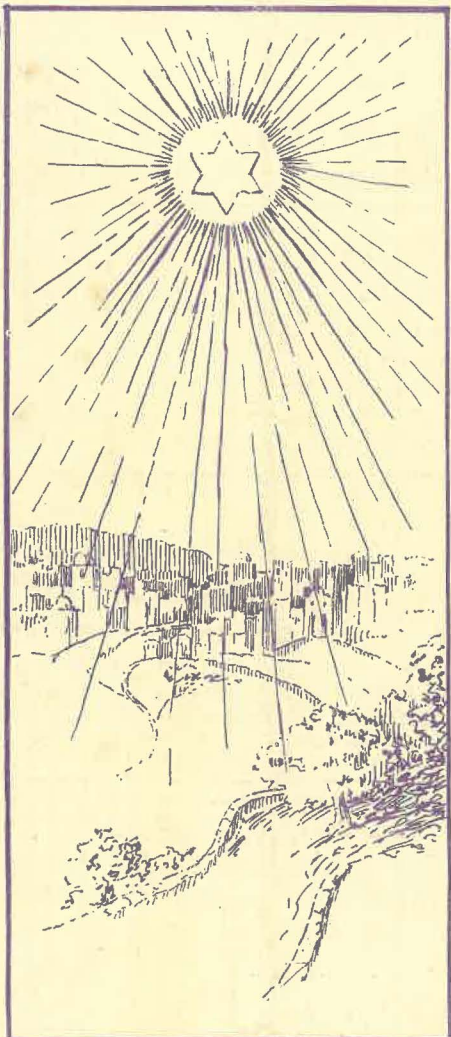


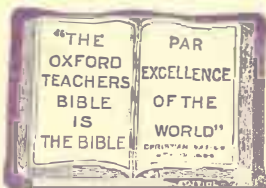
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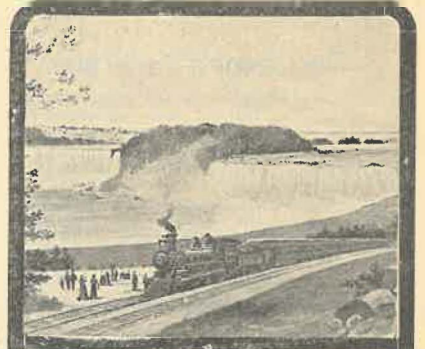


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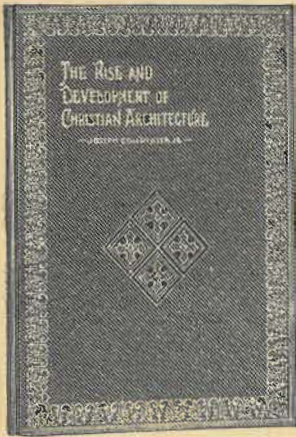
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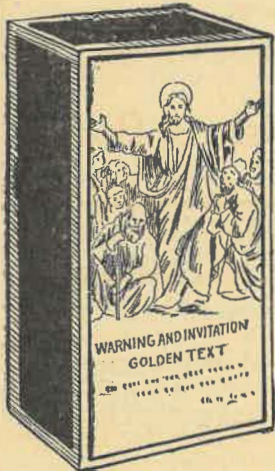
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No. 5

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We plead that Churchmen will really awake, and be alive to the duties which as Christians and as Churchmen rest upon them.

#### THE BASE OF AMERICAN CEREMONIAL LAW.

THE *Church Eclectic* for November contains a very sympathetic "Appreciation" of Mr. Dearmer's *Parson's Handbook*, written by the Rev. Henry Riley Gummey, M.A., in which the reviewer expresses the fear that "the great obligation under which Mr. Dearmer has laid us, has not been so far sufficiently realized."

We think it quite likely that Mr. Gummey is justified in this fear, though the book is being widely accepted as authority in the "English Use." It will be remembered that we also very fully indorsed the work, though with some qualifications as to details. The book is undoubtedly of the very greatest value to our clergy from the point of view of liturgics and ceremonial, and has, withal, so many sane and sensible suggestions about the practical affairs of parish life, as to be in effect almost a necessity for the parish priest.

But Mr. Gummey's further observation that "in the most appreciative review that has, as yet, appeared in any of our American Church periodicals or weeklies, the whole spirit of Mr. Dearmer's work has been missed, viz., that the law in the case comes first and last," leads us to ask, "What law?" It must be remembered that Mr. Dearmer's work lays emphasis upon the fact that it expounds the "English Use." And it



very wisely restricts itself to the consideration of what constitutes that "use," the Ornaments Rubric being of course the basis of it.

Now, important though the consideration of the "English Use" be for us, it must be remembered that this is the United States of America, and not England; and in it we cannot admit that *English law*, parliamentary or canonical, "comes first and last."

This American Church undoubtedly inherits English canon law as the basis of her ecclesiastical common law; just as English constitutional law is the basis of American civil common law.

Nor is this English law and custom which we inherit, a purely modern or post-Reformation practice. This is carefully laid down as an undoubted fact by no less an authority than the Chief Justice of the Court of Appeals of the District of Columbia, in a very lucid opinion just handed down in the case of *Satterlee, Appellant, v. The U. S., ex rel Williams*—a judgment so important to Churchmen that we shall shortly consider it more at length. For our present purpose it is sufficient to quote the following pregnant paragraph, which shows how conclusively the civil law regards the unbroken continuity of the Church of England:

"It was therefore not by the force of statutes, but by the force of custom and usage that the early ecclesiastical law of England had its origin and growth, founded largely upon the constitutions, ordinances, and decrees of provincial synods, held under the early Bishops of the English Church. 1 Blacks. Com. 82, 83. And it was in this form that the English ecclesiastical law, or such of it as was found to be applicable, was introduced and applied by all the English Christian churches in the English colonies of this country; and THAT LAW STILL REMAINS IN FORCE, so far as it is applicable, though by some of the churches it has, to a large extent, been reduced to the form of canons or ordinances. These, however, where there is any ambiguity or uncertainty of meaning, are always construed in the light of the principles of the ecclesiastical law."

But while English canon law is the basis of our ecclesiastical common law, and while everything that was legal in the Church of England at the time of the organization of the American national Church, is therefore legal in this Church as well, unless, of course, it has since been modified or changed by our own canonical legislation, it by no means follows that we are bound by the *restraints* of English law. The two propositions—that what is *legal* in England is legal in America, and that what is *illegal* in England is illegal in America—rest on wholly different bases. The first we admit, and have repeatedly maintained. The second we deny.

And we deny it, because, first, if this Church inherits English customs as legal, she also, at the same time, inherits Scottish customs. The Seabury consecration and concordat gave to this Church at least the same right to claim Scottish customs as legal here, as did our own consecration of Dr. Kinsolving for Brazil legalize American customs in the Church over which Bishop Kinsolving presides in Brazil. Consequently, the direct inheritance of this American Church includes not only all that was legal in England, but also all that was legal to the Scottish Non-Jurors. To cite an example: if it should be admitted that the practice of Reservation was illegal in the Church of England under the interpretation of the famous "none other or otherwise" clause of the British Act of Uniformity, which was interpreted by the two Archbishops as forbidding all other religious services than those of the Book of Common Prayer, Reservation would still be lawful in the American Church through our Scottish inheritance; for not only did that Act of Uniformity not apply to Scotland, but Reservation was expressly recognized and practised by the Scottish Non-Jurors. And this is only one of many similar instances of a wider liberty which prevailed among the Scottish Non-Jurors than in the Church of England—prevailed, that is to say, so far as any canonical legislation is concerned, for the penal legislation which made the entire worship of the Non-Jurors illegal in Scotland has no bearing on the matter.

And even beyond this arises a question which we shall here raise only to leave unanswered. How far is an organized national Church bound by the restrictive legislation of the national Church from which it inherits its orders? St. Gregory, it will be remembered, counseled St. Augustine to introduce into the newly founded, or re-founded, English Church, such customs as he might anywhere find, which seemed to him helpful for the Angles. Neither Gregory nor Augustine seems to have held that the Gallican consecration of the latter introduced all the prohibitions of Gallican canon law into the Church of England,

as absolutely binding in the latter until expressly modified by English legislation. We need not here discuss the relation between the customs of the native or Scoto-Irish Church already existing in England, and those introduced by the Augustinian mission. It is enough to show that the latter did not hold, nor did the counseling Bishop of Rome hold, that the mission was limited strictly to Gallican customs and prohibitions, while yet it would have been wholly impossible to raise the question as to the legality of the introduction of any Gallican custom into England. The latter was accepted as a matter of course; but it did not follow that Gallican customs *only* were lawful, or that Gallican prohibitions were likewise inherently forbidden in England.

Now IF THE Church of England inherited no such exclusive obligation to follow the law of the Church from which, at her re-foundation, she obtained her orders, why should it be maintained that the American Church is thus bound by English law? Certainly it will not be maintained that the American Church has obtained a less degree of independence of the mother Church of England, than the Augustinian mission in England obtained from the Church in Gaul. Our national independence of England, ecclesiastical as well as political, is beyond question. Whatever modifications in Gallic customs were legal in the Augustinian mission, must be the rule of similar modification in English requirements, in force in the American Church. All that was legal in England at the Revolution is thus shown to be legal now in this American Church, if the latter has not modified it; but it does not follow that *nothing else* is legal. In fact the presumption is that no English prohibitions as to matters not involving doctrine create illegal usage in this American Church. And this presumption rises almost to certainty in instances in which Scottish custom differed from that in England.

IF THIS POSITION be true—and it is difficult to see why it is not—then a book like Mr. Dearmer's *Parson's Handbook*, and the very interesting researches of the Alcuin Club, valuable though they be, do not constitute final law for American Churchmen. They are valuable as throwing light upon the "English Use"; and until we shall have passed through the transition stage in which matters pertaining to ceremonial are now involved, that Use may very wisely be followed in most of our churches, especially where the parishioners are largely of English descent. Anything that throws light upon that English Use ought therefore to be welcomed and studied in this country. But after all, the acceptance of that Use, in all its smallest details, is not at all a test of loyalty to American Churchmen. Though the legal English Use seems to have commonly restricted the use of the Altar Lights to two only (p. 88) (we do not forget the English exceptions to that rule, but are now considering only the common rule), it does not at all follow that American Churchmen may not add to the number of candles. If "surplined choirs are a nineteenth century innovation" (p. 47), it does not at all follow that they should be discarded. It may be "nearly certain that gradines cannot be included among the ornaments allowed by the [Ornaments] rubric" (p. 86), but we should still defend their legality in America. There may be authority for the statement that "Flower vases are of late introduction and are not covered by our rubric" (p. 97), but we should hope that Americans at least would not banish them as illegal. It may be that "Credence tables may not have been in use in 1548" (p. 101), but we are glad that they are in 1902. We are not prepared to grieve over the "unlawful substitution of colored stoles for [black] tippetts" (p. 132), as does Mr. Dearmer. All these things mentioned have become parts of the recognized American Use. Indeed we feel that very few would be willing to accept without question, every practice and every ornament as absolutely unchangeable in this American Church, simply and only because historical research shows it to have been "in use" "by authority of Parliament, in the Second Year of the Reign of King Edward the Sixth." Yet, on the other hand, it is absurd to maintain that anything that was so "in use" is now illegal in America, unless so declared by American legislation.

The value of Mr. Dearmer's book is both in expounding the English Use, which is wisely made the pattern for our American Use, and also in the many sensible remarks which he intersperses throughout his considerations. He has absolutely no sympathy with the introduction of "fads" and "fancy



ritual" from the continent of Europe, particularly where such fads are undignified, as quite frequently they are:

"Red slippers are certainly not to be commended, nor are gloves  
*The servers may wash their hands instead*" (p. 243)! "Albes should not be of a semi-transparent material (for the display of the red cassock)" (*ibid.*). "Nowadays, when churches are heated, there is no need for any [head covering] but a skull cap for those whose heads are sensitive" (p. 121). "Lace . . . simply destroys all beauty of drapery in any garment upon which it is placed. . . . Indeed to the credit of our fellow-Christians on the Continent it must be said that they are rapidly discarding the use of lace, and with it that most indecent garment, the cotta, which is fortunately not one of the vestments ordered by our Rubric" (p. 124). "To the mimicry of Rome which has obtained in some quarters we owe the short [surplice] that is now sometimes seen, undignified and ungraceful" (p. 122). "In some churches the alms are ceremonially presented at the altar, and the ceremonies are often of a rather idolatrous nature, the dish being solemnly elevated, signed with the cross, and afterwards carried out with the utmost reverence by the priest at the tail of a procession. Now all this is absolutely unauthorized and inappropriate."

It is the sanity of these comments that wins our commendation, quite as truly as the author's belief that the practices are un-English.

Yet we are not recommending an un-English service. We strongly urge that the "English Use" be taken as the basis of our own American ceremonial, and we know of no better book, in the main, than this of Mr. Dearmer's in expounding it. We are not at all among those (if there are any) who wish to adapt the modern Roman ceremonial to our American Use. But we cannot say with Mr. Gummey "that the [English] law in the case comes first and last." We in America are not so bound. Gladly, however, do we agree with him that:

"It is to be hoped that an interest may be thoroughly aroused in *The Parson's Handbook*, at least among the younger American clergy, who have perhaps read little and thought less upon the subjects so ably and completely handled therein. Perhaps it is not too much to hope that the professors in our theological seminaries whose province it is to treat of matters liturgical, would make *The Parson's Handbook* the basis of some practical advice to the graduating class, on the arrangement and adornment of our churches, and on the use of those lawful Ornaments, which are our Anglican heritage. Such a course would go far to prevent in the future the headlong introduction of wooden, brazen, or marble monstrosities into our churches; and the outlandish freaks of private ritualism, and servile imitation of modern Roman ceremonial. At any rate let every parson beg, buy, or borrow, a copy of Mr. Dearmer's book, and studiously assimilate the principles of law, beauty, and *noblesse oblige*, in the worship of Almighty God, which it so preëminently embodies. This done he will be a wiser, soberer man, and better equipped for ministering unto the Lord, as a steward of His Mysteries."

WE QUITE agree with the Savannah (Ga.) *News* in its comment which follows:

"An Episcopal parish in the borough of Brooklyn, N. Y., wishes to engage the services of a clergyman. The place pays \$1,500 a year. For this munificent compensation, only the following qualifications are demanded: 'He must be a man who has a deep and permanently settled conviction of the truth of Christianity;' that is, none of those 'higher critics' need apply. 'He must be a man who thoroughly understands Jesus Christ and can interpret him infallibly;' a condition that would make him one of the wisest of men. 'He must have a vision of the conditions of to-day and be able to apply to them the teachings of the Master; he must be, if not an orator, at least a forcible, a convincing, and by all means an extemporaneous speaker; he must have the gifts of sociability and of sympathy, so as to be able to "rejoice with those that do rejoice and weep with those that weep"; he must have good judgment, great tact, a patience that endureth all things; he must be an active worker, one of those men who never let the grass grow under their feet.'

"For this paragon it seems that \$1,500 a year is altogether inadequate; he ought to have \$1,500 a week."

It would be well if parishes looking for rectors, and parishioners seeing frailties in their rectors, would bear in mind that not even the laity—the editor of THE LIVING CHURCH is one of them and speaks therefore from experience—are infallible, and a grain or two of sympathy for such of the clergy as may seem to be weak in not over one or two of these virtues, might not be out of place.

Moral uprightness we have a right to demand in all the clergy; but unusual oratorical, intellectual, or other powers are quite as rare in the ministry as elsewhere, and can hardly be demanded without relatively adequate compensation.

Be a little sympathetic, therefore, when you discover your rector to be but a man.

WE ARE not surprised that a Lutheran minister, the Rev. H. Douglas Spaeth, sends to the Albany *Evening Journal* an indignant protest against some of the assumptions made by our own Bishop of Albany in his recent address. Bishop Doane said:

"Ninety-nine times out of a hundred, our own designation is accredited to us when we are spoken of simply as Churchmen. Nobody else is. Other folks call themselves Congregationalists, Methodists, Baptists, etc., and speak of us as Churchmen."

This was so wholly the reverse of our own experience, that we were able to account for it only by assuming that possibly the good Bishop's lot has not been cast largely among non-Churchmen, so that he was not quite familiar with their ways of thinking and speaking. Mr. Spaeth must have aroused him from this happy belief when, with indignation, he calls that an "astounding proposition," and adds:

"I beg leave totally to differ with Bishop Doane's assertion of what the 'other folks' think and say either about themselves or about the Protestant Episcopal Church, and to enter a vigorous protest against the claim so calmly set up that there are no 'Churchmen'—*i.e.*, no real members of the true Church—outside the fold of the denomination to which the Bishop happens to belong."

Again, the Bishop concluded:

"Let us remember that the description in the ratification itself is, what I greatly hope one day we shall put upon the title page of the book, 'The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church,' and so make it the book, and so try to make ourselves the Church, for all English-speaking Christians in the world."

To this, Mr. Spaeth responds:

"This is truly an astounding proposition. Can it be possible that the Bishop has never seen the English 'Church Book' of the Evangelical Lutheran Church? Is it to be believed that, theologian and scholar that he is, he is totally ignorant of the influence of the beautiful and perfect liturgy there given on the framing of the liturgy of his own Church?"

Assuming that the Bishop might be right, so far as his own Diocese is concerned, however, we were filled with anxious consternation recently at picking up a copy of the Schenectady (N. Y.) *Gazette*, and reading in large type the head line, "Episcopal Women in Albany." Our anxiety was only relieved when, on reading down the column, we found the startling heading had to do only with the eminently respectable Woman's Auxiliary of the Diocese. But the same fact that relieved our anxiety, also proved the Bishop to be mistaken. Not even in his own Diocese do the public speak of him and his associates as "Churchmen." They are nothing but Protestant Episcopalians to the world at large.

The fact is, the position of the Bishop is one that will be respected by neither the Catholic, nor the Protestant, nor the Roman world. He has wholly misinterpreted the point of view of each one of these, and being able to describe himself as "anti-Roman" and "unpresbyterian," he advertises himself only as primarily negative. For our part, we know him too well to accept his humble classification of himself. But even were it true, we should still maintain that he was not justified in applying a like designation to the Church of the Living God. That, at least, is always positive.

WE ARE pleased to learn that the attractive story of the dog at the California wedding ceremony was wholly the work of the imagination of a secular reporter. We confess that the inherent improbability of the story suggested itself to us at the outset. We hoped the style of treatment which we gave to the incident would sufficiently show, without the necessity for heeding Mark Twain's celebrated suggestion to append the explanation "This is a *goak*," when attempting to be humorous, that our comment was made wholly in that vein and without assuming to pass upon the accuracy of the story. Since we mentioned neither the name of the parties nor of the church—perhaps we ought to add, nor even of the dog—we felt that no reflection would seem to be cast on any one. At any rate, there was no dog, or if there was, he may be assumed to have been enjoying all the comforts of home in his own kennel, pondering, no doubt, upon the extraordinary fickleness of fate, whereby one becomes the hero of one day and occasion, only to have his very existence denied on the next.

LET YOUR RELIGION make you more considerate, more loving and attractive, more able to think of and enter into the pleasure and interests of others.—Arthur C. A. Hall.



## The Parish Question Box.

Answered by the Rev. CHARLES FISKE.

### V.

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

**I** HAVE been trying to induce a friend of mine to have her child, who comes to Sunday School, baptized; but she wants to wait till the child is 'old enough to choose for herself.' What can I say to answer her objection?"

Most of us have many times run across just such people as this, who have "conscientious scruples" against urging their children to form any definite Church relations while young. We commonly meet people who say, "Oh, I don't want to urge my children to join any Church"—whatever that particular phrase may mean. They think the child ought to be allowed to grow up uninfluenced, and then by and by choose for himself when he comes to years of discretion.

We are told that Coleridge met a man of this stamp one day, and this is his story of the encounter: "I showed him my garden," he says, "and told him that it was my botanical garden. 'How so?' said he, 'it is covered with weeds.' 'Oh,' said I, 'that is because it has not yet come to its age of choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries.'"

It is just as absurd for a parent to believe that the child can be uninfluenced spiritually. If we are not trying to grow the right fruit in their souls, something will surely spring up, and probably it will be the most noxious weed.

The truth is, people who are so willing that their children should grow up free to "choose a Church" for themselves, are generally people who on their own part have very little belief in the particular religious system to which they have attached themselves. If a man really believes his own denomination is the very best religious organization in the world—and he ought to believe that, or look for the one that is—he will be anxious for everyone else to be just what he is, most of all he will be anxious that his own children and his dearest friends be of like faith. When men or women, therefore, talk as your friend does about waiting till the children are old enough to choose for themselves, try in some way to make them probe their own religious beliefs, to see *what* they believe and *why* they believe it, and just how far their religious professions amount to anything. If you can get them to deepen their own spiritual life, you will find them growing a little more anxious about the eternal welfare of their children.

### MISSIONARY BULLETIN.

**O**N SEPTEMBER 30th I sent you a statement of the new Apportionment. Over two months of the fiscal year are gone and very few offerings have as yet been received. The payments under appropriation have to be made to the extent of about \$70,000 a month, yet only about \$4,000 was received in September and \$4,000 in October. This is not a new condition at this season of the year, but as the Reserve Deposits of the Society were exhausted last year, we are exceedingly anxious that all this should be changed and that the parishes should commence to send offerings *early in the fiscal year* that the payments may be met *without the necessity of borrowing money*. We have now ready our "Annual Tables of Contributions," which tells the whole story of the past year's offerings in detail. Under the Apportionment Plan, toward the appropriations, \$329,687.09 was received from 3,622 parishes and missions out of the total number of 6,546. This was a gain of \$93,693.28 and 1,396 parishes over the year before.

We will at any time gladly furnish leaflets about the Missionary work, pledge cards, envelopes, mite-boxes, or anything that may be desired by the different parishes in this connection.

New York, Yours very truly,  
Nov. 13, 1902. GEORGE C. THOMAS, Treasurer.

A HUNDRED MEN, says a Chinese proverb, may make an encampment, but it takes a good mother to make a home,

### ADVENT LITANY.

By JULIA MORAND.

King and Judge enthroned on high,  
Thou whose Advent draweth nigh,  
Listen to my humble cry:  
Jesu, miserere.

Lord, by faith Thyself reveal,  
Ere that hour upon me steal,  
Oh! give heed to my appeal:  
Jesu, miserere.

As our Saviour first Thou came,  
Offering pardon in Thy Name,  
Healing sick, and blind, and lame:  
Jesu, miserere.

On Thy Cross uplifted high,  
Thou didst suffer, bleed, and die,  
That Thy love might draw us nigh:  
Jesu, miserere.

Full of pity, kind Thou art,  
Cleanse and heal my sinful heart,  
Place me not from Thee apart:  
Jesu, miserere.

Though the days may swiftly flee,  
Grant before Thou callest me,  
I may live a life for Thee:  
Jesu, miserere.

Such a life that it may show,  
That Thy pardoning grace I know,  
And on me Thy love bestow:  
Jesu, miserere.

Daily prayer to Thee I make,  
That some soul I may awake,  
Bless my efforts, "For Thy Sake":  
Jesu, miserere.

Give me knowledge of Thy peace:  
Then shall all my longings cease,  
And Thy call bring glad release:  
Jesu, miserere.

### LONDON LETTER.

LONDON, Nov. 11 (St. Martin's Day), 1902.

**I**T IS not at all surprising—considering his utterly loose reputation theologically—that Dr. Fremantle has again, and in a most wanton manner, scandalized the Catholic Church in this country, the holy office of priesthood, and the Deanery of Ripon, by his detestable heresies; nor need we be surprised, perhaps, that there has appeared no deprecatory leading article on the subject in the *Times* newspaper, that great historic organ of average English opinion. But, on the other hand, it is fairly astonishing that the Dean of Ripon has so long been practically allowed by his ecclesiastical superior to exploit his high dignified position in the Church in the interests of the rankest rationalism; whilst surely the situation will become even more intolerable should the Bishop of Ripon now fail to take definite action to remove so grave a scandal.

At a meeting of the so-called "Churchmen's Union," held on Oct. 29th at St. Martin's vestry hall, Charing Cross, a paper on "Natural Christianity" was read by the Dean of Ripon, a brief report of which was given in the *Times*.

The Dean said that the fault of those who had written on natural religion was that they had assumed a contrast between this and revealed religion. "The Bible was in the fullest sense human and natural. The Bible culminated in Christ, and Christ had been viewed in past times in an unnatural light. Disputes had made Christ's life unreal to us, and it seemed to him that we were hampered still by the wrong processes of the past. Taking the moral supremacy of Christ for granted, they were met on the threshold of two Gospels by what seemed a prodigy—the Birth of Christ from a Virgin." His own belief was that they might safely leave that out of account [Jeremiah xxx. 23, 24] and treat it exactly the same way as the words 'descended into Hell' were treated. Outside the first two chapters of St. Matthew and the first two chapters of St. Luke, the Virgin-birth was absolutely non-existent in the New Testament. The natural inference was that it was unknown to the writers of the New Testament, except to those who penned those four chapters. And might it not be that they arose from a misunderstanding? As to the miracles, was it irreverent to believe that our Lord Himself could not have made a distinction between what modern science would recognize as death and the many forms of swooning, syncope, or hysteria, which sometimes deceived the wisest in modern times, and that when He bade His disciples to heal the sick and raise the dead, He was speaking of a process very different from that which would be accepted in these scientific days as the



raising of an actual dead body to life? But many of the so-called miracles, such as demoniacal possession and its cure, were quite natural, though he admitted that if some of the references in the Gospels were taken literally they were contrary to nature as we know it. He instanced the turning of water into wine, walking on the sea, and stilling the wind. He had never been able to think of the Resurrection as a violation of natural law. The preaching of the Resurrection in later times was that of a spiritual existence, a spiritual body. The accounts all said that He was invisible save to the eye of faith. It might be said that when they spoke of a spiritual existence they were going into the region of the supernatural, but that was not so."

A general discussion then followed, in the course of which some speakers characterized the lecture as "a hotch-potch of ideas that were exploded long ago," and said it was deplorable that in the twentieth century such doctrines should be expounded by a representative clergyman of the Anglican Church. Others, however, expressed agreement with Dr. Fremantle's Socinian views. The Rev. Samuel Bickersteth (son of Bishop Bickersteth, late of Exeter), vicar of Lewisham, S. E., writes to the *Times* to express his earnest hope that all true Churchmen will sink their differences—as Dr. Pusey and Lord Shaftesbury did when issues as to the Person of our Blessed Lord and the authority of the Holy Scriptures were concerned—"in the face of such teaching as the present Dean of Ripon claims to be allowed to give as a member of the Church of England." Canon Knox-Little, writing to the *Daily Express*, says: "A Christianity without the Virgin-birth, without miracles, without the Resurrection, is not Christianity at all. Such utterances are inconsistent with the position of any Churchman, much more of one divinely commissioned to teach and a dignitary of the Church of England. These scandalous heresies are only crude revivals of the earlier and now exploded German Rationalism."

The *Church Review*: "The whole Church of England is shamed by the continuance of such a man in office. It is for his Bishop at once to demand an explanation of such language with a view to the further action which seems to be so urgently called for. It is for the E. C. U. at once to take the lead in supporting the Bishop in whatever course he may deem advisable." The *Church Times* has not the "smallest hesitation" in saying that it is impossible for Dr. Fremantle to "talk as he does and yet call himself a Churchman, not to say a Christian." The *Guardian* finds it impossible to reconcile such teaching as the Dean of Ripon's with "even the loosest interpretation" of the Creeds. "We feel bound to protest against such utterances, whether they come from critics like Dr. Cheyne, who appeal to students, or from teachers who, like Dr. Fremantle [and Canon Henson, as it might have added], address themselves to more popular audiences."

To these quotations I should like to have added some from the *Rock* and the *English Churchman*; but both of those organs of High Protestantism seem too much engaged in their campaign of putting "Protestantism before Politics" to pay any attention to Dr. Fremantle's corruption of mind in "the Faith which was once delivered unto the Saints."

A special meeting of the United Boards of Missions of the Provinces of Canterbury and York was held last week at the Church House, with the Bishop of Bath and Wells, in the absence of the Primate, in the chair. The Bishop of Newcastle proposed, and Mr. Eugene Stock seconded, the following resolution: "That a conference on the lines of Bishop Montgomery's letter be held in London some time in the summer or autumn of the year preceding that fixed for the next Lambeth Conference." This was carried. In response to a letter from the Archbishop of Canterbury, it was decided that both the Primate and the Archbishop of York should be approached with a view to their sending a joint letter to the public press urging a better observance of St. Andrew's day as a day of Mission intercessions.

A very successful *conversazione* has recently been held at the Hampstead Conservatoire on behalf of the Universities Mission to Central Africa, and among other speakers were the Bishop of Zanzibar and the Dean of Westminster. Dr. Armitage Robinson, referring to his preferment to the Deanery, said that there was no meeting at which he would have preferred to make his first public appearance as Dean of Westminster as at one in connection with the U. M. C. A. His position at the Abbey, he went on to say, was so peculiar that he was under the authority of no Bishop—"not even the Archbishop of Canterbury." A friend had congratulated him on being invested with a "Popedom without the burden of Infallibility," and, therefore, from this position he ventured to correct even the Bishop of Zanzibar, who had remarked that the mission had really very little connection with the Universities. As a Fellow

of Christ's for many years, he could testify that the Universities did take "a real, deep, and living interest in the U. M. C. A."

The recently formed "Society of the Catechism" held its first public meeting on the 5th inst., at the Church House, Westminster, and the attendance was very encouraging. The Bishop of Rochester, who took the chair, said that the subject matter before them touched what was acknowledged by clergy and laity alike to be "a weak spot in Church life." Though we were not for the world to give up Sunday Schools, yet they contained "a good deal that was very shoddy and weak in them"; a great deal of the work was "not skilfully or scientifically done." The object of this system of Catechism was, he thought, to "drive straight at the danger" he had indicated. He thought it desirable to point out that the Society of the Catechism was "not going to start a new Catechism"; the material upon which it would work was the Church Catechism. It was a Catechism itself, "in the sense of being a method of exegesis or teaching." The Rev. Canon Brooke, vicar of the Church of St. John the Divine, Kensington, said that one most important point of this work in connection with the Catechism was to see that the children were "well up in the actual words of the Church Catechism." The Rev. Spencer Jones then addressed the meeting on "Some Aspects of Religious Teaching." The relation of the Catechism to the Sunday School was that both "started in from different ends, and would meet in the centre." Already they had had the privilege of "making advances" to the Sunday School Institute; and a select committee of this Society had been kindly invited to meet a select committee of the Institute. The Society of the Catechism invites the coöperation of laymen and women; who may become members on payment of an annual subscription of half a crown.

