

# The Living Church

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## Editorials and Comments.

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#### AD CLERUM.

"Qui enim vocantur ad Episcopatum, non ad principatum  
vocantur, sed ad servitium totius Ecclesiae."—*S. Aug.*

"Cogitet Episcopus, quanta in eo sanctitatis et sapientiae  
eminentia esse debeat, cum ad ejus comparisonem homines  
illi subjecti, non homines ratione praediti, sed oves rationis  
expertes dici posse videantur. Haec si apud se diligentur  
perpenderent, qui ad episcopatum aspirant, fortasse non  
solum non quaerent sedem illam horrore plenam, sed vix  
compulsi, et coacti illam conscenderent."—*Quid Auct.*

"Episcopus ita humilitate pariter, et auctoritate praesse  
debet, ut neque per nimiam humilitatem suam subditorum  
vitia convalescere faciat, neque per immoderantiam severitatis  
potestatem exerceat, sed tanto cautius erga commissos sibi,  
quanto durius a Christo indagari formidat."—*S. Isid.*

"Manus cito nemini imposueris, neque communicaveris  
peccatis alienis."—*I. Tim. v. 22.*

**O**UR Lord begins the year for us with a great act of obedience.  
His sacred Body feels the sharp thrust of pain—"obedient  
to the Law for man."

Does the word *Law* sound hard and repressive? Not al-  
ways. As a bird darts through the summer air, singing as if its  
heart would burst, we say, "It is obeying the *law* of its life."  
There is a *law within*; to act true to it is freedom and joy.

The Moral Law is the expression of man's true life, for  
man was made in the Image of God. And the Moral Law is  
the revelation of His Character. If man would fully express  
and embody the moral law he would be true to himself. Obe-  
dience to God's "blessed will," which we crave in the Collect,  
is the only freedom. The Jewish Law set forth, imperfectly,  
the moral law, but as a command from *without*. Christ came  
to fill up the full measure of the old commandment by keeping  
it perfectly, beginning with His circumcision. He was the  
Moral Law incarnate. He comes to fulfil it *within* us.

The Epistle shows us Abraham, the Father of the faithful,  
looking on in faith to Christ, and found righteous, not by his  
own keeping of the Law, but through the merits of the Re-  
deemer of the whole world.

In the Gospel, humble shepherds lead us to Jesus, the  
Saviour, that He may dwell in our hearts by faith.

God gives us a new year that we may manifest in word and  
deed that "New Life which is the Law." †

A BRITTLE thing is our earthly happiness—brittle as some thin  
vase of Venetian glass; and yet neither anxiety, nor sorrow, nor the  
dart of death, which is mightier than the oak-cleaving thunderbolt,  
can shatter a thing even so brittle as the earthly happiness of our  
poor little homes, if we place that happiness under the care of God.  
But though neither anguish nor death can break it with all their  
violence, sin can break it at a touch; and selfishness can shatter it,  
just as there are acids which will shiver the Venetian glass. Sin and  
selfishness—God's balm does not heal in this world the ravages which  
they cause!—*Dean Farrar.*

STRONG MINDS suffer without complaining; weak ones complain  
without suffering.—*Roche foucauld.*



## RUSSIA AND UNITY.

THE Church has always, even in her most divisive days, prayed for that unity which best accords, as our Lord prayed, with the perfect unity of the Three Persons in One God.

But it is to the credit of the American Church that she has especially tried "seriously to lay to heart the great dangers we are in by our unhappy divisions." The collect "For the Unity of God's People" that was added to the "Occasional Prayers" at the Prayer Book revision of 1892, has become one of the most familiar of the Prayer Book collects. The prayer is suggestive; first for "grace seriously to lay to heart the great dangers we are in by our unhappy divisions"; and then, that God will

"take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee."

It sometimes seems as though God had taken us at our word, to show us how little we appreciated what we were asking, and how unprepared we were for it.

During the last fifteen years of the century recently closed, we were very urgent—and honestly and prayerfully so—for the breaking up of our "unhappy divisions." Yet looking back upon it now, we can see two things: that in the way we tried to accomplish it, we failed; and that in the way we did not try to accomplish it, God is wonderfully leading us to answer our prayers.

We prayed for Protestant unity; and with one accord our Protestant brethren begged to be excused. But a large number of Polish Catholics—the last body we should have thought of—desired to accept our proposals; and then we discovered how little prepared we were for the unity for which we had been praying.

To-day we are confronted with the momentous fact that the great Russian Church, representing a communion of more than a hundred million members, invites us, unofficially but none the less cordially, to draw nearer, and, if we be really one in faith, as our theologians have averred, asks that we mutually recognize each other as brethren, in the one Church.

Surely this is an event for which confessors and doctors in the past thousand years would gladly have given up their lives. The East and the West seemed so far apart, that reconciliation seemed outside the range of possibility. To the uninformed Anglican, the Russian Church was a State-bound, ultra-formal, hyper-polemical, largely ignorant body, so thoroughly different in spirit from American Christianity as hardly to be reckoned as one with it. In the days of our foolishness we even believed her to be wholly devoid of the missionary spirit.

To the uninformed Russian, Anglican Churchmanship was a curious compound of Romanism and Protestantism, in which elements of both were blended into a body totally unlike the fervid Orthodox Church of the unchanging East. Our Romanism culminated in our acceptance of the interpolated clause of the Creed called by theologians the *Filioque*, being the added words, "And the Son," used in stating the "Procession" of the Holy Ghost. Our Protestantism was that which undoubtedly overran Anglican Christendom in the seventeenth century.

There are still questions between the two Churches, and we must not look for the differences and misunderstandings of a thousand years to be settled in a day. The hopeful phase is that both of us now desire to end our isolation. The world itself is smaller than once it was. Russia and America meet at the Alaskan borders, in Alaskan missions, in the foreign missionary field and especially in Japan, and, more important than all, in our own American states, cities, and townships, where the Anglo-Saxon and the Slav are side by side and together are creating, with other races, the American type of to-morrow. Five centuries ago we could afford to disregard each other, though we were both losers by our agreement to disagree. To-day, we are forced to know each other, either as friends or as enemies. Which shall it be? The Russian Church invites us to be friends; and it is a wonderful evidence of the melting of a thousand years old estrangement, which was largely caused by Western aggression, that she even desires to be friendly with a Western communion. Are we ready to show an equal friendship?

THE TWO PAPERS contributed by the Bishop of Fond du Lac toward the harmonization of the differences, real and apparent, between the two communions, are concluded in this issue. The courtesies shown him by Russian ecclesiastics in his visit to their country last fall were full of significance. A paper on the theological position of the Anglican Church, which he presented at their request, was published in full in the Russian official paper. The letter from the Abbot Sebastian of the Russian mission in America, which we published last week, shows what high honor it was accorded, and how marked were the expressions of friendship which were given him. Two weeks earlier we printed the information that the "Most Holy Governing Synod of the Russian Orthodox Catholic Church" had officially named a committee of three ecclesiastics to receive and report upon any communications relating to the Anglican communion. Secular press cablegrams from St. Petersburg (which we have not been able to verify) state that Bishop Tikhon is returning to the United States with special messages to the Bishop of Fond du Lac in furtherance of the hoped for unity. Clearly, Russia is in earnest.

And what response shall she find on our part?

So far back as the year 1844, the American Church took the first official steps looking toward a better understanding between the Anglican and the Eastern communions. If the Russian Church has taken the initiative at this time, it was, we may be proud to remember, the American Church which opened the way by the first friendly act, in the year mentioned. That act consisted in the consecration of Bishop Southgate as a representative of this Church in the dominions of the Sultan of Turkey. Bishop Southgate's reports to the General Conventions of 1847 and 1850 are exceedingly interesting. He entered into the most friendly relations with the Orthodox Bishops and Metropolitans. In his first report he says:

"I have also, in a few instances, administered to them" (*i.e.*, "my Oriental brethren") "the Holy Sacrament when they have presented themselves for it and I have known them to be in full communion in their own Churches, and worthy to be received in any Church on earth. This I have done upon the broad ground of Christian brotherhood. I should not dare, in ordinary circumstances, to refuse in such a case." (Journal Gen. Conv. 1847, p. 215).

We cannot review in detail the pleasant relations between the two Churches which were thus begun. The Journals of General Convention for the two years mentioned show in considerable detail how cordial was Bishop Southgate's reception, and how tactful his own work.

Family reasons impelled Bishop Southgate to resign his post in 1850, and the vacancy was never filled. But the Church at home, regardless of faction, continued to take such action as might, they hoped, lead to a reunion with the Russo-Greek communion. In 1862 a joint committee was appointed in General Convention, "to consider the expediency of opening communication with the Russo-Greek Church, to collect authentic information bearing upon the subject, and to report to the next General Convention." In 1865 that committee presented a most interesting report. The English and Scottish Churches had become interested and appointed committees to act with them. A member of the committee, Mr. Samuel B. Ruggles, LL.D., visited Russia in the interest of reconciliation, as afterward did its secretary, the Rev. John Freeman Young, who was soon afterward chosen to be Bishop of Florida. Both these Churchmen report in enthusiastic language as to their reception. A significant phrase is quoted as having been uttered by "one Metropolitan" in Russia:

"I think an understanding on some points may be had at once; on most points, perhaps, by the Hierarchy of the two Churches: but with the masses on both sides there will be more difficulty; and more with us than with you, as our people generally are less educated. Time will be required for the diffusion of information, the softening down of prejudices, and the conciliation of mutual regard."

IT IS ON THIS "difficulty" with "the masses on both sides" that our relations in the near future must hinge. The Russian Church appears to have what we may term a pro-Roman party, that would hardly welcome unity with a section of the West out of relations with the Latin Church; a second party that is satisfied with Russian exclusiveness and does not care to look beyond the borders of the East; but the party that is friendly to us, and which may be expected to take a broad view of public questions, is that with which, happily, we have the opportunity now of dealing. The Russian episcopate and higher



ecclesiastics and laity include many men of decided statesmanship among them.

