

The State Historical Society

# The Living Church

VOL. XXXII.

MILWAUKEE, WIS.—DECEMBER 17, 1904.

No. 7

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## The Magazines

THE *Quarterly Review* for October is full of rich matter: (1) "The Panama Canal and Maritime Commerce" gives a resume of efforts to pierce the Isthmus, and of the probable results of the Canal on Commerce. (2) "The 'Advocates Diaboli' on the Divina Commedia" is an attempt, amid the chorus of admiration of Dante's work, to point out its faults. (3) "The Palace of Knossos," a graphic survey of the remarkable results of recent excavations in Crete. (4) "The Polish Nation," an account of the hard treatment dealt out to the Poles since the partition, especially by Russia and Germany. (5) "The Influence of Kant on Modern Thought," by the Master of Balliol. (6) "Thomas Traherne and the Religious Poets of the Seventeenth Century," by Prof. W. Lewis Jones. (7) "The Animals of America," illustrated by R. Lydekker. (8) "The Coming Presidential Election in the United States," appreciative of Roosevelt and correctly prophetic of the result. (9) "British Rule in Egypt," a very clear and satisfactory account of the marvellous regeneration of Egypt by the British. (10) "Fatigue," by Sir W. R. Gowers, M.D., a scientific account of weariness. (11) "French Painting in the Middle Ages," by R. E. Fry. (12) "Higher Education in Wales." (13) "The Case of the Scottish Churches," gives a clear history of the religious bodies concerned and of the litigation which has caused the present anomaly of vast properties being retained by a body too diminutive to administer them. A mutual concordat is urged for the avoidance of future scandal.

THE *Seawanee Review* for October, beside the usual Reviews and Notes, contains: 1, "Otterburn: A Battle and Two Ballads," by F. J. Mather, Jr. The ballads are "Otterburn" and "Chevy Chase." 2, "The Teaching of Literature," by W. P. Trent. The title is ambiguous. How Literature should be taught is meant. The writer pleads for methods which will encourage reading, leaving criticism and essays for post-graduate work. 3, "The Irish Literary Revival," by Cornelius Weygandt. "It is in the keenness of their realization and the clarity of their interpretation of beauty that ever hovers on the border of the unseen that they have enriched English Literature." 4, "The Massachusetts Obligarchy," by Helen Henry Hodge, shows that in internal government the Bay Colony was far from being a cradle of liberty. 5, "John Wilson as an Essayist," by John S. Flory. "A man that could perform so many things and do them well is not to be quarrelled with because he did not do everything in a faultless manner." 6, "Recent Novels of Note," by A. Henderson, who discusses "My Friend Prospero," "A Little Garrison," and "The Deliverance." The last, by Miss Glasgow, is highly commended. 7, "Methods in Political Discussion," by Edwin Maxey, who rightly doubts the educative value of partisan campaigning, and of ordinary newspaper writing. 8, "George Frederick Watts," by George B. Rose, who says "Of all artists who have striven to justify the ways of God to man, George Frederick Watts is perhaps the greatest and most successful." 9, "John of Antioch, St. Chrysostom," by James Maynard, an excellent account of the "Golden-mouthed" martyr. 10, "Two Brothers: John Paul Boccock and Walter Kemper Boccock," by the editor.

THE *Edinburgh Review* for October contains: 1, "France and the Vatican," a discriminating review of Papal policy, past and present, towards France. A copy of the Concordat (in French) is appended; 2, "Some Recent French and English Plays"; 3, "Some

Problems of Prize Law," showing incidentally that we are passing through great developments of international law; 4, "The Commercial and Fiscal Policy of the Venetian Republic," successful for centuries because Venice could control shipping and the routes to the East, and then a failure because of refusal to open her doors after her own ships ceased to monopolize the carrying trade; 5, "The Intellectual Condition of Roman Catholicism in Germany," depressing but with promise for the future; 6, "Byzantine Architecture"; 7, "Prosper Mérimée"; 8, "Scottish Churches and the Law of Property," in which it is shown that the recent decision of the House of Lords was good law, but that Parliament can and ought to relieve the situation, also that a 'disestablished Church' does not escape a measure of state control; 9, "Mr. Chamberlain's Proposals," declared to involve a change of policy of doubtful safety which would be irretrievable; 10, "Administrative Reform in the Army: A Retrospect"; 11, "The Political Situation," in which Mr. Balfour is urged to follow up his declaration that he is a free trader by a less equivocal policy, a definite break with Mr. Chamberlain's policy.

ONE ARTICLE alone in *The Fortnightly Review* for November would make this number of special value. We refer to "The Mother of Navies," by T. Andrea Cook. It is a study of Mediterranean history in the Homeric poems, based upon the book of M. Victor Bérard, called *The Phoenicians and the Odyssey*. The evidence produced is "a geographical document of the highest interest, and of astonishing accuracy." "The Crisis in the Catholic Church," by R. E. Dell, is a remarkably daring exhibit and criticism of pernicious principles held hopelessly in the iron grip of the Roman Curia, written by one of its own adherents. There are three exceptionally good articles on the Eastern problem: "The Great Change in Japan," by Baron K. Suyematsu; "The Limits of Japanese Capacity," and "Sidelights on the Russian Army," both by Calchas. We mention also, with admiration of its fine composition, the article by Havelock Ellis, "In the Footsteps of Rousseau;" and, as a literary study, "The Novels of Disraeli," by Lewis Melville.

*Blackwood's Edinburgh Magazine* for November opens with a new serial, "Richard Hartley, Prospector," by Douglas Blackburn. The scene is in South Africa. It begins well. Col. G. K. Scott Moncrieff contributes "Some Punjab Frontier Recollections." "In Time of



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War," by Alfred Noyes, is a poem. "Madam: A Lady of the Moorland" takes us back to the great rebellion. Three chapters are given of "The Rawhide," a story of Arizona, by S. E. White. "The House With a Tree" is a bit of *belle lettres* about trees and winds. "The Vrouw Grobelaar's Leading Cases—IV," continues to raise one's hair with murders of the veld. Sportsmanship is represented by "With Hound and Terrier in the Field." J. K. gives "Ode to a Horse-shoe Found Lying in the Road." "Musings Without Method" deals with London and the Rhodes scholars at Oxford. Next comes a resume of the Earl of Ronaldshay's "On the Outskirts of Empire in Asia." Agnes Grainger Stewart gives brightly "Some Recollections of Isabella Bishop," the famous traveller. "Free-Feeders and the Empire" is a criticism of the free-feeders. The woes of a war correspondent appear in The Ward in the Far East—IV., by O. The number is interesting.

THE CHURCH ECLECTIC for November has first an original article entitled, "The Church of Our Fathers and Organic Unity. The Position of American Churchmen," by the Rev. Burnett Theo. Stafford. It comprises a well-reasoned statement of fundamental institutions and an outline history of the Anglo-Catholic Church in its relation to Rome. One of the selected articles is "Lectures on Ecclesiastical Systems," by the Rev. E. C. Dawson, M.A., in four parts, covering the Roman and Anglican Churches, the Church of Calvin, and the Church of the Future. These brief lectures are happily expressed and most instructive. A fine bit of correspondence, which appeared in the New York Herald of Oct. 2d, will be found under its proper head. It consists of a letter relative to the Archbishop of Canterbury and his See, written by W. T. Parker, Order of St. Benedict, and a rejoinder by Dr. Lowndes.

WITH THE December issue of *Records of the Past*, three full years of publication will have been completed. These 36 monthly issues have demonstrated that a field for such a magazine exists and that its sphere of usefulness and interest has broadened so that its future is assured. But in order to fully occupy the place in the field of literature which it has essayed to fill, and in order to meet the vacancy occasioned by the resignation of Dr. Henry Mason Baum, its editor, who desires to devote his entire time to archaeological investigation and legislation for the preservation of the antiquities of the Southwest, certain changes have been deemed expedient for the conduct and improvement of the magazine. From and after January 1st, the editorial management will be conducted by Prof. George Frederick Wright, LL.D., of Oberlin College.

DR. EDWARD EVERETT HALE and the late Senator Hoar of Massachusetts were friends for half a century. Animated by the same lofty ideals, lending a hand in every movement which promises to lift humanity to a higher level, both stand as admirable types of the mellowed Puritanism of the nineteenth century. Doctor Hale's "Reminiscences of Senator Hoar," published in *The Youth's Companion* for December 8th, reveal the statesman on his intimate personal side and throw clear light on the principles which guided him in his attitude toward men and public questions.

MR. ANDREW D. WHITE greatly regrets, and desires to correct, a mistake in a recent number of his *Reminiscences* in *The Century* in which reference is made to the difficulty at Washington which prevented the entertainment of the Grand Duke Alexis by President Grant. The name given should have been Catazai and not Cazalet, the latter being the name of a family of Huguenot descent which had no connection whatever with the *Montglois* referred to.

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# The Living Church

VOL. XXXII.

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 17, 1904.

No. 7

## Editorials and Comments

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

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### THOUGHTS FOR THE EMBER-TIDE.

**A**MID the expectant hush of the Advent season, just before we are brought to the Feast of our Lord's Nativity, the Church summons us to our knees, in prayer, on behalf of those who have been called to her ministry and are about to be "ordained to any holy function." Together with the prayer, which should be far more than a mere passing formality, we may wisely require of ourselves at the Ember season, the sympathetic consideration of dangers and difficulties which inevitably beset men in the Holy Ministry.

Soon after his Ordination, as soon at least as he finds himself immersed in the cure of souls, among the difficulties which confront the priest, two are quite sure to shape themselves into permanent perplexities. How shall he be faithful to his Lord, unhindered by the prejudice of some to whom he ministers; and how shall he be faithful to his Lord, unharmed by his own praiseworthy determination to win the multitude? Both these questions deserve our earnest thought; and at the start we will dismiss the consideration of a ministry whose fundamental desire is other than this, insisted upon by St. Paul: the firm resolve to remember that the priest, above all else, is "the minister of Christ, the steward of the mysteries of God."

1. More just now than heretofore, the period of life in the American Church being one of transition and of restoration, it is difficult for the people in parishes to realize that in many cases their priest cannot be true to his Lord, except he labor unweariedly for a conception of the Faith and an ordering of the Worship, which are necessarily in some respects new to those to whom he ministers. Consequently it is to be looked for, that here and there the clergy shall be misjudged, and shall be charged with unreasonableness and wilfulness, when in reality they may be governed by motives that are pure and praiseworthy.

This is not by any means a matter of Ritual; it is a matter which involves the Faith.

The Church stands pledged to a definite Faith, and has crystallized that Faith into a Worship, which is neither modern nor the product of any one particular age in the past. It is made most clear to a man at the time of his ordination, that he must be true both to this faith and to this worship: "The Doctrine and Sacraments, and the Discipline of Christ, as this Church hath received the same." He may forget this only at his peril.

How often it comes about, under present conditions, that the man thus ordained and thus solemnly obligated in his ordination, must exercise his priesthood among a people who, perhaps through no fault of their own, are of a mind altogether different from the mind of the Church: "in the Church but not of the Church." They have been recruited possibly from the denominations, and brought in uninstructed. Their convictions with regard to the ministry are in flat contradiction of the principles set forth in the Ordinal. They hold "the blessing theory" of Holy Baptism, and "the emblem theory" of the Holy Eucharist; both of which are repudiated in the Catechism. They have never been taught to kneel. They desire an infrequent celebration of the Holy Mysteries, which seems sufficient to voice their doctrine of negation and denial. They hold the Prayer Book in their hand, but the understanding of it has been withheld from them. Anything "strange" which it

requires, it is their habit to set aside forthwith, and without any serious consideration, in blind obedience to prejudices, to which they have accorded the binding force of dogmas.

Realize the extreme difficulty and the subtle danger, which must of necessity confront the priest, sent to minister in such a parish. Suppose he has yielded his soul to the conviction that his obligation primarily is to the Divine Head of the Church. Suppose he be resolved, not to isolate his parish from the Historic Body, of which it is but a part. Suppose he knows full well that every priest has a duty to the past and to the Whole Body, as well as a duty to the present and to his own people. If all this be true of him—much more, if none of it be true of him—his necessity and danger cry to you at the Ember season. Pray for him: this "minister of Christ," this "steward of the mysteries of God."

2. Furthermore let us remember, that the priest may escape the pitfall set for him by his people's prejudice, and yet may be lured into an unfaithful attitude toward Christ by his own well-meant determination to bring the multitude into the Church at any cost, even if need be, "on their own terms."

It is by no means an easy matter, to preserve at all times a right balance between unflinching loyalty to Christ and enthusiasm to bring men into the Church. If the will of a catechumen rises in opposition to the Faith, there is always temptation, begotten perhaps out of a sheer love for souls, to obscure the Faith and so make easy the door of entrance into the Kingdom. When this has been done for a considerable length of time in a parish, we may look for something akin to that which took place upon the Sea of Galilee: "They enclosed a great multitude of fishes, and their net brake."

"We being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship" (Acts xxvii. 18-19). Church and ship are often compared; but the permitted comparison ends far short of the conclusion that circumstances are possible in which the Church of Christ must be stripped of her tackling in order to insure her safety.

Think for a moment, by way of illustration, of the six essentials declared in Holy Scripture (Heb. vi. 1-2) to be the foundation: "Repentance from dead works, faith toward God, the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Doubtless there are communities in which, if these be dwelt upon insistently by the priest, the Ship of Christ will seem weighted, will sail slowly, and will gain for awhile but few passengers.

Right here comes to the priest the temptation to forget the Ship in zeal to win the multitude, to hurt the Ship rather than hurt the feelings of "leading citizens," unbelievers or half-believers, supposed to be crowding the gang-plank with anxiety to enter.

How much harm has come about, from the priest's willingness to let the Church down to the people, rather than undertake the difficult task of lifting the people up to the Church!

A zealous rector, newly ordained, comes to a parish, and his first movements are carefully watched by the entire community. Through someone's neglect, perhaps through his own wilfulness, he has never been anchored to the conviction, that the primary obligation of his ministry is toward the Divine Head of the Church. He surveys the field, thinking of the Ship principally as a conveyance likely to retard his free movement, unless skilfully manipulated. He muses thus: "O this cumbersome tackling—repentance, faith, baptism, the laying on of hands, the resurrection, eternal judgment—what a hindrance it all is!" He rashly determines in advance that these are not things which the people will receive, and he resolves to give them what they wish for. He puts away from him the fact that he is an ambassador; he keeps silent as to the message of the King. This works for awhile; but soon it becomes evident that it is not bold enough an undertaking to crowd the Ship. Those who have begun to gather, expect that he shall crown his silence as to the Faith with an open attack upon the Faith. He yields, to win souls, and attracts much attention. The hour quickly comes when all *impedimenta* must be swept away. With his own hand, he throws overboard the tackling: the ropes, the sails, the rudder, the chart, the compass.

Meantime the Ship has become uncomfortably crowded, but, as might have been expected, with men held together mainly by their common hatred of the things that have been thrown overboard. The Ship drifts helplessly over the deep. Finally the crowd awake some morning to find that their leader, in whom they trusted, was wanted elsewhere and has disappeared.

They wait till the Ship drifts near enough to the shore for the gang-plank to be thrown out: and they, too, disappear.

What will remain to be done, if ever that community and the Church are to be brought into a right relationship?

Some priest must come after awhile, who will be willing to be thought ill of, because of his loyalty to Christ and the Church. He will have to fish for the tackling, and refit the Ship. Much of course will be said about how the Church has "run down" and dwindled under his administration. There will be sighs for the return of the vanished "liberal," who hated the Ship but loved the people. All that is gained, however, will be permanently won. Slowly, yet surely, it will dawn upon those men, that he in reality loves the people best who loves Christ and the Church most; and that, after all, nothing is to be so much avoided as a dismantled, overcrowded vessel, stripped of its tackling, and drifting helplessly over a tempestuous sea. B.

#### CANONICAL PROVISION FOR SERVICE BOOKS IN FOREIGN LANGUAGES.

ONE measure that was finally enacted on the last day of the session of General Convention just gone by, has not received the notice that was its due. That was the passage of the following canon:

"It shall be lawful in any congregation, worshipping in other than the English language, who shall place themselves under the spiritual oversight of the Bishop of the Diocese or Missionary District, to use a service book in such language, previously approved by the Bishop of the Diocese or Missionary District, until such time as authorized editions of the Book of Common Prayer in such language shall be set forth by authority of General Convention; and no Bishop shall license any such service book until he first be satisfied that it is substantially in accord with the doctrine and worship of this Church; nor in any case shall such service book be used for the Ordination or Consecration of Bishops, Priests, or Deacons."

This is the conclusion of a long drawn out drama, the relation of the history of which may be of interest.

The manifesto that has passed into history as the Chicago-Lambeth Declaration—set forth by the House of Bishops at Chicago in 1886 and subsequently endorsed by the Lambeth Conference—was afterward affirmed in part by the House of Deputies at the session of 1892.

In 1895, the General Convention being then in session at Minneapolis, the Rev. Dr. Huntington introduced the amendment to Article 8 of the Constitution which, passing through many vicissitudes, and with many variations of language at different times, has come to be known as the "Huntington Amendment." This was a proviso with relation to the use of the Book of Common Prayer, that would enable any congregation not of "this Church," to come within the spiritual jurisdiction of the Bishop in any Diocese, provided that its minister should "consent to receive episcopal ordination," and that the congregation should itself accept the Apostles' and Nicene Creeds. For such congregations, the Bishop was authorized to set forth a special form of worship, different from the Book of Common Prayer.

Dr. Huntington's idea was to make provision for any congregations of Christian people who might collectively accept the overtures of the Chicago-Lambeth Declaration, and make known their desire to obtain for themselves the ministry of the "Historic Episcopate," while yet retaining their particular individuality. They would not be congregations of this Church, nor would they be required to use the Book of Common Prayer. At the same time, they would, to some extent, be under the spiritual jurisdiction of the Bishop.

There was deep objection offered to this plan, and though it was favorably reported upon by the committee on Amendments to the Constitution to which it had been referred, a minority of that committee, with the Rev. Dr. J. J. Faude of the Diocese of Minnesota at its head, dissented from that report. Dr. Faude was thereby thrust into the position of leading the opposition to the amendment of Dr. Huntington, and in this opposition he was followed by the great bulk of the conservative wing of the Church, embracing alike Catholic and Evangelical Churchmen.

Contemporaneous with this movement was another that had made especial headway in the Diocese of Minnesota, to gather within the communion of the Church, the Swedish emigrants in this country who had settled particularly in the states of the Middle West. A successful movement had been put on foot in Min-

nesota to draw that large part of the population into the Church. Swedish congregations had been planted throughout the Diocese, and had been largely successful. The Bishop had tentatively given his authority to them to retain their Swedish office books and to continue the worship with which they had been familiar as members of the Church of Sweden. Of course the ministers over these congregations were men who had been ordained by our Bishops.

A technical difficulty remained, in that the Constitution of the Church requires the use of the American Book of Common Prayer by all congregations, and it was evident that that requirement could not easily be made applicable to these Swedish congregations. It was essential for the continuance of this movement that these congregations should worship in their native tongue, and there was no edition of the American Prayer Book in the Swedish language. Moreover, if not absolutely essential, it was at least extremely desirable that they should be permitted to use, not a Swedish edition of the American Prayer Book, but the Swedish Prayer Book itself, the doctrinal significance of which was declared to be entirely one with our own.

Substantially the same amendment as that previously introduced by Dr. Huntington, reappeared from the same source in the General Convention of 1898. A substitute was offered by Dr. Faude to provide that "provision may be made by canon for the temporary use of other forms and directories of worship by congregations not already in union with this Church who are willing to accept the spiritual oversight of the Bishop of the Diocese." This language was accepted by Dr. Huntington, and in that form the amendment passed tentatively by an almost unanimous vote.

But while that disposition of the subject had seemed satisfactory to Dr. Faude and had been accepted by the conservative wing of the House of Deputies upon the strength of his authority, it became clear during the three years prior to the session of the next General Convention, which met at San Francisco in 1901, that the Huntington-Faude Amendment, as it was then called, not only did not make satisfactory provision for the Swedish congregations, since it applied explicitly to "congregations not already in union with this Church," but that it was also open still to substantially the same objections, even though perhaps in somewhat modified form, that were raised to the original Huntington Amendment. These objections were primarily that the provision, should it ever be accepted by any congregations, which must necessarily secede from some other religious body in order to accept, would place the latter in a very anomalous position with regard to all forms of ecclesiastical procedure. They would also present an embarrassing situation to the parishes of this Church that might be contiguous to them. Coupled with the further fact that no such congregations appeared to be in sight, it was widely felt that the end sought to be obtained by Dr. Huntington, if not in itself undesirable, was at least visionary and not of importance or timeliness sufficient to justify the risk that was taken in the provision made for them. Dr. Faude, also, had died in the meantime. The amendment, therefore, that under the combined influence of Dr. Huntington and Dr. Faude, had been almost unanimously passed in the General Convention of 1898, failed to receive the ratifying vote at the Convention of 1901 that is necessary in order to give force to an amendment to the Constitution.

It always seemed strange to us that the desire of Minnesota Churchmen to make provision for such Swedish congregations as had already been or might be gathered into the communion of this Church, but were still using the Swedish Prayer Book under license from the Bishop of the Diocese, was not at that time offered in the form of a canon making provision for foreign speaking congregations explicitly. In conjunction with the plan enunciated by Dr. Huntington with reference to congregations of wholly a different character, the legislation could not be enacted, at least with the degree of unanimity that is always desirable in matters of ecclesiastical legislation.

Not, however, until this recent General Convention, was any attempt made to secure legislation that would meet the needs of these Swedish congregations without at the same time introducing the anomalous element of those outside congregations worshipping in the English language such as might conceivably come from other religious bodies into quasi-union with this Church, as was contemplated by Dr. Huntington.

It was left for the Rev. C. C. Rollit of the Diocese of Minnesota to introduce into the House of Deputies at the recent session, the canon which, with some amendments, was finally

adopted in the form we have already quoted. There was some opposition on the final vote by reason of the fact that in the committee of conference between the two Houses, the expression from the original Huntington amendment, defining the congregations contemplated in the canon as such as "shall place themselves under the spiritual oversight of the Bishop," had been interpolated into the canon. This clause very nearly lost the day for the canon. It seemed to imply a congregational autonomy that was not necessary for the purpose. That the clause is needless to provide for the purpose which led to the introduction of the canon, seems beyond question. It seemed to many, including one of the most distinguished members of the committee of conference, that the questionable elements of the original Huntington amendment were in some form transmitted to this new canon by the language added to it. For our part, though we can see no reason for the introduction of the explanatory clause, yet we cannot see that the latter can introduce any unsafe or unwise provisions. The canon as finally enacted, no less than as originally introduced, seems to us admirably to provide for the case of congregations of foreign-speaking Christians who may at any time be organized, or if already organized, brought into union with this Church, and in which congregations the continued use of service books to which they may already have been accustomed, is to be retained. The immediate purpose is for the Swedish work in Minnesota and other Dioceses, but it is obvious that it covers the case equally well of other foreign people within our borders.

It is one of the peculiarities of the Roman communion most open to censure, that the whole tendency of that communion has been to suppress all local forms of worship in the interest of the Roman Missal and office books. The same mistake was made by the Church of England in its successive Acts of Uniformity, which admitted of no exception, and the American Church has until the present time continued in the same questionable course. We esteem it only a happy expansion of the narrow bonds that were formerly welded together, that provision is made for this larger use of service books for extraordinary cases; though at the same time we recognize that the authority now placed upon the Bishops is one that is liable to serious abuse if it be not wisely administered.

It rests with the Bishops themselves, whether the newly authorized canonical license for service books for foreign-speaking congregations shall invariably be so wisely given as to vindicate the wisdom of this new canon.

#### ANSWERS TO CORRESPONDENTS.

H. B. A.—(1) An exact definition of the phrase, "The Real Presence," may thus be given: "The doctrine of the Real Presence is that, by reason of the consecration of the species, the Sacrament of the Holy Eucharist possesses an *inward part*—the Body and Blood of Christ, which are present *truly and objectively*, although supernaturally, in, with, and under the consecrated bread and wine" (Hall, *Doct. of the Ch.*, pp. 94, 95).

(2) The exact philosophical manner of the Presence has not been revealed to us, and it is a "mystery" because beyond the appreciation of the senses. The Anglican communion asserts that the presence is "real," and "spiritual," objective, in such wise that it may be "given," "taken," and "received," and denies that it consists in a confusion of the substance of bread and wine with the Body and Blood of Christ by any change of substance (*transubstantiation*). Beyond that the matter must be held to be undefined officially.

(3) Your statement of the Roman doctrine would hardly be accepted by Roman theologians; but the metaphysical distinction between "substance" and "accidents" is no longer made by scholars, and the mediaeval definition of Transubstantiation based on that distinction is therefore untenable.

(4) The analogy between the Incarnation and the Eucharist is this: As perfect Godhead and perfect manhood were simultaneously present in Jesus Christ, "not by confusion of Substance but by unity of Person" (Athanasian Creed), so there is simultaneously present in the Holy Eucharist, the Body and Blood of Christ and the natural substance of bread and wine; again, "not by confusion of Substance."

(5) Adoration is rightly addressed to our Lord present in the Holy Eucharist rather than to Him present in nature, etc., because the former presence alone is local and specific.

A SUBSCRIBER.—The American Church has never arranged for the establishment of Archbishops as executives of American provinces, because they were not needed in the eighteenth century when the House of Bishops consisted of from one to four gentlemen whose sees were widely isolated from each other, and there are to-day too many American Churchmen who have failed to discover that the world has moved away from that condition, to make feasible of enactment the logical arrangement that present conditions so seriously demand.

THE ASSOCIATIONS of our Lord's Nativity were all of the humblest character, and the very scenery of His birthplace was connected with memories of poverty and toil.—*Dcan Farrar, "Life of Christ."*

**THE VICAR OF ST. ALBAN'S, HOLBORN, ON "THE CHURCH OF ENGLAND AND THE CHURCH OF ROME"**

Lectures of the Rev. R. A. J. Suckling in the Interest of Reunion

**CHURCH MUSIC DISCUSSED IN WORCESTER**

Other English Church News

The Living Church News Bureau, London, Vigil of St. Andrew, 1904.

THE Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, has been giving, on week-days, some rather striking lectures at St. Alban's on "The Church of England and the Church of Rome"; the aim being "to promote the unity of Christendom" and "godly union and concord" among Christians. In his introductory lecture, that eminent Catholic priest (to quote from the *Guardian*) urged the duty of looking at the good as well as the bad points of non-Anglican parts of the Church and of Protestant bodies. Among the good points of the Roman Church were her great gifts of organization "which she had inherited from heathen Rome"; the fidelity with which she had retained the Eucharist as the chief Christian service, and the self-denying zeal of her members. The Greek Church had a great liturgical gift, "and preserved more primitive traditions than any other part of the Catholic Church, through her great tenacity to ancient customs." Even the separatist and heretical bodies witnessed to some truth which gave them vitality. One weak point of the Church of Rome, as compared with the Church of England, was "her rejection of the 'appeal to antiquity,' which was described as a 'heresy' and 'treason' by Cardinal Manning." The third lecture was on the "unity" of the Church of Rome. This, he said, was the most powerful weapon in the armory of Romanist controversialists, who contrasted the divisions of the Anglican Church with their own alleged unity: "But the divisions of Anglicans were much exaggerated, for all held the same Creed, while the unity of the Roman Church was mere superficial uniformity. This uniformity had been obtained by terrible processes of bloodshed and forgery, which had stained the history of Christendom." The Anglican Church had also persecuted, but she now repented of her error; but the Roman Church expressed no contrition for her "merciless massacres and infamous Inquisition." The laxity in the Anglican part of the Church had, however, certain compensations: "An eminent Frenchman expressed his amazement that the Church of England had produced two successive orthodox Christian Prime Ministers, like Mr. Gladstone and Lord Salisbury, who could not possibly have been produced under the system of the Church of Rome." In his concluding lecture, the vicar of St. Alban's chose for the final point of contrast between the two Churches the rooted hostility of Rome to reason: "God had given two guides to mankind—reason and revelation. Any attempted antagonism between these two gifts was disastrous, because faith was not opposed to reason, but to sight. . . . Rome had always bitterly opposed all intellectual and scientific progress. Both Copernicus and Galileo were cruelly persecuted and condemned by 'infallible' Popes. The Church of Rome could never produce such great Biblical scholars as Pusey, Lightfoot, and Westcott, because the Bible was practically made of little effect by the appeal to the oracles of the Roman Pontiff." In conclusion, he urged his hearers to follow the advice given by the late Archbishop Temple, and, while firmly holding the Faith, to "be very tender and patient" with honest religious doubt.

