

# The Living Church

A Weekly Record of its News its Views and its Thought

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# The Living Church

Saturday, November 17, 1894

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## News and Notes

BISHOP POTTER, in his last convention address, paid the following tribute to the late Archbishop of Zante: "I cannot refrain from putting on record here my grateful memories of this rare scholar, master of six languages, a pupil of the Universities of Heidelberg, Strasburg, and Oxford, and a Christian gentleman of the most devout mind, large sympathies, and profound loyalty to the fundamental verities of the Faith. In such men is the hope of the great Eastern Church of the future, and we may well pray God to send to it many more leaders who shall be like-minded."

WE PRESUME that no instance can be found in the Church in this country, of a woman holding the office of churchwarden. In the English Church, however, the Dowager Marchioness of Londonderry, is churchwarden of the church in Machynlleth, North Wales. Two other peeresses hold similar offices in England, namely the Dowager Lady Heathcote, for North Ealing, in Hampshire, and the Dowager Lady Hindlip, for a church in Worcestershire. The first-named instance is the more noteworthy, because of the office being in a Welsh parish, while the holder is resident in Ireland.

A NOTABLE inscription was made, in a firm and clear handwriting, in the visitors' book of the Church Missions House on Monday, Oct. 22nd, says *The Spirit of Missions*. It reads: "James Settee, Manitoba; Rye, N. Y., the oldest Indian convert in this continent, 84 years old." The venerable writer is an Indian priest of Manitoba, and was baptized in the year 1823, and is the second Indian who received Christian Baptism in the Church of England's mission in British America. Mr. Settee was accompanied to the Church Missions House by Archdeacon Kirkby, a friend of many years, whom he had come from Manitoba to visit at Rye. He was vigorous and bright, and was evidently enjoying to the utmost his first experience of New York.

AMONG THE PASSENGERS who arrived by the steamship "Paris," Saturday, Nov. 3rd, was the Rev. Samuel Charlesworth, of London, who for half a century has been incumbent of parishes in the neighborhood of that city, but is now retired on account of age, being 80 years old. He is one of the best known and most enthusiastic astronomers in England, and came to the United States for the sole purpose of witnessing the transit of Mercury, which took place last Saturday, Nov. 10th. The transit in London occupied but 21 minutes, whereas that in New York took several hours of time. Mr. Charlesworth was particularly interested in the problem of whether Mercury has a satellite.

THE REV. W. E. EIGENBRODT, D. D., whose death in New York was announced in our last issue, was for many years Professor of Pastoral Theology in the General Theological Seminary. He was for a long time secretary of the diocese of New York, and held an influential place in the councils of the diocese during the earlier years of the episcopate of Dr. Horatio Potter. Of late, owing to his advanced age, he had retired from active work, though still holding the position of professor *emeritus* in the seminary to which he was strongly attached, and had watched with eager satisfaction its growth in numbers and prosperity under the administration of Dean Hoffman. Dr. Eigenbrodt is reported to have left property to the amount of \$450,000, of which the sum of \$200,000 has been devised to the General Seminary. If this legacy has been left unconditionally it may possibly be applied toward the completion of the magnificent quadrangle, which at present stands

only half finished. We learn that the seminary has admitted this year a class of sixty new students. It is a pleasure to know that this great seminary of the American Church has never been open to any suspicion of doctrinal unsoundness. The taint of rationalism has gained no admission among the members of its faculty. Long may it prosper upon these lines.

THE following memorial to the Bishop of Oxford was largely signed by the clergy present at the diocesan conference:

The undersigned clergy of your Lordship's diocese, having met in Oxford on the occasion of the Oxford Diocesan Conference, have observed with grave anxiety that his Grace the Archbishop of Dublin has consecrated Senor Cabrera as a bishop of the reformed communion in Spain.

Their anxiety is based upon—

1. The ambiguous position of this reformed body, and the want of evidence as to the soundness of their liturgical forms.
2. The absence of any clear justification for such an irregular proceeding.
3. The apparent inconsistency of such action with the express wishes of the Lambeth Conference of 1888.
4. The grave inconvenience which may arise if the clergy of the reformed Spanish body should claim the *status* of clergy in England.

For these and other reasons we desire to approach your Lordship, and to express our humble and earnest hope that full inquiry will be made by their lordships the Archbishops and Bishops, and such action be taken as may seem necessary for the satisfaction of the Church in such exceptional circumstances.

ALFRED POTT, Archdeacon of Berks; EDWIN PALMER, Archdeacon of Oxford; J. L. READING, Archdeacon of Buckingham; W. BRIGHT, Canon of Christ Church; ROBERT J. WILSON, Warden of Keble College; CHAS. GORE, Vicar of Radley; and many others.

MUCH SURPRISE and dissatisfaction has been expressed in England at the apparent inaction of the English bishops in connection with the consecration of Senor Cabrera by the Archbishop of Dublin. It was thought that if they had thrown the weight of their influence against it, the Archbishop would have deferred to the judgment of brethren in the Episcopate whose regard for the best interests of the Church and the cause of Christ he could hardly doubt. It now appears that they did definitely represent to Archbishop Plunkett their disapproval of his plans. The Bishop of Southwell at his diocesan conference made this disclosure: "The archbishops and bishops of England," he said, "did most distinctly urge upon the Archbishop of Dublin their unanimous view that, after the last Lambeth Conference, he should await further counsel, and that no such act should take place." But the Archbishop intimated "that he was not prepared to accept advice or to receive an opinion." *The Church Times* regrets these remonstrances were not made public at the time. If it had been known that the bishops had unanimously expostulated with his Grace of Dublin, it would have given greater courage and force to the remonstrances of the clergy, who, as it was, acted under the feeling that the bishops were supine in the matter. It might have been possible also to arouse in Ireland a much stronger resistance to the policy of the Archbishop. Perhaps, further than this, it might have caused our American bishops abroad to hesitate before venturing to encourage Archbishop Plunkett in carrying out his plans contrary to the judgment of such an influential section of the Anglican Episcopate.

LORD ROSEBERY, in his speech at the Lord Mayor's banquet, made an instructive statement of the position of England in relation to foreign affairs. He said that the British Government had determined from the first to maintain a strict neutrality in the war between Japan and China, and that this had been shown by the treaty of Japan in which so much had been conceded which that country most desired, and, on the other hand, by the endeavor of the English to secure peace on behalf of the Chinese. Lord Rosebery also laid stress upon the fact that in these matters England had acted throughout in entire accord with Russia. The

relations of the two Governments were now more cordial than ever before, and the old irritation over the Afghan frontier was in a fair way to be permanently settled. He thought that the removal of all the old causes of Anglo-Russian distrust would be a long step toward universal peace. So far as Europe is concerned, therefore, the war in the Orient may prove a blessing in disguise. Undoubtedly the temptation to intervene in that war was very strong, as the tone of the English press sufficiently indicates, but the probability that such action would set in motion forces which might embroil all Europe, was a powerful motive to the contrary policy. It is evident that there is an increasing dread of the horrors of a European war under modern conditions. Thus the policy of the western powers has necessarily shaped itself in the direction of restraining from individual intervention in the East, and of confining themselves to the endeavor by concerted action to bring the war to a conclusion, and restrain the victorious side from claiming too much.

THE DEATH of James Anthony Froude, who occupied for three years the chair of Regius Professor of Modern History at Oxford, naturally directs attention for the moment both to the man and his work. The vacillations and contrasts of his religious experiences are well-known. At one time an enthusiastic adherent of Newman and an inmate of his house at Littlemore, he afterwards underwent a complete revulsion, not only forsaking the Catholic school, but the Catholic Faith itself, and eventually renounced his Orders in the Church. As a historian he was brilliant but untrustworthy. He was so possessed with his own *a priori* conceptions that his presentation of history was radically warped, and even his mode of dealing with his material was so governed by his prejudices as sometimes to raise questions of honesty and truthfulness. Freeman castigated his work with no lenient pen, and characterized him as a writer of romances rather than of history. By a strange irony of fate he became the successor of Freeman in the chair of history at Oxford. On one point all are agreed, he was one of the greatest masters of style that English literature has produced. It seems to the Churchman an inscrutable dispensation that among those writers who have devoted themselves to English history, all the most brilliant in point of style, and sure, therefore, to be read by the multitude, have either been at heart, hostile to the Church or only luke-warm friends. Froude's attempt to show in eight volumes, that Henry VIII., "in his own person, revived the virtues of the ancient heroes was, however, more courageous than successful, and the distrust which his works, generally, inspired among scholars, may go far to neutralize their permanent influence.

The Very Rev. S. Reynolds Hole, D. D., Dean of Rochester, is now in this country, filling engagements for lectures, his object being to raise money to complete the restoration of Rochester cathedral. Among other topics, these lectures will treat of the social conditions now existing in England. The interesting reminiscences published under the title of "Memories," by Dean Hole, are familiar to many. "A Book about Roses and how to grow them," and "Hints to Preachers," are others of his works.——Bishop Green, consecrated to the see of Grafton and Armidale on the festival of SS. Philip and James, is the first priest of Australian ordination and the first graduate of an Australian university who has been raised to the episcopate.——A canal of colossal dimensions is projected in Russia. It is intended to connect the rivers Dnieper and Dwina, and thus to form a waterway from the Baltic to the Black Sea. At present the only route from Odessa to Cronstadt is by way of the Bay of Biscay and the Straits of Gibraltar, and as international treaties prevent men-of-war from passing the Dardanelles, the Muscovite Government has been forced, at an immense cost, to duplicate at Sebastopol the naval arsenal shipyards and docks which it already possesses at Cronstadt. The survey and practical

examination of the route are complete, and the work is likely to begin soon.—"Kind words are the music of the world," said Faber; "no one was ever corrected by a sarcasm."—*The Southern Churchman* says that in England special sermons were preached in many churches on the fourth Sunday after Trinity, which is known in England as "Kindness-to-Animals Sunday." A sufficient comment, says *The Arrow*, is "Rats!"—Mr. Herbert Cushing Tolman, Ph. D., late assistant professor of Sanskrit in the University of Wisconsin, and now connected with the Vanderbilt University, has become a postulant for Holy Orders. Dr. Tolman has long been connected with the Congregationalist denomination.—A philosophic fledgling once said to Thomas Parr, the great English scholar: "I won't believe anything except what I can understand." "Then," said Parr, "you will have the shortest creed of any man I ever heard of."—"Good manners," said Emerson, "are made up of petty sacrifices." The Gospel in the heart goes a long way to the making of the gentleman in life and conversation.

### The Church Abroad

The Rev. W. H. Binney, vicar of Witton, Northwich, has definitely declined the appointment of Bishop of New Westminster, British Columbia.

The suffragan bishopric of Coventry, left vacant by the death of Bishop Bowlby, has been accepted by the Rev. E. A. Knox, vicar of Aston, near Birmingham. Mr. Knox also succeeds to the rectorship of St. Philip's, Birmingham. Mr. Knox was fellow of Merton College, Oxford, in 1868, and was elected tutor and dean in 1875, holding the position until 1885. He was appointed vicar of Aston in 1891.

On St. Luke's Day, at Westminster Abbey, the consecration took place of the Rev. Arthur Thomas Lloyd, D. D., vicar of St. Nicholas cathedral and honorary canon of Newcastle-on-Tyne, as Bishop-Suffragan of Thetford, in the diocese of Norwich; and of the Rev. Charles Owen Leaver Riley, M. A., vicar of St. Paul's, Preston, as Bishop of Perth, Western Australia, in succession to the late Dr. Parry. The Archbishop of Canterbury was assisted by the Bishop of Bath and Wells (Dr. Kennion), the Bishop of Newcastle, the Bishop of Norwich, the Bishop of Peterborough, the Bishop of Reading, and the Bishop of Honduras, and the preacher was Canon Norris, rector of Whitney.

### Canada

The Bishop of Toronto issued a pastoral letter, desiring that the days of intercession for Sunday schools, appointed by the Archbishop of Canterbury, should be observed in the diocese of Toronto. The days suggested were the 21st and 22nd of Oct. In accordance with her wishes, a fine brass reading desk for the holy table has been given to St. Luke's church, Ashburnham, by the family of a devoted member of the Church, now gone to her rest. The inside of St. George's church, Hastings, is to be repainted, the collections taken up at the annual Thanksgiving service are to be spent for the purpose. The annual meeting of the alumni association of Wycliffe College was held in the college, Toronto, the first week in October. A ten days' Mission was arranged to be held in the church of the Ascension, Toronto, beginning on Nov. 4th, the missionary to be the Rev. T. P. Cushing, late staff missionary of the Church of England Parochial Mission Society. The Deaconess House, opened in Toronto in 1893 in the house of the late Sir Daniel Wilson, continues to receive probationers. Another house has been taken for them, and the deaconesses are at work in three of the city parishes. Other parishes have applied for help of the same kind, but until more probationers are received such assistance cannot be given. The Deaconess House is the only training ground in Canada available for women sent out by the C. M. S. auxiliary, and it is hoped by the committee who have it in charge that it may be the means in the future of supplying women for the great mission fields. The Bishop of Toronto is the Hon. President.

St. James' church, Kingston, diocese of Ontario, celebrated its jubilee lately. Fifty years ago the corner stone was laid by the late Bishop Strachan, 1st Bishop of Toronto. The parish has only had three rectors in the half century, and it is in a very prosperous condition, there being about 900 people under the care of its clergy. The parish chapter of the Brotherhood of St. Andrew is the largest in the city. There are a number of memorial tablets and windows in the church, which was remodeled and much improved a few years ago. There is now a fund of over \$30,000 collected for the new diocese to be created by the division of Ontario. The Archbishop was to visit Ireland during his absence from Canada. He was once curate at Newton Butler, diocese of Armagh, many years ago, and during his late visit attended the Irish Church Congress at Cork, as well as the English Church Congress at Exeter. He sails for Canada on Nov. 1st. Church work in the parish of Egansville seems to have begun with new life lately. Debts

on the church of over \$300 have been paid, and many improvements have been made in church buildings, one of the parish churches having been completely renovated. The parish hall has also been entirely overhauled, and part of it furnished and used as a Church club room, open every night. The parish has also contributed over \$600 for the endowment fund for the new diocese.

The work on the new All Saints' church, Huntsville, diocese of Algoma, is being pushed on as rapidly as circumstances will permit. It is hoped that funds will allow of the roof being put on this autumn, as otherwise the work already done will be in danger of being ruined by the frost. The foundation of the church at Richard's Landing, St. Joseph's Island, is finished, and the completion of the frame building is promised by the end of December, but the outer casing of brick will not be put on till next spring. Services are at present held in the Temperance Hall.

### New York City

The annual meeting of the Society for the Promotion of Evangelical Knowledge was held Monday afternoon, Nov. 12th, at Whittaker's book store.

St. Andrew's church, Harlem, has increased its clergy staff, by the appointment of the Rev. Edward H. Kettell, D. D., as one of its assistant ministers.

At the church of the Ascension, the Rev. Percy S. Grant, rector, a musical festival was held on the evening of Sunday, Nov. 11th, when the large choir sang "The Deluge," by St. Saens.

At the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, a special musical service was held Sunday evening, Nov. 11th, when Gaul's "Israel in the Wilderness" was rendered by the vested choir of the parish, augmented for the occasion by the vested choirs of Garden City cathedral, and Grace church, Brooklyn.

The register of Columbia College shows that up to Nov. 1st nearly 1,840 students had registered in the university. Should the number of late arrivals equal that of last year, the total number of students will not fall far short of 1,900, which is nearly 100 more than were in attendance at the same time last year. In general, the post-graduate and medical schools show the largest increase in numbers, but all the departments have been enlarged somewhat, except the academic, which has barely held its own.

The new parish house of the church of All Angels has just been completed. It is a gift from the rector, the Rev. Dr. Chas. F. Hoffman. The structure is three stories in height, and covers ground space measuring 70 by 44 feet. It is very complete in appointments for the parish work, including the Sunday school, the choir, Brotherhood of St. Andrew, and various organizations. The clergy sacristy connects with the church by a cloister way. Shortly a trades school similar to that at St. George's church, will be established here by the active associate rector, the Rev. S. DeLancey Townsend. There will also be kindergarten work, sewing school, drawing and printing classes. The parish house provides in the upper floor for a gymnasium, billiard room, bath rooms, etc.

The regular monthly meeting of the trustees of Columbia College was held Monday, Nov. 5th, at the present college buildings. The principal business was the discussion and approval of the plans for the library to be erected on the new site at Riverside Heights. The plans of the other buildings were also under consideration, but although generally satisfactory, no definite action was taken in regard to them. To bring the matter prominently before the public, President Low was authorized to arrange a public exhibition of the model and plans of the new buildings. The view, which will take place within two weeks, is to be preceded by a meeting of the alumni of all the departments of the university.

The building of St. Ann's church, the Rev. Dr. Krans, rector, has been sold for \$192,000. The church is well-known as the centre of the Church work in this city among deaf-mutes, founded by the Rev. Dr. Thomas Gallaudet. The sale was made because the parish authorities desire to get into a more central location. The property has a frontage of 100 feet on the north side of 18th st., and is 92 feet deep. The buildings will not be removed until next spring, when a large structure for commercial purposes will probably be erected in their place. The site is a good one for that purpose, being back of Chickering Hall, and near the part of 5th ave. which is now so rapidly being turned into a business street. This encroachment of trade upon the neighborhood has for some time hindered the spiritual progress of the parish, and has led to efforts towards removal, recounted from time to time in the columns of THE LIVING CHURCH.

Some changes have been made in the clergy staff of the City Mission Society. The Rev. Mr. Wilson having resigned, the Rev. James L. Maxwell has been placed on duty as chaplain of the City Hospital and Penitentiary, Blackwell's Island. The Rev. Arthur H. Proffitt, after a ministry of earnest faithfulness for two years, at the Tombs prison, has, at his own request, been assigned to duty at the House of Detention, Jefferson Market Prison, Child's Nursery and Hospital, Gouverneur Hospital, and Colored Home. The

Rev. Wm. Lindsay, in addition to Sunday services at Ludlow st. jail, now has charge of similar services at the Tombs prison. An appeal has been issued for means to feed the hundreds who flock to St. Barnabas' House on Thanksgiving Day. Besides provision there, dinners will be sent out to many worthy families, to be eaten at their homes—dark, narrow, comfortless places, where dinners are rare and scanty.

The Rev. William E. Eigenbrodt, D. D., professor emeritus of pastoral theology in the General Theological Seminary, died on Sunday, Nov. 4th, at his house. He was stricken with paralysis last March, and ever since that time has been slowly failing. Dr. Eigenbrodt was born in Jamaica, L. I., June 10, 1813; the son of Dr. Lewis E. A. Eigenbrodt. He was educated at Union Hall Academy, and graduated from Columbia College in 1831, and later studied at the General Theological Seminary. In 1838 he was ordained to the diaconate, and began his active work at Bainbridge, N. Y. In 1846 he was chosen rector of All Saints' church, New York City, and from 1858 to 1862 was assistant minister of Calvary church. He was for more than 25 years secretary of the diocesan convention of New York. At the time of his death he was secretary of Trinity School. His degree of Doctor of Divinity was conferred by Columbia College in 1855. The burial services were conducted at the church of the Annunciation, on Wednesday, Nov. 7th.

At the close of the regular morning service at St. George's church, the 24th Sunday after Trinity, the rector, the Rev. Dr. Wm. S. Rainsford, with his assistant clergy, and a gathering of the congregation, conducted a simple commemorative service in the choir-room, and unveiled a new memorial window, in memory of Miss Georgie T. Manning. Miss Manning was long a communicant of the Church, and was the faithful custodian of the choir-room, the music, and vestments. To each member of the choir she was a personal friend and adviser. The window is situated on the south side of the choir-room overlooking E. 16th st. It was manufactured after competitive designs, by Maitland Armstrong, and has two openings, the one representing praise, and the other the vision of heaven. Each opening contains two figures. In the one is seen a kneeling girl, who, with clasped hands, looks upward with expectant gaze. At her side stands an angel, with one hand resting protectingly upon the shoulder of the kneeling figure, and shadowing it with its wings. In the background lilies grow, and beyond comes the light of a shining sky. In the other opening, the central figure is that of an angel holding a graceful scroll upon which is inscribed the word "Alleluia." The other figure, which is also holding the scroll, looks upward in an attitude of song. These angels appear in space, with clouds floating about them. The pose of the several figures is very beautiful and restful, and the faces are devout. Beneath is the inscription, "In loving memory of Georgie T. Manning. Entered into life Feb. 23, 1894," followed by a verse from the hymn, "For all thy saints who from their labor rest." The service of unveiling ended with the singing, by the choir, of the selection, "Blessed are the Departed," from Spohr's "Last Judgment."

At the annual meeting of the Society of St. Luke's Hospital, on St. Luke's Day, a report was presented by the president, Mr. George Macculloch Miller. The number of patients treated during the past twelve months was 2,300. Of these, 816 were discharged cured. There has been an average of 208 patients a day, but on one occasion as many as 226 were under medical care. The cost for each patient has averaged less than \$1.50 a day. The number of Churchmen under care has been 726; from the Christian denominations, 1,445; Jews, 68; unclassified, 61. The training school for nurses has had a membership of 62, of which number 18 have graduated. There are now 37 pupil nurses in the school and 10 probationers. The work is being rapidly pushed forward on the new hospital buildings, already described in the columns of THE LIVING CHURCH. The report of the Rev. Dr. George S. Baker, the pastor and superintendent, showed that the work of the institution had increased during the past year by nearly 3,000 days of care given to patients. During the first twelve months 17 persons have received holy Baptism and 56 have been confirmed by the Bishop. There were 74 burials and two marriages. The Guild of St. Barnabas has been enlarged by the admission of 34 nurses. The Blessed Sacrament has been celebrated on 142 occasions. The hospital library has been increased to 2,000 volumes, and accomplishes much good among the patients. At this meeting it was announced that a fine stained glass window had been presented to the chapel of the new hospital buildings by Mr. Gordon Norrie, as a memorial of his father, Adam Norrie, for more than 25 years treasurer, and also in memorial of the founder, the Rev. Dr. Wm. Augustus Muhlenberg. The endowment of beds has been increased by the sum of \$31,000. But the current income of the hospital has fallen behind the expenses by the amount of \$10,802.84.