And that we in America may look for similar expressions of party spirit, is perhaps inevitable. The pro-Roman party among us will scarcely look with favor upon an alliance that will present the strongest, most compact front to the Roman organization that can be conceived. Even a united Protestantism, which is clearly an impossibility, would be of less power. We may expect to find men also who cannot look beyond their own country or the Anglican communion, and who are incapable of appreciating so huge an issue. Unfortunately the superior education of the American masses, which the Russian Metropolitan recognized, does not render them immune to prejudice, sometimes violent and bitter. But there is also among us, thank God! as there is among Russians, a third party that will ardently welcome any reconciliation that may be within the range of possibility.

And in this third party we earnestly hope to find, not only the whole body of avowed Catholic Churchmen, who, if they are true to their beliefs and their prayers, cannot fail to be thoroughly sympathetic, but also the wiser and broader minded among other schools of thought. As in the nation foreign relations are not deemed proper subjects for partisan divisions, so must it be in the Church. And we apprehend that so it will be found. At the Lambeth Conferences, Bishops of all schools of thought have committed themselves to the desirability of entering into closer relations with the Eastern communion. The chairman of our own Russo-Greek committee in the early sixties was John Williams, Bishop of Connecticut, and a more enthusiastic advocate need not be desired. In 1865 the committee was enlarged and reconstituted, and its report of 1868, which is extended, hopeful, and very sympathetic, is signed by William Rollinson Whittingham, Bishop of Maryland; Henry J. Whitehouse, Bishop of Illinois; W. H. Odenheimer, Bishop of New Jersey; A. Cleveland Coxe, Bishop of Western New York; John Freeman Young, Bishop of Florida; M. Mahan and A. N. Littlejohn (afterward Bishop of Long Island) as presbyters; and Samuel B. Ruggles, LL.D., George C. Shattuck, M.D., and Murray Hoffmann, as laymen. We have a right to look for at least equal breadth and sympathy from the distinguished successors of these distinguished Churchmen. It would be an indication that the American Church has gone backward in breadth of mind, in sympathy of heart, and in desire for the unity of the Church Catholic, if we might not count on the support of the large men of the Church regardless of party. Then will the masses gradually become accustomed to the thought, that will be seized by them with avidity if it is properly presented by the leaders in whom they trust.

Fellow Churchmen, are we broad enough to seize this God-given opportunity?

#### COURAGE FOR THE NEW YEAR.

LET us, as Christians and Churchmen, enter upon the new year, "not afraid of evil tidings."

Who has not known among his acquaintances people who are to such an extent slaves of apprehension, that they undergo privations of poverty while still in affluence, suffer from diseases which they have not, and die a thousand deaths in dreading one?

How variously men look out upon the new year. Some seize it enthusiastically, courageously, thankfully, hopefully: glad, if it be God's will, to live longer and accomplish more good in the world. With wholesome trust in Divine Providence, they move on freely into the new reach of time, unhindered by fear of evil tidings, inspired by determination to be "up and doing," so long as time shall last, God being their helper.

Others hang back, tearful and trembling, at the gateway of the year, very much as a man might linger gloomily in the vicinity of a cemetery in which he expects soon to lie. All of misfortune that the year may bring, they regard as already here. They expect to die before the year is out, of course. This they have expected every year, almost ever since they were born. "Afraid of evil tidings"—it is their normal condition of mind, and it holds them back from all vigorous and useful activity.

The work of the world and of the Church has not been accomplished to any great extent by men who were "afraid of evil tidings." Nothing so enfeebles a career as nervous apprehension that something is going to happen. This is the way many people, especially of the leisured class, lose their health. Anticipating sickness, they do not rouse themselves to vigorous

activity. They undertake nothing that requires health. Consequently their strength wanes; while, on the other hand, many brave men and women actually acquire vigor by taking upon themselves such a measure of service as in advance would seem to be altogether beyond their powers.

If we desire God to give us strength, let us undertake in His Name that which will require strength. "O God, give me health; keep me strong and well." Who cannot see that this prayer with a view to doing something in God's service, has great advantage over the same petition prompted by self-interest and a mere love of personal comfort? In asking for strength, a man does well to order his life in such way as to make it worth while that strength be given him.

A new reach of time, a fresh gift of opportunity, lies before us. How shall we enter upon it?

Do not let us eye the new year suspiciously, as if we were confident it held within its fold some great misfortune with which to overwhelm us. Let us plan for it with courage, willing of course to have our plan set aside, and yet determined, if we are permitted to live, that this shall be with us a year of diligent attendance upon the worship, together with strenuous service for Christ and His Church. In a word, let us challenge God to give us strength, by the very magnitude of that which we desire, and are determined, to do in His Name.

How encouraging the lesson of the old Latin maxim, "*Solvitur ambulando*," which assures us that difficulty disappears before the man who presses forward with faith and courage. In this spirit let us enter upon the year that lies before us. Then, whatever of difficulty awaits us, it will be met and mastered amid the onward rush of our earnest lives; and we "will not be afraid of any evil tidings: for our heart standeth fast, and believeth in the Lord." B.

THE letter of the Presiding Bishop printed in this issue is of that frank and friendly nature which invariably characterizes whatever Bishop Tuttle has written. Taking issue, as he does, with the view as to the ultimate authority at Episcopal Consecrations which was taken by the Ecclesiastical Authority of the Diocese of Newark and afterward discussed by THE LIVING CHURCH, he has been careful to make it plain that his desire is simply to fulfil the duties laid upon him by canon, and in no sense to reach "after any powers of rulership or prerogatives of position." This we thoroughly recognize. We are confronted with no desire, on the part of the Presiding Bishop, to exceed his authority, but with a perplexing question as to the extent of that authority.

The Standing Order to which the Presiding Bishop refers, is, in full, as follows:

"WHEREAS, By provisions of Title I., Canon 15, § ii. (2), § iii. (1), and § xvi. (1), the Presiding Bishop of the House is empowered to take order for the ordination or consecration of Diocesan and Missionary Bishops, either in his own person or by commission issued to three Bishops:

"It is hereby ordered that in all cases of Episcopal consecrations the place for the same, if not in the Diocese or Jurisdiction of the Presiding Bishop or of the Bishop appointed by him to preside at the solemnity, shall be designated only with the consent of the Bishop in whose Diocese or Jurisdiction it is: that the Bishop-elect shall have the right to designate the preacher and the two Bishops by whom he is to be presented; and that in the absence of the Presiding Bishop, the Senior Bishop of this Church present at any consecration of a Bishop is the Bishop presiding for that solemnity, unless some other Bishop shall have been assigned to such service on any special occasion by the Presiding Bishop, or by the Bishops present at the consecration."

We hardly see how the language of this standing rule bears out the contention of the Presiding Bishop. To "take order" is undoubtedly to determine all those preliminary questions as to person, time, and place, subject to the conditions of the standing order, as are requisite for the due performance of the consecration office, and to issue the necessary papers. It would seem to refer to duties that are and must be wholly accomplished before the function of consecration even begins. The "order" thus taken is the authority upon which himself or other Bishops perform their duties as consecrators, and must therefore be distinct from and prior to their act. Being a past act, it does not appear that it extends to the actual manner of the rendering of the office; and if it did, we should esteem it to be unconstitutional and uncanonical, and therefore void; for the House of Bishops may not take action that violates the constitutional or canonical rights of Bishops, Dioceses, or parishes. It is a pleasure to note the disclaimer by the Presiding Bishop of any such authority when not personally present, as was once



claimed by his predecessor. The acceptance by any parish of its designation as the place for a consecration function does undoubtedly serve as its acceptance of the persons delegated to perform the office; but the rights of such persons within the parish and within the Diocese seem to be limited to the performance of such duties as, by the Ordinal, appertain to each individually, and cannot, it would seem, supersede the canonical rights of the Ecclesiastical Authority of the Diocese. The latter may not interfere with the ordering of the Bishops; but it could not waive its authority in the worship if it would. In constructively "requesting" the Presiding Bishop to enter a Diocese for the performance of "Episcopal acts," no jurisdiction over the services seems to be granted him, any more than if his presence in the church were invited for any other function. If he were invited as a special preacher, for instance, he would hardly expect to assume the whole control of the service. And here is a test of it. If the choir should render, at a consecration function, an anthem that contained blasphemous language or false doctrine, who would be held responsible—the rector of the parish, or the Presiding Bishop? And if the former, would he be responsible to his own Diocesan, or to the Presiding Bishop? In that hypothetical case is involved the whole question of ultimate authority.

To "preside" is undoubtedly to exercise precedence and control over one's associates; but it does not of necessity imply more. The Vice-President of the United States is the "presiding officer" of the Senate; but his authority as such does not extend beyond the determination of the narrow range of subjects which pertain to the chair. He has no control over the seating of members or of the conditions under which the chaplain exercises his duties. The senators are exceedingly jealous of any extension of his authority over them, as has repeatedly been shown.

This is, as the Presiding Bishop observes, a "direct issue," and one that is bound to be attended by great perplexities unless it be determined, either by legislation or by a consensus of opinion. For that reason we invite the canonists of the Church to favor us with expressions of their opinion, in the hope that the subject may be cleared up. In such discussion they will, happily, have the knowledge that no personal issues are involved, that the Presiding Bishop, like, and perhaps more than, other Churchmen, is "no little concerned that such determination may be reached," and that whichever view of the issue they may take, their assistance in clearing up the perplexing issue will be welcomed by all concerned.