On the eve of the Commemoration of All Souls (Sunday evening week) there was sung Vespers of the Dead at 32 churches in London, and at 100 in different parts of the provinces and Scotland. On the following day (3d inst.) the Blessed Eucharist was offered for all the faithful departed at upwards of 50 churches in the metropolis, and at some 170 throughout Great Britain. The Guild of All Souls kept the commemoration by a specially arranged Mass at St. Alban's, Holborn, the celebrant the Rev. A. H. Stanton; followed by the Office of the Absolution of the Dead, though this year there was no Catafalque erected in the chancel. The plainsong music, from the manual *Requiem Æternam*, was sung by a large choir of men, led by two cantors in black copes, under the conductorship of Mr. Spenser of Nottingham. At the close of the service an address was given by the Rt. Rev. Dr. Richardson, formerly of Zanzibar. The Church was densely crowded (hour, 11 A. M.), the large proportion of men, says the *Daily News*, being very noticeable.

The Bishop of Peterborough has within a fortnight returned to the Palace at Peterborough for the first time since his very serious riding accident in April last. Writing in his *Diocesan Magazine* to the clergy, he says that for the ordinary administration of the Diocese he must still refer them to Bishop Mitchinson. The Bishop mentions the resignation of his Bishop Suffragan, Dr. Thicknesse, and adds that it will be in the interests of the work of the Diocese that, as soon as possible, a successor may be found to fill the office.

On All Saints' Day the consecration of the Rev. Canon Lowther Clarke, vicar of Huddersfield, to the Bishopric of Melbourne took place at St. Paul's. The Archbishop of Canterbury officiated, and the Bishops present with his Grace were Manchester, Bath and Wells, Rochester, Wakefield, Brisbane, and Bishops Goe and Montgomery. The sermon was preached by Archdeacon Wilson (Manchester).

The new Canon Residentiary at Worcester, in succession to Dr. Melville, resigned, is the Rev. Creswell Strange, vicar of Edgbaston. According to the Birmingham correspondent of the *Church Times*, the Canon-designate has "worked wonders" in Edgbaston during his vicariate of eighteen years.

The London correspondent of the *Western Morning News* (Plymouth) states, under date of the 9th inst., that he is "authorized"—though he does not say by whom!—to announce that proceedings are shortly to be taken against the Rev. H. M. M. Evans, vicar of St. Michael's, Shoreditch, under the Church Discipline Act of 1840. Among other alleged grounds of complaint are mentioned the public invocation of Saints and devotions in connection with the Reserved Sacrament.

The condition of the Bishop of St. Alban's remains extremely critical.

J. G. HALL,



NEW YORK LETTER.

**M**AKING use of its own representatives, the Church News Association counted the number of persons attending public religious worship at all services in all churches on Manhattan Island on the three Sundays in November, Jewish places alone excepted. Not including strangers, the residents of Manhattan number 1,931,162. The number of persons at religious services on each of the three Sundays, the attendances for the three being averaged, was 451,731, actual count. Of this number 139,991 were men. The Manhattan population figure includes 482,978 persons under fifteen years of age, and the church attendance figures do not include children either in service or Sunday Schools. Besides, the Hebrew population is to be deducted. How great this population is cannot be definitely told. Estimates of their number vary greatly, but the Jewish population of Manhattan Island is not less than 300,000. Hence there were, on the Sundays named, 700,000 persons out of a total of 1,931,162, who did not attend public worship anywhere on the Island. All three of the Sundays happened to be pleasant, and November was chosen because people are back in town, and no special religious season, like Christmas or Lent, was on.

There are 366 places of Christian worship on the Island, which forms the Borough of Manhattan of the city of New York, as every one knows. The figures show, when compared with membership, less difference between Protestant and Roman than might be supposed. For example, the total non-Roman membership is 173,812, and of this number 134,177 attended religious service on each of the three Sundays. The Roman membership is 522,130, and the number at all services on each of the three Sundays was 317,454. The total at morning services, by which is meant all services held before twelve o'clock, was 74,410 in non-Roman and 279,861 in Roman churches; at evening services, by which term is meant all services held after twelve o'clock, was 59,767 non-Roman and 37,593 Roman.

A curious fact brought out by the count was the showing made by large and small parishes. For instance, many churches claiming memberships of 100 and 200 had congregations exceeding those figures. But when memberships rose to 1,000 and over, the showing was not nearly so favorable in matter of attendance. To illustrate: St. Mary's parish, the Rev. H. R. Hulse, has a communicant list of 364, and on Sunday, the 16th inst., there were 474 persons in its congregations. St. George's parish, the Rev. Dr. W. S. Rainsford, reports 5,600 communicants, and on the same Sunday there were 3,811 at all of its services. The same showing was made in churches of all religious bodies, the Roman included. As is well known, there are in Manhattan borough many Roman, Episcopal, Presbyterian, and Lutheran parishes with memberships each of from 1,500, the lowest, to 29,500, the highest. On the other hand, there are 43 Methodist churches that altogether have a membership of 14,500. Bearing these facts in mind, note the attendance by religious bodies as compared with membership:

Methodist Episcopal.....	1.37	Congregational .....	.90
Disciples of Christ.....	1.27	Presbyterian .....	.735
Reformed (Dutch).....	1.11	Roman Catholic.....	.6075
Baptist .....	.99	Protestant Episcopal.....	.59
Christian Science.....	.97	Lutheran .....	.39

It is surprising to know that 77 per cent. of non-Roman membership attended service, while only 60.75 per cent. Roman did so. The showing is due to two facts: one, the large parishes, as already explained, and the other the ridiculous membership claims made for many Roman parishes. The lesson would appear to be, to multiply parish churches into many small instead of fewer large—exactly the opposite of what has always been thought to be the proper thing to do.

The proportion of men to women in attendance at public worship is interesting. One Congregational church was found in which the number of men exceeded the number of women at every service on every Sunday in the count. Following are the proportions of men by religious bodies, the proportion for all being 31 per cent., and for non-Roman alone, 40 per cent.:

Congregational .....	.51	Baptist .....	.41
Methodist .....	.45	Christian Science.....	.38
Presbyterian .....	.42	Lutheran .....	.375
Reformed (Dutch).....	.41	Episcopal .....	.335
Disciples of Christ.....	.41	Roman .....	.22

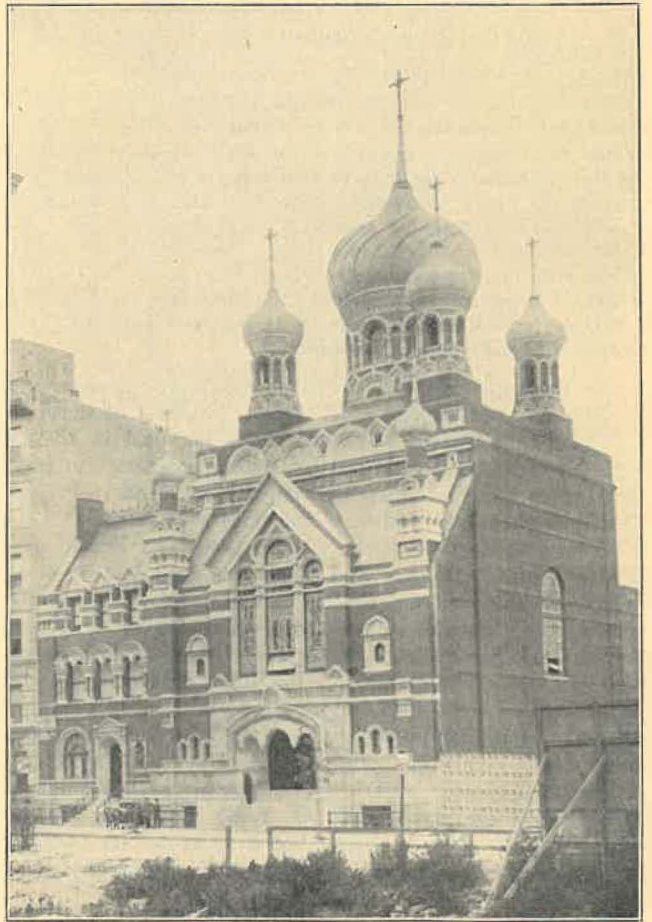
The inscription on the bell that was rung for the first time in the belfry of pretty Holy Rood Church Sunday before last reads:

On battleground where foemen fell,  
The heavenly tale of peace I tell.

Holy Rood is the last parish on the extreme northern end

of Manhattan Island. Its rector is the Rev. C. Morton Murray. The parish upholds Catholic principles in a large and growing region, and also fights assessments, shifting population, and other difficulties of a suburban New York parish. Its site is that of the battle of Mt. Washington, November 16, 1776. A large congregation was present at this commemorative service. There were representatives of the Empire State Societies, Sons of the American Revolution, the American Scenic and Historic Preservation Society, and the Mary Washington Colonial Chapter, Daughters of the American Revolution. The chancel and nave were decorated with flags, and two sentries, dressed in the garb of the Revolution, guarded the main entrance. It was afternoon, and the rector gave a short address of welcome, which was followed by a formal address by the Rev. R. E. Woodward of St. John's, Long Island City. Concluding was the service of blessing the bell. This bell weighs 510 pounds, and is 29 inches in height. Funds to purchase it were contributed mainly by members of the organizations named. In the guild room were shown many war relics, disclosed by excavations in the neighborhood.

The new Russian Church, dedicated in this city last Sunday by Bishop Tikhon, is the only pure Russian architecture in the United States, aside from a small church in Sitka. The service of dedication was most elaborate and lasted about three hours. No seats are provided, and the effect was to drive not a few worshippers to the front steps and elsewhere out of doors for rest. The Russian colony in New York is not large, but the church was crowded, many tongues and many nations being represented. Among our own Church people who took the opportunity to testify their interest in the Russian work by being present, was the Bishop of Fond du Lac. While strictly reverent, and always devotional, the service was a touch of Orient-



NEW RUSSIAN CHURCH OF ST. NICHOLAS, NEW YORK.

alism such as New York has rarely seen. The cost of the edifice, which is located in a fashionable neighborhood, just east of Fifth Avenue and Central Park at 97th street, is \$100,000. The sum includes a parsonage, but does not include the site, which cost \$40,000. Practically the church belongs to the Russian Government, and the plans, while drawn by an American, were submitted to the Holy Synod of Russia. The style is Byzantine, changed according to Eastern traditions. The material is granite at the base, and limestone, brick, and terra cotta above. The main entrance is a triple arch, which is peculiarly Russian. There are two small domes at the front, and the main roof is formed of five domes, one big and four small. The main



dome is open, still another Russian peculiarity. The prevailing colors are blue, green, and yellow. The parsonage is a pure Russian dwelling. The feature of the interior of the Church will be the rood screen, but it is not yet in place. It is to come from Russia. The rector is the Rev. Alexander Hotavitzki.

The largest meeting of the Lay Helpers' Association ever held was that at the home of the Association's president, Dr. William J. Schieffelin, on Tuesday evening of last week. About forty men were present, and reports were made from all missions, including those not in charge of Helpers, Bronx missionary clergy having been invited. It was stated that attendance at mission services in general is about 20 per cent. larger than ever before, and that in several missions the serious problem of room in which to seat people confronts those in charge. The four older missions, St. Edmund's, St. David's, St. George's, and St. Stephen's, have been doing routine parochial work, and doing it well. Plans for a new St. Edmund's Church, Mt. Hope, have been deferred because of defective title to site, and a new and better site is now contemplated. St. David's, Melrose, has a site for which \$9,300 has been paid, but has not yet gotten its church upon it. St. Stephen's, Woodlawn, has been in the care of a Helper for a year, but he is to be ordered deacon this Advent. St. Alban's, High Bridge, in charge of the Rev. R. H. Wevill, has again been fortunate in having been presented with another 25 feet front of land, and now possesses an excellent site, with a small but comfortable building upon it. Holy Nativity, Bedford Park, lost its priest-in-charge by resignation in October, but its work advances and is successful. The Advocate, Tremont, has plans drawn for the conversion of a dwelling that is on its new site, purchased at a cost of \$12,500. The new parish house will cost \$5,500. The trustees of its present property have sold the same for a slight advance over the sum paid for it. St. Simeon's, Melrose, still uses the carriage house for chapel, but hopes to have site selected and purchased for it, and has itself raised above \$2,000 with which to start its new chapel. The three smaller missions, Atonement, Holy Spirit, and St. Martha, have shown steady growth. Plans for advance work await the election of a new Archdeacon in December. The former Archdeacon, the Rev. Dr. C. C. Tiffany, sailed for Italy last Saturday, to be absent indefinitely.

Transfiguration Cathedral mission, Freeport, Long Island, regrets exceedingly to lose its priest-in-charge for the last four years, the Rev. Dr. Arthur Lowndes, who has resigned in order to remove to Manhattan to pursue literary work. Dr. Lowndes, it will be remembered, is the honored editor of *The Church Eclectic*. A farewell service and address was that of Sunday before last, and on a week night evening last week a reception was tendered him at the home of a parishioner. Many kind things were said, a money gift made, and a fountain pen presented by the boys of the choir. Dr. Lowndes replied with feeling, and said truly that his friends seemed to be many. Archdeacon Bryan spoke, as did also the Rev. Pelham St. John Bissell, the new priest-in-charge. During his service of four years, Transfiguration mission has paid off debts on church and rectory, and the spiritual work has materially advanced.

A conference of Sunday School workers of Long Island was held in St. John's Church, Far Rockaway, last week, with about one hundred persons present. The morning preacher was the Rev. R. L. Bridges of St. Mark's, Islip, and at the afternoon conference President Wiley of the Union presided. Deaconess Patterson of Elizabeth, Miss Clowes of Hempstead, Canon Swett and Canon Chase of the Cathedral, and Miss Julia Emery, gave the addresses.

Plans have been filed with the New York Building Department for a club house which is to be built on Cannon street, adjoining the Neighborhood House, by Mrs. Potter, wife of the Bishop of the Diocese. The house is to be conducted as a coffee house and workingmen's club, along the lines which have often been advocated by the Bishop, and will be a memorial of Edward Clark, the father of Mrs. Potter's first husband. Coffee, temperance drinks, and meals at moderate prices, will be served to members of the club. Nominal fees will be charged for membership and if the plan is found successful, similar houses, it is said, will be established in other sections of the city.

The Advent missionary meetings in the city will begin with special missionary services at all the churches on Sunday next and close with similar services on the Sunday following. During the week there is a noon service daily at Trinity Church, and another at St. Paul's Chapel. At 4 o'clock daily there is a conference at the Church of Zion and Epiphany except on Wednesday and Saturday. The evening appointments are at

many different churches, as many as five being appointed to be held simultaneously on some of the evenings, beginning Tuesday. For Monday night there is one large mass meeting arranged to be held at Carnegie Hall. The Woman's Auxiliary will hold their annual meeting on Wednesday morning at Zion and St. Timothy, at the parish house of which will be a missionary exhibit open during afternoons of the entire week. The speakers for all the services had not yet been announced at last report, though most of the appointments are already advertised, and include the Bishop of Thetford, in England, and many of the best speakers in the American Church. Among these are Bishop Partridge, the Bishops of Missouri, South Carolina, Vermont, West Virginia, Long Island, Georgia, Sacramento, New York, Dallas, Tennessee, and North Carolina; the Rev. Drs. Stires, Lloyd, Powers, Greer, J. Lewis Parks, McConnell, Roper, Edward Abbott, E. E. Worcester, McGrew, a number of the other clergy, and some of our leading laymen.

#### BURIAL OF BISHOP THOMPSON.

ON THE afternoon of Thursday, Nov. 20th, the mortal remains of Hugh Miller Thompson, second Bishop of Mississippi, were laid in their last resting place. On Wednesday the body lay in state in the chapel at Battle Hill, and was viewed by hundreds of people. The Supreme Court of the State, which was in session at Jackson, the capital and see city, adjourned until Monday, out of respect for the departed prelate, the Chief Justice entering, in appreciative language, the order to that effect.

On the burial day, the visiting clergy, with the bereaved family, attended a memorial celebration of the Holy Communion at St. Columb's Chapel, at 10 o'clock. In the afternoon, the funeral cortegé accompanying the remains, moved solemnly from Battle Hill to St. Andrew's Church, where the burial office was to be held. Not only was the church crowded to the doors, but the two streets, at the intersection of which the church stands, were crowded as well.

The vested choir led the funeral procession up the nave, the diocesan clergy being followed by the Bishops of Dallas, Tennessee, Louisiana, and Georgia. There was a special delegation present from Trinity Church, New Orleans, from the rectorship of which Dr. Thompson was called to the episcopate. The Rev. Dr. Beverly Warner, the present rector, was with them. The honorary pall-bearers were from the parishes of the Diocese, and the active pall-bearers, the vestry of St. Andrew's Church.

The four Bishops present divided the service among them. There was no oration, only the simple office being rendered. Back to Battle Hill the long procession moved, and there, under the altar of St. Columb's Chapel, the chapel which served as the Cathedral of the Diocese, and which was erected under the Bishop's personal supervision, his body was laid.

Bishop Thompson's successor will be chosen by the special Council of the Diocese, which is to meet on Jan. 20th, the call for which was the last official act of the Bishop just deceased.

#### DIOCESAN COUNCIL—MICHIGAN CITY.

(RT. REV. J. H. WHITE, D.D., Bishop.)

IN FURTHER report of the fourth annual Council, which was held at Trinity Cathedral, Nov. 12th, it should be noted that at the opening service the Bishop was celebrant, and the Rev. Paul Matthews of Cincinnati preached a forceful sermon. The reports submitted showed a generally satisfactory condition to obtain in the Diocese, with the missionary field under diligent cultivation so far as the funds at the disposal of the Diocese would permit.

A tenderly worded resolution of sympathy for the Bishop and his family in their bereavement last July by the death of DeWitt Holbrook White, one of the elder sons of the household, was adopted by a rising vote.

The Rev. W. J. Lockton was reelected Secretary of the Council; Treasurer, Mr. Walter Vail; Chancellor, Mr. James S. Dodge; Registrar, Rev. John A. Linn. The Standing Committee: Rev. A. W. Seabreeze (Pres.), Rev. John H. McKenzie (Sec.), Rev. Messrs. E. W. Averill, F. M. Banfil, and W. S. Howard. Delegates to the Missionary Council: Rev. W. W. Raymond and Mr. James S. Dodge.

The action relating to the Name of the Church, briefly reported last week, commenced by the reference of the matter to a committee, which later reported: (1) That the change of name was desirable; (2) That the Diocese should endorse the name "The American Catholic Church in the United States." The first proposed resolution was adopted almost unanimously and with very little discussion or dissent. The second aroused a more spirited debate. The title "The Church in the United States of America" was commended as

[Continued on Page 180.]



## Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

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

By the Rev. ELMER E. LOFSTROM

### JESUS TEACHING AT A PHARISEE'S TABLE.

FOR THE SECOND SUNDAY IN ADVENT.

Catechism: III. Text: St. Luke xiv. 17. Scripture: St. Luke xiv. 7-24.

WE NOW take up the life of our Lord in its regular order. We are in the middle of the "Perean Ministry," or the ministry beyond the Jordan. The last point of time before this which can be fixed, is the Feast of Dedication (St. John x. 22-42), after which He went beyond Jordan. The next fixed date is His return to Judea to raise Lazarus from the dead. The narrative of this period deals only with His teaching, the events related being significant only on account of the teaching associated with them.

"The time is short, the end draws near, the Master has many things to say which His disciples need to hear and to understand. The main unity which belongs to the different passages is that of place and time" (Butler).

The parables given at this period make the second great group of parables, and teach in general, the relation of God to the members of His Kingdom. (For first group, the Parables by the Sea, St. Matt. xiii., etc.)

We see Him to-day reclining at dinner one sabbath day at the table of one of the rulers of the Pharisees. They were watching Him. A man having the dropsy had, apparently by design, been placed before Him. Had He not healed him, they would have said He could not. If He showed mercy upon him, they would accuse Him of breaking the sabbath. He not only healed him, but silenced them, and the dinner proceeded. The three parables in the appointed scripture are delivered.

Of each one, ask your pupils and require them to discover from the scripture story:

- (1) The occasion: to whom spoken, and why;
- (2) The parable itself: and
- (3) Its lesson and teaching.

#### I. The marriage feast.

(1) The occasion of this is clearly expressed: the conduct of the invited guests.

(2) The parable is made impersonal, however, and removed from connection with the present dinner with a delicate regard for their feelings by being applied to a "marriage feast." The Master did not hesitate to speak boldly and bluntly when occasion required, but here they could not help but make the application; and so He spares them unnecessary humiliation. If you wish to make vivid both the scene and the general custom of the time, translate more literally "Recline thou not in the chief place"; and explain that, instead of being seated in chairs as now, they were accustomed to recline on broad benches, usually cushioned, which were placed on the three outer sides of the tables, which were commonly arranged in three sides of a square. Bring to class a picture or model if you can.

(3) The lesson and teaching is given clearly in verse 11. As applied to the Kingdom, it is the same lesson of humility taught so often, either directly or by parable and object lesson (St. Matt. xx. 26; xxiii. 12; xviii. 4, etc.). Here, of course, there is no intention of commending mere calculating worldly politeness. "From the simple facts of life that an intrusive person renders himself liable to just rebuffs, He draws the great spiritual lesson so much needed by the haughty religious professors by whom He is surrounded, that—

"Humble we must be if to heaven we go;  
High is the roof there, but the door is low."

#### II. The truly hospitable man (vs. 12-14).

(1) This is a parable only in the wider sense of the term. It is addressed to the host. We are told of nothing in the way of an immediate occasion for it. We can hardly argue that the company were all of the wealthy class, for some of His disciples were doubtless with Him. Even so, it is the *habitual* calling of those who can repay in kind which is condemned. Jesus, however, knew the heart of the man, and gave him, doubtless, the lesson he needed.

(2 & 3) The parable does not forbid the common hos-

pitalities between kinsmen and equals. But let not a man think that by these he is showing himself to be generous and benevolent. Such interested hospitality is essentially selfish. To show true, disinterested generosity, we must spend and be spent for those from whom we can expect no return. But (v. 14) when we act thus, we are truly wise and happy. Why? The argument is: good deeds cannot fail of their reward; when no reward is received here, we are sure of it hereafter. The realization of the continuance of our life after death was always perfect with Him, and is taken for granted. If humility as opposed to pride, is the lesson of the first parable, disinterested love for others as against even indirect self-love is the lesson here. The direction to ask the unfortunate to a feast shows that we must do more than relieve their distress. We must love them. The reward comes hereafter, but that is not the reason for, but the result of the deed.

III. The great supper refused by some.

(1) This parable was addressed to one of the guests. When Jesus had spoken of the reward of the just at the resurrection, this man had said to Him: "Blessed is he that shall eat bread in the Kingdom of God." Even if this was a sincere and fervid expression, we are not surprised at His answer. He never accepted emotional fervor as a substitute for character (St. Luke xi. 27; xxii. 33; St. Matt. viii. 19). But whether sincerely or hypocritically made, we may conclude from His answer that the man spoke ignorantly. He complacently took it for granted that all circumcised Jews, and himself also, would be among that number.

(2) The answer is the sad and also beautiful parable of the great supper. This is not the same as the parable of the wedding feast (St. Matt. xxii. 1-10), as a comparison easily shows. (The title given this lesson by the Committee, "The Neglected Invitation to the Marriage Feast," is plainly a slip.) It is still a custom in the East to send a servant when the feast is ready to call those who have already been invited, and it is said the formula is still used: "Come, for all things are now ready."

(3) The teaching of the parable is readily seen to apply to the Jews in the first place. They it was who had been bidden to the Gospel Feast. From the earliest times they had been specially called, and now when in the fulness of time God's own Son had come with the last summoning invitation, it was the Jews to whom He first went. At the time He spoke He had been rejected by them, twice at Nazareth (St. Luke iv. 29, and St. Matt. xiii. 54-58), and at Jerusalem (St. John viii. 59), and in other places as well (St. Luke viii. 37; ix. 53; x. 13). But when the Jews refused Him, they lost the Kingdom (St. Matt. xxi. 43; Acts xiii. 46; Heb. xii. 25). To the feast, instead of those first invited there came those found in the streets and lanes of the city—which represent the lost sheep of the house of Israel, the common people who heard Him gladly, and the publicans and sinners and the harlots who, because they repented at the preaching of St. John Baptist, should go into the Kingdom. Those from the highways and hedges represent the Gentiles, who were without the city.

That is the lesson historically, and sad and pitiful is the story of the apostasy of those who knew not the time of their visitation. But the lesson is no less timely now than then. Go to the heart of the excuses offered. Before the men called, there was placed a rare privilege and a blessed opportunity. When first invited, they accepted. But before the first summons came, they had found such deep satisfaction in their possessions, their wealth, and their temporal pleasures, that they preferred them to the banquet. To them the feast was less to be desired than what they had, and would have been obliged to forego for the time if they complied with the invitation. It is a question of relative values; and those who enter the Kingdom of God must know how to choose when it comes to a choice between earthly things and the true spiritual feast of good things at which there is such abundant room.

The temptation from earthly, material things which seem so real in contrast to the unseen things which are, however, eternal, is one of the most seductive we have to meet. Those who "begged off" from the supper had reasons which they thought excused them, even as Samson shorn of his strength "wist not that the Lord was departed from him." That is the saddest part of all. The punishment is not arbitrary, but the power of true appreciation is lost.

"THERE is no failure in Christian work; failure is in not doing it."—Bishop Whipple.



## Correspondence

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

### THE ANGLICAN IDEAL OF CATHOLICITY—"UNIVERSITATEM—ANTIQUITATEM—CONSENSIONEM."

A REPLY TO DR. MORTIMER.

To the Editor of *The Living Church*:

THE Rev. Alfred G. Mortimer, D.D., replies in your issue of Nov. 8th to what he calls my "challenge" at the Albany Church Congress. This he has done in obedience to "the command of one of our Bishops" (which one we are left to conjecture) because "obedience to his (italics mine) Godly admonitions, however disagreeable, is a duty especially recognized by the Catholic party in the Church." At first sight this appeared to be a declaration that the Catholic party were especially distinguished by loyalty to their several Bishops, and that I must understand that the venerable Bishop of Pennsylvania had laid upon Dr. Mortimer the duty of replying to my paper on Catholicity. A second perusal of the paragraph, however, showed me that the obligation of obedience which my critic felt to be imperative was to "one of our Bishops" (un-named), evidently not the Bishop of Pennsylvania, but that particular Bishop (whoever he may be) to whom the Catholic party in the Church owes allegiance and obedience. But since when has it become a Catholic principle to render obedience not to our *diocesan* Bishop but to some *other* Bishop?

1. Dr. Mortimer's first thesis is that my argument is wholly illogical, and this upon the ground that my "premises refer exclusively to doctrines," my "conclusions exclusively to practices." His reasoning proceeds upon the obviously precarious assumption that the report in *THE LIVING CHURCH* (containing about 1,000 words) covered the whole ground of my paper, which contained about 4,000 words. In fact my "conclusions did not refer exclusively to practices." Several of them referred definitely to doctrines, *e.g.*, on one side, the Immaculate Conception of the Blessed Virgin and the Infallibility of the Pope (which the tests I laid down showed to be un-catholic), and on the other side the Virgin-birth of Christ and His bodily Resurrection (which those tests determined to be Catholic doctrines). So my critic's demonstration of the "charming illogicality" of my argument rests upon a foundation of mistake, and must fall.

But even the brief and incomplete analysis of my paper which was in Dr. Mortimer's hands does not bear out his sweeping assertion quoted above. My premises, as printed in *THE LIVING CHURCH*, did not refer "exclusively" to doctrines; the first four did; the last two did not, but touched, the one upon "conformity to formularies," which includes, of course, rites and ceremonies, and the other upon "Catholic and apostolic doctrine and practice." Neither did my conclusions "refer exclusively to practices."

"Eucharistic adoration," I take it, connotes a doctrine as well as a practice. The two stand or fall together. And surely "the discipline of private confession and absolution" involves doctrine of very high importance. In illustration, Newman writes: "The use of prayers for the dead was a Catholic doctrine" (*Apologia*, p. 122). I fear my learned critic did not wipe his glasses carefully when he read the abstract of my argument, or he would not have made so bad a blunder in stating its purport.

2. But to pass to St. Vincent's famous canon of Catholicity. Dr. Mortimer charges me with inaccurate citation, because I put the *ubique* after the *semper*. He is correct. St. Vincent wrote *quod ubique, quod semper*, etc., and not *quod semper, quod ubique*. I yield the point. But I note that Bishop Andrewes, Cardinal Newman, and many another great scholar quote the dictum just as I did! Indeed it is more frequently cited in the erroneous order than in the correct one—probably for euphony's sake.

I come now to a matter of capital importance in this discussion. Dr. Mortimer asserts that St. Vincent's rule of Catholicity is applicable only to doctrines and "has nothing to

do with practices." I meet this by a *positive denial*. There are many practices which may be called the sacramental expression of doctrines, and to these the tests of *Universitatem, Antiquitatem, Consensionem*, may certainly be applied. St. Vincent himself, in his *Commonitorium* (ch. IX.), applies it to the practice of re-baptizing heretics. It was applied by the Roman theologians in the Reformation age to both doctrine and practice. It was broadly applied also by the Anglican apologists, notably Bp. Jewel, by the Tractarians in the last century, and by many others. It is even applied to rites and ceremonies as such, as in the following passage from the writings of a good Ritualist, the Rev. Dr. W. F. Cobb, assistant Secretary of the English Church Union. He says:

"If we be asked to make a list of 'Catholic ceremonies' which satisfy the test of *quod semper, quod ubique, quod ab omnibus* we can give but one answer—that we know of none, if we use the word ceremony in the accepted sense of an external act of worship with its adjuncts. It would be a hazardous assertion that so venerable a ceremony as making the sign of the cross is of Apostolical origin. . . . From this it clearly follows that we have no right to try and impose as 'Catholic ceremonies,' things which all just stop short of the desired hall-mark, however desirable and edifying and ancient they may be."

The great Bishop Andrewes, in his *Responsio ad Bellarminum*, applies the Vincentian canon to the questions of the *Primacy* of the Pope, the Communion in one kind (a practice), and to the number of the sacraments—whether two or seven. Indeed that illustrious company of Anglo-Catholic divines of the seventeenth century challenged the Roman controversialists to meet them on the ground of St. Vincent's maxim. They applied it all along the line to the chief matters at issue. Andrewes stated it very broadly thus:

"That which has *prevailed* always and everywhere, and among all, that which has been *believed* always, everywhere, and by all—let that be Catholic! That rule of itself is the death of all your opinions which have crept in surreptitiously."

