



The Living Church

VOL. XXX.

MILWAUKEE, WIS.—DECEMBER 19, 1903.

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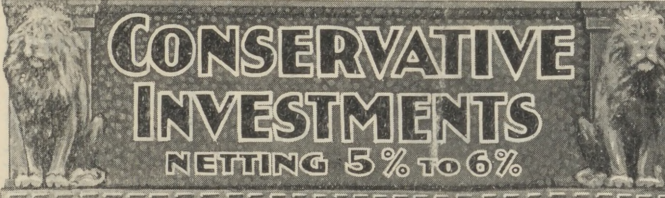
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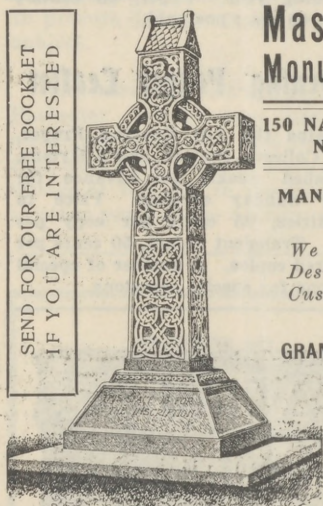
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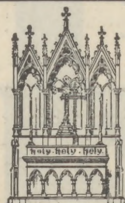
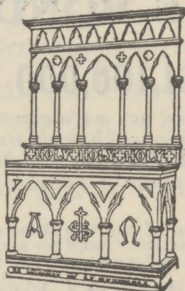
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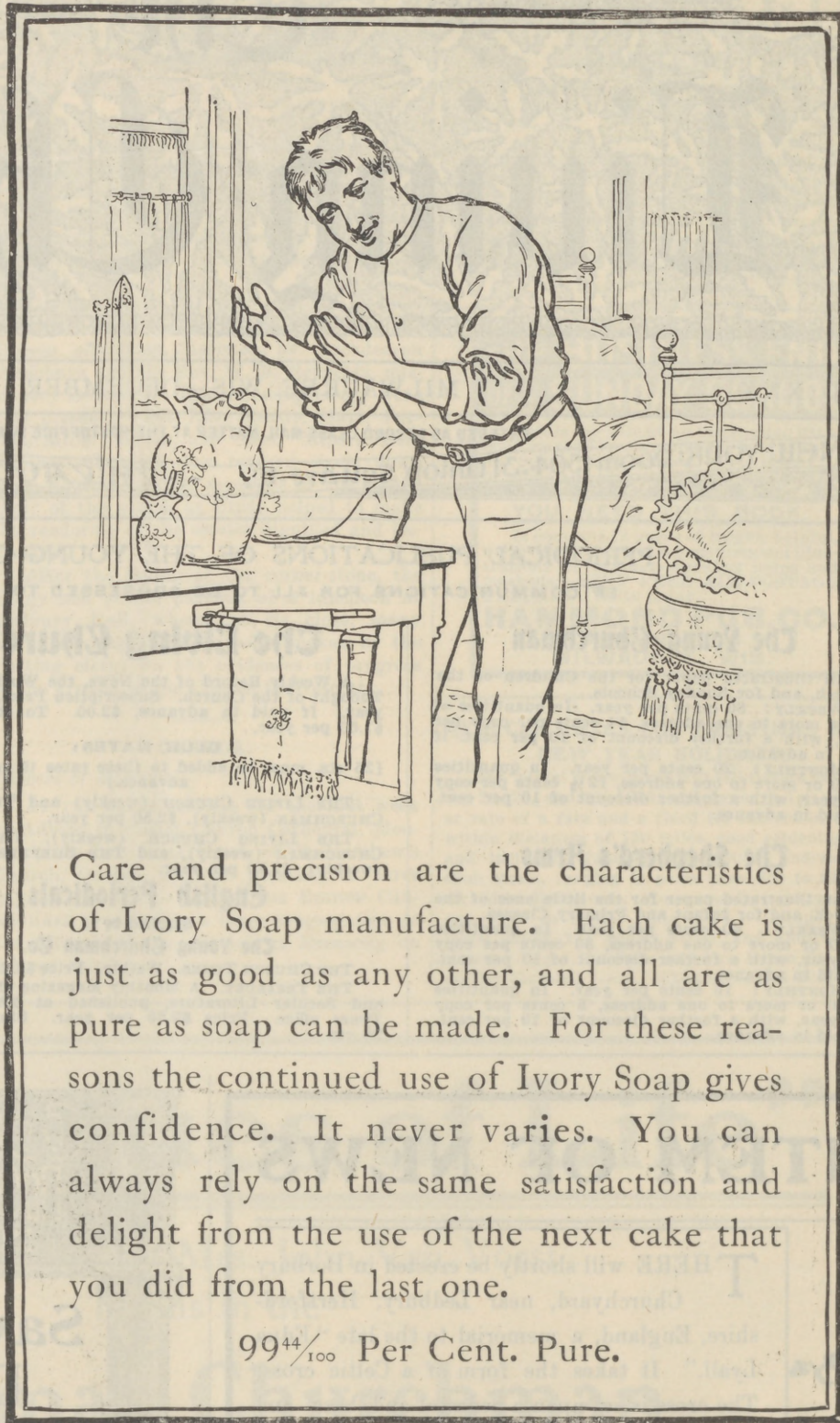


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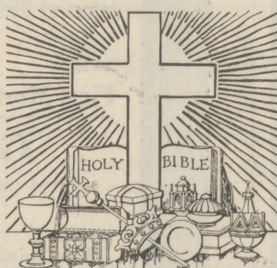
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Editorials and Comments.

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

A Weekly Record of the News, the Work, and the Thought of the Church.
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AD CLERUM.

"Exemplum esto fidelium in verbo, in conversatione, in
charitate, in fide, in castitate, (uno verbo omnibus)."
I. Tim. iv. 12.

"Servum autem Domini non oportet litigare; sed mansue-
tum esse ad omnes, docibilem, patientem, cum modestia cor-
ripientem eos, qui resistunt veritati, nequando Deus det illis
poenitentiam ad cognoscendam veritatem, et resipiscant a
diaboli laqueis."—*II. Tim. ii. 24, 25.*

"Os tuum os Christi est: non debes non dico ad mendacia,
non dico ad detractionem, sed neque ad otiosos sermones os
aperire, quod ad solas laudes Dei, et aedificationem proximi
debes patulum habere."—*S. Anselm.*

"Sacerdos cognoscat quid, cui, quando, quomodo proferat."
S. Isid.

"Attende quod ex quadam obligatione quae tuo adnexa
est officio exigitur a te spiritualium frugum mensura propen-
sior, ut sit devotior in oratione, in lectione studiosior, in
castitate cautior, parior in sobrietate, patientior in duris, in
risu rarior, suavior in conversatione, gravior in vultu, in
gestu, in habitu, moderatior in verbis, profusior in lacrymis,
in charitate ferventior."—*Petr. Bles.*

THE LORD is at hand". The Forerunner passes, as the
Expected One stands in the midst. John was but the
Voice, now comes "The Word." "For while all things were in
quiet silence, and that night was in the midst of her swift
course, Thine Almighty Word leaped down from Heaven out
of Thy Royal throne, as a fierce man of war into the midst of
a land of destruction."

In the Collect the distress of humanity, of the individual
soul, and of society everywhere, finds expression. "I know the
right; I do the wrong." So each can say. There is an ideal
for each of us. It is God's purpose, that which He wants each
of us to attain, "the thing we ought to be, beating beneath the
thing we are". There is a destiny for society, a true order of
justice, purity, and love. But we have failed to carry out
God's purpose, we have missed the mark. In place of the divine
order for human society are cruelty, iniquity, crime. So, "sore
let and hindered" "through our sins and wickedness," we cry
out for mercy, grace and power, to run the race and reach the
goal.

And the Epistle meets this supplication with a glorious
assurance. Through the shadows of the prison-house rings the
command of the great Apostle of the nations. The Liberator,
the Saviour, the Restorer, is on His Way. The Judge standeth
before the door. The Babe of Bethlehem is the Victor manifest
in Flesh.

What shall be our prayers and supplications in our Christ-
mas communion? Are we rejoicing already in our Redeemer
King? Shall we make our requests in the thanksgiving?

†

THE SUNLIGHT falls upon a clod, and the clod drinks it in, is
warmed by it itself, but lies as black as ever, and sheds out no light.
But the sun touches a diamond, and the diamond almost chills itself
as it sends out in radiance on every side the light that has fallen
upon it.—*Phillips Brooks.*

ADVANCES TOWARD UNITY WITH PROTESTANTS.

AT THE All-American Conference of Bishops held in Washington, perhaps the greatest interest aroused among the distinguished members was that in the discussion of the momentous question as to "The Attitude of Our Church Toward the Protestant Communion around Her." This discussion was divided into two parts, of which the first portion, "Points of Union and Emphasis," was discussed by the Bishop of Tennessee and the Bishop Coadjutor of Montreal, while the second portion, "Points of Difference and their Explanation," was treated by the Bishops of Pittsburgh and Niagara. A considerable synopsis of the excellent paper by the Bishop of Tennessee was printed in THE LIVING CHURCH of October 31st. The paper by the Bishop Coadjutor of Montreal was published in *The Churchman* of November 28th. That by the Bishop of Pittsburgh will be found in this issue of THE LIVING CHURCH. So far as we know, the paper by the Bishop of Niagara has not yet been given to the Church—and the Church is the poorer for the fact, for the Bishop of Niagara never writes or speaks in public without giving utterance to words of wisdom.

There is then before the Church three-fourths of the matter that was placed before the gathering of Bishops. As readers of THE LIVING CHURCH may not have had the opportunity of seeing Bishop Carmichael's paper in *The Churchman*, we shall proceed briefly to show what was therein contained; though at the same time the importance alike of the subject and of the paper itself would, in our judgment, quite justify thoughtful Churchmen in sending for that issue to our New York contemporary (New York: 47 Lafayette Place. Price, 10 cents).

Bishop Carmichael takes the Presbyterian and the Methodist bodies as "the two greatest Protestant communions," and proceeds to compare the authorized teaching of these two bodies, as presented in their formularies, with that of the Anglican Communion on many specific subjects. He shows an "actual unity of belief" in seven cardinal propositions of theology, ranging from "the Being of God" to "Good Works." Beyond that, the comparison of the standards of the three bodies on questions that are considered at issue between them, or between the Church and the two Protestant bodies, shows a remarkable approach to unity of belief, even where in practice we seem to be further apart. On "The Church," the Methodist Article XIII. is identical with the Church of England Article XIX., happily omitting the clause concerning "erring churches"; while both Presbyterians and Methodists frequently refer in their standards to the Church as "Catholic," "Holy," and the like. On the Sacraments, there is "literal verbal agreement" between Methodist and Anglican definitions, and the Presbyterian definition declares that "there is in every Sacrament a spiritual relation or sacramental union between the sign and the thing signified." As to Baptism, both Methodists and Presbyterians agree in speaking of Baptism as "a sign of regeneration," while both of these use very strong language in regard to the actual conferring of grace by that Sacrament. With respect to the Lord's Supper, all agree that this Sacrament is a positive means of grace, though in somewhat vague terms. As to its worthy reception, it will strike some as novel that the Presbyterian standards speak upon the presence of the Body and Blood of Christ in the Sacrament as being "really and indeed . . . but spiritually," quite as truly as do Anglican standards, though in spite of some differences in details. "Worthy receivers are," says the Presbyterian Shorter Catechism, "not after a corporal and carnal manner, but by faith, made partakers of His Body and Blood." Even as to Absolution, the two Protestant bodies hardly disagree with the standards of the Church, and in regard to Fasting, both are explicit in stating the duty. As to the use of a Liturgy, Presbyterians have not always opposed it, and their directory for public worship gives the outlines to be followed in the services; while Methodists use authorized liturgical services taken from the English Book of Common Prayer. As to Ordination, each traces through its standards the ultimate act to come from the Holy Spirit; though neither of the Protestant bodies use the Church's formula, "Receive the Holy Ghost," etc.

From all these approaches to unity of belief, Bishop Carmichael draws up a very considerable list of agreement, which perhaps is in some details a trifle forced, but does undoubtedly show that we are very much closer together in official teaching than in practical realization of that teaching in the several bodies. It will be remembered that the Bishops gathered at Washington were so largely impressed with the value of Bishop Carmichael's paper that they passed the following resolutions:

"While urgently desiring the coöperation of all Protestant communions, yet having regard to the paper read before us by the Bishop Coadjutor of Montreal, as to the points of agreement and disagreement (but especially the former), between our Presbyterian and Methodist brothers and ourselves, we would respectfully suggest to the General Convention of the United States, the General Synod of Canada, and the Synod of the West Indies the advisability of constituting committees to lay before the General Assembly, and the General Conference the contents of that paper, and to invite them to take such other steps as to them may be deemed best to draw the attention of the General Congregations to them.

"We would also affectionately commend this whole most grave subject anew to the consideration of these Protestant communions, and ask them to consider it seriously, with a view to arriving at inter-communion between them and us, through the composition of some of the differences and the recognition that others do not constitute sufficient reasons for creating or continuing a rupture of that visible unity of the Church for which our Lord prayed.

"We are thankful to believe that notwithstanding differences between Christians, yet because of the wide acceptance of the underlying basic principle of baptismal unity there is good hope of the fulfilment of our blessed Lord's high priestly prayer, which calls for constant thought and prayer and conscientious effort on the part of His disciples for the accomplishment of reunion throughout Christendom.

"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."

THAT THE Bishop of Pittsburgh was charged with the less agreeable duty of presenting "Points of Difference and their Explanation," should not lead his thoughtful consideration to be brushed aside. There can be no good accomplished by an assumption that, with respect to any of the Protestant bodies about us, there is closer agreement with us than in fact there is. If the differences in the realm of doctrine are less, from a comparison of Anglican, Presbyterian, and Methodist standards, than they are commonly reckoned to be, we may take hope therefrom. In our judgment, we should treat these approaches to common agreement by showing such agreement to exist just as far as the post-Reformation bodies retained, in their standards, the doctrines that had always been taught in the Church; and there is disagreement on every point on which original postulates were assumed by either of these bodies at the time of the beginning of their corporate existence. Moreover, wherever these original postulates may be detected, it must further be observed that, very largely, the Protestant bodies are in disagreement among themselves. Hence, the only unity in Protestantism, except a purely negative unity, is a unity that finds its base, not in a concurrence of "private judgment," but in an appropriation of good old Catholic doctrine. So far as Presbyterians and Methodists are concerned, there is a large measure of such Catholic doctrine retained and taught. The question then arises: If the unity among Protestants, so far as it exists, is a unity based upon historic Catholicity, then might not the fuller realization of such historic Catholicity present a closer bond of unity? And again: If in the several propositions that are found to be distinctively Protestant, there is no unity even among Protestants, can it be said that any unity upon a basis of distinctive Protestantism can be conceivable?

But of course it must be recognized that the gravest differences—from a practical point of view—between Anglicans and Presbyterians or Methodists, are those of polity. Those differences involve more than some have been able to perceive. The question at issue is whether the Church is a divine organism, an extension on earth of the incarnate Son of God, a body into which the baptized are grafted, and so grafted into the Person of our Lord Jesus Christ; or, on the other hand, whether each separate organization of believers, united in some common polity, is able to supersede the Church to such an extent that no allegiance is due by its members to the historic Church. This question involves the duty of the individual, and thus cannot be relegated to the number of questions that may be said to be non-essential. In accepting some of the ancient teaching concerning the nature of the Church, our friends on "the other side" seem so largely to interpret it in a sense which permits them practically to ignore or reverse what we conceive to be the bounden duty of Christians, that the partial approach to unity on the subject discovered by Bishop Carmichael is, unhappily, more apparent than real. Again, it is discouraging to find that though Presbyterian and Methodist standards recognize some form of a "Real Presence" of the Body and Blood of Christ in the

"Lord's Supper," we are still obliged, from our point of view, to hold that the Real Presence such as the Church perceives in her Eucharists, is one that is dependent upon consecration by a validly ordained priest. It would be misleading if we should assume that there is any greater agreement among us on these subjects than in fact there is; and it would be worse than misleading to promulgate the second of the Washington resolutions, unless we were prepared to offer a different conception of our duty with respect to the maintenance of the historic ministry, than we are able to do. Certainly we ought at least, in view of the past conferences, to be more explicit if we have any new propositions to submit.

IN OUR JUDGMENT, the keynote to the plea for unity which alone we can make to our Protestant brethren, is found, not so much in the approaches to agreement in official standards, which Bishop Carmichael has discovered, but in the fact brought out by the Bishop of Pittsburgh in his paper, of "*the underlying basis of the one Baptism.*" We should be certain to fall upon inevitable stumbling blocks if we should make any approaches toward unity on the basis of our common points of agreement. Look at those points as long, as longingly, and as lovingly as we may, we could not possibly get over the correlative fact that there are also important points of disagreement. It is not a mark of breadth to see the one and shut the eyes to the other; it is only a manifestation of impractical one-sidedness.

But the "one Baptism" does involve a common ground. While the language of the Presbyterian and the Methodist standards is not such as, from the Anglican point of view, is unexceptionable, yet it does present a starting point to which we may appeal. In some way, it is agreed that Baptism (a) is a means of grace, and (b) bears some direct relation to regeneration. Starting from that common ground, we must lay stress upon the common spiritual brotherhood of those who are, by this sacrament, placed, at least, upon a common relationship toward God and toward each other, however that relationship may be stated in terms. Then we must assume common duties. We must go back to the primitive example of those who, having been united with the Church by Holy Baptism, "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We see no escape from the duty of preaching the whole Gospel of the Kingdom of God from that starting point. The advantage is, that we may assume the presence within the Kingdom of the baptized Presbyterian and Methodist. However sundered from the historic body we are forced to consider their organizations, we do yet hold that they, as individuals, are members, with us, of the Body of Christ, His Church.

Thus the Bishop of Pittsburgh rightly strikes the keynote of this future-unity:

"Unity is to be had, not by *leaving* one Church for another, but by all alike recognizing their membership in the One Church of Christ, and learning to make use of all the privileges which belong of right to every member of that Church—its ministry, its ordinances, its promise of perpetuity until the end of the world."

In other words, those baptized members of the Presbyterian and Methodist bodies are already members, with us, of the Church organization which we are pleased to term the Protestant Episcopal Church. If they do not appreciate that such is our understanding, perhaps we are largely to blame; and we have deliberately refused to adopt the only sensible course to bring it more directly to their attention, and thus it is useless for us to seek further conferences. It is *ourselves* who are standing in the way of the unity of Christ's flock by insisting upon our own sectarianism.

And thus we doubt the timeliness of the suggestion contained in the Washington resolutions, that the governing bodies of the several Anglican Churches should send committees "to lay before the General Assembly and the General Conference the contents of that [Bishop Carmichael's] paper, and to invite them to take such other steps as to them may be deemed best to draw the attention of the General Congregations to them." We invited these bodies once to serious conference, and it is well known that the conference failed. We see no reasons for assuming that a new conference would avail more. The same stumbling block that was found in the way before, is there still. Why should we assume that it is not, only to be thrown violently against it? We must seek for Christian Unity in other and more hopeful ways. Perhaps we may best speed the day by discovering and correcting our own faults; and it

is not necessary to trouble the General Assembly or the General Conference with these. Thus far we have not made remarkable progress in our self-reformation.

WE HAVE hitherto alluded to the urgent importance of preserving the territorial integrity of the present Indian Territory, when the Statehood of that territory and of Oklahoma shall be determined upon. We regret to find that in Congress there is still a desire for the consolidation of those two territories and admission of the two as one state. Against this consolidation, the General Council of the Choctaw Nation, following upon the similar action of the Five Civilized Tribes taken last spring, has just issued a dignified and emphatic protest.

The reason for this objection to consolidation on the part of the Indians, is that consolidation means the entire loss of self-government on the part of the Indians, in the face of the preponderating majority of the white race in Oklahoma. That right of self-government has been repeatedly guaranteed to them by the United States in the most solemn terms. The tribal government now prevailing, terminates, by existing law, on March 4th, 1906. It is the desire of the Indians that on that date their territory should become a state. There would of course be equal rights to white men, as to all others, within the state, but the Indians, whose self-government in the Territory has long been enlightened and intelligent, would be at least for many years, a strong factor in the state.

And the immediate cause for the earnest protest against consolidation with Oklahoma is that such consolidation would mean the total abandonment of the protection of the Indians from the liquor traffic. For many years, the Indians have been protected by stringent Federal law from the vices connected with that traffic. They earnestly desire that perpetual prohibition of that traffic shall be made by the constitution of their state; and that prohibition will be impossible under a consolidated state, in which the liquor interests will have a large majority. This necessity of prohibition for the well-being of the Indians must not be confused with the general political question of prohibition by law. THE LIVING CHURCH has no desire to see such general prohibition. But our experience with the Indians from the earliest days of the contact of the white man with them, has proven that the race, not only individually but as a race, will be totally demoralized if liquor be not withheld from them. It is their own plea to be allowed to protect themselves; it is no question of abridgement of their rights by others.

Shall the United States do for the Indians of the Territory what the Anglo-Saxon did when he forced the opium traffic upon China? The cases are exactly parallel. We know what is the awful result and the awful responsibility resting upon the Western nations for forcing that traffic upon the Chinese people, against their protests. Will the United States deliberately repeat that crime upon the Indians, against their present protest? That will be the inevitable result of the consolidation of the two territories, and admission of a single state.

We appreciate the political difficulty which the admission of the two territories separately involves to the Republican party, particularly when the question is rendered still further perplexing by the questions growing out of the desire for statehood on the part of Arizona and New Mexico. But if the Republican party commits the crime of repudiating the solemn guarantees of the United States to the Indian tribes, and in effect forces the latter to forego the long-established protection of the Indians from the liquor traffic, then we say frankly—and we happen to be staunch Republicans—that the Republican party must reckon with the aroused conscience of the Christian people of America. That conscience is not aroused to-day; but the American conscience is singularly effective at the polls when, rightly or wrongly, it is aroused. Republican politicians in Wisconsin can bear heartfelt testimony to this fact.

We urge the importance of this question upon the religious press and upon Christian people throughout the land, as well as upon all those our fellow citizens who will not tolerate a great and lasting wrong and a violation of our national good faith for the sake of a temporary partisan advantage.

Let us all alike serve notice upon our senators and representatives that we shall view the consolidation of the Indian Territory with Oklahoma as an act of national disgrace and perfidy.

CHURCHMEN everywhere will be pleased to know that the Standing Committees of the Church at large have given consent to the consecration of Dr. Greer as Bishop Coadjutor of New York.

After calling attention to the irregularity in Dr. Greer's election, we purposely refrained from observing that in the official papers sent to the Standing Committees, the irregularity was expressly recognized. The certificate of the convention, signed by the Bishop as president and by the secretary, certified, not to the facts as stated in the Bishop's request to the convention for a Coadjutor, but that—

"the Bishop of New York, being constrained, by advancing age and such permanent cause of infirmity as arises therefrom, and by the rapidly increasing demands upon his time and strength, arising from the rapid growth in population of the city of New York, to seek for assistance in the discharge of his Episcopal duties—and having given his consent in writing to the election of a Bishop Coadjutor, and having stated in such consent the duties which he would assign to the Bishop Coadjutor when duly elected and consecrated—the Annual Convention of the Diocese of New York, assembled in the Church of the Heavenly Rest, New York, on Wednesday, the thirtieth day of September, in the year of our Lord, one thousand nine hundred and three, did elect unanimously the Rev. David Hummell Greer, D.D., to be Bishop Coadjutor of said Diocese, in accordance with the provisions of the Canons of this Church and of the Diocese of New York."

It is obvious that the Bishop and the Secretary can only have certified to these facts from their personal knowledge, for the facts are not of record in the official papers in which we would expect to find them. It is equally obvious that any ground that the election could be justified by holding the canon under which it purported to be held as unconstitutional is repudiated, for the election is expressly certified to be "in accordance with the proceedings of the Canons of this Church." Clearly, every position taken by THE LIVING CHURCH in criticising the irregular election is recognized and admitted by this official certificate, and the attempt is made to correct it, though after the election itself had been completed and the convention adjourned.

We say we purposely avoided calling attention to this changed ground officially given for the election of a Bishop, for had the facts been published, some one would certainly have raised the question whether the Bishop and Secretary were justified in changing the language which appeared in the records that must have been taken as a basis for their certificate. The grounds given in the certificate are clearly *ex post facto*.

But we had no desire that the question should be raised. At that stage it would be only technical, for on the face of the certificate which the Bishop and the Secretary had signed, the election was regular. Though they had, as the expression goes, "gone back of the returns" to obtain their facts, we should not wish to suggest that the several Standing Committees should go back of their certificate. Nor did we wish to impede or to delay the consecration of the elected Coadjutor, on any technicality.

The wisdom of THE LIVING CHURCH in demanding that the canons should be respected is therefore abundantly justified; and it is a pleasure to know that the Bishop Coadjutor-elect was not sacrificed in the evident bungling of his election.

WE CANNOT think that the practice of inviting ministers of other religious bodies to have official place in ecclesiastical processions and in Church services even when in the nature of extra services, is one that is helpful. It is not necessary at this time to raise the question of the canonical right of our clergy to give such invitations to services in consecrated churches. It is apart from that question that we now view the practice as one that is wholly inexpedient. For what good is done thereby? If one really believes that the line between the Church and other religious bodies should be broken down, then why is it not his duty to advocate the dissolution of the Protestant Episcopal Church in the interest of Christian unity? Surely he shows himself a weak believer in that unity if he is unwilling to sacrifice a mere personal preference to obtain it. Especially is this discrepancy between his belief and his practice made evident when, as is usually the case, the "remarks" made, whether by our own clergy or by the denominational visitors, turn toward the subject of unity. One must then either speak foolishly or speak with apparent discourtesy to his guests; and it is of record that the former plan more commonly prevails. It is inevitable that it should, for our clergy quite com-

monly are gentlemen, even though they are sometimes unwise.

Not only do our clergy put themselves in an awkward and indefensible position in giving such invitations, but they place their guests in one even more difficult. Surely, common courtesy might prevent the thrusting of such unpleasantness upon invited guests.

And to offset the undoubted harm done we never have perceived that real unity was brought one iota nearer by such practices. The differences between the parties are thrown into more conspicuous relief by them.

We appeal, not now to canon law, but to the common sense of our clerical friends, not to put themselves and well meaning sectarian ministers into this compromising position.

THE loss of Bishop Ingle, whose death at his see house in Hankow, China, was reported last week, is a severe one to the Church and, particularly, to the mission field. He was one of those missionaries who can combine sanity with zeal, orthodoxy with love. In his short episcopate of less than two years, as also throughout his previous term as missionary priest, he had won not only respect but love from his associates in the field, and from those who followed his work from a distance in the Church at home. The American Church is exceptionally well represented in its foreign Missionary Bishops, but by none better than by him who gave his life to his work, in Hankow.

Dying at four o'clock in the morning at his far distant post in interior China, nearly or quite a thousand miles from the seacoast, a telegram from our Missions House in New York announcing his death was on our own editorial desk before noon of the same day. What a startling suggestiveness there is here as to the place in God's economy of what we call natural law. Scientists of not many years ago would have staked their whole reputation on the proposition that natural law could not send a message from place to place except as it could be transmitted by some exterior method of communication. Their natural law was really existent; but by and by men discovered another natural law that does not contradict the other, yet gives rise to possibilities that were impossible by the first law alone. Scientists were right where they were positive, and wrong where they were negative. How the whole region of miracles and of spiritual law seems to unfold itself from this example. One mourns the death of Herbert Spencer, the great thinker; but one wonders that he could not have reasoned from his own postulates more nearly to the reasonable basis of Christianity. Truly there is much, even in the world below, that Almighty God has hidden from the wise and prudent among men, and has revealed unto babes.