**W**E ARE glad to observe a renewed interest in the much needed reform of securing canonical legislation to prohibit all re-marriage after divorce. Quite the best discussion of the subject that we have seen is contained in a series of papers by the Rev. R. A. Holland, D.D., now running through the columns of *The Churchman*. In those papers Dr. Holland takes the highest stand—that no re-marriage after divorce for any cause whatever, should be permitted, and treats the subject in his own incisive, vigorous way.

The *Church Standard* has been considering the subject editorially. We are at a loss to know what to understand when the editor says (Dec. 19th): "It is said that the Church of England forbids the re-marriage of rightly divorced persons; but that is simply not true in any other sense than this, that the monkish legislation of the Middle Ages has never been formally repealed." Surely the distinguished editor has forgotten to refer to the English Ecclesiastical Constitutions of 1597, confirmed by Canon 107 of 1603, in both of which the Church of England expressly reaffirmed the ancient canon law prohibiting all marriage after divorce, and even going so far as to require that bond be given to ensure obedience to that requirement. It is true that nineteenth century parliamentary legislation violated the canon law so far as civil enactment was concerned, but the law of the Church was not thereby changed, and indeed a subsequent act of Parliament explicitly recognizes and guarantees the liberty of any of the clergy to refuse to marry divorced persons (20 and 21 Vict. c. 75, § 57, 58).

But we mention these papers in *The Church Standard*, not for the purpose of criticising this evident error or the position of the journal, which differs materially from our own, but for the sake of giving our own assent to an irenic proposition of the editor, whereby he hopes that the vexed question may receive satisfactory legislation in the approaching General Convention. In brief, his suggestion is that the clergy be for-

bidden to perform the remarriage of any persons divorced for any cause whatsoever during the lifetime of the other party, but that no canon of discipline shall be adopted with respect to those married contrary to this provision. We, for our part, are quite ready to accept and endorse this compromise, though perhaps reaching the conclusion from different premises from those related by our contemporary. We feel, in the first place, that the greater essential would be secured by such a restrictive canon, and secondly, that in the present anomalous condition of public opinion we had far better work to secure that enactment than to risk the possible or even probable defeat of this much needed legislation, by confusing the question with that of discipline of persons uncanonically married.

**T**HE Chicago *Tribune* is not among the many secular papers that have only approval for Mr. Vanderbilt's sage advice:

"Get together. Your town has seven churches for a total population of only 3,000 people. Reduce the number of your churches. You will thereby reduce the number of your ministers and of your sextons. You will save more souls and more dollars."

The most ardent believer in Christian unity can see the fallacy in an assumption that such "getting together" can be practicable until the parties can first be brought together upon common ground. The advice is equally sage as addressed to capitalists and laborers; but the labor problem is not found to vanish into thin air as a result of the profound observation.

The *Tribune* comments as follows:

"This advice will be received with approval by that famous Chicago mission which used to get out cards bearing the question: 'Do you know that souls are being saved at \$3.27 apiece?' It will be received with equal approval by the Illinois evangelist who used to offer churches his services at \$40 a week and twenty-five conversions guaranteed or money refunded.

"It will be received with distinct disapproval, however, by people who do not put the spiritual doctrine of a Church on the same level with the financial policy of a business firm. It is true that some Churches are so close together that only prejudice and inertia prevent them from coalescing. It is equally true, however, that in the case of many Churches the points of difference are the vital points which make the Churches worth having.

"The Episcopalians, for instance, draw their chief spiritual consolation from their belief in God's having assumed human flesh for their redemption. How can they worship with the Unitarians, who do not need a redeemer? They would be surrendering that without which they have nothing. Deprive them of the Incarnation and you have deprived them of the religious impulse. It is better that they should keep both than that they should lose both, even if you happen to regard the former as negligible. The Churches of to-day have only one platform on which they could all unite, and that is the platform of 'It is nice to be good.' 'It is nice to be good' may be ethics. It is not religion. If all the Churches in the country to-day were brought together on the platform 'It is nice to be good,' we should have a colorless, vacuous belief that would minister to men's minds but not to their souls. We should have, not a religious platform, but a lecture platform."

#### ANSWERS TO CORRESPONDENTS.

T. R.—A rector has the right in Massachusetts, and generally elsewhere, to preside and vote at a vestry meeting. If his vote with what would otherwise be the minority creates a tie, the resolution in question would necessarily fail to be passed; not because the rector had cast a second vote to break the tie, but because a resolution requires a majority to affirm it, and a tie vote would have the effect of a negative.

J. H. R.—So far as we know, the paper by Father Benson on the Psalms at the recent English Church Congress has not been published.

IT IS WHEN a child of God is fullest of grace; when he has been declared to be a "son," even a "beloved son," of God; when he has made a public confession of Christianity, that he may be most of all exposed to temptation. It seems strange, at first thought, that it should be so; but a little reflection dissipates the strangeness. Let me try to illustrate this. A toolmaker has finished an instrument, but it is not yet sent forth. Why? Because he has not "tested" it. Well! Enter his workshop. Observe the process. Your first impression is he is going to break it. But it is not so. Testing is not an injury. The perfect weapon comes out the stronger, and receives the stamp that will carry it over the world. Even so the testing and trying of the Christian is not an injury. He who has formed the believer for Himself is not going to break or destroy the work, the beautiful work of His own hands. He is purifying, fitting, fashioning, polishing. Carry this along with you, and you will understand how it comes about that at the very moment of your being "full" of the Holy Ghost, at the very moment of your announced sonship, you are most violently assailed.—*Selected.*



MR. BEEBY CALLED TO TIME.

The Bishop of Worcester Asks an Explanation as to his Strange Teaching.

A NUMBER OF NOTABLE PREFERMENTS MADE.

Accident to the Duke of Newcastle.

CONVENTUAL CHURCH AT COWLEY DEDICATED.

Good Words for "The Living Church" in an English Paper.

LONDON, Dec. 15, 1903.

THE Bishop of Worcester (Dr. Gore) has at last, thank God, been moved to break silence and take some definite action in regard to the Rev. C. E. Beeby, whose undisguised heretical utterances, as expressed in his published writings, touching the most fundamental and awfully sacred Verities of the Faith of Christianity have all too long been such a terrible scandal to the Worcester Diocese, whilst surely also constitute an incalculable source of weakness to the whole moral and scriptural position of the Church in England. Writing in the December number of his *Diocesan Magazine*, the Bishop of Worcester says he has felt bound to address the following letter (which was published last week both in the *Guardian* and *Church Times*) to the Rev. Mr. Beeby, in view of an article by him in the *Hibbert Journal* of October, 1903, entitled "Doctrinal Significance of a Miraculous Birth." The Bishop adds that the hiatus in the published letter marked by stars means the omission of a passage relating to a private interview:

"BISHOP'S HOUSE, WORCESTER, Oct. 28th, 1903.

"Dear Mr. Beeby.—As I said when we met, I have read an article by you on the 'Doctrinal Significance of a Miraculous Birth' (*Hibbert Journal*, October, 1903), with serious anxiety.

"It appears to me to be directed against the whole conception of miracles, as holding their place in God's revelation of Himself, as against the Virgin Birth of Christ in particular.

"You seem to argue that the Virgin Birth is logically bound up with 'the principle of Sacramentarianism,' which 'is the principle of Mediæval Catholicism.' (I think you are using *Sacramentarianism* for *Sacramentalism*; historically, *Sacramentarianism* is the name, I think, for the principle of the Zwinglians.)

"You express astonishment that those who do not hold to this system should 'cling so passionately to the belief in a Virgin Birth as part of the Christian Faith.' You conclude with the opinion that 'the marvel' can only be retained at the cost of, to many, 'the very root and hope of the Gospel man-ward, Christ our example.'

"I note, however, that you never explicitly state your own opinion; you argue against the doctrine, but do not explicitly reject it.

\* \* \* \* \*

"Now this is a matter which may be discussed on its merits—as to whether the recorded fact of the Virgin Birth of Christ, and the corresponding article of Christian doctrine, is true. This is the most important discussion. I have done my best to contribute to it elsewhere. I also note that almost all our most learned theologians and critics of the last and present generation, Westcott, Moberly, Sanday, Swete, Robinson, and many others, have regarded, and do regard, the recorded fact as true, and the doctrine as matter of reasonable faith, and—as Dr. Westcott frequently indicated—of gravest importance. I know no names of comparable weight to be set upon the other side in England. But I am not now concerned with any question of truth at all. What I am now going to say would hold if the doctrine were assumed to be untrue or to be improbable.

"I say, then, that every clergyman holds his position as an officer of the Church in England on condition of the constant public recitation of his personal belief that Jesus Christ, the Son of God, was conceived by the Holy Ghost, born of the Virgin Mary, and that He rose the third day from the dead. These clauses are perfectly free from ambiguity. They simply affirm that certain events recorded in the Gospel narratives truly occurred.

"Now consistently with public honor, a man cannot hold his official position in virtue of constantly saying, 'I believe' such and such a proposition to be true, unless he do believe it. And if he does believe it, I do not understand how he can write against it, as it appears to me you have done.

"I am very anxious to maintain the comprehensiveness of the Church of England; but comprehensiveness in any coherent society involves limits. It appears to me that the three chief conditions of office-holding in the Church of England (apart from moral character) are:

"(1) That a man should believe the unambiguous historical statements of the Creed which he is constantly required to say 'I believe.'

"(2) That he should abide by his solemn undertaking that 'in public prayer and administration of the Sacraments he will use the

form in the [Prayer Book] prescribed and none other, except so far as shall be ordered by lawful authority.'

"And (3) that he should observe his undertaking to teach nothing as part of the necessary faith, but what is contained in Scripture.

"I consider myself as Bishop bound to go to the limits of my power in maintaining these conditions, as well as the large comprehension which they guard. I am very anxious not to press you unduly, or as the saying is, 'put you into a corner;' I quite recognize the possibility of expressing opinions speculatively, without identifying ourselves with them. For this reason I shall not ask for or expect at present anything but an acknowledgment of this letter. At the same time I ought to tell you that I may find it desirable to publish it.

