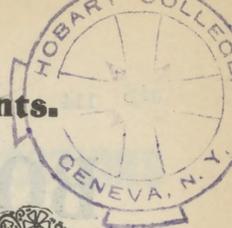


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VOL. XXX.

MILWAUKEE, WIS.—NOVEMBER 28, 1903.

No. 4

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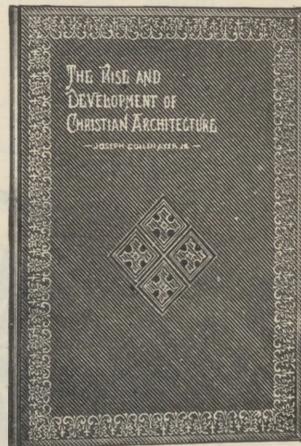
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CANADA.

Consecration of Bishop Matheson—Death of Rev. Joseph Forsyth—News of the Dioceses.

Diocese of Rupert's Land.

THERE WAS a very large congregation at the Church of Holy Trinity, Winnipeg, Nov. 16th, on the occasion of the consecration of the Very Rev. Samuel Pritchard Matheson, D.D., Dean of Rupert's Land, as Suffragan to the Archbishop of Rupert's Land, the Most Rev. Dr. Machray, Primate of all Canada. The sermon was preached by the Rt. Rev. Dr. Griddale, Bishop of Qu'Appelle.

Diocese of Ontario.

THE DEATH is reported, early in November, of the Rev. Joseph Forsyth, M.A., aged 87 years, at Lyndhurst rectory, the home of his son-in-law, the Rev. Mr. Metzen. The aged clergyman was in early life a missionary. Coming to Canada in 1851, he was the priest in charge at Picton, Nova Scotia, and at Albion Mines. In 1857 he removed to Truro, Nova Scotia, remaining 27 years. He was emeritus pastor at the time of his death. He is survived by two children, the Rev. J. W. Forsyth of Lyndenham, Ontario, and Mrs. Metzen.

Diocese of Quebec.

A RIFLE CORPS is being planned in connection with Bishop's College School, Lennoxville, and a very successful concert was given by the boys of the school, Nov. 14th, in aid of a fund for the purpose. The school expect to have a new skating rink ready by the close of the Christmas holidays.

Diocese of Montreal.

THE REV. CANON BROCK of St. Luke's Cathedral, Halifax, was the preacher at the High Celebration of the Holy Eucharist and at Evensong, in the Church of St. John the Evangelist, Montreal, Nov. 15th. The Rev. Canon preached in the morning on "The Training of the Soul in the Life Within the Veil."—DR. SYMONDS, the new vicar, preached at the Cathedral, Montreal, on the 15th, "On the Cathedral as a Parish Church." He is anxious that several improvements should be made, especially that a parish house should be built for Sunday School and other Church work. At present the parish have only the use of the Synod Hall.

W. A. Work.

THE LATEST report of the Dominion Board of Management shows a total number of branches in the nine Dioceses, including Rupert's Land, of 740, and the membership to be 17,304. The Dorcas Secretary reported 8,444 bales sent to needy missions during the year, the expenditure amounting to \$15,290.31; this includes church furnishings. All but 18 of these bales were for Indian missions. There were 2,000 quilts sent in these bales. The amount of freight refunded by the Government amounted to nearly \$3,000.

LIBERIA.

SAML. D. FERGUSON, D.D., Miss. Bp. NEWS IS RECEIVED that the Rev. Joseph T. Gibson, superintendent of the mission station at Caldwell, on the St. Paul's River, Liberia, was murdered by a man said to be insane, on June 6th. Mr. Gibson was a native priest in our African Mission.

TENNYSON AND BROWNING.

THE IMPRESSION left by Br. Brooke's chapter, so far as concerns the ultimate ranking of the two poets, is decidedly in favor of Tennyson. "Tennyson is the closest to human nature in its noble, common, and loving forms, as Browning is closest to what is complex, subtle, and uncommon in human nature." The appeal to a special class, strong though it be in Browning's case, marks not the poet's superiority of rank, but his inferiority." The greatest poets—

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Dante, for instance—are loved by high and low. Tennyson and Browning are far below the universal poets, but Tennyson is the nearer to them. "The highest work which poetry can do is to glorify what is most natural and simple in the whole of loving human nature, and to show the excelling beauty, not so much of the stranger and wilder doings of the natural world, but of its every-day doings and their common changes." Such, in a measure, was the view Tennyson took of his mission. Browning did not altogether relish this view of the highest functions of poetry, as he indicates in "Sordello," being, Mr. Brooke thinks, conscious that for such work he was not well equipped.

Whether he was thus conscious of his limitations or not, and whether or not his fervid admirers admit these limitations, we may be fairly sure that a majority of mankind will agree with Mr. Brooke as to the essential qualities of the highest poetry, and will find more of these in Tennyson than in Browning, despite the many and obvious limitations of the former. The power, the vitality, the range of Browning's genius should not obscure for us the fact that it stands more remote from the lines of general literary development than Tennyson's, and that the history of literature teaches us that the greatest masters have stood in the line of development. It was not for nothing that Shakespeare received lessons at the hands of Marlowe, and that Milton was proud to own himself a poetical son of Spenser. It was not for nothing that Tennyson, during the decade that preceded the publication of the two volumes of 1842, devoted himself to a study of the best poetic masters of the classics and of his own literature. During those same years Browning also studied deeply things a poet ought to know—the human soul and history and art—but for some reason or other, perhaps because he was too full and original a genius, he scarcely abode for an appreciable time in the pupil stage. Many of his students and admirers impute this to him for a glory and not for a defect; and perhaps they are right if a fit audience, though few, is an adequate reward for the lifetime devotion of a splendid and unique genius to the art of its choice. But others, loving Browning's best poetry intensely and seeing in the man a truly noble character and range of powers, will regret that, while his fame is apparently secure, his work in the mass seems likely to inspire the few rather than the many; that it will continue to repel or to attract with undue violence; that even its most admirable portions will only with some difficulty win their way into the treasure chamber in which the English-speaking peoples preserve the most priceless of the possessions that time has left them.—PROF. W. P. TRENT, in the *Forum*.

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God's grace is without money and price, but the means of grace we must pay for, and should do as gladly as we buy a vessel with which to dip up water from the spring.—*Ram's Horn*.

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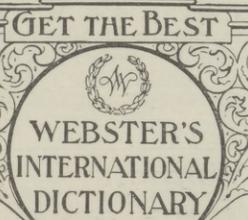
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THE WORLD IS A KINDERGARTEN of little children, very little children, and the great God is trying to give them His great love and His great life.—*Lyman Abbott.*

AIM AT PERFECTION in everything, though in most things it is unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.—*Chesterfield.*

ENJOY the present, whatsoever it be, and be not solicitous for the future; for if you take your foot from the present standing and thrust it forward toward to-morrow's event, you are in a restless condition; it is like refusing to quench your present thirst by fearing you shall want drink the next day.—*Jeremy Taylor.*

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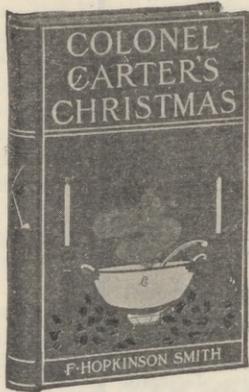
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AD CLERUM.

"Memores perpetuo estote vocationis, qua nos dignatus est Dominus noster." (S. Car. Bor.)

"Qua assidua recordatione, memoriaque excitati eam vos virtutem induite, ut videant alii, quasi lumen aliquod, vestram sanctitatem elucere." (S. Car. Bor.)

"Sacerdos Dei verissime angelus, id est, nuntius, dicitur, quia Dei, et hominum sequester est, ejusque ad populum nuntiat voluntatem." (S. Hier.)

"Coelestem in terris vitam, tamquam angeli Dei, moribus vestris exprimere usque adeo studete, ut a vobis divinarum virtutum exempla ad caeteros emanent." (S. Car. Bor.)

"Nihil est in hoc saeculo excellentius Sacerdotibus, nihil sublimius: quod sumus professione active potius, quam nomine demonstramus, ut nomen congruat actioni, actio respondeat nomini, ne sit nomen inane, et crimen immane, ne sit homo sublimis, et vita deformis, ne sit deifica possessio, et illicita actio." (S. Ambr.)

THIS is the Church's New Year. For "she does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour, beginning and counting on her years with Him, who being the true *Sun of Righteousness*, began now to rise upon the world, and as the *Day-star on high*, to enlighten those that sat in spiritual darkness."

Advent means Coming. This season of four weeks before Christmas commemorates the first coming of our Lord Jesus Christ in His birth in Bethlehem, and anticipates His last coming in the clouds of heaven.

Thus the Collect. But in the Gospel, still another coming is announced, the coming of our Lord into the heart of a nation's life, into the sanctuary of a nation's worship, into a Church which He would widen out into all the world.

This coming is ever being renewed. Another Advent proclaims "Behold thy King cometh". He comes as the Ruler of every nation. In our national capital He calls the American people to own Him as its Head, its national assembly to govern in accordance with his laws.

He comes to His Church, to purify her that she may illuminate and guide His people, and claim the world for Him.

The Epistle warns us that the Day is at hand. The true Light shines, bringing a crisis, a *judgment*, severing between truth and error, beauty and corruption, holiness and sin.

Shall we acknowledge Him, in our politics, our business, our households, our sanctuaries, our hearts?

Shall we walk in the light and prepare for His judgment?

†

EVIL COMPANY blemisheth our reputation, and makes us to be thought evil though we be good. It also inclines us insensibly to ill, and works in us, if not an approbation, yet a less dislike to those sins to which our eyes and ears are thus continually inured. For this reason, by the grace of God, I will ever shun it. I may have a bad acquaintance, but I will never have a wicked companion.—*Bishop Joseph Hall.*

RE-MARRIAGE AFTER DIVORCE.

WE ARE very glad to extend to our correspondent, the Rev. Quincy Ewing, the courtesy of giving place to his letter, which will be found in our Correspondence columns. We do not observe, however, from his statement, that the report previously made by our Alabama correspondent was, as he believes, "grossly unfair and untrue." We do not observe any vital difference between their statements of fact, except in one particular. With respect to his third proposition, the question would turn upon the interpretation of the word *wife*. If a woman married to a man remains his wife "until death do [them] part," then the divorced wife of the "quondam priest" was still his wife—certainly his "divorced wife" (the expression used in the canon)—after her divorce, in spite of the fact that she had gone through the ceremony of an alleged marriage to another man and was living with the second man as his "wife." The canonical exception as to the "innocent party in a divorce for the cause of adultery" need not be considered in this connection, as not applicable to this case.

As to our correspondent's fourth proposition, it is not denied that it was his "honest conviction" that he "did not violate the Marriage and Divorce canon" when he officiated at the so-called marriage in question, and it is also commonly understood, as further stated, that the late Bishop of Mississippi was of the same opinion. It is equally the "honest conviction" of a large number in the Church, ourselves included, that a marriage of a divorced person having a "divorced husband or wife still living," meaning thereby the man or woman to whom a baptized person has once been legally married and afterward legally separated from by divorce proceedings, at least where not the "innocent party in a divorce for the cause of adultery," is an act contrary to the law of God, and contrary to the spirit of the canon, probably to its letter as well, and constituting what is described in Title II, Canon 2, § i [6] as "conduct unbecoming a Clergyman of this Church." It is because the "honest conviction" of Mr. Ewing, shared probably by the late Bishop of Mississippi, clashes with the "honest conviction" of canonists generally, including, apparently, the Bishop of Alabama, that this Birmingham difficulty has arisen. We fully agree with Mr. Ewing that his "regular standing" is assured, since, as he has stated, there are no canonical charges against him now pending. On the other hand, it is important that it be understood, since the question occasionally arises in other Dioceses, that the Bishop of Mississippi was under no canonical necessity of issuing the letter dimissory in the full form suggested in Title I, Canon 18, § vii. [1], which language the canon distinctly declares "MAY" be used. His right to conclude his letter dimissory with the words "in regular standing" in that suggested form was absolute, and no action or failure to act on the part of the Standing Committee could canonically have forced him to proceed further. This issue has been made and successfully vindicated in other Dioceses, and is important to be maintained. Yet we must not be understood as criticising the action of the Bishop of Mississippi in saying this. His action was complicated by the previous action of his predecessor, and by that comity which was natural and proper on his part. We make the statement merely that this incident may not sometime be quoted as though a presbyter had compelled his Bishop to give him the full canonical description. The Bishop of Alabama, though probably compelled under subsection [3] of the same canon to accept the letter dimissory when presented "in the form above given," as he has done, would have been under no necessity of accepting the letter in any other form, and the Bishop of Mississippi could not have been forced to use that one form. Consequently, every Bishop has, under the canon, the right to exercise his own discretion as to whether he will certify under his seal that any one of his clergy "has not, so far as I know or believe, been justly liable to evil report, for error in religion, or viciousness of life, for three years last past." In no instance can he be forced so to declare.

In the instance of Mr. Ewing, the Bishop of Mississippi has so certified, the Bishop of Alabama has accepted the certificate, and the incident is therefore closed, Mr. Ewing remaining, as he declares, in "regular standing." We think, therefore, that the facts have been sufficiently presented, and, we trust, with entire justice to each of the parties involved.

BUT BEYOND THAT, we may speak a word on the general question of re-marriage of divorced persons.

This was a case which arose from the admitted ambiguity of our canon on Marriage and Divorce. Those who hold the high ideal that marriage is dissoluble only by death, are exceedingly anxious that the present canonical permission for the re-marriage of "the innocent party in a divorce for the cause of adultery," should be repealed. It is a concession which differentiates the American Church not only from the law of the Church of England, but from all Western Christendom. It sets forth our ideals of Holy Matrimony as lower than those of any of the historic Churches with which we come into immediate contact. It is a condition which the House of Bishops and the clerical order in the House of Deputies at the last General Convention, voted to reform, but the vote of the laity failed to concur in this high ideal. That exceptional permission for re-marriage we shall discuss somewhat later.

But the alleged marriage which led to this question as to the status of the priest who performed it, had not even the authority of this exception in the canon. It was a re-marriage after a divorce granted for other than the exceptional cause, the other party to the first marriage being still living, and re-married. To perform such a marriage must of necessity cause a lowering of the Church's ideal of Holy Matrimony. It must debase the Church's practice to the level of the justice court.

That there are men, even of the clergy, who can acquiesce in this low view of the holy estate, we are quite aware. That there are eminent lawyers who declare that our present canon is so ambiguous as to make conviction of any clergyman cited under its terms impossible, we are also aware. We do not agree with them, able though some of these jurists are; and if we did, we should still believe the re-marriage of a party divorced for other than the expressly excepted cause, to be punishable under the canonical provision relating to "conduct unbecoming a clergyman." The fact remains that the canon is hopelessly discredited and sadly in need of revision.

But it is as well for a clergyman whose honest convictions do not prevent him from performing such a marriage, to understand that to do so, in the face of the public opinion of the Church at large, is to mark himself with a mark as indelible as that of Cain; to assume an implied condemnation which may not be enforced against him by judicial decree, but which cannot fail to follow him until death or penitent confession shall cause his fellow Churchmen to forget the deed. We are not here referring to the priest whose defense we are publishing on another page. He acted, it is claimed, with the advice and approval of his Bishop, who has since been called before a higher Court than any which the canons of this Church can create. We do not judge him, nor inquire whether his official action was right. For the priest, the act is judicially condoned, and it may not be alleged against him. We trust he may succeed in living down the memory of it, and will be permitted to do the work upon which he has entered, with the smallest degree of handicap which may be possible. We shut that instance, past and gone, out of our view entirely. In an abstract manner we would indicate to the clergy what will be the suspicion, the distress, and the handicap—unjust, if they are so pleased to view it, but very real, and not unjust according to the convictions of informed Churchmen in general—that will certainly follow them if they permit themselves to be known as men who are willing to act upon the lower ideals, and to marry people who are not at all released, as many will believe, from marriage vows previously taken.

Throughout our country we are confronted with the frightful evils of the divorce court, and the greater evils of the re-marriage of those whom God once joined together and man proceeded to put asunder. Shall the Church play with the evil? Shall we plead that we are not our brother's keeper? Shall we relegate it all to the State? Better that, than for the Church deliberately to permit her ministers to solemnize or her children to receive, marriages which are not registered in heaven; unions which may not be disturbed by civil or even by ecclesiastical courts, but which are a stench in the nostrils of decent, God-respecting people on earth. God only shall pronounce His eternal verdict as to how they shall be esteemed in heaven.

We plead for the canonical establishment of only the highest ideal; for the prohibition, in terms so clear as to be unmistakable, of all or any re-marriage after divorce (except for causes antedating the marriage, which may be construed as nullifying or making voidable the marriage itself), until death has given the liberty that the divorce courts have presumed to hasten. We admit the hardship of such action in some cases; but that hardship is a direct result of the sinful

laxity which is permitted in this country. Only by this highest ideal may the Church bear her witness against the prostitution of marriage which we see all about us to-day. Collusion, infidelity for the express purpose of obtaining "freedom," misery of abandoned children, of the deserted wives, and of husbands whose homes have been insulted and invaded—these can only be combatted by the Church when she proclaims that Holy Matrimony is a holy estate, in which God joins together, and from which man cannot and shall not, with her connivance, put asunder.

SHALL WE PUSH A CAMPAIGN OF EDUCATION?

UNDER the head of Correspondence, the Rev. M. M. Moore, a priest now in the Diocese of Los Angeles, who has been energetic in missionary and parochial work during the whole of his priestly career, makes inquiry as to the omission of acknowledgments for the Church Literature Propaganda, and aptly quotes the resolution of the Bishops gathered at the All-American Conference in Washington as commendation of such a plan as that outlined in THE LIVING CHURCH for that work.

In answer to Mr. Moore's question, we reply that the acknowledgments have ceased because, except for a contribution of 25 cents received during the past week, which is hereby acknowledged, the contributions have ceased. The total amount to date is \$93.11. Several grants have been made from the fund in instances where specific requests have been sent to us; but the circulars proposed in the announcement of the fund have not been issued, since a far larger fund will be required if the work is to be done on the lines suggested at that time. Indeed we had hoped to be able to expand rather than to contract the scope of the fund.

If no further contributions are received, the amount on hand will be expended in accordance with the spirit of the announcement, by making grants to such parties as appear to be worthy of them, of which no lack of instances is brought to our attention. At the same time, we are loth to believe that the small amount thus far acknowledged is all that the great American Church cares to contribute for the work which the Bishops of the Western Continent have so definitely commended. We had hoped, and still hope, that possibly in response to this suggestion and to the letter from Mr. Moore, there may be persons of wealth able and willing to contribute larger amounts, and a far larger number who may be willing to contribute small amounts, so that some really adequate campaign of education may be commenced. We ought to have, not a hundred, but several thousand dollars for this purpose. There are, as Mr. Moore declares, people in large numbers who are willing to read Churchly literature if it is brought to their attention; and it was our expectation that waste would be prevented by restricting the grants to persons who should, in writing, make application for the books, thereby—without of course making any promise (which it would be inadvisable to request in advance)—showing at least an intention to read the books after they were received. It had seemed to us that sufficient precautions had been taken for preventing waste or abuse of the liberality that might be shown by Churchmen in contributing to this fund. All that is necessary in order, apparently, to introduce this campaign, is the money with which to make it available. We would say that in the grants that have been made, the management of The Young Churchman Co. have filled the orders of the Church Literature Propaganda at a special discount, making a rate lower than that at which the books are on sale to purchasers in general, thereby adding their own cash contribution on each book sent out. This fact was not mentioned in the original prospectus, in order that there might not seem to be the element of advertising on behalf of the publishers, but is stated now, that the economical management of the fund may be understood. No charge against the fund has been or will be made for expenses of any nature, and every dollar contributed goes, with the added accretion of the special discount mentioned, for the actual purpose stated in the requests for contributions to the fund.

For our part, we can easily second Mr. Moore's commendation of Mr. Westcott's *Catholic Principles*, although it is only one of the valuable works embraced within the scope of the Propaganda. Several instances are known to us of sectarian ministers and others who have been brought to understand something of the claims of the Church upon the American people, with the result that at least some of them have sought either holy orders in the Church, or a place among the laity within her communion. And there are other books that are

similarly useful, including those on more specific questions which are at issue between the Church and agnosticism or other forms of Christianity, or meeting difficulties in connection with the doctrines or practices of the Church.

THE LIVING CHURCH can do nothing more than suggest the great service that may be performed to the Church if her laity would take this matter up on a really large scale, and in accordance with the recommendation of the Bishops at Washington, would use this facility placed at their disposal for "the more common use of such publications and literature as will tend to supply" the lack "of sufficient knowledge and proper understanding of our history and of the general principles of our organic Church."

As some may have overlooked or failed to observe the original announcement, we may here repeat its general tenor.

It was proposed that funds be contributed to a "Church Literature Propaganda," in care of the Editor of THE LIVING CHURCH, for the purpose of sending books and pamphlets relating to the Church to lay people whose application should be received. On the hypothesis that a considerable fund would be gathered, it was proposed that circulars should be issued for distribution as might seem wise, offering a specific list of Churchly literature to people who should fill out and sign an application for not more than three volumes on the list. The sum mentioned has already been contributed, but that being wholly inadequate for the work on any considerable scale, the circulars have not yet been issued, though a number of grants have been made. Other requests for grants are now on file; but the larger work of the Propaganda awaits larger contributions. Advent would present an excellent time for them to be made; and after Christmas, when the minds of people are again at rest, would be a fitting time for the circulars to be sent out. Shall the fund be placed at our disposal?

The resolution adopted by the Bishops at the All-American Conference at Washington, was as follows:

"Believing that many evils now under review arise from the lack, both among our own people and others, of sufficient knowledge and proper understanding of our history, and of the general principles of our organic Church, we would urge the more common use of such publications and literature as will tend to supply this lack."

Will not the Bishops help us to translate these excellent sentiments into action?

And will not the laity create that fund which alone can make this campaign of education effective?

WITH this Advent issue, we are introducing two new features, which, though they will occupy very brief space, will, we believe, be welcomed as valuable additions to THE LIVING CHURCH.

The editorial pages will hereafter be opened each week with two devotional introductions. The one, addressed *Ad Clerum*, will give to the clergy a thought for the day, culled from the Latin fathers, and fit for their private meditation. The other is a devotional thought, simply and concisely expressed, for readers in general.

We believe that these devotional openings to the editorial considerations will be a gain which will be generally appreciated. For both the series of introductions we are indebted to Godly priests of the Church in Eastern Dioceses, both of whom are experienced as spiritual guides, and are meet persons thus to direct the thoughts of their fellow Churchmen, of the clergy and the laity.

THE Chicago *Record-Herald* seems to be among those perplexed by the many current forms of Episcopalianism. In its classified "Religious Announcements" a week or two ago, it recorded churches first as "Episcopal," then as "Methodist Episcopal," then "Protestant Episcopal," and finally "Reformed Episcopal." The fine distinctions between the first and third of these classifications will be of interest to those knowing the Chicago parishes. It appears that St. Paul's, the Ascension, St. Bartholomew's, Grace, and some others, ten in all, are "Episcopal" churches, while only seven purport to be "Protestant Episcopal." Among the latter are included Christ, the Epiphany, All Saints', St. James', Trinity, etc.

One feels sorry for those unhappy Methodists, sandwiched in between Episcopals on the one hand and Protestant Episcopals on the other. In being forced to preserve the *via media* they have our sympathies.

MEMORIAL TO REV. CHARLES L. VAUGHAN.

In Two-fold Form at St. Leonard's-on-Sea.

OBSERVANCE OF ALL SOULS' DAY IN ENGLAND.

Men's Societies in the English Church.

NO "MODUS VIVENDI" ESTABLISHED ON EDUCATIONAL QUESTION.

LONDON, November 10, 1903.

CHRIST CHURCH, St. Leonard's-on-Sea, has not infrequently been the scene of some of the greatest Catholic functions which have taken place in the South of England during the past thirty years or more in the progress of the Catholic Revival, but probably there has been none there so impressive or in any way parochially historic as that which took place on this last SS. Simon and Jude's day in connection with the dedication of the two-fold Memorial to the Rev. Charles Lyndhurst Vaughan, founder and first rector of Christ Church, who fell asleep in Christ on August 8th, 1895. The Memorial has taken the form of a Mural Cross in the Lady chapel and a churchyard Calvary midway between the southwest door of the church and the clergy house. The Brass, which is of colossal size and a most splendid one, costing £170, bears the figure of a Priest in Eucharistic vestments, holding a chalice in his hand. The face, though not a reproduced portrait of the Rev. C. L. Vaughan, is thought to be a good conventional likeness. The inscription on the Brass, which is all

in Latin, concludes as follows:—"Pro Cujus Anima Orate Misericordes. Requiem Æternam Et Lucem Perpetuam." The monument in the churchyard, which was modelled, I believe, upon the Calvary standing in the plot of ground belonging to St. Alban's, Holborn, in Woking Cemetery, consists of a slender octagonal shaft in Cornish granite, about twenty feet high, surmounted with a small Calvary in Portland stone; the figures of Our Divine Saviour, Our Blessed Lady, and St. John being all very delicately and beautifully carved. At the base of the shaft are three octagonal steps upon which, and upon the slab above them, the following inscription has been carved in black and white characters—"Jesu Mercy. ✠ To the Glory of God, and in pious memory of Charles Lyndhurst Vaughan, Priest, first Rector of this Parish and Founder of the Church and adjacent buildings, this Calvary was erected. He fell asleep on August 8th, 1895. We beseech you of your Charity remember him in your prayers. Eternal rest grant unto him, O Lord, and let perpetual light shine upon him." The total cost of the churchyard Calvary was £340.

At the dedication of the Vaughan Memorial there was a Solemn High Eucharist, with Procession and sermon, the Rev. Bernard Moultrie, the present rector of Christ Church, being the Celebrant, and the Rev. W. H. Cleaver, formerly rector, who resigned about three years ago from ill-health, the preacher. After the *Agnus Dei*, a specially fine hymn, "Jesu, Lord of Dead and Living," which was composed for the occasion by the rector, and set to music by Mr. W. Goss Custard, organist of Christ Church, was sung kneeling. Immediately after the celebration of the Divine Mysteries, the Memorial Brass in the



DEDICATION OF CALVARY IN CHURCHYARD, ST. LEONARD'S-ON-SEA, ENGLAND.

Lady chapel was unveiled by the Archdeacon of Lewes, and solemnly dedicated by the rector with holy water, incense, and prayer. The procession of clergy, choir, church wardens and sidesmen then proceeded to the churchyard, where the Calvary was dedicated in like manner. Afterwards the procession returned into the church, chanting Psalm CII., and sang as a closing hymn, always such a stirring one, "Faith of Our Fathers." The present rector of Christ Church, S. Leonards, by the bye, is a descendant of General Moultrie, of Fort Moultrie fame, a grandson of the Rev. John Moultrie, rector of Rugby in Dr. Arnold's time, who was one of the Minor Poets of England, and a son of the late Gerald Moultrie, vicar of South Leigh, Oxon., a well-known hymn writer. Evidently Mr. Moultrie has inherited, at least to some degree, the poetic affluence with which both his grandfather and father were endowed.

In mentioning in last week's letter the arrival in England of the Bishop of St. Andrews from the Cape, I should have added that his colleagues, Canon Scott Holland and Provost Campbell, had also arrived with him.

Under the heading of "University Intelligence" in the *Standard* of the 4th inst., announcement was made by its Oxford correspondent of the election the preceding day of the Hon. Edward F. L. Wood to a Fellowship at All Souls' College. Mr. Wood, who is son of Lord Halifax, graduated this year at Christ Church with a first class in the Honour School of Modern History; and he obtained his fellowship after an examination in the subjects of Modern History and Law. This promising young nobleman intends (the *Church Times* understands) to enter public life.

According to the *Times*, the change of service at the Marlborough House Chapel on Sunday, in future, from 11 to 10 o'clock A. M., is due to an intention on the part of the King and Queen to discontinue attendance there while in town, and to use instead their own private chapel in Buckingham Palace, which has recently been renovated for that purpose.

What is described as a beautiful statue of our Divine Saviour has been erected on the right of the steps of the approach to the Royal Mausoleum at Frogmore, Windsor Park, at the expense of the Queen, in memory of Queen Victoria, "The best of mothers-in-law." The statue is about 17 feet high, and was executed in Denmark.

The *Times'* correspondent at the Cape has telegraphed that so many Greeks are flocking to Cape Town that a Greek church is about to be erected there.

The resignation is announced of the Rev. Canon Stewart, rector of Liverpool. The *Church Times* says:

"For over thirty years he has consistently maintained, even against Episcopal opposition, a lofty standard of worship both at St. Peter's parish church and at the chapel of St. Nicholas. It was known to be not a little irritating to the late Dr. Ryle to conduct his ordinations before a properly vested altar, and the Protestants were wont to gibe at the fact that there were a cross and candles in the church which contained the Bishop's Chair."

It appears that it was largely out of his own pocket that he provided for daily song Mattins and Evensong at the pro-Cathedral. This now vacant important benefice is in the gift of the Gladstone family.

The Bishop of London has been elected a member of the Council of Keble College, Oxford.

Surely one of the most indubitable proofs, thank God, of the continued advance and robust character of the Catholic movement in England, is the more widespread re-observance each succeeding year of All Souls' Day, and the more general practice of offering the Holy Sacrifice of the Eucharist especially for the faithful departed during the whole month of November. The list issued this year by the Guild of All Souls to its members (though not complete) alone contains about 1,000 services, including Vespers of the Dead at a large number of churches on the eve of the commemoration of All Souls. There are also many churches holding services of *Requiem* which are not connected with the Guild. The official Guild Mass of *Requiem* on All Souls' Day was at St. Alban's, Holborn, at 11 A. M. The celebrant was the Rev. A. H. Stanton, of St. Alban's, and the preacher the Rev. J. E. Dawson, rector of Chislehurst. The music was the plain song of *Requiem Aeternam*, as arranged by the late Rev. J. W. Doran and Mr. Spencer Nottingham (Hon. Precentor to the Guild), being sung by a small picked choir of men, led by cantors, under the direction of Mr. Nottingham. There was also, as usual, a very crowded congregation, containing an unusually large number of young men.

The annual service in connection with the Federation of Workingmen's Social Clubs was held one night last week at St. Paul's, with an attendance of about 2,500 members of clubs in different parts of the metropolis. The choir, of nearly 200 voices, was drawn from several of the London churches. The preacher was the Bishop of Stepney. It is stated that there are upwards of seventy clubs, having a total membership of 6,000, affiliated with the Federation, which was first organized at Oxford House, that being still the centre of the work.

The second annual conversazione of the London and suburban branches of the Church of England Men's Society was held last Thursday week, by invitation of the Bishop of Stepney, chairman of the Society, in St. Bride's Hall, Fleet Street, at 8 P. M., being preceded by a special service in the Northwest Chapel of St. Paul's Cathedral, conducted by the Bishop of Stepney, which was followed by a conference in the Chapter House. At the conversazione, which was attended by nearly 400 men, the Bishop of Stepney gave an address, in which, at the outset, he expressed his great pleasure to meet so many keen and enthusiastic members of the C. E. M. S., whom he called "the flesh and blood of the Society." While he most warmly welcomed the work of all bodies, who, on different methods, were setting themselves to face the same problems, he felt that the Church of England Men's Society was the Society with the greatest breadth of view; "it was tied to no special methods; it appealed to no particular class; and it would receive into its ranks any man, who, recognizing his responsibility for the Divine Society into which he had been baptized, would accept the simple rule of prayer and service—"To pray to God every day; and to do something to help forward the work of the Church." In conclusion, he firmly believed that the divisions in the Church were coming to an end. And when the men of the English Church have become "thoroughly soaked" with the principles for which their Society stands, "still less will be heard of any differences between Churchman and Churchman." The Rev. E. Gordon Saville, General Secretary of the Society, said he looked forward to the day when the C. E. M. S. would be a real power in the life of the English Church. The Society must grow, until it became "conterminous with the Anglican Church."

The Society of the Catechism held its annual meeting last Wednesday evening at the Church House, Westminster, Canon Brooke, vicar of the Church of St. John the Divine, Kensington (South London), occupying the chair. The chairman, in his opening address, congratulated the Society on having made a strong forward movement during the past twelve months, their Sulpician method having been taken up to a very much larger extent than had been the case previously. But there were still many "Catechisms" which had not become affiliated to the Society, whilst also still many clergy who had not seen their way to start a "Catechism." After the reading of the annual report, and the singing of the *Veni Creator Spiritus*, the Bishop of Bloemfontein spoke upon the appointed subject of "The Unity of the Teaching."