The Marquis of Bute has finally won his case in the Court of Session, Edinburgh, against his co-religionist opponents, the two Romanist Bishops of Argyll and Galloway. His father, the late Lord Bute—the prototype of Lord Beaconsfield's *Lothair*—left a sum of £20,000 to each of the Romanist Dioceses of Argyll and Galloway for the erection of churches in Oban and Whithorn. Attached to the bequests were the conditions that the Bishops should not plead immunity from civil proceedings, should there arise in connection with their position, that the new churches should be consecrated and thus maintained free of debt, and that trustees should be appointed for the maintenance of the churches. These conditions were opposed by the Romanist Bishops of Argyll and Galloway, on the ground that their position as Bishops would be affected, and in particular they stated that the money bequeathed was not sufficient to meet the provisions for maintenance of the churches. They, therefore, proposed a scheme, with the sanction of the

trustees under the will, that the money should be accumulated until it was sufficient to endow the churches. The present Marquis took up the position that, as the Bishops did not accept the conditions, the bequest lapsed and the funds should fall into residue. In the Outer House of the Court of Session, Lord Bute's claim was repelled in favor of the other claimants lodging their proposed scheme. The Second Division of the Court has now recalled that decision and sustained Lord Bute. The Lord Chief Justice said he could find no authority for the scheme proposed by the Bishops, and it was plain that "the Marquis did not intend to provide any such endowments." His lordship accordingly held that the £40,000 fell back into the estate of the late marquis.

The Worcester diocesan Conference was held in Birmingham last Wednesday, the Archdeacon of Worcester presiding in the absence of the Bishop (Dr. Gore), who that day was attending the funeral of his mother, the Countess of Kerry, deceased at her home in Wimbledon, S. W., in her 91st year. The greater part of the session was occupied in considering the notable report on Church music, presented by the Church Music committee. The committee, appointed by the Bishop of Worcester about a year ago, was composed of thirty-one members, comprising Lord Beauchamp (chairman), Canons Claughton and Cresswell-Strange, the organist and the precentor of Worcester Cathedral, and clergy of musical experience, organists and choirmasters of various churches, and other musical experts representative of the three Archdeaconries of the Diocese, together with an organ builder, architect, and building expert. The consideration of the subject was divided under the following headings: (1) "Churches with services of a Cathedral type, whether town or country"; (2) "Other churches in town"; (3) "Village churches"; (4) "Churches in poor parishes." Music in Cathedral and Collegiate churches and the like was considered outside the scope of reference.

The committee, in dealing with the various points of their subject, resolved their conclusions into a series of recommendations, of which a summary is given in the *Church Times*, from which I will now quote.

In connection with the history of Church music in England, it is pointed out very truly that it was not until the time of the Great Rebellion under Cromwell, when choristers were dispersed, and the organs and service books were destroyed, that the break with the past came: "Until that time the Gregorian tones were almost exclusively used for the Psalms in Cathedral and Collegiate churches and chapels. The Restoration saw the commencement of the Anglican chant, first in its single, then in its double form, and after the Restoration an English school was, happily, re-created, and developed anew through the genius of Blow, Purcell, Croft, and Bryce." In order to maintain these traditions, it is suggested that special encouragement should be given by those in authority to Church musicians to equip themselves for the work of composing by the adequate study of the ancient as well as modern forms. With regard to the desire of the laity to have a larger share in the musical part of the services than is now possible in many churches, it is held to be the duty of both clergy and organists to welcome this tendency. To the development of voluntary choirs is attributed "interference with the proper musical balance in parish churches"; they should be reminded that their function is "to lead the singing, not to monopolize it." As to the mode of rendering the Psalms and evangelical Canticles, it is recommended that the Canticles should be chanted instead of being sung to a "service," and that the immemorial practice of chanting the Psalms and Canticles antiphonally should be adopted by the congregation as well as by the choir. The appointment of diocesan musical advisers is suggested, so that clergy, organists, and others might obtain expert advice upon musical matters. The question of the best position of the organ is considered under the heading of "Organ, organist, and choir"; and the practice of "stifling" organs in what are called "organ chambers," is condemned. The selection of an organist whose abilities combine those of choir-trainer and disciplinarian, is insisted upon. Singing should be largely unaccompanied during Advent and Lent, particularly the latter, and "systematic facilities for leave of absence on Sundays every two or three months" should be afforded to organists and choirmasters "for various good reasons." Care should be taken that theological students, in training colleges and elsewhere, should be duly instructed in the musical part of clerical duties. In dealing with the question of Plainsong, the committee recommend, it is gratifying to note, that a knowledge of Plainsong, with that of ancient ecclesiastical music generally, should be part of the

equipment of every Church musician. Music at the celebration of the Divine Mysteries is dealt with, in part, by quotations from the Bishop's recent visitation charge. It is submitted that the absence of music at the Holy Eucharist in the majority of churches, "seems to be an unnatural development of the English Reformation."

Lord Beauchamp, in moving the adoption of the report, repudiated the idea that the report condemned Church choirs. What the committee did feel was, that in certain churches, choirs and organists "had allowed their zeal to run away with them." Archdeacon Diggle of Birmingham, who seconded the report, congratulated the Diocese upon being the first to deal with "this important and delicate business." He thought the Church of England should have an authorized hymn book, and he hoped that that report would tend towards that end. Prebendary Rayson confessed that with several years' experience of the *Cathedral Psalter* he was almost, if not altogether, a convert to Plainsong for chanting. The report was adopted.

The Ecclesiastical Commissioners have made a grant of £4,000 to the fund for the reparation of the Bell Harry Tower of Canterbury Cathedral. This is in addition to the £1,000 which they granted for the erection of the scaffolding.

The king has been pleased to approve the appointment of the Ven. C. H. Boutflower, Archdeacon of Furness, to the new office of Bishop Suffragan of Dorking, in the Diocese of Winchester. This appointment is the outcome (as the *Times* points out) of the announcement recently made by the Bishop of Winchester to the effect that a deputation of the laymen of his Diocese had waited upon him and offered a guarantee of £500 a year for five years if an additional Suffragan could be secured and a comparatively young man be appointed. Archdeacon Boutflower, son of a former Archdeacon of Carlisle, and who is 41 years of age, was a scholar of Christ Church, Oxford, and was ordained priest in 1888. In 1890 the late Bishop of Durham (Dr. Westcott) invited him to become his domestic chaplain, a post he held for 11 years. In 1901 he returned to his native Diocese of Carlisle as vicar of St. George's, Barrow-in-Furness, and as Archdeacon of Furness. It is hardly necessary to add that Archdeacon Boutflower would probably not have commended himself to the Bishop of Winchester as fit for the office to which he has now been nominated if he were not a "Moderate."

The Primate has now entirely recovered from his recent indisposition.

There seems to be a sort of craze just now in the Church of England for clerical declarations. Following close upon the Dean of Canterbury's, *re* the appeal to the first six centuries touching Catholicity, there has been issued for clerical signatures a declaration on the Fiscal question. The clergy of England are invited to protest therein against the reestablishment in England of a system of Protection, because in itself "it inevitably tends to evoke the motives and foster the tendencies against which we are all accustomed to protest as immoral." Among the fourteen signatories are the Deans of Durham, Ely, and Lincoln, Archdeacon Wilson (Manchester), and Canon Scott Holland.

At Bishop's Palace, Llandaff, an important conference took place last week between the four Welsh Bishops and a deputation of the National Union of Teachers, headed by the President and Mr. Yoxall, M.P., to discuss the Education question in Wales, with a view to a basis for negotiations between the Church party and the Protestant Dissenting party. The proceedings, which were in private, were of two hours' duration, and at the close it transpired that it was decided that the representatives of the National Union of Teachers shall meet the representatives of the Welsh County Councils on a date which has not yet been determined. J. G. HALL.

BELIEVE in Christmas Day; believe that the Lord is at hand; that He has been made man for ever and ever; and that to the Man Christ Jesus all power is given in Heaven and earth; and then, if you want aught, instead of grudging or grinding your neighbors, ask Him. In everything let your requests be made known unto God; and then the peace of God will keep your hearts through Christ Jesus.—*Charles Kingsley.*

WHAT A GAP there would be in all our lives if there were no Christmas. If there were no memory of the one Babe whose advent has ennobled all babes! No such assurance that the heart of God is paternal! No such blessing upon the home-life! No such sense of kindness to all men! Gratefully then let us hallow our Christmas by holiest thoughts and worthiest acts. And, as in the Schwartzwald, let us in our social gatherings place a chair for the Christ-child.—*Rev. Dr. Cave.*

## THE FRENCH CONCORDAT STILL A BONE OF CONTENTION

The Pope Will Not Permit Churches to be Rented From the French Government

### FAITH OF THE ABYSSINIAN CHURCH IS DEFINED

Liberal Greek Priest of Paris Raised to the Episcopate

The Living Church News Bureau,  
Paris, December 1, 1904.

ITALY.

IT was a hundred years ago. It was the month of dark and gloomy November in the historical town of Montargis. A Bishop of Orleans, with his assistance of clergy stood, stationed on the steps of the Cathedral church. A solemn procession of other clergy and dignitaries issued from the leading avenue. Within its ranks was the sovereign pontif, Pope Pius VII. He was on his way to Paris, travelling from Rome, to consecrate as Emperor of France, the First Consul, Napoleon.

This Pope it was, who signed the famous Concordat with the Ruler of the French nation and the conqueror of so many others. A hundred years afterward, *i.e.*, at the present date, it is his successor who in the Vatican is fighting the battle for the rights of the Church, covered by that agreement; and fighting it, nearly all will admit, with judgment and dignity.

It is believed in Rome that the Pope will never admit that any separation of the interests of Church and State in France should carry with it the consequence that the Church should hire of the Government the churches in which they may worship.

"He would prefer rather that his priests should say mass in barns or in the open air, than submit to the degradation of paying for the use of those sacred edifices which are the inherent right of Catholic France." The Pope, it is further declared, will meet the hostility declared by the French Government against the Holy See with action, prompt and decided, and accept the struggle with all its consequences. The pact (Concordat) being once broken, Pope Pius X. will submit to no tyranny, nor allow himself to be placed in a false position by accepting conditions, which might indicate "servitude." Instructions on the subject will be sent to the French clergy through the medium of an Encyclical.

The question of "good Catholics" voting or not voting in the coming elections in Italy, has received special attention at the Vatican. It is promulgated that the "Catholic deputies in the Chamber are not necessarily to consider themselves as Representatives of the Catholic party; they are there simply as professing and practising Catholics, who are defending their lawful rights.

In the *Guardian* of the last week, there is a somewhat long (too long to quote *in extenso*) resumé of the position of matters between the Vatican and the school of modern patriotic and liberal (R.) Catholics that has been carefully thought out:

"From above, over those thousands of heads, bent for so long under the prose of our petty daily life, filled with its material interests and calculations, its puny struggles and egoistic ambitions, there was wafted a breath which made them look upwards."

Heading his excursus thus—they are the words of Giacomo Barzollotti, describing in the *Nuova Antologia*, the popular enthusiasm in Italy on the election of Pius X.—the writer proceeds:

"It may be said, generally, that in the moral upheaval brought about by the present conflict, in Italy, the authority of the Papacy as a disciplinary agency is what is sighed after by many of the moderate men, and that in the religious catastrophe in France what has been preparing among the 'intellectuals' is a Catholicism as unlike this as the 'Mansions' of St. Theresa are unlike the *Code Napoléon*. The quotation at the head of this letter shows, nevertheless, that to many laymen in Italy, other worldliness appears to be as important an element of religion as the authority of a code; but those Italian deputies and senators who contemplate the coöperation of State and Church, look without exception to a combination, not with the retrograde Ultramontane element in Italy, but with the patriot-priests, who add to their patriotism a belief in civil liberty and moral progress."

It is to be remembered, however, that this is from the ante-Ultramontane point of view; and very much in the article in question throws a slur upon belief in any true wish or intention on the part of either side, Intellectuals or patriot priests, really to come to an arrangement of consensus.

"Are cultivated Liberals really holding out a hand to the Catholic Church, and are the cultivated priests in fact the emissaries of

the clerical party? 'Intellectual' Liberals may join hands with patriot-priests in various beneficent undertakings, but these patriot-priests, these men who, one and all, add to their patriotism the whole gamut of modern aspirations, are themselves hampered at every turn by their superiors."

The death of Count Canon Campello, who for some time was in revolt from Rome and headed a Protestant movement in Italy, much in the manner that Cabrera is doing in Spain, reminds us of the fact of his return to the Roman fold not long ago; and of the satisfaction of the Roman Church at his submission. In death he has been treated with all honor. His body has now been laid to rest in the vault of the canons of St. Peter's, no difference being made between this prodigal son and those who had never wandered. Leo XIII. repeated on his death-bed his wish that Canon Campello's body should rest amongst the Vatican canons, and the present Chapter—his old colleagues—echoed the wish. Count Campello was beloved by his relatives and friends. He had had all his life long a singular devotion to the Blessed Virgin, whose statue always stood in his room after he left the Church. It is pleasant to think that every delicate and affectionate thought attended him at the last.

#### ABYSSINIA.

In speaking of a country and its beliefs to some certain extent enveloped in mystery, it is satisfactory to have data from an authentic source, regarding the present professed holdings of a very ancient Church. It must be recollected that Abyssinia owes its Christianity to the Copts. The old Church of Alexandria gave them of its best in its earliest missionaries and Bishops. This "lien" is always acknowledged by Abyssinians. But the Church of Alexandria is not necessarily responsible for any developments, especially in a Jewish direction, which have crept into her (Abyssinian Church's) holdings.

Lately there has been a deputation of Abyssinians to Constantinople. Joachim III. (Greek Patriarch) has taken advantage of the occasion in order to gather direct answers to straightforward questions touching the Faith. Some dozen questions were put forward in some dozen essential points of doctrine. The answers condensed amounted to this:

The Abyssinian Church recognizes the two first Ecumenical Councils—Nice and Constantinople. Therefore their "symbol" or Creed is that of those two Councils. Nothing has been added. Ergo, Abyssinia is orthodox in the matter of the Procession of the Holy Spirit.

They acknowledge seven Sacraments. Though Circumcision is still practised by the Church, it is not that they consider it necessary to salvation. It is practised as a respectful remembrance of a ceremony appointed by God to Abraham, and in accordance with our Saviour's habit, and that of the Apostles. The ceremony of Circumcision takes place on the 8th day after birth, Baptism on the 40th. They hold that in the Eucharist there is a real transubstantiation: this change is effected by the grace of the Holy Spirit. The priest "invites" Him specially to sanctify the bread and the wine: it is then that the Consecration takes place. This is, of course, in accordance with the Orthodox holding distinct from the Western assertion, "at the words of Institution."

Naturally the principal interest of this enquiry centered in the dogmatic belief of that which concerned Christ—"Christologia." Doubtless the Abyssinians who have adopted the terms theological of St. Cyril of Alexandria—e.g., "*una natura Verbi incarnata*"—may seem not to distinguish very clearly "*the nature of the person*"; we should say *define* it. But in principle they agree to the definitions of the Council of Chalcedon. Actually, they assert their belief that Christ was born of the Blessed Virgin Mary, that He was a perfect man, endowed with a "reasoning" soul, and that He really knew and felt the infirmities to which our bodies are liable.

It would seem from this that the Abyssinian Church does not admit the absorption of the human nature into the Divine. The Abyssinians would certainly have rejected the Monophysism of their forefathers.

#### MISCELLANEOUS.

The former chaplain of the Greek Orthodox Church at Paris, Porphyrios Logothetes, whom his former confreres, the monks of Mount Sinai, had chosen unanimously as the head of their community and Archbishop of *Sinai*, *Pharan*, and *Raitho*, was consecrated Bishop on October 23d, by Mgr. Damiarnos, Patriarch of Jerusalem. The broad and liberal sentiments of M. Logothetes were well known in Paris in both the Latin and the Anglican communions. He has been present at our offices on special occasions, and given the blessing at the close of the service at St. George's Church. GEORGE WASHINGTON.

#### ANOTHER BRONX CHAPEL PLANNED

**St. Peter's, Westchester, Will Establish Work at Unionport**

**TRINITY CLERGY WILL NOT MARRY DIVORCED PERSONS**

**Bishop Potter Will Travel Abroad**

**ENORMOUS WORK OF ST. BARTHOLOMEW'S PARISH,  
NEW YORK**

*The Living Church News Bureau,  
New York, December 12, 1904.*

**P**LANS are being formulated for the establishment of a chapel at Unionport in the Bronx, to be connected with St. Peter's parish, Westchester (the Rev. Dr. F. M. Clendenin, rector). Unionport adjoins Westchester, and the chapel will be not more than a mile distant from the parish church. Dr. Clendenin and the curates of the parish will take the services. In connection with the chapel will be a work in the neighborhood under the charge of the Sisterhood of St. John the Baptist, the mother house of which is down-town in New York. It is understood that the Sisterhood will secure a house near the proposed chapel and that two of the sisters will reside there. The chapel will be built as soon as possible, the plan being to have it ready for services before next summer. The cost has not been announced, but is understood that \$8,000 to \$10,000 will be spent, the money coming from various donors within and without the parish.

As was intimated by the Rev. Dr. Morgan Dix, rector of Trinity parish, at the time of the meeting in St. Agnes' Chapel a few weeks ago to consider the Divorce and Remarriage problems, Trinity parish has taken a firm stand against the remarriage of divorced persons, making public an announcement to that effect last week. The formal announcement reads:

"We, the undersigned, the rector and clergy of Trinity parish in the city of New York, having in view the action taken by the General Convention at its recent session in Boston in the month of October, releasing the clergy of this Church from any obligation towards divorced persons seeking remarriage at their hands, do hereby give notice to all whom it may concern, that we will not solemnize Holy Matrimony in any case in which either party has a husband or wife living, who has been divorced for any cause arising subsequent to marriage; and it is hereby announced that the marriage of any person so divorced may not take place in Trinity Church or in any of the chapels of this parish."

The announcement is dated December 3d and is signed by the rector of Trinity and by every member of the parish clergy staff, which includes the clergy of St. Paul's Chapel, St. John's Chapel, St. Luke's Chapel, Trinity Chapel, St. Agnes' Chapel, St. Chrysostom's Chapel, St. Augustine's Chapel, and St. Cornelius' Chapel. It is freely predicted that this attitude of the Trinity clergy will have the effect of inducing a similar one on the part of many of the city clergy, although it is held to be unlikely that many of them will make public announcement in the matter. Several clergymen, of whom the Rev. Dr. George C. Houghton of the Church of the Transfiguration is a notable example, have long refused to marry divorced persons.

The congregation of St. Agnes' Chapel, Trinity parish, are not over pleased at the election of their vicar, the Rev. Dr. William T. Manning, to the bishopric of the new Diocese of Harrisburg, and strong effort is making to keep him here. Two years ago, it is recalled, the chapel lost its then vicar, the Rev. Dr. Charles T. Olmsted, by his election as Coadjutor of Central New York. Members of the St. Agnes' congregation have asked the rector of Trinity parish, the Rev. Dr. Morgan Dix, to use his influence to keep Dr. Manning here, but it is not thought likely that any such influence will be brought to bear. Dr. Manning has not yet made known his decision, but it is expected within a few days.

Announcement has just been made of the Episcopal appointments for the early months of next year, and some comment has been caused by a footnote to the published list of appointments which states that "As Bishop Potter may be out of the country after February 1st, it will be well for rectors, vicars, or ministers-in-charge, with whose cures his name is connected in this list, to communicate, in advance, with the Archdeacon of New York, as to the Bishop to be assigned to such cures." To a representative of THE LIVING CHURCH Bishop Potter said, the other day, that nothing had been definitely decided about his trip. He added, jocosely, that he had not yet secured the permission of the Bishop of Nebraska, from which it is understood that if the Bishop goes abroad early in the year, his appointments will be taken by Bishop Worthington. If the

Bishop goes abroad, he will start, it is understood, about the end of January, accompanied by Mrs. Potter. Just where he will go or how extended will be his trip, is not known yet, even by the Bishop himself, but there is a persistent rumor that a visit will be paid to the Archbishop of Canterbury.

In his sermon at the consecration of the Chapel of the Incarnation Wednesday morning of last week, Bishop Brewster emphasized the power of personality in social work. He congratulated the rector of Incarnation parish, the Rev. Dr. William M. Grosvenor, and the people of the neighborhood, on the possession of such a beautiful place of worship, and commended the donor, Mr. Edward Severin Clark. Speaking of the place of the Church in the life of the people, the Bishop said that too many look upon the parish church as a club house, while others regard it as an ancestral possession which should be kept well fenced in. He told, on the latter point, of a woman in Connecticut who seriously asked the Bishop whether there were not some way by which those who were not Episcopalian by birth could be kept out of the Church. Others, continued Bishop Brewster, regard the Church as a mill, with the clergy as millers, and the laity as oilers of the machinery. The Church should be democratic, with no class distinctions, and the trend of the age toward social recognition should be on Christian lines. More power is needed, but not more machinery.

There were present about fifty clergy at the consecration service, including the parish staff, a number of members of the Trinity staff, the Rev. Robert B. Kimber, the Rev. Dr. S. De Lancey Townsend, the Rev. J. V. Chalmers, the Rev. F. B. Van Kleeck, the Rev. Dr. William R. Huntington, the Rev. Dr. W. R. Thomas, and Bishops Potter, Courtney, Worthington, and Brewster. Bishop Potter read the consecration service and was the celebrant of the Holy Communion. The Rev. Dr. Huntington read the first lesson, and the Rev. James Bruce, a local Baptist minister and a life-long friend of the late Alfred Corning Clark, to whose memory the chapel was erected, the second. At the Holy Communion, Bishop Courtney read the Epistle and Bishop Worthington the Gospel. The Rev. Dr. Grosvenor read a statement about the East side work of Incarnation parish, in which it was shown that the work began eight years after the founding of the parish. A chapel was erected in 1861 and the corner-stone of the present edifice was laid on the fiftieth anniversary of the founding of the parish. The new building was described in this column last week.

The Year Book of St. Bartholomew's parish, which always appears at Advent, is this year the first to appear since the beginning of the rectorate of the Rev. Dr. Leighton Parks. The impression made, as one looks through its 350 pages, is one of surprise that there are so few evidences of change. So far as can be judged from these published records, the work of the parish has gone on through the year just as when the present Bishop Coadjutor was rector. In his preface to the book, the rector says that his connection with the parish has been too short to warrant him making suggestions as to changes, but that when the time comes that he believes such changes could advantageously be made, it would be false loyalty to his "friend and predecessor" which would prevent his suggesting them.

Statistical tables in the St. Bartholomew's year book show that the receipts have fallen little behind former years, the total for the year, for all purposes, being \$204,612. The salaried workers of the parish, including everybody from the clergy to the cleaners and helpers, number 241. The volunteer workers, including the teaching force of the Sunday Schools and working members in the various societies, number 926. During the year the parish had 150 confirmed, 228 baptized, 72 marriages, and 108 burials. The communicants now number 2,782.

#### SPRINGFIELD DIOCESAN SYNOD.

THE Diocese of Springfield may well felicitate itself on the fact that having four times in twelve months assembled in two annual and two special synods, almost the entire working force of the clergy and an unusually large representation of the laity were in attendance at all four of the synods. It surely must be encouraging to the Bishop to find that his spiritual children are so willing and ready at the cost of much time to devote themselves to the business of the Church.

The 27th annual Synod convened in Springfield on Tuesday, December 6th, with a large attendance of clergy and laity. The Holy Eucharist was celebrated at 7 A. M. by the Secretary of the Diocese, the Rev. John C. White. The opening service at 10 A. M. was a choral High Celebration by the Bishop of the Diocese. The Bishop Coadjutor preached the sermon, his subject being "The Incarnation Manifesting the Glory of God." It was a most helpful and inspiring

address and drew the hearts of all who heard him to the new Bishop at once.

The synod organized by the election of the Rev. John Chanler White of East St. Louis as Secretary and Mr. John F. Cadwallader of Springfield as Treasurer. The Bishop in a few words introduced to the Synod, who received him standing, the Rt. Rev. Edward William Osborne, the new Bishop Coadjutor. The first day's sessions were almost exclusively devoted to the discussion of the report of the Board of Equalization, which recommended the adoption by the Synod of a resolution calling on the Archdeacons of the Diocese to make their archidiaconal visitations and appointing them the financial secretaries of the Diocese in their Archdeaconries. The Archdeacons strenuously refused to be loaded with any more work, and the resolution was laid on the table. In the afternoon the Synod resolved itself into a committee of the whole for the purpose of discussing diocesan missions. Addresses were made by Bishop Seymour, the Bishop Coadjutor, and the Rev. Dr. C. H. W. Stocking. Subscriptions and pledges were received from parishes and missions, individuals, and from the branch of the Woman's Auxiliary to the amount of nearly \$1,600, a larger sum than usual, and with some more to hear from.

In the evening, the annual missionary meeting was held in Christ Church, when addresses were made by the Rev. Dr. Hoster of Centralia, the Rev. Dr. C. H. W. Stocking, and the Bishop Coadjutor. The meeting was largely attended and was the most interesting one held in several years. Bishop Seymour presided and closed with the benediction.

#### THE BISHOP'S ADDRESS.

On Wednesday, Bishop Seymour delivered his annual address. His opening remarks were in the nature of an introduction of Bishop Coadjutor Osborne and it dealt also with the questions of Marriage of kindred, missions, and the securing of property for the location of a future Cathedral. He also contrasted the two meetings of the General Convention held in Boston and showed the growth of the Church, not only in numerical strength and influence but along Churchly lines. The various portions of his address referring to local matters were referred to special committees with power to act. The newly organized mission of St. Mary the Virgin at Clinton was admitted to union with the Synod.

#### VARIOUS REPORTS.

The afternoon of the second day was taken up with the receiving of reports of the various diocesan officers, the treasurer of the Diocese and the treasurer of diocesan missions. The Bishop Coadjutor addressed the Synod at some length, stating that it was his intention to make a systematic tour of the Diocese with a view to familiarizing himself with the situation and condition of the various parishes and missions. He said that he would begin in Cairo on the first Sunday in January, and would spend from two to five days in each place. He expected to take until the 1st of June to complete this tour. He said that he wanted the clergy to know that his visitation would include them personally, as well as their work, and that he wished that they might find in him a father in God indeed.

#### THE ELECTIONS.

The following Standing Committee was elected: The Rev. Johannes Rockstroh, the Ven. F. A. DeRosset, the Rev. Dr. James E. Wilkinson; the Hon. Chas. E. Hay, Hon. Miles F. Gilbert, and the Hon. Bluford Wilson.

#### RECEPTION TO THE BISHOP COADJUTOR.

In the evening a largely attended reception was given by Bishop and Mrs. Seymour in honor of the Bishop Coadjutor at the Bishop's House. The house was thronged with guests during the entire evening, and the occasion was a most delightful one. The Bishop Coadjutor has won the hearts of all who have so far met him, and he has made a most favorable impression upon all the clergy and laity. The Diocese congratulates itself upon the choice it has made, thanks God for His blessing in sending to it so able and consecrated a man, and feels that our dearly loved Diocesan has one on whom he can safely lean in his declining years, one who will comfort him and be in all things a Coadjutor indeed.

#### WOMAN'S AUXILIARY.

The Woman's Auxiliary held a very enthusiastic meeting on Tuesday afternoon, when the Bishop Coadjutor made a very effective address. Addresses were also made by Archdeacon Roland, and the Rev. Mr. Willett, in charge of the colored work in Cairo. Much sorrow and regret was felt by all on account of the retirement from the presidency of Mrs. H. H. Candee of Cairo, who for almost 30 years has held the office; and also of Mrs. D. W. Dresser from the office of secretary. Both of these ladies have done splendid service for the Auxiliary, and their retirement was greatly felt. Both stated that on account of failing health they would be unable to serve any longer.