"I have avoided discussing the question which your article raises on its merits; but as your article deals largely with views which you suppose me to have expressed, I ought to say that the supposed writings of mine which you refer to (in the notes on pp. 125, 126, 136, 138) with a single exception, are unauthorized reports of addresses of mine for which I accept no responsibility, for, as far as I know, I have not read them. The one exception to this statement is a treatment of this subject of the Virgin Birth of our Lord, published in *Dissertations* (John Murray, 1895), for which I am responsible.

Believe me, etc.,

"C. WIGORN."

It is clearly evident that there is no cessation as yet of the stream of munificent anonymous donations which has now been flowing for some time into the coffers of the S. P. G. The treasurers of the Society have just received from an anonymous donor the sum of £1,000 towards the General Fund; and also a trust gift of £5,000, the interest whereon is to be applied towards making "some provision for the needs of the Church in the Diocese of Newfoundland."

The King has appointed Dr. Sanday, Canon of Christ Church, and the Lady Margaret Professor of Divinity at Oxford, to be one of his Majesty's chaplains in ordinary, in the room of the deceased Rev. J. W. Adams, V. C.

Both Hereford and Bristol Cathedrals have now a new Canon Residentiary, nominated respectively by the Bishop of Hereford and the Lord Chancellor. The new member of the Hereford chapter is a well-known literary and historian Churchman in the person of the Rev. W. W. Capes, late rector of Bramshott, Hampshire; where, until two years ago, he had held the cure of souls for thirty-two years, having been admitted to Holy Orders in 1865. He graduated at Oxford, however, as a brilliant member of Queen's, so long ago as 1856; and subsequently held for a time the posts of Fellow, Tutor, Bursar, and Librarian at his own College, then those of Fellow and Tutor of Hertford College, Oxford, while from 1870 to 1877 was University Reader in Ancient History at Oxford. Canon Capes' name is, perhaps, best known to the Church world in connection with his authorship of *The English Church in the Fourteenth and Fifteenth Centuries*, in the serial History of the English Church that was formerly chiefly edited by the late Dean Stephens of Winchester.

For filling up the canonry of Bristol, vacant by the resignation of Dr. Ainger, Master of the Temple, the Lord Chancellor has made choice of the Rev. Ravenscroft Stewart, vicar of All Saints', Knightsbridge—the church of the parish in which his lordship's town house in the West End is situated. Still another recent appointment and worthy of note, is that of the Rev. J. W. Diggle, rector of St. Martin's, Birmingham, to the Archdeaconry of Birmingham, void by the promotion of the Bishop of Coventry to the See of Manchester. The Archdeacon is reported to have stated that he understood, in view of the progress that has been made in the Birmingham Bishopric Scheme, it was not the intention to fill up the Suffragan Bishopric in the Diocese of Worcester, which had been occupied by Dr. Knox.

With reference to the recent election of the Bishop of Ballarat to the See of Brisbane, the Bishop, after a week's consideration, has declined to leave Ballarat.

As recently in the Diocese of Brechin, so now also in the Diocese of Glasgow and Galloway, Scottish Churchmen have quite rightly insisted upon having a man of their own race as Bishop of the vacant See. The clerical and lay delegates of the Diocese met on the Feast of the Conception of the Blessed Virgin Mary to elect a successor to Dr. Harrison, retired, the best known of the four names before them for voting upon being that of Provost Campbell of St. Ninian's Cathedral, Perth. In seconding the nomination of Dr. Low of Largs, the Rev. W. F. Mills of Paisley, observed that their Bishops were mostly English, and he argued it should not be so. It would be a mistake, he thought, to appoint another Englishman, however excellent a man he might be. As a Scottish Church the Church



had been "practically paralyzed" for many years, just because it had been so English. When it came to the voting, Provost Campbell was found to be the favorite of the electors.

The Bishop-elect of Glasgow and Galloway, who was born in the West of Scotland, was formerly a foundation scholar of Clare College, Cambridge, where he graduated with high mathematical distinction in 1880. He studied for a time at Cuddesdon Theological College, and was ordained priest in 1882. After holding for several years the assistant curacy of Aberdaire, in 1891 he was appointed by the vicar of Leeds (then Dr. Talbot, now Bishop of Rochester) to the vicarage of All Souls' (the Hook Memorial Church), Leeds. Then ten years later he resumed official connection with the Scottish Church upon an appointment by the present Bishop of St. Andrew's to the Provostship of St. Ninian's Cathedral, Perth. It will be remembered that he, in company with the Bishop of St. Andrew's and Canon Scott Holland, has recently been out to South Africa in the interests of the proposed Mission of Help; and also that he was the choice of the *minority* electors at the recent election of a Bishop to the vacant See of Brechin.

The Duke of Newcastle—whose general welfare is, I take it, always a matter of interest to his many friends among Churchmen in the States—had, it may be recalled, a bicycle accident a few years ago, and now he has lately met with a motor-carriage accident. The Duke and two friends were travelling from Retford to his Grace's seat at Clumber Park, in the "Dukeries," when, in going down a hill, the chauffeur lost control of the carriage, and, meeting a flock of sheep, was unable to clear his way. The carriage dashed into the sheep, and all the occupants were badly shaken up, though none seriously hurt. Eight sheep were killed, and the carriage was badly damaged. The Duke and his party were then taken to Clumber in a brougham from Retford.

A year ago on the 12th of last May the foundation stone of the tower of the conventual Church of the Society of St. John the Evangelist, Cowley St. John, Oxford, was laid by Lord Halifax, and now, *laus Deo!* both tower and extended aisles of the nave of the church have been completed, their halloving being performed on Saturday week, 5th inst., by the Lord Bishop of Oxford. After Evensong of the eve of the Second Sunday in Advent had been sung to the close of the Office hymn—it being then about 6 o'clock—the Bishop, with the choir (ah! those incomparable boy singers of Solesmes Sarum Plainsong!), the Fathers of the Society in residence, the vicar of the parish of SS. Mary and John, and the Archdeacon of Oxford proceeded in procession to the tower, where the usual diocesan office of Dedication was said. Psalm lxxxiv. was chanted in going, and Psalm cxxii. in returning. A sermon was then preached by the Bishop, from the Epistle of St. James i. 4

The internal enrichment of the now completed West end of the Evangelist Fathers' conventual church comprises a painted ceiling to the tower and painted roofs to the extended aisles, while over the doorway to the spiral staircase, leading to the belfry and roof of the church, there has been placed, in a canopied niche, a finely carved figure in stone of St. Michael the Archangel. There have also been erected on the north and south walls, at both entrances to the church, stoups for holy water, while also in the stone masonry are sunk iron alms-boxes after an old English pattern. The sum of £1,082 (exclusive of £460 for the porches, which are not yet built) is still required for the Church Building Fund. Brother Maynard, one of the lay members of the Society, who before his profession as a Religious was a carpenter by trade, has acted as Clerk of the Works, and thus his valuable services have involved the saving of very considerable expense in completing the West end of the church fabric.

The Dean of Westminster is delivering a course of Advent lectures on the Athanasian Creed at the Abbey after Evensong on Saturday afternoons. What the Dean has to say in defence of the Christian Verities enshrined in that most magnificent doctrinal symbol of the Western Church would obviously carry much more weight, if he would now restore to use at the Abbey the only form of the Creed authorized by the Church, instead of persisting any longer in using the mutilated version of the *Quicumque Vult* that he has introduced at the Abbey for his own and his colleagues' special use.

*Apropos* again of the lecture on the Church in the United States that the Rev. Charles Scadding of La Grange, Illinois, has lately been delivering in this country, Rasmus R. Madsen of 95 Newcombe Street, Anfield, Liverpool, writes to the *Church*

[Continued on Page 306.]

## THE RUSSIAN APPROACHES TO ANGLICANS

As Viewed by our European Correspondent.

### THE CATHEDRAL AT TOLEDO, SPAIN, IN DANGER.

French Comment on Church Attendance in America.

### THE LATE BISHOP OF GIBRALTAR.

The Bologna Conference and Italian Matters.

PARIS, Dec. 14, 1903.

A PARAGRAPH published in the Russian newspapers and copied by English journals, puts forth the news that a Special Commission has been formed at the Holy Synod, consisting of three members and a president, to consider, from an "ecclesiastico-political" point of view the question of the union of the Russo-Greek and the Anglican Churches, or, as the Russians prefer to put it, the "adhesion of the Anglican to the Pravoslavniy Church." The Commission is officially stated to have been appointed "in view of the impulse of the Anglican Episcopalian Church towards a *rapprochement* with the Russo-Greek Church." The Commission is presided over by Bishop Sergius, rector of the St. Petersburg Clerical Seminary. This is good hearing, if true, and no doubt some steps will be taken to show the courteous feeling which is known to exist amongst the Orthodox towards ourselves. Some of your readers may perhaps have followed the course of a correspondence in the English *Church Times* during the past four weeks on this very subject of reunion. There is nothing very new stated, and the suggestions are not very helpful. But we must remember that however kindly the feeling may be towards ourselves, there are always certain difficulties which, until they are smoothed down, will be insuperable (from the Orthodox point of view) in any question affecting positive union. We may be thrown with Orthodox Bishops and laity out of Russia, who see or are willing to see that a certain broadness in the acceptance of the term "*Filioque*" might be allowed. But the thorough Orthodox Russian will never be convinced that it is legitimate to have interpolated an expression in the Creed of Nicæa. Ever and always the reiterated reply must be made to us, as it is made to Rome: "Abide by the findings of the first seven Councils and the practices of the first nine centuries, and we will be one with you." From a private source I hear that in the Russian papers there is a significant addition to what I have quoted above. It is this. The Commission was to consider further what measures should be taken in respect to those who wish to come over to the Orthodox Church. This is hardly what our good friends in England anticipate when they push forward the subject of reunion. May I quote a letter of my own that appeared in the *Church Times* of the 13th ultimo, and which, I think, touches the matter at its foundation? I am aware that in the use of the word "conciliar" many think that no particular stress is intended otherwise than a rendering of the word "catholic" in another dress. But it must at least be admitted that the employment of the word is indicative.