About a week ago the Primate addressed a letter (which was published in the *Times*) to Dr. Horton, of Hampstead, who is a leading teacher of Protestant dissent in connection with congregationalism, proposing a conference with him and his friends upon the education question. The reception of his Grace's olive branch has been anything but favourable, as Dr. Davidson himself might, one would think, have anticipated. Dr. Horton, having duly consulted his friends, has now replied, his letter being of the nature of an absolute *non possumus*. As a *sine qua non* to any concordat between Churchmen and Protestant Dissenters, the following fundamental positions must, he holds, be conceded on the part of Churchmen: 1. "That all schools maintained by public money must be absolutely under public control." 2. "That in all schools maintained by public money all teachers must be appointed by the public authority, without reference to denominational distinctions." Dr. Horton goes on to say that he believes that he expresses the thought of the vast majority of the people in England—though he is hugely mistaken—when he desires that all our children should be taught "not only to 'speak the tongue which Shakespeare spoke,' but also to 'hold the faith and morals which Milton held.'" Now, the faith and morals of John Milton may, indeed, satisfy Dr. Horton and his Protestant co-religionists, but (*pace* Wordsworth) most assuredly not Churchmen—for Milton, in his religion, was one of the most rationalistic kind of Protestant Separatists, whilst, in his morals, a divorcee, and in heart a regicide.

J. G. HALL.

THE NEW PAPAL SECRETARY OF STATE.

Disaffection at the Appointment of Mgr. Merry del Val.

THE GERMAN EMPEROR DRINKS TO A RELIGIOUS TOAST.

A New Bishopric in South Africa Suggested.

NO SATISFACTION FOR THE ORTHODOX ARMENIANS.

THE following note of that which has been much and variously commented on, the appointment at Rome of a Secretary of State, appeared in the *Times* lately:

"The dates for the next Consistory are now fixed. The Secret Consistory will be held Nov. 9, and the public on Nov. 12. Possibly more than one Cardinal will be created, but in any case the biretta will be conferred on Mgr. Merry del Val, who has just been appointed to the post of Secretary of State, a post which he has held temporarily ever since the death of Leo XIII. The appointment will be recognized by English Roman Catholics, as it is by all who know the new secretary, as a most excellent one."

That which principally interests us Anglo-Saxons in the choice made by Pius X., is that the priest who is raised to the high post of honor and responsibility, is one whose name was principally put forward as the successor of Cardinal Vaughan, at Westminster.

It is further well known that strong opposition was made to his appointment, headed by the Duke of Norfolk; the reason alleged being that he was not English. Here is the simple but characteristic account from the *Semaine Religieuse* of his appointment:

"It was yesterday, Sunday, 18, that after the transaction of necessary business, the eminent priest was received by His Holiness. 'Here,' said the Pope, 'is a letter that concerns you.' Mgr. Merry del Val took the letter, and on opening it in his private apartments, found that not only would he be created Cardinal, but was as well promoted to the important position of Secretary of State.

"The letter contained a very flattering eulogium of the Bishop, and in it the Pope showed that he was convinced that the appointment would be received very favorably by the Sacred College."

Called at an early age to become part of the entourage of the late Pope, after a brilliant course of studies pursued in England and in Belgium, Mgr. Merry del Val soon made himself appreciated by his power and presence. In 1897 he was sent as *délégué* to Canada to settle the question of schools in Manitoba; in 1902 he was given the mission of representing the Holy Father at the Coronation of King Edward VII.; and in July of last year was chosen Secretary of the Conclave. He is a young and fine looking man, speaking easily French, Spanish, English, Italian, and German, of easy and attractive manner.

It is singular, however, that two countries, Austria as well as England, had declined connection with him. England, as above alluded to, Austria when he was proposed as Papal Nuncio to Vienna. In Austria this was the case for probably like reasons to those entertained by English Roman Catholics.

However, the Anglo-Spanish ecclesiastic (his mother was English) with whom Austria-Hungary then preferred not to enter into immediate diplomatic relations, is now the official director of Vatican diplomacy, and consequently of Vatican relations with Austria-Hungary.

Press comment upon the appointment clearly reveals the feeling with which it is regarded. In connection with assurances that Mgr. Merry del Val will be rather the Pope's Secretary than Papal Secretary of State, and that Pope Pius X. means to be his own State Secretary, are to be found warnings that Cardinal Rampolla's successor will do well to learn from his predecessor's fate, that it is better to cultivate the friendship than the enmity of the Austro-Hungarian Government. Mgr. Merry del Val's action and influence on Vatican diplomacy will be closely scrutinized in the hope that they may belie unfavorable preconceptions.

The correspondent of the *Diario* (this news comes from Madrid) affirms also that the Sacred College, in spite of its admiration for Mgr. Merry del Val, considers his appointment as that of a foreigner, little in harmony with the traditions of the Vatican. These sentiments are said to have been manifested to the Pope by Cardinal Vannutelli. The Pope's reply was that the question of nationality was of no importance, for the Catholic Church was international. From this point of view no appointment for the post of Secretary of State could be more eminently proper than that of the young cosmopolitan prelate who was shortly to be raised to the purple.

It may be added that great efforts are being made to secure for the Archbishop of Seville, Mgr. Espinola, the biretta at the next Consistory.

GERMANY.

Some time ago, the German Emperor, whom the Italians might smilingly call "*un Papa malgré lui*," made some very outspoken and unattackable remarks on Biblical criticism, in consequence of comments on Assyrian Antiquities made by one of his able Professors at Berlin.

Kaiser Wilhelm has taken the opportunity (the confirmation of two of his sons) to give utterance to very laudable sentiments, moral and religious, insisting on the necessity of personality in each man's life, in imitation of the pattern of our Lord, who was the highest instance of personal personality. "*Persönlichste Persönlichkeit*," he went on to explain his entire belief that the whole of human life hinged simply and solely upon our attitude towards our Lord and Saviour. It was thus inevitable that the action of every man, whatever his office and whatever his occupation, should be moulded by his attitude towards Christ. Many people believed that in our so-called "modern life," with its manifold duties and responsibilities, it was impossible to bestow the same attention upon the personality of Christ and to pay the same regard to that personality as was formerly the case. It was also noteworthy that, in addition to Christ, men had peopled heaven with many splendid figures of pious Christians who were called the "Saints," and to whom they appealed for succor. But all this was of minor importance and was indeed vain. The Saviour remained the one helper and deliverer.

The entire speech was really excellent. The one *fausse note* of the whole was the conclusion, not in the pious wish, but in its curious manner of expression: "In the wish that you may successfully accomplish this work, and that you may therein never lack the help of God and of the Saviour, we now drain our glasses."

"Draining glasses" with the usual German "Hoch! Hoch!" the inevitable accompaniment of a toast, sounds in strange contrast with the name of God and the Saviour.

SOUTH AFRICA.

In the *Church Times* of the week before last, Bishop Wilkinson, Coadjutor of London for Continental Chaplaincies, and once Bishop of Zululand, writes a strong appeal for action on the part of the British Government and of the Church of England, to Christianize and aid those who were England's faithful allies during the struggle, i.e., who were with difficulty held in leash and not permitted to express their sympathies by any aggressive action. He says:

"A year ago, I suggested to the South African Bishops the foundation of a new Missionary Bishopric in some untouched part of South Africa, as a tribute of gratitude to those native races whose loyalty and friendship were of such priceless value to us in the days of our dark and sore distress.

"England has given her millions to the Boers, who invaded our Colonies, and involved us in a war that has cost us many millions sterling and many thousands of precious lives; and what have we done for those who proved such staunch friends when the British Empire was staggered, when our prospects of victory appeared well-nigh hopeless, and we seemed doomed to lose our South African Colonies? In those days of our dark and sore distress, we used in our churches a Litany, one suffrage of which ran thus: 'That our Queen's dominions may make a way for the spreading of the Gospel of Thy Kingdom.' God has given us both victory and peace. What are we doing in fulfilment of those prayers and vows which we promised with our lips, and spoke with our mouths when we were in trouble?"

RUSSIA AND THE ARMENIANS.

The appeal of the Orthodox Armenians to the Russian authorities for a reversal of the Government's decision, concerning their Church property and its confiscation by the State, has not so far met with success.

The Armenians of India, Egypt, Persia, Turkey, and even America have all protested. Those in America have carried their grievances into the American courts, or have at least solicited the intervention of the American Government. The *Lausanne Gazette*, with what some people call its "Helvetian candour," considers that those questions might well be brought before the tribunal at the Hague.

Indeed it ought to be, since by the very terms of the Ukase of Nicolas I., the possessions upon which the Russian Government has laid violent hands are not the exclusive possessions of the Tzar's subjects, i.e., as I understand it, are not for the use of Russian subjects to the exclusion of those more immediately affected by the said possession; in this case, Armenian Orthodox.

GEORGE WASHINGTON.

CHURCH MEMBERSHIP IN NEW YORK CITY.

The Federation of Churches and The Church News Association Provide Statistics.

THE CHURCH GAINS MORE LARGELY THAN ANY OTHER RELIGIOUS BODY.

Figures Showing the Attendance at Religious Services.

PRESIDENT BUTLER CRITICISES SUNDAY SCHOOLS.

Cornerstone of Holyrood Hall Laid.

INTEREST always attaches to figures which show religious conditions in great cities, and it is an unusual coincidence that the result of a year's study of conditions in New York City, made by the Federation of Churches, should be announced by that organization just at the time when results of a canvass of part of the city, showing attendance at Sunday services, should be made public by the Church News Association, which made the count. The Federation is an organization that is supported by representatives of the Church, the denominations, and the Roman Church. It was the forerunner of the similar organizations that are now found in many of the larger cities of the country, and have been combined into state and national organizations. A presbyter of the Church, the Rev. Dr. J. W. Hegeman, was the first President of the New York organization. A Presbyterian minister, the Rev. Walter Laidlaw, was the first Secretary and continues in that position.

The Federation made a study of religious conditions in New York a year ago, and has now gathered statistics by which it is able to make comparisons and show the differences a year has brought about. The later statistics places the population of the greater city at 3,818,730. It is shown also that the non-Roman population has grown faster than the Roman Catholic, the gain of the former being 43,445, and of the latter, 32,098. The Jewish population of the city is estimated at 597,674. In order to obtain figures for the non-Roman population the rule has been made to multiply actual communicant membership totals by $3\frac{1}{2}$ in order that a fair comparison may be made with Roman figures. This rule is accepted as a fair one.

On Manhattan Island the gain of the Roman Church in the year was 8,840, while the non-Roman population growth was 19,089. Compared with the growth of population, these figures show that the Roman Church lost 2-10 of 1 per cent., while all religious bodies other than Roman gained 1-10 of 1 per cent. The non-Roman population of the island is given as 527,000 and the Roman 531,000. Our own Church gained more in the year than any other body, Rome not excepted. The Church gained 3,616 in actual membership, or 12,656 if computed in population by the rule above quoted. Roman gains were 12,618. Lutheran membership is 45,745, a gain of 2,257; Presbyterian 43,261, gain 1,006; Methodist 42,179, gain 1,203; Baptist 36,531, gain 206; Reformed 23,059, gain 1,159; and Congregational 18,653, gain 1,202. In only one branch of the city, that of Brooklyn, did our Church lose in membership, the net loss of communicants there being 272.

ATTENDANCE AT SERVICES.

There was a canvass of attendance at public Sunday services made last year in November, the count being made for three Sundays and the figures published being an average of the three. This year the method has been varied in that the territory has been divided into four districts, following political lines, in each of which the count is to be made on one Sunday. The first district counted comprises that part of Manhattan Island lying north of Central Park. The total population of the district is 438,065, of which number 92,560 are Roman Catholic, and 128,345 non-Roman. There are 19 Roman churches and 87 non-Roman in the district, and the total attendance at all on Sunday, November 15th, was 100,961. At Roman churches the attendance was 62,211, and at all others 38,750. The actual membership of the non-Roman churches is 36,670, so that the count shows attendance to be larger at these than their membership. There are seventeen of our churches in the district, with a communicant membership aggregating 10,721. At them the attendance was 9,687, of which 3,025 were men and 5,551 women. Attendance at the morning service of the Roman churches greatly exceeded that of afternoon and evening, the figures being respectively 55,261 and 6,950. There is much less difference in other than Roman churches, the morning attendance at all being 20,488 and the evening 18,262. Comparisons with last year's count cannot be made until that of this year is completed. Every effort is being made to secure thoroughness and accuracy, and it is felt that the results will

prove of great value, in that it will show the actual number of people who are reached Sunday after Sunday by the Christian organizations of Manhattan.

DR. BATTEN NOT CALLED TO BROOKLYN.

The Rev. Dr. Loring W. Batten, rector of St. Mark's Church, New York, has been reported as having received an invitation to the rectorate of the Church of the Holy Trinity, Brooklyn. The origin of the report cannot be learned, nor can it be stated that the vestry has not acted upon Dr. Batten's name, but that the matter has not reached a decisive stage can be stated on the authority of Dr. Batten himself. He told the correspondent of THE LIVING CHURCH on Saturday of last week that he had no knowledge whatsoever of any action the Holy Trinity vestry. He has received no invitation to become rector of that church, nor does he know that any is to be extended to him. The report is either unfounded or premature.

PRESIDENT BUTLER ON SUNDAY SCHOOLS.

President Nicholas Murray Butler of Columbia University, an active layman in the Church, speaking at one of the denominational social unions last week, commented unfavorably on the Sunday School methods of the day, saying that it is a pitiful sight to see the Sunday Schools disorganized and conducted by teachers who are incapable of teaching. He commended the Roman schools, saying that their teachers were adequately trained, whereas those in Sunday Schools of other religious bodies are not. Dr. Butler is recognized as an expert in pedagogical matters, but his opinions on Sunday Schools are discredited by many who have worked for years in Church schools. These men and women admit the need for trained teachers, but say that it is not reasonable to denounce the methods of all schools not manned by them. As one man expressed it: "The Sunday Schools do teach the children something about the Bible. They are designed to do just that and they have been doing it for years. It may be true that the teaching could be better done by trained teachers; perhaps the children would learn more if properly taught according to Dr. Butler's ideals, but should we therefore stop teaching them anything until trained teachers may be obtained? It is a fault, in my opinion, with leading educators, that they are prone to see no good whatever in methods other than their own, and the Sunday Schools have long suffered from the unjust stigma put upon them by men like Dr. Butler, who unquestionably seek the good of the schools and of the Church, but who overlook the good that is now done in seeking that which might be attained under the most favorable conditions."

CORNERSTONE OF HOLYROOD HALL.

On the afternoon of the Sunday next before Advent occurred the laying of the corner-stone of the new Holyrood Hall. The parish church is on the site of the battle of Fort Washington, and the date was the 127th anniversary of that battle. In the church, before the ceremony, the annual service of the Sons of the Revolution and the Society of Colonial Wars was held, and following it the Rev. Dr. G. F. Nelson, Archdeacon of New York, laid the stone. The location of the new hall is a lot 20 by 100 feet adjoining the church, and recently purchased by the parish. The building will contain a parish hall and rooms for the rector, the Rev. C. Morton Murray, who took part in the corner-stone laying, and in the annual service mentioned. The building is to cost \$7,000.

[SPECIAL DISPATCH.]

NEW YORK, November 23, 1903.

Corpus Christi Church (Rev. L. C. Rich, rector), has filed plans for the completion of its crypt, providing Mortuary chapel and Sunday School and guild rooms. The new structure is forty by eighty feet, and is to be erected at once.

ADVENT.

"Behold, I come."

Life's troublous turmoil ceases not nor stays;
Greed clamors in the thronging mart; debate
Of party rivalry or private hate
The senate fills; the poor, unheeded, raise
Their bitter cry and pain complains always;
The battle-thunder roars where state with state
Contentends for empire; factions desecrate
With challenge cries the place of prayer and praise.

But, through earth's various din confused and vast,
By ears attuned to hope a voice is heard:—
"I, though I tarry long, will come at last,
As spake of old the sure prophetic word,
The weak and poor to aid, to curb the strong,
The right to 'stablish and o'erthrow the wrong."

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

CONSECRATION OF THE BISHOP OF NEWARK.

THE consecration of the Rev. Edwin Stevens Lines, D. D., as Bishop of the Diocese of Newark, took place in Grace church, Newark, at 10:30 a. m. on the 18th inst., as previously announced. The appointed consecrators were the Rt. Rev. Daniel S. Tuttle, D. D., Bishop of Missouri and Presiding Bishop, the Rt. Rev. John Scarborough, D. D., Bishop of New Jersey, and the Rt. Rev. Henry C. Potter, D. D., Bishop of New York. The preacher was the Rt. Rev. William C. Doane, D. D., Bishop of Albany, who took as his text the 40th chapter of Isaiah, 9-11 verses. Bishop Doane dwelt upon that part of the Bishop's office which pertains to teaching the flock committed unto him: "We are to teach, avoiding definitions of methods of inspiration, the Bible as divine in origin, in authority, in sufficiency of revelation. Professor Sanday said the other day at the Bristol Church Congress: 'It is one thing to read the Bible like any other book (may I say that I think it a most irrational thing?); it is one thing to read the Bible like any other book, and another thing to assume that we shall find in it what is found in other books. Unique spiritual effects require unique spiritual causes, and we shall never understand the full significance of that cause if we begin by minimizing its uniqueness.' The Book is divine. It is intensely human in its condescensions to our finite minds." From this part of the Bishop's office the preacher passed to that of discipline and guidance. It was an eloquent sermon, worthy of the occasion and of the preacher.

The clergy of the diocese, with nearly one hundred clergy from neighboring dioceses, principally from Connecticut, assembled in the parish house, where they vested. All but two of the diocesan clergy were in the procession; these made with the visitors nearly 250 vested clergy. Shortly before 10:30 the procession, headed by the crucifer accompanied by torchbearers, began to move. The procession moved within a canopy to the west door of the church. After the crucifer came the vested choir, men and boys, fifty in number; after these came the clergy, separated from the choir by a banner; after the clergy came the Bishops and the Bishop-elect with his attendant priests, the Rev. Anson Phelps Stokes, Jr., of New Haven, and the Rev. Samuel Hart, D. D., Dean of Berkeley Divinity School, Middletown, Conn. The procession was closed by the Presiding Bishop, immediately preceded by a crucifer. The altar was fully lighted with candles and decked with flowers.

The church was filled with people representing the friends of Dr. Lines and the laity of the diocese of Newark. Admission to the church was by ticket until 10:25 a. m., at which time the doors were opened to the public. In the church were gathered as representative a body of the prominent laymen of the diocese of Newark as could be gathered together. Among them were the Governors of New Jersey and Connecticut, and the Mayor of the city of Newark.

The service was fully choral, the creed alone being said, the Presiding Bishop celebrating. The service was Eyre in E flat; the introit was Psalm 132; the *Kyrie Eleison* (the nine-fold form) by A. H. Ward of Newark; the litany, sung by the Bishop of Pittsburgh, was Merbecke's; the anthem at the investiture was "O Holy Ghost," by MacFarren; and the offertory anthem was Stainer's "O Clap Your Hands". It was a beautiful and reverent service, largely on Catholic lines. The hymns sung were the 404th and 368th as processional; the 496th before the sermon; and the 321st and 484th as recessional.

The offerings were divided between the hospitals of St. Barnabas, Newark, and Christ hospital, Jersey City. They are said to have been large. The certificate of election was read by the Rev. John Keller, Secretary of the Convention; the "Testimony required from the members of the Convention in the Diocese," as in Title I, Canon 19, §ii (1), was read by Mr. F. E. Hodge, the Registrar of the diocese of Newark; the Testimony and consents of the several Standing Committees were read by the Rev. W. W. Holley, D. D., President of the Standing Committee; the Canonical consent of the Bishops was read by the Rev. Samuel Hart, D. D., Secretary of the House of Bishops; and the authorization of the Consecration by the Presiding Bishop was read by the Rt. Rev. Ethelbert Talbot, D. D., Bishop of Central Pennsylvania. The deputy registrar for the occasion was the Rev. C. C. Edmunds, rector of Grace church, Newark, who also acted as master of ceremonies. The marshal was the Rev. F. B. Reazor, rector of St. Mark's church, West Orange, who had as his assistants, the

Rev. Lewis Cameron of South Orange, and the Rev. C. M. Roome, of Upper Montclair.

There were celebrations of the Eucharist, with special intentions, in nearly all the parishes of the diocese; in some of the larger there were several, all with the special intention of the day. At the Consecration service only the Bishops, the attendant priests, and one member of the Standing Committee made their Communion.

The clergy were entertained at luncheon by the parishes of Grace and Trinity, Newark. In the afternoon a general reception to the Bishop of Newark was given by the laity of the city of Newark, at which the President of the Standing Committee presented the Bishop with an Episcopal ring, in the name of the women of the diocese. This reception was largely attended by the laity and clergy.

A slight friction prior to the beginning of the service would not be mentioned in these columns were it not for the fact that it has already been heralded throughout the country by the secular press, thereby conveying the impression of a far more distinct contest than really occurred. This was a clash of authority between the Presiding Bishop and the Standing Committee, the latter as Ecclesiastical Authority of the Diocese of Newark. The former claimed that the phrase "to take order" for the consecration conferred upon him the power to regulate all details of the service and to set aside the arrangements made by the Standing Committee. This claim was resisted by the Standing Committee, and for a time there was the prospect of a deadlock, but the conflict was happily terminated by the Presiding Bishop consenting only to *request* certain changes in the service—particularly, that the creed be said rather than sung—and the Standing Committee thereupon acceding to the request to which they had refused to submit as an order.

MISSIONARY BULLETIN.

ON OCTOBER 3d was sent out 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 \$60,000 a month, yet only about \$15,000 was received in September and \$12,000 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 just sent to all the Clergy a copy of 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, \$380,260.46 was received from 4,177 Parishes and Missions out of the total number of 6,432. This was a gain of \$50,573.37 and 555 Parishes over the year before. In two years the offerings under the Apportionment Plan have increased \$144,000, and the number of contributing Parishes nearly doubled.

A year ago eighteen Dioceses and Missionary Districts completed their Apportionments. For the past year the number was twenty-seven. A year ago 754 Parishes and Missions sent the full amount of their Apportionments. For the year closed September 1, 1903, nearly 1,500 did this, while several hundred more came within a small amount of completing their respective quotas.

Allow me just here to say a few words, especially to the Clergy who are in charge of such Parishes and Missions as did not, for one reason or another, complete their Apportionments before the close of the fiscal year, September 1st, last. Probably each of you who reads this letter knows at once whether or not this paragraph applies to his parish; in any case, however, the "Annual Tables of Contributions," recently sent you, as above stated, will give the information. The total deficiency in meeting the Apportionment was over \$200,000. For that reason the offerings did not quite meet all the appropriations to September 1st, and it was impossible to restore to the Society any portion of its Reserve Deposits, which had been depleted one year ago to the extent of over \$119,000, and last year by \$807 additional. Had the full amount of the Apportionment been realized, all the appropriations for the year would have been met, the Reserve Fund entirely made up, and the Board of Managers would have felt justified in granting some most urgent appeals for additional appropria-

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THE LATE PRESIDING BISHOP.

"HE WAS A GOOD MAN, AND FULL OF THE HOLY GHOST AND OF FAITH: AND MUCH PEOPLE WAS ADDED UNTO THE LORD."—Acts. xi. 24.

PREACHED AT ST. STEPHEN'S CHURCH, PROVIDENCE, R. I., WEDNESDAY, OCTOBER 7TH, 1903, AT 10:45 A. M., AT A SOLEMN SERVICE OF REQUIEM FOR THE REPOSE OF THE SOUL OF THOMAS MARCH CLARK, BISHOP AND PRIMATE.

BY THE REV. GEORGE McCLELLAN FISKE, D.D., RECTOR.

THE service here to-day is not of a Diocesan character. Such a service it pertains to the Ecclesiastical Authority of the Diocese to appoint. We are here as one congregation of mourners in this parish church, to offer a parochial tribute of priests and people to the memory of their Father in God.

There is especial reason for our doing this. The Bishop was a near neighbor for many years. In a certain literal sense he was a parishioner. One of the pews in this church during all the years I have ministered here, and I know not how long before—perhaps from the consecration of the church—bore his name; was set apart for his use; and his family, or some members of it, have been worshippers here until this day. Bishop Clark laid the corner-stone of this edifice, and consecrated it to the Triune God. He admired its architecture, and not long ago, in an address, which he sent to be read on the occasion of the Thanksgiving for the completion of the Tower, he spoke of the deep interest with which he watched the rearing of the building. And I may say, that I am certain that in no parish of his Diocese was the Bishop more beloved and in which he was more welcome than in St. Stephen's, Providence.

The dates and facts of Bishop Clark's life and career have been made so familiar to you all, that I need not rehearse them now. We have come together to think and speak to one another of the Bishop as we knew and saw him—as he presented himself to us. My knowledge of Bishop Clark dates from my earliest childhood, wherein I heard him constantly spoken of. It was an event cherished in the annals of our household, and of which I learned almost as soon as I was able to understand what was going on around me, that Dr. Clark, when rector of Christ Church, Hartford, had been once entertained in my father's house.

From that time on, I was aware that the Bishop of Rhode Island was one of the Church's greatest sons. The first time that I ever saw him was during my student days at Trinity College, when he came there to deliver one of the addresses at the unveiling of a statue of Bishop Brownell, the founder. The occasion was one which called out a number of distinguished orators, Bishop Williams of Connecticut, Bishop Horatio Potter of New York, Governor (now Senator) Hawley of Connecticut, and others. I remember that to me, Bishop Clark and what he said, were the memorable features of the day. I was deeply impressed by his appearance, and his address was one, which appealed to my youthful imagination. I recognized in him the true orator. Pathos, hallowed sentiment, delicate humor, and cultured reflection were combined in his words, and I could, at this moment repeat much of what he said. Fifteen years after, here in Providence, as the rector-elect of this parish, I met him for the first time.

The shadow of that unspeakable bereavement which sharply divides his life into two distinct periods, had just fallen upon him. He gave me a cordial welcome to his Diocese, and spoke in terms of affectionate encouragement. I knelt and received his benediction, which I believe has followed me for the nineteen years past, and I went out from his presence carrying a recollection of paternal benignity which was only strengthened by all our subsequent relations and intercourse. From that day on, I have seen much of the Bishop and have had ample opportunity of seeing what he was in the near approach of man to man. I can truly say that in all my life I have never met one whom I more thoroughly revered. I have seen him ripening for the harvest of a holy, happy, and glorious Eternity. Let others speak as they will, and as they can, and as they ought to speak, of those days when he was more fully in the eye of the world, of those summer days of meridian manhood—as the sun shineth in his strength, when the Bishop of Rhode Island was a great and splendid figure in American public life—when thousands were fired by his moving eloquence, when pulpit and platform rang with the clear notes of his rich voice, giving forth to the world lofty thoughts of light and leading. Let them speak of the sparkling wit which vitalized his discourse of almost every kind, as naturally as the sunshine strikes the sober drops of water and makes them blossom into gorgeous rainbows—let them speak of the eminent positions from one to another of which the young priest stepped in rapid succession during eighteen years, when in the forty-third year of his age he ascended the Episcopal throne, to occupy it almost half a century, and die as one of the great Metropolitans of Christendom. I will concern myself with, and confine myself to these last nineteen years—solemn and mysterious—the autumn of a fruitful year—the Evening, clouded though it seemed, of what had been a cloudless day. Those years of tragic sorrow—pathetic, heroic, Apostolic—grow plainer in Christian significance now that they are over. It was the shadow of the Cross. The disciple was being conformed to his Lord and Master. He was receiving the imprint of

the Stigmata—the marks of the Lord Jesus. He was being crowned with thorns that he might wear the crown of Amaranth hereafter. Those who have stood around him during these years, can bear witness how meekly he bowed beneath the rod, and how adoringly he embraced the Cross. The great depths of his nature were broken up, and the fragrance and beauty and sweetness of the abundance of tenderness, truth, and holiness were poured out. It was the breaking of the alabaster vase to anoint the feet of Christ, and the perfume filled the house. Yes, those who were near him all those years, saw how the Saints are made. They beheld the process of sanctification. The formal lives of the canonized saints contain no instances of the wonderful power of God's grace, that are more real than that instance which we are now considering. When we are passing through an actual experience of this kind, we do not, we cannot adequately realize its import. But we do realize it afterwards. And as time goes on and we think over what has taken place and what we have seen, we understand it better and its true character comes out. So it will be with anyone who shall survey this remarkable life from a supernatural standpoint. The standpoint of eulogy after the natural man would be to dwell upon what the Bishop was, as men would say, "in his best years," "in his prime." These last years of his life would, according to this natural view, be treated as less important, as the years of his decline. Not so, from the point of view, transcending nature. There was no decline. As the days of his youth, so was his old age. His last years were the greatest years of his life. His life was one that gathered power. He went from strength to strength—Why? How?—Because as he advanced in age, it became more and more evidently and splendidly true of him that "he was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord." Could there be any better description of our Bishop's character, any completer enumeration of the results of his work? He was a holy man—a disciple of the Holy Ghost, and he brought many souls to God. This is true greatness. The Bishop was orator, poet, philosopher, and wit. All these aspects of him will be duly and rightly dwelt on by others. Let it be the burden of our parable, of us who lived beside him for so long, and saw him in the light of every day—let it be ours to dwell upon his goodness. This is the true, the real greatness. As his strength failed; as his voice grew feeble; as his step became infirm; as he withdrew from public functions and society; as the world saw him no more—the outline of his spiritual stature was cast upon the troubled waters of human life around him, and a mighty and commanding outline it was. All who sought him were impressed by his goodness. They saw and felt that he lived only to warn sinners from the error of their ways, to love God, and to lead sinful souls to the fountain opened for sin and for all uncleanness.

The pastoral letters and other writings of the Bishop during the last nineteen years form a collection, unique among Episcopal writings. Probably no other Bishop has spoken with more Apostolic simplicity and directness, in such a practical, personal manner, so calculated to arrest the attention and turn the hearts of people in general. He was a man of unceasing prayer. He lived in colloquy with God. He conversed with the Saviour as a man talketh with his friend at his side. He lived momentarily in the presence of God. He had but one thought—to please God. He burned with the desire to do something, to say something to rescue, to heal and to help. It was this flame of Divine love for souls, which led him to espouse the cause of hapless infants and to give the best energies of his very last few years to the establishment of the Infant Ward in St. Mary's Orphanage, assuming the entire responsibility for its support, and pleading for it day by day, to his latest breath. It was his sense of duty to reach out a hand to pluck the brand from the burning, that led him to address to his Convention at its last session in June of this year, the intense cry of entreaty to stem the tide of secret vice among young men and boys.

Full of the Holy Ghost and faith, he stood faithful unto death, a watchman on the walls of Zion. We shall hear his voice no more. The sentinel has died at his post in the discharge of his trust after protracted and patient fidelity. How beautiful to think, that this great dignitary of the Kingdom of God, so forcibly showed us, that "Christ came not to be ministered unto, but to minister." He consecrated his old age to the purifying, hallowing, defending, and cherishing infancy and youth. No wonder that all loved this man of God. He created an atmosphere of love and sympathy and succour. A vestryman of this parish, one who had known Bishop Clark for many years, and who had also served as a vestryman in Grace Church, under the Bishop's rectorship said, in speaking of the Bishop's death: "Wherever the Bishop was, there was sunshine." Bishop Clark was not only admirable—he was also lovable—few men so lovable. He was a man greatly beloved. Few men of such distinct personality are so universally loved as he was. A person, on hearing of his death, wrote to me: "I do not believe he had an enemy in the world." Said of some, this might seem trite and exaggerated—a cheap tribute to a negative and commonplace character. But said of Bishop Clark, it sounded wholly true, a deserved eulogy, and a remarkable thing to be said of one who, for several generations had towered above his fellows, without exciting envy, jealousy, animosity, or ill-will. Such a record testified of a great man—great-hearted, "with malice toward none, with charity for all." And Bishop Clark was a great man. He seemed made for

great things, for great dealings with men and with affairs. He was born to command. His superb presence, his sonorous voice, his simple, dignified manners, at ease everywhere, fitly framed and expressed his many-sided mind. His touch with men of all sorts and conditions, his faculty for adaptation and sympathy, and his intense reality were of the very spirit of power. Full of the Holy Ghost, he seemed animated indeed with the very oil of gladness. None could meet Bishop Clark without at once feeling that he was true as steel, and as sincere as sincerity itself. He was utterly devoid of arts and affectations. He had no tricks or mannerisms to raise a suspicion of their being cultivated. There was no pretense about him. It was impossible to associate with him the idea of anything artificial or assumed. He was one of nature's noblemen, at home equally with lords and ladies, and with the plainest of the people and poorest of the poor. Few men have moved as freely as he did in the company of the rich, the learned and the great, in America and Europe, and been unspotted and unspoiled by it all. He was above the pomp and vanity of the world, and the world looked up to him, conscious of his superiority. He was instinctively recognized as chieftain. His career was a kind of triumphal progress—Boston, Philadelphia, Hartford, have never forgotten his gifts as pastor and preacher. I think him as great a man as Phillips Brooks, whom he, as a preacher, surpassed in manner, while his matter, if as well known, would be found to be quite as full of originality and power. Bishop Clark's work was much more constructive than that of Bishop Brooks and therefore likely to be more permanent. As a Churchman, Bishop Clark has generally been counted "Broad," so-called, and considered, if any man could be so considered, the founder of the Broad Church school of thought in the American Church. Yet he would most likely have declaimed such an ascription. I scarcely think that he would have liked to be thought of as the founder of a party. There was about him very little of the partisan as generally understood. He was one whom all could claim. His mind was naturally, I should judge, somewhat speculative and adventurous. It was explorative, on the lookout for fresh fields, and eager to make and appropriate new discoveries. He had what our Cambridge friends, in their favorite phrase, call "hospitality to truth." At the same time he was a thorough Evangelical in his firm hold on the verities of "the Faith once for all delivered to the Saints." On the Incarnation, the Virgin Birth, the Atonement, the Divinity of Christ, the Resurrection of the Body, and the other articles of the Faith, his voice rang true, and his trumpet gave no uncertain sound. He was as far as possible from that peculiar treatment of the Church's Faith, so aptly designated as "Unitarian-Episcopalism," which apparently regards the Virgin Birth, the Resurrection of the Body, and the Atonement, as open questions of opinion, and seems to hesitate to call Jesus Christ Almighty God. Such an attitude toward the "certain Faith" of the Gospel, was a shock and a grief to the Bishop.

