon by the rector. The church was well filled, and the occasion a fitting close to the very successful annual meetings of 1901.

AGNES D. ABBOTT.

## ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.

### Sisters' Work at Selma.

THE WORK of the Sisters of All Angels, under the direction of Mother Mary Margaret, is rapidly growing and succeeding beyond all expectations. Since the first of May a chapel and school have been built in East Selma. Every Sunday the chapel is filled and the school for the children is rapidly growing. Recently a night school has been opened for young men and women who work during the day and the attendance at this numbers about fifty. Since Ascension Day over fifty children have been baptized and now the Mother is preparing a Confirmation class for some time during the winter.

## CENTRAL NEW YORK.

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

### B. S. A.—Bainbridge.

THE ANNUAL meeting of the Local Assembly Brotherhood of St. Andrew, was held in Binghamton, November 20th. The Holy Communion was celebrated in Trinity Church by the rector, the Rev. Dr. J. H. La Roche, assisted by the Rev. H. E. Hubbard. A sermon was delivered by the Rev. Clarence A. Bull, rector of the Church of the Good Shepherd, Binghamton. After luncheon a "Quiet Hour" was conducted by the Rev. Wm. H. Van Allen. In the evening an organ recital by Mr. Edw. W. Sintner was held in Christ Church (the Rev. H. S. Longley, rector), followed by evensong, and sermon by the Rev. E. H. Coley. The day closed with a banquet in Christ Church parish house, where earnest and helpful words were spoken by clergymen and laymen.

ST. PETER'S CHURCH, Bainbridge (the Rev. A. H. Grant, Jr., rector), is having its organ enlarged and improved at a cost of $800.

## CENTRAL PENNSYLVANIA.

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

THE PARISH of St. Luke's, Lebanon, has purchased property immediately adjoining the church, upon which it is expected that a guild hall will shortly be erected.

## CHICAGO.

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

### New Church at Kenwood—Methodist Minister Confirmed—Waterman Hall—Brotherhood Service—Windsor Park—Notes.

ON ADVENT SUNDAY the last service in the old St. Paul's Church, Kenwood, was held, the Rev. C. H. Bixby, rector for two decades and up to a little over a year ago, preaching the sermon. The opening of the beautiful new church will take place on December 8th.

THE Bishop Coadjutor, prior to setting out on the prolonged visitation tour recently completed—involving on one of the days Confirmation in three widely-separated missions—confirmed in St. Peter's on Nov. 6th, the Rev. Dr. Fawcett, postulant for Holy Orders in the Diocese of Quincy, an uncle of the present rector of St. Bartholomew's, Englewood, by whom he was presented for the rite. Like him, Dr. Fawcett was formerly a Methodist minister.

WATERMAN HALL, the diocesan school for girls, received on Nov. 26th express commendation from an unexpected quarter. The pastor of the Universalist Society in Sycamore, preaching on Physical Culture, used the following language in his sermon, since printed: "We have in our community a school managed by a Christian gentleman who is wise in his day and generation. This school has just built a gymnasium for the young children and young women who come from abroad for their education and training. Waterman Hall is to be congratulated upon being up to date and progressive."

ON SATURDAY last, being the annual Day of Prayer for Missions appointed by the Woman's Auxiliary of the Diocese, there was a specially arranged service for all the branches, and in the Church of the Redeemer, South Park (Rev. Percival McIntire, rector), a missionary sermon was preached by the Rev. F. W. Keator, Bishop-elect of Olympia.

AS PREVIOUSLY announced, the beginning of an aggressive winter campaign by the Brotherhood of St. Andrew was made on the evening of Nov. 30th, by having a special meeting of the Local Assembly in St. Alban's Church. This was the first attempt at holding such an assembly on St. Andrew's Day, and it was highly successful. Shortened evensong was said by the rector, the Rev. G. W. Knapp; the vested choir lending efficiency to the music, always conspicuous by its heartiness on these occasions. After the offertory, and during the singing of "Work, for the night is coming," the St. Alban's Chapter advanced to the rails, when an admission service was said for several seniors of this Chapter, 1357, and for all the members of the Junior Chapter. Mr. James L. Houghteling, founder of the Order, feelingly addressed the members, his keywords being, "Accountability" and "Kindliness." The singing of the Brotherhood hymn preceded a stirring address by the Rev. John Henry Hopkins on the baptismal vows, "I renounce," "I believe," "I'll obey." In conclusion he led the congregation in the Penitential Office; having in mind, both in this and in his discourse, the corporate communion of the several chapters on the next day, Advent Sunday. Not the least helpful inspiration of the meeting was the fine attendance.

THE GREAT improvements made in St. Margaret's, Windsor Park, began by the purchase of a better site, on Coles Avenue, than the old one on 75th Street. The old building, when moved over to the new location between 74th and 75th Streets, was so enlarged and renovated, both externally and internally, as to be practically new. By raising the structure, a useful basement has been secured, in which is a choir room. Even the flooring has been displaced by hardwood. The present seating capacity is 250. The Rev. L. C. Rogers is to be congratulated on the completion of a work which enabled a re-opening on Thanksgiving Day.

STEADY PROGRESS is being made on the new church at Lake Forest, which, while costing nearly $30,000, will when completed have a debt of less than $5,000.

A SPLENDID report was made on the 27th ult., when the Linen Committee of St. Luke's Hospital met in the Church Club, and were cheeringly addressed by the Rev. Dr. Stone. From the 12 districts into which Chicago and neighboring suburbs are divided for this committee's work, there had come during the year 5,552 articles; 154 others came from individual donors, and purchase of 852 was made from cash donations amounting to $692.36. This total of 6,558 is exclusive of packages of old linen sent. Mrs. John Crerar presided, and Mrs. J. H. Hopkins pleaded earnestly for even more work for this splendid institution.

ON Nov. 27th there was a pleasant reunion of old and present members of St. James' choir in the parish house. After dinner, addresses were made by the rector, the veteran choirmaster, Mr. Smedley, and others.

THE REV. P. G. DUFFY of St. Paul's, Rogers Park, has been kept away for some weeks by the serious illness of his father at Oconto, Wis.

THE REV. DR. FAWCETT has now a daily celebration in St. Bartholomew's.

## GEORGIA.

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

### Woman's Auxiliary.

THE WOMAN'S AUXILIARY of the Atlanta Archdeaconry was in session at the Cathedral on the 14th inst., beginning with a celebration of the Holy Communion. After the service, reports of work being done by the other branches were presented, and Mrs. F. F. Reese, delegate to the Triennial Convention at San Francisco, told the story of that great gathering. Memorial resolutions on the death of Mrs. Twing were adopted. The Bishop suggested the use of the new volume by the wife of the Bishop of Duluth, *Flinging out the Banner*, as a missionary guide in all parts of the Auxiliary. Arrangements were made for setting aside an "Unselfish Fund" to be raised for missionary work.

## IOWA.

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

### Mr. Keator's Consecration.

THE CONSECRATION of the Rev. F. W. Keator as Missionary Bishop of Olympia will

take place at St. John's Church, Dubuque, of which he is at present the rector, on Wednesday, Jan. 8th. The Bishops named as consecrators are they of Chicago, South Dakota, and Iowa. The presentors are the Bishop of Minnesota and the Bishop Coadjutor of Nebraska, while the Bishop Coadjutor of Chicago is named as preacher.

## LEXINGTON.

Lewis W. Burton, D.D., Bishop.

### Church Consecrated at Covington.

On Thanksgiving Day Bishop Burton consecrated St. John's Church, Covington (Rev. A. B. Chinn, rector), the debt, which had retarded the work of the parish for the past ten years or more, having been paid off. It was a very happy occasion, and made Thanksgiving Day one of especial thankfulness and gratitude in that place. Several of the neighboring clergy joined with the Bishop in the services, Archdeacon Edwards of Cincinnati being among them. The choir was also augmented by singers from other parishes.

## LONG ISLAND.

### A Correction.

In our report of the diocesan convention which elected Dr. Burgess as Bishop, it was erroneously stated that the opening service was sung by the Rev. H. B. Bryan, whereas it should have stated the Rev. W. P. Bird, Precentor of the Cathedral.

## LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

### Improvements at Santa Monica.

The membership of St. John's School, Santa Barbara, the new diocesan institution, grows very satisfactorily. The Bishop made his first visitation on Saturday, Nov. 23d. The Rev. Alfred H. Brown is Head Master.

The pretty little Church of St. Augustine in the seaside town of Santa Monica, has just received a valuable enlargement, by the erection of a spacious chancel. The cost is about $700; and a much needed increase of accommodation has been gained. During nearly the whole year, but especially during the warmer months, Santa Monica, being a seaside resort, receives continuous but transient and constantly changing contributions to its population from the interior towns. The rector, the Rev. J. D. H. Browne, has in this way the opportunity of ministering to the members of many congregations other than his own.

## MAINE.

Robt. Codman, D.D., Bishop.

### Gift at Limestone—Presque Isle—Sanford—Notes.

The Church of the Advent, Limestone, has received the gift of a handsome memorial window from Mark Trafton, Esq., a former member of the congregation. He has given it in memory of his wife, whose loving service for the Church in this parish will be long remembered.

A prevailing sore-throat epidemic in several sections of the State has necessitated the closing of all churches and schools and the prohibiting of all public gatherings.

The Bishop consecrated the new church at Long Cove on Sunday morning, Nov. 17th. This church will be under the care of the Rev. Russell Woodman, rector of St. Peter's, Rockland, who has lovingly ministered to the scattered Church folk in this locality, and whose earnest endeavors resulted in the erection of this house of prayer.

The Church of the Good Shepherd, Houlton, intends introducing a surpliced choir immediately after the new year.

Extensive repairs and additions have been made to the rectory at Presque Isle. A story has been added to the kitchen extension, a light and airy study for the rector has been fitted up in it, and other improvements added, including bathroom and also steam-heating apparatus.

In the newly opened up work in Sanford there are many encouraging features, a thorough canvass of the town has revealed the presence of some fifty Church families. Steps will be taken at an early date to build a church here.

## MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

### Marriage of a Priest—Anniversary at Holy Comforter—Fire at Frederick—Baltimore Archdeaconry.

Miss Henrietta M. Swindell, daughter of the late John W. Swindell, was married on Nov. 27, at Ascension Church, Baltimore, to the Rev. Everett Heath Brosius, formerly associate rector of the church, and now rector of the church at Bluefield, W. Va. The ceremony was performed by the Bishop, assisted by the Rev. Mr. Copeland and the Rev. Walter B. Stehl of Memorial Church.

At the Memorial Church of the Holy Comforter, Baltimore, special services were held Sunday and Monday, November 24 and 25, in commemoration of the 25th anniversary of the church. The rector, the Rev. W. A. Crawford-Frost, preached an historical sermon. At the Thanksgiving services on Monday night, one of the interesting features was the burning of the mortgage given for the purchase of the rectory. The latter cost $3,467. The final payment was made recently.

Fire starting from an open fire-place broke out in the rectory of All Saints' Church, Frederick, at 2:30 o'clock Monday morning, November 25. The smoke penetrating into his room, woke the rector, the Rev. Dr. Osborne Ingle, who gave an alarm, and the firemen succeeded in extinguishing the fire before much damage was done. A back stairway and several rooms were damaged by the flames and water. The fire recalls the fact that fifty years ago or more there was a big fire in the same house. It was then the residence of the Rev. Dr. William Tyler.

The semi-annual meeting of the Archdeaconry of Baltimore was held Tuesday, Nov. 26, at Grace Church. It was announced that permanent work at Locust Point would be taken up. A Sunday School has been conducted there for some years, and a lot donated will serve as a site for the proposed mission. It was also decided to make an appropriation to meet the expenses which will be incurred by Henshaw Memorial Church to rebuild the west wall of the edifice. The wall was recently condemned by the building inspector.

## MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

### Consecration of Mr. Brent—Notes—Episcopalian Club.

The consecration of the Rev. Charles H. Brent as Missionary Bishop of the Philippine Islands, is appointed for Emmanuel Church, Boston, for Dec. 19th at 10:30. The consecrators named are the Bishops of Albany, Massachusetts, and Washington. Those presenting will be the Bishops of New York and Massachusetts. The Bishop of Vermont is named as preacher, and it is expected that the Bishop of Toronto, who ordained Mr. Brent as deacon and as priest, will also be present.

The widening of Dorchester St. towards Dorchester Ave. will take thirty feet or more from the front of Grace Church, South Boston.

St. Paul's, Otis, has elected two women for wardens, one for treasurer, and one for clerk. This is the only parish in the United States where all women are on the vestry.

The 60th anniversary of the consecration of St. John's, Charlestown, has just been observed by the rector and parishioners. The new parish house is now being used, and over $800 has been raised by a fair to pay for its erection.

The Rev. G. McC. Fiske, D.D., of Providence, delivered a *Concio ad Clerum* before the members of the Eastern Convocation in St. Peter's, Salem, Nov. 21.

The General Convention was discussed at the Episcopalian Club dinner, Nov. 25th. Bishop Lawrence dwelt upon the Marginal Readings for the Bible, and the broadening of the work of the Church in appointing Missionary Bishops for Porto Rico, the Philippines, and Hawaiian Islands. He praised the newly elected Bishop for the Philippine Islands, the Rev. Chas. H. Brent, who will be made Bishop Dec. 19th, in Emmanuel Church. The Rev. Dr. Lindsay referred to the Convention as preëminently a business meeting. He spoke of the new bishoprics made, although, he said, "some people think

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it is as easy to create a new bishopric as it is to carve a Thanksgiving turkey." Judge Davis of Worcester spoke briefly of the trip across the country, and Mr. Robert Treat Paine of Boston defended the so-called Huntington Amendment, which he declared opens the door for great Christian achievements, so that other religious bodies might come nearer to us. Mr. Charles G. Saunders of Lawrence treated in a masterly way the work and methods in revising the Constitution and canons. Mr. A. J. C. Sowdon of Boston came out strongly and defiantly against the Huntington Amendment, and he challenged any of the gentlemen present to point out any denomination which had expressed a desire to come under episcopal care in the past with the exception of a little church in Berkshire County and a Swedish church in Minneapolis.

MR. A. J. C. SOWDEN.

## MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

### Mission at the Messiah.

A mission that has already brought many good results was preached in the Church of the Messiah, Detroit, Nov. 18-24, inclusive. The mission preacher was the Rev. Ernest Vincent Shayler, rector of Grace Church, Oak Park, Ill., who is widely known for his great success in this special and arduous work. Mr. Shayler's methods are simplicity itself, and this, added to his power, his directness, and bold, definite teaching of the Church's Faith and Practice, makes his work exceedingly effective.

Three services were held every day except Thursday and Sunday, when there were four. When it is considered that this was the first mission ever held in the parish, the attendance at and interest in it were remarkable. The average Sunday evening congregation was present the first night (Monday) and there was a large increase every night. Three of the services deserve special mention. On Thursday morning there was a celebration of the Holy Eucharist at 5:30, when 20 persons, nearly all men, were present. On Sunday afternoon at 3:30 there was a splendid congregation of men only, nearly filling the large church, to listen to a searching and powerful address on the difficult subject of Social Purity, and on Sunday night the church was filled to the doors by a congregation of all sorts and conditions of men and women who listened with the greatest interest to a strong sermon: "Answers to objections made against the Episcopal Church."

The effect of the mission upon the whole community will no doubt be very great, and upon the parish at least, strong and permanent. A phenomenal number of questions, and, better, of requests for intercessions, indicate the immediate effect upon those in attendance. Altogether the mission was remarkably successful, and will do much to advance the Church's cause in this growing parish.

## MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

### Standing Committee—Two Parochial Missions—Improvements at Wauwatosa—Fire at the Cathedral—Jefferson.

At a meeting of the Standing Committee, held November 25th, the Rev. Arthur Piper, D.D., was elected President, and the Rev. E. Purdon Wright, D.D., Secretary. Dr. Piper's address is Racine College, Racine; Dr. Wright's is P. O. Box 580, Milwaukee, Wis.