In another place he suggests an even broader definition of Catholicity:

"For more than a thousand years the number of seven sacraments was never heard of. How, then, can the belief in seven sacraments be Catholic, which means always believed?"

Now my six questions are modeled on this question of Bishop Andrewes, and the test of Catholicity I would apply is the same as his, and *every one of the practices to which they referred is the expression of some doctrine!*

Thus Dr. Mortimer's cardinal position that St. Vincent's maxim "has nothing to do with practices," is challenged by the authority of Newman in his Anglican days, by the Tractarian writers generally, by the Anglo-Catholic divines of the Caroline period, by the apologists of the Church of England in the Elizabethan period, by the Roman Controversialists of that time and down to the time of Petavius, and by the example of St. Vincent himself, who applies it to refute those who turned away from "the practice and institutions of the ancient Fathers" (*Commonitorium*, ch. IX.).

3. Dr. Mortimer devotes much of his space to proving that the practices of the early Church enforced by decrees and canons of Councils, even General Councils, have no longer any binding force in the Church, and that the Church can "at any time adopt a new practice which seems to her to be for the edification of the faithful." Who would challenge this statement? Not I, certainly, for in my paper at Albany I *strongly insisted on both these propositions*. I urged that Rites and Ceremonies, Liturgies, Offices of Public Service, Ritual, Ecclesiastical vestments, and the like, were subject to the authority of each particular National Church. One of my instances was identical with one of those adduced by Dr. Mortimer. I claimed that the Church in the twentieth century had authority to disregard, yea to nullify, that canon of the great Council of Nicæa which forbade Christian people to kneel on their knees in prayer on the Lord's Day. With all this part of the argument of Dr. Mortimer's paper, I find myself in substantial agreement. He thinks he is arguing against me, but he is mistaken. He is again the victim of fallacious premises!

4. Dr. Mortimer challenges my statement that Eucharistic Adoration was not practised in the Church for eleven hundred years after Christ. This he evidently considers a crucial instance of my ignorance of "patristics and early Church History."

Mr. Editor, I appeal from my learned critic to a scholar whose learning is at least more generally recognized in the Anglican Communion—one indeed who stands in the front



rank of liturgical and patristic scholars of the nineteenth century—Archdeacon Freeman. In his monumental work, *The Principles of Divine Service* (Vol. II., p. 185) he says the practice “of making an intense act of worship consequent on the consecration of the elements and directed toward a peculiar Presence of Christ Himself, supposed to be produced thereby,” was “unheard of until the eleventh or twelfth century.” Palmer also, in his *Origines Liturgicæ*, Vol. II., p. 16, says: “The elevation of the Sacrament for the purpose of adoration was not practised in the Christian Church for eleven hundred years after Christ.”

But Dr. Mortimer quotes passages from several of the Fathers of the fourth century which, he thinks, establish the practice of Eucharistic Adoration at that period. Augustine, he reminds us, says: “No one eats that Flesh unless he first adores.” Adores what, or whom, I ask? Let Jeremy Taylor (to my mind a higher authority than Dr. Mortimer) answer for us: “Nemo digne manducat nisi prius adoravit,” said St. Augustine: “No man eats Christ’s Body worthily but he that first adores Christ!” That this is the true meaning of the passage is established by the words of St. Augustine elsewhere:

“Now He says, ‘Except you eat of the flesh of the Son of Man and drink His blood, ye shall have no life in you.’ This seems to command an evil and wicked thing; therefore it is a figure, commanding us to partake of Christ’s passion, keeping in our minds to our great comfort and profit, that His flesh was crucified and wounded for us” (*De Doctrina Christi*, l. iii. c. 4, quoted by Bp. Jewel).

The passage from St. Cyril (erroneously quoted, by the way) falls equally short of the meaning put upon it. As Freeman remarks, “it is only to the effect that the elements are to be received in a posture of Adoration.” Dr. Mortimer says κύπτων “implies a bodily act of worship.” I submit that it simply implies bending the body—not kneeling; an expression of reverence and nothing more. What follows? This: “bending and saying in the way of worship, Amen” (so Archdeacon Freeman renders it); or this: “bending and saying with an air of reverence and worship, Amen” (so translated in the Library of the Nicene and Post Nicene Fathers). I note that this passage appears to be incorrectly quoted by my critic. He omits λέγων τὸ Ἀμήν (saying Amen) which words qualify τρόπα προσκυνήσεως καὶ σεβάσματος (by way of reverence and worship), and thereby he changes the sense.

I have quoted Archdeacon Freeman, but he is only one of the many authorities. The great Anglo-Catholic theologians of the seventeenth century stand upon the same ground. Bishop Cosin says the Adoration of the Elements “is a late device of the New Roman Catholics after they had brought in their novelty of transubstantiation.” Jeremy Taylor declares this Adoration “an act of idolatry in giving divine honor to a mere creature.” He adds: “If it had been intended we should worship the Holy Sacrament, the Holy Scriptures would have bidden us in express terms to have adored it”; and he further cautions his readers not to be “abused by the rhetorical words and high expressions alleged out of the Fathers.” That caution is as necessary in the twentieth century as it was in the seventeenth.

Bishop Andrewes also “carefully distinguishes the ‘veneration due to the symbols from the divine adoration belonging to Christ.’” “He censures Bellarmine’s expression of ‘adoring Christ in the Sacrament,’ as a ‘shameful stumble on the threshold.’” He refers to the passage quoted by Dr. Mortimer from St. Ambrose, and says: “We also ‘adore the flesh of Christ in the mysteries,’ yet not that thing (*id*), but Him (*eum*), who above (not upon) the Altar is worshipped” (*Resp. ad Bellarminum*).

Let the words of Canon Trevor be pondered:

“Nothing is read of Eucharistic Adoration in the purest ages, beyond receiving the elements in a posture of reverence scarcely equal to our own order of kneeling” (*The Catholic Doctrine of the Eucharist*, p. 237).

And now let it be said that the five brief passages alleged from the Greek and Latin Fathers of the fourth century are absolutely all that even the learning of Muratori has been able to discover, in the whole vast mass of Patristic literature, which give any appearance of support to Eucharistic Adoration. They constitute a frail foundation indeed for so tremendous a doctrine—for the practice cannot be separated from the doctrine. Two of them really do not touch the question at issue. The others are ambiguous because the words *adorare* and *προσκυῖν* are of ambiguous import, not necessarily implying the worship of *λατρεία*.

What now is on the other side? “For the determination of Eucharistic questions,” as Freeman points out, “the Ancient Liturgies are more weighty and trustworthy than ecclesiastical writers.” And what is their testimony?

“In vain is the least shadow of countenance for the proper worship of the Elements or of a Eucharistic Presence sought for” in them (Freeman *Id.*, p. 172).

“The devout prostration and adoration which took place was not addressed to the Elements or to any Presence of God or of Christ on Earth. It was . . . expressly directed to God, or Christ, in Heaven” (*Id.*, p. 173).

Let it be carefully noted that Dr. Mortimer makes no attempt to show any general consent of the Fathers in support of Eucharistic Adoration. He claims neither the *ubique*, nor the *semper*, nor the *ab omnibus*!

5. Coming now to the practice of Fasting Communion, I asserted that “there is no evidence that in the first three centuries there was any such requirement, and even much later (down to the fifth century) the Eucharist was in many places celebrated after supper.” How does Dr. Mortimer answer this statement? By quoting a report of a committee of Bishops of the Convocation of Canterbury, which does not assert that there was any “requirement”—in other words, any canon—about Fasting Communion “in the first three centuries,” and which does not deny the other statement that I made! Thus the critic who assails my logic so vigorously has here fallen into the logical fallacy of *ignoratio elenchi*. His argument does not refute my position, but another! Indeed the third of the paragraphs quoted actually supports my contention. But if Dr. Mortimer quotes this Report of May 5th, 1893 (not 1894, as he says), why does he quote only a part of it? He gives your readers paragraphs 2, 3, 4, 5, and omits paragraphs 1, 6, 7, 8. Now paragraph 1 states “that in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal”; and paragraph 7 declares “that at the Reformation the Church of England . . . ceased to require the Communion to be received fasting.” I have no objection whatever to leaving this question of Fasting Communion where that Report leaves it—only I want the whole Report, not a torso. Let me further direct attention to a similar Report of a Committee of the Upper House of the Convocation of York “adopted unanimously May 4, 1899.” That report condemns certain widely circulated Manuals “in which Fasting Reception is made one of the things required of them who come to the Lord’s Supper.” It states also that:

“The circumstances of the institution of the Holy Eucharist exclude the thought that taking food shortly before disqualifies for participation in it. The same conclusion follows from St. Paul’s treatment of the sacrament in I. Cor. xi. Nor is the obligation of Fasting Reception supported by any authority of scripture or by any Apostolic ordinance, for the conjecture of Augustine that it was one of the points which St. Paul ‘set in order’ (I. Cor. xi. 24), rests on no historical foundation.”

Referring to the custom of Fasting Reception, the Bishops say:

“There is no reason for supposing that (the change) was made in order to secure a fast from the beginning of the day to the time of Communion”; and they continue, “It is contrary to the whole tenor of Apostolic teaching, and indeed to the teaching of the Lord Himself (St. Mark vii. 15), to make the observance of a period of material abstinence a normal condition of participating in the highest spiritual service of the Church.”

In confirmation of my second statement in the passage criticised, I may quote the following from the learned John Johnson, author of *The Unbloody Sacrifice* (ob. 1725). It is found in the Anglo-Catholic Library, Vol. II. (at the end, among the Addenda):

“Even in the fifth century, whole churches chose to have their Communion in the evening and upon a full stomach. Therefore the practice of the Church was not always the same as to this particular.”

6. The use of Incense. I asked, “How can the use of Incense be Catholic, when there is no proof of its use in the Apostolic Age?” Dr. Mortimer answers this by quoting Dr. Sanday’s dictum that “it would be rash to say that Incense was not used within two hundred years of the Apostolic Age.” What kind of logic is this? It is Dr. Mortimer’s favorite fallacy of the *ignoratio elenchi*. Of course the Church—e.g., this branch of the Church—may ordain the use of incense, if it is deemed edifying. I did not question that right, but my contention is



that we cannot call it a Catholic ceremony, since it cannot stand the test of the *semper*—the test of antiquity.

The Lower House of Convocation, June 29th, 1866, presented to the Upper House a Report in which it is said: "The Committee observe that there is no proof of Incense in the Apostolic Age." And the President and Council of the English Church Union accepted said Report in these words: "The President and Council . . . acquiesce in the Report."

7. Touching non-communicating attendance, I will only add the following citation from a letter of Dr. Hort, that great scholar of our generation who was the collaborateur of Bishop Westcott:

"My dear sir: To the best of my knowledge there is no evidence for the practice of non-communicating attendance in at least the first four centuries, except as a penal privation inflicted on one class of penitents, or as a popular abuse rebuked by authority. The doctrinal grounds on which it is defended appear to me to receive no support from Scripture, or from any formulary of the Church of England; and the results to which it naturally leads are in my belief disastrous" (*Life and Letters*, Vol. II., p. 338).

8. As to the discipline of private confession and Absolution, I refer to the fact that at the "Round Table Conference" held at Fulham Palace, Jan. 1, 1902,—a Conference representing all schools of Churchmanship and in which the most conspicuous leaders of the Ritualistic Party participated—among the few things upon which there was unanimous agreement, was this:

"The discipline of private Confession and Absolution cannot be shown to have existed for some centuries after the foundation of the Church" (Report, p. 109).

Father Benson and Lord Halifax, I may remark, were members of the Conference and concurred in this conclusion.

9. Touching the use of wafer-bread in the Holy Communion, I call attention to the words of the learned liturgiologist, Palmer, who says:

"It has always been the practice of the Christian Church to place the Bread on the Table whole and unbroken" (*Orig. Lit.*, ii., p. 77).

For lack of space I must omit the other points of controversy.

In reference to this whole discussion the question arises, Does Dr. Mortimer stand upon Anglican ground? He says: "The Canon for Catholic *practices* is simply their acceptance by every part of the Church, that is, their universality—not necessarily their antiquity." This definition would put the august stamp of Catholicity upon many superstitious practices which had become universal in the Church previous to the Reformation. But the Anglican ideal is far higher. In the great controversies of the seventeenth century the Anglo-Catholic School of divines strongly insisted on Antiquity as well as Universality, and this as to *practices* as well as *doctrines*. They stood on the maxim—*Universitatem, Antiquitatem, Consensionem*.

This, then, is the crucial difference between us; my conception of Catholicity is higher and more august than his. I refuse that great attribute to any custom or rite or ceremony or practice, which cannot fairly come up to the Vincentian canon. The observance of the first day of the week as the Sabbath, and the practice of Infant Baptism, are Catholic by this test; but fasting communion and incense are not. Many practices, on the other hand, are lawful and edifying though not Catholic. Only, to conform to the rites and ceremonies of our own particular national Church is a Catholic principle.

In conclusion I commend to Dr. Mortimer's consideration the words of St. Vincent of Levins in the fourth chapter of his *Commonitorium*:

"What if some new corruption go about to invade not only some portion of the Church, but also the whole universal Church altogether? Then must a Christian man settle himself to cleave to antiquity."

The Roman theologians, previous to the publication of the Benedictine edition of the Fathers, made much of the Vincentian Canon of Catholicity; but when that great work revealed the fact that they had been building upon spurious passages, they abandoned it, following the lead of Petavius. That maxim was also the guiding star of John Henry Newman, in his Anglican days, but when he lost his theological equilibrium and fell over into the Roman fold, he too forsook the Lirinensian Canon and sought other guidance.

Let us hope that Dr. Mortimer will not follow these examples, but that he will rather return to the Anglican ideal of Catholicity—*Universitatem, Antiquitatem, Consensionem*.

RANDOLPH H. MCKIM.

Washington, November 18, 1902.

## THE ADDRESS OF THE BISHOP OF ALBANY.

To the Editor of *The Living Church*:

BISHOP DOANE says: "Other folks call themselves Congregationalists, Methodists, Baptists, etc., and speak of us as Churchmen." The Bishop is probably speaking from personal experience, and if so, his experience has been a happier one than most Churchmen can lay claim to. The writer has been a communicant of the Church for nearly a score of years, and has yet to hear an outsider speak of us as "Churchmen," and he believes that nearly every layman would say the same. In fact he is decidedly of the opinion that most outsiders look upon us as arrogant when we refer to ourselves as "Churchmen." In his experience, "other folks" nearly always call us "Episcopalians," when they know better than to say "Episcopals"; which latter phrase is, with ordinary folk, nearly as common as the former.

Our present name of Protestant Episcopal is not only negative and inappropriate, but decidedly sectarian. Thus, we have Methodist Episcopalians, Lutheran Episcopalians, Reformed Episcopalians, and *Protestant* Episcopalians. The expression has been used, "all Episcopalians, both Reformed and Protestant." But besides being objectionable from this point of view, the term "Episcopal" (even when it stands alone) is responsible for many expressions both senseless and ludicrous. We constantly hear of "Episcopal ministers," and of course every "Episcopal minister" is a Bishop. The same is true of "Episcopal priest," which is not used so frequently. "Other folks" sometimes use the term "Episcopal deacon," when they want to distinguish our deacons from theirs, but we know that such a thing does not exist. Then, the greatest of all monstrosities, and one of the most common in conversation and print, is the "Episcopal Bishop." The writer not long ago saw an article in a leading secular paper headed "The Episcopal Bishop of Albany." The phrase "Episcopal Diocese," is also quite frequently met with in the secular press.

Now, how long is this state of things to continue?

Just so long as we continue to hold on to our present unscriptural, un-primitive, un-Catholic, negative, sectarian, and ludicrous name.

From such a name, may a little common sense deliver us!  
Nashua, N. H. W. E. ENMAN.

## REQUEST FOR INFORMATION.

To the Editor of *The Living Church*:

QUITE a number of churches of the different denominations in this country and Canada have adopted the Tithe System as a solution of the problem of church finances, as well as of obtaining contributions for Home and Foreign Missions. The results, so far as I can learn, have been extremely satisfactory. I desire to obtain information from all churches who have tried this method, on the following points: First, as to how long the system has been in operation; second, number of tithers in the church; third, the total church membership; fourth, the proportion received from those who tithe their income as compared with those who do not; fifth, the results upon church finances; sixth, the results so far as known as to the spiritual life and temporal prosperity of those who practise the system; seventh, the methods used to have the plan adopted by the church. Brevity and compactness of statements are very desirable.

The facts thus obtained will be published for gratuitous circulation. The names of churches or individuals furnishing the statistics and information will not be given without permission.

310 Ashland Blvd., Chicago.

THOMAS KANE.

## CHALLENGE OF CARDINAL GIBBONS.

To the Editor of *The Living Church*:

CARDINAL GIBBONS of the Holy Roman Church, in his *Faith of Our Fathers*, asks this question, which seems pertinent at the present time:

"If the 'Protestant Episcopalians' think that they have any just claim to the name *Catholic*, why not come out openly and write it on the title-pages of their Bibles and Prayer Books?"

Is not the time opportune for declaring to the world that we have the courage of our convictions, and believe that the Church is in fact what she professes to be in theory—*Catholic*?  
St. Paul, Minn. W. L. CULLEN.



## HYMNS WANTED.

To the Editor of *The Living Church*:

VALUABLE assistance will be given to the mission work among the Sioux Indians in Bishop Hare's field, if any of your readers will kindly send to the undersigned the words of the Christmas hymn beginning, "Little Children, can you tell?" and the hymn beginning, "Hail to the morn."

These hymns are needed for a new edition of our Dakota hymnal, in which English hymns corresponding with those in the Dakota language are to be introduced. We have Dakota translations of the above hymns, made years ago, but I am unable to find the English originals. Address,

WM. J. CLEVELAND.

Pine Ridge, S. D., Nov. 19, 1902.

## LEGACIES AND MISSIONARY DEFICITS.

To the Editor of *The Living Church*:

HERE is a form of meeting "deficits" by those administering the finances of the Church's mission work that has always seemed to me unfair and not altogether, if at all, the proper thing to do. What effect it may have upon receipts for mission work no one can tell, but knowing human nature to be what it is, and how often we observe certain facts, say in administration of trusts, and are controlled by them in our putting in trust with such administrators, it would not be surprising if the points I would, in all kindness of will, draw attention to, may have a good deal of influence in the permanent ability of the Board to have means for carrying on the work committed to them.

The Auditors of the Treasurer's accounts, covering five years, report that there were used up in payments upon "deficits":

In the year ending Sept. 1st, 1898.....	\$ 90,000
In the year ending Sept. 1st, 1899.....	114,000
In the year ending Sept. 1st, 1900.....	186,700
In the year ending Sept. 1st, 1901.....	74,000
In the year ending Sept. 1st, 1902.....	53,000

Making in all a total of..... \$517,700

This large sum was obtained in the form of "legacies," money left by pious souls as a means of perpetuating, to some degree at least, their gifts for mission work of the Church. All of it is used up to make good the lack of faith and interest that the lack of offerings from a very large percentage of individual members of the Church demonstrates.

It seems to me that this is a very questionable proceeding, to say the least, surely it is not the highest sort of financiering, however easy a way it may furnish to relieve the indifferent of their dutiful offerings. Taking the many years during which this course has been pursued, a summing of the legacies thus made of only passing, instead of permanent value, would show a vast fund affording an ample foundation for *aggressive work*, which would find a ready response to the demands made for it, when a few thousand dollars at once would tell in effects, moral and spiritual, as nothing else can.

This American branch of the Church Catholic can easily raise one million dollars for Missions without using the legacies of the faithful departed to make up deficits; and after hearing much said about the Apportionment Plan, and W. A. and S. S. inclusion or exclusion, it seems still a cause for regret that the Board did not do as the General Convention meeting said to do—ask for the *whole sum* and apportion it faithfully as could be, and let it be raised as parishes could; for surely W. A.s and S. S.s are parts of the parishes. Let the legacies alone.

D. A. BONNAR.

## DETERMINATION NECESSARY.

To the Editor of *The Living Church*:

MR. PETERSON is very much like the average Socialist. He refuses to be determinate. He charges me with being opposed to Socialism, which I am not. Also, that I oppose street preaching; which I do not.

Socialism lies at the very root of all civic life. No family, no tribe, no community, no State, can exist without Socialism in some form. In its primary sense, it means the subjection of the individual to the law of the social body of which he is a member. In its narrower sense, it means, in a general way, what the dictionaries say, from which Mr. Peterson quotes. But Mr. Peterson, of course, knows that a general definition taken from the dictionaries determines nothing as to the special form

of Socialism meant, when a man calls himself a Socialist. Owen was a Socialist; so were Saint Simon, and Fourier, and Blanc, and Marx, and John Stuart Mill, and Charles Kingsley, and F. D. Maurice, and Lassalle; and so were Bakunin and Proudhon; and so is Krapotkine. These all have something in common—the bettering of the confessedly evil condition of the *proletariat*, the more even distribution of the means of life and wealth. At the top of this body of Socialists stand Kingsley, Maurice, and the Christian Socialists of England and Germany; at the bottom, Bakunin and Krapotkine. Between them, Karl Marx, Engel, Lassalle, and others.

The term Socialism in itself is as indeterminate as the term Religion. In my original letter I spoke of "a form of Socialism," into which thousands of workingmen are being drawn because of the insolence of capitalism, like that manifested by the coal operators of Pennsylvania. Mr. Peterson thereupon concludes that, because I think that is a thing to be deplored, I am therefore opposed to the general principle of Socialism. He insisted that Socialism is not opposed to Christianity, which, as to its general principle, I grant. I asked him to say what form of Socialism he stands for. He refuses to say. And yet, of course, he knows that the Socialism of Proudhon and Bakunin is Godless; that the Socialism of Marx and Engel, and the International is materialistic; while the Socialism of Kingsley, Maurice, Ketteler, Moufang, and Todt, is Christian in all its aims and purposes. Even the State Socialism of Bismarck and the Emperor William has a Christian basis, even though prompted by statecraft.

Now, again, will Mr. Peterson tell the readers of *THE LIVING CHURCH* the form of Socialism for which he stands? Karl Marx was able to outvote and expel Bakunin and his followers at the Hague Congress of 1872; yet while there was a parting of the ways between them on the question of assassination, and as to the time when anarchy proper was to become a practical reality, they were, at bottom, agreed as to the ultimate form which society is to take. Bakunin opposes God; Marx ignores Him. They were both Socialists. Socialism is Protean in form. For which form does Mr. Peterson stand?

Omaha, Nov. 22, 1902.

JOHN WILLIAMS.

## MISSIONARY REPORTS.

To the Editor of *The Living Church*:

MAY I have the courtesy of your columns to say that any of your readers desiring a copy of the Annual Report of the Board of Managers of the Domestic and Foreign Missionary Society on domestic and foreign missions for the fiscal year closing August 31, 1902, may obtain it by postal card request to the Corresponding Secretary, 281 Fourth Avenue, New York.

JOHN W. WOOD,

New York, Nov. 22, 1902.

Corresponding Secretary.

## THE REVOLUTION IN THE EGYPT EXPLORATION FUND.

To the Editor of *The Living Church*:

YOUR readers have taken much interest in the discoveries of the Egypt Exploration Fund, especially those relating to Old Testament sites and papyri of the New Testament and earliest Christian fathers. I founded the American Branch in 1883, have devoted myself to its progress, and the official circular of the London Committee in 1899, states: "From its foundation, the Egypt Exploration Fund has received large pecuniary support from the United States, chiefly through the enthusiasm and energy of the Rev. Dr. W. C. Winslow of Boston." For the year 1901 the sum of \$12,500 was received by the office here, over which I was placed in general control. My articles, letters, editorials for the press, encyclopædic to dailies, have numbered many thousands. I had suggested to London, in 1897, that a committee of coöperation would be desirable; but the action was so hasty, and ill-advised (by others) that the new committee shortly retired, by request of many subscribers. One or two members felt bitterly towards me. The chief trouble, too, now is ill-advised action by meddlers and those who care little for the Society's best interests. I ask permission to give below a circular just put out by me.

5251 Beacon St., Boston.

WM. C. WINSLOW.

[The circular, which is too long to re-print in full, bears Dr. Winslow's signature, and gives various circumstances connected with the incident related in his foregoing letter. We suggest that those interested should apply to Dr. Winslow for a copy of the circular letter, which will no doubt be furnished.—EDITOR L. C.]





# Literary

## Fiction.

*The Little White Bird*; or, Adventures in Kensington Gardens. By J. M. Barrie. New York: Charles Scribner's Sons. Price, \$1.50.

Mr. Barrie, with all his talents and a greater sum of exquisite imaginative writing to his credit than often falls to the lot of one lifetime, never made so wholly sweet and tender a story as this whimsical fancy. It is mostly pure whimsey, light of wing as thistle down blown in and out of open windows by vagrant zephyrs, now here, now there, always tempting you to reach out and catch it; but what you run after, light-hearted, rapturous, laughing, you may not describe, so fine and subtle and will-o'-the-wisp-like is it. The birth and babyhood of Timothy, the excuse for gifts to David, make one wonder if the author be not such, for such tender sympathy seems more like fairy gift or fairy gold than the thoughts of common clay. The long visits in the Gardens, in which the growing David and the great Porthos listen, child and dog, to the story of Peter Pan, make one wish one were a child again, with a child's long, unobstructed flights of imagination, to whom the birds converse in plain speech, to whom the stars speak a simple tongue, and by whom the moon may be grasped at will. Did one ever hear such pure whimsey as that of Porthos? Has any one had brains of such delicate strand that he has yet told with all the verisimilitude of fact the short visit of William Patterson, with Porthos' eyes and ways and habits, just for purposes of what? pure whimsical reason—just to see his friend from the standard of another man. The book is another bond between the author and his friends. It will bind by the sweetest bonds which may not be broken, for it is the bond of humanest sympathy.

B.

*The Right Princess*. By Clara Louise Burnham. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

The absurdity of carrying so-called Christian Science to its legitimate conclusion is set forth in this story, not, however, as the intention of the writer, who is apparently a convert, but certainly in the opinion of the candid reader. That a votary of this cult can control an accident to a carriage due to the fright of the horse so as to lock the wheels between two large stones, and then fall herself so as not to be seriously hurt, and all because she was a Scientist, is too ridiculous for ordinary credibility. Another incident is the saving of a pet dog from death due to eating poison by means of the Science alone. The hero of the story is transformed by two or three interviews from the character of a dangerous, overgrown imbecile, to a docile and patient student. All this is done by a woman who was only a novice in the art of healing. What ought we not to expect therefore from those who have attained to the highest degree of this cult? Of course there is a love story in the book. The imbecile is an English lord and vows eternal love to the girl who has cured his diseased mind, but, strange to say, when the time comes for his return for his loved one, he has changed his mind and marries her friend instead.

We supposed that Christian Science made every heart right. It seems to have failed, however, in this important case. We cannot commend the story as worth perusal.

*Napoleon Jackson*. By Ruth McEnery Stuart. New York: The Century Co. Price, \$1.00.

In the story of *Napoleon Jackson* by this popular Southern writer, we have another of her characteristic negro sketches, which is both bright and interesting.

The heroine, Rose Ann Jackson, is the bread-winner of the matrimonial firm, and her defense of her husband in not assuming the burden of the family support is intensely amusing. The story is both humorous and pathetic, and, told in Mrs. Stuart's inimitable style, is an exceedingly clever sketch of the picturesque in negro life.

*A Downreuter's Son*. By Ruth Hall. Boston: Houghton, Mifflin & Co. Price, \$1.50.

This is a romance of eastern New York in the forties, when the uncertain land tenures came near to reproducing in our Empire State the perplexing problems which are associated now with Ireland. The story is remarkably well told, and the romance interesting. Readers of THE LIVING CHURCH will recall Miss Hall's excellent short stories frequently printed therein.

*Aladdin O'Brien*. By Gouverneur Morris. New York: The Century Co. Price, \$1.50.

It is a pleasure to read, and a pleasant duty to commend Mr. Morris' new story. We can do this without reservation. The author creates characters from good material. Robust and much alive are his men, sweet and womanly his women. There are many vivid pictures of life that is real and earnest. The romance is a good and wholesome one.

*Penelope's Experiences in Ireland*. By Kate Douglas Wiggin. Illustrated by C. E. Brock. New York: Houghton, Mifflin & Co. Price, \$2.00 net.

Mr. Charles E. Brock has been more than happy in his drawings for this illustrated edition of Mrs. Wiggin's book.

It is quite necessary for those friends of Penelope's English travels, who possess the fine illustrated editions, to wish the Irish happenings in the same dress. There is no cabby or waitress, or any other son or daughter of Erin who will not recognize his or her own face in the clever caricatures of Mr. Brock.

*The Blue Flower*. By Henry Van Dyke. Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

Ever has the search for happiness urged men to look in faraway corners of the earth, urged them to war, if so be the search may end in content. One has tried this, another that; still the Blue Flower of Novalis ever lies safely just beyond.

Dr. Van Dyke has given us nine short stories, types of this search. Only the poet-naturalist, with the insight and sympathy that Dr. Van Dyke possesses in such bountiful measure, can interpret with the right word.

The allegory has often been the tool which the author has employed to convey some deep spiritual lesson. Those of *The Lost Word*, and *The Other Wise Man*, are perhaps the most beautiful of their kind in literature. The collection here contains, besides these, the initial story of *The Blue Flower* which gives the book its title; *The Source*, a fantasy most sweet and charming; *In the Mill*, in which requited love after long search for happiness under another name, proves the remedy. Each short story possesses a truth discovered and made plain to us, writ in such language as poets use, lofty and satisfying.

*Barnaby Lee*. By John Bennett. With Illustrations by Clyde O. DeLand. New York: The Century Co. Price, \$1.50.

Mr. Bennett's story of *Master Skylark* last year gave that teller of stories a reputation. This year's book is even more worthy one's time.

In the beginning, New Amsterdam, quaint and homely, honest and thrifty, possessed by sturdy Dutchmen, cut something of a figure as the clearing house for that region tributary to the Hudson River. Without title from the mother country except that of possession, the worthy burghers made their own laws and executed them.

But north and south of them, energetic Englishmen were making history and only waited opportunity and occasion to spread their farms further north and south, till the Dutch trading-post should be included in the domain by right of King Charles of England.

Mr. Bennett has seized upon the time when occasion served, and has spun a moving tale of adventure about the Dutchman's downfall. Good, brave old Peter Stuyvesant struggled manfully to put off the doom, only to be displaced by the cowards about him, the short-sightedness of the East India Company, and, it may be, by fate.

The fate of Barnaby Lee, English cabin-boy off a private ship, moved in this same groove, and grew out of the disaster into life and home for him. The style is a rapidly moving, vigorous one, and the tale hastens to a pleasant ending through dire perils and distress.