Once again, Bishop Clark had an unmistakable Catholic instinct, though he realized, as I have heard him admit, that, from the circumstances of his education, and habits, such instinct was not fully developed. We must remember that he was born and reared, I believe, a Presbyterian, and it is not surprising that a mind like his reacted and revolted from under the dark shadow of Calvinism. But when he entered the Church, he was not brought under the influence of the historical school of Churchmen. His associations and training as a Churchman, were of the Griswold and Eastburn type, rather than of that, which, could he have been brought in contact with it, at that time, would have proved more congenial and attractive to a mind like his, the Churchmanship of Seabury and of Hobart. As it was, he was susceptible to the power of spiritual authors like Pusey, and to the charm of ecclesiastical poets like Coxe and Keble. He appreciated the grandeur of the Church as an Institution. He loved Gothic architecture, and good Church music. He understood the fascination of the long-drawn aisle, the choral song, floating through vaulted arches, the "dim religious light," and all the accompanying sentiments native to the Catholic heart. He was not at all adverse to a comely ritual, such as that which, while not intricate nor unintelligible, has come to be common in our day. I never saw him, in celebrating at the altar, take any other than the Eastward Position. The proper vesture of clergy and choristers, the lights upon the altar, he approved of. In fact, the full traditional ceremonial of the Anglican Church found in him no prescriptive censor, provided it did not alienate or antagonize the people. While, as I suppose, he probably never held strong sacramental views, he grew to recognize in many ways the legitimate position of those who did. He came to see, from the conviction of his own penitence and from his deep yearning to cure sin in others, the practical value and utility of Sacramental Confession. A good many years ago now, he was asked if the belief in and practice of Sacramental Confession constituted an objection to a priest proposed as rector for a certain parish. His reply was, "Not in the least. There are many people whom it would do good to go to confession." Under the terms of the Pastoral Letter of the House of Bishops of 1895, he granted permission for the Reservation of the Blessed Sacrament for the sick, in this parish. With his most hearty sanction and consent, the Sisterhood of the Holy Nativity located in Providence in 1888. He ever hailed their unobtrusive work with gratitude. He appreciated their ministrations, and bade them God-speed. The

Sisters have ever felt that in Bishop Clark they had a true friend and father. None mourn more sincerely for him than their Community, a delegation from which attended his funeral at Newport. I can truthfully and confidently say that what are known as the "Catholic" clergy of our Church were among the warmest friends and most loyal supporters that the Bishop ever had. His relations with them were always of the most cordial and affectionate character. At this point as an illustration of the feelings toward Bishop Clark entertained by clergy of this stamp, I should like to quote some words of a distinguished priest, the Rev. Lucius Waterman, D.D.—words written and printed some 20 years ago. Dr. Waterman, in speaking of the days, happily now long past, when there was some display of partisanship in the Diocese, hastens to bear witness that partisanship was never displayed on the part of the Bishop. He said: "I trust that no one will think it an impertinence if I add here my grateful testimony to the large-hearted and large-minded tolerance of the Bishop of the Diocese. In this noble character of the episcopal office, he is indeed 'not a novice.' He began to manifest it 29 years ago (*the date of his consecration*), when it was a rarer grace than it is to-day. Now it is in almost every man's mouth. I would that he might live to see it, as he would help us to see it, in every man's life." The cause of Catholic Churchmanship owes a great debt of thankfulness to Bishop Clark for giving it a fair hearing and free course. In short, the Bishop was the Bishop of all. All schools could claim him partially, none wholly. He belonged to and he represented the comprehensiveness of the Church.

I should say that he was a "Broad Churchman" in the wholesome sense. He was broad-minded and sweet-tempered. He sympathized, it seems to me, with the "Broad" school more in its ideal spirit, than in its actual conclusions. Bishop Clark was made to be a peacemaker. He was an eirenic personage. He had gifts ample enough for the very highest positions in Christendom. He would have made a great and beneficent Pope, or Patriarch, or Archbishop of Canterbury. And how different the history of the Church would be—how much less sad, had Popes and Archbishops been just like Bishop Clark. In reading early English Church history, I have always been fond of comparing and contrasting Bishop Clark with some of the formative leaders of those days. He was something like Theodore, who really unified the Church in Britain, because he was of the eclectic, irenic tone and disposition of our Bishop of later days. And I have often thought, and indeed I said so several years ago in this very pulpit, that if Augustine of Canterbury had been a broad-minded man like Bishop Clark, how much more extensive and pacific would have been his achievements? Bishop Clark was a wise man. He took a large outlook. He was not afraid to change his mind and opinion. And he was not hasty in condemnation. The addresses and charges of a great many Bishops are, after the lapse of a few years, very sad reading. You see how mistaken they were in their prognostications of evil. Take the charges of the English Bishops, covering the Wesley period and the Oxford Movement and their error in judgment and their shortsightedness are deplorable. Bishop Clark's addresses are free from such blemishes, because he was not given to panic. He took a long look ahead and all around. He had no iron rigidity. He had no invincible prejudices. He was no ultra Protestant, though his sympathies were naturally very much with the modern bodies, which march under that name. He knew that "Protestant" however was only an incidental sign—and that it stood for disintegration and division, rather than for unity. He knew that Catholic, on the other hand, was historic—of the ages—a watchword of the Faith—the language of the Creed—and he could foresee the possibility of the word "Protestant," as an appellation of the Church, outgrowing its significance, outliving its usefulness, and retarding rather than furthering the progress of Christian Unity and Truth. Therefore he could advise, as he did, that if a change in the name of the Church should be inevitable, to drop the word "Protestant," as this his own Diocese had done nearly 70 years ago. It was the counsel of a statesman and a man of common sense.

The Bishop looked longingly for all Christians to be one. But he took no narrow view of Christian Unity. He was as ready and as solicitous to hasten intercommunion between us and the great historic Catholic bodies as he was for us to absorb our spiritual brethren of the various names about us. I am told that his last official act was the preparation of a letter to the Ecclesiastical Authority of the Russian Church, introducing the Bishop of Fond du Lac, with a view to a friendly conference on the relations of the two great bodies, and I am told that the letter said just what was most desirable. So, on every side, our Father in God bestowed a blessing.

You may remember how, a few years ago, a Pastoral Letter of Bishop Clark's was read under the direction of the Roman Bishop of Providence, in the Roman parochial schools. It was an unusual, perhaps an unprecedented, act.

But our Roman brethren always seemed to recognize in Bishop Clark, a true Apostolic quality. Many years ago, the late Bishop Hendricksen, Roman Bishop of Providence, told a friend of mine that Bishop Clark was *just* the man for a Bishop.

A great man has gone from us. We are not likely to look upon his like again. We rejoiced in his light. He was spared to us so

long, and so serene and unimpaired were the powers of his hallowed mind, that we almost forgot,

"That though the day be never so long,
At last the belles ryngeth for Evensonge."

Literally, at the vesper hour his soul was sped into that un-fading brightness, of which it is said, "At evening time it shall be light."

As his life and works and spirit and example come back to us, we shall see more and more clearly how great he was; how he magnified his office by the truest signs of an Apostle, by the purity of his life, by his singleness of eye to the Glory of God. I have served under many different Bishops, but under none whose fatherhood in God has been truer, more grateful and more instructive. He has left us a goodly heritage. Let us cherish it worthily and sustain its lustre by following in his steps, who so carefully followed the footsteps of the Saviour.

"By the love I bear
Be glad with me.
For the peace that is and the perils passed;
For the hope that is and the rest at last."

AN AMERICAN PRIEST IN ENGLAND AND FRANCE.

HOTEL DE L'INTENDENCE, 50 Rue de l'Université,
PARIS, Sept. 25, 1903.

DEAR LIVING CHURCH:—After a year of varied experiences, both ecclesiastical and lay, I have come to the conclusion that the difference between the English Church and the American is, that the former is more seasoned, and its people more alive to the duties, at any rate, of public worship. In many churches the congregation drowns the choir in the singing of the Psalter, Canticles, and hymns, but the choir frequently gets its turn in the anthem. Also there is much less of the singing of processional hymns, the choir coming in quietly while the organ plays. In fact, I have not officiated in a single church in which this takes place except on festivals—and I have officiated in a good many. Also I have only found one church where the officiant speaks the versicle and the choir sings the response.

I was very happy in St. Paul's, Beckenham (in the S. E. of London), where I was from Christmas till Easter. This fortunate church has the best of organs, the best of choirs, while the vicar, Canon Hammond, is a phenomenal combination of sound Churchmanship and excellent preaching. What he does not know of sectarianism is valueless, and I wish I had the space to dilate on his Confirmation instructions, and his post-Confirmation preparation for First Communion.

After reluctantly leaving St. Paul's, where I received such kindness that it astounds me still, I found myself in Ireland, with a *locum tenens* in the Diocese of Cashel. The Church of Ireland is—well, quite different from what I would like it to be; but it has enormously improved, and the Churchmanship of the scholarly Bishop, also of the most courteous and hospitable of Deans, leaves nothing to be desired. And there are hundreds more. We stayed with a cousin who has a beautiful place with miles of forest, river, and valley. He is organist of Clonbeg church, the organ of which he built as a memorial to his father and which is a marvel in its way. Also he is a devout Churchman, and the people from his place alone, furnish the choir and partly fill the church. The rector is the Rev. John Graham, and I hope he will live fifty years more, and have inscribed on his tomb, "Blessed are the peacemakers, for they shall be called the children of God." He simply will not permit a quarrel among his parishioners, and so convinced are they of his integrity and sound judgment, that peace ensues. He has other virtues, but I cannot (and need not) record them here.

Then, after a few more weeks of duty in the parishes of various friends, I found myself acting as deputy British Chaplain in Caen (Normandy). Caen is a wonderful old town, the birthplace of Auber, the musician, William the Conqueror, Charlotte Corday, and Malherbe, the author of the French *Arts Poetica*, and other dreary and mechanical poetic effusions. At Ste. Etienne's I attended vespers and Benediction, which was most gorgeous and reverential. The singing was radically bad, but the procession of priests in plain cotta and soutane, the singing clerks in gorgeous copes, and the boys dressed like little cardinals, took one back to the Mayen Age. The organ—that is, the large one in the west end—is gorgeous. It is by Cavaillé-Coll of Paris, and I need not say that it was as complicated as the French system of ventilis could make it. But the French like complicated things. I played on it for an hour after service, and then found I had to tip the four organ blowers. However, I gave them an hour of strenuous life.

I think I have visited about every Cathedral of importance in England, and not a few in Scotland, Ireland, and France. The family has always accompanied me in my peregrinations. At Whitchurch I played the organ where Händel used to officiate, and, amid pouring rain, visited the tomb in the churchyard of the Harmonious Blacksmith (see *Dict. National Biography* at any good music store). After running about Normandy, making a pilgrimage to Bayeux (whence came Odo) to see the Cathedral and the tapestry, we found ourselves in Paris. We found our way to the American church (Avenue de l'Alma), and felt quite at home in it. Next Sunday I am going to assist in the services by invitation of the rector, Dr. Morgan. The Church is wonderfully complete in all ecclesiastical and parochial accessories, among which I might mention the mortuary chapel (with its well furnished altar) which is never empty. Americans from all over Europe send their dead here, awaiting arrangements for transportation to the U. S. A. The day I was there, there were two caskets awaiting the completion of arrangements for shipment to the United States.

The church is a wonderfully good one—one of the best that Street ever designed, and admirably harmonizing with its surroundings, as is the American Church of St. Paul in Rome (of which more hereafter). The altar is of majestic size and well furnished; by which I do not mean that it is all cluttered up with various candlesticks and vases, presented by various individuals. There are two large candlesticks, and some smaller ones, all in excellent taste, and on each side are two lofty standards each holding seven lights. The parish building, containing vestry, choir room, reading room, etc., are all works of art, richly furnished, and in consummate good taste. Holy Communion is celebrated every Sunday, and there is a daily service the year round (with vested choir) at 4 P. M. The choir boys come from England, and are boarded and educated in an excellent choir school.

One Sunday afternoon I went to vespers and Benediction in the Cathedral of Notre Dame. The service was interesting, but the plain chant was decidedly below the mark, and about as poor as I have heard in some Roman and Anglican churches in the U. S. A. The chancel organ is excellent, and the organist gifted, but I think, too enthusiastic, for his playing swamped the choir completely. It was simply a bombardment. At intervals, later on in the service, and during every alternate verse of the *Magnificat*, the great organ in the west end of the Cathedral swept in. This was worse than ever. It was simply a tornado. It did not seem to me appropriate to have the song of the Blessed Virgin interrupted by such a visitation of tremendous sound. But the French know best. It is their church and their way, so it is not for me to complain.

In my next letter I will tell what I found in Switzerland and Italy.

C. EDWARD ROBERTS.

ADVENT EUCHARISTIC HYMN.

Lord, we yield Thee adoration,
In Thine earthly habitation,
Very God, Thy Glory hiding,
Very Man, with man abiding,
Priest and Victim all-prevailing,
Present here, in love un-failing.

Christ, by faithful hearts expected,
Christ, by faithless hearts rejected,
Lamb of God who, meek and lowly,
Vellest here Thy Presence holy,
Thou wilt come, in might transcendent,
With Thine angel train resplendent.

We who, at Thine altar, greet Thee,
On that awful Day, shall meet Thee;
Now, while mysteries unfold Thee,
As our Saviour we behold Thee;
We shall then, in light supernal,
See Thee throned, the Judge Eternal.

Now, while through Thy grace abounding,
Still the Gospel call is sounding,
As we plead the Pure Oblation
Of Thyself, for man's salvation,
Thee, the world's Redeemer owning,
Cleanse us, in Thy Blood atoning.

When the years of time are ended,
When Thou hast in clouds descended,
When the Day eternal breaketh,
When Thy voice the dead awaketh,
Grant us, Saviour, we implore Thee,
Blameless, then, to stand before Thee.

MARY ANN THOMSON.

THE ATONEMENT.

BY THE REV. CHARLES FISKE, B.D.,

Rector of St. John's Church, Somerville, N. J.

WHAT is the doctrine of the Atonement, and what are the objections urged against it? Hardly any article of the faith has been so distorted and caricatured as this, so it may be well at the very start to ask what it really is.

Briefly, the doctrine is this: That Christ died for our sins, making Himself a ransom for us; that by His death upon the cross He took away the sin of the world, and by our union with Him we are restored to the divine favor. "The death of the Lord Jesus," Canon Liddon puts it, "paid the debt which man owed and which man of himself could not pay to the Justice and Sanctity of God. His obedience to the divine will took the form of expiation, and became a satisfaction for sin to the All-Just."

It has been objected to this doctrine that since God made men what they are He cannot be in the position of demanding reparation for sins committed by them because of the weakness of His own creation. We are told that to picture God seeking to punish men for their sins, being turned from His wrathful purpose by the goodness of His Son, and accepting the death of one person for the offenses of others—all this is to make God an unreasonable tyrant and a capricious judge, rather than a merciful and loving Father.

To meet these objections, we must first go back and look at that which made the Atonement necessary—sin. We are all conscious of it. We *know* that we have sinned, and that our offense has not been against our own nature only, or even against our fellow beings, but that most of all we have grieved and offended God. The psalmist wonderfully recognizes this when he thinks chiefly of God as the victim of his ill-doing. "Against Thee only have I sinned, and done this evil in Thy sight." We have all sinned. And all of us who have any true sorrow for sin realize that our wrong-doing has not merely degraded us, but is an offense against *God*, an offense, too, that makes us deserving of punishment: when we have sinned, we ought to pay the penalty of our sin.

Nor is this all. When we seriously think about it we know that it is utterly impossible for us to pay this penalty. Sin has made us displeasing to God, and we are in no position to make Him an offering; every fresh sin makes a new payment necessary; and for the least of our offenses—and most of all, for the sum of them—nothing that we could offer would ever be an adequate recompense. How, then, shall our recovery be effected? Shall God forgive us fully and freely, without exacting a penalty? God *can* do that, of course, but He can hardly do it and be consistent with Himself. We must remember that God is not only good and loving, but just and holy; and His justice as well as His goodness must be satisfied. To allow sin to go unpunished would be to cast justice to the winds and put a weak sentimentality in its place. God is the Creator of moral responsibility; and "would He be faithful to Himself if, after having laid down these great principles of morality in the nature and conscience of man, He did not do homage to them by judging men according to these rules which He Himself has established?"

There are, then, these facts: Man has sinned. God is good and would forgive him. But God is also just, and requires a satisfaction before pardon can be granted. Sinful man is incapable of making the satisfaction, unworthy to offer it. How, then, can both the goodness and the justice of God be satisfied?

Here comes the Christian answer: Jesus Christ, by His perfect life here on earth, fulfilled all of God's law. He, then, is fitted to make a sacrifice and propitiation for sin. He makes the sacrifice for us. He became obedient to death, even the death of the cross, that He might save us, who lay in darkness and the shadow of death.

But how, it may be asked, can such an offering avail us? If God be perfectly just, how can He be satisfied with one man's well doing in propitiation for another's evil deeds?

There are two ways of answering these questions. The first bids us remember that while God is just and His justice demands that sin shall be punished, God is also loving and so would not take delight in exacting the penalty. He would let that pass, if once the *right* to exact it were seen and acknowledged. From the first moment of the fall, man had failed to comprehend, as God would have him see it, the *awfulness* of sin. If he could once be made to see that; if he could be brought to a humble and penitent acknowledgment of His position as under the condemnation of death—then God's justice would be appeased. As Godet puts it: "That which God de-

sired was not the satisfaction of the demands of His justice by the effusion of torrents of blood; it was the revelation to the conscience of men of those demands which they had refused to recognize; it was the willing acknowledgment of them by that conscience itself. And why was this? Because herein lies the true restitution for wrong committed; and herein, consequently the true basis for the re-establishment of moral order when it has been disturbed. When the will which disturbed it has once convinced itself of having been in the wrong, and has passed sentence of death upon itself, then order has triumphed in the midst of the world of disorder. God can the more easily relax the demands of His justice, when the righteousness of those demands has been recognized by the transgressor."

And we see how Christ's sacrifice accomplishes this. He came into the world, He lived here the perfect life God had designed for men, He was absolutely without sin—and so when He was put to death men would see the enormity of sin in all its horror. If sin did that, they must say, as they looked at the cross—if sin did that, and if sin be so hateful in God's sight as to make such a sacrifice necessary—then we begin to see what we deserve for our transgressions. "Come down from the cross, O Thou Holy One of God," we can say, "come down from the cross, it is I that should be there, not Thou." In the death of Christ, and in nothing else, man can see the awfulness of sin, and can be brought to acknowledge the penalty that is his due.

But there is another, and I think a deeper, answer to the objections urged against the Atonement. This answer lies in a right apprehension of the truth of the Incarnation. Christ, when He came on earth, took to Himself not one single human life but human nature generally. "It was manhood and not man that the Son of God took into union with Himself;" and so when He suffered on the cross He suffered not as a single human being but as the representative and head of the race, as one who had in Himself something of the nature of every member of the race. In one sense, therefore, it may be said that all mankind suffered in Christ, and so that which owed the debt paid it. "Taking to Himself our flesh," says Hooker, "and by His Incarnation making it His own flesh, He had now of *His own* although *from us* what to offer unto God for us."

Two thoughts follow from these considerations:

The first is, that faith in Christ is necessary before the merits of His sacrificing death are applied to the saving of our souls. Until we believe in Him, in His spotless life and willing death, we cannot pass sentence upon ourselves and make the confession that God asks before the penalty of our sin can be remitted. And so, too, if Christ be our head and representative, He must by faith be acknowledged as such, or His suffering will avail us nothing. "God will not be satisfied with the mere infliction of punishment."

The second thought is that the work of salvation does not stop with the passion and death of our Saviour. He died to bring us back to God, to make it possible for us to come back; but we must also *be made worthy* to come back; and so the merits of Christ's blood are applied sacramentally to our souls, that His life may become ours and that thus, through His grace, growing into His likeness, we may be fitted to enter into His glory.

All this is but man's feeble thought about the Atonement. We must not forget that after all we can hardly expect to understand very clearly its great mystery. "How, or in what particular way, Christ's death was efficacious, there are not wanting people who have endeavored to explain, but I do not find that Scripture explains it," said Bishop Butler, and the present Bishop of Derry calls that sentence one of the wisest in all theology. After all, there is one thing only, that we are certain of about the Atonement. Whatever else we know, whatever we guess at, whatever we doubt, this one thing is beyond cavil—the exceeding great love of the cross. It shows us, not an angry Father propitiated by a loving Son; but Father and Son, together, out of the infinite affection of an infinitely loving heart, co-operating in procuring man's salvation. The Son gladly comes to save; the Father as gladly sends Him. The cross is for both, the outpouring of love immeasurable. In its presence we bow in adoration and worship; for its blessing we lift up the voice of praise and thanksgiving. Once we have felt its power, we can hardly lose faith or hope or grateful affection. Its message rings down the ages, and it is a message that tells us ever the same story: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

SEARCHING THE HOLY SCRIPTURES.

FOR THE SECOND SUNDAY IN ADVENT.

Catechism: III.—Vows. Text: II. Tim. iii. 15. Scripture Lesson:
Acts xvii. 1-12.

CHIS lesson, while taken from the history of "the Church of the Apostolic days," turns aside from the regular story of its development. We take up this story from St. Paul's experience, to give us a lesson on Bible study. The reason for this is found in the fact that the Second Sunday in Advent is "Bible Sunday." On that day the Collect, Epistle and Gospel are chosen to set forth the importance of the Scriptures as a means of preparation for Christ's Advent. Notice the place it is given. The first Sunday in Advent sets forth the fact of the two comings of the Lord to earth. The Second, Third, and Fourth Sundays show three means of preparation for the second coming: the Holy Scriptures, the sacred ministry, and the means of grace, especially Prayer and the Sacrament of Baptism.

The first means of preparation set before us by the Church is the Bible. No "means" can benefit except as they are *used*. And to-day's lesson is meant to emphasize the importance of a proper use of the Scriptures.

St. Paul and Silas came to Thessalonica on St. Paul's second missionary journey. Many things which would be brought out if we were studying the lesson without this definite purpose, must be passed over. We may, however, illustrate the importance and advantage of a study of the Bible, by our treatment of this passage.

A careful reading of the first nine verses will give anyone a good account of the work of St. Paul and Silas at Thessalonica. There, as we are told that St. Paul "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead: and that this Jesus, whom I preach unto you, is Christ," we learn the subjects of his discourses and his method; based on "the scriptures." As we have these, we may further examine them to see how St. Paul used them. At that time there were only the Old Testament Scriptures, and his arguments were from them, after which he showed that Jesus fulfilled them. His first theme was "that Christ must needs have suffered." This had been commonly overlooked by the Jews, but it was, nevertheless, plainly foretold in their scriptures; and these St. Paul now expounded to prove it. The first prophecy of a Saviour (Gen. iii. 15) had said that the serpent should "bruise the heel" of the Seed of the woman, which (the "seed") should bruise the serpent's head. The fifty-third chapter of Isaiah, which plainly refers to the Messiah, describes a suffering Person, and so do several of the Messianic psalms (ii., xxii., cx. 7, etc.; so also Lam. i. 3; Dan. ix. 26). Then the whole sacrificial system of the Old Testament showed in a parable that the sacrificial work of Jesus could only be done by suffering.

St. Paul's next theme, the Resurrection of Christ from the dead could be shown from the Psalms (ii. 6, 7; xvi. 10; xvii. 15; xlix. 15; lxxiii. 24), and was typified by Joseph in the dungeon, by Isaac on the altar (Heb. xi. 19), and by Jonah in the deep.

It was these prophecies and many others that the Jews could have found by study of their scriptures, to prove St. Paul's argument, had they been willing, like those of Berea to do so.

But before passing to the Bereans, let us illustrate further the use of Bible study. There is considerable to be yet learned from the New Testament Scriptures about this visit of St. Paul to Thessalonica, although this is all that is told us here. A few months later, St. Paul wrote a letter to "those who had believed" at Thessalonica, and in that he makes several references to this very work here described. We shall later have a lesson on the Church at Thessalonica, so we will not try to touch on anything except what refers to this visit. We learn that to support himself, he worked by night at his trade of tent-making (I. Thess. ii. 9; Acts xviii. 3). While he was there, the Church at Philippi sent relief to him twice (Phil. iv. 15, 16), just as we now support missionaries when we send them

into a new field. As to his preaching, we learn that it was bold and fearless, warning and rebuking them for their sins; see I. Thess. iv. 1-6, where he writes again, as he says three times, the commands which he gave them when he was with them at this time.

Looking now in your concordance under "Thessalonica" to see if there is anything else referring to this visit, you may learn the name of one of the converts, Aristarchus of Thessalonica (Acts xxvii. 2). There are several things that could be learned by a yet further study, but enough has been said to show how important to a proper understanding of what is written is a careful study of the scriptures.

The lesson goes on to relate how St. Paul and Silas, after the riot at Thessalonica, went on to Berea by night and there also began teaching in the synagogue. And the Bereans are commended as being more noble than the people of Thessalonica, "in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so."

We can understand how the Jews, everywhere, when they heard this new interpretation of the sacred writings with which they were familiar from their childhood, would be anxious to prove or disprove what was said. These at Berea showed the proper attitude of mind, for they studied daily their scriptures to see whether, as a matter of fact, what St. Paul said was true. And as a result, they were convinced and believed. This is in contrast with most of the Jews, for as a rule they were unwilling to read from the new point of view. We may learn a practical lesson here as to our attitude toward new truth. It is not a mark either of a noble or of a broad mind to be ready to accept every new doctrine that is brought out. Most of us are not critical enough to be able to decide for ourselves the truth of what we hear when it is something new and novel to that which has been commonly received. But we can do as the Bereans did; we can study the scriptures to see if they give any warrant for the acceptance of the new doctrine. In this day, when substitution of vagaries of many kinds for the simplicity of the Gospel as it is in Christ Jesus, is so common, we need to bear in mind Jesus' warning: "If any man shall say unto you, Lo, here is Christ, or Lo, He is there, believe it not, for there shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch, that if it were possible they shall deceive the very elect." God has been revealed to us in Jesus Christ, and He has given us the Gospel of salvation; we need look for no new Christ or new Gospel; but any new light which will help us to a better understanding of the old we may welcome, trying it by the test of scripture, "to see whether these things are so."

As a help to intelligent study of the Bible, explain the nature of the scriptures as we have them. We have them bound in one volume, and sometimes it is read without regard to any differences of books, authors, times, or purposes. Explain that the Old Testament is really thirty-nine books, not one; and the New Testament twenty-seven. Some of these are history, some poetry, some "prophecy," some letters written by real men to real people, and some tell of visions or apocalypses. Explain the meaning of some of the titles: *Bible*, from the Greek word for *books*; *Scriptures*, from the Latin for *writings*, and applied to the Bible as a translation of the Greek word *holy writings—Hagiographa*; *Old and New Testaments*, i.e., covenants or agreements; *Gospel*, "good news"; *Epistle*, letter, etc.

MISSIONARY BULLETIN.

[Continued from Page 126.]

tions for the opening up of new fields, both at home and abroad, but which have to be postponed for lack of means.

It is of the utmost importance that the Reserve Funds should be fully replaced, and also augmented to the extent of at least \$250,000, which would furnish the Society with a working capital and place the Missionary work of the Church upon a firm financial basis.

Will you not consider whether it is not possible this coming year for your people to send us the full amount of their Apportionment? We appreciate the difficulties which must exist in many cases, but trust that this can be accomplished. 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.

Yours very truly,

GEORGE C. THOMAS,
Treasurer.

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 CHURCH LITERATURE PROPAGANDA.

To the Editor of *The Living Church*:

I HAVE not seen in recent issues of *THE LIVING CHURCH*, further acknowledgment of contributions to the fund of the Literary Propaganda, and I am wondering if it is because there have been none. If so, I must express my surprise and deep regret that such should be the case.

The scheme proposed is quite along the lines recommended by a resolution of the All-American Conference on the subject of—

"The attitude of the Episcopal Church toward the Protestant communities around her."

Part of that resolution, relating to differences among Christians, reads as follows:

"Believing that many of the evils now under review, arise from the lack, both among our own people and among others, of sufficient knowledge and proper understanding of our history, and of the general principles of our organic Church, we would urge the more common use of such publications and literature as will tend to supply this lack" (italics mine).

This is just what the Propaganda desires to do, and thus its objects have the high approval of the Bishops of the Conference.

I know, of course, the wide-spread indifference of our clergy to this method of work. But it is truly surprising that they do not see the unwisdom of such indifference. In some cases I personally know it is due to want of practicalness, and in others to want of patience and energy to "take the trouble."

It is often said, "What's the use? People will not read tracts and pamphlets!"

But this is not true. People will and do read, as is evidenced by the enormous amount of small literature, upon every topic, constantly circulating, as I know from long experience.

For nearly thirty years I have conducted a small propaganda of my own. I have bought tracts by the hundreds and given them away in church and out of it. I have written tracts and given them away by the thousands, and I have found this method eminently successful in bringing various matters to the attention of the people.

For twelve years I had a parish in the Middle West, where I presented over two hundred for Confirmation, a very large proportion of whom were won to the Church by the literature I put into their hands to read.

In my present church, I have a rack near the door which is kept filled with an assortment of small literature. My congregations are largely transient, and the church is daily visited by "tourists." In the last two years, eight hundred leaflets and pamphlets have been taken from that rack, not to mention over a thousand pictures of the church.

Therefore, I believe people will read if they are given the opportunity, or if literature is put into their hands—as the Propaganda proposes to do.

Will you let me add that I think Westcott's *Catholic Principles* is the best book I know of to meet the suggestions of the Bishops' resolutions, part of which I have quoted above?

M. M. MOORE.

Santa Barbara, Calif., Nov. 12, 1903.

EXPLANATION FROM THE REV. QUINCY EWING.

To the Editor of *The Living Church*:

THE letter of your Alabama correspondent in your issue of the 14th inst. is so grossly unfair and untrue in its references to me in connection with my recent call to the Church of the Advent, this city, and the complication which arose preventing my immediate acceptance of it, that I am compelled to ask you to allow me space for a few words of correction. The letter of your correspondent alluded to should be read in the light of the facts here set forth:

1. When I was called to the Church of the Advent, my

standing in the Diocese of Mississippi was as good as that of any other clergyman in that Diocese, and there was no rumor in circulation that I was about to be presented for trial for the violation of any canon. If there had been a rumor to this effect at any time, which reached Bishop Beckwith, the groundlessness of it was quickly made known to him, and he continued to object to my coming into his Diocese for several weeks after he knew that I was accepted by the present Bishop of Mississippi as in "regular standing."

2. The "quondam priest, Morris by name," was not deposed from the ministry on the ground that he married in violation of the Marriage and Divorce canon: he never went to trial, but was deposed at his own request.

3. The Rev. Mr. Morris had no wife living at the time I officiated at his marriage—his former wife having been for more than a year the wife of another man.

4. It was my honest conviction that I did not violate the Marriage and Divorce canon when I officiated at the Morris marriage. This was also the conviction of the Bishop under whom I was serving, the Rt. Rev. Hugh Miller Thompson, and the conviction of the Standing Committee of the Diocese of Mississippi. The action of that Committee on my case was not "suspended"; it was "final, and on the merits." This fact was made very clear at the meeting of the Committee, a few weeks ago, called at my request, and would have been made clear at a very much earlier date, if the advice of the Standing Committee had been sought by the Bishop of Mississippi. He, let me add, never by one word or syllable, questioned my standing in that Diocese; on the contrary, he assured me most positively and lovingly that it was as good as his own! The regularity of my clerical standing was called in question by the Bishop of Alabama alone, on the basis of an ancient "rumor," and nothing more.

Respectfully,

QUINCY EWING.

Rectory of the Church of the Advent,
Birmingham, Ala., Nov. 16, 1903.

MISSIONARY SERVICES.