Mrs. Seymour was elected Honorary President; Mrs. E. A. Snively of Springfield, President; Miss Virginia Dresser of Springfield, Secretary; Mrs. Haynor of Alton, Treasurer; Miss Maud Whitley of Springfield was re-elected Secretary of the Junior Branch; and Miss Cornelia Bowen of Springfield, Secretary of the Babies' Branch.

A committee consisting of Mrs. Haynor, Mrs. Wilkinson, and Mrs. Chittenden was appointed to draft a resolution of regret on the retirement of Mrs. Candee and Mrs. Dresser.

## THE REV. CHARLES PALMER DORSET—PRIEST.

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

**M**ANY of the readers of THE LIVING CHURCH will learn with sorrow of the passing away of this devoted Priest, one whose name ought to be remembered as a pioneer in the restoration of Catholic usages in the Middle West. He died in La Crosse, Wisconsin, Monday, December 5th, at half-past one in the morning.

He was born in Newark, Vermont, May 17, 1834, and was a graduate of Hamlin University. He was prepared for the Priesthood at Red Wing, Minn., by Dr. Welles, afterward Bishop of Wisconsin. He was ordained deacon at Hastings, Minn., December 31, 1859; and priest at Red Wing, June 11, 1862, by Bishop Whipple. His first parish was at Lake City, Minn.

He soon became the second rector of Christ Church, La Crosse, Wisconsin, and the first church edifice of that parish was built during his rectorship. He also did much pioneer missionary work in the Diocese at large, establishing a number of missions which became flourishing parishes. In this work he was closely associated with the late Dr. Durlin and with Dr. Dafter of Marshfield. The "three Ds." were famous for their labors, and for their mutual friendship. Fr. Dorset had a keen sense of humor and was one of the most lovable of men.

In 1868 he became a canon in the Cathedral of SS. Peter and Paul, Chicago; and, in the fall of 1869, rector of the Church of the Ascension, Chicago. To him was due the beginnings of the change which converted that parish from a Low Church centre into one of the leading Catholic parishes of the land. He started a boy choir at once, of which the undersigned was an original member, and introduced usages which were then regarded as "Romish," but which are now found everywhere. The weekly Eucharist was at once initiated, and in 1873 a daily celebration—the first in Chicago—was undertaken. There was much talk and some petty persecution.

The great fire of 1871 swept away every home in the parish, and seemed for the moment to annihilate the work. But Fr. Dorset went East, and raised considerable money. He gathered a devoted band about him; and, after much self-denial, a beautiful stone chapel was opened on the rear of the church lot in February, 1874. While on an outing in that fall, he met with an accident which resulted in the loss of several fingers; and this, with his severe labors, injured his health so that he was obliged to leave and move to Tennessee at the end of February, 1875. He had achieved the work of creating a Catholic parish, however, and left behind him a vestry determined that no backward step should be taken.

He remained in the South several years. Later on he became engaged in educational work at St. John's, Delafield, and afterward at the Texas Military Institute.

The past two or three years were devoted to his old field in Wisconsin and to his old-time missionary work. While travelling about, his sleigh was overturned last winter, and his shoulder broken. He never recovered from the nervous shock and succumbed at last, as we have said, in the midst of his family.

He was married in 1868 to Mrs. Nannie Colwell, widow of the famous Capt. Colwell of La Crosse. By her he had three children: Dr. Bernard Dorset, and the Misses Marion and Helen. He also had a step-daughter, Miss Nannie Colwell. He was a mason of the 32nd degree.

Owing to an indisposition which was confining him to his house, the Bishop of Milwaukee was unable to take part in the last rites. The Rev. Dr. Hall of the Western Theological Seminary, an old-time choir boy and server, celebrated a requiem at Christ Church, La Crosse, at 9 A. M., Wednesday, December 7th. The Burial Office followed, conducted by the rector, the Rev. C. N. Moller. The parish choir took part, singing "Lead, kindly Light," "Abide with me," and "The strife is o'er." Dr. Hall read the lesson and the Rev. Mr. White of La Crosse was present. The committal was said at Oak Grove Cemetery by Dr. Hall.

Fr. Dorset was called upon to endure hardness for the Catholic cause. His rewards in this life were slight. They were postponed to a better world. His memory deserves to be kept fresh. *May he rest in peace, and may perpetual light shine upon him!*

FRANCIS J. HALL.

THERE was more eloquence in the silence of Jesus than in the words of His enemies and His judge.—*Selected.*

## TRUE LEADERSHIP.

**A** PERNICIOUS spirit has recently shown itself in some portions of the American Church, and has proclaimed itself in the editorial columns of some of our Church papers, that threatens great harm to the Church unless it is recognized and rebuked before it can go further.

This spirit first manifested itself in the General Convention which met in Washington six years ago, when in divers and sundry pronouncements prominent Eastern Bishops and clergy began to emphasize the "national" character of the Protestant Episcopal Church and to interpret the functions of the Church in relation to the State, as those of a handmaid to her mistress. New and inexperienced members of the Convention were urged to be wary lest, in the Church's representative body, then sitting at the Capitol of the nation, words should be spoken that would imply somehow that the Church was not enthusiastically and entirely in accord with political ideals then springing up so luxuriantly out of the Spanish War.

Ever since that Convention the changes have been rung upon that idea. The Church has been exhorted to busy herself with Christian statesmanship; and Christian statesmanship has been identified with the statesmanship of the present administration and the dominant political party. It has been industriously taught that to differ radically from official policies is disloyalty to the powers that be and so to Christian obligation. It has been deliberately asserted that only optimism of the blindest sort is patriotism, and that one who points out political and social evils is perilously near to treachery!

Within the last few months the tone of this teaching has changed from the judicial to the seductive. Penalties are put behind the back, and rewards are proffered. The keynote of the present episode is "Leadership." "The Church's opportunity for leadership" is a phrase that is being worn out. Her "opportunity for leadership" in treating the subject of remarriage after divorce, in answering the request of some Negro clergymen for Bishops of their own race, and in illustrating to other religious bodies the way to build up an imperial personal head to a National Church, is hurled at our heads week after week.

We do not care to argue the merits of these questions in the wise solution of which we are to find, as a Church, our "opportunity for leadership," but we do wish to emphasize the objectionable nature of the argument adduced.

What business has the Church to seek an opportunity for leadership? Politicians and demagogues do that. Politicians and demagogues can be reached by an appeal of that sort. Statesmen and wise leaders are attending to their own business, and leadership comes to them because they show themselves worthy of it. Their masterly handling of things that belong to them proclaim their worthiness to be accepted as leader in new fields. Instead of hunting a procession at whose head they can place themselves, they go their own way and the procession comes to them and gets behind them.

The Protestant Episcopal Church has no need to trouble herself about "leadership." The self-conscious attitude of a self-appointed leader has never been hers, and, if she is wise, never will be hers. All that she has to do is to make sure that she is treading obediently in the footsteps of Jesus Christ and setting forth his Gospel in demonstration of Spirit and of power. That is a Church's business to-day, and the world knows it. The Church that most faithfully performs this duty will receive its reward in due time; and it will receive from men such commendation as it is proper for a faithful Church to receive.

But if it goes after leadership, relegating faithful discipleship to second place, it will ere long prove that it is not fit to lead in any good work. That spirit of opportunism and self-seeking is as offensive now as in the time of Christ, and is as reprehensible in a Church as in an individual.—*Church News of Mississippi.*

CHRISTMAS is Emmanuel; God, God Himself with us, and not merely His gifts; with us though sin is in us, yea, because it is in us, cleansing us from its stains by the fires of His love and purity. God is with us, not to extinguish us, but to make us realize ourselves, to save us from being daunted and overcome by things; God is with us, enlarging our world by making us new "creatures"; and thereby He finds for us more and more in the world that has affinity with us, more and more potencies that we can use. With the sons of God it is always Christmas and the dawning of the newest of the years.—*John Clifford, D.D.*

## DIOCESAN MISSIONS.

BY THE VEN. M. M. BENTON.

*Archdeacon and General Missionary of the Diocese of Kentucky.*

HERE are many subjects of greater or less interest engaging the attention of Churchmen, but the one matter of vital import at all times is that of diocesan missions, by which phrase is meant the effort to extend the Church within the bounds of the Diocese.

A certain measure of success has attended this effort, and yet one cannot look at the field and feel satisfied. The questions will be suggested, Are the best methods being used? Are the different conditions in different places sufficiently considered? For it is evident that the method adopted should be determined by the conditions in each particular field.

In a Diocese where the Church has been long established; where it is well known and has strong social influence, the methods of a parochial mission, that is, the effort to awaken the religious life will suggest themselves, and a general missionary travelling through the Diocese, preaching daily for a week or fortnight in each town, will doubtless meet with success. For if religious interest is awakened, people will naturally turn towards the Church.

Again, in a newly-settled country, with much immigration, where the community is composed of those whose old ties have been broken, and by whom new ones have not been formed, another plan may be followed. A mission may be started, a Sunday School organized, a lay reader appointed, Church literature distributed, and a monthly visit made by a priest for the purpose of administering sacraments and giving definite Churchly teaching, and growth may naturally be expected. For here are a number of earnest, religiously disposed people, deprived of old associations, brought into contact with the Church's claims, doctrine, and worship, ready to be favorably impressed. Success is almost sure.

Take another case. A long established community, with little immigration, where changes in the population are few, where every individual is connected, actually or by association, with some one of the several Protestant churches in the town; where our communion is unknown, but is opposed by ignorant and bitter prejudice; where there may be two or three not too well instructed Churchmen; where not a dozen people have ever attended a Church service; where no one is familiar with the Prayer Book; where no one is capable of organizing or leading a choir. Into such a community the missionary comes to plant the Church.

He has no building in which to hold services. He may borrow the court house, rent a hall, or accept the use of one of the several churches, generally most courteously tendered. It is noised abroad that there is to be "Episcopal Preaching" at such a place on such a date. A large congregation assembles, drawn by curiosity and the desire to hear some new thing. They have come to hear the new preacher, not to worship; to look on, not to take part.

The missionary does his best to offer, say, Evening Prayer. By the aid of preliminary explanation, the announcing of the pages in the Prayer Book and some improvised, oral rubrics, he induces a few to take part, rather timidly, and finally the performance ends. It would be a misnomer to term it a service; instruction or exhibition would be more accurate.

The sermon follows, in which the preacher is barred from any distinctive, positive, Churchly teaching, especially if using a borrowed church. The attempt is repeated at infrequent intervals, and, it may be, a small church is built in which the missionary ministers once a month.

What of the other Sundays? A Sunday School might be organized—if teachers and a superintendent could be found in a community indifferent, if not hostile. Lay services might be held—if a willing and competent lay reader could be found; but when the difficulty of procuring such lay helpers in our organized parishes is remembered, and the unwillingness of well-instructed and devout communicants to attend lay services is considered, is it to be expected, where these may be obtained, that inexperienced laymen will be successful in gathering a congregation out of an indifferent and non-religious, if not irreligious community?

Let it be borne in mind that the religiously disposed are already members of some "church," which they will not leave unless shown a more excellent way. They avowedly go to church to hear preaching, and preaching can be heard in the

mission but once a month; doctrine, discipline, and worship are matters of choice; all churches are of equal authority, and every man is to make his own choice; why, then, should one choose the most insignificant and most unpopular sect in town, which has preaching but once a month, and, it may be, not at all for months at a time?

Is it strange that diocesan missions, conducted in this manner, do not show much success in such a community? Yet the condition described exists in a large part of our country where diocesan missions have not been an encouraging success.

Most certainly the partial failure can not justly be attributed to the Church—to her doctrines, nor to her mode of worship; but may it not be due to a faulty method?

Methods adapted to the first and second conditions have been tried where the third condition prevails, and have failed, or but partially succeeded. Why not try another plan?

How would concentration do? Instead of trying to minister to half a dozen points, suppose the missionary should confine his labors to one place? Let the Board of Diocesan Missions select a town, secure a building, and place a priest of the Church there with instructions to go into that town and preach the Gospel as this Church hath received the same, teaching them all things which the Lord hath commanded, as reported to us by the Catholic Church from the beginning.

This would involve the assumption by the Board of Missions the entire expenses of the mission. True, but it would leave the missionary independent, and he could preach, teach, and visit the same people daily. The congregation would soon be instructed, and the choir drilled, so that the services could be rendered in a solemn, reverent manner. And all things being done decently and in order, all things would be done to edification, so that the Church being presented in her beauty and glory would win men to her communion in numbers sufficient to dispense with aid from the Board in a few years. Then another point could be selected and the work repeated.

This plan seems to be revolutionary, but it is only a return to the apostolic system. The apostles seem to have cultivated important centres. They labored in the chief cities, and remained in one town for months and even years, ordaining elders to take up the work at their departure.

Apparently the apostles travelled in companies, having with them "ministers," such as SS. Mark and Luke, Timothy and Silas.

In the great missionary ages of the Church, whole bands went forth together, *e.g.*, Augustine into Kent; and where they settled the Church's services were maintained by a Christian congregation from the start.

Let us return to first principles. Have as much preaching, teaching, and house-to-house visiting as possible by a band of workers in numbers sufficient to render the Church's services, at least every Lord's day, according to the custom of the Catholic Church.

How different the results, with such an object lesson to help, than those obtained from sending a young priest (frequently a deacon) single-handed to plant the Church in a community where those who are not hostile, are indifferent.

Should it be urged that lack of means renders such a plan impracticable in country places, the objection will not lie in the city. To start a city mission, as a minimum, let there be one priest and twenty lay helpers, among them an organist and a few singers, who will agree for at least one year to work in the Sunday School and to worship every Sunday in the mission chapel. Then instead of a feeble, discouraged, struggling mission to be pitied and avoided, there would be presented to the community a growing congregation of earnest, hopeful, working Christians ensuring success. The same principle applies to all missions. That is, select a place in which to establish the Church; procure a building; settle a priest there with as many lay helpers as possible, and let him maintain regular and frequent services; let him preach, teach, and visit, presenting the Church's teaching in the Church's way; and that mission may be expected to become a parish, a centre whence the surrounding districts may be evangelized.

THE HOLY SPIRIT says: "Be kind, be generous, be unselfish; if you are not treated well, return good for evil; try to set a good example. never say an angry word, or an untrue word, or an impure word." But another spirit—an evil spirit, Satan—says: "Don't go out of your way; *he* never helped you. Why be kind to *her*? She is never very kind to you. Why give it away? Keep it for yourself. Don't bear that—say something cutting back." Mind which voice you listen to.—*Dean Hart.*

## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

### THE BIRTHDAY OF CHRIST.

FOR CHRISTMAS DAY.

Catechism: VI., Summary. Text: St. Luke ii. 10, 11.  
Scripture: St. Luke ii. 1-20.

HERE can be only one subject for a lesson on Christmas Day. Our minds go with our hearts to the wonderful Child in the manger at Bethlehem. It was the turning point in the history of the world. The manger-cradle marks the open beginning, as the Cross marks the end, of the greatest fact in time: the Incarnation of the Son of God.

For the facts of the story of that night, nothing can match the clear simplicity of the inspired writer. With a few strokes of the pen, he brings before us the two making the long journey from Nazareth to Bethlehem, the three in the stable of the inn, the field elsewhere with the wondering shepherds listening to angel and angel chorus, their hurried night-journey to the stable which had become a temple, and the effect of all upon mother, people, and shepherds.

The lesson is opened with a reference to the taxing decree of Caesar Augustus. It is an important fact preserved to explain and make clear what might otherwise have been hard of explanation. It was a well-known fact (St. Matt. ii. 6) that the prophet had named Bethlehem as the place where the Christ should be born (Micah v. 2). But the home of His mother was at Nazareth. It became His childhood home, and men naturally supposed that He had been born there (St. John vii. 41, 42). So common was this belief that the contrary charge seems not to have been contradicted by those who were disposed to believe on Him. But the decree explains how the prophecy had come true. It was a Hebrew custom which required each Israelite to go up to his own city and his own tribe when a numbering was to be made, and the Romans allowed them to observe the custom in this instance. That Joseph and Mary went to Bethlehem, the city of David, establishes another fact of great importance. It had been foretold also that the Messiah should be of the house of David. They went to Bethlehem "because they were of the house and lineage of David."

There is a spiritual lesson which may be drawn from the decree. The Roman Emperor was not a conscious instrument in the fulfilling of the expressed designs of Providence. He was rather an enemy than a friend to the people of God. But the Divine Author of both the prophecy and the event brought it about by means of the unconscious agent nevertheless. It is a certain assurance that the Lord God has not left this world to itself. Even the sins of men may be made to work out His plans. The fact of the prophecy and its fulfilment shows that God has plans for the world. And while it may at first seem strange that inspired men could tell of a coming event hundreds of years before it was to happen, yet it is not at all strange when you remember that He who caused the prophecy to be written, caused also the event, and knew surely just how and when it was to be.

The pathos of the fact that "there was no room for them in the inn," lies not in the simple fact itself. It was but a beginning of what was the common experience of the Divine Son when He "came unto His own and His own received Him not." It was because the men in the world had had their hearts so full of other things, that there had been no room for thoughts of God and His righteousness, that this method of saving the world was necessary. Men had shown that they could not save themselves. They turned their thoughts to other things instead. It was also a sign of His method of work that He did not force His way where there was not a willing welcome. We have seen how the water turned to wine at His word. All created things except men and angels must do His bidding. Of us He asks, He points out the way of truth and of light. He tells us plainly of the way of salvation; but we can act or refuse to act according to His will, as we choose. See Hymn 319.

Of the message to the shepherds, it will suffice by way of comment, to make clear that there was first a single messenger, who announced the fact, and then a choir of angels who sang

of the meaning of the fact. The familiar words of the A. V. have been exchanged in the R. V. in the interest of accuracy of meaning, to "Glory to God in the highest, and on earth, peace among men in whom He is well pleased." At the same time there are men who prefer the old reading. Edersheim renders it "Glory to God in the highest—and upon earth peace—among men good pleasure."

The most practical lessons come from the effect upon the shepherds. *They believed the heavenly message that had come to them.* And that belief was something more than the assent of their minds. They acted upon their belief. If men believed that by means of an engine, steam could be made to do the work of many horses and men, and yet no one ever made and used an engine, they would be acting as those men do who say they believe in Jesus Christ and then do not obey Him and work with His Church. The shepherds went, with as little delay as the distance permitted, to the place where they had been told that He was.

When they had thus found from the result of their own obedience that it was all as true as the angel had said (for they found the sign of the "swaddling clothes"), *they shared the good news with others.* No one can fail to see the missionary lesson taught by the simple-hearted shepherds. It is hard to see how anyone who has in any way come to know and really to realize what the coming to earth of Jesus means, and has acted on that knowledge himself and found it all true, can help being eager to do all in his power towards bringing others to the same knowledge. The Christmas spirit is a missionary spirit, because it is a true Christian spirit; a spirit that is willing and eager to share with others even at the cost of sacrifice on the part of the giver. It all rests on the example of Jesus Christ Himself, who, "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

But the shepherds did not omit something else of equal importance. *They gave worship and praise to God for all the wonderful things they had seen and heard.* That is something that everyone can give, and no one can omit, without loss. There are people who complain that they have no opportunity of working for the Master as they would like to do, and at the same time they are very neglectful of this duty of giving worship to God. There is nothing that can take the place of worship. The Master Himself found it of such vital importance, that when He was so busy during the day, doing the works of Him that had sent Him, that He had no time for prayer to God, He would spend the night in communion with His heavenly Father. No direct command is necessary, as it is implied that when we acknowledge Him as our God we will conduct ourselves toward Him as such. We know that we can only develop our physical bodies by using them for the purposes for which they are adapted. The same is true of our minds, and no one expects to be a scholar unless he trains his mind. The spiritual nature of man is the highest, and yet men sometimes leave it to take care of itself. By regular, systematic use, in the worship of God, it must be developed.

### THE REV. A. J. SUCKLING ON ROMAN UNITY

THE THIRD of his remarkable lectures was delivered by the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, on Wednesday week, and dealt with the "Unity" of the Church of Rome. This, he said, was the most powerful weapon in the armory of Roman controversialists, who contrasted the "High," "Low," and "Broad" divisions of the Anglican Church with their own alleged unity. But the divisions of Anglicans were much exaggerated, for all held the same creed, while the unity of the Roman Church was mere superficial uniformity. This uniformity had been obtained by terrible processes of bloodshed and forgery, which had stained the history of Christendom. The Anglican Church and other communities calling themselves Christian had also persecuted, but they now repented of their error; but the Roman Church expressed no contrition for her merciless massacres and infamous Inquisition, and, indeed, how could she consistently do so when her proud boast is that she never changes? Again the Greek Bishops in their reply to the Encyclical of Pope Leo XIII. in 1895 said: "For though the Papal Church now admits the spurious and counterfeit nature of those decretals, on which her pretensions were then founded, yet she refuses stubbornly to return to the canons and decrees of the Ecumenical Councils." Moreover, the laxity in our part of the Church Universal had certain compensations. An eminent Frenchman expressed his amazement that the Church of England had produced two successive orthodox Christian Prime Ministers, like Mr. Gladstone and Lord Salisbury, who could not possibly have been produced under the system of the Church of Rome.—*Guardian.*

## 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.

### A VISITING ARMENIAN PRIEST.

To the Editor of *The Living Church*:

I WOULD not so soon ask for space, but that a service just held, and the possibility of similar ones, may interest your readers.

Evening Prayer was said on the eve of St. Andrew's day, at St. Luke's Church, Cambridge, Diocese of Albany by the rector and the Rev. Theodore Isaacs, an arch-priest of the Church of Armenia, now in this country assisting Bishop Sardjian, and residing at 312 Shawmut Avenue, Boston. A very interesting and instructive address followed by Dr. Isaacs on Armenia and the present massacres by the Turks. An offering was taken for the suffering Armenians and Dr. Isaacs, who wore the choir vestments of the Armenian Church, pronounced the Blessing.

Dr. Isaacs desires it known that he will be very glad while in this country to make similar addresses whenever opportunity is afforded him. I can assure my brother priests that those who take advantage of this offer, will find him not only a guest who represents all that is most attractive in the Orient, but a good public speaker with excellent command of English, and a very complete familiarity with all the intricate relations of the Oriental Communions.

CALBRAITH BOURN PERRY.

St. Luke's Rectory, Cambridge, N. Y.

### THE MISSIONARY OBLIGATION IN THE PARISH.

To the Editor of *The Living Church*:

IF a member of the parish should answer as a reason for not contributing to the rector's salary, that when he had paid out for food and clothing, for himself and children, with a small amount for incidentals, he had nothing left for the Church, what reply would his rector make to him?

He might urge perhaps that with a little higher appreciation of his duty to the Church and his rector, he could make some difference in the distribution of his income; and so without real loss in family comforts, be able to do something for some good purpose outside of self and family demands; and that a little money reserved from other items as due for his moral and religious privileges would not be to his injury.

And I cannot think that in the case of any parish, however poor, it would work to the wrong of the rector or other creditors, if at stated times the people were invited to remember the common burden of the Church and the will of Him who came that He "might gather in one the children of God that were scattered abroad."

SAMUEL EDSON.

To the Editor of *The Living Church*:

WILL it not help to clear the air, with regard to the question of the status of the parishes and missions reported to be delinquent in the matter of the apportionment, if we bear in mind the fact that no parish and no mission is reported as delinquent because it failed to come up to the standard set for it, but because it failed to take any offering during the year for missionary purposes? What was asked was a certain sum; what the Church had a right to expect was at least some recognition of a Scriptural and Catholic duty on the part of every congregation calling itself a congregation of this Church.

Again: an analysis of the contributing parishes and parishes reported as delinquent does not lend countenance to the contention that the matter turns at all upon the comparative wealth or poverty of the minister or his people; since in this Diocese of California—to take an example which comes readily to hand—several of the churches from which no offering was received are among the wealthiest, and several of those who have given most generously are, financially, among the weakest, in the Diocese. It is, therefore, a question of something else than the ability to give, so far as the instance cited is concerned; and there is reason to believe that an analysis of the conditions prevailing in the Church at large would yield a not very unlike result.

With regard to the status of parishes which have large mortgages to meet or are otherwise in debt, the question is really a very simple one. No parish has a right to contract an obligation for improvements to its own advantage and then to plead that it is thereby released from its extra-parochial duties; since the funds for the support of the episcopate, and funds for our diocesan and general work, stand at the lowest upon a platform of moral equality with parochial obligations, and are a part of the inherent responsibilities of every professing Catholic Christian. We cannot proclaim our adherence to the principles of historic Christianity and demand our share of the Catholic inheritance, and at the same time repudiate those financial obligations in connection with which those things have been handed on to us and are in our own day sustained. As well might one refuse to pay one's baker and one's washer-woman, on the plea that one has built a bigger house and set up a footman and a carriage, as decline to meet one's obligations to the Diocese and the general Church on the plea that one has built a finer edifice in which to worship, or invested in a more expensive choir, or in more costly and elaborate vestments. It is surely ill work when the outward accessories of the parish, or even of the sanctuary, are placed above the duty of carrying the offices and the ministrations of the Church to those for whom Christ died. To assert that the sole, or even the prime, obligation of the parish is to itself is to lapse into the heresy of the most dangerous congregationalism.

If anyone is in danger of being misled by the arguments which have lately been advanced in your columns by a contributor to this discussion, I can only suggest that he will do well to take the table of contributing and non-contributing congregations as issued by the Board of Missions, and carefully consider what the list itself reveals. Not only will he find that the question is not one of the wealth or poverty of the congregations which give or do not give: he may find also a line of clearance in the matter of missionary running through the Church which will probably be instructive to him and may possibly be disillusioning.

WILLIAM HIGGS.

San Francisco, Dec. 2, 1904.

To the Editor of *The Living Church*:

I AM sure that many of your readers on the Pacific slope, among whom the name of the Rev. Herbert Parrish stands for devotion, earnestness, and self-denying zeal, have felt sincere regret that he should have allowed the communication contained in the columns of *THE LIVING CHURCH* of November 25th to appear over his signature; for it is very apparent that Father Parrish is far from his best when discussing the mighty problem of Missions.

Surely the Rev. Father has failed to catch the spirit of the Boston Convention at which missionary enthusiasm was born anew. The defeated and humbled hero of many battles in his loneliness on the island of St. Helena, was not a sadder spectacle than that of an eminent and successful parish priest who in these days fails to rise to a due appreciation of the duty of the Church to the cause of Missions.

Father Parrish discusses the question: "Should Poor Parishes Give to Missions?" so emphatically from the negative viewpoint, that we can only conclude that he has permitted mere passing emotions to scamper off with his usual good judgment, and to make him forgetful of the teaching of St. Paul, that greatest of all missionaries, who, writing to the Corinthians, stressed the importance of contributing to the relief of the brethren elsewhere. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Doubtless there were many poor among the disciples at Corinth; yet, "every one" of them was included by the Apostle in the order which he gave. Not one was so poor that he could be excused from sharing in this glorious work.

The Saviour of the world did not forbid the poor widow as she approached the treasury in the temple. He did not say to her, "You ought not to part with your last two mites; you need them for your children, or to meet the living expenses of tomorrow." On the contrary, He saw the holy motive by which she was controlled and commended her spirit of self-denial.

Two important lessons we American Church people require to learn: (1) That none are so poor that they cannot give some small amount for missions, and (2) that all should contribute, not under the spell of a passing enthusiasm, but after due

thought and prayer, and with system and regularity, by following the Apostolic injunction of laying by in store on the first day of the week the one fifty-second part of the year's offering for missions. And what sum shall this be? Surely not less than a nickel!

Our Church numbers approximately 780,000 communicants. On the basis of a nickel-a-week laid by in store by each communicant, we should have a total annual offering for Missions of \$2,080,000! The poorest can give five cents a week. The more affluent can do still better. Two million dollars, raised by the Apportionment plan, should be the minimum offering of American Church people in order that they may fill the measure of obedience to the great commission of the Church's Lord: "Go ye into all the world and preach the Gospel to every creature, baptizing them in the Name of the Father, the Son, and the Holy Ghost."

ROBT. L. MACFARLANE.

Vallejo, Cal., December 5th, 1904.

[The discussion of this subject is now at an end.—EDITOR L. C.]