A parochial mission was held last week in the little church of St. John's, Palmyra, being conducted by the Rev. H. B. Smith of Whitewater, who preached the Catholic Faith in its entirety, and whose instructions were received in such way as to produce a marked effect. On the first evening there were 50 persons present, and the attendance continued to increase on each evening during the series of services. On the First Sunday in Advent, Mr. Smith commenced a week's mission in St. Thomas' Church, Milwaukee (Rev. S. G. Porter, in charge), with an excellent congregation present.

At Trinity Church, Wauwatosa (Rev. J. O. Ward, rector), a new sanctuary has been added to the church, and guild hall and rectory have been erected. These much needed improvements are now completed, and an office of benediction was conducted by the Bishop on the evening of the 3d inst. The work at Wauwatosa, the western suburb of Milwaukee, is making gratifying progress.

Fire was discovered on Tuesday afternoon of this week in the choir room of the Cathedral guild hall, and when discovered was burning fiercely, and had made considerable headway. The fire department was called and the flames were soon under control and were quenched, apparently without very large loss. At this writing it is impossible to tell what was the cause or what the loss. The latter will be covered by insurance. The Cathedral adjoining was also filled with smoke, as was the school building, and this may have resulted in some further damage.

The building fund of St. Mary's Church, Jefferson (Rev. George Hirst, rector), now amounts to more than $1,800, though the high price of building materials has caused the postponement of the work of construction until more favorable times, probably next spring. The church, it will be remembered, is to be erected in place of the former edifice which was burned. A gift toward the building fund from the congregation of St. James the Less, Philadelphia (Rev. Robert Ritchie, rector), amounting to $260, has very much relieved the anxiety of missionary and people. The large bell, which was damaged by the fire, has been shipped to the manufacturers for re-casting. This bell has an interesting history, having been confiscated from some place in the South during the Civil War, shipped North, and sold to the Universalist society, which built the edifice that was afterward turned over as a gift to St. Mary's Church, the bell being included in the gift.

## MINNESOTA.

S. C. Edsall, D.D., Bishop.

### The Bishop's Greeting—Austin—Rector Instituted.

The Bishop, in a pastoral greeting to the clergy of the Diocese, amongst other things says: "Although the episcopal residence is located in Minneapolis, I do feel that the Cathedral, the official seat of the Bishop, should still continue in Faribault. The first building erected as a cathedral upon American soil, under the altar rests the body of the Apostolic Whipple, it is a sacred spot. Here then shall continue the Cathedral of the Bishop of Minnesota." The Bishop hopes that the subject of a possible future division of the Diocese will not be regarded as a proper topic for present agitation. We have too many small, struggling Dioceses already.

The Sunday School children throughout the Diocese are invited to contribute towards the "Bishop Whipple Memorial Tower." Miss Bernice A. Parshall and Miss Stella F. Cole of Faribault, have been appointed to receive subscriptions for this worthy object. Superintendents of Sunday Schools are requested to bring the matter before their Sunday Schools.


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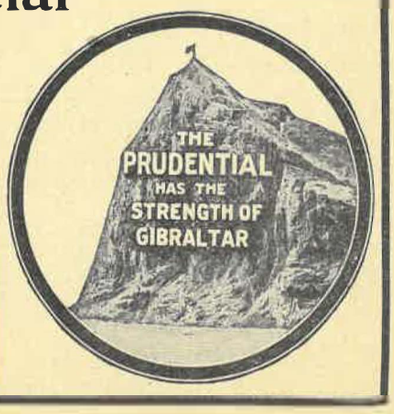


The work now going on at Austin under the spiritual care of the Rev. D. J. W. Somerville, is decidedly encouraging. They have succeeded in wiping off the debt from the rectory and raising their financial status to that condition whereby they become self-sustaining, thereby relieving the diocesan Board of Missions of any further financial obligation.

Mrs. E. C. Whitney of Ottawa, Ont., a life member of the Sheltering Arms of Minneapolis, has promised $10,000 to $15,000 towards the contemplated new building.

On Monday evening, Nov. 25, the Rev. C. Herbert Shutt was formally inducted into the rectorship of St. Peter's Church, St. Paul. Mr. John Smith, senior warden, presented the keys on behalf of St. Peter's parish, acknowledging the Rev. C. Herbert Shutt as rector of the same. The Bishop spoke impressively upon the threefold office summed up in this service as that of "Preacher," "Pastor," and "Priest." The chancel and altar were beautifully decorated with choice flowers, blending harmoniously with the vesper lights. Nearly all the city clergy had seats in the chancel. The offertory was devoted towards the rectory debt. At the conclusion of the service an informal reception was tendered Bishop Edsall in the new rectory, where over 100 people paid their respects to the Bishop, who won all hearts by his affability and gracious manner.

## NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, Bp. Coadj.

### Woman's Auxiliary.

The Woman's Auxiliary was in session at Ashland on Nov. 26th, opening with a celebration of the Holy Communion, at which Bishop Williams was celebrant. Mrs. Samuel Fales of Ashland made an address of welcome, to which fitting response was made by Mrs. Campbell Fair of Omaha. The ladies were entertained at lunch at the handsome residence of Mr. and Mrs. Harnsberger, and the afternoon was spent in the usual routine work of the Auxiliary.

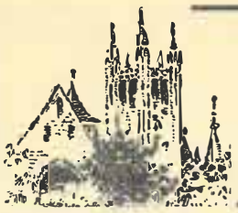
## NEWARK.

Thos. A. Starkey, D.D., Bishop.

### Death of Rev. E. F. Bates—Bequest for Belleville.

The Rev. Edward Fuller Bates, who had just resigned the position of assistant at St. Mark's Church, Jersey City, and accepted an invitation to become assistant at St. Paul's Church, San Francisco, died on Nov. 24th, the Sunday next before Advent, at the home of his father in Canandaigua, N. Y., whither he had gone to take a brief rest between relinquishing one work and commencing another on the Pacific Coast. He was seized with typhoid fever and died after an illness of four weeks. The news brought many expressions of regret from St. Mark's parish and elsewhere where he was known. He was buried from St. Mark's on the 27th. A requiem celebration was held, after which the burial office followed and the body was interred at Woodlawn cemetery, the Rev. Edmund B. Young of Bayonne, officiating. Mr. Bates was a graduate of Hobart College and afterward of Nashotah, in the class of 1900, and was ordained by the Bishop of Milwaukee both as deacon and as priest. He was highly esteemed by those associated with him, whether as students or instructors, at the seminary. His diaconate was spent as missionary at Darlington, Wis., after which he went to St. Mark's, Jersey City, as assistant to the Rev. Frederic E. Mortimer, with charge of St. Agnes' Chapel. He was expecting to take up his new work in San Francisco at Advent.

The parish of Christ Church, Belleville, will receive nearly $14,000 from the

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## NEW YORK.

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

### Advent Lectures—Deaf Mutes.

BISHOP POTTER is to deliver addresses on the three Friday evenings in Advent at St. Paul's Chapel, Trinity parish, Broadway and Vesey Sts., the subjects being successively as follows: Men and the Man; Books and the Book; Works and the Work.

THE 29TH ANNIVERSARY of the Church Mission to Deaf Mutes, New York, will be held in the Church of the Holy Trinity, Lenox Ave. and 122d St., on Sunday, Dec. 15th, at 8 P. M. This Society was incorporated in 1872 to promote the welfare of the silent people after they leave school..

## NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

### New Church at Oxford.

ON SUNDAY, Nov. 17th, in the old church of St. Stephen's, Oxford (Rev. R. B. Owens, rector), a brief service was held, after which the building was declared no longer consecrated to the worship of Almighty God, and the congregation removed to the new church, where the initial service was held.

## OHIO.

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

### Kenyon College — Girls' Friendly Society — Mission in Cleveland — St. Andrew's — Toledo.

BY MUCH hard work, in which the Bishop of Michigan City was much interested, but in which others labored also, there has been added to the endowment of Kenyon College during the year just closing, some $100,000, in addition to the magnificent gift of $50,000 from Senator Hanna for a new dormitory. Beside Bishop White, the credit is due largely to Mr. Samuel Mather of Cleveland for his offer to give $1,000 for every $1,500 raised by others, and also to the Rev. Dr. Peirce, President of the College, and to Mr. Jas. H. Dempsey of Cleveland, who were co-workers in raising the large amount stated.