IN THE Family Fireside department of THE LIVING CHURCH of December 5th was printed a story entitled "A Failure," which was credited to *The Watchword*, a little magazine published in London. We ventured to copy from that periodical, giving due credit, in the belief that few, if any, of those magazines would have been seen by our readers. Our attention is now called to the fact that the story is one by Cyrus Townsend Brady, which was first published in *Harper's Magazine* and afterward in Dr. Brady's recent volume, *The Bishop*. We must therefore make our threefold apologies—to the author, to the publishers, and to our readers—for the reprint in that anonymous form. It gives us the opportunity, however, to observe that Dr. Brady's volume, *The Bishop*, is one that contains very much that we would gladly borrow from, were it not that so many of our own readers will have given themselves the pleasure of possessing the very readable volume.

Perhaps, too, our London contemporary might adopt a new rule of being a little more careful to give credit to reprinted articles.

ANSWERS TO CORRESPONDENTS.

HISTORICUS.—(1) The extent to which ministers of non-episcopal ordination were intruded into English parishes during the Elizabethan era is uncertain, though apparently not large. Whatever the evil may have been, it did not affect the episcopal succession, and it was finally terminated by the Act of 1662.

(2) We cannot verify Haeckel's "historical statement" from such slender data, and without knowing which Apocryphal Gospel he refers to. But neither the Apocryphal Gospels nor the Sepher Toldoth Jeschua are to be depended upon for "solutions" of the problem in question.

A LEARNER.—The Psalter in the Prayer Book is taken from the "Great Bible" of 1540.

MOB ATTACKS THE BISHOP OF CHESTER.

Protestant Agitators Stir Up a Tumult.

THE UNIVERSITY QUESTION IN DUBLIN.

Ingram Houses to be Erected.

ENGLISH CHURCH NEWS IN MANY DETAILS.

LONDON, December 1, 1903.

THE Bishop of Chester (Dr. Jayne) must have had, as the French would say, a *mauvais demi-heure* the other night when presiding over a meeting of the Church Pastoral Aid Society in Birkenhead, just across the Mersey from Liverpool. It appears there arose at the meeting a genuine Protestant disturbance, which was described by one London newspaper, the *St. James' Gazette*, under the heading of "Mobbing a Bishop." The Bishop of Chester is evidently well acquainted with John Wesley's published opinion concerning John Knox and his followers among the so-called Scottish Reformers, for his Lordship has lately been saying precisely of the Kensitites in his Diocese at Birkenhead what Wesley said of the Knoxites—that they are "a reforming mob," adding, as his own words, "discrediting religion." In consequence, then, of this statement made by the Bishop—naturally (though perfectly true) highly displeasing to those whom it concerned—about 2,000 Protestant "crusaders" gained admission to the meeting over which the Bishop was announced to preside, with the publicly avowed intention of demanding an apology. The meeting proceeded in due order until the Rt. Rev. Chairman rose to speak, when he was promptly confronted by the leader of the "Crusaders," who asked him to withdraw said statement concerning them. The Bishop refused to enter into a discussion on the subject, whereupon the Kensitites, of whom the audience seemed largely composed, burst into a storm of derisive cheers—such epithets, for instance, as "Papist," "traitor," and "Roman Catholic," being hurled at the Bishop for nearly half an hour, and what must have been nothing short of a pandemonium prevailed. Eventually, after nearly half the disturbers had left, the meeting prematurely broke up in confusion.

But the Protestant demonstration was not yet entirely over. In the street in front of the building upwards of 4,000 people, who had formed into a procession with torch lights and brass bands, eagerly assailed the Bishop. His lordship, however, eluded them by making his exit at the rear of the building, and thus succeeded in catching his train to Chester without being molested by the Protestant crowd.

The Guild of Handicraft has been holding a private view at their gallery in New Bond Street of specimens of work executed by members during the last twelve months. The principal object was a sumptuous vellum copy of a Prayer Book which the King has consented to accept in commemoration of his reign, and which, by his Majesty's permission, is to be known as King Edward VII's Prayer Book. The decorations (as described in the *Daily Telegraph*) consist of about 150 woodcut blocks from various artistic designers, while the binding is in oak boards, with leather and iron clasps, modelled on a fifteenth century form. The folio opens on a two-page decoration for the title, the first being the seven Edwards, with his present Majesty in the centre, and opposite is a design in which are depicted the City of London, with the dome of St. Paul's, a group of city church spires, the City of Westminster, with the Abbey, and the Thames. In succeeding pages the decorations consist of a representative series of portraits of eminent English men and women who in one way or another have been identified with the Church in England from St. Alban down to our own time.

Apropos again of the rumor of the proposed foundation and endowment of an Irish University by the King's Government, it appears from the *Times'* Dublin correspondence that the authorities of Trinity College, Dublin, have lately been trying their own hand at the solution of that highly contentious and thorny question. On the 31st of October last the Board of the College had under consideration the question of reaffirming its own resolution of last March in which it protested against the establishment of a strictly denominational college in Dublin University, and declared its willingness to consider facilities for the religious instruction of Irish Romanist students in Trinity College. The Board, at its last meeting, on November 11th, definitely reaffirmed the resolution of last March, but it did so with important additions. It resolved, at the same meeting, to extend the scope of its overtures to the Church of Rome

authorities in Ireland and definitely approach them on the subject. Accordingly, it was decided to submit to Cardinal Logue, as the chief representative of the Romanist body in Ireland, a declaration of the willingness of Trinity College to grant to that religious body a site for a chapel within the College, to make provision for a Romanist Dean of residence, and to allow Irish Romanist students "professional privileges" akin to those enjoyed by Church of Ireland divinity students. Similar proposals were made at the same time to the Moderator of the Presbyterian General Assembly in Ireland. No answer has as yet been received from the Moderator, but the Cardinal's reply is described as "a curt intimation" that he could not possibly assent to the College's proposals.

The *Church Times* states that an appeal will shortly be issued in the name of some of the Bishops, asking that Sunday, Dec. 20th, be made a day of special prayer throughout the country on behalf of the Christians in Macedonia.

The *Church Times* of week before last having, in a brief notice of an article in *The Oxford Point of View* on the attitude of the average Varsity undergraduate towards the Christian religion, mentioned Fr. Waggett as rather coinciding in opinion with the writer of the article, that S.S.J.E. father writes in correction as follows in the course of a letter in last week's issue:

"I don't at all share the gloomy views of the article in *The Oxford Point of View*. Young men are naturally and properly reticent; they do not wish to be thought of as religious; but there is a great deal of faith at Oxford, and the young men there continually give the greatest encouragement and a certain kind of instruction to us who are older. I not only think that many undergraduates are better than we are, but also that they are better and more religious than we used to be at their age."

Surely, Father Waggett, if anybody, ought to know about religion at Oxford, for it is doubtful whether any other man has such a widespread and strong hold as he on Oxford undergraduates who take life at all seriously.

Last week's *Guardian* announced the decease of the Rev. W. R. Carson of the Romanist body, at Devos Platz in Engadine. He had of late become quite well known to the Church world as the author of *An Eucharistic Eirenicon* and *Reunion Essays*. Mr. Carson's schismatical position as an English Romanist was due, alas! to his having yielded to what Mr. Gladstone so aptly termed the "Roman temptation," for he was brought up in the Catholic Church in this country, his father being the late vicar of Haynes, Bedfordshire. *Cujus animae propitiatur Deus!*

The See of Bombay, vacant by the resignation through breakdown of health of Dr. Macarthur, now Bishop of Southampton, has been filled by the translation of the Bishop of Mauritius. The new member of the Indian Episcopate (Dr. Pym) is 47 years of age, and was consecrated Bishop in 1898.

It may be remembered that in your London correspondence a few months back, some reference was made to a very praiseworthy scheme—which originated with the Church of England Men's Society—of providing residential clubs for clerks in offices and other young business men in the city who live in lonely lodgings, to be called (after the Bishop of London) the Ingram Houses. A site having been secured for the first of these Houses in Stockwell Road, S. W., the foundation stone of the building has just now been laid by the Bishop of Rochester. It is calculated that there will be accommodation in this club for 200 men or more, at so low a tariff for each resident, exclusive of board, as from seven to ten shillings a week.

As an outcome of the proposal at the late Worcester Diocesan Conference to alter the rubric in the Prayer Book in regard to the recitation of the Athanasian Creed, Canon Cresswell Strange, who led the opposition in the debate on that occasion, gave an address on the Athanasian Creed to the members of the Birmingham and Edgbaston Branch of the E. C. U. at their annual meeting, the other evening, held in the Grand Hotel, Birmingham. The *Quicumque Vult*, the Canon said, belongs to an age less philosophical than the earlier period of Latin theology, and the main point in the Creed is to meet the logical statements of opponents in the earlier period "on their own ground, and, to a large extent, in their own language," and to insist definitely and dogmatically upon the fact that the doctrines of the Holy and Undivided Trinity and the Incarnation of the Eternal Son of God—"were, are, and ever are," essential doctrines to be held as the Catholic Faith. As to the so-called damnatory clauses in the Creed, he held that it is contrary to the inner meaning of the words of the Creed itself

to construe those clauses as imprecatory curses. They are meant to declare as a logical sequence "the fact that a true Faith is necessary to salvation," but that those consciously and deliberately rejecting the Faith are in danger of perishing eternally. Although there are no minatory clauses formally attached to the Nicene or Apostles' Creed, yet inferentially condemnation for unbelief is necessarily attached to formularies of the Faith." The Canon advocated, however, a careful re-translation of the *Quicumque Vult*; and he thought such a revised translation would go a long way towards removing alleged difficulties to some minds in connection with the public recitation of the Creed.

The Christian Social Union has been well to the front of late in dealing with public questions of the day, especially the highly controversial one of fiscal reform. A few weeks ago the Union held a meeting at Oxford to discuss the fiscal question, when the chief speakers were Lord Hugh Cecil and Mr. Winston Churchill; whilst more recently there has been held at Norwich a crowded and enthusiastic meeting of the annual Council of the C. S. U., with speeches by the Bishop of Worcester, President of the Union, Miss Tuckwell, and Canon Scott Holland on the Social Question, under various aspects, both at home and in the Colonies.

The English Church Union held its first quarterly meeting of the present session under the presidency of Lord Halifax at Clapham last Wednesday evening; there being a large attendance of members, as the subject for consideration was the proposed National Church Council, or rather, in detail, the admission of the laity as constituent members of the Council. Lord Halifax, in the course of his speech, spoke as follows:

"The whole question of the synodical action, and of the corporate rights of the Church, had occupied the attention of the members of the Society ever since the first attempts were successfully made to secure the revival of Convocation itself. It was no longer a question whether the relations of the Church to Parliament should be altered; the question now was, in what way could Parliament best be relieved from the duties it had ceased to be competent to perform, and how the Church could best be enabled to manage her own affairs, free from the interference of those who did not belong to her. [To solve that question] Was it not a patent sophism to talk of the rights of the laity, the priesthood of the laity—all very true of communicants—and then apply such phrases to the rate payers? Yet that was precisely what was done when persons, high in ecclesiastical authority, gave their sanction to schemes by which the rate payers were to be entitled to elect the laity who were to represent them in the assemblies of the Church. He said emphatically that however anxious they might be to see the Church disentangled from her present relations to Parliament, they would never consent to such a scheme, or to any scheme which conferred upon any but communicants the right to speak for the laity of the Church. That brought him to his second point—the constitution of the body which, under the Draft Scheme submitted to Convocation, was to represent the Church. They could not as loyal Churchmen accept any scheme by which the lay communicants were placed on a footing of absolute equality with the pastors of the Church in regard to all the subjects which were supposed to come before the Synod of either Province, or a General Synod of the Church of England. This scheme deliberately threw primitive times over. Wrong principles always came home to roost, nor was it possible to secure order and obedience in the Church by setting at naught the principles on which Church order rested."

The Rev. the Hon. Hanbury-Tracy, vicar of St. Barnabas', Pimlico, then put forward the resolution, which invited them to resolve "that the proposal to admit the laity as constituent members of the Synods of the Church is contrary to primitive practice." Mr. G. W. E. Russell, though not a member of the Union, also supported the resolution in a facetious speech and one bristling with pithy points. Finally, after the putting of an amendment "that it is undesirable that the Union should commit itself to such a statement," which conspicuously lacked supporters, the resolution was carried almost unanimously.

J. G. HALL.

CANNES, France, Dec. 10.—Charles Waldegrave Sandford, for nearly thirty years Bishop of Gibraltar and founder of the Gibraltar mission to seamen, is dead at Bishopbourne.

Bishop Sandford was in episcopal charge of the English chaplaincies of southern Europe. He was consecrated in 1874, and was the author of a volume of published sermons.

DISCONTENT is like ink poured into water, which fills the whole fountain full of blackness. It casts a cloud over the mind, and renders it more occupied about the evil which disquiets it than about the means of removing it.—*Feltham*.

THE EDUCATIONAL QUESTION IN FRANCE.

Shall the "Congregations" be Allowed to Teach?

WILL ROME CONDEMN THE ABBE LOISY?

Plain Song Pushed to the Front by the Pope.

PROFESSOR MOMMSEN AND UNIVERSITY FREEDOM OF THOUGHT IN GERMANY.

PARIS, 30th November, 1903.

THE curious phases through which the Educational question is passing in France oblige me to return once more to the condition of affairs existing in the relations between the State and the religious orders. The two questions are so closely linked together that it is difficult to dissociate them. After many rigorous measures, and the hardest pressure of the Associations Law upon those to whom it was possible to apply it, a new phase has been developed—whether the congregations, be they authorized or not, shall be allowed to teach at all. The matter came up in the Senate on Tuesday, November 17th, with results that must have surprised not a little all sections of French politicians. It placed in curious antagonism and opposition two leaders in the French Upper Chamber, the ex-Premier, M. Waldeck-Rousseau, and M. Combes, the present Prime Minister. The idea put forward, and the deductions that might ensue, have brought the whole question up another rung on the ladder, by which the anti-clerical party hopes to climb into the position of being not merely directors of the State, but arbiters of the Church. M. Clemenceau, who attacks everything, in some of his utterances has astonished both his own party and his antagonists. He defends individual liberty and the right of teaching, with eloquence and vigor, but, nevertheless, he is prepared to support the ministry of M. Combes, not merely on the repeal of the "*Loi Falloux*," but on their programme for the separation of Church and State. The Roman Catholic Church, he declares, is an international association with a foreign sovereign for its head, and in France it forms an *enclave* of Roman servitude within the civil law of liberty. The practice of the religious orders to hold their property in common and to live celibate lives he condemns as a negation of the principles of French society. The Church is a State within the State, and he avows his anxiety, not indeed to dissolve her, but to place religion under the *régime* of liberty and bring it within the common law. He hopes to see this consummation accomplished under such "liberal conditions" as will not forbid Frenchmen from hearing Mass who have a mind to do so.

M. Combes urged that he had found from inquiries instituted in 1895 that half the youth of France were diverted from the Universities by the institutions maintained by the religious orders, and that the majority of the pupils in the latter belonged to the governing classes (*classes dirigeantes*). That was a danger for the country as well as for the universities. The religious orders attracted those young men by the prospect of rapid promotion. In the army the pupils of the State establishments were under a sort of interdict. M. Combes further argued that the authorized orders were no more entitled to impart instruction than the unauthorized religious communities, as society could not entrust the education of the young to masters who had no knowledge of family duties.

Comparing the French press with the annotations of our press at home, it is curious to mark the deductions arrived at. One journal advocates a married priesthood and the abolition of vows of celibacy.

If all this is rather of the nature political, it must be remembered that the question is so inextricably mixed at present—Church and State—that it is difficult to divide it. One thing is certain, it makes the Pope's line of action towards France more easy for him. Had the Chambers been in any way conciliatory, His Holiness might have been placed in a more difficult position. As it is, he has nothing but the interests of the Church to consider, as the State has burnt its ships.

The question of the condemnation of Abbé Loisy's book or books is causing considerable interest. As I mentioned before, the Cardinal Archbishop of Paris, when in Rome, made a vigorous effort to secure under the new Pontificate what he had failed to obtain from the old—namely, a direct condemnation of Abbé Loisy, who is probably the leading representative of "Liberal Catholic" biblical exegesis in France. This conflict in the bosom of the Church—for Abbé Loisy has never re-

nounced his allegiance to the faith, and considers himself as good a Catholic as his archiepiscopal censor—excites much interest, even in non-Catholic circles. The Roman Catholic organ, the *Vérité Française*, announces that Cardinal Richard has forbidden the pupils in the seminaries of his Diocese to attend Abbé Loisy's lectures at the Sorbonne. He has furthermore called upon them to hand over to their superiors any of the Abbé's works which they may have in their possession. It is now considered that Abbé Loisy has gone too far in his latest publication, *Autour d'un Petit Livre*. No decision has yet been taken in Rome, notwithstanding the efforts of Cardinal Richard. As to whether Rome will condemn the Abbé, opinions are much divided. It is feared that his condemnation would have grave consequences. Abbé Loisy is the head of a school and has many devoted admirers, particularly among the younger clergy. The Loisy question has excited a moral revolution in the French seminaries. Moreover, there is far from unanimity of opinion on the merits of the question. That is the present position of the case.

The *Semaine Religieuse* publishes a curious little article on Roman Catholic Monasteries in England, which is worth consideration. Beginning with an acknowledgment of the kindness with which expelled bodies had been received in Germany, the United States, and England, it reminds its readers that the Monasteries are returning the benefit by spreading a "Catholic spirit," especially in the last of these countries—England. In 1836 there were but 16 R. C. Monasteries. In 1850 the number had mounted to 52. In 1890 the return was 838. This figure has during the last three years, owing to persecutions in France, climbed up to 888.

ROME AND PLAIN SONG.

A statement appeared in the English R. C. papers to the effect that the Pope was desirous of pressing the use of the "Solesmes" method of Plain Song throughout all Roman Catholic Christendom. Some centers seem to have taken fright at the announcement, and vehemently contradict it. That the Pope has a strong bias for it may not be doubted. Parozzi is his personal friend as well as Director of Music of the Sistine Chapel. So good a musician as this kapelmeister is, he cannot but recognize the excellence as well as purity of the method that Dom Pothier has done so much to promote. The Benedictins, as no doubt readers are aware, have devoted themselves for some forty years, I think it must be, to expurgating and correcting the very vicious habits of Plain Song rendering which have been current in France and elsewhere. They sent their emissaries far and wide to collect MSS., and have printed and published most of the music of the Church Office books in a purified form. Any who have known the delicacy and finish of the rendering of the musical part of their offices will bear me out in applauding the reformation. It seems, however, there is violent opposition to the idea here in France. At present, none the less, the Benedictins, banished to England, are continuing their work and printing in Belgium, whither their plant was transported from Solesmes.

GERMANY.

The passing away of even so celebrated a *Humme de lettres* as Théodore Mommsen would hardly come within the range of a letter to THE LIVING CHURCH, but for the weight which he brought to bear at one time in his life in favor of Freethinking principles as opposed to Religion generally and to Catholicity especially. The particular case was that which touched the appointment to a Chair of History, at Strasburg, which had become vacant. A certain Dr. Spahn was chosen. But he was Roman Catholic. Great consternation amongst all Protestants of the German Alma Mater ensued. All set to work to convince the Emperor of the irregularity of the appointment, first of all, and then they proclaimed to the world that *de facto*, no Catholic could be a fair professor of History.

In this quasi-persecution, Mommsen joined, writing with all his wonted power a letter on the Teaching that an University ought to impart and on the character of those who should be charged to impart it. None were spared and least of all those of orthodox holdings or profession. This was some two years before his death.

The principle round which the contention circled was that which a certain movement in Germany was at that time pushing into the front. It has a long name—"Voraussetzungslosigkeit Bewegung"—which, being interpreted, amounts to this: "A movement to prove that every true Savant must be entirely free from any kind of bias, religious or otherwise, which might impede his soarings in the plains of Free thinking."

GEORGE WASHINGTON.

RELIGIOUS ATTENDANCE IN NEW YORK.

The Count Now Completed and Published.

CHURCH CONGREGATIONS SECOND ONLY TO THOSE OF ROMANS.

Standing Committees Give Consent to the Consecration of Dr. Greer.

CHELSEA CLUB HOUSE FOR GIRLS.

WITH the counting of the Church attendance on Sunday, December 6th, in the district south of Fourteenth Street, the canvass of the whole of Manhattan Island was completed and it is now possible to give the aggregate figures. The number of places of worship visited was 451, of which 85 are Roman, 73 of our own Church, 52 Presbyterian, 51 Methodist, 42 Baptist, 35 Lutheran, 22 Reformed (Dutch branch), 8 Congregational, 5 Christian Science, and the remainder of small Protestant bodies or undenominational. The Roman Church claims parish membership aggregating 511,505, and the total attendance at all its churches was 289,029. The Church is the largest of the non-Roman bodies on the island, with 49,401 communicants and 39,296 attendants. The Presbyterian body ranks next, with 23,779 members and 20,615 in attendance. The third in point of members is the Baptist, with 17,959. Its attendance total is 14,736. Lutherans are fourth, with 16,023 members, but their churches had only 9,827 attendants. The Methodists, although ranking third in number of churches, are fifth in membership with 13,451. It also ranks third in numbers attending, the figure being 17,662. The Reformed Church has 10,499 members and 10,666 attended its services. Christian Scientists claim 2,131 members, but had 3,366 at services. Congregationalist figures are 2,054 and 1,846 respectively. The two Universalist churches on the island have 1,050 members and had 975 in attendance. Disciples of Christ have 2 churches, 717 members, and 504 attendants. Unitarians have 3 churches, 600 members, and 689 at services.

It is interesting to note the relative position of the various bodies with respect to the percentage of attendance to membership. These percentage figures follow in order from highest to lowest: Christian Science 157.9, Methodist 138.7, Unitarian 114.8, Reformed 101.5, Universalist 92.8, Congregational 89.8, Presbyterian 86.7, Baptist 83.5, Episcopal 79.5, Disciples 70.2, Lutheran 61.3, Roman 56.3. Taking all non-Roman bodies together the percentage of attendance to membership is 90. The percentage of men to total attendance varies in the different bodies, and the Roman Church is again at the bottom of the list. The figures follow: Universalist 38.4, Congregational 37.2, Baptist 36.2, Disciples 36.1, Unitarian 35.2, Reformed 35.1, Methodist 34.9, Christian Science 33, Presbyterian 32.6, Lutheran 30.5, Episcopal 29.9, and Roman 26.7. The percentage of men in all non-Roman bodies was 34.2.

Seventy-one churches and missions in the whole island were classed as miscellaneous. Many of these have no regular membership, and a number, particularly in the lower end of the city, have meetings attended almost exclusively by men. These facts make a comparison of the figures of these 71 places of worship with those named above unfair. They are nevertheless given for information. The total membership was 17,924, so that the percentage of attendance to membership is 114. The percentage of men in the total attendance was 43.1.

BELOW FOURTEENTH STREET.

The fourth district counted was that section of Manhattan Island which is popularly supposed to have been largely deserted by religious organizations, yet the number of places of public Christian worship is exactly the same as in the district just to the north. The population of the lower district, it is true, is much the larger, its figures being 711,981, while the third district has but 384,171. But it should be remembered that in the dense downtown population are thousands of Jews, one authority estimating that of the 380,000 Jews on Manhattan Island, fully 300,000 of them live below Fourteenth Street. Churches and missions of all bodies number 127. The Roman Church has 27 and claims 179,035 members. That it does not have the same hold on these down-town people, largely foreigners, that it does on its people farther up-town is shown by the fact that the total attendance in the 27 churches on December 6th was but 78,288, over 100,000 less than the claimed membership. It was noted that the greatest differences between membership and attendance figures were found in the large Roman parishes, a number claiming over 10,000 parish members and two claiming over 20,000. Non-Roman organizations

have 100 places of worship in the district, the Church leading with 21. These latter have 10,267 communicants and their total attendance was 8,940, of which 2,634 were men. Methodist churches number 19 with 3,585 members. As in all districts, Methodist attendance exceeded membership, the total in this case being 4,187, of which 1,656 were men. Presbyterians have 13 churches and missions with 4,476 members. Attendance was 3,720, the men numbering 1,114. There are 9 Lutheran churches, with 2,582 members, 1,736 attendants, and 573 men. Baptists have also 9 churches. Their membership is 2,336, attendance 1,570, and men 625. The Reformed Church has but four stations in the district, the Congregationalists two, and twenty-three are classed as miscellaneous, many of them being undenominational missions. The total non-Roman membership in the district is 28,040, the aggregate attendance 25,973, of which 9,586 were men.

OTHER CHURCH NEWS.

It is reported unofficially that a majority of the Standing Committees of the Church have been heard from by the Rev. Dr. Thomas R. Harris, Secretary of the New York Diocese, in approval of the election of the Rev. Dr. David H. Greer as Bishop Coadjutor of New York, and that a number of the Bishops have also been heard from. It is expected that approvals will be received from a majority of the Bishops within a week or ten days. It is now planned to have the consecration of the Bishop Coadjutor in St. Bartholomew's Church about January 15th. Bishop Doane of Albany has already promised to preach the sermon, and it is hoped that Bishop Tuttle will be present to preside at the service. Dr. Greer said last week that nothing whatever had been done looking toward the selection of a new rector for St. Bartholomew's parish. He said that he had no candidate and that so far as he knew the vestry had none. All that he knows of candidates for the rectorate he has learned from rumors and from the Church and secular publications.

The annual meeting of the Archdeaconry of New York changed the usual order, and was held in the evening. The place was the Church of the Incarnation, and Bishop Potter, Archdeacon Nelson, the Rev. Dr. W. M. Grosvenor, and the Rev. Messrs. Walker and Aitkins took part in Evening Prayer. At the business session, reports were read from the Archdeacon and the treasurer, both showing the work to have grown substantially during the year. One new mission was started, and all smaller ones are prosperous. The Advocate mission (the Rev. Dr. T. Manley Sharpe), has completed its parish house, and St. Simeon's mission (the Rev. R. J. Walker), has plans

of Warden of St. Stephen's College, Annandale, and will enter upon his new duties the first of next February, resigning from the rectorate of St. Mary's Church, Scarboro, at the same time. It is rumored that he will also resign the secretaryship of the Diocese of New York, a position which he has held for many years, because he feels that all of his time will be needed in the work at St. Stephen's College.

The Chelsea Club is a new organization for young women on the down-town west side in the neighborhood of the Church of the Holy Apostles. While it is not a Church organization, Church influences are behind it, the plan originating with the rector of Holy Apostles, the Rev. Robert L. Paddock. Funds to put the plan in operation were contributed by a vestryman of the church named. A year and a half ago the Rev. Mr. Paddock set out to remedy some evils, which had grown out of the necessity under which young women receive young men callers in their own rooms in furnished-room and boarding houses where they reside. The rates are low in such houses and most of them provide no parlor or reception room. It was idle, Mr. Paddock felt, to try to attract these young women to the Church, or even into a Girls' Friendly. The funds provided by the vestryman are to be used in hiring a three-story and basement house for one year. The house fronts the General Seminary grounds and is to be fitted up to accommodate about twenty inmates and to furnish social privileges to the girls of the neighborhood. The basement will be used for dining room, and after the dinner hour will be converted into a game and amusement room. The ground floor will have a reception room, where the girls will be privileged to receive their friends, and a reading room. The upper part of the house will have rooms for the house-mother and for the residents. There will be small dues from members of the club, and these, with the board received from the roomers, will, it is expected, make the institution self-supporting.