At the General Theological Seminary, the new students were formally matriculated on All Saints' eve, in the chapel of the Good Shepherd. The service was Eucharistic, Bishop Potter acting as Celebrant, assisted by the Missionary Bishop of Nevada and Utah. It commemorated the founders and benefactors of the school. The Rev. Dr. Dix

was preacher, taking for his text 2 Cor. i: 12. Forty-five new men were matriculated. After the service, the Bishop, clergy, and students, were given luncheon at the deanery. The two lower classes have elected officers for the year. The junior class officers are: President, Wm. Oscar Jarvis, of Connecticut; vice-president, J. Morris Coerr, of Central Pennsylvania; secretary and treasurer, Wm. Hurst Heigham, of Wyoming; historian, F. H. Davis, of Western New York. The middle class has chosen the following officers: President, Chas. Fiske, of New Jersey; vice-president, Wm. O. Baker, of New Jersey; secretary, Chas. S. Hutchinson, of Massachusetts; historian, M. C. Mayo, of Connecticut. The senior class will issue in December the first number of *The Seminarian*. Forty-eight of the students were made to feel the heavy hand of Tammany at the recent election, and were arbitrarily disfranchised. Many of them had already voted in the city for several years, and although they were about equally divided on State and national politics, every one of them intended to vote against Tammany. They were regularly registered, and their names had been on the lists, some of them from the first day of registration. No steps were taken against them until the night before election, when they were suddenly served with orders requiring them to show cause on the very morning of election day, why their names should not be stricken from the registry lists. A Tammany lawyer appeared against the students. They all went down to the court at the time named, in answer to the order, and laid the case before a leading layman of the Church, ex-Judge Arnoux, who acted as counsel for the anti-Tammany forces. The matter was tried, and objections were urged by the Tammany lawyer, on the ground of their being seminary students, though the law provides that a citizen shall neither gain nor lose a vote by becoming a student in a theological seminary. Judge Arnoux ably defended the students, and showed that though some had come from distant localities they had become legal residents, and in fact had no other legal home. One was a tutor in the seminary, and had been a New Yorker for years. The Judge decided against them, nevertheless. The matter has caused much excitement, not only in the seminary, but in the city, and has been taken up by the city newspapers. A test case will now be brought in the Court of Appeals, to prevent similar outrage on the students in the future.

### Philadelphia

A steam-heating plant is now being placed in the parish building of the church of the Incarnation.

It is stated that the several branches of the Girls' Friendly Society in Philadelphia propose to build a Home for the recreation of their members.

The types, in our issue of last week, made us say that Bishop Whitaker had delivered 776 sermons and addresses during the past seven years: it should have been 1,776.

The vestry of the church of the Epiphany have notified the representatives of the dead in the vaults adjoining that church, to remove the bodies before the close of the present year. There are about 700 bodies in the 40 vaults.

The 24th Sunday after Trinity being within the octave of All Saints' Day, a memorial service of the Sunday schools and Bible classes of the church of the Holy Apostles was held, according to the custom, in that parish, at which the assistant rector, the Rev. Henry S. Getz, officiated.

The residuary estate of the late Elizabeth Hemphill, a member of the Presbyterian communion, she directs to be divided into 22 shares, devising them to 8 different charities; among these are two shares to the City Mission for the female branch of the Home for Consumptives, at Chestnut Hill.

The 8th choir festival service was given at the church of The Saviour on the evening of the 4th inst. The music rendered by the vested choir was entirely from the works of J. Varley Roberts, organist of Magdalen College, Oxford. The Evensong was in F, and also the anthems, "Seek ye the Lord," and "Lord! who shall dwell in Thy Holy Tabernacle." The rector, the Rev. Dr. W. F. Bodine, delivered a short sermon.

Monday, 5th inst., was observed as the festival day of St. Elisabeth's church. On Sunday evening, 4th inst., the sermon was preached by the Rev. J. Sherlock. On the Feast itself, there were celebrations of the Holy Eucharist at 6, 7, and 9 A. M.; and at Evensong the children were addressed. On Tuesday evening the Rev. Dr. Mortimer was the preacher. On Wednesday evening was the parish tea, and on Thursday were fetes for the Sunday school children. The anniversary sermon was preached on Friday evening, 9th inst., by the rector, the Rev. M. L. Cowl.

At St. Clement's Hospital for Epileptics, near 20th and Cherry sts., which was established in a small way early in 1893, so much good has been accomplished in a quiet way that philanthropists of large means have become interested in it, with the result that its field of usefulness bids fair soon to be greatly extended by the establishment of a farm on which employment may be given to its patients. St. Clement's is the first and only hospital in the country for the relief or cure of these unfortunates. The rector of the par-

ish is the president of the institution, and Dr. S. W. Morton, medical director.

By its labors among the sick and poor the City Mission has established for itself a name among the most efficient charitable organizations in the city. During the past five months its five sick-diet kitchens have furnished more than 35,000 meals to the sick, while 6,000 hearty meals were prepared for the hungry unemployed. Over 4,000 garments were distributed to the poorly clad, and upwards of 1,000 half tons of coal were given to those in need. In finding work for women the mission has opened up a channel which has been the means of enabling many to retain their self-respect. The Rev. H. L. Dubring, the superintendent, and his staff have worked untiringly to bring the organization to its present efficient condition.

The Rev. Dr. C. Ellis Stevens, rector of Christ church, who recently published a book on "Sources of the Constitution," is already reaping honor as the result of his work. So highly has this been esteemed abroad, that the King of Portugal has created him a Knight-Commander of one of the highest orders in Portugal. The honor was conferred on the recommendation of the Minister of Foreign Affairs. Previous to this pleasant recognition of his labors on behalf of government, Dr. Stevens received the decoration of a knight of the Royal Order of Isabella from the Queen Regent of Spain.

### Chicago

The Rev. H. Martyn Hart, S. T. D., of Denver, Colo., spent Sunday in Chicago, and occupied the pulpit of St. James' church.

The Bishop of Chicago has returned to the city, greatly benefited in health, and hopes to resume his visitations and duties to some extent during the coming winter.

The Rev. D. C. Peabody has resigned the rectorship of Emmanuel church, Rockford, and has accepted that of Trinity church, Mobile, Ala., to take effect Dec. 1st.

A new mission has been started at Western Springs, the first service being held Sunday evening, Nov. 11th, by the Rev. George B. Pratt who has been placed in charge of the work. Much interest has been manifested at the preliminary meetings and there is apparently a most promising field.

St. James' parish has extended a unanimous call to the Rev. Jas. S. Stone, D.D., of Grace church, Phila., to become its rector. He has the matter under consideration. Dr. Stone is a native of Shipton-on-the-Stour, England, and after graduating from Oxford, came to this country, receiving his theological education at the Philadelphia Divinity School. After his ordination to the ministry he was for a year and a half assistant to the Rev. Dr. Richard Newton and had charge of the Epiphany Mission. He then went to Port Hope, Canada, and subsequently became rector of St. Philip's church. Later, he became rector of St. Martin's, Montreal, going to Grace church four years ago.

The Chicago Branch of the Woman's Auxiliary held its tenth semi-annual meeting on Oct. 31st. The ever hospitable church of the Epiphany opened its doors for the services of the afternoon and evening, and a most excellent supper was served by the ladies of that church to some 200 persons: members of the auxiliary and the clergy. The chief feature of the afternoon meeting, after a short address by the president, Mrs. Ward, on the "United Offering," was the discussion of the three subjects: "How can we best increase the interest and attendance at our parochial meetings?" "The Junior Auxiliary," and "Days for Prayer." Helpful and suggestive papers on the first topic were read by Mrs. Eustis of La Grange, and Miss Comstock, of Evanston. "The Junior Auxiliary," was treated by Miss Stahl, of Galena, Mrs. Dederick, of Rogers Park, and Miss Prophet, of Trinity, Chicago, the latter reading a paper on the "Babies' Branch." Miss Stahl introduced to the meeting, as a new member of the committee on Junior work, Miss Alma Kimball, of Grace church, Chicago, who will be able to help very greatly in this department of the work. On the last subject, "Days for Prayer," papers were read by Mrs. Taylor, of St. James', and Miss Hall of St. Chrysostom. After the reading of the papers a resolution was adopted in favor of quarterly days of prayer. A committee was appointed to consider what days had best be adapted, and they suggested St. Andrew's Day and the Wednesdays in the Ember seasons of Lent, Whitsuntide, and Trinity. These days were adopted and the first of the "Quarterly Days of Prayer for Missions," of the Chicago branch of the Auxiliary will be the coming St. Andrew's Day. Miss Kate Bishop gave a short account of the work she is doing in her school on the West side, and Mrs. Phillips, in a few well chosen words, expressed the sense of loss to the auxiliary of two of its members, Madame Gustorf of Oak Park, and Mrs. Morgan, of Austin. After resolutions of sympathy to the Bishop in his illness, and of thanks to the rector and ladies of the Epiphany, the meeting adjourned.

The evening meeting was in charge of the rector, the Rev. Mr. Morrison, who made a short address of welcome. He was followed by Mrs. Ward, the president of the diocesan branch, who gave an interesting account of her visits to the mission stations in her recent journey around the world. Bishop Barker, of Western Colorado, gave a half hour's talk

of a most practical and instructive nature, on the work in the mining towns of the West. The music for the evening was by the boy choir of the church, and added much to the beauty of the services. The collections at the two meetings amounted to over \$120, and were divided between Bishop Barker's work and that of Miss Marston in India. The success of the evening meeting is due in large measure to the members of the Diocesan Board of Missions, who worked with the auxiliary for this purpose.

## Diocesan News

### Indiana

David B. Knickerbacker, D.D., Bishop

LOGANSPORT.—Under the guidance of a faithful and energetic rector, the Rev. Douglas I. Hobbs, the people of Trinity parish have gone to work this fall with renewed interests, increased hopes, and stronger determinations. New impetus has been given by the gift of a costly and beautiful altar and reredos, placed in the church "in memoriam" of Dr. Graham W. Fitch and his wife, Harriet V. Fitch. The altar is of carved oak with brass mountings, and is a work of great beauty and attractiveness. It is the gift of their daughters, Mrs. Martha Denby, wife of the present minister to China, and Mrs. Emma Coleman, wife of Dr. Asa Coleman.

### New Jersey

John Scarborough, D.D., Bishop

BURLINGTON.—The annual service of the united guilds of St. Mary's parish, the Rev. Chas. H. Hibbard, D. D., rector, was held in the church on All Saints' Day night. Evensong was sung by the rector, after which he gave a summarized account of the work of the respective organizations during the past year. The sermon was preached by the Rev. James S. Stone, D. D., of Philadelphia, from Genesis xxxvii: 20. At the close of the service, the visiting clergy and laity were entertained by the guilds in the old church. All the different organizations show a prosperous condition and healthy growth and interest. A very necessary adjunct to the systematic work of the parish—a parish house, is expected ere spring opens, to be ready for occupancy.

[[The Rev. L. H. Lighthipe, of Woodbridge, has presented a herbarium of 900 specimens of American flowers to St. Mary's Hall, thereby making a valuable addition to the scientific apparatus of the school.

PRINCETON.—The Bishop of Georgia preached before the St. Paul's Society of Princeton College, on Sunday, Oct. 21st, in Trinity church. The society has four missions under its care.

ELIZABETHPORT.—Grace church, which was founded on All Saints' Day, 1845, celebrated on All Saints' eve its semi-centennial. A joint service was held of all the parish societies. Addresses were delivered by the Rev. Peter McFarlane, and Mr. A. M. Deinan, of New York, the subject being "New Methods of Church Enterprise." The service was followed by a social reunion.

### Newark

Thomas Alfred Starkey, D.D., Bishop

SUMMIT.—The new rector of Calvary church, the Rev. Dr. Walker Gwynne, was instituted by Bishop Starkey, on All Saints' eve.

MONTCLAIR.—The annual meeting of the diocesan branch of the Woman's Auxiliary was held at St. Luke's church, Wednesday of last week, Bishop Starkey presiding.

MILLBURN.—A committee of the vestry of St. Stephen's church, has been appointed to submit a proposition to the Rev. Jas. B. Wasson, and if possible, induce him to reconsider his decision to resign. Mr. Wasson has requested time to consider the subject.

JERSEY CITY.—St. Mark's church was formally consecrated by the Rt. Rev. Thomas A. Starkey. In the procession there were 50 choristers, and the cross-bearer carried a cross of hammered bronze and silver valued at \$600. The Eucharist was celebrated. Miss Capron sang a beautiful solo, and there was music by a string orchestra under the direction of choirmaster Charles Elkin and Prof. E. L. Cranmer. The Rt. Rev. Dr. Leighton Coleman preached the sermon.

### Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The Laymen's League re-organized itself in the month of October, by the election of the following officers: Henry Reed Hopkins, M. D., president; George Alfred Stringer, treasurer; Stephen Lewis Angle, secretary; Lewis Stockton, superintendent. It holds services in the following places: Irving, Silver Creek, Cherry Creek, Gowanda, Springville, Ellicottville, Little Valley, Sinclairville, Hamburg, Franklinville, Williamsville, and Corfu. Also in the following institutions in Buffalo: Fort Porter Barracks, Erie Co. Jail, Penitentiary, General Hospital, Homeopathic Hospital, Newsboys and Bootblacks' Home, Ingleside Home, Home for the Friendless, and Erie Co. Almshouse. It also supplies ser-

vices every alternate Sunday to St. Bartholomew's parish, and reads services whenever requested to supply parishes temporarily by the rectors. Its furthest station is 100 miles from Buffalo. The annual expense of the League is less than \$300 per annum, and its lay readers number 50. The work is done under the direction of the Bishop and dean, and has steadily increased since its organization over three years ago.

The autumn meeting of the convocation of the deanery of Batavia, was held in the rooms of Grace mission, Livonia, Oct. 4th. The Holy Eucharist was celebrated by the Rev. A. M. Sherman, dean of the convocation. At the business meeting reports from mission stations were received, and the appropriations to the stipends of missionaries determined upon. In the evening a missionary service was held. The Rev. J. E. Battin gave a most interesting account of his work in Wethersfield Springs, and parts adjacent. He was followed by the Rev. W. Wells, who set forth in a simple but forcible manner the true grounds or reasons for establishing missions in places already occupied by organized bodies of Christians. It was a fearless and straightforward exposition of all the Church stands for in distinction from the denominations around. The Rev. A. E. Whatham followed in an address on the general subject of missions, and invested his subject with such deep interest as to hold the close attention of his hearers.

BUFFALO.—The annual meeting of the Sunday School League was held on the evening of Monday, Oct. 22nd, in the church of the Good Shepherd. After Evening Prayer, which was said by the president, the Rev. G. H. Gaviller, the League adjourned to the guild house. There was a large representation of Sunday school teachers and officers, and many of the city clergy. The reports of the secretary and treasurer were read, that of the latter showing a balance on the right side of the ledger. Mr. Isaac McEween, superintendent of St. Luke's Sunday school, read a very interesting paper on the best methods of work in the schools in their several departments, which was afterwards subjected to the kindly criticism of those present. The Rev. Chas. Bragdon was elected president for the ensuing year; Mr. W. H. Leslie, treasurer; and Mr. F. J. Jordan, secretary.

The annual festival of the Choir Guild of the city of Buffalo, was held in Trinity church, on the evening of All Saints' Day. The following vested choirs of men and boys participated: Trinity, St. Paul's, Ascension, St. Mary's, Good Shepherd, All Saints', St. John's, and St. Andrew's; above 200 voices. The musical portions of the service included *Magnificat* and *Nunc Dimittis* by Tours; Stainer's "What are these arrayed in white robes?" and Sullivan's "Hearken unto me, my people." It was the general verdict that the rendition of the music was a marked improvement over previous years. The sermon was preached by the Rev. Dr. Converse, of Hobart College, and was a masterly extempore discourse on what constitutes a saint from its earthly aspect—cheerfulness, thinking little of self, and thinking much of duty.

After extensive additions and improvements, the new Grace church, the Rev. C. Ricksecker, rector, was re-opened with a service of benediction on Sunday, Nov. 4th. The Bishop, who was to have been present, was obliged, owing to reasons affecting his health, to disappoint rector and congregation. The occasion being also the 70th anniversary of the parish, was marked by elaborate services and an historical sermon by the rector. In the evening, the benediction service was said by the Rev. F. Lobdell, D. D., acting for the Bishop. The sermon was also by Dr. Lobdell. On Monday evening following, further services commemorating the 70th anniversary were attended by a very large congregation. The service was wholly choral, and was well rendered by the vested (male and female) choir, under the able leadership of Mr. F. Wilmshurst. Instead of a sermon, brief congratulatory addresses were delivered by the visiting clergy, the Rev. Messrs. C. F. J. Wrigley, G. G. Ballard, T. B. Berry, C. Bragdon, W. J. Bedford-Jones, and R. G. Osborn. The enlargement of the church is from the plans of W. H. Archer. There is a new sanctuary, choir, and organ chamber; the columns supporting the aisles are surmounted by richly carved caps emblematic of the Holy Eucharist. In the basement, ample accommodation for Sunday school and choir has been provided. The walls from the pew line to the cornice are in terra cotta. The chancel is lighter in effect with a dado in maroon, surmounted by an illuminated border of oval panels in gold. Much credit is due to the energy of the rector and the devotion of the people for these improvements.

EAST AURORA.—A few Sundays ago the rector of St. Mathias' church, the Rev. W. W. Walsh, made request for certain necessary furnishings for the chancel. Before the following Sunday, the here-mentioned articles were given by individual members of the congregation: An altar cross, vases, and altar desk, all of wrought brass and beautiful design; an alms basin, an altar service book and set of service books in red morocco; a carved re-table, a credence, and a hymn tablet. The cross was given in memory of an infant son, by Mr. and Mrs. David Underhill. All the gifts have been selected with a view to their fitness to the new church, which it is hoped will soon be erected. The Sunday

school is in a flourishing condition, and has added almost 100 volumes to its library.

ANGELICA.—Bishop Coxe visited St. Paul's parish, the Rev. D. Galloupe, rector, on the 20th Sunday after Trinity, preaching both morning and evening to large congregations. At the morning service, a class of 38 persons, a good half being men, was confirmed, several of the candidates being from Grace mission, Belfast. Work on the Belfast chapel was begun Oct. 15th, and it is hoped will be completed by Christmas. Mr. Archer, of Buffalo, is the architect.

### Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The parish now known as the church of the Epiphany, the Rev. James B. Nies, Ph. D., rector, has recently completed one year of its history since its re-organization under its present name. During this period it has met its current expenses, reduced its floating debt about \$1,000, and made repairs and improvements costing over \$2,000. In the chancel a new and handsome cushion has been placed, and the pew cushions have been renovated; \$300 of the \$500 required for a new carpet have been raised. Offerings have been received from many persons of gold, silver, and jewels, from which precious materials it is intended to cast vessels for the Holy Communion. It is hoped to have this richly designed service ready for use on Christmas Day. On that day will also be used for the first time a beautiful lectern cloth, the gift of Miss L. V. Thompson's Sunday school class, handsomely embroidered by Miss Martine. The Sunday school, though brought into competition with long-established schools of the neighborhood, is steadily growing. The rector's wife has kindly added to its library the gift of 200 volumes of the "Bishop Doane Library." The growth of the parish is also indicated by the addition of 200 communicants to the register. Preparations have already begun for a fair, to be held from Dec. 4th to 7th.

Sunday, Nov. 4th, was the 10th anniversary of the rectorship of the Rev. Nelson R. Boss in Trinity church. The church was profusely decorated with flowers, and at the morning service the rector preached a sermon giving a pleasing narrative of what had been accomplished in the parish during the ten years of his ministry, after which he administered the Holy Communion to the largest number of communicants ever receiving at one time. In the evening the Rev. Chas. R. Baker, D. D., the Rev. Messrs. George S. Bennett, A. C. Bunn, M. D., and J. D. Kennedy, made congratulatory addresses. In behalf of the vestry and congregation, Mr. F. C. Lang, the senior warden of the parish, presented a handsome gift to the rector and read an address expressive of their affection and high esteem. The music was of a high order and excellently rendered by the large vested choir of the church under the leadership of Prof. W. B. Goate, the organist. On the following evening a reception was given to the rector and his wife at the residence of the senior warden.

The Long Island branch of the Woman's Auxiliary held its 22nd anniversary Nov. 8th, at St. Ann's church. The Bishop being in Europe, the dean of the cathedral, Very Rev. Samuel Cox, D. D., presided, assisted in Morning Prayer by the Rev. Dr. Alsop. The reports were read by the Rev. W. P. Bird. The treasurer's report showed that \$3,454.16 in money and \$13,077 81 in value of boxes sent to missionary fields had been contributed during the year. A sermon was delivered by the Rev. Dr. D. Parker Morgan, which was followed by the celebration of the Holy Communion. After luncheon and an hour of social interview, the afternoon session began with an address by the Rt. Rev. L. H. Wells, D. D., Missionary Bishop of Spokane. He has 35 places where he could put missionaries into work. He illustrated the strong desire of the people for religious instruction and the services of the Church by several interesting accounts. The Rev. Yung Kiung Yen, of Shanghai, China, described in excellent English the low condition of Chinese women. The Rev. Jules T. Prevost, of Alaska, gave a vivid picture of the Church's work in that vast territory where he is alone in the field. The Rev. Spencer S. Roche spoke vigorously for diocesan missions, the rapid growth of Brooklyn giving an added importance to this duty of caring for things at home. The work among the colored people of the South was presented by the Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C. The attendance and general spirit and uniformly high character of the addresses which were made, marked this anniversary as one of unusual interest and encouragement.