"In the question of the Patriarch's circular letter to which your correspondent refers, it is an open secret that it was the Tsar's wish and influence that brought it about. But observe in Russia's answer what extreme care was taken to shew that she could only work in accord with the other branches. All down her Church history and in her struggle against the introduction of Uniat Bishops, Russia has shewn her loyalty. She is very little likely to make any serious move unless the keystone of the difficulty were removed—i.e., the *Filioque*. The encyclical letter of the Greek Patriarch (1895) in answer to Roman approaches, touches us as much as it touches Rome.

"Four out of the eight points of divergency by Rome from Orthodoxy affect us. They are:

"1. *Filioque*.

"2. Form of Baptism.

"3. Use of unleavened bread.

"4. The ninth century change of the moment of consecration.

"If the second difference were waived exceptionally in the case of persons joining the Orthodox communion from outside, still the order remains as a rule.

"Again, Russia's strong stand on the Seven Councils—signalized by her repetition of the Nicene symbol, where she used *Conciliar* for *Catholic*—is another note of perfect accord with Constantinople, from which we withdraw our subscription every Sunday by word of mouth. There may be something or nothing in a name; but it is significant, I think, that the very nickname for Romans and Westerns following in their wake, even in so far-off a place as Kief, when



I was at the Lavra there some years ago, was constantly 'those Filiquis!'"

GEORGE WASHINGTON.

"7 Rue Auguste Vacquerie, Paris. Nov. 8th."

#### SPAIN.

It seems as though the hour had arrived when time is taking its revenge on the work of men and reminding them that the strongest constructions are perishable. This has touched ordinary buildings now and again. During the last year it has wrought havoc on religious edifices. The tower of St. Mark's at Venice has crumbled into dust. The roof, and with it the wondrous creations of Michael Angelo, have been threatened in the Sistine Chapel of the Vatican. This last week brings us news of another beautiful shrine being in jeopardy. The Cathedral of Toledo, in Spain, is threatened with destruction. Other churches in that land are said to be also in a precarious state, but when decay shows itself in a Cathedral so world-renowned and honored as that to which the following refers, lovers of churches and of art begin to wake up to what may be coming. A Madrid correspondent writes:

"Señor Alcantara, with several other experts in architecture and art, visited Toledo Cathedral last week directly the Madrid papers published alarmist reports about the condition of that fine mediæval structure. Señor Alcantara states that many parts of the Cathedral, especially the tower and several columns, naves, and roofs, need prompt repair, as the authorities have for years pointed out. Only lack of funds prevents both the Public Works Department and the Diocesan authorities from saving the building, which is like many other cathedrals and churches in Spain in being threatened with ruin."

When a building carries with it a tradition that appeals to the sentiment, if not to the belief, of every true son of the Church, it stands amongst its compeers upon a very high pinnacle. Just as Saragossa claims the primacy of Aragon because the Blessed Virgin came down from heaven to visit Saint Iago there, so Toledo owes its distinction in Castile to her coming down and appearing to Saint Ildefonso, primate of Toledo, who died in 607. This is reported to have happened on the occasion of a remarkable sermon of his. The old motto on the stone on which her feet rested, ran thus:

"Quando la Reina del cielo  
Puso los pies en el suelo,  
En esta piedra los puso,  
De besarlo tened uso,  
Para mas vuestra consuelo."

Freely rendered:

"When the Queen of Heaven put foot on earth,  
It was on this stone that she stood;  
It is for thy better consolation  
That thou shouldst honor the spot  
With a reverent kiss."

I only quote this to show what was the moving power that urged artists, painters, sculptors, and donors to bestow of their wealth and their talents for the beautifying of churches. The store of rival artistic values within its walls is beyond our comprehension in an age when men are more intent on inventing engines to destroy their fellow creatures at five or more miles distance, than in giving of their substance to the honor of God, and for the glory of His Temples.

Toledo Cathedral is in danger, and the danger can only be averted by prompt means of repair. This promptness depends on money. Does this at all appeal to any of the very rich amongst the passing rich in America or elsewhere?

Toledo is the centre of another interesting fact. The ancient "Muzarabic Riti" claiming to be the oldest in Christendom, with the nearest approach to the Apostolical primitive form, existed here. Space allows me to-day to say no more on this than to endeavor to create further interest and sympathy on our parts. The Roman Mass was not introduced here until 1086.

#### AMERICA.

If it is not too much of a solecism or a bringing of owls to Athens—or coals to Newcastle—I should like to quote a paragraph from the *Semaine Religieuse*, a weekly Church manual of Paris, regarding their view of the manner the churches are frequented in America: The paragraph runs thus:

"Some reporters have established a comparison how Roman Catholic churches are attended in America, side by side with the attendance at Protestant places of worship. They have chosen Chicago, a city of 1,200,000 inhabitants, of which one-third is German, one-quarter Americans, and one-sixth Irish, as the example. The enquiry resulted in establishing the fact that 50,000 Protestants worshipped in 79 temples on the same day. Five Roman Catholic churches were sufficient to attract

to their services 52,000 persons. Between the two *cultes* there exist at Chicago 670 churches and chapels."

Is this likely to be true, and what does it indicate?

#### GIBRALTAR.

As your readers will have gathered from the general papers, the Anglican Chaplaincies in South Europe and the near East have suffered a great loss in the death of the Bishop of Gibraltar, the Rt. Rev. Charles Waldegrave Sandford. He died at Cannes, on Tuesday, Dec. 8th, at the age of 75. I may speak with feeling of the deceased prelate, as for ten years I worked under him at Constantinople, when chaplain to the Embassy in that place. Associated with him as his private chaplain during several journeys round and about the Turkish capital, I had the opportunity of appreciating his gentle courtesy and dignified demeanor under often trying circumstances. His paramount desire of conciliation with the Orthodox authorities and Patriarch, both of Greek and Armenian Communion, was a marked feature in all his work and intercourse. This never varied, and he missed no opportunity of showing his sympathy with every move that brought about more cordiality between the communions.

I so well remember his distress on one occasion. It was a Confirmation at the Crimean Memorial church at Pera, Constantinople. The Greek (Orthodox) door-keeper of the church, through some extraordinary freak, came up with the line of candidates for Confirmation, needless to say without the incumbent's sanction or knowledge, and the Bishop laid his hands upon him. It was almost piteous to see how grieved Bishop Sandford was, markedly on his account of his strong aversion to interference with jurisdiction. I am not sure whether some letters were not exchanged between the Phanar and himself on the subject. (The Phanar is the Patriarch's palace at Stamboul.)

Dr. Sandford was a Christ Church man, graduated in 1851, with honors. He was appointed a tutor at Christ Church in 1855, and ordained the same year. The late Dr. Tait, who highly esteemed the deceased prelate, during the time that he was Bishop of London appointed him in 1864 his chaplain, and upon his translation to the Archiepiscopal See of Canterbury, continued him in that office. Towards the close of 1873, upon the resignation of Bishop Harris, the late Earl of Kimberley, then Secretary of State for the Colonies, nominated Dr. Sandford to the vacant See of Gibraltar, and in February, 1874, he was consecrated, his University conferring upon him, by diploma, the degree of D.D. As Bishop of such an extensive Diocese he was most energetic and assiduous in looking after the welfare of the large number of British seamen who frequent the Mediterranean ports. During his episcopacy the Albany Memorial church at Cannes was consecrated, and the number of churches and chaplaincies in the Diocese was considerably increased. At Constantinople, which was within his spiritual supervision, he was well known. It is only a few weeks since that, at the close of his annual pastoral letter, addressed to the clergy and congregations committed to his charge, he announced his intention of shortly resigning his See. Bishop Sandford, who was a cousin to the late Lord Sandford, long the Secretary to the Committee of Council on Education, was a prelate to the Order of St. John of Jerusalem in England.

The death of the Bishop of Gibraltar came as a great shock to Cannes, where he had passed so much of his time, and where he was greatly beloved. For some time it had been feared that he was slowly failing. The funeral took place at the Memorial Church of Saint George, which was erected in memory of the late Duke of Albany.

#### ROME AND ITALY.

The Bologna Conference has come and gone. I mentioned in my last letter some of the principal subjects to be brought forward for discussion. The main result of the Conference was to invest its President, Count Grosoli, with powers to dissolve any of the sub-committees, which from one cause or another had failed to perform their mission. A good deal of opposition was experienced in carrying this through. But the young Catholic party, the Christian Democrats under Father Murri, and the Moderates, united in giving such support to Count Grosoli as to make the final decision of the Congress appear unanimous. The Pope has approved of the course taken, and the results achieved at the Congress.

The number of delegates at the Congress was about 1,800, coming from all parts of Italy. It was therefore a fairly representative gathering.

The question what is the Pope's policy eventually likely



to be, is a much mooted difficulty to many. From his allocations and utterances, many and divers are the deductions drawn.

For next year the commemoration of two centenaries will give interest to the religious world of Rome.

The sixteenth centenary of the persecution of Diocletian will be made the *raison d'être* for the work of a commission appointed to enquire more deeply into Sacred Archæology. Constant memorial offices will be held at the places of shrines where the remains of the best known martyrs are believed to repose—in the Catacombs of St. Pierre, St. Marcellin, St. Priscilla, St. Sebastian.

The most imposing service of the period will take place at the Church of St. Praxede, to which building the collected remains of the Christian martyrs were conveyed during the reigns of Paul I. and Pascal I.