Grace Church, New York, is to receive \$10,000 by the terms of the will of the late Jane Grant Walker, the sum to be used as a permanent fund for the maintenance of a deaconess in the parish.

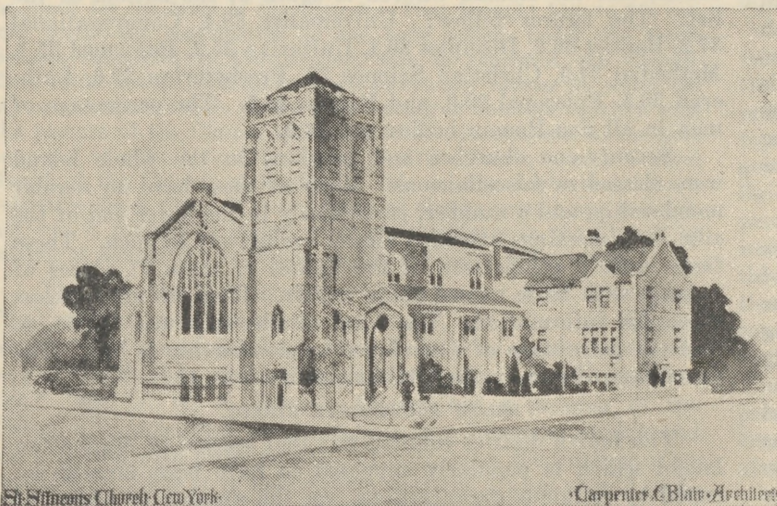
The Archdeaconry has adopted plans for the permanent building for St. Simeon's mission in the Bronx and the work of construction is to be commenced at once. The building is to consist of a church and parish house, but for the time being the nave of the church will be constructed, other parts being added as they may be needed. St. Thomas' parish has given \$1,000 toward the building fund, which now amounts to \$5,000. The material to be used for the exterior walls is a native white marble obtained from the excavation of the sub-way railroad system. The stone has been given to the mission and is now on the site of the new church. The site is at Morris Avenue and 165th Street and is 75 x 100 feet in size. Trinity parish furnished \$7,000 for the purchase of the plot. The Rev. R. J. Walker is priest in charge of the mission, which now holds services in a frame building which was formerly a carriage house.

St. Thomas' parish, Mamaroneck, has published an attractive year book, which gives a history of the parish, a resumé of its activities, and reports of the past year's work. The plant of the parish consists of the parish church, the parish house, the rectory, two office buildings, and the parish cottage. The three last named are rented and the proceeds devoted to the maintenance of the buildings used exclusively for parish purposes. The year book presents attractive illustrations of the several buildings, especial interest attaching to the beautiful rectory which was built this year, and, like most of the buildings of the parish, was given by the Constable family. St. Thomas' parish has about four hundred communicants and raises annually for all purposes a little over \$10,000.

The decorations of the church of St. Edward the Martyr (Rev. Edward Wallace Neil, rector), have attracted much attention on account of their richness. The dedication of the renovated church by Bishop Grafton of Fond du Lac on Thanksgiving Day was recently noted. The baptistry was unveiled Sunday, December 6th, when the beauty of the entire changes was for the first time wholly visible.

The most notable changes in construction consist of an entirely new chancel to the church and an end to the parish house. These were built under the directions of J. B. Snook & Sons, architects, who have utilized to the utmost the restricted ground area. To Mr. Charles R. Lamb of J. & R. Lamb of New York was entrusted, by the rector and wardens, the entire decorations of the interior of the church, including all the choir and sanctuary furnishings, stained glass, mosaic, marble and metal work.

The scheme, as developed by Mr. Lamb, in consultation with the



for a new church on its plot in Morris Avenue. Appreciation was made of work done by the Rev. R. H. Wevill and the Rev. A. D. Pell, each of whom serves missions without stipends. Some zest was given election proceedings by the nomination of two tickets, the second bearing, however, four names that were also borne on the regular ticket. The result of the election was as follows: The Rev. Drs. W. M. Grosvenor, W. H. Vibbert, Ernest M. Stires, and the Rev. Harry P. Nichols, the last two named being new. Secretary, treasurer, and lay members were unchanged, but a resolution was adopted providing for the appointment by Bishop Potter of a committee of five, which shall cooperate with the Archdeaconry in the task of putting increased vigor into Church extension in Bronx borough. At this writing the committee has not been announced.

The Rev. Dr. Thomas R. Harris has accepted the position

rector and the senior warden, Commodore Elbridge T. Gerry, has resulted in one of the most effective Churchly interiors, not only in New York, but probably in this country.

From a nave of dark green color absolutely without ornamentation, the decoration has been carried through the choir into the sanctuary and focused above the altar with its superb reredos and its great panels of our Blessed Lord in Glory descending to his people.

The choir arch is enriched by a growth of the vine—the Church—which spreads from the central cross at the apex of the arch, forming a background for the text in gold relief: "WHOSOEVER WILL BE SAVED BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLICK FAITH."

A massive wrought-iron pulpit and lectern, formed of a growth of oak leaves, symbolizes strength, and, standing in front of the choir parapet, the introductory to the choir. Here all the oak furniture, with the canopied stalls, is in dark malachite green. The walls above are in harmonious greenish tones, enriched with foliage and ornamentation, the organ on the upper left side being balanced by a large mural painting of the Patron Saint of the church, Edward, Saint and Martyr.

The sanctuary arch, forming the connecting link between the choir and sanctuary, has as its main enrichment the text: "EXCEPT YE EAT THE FLESH OF THE SON OF MAN AND DRINK HIS BLOOD YE HAVE NO LIFE IN YOU," the apex of the arch being surmounted by a vesica enclosing a chalice and the host. The culmination of the color scheme is in the sanctuary. Here, from the cool tones of the church and choir, the eye is brought forward to the vividly gold yellow of the wall and furnishings, the focus of all being the pure white altar with its golden symbols and the great mosaic above the figure of our Blessed Lord with the attendant angels. The marble steps supporting the re-table have been selected with greenish tones to act as a support to the pure white of the altar. The words: "INCENSE SHALL BE OFFERED UNTO MY NAME AND A PURE OFFERING,"



CHURCH OF ST. EDWARD THE MARTYR, NEW YORK.
ALTAR AND REREDOS,

have been inserted into the marble re-table on either side of the tabernacle.

The altar rail with its grape standard is in brilliant gold. The altar furnishings are also in gold, excepting the crucifix, which stands above the tabernacle, the cross of which is blood red.

The great mosaics in the upper reredos are a harmony of delicate colors. The robes, wings, etc., of the angelic host emphasize the brilliancy of the Kingly red robe of our Lord, which, elaborately embroidered, is folded behind, showing the pure white of the inner drapery, which is revealed as the crowned figure with outstretched wounded hands steps forward to greet His people.

St. Edward's is made anew. There is an architectural and artistic up-lifting of the interior which seems incredible when it is known that only a city lot, 25 x 100 feet in depth, has been available. Congratulations are to be extended to the parish for the results secured, and the constant efforts of the architect and artist, cooperating with the vestry and rector, shows what can be accomplished in a limited space with not so great expenditure, when harmony of ideas exist.

MISSIONARY PROGRESS

As Reported by the Board of Managers.

THE first action of the Board of Managers at their December meeting was to provide for a memorial service for the late Bishops of Salt Lake and Hankow, to be held, as elsewhere announced, in St. Thomas' Church, New York, on Sunday afternoon, December 20th. The Rev. Henry Forrester was re-appointed for his work in Mexico. The Treasurer, present for the first time since his illness, reported that the receipts applying upon appropriations to December 1st were \$49,468, or an increase of \$2,236 as compared with the corresponding date last year. It was stated that the total of appropriations, including the deficiency on August 31st, was \$800,102, of which \$439,654 was for Domestic Missions and \$364,448 for Foreign Missions.

BISHOP BRENT IN FORMOSA.

Bishop Brent was heard from at Formosa, where he was about to baptize at the request of the local missionary an aged Samurai who was at one time bitterly opposed to Christianity, and also an Army doctor and an infant. Says that this mission is the only one in the Island for Japanese and that it is a courageous venture of faith on the part of the young and poor Japanese church. The Bishop was about to return to Manila for a season before proceeding to Java and Burmah under his commission from the Government.

HAITI.

Bishop Holly informed the Board of the death on October 28th of his oldest son, the Rev. Theodore F. Holly, who had been a stipendiary of this Board for upwards of twenty-two years.

CHINA.

From Bishop Graves information has come that the new buildings at the College have progressed satisfactorily and that at the laying of the corner-stone, which had been delayed, the President of the Alumni, Mr. Y. M. Sz, made the address. In connection with this it was stated that the Rev. Dr. Pott during his visit to this country had raised within about \$4,000 of the amount required to complete these buildings and the Board took occasion to express its sincere appreciation of his arduous, self-denying, and successful labors in gathering the fund. He is proposing to return to China early in January in order that he may be present at the commencement and begin his work for the term at St. John's College. Bishop



J. ADDISON INGLE, D.D., LATE BISHOP OF HANKOW.

Graves also wrote of the very successful Conference of the Bishops in China which was held in Shanghai in October when all of the said Bishops were present with two exceptions. He thinks that the ties between the two Churches, English and American, are more strongly cemented by reason of the Conference. Bishop Ingle was in attendance and, so far as can be gathered, was in ordinary health at the time. Bishop Graves is very anxious for the appointment of two young men to be out there by the autumn of 1904 to fill a vacancy which will probably occur before that time. Says to send the best men that can be found, as they only will be available for his purpose. A number of interesting letters were received from other missionaries in Shanghai.

The Rev. Louis C. Washburn, D.D., of Rochester, N. Y., was elected to membership in the Board to fill the vacancy caused by the resignation of the Rev. Dr. Lines.

THE ATTITUDE OF THE ANGLICAN COMMUNION TOWARDS THE PROTESTANT BODIES.

(B) Points of Difference and their Explanation.

A PAPER READ BEFORE THE ALL-AMERICAN-CONFERENCE,
WASHINGTON, D. C., OCTOBER 22, 1903.

BY THE RT. REV. CORTLANDT WHITEHEAD, D.D.,
Bishop of Pittsburgh.

AFTER a few introductory words concerning the divisions of Christendom, the Bishop said:

What shall we do to explain the points of difference? I think it may be fairly said that the original causes of divergence between the Church and the Protestant bodies around her have virtually disappeared. And, transplanted across the sea to our broad land and later times, their consistency and logic, their very *locus standi* are perceptibly going, if not already gone. We can see it on every hand although our brethren themselves may not be conscious of it. Historically, separation came, as we know, in large measure from political as well as theological and ecclesiastical causes, and was connected with times now reckoned as of the far past. Anyone who knows his English History will recognize that ecclesiastical or doctrinal reasons were often adopted to excuse the separation, after other reasons had somewhat lost their primary importance. This may be safely said of the Presbyterians and Independents, and possibly of others. The causes of the Wesleyan defection our Methodist brethren themselves would probably agree with us cannot justly be charged against the Anglican Communion to-day.

What we have to meet, therefore, can be very largely comprehended under the one word *prejudice*—(which I use in no unkind sense)—misunderstanding is a less irritating word; inherited prejudice—and prejudice on every side comes from *ignorance*, by which I do not mean anything necessarily reprehensible. Perhaps we should rather say, a lack of information, oftentimes an inevitable lack.

The creed of multitudes of religionists to-day depends upon *accident*—not principle. Abundant witness may be found for this statement wherever inquiry is made among ordinary Christian people for the reasons which make them adherents of one or another denomination. The *accident* of birth, the *accident* of education, an accidental friendship, or change of residence, or marriage, or pastoral attentions, or convenience of access—how many such reasons are the only reasons for ecclesiastical affinities, among our own people as among others.

Ask an ordinary attendant at any one of our hundred different houses of worship why he belongs there, what the special tenets of his denomination are and why, who was its originator, what its history, whence its authority, what its particular witness, purpose, destiny—on what Scriptural or historic or practical grounds it separated and remains separate from others closely akin or further removed; even why he is a Protestant, and exactly against what errors he protests; and can he tell you? Does not our own experience among men assure us that *ignorance* on all sides, unintelligent, thoughtless, inert, but bristling with prejudice, characterizes the mass of the people who profess and call themselves Protestant Christians on this American Continent?

When the question is how to approach them and make friends with them, consummate wisdom is needed as all will allow. Such in difficulty and delicacy is the problem before us to-day.

No one who really believes in the One, Holy, Catholic, and Apostolic Church as the *Ideal* can fail to regard the Dispersion as most lamentable. Our Prayer Book bids us remember "the great dangers we are in by our unhappy divisions." All Separatists from the *Ideal* are indeed wandering sheep. Nor are the words arrogant. They assume indeed that we are right and these our brethren wrong, but how else can we have any reason to exist as a Church? Confident as we are, and as we *ought* to be, of the unshaken and unshakable position which the Anglican Communion has always maintained, we mean no disrespect to any of our Christian brethren when we say without hesitation, that we are persuaded that if they would take the time to look into the actual facts, and view our doctrine, discipline, and worship, unaffected by prejudice, they would, if not entirely ready to acknowledge the overwhelming strength of our position, nevertheless have much cause to modify what seems to us undue irritation and antagonism concerning us.

And this we have a *right* to ask, because for the most part they went out from us three centuries ago and later. This is the Mother Church of at least all English-speaking Christians, having the advantage of them in point of age, and (taking in the whole Anglican Communion) having the advantage of many of them in point of numbers, and from another standpoint having the advantage of them in point of historic dignity and achievement. We will not claim that our Communion has the advantage of them in many spiritual qualities, in missionary zeal, in generous furtherance of evangelistic work, in sanctity of life, and in many other things which entitle these brethren to our unstinted admiration. We do not claim as *our* exclusive heritage *any* good thing which is not equally, if

they will, their own. We do not boast or exult in our time and generation as if we had whereof to glory; (for what have we that we did not receive?) but we feel that we have the right to claim *fair treatment*, which it is not the prevalent habit to give us; and, as the older of the company, to receive kindly and unprejudiced consideration.

As to the charge of arrogance so frequently made by some of our own people as well as our separated brethren, is the point well taken? Is it arrogant to be earnest for the truth as one perceives it? To stand firm for conviction, and outspoken in defense of one's rightful heritage, especially when the one motive is to make others joint-heirs with us and not keep the heritage to ourselves? Is the Baptist brother *not* arrogant when he accounts all paedo-baptists unbaptized, or the Methodist when he intimates that his Episcopal brother is unconverted, or the Presbyterian when he speaks slightly of Prelacy; and *we* only blameworthy when we seek to share with others our priceless treasures? Were Aquila and Priscilla to be commended or condemned when they took Apollos, although he was mighty in the Scriptures, and sought to show him *the way of the Lord more perfectly*?

The arrogance of St. Paul on Mars Hill is ours, the arrogance of the Christian missionary in a heathen land, the arrogance of our Lord, who brought a message which men neither asked for nor believed. The word insinuates a *motive* with which this great Communion of ours can never justly be charged, nor any individual who upholds her claims. Whatever his manner or the strenuousness of his methods or words, the motive, I repeat, is necessarily a noble one—to share a blessing with others less fortunate—to bring about the Unity in the Faith for which our Saviour prayed, and to save men's souls alive.

Our Presiding Bishop (Tuttle) just the other day in his charge to the Brotherhood Convention at Denver, thus gave utterance in addressing our separated brethren, to what is the thought in all our hearts:

"We know, dear friends, that in the following of the Bible, in the worship of the Church, in the two Holy Sacraments and in the covenantal gift of Confirmation there is further and larger grace, if you will but lay hold of it and take it in. We are thankful that you are obedient to the Holy Spirit in many things. We earnestly long that you will press on and obey Him in all things. Meanwhile go on in the right as God gives you to see the right. That far you cannot be wrong. Walking earnestly your present ways before Him, He will open to you His further ways. 'He that is willing to do His will shall know of the doctrine', is our Blessed Lord's own promise."

I believe we may safely assert that, whatever impetuous and narrow-minded individuals may have said and done, the *authoritative Anglican Position* has always been perfectly Christian, and in accord with the words of the Apostle, "prove all things, hold fast that which is good."

"Even more important than unity is truth. Unity after the pattern of men, and not according to the will of Christ, would not remedy the evils which we experience. A body having such unity would not be Holy or Catholic or Apostolic. This seems manifest."

The points of difference naturally fall into two classes, those of doctrine and those of polity.

I. With regard to doctrine, it is known to many but not to all of our contemporary brethren in the various denominations of Christians, that within well-defined and widely-separated bounds, all varieties of Christian doctrine *not inconsistent with the Nicene Faith* may be held and may be preached among us without fear or favor. The Divine guidance vouchsafed to the Anglican Church is conspicuous in her wonderful abstinence from minute definitions, her breadth of view, her wise tolerance, her amazing silence where in other quarters there have been many diverse and clamoring voices, her reverence for truth, made manifest by wariness not to be wise above that which is written. Sectarianism whether without or within bemoans this very quality which in itself distinguishes the Church spirit from the sectarian. There is no Procrustean bed of human devising to which all the utterances of the Clergy must be trimmed. There is no Index Expurgatorius other than that which the living Word of God has ordained. There is no narrow rut in which all must run. Onlookers are frequently amazed, and sometimes those within the ample freedom which the Church allows, are grieved and alarmed, as they hear some voice raised in declaration of that with which they individually do not agree. But nevertheless, when one turns to his Prayer Book, which is the present and always up-to-date standard for what we are to believe and what we are to do, he is ever re-established in that which is the Church's authoritative deliverance, discovers that the true liberty wherewith Christ hath made us free is not trammelled in the least by that wonderful book, and in all troubles and necessities finds himself comforted and at peace within the venerable defences of the faith which the Church provides. Here we have, as we believe, the *whole counsel of God*—not a fragment—all the essentials of the faith clear, positive, and definite—a pure, evangelic, sacramental, practical Gospel preached authoritatively and continuously through varied seasons of the Christian year. Here passes royally along the way the Living Christ. The Church shows herself serenely confident in the

present, and sure of victory in the future, no matter what may be the maunderings or rantings, or half-truth tellings or perverse misinterpretations, or absurd self revelations of individual pulpits. Freedom to worship God is combined with freedom to interpret His Word, as in no Communion beside.

Of course there are dangers in all liberty. Nevertheless ultimately it makes for the whole well-rounded and well-proportioned truth.

And when one turns to the second class of difficulties, those which have to do with polity, I am not aware that intelligent leaders among the denominations about us make strenuous opposition to the Preface to the Ordinal. Indeed they cannot in the face of history; but only to such interpretation of it as flatly invalidates whatever of commission their various ministries may claim. And this interpretation the Anglican Communion has never authoritatively given. For executive and administrative functions there is not wanting on every hand testimony, that the eyes of educated readers of ecclesiastical history as well as of the students of the times in which we live, are turning with more and more appreciation toward that form of polity which recognizes constitutional and centralized authority, and provides for an executive.

God's providence has wrought wonderful changes plainly visible to those who have not lived yet half a century, in the condition of most if not all of the Protestant bodies. Much bitterness has disappeared; ecclesiastical controversy is far milder than it used to be; research is now pre-eminently for the truth, and not for mere partisan victory.

If we believe that truth is mighty and will prevail may we not well take heart? For we are Anglicans because we believe that in that system lies the truth, and so we need have no anxiety as to the ultimate result.

II. As the maintenance of differences so largely depends upon the one thing, *prejudice*, so, under God, progress will be made toward unity by simply one antidote—*information*; and that, first for our own people, and then for our brethren who are separated from us.

1. The *Church Idea* is absolutely absent from the minds of multitudes of otherwise intelligent Christian people. The whole theory of the Christian revelation is misunderstood on every hand. That Our Lord came to this earth to gather together into one communion or flock all the children of God that are scattered abroad, is foreign to the popular Protestant Christian thought and consciousness. The individualistic idea of salvation has been made so prominent (and naturally so by reaction in the three centuries of Protestantism), that one can have little hope for rapid progress in the cause of Unity until the truth is again brought to the front that the Kingdom of God on earth, definite, organized, imperial, catholic, is absolutely necessary for the maintenance and defense of the spiritual truths for which the Kingdom stands—absolutely necessary also for the conversion of the world. Our own people in large numbers do not hold this clearly, as witnessed by the apathy with which comprehensive plans are considered, and the hesitancy with which world-wide movements are undertaken, the disgraceful stinginess of our contributions for missions, the unsympathetic attitude of our people toward the evangelization of the world. The welfare of one's own little parish, the careful preservation of one's own Diocesan interests, the paltry and selfish salvation of one's own soul—these, each one valuable in its place, are permitted to overshadow and crowd out from the Christian consciousness the tremendous and significant and stimulating thought of the Holy Catholic Church. The hearts of thousands of our people, as of our separated brethren, as well, are out of sympathy, (as one can hear on almost any day in conversation) with the infinite tenderness of our Lord's High Priestly prayer "that they may all be one, as Thou, Father, art in Me, and I in Thee, that they may be made complete in one." "But the thought that there was once a unity which presented to the world an organism divinely made and termed by inspiration the Body of Christ, is certain, sometime, to be recalled; and afterward will come the search to find it."

Hence, the first great duty that lies at our doors is the education of our own people, by every means in our power, and of others as well, in the great truth of the universal Kingdom or Church of God, visible on earth, that all men may see and thus know that the Father hath sent the Son to be the Saviour of the world. Our Lord started out "to preach the Kingdom of God." His message was called, "*The Good Tidings of the Kingdom*", and a kingdom is something visible, definite, tangible, organized, with visible officials as well as visible citizens, all enshrining and manifesting principles of life and conduct essential to well-being. And who does not know that the outer part is as essential as the inner? Without the husk the kernel perishes. The Church Idea, against which so many even of our own people are prejudiced, must find abundant emphasis, or we cannot hope for Unity.

"Who would dream of organizing a commonwealth, a university, an army, or a navy, upon the principle that outward and visible unity need not be considered as particularly important? And if, the higher we rise in the development of social life, the more we feel the need of a perfect order, why should we imagine, that in the structure of the ideal community, the Church, this point may

be safely disregarded? If the Church be a Living Body, unity belongs to it of right."—*The Church Idea*, by Dr. Huntington.

2. And with this continual dwelling upon the rightful visible unity and universality of the Kingdom of God, there must be particular emphasis on the *sins* of heresy and schism; sins which to the consciousness of multitudes of Christian people are extremely indefinite, if not absolutely merely figures of speech; sins—because ascribed in Scripture itself to Satan, the slanderer of the brethren and the hateful antagonist of the well-proportioned, perfect truth; sins, because they sow tares among the wheat; sins, because separating brother from brother, erecting Altar against Altar, dividing, in order that he, Satan himself may conquer.

3. Then there must be information and explanation with regard to the divisions that have taken place and that still exist. Our brethren are learning very rapidly that the causes which originally divided were secondary, some of them absolutely trivial. And among the signs of the times which all true Churchmen hail with gratitude to God, are the confederations and alliances, and in some cases absolute union of some bodies of Christians, greater or less; all of them, however, of modern origination—the wide recognition of the evil of strife, keeping Christians apart, dissipating strength, wasting money, causing the loving heart of God to grieve over the imperfections of those who profess and call themselves His children. Knowing so well the underlying love which actuates the whole Communion to which we belong, a love which found its *meagre* expression as we believe in the tentative propositions of the Lambeth-Chicago Platform, I believe that to bring about even in one generation a general movement towards the blessed unity for which our Saviour prayed, it remains only for each Bishop in his Diocese, and for each Clergyman in his parish to give expression by word and deed to that kindness in every way that is consistent with convictions of truth and duty and loyalty. There need never be surrender of principle. There need never be exasperating recrimination. There need be no yielding of conviction. There need never be disloyalty to the Holy Church whose principles and doctrines we hold. There must be always recognition of the immense danger of gaining outward union and temporary advantage at the expense of domestic peace and further and ultimate advantage. There must be unwearied patience, ceaseless prayer, and loving trust in God and His promises; and there must always be recognition of the Nicene Faith of the undivided Church, which is our anchor in the shifting tides of the centuries. But one need never fear that the cause will be betrayed by those who, held by that anchor, meet the waves, not to buffet them, but to ride them; the historic Church affording a refuge for all whether of ourselves or others who are more or less shipwrecked, certainly "all at sea", whether on rafts, or in boats, or on broken pieces of their fragile ships. And so it shall come to pass, that all shall escape safe to land.

4. Another department of information should be opened. It surely is time, and it would be helpful to remind our friends of other Christian bodies of what they owe to the communion which, in this as in the mother land, they often treat with such scant courtesy. They should remember that it was the Church of England which, able to trace her descent to the times when the modern theory of Papacy, arrogating to itself the overlordship of Christendom, was unknown, re-asserted the ancient right of national Churches to govern themselves, and gave to English-speaking Christians a Prayer Book and a Bible in the common tongue. Not a new church, but the Church of her fathers reformed, she kept her children in spiritual touch with the Christianity of the first centuries and prepared to remit to posterity the blessings of the liberty wherewith Christ had made men free. And to do all this she suffered long and sorely, "resisting unto blood" the attempts of her enemies to re-entangle her in the olden "yoke of bondage." It was not Presbyterians and Congregationalists, it was not Baptists and Methodists, who died in defense of Christian rights at Oxford and Smithfield, for Presbyterians and Congregationalists, Baptists and Methodists as organized bodies were then unknown; it was English Churchmen who so suffered; and it was not until the battle with Rome had practically been won, that the earliest of the denominations to which reference has been made came into existence.

5. Still another truth, a commonplace to us, but often lost sight of by Protestantism, is the *underlying basis of the one Baptism*. It is news to great numbers of otherwise fairly intelligent Christian people that no one can possibly be baptized into the Methodist Communion or the Baptist or the Presbyterian or the Protestant Episcopal, but only and always into the one Church of Christ, primitive, Apostolic, universal. Hence unity is to be had, not by *leaving* one Church for another, but by all alike recognizing their membership in the One Church of Christ, and learning to make use of all the privileges which belong of right to every member of that Church—its ministry, its ordinances, its promise of perpetuity until the end of the world.

Privilege, standing, authority, continuity, permanence—these all await the separated children of the Reformation—their *own property*—of which they are ignorant, and because ignorant, careless and indifferent. To tell them of all this is no arrogant task of ours, but a fraternal and Christlike duty, whether they will hear or whether they will forbear. The Bishops as they make their visitations and have opportunity to address multitudes of our denominations

ational brethren, might well urge these unfamiliar but intensely practical thoughts upon the attention of the usually crowded congregations. They are seed thoughts and must by God's blessings surely bring forth fruit.

6. In the meantime, as urged by one of our Church papers, "Churchmen ought to be employed carefully in rigid self-examination, that we may root out from our own body, which is a part of the Kingdom of God, everything that pertains to sectarianism. We must prepare ourselves for the future unity that awaits the larger extension of the desire for it among all Christian people. American Churchmen are not themselves possessed of the temper which will lead toward unity. It must be the primary duty of all Churchmen to foster the spirit which will tend thereto.