*Pickett's Gap*. By Homer Greene. New York: The Macmillan Co. Price, \$1.25 net.

This is a pleasantly written story of an unpleasant disagreement between father and son, in which both are to blame. Certain exigencies arise that bring the two men to see things from the same side of the shield, in after years, and the story ends with everything righted. There is always a moral in such stories than can never be served too often.

*The Biography of a Prairie Girl*. By Eleanor Gates. New York: The Century Co. Price, \$1.50.

Mrs. Gates has written a really refreshing story of farm life in the Northwest, twenty-five years ago. Though the interpretation is at the hands of a child, the child of Mrs. Gates sees things in a most bewitching way, through keen eyes.

The story is written in a pleasant running style with much of literary merit.

*Not on the Chart*. A Romance of the Pacific. By Charles L. Marsh. New York: Frederick Stokes Co. Price, \$1.50.

A mining engineer, a botanist, and a girl, are cast away on an uncharted island. The author was very cunning in thus selecting his characters. What possibilities are immediately immanent with an island having numberless resources and two educated men in possession! There is a girl who answers all the requirements of this situation, and the author has made an interesting story from these.

*In King's By-Ways*. By Stanley J. Weyman. New York: Longmans, Green & Co. Price, \$1.50.

This collection of short stories contains some of the author's latest contributions to the periodicals of the day. The art of the



short story has long been a possession of Mr. Weyman, more truly than of the longer, it may safely be said.

*Avery.* By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co. Price, \$1.00.

A strong story of a selfish man and his devoted invalid wife, told with Mrs. Ward's usual power of character-painting. It appeared in *Harper's Monthly* under the title of "His Wife."

*Amor Victor.* A Novel of Ephesus and Rome, 95-105 A. D. By Orr Kenyon. New York: Frederick A. Stokes Co.

This is one more of the number of Bible novels which have been written since the great success of *Ben Hur*, followed by that of *Quo Vadis*. The Beloved Disciple, St. John, is a character in this story, and a number of others whose names are mentioned in the new Testament also figure in it. It is rather more powerful than some others of its class; but the description of martyrdoms is sometimes painfully detailed. The general impression derived from reading the book is unpleasant.

*Under Calvin's Spell.* A Tale of the Heroic Times in Old Geneva. By Deborah Alcock. New York: Fleming H. Revell Co.

This is a well-written romance of Geneva under the rule of John Calvin. The characters are well drawn, and the interest is continuous. Of course the sympathy of the author is entirely with the Protestant cause; but she is fair to its adversaries, and is by no means bitter. The love story is beautifully worked out, and the whole tale is attractive.

*The Tenth Commandment.* A Romance. By Marguerite Linton Glentworth. Boston: Lee & Shepard.

This is one more of those novels in which a married woman is loved by a number of men besides her husband. She secures a divorce, and then rejects one of the men, who commits suicide, and at the end she dies in the arms of another. She is an actress and one of her lovers is a curate, which makes the story still more objectionable than others of this class. Why is it that whenever a clergyman is a character in a novel he must always be depicted as an ass?

*How Baldy Won the County Seat.* By Charles Josiah Adams. New York: F. Tennyson Neely.

This is the story of a priest, born in the South, and having his cure of souls apparently in Oklahoma. He is a great athlete and horseman and he puts all his talents to good use in his adventures in the West. Baldy is a horse which is unmanageable by anyone except the hero.

The book claims to be a true picture of Western life thirty years ago. It certainly bears little resemblance to anything in this part of the West at the present time.

*The Heart of the Doctor.* A story of the Italian Quarter. By Mabel G. Foster. Boston and New York: Houghton, Mifflin & Co., 1902. Price, \$1.50.

Miss Foster gives us a good old-fashioned love story in a new-fashioned setting. Her tale is instinct with the very life of the Italian Quarter of Boston, and one of its most touching features is the climax when her hero discovers that the foreign people to whom he has given such unstinted personal, along with his professional devotion, repay him with a similar attachment. There is not very much of a plot, but the absence of this is atoned for by much excellent character sketching and considerable humor, and the story is full of movement and interest throughout.

*Fool's Gold.* A Study in Values. By Annie Raymond Stillman. Chicago: Fleming H. Revell Co., 1902.

This is a very good novel. The author shows a good deal of skill in the construction of the plot, which is of an unusual kind. It is full of incident, and the interest is well sustained. The characters are drawn with distinctness, and are well studied.

*Doctor Bryson.* A Novel. By Frank H. Spearman. New York: Charles Scribner's Sons. Price, \$1.50.

As a series of medical clinics well written up from a reportorial point of view, this book might pass, if the pathology and treatment of certain diseases were brought up to date. But as a discourse on the evils of divorce it must fail; while as a novel we cannot recommend it from any point of view.

*Janet Ward.* By Margaret Sangster. A College Girl's Story. New York, Chicago, and Toronto: Fleming H. Revell Co. Price, \$1.20 net.

This is Mrs. Sangster's first attempt at the novel; although she is well known for her numerous short stories. The scenes in the book move from the mountains of Tennessee to New York, and Col-

lege Settlement work gives the motive into which she introduces her characters. The story has unusual strength and is deeply moral and suggestive.

*The Adventures of Torqua.* By Charles Frederick Holder. Boston: Little, Brown & Co. Price, \$1.20 net.

This is a vivid picture of life two hundred years ago on the islands off the California coast near San Diego. Two Spanish boys with their Indian friend Torqua, find many exciting experiences, encounter many dangers, and incidentally find each his own fortune.

*The Rommany Stone.* By J. H. Yoxall, M.P. New York: Longmans, Green & Co. Price, \$1.50.

This story is mildly interesting. As a picture, fairly accurate, of the Gypsy invasion and possession of the time in England, the story is well laid, and the character-drawing good. The story centers in the fortunes of Matt Scargil, yeoman, and that of Dahlia; who, being promised to Matt in childhood, runs off with a gypsy instead of marrying Matt. The denouement is well worked out.

*The American Diary of a Japanese Girl.* By Miss Morning Glory. Illustrated in color and black and white by Genjro Yeto. New York: Frederick A. Stokes Co. Price, \$1.60 net.

When the Japanese girl leaves her home to travel in America and arms herself with a diary, one supposes attractive things are going to happen. Nothing happens, however, in Miss Morning Glory's tour that is not commonplace to the native born. It is somewhat amusing, if one is not too weary, to see ourselves through young Japanese eyes, if these be such.

*My Japanese Wife.* A Japanese Idyl. By Clive Holland. New York: Frederick A. Stokes Co. Price, \$1.50.

A dainty little tale of life in Nagasaki, full of quaint pictures of Japanese scenery and customs.

The story itself is nothing at all; but the *mise en scene* is very attractive. The building of brilliant orange color is certainly striking, to say the least. The illustrations at the beginning of each chapter are delicate and pretty.

*Aunt Abby's Neighbours.* By Annie Trumbull Slosson. Chicago: Fleming H. Revell Co., 1902.

There is much more about Aunt Abby than about her neighbors in this book. It presents the supposed opinions of an old New England woman, on various phases of life, told in her own words. What she discourses of mostly is religion from the standpoint of a Protestant of the liberal type. There is nothing in the book at all original or striking. But Aunt Abby herself stands out as a rather quaint character. The best chapter is that which tells how she taught some children the Bible by means of a Scripture-garden. Of course whatever Mrs. Slosson writes is well written.

*Confessions of a Wife.* By Mary Adams. New York: The Century Co.

One hardly knows how to treat this book. The suggestion of Marie Bashkirtseff is very marked, and one feels that the "Wife" is such an one as Marie would have grown into. The morbid, introspective character of Marna is not the best type of wifehood, and one feels that the whole tone is unhealthy, without being able to point to direct blurs. Yet this unhealthy tone, and the dangers into which the author seems to be falling, are relieved by the unexpectedly happy ending, which imparts a new point of view to what has gone before. Exaggerated self-consciousness is too large a tendency in real life to make one welcome a book that seems to enhance it.

WE HAVE this year a very handsome edition of *Don Quixote*, published by Messrs. Thomas Nelson & Sons on their fine India paper and bound in leather, comprising 784 pages and printed in type of a good size, probably bourgeois, the whole compressed by reason of the very thin paper into a thickness of a half inch. Certainly there could not be a more pleasing edition for practical use. The edition is that of The New Century Library, price, \$1.50. The same book is also issued by Messrs. E. P. Dutton & Co. in an illustrated edition, on fine and heavy paper and with wide margins, the illustrations being special drawings by W. Heath Robinson, and the price placed at \$2.50.

AN ATTRACTIVE edition of Hawthorne's *Marble Faun* has been issued by Messrs. Thomas Y. Crowell & Co. with the name of Luxembourg edition. It is in good type, on fine paper, and well illustrated with half-tones of scenes in Rome and vicinity, and with a photogravure frontispiece. There is also an introduction by Katharine Lee Bates, Professor at Wellesley. The edition is one which collectors of books for use will desire to obtain, and the price, \$1.50, is very reasonable for the edition.



### For Children.

Whatever other books are to be bought for children this season, it is quite certain that Mr. Kipling's *Just So Stories* must be purchased. (New York: Doubleday, Page & Co., \$1.20.) Any child is deprived of his natural rights who is not permitted to know "How the Whale Got His Throat," and "How the Rhinoceros Got His Skin." Mr. Kipling has the very rare power of writing books that are fascinating to children and their elders alike. It is enough to say that the *Just So Stories* are quite worthy of a place beside the *Jungle Books*. Mr. Kipling's illustrations of the stories are as unique as the stories themselves.

Of Fairy Tales we have a pleasant volume, beautifully illustrated in color by Mr. William Dana Orcutt, *The Princess Kallisto, and Other Tales of the Fairies*. Illustrated by Harriette Amsden. (Boston: Little, Brown & Co.) These tales are written in the belief that the educational value of stories for children "consists in their ability to enable a child through suggestion to form a pure and noble idea of what man may be and do." We think Mr. Orcutt to have succeeded admirably in putting his theory into practice. The stories are at once interesting and suggestive of good morals.

We are told about *Three Little Marys* by Nora Archibald Smith (Boston and New York: Houghton, Mifflin & Co., 85 cts.), in a book of most dainty workmanship. There are three unconnected stories, each about a Mary—Scotch, English, Irish—and each charming. Miss Smith writes with much literary grace, and her book is an excellent one for a little girl.

Natural and lovable children, without any touch of priggishness, are introduced to us in *Foxy the Faithful*, by Lily F. Wesselhoeft. Illustrated by H. C. Ireland. (Boston: Little, Brown & Co.) It is a fine story of outdoor life in Maine. Foxy himself is delicious, a dog to be remembered. The book, with its bright dialogue and fine humor, should be a delight to small boys and girls.

Boys also will find pleasure in *The Flag on the Hilltop*, by Mary Tracy Earle. (Boston and New York: Houghton, Mifflin & Co., 90 cts.) It is a short and vigorous story of southern Illinois in war time, introducing us to the Knights of the Golden Circle and showing how humanity may conquer political prejudices.

Miss Humphrey's book *Uncle Charley* (Boston and New York: Houghton, Mifflin & Co., \$1.25), is not so much a children's book as a book about a child. Its humor and its pathos are both rather above any but a thoughtful child. The relation of the child to the man is very delicately drawn. A distinctly good book.

*Strange Lands Near Home*, Youth's Companion Series (Boston: Ginn & Co.), is intended to supplement the formal work of the study of geography by placing in the hands of children vivid descriptions of certain cities. This volume has to do with Mexico, the West Indies, and parts of South America. The descriptions are by different hands, and the book is excellent in idea and execution.

*Nathalie's Chum* is for older girls. By Anna Chapin Ray. Illustrated by Ellen Bernard Thompson. (Boston: Little, Brown & Co.) It threatens to become a love story, but does not quite. Nathalie's chum is her brother, and the children of whom they have charge are much more interesting to read about than to meet. We have all met some of them and not found them amusing at all. The story has interest and plenty of light dialogue.

*Lois Mallet's Dangerous Gift* is her beauty. (By Mary Catharine Lee. Boston and New York: Houghton, Mifflin & Co., 85 cts.) The story is exaggerated, and seems to us a very cruel one. It is the story of a young Quaker girl, who, carried away by her first contact with city life, enters keenly into its amusements for a few days, and then goes home to find her father dying. Her bitter self-reproach is quite unnecessary. The suggested morality of the story is all wrong.

Older readers will find a stirring story in *For Crown and Covenant*, by Cyril Grey. Illustrated by Alfred Pease. (New York: American Tract Society.) It is an historical romance, the scene of which is laid in Scotland shortly after the Restoration, when the Covenanters were suffering at the hands of James, Duke of York. Certain phases of the terrible time are well depicted.

Very wonderful are the adventures of Paul with the Magic Staff. [*The Gift of the Magic Staff: Paul's Adventures in Two Wonderlands*. By Fannie E. Ostrander. Ill. by Will Dwiggin. Chicago: Fleming H. Revell Co.] This wonderful staff, it appears, can be used only by children who think good things, and they only can see the Little Green Man. Any child would certainly try hard to think good things if he could see all the wonders Paul saw under the earth and in the clouds. Think of seeing the North Pole!

For children who like poetry, *A Pocketful of Posies* is full of delightful things. (By Abbie Farwell Brown. Ill. by Fanny Y. Cory. Boston and New York: Houghton, Mifflin & Co., 1902. \$1.00.) The verses are bright and catching and full of charming humor. The point of view of the child is excellently caught.

"The men who tootle in the band  
All look so big and fierce and grand,  
That no one dares say, 'Too much noise'  
(As people do to tootling boys)."

The illustrations are very taking. Gertrude Smith has written a very entertaining and unusual story for little girls (*The Queen of*

*Little Barrymore Street*. Chicago: Fleming H. Revell Co.) Things happen in it much as they do in fairy tales. Of one of the characters it is said that he "isn't like any one else that ever lived," and the same might be said of the rest of them.

Mr. Ellis thinks his book (*The Red Box Olew*. Chicago: Fleming H. Revell Co.), suitable for the young from seven to seventy. We find it impossible to take the same view. The book is melodramatic, with the usual lost baby and wicked nurse and hard-hearted, worldly employer, and a flavor of religion added.

It is a good idea of the Century Co. to reprint in book form some of the stories which have appeared in the *St. Nicholas*. *Sir Marrok* (*A Tale of the Days of King Arthur*. By Allen French. New York: The Century Co. \$1.00), is well worthy its place in such a series, and will no doubt be welcomed by its old readers, and many new ones in its new form. It is quite an ideal piece of book making, and is one of the best boys' books of the season.

Nellie Lathrop Helm has recast the substance of the Gospels into the form of a story. (*When Jesus Was Here Among Men*. Chicago: Fleming H. Revell Co., 1902.) The work is attractively and reverently done. Whenever our Lord is introduced the words that He speaks are simply His own words as they stand in the Gospels. The book answers well its purpose, to introduce a child to the life of our Lord.

Of a religious nature, too, is *In Time With the Stars* (by Thomas K. Beecher. Chicago: Fleming H. Revell Co.) It is an extraordinarily good set of stories illustrating and enforcing religious lessons. The stories will fascinate children, and are to be heartily recommended.

*Catherine's Proxy*. By Myra Sawyer Hamlin. Illustrated by Florence E. Plaisted. Boston: Little, Brown & Co.

In this story of schoolgirl life, we have two contrasting types, Catharine, an undisciplined but generous American girl, and her proxy, to whom she gives, with her father's permission, the place in school that Catharine herself is too homesick and too wilful to wish to keep. The proxy is a girl reared according to Old World traditions—a typical *jeune fille*—quiet, courteous, and of a rare beauty and charm that win all hearts. She is represented as affecting not only the life and character of her schoolmates, but as remodeling the customs, social and religious, of the school itself. It may be remarked, in passing, that had the schoolgirls been sent in the first place to a high class Church school, perhaps the young heroine need have directed her efforts only to influencing her schoolgirl friends; as many of the Proxy's most admired reforms are matters of course in such schools, as sensible dress regulations, deference to elders, and spiritual culture. The boys and girls who figure in the story are well-bred and interesting examples of modern young people from fifteen to twenty years of age. Interwoven with this narrative of their doings and sayings, are a description of a great university ball game, an account of the life in a famous royal Prussian school for girls, and other matters of interest. The author has been successful in her previous stories of and for girls, and this book will be equally liked.

*Two Wilderness Voyagers*. By Franklin Welles Calkins. Chicago: Fleming H. Revell Co.

Nothing but good in every way can be said of this book. It is simple, and yet full of interest. The two little Sioux children and their remarkable escape from their captors; their long journey through the wilderness; their experience of all sorts, give us a tale that is of absorbing interest to young and old. The ways of life and thought of the Indians are most sympathetically pictured, and as well the life of the forest, lake, and prairie. No boy or girl either for that matter, could easily give up reading this book after once starting it.

*In the Green Forest*. Written and Illustrated by Katharine Pyle. Boston: Little, Brown & Co., 1902.

*Fairy Tales from the Swedish of G. Djurklo*. Authorized Translation by H. L. Braekstad. With illustrations by Th. Kittelsen and Erik Werenskiold, and a Frontispiece by Carl Larsson. New York: Frederick A. Stokes Co.

These are both notable additions to the literature of the fairy tale, but in quite different ways. *In the Green Forest* is a modern fairy tale, and one of the best we have ever met. Very striking is the skill with which the moods of children and their point of view is caught and transferred to the prairie. The story is full of much teaching—it is really an allegory—but it is so delicately done that there is no semblance of preaching. The *Tales from the Swedish* are of the orthodox kind—genuine tales of the Grimm order. They contain old favorites, and some that are new, at least to us, and they are told in a quietly humorous style which makes them charming.

*The Burges Letters*. A Record of Child Life in the Sixties. By Edna Lyall. New York: Longmans, Green & Co., 1902.

Put into the mouths of two little girls in the whimsical form of letters to their descendants, Edna Lyall has turned to good account the memories of her childhood. The result is an entertaining picture of an English home, and the amusements, occupations, and adventures of a number of little girls. It is bright and full of humor.



*Polly's Secret.* A Story of the Kennebec. By Harriet A. Nash. Illustrated by Harry C. Edwards. Boston: Little, Brown & Co.

A very pleasant story of a girl with a New England conscience, who keeps a secret entrusted to her in spite of great temptation to reveal it, and is rewarded in the end.

*Robin Hood and His Adventures.* By Paul Creswick. Illustrated by T. H. Robinson. New York: E. P. Dutton & Co. Price, \$2.50.

This is a volume handsomely made, in which the old story of Robin Hood is again told and is adorned with handsome illustrations, including a number of colored plates.

*The Young Volcano Explorers; or, American Boys in the West Indies.* Second Volume of "Pan-American Series." By Edward Stratemeyer. 12mo, cloth, illustrated. Boston: Lee & Shepard. Price, \$1.00 net.

Mr. Stratemeyer has brought his story down to the present time. This book has an account of the eruption of Mt. Pelee in April of this year. It is the second of a series about the Southern parts of America, and is fully as attractive to the young as his other books.

*A Dornfield Summer.* By Mary M. Haley. Illustrated by Harriet Roosevelt Richards. Boston: Little, Brown & Co.

A book of school-girl life, in which the style of Charlotte M. Yonge seems to be reproduced in America. The plot is not striking, but the story is well told.

*A Captured Santa Claus.* By Thomas Nelson Page. With Illustrations by W. L. Jacobs. New York: Charles Scribner's Sons. Price, 75 cts.

This captivating story of the Civil War is one of the most delightful of Mr. Page's many delicately told tales. That it should be brought out for the holidays in this edition, similar to that of *The Old Gentleman in the Black Stock*, seems an especially happy thought.

AN ATTRACTIVE series of books for children, made by Thomas Y. Crowell & Co. and sold by The Young Churchman Co., is entitled "The Golden Hour Series," and each is attractively bound, with an appropriate design in colors on the cover, of such a style as to be very pleasing to children. The titles and authors are as follows: *A Little Dusky Hero*, by Harriet T. Comstock; *The Caston Club*, by Amos R. Wells; *The Child and the Tree*, by Bessie Kenyon Ulrich; *Daisies and Digglees*, by Evelyn Raymond; *How the Twins Captured a Hessian*, by James Otis; *The I Can School*, by Eva A. Mad-den; *Master Frisky*, by Clarence W. Hawkes; *Miss De Peyster's Boy*, by Etheldred B. Barry; *Molly*, by Barbara Yechton; *The Wonder Ship*, by Sophie Swett; *Whispering Tongues*, by Homer Greene. Price, 50 cts. net per volume; postage 8 cts.

A SECOND SERIES has been issued of *Bible Lessons for Little Beginners*, by Mrs. Mary Cushman Haven, similar to the first part, which was issued a year ago. The book is in the nature of helps to teachers of kindergarten classes in Sunday Schools, and appears to be very well arranged for the purpose, though the absence of Churchly teaching would be noticed by teachers in our schools. Some, however, could adapt the lessons, and would be very glad to have the outline drawings for blackboard which are here found, and the general outline of the lessons. Published by Fleming H. Revell Co., price 75 cts. net.

A HANDSOME volume, is entitled *The Bible for Children*, and consists, in large quarto style, well bound in cloth, of the Bible narrative in the words of the King James Version, but arranged in chapters and subjects especially for children, and with the less helpful portions for the purpose eliminated. The work includes 24 full-page illustrations from the old masters, and has a preface by Professor Brown of Union Theological Seminary, and an introduction by the Bishop of New York. Published by the Century Co.; price, \$3.00.

CHILDREN who enjoy rhymes, as indeed the race of little ones invariably do, will be pleased with *Rollicking Rhymes for Youngsters*, by Amos R. Wells, which is newly issued by the Fleming H. Revell Co., and is fully illustrated. The volume will be a most agreeable Christmas present for children.

ANDREW LANG sustains his reputation in his new *Book of Romance* which is just from the press of Messrs. Longmans, Green & Co. It is written in the style which is already familiar to readers of fairy lore, but its subjects generally are chosen from the legendary tales that have clustered about history. The Knights of the Round Table live again, and the Quest of the Holy Graal is real once more under Mr. Lang's touch. Here also are again told the wonderful adventures of Robin Hood, and many other classic tales.

The book, with many illustrations and eight magnificent colored plates, is a work of art.

AN ATTRACTIVE volume of verses for children, with illustrations on every page, is entitled *The Hurdy-Gurdy*, and is written by Laura E. Richards. The poems of child life herein given are up to the author's best, and the charming pen and ink illustrations add to the volume so that it is one that will be very pleasing to the little folks. (Dana Estes & Co., 75 cts. net.)

A STRANGE looking piece of book-making is entitled *Son! the Wisdom of Uncle Eph, the Modern Yutzo*, by Lord Gilhooley. The book consists of what would seem to be an imitation of manila paper if it were not really a very handsome sheet, on which, with a characteristic border, there are gathered a quantity of admonitions from negro wisdom addressed to "Son." These recall the style of Josh Billings and the language of Joel Chandler Harris, and some of them are very taking. The binding is blue denim pasted to a board and with loose scalloped edges. (New York: Frederick A. Stokes & Co.)

NEW EDITIONS of Miss Alcott's popular stories for children are being issued, containing half-tone illustrations, thus much improving the appearance of those classics for children. The series begins with *Little Women*, which has just been issued by the publishers, Messrs. Little, Brown & Co. The price is \$1.50.

AN ATTRACTIVE series of holiday books, in novel style, with illuminated paper covers, is termed "The Baby Roland Series," and the several books are respectively entitled *Lima Beans*, *Ascent of Man*, and *Vespers*. These consist of reproductions from photographs of a little child, the same in all the series but in many different poses, and showing child life in many different phases. The style is very pleasing. The series is published by Paul Elder and Morgan Shepard of San Francisco.

A NEW VOLUME of *Chatterbox* contains, in addition to the usual features, a number of plates in colors, which add largely to the never-failing interest of the annual volumes. The work is excellently done and is a pleasing feature. The volume itself sustains the interest which for many years it has annually aroused. Published by Dana Estes & Co., Boston.

#### CHILDREN'S COLOR BOOKS.

In color books for children we have a considerable variety. *The Animals' Rebellion*, described by Clifton Bingham and pictured by C. H. Thompson, presents such a terrible condition in the animal world, which is vividly portrayed in the color and outline illustrations, as to make the children rejoice to witness. (E. P. Dutton & Co., \$1.50.) *Tin Tan Tales*, by Gracia Kasson and E. Tschantré, Jr., photographic reproductions of whom appear on the title page in the role of children of three or four years old, show various inanimate things in most remarkable conditions of being, all of them personalized for the occasion and engaged in many weighty affairs of domestic life. The verses are amusing and the pictures invariably colored. (E. P. Dutton & Co., \$1.50.) *Wee Folks' Annual*, described as "a volume of pictures, verses, and stories for the little ones," edited and arranged by Alfred J. Fuller, is illustrated partly in colors and partly in pen and ink and wash drawings, in most artistic style, and is suitable for a Christmas gift for little children. (E. P. Dutton & Co. Price, \$1.25.) Two more of the Bairn Books, entitled respectively *The Book of Shops* and *The Book of the Zoo*, reproduce the old-time color illustrations, and present modern improvements in the shape of assumed facsimiles of books of our parents' or grandparents' days.

THIS YEAR'S Golliwog book is entitled *The Golliwog's Air Ship*, and for the eighth consecutive year continues the wonderful adventures of that strange being whom the children have learned to know as the Golliwog. It appears that the adventures of seven years past have not yet exhausted the possibilities of Golliwog nature, for this year's air ship shows us quite the expected number of instances in which the unexpected does not fail to happen. (Longmans, Green & Co.)

#### Calendars and Diaries.

There is the usual wealth of beautiful Calendars for the coming year, a handsome selection of which, from the workrooms of Ernest Nister and salesrooms of E. P. Dutton & Co., is at hand. *Heavenly Messengers*, a cameo reproduction of an angel in white, is most handsome, while tint pictures of angels are found on each of the six pages of the Calendar itself, which gives texts quoted from Thomas à Kempis. (Price, \$1.25.) *The Venetian Calendar* contains handsome water color reproductions of scenes in Venice, so perfect as to make it almost impossible for one to believe that he is not viewing the original water colors. This also consists of six plates tied with ribbon. (Price, \$2.00.) *The Fra Angelico Calendar*, containing six angelic figures from the Italian artist, who never fails to please the true artistic temperament, is made this year in pages 15 inches long, and the color work after the originals and with borders in Italian Renaissance style, so that, if possible, the plates surpass the magnificence which has been bestowed upon the same artist's reproductions in years gone by. This also consists of six leaves, the Calendar showing the red letter and black letter days of the Christian year. (Price, \$3.00.) *Roses* is the title of a six-leaf Calendar, the page being 17 by 12½ inches, and the illustrations colored representations of the several varieties of the rose. The verses are selected from various authors. (Price, \$2.50.) A calendar in circular shape gives us representations of various Madonnas in magnificent style, with frieze work of cherubs encircling them as a border. This consists of



illustrations from the German school of art. (Price, \$1.50.) *Wise Saws for 1903* is the title of a colored calendar illustrating various old-time proverbs in æsthetic style and with deep colorings, a separate leaf being given to each month. (Price, 50 cts.)

*The Zodiac Calendar*, designed by Elizabeth R. Finley, is made in black and white and comprises twelve leaves showing the signs of the zodiac in artistic form after original designs. This appears to be American work from the workshop of Messrs. E. P. Dutton & Co. (Price, \$1.50.)

*The Folded Calendar*, comprising the lectionary pages of *The Living Church Annual*, is again ready for use on the lectern, showing the Lessons for the Sundays, holy days, and other days of the year, printed in red and black. Published by The Young Churchman Co. at 10 cts. each or 3 for 25 cts.

*The Girls' Kalendar* is now ready for the 17th year, and is up to its usual high standard of merit. (Price 17 cts. postpaid. The Young Churchman Co., Milwaukee.)

Many will be interested in *The Cathedral Diary*, which is made in vest pocket style, for the benefit of the building fund of the Cathedral at Washington. In addition to the diary pages, in which four lines are given to each day of the year, the red and black letter days of the Christian year being suitably marked, together with the record of many events in ecclesiastical history on the several days, there is in front a considerable amount of ecclesiastical information. The title page shows the resolutions of both Houses of the General Convention of 1898 concerning the Washington Cathedral and the Peace Cross; while on following pages there is an illustration and explanation of the latter, a brief and excellent statement of "The Cathedral Idea"; a page given to the subject of "Church Unity," of which it is hoped the national Cathedral in Washington "may form an outward and visible centre"; while the historic episcopate is illustrated by the table of the succession of Bishops of Jerusalem to 513, Bishops of St. David's to 1408, when Chicheley was translated from that See to Canterbury, after which the Canterbury succession is given to Moore, the consecrator of White, so that the American succession by sees is thereby made plain. There are other pages of statistics and of historical events, together with an appendix in the back, of matter pertaining more particularly to the projected work in Washington. We are sure that every Churchman who carries a vest pocket diary, small enough to be no burden to the pocket and sufficient simply for memoranda under the dates, will be glad, not only to have this diary for its own sake, but also to show his interest in the Washington Cathedral work by sending for it. (The National Cathedral Missionary Library, Mt. St. Alban, Washington, D. C. Price, 25 cts., postpaid.)

### Christmas Cards.

Messrs. E. P. Dutton & Co. have also issued a series of handsome Christmas Cards, containing scenes of the Nativity and other appropriate Christmas devices, one of the cards bearing the representation of a Fra Angelico angel. Some of these are also printed on postal cards for use through the mails. The price of the series is 10 cts. per card.

### Poetry.

*Atala, An American Idyl.* A poetic dramatization of the work of Chateaubriand. With original poems. By Anna Olcott Commelin. New York: E. P. Dutton & Co. Price, \$1.00.

The author of *Atala* believes that this idyl, which paints the beauties of America and embodies Indian legends and forest lore, should be of special interest to American readers. So she offers a poetic dramatization of Chateaubriand's work. In addition to the idyl, there are included in the volume twenty other poems, more commonplace in subject and diction.

*Select Translations from Old English Poetry.* Edited with Prefatory Notes and Indexes by Albert I. Cook and Chauncey B. Tinker. Boston: Ginn & Co., The Athenæum Press.