To the Editor of *The Living Church*:

THE difficulty that Mr. Purce has in his mission services is one that perhaps every clergyman, who has mission work to do, has had to meet and overcome. I have solved the difficulty, at least to my own satisfaction, and give him here the benefit of my experience.

Some months ago I undertook my first mission work in a neighboring village, where there were three or four Church people, who had been without the ministrations of the Church for more than ten years, and who knew almost as little about the services as those to whom the Church was an utter stranger. I knew the conditions, and was in a quandary. My first idea was to get *Leaflets*; but after considering the matter, it occurred to me that the only way to learn to use the Prayer Book is to use it—learn to do by doing. It also occurred to me that if I could teach them to use the Prayer Book I would be doing the best kind of mission work. With this in view, I secured a grant of Prayer Books; these were distributed through the congregation, usually numbering from thirty to forty. Before the service, I came out in my cassock and aroused their interest by telling them something about the book they held in their hands; and, by the way, it is the easiest book to interest people in that I have ever seen; then I requested that they follow me, as I showed them how to follow and take part in the service. I acted upon the theory that they knew absolutely nothing of what I was teaching them, so I went into minute detail.

But I did not consider this enough. During the service I told them what came next and where they would find it. For instance: "We will now repeat the *Magnificat*, on page —, I repeating one sentence and you the next"; or, "We will repeat the Creed together. You will find it on page —," etc.

This seemed queer and crude to me, who had always been used to an orderly service, but it solved the difficulty. I did this perhaps four or five times. They now find it easy to go through the service without any help or suggestions. The responses are clear and hearty. They know only the evening service, which they have but once a month, but I think it would be quite as easy to teach them any other service in the Prayer Book, and the more frequent the service, the easier to teach them.

If Mr. Purce, and others in the mission field, will try this plan, I feel sure that they will be pleased with the result.

Florence, Ala.

R. R. HARRIS.

To the Editor of *The Living Church*:

PERMIT me a word on this subject, as the result of experience in many places where the Church was little known, or a complete stranger. Use the Prayer Book, *always*. Take the shortened form of Evening Prayer, but omit nothing of it. Make your "common sense" rubrics verbal, quietly and reverently giving the page of canticle, psalm, Creed, versicles, and the posture to be observed. Indicate by a brief pause that you expect people to participate—and they will do it. An adapted service is sure to confuse them on meeting the complete service. There is no good reason for it, nor is it fair to deprive people of the beauty and completeness of the service in its integrity. There will be no question of "allowing" the use, and you will raise up intelligent and appreciative Prayer Book Churchmen. The Church has supplied complete tools; material is unlimited; faithfulness and common sense will avail fitly to frame the whole fabric.

EDWARD WELLES BURLESON.

Grace Rectory, Jamestown, N. D., Nov. 21, 1903.

COMFORT AT THE ALTAR RAIL.

To the Editor of *The Living Church*:

IHAVE read with much pleasure Miss Mary Macomb's timely letter on "Discomfort at the Altar Rail." It is not alone the aged and infirm communicant who suffers. It is positive distress for stout, heavy people to kneel on a high, sharp-edged step with no cushion; and very awkward for them to rise from their knees without something to place a hand on to steady themselves.

Let the Bishops insist on Communion rail and kneeling mats in every church.

F. O. COLLINS.

New York, Nov. 16, 1903.

THE EPISCOPAL ELECTION IN NEW YORK.

To the Editor of *The Living Church*:

SINCE you were so obliging as to include in your issue of Oct. 31 my statement in opposition to the Editorial in regard to the recent election in the New York Convention, perhaps you will allow me to note certain particulars as to which that statement seems to have been misunderstood.

In your comment upon that statement in the same issue you say that just two causes are given in the Canon, Old age or infirmity ("rightly viewed by Dr. Seabury as constituting one"), and extent of Diocese. It is not my view that Old age or infirmity constitute one ground. They are distinctly two and different grounds. What I said was that your Editorial claimed that the Canon allowed "only two grounds . . . either that of old age or infirmity (which for convenience may be regarded as one) or . . . extent of Diocese." I was not stating my own view, but trying to meet yours as you had presented it, without stopping to be critical about the point of two or three.

You say that it seems to be argued in the first portion of my letter that the election was "upon a third ground, extent of diocesan work." The same impression seems unfortunately to have been received by your correspondent from Springfield, who charges me with saying that "the Diocese really elected . . . on the third reason given above," i.e., "(3) or by reason of the extent of his diocesan work."

This is not a quite fair statement of my position, nor has my language been fully quoted. My point was that you had confused the term "extent of diocesan work" with the term "extent of Diocese"; one of which did not, while the other did, involve the question of territory; and I argued that as the Convention had refused to consider the question of division, to which territory was incident, the presumption was that it was not electing on the ground of extent of Diocese as you had tried to show, but rather "that relief was being sought, to use your own phrase, by reason of the extent of the diocesan work—to which the diocesan had found himself unequal, and for the more efficient performance of which there was needed a Coadjutor." The purport of my contention was, I should think evidently, that relief was not being sought, as I understood you to claim, by reason of extent of Diocese, but on the other of the two alternatives proposed by the canon, and therefore not on any third ground at all.

Whether my phrase, "extent of Diocesan work to which the diocesan finds himself unequal," is equivalent in meaning to the old age or infirmity mentioned in the canon, is of course open to question. I suppose at any rate it expresses a situation which the canon by its terms was designed to meet; and as it

is admitted that old age, and infirmity, are very vague terms which really are capable of no universally applicable definition, it may perhaps be allowed to interpret them according to the circumstances of the particular case. But however this may be, as to which I will not contend, I should think it must be plain that my phrase was designed to describe a situation covered by the first alternative of the canon, as opposed to the second alternative; and therefore that I had no intention of claiming that the election was to be justified on any so-called *third* ground.

Apart from the possibility of a want of clearness of expression—a possibility of which no one can be more conscious than myself—it may perhaps be that these misapprehensions have resulted from failure to recognize the motive of my letter. I did not so far presume as to submit a brief for the Diocese, as you have characterized my argument—which would have required a different treatment, had I been thereto authorized. My motive was, primarily at least, to show that your arguments against the action of the Convention were insufficient to prove that it had gone beyond its right under the canon cited. This want of recognition has apparently led you to comment upon a point which you thought involved in the case, but which certainly was none in mine.

In commenting upon my letter you reprobate "the presumption that because the Diocese considered it had the right to elect, therefore the right must be admitted without question." But if there is any such presumption in the letter to which your comments refer, I am at a loss to know where it appears. The right to elect is one thing: the right to have an election acquiesced in, is another thing. The former exists: the latter does not exist. The Diocese has in this matter no right of choice which cannot be overruled by the other Dioceses; and the letter has nowhere expressed, nor has its writer ever been guilty of, the presumption thus attributed to it. Every choice of a Bishop by a Diocese is simply the election of a man whom the Diocese thus presents to the other Dioceses—either as represented by their Deputies in General Convention or by their Standing Committees—for their approval: and *such approval* does but present the Elect to the Bishops, whose further approval is necessary before order can be taken for Consecration. New York claims no more, and surely has a right to claim no less, than any of the other Dioceses associated under the Constitution—the right, namely, to a choice, subject to be disapproved at the unchallengeable will of a bare majority of the other Dioceses.

But while I seek in this explanation to avoid responsibility for what I have not said, I remain entirely willing to be responsible for what I have said. I refer therefore to another point which appears to have been overlooked. The point is that there is nothing in the canon to require that the Convention should state the ground of the election of a Coadjutor, unless in case of extent of Diocese. If this point be not well taken, it is easy to quote the provision of the canon requiring such statement. If it be well taken, then all discussion as to what otherwise moved the Convention to elect is simply impertinent—in the proper sense of that word. The Dioceses which have the right to approve or disapprove, may attribute a sufficient reason to the action, and approve; or they may attribute a reason which they deem insufficient, and disapprove; or without regard to the reason of the Diocese, they may object to the person chosen; or they may simply refrain from consenting. I am not aware that they ever state, or have ever been called upon to state the reason for their action in declining to approve; and, very wisely, the canon cited has refrained from making the statement of the Diocese electing necessary, except in the case of application for reason of extent of Diocese, and then by implication only, as being involved in the application for consent. If the election does not come under the conditions of this case, a Convention is entirely within its canonical rights in refraining from any statement whatever of reasons. Such statement as it may make on that point is matter of courtesy and not matter of obligation, and ought in common fairness to be construed as at least expressive of an intention to comply with the commonly received usage in the matter to which it refers.

Your concluding comment is on "the question whether the canon is unconstitutional"; and the remarks under this head indicate some misapprehension of the point presented, as well as of the terms used in presenting it. Both this question and that which you propose to submit "to the jury of the Church," include more than my objection claimed. To speak only of Sec. V. of the canon, that section contains, in my judgment,

some provisions quite constitutional—others not so. The provisions which you have dwelt upon as permitting a Diocese to elect a Coadjutor Bishop, and as specifying the circumstances and conditions under which that election shall proceed, I regard as unconstitutional, because under the Constitution General Convention has not authority either to make this action of the Diocese dependent on its permission, or to specify conditions under which it assumes to permit what it has no right to forbid.

The Constitution expressly provides for the choosing in every Diocese of its Bishop or its Coadjutor Bishop; and it expressly discriminates the choice of these diocesan Bishops from the choice of Missionary Bishops. This provision and discrimination recognize in the Diocese a right existing when the Constitution was adopted, and which has been continuously recognized as existing ever since. Neither General Convention, nor any one on its behalf, has ever denied this right, or claimed for that august body authority to choose or appoint a Bishop or Coadjutor for a Diocese. The right of choice then is not in any sense dependent on the permission of General Convention.

The right of choice being in the Diocese, what body has authority to limit it or prescribe the conditions on which it is to be exercised? The Constitution answers this question by saying that such choice in the Diocese shall be made agreeably to rules prescribed by its own Convention. It would have been easy to say (as in the case of Missionary Bishops) in accordance with canons of General Convention. But on the other hand General Convention is limited to the regulation of the choice of Missionary Bishops; and to the Dioceses is left the regulation of the choice of diocesan Bishops. To say that the right of a Diocese may be exercised according to the rules of its Convention, but that General Convention by its canons may preclude or limit the exercise of that right, is to make General Convention the judge of what rules the diocesan Convention may prescribe—an authority which is neither conferred nor recognized by the Constitution in this matter. That, however, is what the distinction between rules and conditions means. It practically cancels the right guaranteed by the Constitution that "In every Diocese the Bishop or the Bishop Coadjutor shall be chosen agreeably to rules prescribed by the Convention of that Diocese."

To admit that the Constitution "reserves to each Diocese the right to choose its Bishop agreeably to rules prescribed by its own convention," and to claim that "it does not reserve the conditions under which such election may be held," is to admit and deny in the same breath. And to say that "there is no reason to suppose that the power to specify such conditions was withdrawn from General Convention by the new Constitution," is to say what is only reasonable on the supposition that General Convention had such power before the new Constitution; which is very easy to assume, but extremely difficult to prove. Certainly the new Constitution withdrew no power from General Convention in this matter, because under the old Constitution it had no power of this kind to be withdrawn. What the amendment did do was to make constitutional for the future, certain restrictions which had previously been imposed by canon of General Convention without any constitutional guaranty whatever. The canonical restrictions as to obtaining consent of other Dioceses before Consecration, were no doubt imposed in the interest of the welfare of the Church, and to give it the right to prevent a possible unwise Consecration. But they were imposed by General Convention on its own responsibility and without constitutional warrant, and were actually in derogation of the diocesan right then existing under the Constitution.

As to the comment of "novelty," I am not much concerned. An old thing may be new to those who have not before heard of it; and a very old principle may be newly discovered by those who have been in the habit of believing and acting contrary to it. The important consideration is not so much whether this point is new, as whether it is right.

New York, Nov. 14, 1903.

W. J. SEABURY.

A CORRECTION.

To the Editor of The Living Church:

UNDER "Pennsylvania" news in your issue of November 14th, reference is made to the preaching of the Rev. Paul James Francis, S.A., at the Church of the Annunciation, on the Feast of All Saints, and it was said: "His addresses were pleas for unity under the Roman see."

No sermon or address making "pleas for unity under the Roman see" has ever been preached or given in the Church of the Annunciation, Philadelphia. Yours truly,

Philadelphia, Nov. 19, 1903.

DANIEL I. ODELL.

OREGON AS MISSIONARY GROUND.

To the Editor of The Living Church:

IT IS gratifying to note the growing interest in missions, because it shows that the Church is *alive*. But there are a few things in connection with this subject that I desire to call attention to.

It seems to me that the interest in missions is centered in the Foreign field to a greater extent than it should be. It is certain that for several years there has been a decline in the number of men seeking orders, and that while this decline has been noticeable, the number of men in orders going to the Foreign field has been constantly increasing. Now, what effect will this condition of things have on the work at home? Obviously, there have not been too many clergymen in the Church in this country at any time. If the number of men ordained decreases, and the number of the ordained going to the Foreign field increases, it requires no great wisdom to see that the Domestic field must suffer. I am satisfied that it is suffering in places now. I will speak only of Oregon.

It is, I think, true that all that part of Oregon outside of the cities of Portland, Astoria, Salem, Oregon City, Pendleton, and Eugene, is as truly missionary ground as the districts of Spokane, Boise, Laramie, or the Dakotas, and that the portion of the state referred to is in little, if any, better condition as to Church work than it was when Oregon was admitted as a diocese. I think that I can truthfully say that, outside of the points named, the Church is, as compared with the population, weaker than it was a decade ago. There has been quite a growth in the population, but very little in the communicant list of the Church. Now, why is this true? The Board of Missions has reduced the amount heretofore allowed to Oregon for missions, and the falling off of the number of available clergymen makes it increasingly difficult to obtain suitable men for the work. The result is, that various small parishes and mission stations are without clergymen, and the work is not prospering.

At present the following points are vacant: Baker City, a place of 5,000 people; La Grande, a place of 4,000 people; Albany, a place of 4,000 people; Grant's Pass, a place of 3,000; Ashland and Medford, the two having 6,000 people; and Cove and Union, and a number of smaller places. We have in this county three churches, built about thirty years ago, and all are vacant, and the nearest clergyman is at Pendleton, seventy-three miles distant. We have twenty counties, some of them the oldest in the state, that have no clergyman, at present. Washington, Polk and Yamhill are among the oldest and most thickly populated counties in the state. Neither has a clergyman.

We must have nearly a half million people, and, in area, our state is very large, and yet at this moment, I believe that we have only twenty men, including the bishop. Oregon contains more than 95,000 square miles of territory, giving to each man an average of 4,750 square miles; about as much territory as is included in the three Dioceses of Rhode Island, Delaware, and Long Island combined. There are villages springing up constantly all over this country, and the vast majority of the people have no religious connections whatever, and stand as much in need of the Gospel as do the people of China, Japan, Porto Rico, or the Philippine Islands. The heathen are at our doors. Shall we neglect them and try to "convert" the Roman Catholics of Cuba, Porto Rico, and other places? It is said that "charity begins at home." Why should not the home field be looked after as the *chief* duty? I do not advocate *abandoning* the Foreign field, but I do believe that the Domestic field should have more attention than it seems to be receiving.

I believe that more attention should be devoted by our Bishops to obtaining young men for the ministry. I believe that there is not a native Oregonian in the ministry in this diocese, and not more than two in the ministry of the Church anywhere. If we could recruit Bishop Nichols' seminary with a number of young men from Oregon each year, we would there-

[Continued on Page 140.]

The Autumn's Books for Children,

By the REV. J. G. H. BARRY, M.A.
CANON OF ST. PAUL'S CATHEDRAL, FOND DU LAC.

CO a prospective book-buyer, confronted with the bewildering plenty of children's books which each year brings forth—attracted to this volume by its beauty of illustration, and to this other by the attractiveness of its binding, and to still another by its taking title—the question must at length occur: What, after all, are the qualities of a good book for children? I certainly want more in a book than artistic get-up, even if I am going to give it to other people's children!

For my part, I am inclined to say, that the one essential quality of a child's book is that it be well written: that it be an example of good English style. A child, to be sure, does not know anything about style, and would as soon have its fairies and beasts, its school girls and foot-ball players, introduced in bad English as in good. But although the child may not know the difference between good English and bad, still it is being influenced by the style of the books it reads, and an impression of form in language is being unconsciously produced in its mind. A standard is being created which will be departed from with difficulty in after years.

The second quality I should look for would be naturalness. The author should be able to make a child think and talk like a child. If a book about children does not catch the child's point of view it is a failure. I could cite a series of children's books which are widely popular to-day, whose child heroes and heroines are contemptible little prigs, whose conversation is interspersed with a pretentious cant that is supposed to be highly moral. Fortunately there are few, if any, such children in the world, and we should take care that there are none in the books we buy. A book should be moral, no doubt, but it should be unobtrusively so; its morality should be a pervading atmosphere in which the characters move, and not thrown at one in crude chunks.

It is further to be desired that the author of a book for children should have the gift of humor. Books which lack that are apt to be rather painful reading. I do not mean that a book should be what the child calls "funny," but it should constantly be relieved by humorous touches; able to draw out the inherent humor that there is in most situations in life. The healthy child is a great humorist, full of fun and vivacity; and this is a great gift. If it can be preserved into later life, it will lighten many burdens and smooth many rough places. Anything that will develop in a child a pure and refined humor, and tone down its tendency to boisterousness, is well.

It need hardly be added that children's books, more even than other books, need plenty of incident to sustain the interest. But they often fail in that regard. There are a good many people who can write unobjectionable English; there are not so many who have power of invention and the dramatic instinct which are so necessary to give a book vitality. That is why, I imagine, boys' books are uniformly better than girls'; the boy's life is fuller of incident and adventure, and lends itself easier to dramatic treatment. It requires a much higher power of imagination and more skill of treatment to produce a good girls' book than a good one for boys.

FOR OLDER GIRLS.

Camp Fidelity Girls (by Annie Hamilton Donnell. Illustrated by Ellen Wetherald Ahrens. Boston: Little, Brown & Co., 1903) quite satisfactorily solves the problem of the girl's book. It is completely natural, and overflowing with delightful fun, for one thing. It is full of unusual incident, for another. The author has both imagination and wit. We are quite ready to guarantee any girl's interest in *Camp Fidelity* and its lively inmates. Of an historical character is *In the Days of Queen Victoria* (by Eva March Tappan, Ph.D. Illustrated from famous paintings and engravings, and from photographs. "Makers of England Series." Boston: Lee & Shepard). It is a life of the late Queen, bringing out the domestic and personal side of her life, and the beauty of her character. It is written in such form as to be attractive to the young, and may be commended also as good history. The "Quinnebasset Series," with which some of our readers are doubtless familiar, is continued with *Joy Bells* (A Quinnebasset Story. By Sophie May. Illustrated by Frank T. Merrill. Boston: Lee & Shepard). It is a story of village life in Maine, well constructed, with a good deal of incident and pleasantly drawn characters. The strenuous life and high moral purpose are illustrated in *The Girl Who Kept Up* (by Mary McCrae Cutter. Illustrated by C. Louise Williams. Boston: Lee & Shepard). It is the story of a girl striving for an education, and a boy's pride almost losing him the best rewards of life. Harvey and Maggie go their separate ways, but both to an unplanned happiness. A book of deep religious purpose, suitable to a Protestant Sunday School Library. In *Randy and Prue* (by Amy Brooks. Illustrated by the Author. Boston: Lee & Shepard), we meet old friends remembered with pleasure from previous "Randy Books," and as

delightful as ever. There is a quaint New England country flavor, with a fine vein of humor. The author hits off capitally the peculiarities of a New England village.

Ursula's Freshman (by Anna Chapin Ray. Illustrated by Harriet Roosevelt Richards. Boston: Little, Brown & Co.), is a really good story for either girls or boys. It has much more substance than the average story; is well set up and full of good character work. Those who read *Nathalie's Chum* last year will need no recommendation to buy this new volume, which carries on some of the same characters.

A new "Brenda Book" will find a large circle of readers waiting it. *Brenda's Bargain* (a story for girls. By Helen Leah Reed. Illustrated by Ellen Bernard Thompson. Boston: Little, Brown & Co.) is largely concerned with a school where girls are taught housework, or perhaps we should say Domestic Science, and other things. Brenda is interested in this. There is in progress also Brenda's love affair, and we get her married in the end.

One sometimes wonders what becomes of the books of "yesterday." We remember so many and such good ones. Here at any rate is one good one returned; *Six Girls* (A Home story. By Fannie Belle Irving. Illustrated by A. C. Learned. Boston: Dana Estes & Co.). It first appeared twenty years ago, but is still bright and fresh with fine interpretation of girl life, and an unusual gift of style.

A thoroughly enjoyable story is *A Daughter of the Rich* (by M. E. Waller. Illustrated by Ellen Bernard Thompson. Boston: Little, Brown & Co.). It tells of a rich young girl who is sent for her health to a mountain farm where she finds a delightful family. The story of New England country life is breezy and fine reading for children of all ages.

FOR OLDER BOYS.

Famous Children Who Have Gained Renown in the Past (by H. Twitchell. Illustrated from historical paintings. Boston: Lee & Shepard) is just the sort of book one likes to give to a boy or girl. It brings the child into contact with the heroic element in life, and is bracing and invigorating. The stories are of children in all walks of life, and are well told, with plenty of anecdote. Mr. Stratemeyer is on hand with a new volume of the "Colonial Series," entitled *At the Fall of Montreal; or a Soldier Boy's Final Victory*. (Illustrated by A. B. Shute. Boston: Lee & Shepard). We meet some of our old friends, this time engaged in the invasion of Canada. Wolfe and Montcalm are leading figures. There are graphic pictures of camp and army life, and plenty of stirring incident. Boys know what to expect of Mr. Stratemeyer. Mr. Kerr, the author of *Young Heroes of Wire and Rail* (Illustrated by H. C. Edwards and others. Boston: Lee & Shepard) was formerly a train-dispatcher and utilizes his technical knowledge and experience in this volume of stories reprinted from various magazines. They are true in substance, we are told. The railroad man is a hero of the modern type in whom the modern boy never loses interest. Thrilling and intensely exciting they are. *Following the Ball* (by Albertus T. Dudley. Illustrated by Charles Copeland. Boston: Lee & Shepard) is a rattling good story of school-boy life, full of foot-ball, but also full of character. Good, sturdy boys they are, full of life and fun. A good sea story is rare, but such is *Joe's Signal Code* (by W. Reiff Hesser. Illustrated by Frank T. Merrill. Boston: Lee & Shepard). There is the proper amount of adventure, the inevitable shipwreck and the pirates, but it is not sensational. The code is a code of electric signals, which help in an emergency. You will not be disappointed in this story. I suppose we must class *Blake Redding: a Boy of To-day* (by Natalie Rice Clark. Illustrated by Albert P. Dutton. Boston: Little, Brown & Co.) among boys' books, because of the title. But it is full as much a girl's book. It has the schoolboy interest with games, etc. A good deal is made of the historical side of things: Revolutionary descent and relics figure largely. We have before us two new "Henty Books," which we have opened regretfully, feeling that the delightful series is now at an end. The late author endeared himself to boys by his spirited narratives, and gave them much more than amusement in the faithful historical setting of his stories. *Through Three Campaigns* tells us of the fortunes of a boy in three of the minor wars waged in late years by the British—the Chitral, Tirah, and Ashanti campaigns. *With the Allies to Peking* is the story of the Boxer troubles and the relief of the Legations. Both are illustrated by Wal Paget and published by Charles Scribner's Sons. We are told that the stories for boys of Capt. F. S. Brereton rank in England with the books of Mr. Henty. We have two volumes of them before us which convince us that they deserve such rank. *In the Grip of the Mullah* is the story of a boy who set out for Somaliland to rescue his father who has fallen into the hands of the Mullah. The story of the achievement of this purpose is told with much spirit. The second volume, *Foes of the Red*

Cockade, has to do with the adventures of two lads in France in the time of the Revolution. Its interest is breathless from beginning to end. Both these books are excellent (New York: Charles Scribner's Sons). Mr. Everett T. Tomlinson in his *A Lieutenant under Washington* (Boston: Houghton, Mifflin & Co.) takes us back to Revolutionary times when the army of Washington was watching the British in New York. The story is full of interest and stirring incident; is, in fact, one of the best Colonial stories we have met. Extremely varied and exciting are the adventures of Ned Denton, the hero of *In the War with Mexico* (by Cyrus Townsend Brady. Illustrated by William J. Aylward. New York: Charles Scribner's Sons). The book is full of incident by land and sea, and at the same time introduces the reader to a period of the history of our country which is not much known to the average person.

Going Into Business, by Frank H. Sweet (Boston: The Pilgrim Press) is a narrative of a boy's experience in business. He starts at the wrong end and fails, but as he has good stuff in him he starts over and succeeds. *The Country Boy* (by Forrest Crissey. Illustrated by Griseldo Marshall McClure. Chicago: Fleming H. Revell Co.) is difficult to classify. It is a series of pictures from the life of a country boy, but of a nature to appeal to adults rather than to children. The author was evidently a country boy himself, and knows all about his subject.

FOR YOUNGER CHILDREN.

We feel sure that some of our readers will be ready to welcome *Dorothy's Playmates*, the second volume of the "Dorothy Dainty Series" (by Amy Brooks. Illustrated by the Author. Boston: Lee & Shepard). There are the same charming little girls as before. Nancy Ferris is carried off to become a dancer, and we are left in suspense till the promised sequel to know her fate. It is a pity so good a book should be disfigured by an objectionable incident of the "christening" of a goat. We have a perfectly delightful child in the Winifred of *Winifred's Neighbors* (by Nina Rhoades. Illustrated by Bertha G. Davidson. Boston: Lee & Shepard). Her unconscious goodness is without any touch of the prig. The effect of simple goodness on the lives of others is well brought out. The story has a touch of tragedy too. This is one of the best of the fall books. Of an historical character is *Little Betty Blew, Her Strange Experiences and Adventures in Indian Land* (by Annie M. Barnes. Illustrated by Frank T. Merrill. Boston: Lee & Shepard). It is the adventures of a family of settlers in South Carolina in the early days of the colony. It is as full of adventure as one could wish—a fine story. Very brightly written and unusual in incident is *The Mislaid Uncle* (by Evelyn Raymond. New York: Thomas Y. Crowell & Co.). It is the story of a little girl consigned to the wrong address with many consequent misunderstandings, and the brightening of an old man's life. Very readable.

In a somewhat extended experience of children's books, we have met few so thoroughly enjoyable as *How the Two Ends Met; a Story of Our Square* (by Mary F. Leonard. New York: T. Y. Crowell & Co.). It is perfectly fascinating, brimming with fun and sunny child nature. It is as good for boys as for girls. It is indeed a new Santa Claus we read about in *The Truth About Santa Claus* (by Charlotte M. Vaile. New York: T. Y. Crowell & Co.), but it is a very charming Santa Claus—one who, instead of giving presents himself, induces other people to give. He is a much more Christian conception than our old friend, and you will like to follow him about the streets and learn how he does it. In spite of its alliterative title there are some very pretty stories in *Twilight Tales Told to Tiny Tots* (by Anita D. Rosencrans. New York: T. Y. Crowell & Co.). Some of them are old favorites pleasantly retold, and some are new. Some are fairy tales and some are of other things. I think the Tots will like them all. *The Golden Windows; A Book of Fables for Young and Old* (by Laura E. Richards. Boston: Little, Brown & Co.) is the kind of book a mother likes to have handy for the twilight hour, when the child wants a story. A book to be read to children and their thoughts led along to appreciate its beautiful lessons. Mrs. Richards' style has distinction and suits her matter.

If you are looking for fairy-tales of the orthodox sort, with giants and princes and princesses, and little boys and girls who have marvellous adventures, you will find what you want in *The Giant's Ruby, and Other Fairy Tales* (by Mabel Fuller Blodgett. Illustrated by Katharine Pyle. Boston: Little, Brown & Co.). They have just the right flavor.

Sheba (by Anna Chapin Ray. New York: T. Y. Crowell & Co.) is as much a book for older folk as for the young. It is a story of the life of children in a city slum. The atmosphere is perfect. We seem to see the very children and hear the queer dialect which they speak. The story has both humorous and pathetic sides. It is pitiful to think that this is the real life of multitudes of children in this country. As a picture of the "other side" it is to be commended, and also as a good piece of literature. It is a quaint and effective idea which furnishes the frame-work of *Elizabeth's Charm String* (by Cora B. Forbes. Illustrated from photographs. Boston: Little, Brown & Co.). On the string are a number of little objects, each of which is the starting point of a story. A little box with the Medici coat of arms starts us on the story of the founding of that family. A little nail introduces the Legend of the True Cross. A tiny barrel gives us the Tun of Heidelberg, etc. A charming story book. The name of Etheldred B. Barry on a title-page has come to

inspire confidence that we shall find something worth reading within. And we shall not be disappointed in the present instance. *Little Dick's Christmas* (Illustrated by the Author. Boston: Dana Estes & Co.) is a pretty story of a child's self-denial and its results, which it is worth while to read. "The Famous Children of Literature Series" gives us *The Story of Little David*, who is no other than our old friend David Copperfield (Illustrated by Etheldred B. Barry and others. Boston: Dana Estes & Co.). It is a retelling of the famous story, adapting it to child readers, but keeping as much as possible to the words of Dickens himself. The story ends with David's adoption of his aunt. Very little folk will find *More Five-Minute Stories* altogether delightful (by Laura E. Richards. Illustrated by Wallace Goldsmith. Boston: Dana Estes & Co.). They are full of fun and healthy teaching. There are few writers for children at the present day who produce such thoroughly excellent work as Mrs. Richards. Her books can always be heartily recommended. One of the most notable books on our list is *Thistle-down* (by Mrs. C. V. Jamison. New York: The Century Co.). It is the story of a little acrobat who, after wonderfully escaping two tidal waves, is discovered to belong to a good family and is rescued from the life to which he was being brought up. The story is full of



FROM "THE GOLDEN WINDOW." BY LAURA E. RICHARDS.
[By Courtesy of Little, Brown & Co.]

incident and well-drawn character. The publishers have made it an exceedingly attractive volume.

The Dew-Baries (by Helen Broadbent. Illustrated by W. T. Whitehead. New York: E. P. Dutton & Co.) is a fairy book of quite orthodox type, with the proper ingredients of dwarfs, sea-maidens, etc. It is an unusually well-done piece of work, and the illustrations are excellent. Two very excellent books which combine deep religious purpose with bright story-telling are from the pen of Amy Le Febvre. *Two Tramps* is the story of an uncle and his little nephew who go tramping in search of health, and find many interesting things on the way. The boy is an attractive little fellow with many original points of view. *Jill's Red Bag*, introduces a group of children with absolute genius for mischief, but when they get hold of a work to spend their energies on, they turn out very well indeed. (Chicago: Fleming H. Revell Co.) *The Awakening of the Duchess* (by Frances Charles. Illustrated by I. H. Caliga. Boston: Little, Brown & Co.) is a very grown-up sounding title, but it is only about a poor, rich mother who did not know how to love her little girl. She awakens to this love after a while, and the story of the awakening is very prettily told. We have another volume of the "Famous

Children of Literature Series," this time *Tom and Maggie*, adapted from *The Mill on the Floss*, which lends itself well to treatment of this kind. (Edited by Frederic Lawrence Knowles. Illustrated by Frank T. Merrill. Boston: Dana Estes & Co.) Any one, young or old, will find Abbie Farwell Brown's *The Curious Book of Birds* delightful reading. Bird-legends from all nations are collected here. It is a book by all means to be bought. The illustrations by E. Boyd Smith are thoroughly good and suited to the text, which they really illustrate. (Boston: Houghton, Mifflin & Co.) In *The Door in the Book* Mr. Charles Barnard has taken a very clumsy method of teaching Bible stories. The simplicity of the Bible itself can hardly be improved upon. (Illustrated by Mary A. Lathbury. Chicago: Fleming H. Revell Co.)

Our next title, *John and Jane; Their Plays, Parties, and Picnics* (by Elizabeth Polhemus. Illustrated by Charles E. Heil. Boston: Little, Brown & Co.) sufficiently explains the book. It is a very lively book about very lively youngsters and is one of the best for small children. The illustrations are exceedingly good. *The Green Satin Gown* (by Laura E. Richards. Illustrated by Etheldred B. Barry. Boston: Dana Estes & Co.) is a set of short stories of unusual quality. The opening story which gives the name to the book is delightful in its quaintness, and the others are not inferior. Good literature the whole volume certainly is.

A most amusing book is *My Wonderful Visit* (by Elizabeth Hill. Illustrated by Beatrice Stevens. New York: Charles Scribner's Sons). It is the story of a little girl's visit to the country, and it is like going into the country to read it. We are sure any child will find it a joy.

STORIES OF ANIMALS.