"At least the Church must recognize that the one broad, cohesive programme for the Church's future is that promulgated by Catholic-minded men. It, and it alone, embraces the entire foreign and domestic relations of the Church. It alone contemplates reform of *ourselves* as the first preliminary toward future reunion. Other schemes have been eloquent in urging other people to reform. This turns the searchlight within and tries first to point out and then to eradicate what, *on our part*, stands in the way of Christian Unity. Unity, without surrender (of Historic truth), is our goal. The question before Churchmen is not when they will attain it, but when they will *begin to try*. It is a scheme that may ultimately cover centuries, and we are not discouraged that even the first steps are taken slowly. Other reforms in the Church have been obliged, similarly, to await their 'fulness of time'. A 'Morning Star' had to precede by two centuries, the sixteenth century Reformation. In our day, the Divorce Reform movement has had to undergo the same delay. First an academic question, then acceptance by our Bishops, then by our lower Clergy, then by our laity, then will result practical realization."

"And as one generation is not much in the life of a Church, we must be satisfied if, in our lives, we accomplish just a little toward that which all Christian disciples most fervently desire."

With deference I offer the following suggestions, if the Conference desires to make any expression on the subject:

1. A Declaration that, notwithstanding differences, we believe the underlying basic baptismal unity (which cannot be denied) gives promise of, aye, makes inevitable—the fulfilment of our Lord's High Priestly prayer, and calls for diligent effort on the part of all Christian people.

2. That we of the Anglican Communion pledge ourselves anew to constant thought and prayer and conscientious effort towards unity, and earnestly call our separated brethren to the same, and to the mutual study of the things which make for peace.

3. That, believing our position to be much misunderstood, we urge upon our people more widespread and popular use of newspapers, tracts, and similar literature to dispel ignorance and remove prejudice as far as possible among all Christian people.

4. That we remind our separated brethren that the Anglican position remains absolutely unchanged since the denominations were organized, and, because the spirit and temper of all earnest-minded Christian people have been so modified, by God's grace, we believe that there is good reason to hope that progress may now be made towards unity of feeling and of work.

5. That points of agreement with the larger bodies being numerous and fundamental, while disagreements are fewer and avowedly in a considerable degree secondary, we are ready to discuss these latter points in a spirit of charity whenever a like spirit is manifested by any of our denominational brethren.

6. That, inasmuch as the faith and polity which we represent have withstood the vicissitudes of well nigh nineteen centuries, while the divisions we deplore are of modern origin and the various organizations already manifestly giving token of rapid changes if not disintegration, there is reason to think that return to well-tryed and (as we believe) primitive principles, will, ere long, result in primitive unity.

SENDING INDIANS BACK TO BARBARISM.

By THE REV. D. A. SANFORD.

THE Rt. Rev. F. K. Brooke, D.D., Bishop of Oklahoma and Indian Territory, said in his address at the annual Convocation, Sept. 21st, 1903:

"Our Indian work, . . . by the mistaken and wrong management under government methods among Cheyennes and Arapahoes, has been almost at a standstill, despite the labors of our missionaries among those people. It does not satisfy us that what is true of our work is true of that of other Christian bodies among those people. Allotment, followed by wholesale leasing of allotments, the depraving influence of the bad white man and his liquor, the idleness bred of too much unearned money, these things, with the active opposition of those in authority to our efforts at school work, have made work for the Indians within our reach very hard indeed and almost fruitless."

At various times in the past two or three years, I have called public attention to this "mistaken and wrong management under Government methods." On account of this, I

have been, in some cases, bitterly attacked by those in the U. S. Indian service.

On the other hand, some who have been in the U. S. Indian service are the best witnesses to the wrongs being perpetrated. Such testimony is the letter that I received from Hon. Wm. J. McConnell of Idaho, a former U. S. Indian Inspector, in which he says:

"I desire to thank you for your brave words." . . . "If Christian ministers would, as you have done, direct public attention to the wrongs being perpetrated, time would bring a remedy. But so few seem to know the truth, and a less number have the courage to censure. Children are taken from their homes forcibly and placed in poorly ventilated dormitories with tubercular patients, yes, made to sleep with others having sores on their bodies.

"I closed a four-year term as United States Indian Inspector last July [1901] and know whereof I write. May God send us a remedy.

(Ex-U. S. Senator and

ex-Governor of Idaho.)

Sincerely yours,

"W. J. McCONNELL."

Tuberculosis is now known to be a communicable disease, and it would seem that by the methods in common practice, by crowding Indian children together—the healthy and the diseased—in the same dormitories, that the disease is propagated. At any rate, very large numbers of young people who have been in such schools die with the disease. The Indian people have long complained of this, and I believe that they have just cause of complaint. They have been forcibly required to put their children in these schools.

In one case that I know of, an Indian was placed in jail for two days because he would not yield to the demands of the Indian Agent to place his five-year-old boy in a certain Government boarding school. The nursing child was forcibly taken from its mother and placed in a boarding school, among strangers, forty miles from home.

Yet those Indian parents were perfectly willing to place their child in a school near their home. They and others have begged and clamored for a school in their midst. And such a mission school (a day school) we should probably have established long ago, if it had not been for "the active opposition of those in authority to our efforts at school work."

The wrong Government methods are various. The revival of the "sun dance," with its barbarous practices, the fostering of drunkenness and gambling, the abandonment of farm work, the destruction of home life, are some of the results of these wrong methods. Probably no one thing works greater mischievous results than the present method of leasing Indian allotments. On this subject, I quote the words of the U. S. Board of Indian Commissioners in their last report (p. 20):

"Certain groups of Indians who, five or ten years ago, were working upon their own land, have ceased to work. They are leasing their lands, thus securing enough yearly rental to supply them with the bare necessities of life, and for these last few years, they are not doing a stroke of work upon their land. We are sending them back to barbarism by allowing them to lease their lands."

This Board of Indian Commissioners is composed of ten distinguished persons, Bishops, College Presidents, and the like, appointed by the President of the United States. Their words, as quoted above, apply especially to Oklahoma, where the leasing of Indian allotments has greatly prevailed.

The remedy is with Congress. But Congress will not act, unless public sentiment is aroused to demand a correction of these evils. "We are sending Indians back to barbarism." But nine millions of dollars spent in the U. S. Indian service afford too many lucrative positions, too many opportunities for money-making (not to mention those that are dishonest) to hope that these evils will be easily reformed. Churchmen and others may help, by calling the attention of their U. S. Senators and the Representatives in Congress from their respective districts to these evils, which have been a great hindrance and a drawback to the civilizing and missionary work of all kinds among Indians in Oklahoma.

THERE are two ways of being happy—we may either diminish our wants or augment our means. Either will do—the result is the same; and it is for each man to decide for himself, and do that which happens to be the easiest. If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young, or in good health, it may be easier for you to augment your means than to diminish your wants. But if you are wise you will do both at the same time—young or old, rich or poor, sick or well: and, if you are very wise, you will do both in such a way as to augment the general happiness of society.—*Franklin*.

Helps on the Sunday School Lessons

Joint Diocesan Series.

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

By the Rev. ELMER E. LOFSTROM.

JESUS CHRIST THE GIFT OF GOD TO ALL NATIONS.

FOR THE FIRST SUNDAY AFTER CHRISTMAS.

Catechism: VI., Summary. Text: St. John iii. 16.
Scripture: Acts iii. 18-26.

ST. PETER took advantage of the widespread attention arrested by the healing of the lame man, to preach the Gospel to the crowd of Jews who came "together unto them in the porch that is called Solomon's, greatly wondering." The argument of his sermon is to show that this wonderful miracle was done by the power of Jesus, the same One whom they had crucified. But by that crucifixion they had unconsciously fulfilled God's eternal purpose as revealed through His prophets. As that part of His purpose had been so fulfilled, it was a pledge that the ultimate purpose of the Covenant with Abraham would also be accomplished. That declared purpose was that in the seed of Abraham should *all the kindreds of the earth* be blessed. It was therefore the great privilege of the Jews that they should receive the blessing first (v. 26 and Rom. i. 16).

To the Jews the part of his message that declared that Jesus was sent by God to the Jews first, was naturally the more prominent and interesting; but to us, who do not belong to the old Israel, the fact that after them and through them all the kindreds of the earth are to be blessed, is more important, and it is, as a matter of fact, a greater and wider truth. So the title of our lesson indicates that we are to emphasize, as is most fitting at the Christmas season, the truth that Jesus Christ came as the gift of God, not to the Jews only, but to all nations.

St. Peter's first declaration here was, that by their crucifixion of the Prince or Author of life, they were but fulfilling the age-long purpose of God, just as He had declared it by the mouth of His prophets. The main thought of the lesson can be brought out in no better way, perhaps, than by an examination of the constant purpose of God as to the salvation of mankind, so far as it has been revealed.

Its final summary is: "God our Saviour willeth that all men should be saved and come to the knowledge of the truth" (I. Tim. ii. 4). In the light of this great truth, we may confidently assert that the saving of Noah and his family and the destruction of the rest of mankind by the flood at the end of the first dispensation, was for the good of the race, to save it from a worse destruction of its own. The selection, at the end of the second dispensation of Abraham and his seed to be a separate and chosen people, was likewise for the good and blessing of all; and it was, as a fact, so declared in the promise: "And in thy seed shall all the nations of the earth be blessed." Salvation did not come in those dispensations, but they served to show the impossibility of saving man in the flesh, even by the putting away of the filth of the flesh, as in the first covenant. So the last and final dispensation is the present one, which fulfilled the promise of the old covenant, and selects out of the world again a separate people; but again it is for the good of all (St. John xvii. 21, "that the world may believe"). In this dispensation salvation must come, for it depends no longer upon the cleansing of the flesh, but is secured by the Second Adam into whom all can be born anew, having buried the old dead flesh.

And again those who are thus chosen out of the world, or separated, are so for the sake of all. And as it is God's will that all men should be saved, so it seems to be sometimes prophesied that at the end of this dispensation it shall be true that all men will believe in Jesus Christ, and the kingdoms of this world shall become the Kingdom of our Lord and His Christ. That is taken to be "the times of refreshing" here spoken of by St. Peter. It should read: "In order that the times of refreshing may come." It is impossible to speak with any certainty as to unfulfilled prophecy, but St. Peter and St. Paul together seem to teach that the Jews shall finally be converted and brought in, with the Gentiles, and that then shall come the "times of refreshing and of the restoration of all things" (Rom. xi.).

At any rate, whatever may be in the future, we can state from the above and from other considerations, that *any selec-*

tion or separation of people for blessings is for the ultimate good of all. Therein lies a powerful exhortation to those who are so chosen, to use their privileges for the good of all. So only do they accept them in their fulness. That lesson is contained in St. Peter's Exhortation to the Jews to repent and be converted in order that the times of refreshing may come from the Lord.

As Jesus came in fulfilment of Jewish prophecy, yet was "the gift of God to all nations," *so did He come as "the Desire of all nations"* (Hag. ii. 7). While the Jews were chosen out of the nations for the good of all, as we have seen, yet in these others, God did not leave Himself without witness (Acts xiv. 17), and in all nations there have been certain "unconscious prophets" of Christ. Writing of these, Archbishop Trench says finely:

"The Jews yearned and knew what they yearned for: the nations yearned and knew not for what. But still they yearned: for as the earth in its long polar night seeks to supply the absence of the day by the generation of the northern lights, so does each people in its long night of heathen darkness bring forth in its yearning after the life of Christ a faint and glimmering substitute for the same. From these dreamy longings after the break of day, have proceeded oracles, priests, sacrifices, law-givers, and the like. Men have nowhere given up hoping; nor acquiesced in the world's evil as the world's law. Everywhere they have had a tradition of a time when they were nearer to God than now, a confident hope of a time when they should be brought nearer again."

The prophecy of Moses (Deut. xviii. 18, 19, quoted here also by St. Stephen, Acts vii. 37), was a prophecy well known to the Jews (St. John i. 21). It is an important one and is the basis of the argument in the third chapter of the epistle to the Hebrews. By its use here, St. Peter shows the Jews that if they obey Moses, they will "hear" Jesus. And this means that they will hearken to Him, because *He comes with a final, complete revelation*, unlike the progressive revelation of the old covenant which came "at sundry times and in divers manners" (Heb. i. 1). Jesus, the Gift of God to all nations, is also the last revelation of God to be made to men in the present order of the world. No more could be possible, if His claims are true. Latter day "revelations" cannot be made to harmonize with the New Testament.

We may realize the vividness to his hearers of the figure used (verse 19) in the words "blotted out," if we remember the wax tablets which they used for writing and keeping of accounts. When the debt was paid, the wax was smoothed over again with the blunt end of the stylus, and so, literally, "blotted out."

A QUARTER of a century ago there was what might be called panic in the religious world by reason of certain views put forth by scientific men as to the origin of life. A great deal was heard about Darwin and Huxley and other great scientists. Many good men—men with religious convictions—were swept off their feet and carried into the ranks of agnosticism.

How is it to-day? In a recent address Professor Orr of Glasgow declares that he has a list of twenty-eight secularist leaders in England and Scotland who have become Christians. He cites the case of two noted English free-thinkers, Joseph Barker and Thomas Cooper, both of whom died Christian believers, as did George Romanes, who "lost every atom of faith he ever had," but bit by bit got it all back.

Professor Orr shows how the great German, Virchow, declared at the last that "any connection between man and the ape" was "all nonsense." Bois-Raymond and Wundt also dropped their materialistic teachings and came back to a belief in the supernatural element in man.

Despite the darkness and the uncertainties—despite false teachers and blind guides—despite lust and avarice—despite plague, pestilence and famine—despite great prosperity and worldly ambition, faith will live and conquer. It is the one thing that can never entirely perish. It asserts itself among all peoples—often crude and cruel, but always to salvation. It stretches itself from earth to heaven as did the ladder of Jacob, on which men climb to blessedness.

It is true that the religious world has modified its views, being far less harsh in its judgments and more liberal in its interpretations. But true, genuine faith—a belief in God and in man's immortality—exists to-day in all lands as strong as at any time in the world's past. It is every man's high privilege to exercise faith and so appropriate to himself the harmonies of heaven, lacking which despair is apt to perch above the chamber door.—*Waco (Tex.) Times-Herald.*

A GOOD CHRISTIAN MAN, one honestly and with all his might striving to be a good Christian man, is a preacher of righteousness without opening his lips, a missionary to his brethren without stirring a foot from his own door.—*Bishop Moberly.*

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.

IS RESERVATION LAWFUL?

To the Editor of The Living Church:

IN YOUR comment on my letter in your issue of December 6th you say that "the American House of Bishops, which for us carries greater weight than the English Archbishops, ruled in their Pastoral which we quoted quite opposite from the ruling of the latter." Is this really so? Here are the words of the House of Bishops:

"The practice of reserving the Sacrament is not sanctioned by the law of this Church."

This is all for which I contend; and, instead of being quite opposite from the ruling of the English Archbishops, is identical with their ruling. The House of Bishops continues:—"though the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick." In my letter, I went further than this: I said, "Who would find any fault with a priest who in such an emergency disregarded the rubrical law?"

It is far better, if the Bishop is within reach, to consult him before departing from the letter of the law; but unhappily emergencies for the most part arise when the Bishop is not within reach, and the priest must act for himself, fully aware that for any violation of a rubric he is liable to be presented for trial. Were not the "cases of extreme necessity" to which the Bishops referred, such cases as the yellow fever epidemic at Memphis, for which, in accordance with the example of Archbishop Longley when Bishop of Ripon in the time of cholera, the Ordinary authorized "the reserved Sacrament to be carried to the sick"?

GEORGE B. JOHNSON.

Burlington, Vt., December 7, 1903.

To the Editor of The Living Church:

IHAVE just finished reading carefully over again your editorial in the issue for November 21st, on "The Practical Need for Reservation," and although not so well versed in the historical side of the Articles of our Church, perhaps, as yourself, and at the risk of laying myself open to the soft impeachment of being one among many of those priests who are not "wise" as the Editor or Dr. Wright might count wisdom, and to the more serious charge of being one of those "worldly" priests whom I suppose it is the duty of all "pious Catholics" to keep in their "month's mind," I cannot refrain from asking a few questions, which would, I am sure, gratify some others beside myself, to have answered.

(a) Does not Article XXVIII. say this: "The Sacrament of the Lord's Supper was *not* by Christ's ordinance reserved, carried about, lifted up, or worshipped"? (b) How, then, can a priest who signs the Articles fly in the face of them by doing exactly what the Articles say is not to be done? Is that *legal*? (c) At the time of the making of these articles, what was the practice of the Church against which our Church distinctly set her disapproval? Why did she thus define her position? Was it not because she was alive, keenly alive, to the errors that had crept in from the use of just such practices?

It is not to be imagined that the idea in the minds of the framers of this article was to have all of those who approached for Communion leave their seats, or if they were kneeling at the chancel or sanctuary rail, go up to the altar and themselves, with their own hands, convey to their mouths the consecrated elements, as would seem to be the only recourse left to them by the interpretation sought to be placed on the article in your editorial. (d) When she said "carried about," did she not refer to the "Processions" for the purposes of veneration, the "Exposition of the Blessed Sacrament" of which we read in the R. C. churches to-day? "Lifted up": does not that also mean "Formal Elevation" for purposes of adoration in "the Canon of the Mass," as those who resort to this practice so fondly call it? And so neither refer to the ordinary steps or method of procedure that have to be gone through with in order to communicate the faithful recipients.

(e) Does not the rubric which we as clergymen of the Church are supposed to be pledged to observe (since the Church puts it there for the proper conduct of the service), say: "And if any of the consecrated Bread and Wine remain after the Communion, it *shall not* be carried out of the Church; but the Minister and other communicants *shall immediately* after the blessing, reverently eat and drink the same"?

(f) What plainer direction do we want to prohibit Reservation (the italics are mine)? What does the Church mean when she says "shall"? Does "shall," when used by the Church have an entirely different meaning from the commonly accepted significance when used by ordinary individuals? And does "immediately" have a like double interpretation, instead of the generally accepted meaning of "forthwith, or at once, without unnecessary delay"?

If such is the case, then our General Convention had best order an entirely new set of rubrics, so unequivocally worded as not to leave any chance for doubt as to the mind of the Church on the method of proper conduct of the services, so that "he who runs may read," and reading, understand. But until such is done and the interpretation you seek to have made of these rubrics given the approval of the Church at large, (g) are we as priests of the Church bound to obey the letter of the law as well as its spirit? (h) The Ratification of the Book of Common Prayer, page iv., says, does it not, "This Convention having, in their present session, set forth a Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, do hereby *establish* the said Book: And they *declare it to be the Liturgy of this Church*: and *require* that it be received *as such* by all the members of the same," etc.? Pretty strong words (generally supposed, at least in common, not ecclesiastical usage) are these: "*Establish*," "*Declare*," "*Require*," and all to enforce obedience to a Prayer Book which the revisers, at least, thought represented the mind of the Church, are they not?

(i) In referring to the "Case for Reservation being much stronger in the American than in the English Church," has not the Preface to the American Book of Common Prayer been lost sight of, for there it is distinctly stated in words intended to be unequivocal, on page vi., beginning on line 14 from the bottom: "This Church is *far from intending* to depart from the Church of England in any *essential* point of doctrine, discipline, or worship"? And if this is not essential, what is the use of advocating it? Especially as by implication it is not allowed by the Church of England?

As to the "Need of Reservation." Very truly you say that only about 50 or 75 per cent. of the communicant list receive on Easter Sunday. But if they do not come then, when it is the duty of every clergyman to try to get them to come, and to arrange the hours of service so that they can come, the Church has wisely provided two further days immediately (I use the word in its commonly accepted meaning) following, when, if they really yearn for the Communion, they could come, unless they were ill in their homes; and it is not reasonable to assume that at this time of the year there is a peculiar kind of malady which for want of a better name let us call it unequivocally "Febris Episcopaliana," or since the same disease is very rampant in our Sister Church of Rome, maybe it is "Catholica." A disease which is more widespread than any other known malady, and yet judging from its results is never mentioned in the necrology column. (j) If we go to the bottom of it, doubtless it will be found that not 10 per cent. of a small congregation but could come if they were not careless or indifferent about it. And the knowledge that if they stayed away the priest would come and bring the "Viaticum" to them in their homes would encourage them in this laziness, and while ministering to the vanity of some in thus having been specially signalled by the priestly visit, would work just the contrary result from what was intended. Besides, what right has the priest to go and force the Communion on any one?

But in all this discussion of "the need of the Reserved Sacrament," is not the very point lost sight of that the Church has for the past four hundred years in every way tried to emphasize? That it is not so much the "tactual reception" that avails with God as it is the continuing in His spirit, in a state of preparedness, so in the spiritual frame of the recipient? The fourth rubric of the office for the Communion of the Sick ought to settle that point for us, that is if we are allowed to interpret the language there used in an ordinary way. Rubric three of the same office provides for a short form of Communion which certainly is not too long for even the busiest, if consecrated, priest, so what need is there of Reservation, if the Church

authorized it? The only possible situation that could arise would be, so far as I can see, in case of an accident, when there was no hope of recovery and the priest was far from his church and vessels, and there was liability of death before they could be had, and then he could get something as a substitute which, once having been used, could be destroyed. For no right-minded priest would for an instant think of communicating an unconscious person. Is not this very insistence on "tactical reception," when more emphasized than spiritual preparation for its reception, an elevating of the doctrine of "salvation by works," only and not "through faith"? Which is the more important, to receive the elements of Bread and Wine when consecrated, or to walk in the footsteps of Jesus? To assist at the altar, or to obey in the whole life? Does not the lesson that the Prophet Samuel in vain tried to teach Saul that "to obey is better than sacrifice," need to be learned as much to-day as then?

We need more honest interpretation of rubrics and not any more introduction of pseudo-Roman customs. If we are not honest in our ordination vows, where can we expect to end? And if the priests who should lead the people so juggle with the plain letter of the Church rubrics, what will not the laity do?

WILLIAM SAMUEL SLACK.

New Orleans, La., Dec. 10, 1903. Rector Mt. Olivet Church.

[The number of questions addressed to us by our correspondent is so appalling that we have taken the liberty to interpolate lettered parentheses to the more important of them, in order that we may show him the courtesy of replying to them. This we do by referring to the letters at the beginning of his several questions:

(a) It does.

(b) Just when does an American priest "sign the articles"? But to say that a practice is not introduced "by Christ's ordinance" is not to say that it is contrary to such ordinance. It is not "by Christ's ordinance" that communicants advance from their pews and kneel at the altar rail to receive the Sacrament, which is then both "lifted up" and "carried about" in order to communicate them. Reservation merely implies the intention of communicating some additional communicants not then present. It is by "Christ's ordinance" that they should be communicated, and not be neglected because they are sick.

(c) See Kidd on *Thirty-nine Articles*, pp. 227-235. The question is too elaborate to be discussed in a footnote; but the Church did not "set her disapproval" on Reservation by adopting this article, as anyone may see by reading it carefully and interpreting it literally.

(d) The questions are wholly foreign to the present discussion.

(e) We have already stated what, in our judgment, was the intention of the rubric quoted. It undoubtedly restrains the priest from applying any part of the consecrated elements for any purpose except that of communion. It is quite tenable, however, to maintain that that part which is set aside for communicating other people is not included in that which "remains after the communion."

(f) The "shall," "immediately," etc., should be literally construed; i.e., after that which is reserved has been separated from that which "remains." The rubric has reference only to the latter.

(g) Certainly; but the clergy, as intelligent men, are bound to discover, when in doubt, what is the meaning of the "letter of the law."

(h) One of those obvious propositions which it was hardly necessary to frame as a question.

(i) Not at all. The essential thing is to communicate the people.

(j) Here is the meat of the whole matter. Let us assume that our correspondent is right in assuming that there is "not 10 per cent. of a small congregation but could come if they were not careless or indifferent about it." It is that "not 10 per cent." that we have in mind—not the "careless or indifferent," not those who would be encouraged in "laziness," but the sick, the feeble, those who cannot make their communions at the altar rails. In the sixteenth and seventeenth centuries the Church was strangely indifferent to those people. In the eighteenth and nineteenth centuries she acquiesced in their disability. Now she is trying, in some places, to give them the spiritual advantages of which their physical condition has been permitted to deprive them. The priest and the levite who journeyed from Jerusalem to Jericho might easily have produced statistics to show that "not 10 per cent." of those who made the similar trip, fell among thieves who stripped, robbed, and wounded them. Why, then, should they trouble themselves with that miserable minority of "not 10 per cent."? Our correspondent need not have confined his statistics to "a small congregation"; large ones are not exempt from sickness. We challenge him to show in this country one single congregation of perhaps two hundred communicants, in which any real attempt is made to communicate sick parishioners with substantially the frequency they might be assumed to communicate if they were well, except where Reservation is at least in part the practice. The contemptuous thrusting aside of the "not 10 per cent." who may be sick, as not worth considering, is the *crux* of the whole question as to "The Practical Need for Reservation."

We drop the questions at this point.—EDITOR L. C.]

SECTARIAN MINISTERS IN OUR CHANCEL.

To the Editor of *The Living Church*:

IS THE preface to the Ordination Service of binding force in the American Church to-day? Quite recently Catholic Churchmen have been pained and scandalized at seeing "Non-Episcopal" ministers officiating in two of our churches in this Diocese. Has a Bishop, priest, or deacon, authority to admit

into our chancels, men who have not received episcopal consecration or ordination (see Preface)?

Do sectarian ministers fully realize that in accepting an invitation to officiate in this American Church of ours, they are thereby assisting in violating a plain order and law of this Church? If they are ignorant of this fact, what a humiliating position for one man to place another in!

There was a time not long since when Minnesota Diocese was noted for its conservative Churchmanship. Extremes were unknown within her borders. True, she has broadened out somewhat since then, but she is paying dearly for the imported article. Confidence and respect for the priestly office is still worth retaining. Sometimes it has been misplaced, but not always. "By their fruits ye shall know them."

Catholic laymen think it is time to call a halt. They have stood all they intend to stand; the limit has been reached.

It is a significant fact that the men that opposed the correction of the Name of the Church at the last diocesan Council are the least conservative of the Church's dignity and honor.

St. Paul, Minn.

W. L. CULLEN.

"WHOM SHALL WE OBEY?"

To the Editor of *The Living Church*:

IS NOT the Rev. Annesley T. Young aware that the verse, Philippians ii. 10, "At the name of Jesus every knee shall bow," is a quotation from the Old Testament (see Isaiah xlv. 23)?

Does not the latter passage signify that every knee shall bow in adoration and worship to God? If so, sound exegesis would indicate that the same adoration and worship is claimed by the former passage for our Blessed Redeemer. The context proves that such worship is claimed (see verse 11).

The phrase, "In the Name," is used expressly of worship accorded to God, and would not be used in connection with our Lord, if St. Paul were not claiming our worship for Him, and not simply through Him.

It does not follow that we should bow the knee at every repetition of the sacred Name, whether Jehovah or Jesus. But surely, if there be sanction for an act of worship at the mention of the name of Jesus, the appropriate adoration is the bowing of the knee and not the bowing of the head. At least let us conclude that if the bowing of the knee be idolatry, the bowing of the head is equally so, for no one claims that there is any warrant for such a custom.

T. W. C. CHEESEMAN.

St. John's Rectory, Clinton, Iowa.

THE ACCIDENT.

A TRUE STORY.

ONCE upon a time, many years ago, there lived in a small street an old man, his son and his son's wife. All three were poor, and their language and manners were not marked by the repose that stamps the caste of Vere de Vere. The son invented a process which sold, the family income was multiplied many times, and the small house found other tenants, while the trio entered into spacious quarters, in a fashionable neighborhood.