Inability to read Anglo-Saxon keeps all but scholars and students from knowing the extent and worth of the poetry produced in England during the pre-Chaucerian period. Yet these old poets were "students of Latin and Greek, scholars who founded the empire of Charlemagne by arts"; and not gloomy, drunken savages. Their poetry, at its best, reveals a sense of reality and an instinct of reverence. Their Christian writers speak of death with godly fear and joyful hope. Simplicity, enthusiasm, imagination, awe, are not lacking. Prof. Cook, the distinguished author of *Old English Standard Text-Books*, and his associate, have not, in this book, confined themselves to one method of translation or to one class of themes. Readers are given a wide range as to subject and measure. The table of contents shows the classification under seven divisions—epic and historical, secular lyrics, religious lyrics, Biblical poems, religious mythology, and the so-called Charms. The least interested reader cannot fail to appreciate the simplicity, dignity, and beauty of the translation in Appendix III. of Bede's account of the poet Caedmon.

*Kentucky Poems.* By Madison Cawein. With an Introduction by Edmund Gosse. New York: E. P. Dutton & Co. Price, \$1.50.

The introduction, itself, to this little volume makes very interesting reading, in its crisp study of American poetry of the present day

and its palpably lowered standard; and if not flattering to the latter, it is certainly no small tribute alike to the present author and his native State, when the critic boldly declares: "The only 'hermit-thrush' (of the 'song birds' of poesy) now audible seems to sing from Louisville, Ky." "In coming days," he adds, "history may perceive in Mr. Cawein the golden link which has bound the music of the past to the music of the future through an interval of comparative tunelessness."

This is, indeed, generous praise, but it is well sustained in the poems here offered, and Kentucky may well be proud of this son of her soil who, with the fervor of a lover, thus portrays to the world the beauty of her forests and fields, her birds and flowers, and every tuneful voice and wing making melody in her solitudes. If at times discord, it is quickly forgotten in the beauty of thought and exquisite word-painting characteristic of the work throughout.

A VOLUME comprising what are described as "Love Poems of the Saner Sort," selected by William Sinclair Lord, is entitled *This Is For You*—a dedication one cannot always receive on a love poem. The selections include the work of our best classic authors, English and American, classified and arranged alphabetically by authors. The volume is attractively bound and will make a pleasing gift book. (F. H. Revell Co., \$1.00 net.)

### Miscellaneous Holiday Books.

*The East of To-day and To-morrow.* By Henry Codman Potter, D.D., LL.D., Bishop of New York. New York: The Century Co.

This is a re-print of four articles contributed to the *Century Magazine* and one to *The Churchman*. The dedication is to Mr. J. Pierpont Morgan. We could wish the author had taken advantage of some of the criticisms made concerning some of these papers, to put them more nearly beyond criticism. There is, however, much that is useful in the volume.

*The Speronara.* Journeys with Dumas. Translated by Katharine Prescott Wormeley. Boston: Little, Brown & Co.

Most people, especially the American people, know that Dumas wrote *The Comedy Humane*, and that the two-score volumes devoted to that task are supposed to comprise all his published writings.

But Dumas spent several years in travel about the Mediterranean ports, partly under government and in part at his own expense. He gathered in these wanderings, as a man of his genius most assuredly would, an immense amount of material. He has woven out of these journeys by the way, such a *Baedeker* as only Dumas could arrange. One of these journeys in the ship *The Speronara* is described in this one of a series of volumes which Messrs. Little, Brown & Company are bringing out this fall.

Miss Wormely, the translator of Dumas, has set her hand to the rendering into English of this series. That Dumas lovers will avail themselves of this opportunity to browse the edges of the salt sea with such a guide, is not to be doubted. That some of the most felicitous moods and tempers of the author here appear is witnessed by the merest glance through the pages. One must hope for the entire series, for no Dumas library will be complete without it.

*The Holy Land.* Painted by John Fulleylove, R.I. Described by John Kelman, M.A. New York: The Macmillan Co. Price, \$6.00.

This book consists of ninety-two reproductions of water-color pictures by Mr. Fulleylove, and reading matter illustrative of the pictures by Mr. Kelman of Edinburgh. The plates are exquisitely colored, and the whole book is sumptuous. It will make a magnificent Christmas gift.

*The Cathedrals of Great Britain, Their History and Architecture.* By P. H. Ditchfield, M.A., F.S.A., Fellow of the Royal Historical Society, Rector of Barkham. Philadelphia: J. B. Lippincott Co. Price, \$2.00.

This is a very useful and attractive book, having some account of every Cathedral in England, Scotland, and Wales, with very good illustrations and plans of the principal Cathedrals. The reading matter is interesting and the illustrations are excellent.

*The Upper Currents.* By J. R. Miller, D.D. New York: Thomas Y. Crowell & Co. Price, 85 cts.

This book is full of commonplaces, but of the kind of commonplaces which help souls who are struggling under the burden of daily cares. It is intended to incite to braver, stronger, and truer living, to teach men how to catch the currents which will bear up to higher and better things. The subjects are very simple and the treatment direct.

HOUSEKEEPERS will appreciate the handsome edition of the volume entitled *Luncheons*, by Mary Ronald, which is intended to supplement *The Oentury Cook Book*, issued some time since. This volume, like its predecessor, not only has a large number of recipes arranged according to a convenient plan for luncheons, but also includes half-tone illustrations of a large number of the new dishes, so that in serving them, one will have the tasteful way depicted in which the dish is to come on the table, thus adding much to the tempting nature of that which is set before one's guests at luncheon. [The Century Co., New York.]



## Glengarry School Days

BY RALPH CONNOR.

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

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### CHAPTER XI.

#### FOXY'S PARTNER.

IT WAS an evil day for Hughie when he made friends with Foxy and became his partner in the store business, for Hughie's hoardings were never large, and after buying a Christmas present for his mother, according to his unflinching custom, they were reduced to a very few pennies indeed. The opportunities for investment in his new position were many and alluring. But all Hughie's soul went out in longing for a pistol which Foxy had among his goods, which would fire not only caps, but powder and ball, and his longing was sensibly increased by Foxy generously allowing him to try the pistol, first at a mark, which Hughie hit, and then at a red squirrel, which he missed. By day Hughie yearned for this pistol, by night he dreamed of it, but how he might secure it for his own he did not know. Upon this point he felt he could not consult his mother, his usual counselor, for he had an instinctive feeling that she would not approve of his having a pistol in his possession; and as for his father, Hughie knew he would soon make "short work of any such folly." What would a child like Hughie do with a pistol? He had never had a pistol in all his life. It was difficult for the minister to realize that young Canada was a new type, and he would have been more than surprised had anyone told him that already Hughie, although only twelve, was an expert with a gun, having for many a Saturday during the long, sunny fall roamed the woods, at first in company with Don and afterwards with Don's gun alone, or followed by Fusie or Davie Scotch. There was thus no help for Hughie at home. The price of the pistol, reduced to the lowest possible sum, was two dollars and a half, which Foxy declared was only half what he would charge anyone else but his partner.

"How much have you got altogether?" he asked Hughie one day, when Hughie was groaning over his poverty.

"Six pennies and two dimes," was Hughie's disconsolate reply. He had often counted them over. "Of course," he went on, "there's my XL knife. That's worth a lot, only the point of the big blade's broken."

"Huh!" grunted Foxy, "there's jist the stub left."

"It's not!" said Hughie, indignantly. "It's more than half, then. And it's bully good stuff, too. It'll nick any knife in the school;" and Hughie dived into his pocket and pulled out his knife with a handful of boy's treasures.

"Hullo!" said Foxy, snatching a half-dollar from Hughie's hand, "whose is that?"

"Here, you, give me that! That's not mine," cried Hughie.

"Whose is it then?"

"I don't know. I guess it's mother's. I found it on the kitchen floor, and I know it's mother's."

"How do you know?"

"I know well enough. She often puts money on the window, and it fell down. Give me that, I tell you!" Hughie's eyes were blazing dangerously, and Foxy handed back the half-dollar.

"Oh, all right. You're a pretty big fool," he said, indifferently. "Losers seekers, finders keepers. That's my rule."

Hughie was silent, holding his precious half-dollar in his hand, deep in his pocket.

"Say," said Foxy, changing the subject, "I guess you had better pay up for your powder and caps you've been firing."

"I haven't been firing much," said Hughie confidently.

"Well, you've been firing pretty steady for three weeks."

"Three weeks! It isn't three weeks."

"It is. There's this week, and last week when the ink bottle bust too soon and burnt Fusie's eyebrows, and the week before when you shot Aleck Dan, and it was the week before that when you began, and that'll make it four."

"How much?" asked Hughie, desperately, resolved to know the worst.

Foxy had been preparing for this. He took down a slate-

pencil box with a sliding lid, and drew out a bundle of crumpled slips which Hughie, with sinking heart recognized as his own vouchers.

"Sixteen pennies." Foxy had taken care of this part of the business.

"Sixteen!" exclaimed Hughie, snatching up the bunch.

"Count them yourself," said Foxy calmly, knowing well he could count on Hughie's honesty.

"Seventeen," said Hughie, hopelessly.

"But one of those I didn't count," said Foxy generously. "That's the one I gave you to try at the first. Now, I tell you," went on Foxy, insinuatingly, "you have got how much at home?" he inquired.

"Six pennies and two dimes." Hughie's tone indicated despair.

"You've got six pennies and two dimes. Six pennies and two dimes. That's twenty—that's thirty-two cents. Now, if you paid me that thirty-two cents, and if you could get a half-dollar anywhere, that would be eighty-two. I tell you what I would do. I would let you have that pistol for only one dollar more. That ain't much," he said.

"Only a dollar more," said Hughie, calculating rapidly. "But where would I get the fifty cents?" The dollar seemed at that moment to Hughie quite a possible thing, if only the fifty cents could be got. The dollar was more remote, and therefore less pressing.

Foxy had an inspiration.

"I tell you what. You borrow that fifty cents you found, and then you can pay me eighty-two cents, and—and—" he hesitated—"perhaps you will find some more, or something."

Hughie's eyes were blazing with great fierceness.

Foxy hastened to add—

"And I'll let you have the pistol right off, and you'll pay me again sometime when you can, the other dollar."

Hughie checked the indignant answer that was at his lips. To have the pistol as his own, to take home with him at night, and to keep all Saturday—The temptation was great, and coming suddenly upon Hughie, was too much for him. He would surely somehow, soon pay back the fifty cents, he argued, and Foxy would wait for the dollar. And yet that half-dollar was not his, but his mother's, and more than that, if he asked her for it, he was pretty sure she would refuse. But then, he doubted his mother's judgment as to his ability to use firearms, and besides, this pistol at that price was a great bargain, and any one of the boys might pick it up. Poor Hughie! He did not know how ancient was that argument, nor how frequently it had done duty in smoothing the descent to the lower regions. The pistol was good to look at, the opportunity of securing it was such as might not occur again, and as for the half-dollar, there could be no harm in borrowing that for a little while.

That was Foxy's day of triumph, but to Hughie it was the beginning of many woeful days and nights. And his misery came upon him swift and sure in the very moment that he turned from the road at the manse gate for he knew that at the end of the lane would be his mother, and his winged feet, upon which he usually flew from the gate home, dragged heavily. He found his mother, not at the door, but in the large, pleasant living-room, which did for all kinds of rooms in the manse. It was dining-room and sewing-room, nursery and play-room, but it was always a good room to enter, and in spite of playthings strewn about, or snippings of cloth, or other stour, it was always a place of brightness and of peace, for it was there the mother was most frequently to be found. This evening she was at the sewing machine busy with Hughie's Sunday clothes, with the baby asleep in the cradle beside her in spite of the din of the flying wheels, and little Robbie helping to pull through the long seam. Hughie shrank from the warm, bright, loving atmosphere that seemed to fill the room, hating to go in, but in a moment he realized that he must "make believe" with his mother, and the pain of it and the shame of it startled and amazed him. He was glad that his mother did not notice him enter, and by the time he had put away his books he had braced himself to meet her bright smile and her welcome kiss.

The mother did not apparently notice his hesitation.

"Well, my boy, home again?" she cried, holding out her hand to him with the air of good comradeship she always wore with him. "Are you very hungry?"

"You bet!" said Hughie, kissing her, and glad of the chance to get away.

"Well, you will find something pretty nice in the pantry. We saved it for you. Guess what."

"Don't know."



"I know," shouted Robbie. "Pie. It's muzzie's pie. Muzzie tept it for 'oo."

"Now, Robbie, you were not to tell," said his mother, shaking her finger at him.

"O-o-o, I fordot," said Robbie, horrified at his failure to keep his promise.

"Never mind. That's a lesson you will have to learn many times, how to keep those little lips shut. And the pie will be just as good."

"Thank you, mother," said Hughie. "But I don't want your pie."

"My pie!" said his mother. "Pie isn't good for old women."

"Old women!" said Hughie, indignantly. "You're the youngest and prettiest woman in the congregation," he cried, and forgetting for the moment his sense of meanness, he threw his arms round his mother.

"Oh, Hughie, shame on you! What a dreadful flatterer you are!" said his mother. "Now run away to your pie, and then to your evening work, my boy, and we will have a good lesson together after supper."

Hughie ran away, glad to get out of her presence, and seizing the pie, carried it out to the barn and hurled it far into the snow. He felt sure that a single bite of it would choke him.

If he could only have seen Foxy any time for the next hour, how gladly would he have given him back his pistol, but by the time he had fed his cow and the horses, split the wood and carried it in, and prepared kindling for the morning's fires, he had become accustomed to his new self, and had learned his first lesson in keeping his emotions out of his face. But from that night, and through all the long weeks of the breaking winter, when games in the woods were impossible by reason of the snow and water, and when the roads were deep with mud, Hughie carried his burden with him, till life was one long weariness and dread.

And through these days he was Foxy's slave. A pistol without ammunition was quite useless. Foxy's stock was near at hand. It was easy to write a voucher for a penny's worth of powder or caps, and consequently the pile in Foxy's pencil-box steadily mounted till Hughie was afraid to look at it. His chance of being free from his own conscience was still remote enough. During these days, too, Foxy reveled in his power over his rival, and ground his slave in bitter bondage, subjecting him to such humiliation as made the school wonder and Hughie writhe; and if ever Hughie showed any sign of resentment or rebellion, Foxy could tame him to grovelling submission by a single word. "Well, I guess I'll go down to-night to see your mother," was all he needed to say to make Hughie grovel again. For with Hughie it was not the fear of his father's wrath and heavy punishment, though that was terrible enough, but the dread that his mother should know, that made him grovel before his tyrant, and wake at night in a cold sweat. His mother's tender anxiety for his pale face and gloomy looks only added to the misery of his heart. He had no one in whom he could confide. He could not tell any of the boys, for he was unwilling to lose their esteem, besides, it was none of their business; he was terrified of his father's wrath, and from his mother, his usual and unfailing resort in every trouble of his whole life, he was now separated by his terrible secret.

Then Foxy began to insist upon payment of his debts. Spring was at hand, the store would soon be closed up, for business was slack in the summer, and besides, Foxy had other use for his money.

"Haven't you got any money at all in your house?" Foxy sneered one day, when Hughie was declaring his inability to meet his debts.

"Of course we have!" cried Hughie, indignantly.

"Don't believe it," said Foxy, contemptuously.

"Father's drawer is sometimes full of dimes and half-dimes. At least there's an awful lot on Mondays from the collections, you know," said Hughie.

"Well, then, you had better get some for me, somehow," said Foxy. "You might borrow some from the drawer for a little while."

"That would be stealing," said Hughie.

"You wouldn't mean to keep it," said Foxy, "you wouldn't only take it for a while. It would just be borrowing."

"It wouldn't," said Hughie, firmly. "It's stealing out of his drawer. It's stealing, and I won't steal."

"Huh! you're mighty good all at once. What about that half-dollar?"

"You said yourself that wasn't stealing," said Hughie passionately.

"Well, what's the difference? You said it was your mother's, and this is your father's. It's all the same, except you're afraid to take your father's."

"I'm not afraid. At least it isn't that. But it's different to take money out of a drawer, that isn't your own."

"Huh! Mighty lot of difference! Money's money, wherever it is. Besides, if you borrowed this from your father, you could pay back your mother and me. You could pay the whole thing right off."

Once more Hughie argued with himself. To be free from Foxy's tyranny, and to be clear again with his mother—for that he would be willing to suffer almost anything. But to take money out of that drawer was awfully like stealing. Of course, he would pay it back, and after all it would only be borrowing. Besides it would enable him to repay what he owed to his mother and to Foxy. Through all the mazes of specious argument Hughie worked his way, arriving at no conclusion, except that he carried with him a feeling that if he could by some means get that money out of the drawer in a way that would not be stealing, it would be a vast relief, greater than words could tell.

(To be Continued.)

## The Family Fireside

### THE PRESENCE OF GOD—THE SAFEGUARD OF LIFE.

BY THE REV. J. C. QUINN, D.D.

"They that be with us are more than they that be with them" (II. Kings vi. 15-17).

**C**O RECOGNIZE and to realize the "presence of God" will bring to the soul perfect peace, freedom from all worry, and safety amid all the numerous perils of daily life. Such an one can look into the future with clarified vision and walk among men undismayed by criticism or controversy, mastering all opposition.

Elisha, in a time of imminent danger, was calm and self-possessed, while his servant was much disturbed by his immediate environment. Why? Elisha saw the invisible host of Jehovah around him, between him and the forces of the enemy. The young man saw nothing save the encompassing army, until in answer to Elisha's prayer, the Lord opened the young man's eyes. Then he saw chariots and horsemen on the mountain around him, and his master's unseen protection.

In like manner when God gives to us spiritual vision to recognize and to realize "the presence of God," we will know the same truth that stayed the heart of the prophet and his servant: "They that be with us are more than they that be with them."

Verily the Lord of Hosts is with us, and we can say exultingly with St. Paul: "If God be for us, who can be against us?"

We believe that the Lord is with us—that the Lord is near. We read over and over again: "Thou art near, O Lord," and yet often we fail to realize this truth practically. Bishop Jeremy Taylor said, years ago, that the world's great need was to "practise the presence of God." This is the only way to bring it home to ourselves.

We must hold ourselves to the very precious truth: "Thou art near, O Lord"—till we get it into every fibre of our being. This takes time, planning, and great mental energy. We must be much alone with God—silent before Him—recognizing His presence: "God is indeed in this place." We must be still and listen to God speaking to us. "Blessed is the man that heareth Me." We must acquire the habit of talking to God in prayer, of God in praise; and expect God to reply to us. "Speak, Lord, Thy servant heareth," ought ever to be the attribute of the Lord.

It will assist us much in practising "the presence of God," to receive the Holy Eucharist often, to read the Bible much, to read it as His personal message to us. It will also do us good to study the writings of those who have lived nearest to Him. We must associate spiritually with such and catch their spirit.

Especially, however, must we be obedient to the Heavenly vision when it comes to us. And as we obey the silent commands



of God, we shall learn His will better. As we live pure lives we shall see more and more of God. "The pure in heart shall see God."

Living along these lines, we will soon enter upon an experience so real and blissful that we will be able to use for ourselves Miss Havergal's lines, just a little changed:

"He who hath led will lead  
All through the wilderness;  
He who hath fed will feed;  
He who hath blessed will bless;  
He who hath heard my cry,  
Will never close His ear;  
He who hath marked my faintest sigh,  
Will not forget my tear.  
He loveth always, falleth never,  
So rest on Him to-day, forever."

#### A THANKFUL HEART.

Not for the goodly herds in stall,  
The fruited vine upon the wall,  
The fatted flocks, safe in the fold,  
Or coffers rich in minted gold,  
Not for the gift of harvest wealth,  
Nor yet the dearer boon of health—  
But most I lift my thankful heart,  
Dear Lord, for what Thou art!

The bounteous Hand that spreads life's feast,  
And guards the weal of man and beast,  
The beauty of the stream and wood,  
In Nature's ever-varying mood,  
Blessing in basket and in store—  
For these Thy goodness I adore,  
Yet for Thy Name, Ancient of Days,  
More would I give Thee praise!

Thou art my Dwelling-place, my Rest,  
My North and South, my East and West.  
As tumbling needle seeks the pole,  
So turns to Thee my fainting soul,  
My fervor by Thy love is drawn,  
In Thee I rise, in Thee I dawn,  
And my horizon's brightness streams  
From Thy effulgent beams!

All my fresh springs in Thee are found,  
Thy might my weakness doth surround;  
The Refuge sure in whom I hide,  
My Father, Comforter, and Guide,  
In life my Fortress and my Trust,  
My Resurrection from the dust!  
Gladness o'erflows my thankful heart,  
Dear Lord, for what Thou art!  
—ZITELLA COOKE, in *The Congregationalist*.

#### AT BOTH ENDS OF AFRICA.

By ROLAND RINGWALT.

**P**HILOSOPHY and religion condemn the superstitions that have linked themselves with graves, or clustered around bones and relics. But the desire for a tomb, the interest in a special place of sepulture, and the details of interment may appeal to strong minds. It is not unusual for men in the East Indies to direct that their remains be sent to their old homes, and railroad officials know that corpses are not rare articles of freight. The deeper traits of human nature last throughout countless generations, and the Dark Continent gives two striking instances which one may be pardoned for saying reach from the Cape to Cairo.

One of the strangest lives in history is the life of Joseph. The child of the favorite wife, spoiled by a doting father, hated by envious brothers, sold into slavery, the trusted major domo of an Egyptian official, the victim of a woman whose guilty love turned into ruthless hatred, the confidant of his own jailer, the prime minister of Pharaoh, the chief of his clan. After all the changes and chances of his life, Joseph directed that his body should be interred in Canaan. The many cares of state, the secular problems and the great religious issues that lay before him did not wholly occupy his mind, or divert it from the natural wish that his dust should mingle with the dust of his forbears. He gave commandment concerning his bones.

As a rule the Englishman looks on distant countries as places where he may open a mine or command an army, but on England as his home. The British subject born in India is no more a Hindu than General Meade was a Spaniard by the mere accident of his birth taking place while his father was a foreign consul. Cecil John Rhodes is one of the few Englishmen who have fallen in love with a distant land. His great material plan was a railroad from the Cape to Cairo, and his

vague political dream was the United States of South Africa. Rhodes was a great landowner and diamond speculator, a politician and a semi-philanthropist, a scholar and a general reader. But all his toils and all his hopes did not prevent him from looking forward to his tomb, the great tomb that was to say, "Here lie the remains of Cecil John Rhodes."

Many a gallant soldier is willing to shed his life blood in China or Samar, but is reluctant that his body should be interred in any land save his own. Africa, not Great Britain, was Rhodes' country. He adopted the continent rather than the island. Alexander Hamilton belonged to the republic he so largely organized rather than to the island in which he was born. Napoleon is to most of us a Frenchman and not a Corsican. The vast fortune Rhodes made, the power and wealth he hoped to gain, the immense sums he was willing to spend, tell of his African projects. Even his gifts to Oxford mean English-speaking expansion, and that may ultimately mean a gigantic English-speaking South Africa.

Joseph was never at home in Egypt, and desired that his body should be sent to the land of his fathers. Rhodes was more African than any of the natives, more African than a Boer with half a dozen African-born sires, perhaps the most intensely African of all men since Hannibal. He wished his remains to lie in the soil for which he lived and for which he would have died. The most active life has its quiet moments when it thinks of the past or the future. Men whom no one would call dreamy or sentimental, long for some definite spot of earth, some particular place of burial. It was so in the days of Joseph, and it is so to-day.

#### HOW SHE WAS WORKING FOR THE ACTORS' CHURCH ALLIANCE.

A SHORT TIME AGO a very accomplished lady in one of our New England cities said to an officer of the Alliance:

"You will be pleased to know that I have become a member of your Society."

"I am glad," replied he, "and I hope you will become a very useful member."

"Well," she said, "I am already quite actively at work."

"And what have you found to do so soon?" he asked.

Her reply was:

"I am staying away from the Theatre whenever they bring out plays that I cannot approve. Now that my attention has been called to it, I am surprised that so much has been tolerated on the stage we could not tolerate elsewhere. I have adopted the advice which a prominent actor has recently given, and that is to refuse my patronage of any play whatever the talents of the players, if it is not thoroughly clean. There are plays which I am ashamed to look at. I stay away from them, and so by staying away, I feel that I am doing something for the Alliance."

"You are certainly working in the right direction," said the officer, "and when all right-minded women take the same stand every Theatre will become the safe and helpful institution it ought to be."

It is very curious that the position taken by this thoughtful woman is not taken by many others who are patrons of the Theatre. They could, if they would, exert a powerful influence in preventing exhibitions which are degrading to their sex.

A while ago a gentleman who became the guest of a friend in a Western city was asked to accompany the friend and his wife to the theatre. "We leave the selection to you," said the friend. The gentleman, however, turned to the wife and said—"You must select the play for us." To his surprise she proposed going where they were bringing out one of those nasty things which had been unsparingly condemned by right-minded critics. She did not know how bad it was. She thought only of the artistic ability of the players. Some of the situations in the play would have shocked her, for she was a pure-minded woman. She had then to learn what all women should know, that the purity of home, of society, and of recreations depends largely upon what women themselves demand.

When we have fearless censors of plays who will not hesitate to condemn everything that is demoralizing in word or situation or costume or suggestion on the stage, and when people who realize the possibilities of the Theatre as a source of wholesome recreation will have nothing to do with doubtful plays—we shall certainly find the work of the Alliance wonderfully advanced and the Theatre more and more welcomed for its helpfulness.

#### HOUSEHOLD HINTS.

A THIN piece of salt pork bound on to a wound caused by stepping on a nail or carpet tack will remove the inflammation almost immediately and prevent serious consequences.

AN EASILY APPLIED remedy for chafing, given by the *Globe-Democrat*, is subnitrate of bismuth mixed with glycerine in proportion of about half a teaspoonful of bismuth to one of glycerine.



## The Living Church.

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Notices of Death, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to THE LIVING CHURCH, Milwaukee, Wis.

## Church Calendar.



Nov. 30—First Sunday in Advent.  
 Dec. 5—Friday. Fast.  
 7—Second Sunday in Advent.  
 12—Friday. Fast.  
 14—Third Sunday in Advent.  
 17—Wednesday. Ember Day. Fast.  
 19—Friday. Ember Day. Fast.  
 20—Saturday. Ember Day. Fast.  
 21—Fourth Sunday in Advent.  
 24—Wednesday.  
 25—Thursday. Christmas Day.  
 26—Friday. St. Stephen, Martyr. Fast.  
 27—Saturday. St. John, Evangelist.  
 28—The Innocents. Sun. after Christmas.  
 29—Monday.

### CALENDAR OF COMING EVENTS.

Nov. 30—Advent Missionary Meetings, New York, begins.  
 Dec. 2—Dioc. Synod, Springfield.

## Personal Mention.

THE Rev. CROZIER G. ADAMS has resigned St. Mary's, Oelwein, Iowa, to accept St. John's Church, St. Louis, Mo. Address, 1901 Hickory St.

THE Rev. WILLIAM N. BAILY, rector of Shrewsbury, N. J., will, at the request of the Bishop, assume also the oversight of St. John's Church, Little Silver, which is now a self-supporting mission and returns to Shrewsbury parish to which it originally belonged.

THE Rev. J. W. BARKER of the Diocese of Arkansas has accepted the rectorship of St. Luke's, Hastings, Minn., where he will take charge Dec. 1st.

THE address of the Rev. ROBERT BENEDICT is changed from Eddington, Pa., to 817 Lee St., Evanston, Ill., until further notice.

THE Rev. GEO. FITCH BREED, D.D., who for the past fifteen years has been rector of St. John's Church, Brooklyn, N. Y., has resigned and may be addressed for the present at 5904 Greene St., Germantown, Philadelphia, Pa.

THE Rev. T. W. C. CHEESEMAN has resigned St. Paul's Church, Creston, to become rector of St. John's Church, Clinton, Iowa.

THE Rev. F. B. CROZIER of Brooklyn, N. Y., has not accepted the charge at Holy Trinity, South River, N. J., with the additional cure of the Church of the Saviour, Cheesequake, as erroneously stated in our last issue. The offer was made, but was declined by Mr. Crozier.

THE Rev. H. BALDWIN DEAN, priest assistant in St. Philip's Pro-Cathedral, Atlanta, Ga., has accepted the rectorship of St. Barnabas' Church, Greensboro, N. C., and will enter upon his duties the first Sunday in December. Address accordingly.

THE address of the Rev. GEO. W. DU BOIS, D.D., is changed from Beedes, N. Y., to Essex, N. Y.

THE address of the Rev. W. MONTAGUE GEER,

vicar of St. Paul's chapel, Trinity parish, New York City, until May 1, 1903, will be care Messrs. J. S. Morgan & Co., 22 Old Broad St., E. C., London, England.

THE Rev. F. F. W. GREENE of Escanaba, Mich., has been called to St. Alban's, West Superior, Wis.

THE address of the Rev. J. P. T. INGRAM, D.D., is 3437 Morgan St., St. Louis, Mo.

THE Rev. T. J. LACEY of Alameda, Calif., has received a call to the rectorship of the Church of the Redeemer, Brooklyn, N. Y.

THE Rev. R. L. MCCREADY, rector of the Church of the Ascension, Frankfort, Ky., has resigned his charge, to take effect Dec. 31st. Mr. McCready has received two calls: one to Flint, Mich., the other to Grace Church, Avondale, Cincinnati, but has not yet made public which he will accept.

THE Rev. SAMUEL B. MOORE'S address is Trappe, Talbot Co., Maryland.

THE Rev. W. H. POND of Lake Benton, Minn., is elected trustee of Breck School and rector of the Church at Windom, Minn.

THE Rev. SAMUEL G. PORTER, who for the past eighteen months has been curate in charge of St. Thomas' Church, Milwaukee, has accepted a call to become assistant at St. Ann's Church, Nashville, Tenn., and will remove at once. Address, 614 Meridian St.

THE Rev. STUART B. PURVES has been appointed Dean of Minneapolis Convocation, vice Rev. Dr. Webb, resigned.

THE address of the Rev. A. B. PUTNAM is changed from Mansfield, Ohio, to East Mauch Chunk, Pa.

THE Rev. G. S. RICHARDS is now curate of St. Michael's Church, New York City. Address, 225 West 99th St.

THE address of the Rev. HIBBERT H. P. ROCHE is 3433 Walnut St., Philadelphia, Pa.

THE Rev. RICHARD ROWLEY of Wheaton, Ill., has declined the unanimous call to the rectorship of the Church of the Redeemer, Elgin, Ill.

THE Rev. DAVID A. SCHAEFER has resigned the rectorship of Trinity Church, Oxford, Ohio. Services will be in charge of the Rev. Peter Tinsley, D.D., of Cincinnati.

THE Rev. W. C. SHEPPARD has resigned St. Mary's, Middlesborough, Ky., and will take charge of St. Luke's, Vancouver, Wash., to which he has been summoned by the Bishop of Olympia.

THE Rev. GEO. W. STILWELL of St. Ignace, Mich., has entered upon his duties as priest in charge of St. Stephen's, Spencer, Iowa.