The church of the Good Shepherd, the Rev. A. F. Underhill, rector, which has no floating debt, is encumbered with a mortgage obligation of \$10,000. For the reduction of this a fair will be held from the 11th to the 14th of December. A weekly systematic offering by envelope is also employed to further this end. It is hoped that the debt will this year be reduced one-half. The 25th anniversary of the founding of the parish will be celebrated in the spring, and in addition to the means already mentioned, it is expected that a generous offering made on that occasion will materially help towards reduction. The church is in excellent spiritual life with 600 communicants and a large Sunday school. The

Rev. Dr. Henry B. Cornwell, long the rector of the parish, is rector *emeritus*.

Grace church, the Rev. Wm. G. Ivie, rector, has undergone a thorough transformation. The interior has been painted throughout, the walls a beautiful shade of terra cotta with dado and frieze in stencil work of old red and bronze. The ceiling is a delicate shade of aureolin, with the carved roof timbers in grained walnut. The arch back of the reredos is done in dark olive green as a background, stenciled beautifully in gold. The sittings have been re-arranged, and a centre aisle 4 feet 6 inches wide, and two side aisles 30 inches wide, give a Churchly appearance. The chancel has been extended 30 inches, thereby enabling four choir stalls and a prayer desk to be placed on each side, and a choir of 25 voices, 9 boys, 8 women, and 8 men, it is hoped, will sing the service for the first time on Christmas morning. A very handsome 16-light chandelier, the gift of an old Sunday school boy, has taken the place of the old 6-light one above the centre aisle. "The Coan Memorial Library Guild" was organized during the summer, for the purpose of establishing and maintaining a library for old and young, and a reading room where the young men of the neighborhood may spend a quiet evening. The library is in memory of the Rev. Edwin Coan, Mus. B., who died within an hour after leaving the altar on Sunday, Dec. 23rd, 1888—the only rector who died while connected with the parish, during its 42 years of life. There will also be a separate place for each donation of books or money sent as a memorial of any other person. A reception will be held once a month for the purpose of social intercourse among the people of the parish, and on the first Sunday of February each year a memorial service and Celebration will be held.

### North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The new apartments in the Thompson Orphanage, Charlotte, built with the "Bishop Atkinson Memorial Cot Fund," have been completed, and are now in use. They consist of a large dining-hall, pantry, store-room, kitchen, dormitory for girls, dormitory for boys, and room for matron. Out of the former dining-room there has been made a large and comfortable hall, for a study and work-room, and the apartment formerly occupied as a dormitory for the boys has been given partly to the school-room, increasing its space, and partly to a reception-room. The comfort of the matron has been added to greatly by placing her room on the same floor with the children, and within easy access to them. The structure is now not only very comfortable, but quite imposing in its appearance, and will stand for many generations as a memorial to the generosity of the Church people throughout the State. There are now 53 children in the Orphanage.

### Nebraska

George Worthington, S.T.D., LL.D., Bishop

Mr. Anderson, a native of Bombay, where he was converted and baptized in the Church of England, is studying for Holy Orders with the priests of the Associate Mission of Omaha. Mrs. Armstrong, of Omaha, recently brought over from India a number of natives to study English, among whom were Mr. and Mrs. Anderson, the latter a trained nurse and a highly educated woman, speaking 14 dialects. She is now assisting Mrs. Armstrong in her private hospital, and is about to enter a medical college, that on return to India she may be able as a physician to gain access to the women of her native land, the most effective mode of working for their conversion to Christianity.

The high winds have seriously injured the church at Nemaha City, and rendered it unsafe for use. The people are very poor and unable to restore it.

The Rev. A. E. Marsh is reaching out into the regions around his extended cure, into places where the service of the Church has never hitherto been heard.

### Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

Mahlon N. Gilbert, D.D., Ass't. Bishop

The 19th meeting of the Northern Convocation, the Rev. George Davis, dean, was held in St. John's church, Moorhead, Oct. 29th—31st, and although not largely attended, was very satisfactory in its results. The meeting opened with Evening Prayer and sermon by the Rev. F. B. Nash, who ably treated as his subject, "The service of thought." On Tuesday, after Holy Communion and Morning Prayer, the Rev. A. T. Gesner read a paper on "The Function of the Christian Pulpit," which was followed by an animated discussion. In the evening a missionary meeting was held, at which earnest addresses were made by the Rev. A. T. Gesner, Dr. A. W. Ryan, and the Rev. F. B. Nash. After the service the clergy and congregation were given a most enjoyable reception at the rectory. Wednesday the rector, the Rev. George H. Mueller, read a scholarly paper on Isaiah Liii, which was highly appreciated. After having appointed a committee on "Revision of the Canons," the convocation adjourned to hold its spring meeting in St. Paul's church Duluth.

MINNEAPOLIS.—Work amongst the Swedes is progressing very favorably. St. Ansgarius has a membership of over 400; Sunday school scholars, 250; 800 to 1,000 people are frequently found at the Sunday services. New members are enrolled weekly by letters from Sweden. Church societies are hard at work under the direction of the Rev. Mr. Toffteen. Services are regularly held at the Messiah chapel, a building recently purchased from the Baptist body. St. Johannes, under the supervision of the Rev. John Johnson, a graduate of Seabury, is doing good work amongst his countrymen. On the north-east side, services have recently been commenced at St. Matthew's church on behalf of Swedish Churchmen.

The chapter of the Brotherhood of St. Andrew's, at St. Peter's church, is composed of the two wardens, nearly all the vestry, and several of the congregation. For their winter's work they have undertaken the huge task of wiping out the bonded debt, which proves very burdensome. About two years ago a large floating debt was cancelled. If they can succeed in liquidating the bonded debt, the grant that they now receive from the missionary board will be applied to some of the needy parishes in the diocese. Bishop Gilbert heartily approves of the plan. The congregation is composed of working people, who give liberally of their means towards sustaining a free open church, under the present rector, the Rev. Stuart B. Purves. The church has made rapid strides and steady growth. The rector has established daily prayers, weekly Eucharist, and services on all the saints' days. A mission at the east end of the city has been sustained under trying circumstances. Services every Sunday at White Bear Lake, with a monthly Celebration; a boys' branch of the St. Andrew's Brotherhood; Children's League; Woman's Auxiliary; St. Agnes' Guild; a vested choir; Ladies' Guild; and faithful Sunday school teachers who meet the rector weekly, compose the working forces for the upbuilding of Christ's kingdom on earth, in this progressive parish.

**Massachusetts**

**William Lawrence, S.T.D., Bishop**

DECEMBER

1. A. M., Church of the Advent, Boston, Consecration, and Fiftieth Anniversary.
2. A. M., St. John's, Jamaica Plain; P. M., St. Peter's, Boylston Station.
5. P. M., St. Mark's, Foxborough.
7. Evening, St. Peter's, Beverly.
9. New Bedford: A. M., Grace; P. M., St. James'; evening, St. Martin's.
12. P. M., Chapel of Stanwood School, Church Home, Topsfield; evening, Calvary, Danvers.
16. A. M., St. Mary's, Dorchester; P. M., Grove Hall Mission.

The Massachusetts Church Union has just published its annual book, containing its principles and list of members; 62 clergy in the diocese, and 104 of the laity. Its president is the Rev. A. St. John Chambre, D. D., archdeacon of Lowell, and the secretary is the Rev. Waldo Burnett, of Southborough.

The Free Church Association in Massachusetts held its annual meeting on Nov. 5th in the diocesan house, Boston. The following officers were elected: President, the Rev. Dr. Reginald H. Howe; secretary, the Rev. Chas. H. Brent; treasurer, Clarence H. Poor. The report of the executive committee, made through the Rev. Dr. William C. Winslow, contained a tribute to the late Hon. Joseph Burnett, who was one of the most faithful members of the association. There had been published 1,500 copies of Bishop Huntington's pamphlet, "God's Home Open to God's Children," and 2,000 copies of the Association's annual report had been printed and distributed. During the last year the number of free sittings in the diocese was 33,841, against 31,494 in the year previous. The number of rented sittings for the two years was given as 20,085 and 21,025, respectively. On motion of Dr. Winslow, it was voted to furnish Mrs. Burnett, whose late husband was founder of St. Mark's school in Southboro, with a copy of the tribute to the memory of Mr. Burnett. The financial report showed a balance of \$341.47 on hand.

The annual meeting of the Woman's Auxiliary in this diocese, was held on Wednesday, Nov. 7th. The Holy Communion was celebrated in Trinity church by Bishop Lawrence. In his address, the Bishop spoke of woman's influence in Church work, and said children should be trained in the principles of the Church and Christianity. He alluded to the power of self-sacrifice and called the life of faithful obedience an inspiration. After service, the meeting in the chapel was presided over by Mrs. S. V. R. Thayer. Prayers were said by Bishop Brooke of Oklahoma. Miss Lucy Jarvis, of Connecticut, referred to the working of the Junior Auxiliary, and the interest of missionary work awakened among children. They are taught that the suffering in China requires sympathy and help as much as in New England, and a true spirit of missionary work is aroused. Miss Irwin, dean of Radcliffe College, the annex of Harvard University, after referring to the life and services of Bishop Brooks, gave an outline of the Church Training House in Pennsylvania, in all its details. She quoted from the house

mother's reports which showed how sympathetic interest in young women students has directly influenced them in the right direction, and led them to the vocation that they are best fitted for. Miss Julia C. Emery spoke of the qualifications necessary in women for missionary work, and the sacrifices made by them in Japan and Alaska, and said their services were often of more value than those of persons who have a hundred brilliant ideas, which they wish to carry out in just their own way. After luncheon in Pierce Hall, the Rev. Yung Kiung Yen, of Shanghai, China, spoke of his work in that country. He has been a presbyter 25 years, and has under his charge four churches and 84 communicants. Two-thirds of these are women. He was followed by the Rev. J. A. Carrion, of Mexico, whose address was translated into English from the Spanish by the Rev. Henry Forrester. He thanked Trinity church for the kind assistance given him, and described his work. The Rev. Mr. Forrester spoke of the visitation of Bishop Kendrick, who administered the rite of Confirmation to 362 persons. The Dean Gray preparatory school, in the same city, is now in a flourishing condition. Bishop Brooke made the concluding address.

BOSTON.—The annual meeting of the Church Home for Destitute and Orphan Children took place at the church of the Redeemer, South Boston. Bishop Lawrence read a few collects, and the Rev. Albert E. George, the lesson. Then followed the minutes of the last meeting, the reports of the secretary and treasurer, and the report of the Stanwood school. An expression of gratitude for the good services to the Home, of the late Dr. Burnett, was adopted by a rising vote. The children were then catechised by the Rev. A. E. George, who afterwards, at the request of the Bishop, made an address, giving an account of the admirable work carried on by this institution, and its high standing in the community. Addresses were also made by the Bishop and the Rev. Dr. Gray. The old board of trustees was re-elected, with the addition of the name of Mr. Theophilus Parsons, of Boston.

The new parish at Brookline will be known as All Saints'.

DANVERS.—The will of Elizabeth C. Preston leaves her former residence as a rectory for Calvary church. A \$250 memorial window of her husband, Major D. F. Preston, has been given to the church.

LEE.—A handsome set of altar books has been presented to St. George's parish by Mrs. W. T. Fish, of Boston, a former parishioner.

WALTHAM.—The Rev. H. N. Cunningham, upon the eve of leaving Christ church, was presented with a valuable gold watch by his many friends in the parish.

LOWELL.—In the House of Prayer a very pleasant parish parlor has been constructed under the chancel in a space which was useless. There is good light and ventilation, the ceiling and sides were plastered, blue deming takes the place of wainscotting, a cheap matting covers a cheap floor, a desk, stove, and pictures, have been borrowed, a little melodeon hired, and every one is pleased with the pretty room. The Sunday school meets there on Sunday noon and Thursday afternoon, there is an embroidery class for women on Monday, a social meeting on Wednesday, and the boys of the choir rehearse there on Friday.

**Pennsylvania**

**Ozi W. Whittaker, D.D., Bishop**

DECEMBER.

2. A. M., St. John's, Concord; P. M., St. Luke's, Chadd's Ford; evening, St. Jude's, Philadelphia.
9. A. M., St. Mary's, Ardmore; evening, St. Asaph's, Bala.
16. A. M., Trinity, Oxford; P. M. (Trinity mission), Crescentville; evening, St. Stephen's, Bridesburg.
23. A. M., St. Martin's, Oak Lane; evening, St. James', Bristol.
25. Christmas Day. A. M., Atonement, Morton.
30. A. M., Messiah, Port Richmond; evening, Holy Comforter, West Philadelphia.

CONSHOHOCKEN.—On Sunday morning, 4th inst, the Rev. James H. Lamb, of Moorestown, N. J., preached a memorial sermon at Calvary church, on the life and character of their late rector, the Rev. Dr. Atkins, taking as his text the sentence from the Burial Office, Rev. xiv: 13. The preacher said that all that he himself was, as a minister, he owed to Dr. Atkins. Through his personal magnetism he drew others to himself, and from that to the Master. During his ministry of 42 years, Dr. Atkins brought into the Church over 5,000 communicants, and led over a score of men to the ministry.

LANSDOWNE.—Anniversary services at St. John's church, the Rev. C. H. De Garmo, rector, commenced on the evening of All Saints' Day, the sermon being delivered by the Rev. J. Woods Elliott. On Sunday, 4th inst., there was an early celebration of the Holy Eucharist, and at a later hour the Rev. A. F. Todrig, was the preacher. At the young people's Evensong the Rev. D. M. Bates delivered an address and after Evening Prayer the Rev. John Sword, preached. The choir of Trinity church, Collingdale, was in attendance, and rendered the music very acceptably. The services concluded on Sunday, 11th inst, with an early celebration of the Holy Communion, and the anniversary sermon by the rector.

WEST CHESTER.—The vestry of the church of the Holy Trinity, at their meeting on the 5th inst, elected Mr. Wm. A. Brooke as choir-master, and Mrs. Brooke, organist.

**New York**

**Henry C. Potter, D.D., LL.D., Bishop**

SHERWOOD PARK.—A mission has lately been begun here, and a Sunday school established. The work has been placed in care of the Rev. G. H. H. Butler.

PLEASANTVILLE.—St. John's church, the Rev. Stephen F. Holmes, in charge, hopes soon to have a rectory, for which funds are being raised. A number of gifts have recently been made to the church, and many improvements to the property entered upon successfully. Two guilds and a chapter of the Brotherhood have been organized within the past two months under the leadership of this energetic priest.

HYDE PARK.—At the annual meeting of the Archdeaconry of Dutchess, held in St. James' church, there was a large attendance of delegates. Reports were presented from the field. The following officers were elected to serve for the ensuing year: Secretary, the Rev. Prescott Evarts; treasurer, Mr. Wm. M. Lee; executive committee, the Rev. R. F. Crary, D. D., the Rev. A. T. Ashton, and Messrs. Irving Grinnell and Douglas Merritt.

SAUGERTIES.—The Bishop made his annual visitation of Trinity church, Sunday, Nov. 4th, and administered Confirmation to a class presented by the rector. In the course of his sermon, he spoke of the then impending elections, and paid a strong tribute of praise to the heroic self-sacrifice and courage of Dr. Parkhurst displayed in his crusade against the evils of bad government in New York.

NEW ROCHELLE.—On All Saints' day, the 19th anniversary of the rectorship of the Rev. Chas. F. Canedy was celebrated at Trinity church.

**Iowa**

**Wm. Stevens Perry, D.D., D. C. L., Bishop**

During Bishop Perry's absence in Europe, his residence in Davenport has been robbed of almost everything it contained. It had been left in charge of people who took for a lodger a person of the name of Marshall, who presented a letter of introduction to the Bishop signed by the Rev. Floyd Tomkins. This person has disappeared, and cannot be found. Jewelry, books, silver, and house linen, etc., are missing. Some of the articles have been recovered from the pawnbrokers, but the loss amounts to several hundred dollars.

**East Carolina**

**Alfred A. Watson, D. D., Bishop**

DECEMBER

2. M. P., St. Mark's, Roxobel, and E. P., Grace church, Woodville, Bertie Co.
5. Church of the Advent, Williamston.
7. St. Stephen's, Bethel, Pitt Co.
9. Grace church, Plymouth. 12. Holy Innocents, Avoca.
16. St. John's, South Mills. 21. Holy Trinity, Herford.
23. M. P., St. Luke's and E. P., church of the Advent, Roper Washington Co.
25. St. David's, Scuppernong, Washington Co.
26. St. Andrew's, Columbia, Tyrrell Co.
27. Gum Neck. 30. St. Stephen's, Goldsboro.

**Albany**

**Wm. Crosswell Doane, D. D., LL. D., Bishop**

LANSINGBURGH.—The beautiful new choir room attached to Trinity church, the Rev. Dr. Nickerson, rector, was dedicated on the afternoon of Sunday, Oct. 28th, by the Bishop. The cost of the building was \$3,000; \$1,000 of which was a legacy left by the late Mrs. Hugh L. Rose, a daughter of Dr. Leonard, and a member of a family foremost in good works for three generations. The other \$2,000 was subscribed and paid in before the work was begun. The choir room is octagonal in shape, and stands at the side of the church. A cloister connects with the nave.

ALBANY.—The services at All Saints' cathedral are always impressive and dignified, and especially on high festivals have they an added attractiveness and beauty. The daily Eucharist was offered in the early hours of the morning of All Saints', and was attended by an unusual number of worshippers. At 11, in the presence of a large congregation, the Bishop preached, commemorating some of those who, during the past 12 months have been added to "the great cloud of witnesses," and pleading for works of mercy and love to the living children by the erection of additions during the coming year to the buildings of the Hospital of the Holy Child. The music, rendered by an enlarged choir of men and boys, was from the second *Messe des Orpheonistes*. Gounod, arranged for English choirs by Barnby, and was inspiring in its grandeur. In the evening the special anniversary service of the festival of the dedication of the cathedral was held, under the auspices of the Men's Association. The choir of the church of the Heavenly Rest, New York City (Mr. Chas. Hall, organist) was combined with the choir of the cathedral; there were also four cornets and four brass pieces assisting and sustaining the organ. With precision and clearness, and with reverent treatment, there were given, beside hymns and psalms, the

*Magnificat* by Stainer (in *Bb*), and anthems by Ouseley, Spohr, and Goss. Organist Tipton of the cathedral and the combined choirs did their work most admirably. The sermon was preached by the Bishop of New York, who chose for his subject the realities seen by the young man, when "his eyes were opened in answer to Elisha's prayer." "The Communion of Saints," the preacher declared is no less real to-day than the protecting chariots and horsemen were then!

### Ohio

Wm. Andrew Leonard, D.D., Bishop

In St. John's church, Youngstown, on Oct. 27th and 28th, was convened a district conference of the Brotherhood of St. Andrew, attended by a goodly number of representatives from the parishes of Eastern Ohio and Western Pennsylvania. The programme opened with a quiet hour Saturday afternoon, conducted by the Rev. J. D. Herron. This was followed by a conference on "Special work of the Brotherhood," Mr. W. E. Manning, of Youngstown, presiding. The Rev. George Bosley read a paper on the work of the chapter in the country parishes. The rector of St. John's, the Rev. A. L. Fraser, Jr., discussed the character of the work in the larger towns and its opportunities; and Mr. C. S. Shoemaker, of Pittsburgh, closed with an interesting portrayal of the rescue and other work being done in the great cities, more particularly his own. Brief remarks were made by others. The topic for the evening's conference was "Lessons from the late Convention." The first speaker was Mr. Geo. H. Randall, of Youngstown, on some personal lessons for the man, not as a member of the Brotherhood, but as an individual. He was followed by Mr. M. M. Miller, of Cleveland, his topic being the lessons for the chapter; and the Rev. Robert Kell in a stirring address gave the gist of the lessons that might be appropriated by the Church at large. The Rev. Mr. Fraser, in an admirable manner, summed up the lessons as they had been presented, and the service closed with hymns and prayer.

An unusually large number attended the early Celebration Sunday morning, with a generous sprinkling of Brotherhood men. At the later mid-day service, the church was filled. Bishop Leonard, of Ohio, preached an eloquent sermon. In the afternoon, a mass meeting for men was held in the large hall of the Y. M. C. A., which was completely filled with men, and the meeting was thoroughly enthusiastic. A strong address was made by Bishop Leonard, who spoke of the need of sound, earnest men, their devotion to principle, and zeal for advancement. He was followed by Mr. E. S. Barkdull, of Gambier, Ohio, and the Rev. Rix Atwood, who made eloquent addresses. At the evening service St. John's church was again filled to overflowing. The efficient choir of the church was augmented by the presence of a large young men's chorus, and the music was of a stirring quality. The Rev. A. W. Arundel, D.D., spoke with power upon the topic, "The Fatherhood of God," and Mr. Barkdull on the "Brotherhood of Man." After the congregation had withdrawn, the Brotherhood men remained for a quiet farewell meeting, and several crisp speeches were made, the lessons of the conference summed up, and farewells said.

TOLEDO.—St. Mark's church, left vacant by the decease of the late Dr. Burrige last May, has called the Rev. R. O. Cooper, of Detroit, who held his first service as rector on Oct. 7th. Already new life appears in every department of the parochial machinery.