The son and his wife were not among those who are benefited by prosperity. Vanity marked their actions, their affectations provoked ridicule, they showed the ostentation of the beggar on horseback. But the old father's language, habits, thoughts and expressions were fixed and unalterable. He was exactly what he had been, crude in some respects, but at all times sincere. The son was fond of his father, and indeed this was his best trait. Nevertheless there were moments of doubt. The old man would doze or think for an hour, and then, suddenly rousing himself, make a disconcerting remark, to the confusion of his son, the wrath of his daughter-in-law, and the amusement of the company.

Several visitors were present, and the octogenarian seemed lost in meditation. Chat went on, until some one said:

"Pardon me, Mrs. X., but you have a bruise on your face! Did you fall?"

With a slight confusion in her manner, the hostess replied that the discoloration below the eye was due to an accident. This roused the old man in the corner, and he addressed his speech to all whom it might concern.

"That's what I thought all along. I'm glad Annie believes it was an accident, I never did think Jim meant to hit her when he shied that plate!"

Literary

Some Belated Juveniles.

A very pleasant story of a girl's life at home and in school is *Helen Grant's Schooldays* (By Amanda M. Douglas. Illus. by Amy Brooks. Boston: Lee & Shepard. 1903). It has a good deal more interest than the ordinary school story, the home surroundings of the girl being well pictured, and there is a good study of a capricious old lady who is Helen's benefactor. Mr. Stratemeyer's latest undertaking is "To acquaint our boys and young men with the main details of a number of industries which have become of prime importance." The first of this series, *The Young Lumbermen* (Illustr. by A. B. Shute. Boston: Lee & Shepard. 1903), deals with the lumber industry in Maine, the Lake region, and Oregon. Mr. Stratemeyer knows how to impart his information through the medium of a good story. Schoolboy adventure is the theme of *The House on the Moor* (By Harold Avery. New York: Thomas Nelson & Sons. 1904). A deserted old house, and an escaped convict, combine with a boy's carelessness, to make a readable story. "A Story of the Irish Rebellion of '98" is the sub-title of *The Round Tower* (By F. M. S. Scott and Alma Hodge. New York: Thomas Nelson & Sons. 1904). It is the adventures of two boys in Ireland in the stirring times of that year. It is a good story of attractive boys, and there is plenty of life in it.

Riverton Boys: A Story of Two Schools (By K. M. Eady and R. Eady. New York: Thomas Nelson & Sons. 1904) is an unusually lively story of school life. If the picture is true, then English boys find much more in the way of fighting and rivalry in their school life than do American boys. If that has certain advantages for the American boy, it makes the English boy more startling to read about. According to fiction, it seems to be the fate of most English children at some period of their career to be stolen by gypsies. In *Daddy's Lad* (By E. L. Haverfield. New York: Thomas Nelson & Sons. 1904) two children get stolen. But notwithstanding, it is an attractive story of two little people who are closely related, though circumstances keep them apart. The story of their lives and how they are brought together is the theme of the book. We fancy little ones will find it a good tale. The story of the life of Napoleon is one so full of action and excitement that it cannot fail to be attractive to a normal boy. Mr. William C. Sprague has re-written it for such readers (*Napoleon Bonaparte*. New York: A. Wessels Co. 1903). The style is lively and the picture adequate. It is a good introduction to the history of the times.

We would like to call special attention to the series, three volumes of which are before us, entitled *Phyllis' Field Friends*. They are from the pen of Lenore E. Mulets, and published by L. C. Page & Co. The volumes are exquisitely gotten up in type and illustration, and cannot fail to be acceptable to little folk. The three volumes are, *Flower Stories*, *Bird Stories*, and *Insect Stories*. The titles sufficiently indicate the contents. It only needs to be said that they are admirable in every respect.

Three Hundred Things a Bright Girl Can Do. By Lilla Elizabeth Kelley. Boston: Dana Estes & Co. Price, \$1.20 net.

From grave to gay, from lively to severe, the range of a bright girl's activity is very wide. Possibly she can do more than three hundred things, and do them well, but that number is enough to get into one good-sized volume. The one in hand is profusely illustrated and excellent in every way, and one wonders how it can be sold for \$1.20 (630 pages, handsomely bound). It is a treasury of suggestions on games, indoor and outdoor sports, handiwork, embroidery, sloyd, pyrography, sewing and cooking, scientific experiments, puzzles, candy making, home decoration, physical culture, methods of entertaining friends and evening companies, ways of making money and of helping others.

Biography.

The Autobiography of Leigh Hunt; with Reminiscences of Friends and Contemporaries, and with Thornton Hunt's Introduction and Postscript. Newly edited by Roger Ingpen. Illustrated with Portraits in Two Volumes. New York: E. P. Dutton & Co. Price, \$7.50 net.

Leigh Hunt is near enough to our own times to be remembered by many who saw him in their youth, and he was near enough to Queen Anne's golden reign to have seen people who were born in it. He was born in 1784, the year Dr. Johnson died, and this makes him about fourteen years younger than Wordsworth, thirteen years younger than Sir Walter Scott, twelve years younger than Coleridge, ten years younger than Southey, nine years younger than Charles Lamb and Walter Savage Landor, five years younger than Thomas Moore. He was well started in boyhood before Shelley entered the world, had made some headway in his teens before Macaulay was

born, and was grinding out copy in the year that saw the birth of Benjamin d'Israeli. Leigh Hunt completed his twenty-fifth year in 1809, the memorable year that ushered in Abraham Lincoln, William E. Gladstone, Alfred Tennyson, Charles Darwin, and Elizabeth Barrett Browning. It was in 1812 that Leigh Hunt labelled the Prince Regent, and went to jail for it. He lived for nearly half a century longer, and died in 1859, the same year as Macaulay, De Quincey, and Washington Irving. In his seventy-four years of life, Leigh Hunt wrote a great deal, and was a careful reader of what others wrote. He made his mark before the appearance of *Waverley*, and he was still living more than twenty years after the birth of *Pickwick*.

The life of the man is of interest to many who care little about the author. His opinions were calculated to damage him in Church and State, and his mode of expressing them caused him two years' imprisonment. There can be no doubt that his radicalism had something to do with his poverty, but it was also true that his radicalism helped to get him a pension. There was a lack of the ordinary common sense qualities, which no experience could correct, and yet this dreaminess did not interfere with a singularly close observation of others. Leigh Hunt was not "a monster of perfection," but a man recklessly indifferent to his own imperfections. He had not the stern moral courage which makes a hero act as his own surgeon, nor had he the regard for appearances which leads some to hide the blemishes they never seek to remove. But this does not mean that he coarsely displayed his faults, and boasted like the "converted burglar" who recounts the crimes of his unregenerate days. Leigh Hunt was above the people who boast of their sins, even if he was below those who repent and amend; he was Leigh Hunt, and that means that he was a character so odd as to invite many a caricature and to give the raw material for many an anecdote.

Within these beautiful volumes are those delightful stories of Leigh Hunt's boyhood, manhood, and age. Here is the queer man who went to that strange old school with its singular pedagogue—half a genius and half a brute. The books and papers, the inns and theatres, the politics and poetry, the England and Italy of two generations past, are better known to us after we have gone over Leigh Hunt's life. From his father, Leigh Hunt learned stories of America in the Revolutionary days, his boyhood showed him the England after the French Revolutionary period, and he lived through the Reform Bill, Chartism, the change to Free Trade, on to the very eve of the great war that was to so profoundly affect the United States and through them, the world. The book-worm radical was a man whose life we cannot afford to lose. ROLAND RINGWALT.

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. Chicago: A. N. Marquis & Co. Price, \$3.50.

This book, founded originally upon the book bearing a similar title that has been for many years published in England, very early made a place for itself, so that it is to-day almost indispensable for a working reference library. This is the third edition published since the establishment of the series in 1899, and is considerably larger than the preceding volumes, while the accuracy and judgment displayed in the compilation are really remarkable. The dates of the present volume suggest the probability that three years will elapse before its successor is issued.

Fiction.

Over the Border. A Romance. By Robert Baer. New York: Frederick A. Stokes Co.

Historically helpful to the general reader, and from beginning to end, thoroughly entertaining. Centered round the chief personages in the Civil War in England—Strafford, Charles I., and Cromwell—it gives an extremely good insight into their characters as well as, in connection with Cromwell, brings one into touch, if not into sympathy, with the Parliamentary army—its personnel, organization, and tactics. The hero, William Armstrong, a Scottish Borderer, and the heroine, Frances, a daughter of Strafford, are worthy of their characters, and interest in their welfare never flags. It is comparatively a strong book and one well worth reading.

Blount of Breckenbow. Compiled from the Rowlestone Papers and edited by Beulah Marie Dix. New York: The Macmillan Co.

"The Life, Treason, and Death of James Blount of Breckenbow" is a book purporting to be the story of a certain James Blount during the Civil War in England, told in form of letters written by his friends, at the time. It opens with a genealogical introduction; and once this, with its numerous names and family relationships has been thoroughly mastered (and it *must* be mastered), the story, for the most part, is very interesting. At the same time it is extremely sad. James Blount voluntarily, for the sake of the woman he loves, bears the name of traitor and coward until the day of his death, and after, never getting his due except in the minds of three or four, happily including her for whom he gave up his good name. Historically it gives a good idea of the make-up of the Royalist army.

Half a Dozen Housekeepers. A Story for Girls. By Kate Douglas Wiggin. The Altemus Co.

George Washington Jones. By Ruth McEnery Stuart. The Altemus Co.

These two volumes, similar in make-up, issued by the same house, may well be treated together, although by different authors. Mrs. Wiggin's lively account of an incident in the lives of half a dozen girls temporarily cut off from school for two weeks, will delight any number of girls of school age. Mrs. Stuart's relation of the superstition of G. Washington Jones and what came of it, will bring smiles and tears to the faces of any who may read this pathetic little story.

The Lightning Conductor. The Strange Adventures of a Motor Car. By C. N. and A. M. Williamson. Revised and enlarged. Tenth Impression. New York: Henry Holt & Co. Price, \$1.50.

It is not surprising that this contribution to the literature of pure amusement has reached its tenth impression. The book is conceived and written on humorous lines, while it furnishes a most delightful description of a journey through France and Spain.

Miscellaneous.

THE "LIBRARY EDITION" of Charles Kingsley's Works is now completed by the publication, in two volumes, of Kingsley's *Letters and Memorials of his Life*, edited by his wife; Mr. Maurice Kingsley contributing the introduction, as in the volumes of the Works. It is the first time the posthumous *Letters* have been published in an edition uniform with the author's works and the pleasure of reading that memorial volume is much enhanced by the handsome style in which it is here presented. The volume seems, for some reason, to be far less known and less widely read than have been the biographies of some of Mr. Kingsley's contemporaries, yet none of them are more full of glimpses of the Church life and the life of an English country gentleman during the middle nineteenth century, than is this.

The "Library Edition" of Kingsley is now complete, in fourteen volumes. It is by all odds the handsomest edition in which the volumes have been issued. Paper, type, illustration, and every detail of workmanship are perfect, and to some of the volumes the new introductions by Mr. Maurice Kingsley are very helpful. [New York: J. F. Taylor & Co.]

The Cathedrals of Northern France. By Francis Miltoun. With eighty illustrations, plans, and diagrams, by Blanche McManus. Boston: L. C. Page & Co.

This is a book which deals principally with the subject of the architecture of the French Cathedrals. It points out the principal points in the different buildings, and gives illustrations of most of the churches. The cover is very artistic, showing four of the Cathedrals on a gilt background. To a person about to make a tour in northern France, this book would be very useful as showing what Cathedrals are best worth seeing; while to all it will be very welcome.

The Comedie of Errors. Edited with Notes, Introduction, Glossary, Lists of Variorum Readings, and Selected Criticism, by Charlotte Porter and Helen A. Clarke, editors of the *Camberwell Browning*. First Folio Edition. New York: Thomas Y. Crowell & Co. Price, 50 cts. net.

To lovers of Shakespeare this handy-volume edition of the master is a necessity. When the edition harks back to the text of 1623, with all its quaintness of orthography and punctuation, its interest becomes imperative. The notes are voluminous and the selected criticism from scholars of standing make this edition the most desirable of any yet published.

The Dutch and Quaker Colonies in America. By John Fiske. New York: Houghton, Mifflin & Co. Illustrated Edition, 2 Vols. Price, \$8.00.

The publishers have selected Mr. Fiske's most enduring volumes for their illustration this season. There is no doubt that Mr. Fiske gave all his heart, in the height of his great powers, to the preparation of this portion of his historical studies. The publishers have spared neither pains nor expense in illustrating the text adequately. These are sumptuous volumes, fit to stand beside the great masters of history.

A very pretty gift book for the season contains the collected poems of Mr. Hills. One of these was warmly praised by our own Longfellow as early as the '80s. The first poem, *The Pictured Rocks of Lake Superior*, gives the title to the beautifully made volume. The reader will find others quite as sweet and dainty in the book. They are all in the minor key, sung to low music. [New York: E. S. Gorham. Price, \$5.00.]

A book of chorus for school use especially is *The Corona Song Book*, in which may be found part songs, choruses, oratorio selections, hymns, national songs, etc., with their music, selected, compiled, and arranged by Wm. C. Hoff, director of music in the public schools of Yonkers, N. Y. The selections seem good and the music printing is well done. [Boston: Ginn & Co. Net by mail \$1.20.]

THANKSGIVING DAY AT ST. MARY'S, KNOXVILLE.

THE fact that there may yet be found men and women willing to devote high talent, finest culture, and sterling force of character, to the ideal of Christian education, is cause for glowing optimism. It fills the heart with thanksgiving gladness. In no pursuit of life may there be found a more relentless weeding out of the unfit. Success in this field must be wrung from very defeat; it must be won by dove gentleness and serpent craft; it claims the genius of the statesman, the patience of the laborer, the spirit of the martyr; it depends upon the sober enthusiasm of faith. It requires no common bravery to stand up *contra mundum*, to defy the specious modernism of a so-called utilitarian education. Truly, those who by their life and work exemplify the Churchly ideal of a complete education—soul culture, over and above the admirable training of body and intellect—are doing tremendous service. Costly materials go to the building up of a true Church school. It is not to be estimated solely by its pile of brick, its costly furnishings and appliances, or imposing externalities. Its solidity and real worth rest upon unseen qualities: hidden sacrifices, secret sorrows, supreme denial of self. There may not be wanting the precious cement of blood and tears. And does not the true constructive genius, gifted with the power of infusing its personal quality, of imparting the impetus of its individual spirit, depend, in the last instance, upon unselfishness? Masterful men who know how to lift others to their own high level of splendid purpose, have first cleansed themselves (within human bounds) from the taint of egotism.

Such thoughts came to the favored visitor at St. Mary's School, in quaint old Knoxville (Illinois), on last Thanksgiving Day. One may attempt a description of the pleasant festivities, the whole-souled merry making, the sweet-toned laughter of youth. But these things are only a story half told—Hamlet, with Hamlet omitted—without a mention of what is so hard to describe: the spiritual element, the atmosphere of the School—its cheerful serenity, its sincerity, the genuine refinement of its quiet tone, the spirit of its glad family life. St. Mary's has happily escaped musty institutionalism.

The girls spend Thanksgiving Day at the School. Not only were all the pupils present, but two "old girls," had come from afar to enjoy the traditional celebration at their old school. Thirty-five years have built up traditions and customs altogether peculiar and strikingly original. A choral Celebration assembles the School in the morning at church. The afternoon is taken up with a visit to the almshouse, where the girls are given a taste of the happiness that comes from ministering to the wants of those who are unfortunate. The festivities begin at five o'clock in the evening. Half an hour before that time the girls may be seen descending the broad stairs and thronging the spacious halls and reception rooms. Rippling laughter and the "sound of many voices" (gently subdued, on the whole) assure the visitor that he has entered the enchanted palace of youth.

The visitors, first of all, are escorted to the dining-room. "No scene like this to-night in all Illinois," asserted one gentleman. The effect of the unique decorations was most pleasing. The iron pillars had been garbed in the foliage of the harvest field; they looked quaintly massive, like columns in an ancient Egyptian temple. Festoons of golden ears of corn were suspended from the ceiling. The emblematic pumpkin, carved into all manner of fantastic shapes, had been made subservient to many a purpose; supplying jardineres, or grotesquely featured, shedding a weird light and bestowing grinning grimaces from convenient nooks.

The decorations of the banquetting room, according to tradition, had been planned and executed by the junior class ('05). The gorgeous display of flowers upon the tables was the contribution of the illustrious seniors ('04), twenty ladies composing this class—"one to be proud of," as one of the principals remarked. There are sundry time-honored customs prized by the students; for instance, the right to choose one's neighbor at the table. Girls sometimes secure their Thanksgiving partners months ahead. The right honorable seniors form an exception. They occupy a special table and dine in a body, an imposing array of loveliness, rendering indiscreet hyperbole almost pardonable.

Presently the butler appeared on the scene, preparing huge knives for the onslaught on the turkeys, then sounded the festal march. With rhythmic step the girls entered the dining-room, all wearing hats—marvellous creations, "built" from pasteboard and tissue paper, brilliant in all the hues of the rainbow, alto-

gether defying the descriptive powers of a masculine pen. Teachers and officers of the School presided at the head of the tables; the rector, in academic gown, was seated at the central table. Each girl at her plate found an invitation to the reception and dance to take place after dinner.

The music stopped, and, before being seated, all united in the singing of the grace. It was pleasant to look upon the happy young faces—some smiling salutes to companions seated at a distance. Attendants flitted to and fro, filling and soon replenishing plates. The blushing damosels of these halls of learning, however spirituelle, evidently had the athletic appetites and the famed physique of the splendidly wholesome American girl. At last the dessert was served—nuts and fruit made their appearance. A signal from the rector, and laughter and talk were hushed. There followed a most entertaining interlude, the reading by the rector of sundry effusions, mostly in verse. Doubtless the visitor missed many a fine point. But the "School Alphabets" and the little quips and epigrams were sufficiently bright, occasionally extremely clever, keen with felicitous point and harmless satire, to enable even a stranger to enter into the spirit of the thing and to participate heartily in the universal merriment. Unconsciously the visitors caught the infection of the gentle abandon that so charmingly had taken possession of this overgrown happy family.

It seemed incredible that two-and-a-half hours had been spent at table! The tone, the morale of the festivity manifested itself when all arose to listen to some touching verses, a tribute to the absent and departed, and bowed their heads as the rector returned thanks.

A half-hour later the School assembled in the Annex Hall. The members of the institution evidently thought it the most natural thing in the world, but it deeply impressed the visitors, to see the girls, fresh from the mirthful festivities of the banquet, and looking forward to further gaieties, assembled in their dancing-hall, reverently engage in a brief religious service. Then the young, sweet voices swelled out in an evening hymn, all heads being reverently bowed during the singing of the doxology. Soon the musicians appeared, dancers thronged the floor, groups formed in convenient nooks, indulging in animated conversation. All this, to the visitor, seemed to furnish occasion for profound reflection. The young ladies apparently in no wise felt the absence of the sterner sex as a loss. They kept up their jollification until retiring time without the remotest sign of abatement of interest. Marvellous is the exuberant vitality, beyond compute the dower of the gladness of youth. When the end had come they made their most charming bows and assurances of "the good time they had had," and disappeared into the land of dreams.

Who may take it upon himself to tell what must be the educational value of such hearty and wholesome merry-making, to these young girls! Were they not, all unconsciously, learning a practical lesson in the fine and high art of enjoying life? What a safeguard from false tastes and false ambitions, from perverted longings and emotions, such wholesome, hearty jollification must constitute! One could not wish these fortunate girls a greater blessing than that all their future pleasures might be upon a plane so broad and lofty as to permit the mingling of the song of praise and the word of prayer with equally natural ease, without a false, discordant note, as it did in the ingenious, whole-souled merry-making of Thanksgiving Day in their beloved Mother School.

D. D. H.

GO AFTER THEM.

THE commission to all disciples reads "Go ye," but we have changed it to read "Come ye," and therefore instead of going and going after the lost and the indifferent, we ring the bell and sit in our seats and give a public invitation to all to come to our services.

Is this right?

Does it show the true spirit of love and zeal?

The method is so common and so formal that it makes but little impression on the outside world.

"But people will resent our visits as meddling if we go after them personally."

Not at all. Anyone whose good opinion is worth having will respect the good motive of the person who comes sincerely on a mission of friendly interest and concern for salvation.

Try it and see.

The seventy returned with joy from their tour of the cities to herald the coming of the Master. We, too, will return with joy from every effort to win souls.—*Brethren Evangelist.*

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER IX.

"IT IS DOUGLAS!"

THE Leeton farm, like most farms in the county, was enclosed with stone fences, built of native rock, which was plentiful; the dull gray of the fences was often brightened by overhanging vines of the Virginia creeper, which in the autumn gives its peculiar artistic touch to the glowing landscape. Along the inner side of one of these fences there walked two men who viewed with interest the country scenes. One, especially, who walked with a slight limp, took in every detail of the landscape, and as they neared the farmhouse, he bared his head reverently to the setting sun. In so doing he revealed the convict's close-shaven locks.

"I tell you, Harry, it is impossible for me to express how I feel to be back once more in the freedom of the country amid such natural beauties as these"—with a wave of his hand toward the glowing sky and then at the dark blue mountain range to eastward.

"I know, old fellow," said his friend sympathetically.

"I want to tell you now, Harry, for I may not soon have such another opportunity, how I appreciate your friendship all these years. Words cannot express my feelings, but I may at least say this much: you found me a hardened sinner, you leave me a repentant one. Is not that a star in your future crown?"

"Too bright a jewel, Douglas, for my unworthy head," was the low reply, as Harry linked his arm in his friend's, and they stood silently contemplating the beautiful, low-lying valley through whose heart the river flowed, music-laden, for they stood upon the brow of the hill.

"I see a boat," exclaimed Douglas presently, as he caught sight of Eleanora's skiff dimly outlined in the shadow of the trees on the opposite bank. "Can it be Eleanora?"

"Impossible," said Harry, gazing hard at the figure. "They would hardly allow it. Douglas, be prepared to find Eleanora greatly changed. Remember the long years and her illness, of which I told you but lightly some time since."

"I, too, am changed, Harry; but our hearts may be as true and fond as of old, though our heads may be gray."

"Her hair has not lost its golden color, but her complexion has paled and—I can't tell you the rest, Douglas; you must see for yourself. But be prepared," cried the brother, in an agitated voice.

"I am prepared. Could I suffer more than I have done?" and Douglas folded his arms with the old gesture of patient resignation which wrung afresh Harry's tender heart. Douglas vaulted the low stone fence and stood a moment shading his face with his hand, and watching the figure as it bent to the oars. "That is Eleanora, Harry; it is the same strong, yet light touch of the oars I remember well, and there is your father down under the tree awaiting her."

"Stay one moment," said Harry, bounding forward with wonder depicted on his countenance: then his expression changed, and he bent forward, uttering the old signal in a clear, resounding voice: "Eleanora!" The woman in the boat rested a second upon her oars and turned her head quickly in the direction of the sound, as if half doubting its reality. Her gaze scanned the bank, then she looked upward and saw the two figures outlined against the sunset sky. Harry repeated the cry with eagerness, "Eleanora!" Then the answer rang back across the water, sweetly clear, "Shenandoah!" and Harry ran down the hill to meet the incoming boat, but Douglas stayed behind, feeling his emotion too deep for words, and he watched at a little distance the glad meeting of those two, the brother and sister whom he had associated in his affections for so many long years. As he walked down the hillside he heard Harry say in an agitated voice, "Can you bear the joyous news, Eleanora?" She raised her eyes calmly to her brother's as she answered, "I know what you mean. That is Douglas coming, I saw him from the river and knew that it was he." Then she stepped to meet her old lover and Harry turned away to greet his father, for that meeting was too sacred even for his eyes to witness.

* * * * *

Donald Graeme had been restless on his couch that day and more than once had called for Charlie to soothe him with her songs; and as the twilight deepened he muttered more than once:

"I'm tired o' waiting, lassie. Will Douglas never come? It frets me sair, those twenty years—are they not over yet?" And Charlie shook her head sadly, thinking of the days that must pass before the end of twenty years. "Sing 'Lochaber,' Charlie; it is a dismal song and suits me well to-night." So Charlie sang in plaintive minor key "Farewell to Lochaber." The sad music suited well her own mood. Charlotte Lindsay had a brave heart that early learned to make the best of circumstances, but there had been moments of keen suffering since Lord Morgan's departure, and she felt the force of the words even while the melody soothed her.

"Uncle Graeme, why are you so fond of that song?" she asked presently.

"Ah, my Charlie, the auld man was ower young oncé, and had his Jean, and he bade her a lang gudnight—a lang gud-night, my bairnee."

"Did you ever see her, Uncle Graeme?" asked Charlie, seeing the old man was inclined to talk of bygone days.

"Dinna ye mind the Gray Nunnery outside o' the town, Charlie?"

"Oh yes, we used to pass it often, and once I went in with mamma and we saw a beautiful nun named Sister Agnes Mary. She was dressed in gray and wore a white cap, but her hair and her eyes were dark, oh! so dark, like my cousin Neill's."

"That was my Jean, Charlie, my ain Jean, she used to be, but it was lang ago an' it is sinfu' for me to talk o' one so holy now as she, Charlie."

"Uncle Graeme, did she promise to marry you when you were young?"

"It wasna' a promise like, but my Jean loved me an' I loved her until ane awfu' day, Charlie. I dinna like to tell ye o't, for it concerns mair than ane o' your family, my lass."

"Then it is best for me to know it, Uncle Graeme," insisted the girl, pushing back her light tresses that gleamed bright in the growing darkness of the room.

"Then I maun tell ye I quarrelled with ane who loved her, an' we fought a duel an' I killed him, bairn; but even then, she might o' forgiven me had not another interfered, and then she fled to the convent an' tuk a vow for life, an' I couldna' stay there in sight o' those cauld convent walls. I was wounded, too, in the duel, Charlie, and your mother nursed me back to life, but not to health, an' so three lives were ruined by ane quarrel over a trifling matter eno'. Take warning, Charlie, the blood in your veins is fiery and needs to be controlled by a strong will; but ye are a maiden, not so meek as some, but trained to endure as men are not in youth. An' now ye know the story of Donald Graeme, keep it within your ane heart and let your lips learn also the lesson of secrecy while you are young, Charlie."

"I shall not forget, Uncle Graeme, and I understand why you call us 'a doomed race' so often."

"Yes," he sighed, "when I see you so blithesome I pray you may escape the cloud, and the penalty of our crimes. Keep up a brave heart, Charlie, for Douglas will yet come hame and all will be bright again for you."

Charlie made no reply, but played soft accompaniments as she sat there in the shadowy corner until her mother brought in the lighted candle, and the old man was about bidding Charlie good-night, when a low growling of the bloodhounds startled them. Charlie sprang forward, followed by her mother with the candle, and there in the doorway stood the long absent Douglas—changed, ah! how changed; yet Douglas still, their own beloved Douglas. He stepped forward past the dogs, who eyed him in sullen silence, obeying the voice of the young mistress whom they loved, and he clasped both mother and sister in one long silent embrace; then he stood a little back to see how they had changed in those years of separation; afterwards they repaired to the old man's room, where Donald Graeme sat upright on his couch, gazing eagerly toward the door whence came that familiar, long-hushed voice.

"It is Douglas!" he cried, waving wildly his staff, "I knew he would come before I died; an' now I can sleep in peace, since Douglas has come home."