If children's tastes are consulted in the production of books, they must have an inordinate appetite for stories about animals. And so they have; for Kipling could not produce and sell his *Jungle Books* unless the taste for the Jungle was innate in man. A story told by a dog is rather a novelty, but such is *Rover's Story*, the Autobiography of a "Calico" Dog. (By Helena Higginbotham. Illustrated by the author and from photographs. Boston: Lee & Shepard). It is a very good story, too, with much appreciation of a dog's probable point of view, and his opinions of cats. The cats are quite a feature of the book, which will certainly delight little folks. From the pen of Gabrielle E. Jackson we have some attractive stories of animals: *Big Jack; and other True Stories of Horses*, and *Little Comrade; the Story of a Cat, and other Animal Stories*. (New York: J. F. Taylor & Co.). These stories show a fine sympathy with animal life. We have found no more amusing stories of the kind. They are good food for little folk, teaching sympathy and kindness. *Little Comrade* has rather more than an animal interest. Any child will be delighted to make the acquaintance of *Jack, the Fire Dog* (by Lily F. Wesselhoeft. Illustrated by C. W. Ashley. Boston: Little, Brown & Co.). Jack lived in an engine house and went to fires, and even saved the life of a little boy. They will also be glad to know Billy, the blind boy, and Sam—his grandfather, who is a sort of special providence for all children and animals. One of the best books on our list, *The Spider Family* (by Alice Jean Patterson. With Frontispiece in color and many drawings in the text by Bruce Horsfall. Chicago: A. C. McClurg & Co.) is not a story, but natural history. We confess not to being fond of spiders, but if anything could make them attractive it would be a book like this. In an untechnical way it gives much information. Its chief value may be to teach habits of observation, and lead children to an appreciation of the wonders of the world they live in. A very pleasant volume of stories of animal life comes from the pen of Clarence Hawkes: *The Little Foresters; a Story of Field and Wood* (New York: Thomas Y. Crowell & Co.). The knowledge of Nature and the evidence of minute observation shown, makes it difficult to believe that the author has been blind since childhood. Much sympathy is shown with the hardships of animal life, and the animals do much of their own story telling.

A natural history book from a very competent hand is Anna Botsford Comstock's *Ways of the Six-footed* (Boston: Ginn & Co.). It is about bees and ants and butterflies, etc. Its purpose is serious teaching, best explained in the words of the author: "The stories in this volume were written with the definite purpose of illustrating the great primal truth that wherever there is life there are problems confronting it; and that the way of solving these problems has been the way to success in the evolution of a species." Another attractive book of nature stories is *The Insect Folk* (by Margaret Warner Morley. Illustrated by the Author. Boston: Ginn & Co.). It is written in a lively, conversational style, and sufficiently simplified to be comprehensible to very young readers. Full of bright humor is *Jim Crow's Language Lessons, and other Stories of Birds and Animals* (by Julia Darrow Cowles. New York: Thomas Y. Crowell & Co.). The humor of birds and animals is evident to the close observer, but the humor of the crow is on the surface. He is an inveterate practical joker. Little people will be glad to read of his jokes as told in this volume. A quite exciting story of sea-life and the wonders of the ocean is the story told by *Lord Dolphin* (by Harriet A. Cheerer. Illustrated by Diantha W. Horne. Boston: Dana Estes & Co.). It is his autobiography, and a very interesting one, narrating many adventures by sea and land.

COLOR BOOKS OF THE YEAR.

THE first of the color books to be received was a modern adaptation of Mother Goose characters, bearing the title *The Surprising Adventures of the Man in the Moon*, which is further stated in the extended sub-title as "Showing how, in company with Santa Claus, Robinson Crusoe, Cinderella and Her Prince, Little Red Riding Hood, Old Mother Hubbard, Jack Sprat and His Wife, Tommy Tucker, and some others, he made a remarkable tour over land and sea and through the air. By Ray M. Steward. With 12 full-page illustrations in colors by L. J. Bridgeman." Children do not forget their old favorites from the Mother Goose books of their infancy days, and those who have reached the dignity of five to seven years will be delighted to have those old friends with new adventures related in this volume, as well as enjoying the colored illustrations. [Boston: Lee & Shepard. 1.00 net.]

But Mother Goose could not possibly remain confined to one edition, or even to one year. The Man in the Moon, therefore, had a companion on the shelf ere many days of the fall had passed, in *Mother Goose Nursery Rhymes*, illustrated by Mabel Chadburn. In this volume of 248 pages the designs are for the most part pen and ink drawings in black and white, but there are interspersed throughout the volume fine colored plates somewhat after the order once known as Kate Greenaway illustrations. There are the rhymes which in spite of their familiarity, seem each year to introduce some, perhaps from the pen of young Goslings, that those remembering only the original lines of Mother Goose seem not to recall. [E. P. Dutton & Co., New York. Price, \$2.50.]

Then, to make sure that the end of the year really is at hand, the Golliwog book of the year made its appearance. This time the title is *The Golliwog's Circus*. This is the ninth of the Golliwog volumes, all of them in verses by Bertha Upton, and pictured in uniform style, whose originality is not apt to be infringed upon, by Florence K. Upton. What the Golliwog and his genial companions did at the circus is well narrated in these verses and even more vividly in the colored pictures; and the children who are most familiar with circuses will certainly agree that never before was such a circus as that which the Golliwogs attended. Perhaps also never was there such a remarkable audience. [Longmans, Green & Co. \$1.50 net.]

Another oblong book of colored and black and white plates is *The Book of Gnomes*, written by Frederick E. Weatherly and illustrated by E. Stuart Hardy. This comes from the Bavarian workshop of Ernest Nister, which is a guarantee that the color work is the very finest that art can produce. The size of the book is something like 12 inches wide by 10 inches long. The pictures recall a Midsummer Night's Dream, or a Walpurgis Night. Perhaps Rip Van Winkle is the only modern character who has seen the like, and possibly even he did not see it in the beautiful colors in which the visit of the Gnomes is presented in this handsome volume. [E. P. Dutton & Co. Price, \$2.00.]

Two small color books for children, the one portraying fairy tales and the other animal stories, are both from the pen of Beatrix Potter, and follow the style of *The Tale of Peter Rabbit*, issued last year. One of them bears the title *The Tailor of Gloucester*, and the other, which begins "This is a tale about a tail—a tail that belonged to a little red squirrel," has the title, *The Tale of Squirrel Nutkin*. These little volumes are handsomely printed with a paragraph to a page and a colored plate facing each paragraph. They are simple stories and very attractively printed and made. [Frederick Warne & Co. 50 cts. each.]

Two other miniature books, bearing the general title "Little Books for Little People," and the specific title *Nursery Tales and Nursery Rhymes*, are in colors somewhat less elaborate and more after the order of water colors upon black and white drawings. The first of these recalls to us the good old stories of Cinderella, the Three Bears, Red Riding Hood, and other contemporaneous characters of by-gone days. The other similarly recalls the rhythmical characters of the same days whose adventures are told in verse of the Mother Goose style, such as Little Bo-Peep and the like. Much more simple than the elaborate Mother Goose volumes already mentioned, these are also attractive on a smaller scale. [E. P. Dutton & Co. 50 cts. each.]

Those who read of *Little Black Sambo* will be glad to learn that *India Rubber Jack*, written by W. C. F. Richardson, has made his appearance in the same general style. [New York: E. P. Dutton & Co. Price, 50 cts.]

The Christmas Cat. By Anna Burnham Bryant. Illustrated by Edith Browning Brand. Boston and Chicago: The Pilgrim Press. Price, \$1.00 net.

This is not a fairy story, nor a nature study exactly, but a real, genuine tale of a cat given to a little girl at Christmas with an account of many pleasant episodes in which "Winky"—for that was the cat's name—figured. The amount of pleasure the possession of the cat gave its owner, and the many kind and generous deeds for others which resulted from this possession, make up a very attractive volume. It is a story for children which all children old and young will enjoy, and the illustrations add very materially to the value and interest of the book.

OTHER PICTURE BOOKS FOR CHILDREN.

Perhaps the heading is somewhat incongruous for these days, in which there are no books for children that are not picture books, and pretty much every volume mentioned in this issue is well illustrated. These subjects presented under this specific head, however, are those in which the pictorial feature is the predominant factor in the volume.

Chatterbox comes with the old-time woodcuts, which would be pretty nearly extinct to-day if it were not that *Chatterbox* continues to present them. There is, as usual, a colored frontispiece, and the children who have had *Chatterbox* ever since their fathers and mothers stopped having it as children, will know what to expect in the remainder of the volume. [Dana Estes & Co., Boston. Small 4to, illuminated boards, 90 cts. net. Cloth, full gilt, \$1.40 net.]

And as though the creation of "Goops" had not already been sufficient to warn "polite infants" how "not to be them," we have this year a new volume: *More Goops and How Not to Be Them*, A Manual of Manners for Impolite Infants Depicting the Characteristics of Many Naughty and Thoughtless Children, With Instructive Illustrations. By Gelett Burgess. If there were any who last year failed to discover the peculiarities of Goops in the volume issued at that time, we trust they will not permit that degree of ignorance to continue by neglecting to obtain the present volume, and thus, from the latest and most approved source, to discover how to conduct themselves so as not to be Goops. [Frederick A. Stokes Company, New York. Price, \$1.50.]

In *A Bunch of Keys*, by Margaret Johnson, illustrated by Jessie Walcott, we have stories told by the aid of pictures drawn in the text, the pictures to be read as though they were words. This is a form of reading which is always attractive to children, and those just learning to read will especially enjoy the combination of word and picture. [Oblong 4to. E. P. Dutton & Co. \$1.00 net.]

Another oblong book illustrated in black and white is *A Book of Cheerful Cats and Other Animated Animals*, by J. G. Francis. One may perhaps wonder whether there ever were cats who were not cheerful, but it would be impossible to read far in this volume without discovering that the remarkable cats and the other animals, who are associated with them in the pages of the volume, are possessed of a cheerfulness which is pretty certain to be contagious when the children read the stories and laugh at the pictures. [The Century Co. Price, \$1.00.]

In *Baby Days* we have "A New Selection of Songs, Stories, and Pictures for Very Little Folks," with an introduction by the Editor of *St. Nicholas*. The volume consists of verses and short stories, with very handsome illustrations, 300 in number, many of them full-page cuts, and all in the best workmanship of the day, as always characterizes that which appears in *St. Nicholas*. [Century Co. Price, \$1.50, 4to, 192 pages.]

A book of child rhymes, with rough illustrations after the style of a child's early drawing, is *The Book of Nature*, by Johnny Jones; Spelling by His

Mother. Profusely illustrated. [San Francisco: Paul Elder & Co. Price, 25 cts. net.] It is bound in red paper tied with tape, and will please and amuse the children. The verses in general are after this order:

"Mosquitoes drive you almost mad,
They come around at night,
And when you're not asleep they buzz,
And when you are they bite."

NEW EDITIONS OF STANDARD BOOKS FOR CHILDREN.

Of the books which children continue to read because there is in them the same absorbing interest that there was for their parents, and now presented with the handsome workmanship and illustrations that characterize the new books of the day, we have a continuation of the handsome reprints of the stories of Louisa M. Alcott, this year's volume being *Jo's Boys and How They Turned Out*, a sequel to *Little Men*. Of course those people who were children only fifteen years ago know fully well "how they turned out," but there is a whole race of young people in ignorance of what Jo's boys did and what they became, and these will take great pleasure in making the discovery in a volume much more handsome than were the earlier editions. [Little, Brown & Co., Boston. Price, \$2.00.]

Similarly is there the continuation of the illustrated edition of the famous Pepper Books by Margaret Sidney, of which it is said that more than half a million have been sold in America alone, and it may easily be surmised that the whole half million have been eagerly pored over by as many or more children. This volume, however, is entirely new, and is entitled *Five Little Peppers at School*. That the Peppers had once been grown up and had children of their own, as is guaranteed by the former volumes, does not detract from the interest which will be given to the story of the resumed childhood of the Five Little Peppers while they were at

school. The advance in the art of illustration is easily seen by comparing this first edition of the new volume with the first edition, not many years ago, of the original volume. This is uniform with the reprints of the other Pepper Books. [Lothrop Publishing Co., Boston. \$1.10 net. By mail \$1.25.]

Messrs. Thomas Y. Crowell & Co. have issued three new volumes in their Series of Children's Favorite Classics, a series which is already quite extended and very useful in selecting children's books. These new editions include *The Fables of Aesop*, Based on the texts of L'Estrange and Croxall, edited with introduction by J. Walter McSpadden; *Fairy Legends of the French Provinces*, translated by Mrs. M. Cary with introductory note by Prof. J. F. Jameson, with 9 illustrations by E. Boyd Smith; *Bible Stories for Young People*, by Sarah E. Dawes, with illustrations from famous paintings. Each of them is attractively bound in light covers with ornamental design and is sold at 60c.

Two of the masterpieces of Nathaniel Hawthorne are issued with twelve sumptuous illustrations in each, the latter designed by H. Granville Fell. The volumes are *Tanglewood Tales*, and *A Wonder Book for Girls and Boys*. These are handsome editions and well calculated to arouse in the readers of to-day, young and old alike, a new interest in the classical volumes of Hawthorne. King Midas lives again in the marvelous colored illustrations as never did he live before in the earlier editions of Hawthorne's tales. [E. P. Dutton & Co. Price, 1.50 each.]

OTHER BOOKS FOR CHILDREN.

Littlewood Castle and Other Tales. By Mrs. M. H. Spielman. With a Preface by M. H. Spielman. Illustrated by Arthur Rackham, A.R.W.S., Kate Greenaway, R. I., Hugh Thomson, R.I., Harry Furniss, C. Wilhelm, Madame Ronner, R.I., Rosie Pitman, Jessie M. King, and Phil. May, R.I. New York: E. P. Dutton & Co. Price, \$1.50.

This is a volume of fairy stories, prettily told and well illustrated, with colored frontispiece, the whole presenting a very handsome and readable volume for children of ten to twelve.

The Lord's Prayer for Children. By Martha K. Lawson. Chicago: Fleming H. Revell Co.

This consists of stories for children on each clause of the Lord's Prayer, with a number of religious songs, including the music, interspersed. The matter comes from a sectarian source, in which the full meaning of the Lord's Prayer is not brought out; but so far as it goes, the stories are excellent, as also are the illustrations.

The Star Fairies and Other Fairy Tales. By Edith Ogden Harrison. With illustrations in color and other drawings by Lucy Fitch Perkins. Chicago: A. C. McClurg & Co.

There is a charm about Fairy Stories that everyone enjoys more or less. And when the tales are well told the attractiveness is intensified. This is the case with the work before us. The author of *Prince Silverwings* is assured of an audience for her further writings, especially when as in this case they are dedicated to the admirers of that delightful book. These Fairy Stories cannot fail to give delight and their meanings are so suggestive that readers will remember them long after the details are forgotten. The color illustrations are most artistic and the other drawings are very pleasing. We are sure children will consider the gift of this book one of the very best of their (Christmas) presents.

The Crimson Fairy Book. Edited by Andrew Lang. With eight colored plates and numerous illustrations by H. J. Ford. London and New York: Longmans, Green & Co. Price, \$1.60 net.

This, the eighth of Mr. Lang's Fairy Books, with title of some color as a name, continues that voluminous editor's contributions to *Tales of Childhood*. Again he rises to remark in his preface that he does not write Fairy Stories, but only collects them. He says this is necessary as literary honesty compels him. Nevertheless thousands will bless Mr. Lang for his adaptation of the folk lore of all nations to the understanding of the English-reading children. The colored plates are beautiful, while the dozens of other illustrations from the hand of Mr. Ford are very effective.

All the children who possess the previous stories will surely wish for the *Crimson Fairy Book*. It would not surprise us if the fathers and mothers of those same children would also wish this last addition also.

Robin Hood. His Book. By Eva March Tappan. Boston: Little, Brown & Co. Price \$1.50.

It is quite fitting that the story of *Robin Hood* should be retold, and adapted to the present generation. No one who glances through the pages of Mrs. Tappan's rendering will deny that it has been adequately done. The stories are written in a fresh and attractive style and are prettily illustrated. Here we are back in the times of the Merry Men, "Little John," Friar Luck, William Scarlet, Much the Miller's Son, a jolly company all. Since we were little men ourselves no stories have been written that so thrill the little hearts within us. None so brave and generous as bold Robin!

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER VI.

"WEIGHED IN THE BALANCE."

FOR some weeks after his return to England Lord Morgan was engrossed with business affairs and had scarcely time to spare to run out to Morgan Terrace to give an account of himself to old Nurse Gray, who eagerly awaited the home-coming of her idolized young master. At length, however, he did succeed in making an opportunity for spending a week or so in his ancestral home, and took down with him from London several friends who were like himself, keen sportsmen. His arrival was heralded by a joyful peal of the bells and a subsequent thronging of the tenantry for the purpose of welcoming him back into their midst. As the crowds parted on either side of the ponderous gateway to let the carriage pass through, a shout of welcome arose from many united voices, and Lord Morgan, unbending from his dignity, waved his hat to the crowd, a flush of excitement overspreading his handsome countenance, as he exclaimed to his companions:

"This welcome is worth coming three thousand miles for, boys!"

"I trust you brought your heart back to England in as sound a condition as your mind and body, Morgan," said one of his friends, a former Eton chum, in a teasing tone.

"It beats true for old England, Travest, this heart of mine," replied Lord Morgan, and yet there was just a tremor in that sensitive organ which threw a shade of reserve into his answering tone.

"I haven't forgotten those queer letters you used to get from a certain little American cousin, my lord, especially one in which she remarked that 'Sir Walter was a trifle long-winded!' I think it was said ironically in reply to a lengthy epistle which you copied verbatim from the rhetoric."

Lord Morgan joined heartily in the laugh which followed this reminiscence of his schoolboy days, when he and Travest had confided in each other the secrets dear to their youthful hearts, but he felt a trifle relieved that the conversation was necessarily cut short at this point by the stopping of the carriage in front of the entrance door. How grandly tall the vast building loomed up before its master, yet how lonely seemed the silent hall and the great rooms as Lord Morgan ushered in his guests. After they had been shown to their respective rooms, my lord hastened off in the direction of the old housekeeper's apartments. The sound of his footstep brought her bustling to meet him, her bright face framed in a becoming cap, and her figure, somewhat bent with age and service, arrayed in a neat alpaca dress.

"Welcome, my laddie," she cried, holding out both hands to greet him, but Lord Morgan stooped to imprint a kiss upon her forehead as he had been used to do in his happy childhood, and said:

"I'm glad to come back again, Nursey; but I hated, too, to say farewell to my Scotch kin, whom you had taught me to love so long ago."

"Hoot, man! I taught ye? Ye're your mother's own son, if ye be like your father in looks, an' ye've loved your kin frae the start, lad."

"Perhaps so, but you kept the flame alive, or it might have been smothered in this English atmosphere."

Then he proceeded to tell her of his travels in detail, from the time he reached New York and wandered over the Virginia hills to Montagle, to the day when he parted with his kinfolk to turn his steps homeward, describing his trip to Richmond, his visit to the convict, and his sojourn in Charlottesville. Upon Donald Graeme's life and surroundings he touched all too briefly for the satisfaction of the old woman, who obliged him to submit to a cross questioning upon each member of the Montagle family, until my lord laughingly protested that he must leave off the completion of his narrative until another day, as he must return to his guests and the dinner hour was near.

"Ye've noo told me of that little fairy, Charlotte, with the light hair floatin' roun' her shoulders like a cloud."

"I'll talk lots about her to-morrow, Nursey. She sent you her love, as did also the Graeme and his sister," and off went

my lord, smiling gaily to himself as he made his preparations for the dinner hour. He was travel-stained and weary, yet his spirits had risen even within the last hour, and a few moments sufficed him to make his toilet and descend to the drawing-room.

The next week was spent for the most part in looking over accounts with his agent, settling arrears of business, and giving orders for needed repairs; an occasional hunt with his friends, a daily chat with Nurse Gray, and an after-dinner smoke was the routine for the short time he was to be at Morgan Terrace, as he expected to spend most of the winter in London; and his first duty upon arriving there was to pay his respects to Edna Marshall, the woman he expected yet to see in the position of mistress of his home.

That thought failed, however, to cause the glow of enthusiasm which should have taken possession of my lord, with the prospect of winning such a prize as the hand and heart of the London belle. It was not, therefore, to be expected that he would hurry with his courtship when he had so many and so good excuses for delay, and wished time to study in advance his future position as lover and husband of poor Guy's beloved.

When at length he found excuses no longer available and had presented himself in that same drawing-room where he had left the beautiful Edna several months before, a cynical smile curled his lip as he awaited her coming, and thought how he had once said in the ardor of his early manhood when impatient of his elder brother's slow prudence: "If I loved a woman, I would win her against all odds!" There were no odds to fight in this case, he reasoned, when he had but to offer himself and his fortune (he must by no means forget his fortune and his title, both inherited and not so valuable in his eyes, perhaps, on that account!), a little deeper blush might possibly overspread those glowing cheeks, and a look of languid acquiescence come into her brilliant orbs, and then he would place the betrothal ring upon her hand, kissing it for its beauty and its fairness, as it lay in his. Then it would be over, this dreaded yet not wholly unpleasurable duty he was about to perform; and the love and sanctity of marriage would be relegated back of that more appropriate word of the day, "esteem."

A rustle of trailing robes, a subdued fragrance of sweet violets, and there stood before him the object of his thoughts, a vision of beauty which half startled him with its richness and its nearness, and made him reproach himself for such cold meditation of her, his future bride.

That touch of freshness—surely it had come from the mountains of Switzerland? that grace of carriage, had it not increased in queenliness since last he had looked upon her? But the mocking eyes were the same, now dazzlingly bright, now beseechingly soft, at the will of the possessor.

"I see you have profited by your summer outing. The mountain air has banished your paleness after the last London campaign," he began, jestingly.

"Such fun!" she exclaimed, adding, more demurely, "and my aunt was really benefited by that mineral water: it was a stupid place, though, nothing but invalids."

"I could hardly imagine it would suit you," my lord answered, with an indulgent smile.

"Switzerland did, however; but my aunt was as ill pleased with the mountains as I had been with the invalid resort, and dragged us back to town several weeks too soon."

"I hear you had a famous escort—one who possibly made you forget my absence," continued Lord Morgan.

"Earl Roslin? Yes, he appeared upon the scene at B— just as I was on the verge of despair, and induced my aunt to leave the stupid baths."

"I met him a few days since," said Lord Morgan, with a scrutinizing glance at Edna, whose eyes fell before his gaze, but her countenance was non-committal, as she hastened to say:

"And did America meet your expectations, Lord Morgan?"

"I saw but a small portion of it, after all, being in Virginia most of my time with my relatives. However, I made several jaunts into historical regions—for they have a history of their own, though brief, compared to ours."

Edna looked interested as she queried: "Your relatives are on the maternal side?"

He assented, mentioning that they had formerly lived in Canada, where he had visited them as a child in company with Guy.

"You found them living on the mountain-side, you say. Is it, then, a wild country still, this Virginia colony?" she queried.

"In part; but it is a large territory, and in some places I visited, the society is of a fascinating kind."

"What do you mean by that phrase, Lord Morgan—'fasci-

nating society'? Is there, in truth, such a thing in existence—? there was an unmistakable irony in her tone which caused him to answer somewhat gravely:

"It is a rare state to find, even in this highly civilized era, and correspondingly enjoyable to the finder."

"And consists —?"

"Of a happy combination of culture and freedom from conventionalities; in short, the kind we read of, but do not often meet, even here in old England. There is, I fear, too much formality with us to make hospitality the thing it should be."

"Not with you, Lord Morgan, should the grace be rare, after your delightful hospitality not many months ago," and she sighed faintly, thinking of Morgan Terrace and my lord's dilatory courtship.

But he was pleased with her words and the mark hit the proposed target, for he answered slowly:

"Morgan Terrace is not what it was in my mother's lifetime, nor what it should be now. There can be no home, as you are aware, without a mistress to grace its halls——"

The door opened suddenly, and the butler announced in blindest tones:

"Earl Roslin!"

The stately Earl entered thereupon, and Lord Morgan never finished his interrupted speech, taking his leave shortly after the entrance of this formidable suitor, as all the world know Earl Roslin to be. The beauty hid her chagrin under a becoming smile of greeting to the newcomer, who was yet an old story to her, and Lord Neill Morgan, as he re-entered his brougham smiled over the remembrance of the absurdity of the situation. In another moment, he might have sealed his fate. Did he regret the interruption?

An hour or so later, Edna Marshall sat in her boudoir, idly gazing at the beautiful flowers which Earl Roslin lavished upon her daily, and making a mental note that Lord Morgan had never sent her any of those tokens by which men usually seek the favor of women they hope to win. A somewhat disdainful smile curved upon the beauty's fair lips, as she murmured half aloud: "My Lord Morgan shall bend his pride a little lower yet, whether or not I become his affianced bride. I have it!" she exclaimed, rising suddenly to examine a pair of toy brass scales with tiny weights attached. "I'll let this decide my fate and relieve myself of responsibility in the matter, using these two rings instead of weights," and she drew from her finger two rings, a ruby and an amethyst, smiling as she balanced them against each other.

"The die is cast!" she exclaimed, as the ruby ring sank its opponent by a slight additional weight. And thus was decided the future of more than one life—for the rings represented destiny.

What would Lord Neill Morgan have said had he seen how his own course would be decided by so trifling an event as the outcome of a woman's whim?

[To be continued.]

IN AN article on Hindu Social Reform in the *Indian Ladies' Magazine*, Mr. Chintamani, a Hindu of the purest Brahman caste, discusses the Purdah system. Purdah means a portiere or curtain, and purdenastun women are those whose social position compels them to live in perpetual seclusion. The following paragraph from the article in question is quoted in "Women in the Mission Field": "In 1891 there were amongst Hindus, Sikhs, Jains, and Buddhists 89,051 boys below the age of four who were married, and 223,560 married girls of the same age. The number of widows before the age of four was 10,641. The total number of married males below the age of fourteen is 2,725,124, and that of girls is 6,871,999. The number of widows between five and nine years of age is 52,759, and of those between ten and fourteen years is 143,100. . . . Even the staunchest and most orthodox upholders of the current Hindu belief admits that the lot of the child widow is most pitiable. A Hindu father, howsoever devout he might be, curses his fate and the harsh customs which bind him down when he sees his child reduced to such a condition."

God's Will and My Life. By Rev. Levi G. Broughton. Chicago, New York, Toronto: Fleming H. Revell Co.

This booklet contains some helpful thought, but is marred with colloquialisms which ill befit the cause of religion: "hustling," "gutter-snipe," "don't," etc. The proof-reading is very poor: e.g., "Colonel" for "Colossians" (p. 9), "Thessalonens" for "Thessalonians" (p. 18), "cleahsed" for "cleansed" (p. 20), "temptatiou" for "temptation" (p. 22).

THE CHRISTIAN YEAR.

By SADA FOUTE RICHMOND.

IT SEEMS to me it should be the duty of the Sunday school teacher to instruct the classes in the beauty and the order of the Christian year, and also the significance of the colors and symbols used for each season of said year.

When these things were taught me in my imaginative childhood, they made a deep and most beautiful impression on me, so that now I never see the purple of Lent, or the crimson for martyrs, without something of the old thrill that came over me in those early days. There is a painful ignorance among many of our adult members, in regard to our division of the Christian Year, and the "why" it was done. This is partly due, I know, to the fact that many adults come to us for confirmation who have not had the benefit of Church training. It therefore seems all the more important that those children whom we have under our care in the Sunday school, should be carefully taught in these matters; so that they may understand, and understanding, be the more appreciative and faithful members.

There is nothing more beautiful than to see the faithful children following in the footsteps of the Mother Church, through the seasons from Advent to Advent again. Beginning with the Advent season, teach the meaning of Advent, and that the penitential color, violet, is used in consideration of our anticipation of the second coming of Christ, and that while Advent is a season of rejoicing, it is still a season for great thoughtfulness and penitence. Impress now that fine old "Stir Up" Collect. Then the *Church* lesson that Christmas teaches must not be overlooked, while we are busy with Christmas trees, Santa Clause, etc. The color is changed to white, for a feast day, and our prayers are all thanksgivings for the first great Christmas gift.

Second only to Christmas, is the Epiphany, the *Manifestation*, etc.; strange that this so important a season should be so little known to the average communicant. Make it impressive to your class by showing them how important it is to us, as Gentiles, since it seems to seal our right to the Redemption through Christ. Explain the meaning of Septuagesima, Sexagesima, and Quinquagesima, and show how the Church follows the footsteps of the Master through these days until she comes to the foot of the Cross in the Lenten season, and again takes up the penitential color, violet. Explain thoroughly the meaning of Ash Wednesday, and of Mardi Gras. Then of Palm Sunday, one of our most impressive lessons being the one time when Christ received the homage of the populace, and illustrating how soon crowns are exchanged for crosses. Then Maundy Thursday, or the night of the Institution, Good Friday, when in the three hours service, we go down into the Valley of Humiliation; and by all means urge your pupils to leave school and attend this service. Then the Easter joy and resurrection, and white hung chancel.

Now show how we follow the steps of the risen Lord until Ascension Day, when we stand with the blessed Apostles and behold Him Ascended into Heaven. Now we wait through Expectation Sunday, with that anxious band, and on Whitsunday rejoice with them over the descent of the Holy Ghost, and put on the red hangings to symbolize the cloven tongues of fire.

Having thus followed our dear Master through all the changing scenes of his earthly career, we are ready to keep with full hearts Trinity Sunday, and to put on the living green hanging "lest we forget" the lessons and the blessings we have had. Teach the symbols of the Trinity, the triangle, the circles in one, and the trefoil. As each month comes teach the Saints' days that come in that month and something in regard to them. And by thus doing, may each teacher succeed in making intelligent Churchmen of her pupils.

OREGON AS MISSIONARY GROUND.

[Continued from Page 134.]

by do something toward filling up the vacant places as the years go by.

If young men are looking for a place that needs laborers for the harvest, let them investigate Oregon. Our Bishop has grown old in the work here, and cannot look on the vacant places without anxiety; and as the state grows, the needs increase.

I have written this from the standpoint of a layman.
La Grande, Ore., Nov. 14, 1903. W. M. RAMSAY.

The Family Fireside

CHRISTMAS GIFTS FOR INVALIDS.

By CAROLINE FRANCES LITTLE.

ALMOST everyone has among her circle of friends at least one who is a "Shut-in." That is, one wholly confined to her room, and perhaps her bed, and may have been for years. The gifts that will appeal to them must be something that they can use. Three very sad cases recently came to my notice: one who has not sat up for forty years, another for twenty, while the third is a young woman who has not walked for sixteen years.

There are many little things, not costly either, that will be a comfort to the invalid. Even if a woman be a perpetual sufferer, she is not feminine if she does not enjoy pretty things about her. I make a few suggestions that can be carried out according to one's purse.

A CONVENIENT TABLE.

A small table with two or three drawers that can be placed at the side of the bed near the head is a great convenience; for so many little things can be kept in them—handkerchiefs, brush and comb, and paper and pencils. A pretty maple-wood stand, in the form of a clover-leaf, the leaves made to shut down, if required, was the gift of a rich woman to a sick girl.

SACQUES.

A dressing sacque of French flannel, or outing cloth, cut *a la* Japanese kimona, or by the pattern called the "negligèe shawl cape." The latter has no sleeves. The kimona takes three and seven-eighths yards, with about a yard and a half for the bands. The cape needs about a yard for the centre, and three and three-quarters for the bands. The patterns for making these can easily be obtained. A pretty blue or pink silk of washable quality, trimmed with lace would be very effective.

It would be a nice idea to give crocheted or knitted slippers, with lamb's-wool soles, and two pairs of bed-socks, matching the sacques in color. Always ascertain what the invalid's favorite shade is, for some people have a decided preference; and if she prefers pink she will never enjoy so well a blue jacket and slippers.

Florence Nightingale, who won such fame as a nurse, said that when she carried blue flowers to the sick soldiers they took almost no notice of them, but the effect was entirely the reverse at the sight of red or pink.

SUITABLE WRITING MATERIALS.

A good sized, but not too heavy, writing tablet is often acceptable, for many an invalid can be propped up by pillows and so write easily. I once knew an author who wrote her stories thus.

An inkstand, weighty enough not to turn over easily, and a bowl of Japanese ware to set it in, is a great convenience, for it can be placed on the bed without danger of its upsetting. A nice gold pen, and holder in one of the pretty cases now for sale at reasonable prices, would be useful.

AN UMBRELLA.

It may at first be thought that a person in bed cannot need any protection against the rain, unless he has an old roof over his head. But many a person is so situated that the sun comes for part of the day, directly into the eyes. It may not be convenient to close the blinds. A black Japanese parasol, with some bright color about it, if placed on the bed will shield the eyes admirably. Or one could buy a black silk umbrella, the quality called gloria would answer, and paint a picture in each panel. A bunch of roses on one, on the next a pair of roguish kittens, then a blue-bird, or a Kentucky cardinal, followed by a cluster of pansies or a horse's head.

I have tried the umbrella as a screen and found it very serviceable. The eyes were protected, and yet the light being in the room, I was able to read, as I could not have done if the blinds had been closed.