The thirteenth centenary of St. Gregory the Great will give occasion for important memorial offices and commemorations. There will be conferences of archæologists and of musicians. It is announced that Gregorian or Plainsong Mass will be sung over the tomb of St. Gregory himself. Doubtless the Pope will take this opportunity to give an "impetus" to the use of a more purified form of Plainsong, and the Gregorian Chant. In France, it has caused no small pleasure to know that his Holiness' preference for the Solesmes use will probably induce him to further its adoption as much as possible throughout the Roman Catholic Communion.

#### MR. BEEBY CALLED TO TIME.

*(Continued from Page 303.)*

*Times* that now an interest has been created (by Mr. Scadding's lecture) up and down the country in "this American branch of the Catholic Church," it is well that some means be set on foot whereby the interest may be maintained. All who can afford it, he says, should subscribe to THE LIVING CHURCH: "It maintains the same standard of Churchmanship," he says, "as *The Church Times*, is illustrated, and is already in wide circulation in the United Kingdom. Of all the American Church papers it is the best." But, as he goes on to say, it is not every Church person who can afford to subscribe for THE LIVING CHURCH, and for those who are unable to do so, he has a scheme known as the "exchange system," which has already been successfully worked quite widely, some 300 exchanges being now in operation. He describes the process of his scheme as follows:

"I have in my possession the names and addresses of many clergymen and laity in the U. S. A. and Canada who subscribe to THE LIVING CHURCH and the *Churchman*, and other local Church papers. They are willing, when read, to send them to Church people in England, who, in return for the favor, will send them a copy of *Church Times*, *Church Bells*, or *Guardian* every week. The important part of the exchange is the necessity of despatching the paper every week, and not in batches of two or three at a time periodically."

The applicants, he adds, should enclose stamps to cover the postage expenses, and state "whether Rev., Mr., Mrs., or Miss," and he will deal with them in priority of application.

J. G. HALL.

IT IS EASY to talk much of the grace of God, or of the power of faith. If we would know what the grace of God is, and how weak we are without it, the efforts of every day to do right, the experience which everyday brings of our proneness to go wrong, will teach us more than all digests of divinity. Especially when a man discovers that his outward acts are moulded by the secret thoughts of his heart, and when he asks how these can be set in order; how he can banish the foul and dark imaginations which assault him; how he can resist appetites and desires which are holding him in fetters; oh, what strength lies in the news that he has a right to put off the old man which is corrupt according to deceitful lusts, that he can actually put on the new man, which is created after God in righteousness and true holiness! The new man is the real man after God's own heart; the other is the false man whom we make by denying our proper state, by giving up the life in Christ for the death which is in ourselves.—*Rev. P. D. Maurice.*

CHRISTIANITY is not the moral improvement of our natural life; it is the offer of a spiritual life in its stead. It is not concerned with enforcing the world's standard of respectability; it calls its followers to a consistent walk with God. It does not stand at man's judgment-seat; it appeals to the judgment of God. It does not lay down a number of maxims for the guidance of the world; it bids men seek after purity of intention, after the glory that cometh of the only God. Its results, its influence cannot be weighed as can the results of human systems, of man's ideas and efforts after social good. Be they much or be they little, as man may reckon, they form the harmony of heaven.—*Right Rev. Bishop Creighton.*

## CHRISTMAS IN NEW YORK.

### Elaborate Music in Many of the Churches.

#### BISHOP COURTNEY AT ST. JAMES'.

YEAR by year the Christmas music in New York churches improves in quality, until almost half the year is now spent in preparing for it in some choirs, the other half being given over to preparation for the Easter service. This does not detract from the regular services, but on the contrary adds to them in a musical sense; for the music of the services of the whole year is inevitably uplifted by preparation for these festivals. The choirs are enthused and the people are educated to expect music of a standard that can only be maintained by constant and painstaking practice. Many of New York's churches had music at their Christmas services last week that surpassed that of former years and set a standard which will not be easy to maintain. Perhaps the most notable service was the rendition of the oratorio, "The Messiah," at St. Thomas' Church, the Monday evening preceding Christmas, under the direction of Mr. Will C. MacFarlane, the parish organist and choirmaster. The St. Thomas' choir was augmented by those of the Church of the Ascension and All Souls' Church, and the Yonkers Choral Society, so that a body of singers was brought together that filled the chancel. In addition there was a small orchestra and the newly rebuilt St. Thomas' organ. The church was crowded with hearers, many having to stand throughout the service. In a brief address, the rector, the Rev. Dr. E. M. Stires, announced the intention of the parish to render the oratorio every year just before Christmas, and expressed his regret that the church would not hold half of those who had asked for tickets of admission. The oratorio was preceded and followed by a few prayers, and the audience was most devout throughout the evening. From a musical standpoint the rendition was excellent. The chorus was fully equal, if not superior, to that of the Oratorio Society, and the support of the organ, played by Mr. Gale and Mr. Heinroth, left nothing to be desired. The orchestra was weak in parts and the soloists were not all equal to the composer's requirements.

There was a choral service at the Cathedral of St. John the Divine on Christmas Day that, while not remarkable, made evident the fact that the choir school of the foundation is doing excellent work under the leadership of Mr. Robinson, and that there is wisely being planned a choir that, when the Cathedral choir is completed, will be worthy of the magnificent structure. Interesting services were sung on Christmas day at Trinity Church, St. Thomas', Trinity Chapel, the Church of the Heavenly Rest, the Church of Zion and St. Timothy, St. Bartholomew's, and the Church of St. Mary the Virgin. At St. Bartholomew's there is a mixed chorus choir of sixty voices, under the leadership of Richard Henry Warren, that ranks, in the opinion of musical people, as the best chorus choir in the country. It especially excels in its renditions of the ancient forms of Church music, which it sings unaccompanied. At the Christmas service the music included an ancient *Gloria* by Pergolesi, a *Te Deum* by Schumann, and a Communion Service by Mr. Warren. The music at the high celebration at the Church of St. Mary the Virgin on Christmas day was also remarkable. This church always has orchestral instruments in addition to its organ and choir, but these were increased in number for the occasion. A very large congregation heard Cimarosa's Military Mass.

At St. James' Church, the rector-elect, Bishop Courtney of Nova Scotia, preached for the first time, although he is not to take up the routine work of the rectorate until April. He made a brief address from the chancel after making the announcements, in which he said that it was just twenty-eight years since he first set foot in New York, and that he first spoke to a New York congregation on St. Stephen's day, twenty-eight years ago. He worked in New York for four years, and said that he counted them the happiest and perhaps the most fruitful of his life. Of his coming to St. James', he said that he brings the result of a half-century of experience, and expressed the hope that the congregation would be charitable, suspending judgment when he, as rector makes statements or does anything contrary to the judgment of the people. He asked that all might pray for a baptism of the Holy Spirit, that a great love might grow up between rector and people, one for the other. Continuing, Bishop Courtney said: "I cannot bring you a new Gospel; I have only the old truths. But these I cannot state in an old way, because a quarter of a century



lies between the work I left in New York and the rectorate I am to assume. My situation in this regard is best expressed by an English clergyman who said: 'In my ministry, if I come as a prophet, with something new in substance, then I am a deceiver; if with a message old in form, then I am a plagiarist.'" Speaking of the late Dr. Walpole Warren, Dr. Courtney said that he felt that the late rector would express himself, if he could do so, as glad that the work of the parish was to continue under the new rector along lines laid down by him, and that the people would learn to value Dr. Warren's work more and more as time went on. Speaking of the Rev. Dr. Cornelius B. Smith, the rector emeritus, the new rector paid a glowing tribute to his work in the parish since the death of the rector, and said that Dr. Smith would be welcome at any or all services of the parish. Bishop Courtney said further that at a meeting of the St. James' vestry, a few days ago, the first meeting at which he was present, resolutions were adopted thanking Dr. Smith for his great services to the parish. Bishop Courtney is to remain in New York for but a few days at this time.

Bishop Potter was to have preached the sermon at the Christmas service in St. Andrew's Church, Harlem. He was unable to do so, however, because of a sprained muscle of his leg, sustained a few days ago while going to his Fortieth Street office in a cab. The trouble is painful but not serious, and the Bishop will probably be about in a few days. Bishop Worthington preached in his stead at St. Andrew's.

#### MISSIONARY WORK OF THE A. C. M. S.

**B**Y RESOLUTION of the Board of Managers of Missions, receipts of the American Church Missionary Society to apply on its appropriations are counted on apportionments made upon Dioceses by the Board. By arrangement just made, the acknowledgments sent by mail each month by the Board will, beginning with the January statements, show amounts received by the Society. Some confusion has existed in the past, but under the new plan it will be avoided. Parish treasurers may hereafter remit funds for the work of the American Church Missionary Society either to the Society's treasurer, Mr. J. Hull Browning, or to the Board's treasurer, Mr. George C. Thomas, and acknowledgment of them will be made monthly in the statements of receipts by the Board of Missions.

By invitation of St. Stephen's parish, Wilkes Barre, the annual meeting of the American Church Missionary Society will be held in that city on Monday and Tuesday, Feb. 8 and 9, 1904. The meeting, to which all members are invited, will take place at 2:30 on the afternoon of Feb. 9, and a feature of it will be reports of work of laymen in extending the Church in suburbs of large cities. Speakers from the Laymen's League of Buffalo and the Lay Helpers' Association of New York will be heard, and reports will be made of similar work in Pittsburgh, St. Paul, and Denver, and of a new League just started in Syracuse. Concluding, the Rev. Harvey Officer, Jr., of the St. Paul Society of Princeton University will present plans for the Church Conference next August, when this and other work, especially that by laymen, will be considered.