THE Rev. W. H. VAN ALLEN has accepted the call to the Church of the Advent, Boston, where he will begin work at Advent and enter into residence at Christmas. His address is 28 Brimmer St., Boston.

THE Rev. N. D. VAN SYCKEL, first assistant at St. Mark's Church, Philadelphia has been tendered the position of instructor in Greek and N. T. Exegesis at Nashotah.

### ORDINATIONS.

#### PRIESTS.

LEXINGTON. On Friday, Nov. 14th, in Calvary Church, Ashland, the Rev. WM. M. WASHINGTON, Ph.D., was advanced to the Priesthood, by the Bishop of the Diocese. The candidate was presented by the Rev. W. H. Hampton of Ironton, Ohio, and the preacher was the Rev. R. G. Noland. The Rev. J. S. Gibson of Huntington, W. Va., also assisted. Dr. Washington was presented with a silver private communion set, by his mother.

### DEPOSITIONS.

CAPE PALMAS.—Notice is hereby given that on Tuesday, the twenty-sixth day of August, in the year of our Lord One Thousand Nine Hundred and Two, in St. Mark's Church, Harper, in the presence of the Rev. William C. Cummings and the Rev. Garretson W. Gibson, Jr., presbyters of the Missionary District of Cape Palmas and Parts Adjacent, acting under the provisions of Title II, Canon 2, Section 1, of the Digest of Canons, I deposed from the ministry of the Protestant Episcopal Church in the

United States, the Rev. ALEXANDER H. FODA VINTON, a presbyter of the District aforesaid.

S. D. FERGUSON,

Missionary Bishop of Cape Palmas and Parts Adjacent.

NEWARK.—Notice is hereby given that the Rev. WALTER MAYHEW CHERWOOD, priest, having declared to me in writing his renunciation of the Sacred Ministry, was by me deposed from the said ministry in Christ Church, East Orange, on Friday, Nov. 14, 1902, in accordance with Title II, Canon 5, Section 1, of the Digest, and in the presence of the Rev. W. W. Davis, and the Rev. H. Fields Saumenig, priests.

His renunciation was, so far as I know and believe, "for causes which do not affect his moral character."

THOMAS A. STARKBY,

Bishop of Newark.

Bishop's House, East Orange, N. J., Nov. 15, 1902.

### DIED.

MITCHELL.—Entered into rest at "Cremona," St. Mary's County, Maryland, "in the communion of the Catholic Church, and in the confidence of a certain faith, EDWIN MITCHELL, beloved and only son of the Rev. Walter A. and Susan T. Mitchell.

RITCHIE.—Entered into the rest of Paradise, Nov. 18, 1902, the Rev. ROBERT RITCHIE, rector of St. Paul's, Oakland, Calif., aged 51 years. "May light perpetual shine upon him."

THOMPSON.—Entered into life eternal, at Cincinnati, Ohio, Nov. 11th, 1902, the Rev. CHARLES HENRY THOMPSON, D.D., aged 67 years, formerly in charge of St. Andrew's mission, Lexington, Ky.; lately assisting in St. Andrew's mission, Cincinnati, Ohio. Burial from St. Luke's Church, Cincinnati, Nov. 13th, Bishop Burton and the Rev. George Bundy officiating.

### OFFICIAL.

#### THE ASSOCIATION FOR PROMOTING THE INTERESTS OF CHURCH SCHOOLS, COLLEGES, AND SEMINARIES.

The annual service of this Association will be held in All Souls' Church, Madison Avenue and 66th Street, New York City, Dec. 7th, 1902, at 11 A. M. The Rev. Dr. McConnell will be the preacher.

The annual meeting will be held at 240 West 81st Street. Dec. 8th, at 11 A. M.

C. F. HOFFMAN, JR., Secretary.

#### THE ACTORS' CHURCH ALLIANCE,

##### NEW YORK CHAPTER,

cordially invite you to the November Reception at St. Chrysostom's Chapel, 30th street and 7th Avenue (Rev. Thos. H. Sill, vicar), Tuesday, Nov. 25th, 2:30 to 5:30 P. M.; and to the November Service at Holy Sepulchre Church, 74th Street and Park Avenue (Rev. W. E. Bentley, rector), Sunday, Nov. 30th, at 8 P. M. Bishop Potter, President of the Alliance, will preach and Ben. Greet, Esq., of Actors' Church Union of England, will speak. Everyone welcome. Alliance headquarters are now established in Room 31, of the Manhattan Theatre Building, 33d Street and Broadway. Take elevator.

### WANTED.

#### POSITIONS OFFERED.

COMPETENT ORGANIST and Choirmaster for a Chicago parish. Moderate salary. Address F. J. B., care THE LIVING CHURCH, Milwaukee.

#### POSITIONS WANTED.

ORGANIST AND CHOIRMASTER.—Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address ORGANIST, 124 Poningoe St., Port Chester, N. Y.

CHURCHWOMAN desires a position as parish worker or governess. Address, "CHURCHWOMAN," care of Gethsemane Church, Minneapolis, Minn., to whose rector she refers.

### MISCELLANEOUS.

WANT' Convention Journal, 1900, Long Island. Rev. WM. L. HIMES, Registrar, Concord, N. H.

S. T. MARGARET'S School of Embroidery, Boston, is closed for the year, as Sister Theresa is absent on account of illness.



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

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

#### PARISH AND CHURCH.

**WE OFFER** some beautiful Eagle Lecterns in brass and bronze, together with mostly all other articles of Church Furniture, at a *Special Rate*. Write for photos.

CHURCH FURNITURE CO.,  
512 Tract Building, New York.

#### BE THANKFUL IN DEED.

THANKSGIVING DAY is a good time to remember the old clergy and their widows and orphans, nearly 400 of whom, in every Diocese and Missionary Jurisdiction, are being paid too small, too pitifully small, pensions or annuities through THE GENERAL CLERGY RELIEF FUND.

They gave their lives for the welfare of their fellow men and the honoring of the Lord Jesus. Shall they end their ministry of toil and self-denial in poverty and suffering?

We could give, if it were wise, a list of old clergy and widows who are actually suffering for the necessities of life in this day of thanksgiving and plenty. \$20,000 would add \$50 to each annuity. A God-send. Will the Church, will individuals give this much now?

REV. ALFRED J. P. McCLURE,

Assistant Treasurer.

The Church House, 12th and Walnut Sts., Philadelphia, Pa.

#### INFORMATION BUREAU.

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

#### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

These operations have been extended until to-

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

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

#### BOOKS RECEIVED.

**FLEMING H. REVELL CO.** Chicago.

*Incentives for Life.* Personal and Public. By James M. Ludlow, D.D., Litt.D., author of *Deborah, The Captain of the Janizaries*, etc. Price, \$1.25 net.

**CHARLES SCRIBNER'S SONS.** New York.

*The Messages of Israel's Lawgivers.* By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. Price, \$1.25 net.

*A Nonsense Anthology.* Collected by Carolyn Wells. Price, \$1.25 net.

*The Essence of Christianity.* A Study in the History of Definition. By William Adams Brown, Ph.D., D.D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York. Price, \$1.50 net.

**THOMAS WHITTAKER.** New York

*The Ministration of Public Baptism of Infants,* to be used in the Church. Price, 50 cents.

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

*Donna Diana.* By Richard Bagot, author of *A Roman Mystery, Casting of Nets*, etc.

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

*Oxford Bible.* Sunday School Edition. Prices \$1.10 upward.

*Oxford, Self-Pronouncing Reference Bible.* On India Paper. Thin minion 8vo, pronouncing edition. "Thinnest Reference Bible in the world." Prices \$1.20 upward.

**ZIMMERMAN'S.** New York.

*In the Happy Far-away Land.* By Ruth Kimball Gardiner, from Tales told by Frances Palmer Kimball. Illustrated by Howard Smith. Price, \$1.50 net.

**THE MACMILLAN CO.** (Through A. C. McClurg & Co.)

*Our Benevolent Feudalism.* By W. J. Ghent. Price, \$1.25 net.

*John Greenleaf Whittier.* By Thomas Wentworth Higginson. Price, 75 cents net.

*Reason and Revelation.* An Essay in Christian Apology. By J. R. Illingworth, M.A., D.D., author of *Personality Human and Divine, Divine Immanence*. Price, \$2.00.

*The Quest of Happiness.* A Study of Victory over Life's Troubles. By Newell Dwight Hillis, author of *A Man's Value to Society*, etc. Price, \$1.50 net.

*The Battle with the Slum.* By Jacob A. Riis, author of *The Making of an American, How the Other Half Lives*, etc. Price, \$2.00 net.

**DOUBLEDAY, PAGE & CO.** New York

(Through Des Forges & Co.)

*The Lane that had no Turning.* By Gilbert Parker. With illustrations and decorations by Frank E. Schoonover. Price, \$1.50.

*Danny.* By Alfred Ollivant, author of *Bob, Son of Battle*. Price, \$1.50.

*How to Attract the Birds.* By Neltje Blanchan, author of *Bird Neighbours, Nature's Garden*, etc., etc. Price, \$1.35 net.

**ADVANCE PUBLISHING CO.** Chicago.

*The Reformer.* By Charles M. Sheldon, author of *In His Steps, His Brother's Keeper*, etc. Price, \$1.50.

**VEDANTA SOCIETY.** New York.

*How to be a Yogi.* By Swami Abhedananda.

#### CALENDARS.

*Girls' Kalendar.* Published for the Girls' Friendly Society in America. Price, 15 cts. By mail 17 cts.

#### PAMPHLETS.

*St. George's Church Year Book.* With a Review of twenty years work on the East side under the rectorship of W. S. Rainsford, D.D.

*An American Isthmian Canal,* and the Choice of Routes. Speech of Hon. John T. Morgan of Alabama, in the Senate of the United States.

## The Church at Work

#### ALBANY.

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

#### An Appeal to Workingmen.

THE REV. J. P. B. PENDLETON, D.D., rector of St. George's Church, Schenectady, has issued an appeal "To the Workingmen of Schenectady" to repudiate "the position that has been taken by the Trades Assembly and recently carried into effect by one of the local unions" in expelling a member because of his membership in the National Guard of the State. "Such action," declares Dr. Pendleton, "puts a stigma upon the workingmen of this city, under which I do not think they will be content to rest. It savors of disloyalty, both to the Federal and the State Governments. It puts a premium upon anarchy and disorder, and proclaims to the world at large that, in order to be a member of a labor

union, a man must stifle his patriotism, surrender his manly independence, and give his conscience into the keeping of a few restless spirits who are commonly known as 'agitators.'" The letter is published in the *Schenectady Gazette*.

#### CALIFORNIA.

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

#### Death of Rev. Robert Ritchie—Convocation at Pacific Grove.

THE DEATH of the Rev. Robt. Ritchie, rector of St. Paul's Church, Oakland, and a member of the Standing Committee of the Diocese, occurred from pneumonia at his home in the city mentioned, soon after midnight, on Tuesday, Nov. 18th. He had contracted the disease about two weeks before, while on a vacation in the northern part of

the State. From the first his condition was very critical.

The Rev. Robert Ritchie was one of the best known of the clergy on the Pacific Coast, and was a son of the late Dr. Ritchie of Janesville, Wis., a leading Churchman, during his lifetime, in the latter State. He was also a cousin of the Rev. Robert Ritchie of Philadelphia, and the Rev. Arthur Ritchie of New York, and was a brother of Mrs. R. F. Newcomb of Quincy, Ill. He was graduated at Beloit College, Wis., and at the General Theological Seminary. In 1875, shortly after his ordination, he became missionary at Trinity Church, Baraboo, Wis., and a few years later assumed charge of Trinity mission, Milwaukee, a work on the South side, which was afterwards discontinued. He became Dean of the Cathedral at Quincy, Ill., in 1879, and became rector of



St. Paul's Church, Peoria, in the same Diocese, in 1881, which position he held until he went to the Pacific Coast in 1889, where for a year he was rector at Red Bluff, California, and in 1890 entered upon his last work as rector at Oakland. He was 51 years of age at his death.

The burial service was held on Thursday afternoon following his death, at St. Paul's Church. The Bishop officiated and was assisted by the Rev. R. C. Foute of Grace Church and the Rev. James Hulme, assistant at St. Paul's. The honorary pall bearers included the Rev. Messrs. Lacey, Swan, Clampett, Archdeacon Emery; Messrs. C. D. Haven, F. W. Hall, A. N. Drown, and Major Hooper. A large concourse of people were gathered to attest their sorrow at the death of one who had become especially beloved to a large number of people in Oakland and in San Francisco, as indeed throughout the Diocese.

Mr. Ritchie is survived by the widow, two sons, and three daughters, all grown.

THE CONVOCATION of San Jose met Tuesday, Nov. 18, at Pacific Grove. At the afternoon session there was a conference on Domestic Missions, led by the Rev. Mardon D. Wilson, and in the evening a missionary meeting with addresses by the Bishop and by four of the clergy. On Wednesday morning there was a celebration of the Holy Communion, with sermon by the Rev. C. S. Linsley of San Luis Obispo. The Rev. D. Chas. Gardner resigned his position as Secretary of Convocation, and the Rev. N. B. W. Gallway was elected in his place. The topic for the conference at the next meeting will be "The Function of Poetry in the Religious Education of Children."

#### CENTRAL PENNSYLVANIA.

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

##### Church Club—Woman's Auxiliary.

THE HALF YEARLY meeting of the Church Club of the Diocese took place at the Board of Trade, Scranton, on Tuesday, the 18th. About 70 men were present, including 14 of the clergy and two Bishops, apart from the diocesan, J. M. Lamberton, LL.D., of Harrisburg being the President or Ruler of the Feast, who presided. Major Everett Warren made the address of welcome. The other speakers were Messrs. Ewing L. Miller of Philadelphia, W. R. Butler of Mauch Chunk, Bishops Partridge and Mann, and Bishop Talbot. All the addresses were well received and were full of interest, especially that of the Bishop of Kyoto. The next meeting will occur in the Archdeaconry of Reading, at the city of Reading or South Bethlehem.

THE WOMAN'S AUXILIARY of the Diocese met at St. Luke's, Scranton, Wednesday, Nov. 19th. Bishop Talbot, assisted by Bishops Mann and Partridge, with the rector of the parish, celebrated the Holy Eucharist. Brief addresses from the celebrant and Dr. Israel were given. At noon all sat down to a very nice repast in the parish house. In the afternoon the women proceeded with their business meeting, after a short office of devotion, said by the Rt. Rev. Dr. Talbot, at the close of which Bishop Partridge gave a detailed and most interesting account of his work in Japan. The day's meetings closed with a large missionary service, at which the two Bishops warmed the hearts of all present with their splendid addresses. Mrs. Rogers Israel was selected as President in the place of Mrs. Scott, who resigned. The total income of the Auxiliary for the year has been over \$4,000.

#### CHICAGO.

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

##### Holy Trinity Opened—Northeastern Deanery—Rector-elect for Grace Church.

ON SUNDAY, 16th, was opened for divine service the newly erected Holy Trinity

Church, Stockyards, replacing the church that was totally destroyed by fire at Easter. For twenty years the Rev. H. C. Kinney has been laboring in this unpromising missionary field, with the result that he reported at the last Convention 120 families and 126 communicants. At the morning service the Bishop of Chicago was the preacher; at 4 P. M., the Rev. Herman Page; and in the evening, the priest in charge himself.

THE ANNUAL meeting of the Northeastern Deanery in St. Andrew's on the 18th, was attended by more than 40 of the clergy. At 11 A. M. the rector, the Rev. W. C. DeWitt, was celebrant, assisted by the Dean, Dr. Clinton Locke. The Rev. E. V. Shaylor presided at the session following, and Dean Phillips of Kankakee was also invited to the platform. Reports by the Secretary, Rev. J. Cole, and by the Treasurer, Rev. W. B. Hamilton—both subsequently reelected for a year—were read and received. The invitation of the Rev. Dr. Fawcett to hold the next quarterly meeting in St. Bartholomew's, was accepted. The Rev. F. Du Moulin reported the successful launching of St. Simon's mission, an offshoot of St. Peter's, at Buena Park, in charge of the Rev. H. B. Gwyn, whose salary up to May 1st is guaranteed by the latter church. The services of the mission are held in the pretty little unused station of the C., M. & St. P. Railway.

After a statement by the Bishop in regard to missionary matters, in the afternoon, papers were read as follows: "The Intermediate State," by the Rev. H. E. Chase; "Heaven," by the Rev. A. B. Whitcombe; "Hell," by the Rev. W. G. Blossom.

GRACE CHURCH has called to the rectorship the Rev. Wm. O. Waters, rector of St. Andrew's Church, Detroit. An account of the opening of the latter church, which has just been erected as a memorial to Bishop Harris, with portrait of Mr. Waters, was printed under the head of Michigan in these columns last week. He is very much beloved by his people in Detroit, and it will be a severe loss to them if he accepts the flattering call from this important parish in Chicago.

Mr. Waters was born in Norwich, N. Y., and was graduated at Hobart College with the degree of B.A. in 1884, taking subsequently the degree of M.A. in 1896. He was ordained deacon in 1890 and priest in 1891, both by the present Bishop of Michigan. He served his diaconate as assistant at St. Andrew's, Ann Arbor, Mich., and entered upon his present rectorship at St. Andrew's shortly after his elevation to the priesthood. Mr. Waters is one of the examining chaplains of the Diocese of Michigan, and one of her strongest men.

#### COLORADO.

CHARLES S. OLMS TED, D.D., Bishop.

##### Marriage of a Priest.

THE REV. FREDERIC CARMAN, rector of St. Peter's Church, Denver, was married on Nov. 12th at Orange, New Jersey, to Miss Rosa M. Cook. The ceremony was performed at St. Andrew's Church, South Orange, N. J.

#### CONNECTICUT.

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

##### Return of Dr. Rowland—Dr. Lines' Anniversary—East Haven—Notes—Woman's Auxiliary.

THE REV. EDMUND ROWLAND, D.D., rector emeritus of St. John's, Waterbury, has returned, in fine health, from a year's absence abroad. He will make his home in Waterbury, of which he has been so long an honored citizen.

THE REV. EDWIN S. LINES, D.D., last month completed 23 years of service as rector of St. Paul's Church, New Haven, and found a text for the anniversary sermon in Jeremiah xxv. 3, R. V., "These three and twenty

years, the Word of the Lord hath come unto me and I have spoken unto you."

CHRIST CHURCH, East Haven, has obtained possession of a small pipe organ, quite sufficient for the needs of the church, for a few hundreds of dollars, contributed in part from parochial income, and part from New Haven friends. The minister in charge is the Rev. John H. Jackson.

DR. DAVIES, the Congregational pastor at Westville who, as already announced, is seeking Holy Orders, is also a lecturer in Yale University on "Aesthetics and Patristic Philosophy."

THE REV. ANSON PHELPS STOKES, JR., an assistant minister of St. Paul's, New Haven, is delivering a course of Sunday evening sermons on "The Marks of the Lord Jesus."

THE BISHOP, on Nov. 13, gathered in St. Paul's parish house, New Haven, members of the Diocesan Committee to cooperate with the Board of Missions, the Archdeacons, and other clergy and laymen, to consider ways and means of determining parochial apportionments, and the raising of Connecticut's \$27,000 for Missions in the coming year. This conference was interesting and helpful.

MR. JOHN C. HOLLISTER has completed a half century of service as warden of St. Paul's parish, New Haven. He has been senior warden since 1855. He was also the first clerk of the parish, after its organization, serving from 1845 to 1852. Mr. Hollister has also completed 50 years of service as Superintendent of the Sunday School. In the half century it has never numbered less than 250 scholars, and of late years has reached 500. Mr. Hollister has long represented the parish in the Diocesan Convention, being on many important boards and committees. He has been also a deputy to the General Convention. He was graduated at Yale in 1840.

THE RECTOR of Trinity Church, Newtown, the Rev. James H. George, is delivering a course of Sunday evening sermons on "The Symbolism of Christian Architecture."

A RURAL Congregational minister has been enlightening his people. On a recent Sunday, it is stated: "The pastor spoke in the evening on 'The Church Beautiful—called The Episcopal Church.'"

THE WOMAN'S AUXILIARY of the Archdeaconry of Litchfield met in St. John's parish, New Milford, on Friday, Nov. 7. The rector, the Rev. John F. Plumb, is the Archdeacon. After the Holy Communion came the annual reports. These were followed by an address by Mrs. Brewer, wife of the Bishop of Montana. In the afternoon a missionary meeting was held, addressed by Bishop Brewer, who was followed by the Rev. Mr. Cunningham of Watertown. In the evening the Bishop met the men of the congregation in the parish house, and told them, in an informal way, of the adoption of the apportionment plan. Mr. Harry H. Heminway of Watertown followed with an address on "The Duty of the Layman in the Support of Missions." Mr. Cunningham also spoke, and the Archdeacon gave the closing address.

#### DELAWARE.

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

##### Church Club.

THE THIRTIETH semi-annual dinner of the Church Club of Delaware was held at the Century Club on the evening of Nov. 20. It was marked by an innovation: Instead of having the menu prepared by a caterer, the dinner was prepared and sent by the Board of Lady Managers of St. Michael's Babies' Hospital; and was most acceptably done, many being greatly interested in this beautiful piece of work. Addresses were made by the Bishop, Mr. John H. Cole of New York



City, Mr. Joseph Packard of Baltimore, and Messrs. David B. Maine and Victor Woolley, members of the Church Club. Regrets were read from the Bishop Coadjutor of Pennsylvania, who was detained by illness.

#### EASTON.

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

##### Improvements at North East.

PLANS have been made for the alteration and improvement of St. Mary's Church, North East (Rev. Giles B. Cooke, rector), and work will soon begin. Mr. R. L. Brookings, LL.D., of St. Louis, has contributed \$1,500 toward these improvements as a memorial to his father, Dr. Richard Brookings, who died in 1852 and was buried in the adjoining cemetery. The chief improvements will be the erection of a new brick bell tower, the placing of a new roof on the building, and the enclosing of the cemetery by a stone fence. The church was built in 1743, and is the head of St. Mary Anne's parish, which was founded by the Church of England about 1600. It is said that two log church buildings occupied the site of the present brick building, the contract for which was made in 1711. The contract between the builder and vestry begins: "Cecil County, ss: Memorandum of a bargain or agreement maid between the vestry of St. Mary Anne's Parish of the one parte, and Henry Baker, gentleman, of the other parte," etc. On the southwest cornerstone, dated 1743, the initials of the rector and vestry are inscribed as follows: Rev. W. Wye, Henry Baker, Nicholas Hyland, Edward Johnson, Zeb Hollingsworth, Thomas Ricketts, and John Currer. Before the Revolutionary War the members numbered over 700 and were required by law to support the parish, the vestry having power to administer civil law. St. Mark's chapel, near Perryville, built in 1851, St. John's chapel, near North East, built in 1876, and Perryville parish house, built in 1896, also belong to this parish.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

##### Anniversary at Ripon.

NOVEMBER 20th, the feast of St. Edmund, was observed in St. Peter's Church, Ripon, as the tenth anniversary of the ordination of the rector, the Rev. A. Parker Curtis. The Blessed Sacrament was celebrated four times in the early morning. The chief service was at half past ten, solemn high Eucharist, with the full Catholic ceremonial. The rector was celebrant; the Rev. J. M. Raker of Nashotah deacon; the Rev. F. N. Saylor of Oshkosh, sub-deacon, and the Rev. A. C. Chapman of Oakfield, master of ceremonies. Bishop Weller, vested in his red cope and mitre, was present and blessed the incense. The Rev. E. A. Larrabee of Chicago preached the sermon, which was upon the exalted character of the priesthood, and the reward for those who taught the Catholic Faith in its entirety without minimizing either discipline, practice, or ceremonial. Mr. Curtis gave a dinner to the Bishop and guests after the service.

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

##### Diocesan Notes.

OCTOBER and November mark the return of the clergy from their vacations, and the filling of several vacant parishes and missions with regular rectors or clerical supplies for the winter. Five or six new clergy have been added to the working force of the Diocese. Christ Church, Monticello, Holy Trinity, Gainesville, The Good Shepherd and St. Stephen's, Jacksonville, are among the number of places receiving new rectors.

ON THE OCCASION of the holding of the State Fair, St. James' parish kindergarten

of Lake City received a medal for the best display of kindergarten work. St. James' has a thoroughly up-to-date kindergarten in smooth, working order, and well attended.

#### GEORGIA.

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

##### The Diocesan Paper.

THE DIOCESAN paper, *The Church in Georgia*, will hereafter be issued under the editorship of the Rev. Wyllys Rede, D.D., and with the Rev. Messrs. J. J. P. Perry, Harry Cassil, and C. G. Bradley as business managers. The publication office will be at Brunswick. Heretofore the Bishop has been sole editor and proprietor.

#### IOWA.

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

##### The Bishop—Muscatine Deanery—Chariton—Dubuque—Cedar Rapids.

BISHOP MORRISON has returned to the Diocese after a brief visit East. While there he made an address in Providence before the diocesan branch of the Woman's Auxiliary. At Sioux City, on a recent visit, the Bishop secured pledges amounting to \$336.45 for diocesan Missions from St. Thomas' parish. This contribution is more noteworthy in that this parish has only recently reduced its debt by the payment of some \$16,000.

St. Paul's, Des Moines, on a recent Sunday, after hearing addresses by Bishops Morrison and Tuttle, pledged over \$1,000 for Missions, diocesan and general.

A MEETING of the Muscatine Deanery was held at Ottumwa, Nov. 11. The Waverly Deanery is to meet at Mason City, Dec. 3.

AN EARNEST effort is being made to increase the Advent offerings for diocesan Missions from the Sunday Schools. The Bishop has issued a pastoral letter to the Sunday School teachers and pupils, and the diocesan Board of Missions has appointed the Rev. C. H. Remington as special agent to act in the matter.

ST. ANDREW'S, Chariton, has secured by exchange for its old rectory, a new property adjoining the church, upon which \$1,000 has been spent, the gift of Mr. S. H. Mallory, senior warden, a true benefactor to the parish. A vested choir has been introduced, and much new interest manifested.

AT ST. JOHN'S, Dubuque (the Rev. John C. Sage, rector), a men's club called "The Fellowship Club" has been organized, with 62 charter members. At a recent dinner given by the club, the Rev. Dr. Fawcett and the Rev. E. V. Shayler of Chicago were the speakers.

Two highly interesting events have recently transpired in Grace Church, Cedar Rapids. The first was a service in the interests of the Actors' Church Alliance, held on the evening of Sunday, Nov. 9th. The service was made possible by the presence of the distinguished actor, Mr. Frederick Warde, who with his company, presented Shakespeare's "Tempest," in Cedar Rapids on Monday evening. Mr. Warde is a vice-president of the Alliance and Dr. Green is one of the directing chaplains. Miss Rose Coghlan's company was also spending Sunday in the city, so there was present a large delegation of theatrical folk. There was a congregation of 1,500, and a beautiful service was sung by the large surpliced choir of 70 voices. Dr. Green made an address, setting forth the purposes of the Alliance, after which Mr. Warde delivered a superb address on the relation of the theatre to morals, especially inveighing, from the actor's standpoint, against meretricious plays and Sunday performances.

His climax was an appeal for sympathy and help, to the Church and to Church people,

"The drama's laws, the drama's patrons give  
For they who live to please, must please to live."

He asked for a keener and more active Christian conscience and for a more decided voice against the bad and for the good.

On Thursday evening, Nov. 20th, the Men's Club of Grace Church held their annual banquet which each year marks the anniversary of Dr. Green's rectorate, this year being the fourteenth.

Two hundred men sat down to the beautifully decorated tables, a sumptuous banquet in six courses being served. Dr. Green acted as toastmaster and introduced the speakers. The Hon. Albert B. Cummins, Governor of Iowa, responded to "Iowa—in all that is good, may she ever afford the best," delivering a scholarly and eloquent address on the things that exalt a State. Hon. John F. Lacey, Congressman from the Sixth District, responded to "The America of To-morrow"—an oration full of patriotism and optimism. The Rev. Frank Du Moulin, rector of St. Peter's Church, Chicago, responded to "The American Church," receiving an ovation upon the close of an address of great power and eloquence. The programme closed with the singing of the national hymn.

Dr. Green finds each succeeding year of his long pastorate filled to the brim with happiness and blessing.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

##### Northwestern Deanery.

AMONG the subjects discussed at the meeting of the Northwestern Deanery in Junction City, Nov. 12-13, was that of the Name of the Church, to which careful consideration was given and a resolution passed that, in the mind of the Convocation, the name of the Protestant Episcopal Church should be changed, the title "The American Church" being suggested in its place—apparently without sufficient consideration of the legal complications that might possibly result should some Probate Court, some time, hold the purely geographical title too vague and indefinite for legal purposes. There were addresses on "The Christian Year" by the Rev. E. J. Dent; "The Proper Observance of Sunday," by the Rev. E. B. Spalding, L.H.D.; and "Reverence for Holy Things and Places," by the Rev. D. Brooks. Mr. G. A. Rockwell, Superintendent of the Covenant Sunday School, read a notable paper on "Sunday Schools, Methods and Managements." The Dean then spoke of the missionary work of the deanery and outlined a scheme for carrying out the work. The veteran missionaries, Rev. J. H. Lee and Rev. D. Brooks, made stirring addresses. Arrangements were made to send representatives of the deanery to Convocations of other deaneries in the Diocese, the Rev. D. Brooks being appointed for the S. W. and the Rev. E. B. Spalding for the S. E. deanery. There was an evening missionary meeting, at which the Rev. Wm. R. McKim was the principal speaker, and the Rev. Dr. Spalding closed the evening. The sermon at the opening of the sessions was preached by the Rev. James A. Miller.

#### LEXINGTON.

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

##### Death of Rev. Dr. C. H. Thompson—Window at Covington—Settlement Work.

THE REV. CHAS. HENRY THOMPSON, D.D., a colored clergyman, who was until lately missionary at St. Andrew's Church, Lexington, and more recently assistant in St. Andrew's mission, Cincinnati, died in the latter city on Nov. 11th. He was buried from St. Luke's Church two days later, the Bishop of Lexington and the Rev. Geo. Bundy officiating. Dr. Thompson was born at Harrisburg, Pa., and was graduated at Avery College, Pa., in 1870, which institution afterward conferred upon him the degree of D.D. He was



ordained deacon in 1877 by the late Bishop Wilmer of Northern California. His work was successively at St. Philip's, New Orleans, where he remained from his ordination until 1888; St. Mary's, Vicksburg, Miss., 1888-90; St. Matthew's, Detroit, 1890-93; St. Mary's, Augusta, Ga., 1893-95; and St. Andrew's, Lexington, 1895-1900.