BAGS.

A large work-bag, with outer and inner pockets, to hang from the bed-post, is a necessity to keep things in. Also a little laundry-bag, that the sick one could slip things into if a caller were announced. Those who are not ill enough to have a

trained nurse, or a maid to wait especially on them, do not like to ask the members of the family for something every time they enter the room, and it is good for an invalid to think for himself as much as possible; and if able to move the arms, it is a great comfort to have things in reach.

ACCESS TO BOOKS.

A small revolving book-case to stand near the bed, or a set of book-shelves above the little side-table, where one could find a volume by simply stretching out the hand, would be convenient.

THE TRAY.

A new tray, or a little tea-pot, cream pitcher, and sugar bowl, or cup and saucer with plate to match, would be acceptable gifts. One sick person was delighted with four large doilies for the waiter, in the corner of each was worked a cluster of marguerites, with yellow centres and green leaves. An invalid's meals should always be served in the daintiest manner possible.

PILLOWS.

A pillow filled with fir balsam, or one of bayberry, sweet-fern, and tansy, is refreshing to cool the heated head. If in the country during the summer, one can gather the fragrant ingredients, dry them carefully, and pack them in paper bags, ready to be used when the season for gift-making arrives. Two pairs of hem-stitched pillow cases, and three sheets to match, make a pretty and serviceable present. Also a pair of hand-made night-gowns.

A LIGHT IN THE DARKNESS.

A comforting gift is a Cross that will shine when the room is entirely dark. These crosses can be purchased for less than fifty cents. They must be exposed for two or three days to the sunlight, then after that they will shine with a bright phosphorescent glow; and to the wakeful one in the watches of the night, it will seem like a Friend, and it will be full of suggestive thoughts.

These are but a few of the many useful articles that might be given. Of course, a new picture nicely framed for the wall, a lamp, a new rug for the bedside, a folding screen, books and potted plants, are all suitable.

The invalid's room should be decorated with Christmas greens and holly. If possible, let it be done while she is asleep, that she may awake in the morning in her Christmas bower, and catch some of the gladness of the outside and busy world at this Blessed Season of Peace and Good-will.

JEWISH FUNERALS.

I WOULD that our modern charity organizations might have had a lesson of the Burial Society in the Gass. I would that our tender-hearted committees who line up the poor like cattle and brand them before the face of man—I would that they might have studied the methods of the Burial Society in the Gass. And our teachers, those honored makers of the nation, who cry without a tremor, "All children who are too poor to buy books, please rise!"—the little ones pale and tremble, and often the pain draws such bitter tears—would that they might have learnt the tenderness of the Burial Society in the Gass! When a death occurs there, whether in the house of the rich or the poor, the Society sends two locked boxes to the bereaved. One contains the funds of the Society, the other is empty. The fund is then transferred from one box to the other, and in the process one may add to it, or take from it, or leave it intact. The boxes are then returned locked, and no one knows or can know who has made a donation or who has a charity funeral.—*From Wolfenstein's Idyls of the Gass (Macmillan).*

AN ENGLISH BISHOP'S CONFESSIONS.

SOME of the English Bishops, with all their dignity, are not above indulging at times in harmless pleasantry. The Bishop of Norwich, for example, has been making some interesting confessions at a parochial gathering. "If any ladies here," he said, "want a lesson in simple cookery—how to make flapjacks or cook bacon—let them come to me, and I will teach them. It has been said of a certain king that he was fit to be a king because he had blacked his own boots, and according to that reasoning, I am more fit to be a Bishop than anyone here, because I have cobbled by own boots, and mended my own breeches." The Bishop made these confessions in the course of a lively speech, in which he maintained that happiness was an internal joy depending upon internal feeling. Some one in the hall suggested that income might have something to do with the matter. The Bishop declared in reply that he had lived as poor a life as any of his hearers. When a missionary, he had known what it was to sleep upon the ground for months at a stretch without even a blanket to lie upon.—*New York Observer.*

Church Kalendar.



Nov. 29—First Sunday in Advent.
 " 30—Monday. St. Andrew, Apostle.
 Dec. 4—Friday. Fast.
 " 6—Second Sunday in Advent.
 " 11—Friday. Fast.
 " 13—Third Sunday in Advent.
 " 16—Wednesday. Ember Day. Fast.
 " 18—Friday. Ember Day. Fast.
 " 19—Saturday. Ember Day. Fast.
 " 20—Fourth Sunday in Advent.
 " 21—St. Thomas, Apostle.
 " 25—Friday. Christmas Day.
 " 26—Saturday. St. Stephen, Martyr.
 " 27—St. John, Evang. Sunday after Christmas.
 " 28—Monday. The Innocents.

CALENDAR OF COMING EVENTS.

Dec. 1—Dioc. Synod, Springfield.

Personal Mention.

THE address of the Rev. THEODORE BABCOCK, D.D., is 221 Green St., Syracuse, N. Y.

THE Rev. H. M. BARTLETT has felt it necessary, by reason of ill health, to resign his charge at North Yakima, Wash.

THE Rev. SIMON B. BLUNT, curate at St. Stephen's, Providence, R. I., has accepted a call to the rectorship of the Church of the Redeemer, Chicago.

THE Rev. H. TELLER COCKE has resigned his charge at Mexico, Mo., and has gone to be assistant at Grace Church, Baltimore, Md.

THE address of the Very Rev. CHAS. EWELL CRAIK, D.D., is 515 W. Ormsby Ave., Louisville, Ky.

THE Rev. W. V. DAWSON has resigned the rectorship of St. Stephen's Church, Netherwood, Plainfield, N. J., and accepted that of St. Paul's, Elk Rapids, Mich.

THE address of the Rev. W. I. DICKSON is Chehalis, Wash.

THE Rev. A. E. DUNHAM, formerly of Camden, N. Y., is rector of the Church of the Messiah, Sheridan, and of St. George's, Pittsburgh, Pa. Address, Sheradenville, Pa.

THE address of the Rev. GEORGE McCLELLAN FISKE, D.D., is 166 George St., Providence, R. I.

THE Rev. J. E. HALL of Cherry Valley, N. Y., has been called to Trinity Church, Granville, N. Y., to succeed the Rev. H. C. Plum, who has accepted work under Bishop Griswold in the District of Salina.

THE Rev. WILLIAM WHITE HANCE, having accepted a position as assistant at Mount Calvary Church, Baltimore, asks that his mail be addressed to 816 N. Eutaw St., Baltimore, Md.

THE Rev. J. P. HAWKES and family have removed permanently from Dedham, and may be addressed at their new residence, 86 Sycamore St., Somerville, Mass.

THE address of the Rev. CHAS. H. HIBBARD, D.D., is 112 South 21st St., Philadelphia, Pa.

THE Rev. F. H. T. HORSFIELD, rector of St. Stephen's Church, Goldsboro, N. C., has declined a call to Oxford, N. C., and will remain in Goldsboro.

THE Rev. DOUGLAS MATTHEWS of Jersey Shore, Pa., has accepted a call to Zion Church, Rome, N. Y., to fill the vacancy caused by the resignation of the Rev. Dr. Egar, and enters upon his duties, Dec. 1st.

THE Rev. F. A. MEADE has resigned the rectorship of St. Luke's Church, Richmond, Va.

THE Rev. JAMES E. POINDEXTER, for the past 16 years rector at Port Tobacco, Md., has resigned his charge.

THE Rev. ARTHUR PRATT has assumed charge of two missions in the Diocese of Omaha, with address at Hartington, Cedar Co., Nebraska.

THE Rev. F. F. REESE, D.D., will take charge of Christ Church, Nashville, on Thanksgiving Day, Nov. 26th. Address Nashville, Tenn. Communications intended for the President of the

Standing Committee of the Diocese of Georgia will please be sent to the Rev. C. C. Williams, D.D., Augusta, Ga.; for the Secretary of the Diocese, to the Rev. Wyllys Rede, D.D., Brunswick, Ga.

THE Rev. J. CLARKE ROBBINS has declined an election to be vicar of Old Swedes' (Holy Trinity Church), Wilmington, Del.

THE Rev. H. FIELDS SAUMENIG is now rector of St. George's Church, Perryman, Harford Co., Maryland.

THE Rev. LAWRENCE SYDNEY SHERMER, formerly assistant at Holy Trinity Memorial Chapel, Philadelphia, Pa., has accepted a temporary appointment at the Church of the Advent, Boston, and may be addressed at "The Curtis," Mt. Vernon and Joy Streets, Boston, Mass.

THE Rev. C. M. STURGES has resigned the rectorship of Trinity Church, St. Augustine, Fla.

THE Rev. THOMAS E. SWAN of Sandusky, Ohio, has accepted a call to the rectorship of Emmanuel Church, Corry (Diocese of Pittsburgh), Pa.

THE address of the Rev. F. P. SWEZEY is changed from New York City to Collinsville, Conn.

THE Rev. W. W. TAYLOR, late of Saugatuck, is now rector at Mt. Pleasant, Mich.

THE address of the Rev. M. H. TRATHEN is changed from Rantoul, Ill., to 360 Seventh St., Brooklyn, N. Y.

THE address of the Rev. CORNELIUS L. TWING is changed from 185 Marcy Ave., to 940 Bushwick Ave., Brooklyn, N. Y.

THE Rev. GEORGE R. WARNER has been appointed to St. Paul's, Southington, Conn. Mr. Warner was formerly of St. Thomas', Hartford.

THE Rev. Dr. J. R. WINCHESTER, rector of the Church of the Ascension, St. Louis, Mo., has been called to St. Paul's Church, Camden, N. J.

DEGREES CONFERRED.

NEW YORK UNIVERSITY.—Ph.D. upon the Rev. G. A. CARSTENSEN.

MARRIED.

LOCKE-SNIVELY.—On Wednesday evening, November 18th, 1903, at Christ Church Cathedral, Louisville, Kentucky, by the Very Rev. the Dean of the Cathedral, assisted by the Rev. Thaddeus A. Snively, rector of St. Chrysostom's Church, Chicago, uncle of the bride, and by the Rt. Rev. Thomas U. Dudley, D.D., LL.D., Bishop of Kentucky, ELSIE ROGERS, daughter of the late Rev. Dr. William A. SNIVELY, to Mr. ROBERT ALLEN LOCKE, Jr., of Louisville, Kentucky.

DIED.

ELLIOTT.—Entered into rest, on Sunday evening, October 18th, 1903, CATHERINE A. ELLIOTT. "Blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors; and their works do follow them."

HILLS.—On Sunday afternoon, November 21st, 1903, at Delaware, Ohio, MARGARET COPP HILLS, widow of the late Chauncy Hills and daughter of the late Judge Hosea Williams, in the 79th year of her age.

LESTER.—Entered into rest, November 13th, RICHARD LESTER, aged 77, senior warden and last charter vestryman of St. Mark's, Nashua, Iowa. Born at Glastonbury, England. "I have kept the faith."

MERTENS.—Entered into rest on the morning of Nov. 7th, 1903, at her home in Baraboo, Wis., JANE SARAH WHITE, wife of George MERTENS. "In the communion of the Catholic Church."

MORGAN.—Entered into Paradise at Cass Lake, District of Duluth, Minnesota, on Thursday morning, 19th November, GEORGE B. MORGAN, deacon in charge of the Prince of Peace mission, Cass Lake, also of Bena, and Cut-foot-Sioux.

MEMORIAL.

MRS. ISABELLA SWIFT SAVAGE.

SAVAGE.—Entered into the rest of Paradise, Tuesday morning, October 27th, 1903, at Bay City, Michigan, ISABELLA SWIFT, wife of the late

John SAVAGE, and daughter of the late Dr. D. H. and Anne Frisby Dana Fitzhugh. Aged 70.

"In the communion of the Catholic Church: in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope";

Mrs. ISABELLA SWIFT SAVAGE had been for thirty-three years a faithful and devout communicant of Trinity Church, Bay City, Michigan. Abundant in labors, fruitful in good works, un-failing in charity towards all, and unwavering in her own firm reliance upon the great verities of the Catholic faith, she was a conspicuous example, to those of her own communion and to those without, of the beauty of a holy life.

Her religion was nourished by habitual devotion, and every relation into which she entered felt its influence.

Both in association, and privately, she ministered of her substance to the necessities of others, and the patriarch Job's words might well be adapted to her, for "The blessing of him that was ready to perish came upon her: and she caused the widow's heart to sing for joy."

The Rector of the church in which she was so long an influence for good, the members of the Vestry, and the whole parish, prize her example, cherish her memory, and mourn their loss.

A. W.

MUMMA.—Entered into the bliss of Paradise on Thursday, October 29th, Miss WINIFRED IRENE MUMMA, daughter of Mr. and Mrs. Ellis Lewis Mumma.

Her school days were spent in Harrisburg, Pa., but she finished her education abroad, studying principally in Brussels, where, among her many other achievements, she attained remarkable efficiency upon the violin (she possessed a valuable Cremona). Her instructor upon this instrument was Tsaye, one of the greatest present day masters of the violin.

COMPLIMENTARY.

REV. GEORGE W. HINKLE.

At a called meeting of the vestry of St. Paul's Church, STEUBENVILLE, OHIO, held this, Wednesday, evening, November 18, 1903, the rector, the Rev. GEORGE W. HINKLE, presented his resignation of the rectorship of the parish, to take effect on December 15, 1903. As there seemed no other course open to the vestry but to accept the resignation, as Rev. Mr. Hinkle had decided to accept the call to Christ Church, Waterloo, Iowa, it was therefore

Resolved, That we accept the resignation of Rev. Mr. Hinkle with sincere and deep regret. During the eight years of his rectorship he has endeared himself to all the members of the parish and of the entire community by his dignified manner, his social qualities, his ability as a preacher, and his entire devotion to all who were "in need, sickness or any other adversity."

Resolved, That our interest and sympathy will follow Mr. Hinkle to his new home in Iowa, where we trust he will be as heartily appreciated as he has been here.

Resolved, That these resolutions be presented to Mr. Hinkle, and published in the *Herald-Star* and in THE LIVING CHURCH.

WANTED.

POSITIONS OFFERED.

THE rector of Saint Luke's Memorial Church having resigned, the vestry desires to obtain a priest to succeed him who will be a good sermonizer, popular with the people, and willing to work. The services are moderately high (about Sewanee standard), and the choir is vested. The rectory is well furnished, the salary is paid in cash, either monthly or weekly. Address SAMUEL NEWTON, Cleveland, Tennessee.

PRIESTS.—For West Missouri, seven Priests to take charge of Missions in good towns, where faithful and efficient work will tell. Salary \$800. Address BISHOP ATWILL, Kansas City, Mo.

WANTED.—A good Organist and Choirmaster for vested choir. Must be single, good Churchman, disciplinarian, and trainer of boys' voices. Fine new organ by Estey Company of Brattleboro, Vt. Address: RECTOR ST. PAUL'S CHURCH, Macon, Ga.

ORGANISTS WANTED at once for our numerous country church vacancies. Salaries \$500 to \$720. Good testimonials essential. Write the JOHN E. WEBSTER CO. CHOIR EXCHANGE, 5 East 14th Street, New York, for terms of membership.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER. English trained, thoroughly qualified and experienced, two Musical Degrees, desires position. Fine player and successful trainer. Communicant Churchman, single, aged 30. Highly recommended. First-class testimonials. Good organ and salary essential. Address "FELLOW," Box 75, Cooperstown, New York.

PARISH AND CHURCH.

VESTMENTS.—The Embroidery Guild of the Cathedral of All Saints', Albany, is prepared to receive orders for vestments and all kinds of Church needlework. The embroidery is under the direction of a skilled worker, late of St. Margaret's Embroidery School, Boston. Address, GUILD HOUSE, Lafayette Street, Albany.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund:

St. John's Sunday School, Williamstown, Mass., \$22.50; Grace Church, Chadron, Nebraska, \$3; St. Anne's Church, Brooklyn, \$2; William G. Low, \$150; "M," St. Peter's Church, Germantown, Philadelphia, \$5; Mrs. Millidge Walker, \$5; "Anon," Middletown, Conn., \$15; Mrs. Edward Abbott, \$25; Woman's Auxiliary, Dutchess County, N. Y., \$11; "A. H.," \$2; "A Lady," Norfolk, Virginia, \$5.

Contributions from givers in the United States, \$15,020.41. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the Fund, \$3,524.64.

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.

A STATEMENT AND REQUEST FOR THANKSGIVING.

Do Churchmen really realize that there are old and feeble clergymen: "Martyrs and Evangelists, saintly maidens, widows who have watched to prayer"; refined, patient, godly servants of the Church who have broken down in her service—inadequately or wholly unprovided for to-day, now, this present time, while thou-

sands of dollars are being given to remotely related objects, or charities which are often unappreciated?

This is a perversion of the Christian idea. It is the Church refusing to practise among her own the Gospel she preaches.

The Church has a National Organization called THE GENERAL CLERGY RELIEF FUND. "It applies no tests, attaches no conditions, requires no payments or membership dues, admits of no forfeiture, but offers its benefits to all clergymen of the Church who may be disabled, whether by age or infirmity, and to the families of all clergymen who die in the communion of the Church."

This is the right way to do it. The clergy are officers of the Church, and the Church undertakes to provide for them. You give to Missions, which is the work of the Church; please give to the General Clergy Relief Fund, which is for the care of the workers of the Church.

Don't confuse this General Official Fund with any other. It is the diversion and scattering of contributions which keeps us from giving a proper pension to-day.

THE GENERAL CLERGY RELIEF FUND.

ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

BOOKS RECEIVED.

THE YOUNG CHURCHMAN CO. Milwaukee.

Our Nation's Flag in History and Incident. By Colonel Nicholas Smith, author of *Stories of Great National Songs, Hymns Historically Famous, and Songs from the Hearts of Women*. Price, \$1.00 net.

A. N. MARQUIS & CO. Chicago.

Who's Who in America; A Biographical Dictionary of Notable Living Men and Women of the United States, 1903-1905. Established 1899 by Albert Nelson Marquis. Edited by John W. Leonard.

THOMAS WHITTAKER. New York.

Okodakiciye Wakan Tadowan Kin. The Hymnal According to the Use of the Protestant Episcopal Church in the Missions among the Dakotas of the Missionary District of South Dakota. Revised and Enlarged.

THOMAS NELSON & SONS. New York.

The House on the Moor, A School Tale. By Harold Avery, author of *Sale's Sharpshooters*, etc.
Daddy's Lad. The Story of a Little Lass. By E. L. Haverfield, author of *Stanhope*, etc.
Riverton Boys. A Story of Two Schools. By K. M. Eady and R. Eady, author of *Boys of Huntingley*, etc.
The Round Tower. A Story of the Irish Rebellion in '98. By M. S. Scott and Alma Hodge, authors of *The Coming of the King*.

FLEMING H. REVELL CO. Chicago.

The Souter's Lamp. By Hector MacGregor.
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The Church at Work

WORK AMONG COLORED PEOPLE.

AT THE RECENT meeting of the Commission, on motion of Dr. McKim, the Secretary was instructed to prepare a minute urging the rectors of congregations and parishes to regard the colored people resident in their communities as part of their spiritual care, and to make some provision for their religious instruction and worship. The minute as prepared by the Secretary, and made a part of the proceedings of the Commission, is as follows:

"It being evident that the amount placed at the disposal of the Commission for work among the colored people is barely sufficient to maintain the churches and schools which have already been established, and it being apparent that in many places it is impossible, for want of means, to organize colored churches having their own ministers, the Commission would earnestly urge upon the clergy and people of our southern dioceses, the duty of providing in some way for the religious training of the colored people in their midst. This may be done by the institution of Sunday Schools, taught by the members of the Church, as was frequently the case in Southern parishes many years ago, by the arrangement of special services for colored people by the clergyman or lay reader, and in case of large parishes, by the providing of a chapel and an assistant minister, to be maintained as part of the parish work. It is only by general coöperation along these lines that we can hope to make any real advance in the work of bringing the godly influence of our Church to bear upon the lives of these people, many of whom are spiritually destitute. The Commission hopes, therefore, that God will put it into the hearts of the Christian men and women of our Church to recognize this as a responsibility and a privilege that He has laid upon them."

GUILD OF ST. BARNABAS FOR NURSES, Annual Meeting of the Council.

THE 17TH ANNUAL Council of the Guild of Saint Barnabas for Nurses took place in Hartford, Conn., on Thursday and Friday, Nov. 12, 13. The opening service was held on Thursday evening in Trinity Church, the

Chaplain-General, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, presiding. The annual sermon was delivered by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, upon the text, "Ye serve the Lord," the keynote of which was service. This was followed by an informal reception in the parish house to the Chaplain-General and Bishop and Mrs. Brewster. The Corporate Communion of the Guild was celebrated on Friday morning, at the Church of the Good Shepherd, by the Chaplain-General, and then came conferences of the chaplains with the Chaplain-General, and of the branch secretaries with the General Secretary.

At 10:30 the annual business meeting was held in the Colt Memorial House, with delegates to the number of 35, from the branches at Boston, Brooklyn, Chicago, Fitchburg, Hartford, New Haven, Newport, New York, Orange, Philadelphia, Pittsburgh, Providence, Syracuse, Utica, and Washington. Besides the delegates there were many other members of the Guild in attendance. Reports were made by the Chaplain-General and the General Secretary, exhibiting a gain of eight branches and almost two hundred members during the year, and the report of the treasurer showed an encouraging balance in bank.

The Rev. Dr. D. Parker Morgan of New York made report for the committee on the Revision of the Constitution, and the Rev. Dr. William White Wilson of Chicago, for the committee on United Benevolent Work. A number of minor changes were made in the Constitution: one increasing the representation at the Council from three to four delegates, the Branch Secretaries hereafter to be delegates. It was resolved that as a general object for Benevolent Work in which all branches might unite, they would undertake to support in whole or in part one or more nurses in the mission field. The offerings received at the services amounting to about sixty dollars, were set apart as a nucleus for this fund. A committee was appointed to prepare a scheme for relief to be afforded to nurses incapacitated for work who are members of the Guild, of which the Rev. H.

T. Scudder of Brooklyn is chairman. The officers elected were: the Rt. Rev. Cortlandt Whitehead, S.T.D., Chaplain-General; Mrs. William Read Howe of Orange, General Secretary; and Miss Frances Jack of Boston, General Treasurer. On Friday evening, Mrs. James J. Goodwin gave a reception at her home to the officers, delegates, and others in attendance upon the Council, and addresses were made on appropriate topics by three of the leading physicians of Hartford. Visits were arranged for to the St. Francis' and Hartford Hospitals, as also to the Tuberculosis Ward at Cedar Hill, and other points of interest about the city. On Saturday afternoon and evening, the Hartford Graduate Nurses' Club kept open house. The Council was invited to hold its next meeting in Boston, preceding the assembling there of the General Convention, in October, 1904.

ALBANY.

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

Memorial Pulpit at Sandy Hill—Woman's Auxiliary—B. S. A.—Men's Guild.

A NEW PULPIT erected in Zion Church, Sandy Hill, as a memorial to the late Rev. Arthur B. Moorhouse and his wife, and given by their two daughters, was unveiled and dedicated on All Saints' day. A memorial sermon was preached by the rector, the Rev. A. Sprague Ashley, who mentioned also others within the parish, Mr. Moorhouse formerly having been rector, who had passed to their rest within the past year. One notable incident which he mentioned in his address is the following:

"One other name comes to my mind in connection with our services to-day, that of Orville Beach, whose sudden death took place within a few hours after he had posted the letter which contained his general promise to give to this parish the sum of \$500 to liquidate the mortgage indebtedness in the rectory. Surely we will hold in grateful memory the name of this loyal Churchman."

THE ANNUAL meeting of the Woman's Auxiliary opened on Nov. 13, in St. Peter's Church, by a corporate Communion. Bishop

Doane was the celebrant, with the Rev. Dr. Battershall rector of the church, assisting. The report of the Corresponding Secretary, Mrs. F. W. Rockwell, told of 111 missionary boxes, valued at a total of \$4,581.14, having been sent out in the year.

The President suggested that each auxiliary make its individual pledge a trifle larger, that each society make a pledge. She thanked the officers for their cooperation and congratulated the branch on its extended work and on the fact that it had met all its obligations to the Board of Missions. The extra \$500 which Mrs. Ward pledged last year to raise for Miss Dean's salary, was also made good—a source of great gratification.

The following are the officers for the coming year: President, Mrs. Samuel B. Ward; Vice-Presidents, Miss J. K. Payne, Mrs. E. W. Brown, Mrs. William Bayard Van Renssalaer and Miss Pauline Harris; Recording Secretary, Mrs. Hobart W. Thompson; Corresponding Secretary, Mrs. Daniel Mather; Junior Auxiliary Secretary, Miss Knapp; Treasurer, Mrs. Montgomery Rochester. Mrs. William Prall was placed in charge of the *Diocese of Albany*, a Church paper, instead of Mrs. William Rice, recently resigned.

The afternoon session was devoted to a general review of the missionary field by the Bishop and Dean Talbot.

THE DIOCESAN Assembly of the Brotherhood of St. Andrew met in St. Paul's Church on the evening of Nov. 12 and listened to addresses by the Rev. E. L. Sanford of Ogdensburg and Hubert Carleton of Pittsburgh, Secretary of the Brotherhood and editor of the official organ. There was a large attendance of men.

THE MEN'S GUILD of Holy Innocents' Church celebrated its first anniversary in Albany in an enjoyable manner on the evening of Nov. 12, in the parish house connected with the church. The guild is one of the auxiliaries of the church organized by the rector, the Rev. A. Randolph B. Hege-man.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., LL.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Death of Rev. George L. Neide.

THE REV. GEORGE LITTLE NEIDÉ, a retired priest of the Diocese, died on Tuesday, Nov. 17th, at Ossining, N. Y. Mr. Neidé was a native of Philadelphia, and was ordained in 1846 by Bishop Alonzo Potter. His first parish was the Church of the Holy Apostles, New York City. Later, he served the Church in abundant and fruitful labors at Schuylerville and Duaneburg, in the Diocese of Albany, at Cleveland and Holland Patent, in this Diocese. Of late years he has resided in retirement at Ossining.

The burial took place at St. Paul's Church, Holland Patent, of which Mr. Neidé was a former rector, on Saturday, November 21st. At 7:30 A. M. the Rev. Jesse Higgins, rector, offered the Holy Eucharist, at which all the children of the deceased were present. The burial office, at 10:30 A. M., was in charge of the Rt. Rev. the Bishop Coadjutor, assisted by a number of the diocesan clergy.

The Rev. Mr. Neidé had reached the advanced age of 82. He was esteemed and venerated by his brethren. His last charge was Holland Patent, which he resigned several years ago, on account of advancing age. He is survived by a widow, one daughter and five sons, among whom are the Rev. Robt. H. Neidé, D.D., and the Rev. Geo. L. Neidé, Jr. His sons kept devout watch with his body before the altar over night, and bore him to his grave next day, as his wish was that "the boys" should do.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Church Club—Convocation at Columbia.

THE FALL MEETING and dinner of the Church Club of the Diocese of Central Pennsylvania, was held at the Hotel Updegraff, in the City of Williamsport, on Tuesday evening, November 17th. Members and guests were present from Lancaster, Mauch Chunk, Harrisburg, Bloomsburg, Sunbury, Shamokin, Shenandoah, Bellefonte, State College, Honesdale, Danville, Jersey Shore, Georgetown and Williamsport. Before the business meeting, a number of new members were elected by the Council. In the absence of the Bishop, who was detained on the road by a freight wreck, much to the disappointment of the Club and of himself, the meeting was opened with prayer by the Rev. Freeman Daughters, rector of Trinity, Shamokin.

The dinner was excellent in viands and service, and was served in the lower dining room, which was attractively decorated with chrysanthemums. After the coffee had been served, the President of the Club, James M. Lambertson, Esq., of St. Stephen's, Harrisburg, in a few words introduced the "Ruler of the Feast," C. La Rue Munson, Esq., of Christ Church, Williamsport, who discharged his duties in even more than his usual well-known happy manner. The Hon. Emerson Collins of Trinity, Williamsport, made an able and eloquent address of welcome, which was much more than the term would ordinarily denote. Mr. Williams R. Rutler of St. Mark's, Mauch Chunk, speaking to the topic of the Missionary Conference at Washington, made a fine, ringing address, which was much appreciated. Col. Charles M. Clement of St. Matthew's, Sunbury, the most efficient Secretary of the Diocesan Convention, made a strong and forceful speech concerning the effort that is now being made to increase the endowment fund of the Diocese, so that much needed relief may be given to the greatly beloved diocesan. The venerable Chancellor of the Diocese, Col. John G. Freeze, St. Paul's, Bloomsburg, followed in a very interesting address upon the work of the Layman and his most important part in the Church, closing with a well enforced plea for the name "Diocese of the Susquehanna" for the proposed new Diocese. The toast of "Our Guests" was responded to by the Rev. George C. Foley, D.D., in a manner worthy of the cultured rector of Christ Church, Williamsport. After the singing of the Doxology, the Benediction was given by the Rev. W. Douglas Matthews of Jersey Shore, bringing to a close a most enjoyable evening, in which the speaking was of more than usual excellence.

It is expected that the next dinner will be held at Lancaster in April.

A QUARTERLY Convocation of the Harrisburg Archdeaconry met in St. Paul's parish, Columbia (Rev. Frederick A. Warden, rector), on the 10th and 11th insts., the Bishop, eighteen of the clergy, and four candidates for holy orders being in attendance. At Evensong on Tuesday, the Rev. Dr. Breed of Lancaster was the preacher, and delivered a thoughtful sermon on "Foundations." Wednesday began with a quiet celebration of the Holy Communion at 7:30, followed by matins at 9:30, which in time was followed by a choral celebration of the Holy Eucharist, with a sermon by the Rev. Ernest F. Smith of Harrisburg, on the Holy Eucharist as the highest expression of worship. The remainder of the morning was devoted to business, and in the afternoon the Rev. J. H. Earp of Steelton, read a paper on "Preaching in its Relation to the Prayer Book," and the Rev. W. F. Shero of Lancaster gave a critique on Strong's *Authority and Principle of Obedience*; both of which provoked hearty discussion. At 7:45 was held the regular

missionary service, presided over by the Ven. Archdeacon Baker; the Ven. Archdeacon Radcliffe reading the office, and the Rt. Rev. the Bishop of the Diocese, and Rev. Alexander McMillan of Carlisle, delivering addresses. The next Convocation will be held at St. James' Church, Lancaster.

CHICAGO.

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

New Building for St. Luke's Hospital—Church Home—B. S. A.

ARRANGEMENTS are being made for the erection of a new building for St. Luke's Hospital. Property fronting on Michigan Avenue has been purchased and plans are being prepared for a building modelled after a modern hotel. This will be used to accommodate pay patients, and every device for the comfort and safety of the patrons will be provided. It is hoped that the profits accruing from this part of the hospital will go far towards supporting the free wards and thus enable the hospital to do a very necessary work in the neighborhood where it is most needed. The Linen committee of the hospital met in the Church Club rooms on Wednesday morning, and laid out work for the fall and winter. This committee has the very important work of providing the supplies for the hospital.

The Rev. Dr. Matrau, who has been ill in the hospital for the past two weeks, is improving in a satisfactory manner.

THE ANNUAL RECEPTION of the Church Home for Aged Persons was held on Thursday and was well attended in spite of the difficulty of reaching the Home on account of the street car strike. Since the mortgage was lifted a year or more ago, the Home has been put in good condition both inside and out, and a new heating apparatus installed. There is a family of 33 to care for now, and applications are continually being made for admission.

ON TUESDAY EVENING, Nov. 10th, a meeting was held in the chapel of Emmanuel Church, La Grange, for the purpose of discussing the advisability of forming a Burlington Route Suburban Local Assembly B. S. A., for the uniting of the various suburban chapters of the Brotherhood on the Burlington Route between Chicago and Aurora. It was so determined, and the following officers were then elected: President, Mr. Joseph L. Moore, All Saints', Western Springs; Vice-President, Mr. Isham Randolph, St. Paul's, Riverside, Ill.; Secretary, Mr. Ralph R. Hayes, Emmanuel Chapter, La Grange, Ill.; Treasurer, Mr. Chas. L. Bliss, St. Michael and All Angels', Berwyn, Ill. During the evening addresses were made by the Rev. P. Gavan Duffy, acting rector of Emmanuel Church, also by Mr. John Smole of Epiphany Church, Chicago. The meeting was conducted by Mr. Joseph L. Moore as chairman. The next meeting will be held on St. Andrew's day, Nov. 30, 1903, at St. Paul's Church, Riverside.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Death of Rev. T. L. Smith.

THE DEATH of the Rev. Thompson L. Smith, an aged and retired priest of the Diocese, occurred at his home in Denver on Monday, Nov. 23d, at the age of 81 years. Mr. Smith was the senior chaplain in the Confederate army during the Civil War, and an intimate friend of Generals Lee, Jackson, and Early. For some years past he had lived a retired life in Denver, unable, by reason of infirmity, to perform any regular clerical work.

CONNECTICUT.