A valuable accession to the Church is the Rev. T. N. Barkdull, lately a preacher of more than average importance among the Methodists. He has published his reasons boldly and fully, advocating all the claims of the Apostolic Church. He has a son at Bexley Hall, Gambier, studying for the Church's ministry, a young man who has already done some good work in the mission field.

The St. Andrew's local council began last summer to supplement an effort of Calvary parish to start a mission at Air Line Junction, a suburb of some 2,000 or 3,000 people. And now St. Luke's mission fully organized, with a good central lot and building secured at very moderate cost, is having Sunday school and services regularly. The building is well filled at the services conducted by the Rev. Harold Morse, of St. Paul's church, under the direction of the Rev. J. W. Sykes, rector of Calvary church, within whose parish the mission is situated.

Another change in October is the beginning of services by the Rev. W. C. Hopkins, as city missionary in the Adams Street Mission, left vacant by the recent death of General P. S. Slevin. General Slevin, for more than 20 years a Methodist minister, had devoted all his time to the care of the poor, and with such peculiar devotion as had endeared him to all. Dr. Hopkins is called to the place by a general movement among citizens of all persuasions. The services continue as under General Slevin, with two Prayer Book services in addition, so that what was before considered a union church, has added to its privileges those of our own, and with unanimous consent and very good attendance.

Dr. Hopkins' 12 years as rector of Grace church resulted in considerable progress for the parish. Twice during those years the church and rectory were repainted without and within, and now the church has an interior not surpassed in

the city for beauty. The grounds around the buildings are the most spacious of any church sites in the city, and have been much beautified and kept in attractive order. A threatening debt of \$4,200 has been paid. The Baptisms during this rectorship were 500; Confirmations, 311; marriages, 134, and the burials, 174; the communicant list of 45 has now 175 actual communicants, and there have been many removals. During this administration the total of moneys raised for Church purposes is \$22,588 92, of which \$1,733.86 was for extra-parochial objects.

### Connecticut

John Williams, D. D., LL.D., Bishop

HARTFORD.—The corner-stone of the Caldwell H. Colt memorial parish house, for the church of the Good Shepherd, was laid by Bishop Williams on Sept. 27th. The building is being erected by Mrs. Elizabeth H. Colt in memory of her son. It is situated on the large tract of ground west of the church, fronting on Wyllis ave., with an approach from the avenue of about 300 feet. The building agrees in material and architectural style with the church of the Good Shepherd, which is built of Connecticut brown stone, with Ohio stone trimmings, and ornamented with polished granite shaft bits and carvings. Its dimensions are 60 feet in width and 125 feet in length. From the ground the whole structure, to the extreme top of the spiralette, will be a little over 100 feet. The basement provides, in the main room, a stallage for bicycles, two bowling alleys, two billiard tables, a shuffleboard, and bagatelle tables. This room also contains open fireplaces, with seats ranged on either side. At the wings, in either end, will be a ladies' club-room and a men's club-room, each with dining-room attached. On the main floor there is a reception room, a reading room and library, a cooking-school, Dorcas room, committee room, and a large assembly room. On this floor it is expected that the chief work of the parish will be conducted, on lines of parish charities and missionary activity, and on this floor also there will be found a room for the exclusive use of the diocesan branch of the Woman's Auxiliary, as a rescue supply room. Above this floor is the large hall, which is 36x68 feet, devoted to lectures, amusements, etc., and it is probable that the regular services of the Sunday school will also be held here.

Great improvements have been made upon the building in the rear of St. Thomas' church, which was formerly used as a chapel. In the future it will be of service as a lecture room, and for festivals and other parish gatherings. The ladies' parlor and work rooms are to be found in the building. St. Thomas' church seems to be making great progress under the ministrations of its indefatigable rector, the Rev. G. R. Warner. This present improvement will necessitate an outlay of \$1,000, and the building will be known as St. Thomas' Hall.

NEW HAVEN.—Trinity parish has received with real sorrow the resignation of the Rev. Edwin Harwood, D.D., who has been its rector for 36 years, and to whom the parishioners were warmly attached. The condition of his health has occasioned this action, he having been unable of late to preach more than once a day, owing to bronchial difficulties. He will spend the coming winter in South Carolina. There is only one rector in this diocese who has served one parish for a longer period than Dr. Harwood. When he came to Trinity church the parish had between 400 and 500 communicants, and the last report showed the number to be 785. During his term of service the church property has been greatly improved. The stone tower has been added, a chancel built, the interior redecorated. A fine organ and a chime of bells have also been added. In 1872 the rectory on Temple st. was built, and Dr. Harwood removed thereto from Trumbull st., where he had resided many years. At the present time, the endowed property of Trinity church is probably greater than that of any other church in the State. The resignation is to take effect May 1st. Trinity parish, in the 142 years of its history, has had only four rectors. The first rector was the Rev. Bela Hubbard, who came there under the auspices of the Society for the Propagation of the Gospel, a missionary organization. The next rector was the Rev. Henry Whitlock, who died after a term of 18 months, and was succeeded by the greatly loved Rev. Harry Crosswell, who filled out a very long term, and then by the present rector. The church has two assistant pastors, the Rev. Mr. Macbeth and the Rev. Mr. Scoville.

### California

William F. Nichols, D.D., Bishop

An interesting anniversary occasion, says *The Pacific Churchman*, was the celebration at the Russian Orthodox church in this city, Sept. 25th (corresponding to Oct. 7th, of our reckoning), of the centennial of the sending of the first Greek Bishop to North America. Bishop Nichols and the two presbyters who had accompanied him when he returned the call of his episcopal brother, were invited to the service, also to the luncheon which followed it. Prior engagements, however, prevented acceptance of the invitation, except that the rector of St. Peter's was able to be present for half an hour, presenting a letter of congratulation

from Bishop Nichols. Mr. Emery gives a glowing account of the festivities and of the cordial treatment he received as the representative of his Bishop, whose health was drunk, followed by a song started by Bishop Nichols and his clergy, evidently familiar to the 150 guests, who joined in the chorus.

### Virginia

Frauds McN. Whittle, D.D., LL.D., Bishop

The James River convocation met at St. Luke's church, Powhatan, Oct. 24th, the Rev. R. A. Goodwin presiding. The Rev. M. T. Turner preached the opening sermon, the Rev. J. J. Gravatt preaching in the afternoon. On Thursday, the Rev. R. A. Goodwin and the Rev. T. P. Baker were the preachers, and on Friday, the Rev. Messrs. L. R. Mason and J. J. Gravatt. The Rev. Dr. Powers closed with an essay on "Popular objections to the Episcopal Church." All the services were extremely well attended, notwithstanding some bad weather. The Rev. J. J. Gravatt was elected president for the ensuing year, and the Rev. Martin Johnson, secretary.

There was a largely attended session of the Richmond Clericus, Monday, Oct. 29th. The committee previously appointed to call upon ministers of the denominations and ascertain their views in regard to the proposed conference between the different Christian bodies of Richmond, in the interest of bringing the Church and the people closer together, submitted a verbal report to the effect that the general idea of holding such a conference was favored by such ministers. No action, however, was taken on the matter.

Oct. 28th, an enthusiastic mass meeting of the Brotherhood of St. Andrew was held at Monumental church, Richmond. All the chapters in the city were represented, there being some 200 Brotherhood men present. Bishop Whittle presided, and the devotional exercises were conducted by Dr. Mason and the Rev. Z. S. Farland. Addresses were made by the rector, the Rev. F. S. Stickney, on "The Brotherhood of St. Andrew and its Rules;" Mr. Thomas C. Ruffin, president of the local council, on "The Layman and his Work;" and the Rev. J. J. Gravatt, on "Impressions of the recent General Convention of the Brotherhood." Mr. Ruffin's address was a masterly one. He showed a thorough knowledge of his subject, dealt largely with the experiences of men, and spoke at some length of the personal work of some prominent members of the Brotherhood.

Oct. 28th, Bishop Whittle visited the Weddell Memorial chapel, Fulton, Henrico Co., preached, and confirmed six candidates. In the evening, the Rev. C. R. Kuyk, who has had charge of this mission for the last three years, preached his farewell sermon, having accepted a call to the rectorship of St. Luke's church, Nottoway Co., diocese of Southern Virginia.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The announcement recently made to the effect that the Rev. Mr. Williams had resigned the rectorship of St. John's, Sharon, is pronounced by him to be incorrect.

A supplemental Confirmation was held at Trinity church, Pittsburgh, on the night of Friday, Nov. 9th, at which the Bishop laid his hands upon a large class of candidates, who had been won or reclaimed to the church by the Mission conducted on Wylie ave. by the Brotherhood of St. Andrew.

The Brotherhood has planned a series of special services to be held at the mission, No. 12 Wylie ave., every night during the week beginning Nov. 18th. They will be conducted by the Rev. J. D. Herron, of the Parochial Missions Society, who will tell "The Story of a Great Love." During the preceding week members of the Brotherhood will meet at Trinity church every afternoon at 5 o'clock to ask God's blessing upon the work of the following week.

The church of Our Father, Foxburg, the Rev. T. A. Stevenson, rector, has a parochial guild, comprising 65 members, organized in two chapters, which has during the past year accomplished a remarkable work, when one considers that Foxburg is a community of only 500 working people possessed of no independent means. At its annual meeting, Oct. 4th, it was shown that the guild had raised in money \$430 74, besides sending out valuable boxes of clothing, etc., to missionary fields. By such united and vigorous work this parish of 125 communicants succeeds in giving for diocesan missions an amount equal to \$1.25 per communicant.

On Saturday, Oct. 13th, the Rev. Dr. Henry Purdon, rector of St. James' Memorial church, Titusville, and his wife, celebrated the 25th anniversary of their married life. A reception was held, attended by a large number of the parishioners and townspeople offering gifts and congratulations. Dr. Purdon has been rector at Titusville for over 32 years, and thus has shared in the varying fortunes of that city. During the time of its rapid growth, as well as through the trying years beginning with 1873, he has been steadfastly at his post, and has strongly entrenched himself in the affectionate and grateful confidence of its citizens. The Bishop was present at the anniversary, and preached at St. James' church on the following day.



**Central Pennsylvania**

M. A. DeWolfe Howe, D. D., LL. D., Bishop  
Nelson S. Rulison, D. D., Asst. Bishop

**SOUTH BETHLEHEM.**—A chapter of the Brotherhood of St. Andrew has just been established in Lehigh University, with a membership of 20. It was begun in consequence of the efforts of Bishop Rulison, and the acting chaplain of the university. Through gifts of Eckley B. Coxe and William Sayre, the department of electrical engineering has been able to purchase new apparatus.

**Fond du Lac**

Chas. C. Grafton, S. T. D., Bishop

Ahnapee is preparing for a ten days' Mission to be held just before Advent, the Rev. Fr. Weller, of Stevens Point, conducting the same.

The mission of Kewaunee continues its work under the Rev. H. W. Blackman, who will be in Fond du Lac after Dec. 1st, during the week, acting as secretary for the Bishop.

The Rev. Geo. N. Mead, of West Hoboken, N. J., has accepted the charge of St. Mark's, Oconto, Wis.

Owing to the resignation of the choir-master of Trinity church, Oshkosh, it was deemed advisable to postpone the diocesan choir festival to an indefinite date.

A seven-foot wall has been completed, joining the cathedral and choir school building. This makes the group a unit architecturally, and will leave the lawn free for gatherings.

Manitowoc is being re-inforced for more effective work. The choir has increased to 17 members, with a number of boys in reserve. The St. Faith's Guild meets regularly and works faithfully, having accomplished much in the interest of the parish.

**Western Michigan**

Geo. D. Gillespie, D. D., Bishop

The Rev. Dr. Rippey, of Elk Rapids, in charge of the missions at East Jordan and Central Lake, is making an effort to finish and make comfortable the church at the former place, and to build on the lot recently purchased at the latter. The people are for the most part in poor circumstances and need help, that the work of the Lord may not be hindered.

During the past two months nearly \$1,000 have been spent in renovating and beautifying St. Thomas' church, Battle Creek. Not only has the exterior been made beautiful, but the interior has also been enriched by a splendid reredos, the work of the Phoenix Mfg Co., Eau Claire, Wis. Other improvements have been carried out, and more still are in contemplation. This parish has risen from a state of apathy and indifference, and under its energetic rector, the Rev. Lewis Brown, who is supported by a live and enthusiastic vestry, and a goodly band of Church helpers, it has become one of the leading parishes in the diocese. A chapter of the St. Andrew's Brotherhood has been established. A feature of the work is the invitation issued to the traveling men at the various hotels to attend the service each Sunday.

On Saturday evening, Nov. 10th, Bishop Gillespie gave a reception to the Rev. A. W. Mann, and the deaf-mutes of Grand Rapids, at the Episcopal residence.

**GRAND RAPIDS.**—The Rev. Edward M. Duff, of Ann Arbor, has become rector of St. Paul's church, beginning his work the first Sunday of the month. The Days of Intercession for Sunday schools were observed by a union service held at Grace church in the afternoon of Sunday, Oct. 21st at which the Bishop made the address. There was a celebration of the Holy Communion on Monday, the 22nd, with an address for Sunday school workers by the Rev. Dr. Fair, and in the evening a service of devotion and instruction was held, when addresses were made by the Bishop, the Rev. Dr. Fair, the Rev. Mr. Hubbs, and ex-Mayor Stuart.

The young people of Grace church have organized a "Church Young People's Association," the object being to directly interest the young in the services of the Church. It begins its existence with every promise of usefulness.

Trinity church held its Harvest Home festival on Oct. 7th. The church was decorated with the fruits of the year, which were afterward sent for the use of the Children's Home.

St. John's mission had a Harvest Home festival on Sunday, Oct. 14th. The hall was beautifully trimmed for the occasion, and a full choral service was rendered by the choir of children.

**ALLEGAN.**—Bishop Gillespie visited the church of the Good Shepherd on the 23d Sunday after Trinity, giving an address in the morning on prison reform, and in the evening urging the people to loyal Churchmanship and soundness in the Faith.

**PENTWATER.**—There are signs of life in St. James' mission. Recently the choir and Sunday school gave a concert at the Opera House and money was raised to purchase new hymnals. Book-racks are to be bought for the pews. A flourishing Sunday school meets every Sunday, and lay services

are held on all except one Sunday, when the Rev. W. P. Law officiates.

**WHITEHALL.**—The ladies have recently improved the interior of the church of the Redeemer, and expect to make the building more comfortable for worship by putting in another stove. The Bishop accompanied the general missionary to Whitehall, and preached to good congregations on the 24th Sunday after Trinity. The work in these old lumber towns is rather discouraging, but our Church people have a mind to work.

**Southern Ohio**

Boyd Vincent, D. D., Bishop

The Rev. Percy C. Webber, formerly Archdeacon of Milwaukee, closed a most successful Mission at St. Luke's church, Cincinnati, Nov. 1st. It began Oct. 17th. Three services were held every day, and large congregations were present at all of them. A Celebration was held every morning, and special services for men, women, and children.

The convocation of the Cincinnati deanery was held in Grace church, College Hill, Oct. 17th. There was a Celebration at 11 o'clock, followed by a business session and the reports of the missionaries. At 12 o'clock, Dean Baker conducted a devotional half-hour. At the afternoon session two most admirable and instructive papers were read; the first was by the Rev. A. F. Blake, on "The Best Methods of Pastoral Work," and the second, by the Rev. Peter Tinsley, on "Free and Open Churches." Both papers called forth a discussion. In the evening a missionary meeting was held, with an address by Bishop Vincent on "The Field and the Fund," followed by addresses from Archdeacon Edwards, Dean Baker, and the Rev. James H. Young.

The Rev. A. F. Blake, after a successful rectorship of many years of Grace church, Avondale, has resigned the same, to take effect Jan. 1st. When he took charge of the work it was a small, weak mission, now it is one of the most

important parishes in the diocese, with a handsome stone church, and a splendid stone parish house.

The laying of the corner-stone of a church to be erected by St. Phillip's mission, Columbus, on Tuesday, Oct. 16th, marks the progress that has been made in this work among the colored people of Columbus. The work was begun a little over two years ago in a small room. After a time the mission rented more commodious quarters. The designs for the church show that it will be a churchly structure, built of stone, and seating about 200. The corner-stone was laid by the Rev. R. R. Graham, rector of the church of the Good Shepherd. The Rev. Ephraim Watt, of Delaware, made the address.

The Rev. A. W. Mann on Saturday evening, Oct. 20th, lectured on "Rome" to the pupils of the Ohio Institute for Deaf and Dumb at Columbus. On Sunday morning, at 9:30, he celebrated the Holy Communion, and preached in the chapel of the Institute. At 11 o'clock he officiated in the chapel of Trinity parish house. At the same place, at 3 P. M., he gave an account of the work of the Church of England among deaf-mutes. In the evening, at the Institute, a description of Westminster Abbey was given to the older pupils.

The Church Club of Cincinnati held its first regular meeting of the season at the Grand Hotel, Oct. 30th. After partaking of a delightful supper, generously provided by Mr. D. C. Shears, a business session was held. Several amendments to the constitution were adopted, one of which was fixing the time for holding the meetings on the first Tuesday in December, February, May, and October. The annual meeting will be held on the first Tuesday in February. After the transaction of the business, the Club took up the following subject for discussion: "Indications of Progress in Church Growth in Cincinnati and Vicinity." The Hon. Channing Richards, president of the Club, made an interesting address, giving statistics since 1873, showing a very marked and steady increase in the number of communicants in Cincinnati and Hamilton Co.

**The "Ward" Memorial Alms Bason**

A very handsome alms bason made from old family silver has been presented to St. Stephen's church, North Sassafras parish, Cecil Co., Md., by Miss Sallie Veazey Ward, as a memorial of her deceased mother, father, brother, and sister, all of Govanstown, Baltimore County, Md. We give herewith an illustration which has been specially made to illustrate this description:

St. Stephen's is a colonial church, and in 1893 celebrated its 200th anniversary. It has an old English Communion service in silver presented to it by Queen Anne, and as many of Miss Ward's paternal ancestors are buried in the old graveyard which surrounds this venerable building, it is of special interest that the old "Ward" silver should be used in the alms bason just presented.

The order for this piece of art memorial work was entrusted to the Messrs. J. & R. Lamb, of New York, and they

have executed a most beautiful specimen of repousse work. The bason is exceptionally large, with a very wide brim, while the sinkage of the bason proper is slight and shallow. The advantage of this is that the ornamentation radiates from the central symbol across the entire field of the bason up and over on to the rim where is richly tooled the text, "They presented unto Him, gifts, gold, frankincense, and myrrh." The central feature, the symbol of the "I. H. S.," is most beautifully composed of interlacing thorns, the thorns forming the letters, "I. H. S." in monogram. This has been designed from studies of the thorn locust, the reputed source of the original crown of thorns. Behind this sacred symbol is a rich interlaced field of the Trinity leaf, while the Virginia holly, leaves, stems, and berries, cover the entire balance of the alms plate, excepting the small circular band, where is chased the memorial inscription. The chasing has been most exquisitely executed, representing the highest expression of the chaser's art, which is, while enriching the metal work, to so use his tool that the main form shall never be in any way disturbed.



## The Living Church

Chicago, November 17, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THERE seems to be no end to the agitation that ignorant sectarians are keeping up over Communion cups and Communion wine. Of course, they have a right to their opinions and their methods. Since they do not pretend to celebrate a real Sacrament, as Churchmen understand the term, it is better that they should depart as much as possible from the true form and matter of the Sacrament. Some abandon "the cup of blessing" for fear of microbes, and some repudiate wine altogether for fear of an atom of alcohol, scarcely more than is contained in a bunch of our ripe grapes or a loaf of fermented bread. They should have their way and their say, but we are not disposed to treat with much patience their fanatical propaganda of tracts and books, and newspaper sensations; their irreverent and intemperate attempts to impugn the morality of Christian people who obey the precepts and follow the example of the Incarnate Lord in the due celebration of the great memorial of His Cross and Passion. Nay! some do not hesitate to challenge the morality of Christ Himself, and to say that if He commanded real wine to be used in the Lord's Supper He was guilty of sin! We believe that these agitations do not disturb Churchmen to any great extent, but perhaps there are some who need a word of assurance. We quote the following resolution, adopted by the bishops of the Anglican Communion in the Lambeth Conference:

RESOLUTION 2. "That the bishops assembled in this Conference declare that the use of the unfermented juice of the grape, or any other liquid than true wine, diluted or undiluted, as the element in the administration of the cup in the Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church."

### Sic et Non

The famous antithesis of Abelard went by the title "*Sic et Non*," "Yes and no," "So and not so." The same motto very well suits the attitude of certain teachers in the Church at present. They blow both hot and cold. The feat is accomplished which was supposed to be impossible, from the same fountain flow both sweet and bitter waters.

We have before us at this moment a striking instance of this. Our readers are familiar with the occurrences in Massachusetts a few months ago, which drew general attention to the kind of influence which the theological school at Cambridge was exerting upon the young men who prepare for Holy Orders under its guidance. Articles of the Creed seemed to be held with laxity, if held at all.

Nothing has occurred, so far as we know, to alleviate the anxiety of the Church at large, or to remove the suspicion that the two rejected candidates were only following the traditions which they had received. That is to say, nothing had occurred until the sermon of the dean of the seminary at the recent anniversary services of old Christ church, Cambridge. A portion of this sermon has appeared in *The Churchman*, with an introduction indicating that it is intended as an answer to the attacks upon the Cambridge School, which have appeared both in religious and secular papers during the last few months.