It was sweet, indeed, to the released convict to feel himself at home; no longer the narrow limits of his cell confined him, but he dwelt once more in lofty ceiled rooms and had space to exercise his limbs at will; and without was the mountain forest and the glorious life-giving air. Douglas Lindsay, as Eleanora Lee, in coming back into the life of youth, felt like the little

child who is but just learning to distinguish the letters of the alphabet; to those two there would be much to live over in the past before they could become wholly reconciled to the present. For him, at least, there was the necessity of living down the disgrace of the past years, which process could not fail to be a slow one, seeing that he was a marked man among his fellows. Very affecting was the meeting between him and Ferryman White, who had mourned Douglas as an own son and shed tears upon seeing him once more in the familiar haunts about the Ferry. "You're come home to stay, Mr. Lindsay, and I'm proud to hold your hand again. The place seemed different without you, and many's the time I've wished for you as I crossed back and for'ards on the river raft," said the old Virginian, with unusual emotion in his voice. From a man of his reserve, such words were to be appreciated by one so long cut off from his friends.

"You heard that it was through my friends' influence I got this five years' reprieve?"

"You mean that fine Englishman, your cousin, Mister Lindsay?"

"Partly Lord Morgan—yes! his influence told; but there is one who worked even harder—one you know as well as I, Mr. White, and to him I owe a never-to-be requited debt."

The man's face softened as he answered, "It must be Harry Lee you're speaking of, Mr. Lindsay—he's one among a thousand! And to think what a rollicking chap he used to be, without a care in the world but to have a good time generally."

"So men change," remarked Douglas Lindsay thoughtfully.

Douglas threw his restored energies into repairing the crumbling homestead of Monteagle, which sadly needed the attention of his quick eye and strong hand. The sound of the ax, the hammer, and the saw, made the woods alive that autumn of his home coming, and before the winter was upon them, a new roof covered the main building and the porches were repaired and painted by hands not ashamed of any honest toil. Charlie was his constant companion, following him where his task led him, and enlivening the working hours with her bright sayings and merry laughter—for Charlie's laughter had come again to her lips since her brother had returned; and he, who found it somewhat difficult to talk freely after the long enforced silence, was glad to listen to his sister's lively talk and wondered where in her secluded life the girl had caught such grace of speech and manner. Ah! better nature's school-room, little Charlie, than the confinement of the nursery where manners and conversation are taught as an art to be imitated rather than as the natural outcome of a pure heart and an untrammelled spirit. True art scorns the counterfeit, however grand the colors and the setting, and Douglas need never fear but that Charlotte with her innate refinement and originality of thought, would shine in polite society, unless, perchance, she should feel oppressed by the glamour of the heavy atmosphere, and rebel against the conventionality of the social world. As the winter approached and work out-of-doors was necessarily suspended, the brother and sister turned their combined energies to renovating the inside of the house: it was surprising how many an old piece of furniture could be reclaimed from disuse by a judicious application of varnish and the adding of a new cover put on with brass-headed tacks. Even the portrait gallery was invaded, the pictures dusted and rehung in their places, while Douglas' apartments, which had been left so long uninhabited, were remodelled by those willing hands and busy brains. The rusty firearms were burnished and the fishing rods disentangled from the lines and arranged in their proper order, and the diamond-shaped window-panes were divested of accumulated rust of years and shaded by strange landscape curtains which had been an heirloom in the Graeme family, and which Charlie from childhood had associated with the fairy dells. Queer curtains they were to an unaccustomed eye, the light shining through them bringing into relief the trees and rocks and the grotesque figures upon the canvas, which surely no artist would be proud to own, so unnatural were the proportions, so conspicuously absent the correct perspective of the painting. Yet they gave an added interest to the rooms. Douglas had been favored with the best Monteagle could afford in the way of furniture: to his room was assigned the wonderful four-poster with its carved supports and crimson hanging, "fit for the Queen," as Charlie expressed it laughingly. The chairs and tables were of solid mahogany, indicative of worth and age, for their like could not be bought for money in these modern times; but when Charlie wished to uncover the mirror over the tall mantel, Douglas protested, saying, "Not yet, Charlie," and he touched his shorn head

to indicate he wished not to see himself so long as that mark was upon him; perhaps, however, there was another reason that Douglas wished the mirror to remain uncovered, for some day in the near future he hoped to see a fairer face than his own reflected there.

[To be continued.]

The Family Fireside

ADVENT HYMN.

O come, Lord Jesus, to Thine own
Who greatly long for Thy return,
And cannot struggle here alone
Nor seek temptation's power to spurn
In their unaided strength and might—
So weak, so foolish, and so slight.

We, too, have done, as those of old
To whom in love Thou didst appear,
And slighted Thee, with hearts grown cold,
Because the world we held so dear,
Yet, by Thy Cross, O Lord, forgive,
For without Thee we dare not live.

Come to Thy Church, Her strength renew,
And give Her wisdom for the strife,
And make Her brave, and bold, and true
Against the foes that seek Her life;
O may She know that Thou art near,
And ever love Thy voice to hear.

Facing the turmoil and the din
Of changing creeds and shifting thought,
A glorious victory may She win,
Proclaiming ever what was taught
By Her dear Lord to those He trained
And to Her ministry ordained.

O come, Lord Jesus, in that hour
When death shall call us to our rest,
And take, by Thine Almighty Power,
Our souls to join the Ever-Blessed
Who, in the realms of Paradise,
Await the day when all shall rise—

And gathered there, before Thy Throne,
On that great, final Advent Day,
Shall hear Thy sentence, and Thine own
Shall go, through Thee, the Living Way,
Unto the soul's Eternal Home,
No more from Thee and Peace to roam.

Clinton, Iowa.

T. W. C. CHEESEMAN.

OLD CHRISTMAS CARDS.

BY MARY JOHNSON SHEPPERSON.

OLD Christmas cards make very pretty decorations for Santa Claus' tree, when hung by a bit of bright ribbon. Cutting the figures out makes them more effective. If soiled on the back, cover them with a sheet of white writing paper, cut the exact size. A city missionary once said that cards give more pleasure than almost any other gift. Their sweet messages may comfort many weary ones. So light to handle, they are especially welcome in the hospitals.

As backs for match-scratchers or for calendars, they are fine. They also make good blotters—the tiny cards can be used for needle-books or court-plaster cases, or for stamps, or as pen-wipers. Gas screens need a stiff back with asbestos. The surface of many cards may be washed with ivory soap. If the surface is not glossy, use bread in cleaning it.

Old calendars may be used in these same ways. Cover the space where the calendar itself has been, with a tiny card, or a text or quotation from some daily calendar slip. They make pretty mottoes, while the dolls and animals which ornament so many calendars, would be much appreciated in some nursery or tenement home.

Calendars can be re-blocked to delight the hearts of our prisoners. It is *the* gift which they love best. From one calendar, several may be made, by using one leaf only, for each new calendar. I, however, have found it just as cheap to buy new calendars direct from England.

THE USING UP OF ODDS AND ENDS.

By Mrs. L. E. CHITTENDEN.

ONE feels such great waves of virtue over the use of left-overs that it is quite worth one's while to try and feel those waves as often as possible.

Grease may be utilized in the making of one's own laundry soap by the aid of lye or potash, full directions for which accompany each package, and there is at once a great leak in household economics stopped.

Of course drippings, sweet and clarified, may be used for saute or frying, but if stale, these grow obnoxious. They may be collected in a bucket and put where it is cool enough not to spoil. Then you make the soap on a leisure day—there is no trouble about it—and the blocks of snow white soap you have made yourself, at the merest trifling cost, will multiply virtue's waves indefinitely.

Then with toilet soap. Save all the fragments, and fill flannel or flannelette bags with the pieces and use them in the bath—they make a most delicious lather, and you can fill the bag several times by ripping open one end. You will be surprised to know how satisfactory this is, and how much you save; or you can make these soap bags to put into the bundles for the poor. I have seen mothers washing their babies with yellow laundry soap, and you can imagine the effect on the tender skin. More often, however, the babies are not washed at all, or very infrequently, for it is little time, attention, or care that is bestowed on "the little children of the poor."

Old linen should be saved religiously for mother's bags. I took some old linen, pieces of table cloths, napkins, and even handkerchiefs, to a poor mother, and she was delighted.

"I ain't had nothing but a gunnysack towel to wipe the baby on before this," she exclaimed.

Speaking of handkerchiefs. When your pretty ones begin to wear, if the border is whole in any part, make turn-overs of it. If the center is good, make a sachet for one of the baby outfits, or a powder bag, filling it with talcum or corn starch.

We use up the old surplices and cottas in this way. The good parts are made (according to directions in the *Altar Guild Manual*) into purificators and other communion linen, and the small pieces made into sachet and powder bags for the sick, and maternity cases, with a tiny cross etched on each one, to show that it is the gift of the Church.

Stocking legs are in great request from the poor, but when one has an extra pair or two, they make good sleeve protectors, when one has on a good frock, and has to cook in it.

The legs of silk and lisle thread stockings are good coverings to put over bare arms in winter, when one is young and foolish enough to go to evening functions with the arms bare. But a much better use is to make them over for the babies' basket, for one often finds the poor little legs quite purple with cold.

We made flannelette bags for some baby outfits. Sleeping bags, long enough so the little legs can kick around, but brought up and sewed together at the sides, and with a draw-string at the top. In this bag the poor little shivering mite is made warm, the string being drawn up around the shoulders, and no cold air can get through to where the baby's body is cuddled as snug as a bug in a bag, this time.

When preparing layettes, do not forget the practical aids of soft pieces of flannel, linen, and cotton, and plenty of safety pins, and a supply of sewing things for the mother.

Save all the fine woven underwear. By the aid of a pattern it can be cut down, stitched on the machine, the seams cat-stitched open. They will cost little or nothing, and will prove infinitely more satisfactory than the cheap things one can buy.

This may all seem a trifle mixed as to purpose. Some of the odds and ends for personal economy, the others for the poor.

In reality though it is all right.

There should, in every house, be a box for the poor, and into this from time to time should be put things, not that one is glad to get rid of altogether, and never torn or soiled things, but neatly fashioned garments; or if you are too busy for that, material washed, ironed, and with pattern, needles, thread and buttons accompanying it, can be sent to the guild or sewing school, to be made ready for use.

THE TRUTH IS, there are in the ordinary life a thousand pleasant things to one that is unpleasant. It is a shame, therefore, to let one roughness of pain spoil for us all the gladness of a thousand good things, the one discordant note mar for us all the music of the grand symphony.

Church Kalendar.



- 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.

- Jan. 5—Convocation, Oklahoma.
 " 13—Missionary Convocation, Kansas City.
 " 26—Dioc. Conv., California.

Personal Mention.

THE Rev. MARTIN DAMER, curate of Christ Church, Williamsport, has become priest in charge at Shenandoah, Pa.

THE Rev. J. W. DIGGLES has been appointed rector of St. Luke's Church, Mount Joy, Pa.

THE Rev. J. H. DODSHON, curate of St. Mark's Church and priest in charge of the Church of the Good Shepherd, Grand Rapids, Mich., has received a call to the rectorship of the latter parish.

THE Rev. J. E. HALL has resigned Grace Church, Cherry Valley, and has accepted a call to Granville, N. Y., to take effect Jan. 10, 1904.

THE Rev. GEORGE W. HINKLE has removed from Steubenville, Ohio, to Waterloo, Iowa.

THE Rev. THOMAS HENRY JOHNSTON, late of St. Mary's Church, Williamsport, has become rector of Tyrone and Huntington, Pa.

THE Rev. GEORGE H. KESSELHUTH has been appointed vicar of St. Joseph's, Antigo, and priest in charge of the missions at Crandon and Eagle River, Wis.

THE Rev. GEO. J. G. KROMER is assistant at St. Michael and All Angels' Church and has charge of the Chapel of the Guardian Angel, Baltimore. Address: 2942 Huntington Ave., Baltimore, Md.

TO PREVENT EFFOR, we are asked to state that the Rev. WALTER BIDDLE LOWRY, who was lately connected with Calvary Monumental Church, Philadelphia, and who is said to have recently left the Church of the Atonement, Morton, Pa., to take up educational work in Chicago, is in no way related to the Rev. WALTER LOWRIE, rector of Trinity Church, Southwark, Philadelphia, who has not left that city.

THE Rev. JOSIAH B. PERRY, rector of St. Andrew's Church, Washington, D. C., has accepted a call to Trinity Church, Natchez, Miss.

THE Rev. J. M. RAKER has succeeded Rev. Arthur C. Chapman at Oakfield, Wis.

THE Rev. NORMAN STOCKETT, formerly of Shenandoah, has been called to St. Mary's Church, Williamsport, Pa.

THE Rev. C. M. STURGES has resigned the rectorate of Trinity Church, St. Augustine, and will remove to Marianna, Fla., taking the office of acting Archdeacon of West Florida with special charge of Marianna and Quincy. Address: Marianna, Fla.

THE Rev. EDGAR M. THOMPSON, rector of St. James' Church, Goshen, Ind., has resigned his charge.

THE Rev. W. V. WHITTEN has assumed charge of Grace Church, Charles City, Iowa.

ORDINATIONS.

DEACONS.

KANSAS.—In the Pro-Cathedral of Kansas, Topeka, at 7 A. M., Dec. 6th, the Second Sunday in Advent, by the Rt. Rev. Frank R. Millsbaugh, D.D., was ordained to the diaconate THOMAS JOHN COLLAR. The Rev. Canon Burke presented the candidate and preached. Mr. Collar will serve at Oskaloosa.

KENTUCKY.—Ordained to the diaconate, CHARLES FREDERICK CHURTON LONBERG, in the Church of the Epiphany, Louisville, Ky., on the Second Sunday in Advent, Dec. 6, 1903, by the Bishop of the Diocese. Mr. Lonberg is to have charge of the church in which he was ordained. His address is 2218 W. Chestnut St., Louisville, Ky.

PRIESTS.

MARQUETTE.—On Tuesday, Dec. 8, 1903, in the chapel of the Cathedral in Marquette, Mich., the Rev. DURLIN SERENUS BENEDICT was ordained as priest, by the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette. The sermon was preached by the Bishop, and the candidate was presented by the Rev. Charles D. Atwell, who also, with the Rev. Robert J. Stilwell, united with the Bishop in the laying on of hands. The Rev. Mr. Benedict is now priest in charge of the Church of the Good Shepherd, St. Ignace, Mich.

MARRIAGES.

FISKE-REED.—In St. Luke's Church, East Greenwich, R. I., Nov. 7, 1903, by the Rev. George McClellan Fiske, D.D., father of the bridegroom, assisted by the Rev. Wm. Worthington, rector of St. Luke's, DE LANCEY WALKER FISKE, and MARIE CONSTANCE VON BRAEME REED.

DIED.

GRAHAM.—Entered into life, Dec. 2, at his home near Trappe, Md., GEORGE CLEMENTSON GRAHAM, aged 82 years. For almost 61 years he was a communicant of the Catholic Church and for some time a vestryman of Whitemarsh parish. Because of the vacancy in the rectorship of Whitemarsh parish, the funeral was from Trinity Cathedral, on Dec. 5.

Requiescat in pace!

HARRADEN.—Fell asleep in Jesus, on the Feast of St. Thomas, A. D. 1900, ADELE SEJOINE MONROE, relict of the late Jabez Richards HARRADEN.

"Make her to be numbered with Thy Saints, in glory everlasting."

MEMORIAL.

THE RIGHT REVEREND ABIEL LEONARD, D.D., MISSIONARY BISHOP OF SALT LAKE.

The Bishops present at the burial of Our Reverend Father in God, ABIEL LEONARD, S.T.D., with the clergy and faithful laity of the Missionary District of Salt Lake, desire to record our sense of loss and bereavement in his early departure from among us, our sympathy with his wife and children in their sore affliction, and our thankfulness to Almighty God for the pious example of His servant's life and ministry.

We have all known something of his trials and cares, his weary journeys and his lonely hours, but God alone can tell the sum of them. His rare fidelity to duty, a patient endurance of the many perplexities of his work, an abounding zeal for the building up of Christ's Spiritual Kingdom in our Western land.

For more than fifteen years he quietly labored here, giving his whole mind and heart to the sacred cause to which he had been consecrated, spending and being spent for the Church he loved and adorned.

What joy and felicity must be his in the fold of peace where now he rests and waits for brighter ages yet to come! How glad must he be in the company of the blessed and holy dead, who look for the resurrection of the body and the life everlasting in heaven!

May God strengthen us by His Spirit for our work here until we also are called to that sinless realm where God's children grow white and strong in the light and glory of His smile; and grant that we, with this our departed Father and all the blessed saints may be kept through His power unto salvation ready to be revealed in the last time, and may rise to the life immortal through Him that loved us and washed us from our sin in His own blood, and hath made us kings and priests unto God, His Father; to whom be glory and dominion both now and for ever. *Amen.*

CHARLES SANFORD OLMSTED,
 ELLIOTT B. MEREDITH,
 MORRIS LATIMER RITCHIE,

Committee of Bishops, Clergy, and Laity.
 St. Mark's Cathedral, Salt Lake City,
 Second Sunday in Advent, A. D. 1903.

REV. JOHN S. LINDSAY, D.D.

A MINUTE ADOPTED BY THE STANDING COMMITTEE OF THE DIOCESE OF MASSACHUSETTS, DECEMBER 4, 1903.

The Standing Committee of the Diocese of Massachusetts places upon its records this tribute to its late President, the Reverend JOHN SUMMERFIELD LINDSAY, D.D. Doctor Lindsay accepted the rectorship of St. Paul's Church, Boston, August 1, 1889, where he served a remarkably happy and successful ministry of fourteen years and four months. His loveable character, excellent judgment and executive force very soon attracted the notice of the Diocese, and in May, 1891, he was chosen a member of the Standing Committee, and was its president from November, 1895, until his death. In his official relations with us he was a wise counsellor, an intelligent and conscientious adviser, a warm and beloved friend.

In 1892 Doctor Lindsay was chosen one of the Deputies from this Diocese to the General Convention, to succeed the Rev. Dr. Phillips Brooks, who had been chosen to the Episcopate. He sat in four Triennial Conventions, and in 1901 was chosen, by a more than two-thirds vote, on the first ballot, to preside over the deliberations of the House of Deputies. His personal following and influence here was very manifest. Dioceses strove with each other for the privilege of nominating him. The deputies from the Southern Dioceses especially regarded him with pride and confidence, and followed him almost to a man. Doctor Lindsay twice declined elections to the Episcopate, and upon two or three other occasions received large votes for this office. He declined an election to the office of General Secretary of the Board of Missions, and in his earlier years served as Chaplain of the Lower House of Congress.

Doctor Lindsay was one of the most popular men in the whole Church. He possessed a fine dignified presence, cordial manners, a cheery voice and disposition, and had a delightful greeting for all. In deliberative bodies he was a natural leader of men. They looked to him for fairmindedness, sincerity, a good judgment, and courage, and were not disappointed. His influence throughout the Church was very large and helpful, and his loss at this time will be universally deplored. In this community he was a man of public spirit and patriotism, and it was always a matter of pride with him that he was a son of Virginia, and adopted by Massachusetts, and he delighted to help cement the closer union between these two venerable Commonwealths.

Doctor Lindsay was a conservative Churchman, and rejoiced to belong to no party in the Church. He was a peace-maker in all things. His death came at the height of his influence; while he was yet in the prime of his manhood; with large capacity for work. It came while life was full of honor, and very sweet to him; but he met it very calmly; with bright cheer and tender love for his little family; with hearty greetings for the friends who came to visit him; with perfect patience and trust in God.

"Grant him, O Lord, eternal rest; and may light perpetual shine upon him."

Voted: That copies of this Minute be sent to the family of our deceased friend, with the assurance of our most tender sympathy; and also to the Church newspapers and Boston *Evening Transcript*.

For the Standing Committee,
 LEONARD KIP STORRS,
Secretary.

MINUTE OF THE WARDENS AND VESTRY OF ST. PAUL'S CHURCH, BOSTON.

At a meeting of the wardens and vestry of St. Paul's Church, Boston, held Dec. 3d, it was voted to adopt the following resolutions:

The wardens and vestry of St. Paul's Church, Boston, desire to express their grateful tribute to the memory of the Rev. JOHN SUMMERFIELD LINDSAY, D.D., LL.D., rector of this parish for fourteen years, who has been lately summoned to God's eternal home, in the prime of his usefulness among us.

Born, reared, and educated in Virginia and on Southern soil, he came to this city and state a stranger, but speedily endeared himself to his new fellow-citizens by his genial and gentle courtesy, his generous sense of honor, and the high ideals he cherished of the Christian life. To this parish he has proved a safe guide and inspiration, beloved of all to whom he ministered. Forceful in his preaching, and more forceful, still, as a wise spiritual administrator,

he has kept our congregation strong and well united, while giving hearty personal encouragement to all good works. His standard of Churchmanship has been both moderate and progressive, avoiding extremes. Carefully regarding the surrounding conditions of his charge, he has striven zealously and effectively to make the best of things. Under his patient, forbearing, and tactful direction, discouragement could never bring despondency. But his sphere of activity has not been confined to this immediate neighborhood. His high talents and character brought him a widening influence in the Church; from Diocese and General Convention he received the highest honors attainable by a presbyter, and declined still higher promotion that he might live among us and in the chosen field of his work. We thank God for the privilege we have enjoyed in being associated with him; and for the noble example of Christian manhood that he has left for us and the whole community.

It is ordered that this tribute be entered upon the vestry records, and that a copy thereof be sent to our late rector's family, with our sincere and heartfelt sympathy in this their bereavement.

JOSEPH F. WOODS,
Clerk.

REV. OLIVER SHERMAN PRESCOTT.

Having read the Minute on Father Prescott's death which was adopted by the Catholic Club of New York and published in THE LIVING CHURCH of Dec. 5th, the Philadelphia Catholic Club, at its meeting on Dec. 7th, adopted the following:

Resolved, That we heartily concur in the expressions of reverence and admiration for the character and life of Father Prescott which the New York Club has put forth, and adopt them as our own.

Resolved, That we wish to add also an expression of our thankful appreciation of the wonderful work done by Father Prescott while rector of St. Clement's parish in this city, where for six eventful years he bravely contended for the Faith and the Catholic principles of the Church against very strenuous opposition, disarming his opponents in the Diocese by his ability, his simplicity, his straightforwardness, and self-denial, and with great loving-kindness encouraging and confirming the disciples of the truth. He built up in Philadelphia a work which has increased wonderfully, not only in the parish of St. Clement, but throughout the Diocese. To-day we rejoice in the fruit of his labors and reap the harvest which he sowed. For this we thank the Lord of the Harvest, and humbly pray for the abundance of His light and peace upon the soul of Oliver Sherman Prescott.

Resolved, That this Memorial be published in THE LIVING CHURCH, and the *Church Standard*.

ROBERT RITCHIE,
Secretary.

REV. HENRY ROBERT PERCIVAL, D.D.

The Maryland Branch of the Clerical Union for the Maintenance and Defence of Catholic Principles desires to place on record the recognition of the Will of God in taking to Himself the soul of HENRY ROBERT PERCIVAL, Priest; the deep thankfulness for what, by that same Divine Will, this life has accomplished for the American Church and in other portions of Christ's Kingdom here on earth; and its sense of a great loss which, nevertheless, we may trust Almighty God, in His boundless wisdom and pity, to supply in His own time and way.

Henry Robert Percival stood for the Catholic Faith, the Truth of God as revealed to man by the Holy Church throughout the world; loyal and obedient to that part of the Church wherein he received his spiritual life, his authority to teach, and the powers of his priesthood, his view was limited by no period of ecclesiastical history nor by any school of theology, whatever might be its weight or dignity. Called by way of convenience an Anglican priest, he was ever bold to champion and to set forth the Faith of the Church of all lands and times.

He stood for the Catholic Priesthood. As by the word of truth so by pureness of living he witnessed to the power of God and His righteousness. In his devotion to the Person of the Lord Christ in the Most Holy Sacrament, exercising daily his sacred ministry to the glory of God and in behalf of His people; in his regular and careful performance, whether in public or in private, of the Divine Office; in his interior life of meditation, prayer, and pious reading; in his simplicity and unworldliness (not less observable because of his social position), he aimed at the highest ideal of priestly living. And this, not through any sort of professionalism, but in humility and love striving to be as his Master.

He stood for a personal faith and hope, in trials and at a time when some, but for his words and example, might have lost heart. His trust in God, his patience in perplexities and disappointments, his high hopefulness and cheer in storm and stress, have doubtless steadied and strengthened those who came under his influence more times than any, save God, can tell.

And God, who scourgeth every son whom He receiveth, laid upon this son, dear to His loving heart, the benediction of the Cross. The response was unchanging. It is the Lord, let Him do what seemeth Him good.

We pray that God will grant rest and perpetual light to the soul of our dear brother and make him to be numbered with the saints in glory everlasting. And we bless God's Holy Name for the help He hath done upon earth by the service and ministry of this His servant and priest.

GEO. B. STONE,
Secretary.

OFFICIAL.

A MEMORIAL SERVICE.

A service in memory of the late Bishops Ingle of Hankow and Leonard of Salt Lake will be held in St. Thomas' Church, Fifth Avenue and 53d Street, New York, next Sunday, December 20th, at four o'clock in the afternoon. The Bishop of New York will preside. The speakers will be Bishop Talbot of Central Pennsylvania, the Rev. Dr. Arthur S. Lloyd, and others.

WANTED.

POSITIONS OFFERED.

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.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th St., New York.

PARISH AND CHURCH.

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

DO YOU REALIZE ?

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 thousands 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 neglecting to practice 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 payment 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 pension and care of the *workers* of the Church.

Do not confuse this most comprehensive and generous General Official Fund with any other society limited as to age, sex and requiring payment of dues. It is the diversion and scattering of contributions which keep us from giving a proper pension to-day. Make the Fund a generous gift this Christmas. THE GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Streets, Philadelphia.

(Rev.) ALFRED J. P. MCCLURE
Assistant Treasurer.

APPEAL.

BISHOP KIP MEMORIAL.

Those who have been baptized, ordained, confirmed, or married by, and also the other friends of our late Bishop WILLIAM INGRAHAM

KIP, D.D., LL.D., are very anxious finally to pay for the fine church which has been erected in Berkeley as a memorial to Bishop Kip. Ten thousand dollars are needed. The parish is of a fluctuating character, constantly changing, and includes a large number of young men and women attending the University, who are not able to contribute much to the support of the parish, much less to liquidate a debt of this size. Will not each one do his or her part?

WILLIAM A. M. VAN BOKKELEN
Treasurer, 76 Nevada Block,
WILLIAM R. P. CLARK,
Secretary, 982 Hayes Street.

This movement is endorsed by the Rt. Rev. Wm. H. Moreland, D.D., Sacramento, and Rt. Rev. Joseph H. Johnson, D.D., Los Angeles.

Most cordially approved and commended,
WILLIAM F. NICHOLS,
Bishop.

San Francisco, Dec. 1, 1903.

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:

"J. N. R.," \$1; St. Luke's Church, Norfolk, Va., \$1.25; A Member Emmanuel Church, Boston, Mass., \$100; Through the *Churchman*, \$1; Mr. and Mrs. Henry K. Callins, Jr., \$150; Mrs. S. G. Morton Maule, \$50; Miss Frances Maule, \$5; Holy Trinity Church, Philadelphia, Pa., \$40; Miss Georgiana Lowell, \$10.