On Monday evening, Feb. 8, a public meeting will hear reports from Brazil. Bishop Talbot will preside and speak, and other speakers will be the Rev. Dr. George Alexander, President of the Presbyterian Board of Foreign Missions; the Rev. Dr. A. B. Kinsolving of Brooklyn, and the Rev. Dr. J. W. Morris of Richmond. On Tuesday evening Cuba will be considered. The speakers will be the Rev. Dr. Jas. H. Darlington of Brooklyn, the Rev. Arthur H. Mellen of New York, the Rev. Dr. W. N. Neilson of Plainfield, and others of the Cuba deputation of the Society.

Members of the Society's Executive Committee, and other friends of the Cuban work, start for Cuba on Jan. 9 and 11, to inspect missions there, and to study conditions. Returning, they will speak at the annual meeting, and at other times as opportunity affords. The topic of the annual meeting will be "Conditions in Latin America; the new appreciation of the duty of the Church growing out of a larger information which has come as a result of the discussion of the Panama Canal project, our Government's part in protecting the Panama Republic, and the new commercial enterprises by sea and land."

A Church Mission, under direction of the Society, was started on the First Sunday in Advent in Lewiston, Santiago Province, Cuba. In charge of it is a lay reader, Mr. Horatio B. Lewis, formerly of the Diocese of Michigan. On the opening Sunday the attendance was 14, on the second, 18, and on the

third 22. Two new chapels on the Isle of Pines are nearly ready for use. Lay services are maintained, and occasional visits are made by the Rev. W. H. McGee of the Havana mission.

#### ONE HUNDRED AND ONE.

**N**EW JERSEY has lost an aged citizen who retained his faculties until he was one hundred and one years old, and who might have lived for some time longer had it not been for a bad fall. His long life and its termination recall the English duchess whose tombstone declared that "She lived to the age of a hundred and ten, and died of a fall from a cherry tree then."

The same week chronicled among its items of news that the mother of the late Secretary Gresham had celebrated her one hundred and first anniversary. Assuming a person of such advanced years to have retained, as most old people do, memories of early life, it is a matter of some interest to guess at what the centenarian would tell younger visitors.

Men born in 1867 or 1868 retain some childish recollection of the Centennial. The late Jonas Livermore was ten years old at the outbreak of the war of 1812, and must have heard the news of the sea fights, the struggles on the lakes, the burning of Washington, and the battle of New Orleans. A school-boy of to-day may, to his closing years, remember Manila, Santiago, and the assassination of McKinley. Livermore was fourteen years old at the time of Monroe's first election, and seventeen years old at the time the first steamer crossed the Atlantic. He could not have voted for Monroe, but he was a voter in 1824, the year Adams, Jackson, Clay, and Crawford strove for the Presidency, the year that saw the election thrown into the House. We may be very sure that every politician old enough to remember 1800 talked about the contest of that year, how the balance wavered between Jefferson and Burr, and how Congress had to decide. When young Livermore began to vote, there was probably not a town in the older states without some citizens who remembered George Washington.

The young man was old enough to be President of the United States before the terrible panic of 1837. He had voted or might have voted at six Presidential elections before the Mexican War. He was in his prime when Morse began to send telegrams, and when the Pennsylvania Railroad was incorporated. He had passed his half century before the Missouri Compromise was repealed. By 1861 young fellows were beginning to count him as one of the old men. He was nearing fourscore at the time of Garfield's assassination.

American history is very modern, and a century covers a great deal of it. The man who died at a hundred and one had lived under every President except Washington and John Adams, and had grown to manhood before John Adams died. For that matter, he was well on in his teens before King George the Third died. He must have known Revolutionary veterans, and may have known people who remembered the French and Indian War.

When James G. Blaine was a small boy he met an aged man who, in his boyhood, had talked with an aged man who had seen William Penn. This illustrates what the recollections of two or three generations may cover. Philadelphia claims seventy-five veterans of the Mexican War. If an old soldier who fought at Buena Vista tells his story to a bright lad of fifteen that boy may remember the narrative eighty years hence. As years advance the memories of the recent years grow dim, while those of the remote grow more clear. It is highly probable that some of the veterans who could relate vivid narratives of Scott and Taylor, Doniphan and Kearney, might forget who was Mayor of Philadelphia or Governor of Pennsylvania.

A GOOD INTENTION was about to step out into the world and become a Good Deed, when it happened to see that there was no one around to take notice of it. "Oh, dear!" it sighed; "I will wait until some other time. What is the use of going to so much trouble when there is no one to see me?"

Then a soft wind sighed very sadly, for there was great need for that deed to be done just then and there. Then the Good Intention that was discouraged about becoming a Good Deed, looked around to see what had made the noise. As it glanced upward, it seemed to see an eye looking down upon it from heaven, and that reminded it that, whether anyone else saw or not, God always sees, and it sprang forward and hastened to become a Good Deed as quickly as possible. "If God sees me, that is enough," it said.



## The Reunion of Oriental and Anglican Churches

By CHARLES CHAPMAN GRAFTON, Bishop of Fond du Lac.

### II.

WE VENTURE to think that the number of the Councils admittedly Ecumenical presents no very difficult barrier to the agreement of the Churches. The only question arises in respect to the seventh or the second of Nice. This Council "received" (Hore's *History of the Greek Church*, 245), "the recognition both of Eastern and Western Christendom, which is all that is necessary to render a Council Ecumenical." Owing, it is believed, to a mistranslation or misunderstanding of the decree, a Gallican Synod at Frankfort, 794, rejected it. A full and careful review of the matter is to be found in Dr. Percival's work on *The Seven Councils*.

A very clever explanation was written by the late John Henry Hopkins which so approved itself to the late learned Bishop Christopher Wordsworth, that he wrote him (see *John Henry Hopkins' Life*, p. 228) commending, "his wise and original remarks on the true solution of the Iconoclastic Controversy." Dr. Darwell Stone in his work and the Rev. E. T. d'E Jesse's book on the 22nd Article, may well be consulted. Whatever hesitancy there was at first through the misunderstanding or the Emperor's influence, the Gallican Church subsequently recognized the Council. At the Council of Lyons, 1274, all were united in accepting the Seven Synods, and as part of Western Christendom the Church in England did so likewise.

Concerning the doctrinal decree of the Council, it enjoined that supreme self-surrendering worship, "*Latria*," should be given to God only; that reverence and honor should be paid to holy persons and things. It is a broad and sensible distinction and unlike the puzzling Roman subtleties between *Latria* and *Dulia* and *Hyperdulia*. It is also very different, and this is the important distinction, from the Roman teaching and practice. Cardinal Bellarmine wrote that "the Images of Christ and of the saints are to be venerated and absolutely by themselves, so that they themselves are the end of the veneration."

Very different is the Eastern practice from that of St. Bonaventura who claimed that the worship of *Latria* should be given to the Image of Christ: "A man speaks to the Image in his Prayers, therefore he speaks to the Image as a reasoning creature, therefore he speaks to the Image as to Christ, and just as he speaks, just so does he worship and adore, and therefore, he ought to adore the Image of Christ." We can from this well understand how our Church rejected, in her 22nd Article, this Romish doctrine of the worshipping of Images.

The belief of the East is different. "The Easterns cense Icons, but they never pay either *dulia* or *hyperdulia* to them, neither does the work of any Eastern divine of authority advocate more than due reverence." In the Orthodox Catechism these questions are asked:

"Q. Is the use of holy Icons agreeable to the second Commandment?"

"A. It would then, and then only, be otherwise, if anyone were to make Gods of them; but it is not in the least contrary to this commandment to honor Icons as sacred representations, and to use them for the religious remembrance of God's works and of His saints; for when thus used, Icons are books, written with the forms of persons and things instead of letters.

"Q. What disposition of mind should we have, when we reverence Icons?"

"A. While we look on them with our eyes we should mentally look to God and to the Saints, who are represented in them."

At the Reformation the Anglican Church, while repudiating the "Romish doctrine," never repudiated the Seventh Council, but continued to pay reverence and honor to holy persons and sacred things. She has never yielded to Puritanism or Quakerism in their rejection of the reverence and titles to be given to the saints. She formally sets buildings apart from all common and secular uses by solemn acts of consecration. Unlike Protestants, she, with Episcopal benediction, hallows her churches and treats them by outward signs with reverence. We bless our fonts, altars, instruments of music, bells, holy vessels, and vestments. We place the holy sign of our redemption and the representations of the Saviour and the Saints on our church walls, over our altars, and on the church windows. We

bow, according to our old English custom, towards the altar, kiss the word of God, sign our children with the sign of the Cross. By the permissible use of incense in our churches they are censured, and so all that is within them. Seeing thus that the teaching of the Council is accepted and acted upon, we must, to be consistent, not fail to recognize it. If having, as the Anglican Church has, accepted it, it should now be repudiated, a fatal blow would be given to all hope of re-union with the East. If, they would argue, after so many years of practical acceptance, your Church should now officially say we can only recognize six Councils as possessed of Ecumenical authority, and so repudiate this one, how can we trust you that in time to come you will not repudiate others also?

Seeing, therefore, there is no real difference in principle between us and our Eastern brethren, both alike following, in our reverence for our consecrated temples and sacred things, Holy Scripture and the example of Christ, we should be one in our acceptance of the Seventh Council. No Eastern or Anglican gives supreme worship to pictures or icons, for both alike hold this adoration to be due to God only. God forbade the making of any representations of Himself before He gave us a true one in the Incarnation. Since then it has been lawful and loveable as well by picture as by word to represent Him to the mind. In the old time, God ordered representations of the angels to be used in the embroidered hangings of the Holy of Holies and in the figures of the Cherubim over the Ark. He made also the symbol of the Cross and its victory over the serpent, a means of life to the stricken Israelites. Only when it came to be misused and adored as an idol did He approve of its destruction. Veneration, honor, reverence, belong to one category, adoration as supreme, self-surrendering worship, belongs to another. The latter, God forbids to any but Himself; the former, to sacred persons and things He commands.