After asking what was the special message of the Episcopal Church in Cambridge, and answering the question by referring in general to the conservatism of that Church, Dean Hodges passed to the subject of our Lord's Divinity. He then proceeded as follows:

The Episcopal Church in Cambridge speaks with no uncertainty of voice. There is no doubt here among us as to this essential truth. We are not, indeed, in haste to answer all who misunderstand and accuse us. While we love truth we hate controversy. Cain began it; the devil is the father of it; no good ever came out of it. I know and you know that no minister of this Church, either in pulpit or parish or professor's chair, from the bishop *down to the newest student* [italics ours] in the theological school, has called in question by direct statement or by remotest inference, in word or in thought, the divinity of Jesus Christ. That God was incarnate in Him of the Virgin Mary, that He died upon the Cross for our salvation, and rose again and ascended into heaven, and that He is what the Church in all ages has believed Him to be; this we believe and teach. This is the message with which God has intrusted us. This is our Gospel.

Nothing could be more satisfactory than this. We have only to assume, what of course will be assumed, that when "the divinity of Jesus Christ" is spoken of, it is that divinity as the Church holds and teaches it, and not as the Arians might affirm it, and as many New England Unitarians have admitted it. And again, that the Virgin Birth is that which the Gospels describe, a supernatural event, a miracle.

Dr. Hodges makes it clear that he intends this assumption to be made by every hearer and reader of his words, for he appeals in his concluding sentences to the "Church in all ages." We have here, a complete and thorough-going declaration, to the effect that no professor in the theological school has called in question "by direct statement or by remotest inference" the Divinity of Our Lord, His miraculous birth, and the other great articles of the fundamental Creed of Christendom.

We devoutly wish the matter could be allowed to rest at this point. But unfortunately, certain other utterances have been brought to our notice which make it difficult to understand what can be meant by the disavowal just quoted; what is meant for instance, by the declaration that the Virgin Birth has not been called in question "by direct statement or by remotest inference?"

In *The Pittsburgh Dispatch* of October 1, we find a letter signed "George Hodges, Cambridge, Mass.," whom we cannot be mistaken in identifying with the dean of the Cambridge Seminary. In this letter mention is made of a friend of the writer recently returned from England. This gentleman found everybody over there "interested in great things, deep in plans and purposes for the actual betterment of men, engaged in making earth more like heaven between now and the thirty-first day of December (!). They were impatient, he said, of pettinesses, could not be got to talk about ritual or formula." But all this was changed upon his return to Massachusetts. "People were hot-foot in pursuit of heresy." "Somebody, these people declared, had denied the authenticity of the first chapter or two of the Gospels of St. Matthew and St. Luke, and behold! the foundations of Christianity were endangered. The dynamiter was in the temple of the Lord."

The writer then proceeds to give his own view of the case: Two young men, for whose adherence to the "essentials" of the faith he vouches, "had added to their statement of belief in the Virgin Birth of our Lord, the suggestion that even if the Bible story should some day be discovered to be legend, the blessed truths of the divinity and incarnation of the Son of God would not thereby be shaken. God might have manifested Himself among men by a natural, as well as by a miraculous, birth. Thereupon the air of Massachusetts trembled, and theological thunders began to go abroad, and men who ought to have known better wept and railed in conversation and sermon, over the downfall of the Faith, and announced that the time had now come when the Christian Church should descend into the Great Bad."

*Sic et non!* These two utterances have come from the same source within a month. The sermon, as we have seen appeared perfectly clear-cut and

straight forward. It asserted the Virgin Birth as a fundamental truth, a part of "what we are set to teach," "the message with which God has intrusted us." It repudiated, absolutely, the charge that any professor in the theological school, *or even any student*, "has called in question by direct statement, or by remotest inference, in word or in thought," the great truths, of which the supernatural Birth, or "the Birth of the Virgin Mary,"—for they are surely equivalent expressions—is one of the most important.

But the writer of the letter, on the other hand, would have his readers think that to care about the authenticity of a chapter or two of the Gospels is "pettiness;" that the wonder and indignation of Churchmen, when it was understood that men were applying for Holy Orders who rejected or regarded as indifferent an article of the Creed, is due merely to a fondness for heresy-hunting. The examining chaplains and the [Standing Committee of Massachusetts appear to be the primary objects of this censure.

But the writer goes further than this. He not only regards it as a matter of indifference if the early chapters of St. Matthew and St. Luke are held to be legendary; chapters, be it remembered, which contain the evidence upon which rests the belief of the Church in the miraculous birth of Christ; but he also very plainly expresses his conviction that the Incarnation in which he believes may just as well have been effected "by a natural as by a miraculous birth." We have heard of this kind of Incarnation. It is the product of the German work-shop. It is enough to say that it is not the Incarnation taught by the Christian Creed.

Is it not more than a "remote inference" to say, that we have here the dean of a theological school "calling in question" the Virgin Birth, or at least reducing it to the level of a private opinion? We have said that "Virgin Birth" and "miraculous birth" are equivalent terms. They are so, according to the Gospels which the Church has received and attested; they are so, according to that faith of the ages of which the sermon at Christ's church so eloquently speaks; they are so, according to the meaning which the Creed has always borne. We are painfully familiar, of course, with another interpretation—held anciently by Jews and recently revived—according to which "virgin" means "not virgin;" but we cannot believe that Dr. Hodges would descend to this "corruption of a word."

TO THE LIVING CHURCH the discrepancy between the sermon and the expressions of this letter appear transparently clear. We are at a loss to understand how the doctrinal positions may be reconciled. Even those who may not see this point clearly, cannot fail to note the flippant spirit of the letter; its tone of lofty superiority to the anxieties of common men; its inability to understand that the alarm excited, when the facts upon which the Christian Faith rests seem to be called in question, arises from something better than mere bigotry or the *odium theologium*. There is no trace of sympathy with the distress which has been caused by the revelations of last summer, and no haste to correct mistaken impressions. It must be remembered also that this is spread before the world in a secular paper.

That the disturbance which Dr. Hodges regards as an evidence of such extreme "pettiness" has spread far beyond Massachusetts ought to have been known to him. The Church throughout the land is vitally concerned in the proper training of her candidates for Orders. We are not surprised to hear that the House of Bishops, at its late session, thought this matter of sufficient importance to make it a leading subject of deliberation. As a result of this, we are assured that a pastoral will soon be issued with a view of allaying the anxiety which is so widely felt at the bold tampering with the Faith which has for sometime been

manifested here and there, and which will assuredly go on with increasing audacity, if not checked by wise and timely treatment.

The Church cannot allow the impression to go forth that she regards with indifference the rejection of the Gospel of the Infancy, or that she will permit an article of the Creed to be relegated to the sphere of private opinion, or emptied of its meaning by a quibbling interpretation.

## The Church Service

BY THE REV. EDWARD F. BERKLEY, D. D.

### II.

Having in a former communication made some strictures on the manner of many clergymen in conducting the Church service, I said nothing about the Lessons, or accent and emphasis. These two very important elements in good reading were not noticed, because there was enough to be said to justify a separate letter.

Pronouncing Scripture proper names incorrectly, and emphasizing words of no force to the neglect of forcible words in a given sentence, and accentuating the wrong syllable, are very unpleasant to the ears of people who know better. It is so strange that clergymen do not feel a scholastic pride in appearing before an intelligent congregation better furnished in these respects.

A minister may have a poor voice and a defective ear for its modulation, and be destitute of emotion, but accent and emphasis are not wholly dependent on either, if a man understands what he is reading, and no man can read well what he does not understand.

There is a rule for pronouncing Scripture proper names in every English dictionary, and reference to this, when he is in doubt, would enable the minister to pronounce them correctly. When one hears these names changed in the service, and distorted by false pronunciation, it would seem that the reader had not had good schooling. Many clergymen, High and Low, emphasize *and, for, from, nor, etc.*, regardless of the important words that ought to be uppermost.

Not to write of the general prayers which are sometimes awfully marred in this way, this feature is very prominent, for example, in repeating the Tenth Commandment, in which ministers almost always lay strong emphasis on "*nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.*" Unusual, I may say, extreme emphasis is laid on the connective word *nor*, which ought to be slurred—scarcely heard—and force given to *servant, maid, ox, ass, and anything*. The impressiveness and majesty of the commandment is almost wholly lost by this manner of its delivery, and yet it is so common as likely to be fixed as a rule of emphasis in the Church, ridiculous as it is.

Worse and worse. When many readers come to the Litany, where there are two sections of five or six lines in which the word "*by*" occurs eight times, beginning "*By the mystery of the Holy Incarnation,*" etc., "*By Thine agony and bloody sweat,*" etc., the euphony and melting pathos of these words seem to be no more regarded than the reading of one of Mother Goose's melodies. The iteration of the word "*by*," eight times almost within a breath, as some read, strongly emphasized, no particular notice being taken of the main adorable subject, is harsh and painful to the ear, while it mars and destroys the impression that might be made by the sweet pathetic prayer.

This is another instance where a false, incongruous, and unjustifiable emphasis, from its general use, is likely to become a *law* of reading in the Church. Otherwise, slur the word "*by*" in offering the Litany, and give proper force to the connections.

In the first sentence of the *Gloria Patri*, the word *and* almost always is made to take precedence in emphasis of "*the Son and the Holy Ghost,*" as seeming to be, in the judgment of readers, the most important word in the sentence.

As a sample of mispronunciation, not very long ago I heard a minister read, "*they went out with swords and staves to take Him,*" pronouncing the word *staves* with the long "*a*," as though our modern barrels were then in use, and the "*multitude*" broke them up to get weapons of offense. Again, I heard another minister read a lesson from Isaiah about the *staves* above the cherubim, in like manner with the long "*a*" as in "*fate,*" neither of them seeming to reflect, what I think

is true, that these words are the plural of *staff*, and ought to be pronounced the broad "*a*" as in "*far.*"

Let me suggest one more error in pronunciation, and that is the snapping of the name of the Great Jehovah by calling it *Got*, or lengthened out into *Goad*. It is said of Sir Isaac Newton, that when he mentioned the name of *God* he always took off his hat. It is as much as we can hope for in this day, if His name is pronounced correctly and with reverence.

I have observed in various places great carelessness in reading the Lessons. There is nothing in human language that can be compared with the excellence and beauty of some parts of the Bible. It is all excellent, but I speak now of its special subjects, and its language.

To present these in the most impressive way one is straitened in the desk, but on the platform, or elsewhere than in the church, where there is perfect freedom, its force and power can be displayed with great dramatic effect by voice and manner in the utterance of some of its grand passages and super-eloquent subjects.

And yet, these Scriptures are often read in the chancel with cold indifference, as though the reader were not a consecrated minister, uttering the burning words of God's message to the world. I know a brother who does not stay long in any parish, of whom it is said, that in reading a Lesson in the course of the service he turned over two leaves, and went on as placidly as though he were continuing the subject with which he began.

And then another fault to be noted in this connection is, that where there are two or three distinct subjects in a chapter, the minister pays no regard to them by a pause, or change of tone, but goes right on in a monotonous style, leaving the people to discriminate in the matter if they can, and understand what he is reading if they can. If the reading of the Scriptures in the church is for *instruction*, the people in a large measure are very poorly instructed.

I once knew a clergyman who held his services on time. His church was near the town clock, and on the instant of its striking a certain hour he stepped into the chancel. A housewife might put her roast on for dinner, go to church, and be sure of the minute when she would return to baste it. This clergyman had a visiting brother to read prayers for him on one occasion, when the first Lesson was that magnificent prayer of Solomon at the dedication of the Temple. To shorten the service and bring it within his inflexible rule, he told his visitor not to read all that "*stuff.*" From the manner in which many clergymen read the Lessons, they lead people to think that their view of the Scriptures does not vary much from the views of this minister.

The monotone has been introduced in all parts of the service in some of our churches. This is as far as one can get from the dignity of reading. It is not, as some say, because clergymen who have fallen into this style do not know how to read, and thus cover up their weakness, for I know several of them who are good readers; but it is a clear departure from "*the good and the right way*" of the Church, except where a rubric allows one to sing prose in the service.

If any word can be said in its favor, it is, notwithstanding, undevotional, and this word covers several minor objections. It is not the way in which our fathers intended that the service should be conducted. Besides, its use is absurd in the English language, before English-speaking people.

If one were compelled to sit and listen to an ill-tuned organ-pipe, turned loose on a high key, sending out its dismal, monotonous strain for an hour and a half, he would wish himself—well—in a more pleasant place. Under this condition the service is made irksome, the strain on the mind and body is painful, and many would not put themselves in this position, except for old associations with the church where they have long been accustomed to worship, and the command that they shall not "*forsake the assembling of themselves together.*"

A good reader will not go into the desk without first glancing at the Lessons, to see what points there are in the chapters, and what merciful utterance is there to make a wholesome impression on the minds of the people.

The prayers being ended, the minister often makes haste to the pulpit, and before the last note of the or-

gan has ceased to sound, he announces his text, which very few people hear in the confusion of getting seated, and runs on in a rapid monotone with his discourse, a fragment of which only a few persons under the pulpit can take away. It seems so strange when a preacher is careless as to whether the people hear what he has got to say! But the form, of course, must be observed in its place.

We have orators in the Church who understand our language, but they are comparatively few, and many others would make a grand impression from the pulpit if they would go back into the old paths of propriety and reason. Who ever heard of any one of our great American orators doling out a noble speech in a simple, soporific monotone? Who ever heard of any man of spirit, and a knowledge of the force of language, delivering his views in this sleepy way?

What impression would St. Paul have made on the mind of Agrippa in his most masterly of all speeches, if he had sung it out in a single, inharmonious key? He would doubtless have turned him over to the tender mercy of the Jews, and would have been utterly indifferent as to what his accusers might do with him. In what style or manner is it supposed that he addressed "*Ye men of Athens,*" etc? But St. Paul was not one of this sort. He knew the power of language, and he knew how to express it effectively.

Our language possesses wonderful force, the tones and modulations of the voice have great power, and it is past finding out when clergymen who have something to say should get their consent to fall so low in the scale of public speakers, and throw away all their power for a fad in monotone; not using our language in modulation, accent, and emphasis, as it was designed, and to which it is so well adapted, and thus conveying to the people in an intelligent and agreeable manner the good things they may have to say.

The Prayer Book is the almost divine assistant to strengthen the spiritual weakness of mortal man, enabling him in the fittest words to lay his cause and his conscience before Him who alone can forgive sin. Let the Scriptures be used reverently, and to the edification of the hearer, for they testify of Christ, and are intended to lead the soul step by step, up to, and into the celestial gates,

Where pain, and weariness, and sorrows cease,  
And cloudless sunshine fills the land of peace.

St. Louis, Mo.

(To be continued)

## Letters to the Editor

### THE TRUE IDEA OF WORSHIP

To the Editor of *The Living Church*:

As an illustration of the growth in the Church of a true idea of worship, permit me to note, in "*retrospective reference,*" that a quarter of a century ago, it was no uncommon thing for a minister to take the time while the choir was singing the *Gloria Patri*, for the finding of the Lessons.

Y. Y. K.

### A SUGGESTION

To the Editor of *The Living Church*:

My offer to give an oak processional cross, laid aside for something better, quickly called forth six requests. It has suggested to me the benefit of an "*Exchange,*" through your columns, of many other things which the better supplied parishes have laid aside. There is hardly a church with the better appointments of to-day which has not furniture and conveniences once thought even elegant, now laid aside in the store-room or some out-of-the-way corner. I am sure my little suggestion will bless and cheer many a poorer parish and struggling mission, if the clergy will from time to time make known in your "*Church and Parish*" column, such articles as they are willing to bestow. By this means, with a scattering that tendeth to increase, the need of one shall be the blessed opportunity of another.

B. F. THOMPSON,  
Rector St. Michael's.

Birdsboro, Pa., Nov. 3, 1894.

### TRANSLATIONS OF MISSIONARY BISHOPS ARE CANONICAL

To the Editor of *The Living Church*:

I venture to express the opinion that the recent translation of Bishop Barker is entirely canonical, a view I at first did not hold. The House of Bishops was convened, of course, under Title I, Canon 19, section xvi, clause [1], for the purpose of electing a person to fill an existing vacancy. For satisfactory reasons the House did not elect a person to fill the vacancy. Could it be filled in any other way? Yes. Could action be taken under any other section? Yes. Section

vi, clause [2], says that "the House of Bishops may, at any time, increase or diminish the number of States or Territories, or parts thereof, over which the said bishop or bishops shall exercise episcopal functions." The words, *at any time*, authorize the action of the House at its recent meeting. The authority to translate seems clear from this illustration: Under clause [2] the House may at any time increase or diminish jurisdiction suppose at this meeting the House had increased the jurisdiction of Utah and Nevada by adding to it Western Colorado. At a subsequent meeting the jurisdiction could be diminished by taking from it Utah and Nevada. Thus, by canonical action which no one would question, Bishop Leonard would be translated from his present jurisdiction to another. Is it not apparent that the House has not transcended its canonical authority?

M. M. MOORE.

Nov. 19, '94.

## "A RAILING ACCUSATION"

To the Editor of *The Living Church*:

Here is a nice, courteous, Christian-like epithet from one of the dear Protestant brethren to whom we have been making overtures for "Christian union." The clipping is from *The N. Y. Sun* for Nov. 8th. Comment is needless:

Dr. Storrs said there was no difference, when it came to essentials, between the Methodist Church and the Presbyterian Church. "I could easily be a Methodist if necessary, and would have no trouble whatever obeying your bishops. The only bishop I couldn't obey is one of those gentry with the shovel hat, who drops grease from his fingers and burns incense, and chants litanies, and tells me I've got no right to preach; that my church is no church at all. [Loud applause.] I say, from this evil, good Lord, deliver us." [Applause.]

J. F.

## REQUIEM MASSES

To the Editor of *The Living Church*:

Mr. Herbert Gedney raises a new point in the discussion of "Requiem Masses," and it altogether transcends the first in importance in that it is broader in its scope. He says "the right of a priest to celebrate the Eucharist at a funeral, or wedding, or churching, scarcely admits of controversy." It is on this point I would dispute his conclusion, but before entering on the discussion, would like to call attention to the fact that the right to a daily Eucharist does not carry with it the right to place that office in the midst of another. On the other hand, the Church has not associated the two together at all, and that fact counts for something, surely. To use the offices consecutively and by inference connect them, is the height of our liberty, in which case the formerly alleged difficulty of a special Gospel, etc, arises at once. But now to the real point of Mr. Gedney's letter.

Does Mr. Gedney know that we have no evidence (unless a passage in Tertullian be so construed) from the early Church of a funeral Celebration? We have evidence of prayers for the dead at Celebrations, but not of Celebrations at funerals. The Church is strictly in line with ancient custom, and there is great reason for her position. Suppose on the great day of Atonement the Jewish high priest had used his "office" for one sin or one person? Our Eucharist too, is universal in its scope, and while we may bring anything within that scope, we cannot concentrate or narrow the use to one purpose. Celebrations at funerals, or weddings, or churchings lie open to just that objection; viz., that what was made to plead for all would seem to plead for one. Never mind how we might teach the contrary, the use of it would win the name of "Requiem Celebration," and the ostensible purpose of a universal memorial be narrowed and belittled.

Now, I have followed the best authority I had by me—Luckock—when I say the early Church did not thus isolate the Communion. If I am wrong, I would like to be corrected. Certainly, however, our own branch does not provide for the Communion except in connection with its original purpose as a memorial of a sacrifice for the sins of the whole world, and I think philosophy, religion, and reason are all on her side. The use of the Eucharist with "intent" is open to the same objection, and at least we cannot accuse the Church of providing for this use. Her one use of it is the original use, and a pure Church will guard that sacredly. We can pray for any special object, but when we use the Memorial the object is the same as on the night in which He was betrayed. We would not have it less, and therefore, we must not even seem to narrow it to funerals, or weddings, or churchings, or make it a special instrument for any one thing.

R. W. BARNWELL.

Florence, S. C., Nov. 3, 1894.

## Personal Mention

The Rev. Linus Parsons Bissell, of Litchfield, Conn., has accepted the unanimous call of the vestry of Trinity church, Oxford, Philadelphia, and is to assume charge of the parish, which includes Trinity chapel, Crescentville, and Trinity chapel, Rockledge, on Wednesday, 28th inst.

The Rev. H. A. F. Hoyt, late rector of Trinity church, Oxford, has changed his address to 1335 North 12th st., Philadelphia, Pa.

The Rev. James Simonds, M.A., has resigned the rectorship of Grace church, Menomonee, Wis., and accepted a call to St. Paul's, Ironwood, Mich.

The Bishop of New Jersey is at the Delaware Water Gap for his health.

The Rev. W. J. Lemon has resigned the rectorship of Trinity church, Wauwatosa, Wis.

The Rev. Wm. Heakes has become Archdeacon of Williamsport, diocese of Central Pennsylvania.

The Rev. R. W. Dow has resigned the rectorship of St. Stephen's church, Pittsfield, N. H.

The Rev. Henry M. Smyth has resigned the care of Christ church, Gloversville, N. Y.

The Rev. Arthur L. Davis has resigned charge of the House of Prayer, Lowell, Mass.

The Rev. H. M. Hood has accepted appointment as assistant minister of Gethsemane church, Minneapolis, Minn.

The Rev. J. W. Atwood has resigned his position in St. James' church, Providence, R. I., and accepted the rectorship of Trinity church, Columbus, O.

The Rev. Douglass C. Peabody, rector for the past eight years and nine months of Emmanuel church, Rockford, Ill., and for six years dean of the Northern Deanery of the diocese of Chicago, has accepted the rectorship of Trinity church, Mobile, Ala. He will begin his new duties on the 9th of Dec. After that date, address, rectory Trinity church, 263 Joachim st., Mobile, Ala.