ON ALL SAINTS' DAY a large and handsome window, in the north transept of Trinity Church, Covington, was dedicated with appropriate services. It was the work of The Tiffany Glass and Decorating Co. of New York City, and represents St. Michael. It is in memory of Howell Lewis Lovell (a former vestryman of Trinity Church), and of Howell Lewis Lovell, Jr., his son. It is given by the widow and daughter of Mr. Lovell.

SETTLEMENT WORKERS were sent to Proctor and Beattyville during the past summer by "The Gleaners" of the Cathedral, Lexington. They arrived at the "Mission House" July 1st. This house is in Proctor, across the river from Beattyville, and all classes of people were reached during the summer, both in the towns and the surrounding country. When one knows the steep hills and deep hollows of this country, it is significant to say that often eighty (80) children were present at the kindergarten. The object, of course, was to teach something of permanent value, and when the "basket class" closed, some half dozen children understood basketry as a trade. The class in carpenter work offered a chance to boys from 12 to 17—and in every sense, the work was fine. The two classes in "cooking" reached about 20 girls and matrons. There were many activities in this Settlement—among them, young people's club, the boys' club, etc. Under the Rev. Mr. Patterson's guidance, the workers traveled over Lee County by rail, by boat, or jolt-wagon, on horseback, or on foot. The Settlement was visited by the Bishop, and he went with the workers on two of these journeys.

STEADY GAIN is reported from each of the schools in the mountain districts. There are 68 scholars enrolled at Corbin, 29 at Beattyville, 64 at Altamont, with 10 boys in the night school at the same place, 16 are enrolled at Livingston, and at Proctor 20. It is by means of these mission schools among the mountains that the Church is making her ways known to the people, and has gradually built up an excellent work. Further extension of the same system could successfully be made if funds were forthcoming for the purpose.

THE REV. W. G. MCCREADY, the General Missionary of the Diocese, after attending the Missionary Council, has remained in the East, to present the cause of our Mountain mission schools. He is laboring earnestly to secure funds for completing Thomas Hall, and for sustaining this work.

#### MASSACHUSETTS.

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

#### Clerical Union—Memorial of Dr. Frisby—The Clericus—Convocation at Cambridge—Anniversary at Marlborough.

THE CLERICAL UNION for the Defence of Catholic Principles met in the Church of the Advent, Nov. 19. The Rev. Augustus Prime presided at the business meeting, and the subject of The Uniformity of Ritual was discussed. At 9:30 A. M. the Eucharist was celebrated, The Rev. Augustus Prime being celebrant, assisted by the Rev. Messrs. Powell, Hutchinson, and Hinton. Adam's Mass was sung by a full vested choir. The Bishop of Fond du Lac and a large number of clergy and laity were present. Luncheon was served afterwards at the Charles Gate.

THE REV. C. S. HUTCHINSON of St. Luke's, Chelsea, in preaching the memorial sermon

upon the late Dr. Frisby, at the Church of the Advent last Sunday, said in part:

"Father Frisby was a man who possessed the indefinable characteristic of charm. Persons with whom he spoke, even for a brief moment, carried away with them a distinct and vivid impression of a character toward which they were irresistibly drawn. There was that about him that touched the hearts of all with whom he came in contact. Bred, as he was, in Virginia, he brought with him a rare courtesy which came like a burst of sunshine to the colder and sterner temperament of our New England city. He was the fruit of generations of gentlemen of the old school, as we often term it—a type which is only too rapidly passing away. As one came to know him better, it became evident that the outward charm of manner was but the manifestation of a loving heart. His sympathy was boundless. Never did one find him so much occupied that he could not listen to the prayers and grief of others, and give freely of his advice and help."

AT THE SOCIAL meeting of the Boston Clericus in Crawford House, Nov. 17, at 12:30, where luncheon was served, the Rev. L. K. Storrs, D.D., of Brookline gave his impression of the Missionary Council, and the Rev. John W. Suter spoke of the humor and good feeling of the late Church Congress with reference to the subjects of the different papers and addresses.

THE 288TH MEETING of the Old Eastern Convocation was held Thursday, Nov. 20, in St. James', North Cambridge. At the celebration of the Holy Communion the Rev. Geo. Clarke Cox, formerly of Geneva, Switzerland, preached the sermon. The afternoon conference was interesting, and the subject of a clergyman's treatment of the Marriage Service was discussed. *How it should be used*, was opened by the Rev. Charles Ketchum of Marlborough, and for whom, by the Rev. John W. Suter of Winchester and the Rev. C. H. Perry of Cambridge.

HOLY TRINITY, Marlborough, observed its 15th anniversary, Sunday, Nov. 16th. The Rev. George S. Pine has been the rector for these years. The Rev. William G. Thayer, headmaster of St. Mark's School, Southboro, preached in the morning, and the Rev. Francis A. Webster of Waltham in the evening. On Monday evening following, a reception was given Mr. Pine and his sister in the parish rooms. The parishioners presented him with a gold-lined loving cup and a Flemish oak chair, and a bouquet of chrysanthemums was given to Miss Pine.

On Sunday evenings following, extending through Advent, there will be special preachers at Holy Trinity as follows: the Rev. V. M. Haughton, Rev. Eliot White, Rev. A. B. Papineau, Rev. W. H. Cambridge, and Rev. H. K. Hannah.

A NEW ORGAN has been placed in St. Andrew's, Wellesley.

THE REV. ARTHUR B. RUDD, curate at All Saints', Ashmont, has gone away on a six weeks' leave of absence.

#### MICHIGAN.

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

#### Detroit Items.

THE REV. LEA KELK-WILSON, rector of St. George's Church and chaplain of St. Luke's chapel at St. Luke's Hospital, has been in poor health from nervous trouble for some time, and suffered great nervous prostration about two weeks ago, so that he was obliged to give up his duties. He has gone to England for six or seven months, where he can have his mother's care, and a long rest in the country. The Rev. Charles A. Cary will take charge during Mr. Kelk-Wilson's absence.

THE NEW parish house of St. Thomas', Detroit, is nearly completed. The plans of the group of buildings of the church, parish house, and rectory, make a fine showing.

A VERY large and interesting meeting of the Junior Auxiliary was held at St. John's parish house, Detroit, Saturday, Nov. 22. Addresses were made by Mr. and Mrs. Hope Gill, missionaries to China, and Mr. F. S. Burrage of St. John's parish. Miss Trowbridge had a most interesting game to instruct the young folks in missionary affairs. Missionary boxes were prepared, and a luncheon served.

#### MILWAUKEE.

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

#### Conferences at Waukesha.

LAST WEEK the Rev. David V. Gwilym of New York City delivered, at the invitation of the Bishop, and the rector, the Rev. W. J. Lemon, a series of conferences at St. Matthias' Church, Waukesha, and a series of religious addresses at the Y. M. C. A. Hall in the evening. He spoke in a deeply spiritual manner, laying stress upon the Person and Office of the Holy Spirit in the individual and in the Church, and made a marked impression in the community.

#### MINNESOTA.

S. C. EDSELL, D.D., Bishop.

#### Church Consecrated at Marshall—Gifts to St. Paul's, Minneapolis.

ON NOVEMBER 16th, the Twenty-fifth Sunday after Trinity, Bishop Edsall solemnly consecrated the handsome stone church at Marshall, dedicating it to St. James, Apostle. In the evening the new rector, the Rev. Frank Erwin Brandt, late of the Diocese of Chicago, was instituted into his office. Thirteen candidates were confirmed on their presentation by the new incumbent. The Bishop was the preacher at the late celebration in the morning and also at the evening service. The offerings at both services were generous, and will be devoted to the new rectory fund. A handsome memorial altar cross, vases, altar desk, missal, and paten were used for the first time at the early celebration.

Now that St. James' Church is free from debt and consecrated, with a resident priest, the faithful people of this parish will, in the very near future, with some financial aid from the Bishop, build a rectory, which is very much needed.

TWO BEAUTIFUL MEMORIALS have been placed in St. Paul's Church, Minneapolis. These are a solid silver Communion set—chalice, flagon, paten, spoon, ciborium, and cruets—in memory of Hanley R. Kitchel, President of the Altar Guild; and a brass altar cross in memory of Mrs. F. T. Webb, by the "Daughters of the King" of the Diocese.

MUCH sympathy is expressed for the King family, who have been called upon to bear a double affliction in one year in the death of Mrs. Margaret Stewart King, wife of Mr. George King, Nov. 17th. It was only a short time ago that their youngest son, Herbert, was accidentally killed. Now the mother has been called to the rest of Paradise. Funeral service held in St. Mary's, Merriam Park.

#### MISSISSIPPI.

#### Cornerstone at Jackson.

THE CORNERSTONE of St. Andrew's Church, Jackson, was laid on the afternoon of Nov. 12th. The day was balmy and spring-like, and a large congregation was gathered to witness the ceremony. The procession was formed at the old church, a block away, and moved to the site at which the new edifice is being erected. The Bishop of Tennessee



officiated, the rector, the Rev. W. C. Whitaker, assisting:

The new church will be a fine structure with a tower modeled after that of Magdalen College, Oxford, and will undoubtedly be the finest church edifice in the State. The congregation is large and united and the work of the parish moving in an orderly manner.

In his address, Bishop Gailor said:

"What then are the ideas, the movements, the tenderness of the day that represent the wider thought of men, and how do they bear upon the faith and the Church for which this building is to stand?"

"The consciousness of the solidarity of the human race. Mankind in a new sense is one. The interests of all natures meet and mingle. It is a smaller world, more compact, more united. The whole is asserting itself against the part. In politics, in science, society, and business individualism, the authors of divisions are discredited. This is true in religion. The idea of unity is abroad. Christians are more emphasizing their points of agreement and not their differences. The values and meanings of the institutions are becoming dearer. The Church is the kingdom of Christ, and the Church is greater than any doctrine or theory about the Church. . . .

"Here rests the claim of that Church of the English-speaking people to which we belong. Whatever may have been her faults, her mistakes, her shortcomings, her inconsistency—and no student of history can venture to claim perfection for any system or institution administered by men—there is one thing that can be fairly said, viz.: The Church of England has fearlessly appealed to history. The first sentence of the Magna Charta declared that 'the Church of England shall have her rights entire and her liberties uninjured,' and the legal Act of Reformation insists that 'neither this act, nor anything or thing therein contained shall be interpreted or expounded that we intend by the same act to depart or vary from the Catholic faith of Christendom.' Here is her law. Here is her liberty. It is a law without despotism, and a liberty without license, as it is a religion without fanaticism."

#### NEWARK.

THOS. A. STARKEK, D.D., Bishop.

#### St. Matthew's, Jersey City—A Bishop Coadjutor Probable.

THE INFORMATION recently printed to the effect that St. Matthew's Church, Jersey City, was to become a chapel of St. Mark's, proves to be not literally correct. St. Matthew's is to retain its parochial existence, while yet turning the administration of the property over to St. Mark's, the rector of which will also be rector of St. Matthew's. The latter is the mother parish of the Church in Jersey City and the outcome of a service held in the year 1808 in the old town hall. St. Matthew's parish was afterward organized. Its parishioners have gradually removed from the vicinity of the parish church, which however stands in the midst of a thick population which ought to be reached by the Church, but which would hardly be able to support the parish work. St. Mark's was so fortunate as to be entirely out of debt and with an endowment fund rapidly accumulating, and with a rector who, for the past 21 years has given to the work of the parish such untiring zeal and efficiency as is seldom equalled. Thus it was felt that under the direction of the younger but more prosperous parish, the work of St. Matthew's could receive more adequate administration. The Rev. H. Willman will become curate of St. Matthew's under the Rev. F. E. Mortimer, rector of St. Mark's.

IT IS BELIEVED likely that the Diocese may soon be called upon to elect a Bishop Coadjutor. The fact that the Bishop has al-

ready passed his 83d year and is to some extent feeling the burden of his increasing age, has led him recently to lay the matter before the Standing Committee with the request that they would advise him whether in their judgment the election of a Bishop Coadjutor would be for the best interests of the Diocese. The Standing Committee gave consideration to this request, and resolved that in their judgment such action would be desirable. The Bishop subsequently gave notice that so soon as arrangements were made for the payment of a proper salary to the Bishop Coadjutor, he would issue the canonical request for such election.

A gathering of Churchmen, clerical and lay, comprising substantially the whole Diocese, was thereupon invited by Col. E. A. Stevens, a well known Churchman of Hoboken, to consider the matter of ways and means, in an informal manner. It is believed that it will be necessary to raise \$4,000 a year in addition to present expenses if a Coadjutor is to be chosen.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

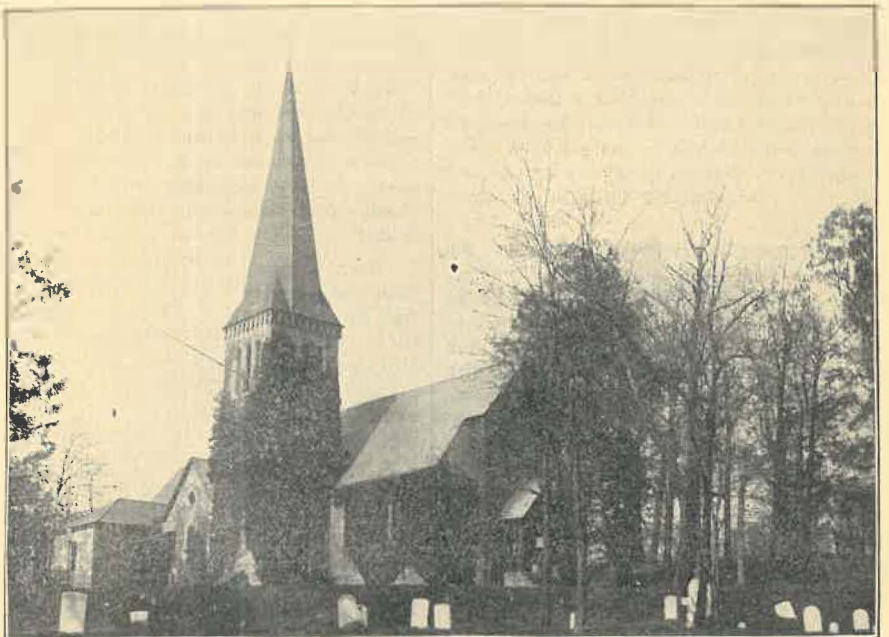
#### Semi-Centennial at South Amboy.

THE CELEBRATION of the semi-centennial of Christ Church, South Amboy (the Rev. H. M. P. Pearse, rector), was an occasion of great rejoicing in the parish and of more than usual interest in the Diocese. The church is the fifth in point of numbers in the whole Diocese, and through the efforts of its present rector during the fourteen years

final service, despite a heavy, driving mist, the large church was crowded.

The anniversary celebration opened on Tuesday morning, Nov. 18th, with the Holy Communion, at which the Bishop was celebrant and preached the sermon, after a brief address of welcome from the rector. The visitors were entertained at luncheon and there was an anniversary service in the evening at which an historical sermon was preached by the rector, who told of the foundation of the parish and its work extending over 50 years. Later there was a parish reception, and on the following Sunday there was a special service for men, according to the annual custom of the parish.

Christ Church, South Amboy, as we learn from the rector's historical address, was the first congregation in the place to receive a permanent home. Some time before 1830, John C. Stevens, one of the projectors of New Jersey's first railroad, the Camden & Amboy, came to the place to live. His wife, a zealous Churchwoman, ran a horsecar to Spotswood on Sundays to give the people an opportunity to attend church there. At her death, Commodore Thomas A. Conover, U.S.N., and his wife (a sister of Mrs. Stevens) came to the place. She gathered at her residence a handful of children for a Sunday School and day school, and in 1833, through the efforts of those faithful Church people, a small wooden building was erected by the railroad company for occasional Church services. The parish was organized Nov. 17th, 1852, and its growth has continued



CHRIST CHURCH, SOUTH AMBOY, N. J.

of his incumbency, has become one of the strongest missionary parishes in New Jersey, maintaining two missions of its own and contributing with large generosity to the diocesan and general missionary work. One of the notable features of the celebration was the fact that although the rector had started a fund for placing a handsome reredos in the church and it had been expected to make the semi-centennial the occasion of the raising of the remaining money needed for the work, at the last moment the thought was unselfishly put aside and at all the services the offerings were given for the spread of the missionary work of the Convocation of New Brunswick, in which the parish is located.

That missionary zeal tends to the deepening of the devotion of the people was clearly shown at the services. Throughout the celebration the weather was ugly and threatening, but this in no way dampened the enthusiasm or affected the attendance. At the

until it has reached its present wide sphere of usefulness. During these 50 years there have been but four rectors: the Rev. G. J. Burton, 1858-1869; the Rev. R. B. Post, 1869-1886; the Rev. W. W. Taylor, 1886-1888; and the Rev. H. M. P. Pearse, who came in 1888, and is still in charge.

#### NEW YORK.

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

#### Bishop Grafton at Verbank.

THE ORDER of the Brothers of Nazareth, who conduct St. Paul's School, at Verbank, enjoyed the pleasure of a visit from the Bishop of Fond du Lac at their priory on Saturday, Nov. 15th. A special afternoon service was held, at which the Bishop, vested in cope and mitre, and preceded by two acolytes in scarlet cassocks and cottas, together with the brothers and school choir, entered in procession. After an invocation by the Bishop, the *Veni Creator* was sung, and the



Bishop then administered Confirmation to a class of 12 boys who had been well prepared in the Catholic Faith by the brothers. The Bishop made an address. He was also a guest of the Order at dinner following the service, and all felt that a great spiritual benefit had accrued to them from his welcome visit. It was regretted that he could not remain over Sunday so that he might pontificate at the chapel.

**NORTH DAKOTA.**

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

**Death of Rev. John Trenaman.**

THE REV. JOHN TRENAMAN, one of the pioneer clergymen of the State, dropped dead of heart failure at the age of 75 years. He was a native of Canada, and was graduated at the Union Theological Seminary, after which he served for some years in the ministry of one of the sects, and afterward came into the Church and was ordered as deacon in 1884 and as priest in 1889, both by Bishop Walker, then of North Dakota. His ministry within the Church has been spent entirely within that Missionary District, he having been successively at Wahpeton, Buffalo, with Tower City, and Casselton, and for nine years was President of the Standing Committee. He retired from his work at Casselton a few years ago by reason of advancing age, but continued to reside there.

**OHIO.**

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

**Reunion at Toledo—Cleveland Convocation—Sunday School Institute at Toledo.**

THE PREACHERS' UNION of Toledo on Nov. 17th held a third discussion on the organic reunion of Churches. Twenty-five important points bearing on the subject were prepared and arranged beforehand by a Church clergyman, chairman of the committee, and were as follows: The evils and benefits of sectarianism. The duty of all to work as well as pray for reunion. The advantages to be sought in reunion. The hindrance to missionary work through divisions. The Chicago-Lambeth proposal, known as the Quadrilateral. The expediency of having an interdenominational committee to report a plan for reunion. The name of the coming Church as the American Catholic Church. Bishop Kozlowski and his 80,000 Poles. The possible reunion, first, of the Church with the Methodists. The reunion of the various denominational groups, giving one sort of each sect instead of several, etc. These questions were freely and amicably discussed, the symposium showing that all agreed that the Church was once a unit: that its unity was divine and included the Apostolate; that God never authorized the discontinuance of the Apostolate; that the numerous divisions call for reform, and that all should work and pray for reunion and be willing to compromise on non-essentials. The last speech urged that when the interdenominational committee reports, they might agree on two fundamental facts: (1) What did our Lord plainly command as to His Church? (2) What did the primitive Church unanimously practise as to its organization?

THE CLEVELAND CONVOCATION, held on Tuesday and Wednesday, Nov. 18th and 19th, at Emmanuel Church, Cleveland, was a very well attended and successful meeting. Evening Prayer was held on Tuesday, when Bishop Leonard preached the sermon and the Rev. Abner L. Frazer gave an address. Wednesday's session opened with Holy Communion, after which a discussion on "Associated Work in Diocesan Missions" was opened by the Rev. D. W. Thornberry. After luncheon a discussion of the theme "The Church Building" took place, Mr. Wilm Knox taking the head of Architecture, the Rev. Henry E. Cooke that of Symbolism, and the

Rev. Wm. E. Wright, Vestments. The topic for the evening conference was "What Constitutes a Model Parish?" the Rev. H. E. Henderson speaking on A Model Priest, Mr. Robert S. West, A Model Vestry, and the Rev. F. B. Avery, A Model Congregation.

THE TOLEDO group of the Ohio Sunday School Institute held a very successful meeting in Trinity Church parlors on the afternoon and evening of Thursday, Nov. 20th. The questions discussed were "What to Teach," led by Mr. Cornelius Thompson, Superintendent of Grace Church Sunday School; "Bible Lesson? or Catechism?", Rev. W. A. Greer, rector of St. John's Church; "How Shall We Teach?", Rev. Louis E. Daniels; "Methods in the Class", Miss Jennie L. Brereton; "The Primary Department", a specimen lesson given on kindergarten methods by Miss Ada E. Ringlemas. A supper and social reunion were held, and the evening session closed with an address on "Sunday School Success" by the Rev. H. E. Cooke of Warren, President of the Institute.

**PENNSYLVANIA.**

O. W. WHITAKER, D.D., J.L.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

**Branchtown—Philadelphia Items.**

AFTER a continuous service of more than 27 years, the Rev. George Bringhurst, rector of the House of Prayer, Branchtown, Philadelphia, has resigned his cure, because failing health demanded his retirement from active service. Appropriate resolutions were adopted by the vestry, expressive of their regret, and testifying to the zeal and devotion of Rev. Mr. Bringhurst's work in the parish.

Mr. Bringhurst is a native of Philadelphia and has devoted his ministry to work in and about the city. Ordained in 1856 by Bishop Alonzo Potter, his work has been at the Church of the Crucifixion, All Saints', and Church of the Messiah, Philadelphia; and for more than quarter of a century, he was in charge of the work at Branchtown, where the silver jubilee of his rectorship was celebrated two years ago. In early life, and before the days of the Salvation Army, Mr. Bringhurst did much of slum work, and conducted a mission for young men, in a downtown district. During the Civil War he served as a member of the Christian Commission, witnessing the horrors of many battles, ministering to wounded, and burying the dead.

THE TWENTIETH anniversary of the Home of the Merciful Saviour, Philadelphia (the Rev. Robert H. Innes, chaplain), was celebrated on Tuesday, Nov. 18. This work is devoted to the care of crippled white children. Bishop Whitaker presided and made an address. The chapel of the Home was well filled with patrons and friends of the institution. The Holy Communion is celebrated in the Home chapel each Sunday and Holy Day; and the children's offering for General Missions amounted to \$63.30, last Lent.

AT THE Church of the Saviour, Philadelphia (the Rev. Dr. Wm. B. Bodine, rector), an Employment and Missionary Society is in active operation. Although brought to a sudden termination by the fire which destroyed the church on April 17, 1902, the meetings were well attended and a great deal of valuable work was accomplished. Besides gifts of goods and of ready-made garments to employes of the Society, work of sewing was done for the Church Home at Angora, the Home for Incurables, and for the Western Temporary Home, as well as aid in parochial relief work. Boxes to the value of \$695.65 were sent out: one to the missionary at Canyon City, Idaho; one to South Carolina; and one to St. Paul's School for Indian Boys at Greenwood, South Dakota. The City Mission and the House of St. Michael and All

Angels, Philadelphia, also benefited by the work of the Society.

ON SUNDAY evening, Nov. 16, 1902, the 29th annual service of St. Timothy's Working Men's Club and Institute was had in St. Timothy's Church, Roxborough (the Rev. Robert E. Dennison, rector). Members of the club marched into the church behind the choir, and, after evensong, listened to a very helpful sermon from the Rev. Nathaniel S. Thomas, rector Church of the Holy Apostles, Philadelphia. The celebration proper, consisting of the reading of annual reports and a social evening, was held on Thursday, Nov. 20—the anniversary of the date of organization.

Many similar clubs have existed in the city in connection with the Church in times past; but St. Timothy's is the only one whose organization has been kept intact, and has been said to be the only one of its kind now in existence in the United States.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Church Consecrated at Du Bois.**

AT THE Northern Convocation, in session in Du Bois, Nov. 19 and 20, there were addresses by the Rev. John E. Kirk of North East, on "The Significance of Confirmation"; and by the Rev. John H. McCandless of Smethport, on "The Meaning of Baptism." Next day occurred the consecration of the Church of our Saviour, by the Bishop of the Diocese. The request to consecrate was read by a member of the vestry of the parish, the Sentence of Consecration by the Archdeacon of the Diocese, the Rev. L. F. Cole, and the sermon preached by the Rev. C. H. W. Stocking, D.D., of Oil City, who had as his subject "The Church and Her Claims."

The afternoon session began with an exegesis of Jude iii. by the Rev. S. A. Potter



CHURCH OF OUR SAVIOUR, DU BOIS, PA.

of Barnesboro', followed by a discussion, and later by a book review by the Rev. A. R. Kieffer, D.D., of Bradford, on Matthew Arnold and Higher Criticism, an animated discussion ensuing. In the evening there was an address on "Missions and Methods," by the Rev. J. M. Robertson of Emporium, and an historical essay, "Falkland," by the Rev. A. J. Nock of Titusville.

The Church of Our Saviour has within a year or so been removed from its original location to a more centrally located site, and has been put in complete order for the consecration, the ladies of the congregation providing for the interior decorations and the carpeting of the building. The work is



now under the charge of the Rev. P. L. Donaghay, who serves it in conjunction with Holy Trinity, Brookville. Luncheon was served by the ladies of the congregation and there were some good after-dinner speeches.

GROUND has been broken for the erection of a church building for the mission of the Messiah, Sheraden, and the work will rapidly be carried forward. A lot very eligibly situated in the best portion of the town has been purchased at a cost of \$1,400, and the contract price for the building, without furnishing, is \$2,300, of which sum \$2,100 is already in hand. Gifts will be needed both of furniture and money for the furnishing of the church. This mission is under the charge of the Rev. Frank Steed of Crafton, who began services in Sheraden in 1897. The work has grown steadily, and regular services and a Sunday School have been maintained.

### QUINCY.

F. W. TAYLOR, D. D., Bishop.

#### Improvements at Rock Island.

AT TRINITY CHURCH, Rock Island (Rev. Dr. Sweet, rector), the interior has been redecorated and improved and a new carpet laid. The improvements place the edifice in excellent condition.

### RHODE ISLAND.

THOS. M. CLARK, D. D., LL. D., Bishop.

WM. N. MCVICKAR, D. D., Bp. Coadj.

#### Requiem for Mr. Bartow.

ON MONDAY, Nov. 17th, there was a Requiem celebration of the Holy Eucharist at St. Stephen's Church, Providence, in memory of the Rev. Evelyn Pierrepont Bartow, M. A., at one time a curate at St. Stephen's. A memorial sermon was preached by the rector, the Rev. Geo. McClellan Fiske, D. D., and the music was furnished by the vested Sunday School choir. An offering was taken which will be applied towards a fund for the purchase of a suitable memorial to the late priest.

### SACRAMENTO.

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

#### Anniversary at Santa Rosa.

THE Church of the Incarnation, Santa Rosa, Calif., celebrated its 25th anniversary on Tuesday, Nov. 11th, with special services of thanksgiving. Archdeacon Parker of Sacramento celebrated the Holy Eucharist at an early hour, the rector, the Rev. A. L. Burleson, assisting. The choral celebration at a later hour was the event of the day, the Rev. John T. Shurtleff of Auburn acting as celebrant, the Rev. G. M. Cutting of Salinas as deacon, and the rector as sub-deacon, the Rev. John Partridge of Petaluma also assisting. There was a reception to the parish and friends in the afternoon, and an evening jubilee service, at which latter the church was crowded, and others of the neighboring clergy in addition to those already named were gathered to testify to their congratulations. An historical paper on the growth of the church was read by the secretary of the vestry, Major R. J. Pye. He paid a tribute to Dr. James Lloyd Breck, who, after his remarkable career in laying foundations in Wisconsin and Minnesota, was pioneer of the Church in northern California. A letter of congratulation from the Bishop was read, and Messrs. Cutting and Shurtleff, both former rectors, made congratulatory addresses. The rector expressed the hope that offerings might be made toward the erection of a guild hall for the parish.

### SOUTHERN OHIO.

T. A. JAGGAR, D. D., Bishop.

BOYD VINCENT, D. D., Bishop Coadj.

#### Children's Hospital—Advent Addresses at the Cathedral.

THURSDAY, Nov. 21, was the 19th annual Donation day of the Children's Hospital. The

Secretary's report showed that there had been 209 indoor patients and 64 outdoor patients treated. Of this number, 177 were entirely cured. The receipts were \$9,918.03 and the expenditures \$10,821.09. Two beds have been endowed—one to the memory of Mrs. Sarah A. Vincent, the Bishop's mother, and the other to the memory of Dr. Mendenhall, the father of Mrs. Larz Anderson. The great interest of the day was centered in the amount raised for the building of a new wing to the Hospital. Some months ago Mr. W. A. Proctor made an offer of \$10,000 if a like amount was raised on or before Donation day. The trustees placed the matter of securing the \$10,000 in the hands of Archdeacon Edwards.

On the morning of Donation day the Archdeacon reported that the sum of \$9,400 had been received, and by luncheon he stated that the sum of \$10,240 had been secured. The Gleaners Society of Christ Church, Cincinnati gave \$1,168.50 of that amount, and the little patients in the hospital, out of their savings, contributed \$50. The new wing will consist of three stories. On the first floor will be a large playroom for the children and a chapel. The second floor will be a ward for patients, and the third floor will be the suspect ward for contagious diseases, with the rooms for nurses and kitchen. It is figured that the improvements will cost not less than \$20,000.

THE REV. WM. NORMAN GUTHRIE will be the special Advent preacher at St. Paul's Cathedral. He will deliver a course of sermons on the subject, "The Courage to Live," divided as follows: (1) "Our Faith in Life"; (2) "The Gospel of Pain"; (3) "The Gospel of Pleasure"; (4) "Creative Love."

### SPRINGFIELD.

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

#### Bishop Coadjutor to be Chosen.

THE STANDING COMMITTEE, acting by authority of the last annual Synod, and at the instance of the Bishop of the Diocese, have recommended that a Bishop Coadjutor be elected at the next session of the Synod, which opens in Springfield, Dec. 2nd. The Bishop has declared his readiness to give half of his salary toward that of the Bishop Coadjutor.