THE ANNUAL Diocesan Convention of the G. F. S. in Ohio was held on Monday and Tuesday, Nov. 25th and 26th. The opening service on Monday night was held in St. John's Church, the sermon being preached by the Dean of Cleveland. On Tuesday the Holy Eucharist was celebrated twice in St. Luke's Church, where the business meetings were held. The rector of St. Luke's was the celebrant at the former service and the Rev. Frederic E. J. Lloyd, D.D., rector of St. Mark's, at the latter, the sermon being preached by the Rev. W. S. Baer, rector of Grace Church, Sandusky. The condition of the G. F. S. in the Diocese has greatly improved during the last year, and the chaplain was able to report that he had organized four new branches. The elections resulted as follows: Miss Hamm, Trinity, Toledo, President; Mrs. Curtis, St. John's, Cleveland, Secretary and Treasurer; Rev. Frederic E. J. Lloyd, D.D., was reëlected Chaplain. The minor offices were satisfactorily filled. Bishop Leonard was present at the Tuesday services and business sessions.

ARCHDEACON WEBBER has undertaken the conduct of a parochial mission in St. Mark's, Cleveland, from Dec. 6th to the 15th. The men's club of the parish has recently painted, decorated, and thoroughly repaired the exterior and interior of the church, paying for the skilled work, and what required less skill, doing with their own hands. Several of the gentlemen of the club gave up their daily avocations in order to do the work.

THE BENEDICTION service of the new St. Andrew's Church, Cleveland, was held by the Bishop on the Sunday next before Advent. St. Andrew's is the mission for colored people in Cleveland, and the only work of the Church for that race in the Diocese of Ohio. Before the beginning of the service, the Bishop made presentation, on behalf of Mr. E. S. Page, of a handsome processional cross, which was borne at the head of the choir and clergy as they moved into the church for service. In his address, the Bishop spoke of this building as the realization of one of the dreams of his life. He expressed the gratitude of himself and his co-workers to Mrs. M. A. Bradford, who gave a piece of property to be sold for the benefit of the mission, and to Mr. Samuel Mather, Archdeacon Abbott, Mrs. Thomas Geer, the Woman's Auxiliary of the Diocese, and others who had been among the benefactors of the mission. The work is an offshoot of the Church of the Good Shepherd, the rector, the Rev. E. S. Doan, having it in his charge. A ten-day mission is to be held at St. Andrew's in February, to be conducted by the Rev. Dr. F. E. J. Lloyd.

TOLEDO has just been canvassed by the Federation of Churches. On a given day, after weeks of preparation, upwards of 1,000 visitors went over 95-100ths of the city in three hours.. The balance was canvassed last week and with interesting results. The number of families reported were, in part as follows:

| | |
|---|---|
| Roman Catholic | 6,921 |
| Methodist Episcopal | 3,672 |
| German Lutheran | 3,211 |
| Baptist | 1,621 |
| Congregational | 1,621 |
| Protestant Episcopal | 1,346 |
| Christian Disciple | 717 |
| English Lutheran | 643 |
| United Brethren | 664 |
| Reformed | 450 |
| Jew | 400 |

And the minor bodies report from 82 (Christian Science) down to one each for "Christian Alliance" and "Allbright."

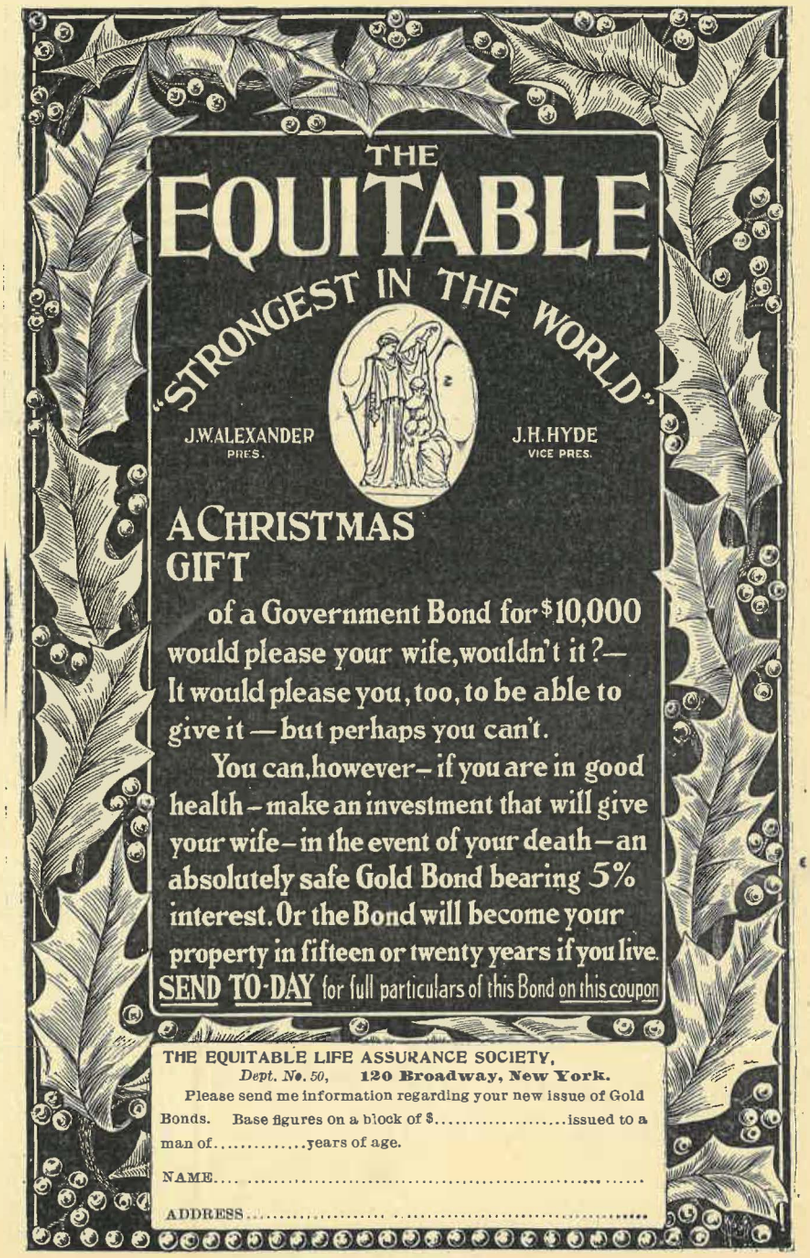
There are 39 denominations reported, and 1,491 families reported "no preference." The Methodist report showed 1,600 families not previously known to the pastors, and the Church about 300. The coöperation in this work was ideal in the mutual good will and helpfulness.

## PENNSYLVANIA.

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

### Diocesan Notes—Germantown—Two Deaths.

IN ANTICIPATION of Thanksgiving Day, Harvest Home services were held in several Philadelphia churches on Sunday, 24th ult.

In St. James' Church (Rev. W. C. Richardson, rector) the cantata "A Harvest Song of Praise," composed by C. Lee Williams, late organist of Gloucester Cathedral, was sung. At the Church of the Holy Apostles (Rev. N. S. Thomas, rector), the same cantata was rendered by a choir of 50 voices.

After a controversy of many years' standing, the congregation of Trinity Church, Oxford, Philadelphia (Rev. L. P. Bissell, rector), a door 190 years old, which had been sealed up for a long period, was formally reopened by the rector on Sunday morning, 24th ult. This door was the principal entrance to the nave of the church when it was erected in 1711.

In celebration of the 143d anniversary of the capture of Fort Duquesne, the Society of Colonial Wars had a service on Sunday afternoon in old Christ Church, Philadelphia. It was the eighth annual service of the Society. The church was draped in its colors, red and white, and the British Jack with the Stars and Stripes hung from the pulpit. Various patriotic societies occupied seats reserved for them, and the Second Troop of City Cavalry were present in full uniform, as were also U. S. marines from the Navy Yard, the national colors as well as the banner of the society being borne by their non-commissioned officers. When these had all been seated, the choir, accompanied by the organ and an orchestra of strings, sang the processional hymn, "The Son of God goes forth to war," when the clergy entered the chancel. The service was conducted by the Rev. Dr. C. Ellis Stevens, rector, and chaplain-general of the society, assisted by the Rev. R. Heber Barnes, curate, the Rev. Dr. S. N. Watson, chaplain of the Ohio Society of Colonial Wars, and the Rev. Messrs. C. A. Maison, D.D., H. M. G. Huff, J. Le Roy, and L. M. Robinson. The Rev. Dr. J. Lewis Parks, formerly rector of old St. Peter's, but now of Calvary Church, New York City, preached the sermon.