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

Memorial Window in New Haven—Woman's Auxiliary—Death of Rev. O. S. Prescott—Archdeaconry at New Britain.

A MEMORIAL window of great beauty has just been placed in Trinity Church, New Haven (the Rev. Frank Woods Baker, D.D., rector). The subject is the Resurrection. This is the inscription: "To the Glory of God and in Loving Memory of Thomas Attwater Barnes and his wife, Phoebe." It is the gift of Amos F. Barnes and Frank G. Barnes, in memory of their father and mother, both of whom died during the year 1902.

THE ANNUAL meeting of the Woman's Auxiliary, for the Litchfield Archdeaconry was held on Thursday, Nov. 5, in St. James' parish, Winsted (the Rev. S. Wolcott Linsley, rector). There was a very good attendance in spite of the very unpleasant weather. The Archdeacon and several of the clergy were present. At the afternoon session, the Bishop of Oklahoma, and Miss Emery were the speakers. In the evening, a service was held with a large congregation, at which addresses were delivered by the Rev. John N. Lewis of St. John's, Waterbury, Bishop Brooke and Archdeacon Plumb. Encouraging reports were received from all parts of the Archdeaconry. Much regret was felt at the resignation, as one of the managers, of Mrs. Seymour, the wife of the rector of Litchfield, who has rendered long and efficient service, and is succeeded by Mrs. S. Wolcott Linsley of Winsted.

THE REV. OLIVER SHERMAN PRESCOTT, sometime of the Order of St. John the Evangelist, and a retired priest of the Diocese of Connecticut, died at the mission house at Verbank, N. Y., on Tuesday, Nov. 17th. A quarter of a century ago, Father Prescott was one of the most prominent of Catholic Churchmen. He was born in New Haven, and was ordained as deacon in 1847 by Bishop Brownell, and as priest in 1848 by Bishop Ives of North Carolina. He was rector of the Church of the Ascension, Westminster, Md., 1852-1857; of St. Peter's, Ellicott's Mills, Md., 1857-1861; of Trinity Church, Newport, R. I., 1861-1864; of Christ Church, West Haven, Conn., 1865-1869. In the latter year he went to England and took a course of study at Cowley, as a result of which he was professed in the Order of St. John the Evangelist, remaining in Oxford until 1876, when he returned to this country and assumed the rectorship of St. Clement's Church, Philadelphia. Here it was that he became most widely known, and while engaged in that work Father Prescott was the subject of a severe onslaught of those opposed to the Catholic conception of the Church, and was obliged to make a severe defensive fight, in which he was eminently successful. Retiring from the Cowley order, he afterward relinquished the rectorship of St. Clement's, and in 1882 came to the Diocese of Fond du Lac as rector of St. Peter's Church, Ripon. His last charge was that of St. Luke's (colored) Church, New Haven, Conn., which he assumed in 1886 and relinquished only when his advancing years compelled him to retire from active work. Since then he has lived in retirement at Verbank, N. Y. He was deputy to the General Convention from the Diocese of Fond du Lac in 1883 and 1886.

THE NOVEMBER meeting of the Archdeaconry of Hartford was held at St. Mark's, New Britain. At the Holy Communion, the sermon was preached by the Rev. William J. Brewster of Warehouse Point. The rector, the Rev. Harry I. Bodley, who is also the Archdeacon, presided. He reported that every parish in the Archdeaconry save one, and that a very small one, had contributed

to General Missions. Trinity, Hartford, is the banner parish, having given for Domestic Missions, \$5,657.18. One-third of the entire amount raised within the Diocese toward the apportionment was given by the parishes of the Archdeaconry. Their share for this year amounts, on the basis of current expenses, to \$5,363. At the afternoon session the Rev. George T. Linsley of the Church of the Good Shepherd, Hartford, gave an essay on "The Resurrection of the Body." Rev. Henry Macbeth of St. Thomas' Church, Hartford, delivered an exegesis on Isaiah xlv. 7. A book review on *Culture and Restraint* was read by Rev. A. T. Lewis of Unionville.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Missionary Meeting at Sherman.

THE THIRD quarterly missionary meeting of the year was held at St. Stephen's, Sherman (the Rev. William James Miller, rector), Nov. 17 and 18. In spite of unfavorable weather, and reports in the press regarding unhealthy conditions prevailing in the town, there was a goodly gathering of the clergy and members of the Woman's Auxiliary. The hearty cordiality extended to all the guests by the members of St. Stephen's added greatly to the pleasure of those in attendance. The Bishop of the Diocese was unfortunately detained at his home on account of a second injury to his back. Universal regret was expressed at his enforced absence, and all joined in the hope that he might soon recover from his present disability. The opening service was held Tuesday evening. The general topic for discussion was "The Missionary Work of the Church." Dean Stuck of St. Matthew's Cathedral, Dallas, made the opening address on "Foreign Missions." The Rev. Bartow B. Ramage, rector of St. Andrew's, Fort Worth, spoke on "Domestic Missions."

Wednesday the services began with an early celebration, and there was a second celebration at 10 A. M. The preacher was the Rev. J. B. C. Beaubien, rector of Trinity Church, Bonham. At a conference held between the clergy and members of the Woman's Auxiliary, Mrs. Ramage of Fort Worth, Diocesan Treasurer, read a paper on "Mission Hospitals." A paper by Mrs. R. S. Neblitt of Corsicana, on "The Woman's Auxiliary in the Missionary Field," was then read. In the evening the closing service was held, when addresses were delivered by Dean Stuck, on "Diocesan Missions," the Rev. Mr. Ramage on "The Needs, and Difficulties of Sunday School Work," the work of the Sunday School being the principal topic for the evening. An instructive and earnest appeal to parents, by Mr. John T. Roberts, lay reader for St. Paul's Church, Greenville, was read, after which the Rev. Charles H. Kues, rector of the Church of the Good Shepherd, Terrell, made a stirring address on "Where the Fault Lies."

DELAWARE.

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

Church Club.

THE 32ND ANNUAL dinner of the Church Club of Delaware was held at the New Century Club, Wilmington, Thursday, Nov. 19. The speakers were the Bishop of Delaware, the Bishop of Central Pennsylvania, and the Bishop Coadjutor of Pennsylvania. An incident of the evening was the singing of the following new Club song, written by the Bishop of Delaware:

"Delaware, by faithful souls,
Priest and layman true and bold,
Honour'd names on all our rolls,
Learn'd the faith as taught of old.

"Ages now have passed away
Since they sped from fatherland,
The tidings of the heavenly way
To proclaim on every hand.

"And we their offspring gladly strive
The good news more widely spread,
That ne'er a soul by Christ alive
Shall for sin's sake be reckoned dead.

"So we'll to Club and Church be true,
His will our work from day to day;
And may His Spirit ours endure,
With light, and power, and love alway.

"Thus Delaware shall far and near
Be known of those who, firm and strong,
Count all His souls as really dear
To whom we all in one belong."

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Ep.

Death of Rev. George B. Morgan.

THE REV. GEORGE B. MORGAN, an Indian deacon, whose name in his native tongue was Teen Dube Tung, died at Cass Lake on the morning of Thursday, Nov. 19. For 25 years he had served the Church as a faithful and diligent servant of his Divine Master. He was ordained by Bishop Whipple in 1878, and had been energetic in his work among the Indians of the White Earth Reservation. "During the last two years," says Archdeacon Appleby, "his energy and zeal were quickened in a remarkable degree, and he was most solicitous and successful in his efforts in bringing many heathen into the Good Shepherd's fold."

GEORGIA.

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

Sunday School Institute—Removal of Dr. Reese—Rector Instituted at Columbus—Memorial Tablet in Augusta.

THE CHURCH SUNDAY SCHOOL INSTITUTE held its regular fall meeting in the Sunday School room of St. Philip's Church, Atlanta, on Thursday, Nov. 12th. There was a celebration of the Holy Communion for Sunday School officers and teachers at 7:30 A. M. The business session was called to order at 3:30 P. M., representatives from eleven Sunday Schools being in attendance. The Rev. A. W. Knight made an address on "The Business End of the Sunday School." At the evening session the Bishop opened the "Question Box," and answered a number of questions in detail. He then made an address on the "Advantages and Need of a Sunday School Institute," being followed by the Rev. G. A. Ottmann on the same subject. Mr. C. L. Pettigrew spoke on the *Trinity Course of Church Instruction*. He was followed by the Rev. W. W. Steel, who took a view opposed to that of Mr. Pettigrew. The Rev. C. B. Wilmer had been expected to speak on "Teaching the Bible," but, as time was limited in which to take up so large a subject, he directed his remarks to presenting the superior claims of the *Bishop Doane Series* over all others, showing a careful study of the question. Mrs. Way and Miss Dibble discussed "Kindergarten Instruction in the Sunday School." Mr. E. H. Fraser gave a very brief address on the "Geography of the Bible."

THE LAST Confirmation service at Christ Church, Macon, under the rectorship of the Rev. F. F. Reese, D.D., who is soon to go to Nashville, Tenn., was held on Friday night, Nov. 13th, nineteen being confirmed. The Bishop, in his address spoke with special reference to the work of the retiring rector, pointing out some of those principles for which he had stood in the parish, and as the true meaning of Christian freedom, organic work, inward spirituality, missionary spirit and motives, developing them through the abundant use of prayer and the sacraments, and urged and commended the people of the parish to put into effect these teachings, reminding them that the success of a priest depends upon the loyalty and sympathy of the people. He felt that he could rely upon the members of Christ Church to accept his

advice upon these matters, and the past history of the parish warrants this confidence. The departure of Dr. Reese will be a great loss to the parish of Christ Church and the Diocese of Georgia, and is unusually regretted.

ON SUNDAY, Nov. 15th, the Bishop instituted the Rev. John Loftus Scully as rector of Trinity Church, Columbus. In his address the Bishop emphasized the relations between rector and people as taught by the Institution Office. The Rev. Mr. Scully has been most cordially received in his new field. His work as rector of St. Paul's, Savannah, was marked by absolute loyalty to the Church, and developed in a very marked degree the spiritual life of the parish, as well as its material interests.

UNDER the altar of All Saints' Church, Augusta, lies the body of Edward Eugene Ford, D.D., priest, and for more than thirty years rector of the parish, who died nearly half a century ago, and by his own request was buried under the altar of the church he had served so well. On Sunday, Nov. 15th, a tablet, placed in the church in his memory, and marking the place of his interment, was unveiled. This tablet was placed through a bequest left by Mrs. Buckley, a faithful member of the parish, who recently departed this life. Dr. Ford died on Christmas eve, 1862.

INDIANAPOLIS.

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

Convocation at Richmond.

THE CONVOCATION of the Diocese met at St. Paul's Church, Richmond (Rev. H. H. Hadley, rector), on the 17th. The opening service was held in the church at 7:40 P. M. Bishop White of Michigan City preached from St. Luke xv. 4, on the Motive for Ministerial Work.

At the early celebration next morning, the diocesan confirmed a class of eight, presented by the rector. The Convocation assembled at 9:30 for a Quiet Hour. Bishop Francis dwelt on the responsibility of the clergy to God and the need of personal holiness, to be attained by ever increasing earnestness in prayer and the reading and study of Holy Scripture. The Morning's essay was by the Rev. J. D. Stanley, rector of Christ Church, Indianapolis, on Clerical Courtesy. He emphasized the need of this, not only among the clergy to each other, but also especially in their ordinary social intercourse. The afternoon session was devoted to the Church in Indiana. The Rev. Dr. Stocking of Vincennes gave a most interesting address on the early Colonial condition of the Church in this country, and the circumstances which obtained in Indiana during the time when Bishop Kemper was Bishop of the West, and under the first three diocesan Bishops: Upfold, Talbot, and Knickerbacker. He was followed by the Archdeacon, who spoke of present conditions, emphasizing the hindrances to growth. The Rev. Dr. Davis of Evansville had the difficult task of prophesying the future. He dwelt on the necessity, if the Church is to grow, of fidelity to the ideal of missionary obligation and the danger of a failure to appreciate the responsibility towards Church extension.

In the discussion that followed, Bishop White urged that the parishes awake out of their lethargy and become interested in the Church's needs and take an active part in the work. Bishop Beckwith of Alabama also made an address.

The evening service, in the Church, was marked by the addresses on Church Finance, by three laymen. Judge Rupe of Richmond spoke most earnestly on parochial finance, Judge Sullivan of Indianapolis, on Diocesan finance, and Mr. Brooks of Indianapolis, the Treasurer of the Diocese, on Missionary finance.

Thursday began with the early Eucharist,

followed at 9 by a Quiet Hour, in which the Bishop dwelt on the responsibility for the sheep. The topic for the day was the Sunday School. Two papers, on The Organization and Government, by the Rev. C. S. Lewis of Lafayette, the other by the Rev. Dr. Berry of Muncie, opened the way for Bishop Beckwith of Alabama. He spoke at length on the Church's method as shown in the Prayer Book, of which the *Trinity Course* is only a Compendium. His explanations aroused the greatest interest and opened the eyes of many, both clergy and laity, to the true Church method. The clergy showed their appreciation of the Bishop's discussion by a rising vote of thanks.

The Convocation closed with the evening service, at which Bishop Beckwith preached, on Devotion.

On Friday was held the semi-annual meeting of the Diocesan Branch of the Woman's Auxiliary. The preacher at the celebration of the Holy Communion was the Rev. C. S. Sargent, rector of St. David's Church, Indianapolis. At the afternoon session, an address on Diocesan Missionary Work was delivered by Archdeacon Walton; and Woman's Work in the Mission Field was discussed by the members of the Auxiliary, Mrs. J. D. Stanley speaking on the Jurisdiction of Shanghai, and Mrs. McCulloch of Muncie on the Jurisdiction of Hankow. Porto Rico was treated by Mrs. A. N. Hawley.

The Convocation and the Woman's Auxiliary were delightfully entertained by the rector and Church people of St. Paul's parish.

LARAMIE.

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

New Dean Appointed.

THE RT. REV. ANSON R. GRAVES, D.D., Bishop of Laramie has nominated the Rev. Arnold G. H. Bode, M.A., rector of Trinity Memorial, Denver, to be the new Dean of St. Matthew's Cathedral, Laramie. The Chapter has confirmed the Bishop's nomination, and Mr. Bode has accepted the appointment. He was born in Australia, his father being Archdeacon of Newcastle, N. S. W. He took his B.A. degree in the University of Sydney in 1888, and proceeded to Oxford University to study theology. While at Oxford he gained the organ scholarship at Cuddesdon College. He was ordained deacon and priest, twelve years ago in Rochester Cathedral, England, by the present Archbishop of Canterbury, and worked for four years in the parish of St. John the Divine, Kensington, London, one of the largest and best



VERY REV. A. G. H. BODE.

organized parishes in England. Later he officiated at Christ Church, Sydney, under the present Bishop of Likoma. Previous to coming to Denver he was the English chaplain at Arosa, Switzerland. Four years ago he came to Denver to be minor Canon of St. John's Cathedral, which position he filled until he was called to be rector of Trinity Memorial. He took his M.A. degree from the

University of Denver in 1902, in the department of Philosophy, was made Examining Chaplain by Bishop Olmsted, has served on the executive board of the Charity Organization Society of Denver, and this month was appointed chaplain of Wolfe Hall. Mr. Bode has worked hard at Trinity Memorial, urging the members to try to build a new church and suitable rooms for work in a town parish. He has also found time to carry out the work of St. Matthew's mission, Arvada, during the past year. He will leave \$3,000 available for the building of the new Trinity Memorial. Mr. Bode will take up his new work as Dean of Laramie in January, 1904.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes.

THE CHURCH OF THE NATIVITY, Vanderbeer Park (Rev. Andrew Fleming, rector), celebrated, Sunday, Nov. 8, the second anniversary of the dedication of the parish building, which is used for services. The glad news of the liquidation of the mortgage of \$3,500 was announced. Special services had been arranged to commemorate the eventful day. At the evening service the Rev. Dr. Wrigley, Archdeacon, preached an encouraging sermon to the faithful who have so promising a future for the Church in this section of New York.

THE QUEENS-NASSAU Clericus held an enjoyable meeting at the rectory of St. Luke's, Church, Sea Cliff (Rev. William Watson, rector), Wednesday, Nov. 18th. A large number of the clergy assembled. The essayist was the Rev. Horatio O. Ladd, rector of Grace Church, Jamaica.

THE CATHEDRAL SCHOOL of St. Paul, Garden City, under the excellent management of Frederick L. Gamage, D.C.L., headmaster, this year exceeds the past in its large registration of students. The buildings are taxed to the utmost in order to provide accommodations for the boys. The teaching staff has been added to in the addition of Dr. Kendall. Contracts have been placed and work is nearly completed for the new athletic field. This field is the gift of Captain Meany of Newark, N. J., in memory of his son, Edward Behr Meany, of the class of 1899, a school monitor and prominent athlete. When completed it will class with the most perfect athletic field of any preparatory school in the United States. The grand-stand will be large and very commodious, erected entirely of concrete.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Improvements at Pasadena.

A NUMBER of additions and improvements are to be made to the structure and furnishings of All Saints' Church, Pasadena. These are to include new steam heating and ventilating plant and a change in the roof of the recent extension of the church, carrying that roof to the rear of the chancel, and placing the Cravens memorial window in a more conspicuous place in the chancel instead of in the gallery, where it is now placed. This will also require some rearrangement of the present chancel windows, the old glass of which will be transferred to the west window of the gallery. It is believed that this change will materially improve the appearance of the edifice, which is already very attractive.

MARYLAND.

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

Death of Rev. George K. Warner.

THE DEATH of the Rev. George Krebs Warner, rector of St. James' parish, Monkton, occurred suddenly at his rectory on Tuesday evening, Nov. 17th. Mr. Warner was in his earlier years a Methodist, and was brought into the Church through the influence of

Bishop Whittingham. Taking a course at the General Theological Seminary, he was graduated in 1854, and was ordained by Bishop Whittingham thereafter. His entire ministry has been spent in the Diocese of Maryland. He was rector for some years at Leonards-town, then at Prince Frederick, and for more than a quarter of a century past has been rector at Monkton in Baltimore County. He was in his 73d year.

MASSACHUSETTS.

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

Mortuary Chapel—Sanctus Bell at the Advent—Woman's Auxiliary—Diocesan Notes.

THE MORTUARY CHAPEL of All Souls, erected at the Church of the Advent, Boston, as a memorial to the late Rev. Harold E. Addison, was consecrated on the 18th Inst. by the Bishop of Fond du Lac, a former rector. The Bishop was vested in cope and mitre. After the office of dedication, the Holy Eucharist was celebrated, with the rector, the Rev. W. H. Van Allen, as celebrant, the Rev. A. Prime as deacon, and the Rev. R. B. T. Anderson as sub-deacon. A memorial sermon was preached by the Rev. C. S. Hutchinson rector of St. Luke's, Chelsea. A memorial tablet in the chapel reads:

AD MAIOREM DEI GLORIAM CONSECRATUM EST HOC OMNIUM ANIMARUM SACELLUM ET IN MEMORIAM VIRI AMICIS DILECTISSIMI HAROLD ETHELBERT ADDISON OLIM HUIUS PAROCHIAE MINISTRI QUI NATUS DIE OCTOBRIS XVI. MDCCCLXXXIII. SACERDOS FACTUS DIE DECEMBRIS XXXI. MDCCCXCIX. . . OBIT DIE SEPTEMBRIS XXV. MCM. CONSUMMATUS IN BREVI EXPLEVIT TEMPORA MULTA. PLACITA ENIM ERAT DEO ANIMA ILLIUS. REQUIEM AETERNAM DONA EI DOMINE ET LUX PERPETUA LUCEAT EI.

Or, in English: "This Chapel of All Souls is consecrated to the greater glory of God and in memory of a man very dear to his friends, Harold Ethelbert Addison, sometime curate of this parish. He was born Oct. 16, 1873, was priested Dec. 31, 1899, and died Sept. 25, 1900. He, being consummated in a short time, fulfilled a long time: for his soul pleased the Lord, Rest eternal grant unto him, O Lord, and let light perpetual shine upon him."

After the service, the Catholic Club of Massachusetts held a session in the parish house of the Advent, and the priests associate of the Confraternity of the Blessed Sacrament were addressed by the Bishop of Fond du Lac, Superior-General of the organization.

At the early Eucharist on Sunday, Nov. 15th, at the Advent, there was received and blessed, a Sanctus bell, to be hung in the turret directly over the intersection of the nave and transepts. The inscription reads:

GABRIEL VOCOR. DEVM VERVM INCARNATVM LAVDO ET SANCTISSIMVM SACRAMENTVM. IPSE EST DOMINVS DEVS TVVS ET ADORAVNT EVM. SANCTE GABRIEL ORA PRO ANIMA GVILIELMI BARROLL FRISBY PRESBYTERI OB. MCMIII.

Or, in English: "I am called Gabriel, I praise the True, Incarnate God, and the Most Holy Sacrament. 'He is thy Lord God, and worship thou Him.' Holy Gabriel, pray for the Soul of William Barroll Frisby, Priest, who died 1902."

The bell will be rung three times daily, at 7:30 A. M., and 5 P. M., just before service, and at noon, bidding to that Noonday Prayer for Missions which our mission authorities enjoin; and on Sundays and Feast days it will be rung at the Sanctus and at the Consecration in the Liturgy, that those who are hindered from being present in church, yet within sound of its voice, may know when the Divine Service has reached its height. This two-fold use, says the rector, is most appropriate, and sanctioned by ancient English use. This is the parish of the Advent;

the first Advent was announced by St. Gabriel, the Archangel, in words

"Which daily in all lands all Saints repeat."

as Keble says; and the *Ter Sanctus* is the utterance, not of men only, but of "Angels and Archangels"; while it is by the ministry of angels as of men that the Gospel is proclaimed in heathen countries. So the bell St. Gabriel will remind us of the Angelus, summon us to daily prayers, and on high days herald the Advent of our Lord in the Sacrament of His Love. The bell is the gift of a member of the Corporation of the parish.

Next day the Rev. W. S. Claiborne of Sewanee, Tenn., spoke to the Woman's Auxiliary and others in the parish hall on "The Work of the Church among the Tennessee Mountaineers."

THE SOUTHEASTERN DISTRICT of the Woman's Auxiliary to the Board of Missions held its eleventh Conference in Grace Church, New Bedford, Nov. 19. The sermon was preached by the Rev. John McL. Foster of the Church of the Messiah, Boston, from St. Matt. xvii. 4. Miss Julia W. Rodman of New Bedford resigned as Vice-President, and Mrs. T. V. Cook of Fall River was elected in her place. Addresses were made by the Rev. Arthur S. Lloyd, D.D., and Archdeacon Babcock. After luncheon and the business meeting where reports were read from the different local branches. Mrs. Thayer, President of the diocesan branch, Mrs. Loring of Boston, Miss Intosh, Miss Rodman, Mrs. T. V. Cook, and Miss Agatha King, Diocesan Parish Visitor, made reports of missionary work.

THE REV. J. S. LINDSAY, D.D., of St. Paul's, Boston, is still unable to officiate in the church. Special services will be held on Sunday afternoons in Advent. Bishops Du Moulin, Brewster, McVickar, and Lawrence are the preachers.

ST. MONICA'S HOSPITAL for Negro Women and Children is under the charge of the Sisters of St. Margaret. Three thousand dollars are required to maintain this place. Subscriptions of one dollar or more are asked for, and may be sent to Sister Katherine Margaret, 45 Joy St., Boston.

THE REV. PROF. A. V. G. ALLEN of the Episcopal Theological School, Cambridge, will deliver the Dudgeon lecture at Harvard. The founder of this lecture meant it to be "The Answer of Modern Liberalism to the Claims of the Roman Catholic Church."

RESCUING street girls from Boston is carried on by Miss Edith E. Marshall. The temporary home for them is "Welcome House," which is located at 9 Florence St., and is under the charge of the clergy of St. Stephen's. The House of Mercy for fallen women is located at 173 Roxbury St., Roxbury District, and is under the care of the Woman's Aid of the Church Temperance Society.

WILLIAM TURNBULL of East Cambridge has left \$100,000 for St. John's Hospital in St. John, N. B., \$1,000 to St. John's Church's Orphan Asylum, and \$10,000 to the wardens and vestry of St. John's Church, to be used to aid the poor in that city.

THE DEBT on the rectory of the Church of the Ascension, East Cambridge, has been paid; \$1,000 was recently left to this parish by Mrs. Thomas P. Jones of England.

ST. MARK'S MISSION, Dorchester, is gradually raising the \$10,000 needed to build the nave of the new church. Recently \$1,000 was added to the fund. No fairs or entertainments are recognized in this mission, which owes its present prosperity to the untiring efforts of the present rector.

MILWAUKEE.

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

Removal of St. Mark's Chapel.

THE WORK of moving St. Mark's chapel to its new site, corner Hackett Ave. and Bellevue Place, has already commenced, and services are therefore of necessity suspended. The chapel will be placed at the rear end of the new lot, leaving the front for a future church, and a guild hall will also be erected at once.

NEBRASKA.

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

Convocation at Lincoln—The Bishop—Woman's Auxiliary—Notes.

THE CONVOCATION of the Diocese of Nebraska met at St. Luke's mission, Lincoln, Nov. 10th to 13th. At the opening service a paper was read by the Rev. Francis White on "The Holy Catholic Church." The speaker found the vital principle of the Church in the very counsels of the Godhead and by a continuous process of revelation through the patriarchs and prophets, culminating in Christ, the Church was brought to the highest point of usefulness in the world. The speaker ably discussed the creedal statement of the Church as One, Holy, Catholic and Apostolic. The paper was a popular tract on truth of the Church idea. The next day a paper on "The Permanence of the Pastoral Relation" was read by the Rev. D. C. Pattee. This paper was characterized by its deep spiritual tone and patriotic call to the clergyman to consider the real effectiveness of a long pastoral relation both in maintaining continuous services and in the personal relationships of pastor and people. A scholarly paper was read by the Rev. G. F. Potter on "The Church and State."

At 8 P. M. the Rev. John Williams read an uncompromising paper on the Church's right to interpret the Church's Book, entitled "The Church and the Bible," setting forth the fiction of "Private Interpretation," showing that in the Protestant Reformation private interpretation never was the right of any persons except of the leading spirits of that movement, while the Continental Confessions of Faith were formulas to be accepted by all the followers of the leading reformers. The speaker also dwelt upon "Higher Criticism" and some modern scientific explanations. "The State's Duty in the Moral Education of the Young" was a paper read next day by the Rev. B. J. Fitz. "A Conference on Church Music" was the theme of the afternoon session. A paper on "The Church and the Home" set forth the purpose of both Church and home; that our sons and daughters may grow up into the kingdom of God and of His Christ, strong and pure and beautiful, reflecting the strength and tenderness and beauty of Jesus, is the hope and ambition of every home and the ideal of every branch of the Catholic Church.

On Nov. 13th the Convocation closed with a low celebration of Holy Communion, there having also been a celebration on each morning. The Convocation was pronounced by the clergy to be the most interesting and helpful of recent years.

BISHOP WORTHINGTON spent several days of early November in the diocese, attending to such official duties as he has not assigned to the Bishop Coadjutor. He preached in Trinity Cathedral on the morning of the Twenty-second Sunday after Trinity, and in St. Matthias' Church on the morning of the Twenty-third Sunday. In addition to trustee meetings and other official matters which claimed his attention in Omaha, the Bishop attended the Convocation held in St. Luke's Church, Lincoln, November 10th to 13th.

BISHOP WILLIAMS is taking temporary duty at the Cathedral until the election of a Dean.

AN ENTHUSIASTIC quarterly meeting of the Woman's Auxiliary was held in Holy Trinity Church, Lincoln (the Rev. Francis W. Eason, rector), Friday, October 30th. Bishop Williams was celebrant at the opening service. At the business session Mrs. Fales, of Ashland, presided. Several interesting papers were read and inspiring addresses were delivered by Bishop Williams, the Rev. Benjamin J. Fitz, and, to the Juniors, by the Rev. Francis S. White. Branches of the Junior Auxiliary are rapidly multiplying under the diligent work of Mrs. A. L. Williams. Mrs. Albert Noe, of Omaha, a former efficient President, was chosen to fill the vacancy caused by the resignation of Mrs. John G. Floyd as diocesan President.

THE CONGREGATION of St. Mark's mission, Florence, the Rev. Philip S. Smith, priest-in-charge, has begun the erection of a rectory.

A FRIEND who does not care to reveal his identity has paid for the placing of electric lights in St. Clement's mission, South Omaha. This mission, under the earnest labors of the Rev. James Wise, who is also priest-in-charge of St. Martin's, is doing excellent work among the employes of the packing houses in South Omaha. Funds are being collected for enlarging the church and building a guild hall.

THE REV. FRANCIS M. BACON has entered upon his work as priest-in-charge of St. Luke's, Wymore. His work has begun under promising conditions. He finds a united and enthusiastic congregation unburdened by debt, the church property in good condition and plans maturing for the building of a rectory.

NEWARK.

EDWARD S. LINES, D.D., Bishop.

Woman's Auxiliary—Orange - Paterson.

THE WOMAN'S AUXILIARY met at Christ Church, Bloomfield (the Rev. E. A. White, rector), Friday, Nov. 20th. Bishop Lines celebrated Holy Communion at 10 o'clock. There was a large congregation present, and there were in the chancel, eighteen clergy, besides the Bishop and the rector. The Bishop spoke on Missions, and there was also an address by Mr. John W. Wood of New York. Luncheon was served to the visitors by the ladies of the parish, and after that a reception was given the Bishop. The Bishop was the guest of the rector.

ON MONDAY evening, Nov. 23d, a reception was given the Bishop in the parish house of St. Mark's Church, West Orange (the Rev. F. B. Reazor, rector), by the clergy and laity of the Oranges. This is to give those who were unable to greet the Bishop, on the Wednesday previous, an opportunity to meet him. Bishop Lines expects to spend Thanksgiving in New Haven, and will afterward decide where he will reside. It is almost certainly decided that he will live in the city of Newark proper, not in East Orange. This will commend itself to a majority of the clergy and laity of the Diocese.

THE NEW HOUSE of the Church Club of St. Paul's parish, Paterson, was opened a few days ago in the presence of 150 members and many friends. The house is that which was formerly used as a rectory, but has been remodelled and equipped with the features necessary for club and sociological work among boys and men. The rector, the Rev. David Stuart Hamilton, has moved to a new house. The opening of the Club House was effected in a short service, said in one of its rooms, after which there were several addresses, ex-Attorney-General Griggs being one of the speakers. The alterations to the building cost \$3,000, the amount being raised by subscription.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Diocesan Notes—Progress at Sea Girt.

THE PLAINFIELD CLERICUS met on Tuesday, Nov. 17, with the Rev. E. V. Stevenson,

rector of Grace Church, Plainfield, and after a luncheon served at the Park Avenue Hotel, listened to an address by the Rev. Charles Fiske of Somerville, on "The Marginal Readings Bible, its History and Use." Followed the address there was a general discussion of the subject by the members.

ANOTHER of the clergy of the Diocese has left for a new charge, the Rev. E. Briggs Nash having resigned as senior curate at Christ Church, Elizabeth, to become the assistant at St. Paul's Church, Baltimore, Md. Before his departure, Mr. Nash was presented with a chalice, paten, bread-box, and cruets, by members of the choir and of the acolytes' guild of the parish. The vessels are in a morocco case, bearing on a tablet a suitable inscription.

A HAPPY INSTANCE of Church friendliness is recorded in Elizabeth. St. Paul's chapel of Christ Church has been without a parish house since the building used for that purpose has been required for other uses. It was found impossible to rent a suitable building for use, and the clergy of St. John's have now offered St. Paul's the use of rooms in the parish house of St. Andrew's chapel of that parish until a suitable lodgment may be secured. The offer has been accepted, and the two missions are working side by side in friendly emulation. Recently the Men's Club of Grace Church, and St. Paul's Guild, a men's organization of Christ Church, held a joint meeting for the exchange of friendly greetings.

THE EARNEST Church workers in the interest of St. Uriel Church, at Sea Girt, N. J., are very happy, says the *Seaside Gazette* (Spring Lake, N. J.), over the payment of \$1,000 on the debt against the church, making \$4,000 paid, and leaving \$4,000 still due. It is a pleasing coincidence that the payment is made on St. Martin's day, when commemorative festivities were being held at St. Martin's-in-the-Field, Chestnut Hill, the church of which Mr. Charles E. Van Pelt is a vestryman. It is very largely due to his



CHURCH OF ST. URIEL THE ARCHANGEL,
SEA GIRT, N. J.

efforts that St. Uriel's Church has been able to make this payment. The Rev. Robert M. Beach, rector of the church, was Mr. and Mrs. Van Pelt's guest at their residence, "Islington," Chestnut Hill, for the services at St. Martin's-in-the-Field.

The regular monthly meeting of the Guild of St. Uriel, the Archangel, adopted resolutions of sorrow for the loss of Miss Winifred Irene Mumma, "that the sympathy of the Guild be extended to the bereft parents in their grief for the daughter who was so much to them; who was always ready with her rare musical talent for the service of Him, whom she served; who faithfully cared for the Eucharistic silver; who made sunny the path she trod, leading to brighter and holier things."