The Rev. Julius W. Atwood of Providence, R. I., has accepted the call to Trinity church, Columbus, S. Ohio, and will take charge of the same the middle of the month.

The Rev. Wm. C. Otte has been placed in charge of St. Mark's, Oakley, S. Ohio. He has given up the work at Linwood.

The Rev. Wm. N. Guthrie has accepted the position of assistant at the church of the Advent, Walnut Hills, Cincinnati, Ohio. He will also have charge of the mission at Kennedy Heights until June 1st, officiating there every Sunday afternoon.

The Rev. Parnell Le B. Cross will take charge of All Saints' church, Denver, Colo., during the absence of the rector, the Rev. Frederick W. Oakes in the East. Address accordingly after the 16th inst.

The Rev. Harry Cresser has taken charge of the new parish of St. Catherine's, Pensacola, Fla., and will commence his work there immediately. Address all correspondence accordingly.

The Rev. John N. Chesnutt, formerly of the diocese of Springfield, Ill., has undertaken the charge of the work at Johnsonburg and Mt. Jewett, diocese of Pittsburgh, and began his ministry there on the second Sunday in October.

Bishop Niles of New Hampshire, with his family, sailed Nov. 10th, on the Fulda, to spend the winter in Paris, expecting to return late in May. His address will be care Drexel, Harjes & Co., Bankers, Paris.

The Rev. Charles O'Meara has resigned the rectorship of Trinity church, Washington, diocese of Pittsburgh.

The Rev. G. Mosley Murray of Rapidan, Va., has accepted the charge of St. George's church, Lee, Mass.

The Rev. David B. Matthews, formerly in charge of the mission at East Syracuse, has accepted a call to the charge of St. John's church, Syracuse, C. N. Y.

The Rev. Christopher J. Lambert, deacon, is now in charge of the parish in Camden, C. N. Y.

## Official

The convocation of Cedar Rapids, Iowa, will meet for its autumnal session in the chapel of Grace church, Cedar Rapids, Nov. 15. Convocation will be the guests of the dean, the Rev. Thos. E. Green, D.D.

## CLERICAL CHANGES

The clergy are requested to send at once to Thos. Whittaker, & 3 Bible House, New York, any changes of address, or parish corrections, which have taken place since the diocesan conventions for 1894 were held.

## WARNING

Having reason to believe that letters of introduction given by us to one Harry W. Cooke, are being used by him as an aid in soliciting money, we decline to vouch for Mr. Cooke, and desire to warn the clergy that from our later knowledge, we think his story demands close investigation.

GILBERT H. STERLING, rector.

WILLIS H. STONE, assistant.

Church of the Nativity, South Bethlehem, Pa.

## GIRLS' FRIENDLY SOCIETY IN AMERICA

The annual meetings of the G. F. S. A. for 1894 will be held in Grace church, Cleveland, O., Tuesday, Wednesday, and possibly Thursday, Nov. 20th, 21st, and 22nd. The Central Council will meet on Tuesday, at 7:30 P. M., in the Parish House. Service, sermon, and Holy Communion, Wednesday, at 9:30 A. M. The Rt. Rev. Wm. A. Leonard, D.D., the Bishop of the diocese will be present. The Rev. Henry Anstice, D.D., of Rochester, N. Y., will preach the annual sermon. The annual conference of the Associates will follow immediately after this service. At 7:30 P. M. on Wednesday there will be a service for members and associates. Sermon by the Rev. Charles Scadding, of Toledo, O.

## STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS

At the meeting of the Standing Committee of this date, applications to be recommended as candidates for Holy Orders were received from Messrs. Francis Bingham White, (late deacon in the Methodist Episcopal Church); James Libby Tryon, Henry King Hannah, and Herbert Scott Smith. The applications, under the rules, lie over one month.

Messrs. Edward L. Parsons and Robert Henry, Ferguson (late

a Baptist minister) were recommended for ordination to the diaconate; and the Rev. Edward S. Thomas (deacon) for ordination to the priesthood.

A. ST. JOHN CHAMBRE,  
Secretary.

Boston, Mass., Nov. 5, 1894.

## Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

## Appeals

THE building of mission churches in Northern Wisconsin has been stopped by the autumn fires, droughts, and hard times. With the aid of \$5,000 given immediately the money already subscribed can be saved and six churches completed. Wealth from our forests and mines has poured into the East and elsewhere. Will not Churchmen give this amount to us in our time of need?

The VEN. W. T. SCHEPELER,  
Archdeacon of Wausau.

Wausau, Wis.

I endorse, approve, and commend the above.

(Signed) CHAS. C. GRAFTON,  
Bishop of Fond du Lac.

## MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, \$8.00.

H. A. OAKLEY, Treas.  
WILLIAM A. NEWBOLD, Gen. Sec.

## APPEAL FOR NEAH BAY INDIANS

Friends who have so kindly remembered these Indian children in years past, are earnestly asked to renew their gifts this year. Dolls, knives, scarfs, toys, and garments for boys and girls, and anything suitable for a Christmas tree, may be tied securely in strong paper, and sent by mail, two weeks before Christmas, to CAPT. W. L. POWELL, Indian agent, Neah Bay, Washington.

ALFRED M. ABEL.

## APPEAL

For Sweet Charity's sake. A Churchman who has been an invalid, without means of support for himself or family, for more than a year, finds that an operation is necessary to save his life; but in order to have it performed he must go to a distant city, and in the meantime his wife and children must be fed. Trusting in God, he appeals to kind Churchmen, who have health and strength, or any parent who has dependent children, to assist him in his hour of need. Any contribution will help and be gratefully received. Address "INVALID," care of LIVING CHURCH, Chicago, Ill.

[This appeal comes with the strong, almost pathetic endorsement of a clergyman of Missouri, who is well known throughout the Church. Names will be given privately to any who may be disposed to aid.—ED.L.C.]

## THE GENERAL BOARD OF MISSIONS

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

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people, Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer Church Missions House, Fourth ave. and Twenty-second st. New York; communications, to the REV. WM. S. LANGFORD, D.D., general secretary.

## Church and Parish

WANTED.—An active Church member in every parish in the country to sell the 1895 Church Calendar. Price 75 cents. Ample remuneration. CHURCH KALENDAR CO., 105 East 17th st., New York.

WANTED.—An excellent opening for two young Catholic priests in an associated mission in the diocese of Fond du Lac. Address ARCHDEACON SCHEPELER, Wausau, Wis.

WANTED.—Choirmaster and organist having excellent musical abilities, desires an appointment in "High church" only. Churchman, strict disciplinarian, successful with the training of boys voices, first rate references, salary expected, \$500 and good organ. Address "Jubilant," care of LIVING CHURCH.

## ORGAN FOR SALE

The alterations in St. Peter's P. E. church, making a larger organ necessary, the one which has been in use is now offered for sale. For particulars apply to SAMUEL HUNT, 26 E. Baltimore st., Baltimore, Md.

The Guild of All Souls.—Founded  
A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the repose of the souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,  
P. O. Box 185, Chicago, Ill.

## The Editor's Table

In some paper or book I was struck with the following remark: "This country is the only land where school-girls go into society." I venture to hope that that clear statement of fact may lead some who have the control of our young folks to inquire whether the American usage in this respect is an improvement upon that of other lands. To me it seems an unmixed evil. How is a life of excitement, at an age when the girl is but a child in years, consistent with preparation for the woman's future, whether we consider the needs of body, mind, or spirit?

It is an exceptional case when a girl of sixteen has not become familiar with the routine of the social circle. The young girl has her beaux whom she entertains without her mamma's aid, and by whom she is escorted to and from dances, club-parties, and places of amusement. She dresses in the style and with the richness of adornment that would befit a dowager. The indulgent papa buys the child diamonds, and the indulgent mamma allows her to wear them. She dances till late at night, if not till early in the morning, and "'tis true 'tis pity, pity 'tis 'tis true," this evil of too early an entrance into society is aggravated by the fact that she does not go under her mother's protection. Indeed, to much of our western civilization a chaperone is regarded as a superfluity. Many a young girl is out till the "wee sma' hours" where not only is there no lady under whose care she is, but there are no persons present of maturity enough to give tone to the assembly. Now, what motives for culture does she find in the society of callow fledglings? Can she be expected to return with any keen relish to her books when she finds that the admiration, the sweets of which she has tasted, is the meed of the culture that the dancing-master can give?

I have known parents to awaken to a realization that, in doing as others do, they have allowed their daughters to drift into a life most unwholesome in its influences; and sending her to boarding-school is thought of as a means of taking her away from such associations. But how are vacations too often spent? *In making up for lost time!* Girls often come back to school after a vacation into which has been crowded enough of dissipation to break down an old campaigner in the social field. Christmas holidays, even, which should be given to the holy joys of home and to rest, are passed in a dizzy round of gaiety; while mamma pathetically laments that she sees so little of her daughter. Frequently girls are more worn by the ten days of the Christmas holidays than by a year of school work. What pleasures are worth the sacrifice of the sweet, pure, and calm joys of home? What may restore the bloom rudely brushed from the unripe fruit?

All teachers must have observed this evil of the American system, or rather lack of system, in the "up-bringing of bairns." They have been pained to see girls throw away opportunities of education, when parents were not only willing but urgent that they should stay at school, and have been able to trace such disinclination to its source—going into society and indulging, unrestrained, in its pleasures, at too early an age. "This is the only land where school-girls go into society." Is the distinction one to be proud of?

## The Training of Vested Choirs

VI

It is very much easier to start an enterprise than it is to keep one in motion. The successful executive rectors are not the men who can organize guilds, and wards, and brotherhood chapters—anybody can do that—but the men who can keep all the complicated wheels of parochial machinery revolving year after year, and the whole engine moving forward with a steady persistency. So the true born choirmaster is the man who cannot only launch the craft and give it a push forward, but the man who can "hand reef and steer," and navigate through squalls and among rocks and sands as well.

When the amount of available material has been definitely ascertained, and properly apportioned, and the "case of supplies" has been examined and found to be adequate to future demands, full consideration should be given to the means of keeping the choir together and perpetuating it as an always progressive work-

ing force, before the parish is finally committed to its introduction. "One thing at a time" is an excellent rule, but it is a mistake to do thing number one unless one is prepared to do thing number two when the proper time comes. Nothing can be more disastrous in its effect than for a choir to start off with a full membership and afterwards dwindle away from lack of interest and enjoyment in the work. Countless choirs begin with great *eclat*, only to fall away, after a short "spurt," and afterwards drag along a lingering and sickly existence. To guard against the possibility of this is of the first importance.

It may be set down as an axiom, that the one thing upon which the success of any sort of choir depends—with which almost anything can be accomplished, without which nothing worthy of the service of God's house can be accomplished—is regularity of attendance. This is the *sine qua non* without which it is useless to hope for results. How is it to be gained?

Many rectors advocate strongly the entirely voluntary choir, and instances can be cited where such organizations are maintained for long periods of time in a flourishing condition. But it is well to observe that in all such cases the choristers are drawn to their work by their personal love and regard for the rector, or choir-master himself. Let the rector resign and seek another field, and let him be succeeded by another who has not the same magnetic gift, and there will quickly be a cooling of zeal and a consequent dropping away in attendance. This is natural enough, but it is wrong. The attachment of choristers should be to their church, not to their rector, except in so far as he is the head of that church. It is of little use to point to the number and efficiency of voluntary choirs in England as a reason for expecting like results here. Englishmen are brought up to take a very different view of the Church from Americans, and to take a pleasure and a pride giving their services in aid of her music which is nowhere else to be found here. Choral singing is the especial joy of the common people of England. The knowledge of practical vocal music is widely diffused. There is scarcely a small town, or even a country village, which has not its glee club or choral union, which is in constant practice in music which calls for both technical skill and taste. Hence it is easy to find plenty of good chorus material among people of the middle, or artisan class, and so abundant is the supply that only the very best voices command salaries. Men who would never dream of being paid for singing in church at home are worth pecuniary compensation here, because of the dreadful dearth of such material, and hence they are very apt to settle and remain in the larger cities where they can add to their incomes by taking Sunday duty.

In the long run, the paid choir is the only satisfactory choir, and just here lies one of the strongest points of the boy choir, namely, that it is, in proportion to its efficiency, the cheapest. A good chorus of trebles can be maintained for less money than would pay one passably skillful quartette soprano—as we shall endeavor presently to show, in figures. Pay the choir. If money is scarce, and it is not possible to pay a large one, pay a small one. If the salaries cannot be large, let them be small. The adult voices may not be so good, but they will more than compensate for their defects by their regularity and diligence, if the training is good.

But if it is not possible to compensate both men and boys, which shall be paid? The writer has tried almost every system, and he is convinced that if an absolute necessity compels a discrimination, it is better to apportion the money among the men, reserving so much as may be possible to be competed for as prizes by the boys at Christmas and Easter. More choir work is spoiled by incompetent and irregular men than by incompetent boys, ten times over. As a rule, except in expert city choirs, the men need quite as much training as the boys. Two rehearsals a week are none too many for the men of most American churches, and this is especially true if the chanting of the Psalms be attempted—a work to which one entire evening weekly may profitably be given. Boys enjoy the distinction of wearing a cassock and cotta, of walking in procession, and sitting in the chancel, of participating in the treats which the ladies of the parish occasionally give them. To look out upon their schoolmates from the exclusive precincts of the choir room flatters their pride, and they appreciate highly their official station. All these things, if wisely used by the choirmaster, are valuable helps towards keeping his boys interested and

pulling together, and if supplemented by the chance of winning a prize occasionally, they may be made to serve as substitutes (though they are never so efficacious) for regular salaries. American choirmen are apt to be inordinately conceited about their musical abilities. In ninety-nine choirs out of a hundred they are only half-trained, and never sing anything really well. The discredit for this falls upon the choirmaster, who is probably not to blame at all. The usual "picked-up" tenor or bass is affronted at the suggestion that he cannot master his music in one rehearsal a week. He points to the finest choirs in New York, or Boston, or Chicago, and retorts that they have only one practice by the full chorus in seven days; which is all very true, but he forgets that those are made up with men who read music with absolute fluency and precision, and can do in one hour what he would with difficulty accomplish in a week. For pay he may be induced to give the necessary time to his work; without it he never will.

If the boys are to be paid, what is the best method? Some choirmasters depend entirely on a system of prizes for good behavior and musical proficiency, making the number so large that by the end of the year there has been a pretty even distribution of awards. As we have already said, we cannot regard the prize system as a desirable one. It may be necessary to adopt it as a makeshift, but it has many disadvantages, especially in regard to rewarding boys for their musical progress. It is easy to keep records of deportment, but to "keep tab" on a class of boys in the matter of musical knowledge and skill, by any accurate system of marks, would involve a great amount of annoying detail, and the results would not always furnish safe data to guide in bestowing a prize. The musical ability of boys is largely a matter of natural gift. A lad who is blessed with a good voice, an accurate ear, and a high degree of natural musical intelligence (which may be quite distinct from quickness of perception in other directions), will forge ahead with no effort at all, while his less gifted companion may be vastly the better worker of the two and be really more deserving of the reward. The boys themselves very soon come to appreciate these facts, and when the distribution of prizes arrives it leaves jealousies, heart-aches, and disappointments, which soon bring a sullen and unwilling service, if not absolute withdrawal. Doubtless it is possible to avoid these difficulties, but to do it the choirmaster will need to be an adroit tactician, and the plan can hardly be commended.

If the supply of money is sufficient to pay the boys, it should be done on some system which enables the boy constantly to look forward to the chance of winning an increase of salary until he reaches one of the two "leaders'" places. The plan here presented is the result of experiment, and has been found to be entirely feasible and economical, without being unduly close. It is supposed that each boy will attend three rehearsals during the week and two services on Sunday. If an additional rehearsal is desired on Sunday morning before service, that is supposed to be included in the pay for the service itself. No boy is paid when absent, and if, being present, he misbehaves, or renders himself liable to fine, he is marked absent. If he repeats his offense, another absent mark is made against the date of the last preceding service or rehearsal. Each boy on entering the choir is assigned to the primary grade, where he receives no pay, nor is he subject to marks. His ability to rise from this grade depends upon himself and upon the vacancies in the sections of the class above him. The scheme provides for the payment of 14 boys out of the whole number. The primary class may therefore be as large as is desired. It is suggested, however, that if it be too large, the boys become discouraged by waiting so long to be placed on the paid list, and drop off one by one. The paid boys are divided as follows:

Six juniors, six seniors, two leaders. Each junior boy receives five cents for each attendance, his maximum weekly earnings being 25 cents; each senior boy receives 10 cents for each attendance, and his maximum weekly pay is 50 cents; each leader receives 20 cents per attendance, and earns \$1 per week; the total maximum cost of the 14 boys is \$6.50 per week, or \$338 per annum, but this is reduced by fines for absence and misbehavior to considerably less than \$300—even after allowing extra pay for Christmas Day, and the other principal festivals or fasts which occur during the week. As twenty trebles are quite enough for almost any

church of ordinary size, the primary class will only consist of six boys, who are not supposed to bear any great part of the burden and heat of the day. While they are not marked for absences, their habits in this respect are watched, and a boy whose place is frequently vacant is not likely soon to be placed on the pay-roll. Probably it would be safe to say that \$275 per annum would cover the expense of a chorus of twenty trebles, paid on this plan. What sort of quartette soprano can be found who will sing three rehearsals and two services a week for that sum?

The foregoing schedule of payments is not put forward as being perfect. Doubtless there are many quite as good. It is merely suggested as being practical and economical, and therefore suited to small churches, where every dollar must be made to go as far as possible.

The alto boys should receive the same pay as the senior trebles—or somewhat more, if possible, as their parts are more difficult to read and require more real knowledge. The treble leaders are both supposed to be able to take solo work acceptably, when required, and hence receive higher pay than the alto, who are rarely called upon for such duty.

(To be continued)

### Holiday Books and Booklets

A pretty little book, done up in leather and gold, is "P'tit Matinac" and other Monotones," by George Wharton Edwards, an artist who furnishes his own dainty illustrations. [The Century Co; price, \$1.25.]

Nothing could be more appropriate for the coming season than Dr. Bradford's "Sistine Madonna," published by Fords, Howard & Hulbert, 47 E. 10th st., New York; red-bordered, handsomely bound, and with photogravure of the painting; price, 50 cents.

To those who appreciate a description of the humor and pathos of country life in New England, rendered in "Yankee" dialect, "A Hill-top Summer," by Alyn Yates Keith, will be welcome. [It is a handsome book. [Lee & Shepard, Boston; price, \$1.25.]

Messrs. E. & J. B. Young & Co. have good things in store for the holidays, of which our old and ever-welcome friend "Sunday," is the first to appear. This bound volume of the popular English magazine for children contains contributions and illustrations from eminent writers and artists. "Sunday Reading for the Young," is a book that many mothers would be glad to have; the price is \$1.25.

Christmas is coming! and there seems to be among the publishers, at least, a general expectation of good times. Books and booklets for the holiday trade were sent out more than a month ago, and we understand that sales are already made. One thing to be noted is that, so far, the works offered are inexpensive, yet attractive. The publishers seem to have studied how to give the people the best possible value for their money, how to please them at the lowest price. It is surprising what books can be bought for a dollar, such as a few years ago would have cost full twice the amount.

Parlor calendars are always popular in the holiday trade, and of these, Messrs. Frederick R. Stokes Company seem to have the largest and finest variety (for sale by A. C. McClurg & Co., Chicago). There is "The Polar Bear Calendar," a comical concert of Beauty and the Beast, with a calendar on the revolving parasol, price, 50 cents; "The Spinning Wheel" and "Colonial" calendars, with facsimiles of water-color designs by E. Percy Moran; and "From Month to Month" calendar, water-color designs by Elizabeth J. Tucker, each \$1.25; "A Year of Paper Dolls" is a calendar that the youngest can appreciate; it is artistic, charming, unique; the elegant doll dresses for each month are from drawings by Elizabeth S. Tucker; for sale by Brentanos; price, 75 cents. "Rhymes and Stories of Olden Times," with full-page color plates by E. Percy Moran, and decorations and verses by Elizabeth S. Tucker, will be a favorite gift-book for children; price, \$1.50. Appropriate to the same class, and at the same price, is "A Treasury of Stories, Jingles and Rhymes," illustrated in half-tone, after Maud Humphrey, a very choice product of pen and pencil. "The Comic Military Alphabet," by De Witt C. Falls, is a rare bit of fun poked at the Army, the Navy, and the National Guard; it is done in colors, "painted red," and is well worth \$1.25. Jean Ingelow's sweet "Songs of Seven," illustrated by Kirk Este, is offered in beautiful typography, bound and boxed for 75 cents; "Gold Dust," a standard devotional book, abridged, in dainty binding and box, for 50 cents; "Evangeline" (Longfellow), with illustrations, in the same style, for 75 cents; "Table Talk of Abraham Lincoln," 75 cents; "Poems of James Russell Lowell," vignette edition, with a hundred new illustrations (\$1.50), uniform in style with editions of other great poets. "Bits of Distant Land and Sea," edited

and illustrated by Susie Barstow Skelding, gives pleasing sketches in color of scenes in Palestine and on the Mediterranean, accompanied by appropriate selections from the poets of England and America.

**The Century Book for Young Americans.** Showing how a Party of Boys and Girls, who knew how to use their Eyes and Ears, Found out all about the Government of the United States. By Elbridge D. Brooks. With pictures of some of the people and places that have made America famous. New York: The Century Co. Price, \$1.50.

The title page gives such a good description of the book that little more may be said. It is good in every way, well written, well made in all points, and calculated to interest and instruct. It is a suitable gift for boys and girls.