Mr. Charles W. Otto, president of the Germantown National Bank, who entered into life eternal on the 22d ult., aged 76 years, had been for over 30 years a vestryman of St. Luke's Church, Germantown, where the burial office was said on Monday, 25th ult., by the rector, the Rev. Dr. S. Upjohn, assisted by the Rev. John B. Falkner. The interment was in the cemetery adjoining the church.

Bishop Whitaker, who was attacked with vertigo, Nov. 15, was still confined to his bed on the 26th ult. While he sleeps well, is free from pain, and apparently in good health otherwise, he is unable to leave his bed on account of dizziness. His speedy recovery is anticipated.

St. Clement's Church, Philadelphia (Rev. G. H. Moffett, rector), in celebrating its patronal feast, began with the first vespers on Friday evening, 22d ult., and on the following day, after several plain celebrations of the Holy Eucharist, there was a solemn high celebration at 11 a. m. On Sunday within the octave, there was also a high celebration, the Rev. Father Huntington, O.H.C., preaching the sermon; and at the evening service when solemn vespers were sung, Fr. Huntington was again the preacher.

During the entire week ending with the octave, which was also St. Andrew's Day, there were services daily, and the various guilds and societies connected with the parish also observed the festival. All the high celebrations of the Holy Eucharist were of an imposing character.

On the eve of St. Andrew's Day, 29th ult., the Local Assembly of the Brotherhood of St. Andrew held their 14th annual convention. At 7 a. m. at the Church House, Philadelphia, the Holy Eucharist was celebrated, when the members made their corporate Communion. In the afternoon and evening at the Church of the Saviour, West Philadelphia (Rev. Dr. W. B. Bodine, rector), addresses were made by the Rt. Rev. Dr. Rowe, Bishop of Alaska, and Mr. N. Ferrar Davidson, President of the Canadian Brotherhood. According to the annual report of the President, there are 70 chapters of the Brotherhood in the Diocese of Pennsylvania and five others, in New Jersey, are included in the Local Assembly.

The 90th anniversary of St. Luke's Church, Germantown, was observed on St. Andrew's Day.

Acting for Bishop Whitaker, the Rt. Rev. Dr. Coleman, Bishop of Delaware, dedicated the transept chapel of St. Mary the Virgin, commemorative of the life and service, in St. Luke's parish, of James M. Aertsen. An historical sermon was preached by the rector, the Rev. Dr. Samuel Upjohn. There was a full choral celebration of the Holy Communion.

Mr. W. H. Fenney died on the 26th ult., in his 80th year. He was serving as a choir boy when only six years old in Worcester Cathedral, England, and afterwards as organist there. About 1847 he came to Philadelphia, and for a number of years was organist at the Church of St. James the Less, going from there to the old Epiphany, where he remained about 15 years; and later on served as organist at St. Mark's, Philadelphia, for seven years. Mr. Fenney was not only a fine musician, but was also quite an artist, teaching both music and painting in several schools.

On the 28th ult. Ernst R. Schmidt, Ph.D., for nearly 40 years Professor of German, Latin, and the Natural Sciences in St. Mary's Hall, Burlington, N. J., entered into rest in his 83d year. In 1840 he came to America, and, at the request of Bishop George W. Doane, accepted the professorship of German and the classic languages in the Burlington College for boys, but a few years later went to St. Mary's School, where he remained until 1880.

## THE PHILIPPINES.

In announcing his views and policy with reference to our new mission in the Philippines, the Rev. Charles H. Brent, Missionary Bishop-elect, is reported in the Boston papers to have spoken as follows:

"The Bishop of the Philippines will take no narrow view of his duties. He goes as an American citizen, jealous of American citizenship, and as a citizen he will stand by all efforts to keep the civil service pure, to support the free institutions of government, to establish generous education, to stand for a high type of righteousness.

"Again, the Bishop of the Philippines does not go as an enemy of the Roman Catholic Church, but rather as an enemy of her enemies, of lust, of extortion, of dishonor, of oppression.

"For years and centuries she has fought these foes, and, according to the reports of the Philippine Commission, she has failed dismally.

"It may have been more the fault of the Spanish Government, a government of shame and crime, than the fault of the Church, but it was the duty of the Church to leaven the Government rather than be corrupted by it.

"Thank God, with our American traditions such a black piece of history cannot be repeated in the archipelago.

"It is not a question of mere ecclesiastical concern, but of national responsibility. Nor does the question of imperialism or anti-imperialism enter into it. We are confronted with the simple fact that the archipelago is under our care, and it is our moral duty to seize the opportunity afforded us."

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CORTLANDT WHITEHEAD, D.D., Bishop.

### Dr. Arundel's Anniversrry—Daughters of the King—Convocation at Clearfield—Illness of Mr. Brooks.

NOVEMBER 22d was the tenth anniversary of the Rev. Dr. Alfred W. Arundel's rectorship of Trinity Church, Pittsburgh. Special services marking the passing of the first decade of the rector's work were held on the Sunday following. A large reception was given in Trinity parish house on Thursday evening for Dr. and Mrs. Arundel, at which they were assisted in receiving by the wardens, vestrymen, and their wives. A feature of the occasion was the presentation of a handsome gold watch and chain to Dr. Arundel, and a well-filled purse to Mrs. Arundel. The presentation of the gifts was made by Mr. S. C. McCandless, senior warden of the parish. In his Sunday sermon, after speaking of the changed conditions around old Trinity, and the steady endeavor to meet them, Dr. Arundel spoke of some of the things that had been accomplished during the decade of his rectorship. The church edifice had been beautified in various ways; a splendid organ generously given, a parish house erected, and the permanent endowment largely increased. The following instrumentalities for good have been started: a daily kindergarten, a sewing school, a cooking school, Trinity club, and a boys' club.

THE QUARTERLY meeting of the Pittsburgh local assembly of the Daughters of the King took place in Christ Church, Allegheney, on Monday, Nov. 25. The morning was occupied mainly by a celebration of the Holy Communion, with a sermon by the Rev. Robert Meech, rector of the parish. Luncheon was served in the parish rooms, and in the afternoon a business meeting was held, followed by reports from the delegates who had represented the local assembly at the annual meeting of the Order in San Francisco, in October. Most of the chapters in the city and suburbs had representatives; the attendance was good and the meeting a very successful one.

THE AUTUMNAL meeting of the Northern Convocation was held on Monday and Tuesday, Nov. 25 and 26, at St. Andrew's Church, Clearfield (the Rev. W. A. Henderson, rector), The opening service consisted of evening prayer, with a sermon by the Rev. Martin Aigner of Franklin, and the administration of Confirmation to a class of nine by the Bishop of the Diocese. After the service a largely attended reception was held at the residence of Mr. William Bigler, in honor of Bishop Whitehead and the other visiting clergy. On Wednesday morning there was a business session, and an invitation was accepted from the Church of Our Saviour, Du Bois, to hold the next meeting there. The remainder of the morning was devoted to the hearing of interesting reports concerning General Convention from the Bishop, and the Rev. Messrs. McCandless, Spalding, and Nock. In the afternoon there was a review of the book, *Tarry Thou Till I Come*, by the Rev. Dr. Hope of Osceola, followed by a discussion; and a paper on "The Conduct of the Services," by the Rev. R. Alan Russell of Kane. In the evening, after evensong, there was a lecture by the Rev. Dr. Kieffer, the subject being "The Gospel for To-day."

WE GREATLY regret to report the serious illness of the Rev. J. H. B. Brooks, rector of Christ Church, Oil City. The vestry of the parish have kindly given him a three months' vacation, and it is hoped that the rest and relief from responsibility may soon restore him to health.