### THE TENURE OF RECTORSHIPS.

To the Editor of *The Living Church*:

I HAVE just read the letter of the Rev. Frederick A. Heisley, in your issue of December 3d, and there are several points in it on which I should like to be permitted to make a few comments. In the first place, there are but few cases in which, according to my humble judgment at least, it would be the part of wisdom for any priest, no matter who he is, or what his qualifications are, to resign a parish where he is the rector, to accept any parish, no matter how good, on a call for one year. If a priest does this and then finds that at the end of the year the parish does not want to call him as rector, no matter what the reason may be, he has no right to make any complaint. The parish has only asked him to take the services for one year and he has accepted it on that basis. If he is unwise enough to buy furniture on the expectation that he will be called as rector at the end of the year, and then finds that his services are unacceptable, he has no one to blame but himself, and it may be the means of teaching him a lesson not to accept a one-year call. Any man who will accept a one-year call, resign a parish, pay his moving expenses and go to other necessary expense, is not the sort of man that will do good work. There may be exceptional cases where it is advisable for a man to take a one-year call, but I think that they are few and far between. Mr. Heisley says: "The advantage of such an arrangement consists in the fact that if the priest so called should turn out a drunkard, or a criminal, or by means of some frightful mistake fairly ruin the parish, the vestry would have the protection of a civil contract which would relieve them from the necessity of canonical procedure necessary to free them from a duly instituted rector." All this will apply with equal force to any parish which is vacant and looking for a rector. The only proper course for any parish to pursue is to secure the recommendation of the Bishop before they call any man. The Bishops know more about the priests of the Church than any vestry is likely to know. If they are afraid of their Bishop's judgment, and there have been cases where parishes have had good cause to doubt the wisdom of the recommendations of their Bishop, though they are probably few and far between, it is an easy matter to consult with some priest who knows personally the man under consideration, and in whom the vestry will have the utmost confidence. There are other ways than those mentioned by Mr. Heisley in which a priest may impair his usefulness and cause a parish not to desire him as rector.

Cambridge, Ill., Dec. 5, 1904.

W. M. PURCE.

### THE APPORTIONMENT IN NEW JERSEY.

To the Editor of *The Living Church*:

THE remarks of the Rev. Mr. Bogert in regard to unequal and unjust apportionment for Missions might be met by recalling the sufferings of the Apostles as recorded in Acts v., and the way they felt about it, v. 41. Why should not any of us "rejoice" that we are accounted worthy to give largely for the cause of Christ and the extension of His Kingdom? If we cannot raise the full amount it will not be demanded of us. If the mark seems high, there is a reason for greater effort, and if we cannot reach it, I think we shall be accepted for that which we have tried to do.

C. E. PHELPS.

Bound Brook, N. J., December 9th, 1904.

### THE EUCHARISTIC SACRIFICE.

To the Editor of *The Living Church*:

IN your "Answers to Correspondents" there is this statement: "The Sacrifice of the Altar is related to that of the Cross in two ways, First it is substantially, or passively (?) identical with it since the same thing, *res*, is offered, the Body and Blood of the Crucified Saviour." Is not this likely to be misunderstood? Would not many people be perplexed by the statement that "the Sacrifice of the Altar" is "identical" with the "Sacrifice of the Cross"? And would it not seem to be implied that what is offered is the Body of the Crucified Saviour as it was when He was crucified, *i.e.*, His "Natural" Body, before it was "glorified" at the Resurrection?

Would it not be better to teach that the Eucharistic Sacrifice is the "doing" on earth precisely what our Lord is now "doing," as our High Priest, in heaven? The Eucharist, then, is the counterpart of that offering in heaven. Observe, "offering" means "presentation." Our Lord is presenting, *i.e.*, offering, pleading, before the Father, His earthly work of redemption, continuing it, in efficacy, in heaven. This is what the Eucharist enables us to do on earth. In the Eucharist the "*res*" is the same as that in heaven, *viz.*, the now glorified Body of the Risen Lord. And just as what He does there has reference to the completed work of the Cross, so is the case the same as regards the Eucharistic pleading, but the reference to the Cross in both is alike.

It may be remembered that the function of the Hebrew priest did not begin until the offerer had slain the victim, when the priest caught the still living blood and so completed the "atonement." See Levit. xvii. 11 in the last Revised Version. The writer of the Epistle to the Hebrews has reference to this when he says of our Lord: "If He were on earth He would not be a priest at all." The real completion of our Saviour's work, therefore, goes on in heaven. Observe how much oftener the "Blood" of Christ is spoken of in the New Testament, than the "Death of Christ" (see Heb. ix. 11-14; x. 19).

Thus the two, or rather the one pleading, in heaven by our Lord Himself, on earth by His duly authorized priest, is the great mode for applying to man the redemption wrought by the Incarnate God. Secondly, as the reconciled offerer was received as a guest at "God's Board" in peace offerings, and thank offerings, so in the great "Thanksgiving" (Eucharist) is the reconciled worshipper fed at the "Holy Table" of the Lord his God.

Thus the service of the Eucharist is the enabling us to join with our Blessed Lord in His Heavenly work on our behalf, by doing on earth exactly what He is ever doing there for us men and for our salvation. It is the grandest, most efficacious prayer, as well as "Thanksgiving" that can possibly be offered.

W. E. COOPER,

Rector St. Martin's Church, Toronto.

[The answers to "Y.," to which Mr. Cooper refers, were determined necessarily in method and points formulated by Y's questions. He asked us first of the relation between the Eucharist and the Cross, and we therefore confined our answer to that relation. His second question was as to the reason for regarding the Eucharist as a Sacrifice. In answering this we expressly stated that the Body and Blood of Christ, offered in the Holy Eucharist, although sanctified for such offering by death, "as now offered" is the oblation of Him who "is alive forevermore." We also declared that all Eucharists "are united in one, and given heavenly effect, by the perpetual appearance of Christ for us in heaven, His unending Oblation of Himself, whereby the Sacrifice of the death of Christ lives on for our salvation."

We do not think we are rightly chargeable with neglect of the truth that the Eucharist is the counterpart of Christ's heavenly Oblation; or with forgetting that the *res* of the Eucharistic Oblation is now glorified, and offered as in that state in the Eucharist.—EDITOR L. C.]

WE LIVE in a world of unreal appearances, of noisy and pretentious claims, of pantomimic display. In happy moments it seems a dazzling spectacle; in bitter hours a dance of death. Rise above it, ye Christians. Here is a light, not flickering or unhealthy; no mere gas twinkle, no flare of the footlights, no electric glare—no, rather the placid, perfect breaking of the summer dawn. Be it ours not to trifle on a stage, but weary, yet victorious, to climb the mountains, and gaze at last, sunflushed and thankful, on the breaking of the day. "Reality and persistence!" Some men are genuine by flashes; in their higher moments, and only then, they are held by the beauty of goodness; then at heart they *admire* the Christ. Some have learnt the mystery of sorrow, the hollowness of all but real goodness, their own weakness, their need of help towards their ideal; they do not *admire* only, they *worship*, they *cling*. Ah! if we do so, with all our failures, we shall have His divine benediction.—(Canon Knox-Little.)

# Literary

## New Holiday Books.

*Oxford and Its Story.* By Ceell Headlam, M.A. London: J. M. Dent & Co. New York: E. P. Dutton & Co.

This is a sumptuous volume, and one to make glad the heart of the book lover. Its broad margins, large, clear type, thick paper, and beautiful illustrations, make it one of the handsomest and most desirable books of the year.

Mr. Headlam's wide reading and devotion to Oxford have enabled him to bring together in most readable form the history of Oxford in every period. He quotes with appreciation Rous, an early chronicler, who gravely ascribes its origin to about the time Samuel was judging Israel! Mr. Headlam paints for us, in most vivid manner, the students in the early days, rough and boisterous, always ready for battle with the town, poor, suffering oftentimes for the necessities of life, yet eager for learning. We see it in the Elizabethan days; again as the Royalist capital in the days of the Stuarts, and always interesting.

The illustrations, by Mr. Herbert Railton, are numerous, and most beautiful specimens of the illustrator's art. The whole volume gives the impression that it is a labor of love by a devoted son of Oxford.

"He that hath Oxford seen, for beauty, grace,  
And healthiness, ne'er saw a better place.  
If God Himself on earth abode would make,  
He Oxford, sure, would for His dwelling take."

*Inner Jerusalem.* By A. Goodrich Freer. Illustrated. New York: E. P. Dutton & Co. 1904.

This is the sort of book one is always glad to welcome, because one always finds it helpful. It is a clear account of Jerusalem as it is: especially of its very mixed society. The author discusses, with apparently adequate knowledge, the position of the various nationalities in Jerusalem, their aim and accomplishments. He enters fully into the religious situation rendered so complicated by the divisions of Christendom, which nowhere appear more criminal or hopelessly absurd than here. The Anglican reader will naturally turn to the account of Bishop Blythe's work, and will be interested, if not edified, by the account of the performances of the C. M. S. It is a book to be read by all who desire to know what Jerusalem is like, socially, to-day.

*The Sacred Hymns and the Napoleonic Ode of Alexander Manzoni.* Translated into English Rhyme with Portrait, Biographical Preface, Historical Introduction, Critical Notes and Appendix containing the Italian Texts by the Rev. Joel Foote Bingham, D.D., L.H.D. Henry Frowde. \$3.00 net.

This is the work of an enthusiastic admirer of the author of *I Promessi Sposi*, who seeks to make known to English readers the poems of the great Italian. All the critical apparatus of notes, arguments, and prefaces to the several poems testify to the industry and learning of the editor, in fact, the poems flow like a rill through a meadow of comment. The translation into English rhyme, though a literal rendering of the original lines, leaves much to be desired, as the following stanzas, taken almost at random from *The Name of Mary* (page 154, IV., V.), testify:

"We, witnesses that to Thy rule  
The obedient future trimmed its wings,  
Preserved for love, born to the school  
Of the heavenly things.

We know it, O Mary, that He,  
He alone did His promise maintain  
Which He put in the heart of Thee then—  
So solemn thy name for us is, O Mary!"

Further comment is unnecessary.

*Light on the Hills.* Edited by Charles Carroll Albertson, D.D. Philadelphia: J. B. Lippincott Co. Price, \$1.25.

Under this title we have a brief anthology of short poems, grouped under the following heads: Life and Death, Immortality, The Blessed Dead, Heaven, Resurrection, Recognition, The Larger Hope. As is inevitable in any such collection, we miss many old favorites, but as a whole, the verses are well chosen, and all are worthy of preservation, including three short poems by the editor.

*Parables of Life.* By Hamilton Wright Mable. With eight full-page photographic illustrations by W. Benda. The Macmillan Co. Price, \$1.50 net.

In a prefatory note the author states that "This collection of short papers, illustrative of phases of vital experience, published in 1902, is reissued in this edition with illustrations, and with the addition of four new chapters."

Admirers of Dr. Mable's writings, and their name is legion, are

already acquainted with this collection of brief allegories, and they will welcome the additional chapters, which are among the best in the book. The most serious subjects are treated, life and death and judgment to come, and always with reverence and restraint. The illustrations are in the main good, though one or two might have been omitted with advantage.

*William Shakespeare, Poet, Dramatist, and Man.* By Hamilton Wright Mable. New edition with new preface. The Macmillan Co. Price, \$1.00 net.

Dr. Mable's book on Shakespeare and his times is too well-known and too widely used to call for extended comment. It is the best book upon the subject for the general reader, since it briefly combines in one handy volume the results of the most recent critical scholarship and historical research. This new edition at a popular price ought to have a wide circulation.

*Reminiscences of Peace and War.* By Mrs. Roger A. Pryor. New York: The Macmillan Co.

A presidential campaign and the near approach of Inauguration Day cannot fail to awaken an interest in other scenes of a like character in other days. Therefore it is with peculiar pleasure that one opens Mrs. Pryor's new book to find a picture of Washington society fifty years ago, at the close of Pierce's administration, and the inauguration of Buchanan.

The author disclaims any attempt at historical or political instruction, but with a feeling that records of battles and civil convulsions do not fully exhibit the condition of the South at the crisis of its history, she has undertaken to fill in the picture by describing those social characteristics, and incidents of private life which are such necessary features of a literary landscape.

The book, which is really a narrative of the author's recollections of Washington society just before, and of Virginia during the war, has all the charm of a romance; and while it is a Southern woman's record, it is sufficiently dispassionate to be enjoyed by the most ardent Northern reader.

To those who are disposed to sigh over the degeneracy of the times, and to mourn the loss of simplicity in our day and generation, the tales of state dinners, gorgeous costumes, and banquets almost rivalling those of classic Rome, come with something of a shock. But with the fall of Fort Sumter all this is changed, and the pathetic record which follows, so simply and graciously told, can only serve to draw the North and South closer together in that love of country which breathes through it all.

The book is attractively gotten up, and the press-work and illustrations are excellent.

## For Young People.

*A Prairie Infanta.* By Eva Wilder Brodhead. Philadelphia: Henry Altemus Co. Price, 50 cts.

This is a story of life in a Colorado mining town. Miss Jane Comb, an old maid, takes a child whose mother dies in the town, and brings her up. The father goes off to seek his fortune, and meanwhile leaves the child Lola to be provided for by her. He even borrows all her money, but at last he strikes a fortune and rewards the unselfish care of the good woman. It is a very nicely told story, and is a wholesome book for a gift.

*Her Fiancé.* Four Stories of College Life. By Josephine Daskam (Mrs. Seldon Bacon). Philadelphia: Henry Altemus Co.

Mrs. Bacon has produced four nice little sketches of girl life at Smith College. All are bright and entertaining, but perhaps the first, which gives the title to the book, is the most amusing. This is a pleasing addition to the holiday books.

*Atoms of Empire.* By C. J. Cutcliffe Hyne. New York: The Macmillan Co. Price, \$1.50.

Sixteen short stories of out of the way places in the British Empire—Africa, India, the Islands of the Sea, etc. All are well written and full of life and interest. The author has a distinct talent for writing the short sketches, and for condensing into them a good deal of matter and local color in a small space.

*Gwen.* An Idyll of the Canyon. By Ralph Connor. Chicago: Fleming H. Revell Co.

This is a little selection of five chapters from *The Sky Pilot*, gotten up for the holidays. It is the story of how Gwen learned for herself the mystery of pain, and how it led her to her Father. The decorative cover and the quaint margins make this a very attractive holiday book.

*A Modern Tom-Boy.* By L. T. Meade. With 8 drawings by Percy Tarant. New York: E. P. Dutton & Co. Price, \$1.50.

Mrs. Meade has an established reputation in England as a writer for girls. This volume of school life ought to add to that reputation. It is thoroughly interesting from beginning to end, and handles the well-worn theme of school life in a brightly original way.

*The Life and Adventures of Jack Philip. Rear Admiral, U. S. N.* By Edgar Stanton Maclay, A.M., assisted by Barrett Phillip. With an introduction by Alfred Thayer Mahan, Captain, U. S. N., and Phillip's own story of Santiago. Second Edition re-written and revised. New York: American Tract Society.

We are glad to find the life of "Jack Philip" in a new and improved edition. Philip is one of those lives which stimulate, by singleness of motive and straightforward adherence to duty. He was always, as Captain Mahan puts it, "where the weight of the work fell." This volume gives us a very vivid impression of the man—and that is its value, especially to the young reader—of the man who was at once an earnest Christian and a devoted patriot.

*Yours with All My Heart.* Her own Story as told by the Beautiful Italian Gazelle-Hound Fairy. By Ester M. Boxendale. Boston: L. C. Page & Co. 1904. Price, \$1.50.

The thought of a dog-autobiography is not quite original, but it is worked out in this volume in an original way. Lovers of dogs *i.e.*, the majority of the human race, I suppose, will be interested in the sympathetic way in which the story of Fairy is presented, and children may gather useful lessons of kindness and thoughtfulness from it.

*Amy Dora's Amusing Day, or the Naughty Girl that Ran Away.* By Frank M. Blacknell. Illustrated by Florence Scood Shinn. Philadelphia: Henry Altemus Co.

Certainly an amusing day such as falls to the lot of very few little girls. We hope none of its readers will be inspired to emulate Amy Dora as to adopt her philosophy of life—"What is the use of being left to take care of one's self if one isn't to do it in the way that suits one best?" But even at the risk of being tempted, you must read about Amy Dora, for she is delightful.

*Famous Battles of the Nineteenth Century.* Edited by Charles Welsh. New York: A. Wessels Co. Price, \$1.25.

Mr. Welsh has edited his book well, with a keen eye to dramatic effect, and of the fourteen battles which he has collected, there is none which is not well told and well worth the telling. The stories by Major Arthur Griffiths are particularly well told, and the contribution by Stoddard Dewey sheds a lurid light on the picturesque Texan Insurrection of 1836. In his preface, Mr. Welsh says that the famous battles of the nineteenth century have changed the face of nearly every continent on the globe. This is a fact, and it seems a pity that the editor did not include some mention of the war between Prussia and Austria, which is so full of dramatic interest, or of the great war between France and Germany, culminating in the battle of Sedan which wrought such far-reaching changes throughout Europe.

This volume, in the hands of any healthy-minded boy, will be sure to be greatly enjoyed, and to call forth patriotic sentiments and admiration for deeds which have made the Anglo-Saxon peoples the leaders of the world. A. W. B.

Two LITTLE BOOKS of the "Peter Rabbit Series," such as have made children happy in recent years over the wonderful adventures of Peter Rabbit and several other little books, are respectively *The Tale of Benjamin Bunny* and *The Tale of Two Bad Mice*, by Beatrix Potter. (New York: Frederick Warne & Co. Price, 50 cts. each.) These are short and simple stories with colored illustrations and in such small compass as to present very pleasing gifts for little children. Somewhat larger than these, but also with colored illustrations and with animal verses from Mother Goose, is *Nobody Knows*, illustrated by Madeline Hall. The book is well illustrated and made. (New York: Frederick Warne & Co. Price, 80 cts.) Children will also be amused in a book strangely entitled *The Rubāiyāt of a Persian Kitten*, by Oliver Herford. The illustrations are from drawings, and the entire book is printed in an attractive delf blue. The phrase stands opposite each illustration, and the pictures are entirely given to the antics of the Persian kitten. (New York: Charles Scribner's Sons. Price, \$1.00 net (postage extra).)

### Miscellaneous.

*George Eliot.* By Mathilde Blind. New Edition, to which are added a Critical Estimate of George Eliot's Writings and Supplementary Chapters on Her Methods of Work and Her Friends and Home Life. By Frank Waldo, Ph.D., and G. A. Turkington, M.A., with Bibliography. Boston: Little, Brown & Co. pp. 359. Price, \$1.25.

This new edition of Mathilde Blind's well-known life of *George Eliot* in the Famous Women series, contains much information which has accumulated since the publication of the first edition and is invaluable to the student of English literature. The critical estimate of George Eliot's place among English writers is searching and just, and is based upon the writings of the most competent critics of recent years.

The tabulated list of the chief events of her life is very complete and the bibliography is by far the most exhaustive yet compiled. A good index adds greatly to the value of the book which on every account is one to be recommended to all students of English literature.

## The Family Fireside

### HOW WIDOW LYKINS CURED HER STINGINESS.

By LOUISE DOISY (Z. Z.).

WELL, well," said the Widow Lykins to herself, as, returning from church she re-entered her little home on a bright Sunday morning in January. "Here I've been comin' back Sunday after Sunday as happy and contented as you please, to get my bit of dinner an' a quiet nap after it; fur that dear man's discourses was so soothin', an' put a body in such a good humor. But this new man! Why, I'm all riled up! Ef it's true, though"—

The reverend gentleman—a newcomer in the parish—to the efficacy of whose preaching these words bore ample testimony, had indeed been delivering most conscience-rousing discourses. Wielding the hammer of truth with a practised hand, he had no idea of hitting the nail on the head without aiming at a special nail. There were no ambiguities to enable one to pass the message over to his neighbor, or to keep one in good humor with one's self, unless with cause. The Gospel indeed was faithfully preached—Believe and live—but faithful also was the warning that good works must follow faith, to prove the latter genuine—that the Christ, the Child, could not truly be formed within the soul of man, without the gradual growth to the full stature of the perfect man, however stunted or retarded for lack of intelligent comprehension of cause and effect. By way of assisting his people to such comprehension, Mr. Atwill had been delivering a series of sermons on the Ten Commandments.

"Thou shalt not covet," was this day's subject, and many had returned to their homes with aroused consciences, and an unusual sense of discomfort.

"Ef it's true, though," repeated the widow after some moments of meditation, during which a series of grunts and exclamations betrayed her perturbed condition, "then I ain't the one to bury it an' stamp it down! I want it dragged to the light of day. Here I've been a Church member all my life, an' never had a notion before that I wasn't in the right track. Yes, I be stingy, there's no use of denyin' the fact. I hate to give. Seems like it was hurtin' somethin' inside of me to part with anything. The preacher said that ef we would begin with one sin, take a grip of it an' give it a good shake every time we found it uncommon lively, we might expect that by the end of a year it would be well-nigh strangled to death. I dunno as it's true, but I'll try it anyway. I'm gettin' on in years now, an' perhaps, when I's come to appear before my Maker an' show him how I'd been believin' on Him all my life, He might ask me where was the proofs of my believin'. T'ain't any too on-likely I might be told, 'I never knew you.'"

She arose, put a small piece of coal on the fire, covered it carefully with cinders, then resumed her meditations.

"I wasn't so stingy while my little Mary lived. I dressed her nice, an' give her a present every Christmas; an' I can't say as I was ever the poorer for what she cost me, nor the richer since I lost her, now eight year back, though I've never give a present to anybody since. Here's Christmas come an' gone again, an' not one soul the happier or better as fur as I'm concerned. Well, as I've started out to show my believin' by my workin', I'll take stinginess fur this year, an' give it such a sight of hard shakes that it won't be my fault ef 'tain't strangled to death come Christmas next. But there's the table to be cleared an' them dishes to be washed, fur I went off so early this forenoon that I didn't get nothin' done. 'Twon't do to let laziness in at the very door you've opened to chase stinginess out of."

So the widow set vigorously to work, while for the next hour "brain and brawn" held nearly equal sway. As she washed a cup or wiped a saucer, or carried the dishes to the cupboard, many were her ejaculations, nods, or shakes of the head. She swept the hearth as though sweeping all her sins before her; she shook the rug as if the very spirit of evil were concealed therein; she raked the fire as though taking every special cinder by the throat, and disposing of it once and forever. Finally she resumed her seat with the air of one whose mind is made up.

"I'll do it," she said, returning to coherency as her hands no longer needed help from her brain. "I'll surely do it! Ef that child had a-lived, she'd a had eight presents by this next

comin' Christmas, an' I none the poorer. Now as sure as I'm alive an' well, between this an' next Christmas, I'll make up all them gifts that should a-been scattered through the eight year, an' give 'em in a bunch! Ef that don't choke all the stinginess out of me, it'll come nigh to it, anyhow, an' I'll find some way or other to give it a clincher afore the year's entirely gone."

With Widow Lykins, a duty recognized was a duty accomplished.

"I'll do it at onct," she thought. "To-morrow's the washin' an' there's always a sight more to be done on Mondays than on other days. But in the evenin', instead of settin' down with folded hands, or goin' to bed to save a bit of fire an' light, I'll begin on them presents, though what to make—laws! ef that ain't Minadab Jones meanderin' about in this cold jest as ef summer posies was growin' under his feet—an' him all crippled up with the rheumatiz, an' neither wife nor child to see that he don't freeze to death. There! that's one gift—mittens for Minadab! I used to be a master hand at knittin', an' I know I ain't forgot it yet. I'll go look out the yarn an' needles this very minute, an' get all ready for to-morrow night."

The rummaging began. Box after box in her little bedroom was opened, shelf after shelf examined, bundle after bundle unrolled. Out of one of the latter a pair of knitting-needles fell.

"There they be," she said, with a sigh of relief. "But where under the sun is that yarn?"

Suddenly she turned pale, while a spasm as of sharp pain passed over her countenance. A pause.

"It's in that trunk," she murmured brokenly. "I rec'lect it now. I put it there with the rest of her belongin's, fur I'd bought it to teach her to knit an' I didn't want to see it no more. I can't open it! Eight year ago, that box was shet down an' locked, an' it would be like raisin' her coffin lid ef I was to open it now."

Hastily shoving the scattered parcels back on the shelves, she hurried from the room, banging the door behind her as though to shut out any temptation to change her mind. Back and forth she rocked, while tears ran down her cheeks. Silent now, for thought was too deep to come to the surface in words. A half hour had passed when at last with a determined air, she lifted her head.

"I'll do it!" she said aloud. "It's got to be done some time, for mebbe the moths has got into it—though dear knows I put enough stuff in to keep 'em out forever—an' a Sabbath day's just the time for it—I couldn't do it no other day."

Lighting a lamp, for it was now dark, Widow Lykins proceeded to her best and seldom used bedroom, from the closet of which she lifted out a small trunk. An instant's hesitation—then with compressed lips, she turned the key in the lock, and the lid stood open.

A stifled exclamation broke from her lips. O, she had forgotten it was there—the last thing her darling had touched—the doll, the precious doll, which almost with her parting breath the child had held close within her arms! A stab pierced the mother's heart. The last agonizing scene which the years had somewhat blunted, now stood out with fearful distinctness before her vision. The labored breathing, the glazing eyes, the death-dew on the brow, the touch of the cold hands out of which had fallen the beloved doll, but only at the very latest moment! The final scene was re-enacted—her darling had once more gasped out her life with the terrible vividness of that last fatal moment!

Clapping down the lid without stopping to lock the trunk, the widow ran into her sitting-room and cast herself down on her couch. There sobs, moans, and groans burst from her broken heart. Sorrow had gone to sleep indeed for the moment, but now awoke with the full vigor of the long ago. Looks and words and actions rose up to confront her. Impatient replies, unmerited rebukes, reasonable wishes denied, mistakes fancied or real in diet, medicine, or general management. Yes, it seemed to her distorted imagination that but for her cruel folly she might still have had her child beside her! Thus she wounded and lacerated the already bleeding heart, while the hours went by unheeded; it seemed as though the tortured brain would snap with the fearful tension.

But exhaustion ensued; sleep mercifully deadened the misery, and not until morning dawned did the widow open her eyes, and gaze astonished at her unusual surroundings. Memory quickly returned, but where was the agony of the preceding night? Sorrow has its ebbs and flows; the tide had been high

indeed, but in its retreat had carried away all stress and bitterness. Nothing but a certain numb soreness remained.

The widow arose, went at once to the room where stood the trunk, lifted the lid, and taking out of a small compartment a bundle of worsted, she closed it, turned the key in the lock, and went calmly back to her accustomed duties.

\* \* \* \* \*

It was Christmas eve. Upon a table in the widow's little sitting-room lay the eight presents—a bright array of woollen scarfs and mittens. The supply of worsted on hand had soon been exhausted, and though it was sometimes more or less of a wrench, the widow had bravely made the outlay necessary to complete her task. It was a pretty sight, and what wonder that the good woman gazed at the work of her hands with a feeling of self-complacency.

"There they be!" she soliloquized. "An' not a bad-lookin' lot either, ef I do say so. An' somebody picked out to give 'em all to—wall, no, there's a pair of mittens over, but I ain't afraid that they'll go long a-beggin'. It ain't been such easy work to keep on faithful an' stiddy, whether I felt like it or no, an' dear knows it's been worse still to keep on payin' out money every little now an' then. But it's all done now, an' I s'pose the stinginess is well-nigh gone out of me. I dunno, though"—with a sigh. "Seems like the last cent I spent was about as hard as the fust. Still, *I spent it*—an' that's the main thing after all, I s'pose."

At that moment, a tap came to the door—so faint and hesitating as to be scarcely audible.

"Come in," called the widow; then, as there was no response, she opened the door herself. There stood a forlorn-looking little girl, about ten years of age. She was almost in rags, with a shy, frightened appearance, as though more than half inclined to run away. Widow Lykins recognized her as one of a family who had lately moved into a miserable cabin, only a short distance from her own house.

"What do you want, child?" The tone was hardly encouraging, though not meant unkindly, and the girl shrank farther back.

"Well, what is it? Can't you speak, or are you deaf an' dumb?"

Thus encouraged, the child found her tongue.

"They said—you was givin' presents away—an'—an'—"

"An' you're wantin' one? Well, you can come in an' I'll see about it, though it's not good manners to be askin' for things. There now, there's a good, warm pair of mittens for you," as she took from the table a brown pair with a red border. "They're mebbe too big, but they'll keep you all the warmer. Well, what's the matter! Ain't they good enough for you? Why don't you take 'em?"

Thus urged, the child took the proffered gift, and found her voice.