**Toinette's Philip.** By Mrs. C. V. Jamison. New York: The Century Co. Price, \$1.50.

"Just splendid!" That, we are sure, will be the verdict of the children who read this delightful story. Such a fine, manly fellow is Philip, such a sweet, womanly little girl is Dea, and such a knowing, "doggy dog" is Homo. And then, dear Pere Josef and his "children!" But we must not tell the story, lest bright eyes, straying from the children's corner, should anticipate some of their Christmas cheer.

**The Boy Travelers in the Levant.** Adventures of two youths in a Journey through Morocco, Algiers, Tunis, Greece, and Turkey, with visits to the Islands of Rhodes and Cyprus, and the Site of Ancient Troy. By Thomas W. Knox. Illustrated. New York: Harper & Bros. Price, \$3.00.

Those who have followed these boys and their friends in their previous voyages in foreign lands, and their names are legion, will welcome this new volume of adventures. Mr. Knox has a happy faculty of writing in a way that is interesting to the young. We do not say this because it ought to be so, as it looks to older eyes, but because we have opportunity of knowing what young folk think of it. We have seen children absorbed by the hour in the wanderings of the Boy Travelers, and we have known children of a larger growth equally interested.

**Costumes of Colonial Times.** By Alice Morse Earle. New York: Charles Scribner's Sons. Price, \$1.25.

A chapter of this book is devoted to a history of colonial dress; but the book is, in the main, a glossary of terms used in relation to the costume of the period. It is thus valuable as a book of reference, and represents what must have been a vast amount of research.

**The English Novel.** Being a Short Sketch of its History from the Earliest Times to the Appearance of Waverley. By Walter Raleigh. New York: Charles Scribner's Sons. Price, \$1.25.

The aim of this presentation of the subject is both historical and critical. Historical, in a chronological survey of English story telling, from Chaucer to Scott; critical, in a speculative study of the nature and development of the novel. To the student of the history of English literature, the book may thus prove both interesting and useful.

**Carlotta's Intended, and Other Tales.** By Ruth McEnery Stuart. Illustrated. New York: Harper & Bros.

The same delightful humor and tender pathos that made so popular "The Golden Wedding," appear in this later collection of tales by the same author. Most, if not all of them, have already appeared in magazines. Here they will come in happily for a second reading, and delight, perhaps, another generation.

**Tales From the Ægean.** By Demetrios Bikelas. Translated by Leonard Eckstein Opydycke. With an Introduction by Henry Alonzo Huntington. Chicago: A. C. McClurg, & Co. Price, \$1.

The art of story-telling exists, it seems, or has revived, in "living Greece." The author of these "Tales from the Ægean," had already won recognition in "Philhellenic circles," by an earlier work, which was, indeed, speedily translated into eleven languages. Scarcely less remarkable has been the reception of these new studies of his, which are said to image the Greek life of to-day. The translation into English was made under the supervision of the author.

**On Cloud Mountain.** By Frederick Thickstun Clark, author of "A Mexican Girl," "In the Valley of Havilah." New York: Harper & Brothers. 1894.

This story does not lack merit for the want of originality in its characters. There are but few, and each one fills his place consistently and completely. Although the story is laid among an humble and illiterate people, there is much irrepressible human nature and innocent shrewdness elicited. Faith in a higher power is not directly mentioned, yet the idea which the story turns upon is that faith is able to keep one from doing wrong, though the subject is unconscious, or irritated even to frenzy.

**Famous Leaders among Men.** By Sarah Knowles Bolton. New York: Thomas Y. Crowell & Co. Price, \$1.50.

Few have been more successful in portraying biographical history, especially in short sketches, than Mrs. Bolton. Her selection of characters is happy. They are those whose memories are already living in the hearts of the people, but she has invested them with a new and indescribable charm.

In short, terse paragraphs, and clear, beautiful diction, she has told us just those things from their lives which we most wished to know. Such books are always helpful to all those who wish to discover and develop the best that is within them, and the more there are of them the better.

**The Search for Andrew Field.** By Everett T. Tomlinson. Boston: Lee & Shepard. Price, \$1.25.

This is a story of the war of 1812, and is the first of a series based on the same theme. The subject is of interest in that, while the romance of the Revolution and the Civil War is abundant, little has been written concerning this important period of American history. The book is interestingly written, manly in tone, free from slang, and valuable as conveying much historical information.

**Reminiscences of a Portrait Painter.** By George P. A. Healy. Chicago: A. C. McClurg & Co. Price, \$1.50.

In these "reminiscences" we are told quite simply and frankly that the author believes it a good thing for a man who has lived long, and known many places of public and private life, to tell the story of his youth. The story of a hard worker it is, in this case, but of one, too, who has "taken his pleasure as he can," and so has brightened both life and narrative with interesting events. He chats entertainingly to us of his famous sitters, among whom are numbered Pius IX., Elizabeth of Roumania, Thiers, Liszt, and Guizot, besides the artist's most distinguished American contemporaries, generals, statesmen, poets, and presidents. We commend the book for its simple, unpretending style, and for its variety of interesting incidents.

**Peloubet's Select Notes.** A Commentary on the Sunday school Lessons for 1895. By the Rev. F. N. Peloubet, D.D., and M. A. Peloubet. Boston: W. A. Wilde & Co. Pp. 346. Illustrated. Price, \$1.25.

These Notes have, for many years, been used by thousands of Christian workers in studying the International Series of Sunday school Lessons. For next year the first six months complete the study of the Life of Christ, and the Notes supply an abundance of helpful and interesting material. In July the International Lessons go back to the Old Testament, and the editor has garnered such facts, illustrations, and explanations as will so illumine the text as to make it intelligible and profitable to every teacher and scholar. The volume is freely illustrated, and has finely drawn, accurate maps. The book is not, however, prepared by a Churchman, and many points are therefore treated from a different standpoint.

**In Sunshine Land.** By Edith M. Thomas. With illustrations by Katherine Pyle. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Nominally intended for children, this book of verse will find readers among older ones, who can appreciate the delicate sympathy with nature in all her varied forms, as shown always by the author. What a quaint, tender fancy, for example, is that of "The Worried Violet," with the "three lines of care in its tender face," while its companions "bloom thoughtless in the sun." It is pleasant to learn that "more near than we think—very close at hand, lie the golden fields of Sunshine Land," and what more fascinating guide than Miss Thomas could her many admirers find when they elect to go upon a journey thither?

**When Life is Young.** A Collection of Verse for Boys and Girls. By Mary Mapes Dodge. New York: The Century Co. Price, \$1.25.

"When life is young," it must be quite enchanting to have such a minstrel as Mistress Mary Mapes Dodge to make one's rhymes and jingles, and to tell marvelous stories in verse of the wonderlands that belong to childhood's realm. It is not, however, "when time is young" that one appreciates the humor, not to say satire, of such lines as these in the mouth of a much-be-taught, end-of-the-century infant:

"Twinkle, twinkle little star;  
I don't wonder what you are!  
I've learned more of you, you see,  
Than you'll ever know of me."

**William Shakespeare.** A Study in Elizabethan Literature. By Wendell. New York: Charles Scribner's Sons. Price, \$1.75.

This book has grown from lectures given at Harvard College, where the author is assistant professor of English. Its object, as stated in the introduction, is "so to increase our sympathetic knowledge of what we study that we may enjoy it with fresh intelligence and appreciation." We have a theory that the best way to study Shakespeare is to study Shakespeare. To quote Mrs. Browning:

"Tis rather when we gloriously forget ourselves,  
And plunge soul-forward into a book's profound,  
Impassioned for its beauty, and its salt of truth,  
'Tis then we get the right good from a book."

Yet a skilful and sympathetic commentator, like Mr. Wendell, can open the way for the "plunge," and throw light upon the "book's profound." A good teacher is a help to the study of any book.

**Wealth Against Commonwealth.** By Henry Demarest Lloyd. Pp. 563. New York: Harper & Bros.

The Brotherhood of St. Andrew, at its recent convention in Washington, was electrified by a fervent appeal from a laboring man for sympathy and help from the Church in the industrial troubles of to-day. The same man has now brought his cause before the great tribunal of the people in the above

book. His purpose is to show the means and methods by which the business and capital of America are being concentrated in the hands of a few to the ruin of the many. Taking the Standard Oil Company, as an example, he shows how a great monopoly is built up, what its growth means to all its competitors, and how tyrannical a power it wields. In his own words: "We must know the right before we can do the right. When it comes to know the facts, the human heart can no more endure monopoly than American slavery or Roman empire. The first step to a remedy is that the people care. If they know, they will care. To help them to know and care; to stimulate new hatred of evil, new love of the good, new sympathy for the victims of power, and, by enlarging its science, to quicken the old into a new conscience, this compilation of facts has been made." The gifted author has given us no dry collection of statistics, but vivid, striking, awakening presentation of his great theme. He writes with a master hand, and every word strikes home. He bases himself upon evidence of the most convincing kind, and reasons from it with tremendous effect. Whatever one may think of the righteousness of his cause, or of the remedies proposed by him, one must confess that the cause has never been so ably pleaded before. His book takes its stand at once beside Benjamin Kidd's "Social Evolution" as one of the great books of the year. We predict that it will exert a wide influence. It ought to be thoughtfully read by every American citizen.

**A Select Library of Nicene and Post-Nicene Fathers of the Christian Church.** Second series. Under the editorial supervision of Philip Schaff, D. D., LL. D., and Henry Wall, D. D. Volume XI **Sulpitius Severus, Vincent of Lerins, John Cassian.** New York: The Christian Literature Company. Price, \$4.00.

The Christian writers noted and quoted in this volume are not of such prominence and importance as some of those whose works are reviewed and translated in preceding volumes. Yet the contents of volume XI are of much interest and value. Sulpitius, of an illustrious family and of high reputation at the bar, retired to the religious life, attaching himself to St. Martin of Tours, whose biographer he became. He has been called "the Christian Sallust," so classic and graceful was his style. His extant works, here given for the first time in English, are the biography referred to, a brief Church history, some letters and dialogues.

But little is known of Vincentius, of the famous monastery of Lerins, but his "Commentary," or treatise on the distinguishing of Catholic truth from heresy is known to all. It is in this occurs the famous *Quod ubique, quod semper, quod ab omnibus.*

The works of Cassian are more extensive and are here for the first time given in English. Cassian lived in the fourth century. He was a great traveler and visited many monasteries in the East, and finally settled at Marseilles. He was really the first organizer of monastic orders in the West. His Institutes and Conferences were great works, mostly in the line of meditations. His other great work was against the Nestorians. We are informed that the publishers have in view a special volume to contain documents of importance which have been recently discovered, with a translation of Origen on St. John. One thousand subscriptions must be secured, at \$3.00 each, to warrant the publication. It will be uniform with the series.

**The Meeting-Place of Geology and History.** By Sir J. William Dawson, F. R. S. Chicago: Fleming H. Revell Co. Price, \$1.25.

No man among those who have written upon the relation of geological theories to received historical and religious truths, has won a better right to be listened to than Principal Dawson. The reading world has learned to expect from him careful statement, clear reasoning, and a freedom from vague theories, that often require for their acceptance a credulous belief, which should be unnecessary in the domain of experimental science. Entirely free from dogmatism, keen to notice the fallacy of undue claims, and an untiring searcher, even at an advanced age, our author commands the respect both of the expert and of the non-professional. In these Lowell lectures for 1894, he takes up the question of the antiquity of the human race; and the outcome of the thirteen chapters, into which they have been divided in book form, is a lucid discussion of all that is thus far known in this particular field, and a modest summary of results that cannot but commend itself to the candid mind. What are these results? 1st. We have found no link of derivation connecting man with the lower animals that preceded him. 2nd. This link is wanting both in his rational and physical nature. 3rd. While man in his body is a vertebrate, yet he is a class by himself. Owing to the absence of clothing, of the natural weapons of offense and defense, and to the positive properties of erect posture, of the hands adapted to the various kinds of manipulation, and to his sensory gifts, we cannot conceive how such privations or such gifts could spontaneously arise in nature. 4th. No fact is more certainly established than that man is recent in geological time. 5th. The absolute date of man's first appearance cannot be fixed either by human chronology or by the science of the earth. 6th. There is but one species of man, though many races and varieties. 7th. The locality of the origin of man must have been a temperate region. 8th. There is, probably, a double origin of man. 9th. The historical deluge can be correlated with the great geological

changes which closed the palanthropic age. 10th. The tendency of modern geological and archæological discovery is toward the increased importance of the ancient records of the human race as preserved to our time in the book of Genesis. Our friends, the enemies of such conclusions, will squirm at these deductions from the careful examination of the antiquity of man; yet these lectures, by an adept in this particular field, demonstrate this truth at least, that they who still refuse to accept all that is claimed in some quarters about the evolution of man, have some justifiable excuse for their incredulity. We commend these lectures heartily to all who are anxious to have a clear understanding of this important discussion.

## Magazines and Reviews

*The International Journal of Ethics* (Quarterly), for October, among other articles, contains "Luxury," by Prof. Sedgwick, who defends costly private living with limitations, as affording the "necessary soil in which beauty and the love of beauty grow and develop;" "Ethics and Biology," by Edmund Montgomery; "Rational Hedonism," by E. E. Constance Jones. This review appears to assume that moral questions can be adequately discussed apart from religious sanctions. Its contributors are able, but its tone is too secular. We see no future for secular ethics.

The article most generally read in *The Review of Reviews* for November will doubtless be the character sketch of Oliver Wendell Holmes, by Edward Everett Hale, Jr.; it is illustrated by several portraits of Dr. Holmes taken at different ages, one a full page, from a drawing by V. Gribayedoff. A pathetic tale, and one that stirs our indignation for the wrongs of the poor Indian, is "A Tragic Sequel to 'Ramona,'" by Edw. B. Howell, narrating the murder of Mrs. Mary J. Platt, the government school teacher on the Pachango Indian Reservation. "Leading Articles of the Month" contain some unusually interesting extracts from the current magazines on many varied topics. *The Review of Reviews* is essentially an "all round" magazine.

A timely article is that on "America's Relation with the Far East," by the Rev. Wm. E. Griffis, in the November number of *The New England Magazine*. His long residence in Japan has put him in a position to know whereof he writes. The Speaker of the House of Representatives, both in Congress and in State legislatures, is an official with powers second only to those of president or governor. All the Committees of the House are appointed by him, and no one has the right of censorship or veto over him. That such an officer should be elected directly by the people, is the claim made by Raymond L. Bridgman in an article on the subject in this magazine, and many will consider the question worth discussion. Mr. Downe's criticism of the statues and monuments of Boston, will remind many of Wendell Phillips' comments thereon, and will probably make talk in art circles. There are several articles in this issue with a local flavor that will be specially attractive to New Englanders.

*The Quarterly Review*, (Leonard Scott Pub. Co., N. Y.) for October contains "The Strike of a Sex," a review of certain recent novels; "The Earliest History of Babylonia," in the light of recent discoveries by M. de Sarsac; some interesting notes on "Buchan," in the northeastern part of Scotland; "Rousseauism Revived," a view of the social-political situation in England; "The Abuse of Statistics," in which General Booth's various statements and appeals receive severe but just handling; an interesting review of Baring-Gould's "The Tragedy of the Cæsars, a study of the characters of the Cæsars of the Julian and Claudian Houses;" "Novels of Adventure and Manners," a criticism of recent works by Walter Raleigh and A. Moreau de Joannes. The concluding article, "Alexander's Generals" (the title referring to those who inherit Gladstone's government and policy), concludes that "where Alexander failed, his generals are doomed to encounter certain and disastrous defeat."

*The Scottish Review* (Quarterly, Leonard Scott Pub. Co., N. Y.) for October, contains a leading article on "Tudor Intrigues in Scotland," a portrayal of the checkered career of Queen Margaret; "Three Tales of the Fiaun," concerned with a bit of Irish folk-lore, by W. A. Craigie; "The Logic of History," a sympathetic but somewhat cumbrous review of Prof. Flint's "History of the Philosophy of History;" a noteworthy article on "Jerusalem," by Major Conder, LL. D., R. E., who gives a very careful description of the topography of ancient Jerusalem in the light of recent discoveries, which every student of biblical archæology should read. "The Origin of our Civilization," is discussed by F. Legge, in a review of six recent works. He regards Mesopotamia as the original seat of whatever civilization is found in ancient Egypt, Greece, and China. The review closes with an examination of current foreign periodicals.

*The Edinburgh Review* (Quarterly, Leonard Scott Pub. Co., N. Y.) for October, contains for its leading article "Lord Wolseley's Life of Marlborough." Mrs. J. R. Green's "Town Life in the Fifteenth Century," receives notice in a charming resume of some of its contents; Flint's

"History of the Philosophy of History," is criticised in a searching manner, and with some scepticism as to the existence of any science of history worthy of the name. Lockyer's "Dawn of Astronomy," is criticised adversely, especially with reference to the contention that certain ancient temples of Egypt were built so that certain stars should shine into their holy places at a certain time each year. There is an interesting article on "Projectiles and Explosives in War," in which the common opinion that the coming war will be enormously destructive of life is combated. An article on "The Educational Crisis," written ostensibly on behalf of religious education in English board schools, criticises the noble stand taken by Mr. Athelstan Riley adversely, and, we think, unsympathetically. The closing article on "Naval War in the East," discusses the lessons to be drawn from the naval conflict between the Japanese and Chinese fleets.

*The Century* for November signalizes the opening of its 25th year by the beginning of one of its most important enterprises, the Life of Napoleon, by William M. Sloane, Professor of History at Princeton College. Among the illustrations are a hitherto unpublished portrait of Napoleon at 16, drawn by a school-fellow, and a fac-simile of the last page of his exercise-book at school, containing a curious reference to St. Helena. The frontispiece is an engraving of Greuze's portrait of Bonaparte as Lieutenant of Artillery. Mr. Charles Dudley Warner contributes an article on Prof. Sloane and his work. Mrs. Rose Hawthorne Lathrop contributes to the number a series of letters by her father and mother, Nathaniel and Sophia Hawthorne, and by Herman Melville, and others, which set forth incidents of the life of the Hawthornes in Lenox, with the embellishment of a hitherto unengraved portrait of Hawthorne made from life by Leutze. The fiction includes the first part of a new novel by Mr. Marion Crawford, entitled "Casa Braccio," which is illustrated by Mr. Castaigne. The scene of this story is laid in Italy. A paper on "The Churches of Provence," by Mrs. Schuyler Van Rensselaer, author of "English Cathedrals," is illustrated by a number of drawings by Pennell. Mr. Noah Brooks, a friend of Lincoln and a "war correspondent" at the capitol, contributes the first of several papers of personal reminiscences of "Washington in Lincoln's Time."

## Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

W. A. WILDE & CO., Boston.  
Select Notes. A Commentary on the International Lessons for 1895. By the Rev. F. N. Peloubet, D.D. and M. A. Peloubet. 21st Annual Vol. \$1.25.

R. H. WOODWARD CO., Baltimore.  
Talks to Children about Jesus. By Mrs. G. E. Morton.

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## The Household

### The Feast at Dawn

BY WM. B. CHISHOLM

Sweet dawn that brings to me  
The holy Feast, where soft and dreamily  
The flickering taper burns;  
'Tis then the sad heart turns  
From every care, from every carking pain,  
To its dear Feast again.

Be it when ivies green  
Around the eaves their gentle arms entwine,  
When o'er the morning scene  
Play airs benign,  
Or when adown the sad and silent way  
Stalketh October gray.

Or on November's pale and shadowed morn,  
Perhaps by tempest torn,  
We leave dull life to be with death awhile,  
As spirits seem to smile  
On us in sweet communion of All Saints',  
Amid our tears and plaints—  
Tears o'er the graves that are so freshly piled,  
Plaints passionate and wild  
For but one glimpse—one transient blessed sight

Of some dear one who walks now in the light,  
While we in storm and darkness seek the way;  
Such is the soul's poor sob on All Saints' Day.

But further down the cheery wintry way,  
Awake, awake! at midnight hear the lay,  
See golden beams and hear the anthems ring,  
The heralds of the King!

Dear Feast in wintry darkness—e'en those piles  
Of marble gray break forth in summer smiles;

E'en though in wreathen snow,  
See flowers of hope around their bases grow,  
And Christmas lights and Christmas roses bloom  
Crown the deserted tomb.

### Abbie's Lover

A Story of the Poor

BY MRS. J. D. H. BROWNE

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#### CHAPTER VIII

ABBIE'S VISITOR

By this time it was early spring, and even in this ugly, straggling suburb of Eastfields there were signs of her magical presence. Many of the houses, dingy for the most part, had little gardens in which crocuses held up their cheery faces, or little patches of snow-drops showed in delicate beauty against the brown earth. Here and there a japonica trained against a porch had put forth its vivid scarlet blossoms on the leafless stems. There were children's voices in the air and now and again in a stray, stunted tree the song of birds. Over-head the sky was faintly blue and a soft haze rested over the vast city. It was growing towards evening, and even in Eastfields on such spring evenings there is a nameless sweetness.

After leaving the rectory Hugh walked slowly in the direction of Abbie's home. The distance was considerable, but he did not quicken his steps, even when the sun had set and the stars began to shine faintly in the misty air.

It was night-fall when he came to the familiar street where the Royal, still faithfully plying its trade of destruction, gorgeous in flaming gas and crimson hangings, welcomed all comers to its open doorways. A shudder passed over Hugh at the sight of it. A horrible confused remembrance of that last night in it swept through his brain; the drunken quarrel, the frenzy of rage which had seized him and literally carried him away, the wild grappling with the man who had seemed all at once to have become a mortal enemy, and then, the blackness of darkness. He groaned in self-abasement as he recalled it. Was it true that he had been rescued from all this? He looked at the neat clothing that he wore to assure himself that he was not the degraded looking

creature which he had been on that dreadful night, then with a thrill of thankfulness he saw before his mind's eye the faces of his benefactors.