Contributions from givers in the United States, \$17,166.52. Contributions in the field from Chinese Givers, \$6,454.95. Amount needed to complete the fund, \$4,378.53.

CHURCH LITERATURE PROPAGANDA.

Last reported, \$104.53; Rev. Chas. H. Evans, Mayebashi, Japan, \$1.00; Total, \$105.53.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,
General Secretary.

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

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Inner Life of the Soul. Short Spiritual Messages for the Ecclesiastical Year. By S. L. Emery. Price, \$1.50 net.

The Parables of Man and of God. By Harold B. Shephard, M.A. Price, \$1.00 net.

Studies on the Gospels. By Vincent Rose, O.P., Professor in the University of Friborg. Authorized English Version by Robert Fraser, D.D., Domestic Prelate of H. H. Pius X. Price, \$2.00.

A. WESSELS CO. New York.

Famous Battles of the Nineteenth Century. Described by Archibald Forbes, George A. Henty, Major Arthur Griffiths, and other well-known writers. Edited by Charles Welsh, author of *A Bookseller of the Last Century*, etc. 1801-1817. With illustrations. In 2 vols. Price, \$2.00 each.

JOSEPH F. WAGNER. New York.

The Right to Life of the Unborn Child. A Controversy between Professor Hector Treub, M.D., Rev. S. Van Oppenraay, D.D., S.J., Professor Th. M. Vlaming, M.D. With an Appendix on the New Method of Operating, Ejecting the Fetus Alive. Price, \$1.00.

LITTLE, BROWN & CO. Boston.

The Colonel's Opera Cloak. By Christine C. Brush. With illustrations from Drawings by E. W. Kemble and Arthur E. Beecher. Price, \$1.50.

RICHARD G. BADGER. Boston.

The Crowned Baby Book. By F. Strange Kelle. Illustrated. Price, \$1.00.

Pot-Pourri, Spice and Rose Leaves. Verses by Miranda Powers Swenson. Price, \$1.00.

Relishes of Rhyme. James Lincoln. Price, \$1.25.

J. F. TAYLOR & CO. New York.

Charles Kingsley. His Letters and Memories of His Life. Edited by His Wife. With an Introduction by Maurice Kingsley. Literary Edition. In 2 volumes. Price, \$2.00 each.

FREDERICK A. STOKES CO. New York.

Friendship, the Good and Perfect Gift. By "Ruth Ogden" (Mrs. Charles W. Ide). Price, 50 cts. net.

The Old Furniture Book, with a Sketch of Past Days and Ways. By N. Hudson Moore, author of *The Old China Book.* With 112 illustrations. Price, \$2.00 net.

Betty and Bob. A Story of the Country. By Anne Helena Woodruff. Illustrated. Price, \$1.20 net.

The O'Ruddy. A Romance. By Stephen Crane, author of *The Red Badge of Courage*, etc., and Robert Barr, author of *Tekla*, etc. Illustrations by C. D. Williams. Price, \$1.50.

Children of the Arctic. By the Snow Baby and Her Mother. Price, \$1.20 net.

Denis Foggarty, the Irish Yutzo, and His Wife Honora. By Lord Gilhooley, author of *Yutzo*, etc. Price, 80 cts. net.

In Gnome Man's Land. By O. H. Von Gottschalk. Illustrated. Price, 75 cts.

In Old Egypt. A Story about the Bible but not in the Bible. By H. Pereira Mendes. Illustrated by Mabel L. Humphrey. Price, \$1.20 net.

The Book of the Cat. With fac similes of drawings in color by Elisabeth F. Bonsall and with stories and verses written for the pictures by Mabel Humphrey. Price, \$2.00.

The Book of the Child. With fac similes of drawings in color by Jessie Willcox Smith and Elizabeth Shippen Green and with stories and verses written for the pictures by Mabel Humphrey. Price, \$2.00.

When I Was Czar. A Romance. By Arthur W. Marchmont, author of *In the Name of a Woman*, etc. Illustrated. Price, \$1.50.

THE NEALE PUBLISHING CO. New York.

Victoria, Queen of Anglo-Israel. A Prose Epic. By Nellie Deans Taylor. Illustrations by Augustus George Heaton. Price, \$1.00.

FUNK & WAGNALLS CO. New York.

Builders of the Beautiful. By H. L. Piner. Price, \$1.50 net.

KALENDARS.

The Christian Year 1904. From Advent 1903, to Advent 1904. Illustrated. New York: The Church Calendar Company.

PAMPHLETS.

An Account of My Stewardship. Sermon preached in St. Michael's Church, New York, on the 10th Anniversary of his Institution, St. Luke's Day, Oct. 18, 1903, by the Rector, Rev. John P. Peters, D.D.

Church Periodical Club. 1902-1903. Church Missions House, 281 Fourth Ave., New York City. 13th Annual Report.

Ten Years in Grace Church, Lockport. Anniversary Sermon on the Second Sunday in Advent, Dec. 6, 1903, by the Rev. William Frederic Faber, Rector.

Glimpses of Toronto. Picturesque Trinity. By the Rev. C. B. Kenrick, M.A. Toronto: George N. Morang & Co., Ltd. Price, cloth, \$1.50; paper, \$1.00.

Dixon's Sermons. November, 1903. This issue contains "Soul-Winning," "The Vision of God and Man." Boston: William H. Smith.

The Flood of 1903. Illustrated. Chicago & Alton Railway.

The Church at Work

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Morganton Convocation.

THE MORGANTON CONVOCATION met at Bessimer City December 1-3. The Rev. Mr. Seagle preached Tuesday evening, the 1st. The Convocation proper began next day with a Celebration by Dean Weston, the Rev. Mr. Meares preaching the opening sermon. "How can we make the services more attractive?" and "What is the Church doing for Missions?" were discussed during the session. A resolution was unanimously adopted that all offerings for the support of the clergy in unorganized parishes and missions be remitted to Asheville, to be placed in a common fund, out of which the clergy are to be paid. The evening meetings were well attended, and doubtless made a good impression on many outsiders in this strong-hold of sectarianism. It was the first meeting ever held at Bessimer City—a town of 2,000 and only ten years old. The meeting next will be at Wilkesboro.

CENTRAL NEW YORK.

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

Rome—New Berlin—Syracuse.

A SIGN of the life and growth of St. Joseph's, Rome, is shown by the recent incorporation as a parish and the election of wardens and vestrymen. At the desire of the priest in charge, the Rev. A. L. Byron-Curtiss, Bishop Huntington was elected rector, and Mr. Curtiss, vicar.

ON TUESDAY, Dec. 8th, a special service marked the reopening of St. Andrew's Church, New Berlin (Rev. Geo. H. Kirkland, rector), after being closed several months for decorations and installing memorial gifts. The latter include a bronze tablet in memory

of three generations of the Moss family; a new organ, with gallery built for it, given with the above tablet, by Charles and Samuel Moss, and Mrs. Edmund Guilbert, in memory of their mother; altar, reredos, and chancel window, in memory of Georgiana P. Harrison Arnold, by her husband, F. T. Arnold; altar rail by the Daughters of the King; credence, to Mrs. F. T. Arnold, by Miss Eliza Maltby; hymn tablet to Miss Helen R. Sprague, by her parents, Mr. and Mrs. A. D. Sprague; lectern to Mr. and Mrs. Jesse Beardslee, by their son, Summers Beardslee; pulpit to Mr. and Mrs. Samuel White by Mrs. Delia G. White; prayer desk, and a new bell to replace the old one. Bishop Olmsted consecrated the several gifts. At the evening service, the Rev. Dr. Bellingher made an address. An organ recital followed.

St. Andrew's Church was founded by the Rev. Daniel Nash, and organized April 14, 1844. Of the fourteen rectors, the present rector has held the position longer than any of his predecessors. He has continuously been the rector of the church since January 6, 1884, and during his rectorship the church has grown in strength, and it is owing to many of his efforts that the church is now possessed of this beautiful edifice.

A PARISH HOUSE for Grace Church, Syracuse, is to be erected at a cost of between \$8,000 and \$10,000, the site for which has just been purchased, nearly opposite the church building.

CENTRAL PENNSYLVANIA.

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

Anniversary at East Mauch Chunk—Division of the Diocese.

THE 12TH ANNIVERSARY of St. John's Church, East Mauch Chunk, as a parish, was duly observed by four days of special devotion.

and a parish reception. The celebrants at the special Eucharists were the rector, the Rev. A. A. Bresee, Rev. A. B. Putman, the Rev. Dr. Hayman, and the Rev. Henry Pastorius. The special preachers, the Rev. Marcus A. Tolman, the Rev. Dr. Sterling, and the Rev. W. R. Breed, D.D.

THE COMMITTEE appointed to raise at least \$60,000 so as to enable the Diocese to arrange for division next May are busy at work; so far about \$9,000 has been pledged.

CHICAGO.

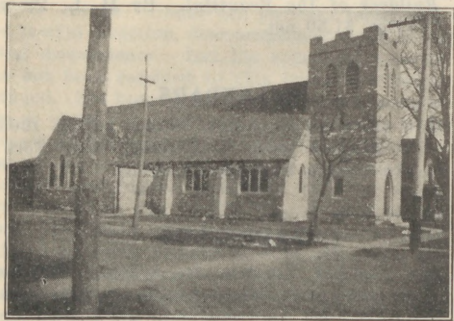
WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

B.S.A.—Church Opened at Dundee—Oak Park —Northeastern Deanery Congratulates the Bishop—Death of Rev. Dr. Matrau.

A MEETING of the local council of the Brotherhood of St. Andrew was held last Monday evening at the Church Club rooms. The term "Local Council" was abolished, and an executive committee was elected to serve for one year. The committee consists of ten members, of which Mr. Henry Smale of the Church of the Epiphany is the secretary. Mr. Smale's office is at the Church Club rooms, and he will devote part of his time to visiting the different chapters of the city.

THE NEW EDIFICE of St. James' Church, Dundee (Rev. Frank E. Brandt, rector) was opened for worship on Sunday morning, Dec. 6th. The services consisted of the choral Eucharist with Confirmation and sermon by the Bishop Coadjutor. This parish was organized in 1860 and is the fruit of that tireless missionary, Fr. Arvedson, to whose labors many a parish in northern Illinois is indebted. The old church was torn down in June and the corner stone of the new church

laid on the 9th of August. The church is of cream-colored brick. The style is early English, with tower is nearly forty feet high and fourteen feet square. A cloister has been built from the choir room which will connect



ST. JAMES' CHURCH, DUNDEE, ILL.

with a future parish house. The seating capacity is about two hundred. A new vested choir of men and boys sang for the first time at the opening of the church.

GRACE CHURCH, Oak Park, has recently purchased a piece of real estate 85 x 303 feet immediately adjoining the present church building. The general growth of the working societies of the parish has demanded a large and properly equipped parish house, where they may carry on their varied activities. In course of time a parish house will be erected on the rear of the lot and a rectory will be built upon the outer front corner. This will form a quadrangle with buildings erected on the three sides.

THE NORTHEASTERN DEANERY held its annual meeting at St. Barnabas' Church, Chicago, on Tuesday, December 8th. This day being the 28th anniversary of the consecration of Bishop McLaren, that fact was commemorated at the opening Eucharist. At the business meeting the Rev. Dr. Stone, rector of St. James' Church, presided, in the absence of Dr. Locke, the Dean; the Rev. J. S. Cole was re-elected Secretary, and the Rev. R. J. Wilber was elected Treasurer. The members of the Deanery planned a pleasant surprise for the devoted priest in charge of the church in the way of a sum of money to be expended in decorating the interior of the church building. A committee was appointed to draft resolutions expressing the mind of the Deanery on the completion of twenty-eight years of his episcopate by the Bishop of the Diocese. The following minute was therefore adopted:

"WHEREAS, The Rt. Rev. W. E. McLaren, D.D., D.C.L., LL.D., the honored Bishop of the Church in the Diocese of Chicago, has this day arrived at the twenty-eighth anniversary of his consecration to the Episcopate, and whereas, during these twenty-eight years the confidence and regard of the clergy of the Deanery for our beloved Diocesan has deepened into a close personal affection, and whereas we have received with gratitude the affectionate greeting of our Bishop, whose physical infirmity forbids his presence with the clergy of the Southeastern Deanery on this annual convocation, be it

"Resolved, That we do now direct our Secretary to convey to Bishop McLaren the assurance of our love and of our sympathy with him in his infirmity as well as that of Mrs. McLaren. And that our prayers shall continue to the end that God will prolong his life, and that in the Divine Wisdom he may be well to the glory of God, the good of the Church, and to the blessing of the clergy and people of the Diocese of Chicago."

At the afternoon session two papers were read and discussed by the clergy present; the first by the Rev. Z. B. T. Phillips on the "Conservation of Energy," the second by the Rev. J. H. Edwards on the "Determination of Pastoral Cure." The Deanery adjourned to meet at Trinity Church in January.

THE REV. BENJAMIN FRANKLIN MATRAU, D.D., died of paralysis at St. Luke's Hospital on Friday, December 11th. The funeral occurred at St. Bartholomew's Church on Sunday. The body lay in state in the chapel all day. There was a celebration of the Holy Eucharist at nine o'clock. The Rev. George D. Wright was celebrant, assisted by the Rev. S. S. Chapin, a retired priest of the Diocese of Michigan and a life-long friend of Dr. Matrau. The burial service was read at three o'clock by Mr. Chapin and Messrs. Wright and Whitcombe, who were candidates for the ministry, under Dr. Matrau. In spite of the very inclement weather, most of the old parishioners assembled to pay their last tribute to their old rector. The interment was at Vicksburg, Michigan.

Dr. Matrau served in the Civil War and afterward engaged in business in San Francisco. He was ordained by the late Bishop Whipple and began his ministry in Missouri. Later he was called to Owosso, Michigan, where he built a new church. From there he went to St. John's Church, Saginaw. After a very successful ministry there, he accepted a call to St. Bartholomew's, Chicago (his last parish). Here he succeeded in building up a large congregation and in erecting a beautiful church, and in the stress and activity which were so much a part of him, he sacrificed his health, which he was never able to regain. He spent much of the time during the past few years in the South, helping everywhere in the work of the Church. He had charge of St. Paul's Church, Selma, Ala., last winter. "May he rest in peace and may light perpetual shine upon him!" is the prayer of many a soul who has been fed at the altar by him.

CONNECTICUT.

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

Death of Rev. Henry Tarrant—Westport—Meriden.

ANOTHER of our clergy has been removed by death. The Rev. Henry Tarrant, rector of St. John's, Pine Meadow, died suddenly on the Second Sunday in Advent. He had been for several months in impaired health, suffering from heart affection. He was a native of England, and was formerly a Congregational licentiate. He was ordained by Bishop Williams in 1880. He had served the Church at Hamden, Huntington, and Lime Rock, at Highland, N. Y., Forest Hill, Md., Pittsburgh, Westfield, Mass., and as assistant at Newburg, N. Y., and in Baltimore, Md. He had been for about four and a half years at Pine Meadow, the cure embracing St. Paul's, Riverton. Mr. Tarrant was 58 years of age. He leaves a wife and two children. The burial was at Stratford.

A COURSE of Advent lectures is being delivered in Trinity, Southport, by the Rev. Kenneth Mackenzie, Jr., of Westport, on the general subject, "The Judgment of God." A memorial has recently been given to the parish. It is in memory of Captain Nathan Godfrey, a prominent citizen, who rendered continuous service as warden and vestryman from 1831 to 1882. It is the gift of his daughter, Mrs. Elizabeth H. Schenck of Washington, D. C. The rector is the Rev. Edward Guilbert, D.D.

ST. ANDREW'S, Meriden (the Rev. Arthur T. Randall, rector), receives a legacy of \$1,000 from the late Judge Levi E. Coe. This is for the parish house. His summer cottages at Indian Neck, on Long Island Sound, are left to St. Andrew's and All Saints' parishes of Meriden, to be used as vacation houses.

AN ORGAN TRANSEPT has been erected in Trinity Church, Wethersfield (the Rev. Karl Reiland, rector). It was recently dedicated by the Bishop. It is the gift of Mrs. Henry Buck of Wethersfield, Mrs. John Tracy of Hartford, and Henry N. Robinson of Hart-

ford in memory of their mother and brother, Mrs. George Robinson and Frederick W. Robinson, former residents of Wethersfield and for many years communicants of Trinity Church. A new kitchen has been added to the parish house by the Ladies' Guild, and other improvements made.

FOND DU LAC.

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

Diocesan Notes.

BISHOP GRAFTON returned to Fond du Lac from his trip to Russia, Tuesday evening, Dec. 8th. He was met at the station by the clergy and laity of the Cathedral Chapter and escorted to his home. On Tuesday evening, Dec. 15th, he gave a public lecture at Grafton Hall on the subject of Russia.

A NEW RECTORY has been completed at Rhinelander at a cost of \$3,300. This was blessed by the Bishop Coadjutor on the occasion of his recent visitation. The contract for the new church at New London has been let and the work is progressing. This is to be of brick and will cost about \$5,000.

DURING the past ten years, Grafton Hall has enrolled 330 girls, or an average of 33 new girls each year.

GEORGIA.

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

Daughters of the King—Convocation at Americus—Athens.

THE TENTH semi-annual meeting of the Local Assembly of Daughters of the King was held in the Church of the Incarnation, Atlanta, on Monday, November 23d. The afternoon session was opened by the Rev. G. A. Ottmann. At the evening service there were informal addresses given by the Rev. Messrs. E. M. Skagén, W. W. Steel, and G. A. Ottmann. The Local Assembly meeting was a great success, and the members of the Order returned to their homes feeling inspired to renewed effort in every way.

THE SECOND Convocation of the Archdeaconry of Albany was held in Calvary Church, Americus, on the 2nd and 3d of December. The Ven. Harry Basset, Archdeacon of Savannah, gave some very fine "Instructions" on the Prayer Book, and similar subjects, which were greatly enjoyed. On Thursday night, the Rev. John Loftus Scully, rector of Trinity Church, Columbus, Ga., preached the Missionary Sermon, and gave in it a most helpful and stirring sermon which will do much good for Missions in the future. Few realize how largely the Diocese of Georgia is a mission field. The Archdeaconry of Albany embraces a territory larger than some of our states, yet it has but seven clergymen of the Church working in it. But these seven are doing noble and heroic work. Lack of money alone prevents our Bishop from putting many more men into the many places where they are needed, and where they are most earnestly desired.

THE ANNUAL report of the rector of Emmanuel Church, Athens, the Rev. Troy Beatty, gives evidence of hard and faithful work on the part of the rector. In addition to paying the balance of its indebtedness of about \$1,200, every canonical offering has been liberally met, and its part of the apportionment for general missionary work been paid and a "special" added to this by the parish. During the past year the church building has been consecrated, and a number of memorial gifts placed therein, among them a pair of brass candlesticks for the Eucharistic Lights, a memorial of Mrs. S. B. Woodberry. The number of communions made has been larger than in any previous years, and the Sunday School has shown a very marked gain in every way. The rector has given two services each month at Elberton, and occasional services at the State

Normal School, Athens, in addition to his regular work. Athens is the seat of the State University, and also of Lucy Cobb Institute for Girls, and many parishes and missions in Georgia are indebted to the Rev. Mr. Beatty for faithful men and women whom he has led into the Church, and in whom he has inculcated great zeal and earnestness for Christ and His Church.

INDIANAPOLIS.

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

Gift at Frankfort.

A GIFT has been made by Mr. William G. Low of New York to the church at Frankfort (Rev. John H. Heady in charge), sufficient to clear the mission of debt, except for a few dollars, which was promptly subscribed by its own members. At Elwood, under the same deacon's charge, a Boys' Club has been organized, and a fund is being raised for the erection of a church building.

KANSAS.

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

Church Consecrated at North Topeka—Gift to Christ's Hospital.

AFTER twenty years of debt, the Church of the Good Shepherd, North Topeka, was consecrated by Bishop Millspaugh, assisted by Canon Burke and the Rev. Messrs. Musson, Armstrong, Hartly, Ryan, and Collar, on Sunday, Dec. 6th. It was a happy day for the people on the North side. Fifty-four made their communions. To the church the flood was a blessing in disguise. The Bishop made an appeal for sufficient funds to restore the property. He got more than enough, and sent it to the Church Building Fund Commission, and when a kind friend on the Board saw how poor were the people and how determined the people and the Bishop were to hold their church, he gave the remainder. God bless all these kind friends for helping a people who help themselves.

A BEAUTIFUL and very large marine shell has been sent from the Philippines to the Bishop by Mrs. McCaskey, the wife of the colonel of the 20th Infantry U. S. A., for a Font. It is to be mounted on a proper pedestal and given to the chapel of Christ Hospital, Topeka.

HOLTON, Horton, Autmore, and Arkansas City are now supplied by excellent clergymen. We need two more, who will come for a salary of \$700. Where is the earnest and devoted young man who will offer himself?

THE REPORT for the year from Christ's Hospital, Topeka, is comforting to those who help to build charitable institutions. The whole number of days' service was 13,168 days, of which 8,462 were paid for in full, and 4,706 days were wholly or in part charity. The charity work of Christ's Hospital was equal to fourteen beds occupied each day. Of these, forty-two were sufferers from the flood.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Littlejohn Memorial—Diocesan Notes—House of St. Giles.

THE COMMITTEE on memorial to the late Bishop Littlejohn have issued a circular letter to the clergy and laity, calling for subscriptions to the fund. The amount desired is \$10,000. The definite form of the memorial has not been decided, but it is expected to be congruous with the architectural lines of the Cathedral. The committee consists of the Rev. Dr. Henry C. Swentzel, rector of St. Luke's Church, the Very Rev. J. R. Moses, Dean of the Cathedral, Alexander E. Orr, and Wilhelmus Mynderse.

AT ST. ALBAN'S CHURCH, Canaisie (Rev. Thomas Gilbert Losee, rector), extensive al-

terations have been made to the chancel of the church. Several partitions have been removed, allowing more space for the choir. The church has been decorated, and an artistic combination iron and steel fence erected surrounding the property. The parish has accomplished these favorable improvements and at the same time reduced the principal of the mortgage, \$200.

THE YEAR BOOK of Christ Church, Clinton Street, Brooklyn, a pamphlet of some eighty pages, is just out. The rector, Dr. Arthur B. Kinsolving, rejoices in the preface that after four years' service he is relieved from the taxing duties of Archdeacon of Southern Brooklyn and able to devote his whole time and strength to the parish.

All the organizations are actively at work and several new ones have been added during the year. A Women's Guild, under the presidency of Mrs. Charles M. Bull, was organized a year ago, has now a membership of 53 and has gathered towards the chantry and parish building, in money and pledges, \$10,590. The building strikes of last spring deferred the erection of this building. A system of weekly offerings auxiliary to pew rents has been established. During the past fourteen years the rector reports that including buildings, equipment, endowment fund, \$119,000 has been added to the values of the parish, while \$40,000 has been spent in helping to maintain the mission. The net debt of the parish is about what it was when he began. He closes with an appeal for a statesmanship and an endowment which will meet the needs of that changing but still important section of Brooklyn.

AT ST. JOHN'S CHURCH, Huntington (Rev. James Fley Aitkins, rector), extensive improvements are being made. The organ will be rebuilt and placed in the chancel and the interior re-decorated.

THE BISHOP was suffering last week from a slight attack of tonsilitis, which kept him from one or two appointments.

THE *Cripple News*, issued by the management of the House of St. Giles the Cripple, contains many interesting facts of this noble form of work. The many little enterprises carried out by the children blessed with health and perfect limbs in the several parishes of the Diocese, are recounted with a sweetness touching the heart of the average reader. The interest in this work has increased an hundred fold and bids fair to go on in the fulfilment of the desire to obey the Saviour's wish, "Inasmuch as ye have done it unto the least of these." In the month of November, at the meeting of the Associates, held in the Brooklyn House, the new brass processional cross, given by the House Mother "in memory of Dorothy Gray, a little girl that had no friends, who came to the house an infant in arms and had been helped and reared in the House to the age of four years, falling asleep Holy Innocents' day, 1902." It is a chaste specimen of the artisan's work in satin-finish, with fleur-de-lis ends, bearing at the crossing of the arms the sacred letters "I. H. S.," surrounded by a blazing nimbus, the staff being of oak with bands of brass. It bears the name, date of departure, and age of this little soul who found a true and sympathetic friend.

LOS ANGELES.

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

Sunday Schools—Woman's Auxiliary.

THE SUNDAY SCHOOLS of the Diocese of Los Angeles, with few exceptions, give the offerings made on the four Sundays of the Advent season to the Bishop, to be applied, in his discretion, for the support of the missions within the Diocese. On Friday evening, Nov. 27th, a meeting was held in St. Paul's Pro-Cathedral for the purpose of en-

larging information and stimulating interest on the part of all persons connected with the Sunday Schools of the Church in and around the city of Los Angeles. The superintendents and teachers of all the schools in Los Angeles and its suburbs were present in good force, and there were also many pupils representing senior classes.

After prayers and hymns, Bishop Johnson gave an instructive address and an interesting report was presented by Miss Emma Grebe, the diocesan deaconess, and the Secretary of the Sunday School Institute of the Diocese.

On the fifth Sunday of the month—when there happens to be one—the lesson of the regular course is set aside for the time, and its place is given to the study of the Church's missionary work.

THE QUARTERLY meeting of the Woman's Auxiliary of the Diocese took place in the parish hall of the Church of the Epiphany, Los Angeles, on the afternoon of Friday, Nov. 27th. It was a most successful meeting, the hall being filled with ladies from all the parishes in the city of Los Angeles, from Pasadena and other suburban branches. The diocesan president, Mrs. P. G. Hobart, presided, with admirable tact and dignity. The Rev. Dr. Trew, rector of Epiphany Church, read the opening service and made a brief address of welcome. Mrs. Smith, the widow of the Rev. Joseph Cook Smith, a Sioux Indian who was a priest in South Dakota under Bishop Hare and rendered invaluable services to the Government at the time of the Indian uprising under Sitting Bull at Pine Ridge Agency, in 1887, gave an extremely interesting relation of her missionary experiences and observations under Bishops Whipple and Hare. Mrs. Smith is now the matron in the Sherman Indian School maintained by the Indian Department at Riverside, Cal. Mrs. Willetts of All Saints' Church, Pasadena, read a paper in which she gave a graphic description of the missions in southeastern Alaska, as seen during a personal visit to them, made in the summer. At the conclusion of her paper, Bishop Johnson, having in the meantime come into the hall, was requested by the president to address the meeting and place before those present any points which he would specially desire to impress upon the members of the Woman's Auxiliary. The Bishop, in response, made one of his characteristically wise and earnest speeches. The closing address was by the Rev. Charles E. Rice of Circle City, Alaska. The headquarters of Mr. Rice's mission receives its name from the fact that it is situated on the Arctic Circle. Mr. Rice's health was affected by long exposure during intense cold last winter, and in order to complete a permanent recovery, it was deemed necessary for him not to spend the present winter in Alaska. His address on the work under Bishop Rowe was replete with the most natural and simple earnestness, and was listened to with the closest interest.

Since Mrs. Hobart's appointment to the diocesan presidency in May last, the parish branches throughout the Diocese have been greatly stimulated by her keen interest, guided by sound judgment.

MARYLAND.

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

Death of Rev. Robt. H. Taylor, D.D.