"Yes—they're good enough—but—but—I wanted—I wanted—a doll!"

"Mercy on me, child! Did ever I hear the like! You ought to be very thankful to get somethin' to keep your hands warm, an' you 'most freezin' to death! Take 'em an' go, for I can't afford to spend no more time palaverin'!"

The girl slipped quickly out of the door held open for her, as though glad to escape.

"The idee!" ejaculated Widow Lykins, as she wiped some imaginary dust from a chair. "A doll indeed! An' her lackin' maybe the bite to put in her mouth—there, I clean forgot. 'Tain't Christian to let her go off hungry, an' this Christmas Eve, an' all them cookies I made yesterday in the pantry. Here child," running to the door. "Come back here! I've got somethin' for you."

The girl, with a brightened face, retraced her steps, and stood at the door waiting.

"There, child," and the widow held out a good-sized paper bag. "There's some nice cookies for you; they'll help you keep Christmas."

The bag was taken, but the bright look had faded, and the girl turned away without uttering a word.

"There's manners for you! The ungrateful creature! An' me givin' her twict as many as I meant to! For, thinks I, it's near the end of the year, an' I'll give another blow to stinginess before it's over. Well, well! We mustn't look for gratitude in this world, that's sure an' certain!"

That night, Widow Lykins had a dream. She sat before the trunk as she had done the first time, now nearly a year since. She hesitated with the key as then—she trembled, and dared not

turn it in the lock. Finally, with a mighty effort, the deed was done—the lid stood open before her. A shriek broke from her lips. What a sight met her staring eyes! There lay the doll indeed, but even as she looked, it was crumbling to pieces, and presently only a mass of corruption lay before her, with worms crawling in and out! As she rose to fly from the sight in horror, a light a short distance in front of her attracted her attention. O, there, in dazzling raiment, stood her child—with her arms outstretched, with a pleading look on her countenance, and yet with the very smile which had once made Heaven in the mother's heart. With a cry of "My baby! My darling!" she was about to rush forward, but the form gradually receded, and as it did so, it changed in appearance, the radiant robes fell off, rags took their place, the smile faded, and lo! the face and form were those of the little beggar-girl, with nothing of her own darling left but the still pleading arms outstretched.

The morning dawned—the dream was over. The widow arose and dressed with a determined look, and yet with the uplifted air of one who has seen a vision. Throwing on hastily a shawl and hat, she went to the trunk in the closet, unlocked and lifted the lid without the slightest hesitation, though with compressed lips, and taking out the doll, she wrapped it up in the paper which lay under it, and quickly left the house. A moment's walk brought her to the forlorn cabin. Her peremptory knock was answered by the ragged girl.

"There, child," thrusting the precious package into her arms, "there's the doll you wanted! And come to me after dinner to-day, an' I'll give you some clothes to keep you warm!" And without waiting to see the effects of her gift, the widow hastily left.

Her morning's work was done in her usual methodical manner, but with unwonted quickness. Only once did she speak aloud. "That was pretty nigh a death-blow—pretty nigh. But there's more to do yet!"

Again was the trunk opened, again the tray was lifted, and as the pile of neatly-folded clothes were revealed, a spasm passed over the widow's countenance. But resolutely she lifted them out one by one, though with trembling hands, until presently a sob burst forth.

"This was the last dress she had on before she took to her bed—seems like it's a piece of herself! There's a bit of a stain on it—I mind how I scolded her for it—O dear, O dear! An' there was tears in her eyes—the last I ever see there while she was up an' about. An' here," lifting out a bright green and blue plaid, "that was her best dress, an' how she loved to wear it! Not a spot or stain on this one—O how I wished there was! She would beg me to let her wear it of an afternoon here an' there, an' I'd say 'No, you must keep it for Sundays an' holidays.' An' I never bought her another—an' she's kep' it clean forever!"

Dropping the dresses, the widow rocked back and forth on her chair, while bitter sobs convulsed her frame. O, mourning mothers, all over this land of ours, how well you understand this poor mother's grief!

Presently she dried her tears and resolutely set herself to finish her task. Two or three cotton dresses and a pile of under-clothing were lifted out, each article adding a fresh pang. She put aside all the dark or warm articles.

"It's a shame to have kep' 'em all them years, an' children goin' cold an' shiverin'. But to give 'em away is like givin' a piece of herself!"

The morning passed with one and another dropping in to receive their gifts, and afternoon brought the ragged girl, but this time with shining eyes, and clean face and hands.

"Come in, child," said the widow, with a gentleness that astonished her visitor; for O, though under another form, did she not see the child of her love?

"Sit down by the fire, an' get warm. An' here's some meat an' pie for you in this bag to take to your mother. An' here's"—laying her hand on a large bundle—"some clothes to keep you warm. They belonged to my own little girl, an' she's just about your size—they're a present from her. An' listen to me now. Never you durst to do or say a bad thing as long as you're wearing of her clothes, for it won't be the best for you ef you do!"

As the half-frightened, half-delighted child left the house, the widow closed the door behind her, and sank down into her low rocking-chair.

"There," she said aloud, while tears ran down her cheeks, "it's done at last! The eight presents give it a wrench, an' the doll give it a good, hard shakin'. But them clothes has choked all the life out of it forever an' ever!"

## THOU ART THE MAN.

### A TRUE STORY.

IN a city of perhaps thirty thousand population there used to be a large colored quarter, and the authorities were seemingly indifferent to the affairs of that locality. Policemen strove to prevent murder and arson, but if a negro was stabbed or beaten, the city fathers did not seem to care whether he lived or died. It might be that a negro who died on Thursday had been hurt in a row on the preceding Saturday, nevertheless his opponent was at large, and the courts were too busy to attend to such matters.

Within the colored settlement there lived a woman respected by every one, white or black. She was a good woman, modest, industrious and religious. Those who had seen her carrying home baskets of clothes and who perhaps had aided her in severe winters heard with righteous anger that her worthless husband had kicked her downstairs. She lingered a few days, and then death ended her sufferings. The municipal authorities did not arrest the husband, but dozens of neighbors muttered that he ought to be hung.

Many white people attended the funeral, and the little-colored church was crowded. It had occurred to the husband that there would be a large attendance, so he donned his best coat, provided himself with a new stove-pipe hat, displayed a conspicuous collar, and set off, inwardly flattered because the crowd of mourners who respected the memory of his wife seemed to his perverted mind to be, in some way, a proof of his own social importance. As he entered the church there were looks of disgust and even of wrath, but these tokens were not heeded. Vain of his attire, delighted to behold a throng, the brute seemed to enjoy the occasion, and would have enjoyed it to the end had it not been for an unexpected incident.

The black pastor's English was not faultless, but everybody forgot his slips in grammar. He told the plain story of the woman's patient and godly life, and every hearer knew that he confined himself to facts. Then his blood boiled, and he went on. "Brethren, I went to see our dying sister as she lay on her bed, with her broken ribs and her poor bruised arms. I said, 'Sister, shall I pray for you?' She said to me, 'Nay, don't pray for me. God has pardoned my sins. Pray for dat ole sinner what kicked me down stairs,' and dere he sits, brethren and sisters, dere he sits, look at him, you white folks, dere he sits."

Perhaps the spirit of Nathan looked on approvingly. The pastor's frame shook with all a man's indignation, the voice rang out its pity for the woman and its scorn for the brute. The black finger pointed with emphasis dramatic, yet unnecessary, for every body looked at the low scoundrel, who had swaggered to a seat beside the coffin, and who now crouched like a beaten cur. If the authorities had shirked their duty, and the wretch had escaped his doom, there was one man who meant to speak out his mind. Ezekiel might have said to the black pastor, "Thou hast delivered thy soul." No hearer forgot the funeral sermon, and the brute who cowered before the terrible glance of an upright man may have had some faint glimmer of the awful judgment seat of God.

The new hat, the wide collar, and the best coat were no comfort to the transgressor who at least temporarily felt that his way was hard. White and black went home with three eloquent monosyllables ringing in their ears, "Dere he sits, dere he sits."

## HOW TO MEND BROKEN CHINA.

A reader of the Household in this excellent paper says if I will just send her a good cement for mending her broken hand-painted china pieces, she will paste it in her scrapbook and keep it on hand. This is certainly the best way to keep recipes. I have used mended pieces of china for years, and made the cement myself that I mended them with. It is equal parts of gum arabic and plaster of paris. You mix it into a thick solution and take a small paint brush and brush the broken edges with this paste, and set them away to dry. When perfectly dry, you can use them as if they were never broken. In regard to washing them, you should never give them into careless hands to wash them. They should never be laid in water or left there a second, but you should make a nice warm suds of rainwater and pearline, and wipe quickly with a soft linen cloth, without any lint on it, and polish lastly with tissue paper. If you are very particular, it is wonderful how long such mended pieces will last you. You can keep this cement or paste on hand for quite awhile; and it is ready for an emergency.

S. H. H.

## Church Kalendar.



- Dec. 4—Second Sunday in Advent.
- " 11—Third Sunday in Advent.
- " 14—Wednesday. Ember Day. Fast.
- " 16—Friday. Ember Day. Fast.
- " 17—Saturday. Ember Day. Fast.
- " 18—Fourth Sunday in Advent.
- " 21—Wednesday. St. Thomas, Apostle.
- " 25—Christmas Day.
- " 26—Monday. St. Stephen, Martyr.
- " 27—Tuesday. St. John, Evangelist.
- " 28—The Innocents.

### CALENDAR OF COMING EVENTS.

- Dec. 21—Consecration Bishop-elect of Cuba, Cathedral, Atlanta, Ga.
- Jan. 19-22—Department Missionary Conference, Omaha.

## Personal Mention.

THE Rev. GEO. G. BALLARD, Jr., curate of Trinity Church, Buffalo, having accepted a call to the rectorship of Trinity parish, Fredonia, N. Y., will enter upon his duties about January 1, 1905.

THE Rev. THOMAS BOONE has been obliged, on account of ill health, to resign the rectorship of Christ Church, Gilbertsville, N. Y., and has removed to 605 West 115th St., New York City.

THE Rev. C. S. BROWN of the Holy Comforter, Gadsden, Ala., has resigned his charge.

CHAPLAIN JOHN E. DALLAM sailed December 2nd to join his regiment, the 12th Infantry, in the Philippine Islands.

THE Rev. MARTIN DAMER of Mt. Carmel has assumed the rectorship of the church at Brookland, Pa.

THE Rev. FREDERICK EDWARDS, rector of St. Paul's Church, Malden, Mass., has accepted a call to St. James' Church, Milwaukee, Wis.

THE Rev. RAYMOND HAROLD EDWARDS, rector of St. Paul's Church, Pittsburg, Pa., has resigned, and accepted a call to Christ Church, Meadville, Pa., to take effect the Fourth Sunday in Advent.

THE Rev. WM. HOWARD FALKNER, rector of St. Peter's Church, Baltimore, Md., has declined the call recently extended to him by Trinity Church, Wilmington, Del.

THE Rev. FRANK M. GIBSON, Ph.D., assistant priest of Trinity Church, Washington, D. C., has accepted a call to the rectorship of the Church of the Ascension, Westminster, Md., where he will enter upon his new duties on the Feast of the Circumcision.

THE Rev. HERBERT S. HASTINGS, late of Harrisburg, has accepted a call to the rectorship of Christ Church, Stroudsburg, Pa., which he will assume on Christmas Day.

THE Rev. ARTHUR P. KELLEY should be addressed at 338 Roland Ave., Baltimore, Md.

THE Rev. DANIEL INGALLS ODELL, rector of the Church of the Annunciation, Philadelphia, Pa., has declined the call to Trinity Church, Rock Island (Dio. of Quincy), Ill.

THE Rev. F. H. ROWSE of Pipestone has accepted a call to the rectorship of the Church of the Ascension, St. Paul, Minn., and will enter upon his new field about the middle of January.

THE Rev. H. A. STOWELL, rector of Christ Church, Waverly, Ill., has resigned, and will remove to the Diocese of Missouri.

THE Rev. C. R. TAYLOR of Trinity Church, Litchfield, has received a call from the church at Fergus Falls, Minn., to become its rector.

THE Rev. JAMES THOMPSON of Ashland, N. H., has accepted the rectorship of St. Andrew's Church, St. Johnsbury, Vt., and is now in charge there.

THE Rev. IRENAEUS TROUT has been appointed by the Bishop of Colorado to have charge of All Saints, Loveland, and the missions of Berthoud, and Johnstown. Address: Loveland, Colorado.

THE address of the Rev. ARTHUR J. WESTCOTT of Sussex, Wis., is now changed to St. John's Rectory, Elkhorn, Wis.

### DEGREES CONFERRED.

KENYON COLLEGE.—D.D. upon the Rev. HENRY DAMERAL AVES, class of '78, rector of Christ Church, Houston, Texas, and Bishop-elect of Mexico.

### ORDINATIONS.

#### DEACONS.

COLORADO.—The Bishop of Colorado ordained to the diaconate, LESTER G. HAZLETT, Ph.D., on St. Andrew's day, Nov. 30th, in All Saints' Church, Denver. The sermon was preached by Bishop Olmsted. Dean Hart presented the candidate. The Rev. Dr. Hazlett comes into the Church from the Methodists. He will work as deacon under the Rev. F. F. Kramer, Ph.D., rector of All Saints', Denver. Dr. Hazlett's charge will be St. Matthew's, Arvada, and St. James', Berkeley, two beautiful suburbs of the city of Denver.

### DIED.

SULLIVAN.—Entered into life eternal, December 3d, in Boston, Mass., EMMA ELIZABETH SULLIVAN, widow of James Pratt Sullivan, and daughter of the late Joseph G. and Emeline A. Torrey.

### MEMORIAL.

#### MRS. A. LOUISA HILLS.

Late on the afternoon of Thanksgiving day, in St. Paul, Minnesota, there entered into the rest of Paradise, Mrs. A. LOUISA HILLS, widow of the Rev. Horace Hills. Since the death of her husband in 1904, Mrs. Hills had continued to live at Wabasha, where for many years her husband had been the beloved rector and where a beautiful memorial church now stands to the memory of that devoted priest and his daughter, Mrs. Emily Hills Irvine. Of late years, because of failing health, Mrs. Hills had spent the winters in St. Paul. She had been there but a few weeks this fall when the summons came to her, suddenly, as she was returning from visits with friends.

Mrs. Hills was a woman of beautiful Christian character which found expression in constant deeds of kindness. Her many friends were drawn from all walks of life, and in her home and at her table, rich and poor found an equally gracious welcome and thoughtful consideration.

She had been familiar with suffering, both in the care of members of her family through many years of invalidism, and in her own life during its closing years. Her cheerful nature was never clouded, however. Instead, there grew to more perfect ripening the fruits of the Spirit: love, joy, peace, patience, gentleness, goodness, and faith. She "being dead, yet speaketh."

### WANTED.

#### POSITIONS OFFERED.

A PARISH of about 500 communicants in one of the suburbs of Boston is in need of a priest as a supply for one year, from January 1, 1905. The parish has a dignified, Churchly service without extreme ritual, and has a vested choir. A man of ability, a good preacher, and not over 50 years of age, preferred. Good salary. Address: A. B. C., Box 2328, Boston, Mass.

ACTIVE PRIEST OR DEACON for mission work near New York City. Could have much time for study if desired. Stipend, \$400 and living expenses. Address: AS, LIVING CHURCH, Office, Milwaukee.

LADY TO ACT AS MOTHER'S HELPER, for two little girls, in priest's family. Must be a Catholic. References given and required. Address: MOTHER'S HELPER, care LIVING CHURCH, Milwaukee.

YOUNG WOMAN with sufficient experience in nursing and knowledge of housekeeping to care for an invalid and take charge of a home in Milwaukee. Reference required. Address A6, care LIVING CHURCH, Milwaukee.

SALESMEN—Energetic young men for permanent salaried positions. HAPGOODS, Suite 520, 309 Broadway, New York.

### POSITIONS WANTED.

CLERGYMAN'S DAUGHTER, wishing to continue medical studies in Chicago, wants to exchange services for a home. Can teach Corrective Physical Exercise, English, French; care for invalid, or be "Mother's Helper" in any capacity, reserving certain hours for lectures. Highest references. "L," care LIVING CHURCH, Milwaukee.

PRIEST wants assistance. Would take home for himself and boy with moderate salary. "WORKER," LIVING CHURCH, Milwaukee.

YOUNG PRIEST, experienced worker, extempore preacher, sound Churchman, desires parish after Epiphany. Address A7, LIVING CHURCH, Milwaukee.

CONCERT ORGANIST, English trained, desires change. Fair salary, good teaching field. Successful in Choir and Chorus work. Communicant; highest testimonials. Address: B. A., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (English degree) desires position. References and testimonials. Address, DIAPASON, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIR DIRECTOR desires change. Refer by permission to Bishop Edsall. Credentials. Address "MINNEAPOLIS," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, desires to make a change. Established reputation in the training of vested choir. Communicant; Cathedral; thoroughly reliable; highest references and testimonials. MUS. BACH., care LIVING CHURCH, Milwaukee.

### PARISH AND CHURCH.

WE ARE SELLING at annual sale, for Christmas delivery, Altar Crosses, Desks, Rails, Vases, Processional Crosses, Litany Desks, Fonts, Covers, Communion Sets, Hymn Tablets (numbers and seasons in colors), Alms Boxes, Alms Basins, Tablets in brass or bronze, Vestments of all kinds, Candelabra, Pulpits, a fine lot of Brass Eagle Lecterns—almost anything in Church Furnishings. All warranted, best quality. Sent on approval. Illustrations free.

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Tract Building, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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

### CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to THE JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

### CHOIR EXCHANGE.

CHURCHES supplied with Organists and Singers, at all salaries. Write THE JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

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EUROPE.—Special Scenic Summer Tour only \$300. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. TEMPLE, Watertown X, Mass.

### LIBRARY FOR SALE.

CLERGYMAN disposing of part of his library will send list on application. Rev. J. A. CARR, 559 Howard Avenue, Austin, Chicago, Illinois.

### BUREAU OF INFORMATION.

READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

## 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 entrusted to a Board of Missions appointed by the General Convention.

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

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

## AT BOSTON,

## THREE BISHOPS, THREE PRESBYTERS, THREE LAYMEN,

committee appointed by the General Convention and whose report was concurred in unanimously, said in part:

"The committee are of the unanimous conviction that there is no official organization under this Convention of more importance and more worthy of the substantial aid of churches and individuals; they therefore seriously commend the effort of the trustees to provide for the old age pension, as planned for in the general canons on this subject.

"Automatically under the canon every clergy-

man having reached the age of sixty-four will receive a pension when sufficient funds are provided: they therefore earnestly call the attention of the laity to the need for large gifts and bequests in order to accomplish this much-desired result.

FOR THE SAKE OF MISSIONS, FOR THE RELIEF OF THE WORN-OUT CLERGY, FOR THE CREDIT OF THE CHURCH, THIS MOST SACRED OBLIGATION SHOULD BE TAKEN TO HEART MORE FULLY BY OUR PEOPLE."

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

GENERAL CLERGY RELIEF FUND, CHURCH HOUSE, Twelfth and Walnut Streets, Philadelphia.

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

## BOOKS RECEIVED.

THE UNIVERSITY OF CHICAGO PRESS. Chicago.

*An Outline of a Bible-School Curriculum.* By George William Pease, Professor of Pedagogy in Hartford School of Religious Pedagogy. Cloth. Price, \$1.50.

J. B. LIPPINCOTT CO. Philadelphia.

*Connection between Old and New Testaments.* By the Rev. G. Milne Rae, D.D. Temple Series of Bible Handbooks.

*St. John and His Work.* By the Rev. Canon Benham, D.D. Temple Series of Bible Handbooks.

GINN & CO. Boston.

*Goethe's Hermann und Dorothea.* Edited, with Introduction, Repetitional Exercises, Notes, and Vocabulary, by Phillip Schuyler Allen, Assistant Professor of German Literature in the University of Chicago. 12mo. Semi-flexible cloth. 257 pages. Illustrated. Price, 60 cents; by mail, 65 cents.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

*Just a Minute!* Moment-Readings of Scripture Passages, from the Writings of Charles Frederic Goss, D.D. Compiled by Mary T. Nitzky. Price, 75 cts.

A. C. ARMSTRONG & SON. New York.

*The Spirit of God in Biblical Literature.* A Study in the History of Religion. By Irving F. Wood, Ph.D., Professor of Biblical Literature and Comparative Religion in Smith College, Northampton, Massachusetts. With an Introduction by Frank C. Porter, Ph.D., D.D., Professor of Biblical Theology in Yale University.

FUNK & WAGNALLS CO. New York.

*Mrs. Maybrick's Own Story. My Fifteen Lost Years.* By Florence Elizabeth Maybrick.

*The Encyclopedia of Missions,* Descriptive, Historical, Biographical, Statistical. Second Edition. Edited under the Auspices of the Board of Missions by Rev. Henry Otis Dwight, LL.D., Rev. H. Allen Tupper, Jr., D.D., and Rev. Edwin Munsell Bliss, D.D. Net price, \$6.00.

A. WESSELS CO. New York.

*Monkey Shines.* Little Stories for Little Children. By Bolton Hall, author of *The Game of Life*, etc. With 22 Illustrations by Leon Foster Jones. Price, \$1.00.

*Old Heidelberg.* By Wilhelm Meyer-Forster. Translated by Max Chapelle. With Decorations by R. M. Brinkerhoff. Price, \$1.00.

THE MACMILLAN CO. New York. (Through Messrs. A. C. McClurg & Co., Chicago.)

*The Quest of John Chapman.* The Story of a Forgotten Hero. By Newell Dwight Hillis.

*Pathfinders of the West.* Being the Thrilling Story of the Adventures of the Men who Discovered the Great Northwest, Radisson, La Verendrye, Lewis and Clark. By A. C. Laut, author of *Lords of the North*, etc. Illustrations by Remington, Goodwin, Marchand, and Others.

*Beethoven and His Forerunners.* By Daniel Gregory Mason, author of *From Grieg to Brahms*.

## PAMPHLETS.

*En-me-gah-boch's Story.* An Account of the Disturbances of the Chippewa Indians at Gull Lake in 1857 and 1862 and their Removal in 1868. Woman's Auxillary, Saint Barnabas' Hospital, Minneapolis, Minn.

*A Calendar of Hymns Ancient and Modern for the Year of Grace 1905.* Compiled out of the Oxford Helps to the Use of Hymns Ancient and Modern. By Robert Sealy Genge, M.A., Vicar of Christ Church, Wolverhampton. With Table of Lessons. Oxford University Press Warehouse, Amen Corner, London. Price, twopenne net.

*A Godly Man.* In Memory of William Jason Gold, S.T.D. A Sermon preached by the Rev. Francis J. Hall, D.D., on All Souls' Day, 1904, in the Church of the Mediator, Morgan Park, Illinois.

## CALENDAR.

1905. *The American Church Calendar* for the Festivals and Fasts of the Church Year. Philadelphia: George W. Jacobs & Co., 1216 Walnut St.

# The Church at Work

## ALABAMA.

C. M. BECKWITH, D.D., Bishop.

## B. S. A. in Birmingham—Father Hughson at Florence and Tuscaloosa—Notes.

THE MEMBERS of the Brotherhood of St. Andrew in Birmingham and parts adjacent, have been greatly stimulated by a visit from Hubert Carleton, the General Secretary of the Brotherhood. Mr. Carleton spent several days in the vicinity, addressing himself to the special needs of the Brotherhood, and also endeavoring to enlist the interests of men generally in the work of the Brotherhood. Beginning November 30 and finishing December 4, a series of services was held in Birmingham, Ensley, Avondale, and Woodlawn, which will result in great good to the cause for which the young men are banded together, and distinctly pushing forward a work which has already borne rich fruit.

The services began with a corporate celebration of the Holy Communion at St. Mary's Church (the Rev. J. W. C. Johnson, rector), at 7 o'clock in the morning. In the

evening of the same day, in the vestry room of the Church of the Advent (the Rev. Quincy Ewing, rector), Mr. Carleton spoke to a large meeting of Brotherhood men and others interested in Church work, after which a reception was tendered him by the rector. On Thursday night, he addressed a meeting at Bessemer, and Friday at Ensley. A special service was held for the junior members of the Brotherhood on Saturday, at St. Mary's Church. At the same place, on Sunday morning, Mr. Carleton spoke at the regular service, and again at night a final rally meeting was held at the Church of the Advent. At all these meetings, Mr. Carleton spoke with his usual force and power, impressing everyone with his serious purpose, and winning their sympathy and interest by his honest, straightforward, wholesome manliness. He is a man with a message, and delivers it with impressive earnestness and effect. The clergy and Churchmen of Birmingham are deeply grateful to Mr. Carleton for his visit, and for the inspiration of his presence among them.

THE REV. FATHER HUGHSON of the Order of the Holy Cross has recently held two series of mission services at separate points in Alabama. From November 20th to 27th, he was at Trinity Church, Florence (the Rev. R. R. Harris, rector) and at Christ Church, Tuscaloosa (the Rev. S. B. McGlohon, rector), from November 28th to December 4th. In each place there was a daily celebration of the Holy Communion at 7:30 A. M., a children's service at 3:30 P. M., and service again at 7:30 P. M. The services were attended by large and constantly increasing congregations, and at both places there has been a great spiritual awakening. Interest grew from the start, and many souls have been helped by his coming amongst us. The rector of Trinity Church, Florence, writes: "He soon gained the love and confidence of every member of my congregation and we all feel as though he were a part of us. His preaching is very simple, deeply devotional, and practical. The spirituality of the parish has been deepened by his coming. It is worth a great deal just to know the man."

THE REV. L. W. DOGGETT of Como, Miss., has accepted a call to St. Stephen's, Eutaw, with charge also of Boligee. The two places have been without regular pastoral care for two years, but notwithstanding this fact, interest has never flagged, and the work has gone steadily forward under the wise and devoted leadership of two laymen, who have kept the church and Sunday School open, and each year have presented classes for Confirmation.

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
RICHARD H. NELSON, D.D., Bp. Coadj.

#### Fire in a Rectory.

SOME DAMAGE was done to the rectory of Trinity Church, Albany, on the evening of Friday, December 2nd, by fire. A woman cook was taken from the house in an unconscious condition, but soon revived after reaching the open air.

#### ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

#### Bishop Beckwith at Marianna.

ON DECEMBER 6th, at Marianna (the Rev. Book as the Text-Book for the Training of Bishop Brown, the Bishop of Alabama lectured before the Arkansas diocesan Theological School, on the subject of "The Prayer Book as the Text-Book for the Training of the Church's Children."

#### CALIFORNIA.

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

#### Two Convocations — Woman's Auxiliary — Berkeley — Sunday School Commission.

THE CONVOCATION of San Francisco was in session on Thursday, December 1st, in St. Paul's Church, Oakland. At the opening Eucharist the sermon was by the Bishop of Kyoto, from the text, "There's one Mediator: the Man Christ Jesus" (I. Tim. ii. 5), and consisted in large measure of the setting forth of the Oriental conception of a mediator and of its exact correspondence to the Christian teaching. At the election of permanent officers, the Rev. W. C. Shaw, having declined reelection as Dean, a resolution of appreciation of his services was passed. The Rev. Louis C. Sanford was then unanimously nominated to the Bishop for appointment as Dean. The Rev. Mardon D. Wilson was elected Secretary, and Mr. Geo. H. Hooke, Treasurer, and the Rev. David Evans and Mr. E. E. Osborn were elected on the executive committee, there being no other nominations in any case.

The Convocation discussed the ever-recurring topic of Apportionment, the special point being the effort to bring the matter home to the individual contributor. The appointed speakers were the Rev. Wm. Carson Shaw, the Rev. N. B. W. Gallwey, and the Rev. Clifton Macon. They were followed by a general and in many ways helpful discussion. In the evening, missionary meetings were held in St. Paul's Church, Oakland, where Bishop Partridge was the speaker; in Christ Church, Alameda, where the Rev. F. W. Clappett, D.D., rector of Trinity Church, San Francisco, was the speaker; and in St. Mark's Church, Berkeley, where the Rev. L. C. Sanford and the Rev. M. D. Wilson were speakers.