Still he lingered opposite the "Royal" for a few minutes more. There was a sort of horrible fascination in the place. Then as he thought of Abbie, of how he had degraded himself in her sight, for one moment there came a wild recklessness upon him, and the voice of the tempter, ever ready, whispered that the past could not be undone. There were boon companions over yonder who would give a shout of welcome were he to cross over and join them. He felt a little chilled too, how soon he would be cheered and warmed among them! Lies! Lies! Think of the misery and the disgrace, the foul attic, the fouler companionship? Think of the haven of purity and peace! the goodness, almost angelic, that led you to a better life!

"God help me!" said Hugh hoarsely, as he walked hurriedly away.

Abbie had come home from one of her "places" that evening, heavy-eyed and heavy-hearted. She had neither seen nor heard anything of Hugh for a week past. She had striven bravely to bear up against her cruel disappointment at his apparent indifference to herself. She had tried only to think of the mercy of his rescue, of his return to health, of the goodness which she well knew would for the future watch over him and, if possible, shield him from temptation, but the poor girl's heart ached notwithstanding.

Yet Abbie stood on higher ground than when she had told her pitiful story to Dora Leighton. The weeks during which so much of her time had been spent at the rectory, the standard of Christian living and loving which had been there ever before her, had strengthened her perception of her duty and had taught her the blessedness of living beyond one's self. Never had she been so mindful of her mother's comfort, never had the latter so strongly felt the sweetness of her daughter's affection as during these days of Abbie's fresh trial. The old woman felt a renewed interest in life and even took her little share in household matters.

This evening when Abbie had come home she found a small fire burning briskly on the hearth, a kettle giving forth its cheerful voice, and their supper set out upon that little table of "solid walnut," which had been one of Abbie's extravagances.

"Why, mother, you're getting young again," said the girl, summoning a cheerful look to her face as she kissed her.

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"Well, it do seem so," was the smiling answer. "Sometimes I fancy I'm in the old home, getting supper for father, since we've moved into this pleasant room."

Abbie laid aside her hat and shawl and, since the kettle was not quite boiling yet, sat down on a stool by the fire and leaned her head against her mother's knee. The mother would fain have questioned her about Hugh, but she had seen the old shadow creep back to Abbie's face, and she refrained. As they were sitting thus in the fire-lit room, there came a knock at the door, to which Abbie listlessly responded a "come in." Doubtless it was their friend, Mrs. Hewson, from up-stairs.

The door opened and closed again, and an exclamation of delighted surprise from her mother made the girl look up. There standing in the ruddy light, looking the old Hugh of the happy bygone days, was Hugh himself!

For an instant Abbie's heart seemed to stand still, then with hesitating step, but eager outstretched hands, she went towards her lover. Ah! was he her lover still?

"O, Hugh dear," she faltered, clasping his hand in hers, "I am so glad, so glad you're able to come to us."

"Why, bless the lad!" said Mrs. Plumley, putting her arm about his neck, "how good it seems to see him! You're a bit thin in the face, Hugh, but you're looking well all the same."

Before he knew it or could speak one word, he was seated by the fire, yes, in the seat of honor, that wonderful arm-chair, which Abbie could scarcely persuade her mother to occupy; the little table was drawn up and Abbie, her face

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suddenly transformed with joy, a vivid color in her cheeks, the brightness of love in her eyes, sat opposite him, pouring tea and cutting bread and butter recklessly.

They did not talk much over their meal; working people of their class have not the easy command of language of the more cultivated either to give expression to or to conceal their thoughts, but Hugh felt in every fibre of his being the atmosphere of love and home.

What was becoming of his resolution? Every loving glance from Abbie's eyes, every word from her lips was weakening it, and yet it had been very real. It might have been the sight of the "Royal," and the wretchedness of the memories connected with it, or it might have been that one swift, horrid moment of temptation which had shown him his own need of safeguards, that gave added force to this immeasurable contrast, this blessedness of God's best earthly gift of home and love.

When supper was over and Abbie had put things away and "tidied up," they sat about the hearth, and Abbie spoke of Mr. Leighton and Miss Dora, and the doctor, too, with his cleverness and kindness, and the mother asked questions which Hugh answered freely, and time passed only too quickly until the clock of a church not far off struck nine.

"You've a long way to walk, Hugh," said Abbie unwillingly, "and Mr. Leighton and Miss Dora will be anxious about you. Perhaps, you had better go."

"Yes," said Hugh, rising slowly from his seat, "that was nine surely."

She gave him his cap and he stood there for a moment or two looking down and silent, then he turned to Abbie.

"Abbie," he said, "when I came to-night, my thought was that it would be the last time we should meet."

"The last time?" Abbie repeated after him, all the pretty color dying out of her cheeks. "Ah! Hugh, how could you have such a cruel thought!"

"Listen to me, Abbie," he went on, "it was because I felt that, for all your goodness to me, you must despise me, and that the thought of what I have been would always be between us, and, no, don't cry Abbie, my girl! If you will have me Abbie, I, the Lord helping me, will be a good husband to you. You're too good for me, a thousand times, but yet, I know, you love me!"

It was a happy moment for Mr. Leighton when Hugh, the following morning, presented himself in his study, and with a shy but very happy face confessed that all was right between Abbie and himself, and that, so soon as he could find employment, they would be married.

"And, now, you foolish fellow," said the rector, after warmly expressing his satisfaction, "let me tell you what I have planned for you. We are going to have a parish hall, a fine large building, which will give employment to you and others for a long time to come. And when it is built one of my plans is to have a manual training school in connection with it, of which, if Hugh Marston prove himself the man I take him to be, he shall be in charge of the carpentering department."

Hugh could only answer by a mute pressure of the rector's hand, and went forthwith, as we may well suppose, to tell Abbie without delay of their good fortune.

A year or two have passed since then. At a short distance from St. Peter's rectory, in a trim little cottage, cosy within and without, live the Marston's. Abbie's mother, still growing younger as she declares, lives with them of course, and

Dora Leigh on says there can be no prettier sight than that of the dear old woman holding in her arms a small, blue-eyed Abbie who has come to fill up the measure of her mother's content.

THE END

## Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations  
That is known as the Children's Hour.

### The Little Messenger Boy

BY EDNA C. THOMSON

Robert Hall was the youngest messenger boy in the service of the Western Union Telegraph Company at M——. They had hesitated about receiving him, but had agreed to give him a trial, as his mother, who had recently become a widow, was unable to obtain employment sufficiently remunerative to support them both.

Robert found it hard work at first, for he was not used to going about all day, but he was a sturdy, healthy little fellow, and bravely persevered at his work.

One day he was given two or three telegrams to take to Mr. Higgins, the lawyer. Mr. Higgins seemed surprised to see him.

"Why, Robert," he asked, "are you a messenger boy now?"

"Yes, sir," he answered. "But you are not old enough to work like that, you are under ten, I am sure."

"Yes, sir, but they are trying me," said Robert, proudly, "I am nearly nine, and can do all that's wanted."

"It's contrary to the law," said Mr. Higgins, "it ought not to be allowed, you are much too little."

"Please, sir, don't stop me," said Robert, almost in tears, "I like to do it; we

can't get along since papa died unless I do something."

"There, there," said Mr. Higgins, kindly, "I won't interfere. How much have you to collect?" he asked, referring to the boy's delivery book as he spoke.

"A dollar and a quarter, please, sir." "Well, then, you must run out and get change for me," he said, handing him a ten dollar bill, "I have nothing smaller."

When Robert brought the change, Mr. Higgins counted it and said: "Yes, that's right; here's a dollar," handing him a bill, "and a quarter, and ten cents for your trouble."

As the boy left the office, the lawyer turned to his client and said: "I feel sorry for that child, his bright face always attracts me. His mother is a refined woman, and it seems a shame that such a little fellow should work so hard and mix with such a rough lot. If he is an honest boy, I will take him away and put him to school and look after him."

"But how will you know?" asked his friend, Mr. Granger, "a child of that age is sure to be honest, he has had no chance to be contaminated yet."

The lawyer laughed: "Vice is ingrained in some children, I have no wish to educate a young vagabond; I have taken means to ascertain whether or no he is honest."

Mr. Granger was interested, and asked what he had done.

"Well, I do not know if it is wise to tempt a child, but I have done so; I handed him a five dollar bill, saying, 'here's a dollar,' if he returns the rest I shall know he is honest."

Robert went his way whistling, but he did not recount the money. When he arrived at the office he found the clerk at the desk was away, and as it was past his hour to go home, he said to a fellow messenger boy: "Jim, I want to go home, you give this in to Mr. Wilson as soon as he comes back; one and a quar-

ter," and handing the money and his delivery book to Jim, he ran off.

Jim looked at the money and whistled. "He's a cute youngster," he said to himself, twirling the five dollar bill round his fingers, "I wonder how he ever came to make such a mistake. Four dollars would come in awful handy, and no one would be any the wiser."

It was a temptation, and Jim was not a very honest boy; almost before he realized what he was doing, he had changed the bill, and paid the dollar and a quarter in at the desk.

A week later Mr. Granger entered the lawyer's office. "How about Robert Hall?" he asked, after a little while.

"He has deeply disappointed me," replied Mr. Higgins; "he has never returned the money; he came up with a message yesterday, looked me square in the face, and said nothing."

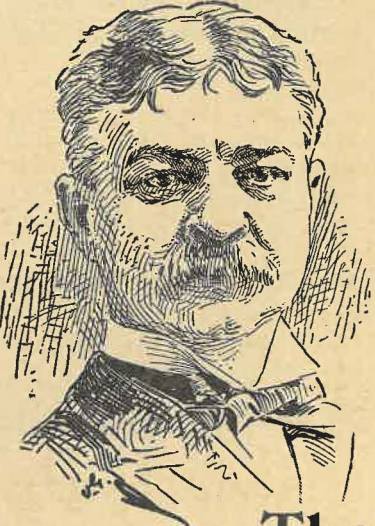
"I feel very sorry," said Mr. Granger, "I suppose there is no doubt that he stole it."

"No," replied the lawyer; "I ascertained that there was no mistake. I called in at the office and asked if I had paid the correct amount; the clerk said, 'Yes, it was a dollar and a quarter.' I asked if I had given him a bill, and he said 'yes, he remembered it was a crisp new bill,' that satisfied me, for the one I gave the boy was limp and old."

"Shall you take any notice of the matter?" asked Mr. Granger.

"No, beyond the fact that I shall not help the boy; I shall never say anything about it to him or to any one else; and I must beg you to observe the same silence. It was my fault, I tempted the child, and I believe the sin rests on my own shoulders; but I am disappointed," and the lawyer heaved a sigh and dismissed the subject.

Robert often afterwards brought messages to his office. Mr. Higgins always treated him coldly, rarely addressing a word to him, while yet invariably offering



THE LADIES' HOME JOURNAL will publish as one of the features for 1895, a vigorous and trenchant article by the Rev. John R. Paxton, D. D., entitled

## Through the Church into Society

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him a dime whenever he gave him any extra trouble.

Five years passed away, Robert was still a messenger boy, but he had changed from a sturdy, healthy child to a tall, thin lad with pale cheeks, while a persistent cough had troubled him for a long time. His mother was dead, and he was making his home with a second cousin, who had several children of her own, and no time to devote to him.

He had received his dismissal from the telegraph office at the beginning of the winter, on account of repeated absences owing to ill health; but Mr. Higgins had interfered so much in his behalf as to ask that he should be taken back; having heard that his request had been complied with, he again dismissed the boy from his thoughts.

Jim was now a young lad of eighteen, he had pushed his way well, and had been received in Mr. Higgins' office. The lawyer was much pleased with him, and thought him a bright, smart boy for his age.

Jim had reformed, and sincerely repented of his theft; but as he supposed it had never been discovered, and no harm to any one had resulted from it, he did not think it necessary to confess it. He did not know that he was in the employ of the man he had robbed.

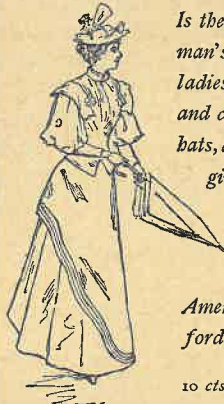
With some idea of making reparation, he had presented Robert with a pair of skates; this unexpected generosity had made Robert his devoted friend, while Jim, equally fond of him, followed up his first act by many another deed of kindness towards the desolate child.

One day, his voice choked by sobs, he asked Mr. Higgins if he might leave as soon as his work was finished, as he had heard that his friend, Robert Hall, who

had been taken sick with pneumonia, was dying. Mr. Higgins readily gave his permission, and after the boy had gone, he began to reproach himself for his severity towards the little orphan. All through these five years he had never heard a whisper against his character. Did not that show that the boy had reformed, and perhaps sincerely repented of his fault, though he had failed to confess it, probably through fear of being discharged. Was it right to have neglected him all these years for giving way to a temptation he had himself placed in his path?

Later in the evening Mr. Higgins

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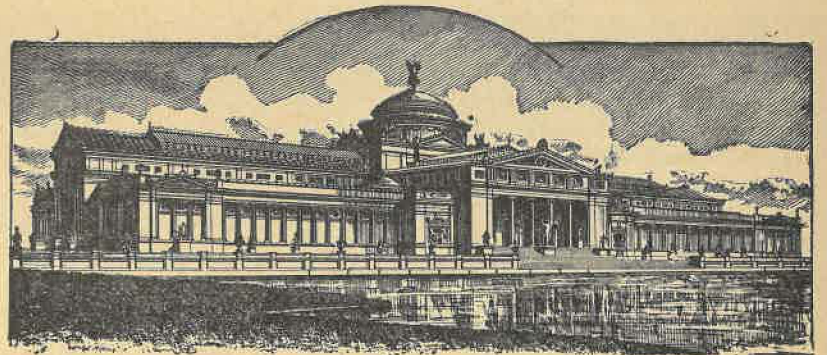
## SOUTH

**DATES** Nov. 13, Dec. 11, Jan. 8, Feb. 5, March 5, April 2, and April 30.

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called to see Robert; he thought perhaps it might be a relief to the boy to see him and tell him of his fault before he died. The doctors said he had had a slight attack, and would have undoubtedly pulled through, had his constitution been stronger, but he was wasted and sick before his illness. Mr. Higgins found him very weak and exhausted, but looking happy and peaceful. After saying a few words to him he touched on the subject of his work, telling him that everybody had always a kind word to say for him. He watched the boy's face, and noticed as he spoke, a troubled expression clouded it for a moment, then he smiled again; and though Mr. Higgins asked him if he was troubled about anything, or if there was anything he wished to say before he died, he only smiled and shook his head.

The lawyer went away wondering and puzzled: had the child forgotten, or had he already confessed it to some one else?

The next day Robert died, and Mr. Higgins paid all his funeral expenses. Jim bought a wreath of white flowers and laid it on the coffin.

About three months after, one day when business was lax, Jim entered Mr. Higgins' private office, and asked for ten minutes' conversation with him. The lawyer told him to be seated and waited to hear what he had to say.

"It's very hard to tell you, sir; I have put it off for three months, but I cannot rest until you know," and then Jim went on to tell how he had taken the \$4.00 without, as he supposed, any one knowing of it or any evil resulting from it; but he had felt he must confess it to Robert before he died. Robert had been so much surprised he would hardly believe him at first, but then he said that it explained something that had always puzzled him. The money had belonged to Mr. Higgins, he said, and up to that time the lawyer had always spoken so pleasantly and kindly to him; but he had suddenly changed his manner, and had acted very coldly to him ever since, though he had been kind enough to speak for him when he was discharged. "I am sure," he said, "that he knew the money was missing, and thought I had stolen it. Then, sir," continued Jim, "I told him to right himself in your eyes before he died; you would send me away, but I could get some other place, if he would ask you kindly not to mention it, for I have been honest ever since; but he said, sir," and Jim's eyes filled with tears, "dear little chap, he said he would not for the world do me harm with you; he wouldn't tell you, but he thought you'd know somehow in the next world." "I couldn't bear that, and I said I'd tell you, but he begged me not, and I promised I wouldn't; but it troubles me so, I couldn't live and not let you know it."

Mr. Higgins listened in silence, though his emotion was great, and he paced up and down the room.

"Jim," he said, "you can never do evil without harm resulting. This sad event has marred the life of your little friend. I knew I had given him \$5.00. I did wrong, I gave it to a little child to test him; if I had known he had been honest in this matter, I should have taken him away and put him in a good school, and cared for him as if he had been a relation of my own; but as I thought him dishonest, I left him alone. It was wrong

to tempt a child, and to try and judge others, and God has punished me as well as you. The poor little fellow's goodness, his generosity on his death bed (for I also went to see him, and still he did not right himself) has touched me more than words can say. You can never forgive yourself, neither can I forgive myself for not enquiring more closely into the matter. It is a lesson to us, 'judge not that ye be not judged.' You will remain in my employ, Jim," he added, as he grasped the boy's hand, "you were Robert's best loved friend, if also his enemy. I shall never mention this subject but to one person, who knows the story; I shall not give your name, but only right my poor little Robert in his eyes, and show him what a grand noble character was here in our midst, and how greatly we misjudged him."

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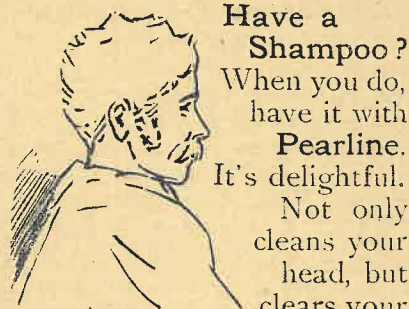
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Very truly yours,  
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For further information address ALB. M. LESLEY, Spuuten Duyvil, New York City.

## HARVEST EXCURSIONS.

On November 20th, December 4th and 18th, the Missouri, Kansas & Texas Railway will sell tickets at half rates (plus \$2.00) for the round trip to points South of Boonville in Missouri, and to all points in Kansas and Texas, limit 20 days for return; stop-over privileges allowed. For further information, address H. A. Cherrier, Room 12, The Rookery, Chicago, Ill.

## A NEW THROUGH SLEEPER TO CALIFORNIA.

On November 1st, the Wabash Road inaugurated a new line of tourist sleepers from Chicago to Los Angeles, via St. Louis, and the Iron Mountain, Texas & Pacific and Southern Pacific railways. This car will leave Chicago every morning at 10:30 on the Wabash fast day express. No snow blockades; no mountain ranges to cross.

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"The night has a thousand eyes,  
The day but one;  
Yet the light of a whole world dies  
With the setting sun."

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To Waco, Texas, for the Waco Cotton Palace, the Missouri, Kansas & Texas Railway Co. will make a one fare rate for the round trip. Tickets on sale November 13th, 20th, and 27th, good to return until December 8th. See your local ticket agent for particulars or address H. A. Cherrier, Room 12, The Rookery, Chicago, Ill.

Suggestions for Christmas Presents

**A TWINE BOX.**—Take a small, round, wooden box, about six inches high and three in diameter. Those used to hold a bottle of liquid blacking would be just the thing; and you could use the blacking. Drop a handful of shot in the bottom of the box, and pour in enough melted wax to cover them. This weights the box and keeps it from tipping over when the cord is pulled out. Bore a small hole in the centre of the lid. On one side of the box tack a piece of fine, dark red leather, cut gore-shaped, an inch wide at the top and half an inch at the bottom. Use very small tacks and make the leather loose enough to slip a pair of scissors in. Give both box and lid two coats of dark red enamel paint, and ornament with irregular blotches of gold paint to give a Japanese effect. Put a ball of strong twine in the box, drawing an end through the hole in the lid, and a pair of small scissors, the handles of which are leather covered, in the pocket.—*Good Housekeeping.*

Postal card cases may be an old idea, yet a useful and acceptable article, if coming in a new costume and large enough to hold the large cards. Get from an artist supply store some fancy white cardboard—1 heavy parchment answers well—cutting one piece 4 1/2 by 8 inches and a second, 4 1/2 by 5 1/2 inches. Fasten the smaller piece at the bottom of the larger one by four bows of baby ribbon of any preferred color, making the upper bows loose enough to allow the card to set off a little, pocket fashion. Cut two blotters the size of the larger card and fasten on the back by bows at the top, allowing a loop of the ribbon to hang it by. On one top corner of each card splash a little gilding, and on the upper card, just above the smaller one, write "Postal Cards," in gilt. On the smaller card make a little drawing, or glue on one of the little monthly calendars that are so pretty, and write in fancy letters: "A penny for your thoughts," or "Just time for a few lines." The recipient will be pleased to hang this in a convenient place.—*Good Housekeeping.*

Among the new things in those numberless small belongings which we make for our own cosy rooms, or offer as remembrances to our friends, one of the quaintest is an article to be used for holding linen thread and button threads. The foundation is an ordinary clay pipe. Use the back of the bowl for the face. Ornament it with hair, eyes, nose, and mouth of ink, or the whole may be painted black to resemble the face of a colored woman. Fasten the end of the pipe in a box or cushion (anything to keep it upright). Dress the lady in a light print gown. Around her shoulders pin a shawl with a needle large enough for coarse linen thread or silk. On her head put a poke bonnet. At her side fasten a small bag made from turkey-red, holding a spool of twist and some boot buttons. Complete her costume by the addition of a white apron, on which you have written these words with black ink:

"My name is Miss Piper,  
But I'm not a penwiper.  
Now if from your shoes  
Your buttons you lose,  
Then just come to me  
And directly you'll see,  
With what great delight  
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