THE DEATH of the Rev. Robert Holland Taylor, D.D., occurred early on the morning of Dec. 7th at St. Thomas' rectory, Homestead. Dr. Taylor had been rector of St. Thomas' parish since 1895. He had previously been engaged in priestly work in Newfoundland, by the Bishop of which see he was ordained deacon in 1863 and priest in 1864. During most of his ministry in that island he was engaged in work under the

S. P. G., but for a time was Principal of the Theological College at St. John's. He was a graduate of St. Augustine's College, Canterbury, in 1862, and afterward took the degree of B.D. at King's College, Nova Scotia, and that of D.D. at Trinity College, Toronto.

MASSACHUSETTS.

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

Diocesan Notes.

AT EMMANUEL CHURCH, last Sunday, the Rev. Dr. Parks announced that he wished to make the experiment of having all seats in the church free for five minutes after the morning service begins. The gift of \$20,000 he has placed in the hands of a friend for investment, where it may be of service even after he has ceased to make use of it. The vested choir presented him with an illuminated volume of Psalms bound in morocco, and the Sunday School gave a picture in commemoration of his 25th anniversary as rector.

A WINDOW in memory of Joseph Estabrook Jones and Harriet Rice Jones has just been placed in Grace Church, Newton. The subject chosen is that of Christ with Mary in the Garden. It is after the celebrated masterpiece of Heinrich Siemiradzki, and Redding, Baird & Co. of Boston are the artists.

BISHOP LAWRENCE presented the Memoir of Governor Wolcott, which he had been appointed to write by the Massachusetts Historical Society, to the Society at their last regular meeting. It was accepted with many expressions of gratitude for his excellent portrayal of the popular Governor of this state.

THE ARCHDEACONRY of New Bedford held its 21st meeting in the Church of the Ascension, Fall River, Dec. 8. The sermon at the celebration of the Holy Communion was preached by the Rev. R. H. Howe, D.D., of Longwood. The business session was occupied largely with the reports of the missionaries. After luncheon, the Rev. Dr. Addison of Brookline read a paper upon "Ten Years of Church Extension in Southern Massachusetts."

MILWAUKEE.

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

Progress at St. Edmund's.

A NEW ORGAN is in course of erection for St. Edmund's Church, Milwaukee (Rev. John Oliphant, in charge). From a communicant list of 25 a year ago there are now 100 confirmed persons on the rolls. The debt has been reduced from \$3,000 to \$600, the last \$100 being promised as soon as that amount is reached. All the assessments have been fully paid, the buildings put in thorough repair, the exterior painted, and the interior decorated. New sanctuary hangings and furniture have recently been purchased.

MINNESOTA.

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

St. John's Church Reopened—Mission at the Good Shepherd—St. Peter's—City Missions—Lectern at Luverne.

THE NEW Church of St. John the Evangelist, St. Paul, was formally opened, Dec. 1st, with imposing ceremonies. In the procession were white-robed choristers, priests, and Bishops of the American Church, Deans of Cathedrals, church wardens and vestrymen, a Jewish rabbi, a Presbyterian and a Unitarian minister.

Bishop White of Michigan City, a former rector, recalled the day, sixteen years ago, when the parish of St. John's was founded by the Rev. Mr. Kittson, and worshipped in the frame building at the corner of Ashland and Mackubin Streets. During Mr. White's pastorate several additions were made to

accommodate the growing church. He reviewed interestingly the early struggles, successes and disappointments. Dean Slattery of the Cathedral parish, Faribault, gave greeting on behalf of the clergy of the Diocese. He spoke of the spirit of the Church in the Diocese which he thought was conspicuous for simplicity of faith, of heart, of worship, and for evangelical enthusiasm. Rev. W. H. Boyle (Presbyterian) brought greetings from the "Sister Churches," by which he meant the Protestant bodies. He said: "The golden age cannot and will not be ushered in by ethical tinkering, but will come when we all realize our opportunities for Christian service and seek with steadfast purpose to draw nearer to Him who is the Prince of Peace. I do not look for organic unity. I do not look for the elimination of denominational lines. This Church and its good people reach one class, another church another class. There is work for all. But I do look and trust that I shall in time see unanimity of purpose, when all with the love of God in their hearts shall seek early and late to do His work."

The rector, the Rev. Theodore Sedgwick, followed, and Bishop Edsall spoke briefly and pointedly.

The musical portion of the function was well rendered by the vested choir of some sixty voices.

The new structure is of the Gothic style, and is one of the handsomest buildings in the Northwest. It is built of native yellow limestone and Bedford limestone. The main entrance is on Portland Avenue, and above it is a tower 100 feet high. The new portion of the church was built at a cost of \$55,000. Walls have been erected to cut off part of the old building, which has been made into two stories. The lower story at the west side of the old structure will be used as the parish room, and above will probably be the sewing room for the women of the parish. The rector will have his study on the lower floor of the east side building. Bible classes will meet on the second floor. The basement of the old structure will be devoted to the primary department. Sunday School classes will meet in the basement of the new building.

The chancel of the church occupies the centre portion under the roof of the old building. The seating capacity of the entire building is 750, which is an increase of 330 over the former accommodation. A feature of the interior finish is the dark oak ceiling, which is one of the finest in any of the churches west of Chicago.

THE EIGHT DAYS' Advent mission at the Church of the Good Shepherd, St. Paul, conducted by Bishop Weller, Coadjutor of Fond du Lac, terminated Monday, Dec. 7th, with a Thanksgiving Eucharist at 6:30 A. M., the Bishop being celebrant. In spite of the inclement weather and various Church functions occurring, the mission has been eminently successful. It gathered strength as it proceeded and the fame of the Bishop became noised abroad. On the last Sunday evening the seating capacity of this beautiful church was taxed to its utmost. The Bishop was both a revelation and an inspiration to all who heard him. His marvellous gift of language, power, and eloquence electrified and swayed the large crowds gathered in nightly. There was no halting or uncertain sound in his teaching. There is not a parish in the city but will reap a benefit from this mission. Bishop Weller will conduct a similar mission in Gethsemane Church, Minneapolis, beginning Jan. 10th.

THE MEN'S CLUB of St. Peter's Church, St. Paul, were greatly entertained at their last meeting by the Rev. Mr. Palmer of Stillwater, who delivered a very interesting address, accompanied by photographs of the old Cathedrals of England, dwelling especially upon Canterbury and the old asso-

ciations connected with it—the quaint old Cathedral town, the shrine and tomb of Thomas a'Becket, the pilgrimages to the Cathedral, the walls of old St. Martin's Church, erected probably in the early part of the fourth century.

The rector of St. Peter's, the Rev. C. Herbert Shutt, through a personal request, mustered out his parishioners on Advent Sunday to the full limit. He unfolded the plan whereby the debt of \$3,200 can be raised by Easter. Coupons from one dollar upwards will be sold and the purchaser's name enrolled in a book of remembrance. Every Sunday the total amount subscribed will be read out. Over six hundred dollars has already been pledged.

THE BOARD of City Missions held their annual meeting in Christ Church guild hall, St. Paul, when reports for the year from various sources were submitted. The impression seemed to be that a better showing should have been made for the amount expended on the work. Several parishes were scored for their laxity and apathy. The Board required \$1,200 for their work this year. The old board of directors were re-elected with the exception of Mr. Myers, the treasurer, who has served the Board in that capacity faithfully for many years. Mr. Byrnes was elected in his stead.

THE ANNUAL missionary rally on behalf of the City Mission was held at St. John the Evangelist's, St. Paul, on Wednesday evening of last week. The united vested choirs of the city rendered the musical portion of the service very creditably. The Rev. C. Herbert Shutt was the special preacher. He said Church workers had fallen too much into the habit of congratulating one another on their achievements when no reason for such a frame of mind existed. There was much reason for dissatisfaction in the present situation, he said, although it was not so bad as to cause despair of its improvement.

Instead of congratulating one another on what had been done, he counseled earnest consideration of actual conditions. Half of the people in St. Paul were practically heathens, he contended, inasmuch as they did not profess any religion whatever. Of the half that do attend church, a great many were influenced more by social and business reasons than by any love for religion.

Brief addresses were also made by Bishop Edsall and the Rev. W. Mitchell, city missionary.

ON DEC. 6th, an eagle lectern, given by members of the Guild of Cheerful Workers in the Sunday School, was presented to Holy

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

Trinity Church, Luverne, and was dedicated by the Bishop. The inscription shows that the piece is erected in memory of the late Bishop Gilbert. The parish has recently added \$100 annually to the rector's stipend.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

The Archdeacons Reappointed.

THE BISHOP has reappointed the Rev. William R. Jenvey, D.D., rector of St. Paul's Church, Hoboken, as Archdeacon of Jersey City, and the Rev. Alexander Mann, D.D., rector of Grace Church, Orange, as Archdeacon of Newark. These priests have held these positions for a number of years. In the Diocese of Newark the work of the Archdeacons has had to do with missions in the Diocese.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Diocesan Notes.

THE STATEMENT is frequently made that the question of salary is often a first consideration with the clergy in changing from one parish to another. A clear refutation of this charge has been given recently by the Rev. W. H. Burkhardt, rector of Grace Church, Haddonfield. About a year ago he was called to Haddonfield from West Virginia, and Grace Church has prospered wonderfully under his wise administration. The vestry of St. Paul's Church, Camden, cast longing eyes on the zealous rector, when its own rectorship became vacant, and extended to him a unanimous call. St. Paul's is one of the largest parishes in the Diocese, with a salary considerably more than twice what Haddonfield can pay; but the large salary and the prominent position could not move Mr. Burkhardt from his post, and he declined the call and remained with Grace Church. Since then the Rev. J. R. Winchester, D.D., of the Church of the Ascension, St. Louis, has been called to the Camden parish, and has also declined.

CHRIST CHURCH, Palmyra, where a priest who had been called to the rectorship afterward married a divorced woman and was not received by the Bishop, was never in better condition than now. A rector will soon be in residence, the vestry are united, and the future is full of promise. The town is growing rapidly, and the parish shares in the general prosperity. On a recent visitation of the Bishop the congregation was large and enthusiastic.

ST. LUKE'S CHURCH, Roselle, has a splendid Men's Association, with well attended meetings. Recently the Rev. Charles Fiske of Somerville gave them a lecture on "The Church in Mediæval England." Other lectures on Church subjects of interest are planned.

ON THE OCCASION of the Bishop's recent visitation to St. Paul's Church, Rahway, he found some notable improvements in the chancel. A beautiful altar and reredos and a rood screen have been given, all of them planned by the rector, the Rev. C. L. Cooder. Two exquisite carvings of archangels (executed by Geissler of New York) fill the niches on either side of the nave. Other improvements are contemplated. On the occasion of the Bishop's visit a class of sixteen were presented for Confirmation, a majority of them being men. The Church of the Holy Comforter, Rahway, is now in charge of the Rev. H. C. Rush. There is a beautiful stone church, but the parish is still a struggling one.

CHRIST CHURCH, Woodbury, was for a long time without a rector, when the Rev. Malcolm Taylor was called. Now every interest is revived, and the work is greatly prospered; while plans for the enlargement of the church are before the vestry for consideration.

MRS. SCARBOROUGH, the wife of the Bishop, is recovering from a recent serious illness.

NEW YORK.

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

Advent Lectures at St. Paul's.

NOTWITHSTANDING the slight indisposition from tonsillitis of the Bishop of Long Island, it is hoped that he will be able to deliver the expected address in St. Paul's chapel, Broadway and Vesey Street, New York City, at the Friday noonday Litany service, Dec. 17th.

PENNSYLVANIA.

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

Philadelphia Items.

THE CHURCH OF THE ANNUNCIATION, Philadelphia (the Rev. Daniel Ingalls Odell, rector), began on March 19, 1902, a venture

TWICE WON.

WIFE FELL IN LOVE WITH HUSBAND "ALL OVER AGAIN."

The wife of a well-known attorney-at-law of Seward, Neb., tells the tale worth reading: "My husband was a soldier in the Civil War and was, as he called himself, 'an old coffee cooler,' and had always drank very strong coffee.

"About a year ago he complained of a feeling of faintness every time after climbing his office stairs, and was also troubled by terrible headaches that almost drove him wild.

"He gradually grew weaker and weaker, until his affliction culminated in nervous collapse, and for weeks he seemed to be fading away from us in spite of all our efforts.

"The physicians pronounced him strong and well, with no organic trouble whatever, and there seemed to be nothing the matter except the complete giving out of his nervous system.

"The doctors decided that coffee was at the bottom of all his trouble, and ordered Postum Cereal in its place. He improved daily since he quit coffee and began drinking Postum, and now he says he feels better than he has felt for 20 years; headaches are gone, no more fainting spells, and is gaining flesh every day and he seems so much younger and heartier and happier than he has for years, that I have fallen in love with him over again.

"Now for my brother's case. A few years ago he had a peculiar trouble. His tongue was swollen and sore at the roots, and covered underneath with festers.

"He though his affliction was of a cancerous nature, and his doctor was of the same opinion. He could scarcely eat anything, and became so poor and run down he was simply a nervous wreck. He consulted various physicians but none were able to diagnose his case or help him in the least.

"At last a doctor to whom he applied, said he believed my brother was coffee poisoned, and advised him to quit coffee and drink Postum. He gave him no medicine, but told him to give Postum fair trial and return to him in 6 weeks. My brother had used Postum only about ten days when the festers disappeared from his tongue, and at the end of two weeks the soreness and swelling were gone and he began to pick up in flesh and spirits.

"He has never touched coffee since, but drinks Postum all the time, and has never had the slightest return of the trouble.

"To look at my experience, is it any wonder I can write a heartfelt testimonial for Postum?" Name given by Postum Co., Battle Creek, Mich.

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Address. Rev. B. F. FLEETWOOD, D.D., Rector.

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SISTERS OF ST. MARY.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 28, 1903. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

SAINTE KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of S. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa. Address: THE SISTER IN CHARGE OF THE SCHOOL.

of faith in taking collections through mite chests, and since that time the large sum of over \$800 has been returned toward the mortgage fund. Very recently an addition of \$1,000 to the endowment fund was made by bequest of the late William S. Johnston, for some time a vestryman of the Church of the Annunciation. This parish was admitted into union with the Diocese in 1872, and from the beginning has the exceptional honor of having given the Holy Communion the preëminence on each Lord's day. The music of this parish is noted for its excellence.

CHURCHMEN will be interested in learning that the will of Mrs. Lavinia F. Thomson, a communicant of St. Mark's Church, Philadelphia, leaves an estate of \$2,000,000 to her sister and brother, who shall act as trustees of the charity founded by John Edgar Thomson, for the maintenance of female orphans of railroad employees killed while in the discharge of their duties. The home is at present at 1718-1722 Rittenhouse St., and the children attend St. Mark's Church.

EFFORTS are being made at the House of Prayer, Branchtown (the Rev. C. Thacher Pfeiffer, rector), to collect enough precious metal to make a chalice. This parish, since the election of its rector, has been remarkably successful. The whole fabric of the parish has been improved in less than a year and a very large Confirmation class presented to the Bishop.

ON THE FEAST of St. John the Evangelist, 1778, it is said that General Washington, with several hundred members of the Masonic Fraternity, attended service in old Christ Church, Philadelphia. A similar service will be held on the feast of St. John the Evangelist, 1903, which falls on Sunday. The Rev. Dr. C. Ellis Stevens, rector, has invited Franklin Lodge, F. and A. M., to worship at Christ Church on the 125th anniversary of Washington's visit. It will be remembered that the Rev. Jacob Duche, D.D., rector from 1775-1777, and the Rev. Thomas Coombe, assistant from 1772-1778, had returned to England, leaving the Rev. William White—who was not elected until April 15, 1779—in charge. It is to be inferred that Mr. White preached the sermon on this occasion. It is recorded in the history of Christ Church: "Mr. White had now sole charge of both churches; as there was no other Episcopal clergyman in the city." As the famous chimes of old Christ Church had been removed—save one—by order of Congress prior to the occupation of the British Army, it is quite likely that the chimes had not been replaced at the time of this Masonic service. It was feared that the bells would be turned into canon for the British Army. The fear was not groundless, as on Jan. 29, 1778, the British general, Pattison, directed the post and board fence around St. Peter's churchyard to be taken down for the use of his majesty's troops.

AT CALVARY CHURCH, West Philadelphia (the Rev. W. K. Dämuth, rector), a series of conferences on the topic, "The Apostolic Christian" was begun on Thursday evening, Dec. 10th, and ended on Sunday evening, Dec. 13. The Rev. Father Huntington, O.H.C., was the preacher. Large congregations were in attendance. As one of the incidents of this visit of the Superior of the Order of the Holy Cross, he was invited and spoke to the students at the Divinity School in West Philadelphia.

ST. PAUL'S CHURCH, Third and Walnut Streets, Philadelphia, will soon pass into the hands of the City Mission and be used as a centre for Settlement work. It was in old St. Paul's that Mr. George C. Thomas was confirmed—of which class twelve became priests of the Church. It was in Old St. Paul's that Lenten services at noon for business men were begun in 1890 and have been continued ever since.

THE AMOUNT contributed to the endowment fund of St. Clement's Church (the Rev. G. H. Moffett, rector) on their recent Feast of Dedication, amounted to over \$800. This added to the sum already invested will exceed \$10,000.

AT GLORIA DEI CHURCH, Philadelphia (the Rev. Snyder B. Symes, rector), the 35th anniversary of his rectorship was celebrated and a new organ used for the first time on Sunday, Dec. 13.

AT ST. ALBAN'S CHURCH, Roxborough (the Rev. Charles S. Lyons, rector), a new parish house will soon be erected. Several thousand dollars are already in hand. It will cost about \$8,000.

NOT A FEW of the churches in Philadelphia have begun the practice of advertising a musical prelude followed by Evening Prayer. At the Church of the Saviour, St. Matthew's, Holy Trinity, and the Church of the Advocate more or less elaborate music is rendered:

THE ANNUAL service of the First City Troop was held in St. James' Church, Philadelphia, Sunday, Dec. 13th. The preacher was the Rev. Dr. C. Ellis Stevens of Christ Church.

RHODE ISLAND.

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

Agreement Concerning Marriages.

MINISTERS of many denominations in the state have very largely signed an agreement somewhat on the lines of that suggested by Bishop McVickar, in which they record their refusal to perform marriages under specified conditions. Out of 350 such ministers, more than 200 have agreed that marriages under some circumstances shall be refused. Of these, 16 agree that they will

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refuse without exception to solemnize the marriage of any divorced person; 115 will refuse to marry any divorced persons except the "innocent party" in a case for adultery; 53 will not marry divorced persons except where the divorce was granted for serious causes; 63 will not marry persons from other religious bodies than their own who could not be married according to the canons of their own denomination.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.
Gifts for the Cathedral.

THE PAYMENT of the debt upon the Cathedral church was reported last week. We are now informed that a new church for the Cathedral is offered as the gift of the widow of a priest in memory of her husband, on condition that suitable lots for the purpose be given locally, that the church be forever free, and that the Holy Eucharist be celebrated each Sunday and holy day. Another friend will provide a house for the Bishop, which it is hoped will be erected at once. The acceptance of the former offer is delayed until the provision as to location can be satisfactorily adjusted, but it is confidently expected that the terms can be met. The Bishop has brought a number of good men to the field, and his reports from all points are most encouraging.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.
B.S.A.—Churchmen's Club.

THE ANNUAL SERVICE of St. Andrew's Brotherhood was held at St. Luke's Church, Charleston (Rev. A. E. Cornish, priest in charge), on the evening of the First Sunday in Advent. The Rev. A. E. Cornish made an earnest address on the necessity for co-operation in extending the mission work of the Church in the neighborhood of the city, mentioning several large sections and villages which are without any Church services. The Rev. William Way, rector of Grace Church, spoke of the necessity for organization in the Church, and of the great importance of the men in the Brotherhood and in the Church generally, learning to realize what *personal service* means. Mr. E. K. Marshall, director of Grace Church chapter, Charleston, gave a most interesting account of the work of the Brotherhood in the city during the past year. Through the single efforts of one Brotherhood man, a Sunday School of about 100 has been established at Christ Church mission. Two other members have organized a successful mission at the Royal Bag and Yarn industrial village. A Sunday School with an attendance of about 50, is held every Sunday afternoon, and a mission service every Sunday night.

THE CHURCHMEN'S CLUB of Charleston, which had its initial meeting on Nov. 16, has now been duly organized, and a constitution and by-laws adopted. A president, two vice-presidents, secretary, and treasurer have been elected.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.
B.S.A.—Convocation at Somerville.

A JOINT MEETING of the chapters of the Brotherhood of St. Andrew was held in the Grace Church, Memphis, guild rooms, in which all the parishes of Memphis were represented by laymen and clergy. The meeting was opened with prayer by the Rev. Dr. Davenport, and addresses were made by Dean Morris on The Rule of Prayer, by the Rev. Thomas D. Windiate on The Rule of Service, by the Rev. Granville Allison on The Brotherhood Clergyman, and by Mr. C. Dessaussure on Work of a New Chapter. The Rev. Messrs. Peter Wager, S. M. De Vall, and laymen also made addresses. The guests of the

conference were Rt. Rev. Theodore Du Bose Bratton, Bishop of Mississippi, and the Rev. W. P. Browne of Holly Springs. Steps were taken towards organizing a Local Assembly.

THE CONVOCATION of Memphis held its Advent meeting at St. Thomas' Church, Somerville (the Rev. Ireaneus Trout, in charge), when sermons were preached on "The Relations of the Episcopal Church to Other Christian Bodies," by the Rev. F. P. Davenport, D.D., Memphis; "The Church the Best Interpreter of the Bible," by Rev. Francis Moore of Mason; "Lay Helps in the Ministry," by Very Rev. James Craik Morris of Memphis; and "The Intermediate State," by Rev. Granville Allison of Memphis. Discussions were had on "Deficiencies and Possibilities of the Sunday School," and the matter of annual Sunday School Convention in May, led by the Rev. Holly W. Wells of Jackson, and on "Dormant Christians," led by the Rev. S. R. McAlpin of Memphis, all joining in the conferences.

Reports were made on the missionary work, showing special progress about the centres of Covington and Somerville, and in South Memphis, where St. Alban's is arranging to build at once their new church building. It was decided to hold the next Convocation at St. Mary's Church, Dyersburg, in February at the call of the Dean, the Rev. Thomas D. Windiate.

VERMONT.

A. C. A. HALL, D.D., Bishop.
Burlington Items.

THE BURLINGTON CLERICUS met on Wednesday, Dec. 9, at the Bishop's House, Rock Point, when the Rev. G. B. Johnson read an elaborate paper on the Ritual and Attendant Ceremonies of the Holy Eucharist. The Rev. G. Graves read an historical sketch of Church Missions in Vermont, showing a gradual yet sure growth of the Church and

ON FOOD

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her missions previous to and since her formation as a Diocese.

THE BISHOP is now giving Advent lectures in St. Paul's parish, Burlington, on Wednesday evenings, his subject being the Visions of St. John, as given in Chapters iv. to vii of the Revelation. He is also to preach at St. Paul's on Christmas morning.

WEST MISSOURI.

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

Missionary Convocation to be held at Kansas City.

FOLLOWING on the lines of the Missionary Convocation, held in San Francisco as representative of the Seventh Missionary District of the Church, there will be held in Kansas City, from Jan. 14th to 17th, inclusive, a similar Convocation of the Sixth Missionary District, which comprises seven Dioceses and six Missionary Districts. The preliminary meetings are to be on Wednesday, 13th, when the Diocesan Branch of the Woman's Auxiliary will be in session at Grace Church, and the Church Club will entertain the Bishops and other guests in the evening. The opening service of the Convocation proper will be at Grace Church at 11 on Thursday, when the Presiding Bishop will be the preacher. Addresses of welcome will be delivered by the Bishop of the Diocese and the Mayor of the city in the afternoon, after which the missionary field will be taken up by Missionary Districts, in conferences. There will be a reception in the evening. On Friday, the sessions of the day, also at Grace Church, will be devoted to various conferences, taking in the afternoon the general subject, "Work among Different People." The public service in the evening will be at Trinity Church. Saturday's sessions will have for the general subjects, in the morning, "How to Reach the People," and in the afternoon, "The Awakening of Missionary Interest." The public service in the evening will be at Grace Church, when the subjects will be "Home Missions and Patriotism," and "Foreign Missions the Church's Inspiration." The Sunday programme includes missionary services in the various churches, with a children's service in the afternoon at Trinity Church and a general service in the evening at Grace.

WESTERN NEW YORK.

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

Indian Church Consecrated.

THERE WAS great rejoicing on Cattaraugus Reservation on Thursday, Dec. 3, when the church for the Seneca Indians was consecrated to the service of Almighty God and named the Church of the Good Shepherd. The Bishop of the Diocese officiated and was assisted by the Ven. Archdeacon Ayres and the Rev. Messrs. Chas. H. Smith, D.D., E. P. Hart, N. W. Stanton, Geo. B. Richards, E. J. Stevens, W. H. Watts, and A. H. Beatty. The Layman's League of Buffalo was represented by the President, Geo. I. Thurstone; Supt. John Lord O'Brien, Sec. A. H. Lowe, and Messrs. Burns, Whitney, Johnston, and White, and Mr. Thomas H. Clough, who has so efficiently and faithfully worked among the Seneca Indians from the inception of the mission. The address of welcome was made by Wallace King, in the Seneca tongue, and interpreted by Mr. Jimison. Thomas Silverheels read the request to consecrate and Wallace Bennett presented the keys. Bishop Walker preached from Isa. lxi. 1, 2, emphasizing the fact that the Church stood for the comfort and protection of these people, thus defending them from designing men who are laboring to-day to get hold of their lands and other property. The Bishop made some startling revelations regarding new plans on the part of the men who have been pressing a bill upon Congress, hostile to the

Indians, for the possession of their lands, to the extent of hundreds of thousands of acres, for oil purposes. The passing of such a bill, the Bishop declared, would be flagrantly iniquitous.

After the service, the Bishop held a conference with the Indians, fourteen out of sixteen members of the council being present. The popularity of the Bishop among these people was evidenced by the presence of nearly two hundred Senecas. A collation, prepared by them for their visitors, at their own suggestion and expense, would have done credit to any well-ordered parish in the Diocese. Addresses were made by Messrs. O'Brian, Burns, and Lowe of the Layman's League.

The following memorials find place in the new church: an altar built of buff brick, beautiful in design, memorial to the late Bishop Coxe and given by the Bishop Coxe Memorial Guild of Trinity Church, Buffalo; a brass altar cross, given by Mr. John Drew; the altar vessels were given by St. Mary's Church, Buffalo; the lectern, by the "Daughters of the Church," and the altar linen, by four members of the Altar Guild, both of the same parish; the altar desk and hangings were donated by two friends of the mission; the hymn tablet is a memorial to Effie Beatrice Potter; and the prayer desk a memorial to little Gaylord Mitchell, a name familiar to all interested in the Babies' Branch, W. A. The chancel window, brass vases, marble font, chancel Prayer Book, lectern Bible, and altar rail, are all memorials to the late Mrs. Angelica Church Hart; the rose window is in memory of Sara Dennis Jimison, and two other windows are in memory of Pearl Schwengle and Mrs. Mohawk.

It should be added that about a year ago, Mr. Thos. H. Clough started another mission for the Senecas at Newton, ten miles from Irving, and at the other end of the Reservation. His first attempt was met with hostility from the pagans, but he has overcome that, and has now an attendance averaging forty at the Sunday services. There is a fine illustration in this work at the Cattaraugus Reservation of what one layman of consecration and common sense can accomplish.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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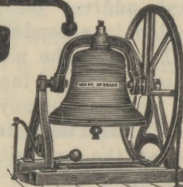


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