THE QUARTERLY MEETING of the Convocation of San Jose was held in All Saints' Church, Palo Alto (Rev. Geo. L. Parker, rector), on November 21 and 22. Dean Gallwey presided, and in his verbal report stated that his special endeavor had been to spur the missionary interest and to complete the raising of the sum apportioned to the Convocation for diocesan Church extension, which effort has met with gratifying success. A committee on the status of the Bible in the

public schools reported, by Prof. H. R. Fairclough, that its status is very clear; the Bible is considered a sectarian book. Where objection is made, therefore, the Bible is excluded. As a result, the Bible is very seldom used in public schools; somewhat used in normal schools, but only where objection is not made.

In Monterey County the Bible is not used in any public school, and only one school is opened with the Lord's Prayer.

Certain deputies to the General Convention were called on to give their impressions of that gathering. The Rev. Mardon D. Wilson told of the discussion on Marriage and Divorce; the Rev. E. L. Parsons told of the refusal of the Convention to grant permissive use of the Revised Version of the Bible; Mr. W. A. M. Van Bokkelen spoke on missionary finance at the General Convention. The evening session was devoted chiefly to the discussion of missions in their various aspects.

AT THE QUARTERLY meeting of the Alameda County branches of the Woman's Auxiliary, held on November 10th, Archdeacon Emery addressed the women, giving them in glowing colors his impressions of the General Convention.

The offering was for the stipend of our own missionary in China, the Rev. John Williams Nichols, son of our beloved Bishop. The aptness of Mr. Nichols in conquering the difficulties of the Chinese language is most unusual, gaining for him the special commendation of those who know whereof they speak.

AT THE MONTHLY meeting of the Missions Class of St. Mark's, Berkeley, a most instructive paper was read by Prof. T. R. Bacon on the "Progress of Christianity in Northern Europe from 800 to 1100 A.D." The lecturer traced the great missionary efforts during this period, and aroused much interest in his subject.

THE OFFICERS of the Sunday School Commission of the Diocese have arranged the following course of lectures to be given in the Sunday School room of St. Luke's Church, San Francisco: January 3, Mr. T. L. Heaton, on "Point of Contact"; January 4, Rev. C. T. Walkley, on "Home Study and Examinations"; January 10 and 11, Mr. E. E. Osborn, on "Lesson Presentation, with Blackboard Illustration." These lectures will be repeated in Oakland, on different dates.

The Commission had arranged with Bishop Brent for a course of lectures, but ill health and a pressure of engagements have compelled the Bishop to cancel his dates with the Commission.

#### CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

#### Utica Notes — Syracuse — Oswego.

HON. CHARLES A. TALLCOTT, Mayor of Utica, has been elected a member of the Standing Committee in place of Judge Sawyer, deceased.

THE UTICA Clerical Union met on Monday, December 5th, and listened to a thoughtful paper on "The Advantage to a Clergyman of a Sense of Humor," by the Rev. John B. Wicks.

A COURSE of instructive, popular lectures will be given in the parish house of old Trinity, Utica, under the auspices of the Men's Club of the parish. They include, "Paris," "The Philippines," and one by the rector, Rev. J. R. Harding, on "London," and will be illustrated.

"WHERE DO BOYS GET THEIR IDEALS?" was the practical theme taken by Mr. W. W. Canfield, author of *The Legends of the Iroquois*, before the Men's Club of Calvary Church, Utica (Rev. E. H. Coley, rector),

at its December meeting. The speaker made it very clear that boys follow their elders whom they know, and make them their examples, for good or ill. He laid stress on the importance of setting good examples of pure, strong manliness before the boys.

A SPECIAL MEETING of the Clericus of Syracuse was held at the Empire House, Wednesday evening, December 7th. The laymen of the city were well represented, and after supper, the Rev. Dr. Lockwood, as President, called the meeting to order. Speeches were made by Bishop Olmsted, Judge Andrews, Rev. John Arthur, and Rev. H. G. Coddington, on the General Convention. Each speaker dwelt on some special feature, and thus a vivid impression of the Convention as a whole was imparted.

THE FOLLOWING items of interest come from Christ Church, Oswego (Rev. L. G. Morris, rector): Masons are now at work tearing down the handsome tower of the church. Its construction was imperfect and it has become unsafe. There will probably be no immediate attempt made to rebuild it. A guild house has been in course of erection for the past three years. Adhering strictly to the purpose of keeping out of debt, each step has only been taken when the money was in sight. The outside has just been completed, and one room at a time is being finished. There will be a choir room, gymnasium, kitchen, men's reading room, and two large parlors. A bronze tablet, large and of appropriate design, has been placed on the church wall in memory of the first officers of the parish branch of the Woman's Auxiliary and of the Rev. William Levi Parker, rector at that time. It is placed by the present members of the W. A. Since the present rectorship began, five years ago, there has been an annual corporate Communion of the men of Christ Church on the Sunday following St. Andrew's day. The attendance has increased each year, and 75 men assembled at the altar on Sunday morning, December 4th.

THE NECESSARY enlargement of the building in which the parish of All Saints, Syracuse, has worshipped has been completed, and gives much needed room for its growing congregation. It is hoped that this wooden structure will also be too small, and that a new permanent stone edifice will witness to the strength and faith of the people, before many years. The Rev. D. C. Huntington, rector, also conducts a promising mission at Onondaga Valley, a suburb of Syracuse.

#### CHICAGO.

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

#### Woman's Auxiliary — Sterling — Chicago Notes — Evanston — Manhattan.

DIOCESAN MISSIONS was the subject of the December meeting of the Woman's Auxiliary, the Rev. E. H. Clark of Pontiac and the Rev. W. H. Bliss of Batavia being the speakers. Mr. Clark presented the subject of "The Growth of a Mission," and traced the meaning of the word *growth*, drawing the conclusions that decline showed danger, and that progress was always necessary for the welfare of the Church. Mr. Bliss told of mission work in the Diocese and the difficulty of seeking members of the Church of England who, upon their arrival in this country, drift into the sectarian bodies. He referred to the insidious influence of false belief, and emphasized the need of realizing the love of Christ for souls. A belated echo of the Convention was an informal talk by Mrs. Wilson of St. Mark's Church, Chicago, who gave a happy picture of some Convention days. The growth of the Junior work was mentioned by the President, Mrs. Hopkins, who announced that its increasing care had made necessary the appointment of a record-

ing secretary for that department, the office to be filled by Mrs. Leslie of Christ Church, Winnetka. A touching reference was made to diocesan officers who had lately been called to their rest, including Mrs. William Ames, President of the Rhode Island branch, and Mrs. Alice L. Hopkins, a former president of the Vermont branch. Noon-day prayers were said by the Rev. Mr. Bliss, and 55 delegates from 24 branches responded to roll call.

The Auxiliary observed its annual day of prayer for missions on November 29th at St. Mark's Church, Chicago. Morning Prayer was said by the rector, the Rev. Wm. White Wilson, who also addressed the women on the subject of "The Study of Missions." He was followed by the Rev. John Henry Hopkins, rector of the Church of the Epiphany, who gave a comprehensive talk upon the work and influence of the Church Missions Publishing Company.

AN EXCEEDINGLY interesting eight-days' parochial mission has been conducted in Grace Church, Sterling, by the Rev. Dr. F. E. J. Lloyd. The services included a daily celebration of the Holy Communion, afternoon prayers and instructions, and mission service in the evening. There has rarely been here a preacher of such combined intense spirituality, learning, directness of address, and definiteness of teaching. The attendance at the services has been made up of all kinds of Christians, and all have been deeply impressed with the earnest spirituality pervading the services of the mission. A meeting of some three hundred men heard the address on Sunday afternoon in the opera house. Addresses on the subjects of Holy Baptism, Confirmation, the Holy Communion, were listened to with intense interest, while at the evening service last Sunday, the church was filled to hear answers to common objections to the Church. The answers were clear, forcible, and ought to be convincing. The daily papers devoted two columns each day to the reports of the mission sermons, and thus a very large number of people have heard the Church's teaching. The mission has been a splendid uplift to the whole parish.

A LARGELY ATTENDED meeting of the Men's Club of the Church of the Redeemer, Chicago, was held on Thursday evening, December 8th, in the parish house. After the business meeting a very interesting address was made by Mr. Henry Riggs Rathbone, on "Lincoln." Mr. Rathbone's father was an intimate friend of Mr. Lincoln, and an occupant of the President's box on the night of the assassination. The close relationship which existed between the martyred President and Mr. Rathbone, Sr., eminently qualified the speaker to talk on this interesting subject. The meeting closed with a buffet lunch and smoker.

ALL INTEREST in the Diocese is now centered in the great missionary mass meeting, which will be reported next week. Every effort is being made to insure complete success, and the indications are that the large Auditorium will not hold all who wish to attend.

THE BEAUTIFUL new marble altar at St. Mark's, Evanston, is now complete, the angels which were made in Italy arriving last week. It is expected that the service of consecration will be held in the very near future. The new and commodious parish house which adjoins St. Mark's is also practically finished, but as yet there has been no formal opening.

THE CHURCH OF THE EPIPHANY has substituted this year, as last, a lecture course for the usual annual parish bazaar, and five of the societies of the parish have united in the ticket-selling. The fourth programme of this year's course was given at the parish house

on Wednesday evening, December 7th, by Mr. Frank W. Smith, the cashier of the Corn Exchange National Bank of Chicago, the subject being "Old Chicago." There were about 175 lantern views carefully selected from old prints and albums and government archives, showing the sites and street scenes, the buildings of the earliest days of Chicago, as well as giving the portraits of many of the pioneers. Besides the large attendance of parishioners, there were present several of the oldest citizens of Chicago, who came from all parts of the city. The lecture was of absorbing interest, and has been endorsed by the Chicago Historical Society.

THE WOMAN'S AUXILIARY branch of St. Paul's Church, Manhattan, invited Mrs. John Henry Hopkins of Chicago to give an address on "Vacation Days in Europe," as an after-dinner programme at a "turkey dinner," and they netted as a result a handsome sum for the treasuries of the Auxiliary and of the guild of their parish. A missionary meeting was held in the morning, for the branches of Manhattan and New Lenox, which was addressed by both the Rev. and Mrs. J. H. Hopkins. The Rev. T. S. Richey is the rector of the parishes at New Lenox and Manhattan.

#### COLORADO.

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

##### Dean Hart's Anniversary.

IT HAS FALLEN to the lot of but very few priests in the Church to have such an anniversary as was given to the Very Rev. H. Martyn Hart, D.D., Dean of St. John's Cathedral, Denver, on the occasion of his 25th anniversary. The proceedings commenced with a celebration of the Holy Communion in the new Chapter House, at 10 o'clock, the Dean being celebrant. The Bishop preached. With a magnificent flow of beautiful language, he recounted many episodes in the life of the Cathedral parish and in the Dean's pastorate of over a quarter



DEAN HART.

of a century. The Dean's work, he said, "had been characterized by two strong features: his great knowledge of the Holy Scriptures and constant teaching of them, and his beneficent charity. Before any charitable organization existed in Denver, the Dean and St. John's Cathedral became Denver's almoner."

All the clergy of Denver and some from out of town were present and communicated, with nearly two hundred of the older members of the Cathedral. The music was rendered by the Cathedral choir, under the direction of Professor Housley. The Bishop and clergy were the Dean's guest at luncheon. The Bishop spoke feelingly of the Dean's kindness to him and to his family when they came to Denver almost as strangers. He was "proud to have him for a warm, tender-hearted, and sympathetic friend." The Rev. V. O. Penley, rector of Trinity, Trinidad, Rev. J. H. Houghton, rector of St. Mark's, Denver, the Rev. C. H.

Marshall, rector of St. Barnabas', Denver, and Archdeacon Bywater, made short addresses. The Archdeacon said that the wonderful growth and success which the Cathedral has had in the last quarter of a century was in great measure due to the Dean being "an all 'round man."

In the evening there was a great reception held in the halls of the chapter house. The Dean and Miss Margaret Hart, the Bishop and Mrs. Olmsted stood at the head of the receiving party. Mrs. S. F. Rathvon, senior warden of St. John's, said: "It is simply impossible for us to express our appreciation of our Dean by words; to do it by gifts would make us very poor. So we approached the Dean, and he said: 'Give me a little automobile run-about, so that I can go around among my people, and a watch that will strike the hour, so that I can wake up early, and my days will be longer.' We got the auto," continued Mr. Rathvon, "and the repeating watch; but these seemed so inadequate that, in addition, we purchased this silver table service and this loving cup, which we beg of you to accept from us as a small indication of our great love and affection."

The Dean responded in a manner characteristic of him, and took refuge in a rich humor to avoid the emotion which nearly overpowered him. In closing, he said: "I cannot attempt to tell you of my own feelings for you. I will say simply that I came to Denver because I thought that God called me here, and I hope the bonds between us will never be broken." The families of representative people with interests all over the state were present, and they all seemed to feel the Dean's simple, tender words.

#### CONNECTICUT.

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

##### Advent Offerings—Woman's Auxiliary—Terryville—Church Club.

THE BISHOP has issued a letter to the children of the Sunday Schools, asking them for Advent offerings for two mission fields in Connecticut. "I ask you to give me something," he says, "to help build a chapel at Ivoryton, where, a few weeks ago, I found a good many people crowded into a large room in a house, and confirmed eleven persons. Then, also, I want you to help me at East Hampton, where they make bells of various kinds. A fortnight ago I went there, the first time a Bishop had ever visited the place, and in a hall, up two flights of stairs, I preached to one hundred and fifty people, and confirmed a class of nine. We want to build a movable chapel in sections which, when the East Hampton people are able to build a church to last, we could take down and set up in some other new field. For these two objects, then, I ask your generous help, and I hope I am the first to wish you 'A Merry Christmas.'"

THE ANNUAL MEETING of the Woman's Auxiliary for the Archdeaconry of Fairfield was held December 5 and 6 at Grace Church, Norwalk (the Rev. James Benton Werner, rector). On Monday evening the speakers were Bishop Roots, Archdeacon Garden of West Texas, and the Rev. Gouverneur F. Mosher of Shanghai. A storm prevented a large attendance. On Tuesday morning a considerable number of parishes were represented. At the celebration, the preacher was the Bishop of Sacramento. At the conclusion of the service there followed the regular session, Archdeacon Booth presiding. An address was delivered by Archdeacon Russell of Lawrenceville, Va. Miss Jarvis spoke of the work of the General Convention, and of the pledges for the coming year. At the afternoon session the speakers were the Bishops of Tokyo and Sacramento. The offerings for the day, less some small expenses, were divided among the several speakers.

AT TERRYVILLE, the guild of the mission of St. Mark's has purchased a very desirable lot for a church, which will be undertaken the coming spring. The mission is a part of the venerable parish of Plymouth (the Rev. John D. Gilliland, rector).

THE CHURCH CLUB of the Diocese held an interesting meeting at the Y. M. C. A. Hall in Bridgeport on the evening of December 7th, when President Luther of Trinity College was the speaker, delivering an address on the subject, "Educational Aims of the Universities." The address was delivered after the banquet had been served. The annual meeting of the club will be held in Hartford on the evening of January 31st.

#### DALLAS.

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

#### Sad Death of a Child—Rector Instituted at Terrell.

ON FRIDAY MORNING, December 2nd, about 10:30 o'clock, the 18 months' old little daughter of the Rev. and Mrs. S. G. Porter, late of Fond du Lac, Wis., drank a quantity of carbolic acid from a bottle left in an upstairs room in Van Alstyne, Texas. The door to the room was shut, but in some way the little child got in and drank the deadly poison. As soon as it was learned what had been done, physicians were hurriedly called, and in a short time three were present, working heroically to save the child's life, but their skill was of no avail, and the child died at 11:30 A. M.

The interment took place at Van Alstyne. The Rev. John Hartley, rector of McKinney, officiated at the funeral service.

Mr. Porter has only just come to Texas from Fond du Lac, where he was vicar of St. Michael's Church.

ON THE Second Sunday in Advent, the rector of the Church of the Good Shepherd, Terrell, the Rev. H. W. Robinson, dedicated to the service of God a very handsome solid brass lectern, made by the well-known Church furnishing house of R. Geissler of New York. It is a gift to the church from a band of juvenile workers, and has on the base the following inscription: "Presented to the Church of the Good Shepherd by 'The Little Workers,' November, 1904."

#### DULUTH.

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

#### District Notes.

ST. HELEN'S CHURCH, Wadena (the Rev. E. Spencer Murphy, rector), is to have a new organ installed in the near future. Ten per cent. of all receipts taken by the above parish is given to missions. A grand and noble idea. A new organ and a Lectern Bible have been given to the mission at Barnesville.

IN THE ABSENCE of the rector of St. Cloud at the General Convention, the Rev. H. F. Parshall, the congregation raised over \$200, ten per cent of which was given to missions. The District of Duluth is bound to grow with such missionary zeal as is being displayed.

EXTENSIVE repairs and renovating have just been completed at St. John's, Hallock (Rev. A. R. Mitchell, rector), making St. John's look like a new edifice.

#### EASTON.

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

#### Convocation at Cambridge.

A MEETING of the Southern Convocation was held in Christ Church, Cambridge (Rev. T. B. Barlow, rector), on December 6th and 7th. The sessions were presided over by the Very Rev. F. B. Adkins, Dean of the Convocation. At the service on Tuesday night, addresses were made on the subject of Worship,

by the Secretary of the Convocation, the Rev. Wm. B. Guion; on The Private Altar, or Private Prayer, by Rev. W. W. Greene; on The Family Altar, or Family Prayer, by Rev. J. V. Ashworth; on The Church's Altar, or Public Prayer. On Wednesday morning, the Rev. Wm. B. Guion preached on "The Talents." At the business meeting, resolutions were offered in regard to the late Rev. Dr. Bryan, formerly a member of the Convocation. An essay was read by the Secretary, and the Convocation requested its publication. At night, a missionary service was held, the visiting clergy taking part and the Rev. J. G. Gantt making the address, showing the prominent part missions had in the late General Convention. The Convocation accepted the invitation of the Rev. David Howard to meet in St. Peter's Church, Salisbury, Md., in February.

#### FOND DU LAC.

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

#### Church Building at Waupaca.

THE STONE WORK upon the new St. Mark's Church, Waupaca (Rev. George Hirst, rector), is now completed, and the interior work is well under way. It is hoped that the church may be ready for occupancy by Christmas or early in the new year.

#### HARRISBURG

#### Resolutions of Thanks.

DURING the recent Archdeaconry meeting of Harrisburg, held at Lewiston, unanimous resolutions were passed, regretting the fact that Bishop Talbot, the Rev. Ernest F. Smith, and General Missionary Radcliffe would no longer belong to the new Diocese.

#### IOWA.

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

#### Death of T. D. Eagal.

ONE OF THE pioneer communicants of Iowa, former Judge Theodore D. Eagal, died last week, at the residence of his daughter, Mrs. Fremont Graham, in Blue Island, Ill., aged 81 years. Until the last few years he had been a resident of Davenport, going there from Pittsburgh in the early '50s. He left four children: Joseph P. and M. J. Eagal of Davenport, and Mrs. C. Watson and Mrs. F. Graham of Blue Island. Mr. Eagal was the oldest communicant in the Diocese of Iowa, and was an honorary vestryman at Davenport.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Colored Mission—Brooklyn Items—Church Consecrated at Whitestone.

A BROOKLYN newspaper states that it has good reason to believe that the Churchman of that borough who recently made a conditional gift of \$10,000 to St. Augustine's colored Church in that borough, is none other than Mr. George Foster Peabody. St. Augustine's Church was recently forced out of its church building by a Board of Health decision. It is seeking to secure a new one, and to aid it in its movement, a meeting was held on last week Wednesday evening, in Holy Trinity Church, Brooklyn. No public announcement was made of the name of the donor, but the impression prevailed throughout the meeting, it is stated, that it was Mr. Peabody who gave the money.

Bishop Burgess presided at the Holy Trinity meeting. He felt the degeneracy among some of the colored people of the South, he said, to be due, in part at least, to a failure to recognize what an influence Christianity may have. "The problem of the negro is a Church question, as well as a national question," Bishop Burgess said.

Archdeacon Wrigley, rector of Grace

Church, Brooklyn, followed, and he did not hesitate to declare the situation a grave one. "The South is practically in a state of anarchy as far as the negro is concerned," he is quoted as saying. "If we have made a mistake in freeing the negro of the South—I do not say we have, but if we have—we have a duty to perform which none of us can shirk. In going into the South to relieve the conditions of the negroes we are not only doing duty to them, but we are keeping from our own doors a very grave danger."

Mr. Burton Mansfield of New Haven, a member of the Board of Missions, said not to be in too great haste to expect negro uplift; and the Rev. Dr. E. M. Stires, rector of St. Thomas', New York, appealed for financial help for St. Augustine's.

IN HOLY TRINITY CHURCH on the Heights, Brooklyn, there has been organized a Men's Club on lines that are distinctive. Out of 500 invitations sent out for the original meeting, 81 members have been secured. Rooms have been assigned to the club in the Hall Memorial House, and they have been furnished with a varied equipment suitable for the purpose. The rector, the Rev. J. Howard Melish, explains the nature of the club as purely social, and that the whereabouts of Church membership have nothing to do with admission to the club, the dues of which are to be \$3 per year. Only two conditions are put on membership: first, that the applicant shall be at least eighteen years of age, and shall not belong to that class which, as Mr. Melish stated, "someone has named the 'unchanged.'"

THE LONG ISLAND Woman's Auxiliary branch had an Alaska meeting last week. Mrs. Alexander Hutchins presided. Bishop Rowe told of his work, and of his visit to Fort Yukon mission, at which point a chapel is to be erected as a memorial of the late Mrs. Cox, wife of the late Dean of the Cathedral, Garden City. Mrs. Cox, at the time of her death, was President of the Long Island branch. Dr. Driggs told also of the work at his far north station.

IN ADDITION to his talk to the women, Bishop Rowe described his work in Alaska to the Junior Brotherhood boys in the Church of the Redeemer, on December 7th. Another speaker at the meeting was the Rev. J. Howard Melish, who told the boys never to think a seeming difficulty insurmountable.

THE CONSECRATION service of Grace Church, Whitestone, occurred last week Thursday. Bishop Burgess was present and read the service. There was a good congregation, with many of the clergy, some coming from far distant points in the Diocese. The instrument of donation was read by the junior warden, Mr. I. J. Merritt, Jr. The Rev. Dr. D. Parker Morgan, rector of the Church of the Heavenly Rest, New York, preached the sermon. After the service, the visiting clergy and the Bishop were entertained at luncheon by the women of the parish. The Rev. Rockland T. Homans is rector of Grace Church.

ST. PETER'S CHURCH, Brooklyn, has had a busy year. At least its annual record, just issued, indicates as much. The total income was \$16,468, and the expenditures \$15,907. A previous balance, with that from the present year, gives the parish an account of \$3,490. There are 1,051 communicants. During the year there were 44 baptisms, 40 marriages, and 40 burials. Thirty-nine are soon to be confirmed.

#### MARYLAND.

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

#### Churchman's Club—Baltimore Notes—B. S. A.

THE ANNUAL DINNER of the Churchman's Club of the Diocese of Maryland was held at the Hotel Belvedere, Baltimore, last week. The club now has 226 members, most of

whom were present, and quite a number of the clergy were the guests of the club. The Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands, held the attention of the diners for at least an hour by his interesting and intelligent exposition of the traits and character of the Filipinos. His most salient words were:

"I am not a politician, nor am I upholding the belief of any political organization when I say, and that beyond all question, that the greatest injustice that can be done to the Filipino by the American people is to press upon the Filipinos the possibility of independence. They want to be let alone. They have no conception of independence, and you have to go to the lowest type of the people in the very slums of your city, and even lower than that, if it be possible, to obtain an idea of what the average Filipino is at this time. The great mass of the race, which is Malayan, are Christianized," he said. "At least 6,000,000 out of the 8,000,000 people have put themselves in contact with the Latin Christianity. Spain did not nationalize the people, but Christianized them. Spain did a phenomenal work on the islands while she had them. It was not long ago, however, and while Spain had the islands, that a struggle began between Church and State. The Church won out. I want to say right here that the cause of the uprising in the Philippines was because of the Church usurping the powers of the State, and chaos was the result. A Roman Catholic in Rome told me that he agreed with me thoroughly and that I was right. Disintegration did not begin when America took hold of the islands. Chaos always is found in the transition period."

Bishop Paret gave a very excellent address on the impression which he gained while attending the General Convention. He spoke of the wonderful power of the laymen of the Church, congratulated the club on possessing as a member a layman who was a large part of the time presiding officer of the House of Deputies, and also paid a high tribute to the worth and work of laymen in general.

In the absence of the President, Dr. Saml. C. Chew, the toastmaster of the dinner was City Collector Henry Williams, the First Vice-President of the club.

THE REV. NATHAN MATTHEWS of Cape Mount, Liberia, West Africa, recently gave a most interesting talk at St. Thomas' Church, Homestead, Baltimore. Mr. Matthews has been engaged in missionary work in Africa for four years, and is now endeavoring to collect enough money to build an industrial school at Cape Mount. This is the same place to which Miss Margaret Ridgely of Baltimore recently went to engage in missionary work.

THE RECTOR and vestry of Holy Trinity Church, Baltimore, tendered the men of the congregation a dinner last week, in the school room. Enthusiasm prevailed during the progress of the dinner over the proposition to organize a club for men. The organization of the Men's Club was perfected by the election of officers and a board of governors.

GRACE CHURCH, Baltimore, began to celebrate the 50th anniversary of its history two years ago with an interesting series of services, and a distinguished list of Bishops as preachers. In order to give the congregation time to raise a large jubilee fund, these services were planned to cover two years.

Last Sunday brought them to a close. The choir had prepared extra musical work. The Bishop of Maryland was the preacher in the morning, and the rector, the Rev. Arthur Chilton Powell, made an address in the afternoon. The latter service was choral and was dignified by the presence of a large number of the city clergy. The Hallelujah

Chorus from Handel's "Messiah" was well rendered by the augmented choir as the offertory anthem.

While the object of these services has been to commemorate in a fitting manner the notable work of Grace Church during the last half century, the practical aim in view has been to create a fund to purchase the ground rent which has all these years issued out of the lot on which the church stands. That has already been accomplished to the great gratification of the congregation and henceforth this charge of almost \$1,000 annually has been removed. The amount paid for the ground rents was \$26,900. There is also a goodly sum on hand toward the purchase of the rectory ground rent.

AT THE ANNUAL MEETING of the Baltimore Local Council B. S. A., held in St. Luke's Hall, recently, Mr. Robert S. Hart of Mt. Calvary chapter was elected President; Mr. Henry M. Marshall of St. Peter's chapter, Vice-President; and Mr. H. R. Trumbull of St. John's chapter, Secretary-Treasurer. The executive committee was also chosen. About 20 chapters were represented. Mr. Richard C. Norris led a discussion on "Prayer," and the Rev. Charles Fiske of Somerville, N. J., on "Service."

#### MASSACHUSETTS.

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

#### Dr. Danker's Anniversary—Welcome House—B. S. A.—Notes.

A SERVICE of forty years in the ministry was celebrated by the Rev. Dr. Albert Danker at his parish of St. Luke's, in the Linden section of Malden, on Sunday, December 4th. The occasion also was the tenth anniversary of his rectorship over this church. The Holy Eucharist was celebrated, and the sermon of the rector was on the subject, "The Joy of the Faithful Pastor." At the evening service the preacher was Archdeacon Babcock. An interesting feature of this service was the reading of a congratulatory letter from Bishop Lawrence. There were large congregations present at both services.

The Rev. Dr. Danker is a native of Troy, N. Y. He was prepared for college at the Holy Cross school of his native city, later attending the New York University and the General Theological Seminary. He was ordained to the diaconate in Christ Church, Troy, by Bishop Potter in 1864, and priest two years later by Bishop Coxe at Utica. His first actual rectorship was in Little Falls, N. Y., where he remained two years. Later he served in two parishes, and then took up the work at St. Luke's, Malden. During his ministry he has presented for Confirmation more than 500 persons and has assisted at more than 800 marriages. Two of Dr. Danker's sons are in the priesthood: the Rev. Walton S. Danker, rector of Trinity Church, Milford, and the Rev. Frederick H. Danker, curate of St. John's Church, Hartford, Conn.