OHIO.

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

Toledo Notes—New Church for Cuyahoga Falls—Sunday School Work—Woman's Auxiliary—Colored Mission for Toledo.

THE TOLEDO group of the Ohio Sunday School Institute (Rev. T. N. Barkdull, director) held a helpful session in Trinity Church parlors on Tuesday afternoon and evening, Nov. 17th. The speakers were the Rev. Henry E. Cooke of Warren, President of the Ohio Sunday School Institute, and Mr. Hubert Carleton, General Secretary B. S. A. The subjects were: "The Big Boy Problem: How to Keep Him in Sunday School," "Boys' Bible Classes," "The Problem of Prepared Teachers," "The Secret of Success in Sunday School Work, and Lack of It, Secret of Failure," "The Junior Brotherhood in the School, and How to Teach Boys to Win Boys." The attendance was larger than usual, and much interest was aroused by the earnest and able addresses and discussions.

A TOLEDO chapter of the Actors' Church Alliance was duly organized in Trinity Church parlors on Monday afternoon, November 16th, over thirty people having assembled in a severe rain storm for the purpose. The Rev. W. E. Bentley, General Secretary of the A. C. A., had preached two powerful sermons in Trinity to large congregations on Sunday, in which the A. C. A. was fully explained. At a Clericus lunch, on Monday, and at the meeting for organization, Mr. Bentley further explained the matter. Remarks at this latter meeting were made also by the Rev. Dr. Powell, pastor of the First Presbyterian Church, Father J. T. McConnell of the Roman Catholic Church, and others. The President chosen is the Rev. A. Leffingwell, rector of Trinity Church.

ST. JOHN'S CHURCH, Cuyahoga Falls, is to be torn down and replaced by a new and modern structure. The present edifice is one of the oldest churches in the state and is one of the landmarks of the village. Pledges are already in hand for the erection of the new church. The Akron (Ohio) *Democrat*, thus speaks of the parish:

"The parish stands for advanced Churchmanship, which is very rare to-day in the Diocese of Ohio. Appealing to the early Church and the only law the Episcopal Church in this country has, Rev. Robert Kell, the rector, has led his people step by step from the old customs, now fast passing

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away, to a place far in advance of the parishes of the Diocese with the possible exception of two. A stately service is the rule, a beautiful ritual with nothing to offend. The weekly Communion, and the daily service, with the church open for worshippers every day in the week, have come to be the established customs. These are all signs of life, and the parish is to-day one of the strongest in the Diocese of Ohio and held up as an example by Bishop Leonard."

AN IMPORTANT STEP for the improvement of Sunday School instruction was taken by the Cleveland Clericus at its November meeting. It was decided to carry out the recommendations of the committee on Normal Instruction, appointed at the preceding meeting. The committee was re-appointed to carry out the plan, which is as follows: 1st, that two introductory Conferences or Institutes be held, one in December, and one early in January; and 2nd, that a Teachers' Normal Class be held weekly beginning the middle of January. This class will be taught by Miss Clark, one of the teachers in the City Normal School, who is eminently fitted for the work. She will deal with the principles and methods of teaching, together with their immediate practical application in the Sunday School.

At the Institute in December, which will probably be held on the 15th, the subject of Primary Instruction in the Sunday School will be considered at the afternoon session. Two prominent kindergartners of the city, Miss Pritchard and Miss Gibbons, who have primary classes in Sunday Schools, will tell of the principles and methods they have found helpful in their work. This will be followed by an open discussion and Question Box. After a supper which will be served to all present at the Institute, the evening will be given up to Dr. Aiken of Western Reserve University, who will speak on The Psychology of the Child Mind.

At the January Institute it is purposed to consider in the afternoon the subject of Graded Sunday Schools. In the evening, Miss Clark and Miss Prentiss of the City Normal School will discuss the subject of Normal Instruction, and will outline the work of the Normal Class which will begin to meet the week following. A fee of \$1.00 for the course of four months will be charged for the privileges of this class. These Institutes and the Normal Class will be held at Trinity Cathedral House.

THE SUNDAY SCHOOL INSTITUTE of the Diocese had an interesting session Wednesday afternoon and evening, November 18th, at Grace parish house, Cleveland. The Rev. Henry E. Cooke of Warren spoke on "The Child and Confirmation"; urging careful teaching from early childhood concerning the gift to be received through this "Laying on of Hands"; the necessity of coöperation on the part of the child in the use of the gift; and that Confirmation is not an end but a new beginning of a richer life. He said that if the Church's system be faithfully followed and the children taught "so soon as they are able to learn," they will come naturally to Confirmation when they reach the years of discretion, at 12 years or later. The Rev. B. W. R. Tayler, who has just come to Cleveland from Los Angeles, Cal., read a paper on "The Position of the Child in the Church"; in which he showed the importance in the development of the Christian life of the child, of the Church's attitude in regarding the child not as an outsider but as a member through Baptism, of God's family, the Church. Mr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew, spoke on the boy problem in Church and Sunday School, telling especially how to conduct Bible classes for big boys, and of the work of the Junior Brotherhood of St. Andrew. Mr. Carleton's talk brought forward many practical details of successful work

among boys, and was much appreciated by those who heard him. A goodly number of the Senior Brotherhood of the city had a pleasant meeting with Mr. Carleton at dinner at the Y. M. C. A., between the sessions of the Institute.

THE WOMAN'S AUXILIARY of the Diocese held a missionary rally for its members and friends at the Cathedral chapel on the afternoon of November 19th. Mrs. Leonard presided and read a brief paper on the Auxiliary meeting held in Washington to consider the subject of the United Offering for 1904. Bishop Restarick was present and spoke of his work in the Hawaiian Islands. The Rev. Wilson R. Stearly, rector of Emmanuel Church, Cleveland, gave an account of the Missionary Council, to which he was a delegate. The Bishops of Ohio and Nebraska were also present and spoke briefly. After the interesting and inspiring addresses in the chapel, tea was served in the parish rooms and an opportunity given to meet Bishop Restarick.

ON SUNDAY, November 15th, there was a preliminary meeting (about 30 persons present) held in Toledo to consider the feasibility of establishing a church for colored people. On the 22nd the mission will be formally organized under the leadership of the Rev. Wm. Grier, rector of St. John the Evangelist's, and in the colored Odd Fellows' Hall, 1309 Washington Street, where regular services will be held until further notice. The services are to be, as far as possible, in accord with those of the parent church, as eminently attractive to the African race. St. John's is the only Episcopal church here, having colored communicants, and they happily are persons of more than the average in culture and influence.

OREGON.

B. W. MORRIS, D.D., Bishop.

Work Among Chinese Portland Notes.

THE WORK among the Chinese of the city of Portland has taken another step in advance. Some time ago the diocesan board of missions appointed a committee to finance and oversee the work of the Church among the Celestials in the city. This committee was composed of the Rev. J. E. Simpson, chairman; Rev. G. B. Van Waters, D.D., Rev. A. A. Morrison, Ph.D. A mission work had been started some time ago by the Baptists, but they were now ready to turn over the rooms and furniture to the Church. This committee visited the rooms early in the fall, and were much encouraged with the prospect. A Mr. Lee To, a Chinaman, formerly a Baptist minister, has taken up the work and expects to prepare for deacon's orders. On Nov. 4 Mr. Simpson and Dr. Van Waters made addresses in English, interpreted by Mr. Lee To. Mr. Andrew Kau, a native Chinaman, who is a communicant of the Church, delivered an address in Chinese and English, followed by Mr. Chen Juong and Mr. Charlie Yung. Dr. Morrison made the closing address and was interpreted by Mr. Lee To. The ladies from St. David's and Trinity were present and served lunch and assisted in a social time. The missionary (Mr. Lee To) has settled in the mission rooms, and his wife and two children appeared in full Chinese costume. There is a night school connected with the mission, with eight teachers for teaching English. The Rev. J. E. Simpson expects to give the mission a monthly celebration of the Holy Eucharist. Dr. Josephi, a member of St. David's, is trying to establish a dispensary in connection with the mission.

A MISSION is being held in St. Mark's Church, Portland (Nov. 20 to 30 inclusive), Rev. Fathers Parrish and Venables, from the Church of the Advent, San Francisco, Cal., being the missionaries. Special prayers were

offered in nearly all the churches of the city for the success of their work.

TRINITY CHURCH, Portland, which has been holding services in the Bishop Scott Academy Armory since the burning of their church down town a year ago last May, have decided to build on ground purchased of the Bishop Scott Academy. The new church will be of stone, and is expected to cost \$100,000. The new location will be only one block from the Bishop's residence, and the work will eventually become the Cathedral of the diocese. The Rev. E. N. Dew, from the diocese of Winchester, England, has arrived and taken up his work as chaplain of the Bishop Scott Academy.

THE WORK among seamen carried on by the Seamen's Institute under the Rev. C. Bruce, is interesting. Every ship in the harbor is visited, and the reading rooms and concert hall are well filled each evening when the seamen are off duty, with men of all nationalities.

MR. WM. TYRRELL, one of the faithful Brotherhood men of the city of Portland, lost his wife and little boy on the *South Portland*, which was wrecked a few days ago while bound to San Francisco. These were all the family Mr. Tyrrell had, and the blow was a terrible one. The husband and wife knelt at the altar rail before the latter started on her fatal journey. It was their last communion together on earth.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Clerical Union — Philadelphia Notes—Church at Royersford to be a Memorial—Episcopal Hospital—Mr. Thomas Improves.

THE CLERICAL UNION for the Defence of the Catholic Faith met in St. Mark's Church, Philadelphia (the Rev. Alfred G. Mortimer, D.D., rector), on Tuesday and Wednesday, Nov. 10 and 11. The opening service was Solemn Vespers, sung by the Rev. rector of St. Mark's, Philadelphia, vested in a cope. The address was delivered by the Rev. Robert Ritchie, rector of the Church of St. James the Less. It was an admirable appreciation of the late Rev. Henry Robert Percival, D.D., whom Mr. Ritchie had known intimately for years. The address will be printed in pamphlet form by request. On Wednesday morning there was a Solemn High Celebration at 10 A. M., the Rev. Dr. Mortimer celebrant, the Rev. F. M. W. Schneeweiss, deacon, and the Rev. Mr. Ilesley (late of Nashotah), sub-deacon. The Collect, Epistle, and Gospel for Whitsunday were used and the color of the vestments was red. There was no sermon. The meeting of the Council of

BRIGHT'S DISEASE

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the Kidneys are involved and ruined.

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the Clerical Union was occupied with what might be called ordinary business. The committee on Suggestions as to Ceremonial reported that the first volume on the "Ceremonies of the Solemn Celebration of the Holy Eucharist" would soon be ready for publication. These volumes are expected to treat of all the chief services of the Prayer Book and to throw the light of historical research on the observance of the rubrics. The absence of the President, the Bishop of Milwaukee, owing to engagements in his Diocese, was greatly regretted. The Vice-President, the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown, presided. The Philadelphia Catholic Club entertained the members of the Council and other guests at luncheon and a number of enjoyable speeches were made. Delegates were in attendance from Massachusetts, Maryland, and New York.

SISTER CATHERINE RUTH of All Saints' Sisterhood—some of whom work in St. Clement's parish, Philadelphia—has kindly consented to undertake the painting of St. Katharine for St. Clement's Church. The picture will be placed on the wall of the church near the side altar. A large ciborium for St. Clement's Church, for festival use, is being made in London. It is to be of beaten silver with very rich ornamentation.

THE ANNUAL REPORT of the guild connected with St. Luke's Church, Germantown (the Rev. Samuel Upjohn, D.D., rector), contains much valuable information. In nearly all chapters of the guild, something has been accomplished—especially by the women. The "glorious apparel" needful for the worship of Almighty God has been replenished or kept in repair by the Choir Vestment, the Sanctuary, and the Embroidery chapters. The Sunday School offerings have been widely distributed where splendid work is being done: to Nashotah, Holy Cross Building Fund, the Church of the Ascension, Gloucester, N. J., and the Lenten Offering Fund. The Woman's Auxiliary has expended during the year \$585.23; the Junior Auxiliary, \$303.82. Among the organizations is the Guild of the Holy Cross, started in the fall of 1899 with a membership of four. Since that time it has increased in numbers to 27. The aim of the guild has been to deepen the spiritual life of the boys; to bring before their minds "the beauty of holiness" and the dignity of right living. The head of this guild has become a postulant for holy orders. *The Evangelist*, one of the best edited parochial papers issued, will again be published for the parishioners of St. Luke's Church.

ON TUESDAY, Nov. 17, a fire broke out in a building adjoining the City Mission, at 411 Spruce Street, Philadelphia. Here are

the offices of the Rev. Herman L. Duhring, D.D., and his associates, as well as the male ward of the Consumptive Home. For a time the City Mission was in great danger, but the adjoining building being a low structure, the flames were prevented from spreading. Steps were taken in the early part of 1870 to formulate a plan by which the poor of the city of Philadelphia might have not only their physical but their spiritual needs attended to, and the late Bishop Stevens called a meeting of the clergy to consider the whole subject. In April 1870 was organized the "Philadelphia City Mission" which followed the plan of organization laid down by the late Rev. Benjamin Watson, D.D., then rector of the Church of the Atonement, Philadelphia. In 1877 the City Mission was incorporated. The growth and expansion of the City Mission has been perfectly wonderful.

THE BISHOP has sent out his Pastoral Letter concerning the Episcopal Hospital to the clergy and congregations for the purpose of calling attention to the offerings which are taken on Thanksgiving Day each year. The hospital has begun its second half century with the record of 3,004 patients treated in its wards, and 22,291 new patients in its dispensaries during the year.

MR. GEORGE C. THOMAS is much improved in health and able to be about, and says he will soon return to his work.

THE ANNUAL SERVICE of the Free and Open Church Association will be held in the Church of the Saviour, West Philadelphia (the Rev. William B. Bodine, D.D., rector), on Sunday, December 13th. The Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, will preach the sermon. The pew rents of this parish amounted during the last convention year to nearly seven thousand dollars.

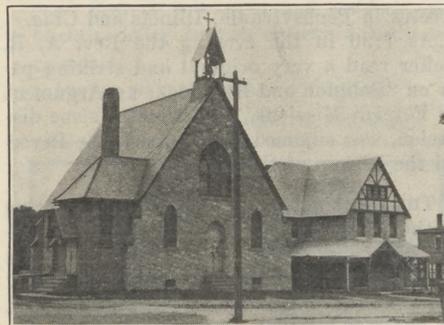
THE REV. HORACE ANDREWS WALTON, formerly curate of old St. Peter's Church, Third and Pine Streets, Philadelphia, but now rector of the Church of the Good Samaritan, Paoli, Pa., has become beneficiary under the will of Emma S. Farr, of \$1,000.

THE CLOVER CLUB of Philadelphia—with malice toward none—entertained all sorts and conditions of ministers at dinner on Thursday evening, Nov. 19, at the Bellevue Hotel. This famous dining club has entertained many notable men of the world, so that a semi-religious function is something new among Clover Club novelties. The Right Rev. Ozi W. Whitaker, D.D., was the guest of honor, and Roman, Jewish, Methodist, Baptist, and Presbyterian clergymen sat side by side.

THE *Public Ledger* of Nov. 24th printed a rumor telegraphed from New York that the names of the Rev. F. W. Tomkins, D.D., rector of Holy Trinity, and the Rev. N. S. Thom-

as, rector of Holy Apostles', Philadelphia, were being considered as possible successors to Dr. Greer at St. Bartholomew's, New York, when the latter should resign to become Bishop Coadjutor. Both of the clergymen named expressed ignorance of any such prospective call.

THE NORRISTOWN CONVOCATION, which met at the Church House, Philadelphia, on Friday, November 20th (the Rev. Herbert J. Cook, presiding officer), decided to rebuild the Church of the Epiphany, Royersford, Pa., which was recently destroyed by fire, as a memorial to the late Charles Lukens, of Conshohocken, who departed this life on the eve of All Saints' Day, 1902. Mr. Lukens was especially interested in this mission, and on



CHURCH OF THE EPIPHANY, ROYERSFORD, PA. (WHICH WAS DAMAGED BY FIRE NOV. 7TH.)

Easter Day a memorial Altar Desk was placed as a memorial to him. The Convocation also decided to begin a mission at Glenside if sufficient interest was manifested. Glenside is a growing and very beautiful locality. The Convocation of Norristown has the special honor of having asked for \$1,329.07 from the parishes and missions within its borders and receiving of this sum \$1,301.45. The ecclesiastical property within this Convocation is estimated at about \$900,000.

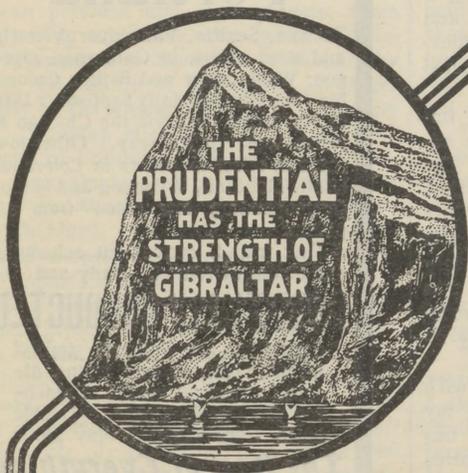
PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Convocation at Erie—Church Club has Friday Dinner.

THE AUTUMNAL meeting of the Northern Convocation took place on November 18th and 19th, at St. Paul's Church, Erie, Bishop Whitehead presiding. On Wednesday, evening prayer was said, and an exceedingly interesting sermon was delivered by the Bishop of Honolulu. After the service an informal reception took place in the parish house.

On Thursday morning the Rev. Walter E. Bentley, Secretary Actors' Church Alliance, made an address upon "The Mutual Relationship of the Church and the Stage," which was followed by a discussion. Next came a witty



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and interesting paper on "The Prerogatives of the Episcopate," by the Rev. F. J. Kirk, of North East. The last paper of the morning was an exegetical study, "The Second Coming of Christ," by the Rev. L. F. Cole, Archdeacon of the Diocese, which showed much study and careful preparation. In the afternoon the Rev. John Dows Hills, of Oil City, gave a review of *The Truth and Error of Christian Science*, by M. Carta Sturge, followed by discussion; and the Rev. Dr. F. J. Mallett, of Sharon, made an address on "Parochial Missions and the New Parochial Missions Society."

This paper, besides answering questions as to the Why and How of Missions, explained the aims and methods of the Society of St. Philip the Apostle, which has recently been formed by well-known missionaries in several dioceses in Pennsylvania, Illinois and Ohio.

At 7:30 in the evening the Rev. A. R. Kieffer read a very original and striking paper on "Religion and Religions: an Argument for Foreign Missions," which, after some discussion, was summed up by the Right Reverend the Bishop of the Diocese.

THE CHURCH CLUB held its initial meeting for the season of 1903-4 on the evening of Friday, November 20th. It took the form of a dinner given in the café of the Hotel Duquesne, at which about 78 were present, the guest of honor on this occasion being the Bishop of Honolulu. Bishop Restarick told of the needs of the missionaries in his Diocese in the South Sea, and dwelt particularly upon his hopes for the establishment of a new mission school in Honolulu. He also said that one of the greatest works for good which is being accomplished by the Church is the emancipation of women from the pagan ideas of marriage. He described the country in detail, and said that the Chinese make good residents, and prove themselves an industrious and law-abiding element of the population. Our Church, he says, leads in mission work on the islands.

QUINCY.

Death of Rev. W. W. Percival—Gift at Pittsfield.

THE REV. H. A. PERCIVAL of St. Paul's Church, Peoria, was called to Corning, Calif., on the 16th inst. by a telegram announcing the death of his father, the Rev. W. W. Percival, a Presbyterian minister, who had been instantly killed by a railroad train.

THE REV. EDWARD POTTER LITTLE, rector of Christ's Church, Hannibal, Mo., has presented St. Stephen's Church, Pittsfield, with a set of Eucharistic altar lights, in memory of his late wife, Henrietta Nevins Grimshaw Little. Mr. Little was at one time rector of St. Stephen's Church, and while resident here married Miss Henrietta Grimshaw. Mrs. Little was baptized, confirmed, made her first communion, and was married in St. Stephen's Church, and was laid to rest in the church cemetery. The gift was accepted by the vestry of the church and congregation, and after being blessed, will be placed upon the altar of the church.

The parish authorities are planning extensive improvements in the church building, for which over \$1,200 has been raised. The parish is taking new life under the energetic leadership of Mr. Payson Young, late a Lutheran minister, and soon to be ordained to the Diaconate.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Gift to Messiah - St. Stephen's.

A SPECIAL SERVICE was held on Sunday afternoon, Nov. 15th, at the Church of the Messiah, Providence (the Rev. Frederick I. Collins, rector). The occasion was the unfurling of two silk flags—one a state flag, the other the Stars and Stripes—dedicated to the

memory of the late Col. Wm. H. Thornton. At the same time was unveiled a tablet bearing the following inscription:

THESE FLAGS ARE IN MEMORY OF
WILLIAM H. THORNTON,
SOMETI~~ME~~ VESTRYMAN AND SENIOR WARDEN
OF THIS CHURCH: COLONEL OF FIRST REGIMENT
OF INFANTRY, BRIGADE RHODE ISLAND
MILITIA AND OF FIRST LIGHT INFANTRY
REGIMENT.

1844—1897.

The tablet is placed on the gallery rail at the rear of the church and the flags are suspended, one on either side of the tablet. The flag staffs are of ash, crowned with a silver cross. The tablet and flags were secured by popular subscription. The service was attended by many military and state officials, together with Company E, First Light Infantry, a part of Col. Thornton's command, and members of the Grand Army posts. The Rev. S. H. Webb, for 14 years chaplain of the First Regiment, R. I. M., and First Light Infantry, delivered the address, in the course of which, speaking of Col. Thornton, he said:

"He was not afraid to be known as a soldier of the cross. He was under the command of the great Captain of Salvation, and it is only fitting that the flags should be unfurled in this house of God."

While the flags were being unfurled the congregation sang "The Star Spangled Banner," and the service was closed with the singing of "America."

ST. STEPHEN'S PARISH, Providence, is to be represented in the mission field in the person of Mr. Augustine Hugo Wells Anderson, for several years a lay reader in the diocese. Mr. Anderson is a graduate of Trinity College, Hartford, in the class of 1901, and since that time a student of the General Theological Seminary, New York City. Last week he left Providence for Kansas, having been transferred by Bishop McVickar to the District of Salina, where he will be ordained to the Diaconate by Bishop Griswold soon after Christmas. He expects to be placed in charge of the mission at Great Bend. Bishop Griswold is fortunate in obtaining the services of Mr.

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of immediate and permanent benefit, and I can strongly recommend them to sufferers from dyspepsia and indigestion under any of their protean forms. The relief obtained by their use as directed is simply marvelous."

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Anderson, who is a strong Catholic churchman and an earnest worker.

AT THE WEBSTER Memorial Guild House of St. Stephen's parish, Providence, on Monday evening, Nov. 16th, Bishop Grafton, of Fond du Lac, gave an entertaining and instructive talk on "The Roman Church." He spoke of the many favors and courtesies shown him by the Church authorities during his recent visit to Russia, some of which have probably never before been accorded a Bishop of the Anglican Communion.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Death of Edward McCrady.

GENERAL EDWARD MCCRADY, lawyer, author, and one of the most distinguished Churchmen in the South, passed to his rest on the morning of All Saints' Day. General McCrady was born in Charleston, April 8, 1833, and was admitted to the bar in 1855. During the Civil War he was among the earliest to take up the Confederate side, and became finally Major-General of Volunteers. In his later years he was the author of a number of historical volumes relating to periods of South Carolina history, and was also an authority upon other historical, political, and legal subjects. For some years he was a member of the State Legislature; he was president of the Historical Society of South Carolina; trustee of the Charleston Library Society and of the Medical College of South Carolina; a member of the vestry of St. Philip's parish, and for a number of years a member of the Standing Committee of the Diocese and a deputy to General Convention. A son, the Rev. Edward McCrady, is rector at Canton, Mississippi.

SPRINGFIELD.

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

Mission at Bloomington.

BEGINNING on the eve of Thanksgiving day, Archdeacon Webber of the Diocese of Milwaukee is preaching a series of mission services at St. Matthew's Church, Bloomington.

TENNESSEE.

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

Convocation at Mt. Pleasant.

THE CONVOCATION of the Nashville Deanery met in Mount Pleasant, in the Presbyterian church, at 7:30 p. m., Tuesday, Oct. 20th, Dean E. A. Bazett-Jones presiding. The Rev. S. G. Porter of Nashville preached on "How to Build up the Parish and Aid the Diocese." Next day the Dean celebrated Holy Communion and gave a meditation on "The Parson and His Parish." A sermon was delivered by the Rev. R. K. Smith of Franklin on "The Business Side of the Rector's Life." A missionary meeting was held in the Presbyterian church, at which the Dean presided and read prayers, when the following addresses were given: "Diocesan Missions and Domestic Missions," by the Rev. Dr. Quinn of Columbia. A larger liberality in the support of both was strongly urged. "Foreign Missions," by the Rev. W. B. Capers of Columbia. Missionary achievements were emphasized and deeper interest urged. "The Work of the Boys," by the Rev. Irvine Goddard, in which the personal influence of the priest in the parish was shown. "The Woman's Auxiliary," by the Very Rev. Dean E. A. Bazett-Jones. A most helpful address was given, in which the vast influence of women in the Church was well shown, and their important help in the maintenance of the work of the Church. Later the Dean gave a meditation on "Prayer and Its Uses." The Rev. Dr. J. C. Quinn preached a sermon from Genesis iv. 9: "Am I my Brother's Keeper?" from which he showed and illustrated "Our Responsibility to the Colored Work."

MRS. JULIA A. NEELY, wife of Dr. J. J. Neely, after a painful and lingering illness, passed away Oct. 5th, 1903, at the Western Hospital at Bolivar, Tenn. It would be impossible to make any adequate record of her life, her numerous activities to the unfortunate with whom she came in daily contact, her unselfish devotion to duty, and her unflinching kindness to all.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Weekly Celebration Refused at Theological Seminary.

WE ARE INFORMED that at the Theological Seminary a petition signed by 32 out of 46 students was recently sent to the seminary authorities asking for the arrangement of a weekly celebration of the Holy Communion, and the request was refused.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Clericus at Rutland.

TWO YEARS AGO last June the clergy of Rutland and Bennington Counties, acting on the suggestion of the Bishop, formed themselves into a Clericus for mutual help and social intercourse. Meetings are held twice a year. The clericus has been entertained by the rectors of Rutland, Arlington, Fair Haven and Bennington. The fifth meeting was held at the invitation of the Rev. Joseph Reynolds, at the rectory in Rutland, Vt., on Nov. 19th. On the evening of Nov. 18th a public missionary service took place in Trinity Church. Addresses were made by the Rev. Philip Schuyler, of Bennington, on "The Apportionment Plan in Vermont," and by the Rev. D. L. Sanford, of Bellows Falls, on "Diocesan Missions Aided by the Canvassing System." Next morning Holy Communion was celebrated at 7:30 A. M. The meeting opened at 11:15 A. M., with an essay on "The District Schools of Vermont," by the Rev. J. C. Carnahan, rector of Sherburne, Vt., and a paper by General Brown, of Portland, Me., on "The Layman's Duties to the Church," was read by the Rev. P. Schuyler. Dinner was served in the rectory after the morning meeting, Mrs. Reynolds making a gracious hostess, aided by Mrs. J. G. Newsom and Mrs. Cobb.

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Doctor Was Firm and Was Right.

Many doctors forbid their patients to drink coffee, but the patients still drink it on the sly and thus spoil all the doctor's efforts and keep themselves sick. Sometimes the doctor makes sure that the patient is not drinking coffee, and there was a case of that kind in St. Paul where a business man said:

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WASHINGTON.

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

Sunday School Institute—Prisoners' Aid Association.

THE SUNDAY SCHOOL INSTITUTE of the diocese held its first regular meeting of this season in the parish building of the Church of the Epiphany, on Tuesday evening, November 17th. In spite of inclement weather, there was a very good attendance. The subject of discussion was the desirability of adopting a uniform system of lessons for all the Sunday schools of the Diocese, which subject it is proposed to consider at the monthly meetings during the winter. The Bishop gave the principal address, and spoke strongly in favor of a uniform system of instruction, and also of graded classes. He commended the *Trinity Course*, edited by Bishop Beckwith, which is used in the Pro-cathedral and other churches of the Diocese, especially that it teaches the Catechism first, and the Prayer Book before the Bible itself is studied, as being the best way to give young children a knowledge of it. The Bishop also said that he should prefer seven grades of classes, instead of three, as provided in the *Trinity Course*. The Rev. Dr. Devries, of St. Mark's, gave his experience of the benefits of the graded system, which has been adopted in his parish. The subject was further discussed by the Rev. Dr. McKim, who wished the Bible taught in every grade; by the Rev. Clement Brown, who told how he was taught the Bible only in a Methodist school in childhood, and never understood it till he came to know the Prayer Book; the Rev. Dr. Harding and Mr. Kramer, Superintendent of the Pro-Cathedral Sunday School.

ONE OF THE TRUEST works of love and mercy of the Church in this Diocese is the Prisoners' Aid Association, the object of which is to rescue young offenders against the law of the land, stop them at the beginning of a life of crime, and, if possible, restore them to their homes. An enthusiastic meeting of its friends was held at the Bishop's house on November 13th, when a number of prominent citizens were present, as well as Archdeacon Williams, the Rev. Dr. R. W. Lowrie and others of the clergy who have taken an active interest in the society. The reports show that in the three and a half years of its work 600 children and young people have been sent back to their parents or friends, and no less than 6,000 helped to some extent. The agent of the association looks out for juvenile offenders, visits the courts, pays the fines imposed in cases where there is hope of rescue, cares for the erring boys or girls, and furnishes transportation to their homes, and it is a remarkable and most gratifying fact that nearly 90 per cent. of the money thus expended has been returned by grateful relatives. So wisely has all this been done, that the confidence of the judges and officers has been won, and every facility is given the agent, and sympathy shown in the association's efforts. The Rev. Dr. Lowrie has undertaken the work of making it known and increasing interest in this charity, and has already added a number of members.

WESTERN NEW YORK.

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

Cornerstone at Gowanda—Rochester Notes.

ON SATURDAY, Nov. 7, the corner stone of St. Mary's Church, Gowanda, was laid by Bishop Walker, assisted by the Rev. Messrs. Wm. F. Faber, Nathan W. Stanton, and Archdeacon Ayres. A large congregation, composed of members of the mission and

townspeople generally, was present. Addresses were made by the Bishop and the above named clergy and by Messrs Lowe, Whitney, and Johnston of the Layman's League of Buffalo; other members of the League present being the President, Mr. Geo. Thurston, and Messrs. Purcell and Wm. J. Patterson.

The warden, Mr. Theodore Welch, read the history of the mission, and the contents of the box deposited in the stone was read by the clerk, Mr. Geo. Welch. The financial condition of the mission was given by the treasurer, Mr. Place.

The material to be used in the building is Medina sandstone, an indication of its substantial character and will cost about \$6,000, exclusive of interior furnishings. Greetings were received from Wolcott, in the Archdeaconry of Rochester, where the Bishop laid the corner stone for a church the day before. Gowanda is one of the most promising missions in this end of the Diocese, and will be served by Archdeacon Ayres, with assistance from the Layman's League. The ladies of the church served luncheon at the home of Mrs. William Welch.

THE CLERGY of St. Andrew's Church (Rev. A. S. Crapsey, D.D., rector), entertained the Rochester Clerical Association at the Nazareth House, Nov. 2. The guest of honor was the Rev. L. C. Stewardson, D.D., President of Hobart College, who read a very able paper on "Organization and Personality." The Rev. Arthur Mann, who has spent his diaconate in charge of All Saints' Church, this city, left on Nov. 3 for China, where he expects to take up his life work. The clergy of Rochester esteem him very highly and are confident that he will be of great value in the educational as well as in the distinctively religious work in that mission.

THE RT. REV. H. B. RESTARICK, D.D., Bishop of Honolulu, was the speaker at the autumnal meeting of the Church Club of Rochester, held on Nov. 9. On the following day Bishop Restarick addressed the city chapters of the Woman's Auxiliary in St. Luke's parish house.

[For Canada and Foreign News see Page 115.]

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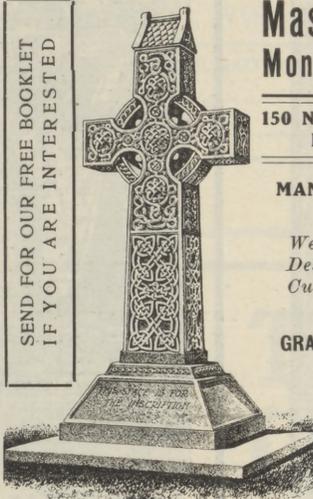
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