### TENNESSEE.

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

#### Bishop's House at Memphis.

THE BISHOP'S HOUSE, Memphis, is now about completed, having been erected of stone at a cost of about \$18,000. It stands on a lot adjoining the Cathedral, and comprises 16 rooms, all of which are finished in hard woods. A movement is now on foot to raise funds for furnishing the residence, a committee of the clergy having the matter in charge. Mrs. John Shortridge, President of the Woman's Auxiliary, visited a number of the larger cities of the State in the interests of this fund, and it is likely that a sufficient amount will be realized to furnish the house without delay.

### WASHINGTON.

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

#### Woman's Auxiliary.

THE FIRST services of the season for the Woman's Auxiliary of the Diocese, which were postponed from the first Tuesday in November, in order to secure the presence of some Missionary Bishops and other workers in the field, were held in St. Paul's Church, on Tuesday, Nov. 18th. The Bishop of Washington celebrated the Holy Communion and spoke some earnest words of counsel and encouragement, and an address was also given by the Rev. Mr. Wetmore, who told of mission work in North Carolina. A business meeting in the parish hall fol-

lowed the service. Delegates were present from the various parish branches, nearly all of which have already begun their winter work, and reported boxes in preparation, which will carry help and comfort to many a missionary's home. Besides these, it is customary for all the parishes to unite in sending a Christmas box to a mission school, or hospital, and several appeals were read, and the destination of such help decided upon. The President, Miss Wilkes, brought to the notice of the meeting various plans for the winter's work, and appealed to all the parochial branches to enable the diocesan Auxiliary to raise its proportion of the amount asked by the Board of Managers from the Woman's Auxiliary of the whole Church for the appropriations of this year. At the conclusion of the meeting luncheon was served and a pleasant social hour was enjoyed. In the evening the Auxiliary day closed with a public missionary service, in St. Paul's, when stirring addresses were made by the Missionary Bishops of Montana and Salt Lake, and by Mrs. John W. Wood. In addition to this occasion the Bishop of Montana has been stirring up interest in the work of Missions and explaining the object and methods of the apportionment plan in several Washington churches. On Sunday morning, the 16th, he preached on these subjects in the Pro-Cathedral Church of the Ascension, and on Monday evening attended a special meeting of the Churchman's League, in order to speak particularly to business men of business methods for raising funds for Missions. On Sunday evening there was a Missionary Rally at St. Mark's Church, when the speakers were Bishop Brewer and the Rev. Father Sill of the Order of the Holy Cross.

### WESTERN MASSACHUSETTS.

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

#### Rector-elect at Worcester.

AFTER SEVERAL months of earnest seeking for a rector, the parish of All Saints', Worcester, have called the Rev. Thomas Frederick Davies, Jr., rector of Christ Church, Norwich, Conn. Mr. Davies is a young man, but comes to All Saints' with an excellent record of zealous and devoted work.

He is a son of the Bishop of Michigan, and was born in Philadelphia in 1872. He was



REV. T. F. DAVIES, JR.

graduated from Yale in 1894, and from the General Theological Seminary three years later. He became curate at the Church of the Incarnation, New York, from 1897 to 1900, when he accepted an unanimous call to become rector of Christ Church, Norwich, Conn., whence he will go, in January, to All Saints'.

The history of All Saints' in the last twenty years has been most striking in its record of devotion to the Church's work. During the rectorship of the present Bishop of Western Massachusetts, a beautiful church was erected, upon which both priest and



people have expended much to make it an example of Churchly art in Worcester.

Mr. Davies comes to a work in Worcester exceptionally well organized, and remarkable in the devotional character of the workers. A young man, a devoted Churchman, and a united parish, we know, may accomplish wonderful results in Worcester.

**WESTERN MICHIGAN.**

Geo. D. GILLESPIE, D.D., Bishop.

**Missionary Meeting at Three Rivers.**

AT THREE RIVERS was held, on the 18th and 19th inst., the 57th semi-annual Missionary meeting of the Diocese, and also the consecration of Trinity Church. The subject of "Church Societies" was discussed at the opening session by the Rev. William Lucas of Allegan. The Rev. J. N. McCormick of Grand Rapids spoke on "The Daughters of the King," and the Rev. Norman Harrison of Elk Rapids read a paper in regard to the work of St. Andrew's Brotherhood. A paper written by Mrs. Rumsey of Kalamazoo, concerning the work of the Girls' Friendly Society, was read by the rector of St. Luke's Church, the Rev. Roger H. Peters. Discussion was freely indulged in by the clergy present. Prayers were offered for the recovery of the Very Rev. Dean Fair of Trinity Cathedral, Omaha, and a resolution of sympathy was unanimously adopted. The Bishop gave a short history of Trinity Church, Three Rivers, since 1864. Letters were read from the Rev. Wm. Charles of Detroit, a former rector of the parish, and from Mr. C. E. Jameson of Philadelphia, a former layreader. The duty of the rectors to the region "that lieth round about" was discussed, the Rev. Mr. Galpin of the Diocese of Michigan City giving some helpful suggestions.

The consecration of the church took place at 10:30, some 20 of the clergy taking part. The Bishop was celebrant, and the Rev. Wm. Lucas preached the sermon. The instrument of donation was read by Mr. S. F. Constantine, and the sentence of consecration by the Rev. Wm. Lucas. After luncheon, the afternoon session opened with the Litany, followed by an address by the Rev. Cyrus Mendenhall on "Personal Religion as Presented in the Prayer Book," bearing testimony to the influence of the Book in the Reformatory at Ionia. This was followed by a paper on "The Missionary Council of 1902," by Mr. H. B. Lewis of Elk Rapids, and another on "Societies for Parochial Sustentation" by the Rev. C. J. De Coux. At the closing service on Wednesday evening, the question "How to Attract Children to Church" was discussed, the Rev. J. H. Dodshon leading the discussion. The subject of "Our Missionary Apportionment" was introduced by the Secretary of the diocesan Board of Missions, and regret was expressed that all contributions, diocesan and general, were not reported together, so as to give a clear view of the matter.

**WESTERN NEW YORK.**

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

**Church Opened at Mayville—Improvements in Rochester.**

THE NEW St. Paul's Church, Mayville (Rev. G. W. S. Ayres, rector), which takes the place of the edifice recently destroyed by fire, was opened with impressive services on Friday, Nov. 14th, by the Bishop of the Diocese, assisted by the rector and the Rev. Messrs. Geo. B. Richards and Nathan W. Stanton of Buffalo, and John T. Kerrin, priest-in-charge of St. Luke's Church, Jamestown, the congregation completely filling the church.

The building is Gothic in design, cruciform, with bell tower. The interior finish is in antique oak, even to the rafters and ceiling. The furniture is also of oak, the aisles being covered with red Axminster carpet.

The memorials are a Rosette window in the chancel with figures representing Faith, Hope, and Charity, and eleven other windows; the pulpit, a brass lectern, litany desk, chancel rail, and rail around the font, these latter having brass standards.

The altar furnishing is complete with cross, vases, eucharistic and vesper lights, receiving basin, desk, and service-book. The hymn tablet is also of brass. The building, including land and memorials, cost about \$7,500, and is situated in one of the best locations of the village on Main St. The rector is to be congratulated on the completion of this important work persevered in in the face of many difficulties.

THE CHANCEL of Christ Church, Rochester (Rev. A. J. Graham, rector), has been enriched by the addition of an altar and reredos, and Eucharistic Lights, designed by Mr. T. Harry Randall and executed by the Tiffany studios of New York. These have been pre-

are hand-wrought brass with overlaid fligree ornament in Gothic design. On the base of each candlestick is an appropriate inscription.

In addition to the above it is designed to put in marble work which will begin at the sanctuary floor at the sides of the new reredos, thus filling the entire width of this division of the apse and extending to the spring line above the lines of the windows. The main idea of the design for this is two series of niches numbering seven in all, in each of which will be placed an angel figure with its proper emblem or attribute and all representing the Seven Churches of Asia.

**CANADA.**

**The Mission Campaign—News of the Dioceses.**

*The Mission Campaign.*

ONE OF THE SUBJECTS of most interest to Church people in Canada at present, is, the



ALTAR AND REREDOS, CHRIST CHURCH, ROCHESTER, N. Y.

sented as memorials by Mr. and Mrs. J. N. Beckley and Mr. W. R. Beckley; and Messrs. J. Moreau Smith and V. Moreau Smith.

The structure is 17 feet wide by 18 feet high, and is of Caen stone and marble. The front of the altar is paneled, each panel being carved in recessed Gothic tracery. The reredos, beginning at the floor level, extends three feet on either side of the altar. To the height of the retablo it is divided into canopied panels of Gothic tracery. The panel of the reredos is surrounded by a frame of Caen stone, delicately carved in high relief in the design of the vine. The subject of the picture panel in the centre of the reredos is "The Institution of the Lord's Supper," and is executed entirely in favrile glass mosaic. The panel is about six feet high by fifteen feet wide, its size permitting life-size figures of our Lord and the Twelve. This work is from a cartoon by Mr. Fred'k Wilson, who also designed the chancel windows and the *Te Deum* window. In the treatment of the mosaic the artist has given a masterly interpretation of the Gospel narrative and has invested each of the figures with the strength of individuality. The coloring, while rich in general tone and effect, is yet in harmony with the stone and marble of its setting. The Eucharistic Lights

setting on foot of the work of the reorganized Missionary Society. After the meeting of the executive Board in Montreal, Nov. 11th and following days, it was decided to select that city as the point where work should be commenced to raise the sum required for next year's work. The first step taken was the giving of special mission sermons in the principal city churches, Nov. 16th, Twenty-fifth Sunday after Trinity. The visiting clergy who gave these sermons were the Bishop of Calgary and Saskatchewan, the Rt. Rev. Dr. Pinkham, Rev. Dr. Matheson, Dean of Rupert's Land, the Rev. L. W. Tucker, general secretary of the new Mission Society, and the Rev. J. Elliott of Vancouver. The first financial year of the Society will close Dec. 31st, 1903. The sums which the several Dioceses are asked to contribute are as follows:

Toronto, \$17,000; Nova Scotia, \$4,500; Quebec, \$6,000; Fredericton, \$3,000; Montreal, \$10,000; Huron, \$11,500; Ontario, \$4,000; Algoma, \$1,700; Niagara, \$5,200; Rupert's Land, \$2,200; Qu'Appelle, \$400; Saskatchewan, \$250; Calgary, \$500; Keewatin, \$100; Selkirk, \$150; Athabasca, \$50; Moosonee, \$50; Mackenzie River, \$50; New Westminster, \$500; Kootenay, \$250; Columbia, \$500.

The next meeting of the Mission Board is to take place in London, Diocese of Huron, in



April. The committee on Indian work is to consist of Bishop Hamilton of Ottawa, Bishop Carmichael of Montreal, Canon Pollard of Ottawa, Rev. G. Duvernet, Canon Sweeny, of Toronto, and three laymen.

*Diocese of Saskatchewan and Calgary.*

THE PROJECT for dividing this district into two Dioceses is now in a fair way of accomplishment. The endowment of the new see has been satisfactorily arranged for, Bishop Pinkham says, partly owing to the generous help received from England. The Bishop requires at present eleven more men to work in Saskatchewan, and four or five more for Calgary.

*Diocese of Ottawa.*

BISHOP HAMILTON is to hold a conference in the rural deanery of Carleton East, Nov. 24th. One of the subjects under discussion is "The Model Parish and How to Attain It."

*Diocese of Ontario.*

BISHOP MILLS has arranged to hold a Quiet Day for the clergy, in Kingston, Nov. 28th.

*Diocese of Toronto.*

THE BEAUTIFUL memorial window, presented to St. John's Church, York Mills, by

the family of the late Canon Osler, was dedicated Nov. 2nd. Canon Osler was rector of St. John's for 26 years.—THANKSGIVING services were held in all the city churches in Toronto, Nov. 9th, that being the King's birthday. The musical part of the service in St. James' Cathedral, was exceptionally fine.

*Diocese of New Westminster.*

ONLY a small beginning has been made towards the fund needed for the partial re-endowment of the bishopric. In the next two years, at least \$3,000 should be raised to secure the sum promised by the Church societies in England, for the purpose. The fund needed for building for the mission to the Chinese in the country, has been raised in a great measure by the Montreal Woman's Auxiliary.

*Diocese of Montreal.*

THE FIRST APPEAL to be made to the Woman's Auxiliary by the new General Secretary, on behalf of the Mission Society, was made at the ordinary working meeting of the branch of the W. A. in connection with St. James the Apostle Church, Montreal, Nov. 18th, which met with a hearty response.—The next festival of the diocesan Choral

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Union is to be held in St. George's Church, Montreal, probably in the first week of November, 1903.

SUNDAY, the 9th, being the King's birthday, many of the churches had special services and the National Anthem was sung either in the morning or at evensong.—AT THE meeting of the executive committee of the Diocese, Nov. 11th, the deficiency in the diocesan mission was shown to be over \$2,000 more than last year. It was decided that guarantee forms be sent to the several parishes and missions with a printed copy of proposed grants for 1903.

*Diocese of Nova Scotia.*

BISHOP COURTNEY was present at the opening service of the new Church of St. John at Crapaud, and preached in the morning. The new building is a fine one and well equipped.

*Diocese of Toronto.*

THE 55TH ANNIVERSARY of the consecration of Holy Trinity Church was celebrated Oct. 27th. A number of the city clergy were present. The sermon was preached by the Rev. Canon Welsh.—BISHOP SWEATMAN preached at the morning at the special service held in St. Stephen's Church, Toronto, Nov. 2nd in connection with its enlargement. The Provost of Trinity preached in the afternoon.

three classes, or, more strictly speaking, musical "uses," known as Monotone, Ferial, and Festal. The Monotone use is the most ancient, and dates back to the earliest days of the Church.

It consists in singing the service upon a single tone throughout by the priest, with monotone responses by the congregation, and choir. In such a choral service, which is often preferable on account of its simplicity, the voices may be supported by organ accompaniment, but no attempt should be made to alter its monotonic character.

The Ferial responses consist of certain inflections represented by the following notes of the scale:

- (1) F D
- (2) F D E
- (3) F D E F
- (4) D F G F
- (5) F G F D E F

These inflections have been in use in the Church for centuries and centuries, and have become traditional. They represent the ancient plain-song responses of the people, and although more ornate than monotonic responses, they for a long time followed the Monotone use in one respect—they were sung without vocal harmonies.

Although these responses have been harmonized in various ways, the plain-song melodies have never been changed. They have always been looked upon as an ancient heritage of the Church, and have been reverently preserved, without the slightest alteration.

We have received from organists and choirmasters new settings for the choral responses, with letters asking that some notice be taken of them in this department. Such musical compositions are entirely out of place. To change the ancient melodies would be to act at variance with the intentions of the revisers of the Book of Common Prayer of 1549. It is quite as undesirable to introduce new settings of the Versicles and Responses at morning and evening prayer as to use new melodies for the Litany, and for the ancient plain-song of the priest's part in the Communion Office.

The Festal Responses of Tallis are in reality the same as the Ferial, with the addition of superimposed harmonies. This will be readily seen by comparing the Ferial Responses after the Creed, with the tenor part of the Festal use.

When Tallis wrote his celebrated harmonies, which have practically displaced all others, he never intended the mass of people to lose sight of the ancient plain-song. His added harmonies were intended for the choir, to be sung in connection with the plain-song of the people.

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CORRESPONDENTS will kindly bear in mind that it is impossible to reply to all the letters sent to this department.

Communications bearing upon subjects of musical interest to the majority of Churchmen, will receive as much attention as their importance may justify, and our limited space will allow. Manuscripts will be returned when accompanied by sufficient postage. All communications are subject to the above regulations.

We have received a letter from the rector of a parish in the Diocese of Albany, asking for "some practical rule for the distinctive use of the Ferial and Festal forms in the morning and evening Offices, and the Litany."

Before giving an explanation of the choral responses used in the various services of the Church, let us state that none of them should be sung excepting when the service is consistently choral throughout. The term "choral service" does not refer merely to the responses sung by the choir. When the priest reads his part, and the choir sings the responses, the service is *not* choral. "Choral service" means the singing of the priest, accompanied by the responsive singing of the choir. The services of the Church should either be read by the priest, without choral responses, or else the priest should sing all of the portions belonging to him, with the exception of the Lessons and sermon, and the choir should respond.

This is a matter very widely misunderstood. The general impression is that the "Choral Service" consists of only the responses at morning and evening prayer, without any reference whatever to the priest's part. Music publishers sell for five cents what they call the "Choral Service." These music copies are circulated by the thousand, and the title pages help to spread the information that "Choral Service" means something utterly different from what it really is.

Choral responses may be divided into

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dies of the Tallis responses to obtain such prominence in the minds of congregations that they now "follow the air," so to speak, and sing the *soprano* part of the Festal use, instead of the plain-song in the *tenor* part. To correct this error, it would perhaps be a wise plan to exclude for a time the Festal Responses, using the Ferial (having the people's plain-song in the melody, or soprano), until the old forms are thoroughly learned by our congregations. Then the Festal harmonies could be used by the choir without disturbing the original plain-song. This is specially true of the choral responses following the Creed. It is also true of the first response, "And our mouth shall show forth thy praise." In the *Gloria Patri*, and "The Lord's Name be praised," there are slight alterations.

In England, where the daily services at Cathedrals and Collegiate Chapels keep the people in touch with the best musical traditions, congregations are familiar with both Festal and Ferial uses. In this country there is not a single place where a complete daily choral service is sung, with full choir, highly trained. It is comparatively seldom that the Ferial use is heard. When we build cathedrals, found choir schools, and give the music of the Church the attention it receives in the mother country, the ancient musical customs of the Church will be more widely disseminated.

In regard to the "distinctive use," as our correspondent puts it, of Festal and Ferial forms, we see then that the people's plain-song is practically never interfered with, no matter which forms are used.

Indeed as far as congregational singing is concerned, the ancient Monotone use is perfectly legitimate. Where the choir is small, and there is difficulty in supplying proper four-part harmony, the Monotone use is preferable.

The Ferial forms may be sung either with or without the vocal harmonies. The melody, or soprano part, coincides with the scale tones we have given. Any alteration would be untraditional.

Although the Tallis Festival Responses are generally sung on Sundays, it would appear that a more restricted use was intended. In Edward Lowe's *Directions for the Performance of Cathedral Service* (1664), they are described as "Extraordinary Responsalls upon Festivalls." The distinguished authority Jebb says: "Though there is nothing to prevent their constant use, still it would seem most desirable to keep up the ancient discrimination of the greater Festivals, by restricting them to those days."

We shall speak of the Litany, and of the various musical settings of it, in a future issue.

Strange to say the original meaning of "ferial" corresponds to the present meaning of "festal." In very ancient times a ferial day was a holiday, and in a certain sense a feast day. But we now use the word as derived from *feria*, a week day. By Ferial Responses we mean those sung on ordinary week days, in contradistinction to Festal Responses, sung on festivals.

## The Magazines

AN EXCELLENT number of *The Church Eclectic* is that for November. To begin with, there is a really valuable paper by the Rev. G. Q. A. Rose on "The Mexican Episcopal Church: Its History, Problems, and Prospects." Mr. Rose tells consecutively the history of the Mexican movement, from the time of its brilliant inception and progress, through all the years of dreary mistakes and troubles, to the present time. One wonders why, in the providence of God, so well-intended a work should have had so much to

combat from within as well as without. And one longs to know what, among many counselors, is really the next step to take, without simply adding another to the long list of blunders. Perhaps the purpose of God has been to teach this American Church to purify herself first, before she can be fit to direct the purification of others. There are interesting papers in review of Professor James on *Religious Experience* and of Mr. Dearmer's *Parson's Handbook*, and an intelligent and appreciative paper on Church Music by Mr. E. H. Russell. These, with shorter articles, and the usual list of selections, make up the contents of an issue much above the average.

THE November number of *The Treasury*, the Church magazine which comes from the office of *The Church Times* in London, opens with a handsome portrait of the Bishop of Lincoln, who appears to have aged somewhat since the last portrait commonly seen of him was made. Canon Newbolt, who never fails to have something to say and to say it in the right way, contributes the opening article on the subject of Sunday, after which come several papers of a popular character with illustrations, the latter including an early portrait of Dr. Liddon, which is new to us. There is "A Study of Some Things Jewish," which brings out many interesting facts of the modern Jews; an illustration of the handsome cross presented to the Dean and Chapter of Westminster by the Abyssinian envoy to the coronation of King Edward, and there are several papers of fiction and secular reading. The magazine is very interesting for American as well as for English readers, and may be obtained of The Young Churchman Co. at 25 cts. per copy, or \$2.50 per year.

THE *Quarterly Review* for October contains twelve articles, and is an interesting number, as usual. We notice particularly "The Early Hanoverians" as giving some insight into the society of the upper classes in England during the eighteenth century—not a very attractive society on the whole—and into the political intrigues of the period. "The Commerce and Industry of Japan" is timely and full of valuable information. One of the best and brightest papers is that on "The Roman Index." The labors of the Roman Curia to preserve intact the faith and

morals of Roman Catholics by prohibiting the writings of unsound authors were monumental, and largely ineffective. Besides the multifarious errors in the Index, the fact is established that the decree of the Congregation as to prohibited books were continually refused by the monarchs of the principal countries of the Roman Obedience—or shall we say the Roman Disobedience? This fact is instructive—to an Anglican. By far the best article in this number is that on "The Marquis of Salisbury," whose great public services, consistent and enlightened and adaptive Toryism, and deep political wisdom, made him one of the greatest of British statesmen, and, since the death of Prince Bismarck, the greatest statesman in Europe.

THE *Nineteenth Century* for November opens with a discriminating article on "Mammoth Trusts and Municipal Trading," in which the former are dealt with philosophically, and their weak points exposed, while the municipal ownership and operation of all sorts of plants for public purposes is deprecated. "Industrial Troubles in America," by Benjamin Taylor, is an account of the difficulties with trades unions in this country during the past few years. "Owls" is a very entertaining paper by R. Bosworth Smith. "People's Theatres in Russia," by R. E. C. Long, is an article which we hope will be widely read. The information conveyed is surprising and suggestive. "Ways and Means—East and West," by J. D. Rees, is a comparison of the methods and cost of living of the two peoples of the regions indicated, Europe and India, and it tends to the advantage of the latter. "Some Notes on the Gnostics," by G. R. S. Mead, is full of curious information and up to date as regards documentary evidence.

THE *Sewanee Review* is as bright and fresh as ever. The first article is delightful, "Robert Louis Stevenson: The Man in his Life and Letters." The writer of it has caught Stevenson's spirit. Bishop Gailor contributes some reminiscences of the Rev. George Patterson, D.D., whom none knew but to love. A double article on "The Future of the Democratic Party" is rather inconclusive in regard to the main question whether that



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party has a future, and this is to be regretted. "Ten Years of the *Sevance Review*: A Retrospect," is perhaps the most interesting article in this number, as it is so frankly autobiographical, and lifts the curtain which has to some extent concealed hitherto the exceedingly able management of this periodical. We always felt that it was the aim and intention to make *The Sevance Review* first and foremost a literary magazine, and it is gratifying to have it stated authoritatively. Long may its efforts prosper, as we are happy to know they have prospered in the past.

**A PEA SOUP RIOT.**

As the war went on, only peas, dried peas, seemed plentiful, and we made them up in every variety of form of which dried peas are capable. In soup they appeared one day; the second day we had cold peas; then they were fried (when we had the grease); baked peas came on the fourth day; and then we began again with the soup. At last convalescing nature could stand it no longer. I was told the men had refused to eat peas, and had thrown them over the clean floor, and daubed them on the freshly whitewashed walls of their dining-room.

Like naughty schoolboys, I found these men throwing my boiled peas at each other, pewter plates and spoons flying about, and the walls and floor covered with the fragments of the offensive viand.

"What does this mean?" I asked. "Do you Southern men complain of food which we women eat without repugnance? Are you not ashamed to be so dainty? I suppose you want pies and cakes."

"They are filled with worms!" a rude voice cried. "I do not believe you eat the same."

"Let me taste them," I replied, taking a plate from before a man and eating with his pewter spoon. "This is from the same peapod. Indeed, we have but one pot for us all, and I spent hours this morning picking out the worms, which do not injure the taste, and are perfectly harmless. It is good, wholesome food."

"Mighty colicky, anyhow," broke in an old man.

The men laughed, but taking no notice of a fact which all admitted, I said: "Peas are the best fighting food. The government gives it to us on principle. There were McClellan's men eating good beef, canned fruits, and vegetables, trying for seven days to get to Richmond, and we, on dried peas, kept them back. I shall always believe that had we eaten his beef, and they our peas, the result would have been different."—EMILY V. MASON, in the *Atlantic*.

**SOUTHERN NEGRO FARMERS.**

THE October *Southern Workman* gives some interesting facts relating to Southern Negro farmers. "According to the last census, 150,000 Negroes in the South now own farms and 28,000 more are part owners. Of all farms deriving their principal income from cotton, 49.1 per cent. are cultivated by Negroes, of rice farms 37.3 per cent., of sugar farms 14.8 per cent. In addition to growing cotton, rice, and sugar, the Negroes of the South are extensively engaged in growing vegetables, fruits, and tobacco and in conducting small farms classed as miscellaneous.

"Farms belonging to Negroes are usually smaller than those of the whites. They are much poorer, too, in buildings, stock, and general equipment. Their managers have not so good a training for business nor equal ability with the whites in carrying on the higher processes of farming. So their work is apt to be of the common and simpler kinds. Thus, the average value of domestic animals for white farmers is \$603, while for Negroes it is only \$135. In dairying, white farmers outnumber the Negroes ten to one. White farmers have a much larger number of

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horses, while Negroes more often get along with one or two mules. White farmers in the South own some 5,000,000 sheep, while the Negroes have only about 50,000, a reason for which is said to be the Negroes' fondness for dogs that will not allow the sheep to live. White farmers raise three times as much poultry per farm as the Negroes, and twenty times as many bees."

**DIOCESAN COUNCIL—MICHIGAN CITY.**

[Continued from Page 153.]

national and scriptural, but cumbersome and perhaps impracticable. The title "The American Church" was pressed, but on formal vote was not recommended by the Diocese. Then the vote came on the recommendation of the committee giving the name "The American Catholic Church," and was adopted nearly unanimously by the clergy and by a majority of one of the laity.

The resolutions of the Diocese of Milwaukee with respect to Courts of Appeals and the Provincial System, aroused much interest, were warmly commended in debate, especially by the Bishop, and both resolutions were endorsed unanimously.

After the customary resolutions, heartily adopted, of thanks for hospitality, and for favors from visiting clergymen, the Council adjourned with great good feeling and agreement.

**THE WOMAN'S AUXILIARY.**

As usual, the Council was preceded on Tuesday by the annual meeting of the diocesan branch of the Woman's Auxiliary, held in Barker Hall. The meeting was characterized by absence of some older ones, and by the presence of others younger who had come for the first time. There was a good representation and reports from the various parishes showed active work and increasing interest. At 2:30 P. M. the Bishop of the Diocese offered devotions and made an address of welcome. Mrs. White, President, then took the chair. The Rev. H. R. Neely of Kokomo, who is chiefly sustained in his mission by the aid of the Auxiliary, made a racy and satisfactory report of last year's labors and of the present condition. Pledges were made fully equaling or exceeding the promises heretofore given.

The national secretary, Miss Julia C. Emery, made a most excellent address, instructive, stimulative, sympathetic, and in every way acceptable and helpful. At 8 P. M. evening prayer was said in the Cathedral and the annual sermon to the Auxiliary was preached by the Rt. Rev. J. M. Francis, D.D., Bishop of Indianapolis. The theme "What Think Ye of Christ?" was very suggestively and thoughtfully discoursed upon, inviting especial attention to the present Christ in the present missionary work.

Luncheons were served Tuesday to gathering delegates and visitors in the Bishop's House; Wednesday, by the ladies of the Cathedral in Barker Hall for all who were in attendance at the Council.

The division of the state of Indiana into two Dioceses appears to have been amply vindicated. Both of them are in far better condition in every way than the single Diocese was before division. The presence of Bishop Francis at the Council of the northern Diocese testified to the close ties of friendship that will always exist between the two, and his address before the Woman's Auxiliary was a stirring appeal for work.

**NEW HAMPSHIRE FOR CHANGE OF NAME.**

MEAGRE and only partial reports of the diocesan convention state that the Change of Name was indorsed by the clergy almost unanimously, and by a large majority of the laity. The majorities were beyond any expectation. The first speaker for the change

was the Rev. Wm. P. Niles, son of the Bishop, and some of the most influential and conservative laymen urged the change.

Full report next week.

**A CHRISTMAS DINNER WITH MENE-LIK OF ABYSSINIA.**

THE NEGUS seated himself on the throne, which was surrounded by court officials and attendants. At his right lay a large pile of flat bread, on a table covered with a white cloth, and decorated with flowers. On either side of the dais, which was curtained off from the rest of the hall by thin, flowery-patterned chintz, stood two silver candelabra, eight feet high, holding sixteen lighted colored tapers. The guests, consisting of the various residents and ourselves, were placed at two tables on the Emperor's left, set with massive silver knives and forks, marked with the imperial M. While we ate our well-cooked dinner, of many courses, a number of dishes were carried to the Negus. Of some he partook; others, merely touching, he sent to the chief officers sitting about him. Before each of these groups stood an attendant holding up a great piece of raw beef, killed that morning, from which the guests cut strips with a sharp knife, and, placing one end in the mouth, cut off the remainder. Each person had a decanter of honey-beer by his side. Upon the completion of our repast the chintz curtains were drawn back, disclosing the large hall, 150 feet in length, by 90 in breadth. The walls were covered with blue paper and gold stars. The roof, which was supported by two rows of open-work wooden pillars, was here and there decorated in red, green, and orange. This hall soon commenced to fill up with officers and soldiers, who seated themselves in groups around baskets of bread. Attendants stood near the officers holding huge pieces of raw meat; while, to save time, the soldiers were served with cut portions. Each man was then handed a horn cup, nearly a foot long, filled with honey-beer. As the first detachment of troops finished, they were given a small glass of arrack and ushered out to make room for the next. An Abyssinian brass band, trained by a Russian master, played a selection of music, and, finally, the national anthems of France, Russia, England, Italy, and Abyssinia; to each we drank standing.—From "Through the Country of the King of Kings," by WILLIAM F. WHITEHOUSE, in Scribner's.

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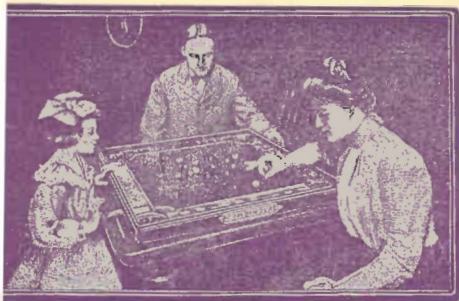
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