AN IMPORTANT MEETING was held at the home of Mrs. J. Montgomery Sears in Boston, a few days ago, to devise ways and means of extending the work of Welcome House, which is located in Florence Street near St. Stephen's Church, and which has been doing a splendid work among unfortunate girls. The meeting was addressed by Bishop Lawrence, the Rev. Ellis Bishop, and Miss Edith E. Marshall, superintendent of the home. The prime need of the work is funds; and in his fervent appeal Mr. Bishop said that there was urgent need for another house, for which \$10,000 was asked; also \$25,000 was needed for an endowment, while between \$2,000 and \$3,000 was asked for the annual support of the home. Miss Marshall described the work as having been eminently successful, and during the year 61 girls have been helped materially and spiritually.

THE REV. GEORGE FRANCIS WELD, rector of the Church of St. John the Evangelist, Hingham, was married, Thursday morning, the 8th, at Emmanuel Church, Boston, to Miss Dorothy Everard Appleton, daughter of Mrs. William Sumner Appleton of that city. The ceremony was performed by the Rev. Henry S. Nash, D.D., of the Episcopal Theological School over at Cambridge. The surpliced choir of Emmanuel assisted.

AFTER a faithful service of fifteen years as matron of the Young Travellers' Aid Society, Mrs. Martha Marcelline died on the 8th, in this city. Mrs. Marcelline's work largely consisted of meeting young women at boat or train as they entered the city, and the directing of strangers to reputable lodging houses. The society, while not a Church institution, was founded by Bishop Hall during his ministrations as one of the Cowley Fathers at the Church of St. John the Evangelist; days which it is a profound pleasure to many people to hark back to.

THE NATIONAL OFFICE of the Brotherhood of St. Andrew having been moved to Boston from Pittsburgh, owing to the election to the presidency of Mr. Robert H. Gardiner, was accorded a reception in the parish rooms of St. Paul's Church, this city, a few nights ago by the local assembly of the Brotherhood. There was a good-sized attendance, and addresses were made by Bishop Lawrence, President Gardiner, and Secretary Criswell. Emphasis was laid upon the wide opportunities that lay before the members for effective work. There is every prospect that a revival in Brotherhood interests is near at hand in this city, and several chapters will, it is understood, be revived soon.

THE EXCELLENT WORK formerly known as St. Stephen's Rescue Mission, but now known as the Church Rescue Mission, located at 1066 Washington St., Boston, has arranged for a series of services on Tuesday and Wednesday evenings throughout the months of December, January, and February, which will enlist the services of some sixteen prominent clergymen. The three who are to take part this month are the Rev. Frederick B. Allen, Superintendent of the Episcopal City Mission, on December 13; the Rev. Henry M. Saville of St. Mark's, Dorchester, on December 20; and the Rev. A. P. Greenleaf of Grace Church, Everett, on December 27.

SERVICES in the Church of St. John the Evangelist, at Haverhill, are to be discontinued after Sunday, December 11th, owing to the fact that many of its parishioners have been gradually leaving to associate themselves with the larger parish of Trinity, in the same city. The church was established thirty years ago, and for its maintenance it has largely depended upon a fund which it had at its disposal. According to the *Living Church Annual* the parish had a membership of 65 communicants a year ago.

NEWS has been received in this city that the Rev. Frederick W. Fitts, assistant priest at St. Stephen's, Boston, had been called to St. Louis as one of the staff of priests at Christ Church Cathedral, to succeed the Rev. Allen K. Smith, who resigned a few weeks ago. Evidently the report reached other ears before it did the Boston clergyman, for when Mr. Fitts was asked about it, he had not received any official information relative to the call.

AT A SPECIAL MEETING held in Sanders' Theatre of Harvard University on the evening of Friday, December 2nd, plans were outlined for the establishment of an active organization to enter aggressively into the missionary field in foreign lands. It is to be called the Harvard Mission. The organization is inter-denominational, and the committee, which has the future execution of the plans in hand, consists of President Roose-

velt, class of '80; Rev. Endicott Peabody, headmaster of the Groton School; Bishop Lawrence, class of '71; Rev. Dr. Floyd W. Tomkins of Philadelphia, class of '73; Bishop Logan H. Roots, class of '79, and others. The progress of the work of this new society will be referred to later in more extended form.

AMONG the bequests of the late Richard S. Milton, who died in Boston a few weeks ago, and whose property was left entirely to relatives and friends, was one of \$1,000 to Bishop Worthington of Nebraska, his brother-in-law.

THE ANNOUNCEMENT that Father Aelred, the Benedictine monk from Yorkshire, England, was to preach at the Advent, Sunday morning, December 4th, served to attract a large congregation, who gave him their closest attention during his discourse. His style is extremely simple, and he has scarcely a trace of the English accent, which Americans are so wont to notice. He took for his text the words, "Seek ye first the Kingdom of God," in its special bearing upon monastic life; and in a plain way, free from all gestures or mannerisms, he told of the life of the Painsthorpe community.

AT A MEETING of All Saints' parish club, connected with the church of that name in Brookline (the Rev. Daniel D. Addison, D.D., rector), the members were pleasantly entertained by Mr. John Woodbury of Boston, who spoke on "The Metropolitan Park System." The parish club connected with St. John's, Jamaica Plain, also was entertained by the Rev. Sumner U. Shearman, the rector, who gave a talk on his recent trip through Europe.

#### MINNESOTA.

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

#### The Clericus—Illness of Mr. Andrews—Convocation at Mankato.

THE DECEMBER meeting of the Minneapolis and St. Paul Clericus was held in the Church of St. John the Evangelist, St. Paul. The paper was by the Rev. I. P. Johnson, on "Parties in the Church." A handsome Marginal Readings Bible for the lecturn was presented to the Church of the Ascension, St. Paul, by the Clericus, in loving memory of the Rev. Charles Holmes, late rector of that parish. The Clericus started a movement for placing in the rooms of the State Historical Society in the Capitol, a painting of Father Gear, a chaplain of the U. S. A. stationed for a long time at Fort Snelling. Father Gear was closely identified with the early work in Minnesota and was one of the first priests of the Church (if not the first) in the territory now the State of Minnesota.

THE REV. C. D. ANDREWS, rector of Christ Church, St. Paul, and Dean of the St. Paul Convocation, has been ordered by his physicians to take a six months' rest and to spend the winter in Florida. It is the earnest prayer of Bishop, clergy, and people that he may return to us fully restored in health. No priest in Minnesota is more loved by clergy and parishioners.

THE ANNUAL SERVICE of the St. Paul City Missionary Society was held in Christ Church, St. Paul. Addresses were made by the Rev. Messrs. C. E. Johnson, John E. Almfeldt, E. W. Daniel, and the Bishop. Mr. Almfeldt spoke of the Swedish work and the progress in regard to St. Sigfried's Church, destroyed by the storm in August. The mortgage on the property has been paid and construction on a substantial church is well under way. With all bills paid to date, and with some more generous subscriptions, it is hoped to complete the work without debt. Mr. Daniel was able to report progress in his colored mission. He hopes to raise money for the erection of a guild house, supplied with a bowling alley and a billiard-table.

A feature of the service was the singing of the Hallelujah Chorus by a choir selected from the choirs of the city. The Rev. E. Dray is vice-president for the ensuing year, the Bishop being *ex-officio* president.

A MISSION was conducted this week at Hutchinson (Rev. A. W. Farnum, in charge), by the Rev. I. P. Johnson of Gethsemane, Minneapolis.

THE FARIBAUTL CONVOCATION (Rev. A. G. Pinkham, Dean) held its fall meeting at St. John's Church, Mankato (Rev. G. H. Davis, rector). The opening sermon was preached by the Rev. C. C. Rollit. A feature of the morning session was a "quiet hour," conducted by the Bishop. The general subject was, "Our Weakness and our Strength." He spoke of the discouragements that come from financial weakness, small numbers, lack of interest, etc., and consciousness of our own shortcomings, our strength should be the thought, our sufficiency is God. A paper *ad clerum*, "How shall our Feeble Missions Be Maintained?" was read by the Rev. Stuart B. Purves, Dean of the Minneapolis Convocation. "The General Convention of 1904," its legislation, its missionary work, and its social aspects, were treated of respectively by the Rev. Messrs. Rollit, Purves, and Pinkham. A missionary service on the evening brought the Convocation to a close. An address was made by the Rev. W. H. Knowlton, and "questions" from the question box were answered by several of the clergy.

The Church of the Ascension, for the first time in its history, becomes a self-supporting parish. This happy condition is brought about as the result of a thorough and energetic canvass by the vestry.

#### MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

#### Ainus Attend Church.

AMONG the most interesting people at the World's Fair have been the Ainus, the aboriginal Japanese. Upon their arrival in St. Louis, they presented a letter of recommendation to the Bishop of the Diocese from Bishop McKim. They were placed under the pastoral care of the Rev. Dr. Winchester and have been among the most regular attendants upon the services of the Church of the Ascension. These Christian foreigners, who were baptized and instructed by the Rev. John Batcheler, the Anglican missionary, have been an example of reverence to the large American congregations about them during the Exposition time. The men's loosely flowing garments and long patriarchal beards have attracted attention, and the women with tattooed lips and cheeks, and the bright, black eyes and pleasant, broad-open faces of the children, were long and curiously gazed upon, while the spiritual bearing and devotional habits of the Ainus, men and women, have left impressions which will remain for all time upon our people. One evidence of their reverence for God's House was seen in the Oriental custom of leaving their sandals at the door of the church. These Ainus have been in charge of Mr. Y. Unagaki, a theological student from the Divinity School in Tokyo, who has been most faithful in all spiritual duties pertaining to his people. They have now "folded their tents" and gone to their far-off home.

On the First Sunday in Advent, after the benediction, the rector asked the congregation to remain a few moments for a special service with the Ainus. He then presented them with gifts, provided by his chapter of the Daughters of the King, assuring them of the esteem in which they would be held by the people of the Ascension, and expressing thanks on behalf of the congregation for the blessings they had brought the parish through their earnest devotions. The gifts for the Ainus were Bible, Prayer Books, and Hymnals, illustrated books on the Bible,

and bright Bible picture-cards. In response, Mr. Y. Unagaki spoke most feelingly of his and their appreciation for the blessings received in their adopted parish.

For some months a young man in the Ascension parish has taught a Bible class of young Japanese, who showed great interest in the Church services, and before their departure for the Orient they, too, were called up before the congregation and received Prayer Books and Hymnals.

#### NEWARK.

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

#### Death of Mrs. Hudspeth-Benson.

THE DEATH of Mrs. Mary L. Hudspeth-Benson of Greenville occurred during the first week in December. Bishop Lines, assisted by others of the clergy, held burial services on the 6th inst. In an eulogy which the Bishop delivered, he said that almost eight years had elapsed since Mrs. Hudspeth-Benson came to one and expressed a desire that a church might be built in the town of Millington, where she was then living. He said he met a number of persons interested in the church project, and among them no one was more prayerful and energetic than Mrs. Benson. The Bishop announced that the church that Mrs. Benson asked to have built, would be built, and "I shall always associate the church with the memory of her," he said.

The deceased was also active in local philanthropic and charitable work. Through her efforts, reading rooms were established for the use of the trolley line employees, and it was also largely through her efforts that a park for the poor women of what is known as Little Italy was established. It is now known as the Mary Benson Park.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

#### Diocesan Notes.

CHRIST CHURCH, South Amboy, is one of the strong missionary centres of the Diocese. The parish has a long list of communicants, largely made up of the laboring class; but they are all taught to give. The result is that every demand and expectation of the Diocese, or the Church at large, is freely met. On the late visitation of the Bishop twenty were confirmed, and every member of the class was pledged to attend the service of the Church at least once on every Lord's day, except providentially hindered by sickness or some pressing home duty, and every one was pledged—whether young or old—to contribute regularly to the support of the parish as well as to every missionary object at home or abroad. By systematic teaching, the Rev. H. M. P. Pearse, the rector, accomplishes great things.

CHRIST CHURCH HOME for orphan children has been temporarily removed from South Amboy to Morristown in the Diocese of Newark. Defective drainage was the cause. When a system of sewerage is completed the school will return. It is in charge of the Sisters of St. John the Baptist, and was endowed by the Stevens family, some years ago.

ST. JAMES' MEMORIAL CHURCH, Eatontown, was, until recently, thought to be one of the dying churches of the Diocese. It had no Sunday School and a congregation of only a handful. The Associate Mission kept the doors open till the Rev. W. N. R. Ashmead was appointed to take charge of the work. The parish has now been revived, and, for the first time in some years, a class has been presented for Confirmation. The church building, inside and out, has been put in good repair, and the future is bright with life. The late Gabriel West built and endowed the church, and but for the help thus obtained the work would have ceased long ago.

ST. AUGUSTINE'S, Asbury Park, is rejoicing in a new rectory, all paid for, and occu-

ped by the Rev. Mr. Jensen and his family. This is the third congregation of colored people in the Diocese.

THE sudden death of the Rev. P. W. Stryker left his missions orphaned and sorrowing. St. Stephen's, Riverside, was begun some years ago as a mission of St. Stephen's, Beverly. Mrs. Rodman of Edgewater Park built the pretty church and parish house as a memorial of George and Mary Keikham, her deceased brother and sister; and she has been a generous benefactor of the work since its inception. The Bishop spent a recent Sunday in the mission, and preached a memorial sermon on the life and work of the late rector. The people have determined to form a parish, and have petitioned the Bishop and Standing Committee so to do. The Rev. James H. Fielding of Bayonne will take charge of this promising work on January 1. Trinity, Fairview, about a mile distant, will be joined with Riverside, making one cure.

THE TRENTON CLERICUS held its usual monthly meeting in the Associate Mission House on November 21st. The Rev. Dr. A. B. Baker and the Rev. Dr. Strother Jones, both deputies to the late General Convention, gave most interesting and entertaining accounts of what was done in Boston. The interest in these social gatherings of the clergy not only does not flag but grows steadily. An absentee is the rare exception.

FOR THIRTY YEARS Mr. Hal Allaire, a godly layman, conducted a service and a Sunday School in the modest church, built long ago by his family on their own estate. "Allaire" was once a thriving place, but fell into decay until it was commonly known as "the deserted village." Hal was the last of his family, and three years ago his death left the little flock he had gathered, without a teacher and a guide. The Associate Mission came to the rescue, as it has so often done, and services were continued. The large estate, heavily encumbered, fell into the hands of the Hon. Wm. I. Harrison of Lakewood, a friend of Mr. Allaire, and a good Churchman, and when it was determined to repair the church and make it a memorial of the man who had so long maintained it, Mr. Harrison gave the church and a parcel of land to the trustees of the Diocese. The work has been completed and the building renewed inside and outside and made beautiful. On Advent Sunday the Bishop dedicated the new portions and preached a sermon commemorative of Mr. Allaire. Many of the former parishioners returned for the day. A generous offering was made. In the afternoon, five persons were confirmed and two children baptized. Many came from Sea Girt, the neighboring Church of St. Uriel the Archangel. The day was a happy one. A modest brass plate on the east wall tells the story of the great change wrought, and bears the honored name of him who well deserves the honor. The great factories that formerly rang with the din and noise of the anvil and the hammer are lying in ruin and decay, but the name of Hal Allaire is ranked with the immortals.

CHRIST CHURCH, New Brunswick, is rejoicing in a new organ—a most superb instrument, and the choir of men and boys seem inspired by its strength and beauty. The choral service on the occasion of the Bishop's visitation, the Second Sunday in Advent, was correctly rendered. A great throng filled the church, and twenty-six were confirmed. This is one of the oldest parishes of the Diocese, and the first Convention was held in Christ Church. Bishop Croes, the first Bishop, ministered here, and his body is buried in the crypt.

St. JOHN'S, New Brunswick, fairly throbs with missionary zeal, and its gifts are large. The Rev. Mr. Dale has the rare gift of so presenting the cause of missions that the

people are interested in spite of themselves. Bishop Rowe recently addressed a large congregation in St. John's, gathered in from neighboring parishes, and, as usual, excited great interest and enthusiasm by his modest recital of his experiences in his wide mission field.

MR. E. K. COULTER, clerk of the Children's Court in New York City, recently gave a most interesting talk before the Men's Association of St. John's Church, Somerville, on the newer methods of dealing with juvenile offenders. The lecture abounded with pathetic and humorous anecdotes of the children of the tenements, and so great an impression did it make that Mr. Coulter has been invited to repeat it before the Public Education Society of Somerset County.

GRACE CHURCH, Plainfield (the Rev. E. Vicars Stevenson, rector), has just organized a men's club, which is expected to do an active and influential work in the parish. On January 4th the club will give a reception to the men of the parish at Truell Inn.

St. JOHN'S, Somerville, has a parish paper, the *Record*, which has proved so great a financial success that a balance in hand at the close of the third year, has been sent to the General Missionary Society.

#### NORTH CAROLINA.

Jos. B. CHESHIRE, D.D., Bishop.

A MISSION has recently been conducted by Archdeacon Webber of Milwaukee at the Church of the Good Shepherd, Rocky Mount (Rev. R. B. Owens, rector).

#### PENNSYLVANIA.

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

**Tower at Newtown—Haddington—Philadelphia Notes.**

AT St. LUKE'S CHURCH, Newtown (the Rev. Edward Ritchie, rector), a new brick tower, costing over \$1,300 was blessed by the Bishop on Wednesday, December 7th. After the blessing, addresses were made by the Bishop, by the Rev. Thomas J. Taylor, priest in charge of the Church of the Advent, Kennett Square, and by the Rev. Robert Ritchie, of the Church of St. James the Less, Falls of Schuylkill. The new tower takes the place of one of wood which had stood for many years. At night Confirmation was administered to six candidates, five of whom were men. It is hoped in the near future to build a recess chancel and also to place in the church a memorial organ.

NEGOTIATIONS are making by which St. Barnabas' Church, Haddington (the Rev. Samuel P. Kelly, priest in charge), will relinquish the lot and buildings which have been used for many years, for another plot of ground on the same estate, but which is more accessible to the worshippers. Many years ago a plot of ground was donated to be used for religious purposes solely, and on this have been erected a frame chapel and a frame rectory. These will be relinquished, if the heirs of the estate on which the buildings stand will agree to a transfer by which a suitable lot may be secured at the corner of Sixty-fourth and Haverford Avenue.

AMONG the parochial agencies of the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector) is the Domestic Circle, which has organized the Incarnation Bureau of Employment. It offers the services of seamstresses, plain nurses, houseworkers, laundresses, etc., of high character and ability; the president of the Circle being their reference.

NEW RED COPES were worn by the deacon and sub-deacon during the patronal feast at St. Clement's Church. They were cut and partly made in England and were finished by the altar guild. Purple silk has also

been brought from England for a new chasuble for the parish. The altar guild is planning another set of vestments to be sent to China.

SPECIAL missionary services have been arranged by the Bishop Stevens Missionary Society of the Philadelphia Divinity School. Two were held on the Third Sunday in Advent. One was at St. Mark's Church, the speakers being the Bishop Coadjutor of Pennsylvania, the Rev. A. G. Mortimer, D.D., rector of St. Mark's, and the Rev. F. H. Sill, O.H.C. A second service was held at the new mission called St. Paul's, Fifteenth and Porter Streets, the speakers being recent students of the Divinity School, the Rev. Edwin S. Carson of St. Paul's mission, the Rev. Robert J. McFetridge of Trinity Church, Oxford, and Mr. P. C. Diato of Japan.

THE REV. SNYDER B. SIMES celebrated the thirty-sixth anniversary of his rectorship of Gloria Dei (Old Swedes) Church on the Third Sunday in Advent.

THE BROTHERHOOD OF St. ANDREW has issued a new hotel card, which is left at the various hostleries in town, inviting men to worship. Taking the City Hall as a centre, it includes most of the parishes from Fairmount Avenue to South Street and from Third Street to Twenty-third. The name of each parish and rector, and the hours when the Holy Communion is celebrated and when other services are held, are given. These cards have been found very useful. They are just big enough to fit into a vest pocket.

AN ADDITION has been built to the structure at present occupied by St. Martin's College (the Rev. C. W. Robinson, rector) which will serve as a dormitory for twenty boys.

THE ANNUAL MEETING of the Free and Open Church Association was held at St. Luke's Church, Kensington (the Rev. Joseph Manuel, rector), on the Third Sunday in Advent. The Rev. Robert Evans Dennison, rector of St. Timothy's Church, Roxborough, one of the most successful free and open churches in this section, preached the sermon.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.  
**Rector-elect of Erie—B. S. A.—Notes.**

St. PAUL'S CHURCH, Erie, which is about to lose its rector by the consecration of the Rev. Franklin S. Spalding as Missionary Bishop of Salt Lake, has called to succeed him the Rev. Edward J. Knight, rector of



REV. EDWARD J. KNIGHT.

Christ Church, Trenton, N. J. Mr. Knight is a graduate of Columbia and of the General Theological Seminary, taking the degree of S.T.B. from the latter. He has been rector of his present parish ever since his ordination to the priesthood in 1892, and from the smallest has brought it up to the largest parish in number of communicants, of any in the city.

THE PITTSBURGH ASSEMBLY B. S. A. held a quarterly meeting on the evening of December 9th, at the Saint Mary Memorial, Oakland. The service consisted of Evening Prayer and three addresses. Bishop Whitehead welcomed the Assembly to St. Mary's, which is his own chapel, and then spoke briefly on two points, "The Encroachments of the Roman Church," and "Intemperance," giving some suggestions as to the spirit in which they are to be met and treated by the Brotherhood men. The Rev. Mr. Rosenmüller of McKeesport urged his hearers to greater fidelity and perseverance with regard to the Rule of Service; and Mr. H. D. W. English spoke on "Love" as indispensable to any real and lasting success in Brotherhood work. A business meeting followed the service, in the parish rooms, and light refreshments were served by St. Mary's chapter.

ST. CLEMENT'S CHURCH, Greenville, has been provided with a new altar and reredos. The work has made such progress within the last few months that the congregation now feels itself able to provide for the entire time of a clergyman.

CHRIST CHURCH chapter B. S. A. at Oil City has established a mission in the neighboring town of Petroleum Centre; and a Junior branch was installed on St. Andrew's day, after five months' careful preparation. A branch of the Girls' Friendly has also been begun, and the Woman's Auxiliary of the parish has issued a schedule for monthly mission-study meetings on a systematic basis.

ST. JOHN'S CHURCH, Franklin, will be consecrated on St. John's day, by the Bishop.

THE REV. R. H. EDWARDS of St. Paul's Church, Pittsburgh, has accepted a call to the rectorship of Christ Church, Meadville, and will be instituted in that office by Bishop Whitehead on the morning of the Fourth Sunday in Advent, December 18th.

### QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

#### Two Methodist Ministers Received—Death of Rev. Dr. Sweet—Mission at Galva.

AT A MEETING of the Standing Committee, held at Knoxville on December 5th, Messrs. John M. Griswold, Herbert A. Burgess, and John A. Sweeney were recommended to the Bishop to be admitted candidates for Holy Orders. Mr. Griswold has been a successful Methodist minister and Mr. Sweeney has been a pastor among the "Primitive Methodists." The committee gave consent to the consecration of the Rev. Dr. Woodcock as Bishop of Kentucky. Consent was also given to the consecration of Dr. Strange for East Carolina. This action is late, but it has not been possible to secure an earlier meeting of the committee.

DECEMBER FIFTH was Founder's Day at St. Mary's, Knoxville, the date being the birthday of the rector and made to serve also as the anniversary of the founding of the institution. The real date of the opening of the school was April 12th (1868), but for convenience the two anniversaries are kept on the same date; so it was a double celebration. Perhaps it has never been so interesting and enjoyable as this year. The Standing Committee of the Diocese, holding a meeting for business in Knoxville that day, were the guests of honor. The following members, with the President, were present: Dean Moore of the Cathedral, Quincy; the Rev. Webster Hakes, rector of St. Andrew's parish, Peoria; Mr. Thomas B. Martin of Quincy; Mr. C. E. Chandler of Peoria. A pleasant feature of the day was the presence of a goodly company of alumnae, filling a large table at dinner.

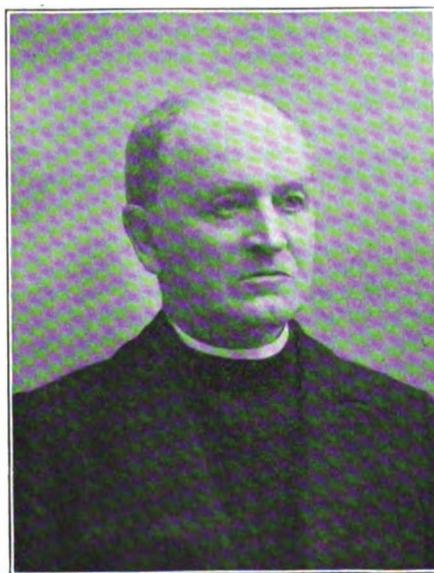
At the early celebration, a large number of teachers and students received, and thanks

were offered for the good Providence that had guided in the founding, and had opened the hearts and hands of God's people for the building of the school. At the close of an evening banquet, Dr. Leffingwell expressed his gratitude for the blessings which had crowned the thirty-six years of his ministry in the school, and his pleasure in celebrating the anniversary with such a company of loyal friends and students. Referring to the guests present, he said there was one whom he had known and honored for forty-two years, Mr. T. B. Martin, warden of Grace Church, Galesburg. He then introduced the Dean of Quincy as his fellow-laborer on THE LIVING CHURCH for many years, a trustee of the school, with whom he had camped and cruised, and who would stand by him in any emergency. Dean Moore was very felicitous in his remarks, almost bringing tears of laughter and appreciation. His speech was a happy combination of wit and wisdom. He said that in his parishes, for twenty-five years, he had found the alumnae of St. Mary's his most efficient helpers, and that the good influence of the school was felt throughout the American Church.

In the Annex Hall, after dinner, the immense three-story birthday cake was displayed, lighted with sixty-four tapers, and as they were extinguished by the butler who has performed this duty for over twenty years, the cake was divided and served by eleven grand-daughters of the school. Several fine selections were sung most charmingly, and letters and telegrams from former teachers and pupils were read. These came from near and far, from the Atlantic and Pacific coasts, from the Lakes and the Gulf. Among the states represented were New York, Massachusetts, California, Texas, Montana, Washington, Colorado, Kentucky, Nebraska, Arkansas, Connecticut, Wisconsin, Iowa, and Illinois. All of the messages expressed the warmest regard for Dr. Leffingwell, congratulating him on the anniversary of his birth. One telegram in particular was interesting, as it told of the founding of a St. Mary's Alumnae Club. It read: "The St. Mary's School Association of southern California, formed to-day, sends you greeting and birthday congratulations." (Signed by Miss Hitchcock, President, and the charter members.)

The happy day was closed by the singing of the Hymn for Founder's Day, composed by the Rev. Dr. Rudd, followed with prayer and blessing by the rector.

ON SATURDAY, the 10th, Richard F. Sweet, Doctor of Divinity, one of the oldest and best beloved priests of the Diocese of Quincy, died in Moline. He had been in failing health for a year or two, had resigned his



THE LATE REV. R. F. SWEET, D.D.

parish and was seeking rest in the sanitarium in Moline. His end was most peaceful. The burial was from his former parish church, Trinity, Rock Island, on Tuesday morning.

Dr. Sweet was graduated at Nashotah House in 1864 with the degree of B.D., and in later years received the degree of D.D. from Griswold College. He was ordained deacon in 1864 by Bishop Kemper, and served his diaconate at Beaver Dam, Wis., where he founded the present surviving mission. Bishop Kemper also ordained him to the priesthood in 1865, after which he spent three years as rector at Waukegan, Ill., then three years as rector of the Epiphany, Chicago. From 1875 till 1884 he was rector of Zion Church, Freeport, Ill., and from 1884 until compelled, a year or two ago, by increasing infirmity to retire from active work, he was rector of Trinity Church, Rock Island. He has also for many years been rural dean of Rock Island, and until recently was a member of the Standing Committee of the Diocese. Indeed he has had a very active part in all the work of the Diocese of Quincy. For several years he has been in very bad health, and his death seemed imminent two years ago.

A MISSION conducted by the Bishop in the Church of the Holy Communion, Galva, ended on the Third Sunday in Advent.

### RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

#### Death of John B. Anthony.

THE DEATH of another prominent layman of Providence occurred last week when, on December 7th, Mr. John B. Anthony passed to his rest. Mr. Anthony was one of the leading parishioners of Grace Church, of which for fifty years he had been a vestryman or warden, being senior warden at the time of his death. He was born in Fall River, October 1, 1829, and came to Providence at the age of 17 years. He was at one time an alderman in the city. He was a member of the Churchman's Club and of the Rhode Island Historical Society.