ST. JOHN'S MISSION, Coraopolis, which was organized in February, 1900, by the Laymen's Missionary League, has just purchased a lot 50x150 feet, in an eligible location, which has on it a frame chapel formerly used by a congregation of Methodists. The chapel will be thoroughly repaired, and fitted up in a Churchly way. The people of the Congregation have raised $900, and gifts from outside parties have been received of $50 in money and a cabinet organ. It is hoped to have the chapel ready for use not later than Christmastide.

## RHODE ISLAND.

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

### Bristol.

A NOTABLE feature of Trinity Church, Bristol, is its vested choir, which has now been in existence for nearly 27 years, and which has from the start been invariably unpaid work. Notwithstanding this, the choir roster shows the names of 208 members and past members; six of the vestry are graduates from the choir, while four members are choristers; several noted organists have been trained within its ranks, and the principal tenor soloist and the original choirmaster of 1875 have been members of the choir during this entire period. At its last anniversary nearly 100 choristers, past and present, were in attendance. Trinity is a free church, supported from the free-will offerings of the worshippers, and during its whole existence has never had a fair, a concert, or anything else at which admission was charged. The church is always open, never locked, and its sanctity has never been abused.

## SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

### Death of Mrs. Clark.

ST. PAUL'S CHURCH, Benicia, Cal., has sustained a great loss in the death of Mrs.


## WRITE RIGHT.

"SCATTER DECENT, HELPFUL THINGS."

Good, philosophical Ras Wilson once said to a new reporter, "Young man, write as you feel, but try to feel right. Be good humored toward everyone and everything. Believe that other folks are just as good as you are, for they are. Give 'em your best and bear in mind that God has sent them, in His wisdom, all the trouble they need, and it is for you to scatter gladness and decent, helpful things as you go. Don't be particular about how the stuff will look in print but let 'er go. Some one will understand. . . . . Let 'er go.'

"So on the above plan," says M. W. Porter of Topeka, Kan., "I will write what I know of Grape-Nuts Breakfast Food from personal experience. After a long period of indigestion and other disorders, with some misgivings, I took up the use of Grape-Nuts. Despite the hot weather I kept gaining in strength and mentally, a thing that I had never done at that season of the year.

"I found the food an excellent stimulant for the brain, and I could do more and better work than I had ever done. It was a revelation to discover how closely the brain and digestive organs were in sympathy with each other. Whatever retarded the work of one had a corresponding effect on the other, and the food that tended to put one in proper shape acted accordingly on the other. I know that my great improvement mentally and physically came from dispensing with unwholesome food and using Grape-Nuts liberally."

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HOARSENESS & THROAT AFFECTIONS.
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Our stock is *carefully selected*, and offers an ample artistic assortment rarely found elsewhere. To those who cannot call and inspect we offer for sale a number of

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| 100 " | 1.50 | 50 " | 3.00 |
| 100 " | 2.25 | 50 " | 4.00 |
| 100 " | 3.00 | 50 " | 5.00 |

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**Our "Holiday Catalogue for Purchasing Committees" will be sent free to any address.**

## Thomas Whittaker.

2 & 3 BIBLE HOUSE, NEW YORK.

C. H. Clark, wife of Captain Clark of Benicia Arsenal, and daughter of the late Gen. R. E. de Russy, U. S. Corps of Engineers. Mrs. Clark was an earnest Churchwoman, of lovely Christian character, and the whole community deplores her death, which occurred on Tuesday evening, November 19th, after an illness of about eight days. The funeral service was held at the Arsenal on the 21st ult. The interment was at Laurel Hill cemetery, San Francisco.

The rector of Benicia, the Rev. Isaac Dawson, officiated at the service and at the grave, and also preached a memorial sermon on the following Sunday morning. Mrs. Clark will be greatly missed in Church and other circles. She entertained several of the Bishops who preached in the parish church during the General Convention in San Francisco.

## SOUTHERN OHIO.

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

### Anniversary of St. Philip's — New Altar. — Church League.

THE 10TH ANNIVERSARY of St. Philip's Chapel for Colored People, Columbus, was suitably observed on Nov. 15, 16, 17. On the evening of the 15th evening prayer was read and sermon preached by the Rev. Julius W. Atwood, rector of Trinity Church. Next evening a social was held in Trinity parish house. At 10:30 A. M., Nov. 17th, there was morning prayer, celebration, and sermon by the Rev. H. W. Jones, D.D., Dean of the Theological Seminary at Gambier. At 2:30 the anniversary services of the Sunday School were conducted by Mr. A. N. Whitney, and an address delivered.

AT THE Church of Our Saviour, on Sunday, Nov. 17th, was dedicated a most beautiful oak altar, reredos, and chancel chair, by the rector, the Rev. Z. B. Phillips. They were given as memorials by Mrs. H. C. Allen and her children, "To the Glory of God, and in memory of Thomas H. C. Allen." The reredos has three panels, the side ones containing a bunch of resurrection lilies. The middle panel has at the top a dove, in the centre a cross, at the bottom a bunch of passion flowers. There are three panels in the front of the altar, the one at the left containing a cluster of grapes, the centre I.H.S., and the one to the right a sheaf of wheat. A panel at the left end of the altar contains an Alpha and the one at the right an Omega. The two chairs are very massive and beautifully carved. All the emblems are carved in bas relief.

THE REGULAR monthly meeting of the Church League of Cincinnati and suburbs was held on Tuesday evening, Nov. 19th. A very able and instructive paper, showing deep study and research, was read by Sister Eva Mary. The Hon. Harland Cleveland was elected President, and the Rev. Thomas Jenkins Secretary and Treasurer, to serve for the ensuing year.

## SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

### Anniversary at Bloomington.

THE PARISH of St. Matthew's, Bloomington (Rev. Wemyss Smith, rector), celebrated its 50th anniversary on Thanksgiving Day. The presence of the Bishop, who preached a congratulatory sermon, added to the pleasure of the day. In addition to the fact that the day marked the 50th anniversary of the foundation of the parish, it was also the 25th anniversary of the first occupation of the present church edifice.

## TENNESSEE.

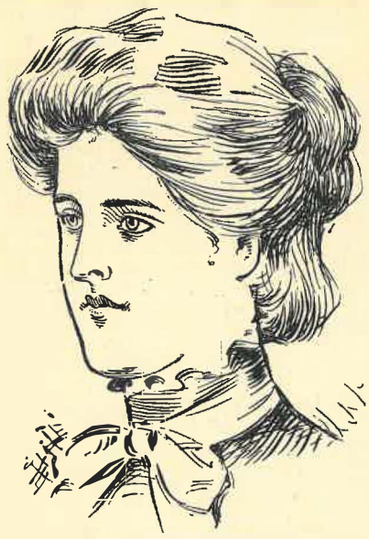
THOS. F. GAILOR, D.D., Bishop.

THE Church of the Epiphany, Knoxville (Rev. Henry Easter, rector), has been re-


# ENTHUSIASTIC CONVERTS

## There are Thousands of Them Who Believe as This Woman Does.

Mrs. Ira Knowlton, of Butte, Montana, is a most enthusiastic convert to the virtues of Stuart's Dyspepsia Tablets as a cure for obstinate stomach trouble. She says: "I had poor



digestion nearly all my life. It now seems to me that for years I never knew what it was to be hungry, to have a good natural appetite.

"I was troubled with gas in stomach causing pressure on the heart with palpitation and short breath. Nearly everything I ate soured on my stomach, sometimes I had cramps in the stomach which almost resembled spasms.

"Doctors told me I had catarrh of the stomach, but their medicines would not reach it and I would still be a sufferer had I not, in sheer desperation decided to try Stuart's Dyspepsia Tablets.

"I knew they were an advertised remedy and I didn't believe anything I read about them as I had no confidence in advertised remedies, but my sister living in Pittsburg wrote me last spring telling me how Stuart's Tablets had cured her little daughters of indigestion and loss of flesh and appetite and I hesitated no longer.

"I bought a fifty cent box at my drug store and took two of the large tablets after each meal and found them delightful to take, being as pleasant to the taste as caramel candy. Whenever during the day or night I felt any pain or uneasiness in the stomach or about the heart I took one of the small tablets and in three weeks it seemed to me as if I had never known what stomach trouble was.

"I keep Stuart's Dyspepsia Tablets in the house and every member of our family uses them occasionally after a hearty meal or when any of us have a pain or ache in the digestive organs."

Mr. E. H. Davis of Hampton, Va., says: "I doctored five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of the doctor's treatment."

Stuart's Dyspepsia Tablets is the safest as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, bloating after meals, sympathetic heart trouble.

Stuart's Dyspepsia Tablets is not a cheap cathartic but an active digestive remedy containing the pepsin and diastase which every weak stomach lacks, and they cure stomach troubles because they digest the food eaten and give the weak, abused overworked stomach a chance to rest and recuperate.

Stuart's Dyspepsia Tablets are sold in every drug store in the United States, Canada, and Great Britain.

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## Educational.

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**THE BISHOP STRACHAN SCHOOL,**
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Founded 1867. President of Council, The Right Rev. the Bishop of Toronto. Permanent staff of thirty-six fully qualified and competent teachers, graduates of English, Canadian, and American Universities and Training Schools. Best Masters in Music and Art. Native teachers for Advanced French, German, and Italian Conversation Classes. Complete Course in Domestic Sciences and Arts. Careful Moral and Physical Training. MISS ACRES, Principal.

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The Chicago Diocesan School for Girls, Sycamore, Illinois.
The thirteenth Academic Year will begin Sept. 18th, 1901, with modern Gymnasium, Auditorium, Music Hall, and accomodations for 15 more pupils.
The Rt. Rev. Wm. E. McLaren, D. D., D. C. L., President of, and the Rt. Rev. Chas. P. Anderson, D. D. a member of, the Board of Trustees.
Address the Rev. B. F. FLEETWOOD, D.D., Rector.

**ST. MARY'S SCHOOL, Knoxville, Ill.**
Now in its Thirty-third Year.
Prominent Families in many States during a third of a century, have been patrons of this Institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address,
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**The General Theological Seminary,**
Chelsea Square, New York.
The Academic Year began on Wednesday in the September Ember Week.
SPECIAL STUDENTS admitted and a GRADUATE course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
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A School for Girls, under the care of the Sisters of St. Mary. The Thirty-second year begins September 24, 1901. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D. D., Chicago, Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq, Chicago. Address THE SISTER SUPERIOR.

opened after renovation and repairs made during the attendance of Mr. Easter upon General Convention.

## VIRGINIA.

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

### Holy Trinity Church Re-opened.

HOLY TRINITY CHURCH, Richmond, has been reopened after material improvements in the structure, including the rebuilding of the chancel as a memorial of his son by Mr. I. N. Jones. The organ has been entirely rebuilt and the building will be lighted by electricity. Two handsome memorial windows have also been erected, and at the rear a convenient parish building has been constructed.

## WASHINGTON.

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

### Woman's Auxiliary—A Bequest—Mission at St. Luke's.

ON TUESDAY, November 26th, the opening service of the Woman's Auxiliary of the Diocese, deferred till the return of the president from San Francisco, was held in St. John's Church. The Bishop of Washington celebrated the Holy Communion and gave a short address. The offertory was for the proposed memorial to Mrs. Twing. There was a large attendance of members of the various parochial branches, who after the service, adjourned to the parish hall. The usual business of receiving reports was postponed to the regular December meeting, and the session was chiefly devoted to the hearing most interesting accounts of the Triennial from the officers who had been present. The president, Miss Wilkes, described the journey, and told of the warm welcome received from the San Francisco Auxiliary, and of the overflowing kindness and hospitality of its members. She spoke of the great Triennial service, and of the excellent arrangements at the Auxiliary rooms, where during the Convention weeks so much was seen and heard to awaken and deepen the missionary spirit. Mrs. Satterlee, the First Vice-President, being asked to add something of her recollections, said that the President had so admirably described all that was done that she felt it to be superfluous; but consented to speak of her own impressions, and gave an account of the enthusiasm at the meeting in which the announcement was made of the amount of United Offering, when the assembly of women broke into a cheer and then and then spontaneously joined in singing the Doxology. Tender reference was made to the death of Mrs. Twing, and a pleasant little incident related of her having spoken to Mrs. Satterlee, just before her illness, of her admiration of the artistic work on the envelope containing the Washington offering, saying that it was so beautiful it had been put in a prominent place in the collection exhibited at the Auxiliary rooms. Another visitor to San Francisco gave a graphic description of the time spent in Salt Lake City. The President also brought to the notice of the meeting that since the closing service in May, Mrs. Thomas G. Addison had entered into rest. She was formerly for some years the beloved President of the District of Columbia branch of theAuxiliary before the Diocese of Washington was formed.

BY THE will of the late Mrs. Barringer $500 is left to the Bishop of Washington's fund; and a further bequest is made, the amount of which is not yet known, by which the "Victor Barringer Memorial Fund" will be formed, the interest to be used by the Bishop for the benefit of the clergy of the Diocese and their families.

A PAROCHIAL MISSION will be given at St. Luke's Church (colored, the Rev. O. M. Waller, rector), from Dec. 4th to 15th. The conductor will be the Rev. A. S. Crapsey, D.D., of Rochester, N. Y., and there will be several services daily, beginning with Holy Communion at 6:30 A. M., and closing with a mission service in the evening.

## WESTERN MASSACHUSETTS.

### Dr. Greer's Declination.

DR. GREER'S letter of declination, which was referred to last week, is as follows:

"ST. BARTHOLOMEW'S RECTORY,
"342 Madison Ave.,
NEW YORK, Nov. 25, 1901.

*"The Rev. John C. Brooks, the Rev. Alexander H. Vinton, and others:*

Gentlemen:—It is impossible for me to tell you how deeply I feel and appreciate the honor which has been conferred upon me by the new Diocese of Western Massachusetts in selecting me for its Bishop. I should certainly be more than human, or less, not to be greatly moved by the unusual and impressive manner of my


## PINEY WOODS

HEALTHFUL BUT NOT ALWAYS CURATIVE.

To go to the piney woods is a help, but if one carries along the bad habits of food and drink that have caused sickness, the piney woods will not produce a recovery.

Coffee drinking caused blindness in a Virginia gentleman, and his remarkable experience is worth reading. "I have been a coffee drinker since my earliest remembrance. If I missed coffee at a meal it brought on headache. This should have shown me that I was a victim to a drug habit. Finally, wakeful, restless nights came on. After dinner I was always drowsy and after sleeping would waken stupid and morbid, and felt as though I had been drugged, and when this feeling wore off nervousness and restlessness would set in until I drugged myself with coffee again.

"At last my eyesight began to fail. Some of the best optical specialists agreed that I had an affliction of the optic nerve, and after two or three years' treatment my eyes slowly lost their power and I became almost sightless.

"I was advised to go to the pine woods near the sea in a most isolated place. This I did and lived there for two years without any visible benefit. I gave up all hope of recovery until last spring a friend expressed the belief that the coffee I drank was the cause of all of my trouble. He had been a slave to it and had been unable to find relief until he quit and took up Postum Food Coffee.

"His experience startled me and I decided to try the change although I had but little faith in its merits. My first cup of Postum proved delicious and was a great surprise. It was evidently well made. I had not the slightest trouble in leaving off coffee for the Postum filled its place perfectly.

"During the past six months I have gained in flesh, my sallow complexion has become clear, and my eyesight gradually improved until I am now able to read and write. My mind is once more clear and active, and I no longer suffer from sleepless, nervous spells. You can imagine I feel grateful for my restoration." W. Harold Fenton, Brighton, Va.

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Church and Chapel
# Organs

The Vocalion method of tone production is radically different from any other.

"The Vocalion Organ will be found extremely desirable for churches and halls.

"It is a new and original idea, for you have modified the tones of the reeds in such a way as to produce perfectly the tones of the Pipe Organ, especially the diapason and clarabella tones.

"You have certainly rendered a great service to the art of music. I offer you my heartfelt congratulations and best wishes, and remain,

"Yours truly,
ALEXANDRE GUILMANT,"
*Composer and Organist, Paris.*

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Send for large illustrated Catalogue.

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If one wants to make a selection of Books for children, send for the catalogue of THE YOUNG CHURCHMAN CO. We make a specialty of carrying the best that is published, and selling them at the lowest possible prices. Almost everything advertised in THE LIVING CHURCH is on our shelves, besides hundreds of other titles. We will mail our full catalogue on request, and also our Christmas list of Holiday books.