On June 20, 1859, Mr. Anthony married Ellen de Forrest Miller, daughter of Dr. L. L. Miller of this city. He is survived by five children Mrs. M. D. Miller of Plainfield, N. J., Mrs. Fred H. Perkins of Brookline, Mass., and three unmarried daughters, who reside in Providence.

### SALT LAKE.

#### The Coming Bishop and the Late Bishop—Professional Cross at Grand Junction.

IT IS ANNOUNCED that on the day appointed for the consecration of Bishop-elect Spalding, at Erie, Pa., Holy Communion will be celebrated in St. Mark's Cathedral, Salt Lake City, and probably in other churches in the District, with special intercession in behalf of our future Bishop. It goes without saying that our clergy and people are one and all joyfully looking forward to an early opportunity of extending a warm Western welcome to the new chief pastor of this District.

ON SUNDAY, December 4th, being the day following Bishop Leonard's departure from this life, a special memorial service was held at St. Paul's Church, Salt Lake City. The Holy Eucharist was celebrated by the Rev. George C. Hunting, and an eloquent sermon was preached by the rector, the Rev. C. E. Perkins, from the text: "And they loved not their lives unto the death" (Rev. xii. 11). Bishop Leonard's beautiful Christian character and unselfish, consecrated life were set forth in simple but forcible language.

It is interesting to note that the last sermon preached by Bishop Leonard, before he was stricken down by mortal illness, was delivered in the Cathedral on All Saints' day, 1903, when he spoke in glowing lan-

guage concerning the Communion of Saints. On last All Saints' his utterances were brought to mind as being in a sense prophetic of his own near removal to the rest of Paradise.

ST. PAUL'S CHURCH, Salt Lake City (Rev. Charles E. Perkins, rector), has recently had its interior much improved and beautified by re-tinting and decorating the walls, polishing the chancel furniture, sittings, etc. This is a quaintly pretty church, covered with a luxuriant growth of vines, and with a cosy rectory adjoining. It is within a couple of blocks of the principal hotels and public buildings, and is well worth a visit from Church people *en tour*. The services are frequent, and very Churchly in tone.

THE GIRLS of St. Agnes' Guild of St. Matthew's mission, Grand Junction, Colo. (Rev. C. W. G. Lyon, minister in charge), have received from the Gorham Mfg. Co. a beautiful brass processional cross, which will be presented to the church on Christmas Day in memory of Bishop Leonard. The inscription reads:

TO THE GLORY OF GOD  
AND  
IN LOVING MEMORY OF  
ABEL LEONARD,  
BISHOP OF SALT LAKE.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

##### Diocesan Notes.

TWO BEAUTIFUL WINDOWS have been placed by the Sunday School pupils in the Sunday School chapel of Christ Church, Greenville (Rev. A. R. Mitchell, rector), in loving memory of a devoted teacher, Miss Sarah Elizabeth Goodwyn, and of a fellow-pupil, Joseph H. Graeish, who met with a tragic death two years ago. One window represents the Annunciation, and the other the Nativity. A window has also been presented to Christ Church by Major John H. Earle in memory of his wife, Eliza Beattie Earle.

THE WORK on St. Andrew's mission church, Greenville, is so nearly completed that the congregation hope to worship in it by Christmas.

THE ALTAR SOCIETY of Boston has presented to St. James' mission, Greenville, a beautiful chalice and paten. The rector of Christ Church (Rev. A. R. Mitchell) hopes to secure soon the services of a young clergyman who will take charge of these two missions.

ON THE Second Sunday in Advent, the Rev. C. M. Niles, D.D., who has been in charge of Trinity Church, Columbia, for some months, was instituted as rector. The Letter of Institution was read by Bishop Capers, and the keys of the church were presented to Dr. Niles by Mr. R. W. Shand, the senior warden. After this, Mr. Shand, in behalf of the congregation and vestry, presented to Dr. Niles a handsome signet ring. Before the sermon, which was preached by Bishop Capers, Dr. Niles announced to the congregation that \$404 had been contributed through the offertory for repairing the stained glass windows in the church; that \$514 additional had been given towards the parish house fund; and that, in response to his request, enough old gold and silver had been given by the congregation to make a new Communion Set. He also announced that \$5,000 in 4 per cent. bonds had been given by a lady for the repairs and beautifying of the church. The name of the donor is, by her own request, withheld; but Dr. Niles said the gift had been made "because of the donor's appreciation of the church's history and associations, and her wish to see it a fitting temple before her death." The building of the parish house

is to be begun at once, and funds for this work will be given by the same donor.

#### SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Rp.

##### Presentation to Miss Peabody—Mr. Taitt Declines.

BISHOP HARE's evangelistic work among the Indians for over thirty years is well known to the Church. Yet there is another phase of his missionary effort, not perhaps as widely recognized, which equally deserves notice—and that is his service to Christian education, both for Indians and for whites.

The Bishop is characteristically American in his belief in the vital importance of education; and he holds, as did the Benedictines of old, when they converted the northern barbarians not only to Christian doctrine but also to Christian habits, that the religious education of the young is one of the most fruitful of all missionary agencies. It is important in a pagan land where the young are to be trained to a new civilization; it is scarcely less important on the frontiers of our own country. There, where society necessarily lacks the stability of older communities, where our congregations are few and educational opportunities are limited, the influence of a school that offers sound learning, refined living, and definite Church training, is incalculable.

So, from the beginning of his episcopate, Bishop Hare has planted schools. He founded them for the training of the Indians. He sought also through the establishment of a school for white girls to leaven the home life of the state with the ideals of the Church. "Man builds the house, but woman makes the home," was the motto which he quoted in a recent greeting to his girls.

The corner-stone of this school was laid in 1884. It was named All Saints' School in the belief that the examples of those innumerable holy ones whom God has brought to glory "are most potent to make goodness seem to the young a thing attractive, practicable, real, and near at hand."

The school has recently celebrated the twentieth anniversary of the laying of its corner-stone. The All Saints' Day just passed marked also the opening of the twentieth year of the service of the principal, Miss Helen Peabody. Miss Peabody was herself educated at one of our Church schools, St. Mary's, Faribault, and is the daughter of the late Rev. A. B. Peabody, and is one of a large family distinguished for their ability and devotion to the Church. The character of her work is well set forth by the Bishop in his address to her on the recent anniversary: "You have been no self-seeker. What you have sought has been that spirit of equity, self-control and wisdom which would draw about you noble and true women as your associates, and tend to develop noble womanhood in your pupils."

The alumnae of the school marked the occasion by presenting to Miss Peabody a beautiful chest of silver and a small silver tea service. The chest bears the following inscription:

HELEN SOPHIA PEABODY  
FROM THE ALUMNAE AND OTHER FRIENDS.  
A LOVING MEMENTO OF TWENTY YEARS OF  
SERVICE AS PRINCIPAL OF ALL SAINTS'  
SCHOOL, SIOUX FALLS SOUTH DAKOTA.

During all these twenty years South Dakota has been developing with that amazing rapidity that marks our wonderful American civilization. It has now a good and ever improving public school system. Bishop Hare has held steadily to one ideal, viz., no improvements till the money was in hand to pay for them; low terms, so as to place the school within reach of persons of narrow means; yet a standard of scholarship that would attract

those who were able to command the best for their daughters, and would make his missionaries among the Indians and among the whites feel that the education of their daughters would be well provided for.

THE REV. FRANCIS MARION TAITT has declined his election as Assistant Missionary Bishop for South Dakota.

#### SPRINGFIELD.

GEORGE F. SEYMOUR, D.D., LL.D., Bishop.  
EDWARD W. OSBORNE, Rp. Coadj.

##### Retreat Arranged.

BISHOP OSBORNE will conduct a Retreat for the priests of the Diocese, commencing Monday evening, January 2, 1905, and continuing until the Friday morning following. The guild hall of "The Seymour Guild" at the University of Illinois, Champaign, has been secured for the purpose, and entertainment will there be provided for all who attend. The Bishop Coadjutor urges all the clergy of the Diocese to attend. Send in your names to the Rev. Dr. James E. Wilkinson, rector of Emmanuel Church, Champaign.

#### SOUTHERN OHIO.

ROYD VINCENT, D.D., Bishop.

##### G. F. S. Annual Service.

THE SECOND annual service of the Southern Ohio Diocesan Branch of the Girls' Friendly Society was held on the First Sunday in Advent, at St. Paul's Cathedral, Cincinnati. It is only three or four years since the G. F. S. was first organized in parish branches in Cincinnati, and only two years since a diocesan organization was formed. Meanwhile at least a half dozen branches have been established in Cincinnati and several more in other parts of the diocese. So acceptable has the Society proved itself to be here, that two of the largest parish branches in the country are in Cincinnati—that of Christ Church having over 300 names on its list, and that of the Cathedral over 200. A G. F. S. Vacation House has been generously given by Mr. T. J. Emery, and is packed full to its utmost capacity all through the summer season. The annual service was a most inspiring one. Not less than 500 associates and members, following the full Cathedral choir, entered the Cathedral to the stirring words and music of "Fling Out the Banner," each department headed by its own parochial banner. The service was perfectly plain and simple, but all the more hearty and congregational on that account; the roof fairly rang with the responses and the singing. Bishop Vincent preached from the Society's motto-text: "Bear ye one another's burdens and so fulfil the law of Christ," specifying the world's burden of poverty and toil, sickness and suffering, disappointment and sorrow, obscurity and loneliness and chiefly of sin, pointing out the friendly and practical ways in which the members of the Society could help to ease these burdens for others. The offering was taken, in accordance with the missionary spirit of the Society for Bishop Rowe's Hospital in Alaska. Such a gathering and such a service were full of encouragement for all who have the interest of this fine Society and its work at heart anywhere.

#### WASHINGTON.

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

##### Font at All Faith's—Bishop's Guild—Woman's Auxiliary—City Notes.

ON THE FEAST of All Saints there was a beautiful carved stone font given to All Faith's parish, St. Mary's Co., Maryland, by the ladies of the guild. The font is a token of loving appreciation for the service rendered in the parish by the Rev. John W. Chesley for a period of more than 28 years.

It was purchased by the free will offerings of the members of the guild.

The Rev. John W. Chesley has retired from active work in the ministry and is now enjoying a well earned rest after spending over 50 years in active work in Maryland. All Faith parish has been and is a strong parish to-day—one that does not depend upon entertainments and social functions for its financial support. In Mr. Chesley's departure we lose from our midst a Christian gentleman known far and wide for his genial and hospitable nature. He will be greatly missed from the important parish which he has just resigned.

THE SEMI-ANNUAL MEETING of the Bishop's Guild was held at his residence on the afternoon of St. Andrew's day. There was a large attendance of members, to whom it was a great pleasure to see the Bishop looking so well. Mrs. Satterlee, the president, who also acts as treasurer, gave a report of the funds received, and the various purposes for which they had been used; the object of the Guild being to aid the Bishop in Cathedral and other diocesan work. The Bishop spoke briefly on these subjects, saying that he is still forbidden to make more than a ten-minute address. He expressed his gratification at the presence of so many members, and said that this Guild and the Cathedral Chapter are the two organizations upon which he relies for help; this, of Churchwomen having been the first at work. He also referred to what is done by the Guild for the Society for the Home Study of Holy Scripture in paying the rent of the house in which its operations are conducted and its valuable library kept. This is work for the Church at large, not for the diocese, and in this connection the Bishop spoke of his great desire that the selfishness of parochialism, and also of diocesanism should have no place in this diocese, and that while the calls are innumerable and urgent in our own borders, we shall ever be ready to give sympathy and help as far as possible to appeals from elsewhere. The Bishop then called upon the Rev. W. J. Thomas, general missionary of the diocese, to speak of the silent churches in the Maryland counties, for which he had himself made such earnest and, in some cases, fruitless efforts to find rectors, because of the inadequacy of the support offered. Mr. Thomas' account of his experiences was most interesting and touching, and also at times very amusing.

THE REV. WALTER E. BENTLEY, secretary of the Actors' Church Alliance, was recently in Washington, and preached in Trinity Church on "The Church and the Stage." On the following Tuesday evening, a meeting was held in Trinity parish hall, when much interest was manifested and a branch of the Actors' Church Alliance formed, with the Rev. R. P. Williams, D.D., as president.

THE REGULAR monthly meeting of the Woman's Auxiliary, held in St. John's hall on Tuesday, December 6th, was of very special interest. Bishop Rowe of Alaska gave an address of thrilling interest, for the Bishop, having plenty of time and a most sympathetic audience, which included several of the city clergy, was able to go into details more fully than is possible in an ordinary missionary service. So he told in the simplest manner of his own perilous journeys last winter; but dwelt more particularly upon the heroism of his workers;—Miss Woods, almost sacrificing her life, Miss Edmunds doing all that a woman could for both the bodies and souls of men, where he could not get a man to go, Dr. Driggs, in his long isolation, and others like minded. When speaking of his pleasure in meeting the Washington Auxiliary, he expressed his appreciation of the provision for his travelling companion, the idea having originated

here; and it was pleasant to hear of his administering Baptism in Circle City from a little font sent by this branch of the Auxiliary. An impromptu collection was taken at the close of the address for work in Alaska, and the Bishop gave the benediction. Bishop Rowe had spent the previous Sunday in Washington, preaching at the Epiphany and Trinity Churches, and in the afternoon delighted the children of the Epiphany and other Sunday Schools who had gathered to hear of Alaska. He has also had interviews with the President and other officials, and hopes for legislation which will produce a better state of law in the remote parts of the territory.

THE CHAPEL of the Nativity, a Cathedral mission, has just celebrated its first anniversary. It is under the personal supervision of the Bishop of Washington, and temporarily in charge of the Rev. Enoch M. Thompson of St. Paul's parish. The extreme eastern section of the city, where many new houses are being built, is the field of this work. The first year was an experiment, and carried on without outside help, having proved so successful as to be full of hope for the future. An appeal is now made to friends in other parishes for help. A suitable house is the great need, the present room, on the commons, at 1700 East Capitol St., is too small and much out of repair, so a building fund has been started, to which several of the city Sunday Schools are going to give their Christmas offerings. It is hoped also that many of the little envelopes which have been scattered among Church people will find their way into the parish alms basins on the feast of the Nativity with a contribution for this mission of the Nativity.

#### WEST MISSOURI.

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

#### Diocesan Notes—Great Work at St. Mark's.

JUST AT the present there seems to be quite an unprecedented scarcity of priests in the diocese, the entire number not exceeding many more than a dozen. In fact there is but one priest north of the Missouri River, and that is quite a large portion of the diocese.

CHRIST CHURCH, St. Joseph, which is really the most substantial parish in the diocese, has recently offered the rectorship to the Rev. John Henry Hopkins, of Chicago, and the Rev. W. R. Breed, of Lancaster, Pa. Both gentlemen have declined. The Rev. H. L. A. Fick has accepted a call to Holy Trinity, St. Joseph, and this will cause a vacancy at Boonville, of the same diocese. St. Paul's Church, Kansas City, has now been vacant for more than a year, and the vestry do not seem to be troubling themselves about getting a rector.

ON SUNDAY, November 20th, Bishop Gailor, who had been invited to the city to address the Commercial Club, the previous week, preached a most magnificent, simple, and eloquent sermon, in Grace Church, Kansas City. There was a missionary meeting arranged in the same parish that afternoon, with the combined choirs of the city, and with the Bishop of Tennessee as the speaker. He preached one of the finest sermons ever delivered in the city. It was hoped that this meeting would arouse enthusiasm enough to make up the deficit of \$1,000 from the usual amount of pledges taken at the diocesan council, but only about \$70 was received. The visit of Bishop Gailor was certainly a treat, and the Church people of Kansas City enjoyed even such a passing glimpse of a great Bishop.

AN ALMOST incredible work has been done at St. Mark's, Kansas City, along Catholic

lines, during the past two years. When the Bishop requested the Archdeacon of Kansas City, two years ago, to take hold of the parish, it was in a most deplorable condition. The former rector had just resigned because they could not raise sufficient funds to pay his small stipend. They did not own the lot upon which the humble little building stood, and could not get the money to pay the rent on the same. They even rented a small organ, and it seems they could not keep up the rent on so small a thing as that. There were no early celebrations, no altar, no cross, no choir, and only one man and about thirty or forty women connected with the parish. Within these two years, the present rector, the Ven. D. G. Mackinnon, has entirely renovated the parish along Catholic lines, first crowning the humble little building with a cross, then placing a handsome altar with lights, and commencing weekly celebrations; then a vested choir was organized with male voices only, which now numbers between thirty and forty, and is one of the finest choirs in the city. Instead of the one man they now have a vestry of about fifteen substantial business men, who, with the advice of the rector, have put the parish on a good financial basis, purchased the lot, more than doubled the rector's stipend and also their diocesan obligations. The number of communicants has increased from about forty to 210. A stately Catholic service has been instituted and chairs have to be brought in both morning and evening to accommodate the rapidly increasing congregations. Such is the work that can be done along Catholic lines in a Protestant parish and a Protestant city, when the Divine Faith is presented by a man of consecration, ability, energy, and discretion.

#### CANADA.

Death of Rev. H. M. Spike—News of the Dioceses—Long Rectorship at Montreal.

Diocese of Fredericton.

THE SENIOR and one of the most venerated of the New Brunswick clergy passed away recently in the death, at his home in St. John, of the Rev. Henry Mitchell Spike. Mr. Spike had been visiting old parishioners at Lepreaux, and becoming suddenly ill, was taken to his home, where death resulted very shortly after.

He was born in Halifax, N. S., about the year 1821. Entering King's College, Windsor, he was graduated with the degree of B.A. in 1850, in which year he was ordained deacon by Bishop Medley, and two years later was advanced to the priesthood

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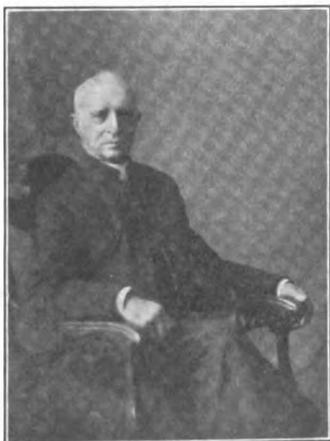
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by Bishop Binney of Nova Scotia. His first work was at Tusket, N. S., where he organized the parish during his diaconate, and in



REV. H. M. SPIKE.

1853 he became rector of Newport, N. S., remaining there for four years. He accepted parochial work at Petite Riviere, Lunenburg County, in 1857, and continued there for 16 years, during which time two churches, commenced by his predecessor, were completed, and two others were erected, for various stations in the parish. In 1873 he became rector of Musquash, where he remained for 23 years. He retired from active service in 1895 after nearly 50 years of faithful work, but has by no means been idle since that time, and since last August he has been in charge of Dalhousie, N. B. He has also assisted at different times in the mission Church of St. John Baptist, Paradise Row, and was among the clergy who took duty there during the vacation of the rector last summer. On the Sunday evening before he died, he preached at St. Mary's Church, Waterloo St. Mr. Spike received the degree of M.A. at King's College last spring. He was the oldest priest in the Diocese of Fredericton, and one who had been active in Catholic work. He is survived by two sons and four daughters.

#### Diocese of Ottawa.

ACCOUNTS from the missions in the northern part of the Diocese show that Church work is being carried on with vigor in most of them. Several new churches are in prospect for next year. Bishop Hamilton held a large number of Confirmations in the end of November and first week of December in the country parishes. Much sympathy is felt for the Bishop and Mrs. Hamilton in the death of their third son from an accident, which took place in November in California.

#### Diocese of Toronto.

AT A SPECIAL MEETING of the Convocation of Trinity University, Toronto, December 6th, the honorary degree of Doctor of Divinity was conferred upon the Rt. Rev. Frederick Herbert Duvernet, recently consecrated Bishop of Caledonia.—THE REV. T. B. SMITH, rector of Chatham, Ontario, has been appointed rector of St. John's parish, Toronto Junction, in succession to Bishop Duvernet, lately rector.

#### Diocese of Ontario.

THE QUIET DAY for the clergy, appointed by Bishop Mills for November 22nd, was very helpful. It was conducted by Principal Whitney of Bishop's College, Lennoxville. The meditations for the day were on Our Mission, on Service, on Sacrifice, by which alone we enter into fellowship with the life Divine.—IT HAS BEEN suggested that a reredos to be placed in the Cathedral, Kingston, would be the best form which the pro-

posed memorial to the late Archbishop Lewis could take. A committee has been appointed to undertake the matter.

#### Diocese of Huron.

THE FIFTEEN DAYS' mission recently conducted in St. James' parish, Grangers, was largely attended. The missionary was the Rev. F. M. Holmes of Leamington.—THE Rev. Principal Waller of Huron College, London, was the preacher at the opening services of St. James' Church, Watford, just completed. The building is a fine one of brick. The bell is the gift of the rector's family.

#### Diocese of Montreal.

PRINCIPAL WHITNEY of Bishop's College, Lennoxville, preached twice at the Church of St. John the Evangelist, Montreal, on the Second Sunday in Advent, on The Higher Criticism.—A GOOD DEAL of business was disposed of at the monthly meeting of the diocesan board of the W. A., December 1st. A letter was read from the Primate, Archbishop Bond, thanking the members for their congratulations on his advancement to the Primacy, and asking their prayers.

AT THE Church of St. John the Evangelist, it is hoped the floating debt may be paid before Easter. The rector's jubilee will occur next year, and will be a notable and joyous event.

The first church of St. John the Evang-

#### Grand Prize and Gold Medal Awarded The Prudential.

The Prudential Insurance Company of America has received the Grand Prize and a Gold Medal at the St. Louis Exposition for its exhibit illustrating the Company's business methods and vast and successful results.

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The award was granted by a jury of qualified experts, and places the seal of highest approval on what by the common consent of visitors to the Exposition was one of the most interesting and instructive exhibits at the St. Louis Fair.

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#### THE FOUR-TRACK NEWS.

It is planned to make *The Four-Track News*, already widely popular and holding a unique place in the field of travel and education, larger and more attractive than ever. The increased cost of production makes an advance in price necessary. Commencing with the January, 1905, number, *The Four-Track News* will be sold at news stands at 10 cents a copy; the subscription price will be \$1.00 a year.

If you subscribe on or before December 31st, 1904, you will receive the remaining numbers of this year and all of 1905 for 50 cents. Sample copy sent free.

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elist, Montreal, was a much smaller one than the present building. The foundation stone of the first church was laid by Bishop Fulford, July 4, 1860, and it was opened for service on the Third Sunday in Lent, 1861. Within its walls the rector, the Rev. Edmund Wood, ministered to an ever increasing congregation for seventeen years. The necessity for a larger building becoming apparent,

bless most, as we see what they brought us. Who knows what is going on in secret, behind these very failures in others, which most provoke us? The soul is being tamed, broken, humiliated; but it may be receiving also its glorification. Anyhow, it will not be the failure which distresses us, but only the failure to use the failure to good purpose. Our failures—above all, our noble



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CHURCH OF ST. JOHN THE EVANGELIST, MONTREAL.

the foundation stone of the present building was laid by Bishop Oxenden, June 20, 1877, the anniversary of Queen Victoria's accession to the throne of England. The first service was held in the present building in the basement chapel, on Ash Wednesday, 1878, and only on Trinity Sunday following were services held in the church proper. The beautiful calvary, brought from Oberammergau, was dedicated June 24, 1901. All the parish organizations are in a prosperous condition. The branch of the W. A. is a strong one. Much good work in the parish is done by the Women's Ward of Mercy, of which the rector is warden. At the corporate Communion of the Ward, celebrated on St. Mark's day, sixty women taking part in Church work, were present. It is hoped that in the future a men's auxiliary may be formed to do for the men what the Ward of Mercy is doing for the women in the parish.

During the long period of forty-four years the work of the church has been wisely directed and carried on by the rector, the Rev. Edmund Wood. He has been ably assisted for many years by the Rev. Arthur French, whose part in much of the charitable work in the city is known far beyond the bounds of his own parish.

The accompanying illustration shows St. John's Church and schoolhouse, where the rector resides.

In our schooling, failure bears its part. It is no useless drag upon us. In failure lies our best lesson. It teaches, it trains, it shapes, it endows, quite as truly as our success. Nothing need be lost through failing, if only we be loyal to our lesson; if only we be brave under the buffets of experience. Fruit is not here, but fruit may come hereafter, fruit in abundance, out of the very failure which pressed us down, and curtailed us, and sharply disciplined us here. Hereafter, it may be our failures that we shall

failures—are part and parcel of our spiritual history, of our spiritual growth. When we go before our God, the failures will go to the great account; they will be elements in the judgment; they will be as instrumental and effective as any of our successes, in determining our eternal lot.—Canon Scott Holland.

UNLESS our unlikeness to the world is the result of our growing likeness to Christ, it is of little value. It is useless to preach unworldliness to men unless they have Christ in their hearts. The great means of becoming unlike the world is becoming like Him, and the great means of becoming like Him is living near Him and drinking in His life and Spirit. So, we shall be delivered from the world's tyranny. So, a great hope is offered to every man; even the foolishest, the weakest, the most vile and degraded. There is nobody so deeply stamped with the mark and superscription of the Beast, but that it may be erased from his forehead, and printed there the sign and the token of the Lamb. We cannot, by any effort, mould our natures afresh. But we can open our hearts to the entrance of Christ's transforming life. That will change all the hard, obstinate nature, as a furnace conquers the masses of ore cast into it until they become fluid in proportion as they absorb the heat. So we may be melted by the love and moulded into the likeness of our Lord.—A. Maclaren.

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 29, 1904. 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.

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"Well, I guess I will go home to-morrow."

The swearer, who had taken a great liking to him, said: "I thought you were going to stay all summer."

"I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will go."

The man felt the rebuke and he said: "If you will stay I won't swear"; and he kept his word.

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## MARRIAGE REGISTER

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- (e) Signature of the Bride and Groom
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### MARRIAGE REGISTER

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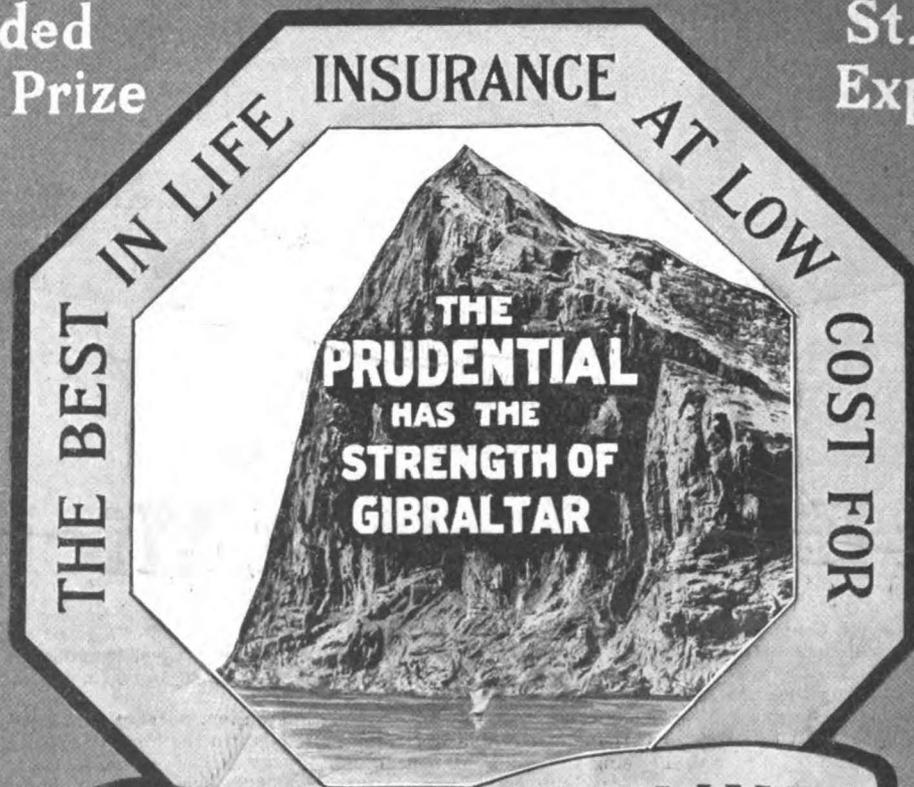
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