**The Young Churchman Co.,**
**Milwaukee, Wis.**

election; and it is only after an earnest, and I hope conscientious reconsideration of the whole subject that I find my conviction unchanged. I cannot feel it my duty to go to Massachusetts, and therefore must decline the great honor which you have paid me.

"It has not been an easy thing to reach this decision, but now that I have reached it and my mind is clear which way my duty lies, it is my further duty to inform you of it at once, and in doing so let me express the hope that whatever you may think of the wisdom of my course, you will at least believe I have tried to do, and have done, what seemed to me to be right.

"Again thanking you most sincerely for such a manifestation of your confidence and regard, believe me always, faithfully yours,

"DAVID H. GREER."

## WESTERN MICHIGAN.

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

### Missionary Meeting.

THE 55TH SEMI-ANNUAL missionary meeting of the Diocese was held in Grace Church, Charlotte, commencing Tuesday evening, Nov. 19th. The Rev. Norman Harrison welcomed the Bishop and visiting clergy, assuring them that their visit would prove helpful to the faithful in this mission church. A general discussion on the care of the church building was engaged in by the clergy.

Next day a paper was read by the Rev. J. W. Armstrong on "The Apocrypha." The paper showed care in preparation, and the discussion following showed that the subject was one of general interest to Church clergymen. At 10:30 o'clock there was a celebration of the Holy Communion. The Rev. W. J. Lemon delivered the sermon *ad clerum*, his text being, "Preach the Gospel." "Private Study of Holy Scripture" was discussed later by the Rev. Chas. J. De Coux, and "The Duty of the Diocese to Domestic and Foreign Missions" was presented by the Rev. Wm. Lucas. The Rev. C. T. Stout spoke at a children's service, of Christ as the Good Shepherd, and exhorted them to self-denial and care for others who were less fortunate than themselves.

After the missionary service in the evening an interesting paper was read by the Rev. George Forsey on the "General Convention of 1901." A paper prepared by Mr. A. Calkins of Allegan was read by his rector, which advocated a radical change in the manner of reaching the scattered sheep in the Diocese. He proposed that the rector and vestry of each rural parish form a kind of associate mission and be made responsible for the carrying on of missionary work in one or more counties. An eloquent address was delivered by the Rev. Dr. Thomas against any kind of "Amusements to Raise Money for Church Purposes." He advocated the one only Christian way of supporting the Lord's work—*giving as God hath prospered us.*

A reception was tendered those in attendance on the missionary meeting at the residence of Mr. and Mrs. C. B. Lamb.

On Thursday the Rev. Chas. Donohue officiated at an early celebration. There was a business meeting and conference. "Marriage According to the Prayer Book," "Weekday Services," and other matters of interest received attention, and the Bishop closed what had proven a profitable meeting with the benediction.

## WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

### Illness of the Bishop — Consecration of Dr. Mann.

THE BISHOP arrived in Kansas City from California on the 17th inst. He was taken ill in Los Angeles shortly after the close of General Convention, having accepted an invitation to go to that city to preach a sermon on the Sunday following its close. There he suffered an acute attack of heart trouble provoked by indigestion, and for a time his condition was quite serious. It was possible, however, after the delay mentioned, to make the return trip, and it is stated that he stood the voyage well, and that there is every prospect of his being able to resume work shortly. He was accompanied on his return trip by his son, the Rev. John R. Atwill.

IT WAS ARRANGED that the consecration of the Rev. Cameron Mann, D.D., as Missionary Bishop of North Dakota, should take place at Grace Church, Kansas City, of which Dr. Mann is just relinquishing the rectorship, on Wednesday of the present week, Dec. 4th. The consecrators named are the Bishops of Missouri, Central Pennsylvania, and West Missouri, with the Bishop of Iowa as preacher and the Bishops of Kansas and Minnesota as presentors. The attending presbyters were to be the Very Rev. H. L. Burleson, Dean of the Cathedral at Fargo, and the Rev. Robert Talbot of Kansas City. The Rev. J. Stewart-Smith was to be deputy registrar and master of ceremonies.

## WESTERN NEW YORK.

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

### Mission at St. Thomas'.

THE REV. ARTHUR MURPHY of Toronto has just concluded a successful two-weeks' mission in St. Thomas' Church, Buffalo (Rev. E. M. Duff, rector). This church is situated in the center of South Buffalo's manufacturing district.

## CANADA.

### News of the Dioceses.

*Meeting of the General Synod.*

THE PRIMATE of All Canada, Archbishop Machray, announces that there will be a meeting of the General Synod held in Montreal on the 3d day of September, 1902.

THERE SEEMS to have been some difficulty in arranging the place of meeting of the General Synod for 1902. This Synod has now been in existence for over ten years. It has met in Toronto, and three years ago in Winnipeg. There seems to have been an understanding that the next meeting would be in Ottawa. It appears however that there are certain difficulties that would make it almost impossible for the Synod to meet there. Archbishop Machray, the Primate, has therefore selected Montreal as the next place of meeting. The date which has been fixed, Sept. 3d, however, is thought to be too early, as the summer holidays are only just

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over, and it is stated that Archbishop Bond of Montreal has written to ask the Primate to put forward the date of meeting of the Synod to two or three weeks later. Twenty Bishops are included in the list of members.

*Diocese of Toronto.*

THE NOVEMBER meeting of the Chapter of St. Alban's Cathedral was held on the 14th. An offer has been made to provide funds for an additional stall, which was accepted. This makes the twentieth stall to be provided for. Fourteen are entirely paid for and six partly. The formation of the Cathedral School Corporation seems to have been a success. Class room has been provided for a hundred scholars, and a good staff of teachers.—CHRIST CHURCH, Omenee, has been greatly improved. It has been removed from its old site and the interior entirely renovated. Special services were held in it Nov. 3d.

*Diocese of Huron.*

SPECIAL SERVICES were held in St. John's Church, Preston, Nov. 10th, to commemorate the 11th anniversary of its opening. Rural Dean Mackenzie was the preacher. The offertory, a liberal one, was for general expenses and the remaining debt on the Church.

*Diocese of Columbia.*

BISHOP PERRIN was present at the meeting of the Executive Committee held in Victoria, Nov. 6th. It is intended to organize a parish to include Ladysmith and Extension mines. Archdeacon Scriven has undertaken the charge of it, and a fund for a church and parsonage will be begun at once.

*Diocese of Fredericton.*

BISHOP KINGDON consecrated the Church of the Good Shepherd, East Florenceville, Nov. 3d. The building is a very complete one.

*Diocese of Montreal.*

THE ANNUAL dedication festival of the Church of St. John the Evangelist, Montreal, was held on Sunday, Nov. 10th, the special preacher being the Rev. F. G. Scott, rector of St. Matthew's Church, Quebec. The services consisted of a high celebration of the Holy Communion and choral evensong. The offertories were devoted to wiping off the floating debt of the parish.—THE quarterly meeting of the executive committee of the Diocese was held Nov. 12th in the Synod Hall. The report of the superannuation fund was read.—THE new bells of St. George's Church were rung for the first time Nov. 9th, the King's birthday. They played "God Save the King" at noon. The national anthem was sung also in Christ Church Cathedral the following day at morning and evening service.

*Diocese of Niagara.*

BISHOP DU MOULIN preached at the unveiling and dedication of a fine stained glass window, Nov. 3d, presented to St. Mark's Church. Hamilton, by Mrs. Edward Martin. —AN ADDRESS was presented to the Rev. Canon Bull, rector of All Saints' Church, Niagara Falls South, on All Saints' Day, by the clergy of the deanery, congratulating him on attainig the fiftieth year of his ministry. The church celebrated the 45th anniversary of its opening on the same day.

*Diocese of Huron.*

A HANDSOME GIFT has just been made to St. Paul's Cathedral, London, by Judge Meredith. It is a peal of bells, which are now being cast in England. The bells will weigh five tons, and will be provided with a Carillon machine by which tunes are played at regular intervals. It is hoped they will be in position by Christmas.—A TABLET was recently unveiled in the Church of St. John the Evangelist, London, erected by the Bible class of the church to honor those of its members who served in the South African war and in memory of one who died there.


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