Thus we both alike use holy symbols, and in their presence obey the spirit of the divine commands to put our sandals "from off our feet," to "pray towards the holy place," to guard reverentially the Ark or aught that symbolizes God's presence, to wash the feet ere one enter into the holy place, to guard the temple from all secular profanations, to carry no burden through it, to observe ceremonial details as Christ did in handing the sacred Roll back to the Ruler of the Synagogue, to salute and honor the saints as Paul did St. James and the brethren.

Easterns and Westerns will always allowably differ in their outward expressions of honor and reverence. The Eastern prostrated himself before his Sovereign, the Western warriors of old raised him on their shields. The one, as we sing in our *Venite*, "worships and falls down," the other but bows the head or bends a knee. Our great Hooker defended against the Puritan our Church's customs of worship as based on right principles and the word of God, and we must let no academical dispute or fears of Rome keep us from uniting in this matter with the Orthodox East.

There is another point also requiring, perhaps, some explanation and forbearance on both sides, but which should not, when we consider the important interests at stake, separate the Churches. It concerns the Invocation of the Saints.

It is sometimes regarded as a practice merely, but it is a practice based on a doctrine, and any doctrine for its acceptance must have the support of Holy Scripture.

The doctrine is that the Church is one body, and that the saints departed are with Christ, and that we, with them, are engaged in a continuous service and common worship. We need not pause to show how this is proved by Holy Scripture and, as well, set forth in the Nicene Creed. St. Paul longed to depart and be with Christ. The Creed bids us believe in "the Communion of Saints." The bond which binds the whole Church together in one spiritual organism is divine charity. Grace unites us to Christ, the Holy Spirit to one another. Love to be loving must, we know, express itself in action; and the action by which it expresses itself is prayer. Engaged in one united worship, we join ourselves to their prayers who are in heaven and they to ours, and so "with the angels and archangels and



the whole company of heaven," as we say in our Liturgy, we laud and praise His Holy Name.

Likewise the East in their warmer language say in their Liturgy: "Making mention of our All Holy, undefiled, exceedingly blessed, glorious Lady, *Theotokos* and ever Virgin Mary, with all the saints, let us commend ourselves and to one another and all our life to God." United by the dearest and closest of all ties, the whole Church strives thus for each other's spiritual welfare by mutual intercession; we here on earth pray for them and they there for us. It is the universality of this mutual intercession that so characterizes the East and differentiates it from Rome. The East does what Rome would not. It recognizes the truth that all creatures wherever they may be, are dependent on God's care and support. It prays, consequently, for the Blessed Virgin and the saints. Thus they say in their service: "We offer to Thee this reasonable worship for those who are in faith deceased, Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Continent ones, and every righteous spirit in faith made perfect, especially our holy, undefiled, blessed, glorious Lady, ever Virgin Mary."

How deeply the East recognizes the unity of the Spiritual Body of Christ is seen in this, that they not only hold the saints are not without us made perfect, but that their graces here and their glory there were obtained by the united prayers of the Church, past, present, and future. They regard these prayers as forming one body of loving devotions. They are prayers which were foreseen or rather always present in the sight of God. They all, so to speak, rise up out of the angel's hand before God's all-seeing Omniscience and Predestinating Love, as one united energy of intercession. It is this united intercession of the whole Church that brought to the saints and to Mary their graces and gifts.

So, too, not only do they pray for the saints, but they also ask of God a part in their prayers. This combination we noticed at the tomb of the blessed Philaret at Moscow. First came the inscription: "May the Lord God be mindful of thy Episcopate in His Kingdom"; and then below: "By the prayers of Philaret, Jesus Christ our God have mercy upon us."

The extravagant legends and direct prayers to the Saints as Sources of grace, led our Reformers to omit the Litany of the Saints from our public service. But yet we still call on the "servants of the Lord" and "the spirits and souls of the Righteous to bless the Lord," and so surely we may call upon them as engaged in a common act of worship to pray Him with us and for us. We are all praying together for the advancement of Christ's Kingdom and we are praying for them and they for us. And what we may do *en bloc*, we may do individually naming the Apostles, and Martyrs, and Saints. As the hearing of our particular petition by any saint is not necessarily part of the doctrine involved in this practice, it is not necessary to prove it from Holy Scripture. But as love demands reciprocal action between those who love, we may trust Divine Love, who unites all in Himself, to make, so far as it is best, our requests available. No one supposes that the saints can hear us as we in the flesh hear one another. But as they themselves once asked of God the prayers of those gone before, so they know we who are struggling are asking God for theirs. No one can believe that their interest has lessened by their nearer approach to their Lord, or that their supplications for His Kingdom and His Love have slackened. But we are not left to surmise and argument only. We know we are surrounded by a great cloud of witnesses, who must, to some extent, have knowledge of us. We know also that the angels who guard our little ones and in heaven rejoice over every repenting sinner, can make our requests known, as easily, at least, as our human intelligence can send its messages of love and sorrow through the vacant air. We should not then with a rationalizing Nicodemus ask how can they be made acquainted with our requests, knowing that in God and through God the saints may be made cognizant of them. It was the disuse of prayers for the dead that led to a widespread unbelief in immortality. It is the disuse of all recognition and invocation of the saints that has so obscured our realization of the unseen world and the glories of heaven.

Let us not be afraid of what is true and right in this matter, while careful to observe the right proportions of the faith. On our side there is something for us to learn from the East, and of the Easterns we may ask something of explanation. Our disuse of invocation of the saints in the sixteenth century, came largely from a fear that as then practised the Person and Mediatorship of Christ were obscured. This is, we believe, the real objection now with some faithful and Christ-loving souls.

As the Orthodox hold the faith, we may see this is not so. They desire the prayers of all the saints, not as being omnipotent or omnipresent, nor as in themselves sources of grace or virtue, nor as independent of Christ's Mediatorship, nor as having jurisdiction over special persons or cases, but as one with them in the Church of God. The East asks their prayers as our brother worshippers and as the Friends of God. We, on our part, reverence profoundly above all saints and angels the Ever-Blessed Virgin Mary, Bringer-Forth of God, but we are shocked when she is represented as she is by Romans, as the special seat of Mercy, while Christ is that of Justice; or when she is by them made a Co-Redemptorist or a Mediatorship is given her as the Neck of the mystical Body through whom from Christ, the Head, all grace must pass.

Equally abhorrent to such a view we found the Orthodox East. When, too, we asked of them the meaning they attach to the suffrage in their offices: "Most Holy Mother of God, save us," or others like it, the explanation given was that here the word "save" is similar to its use by St. Paul, where he said: "He became all things to all men that he might 'save' some." As Paul saved by his preaching, so Mary saved us as the bringer-forth of the Saviour and by the aid of her intercessions. We may not wish to adopt their expressions, but the evangelical and living conception of the Church on which their practice of invocation is based, must commend itself to us. "It is that we profess when we sing, 'The living and the dead but one communion make.'" For "Prayer addressed by us to the saints, is," they write, "to obtain their intercession, or rather the *communion of their prayers*, and it proceeds in no wise from a feeling of doubt in divine mercy."

"But we know that prayer ought to be fervent, persevering, pure; and feeling our own weakness we call upon the saints as upon our brethren in Jesus Christ to assist our imperfect intercessions. As God is not the God of the dead but of the living, as the Church in her divine universality belongs neither to some peculiar place nor time, but unites in her bosom all the faithful—those who still live upon earth and those who dwell already beyond the limits of this life—therefore, does the communion of love and prayer exist between the Church upon earth and the Church of heaven."

Surely in such a conception of the "Communion of Saints," which is an Article of our Creed, we may find nothing to keep Christians apart.

Lastly. If the two Churches are to enter into recognized fellowship, the old barrier about the "*Filioque*" must in some way be removed. Very few of our laity know that the words, "from the Son," in the Nicene Creed were not in the original. They were inserted in the West and by the Roman Church after the Ecumenical Council of Ephesus had declared that no further addition should be made to it. As a part of the Western Church we inherited this interpolated and uncanonical addition from Rome. It is certainly a great satisfaction that between ourselves and the Eastern Orthodox Church there is no difference in the doctrine involved. Very correctly the East has said that the unity of the Godhead demands the belief that there is but One Source or fountain of life in the Godhead. This is designated as the Father. To make the Holy Spirit proceed in the same way from the Father and the Son is to make two original sources of life in God and so to break up the unity and oneness of God. The great Eastern theologian, John Damascene, taught that while there was but one *ἀρχή* or source in the Godhead, the Holy Ghost proceeded from the Father through the Son. Taken in this sense the term *Filioque* is patent of an orthodox meaning. But while in this sense it may be a true opinion, it is impossible for the East to put it into the Creed. The question with them is not whether it is true, but what right has it to be made a dogma and inserted in the Creed without the consent of the Church Catholic? There are a good many other doctrines which may be true but have no place in the Symbol of Faith. This article was put in by no Ecumenical Council, and stands there on the authority of the West alone and of the Pope. The East's whole position and existence is involved in this controversy. If the Pope has a right to sanction one article of faith in the Creed, then he has others. If we admit, they say, the *Filioque*, then logically we should admit the Papal Infallibility and the Immaculate Conception. It all hangs together. It is impossible, therefore, for the East, after their 900 years of protest, to accept it.

How then, we must ask ourselves, can they enter into communion with us if we retain it? There is no Ecumenical authority for it. It is the one remaining shackle that marks our former Roman servitude. May God in His great mercy so enlighten His Church that this cause of division may be removed. If there is a sincere desire for the union for Christ's sake, we



cannot doubt but He will melt our hearts and show us the way. There exists in England, or did, a Society entitled the "Nicene Creed Association," having for its object "its restoration to its true form as sanctioned by the General Councils, by the removal of the unauthorized addition 'and the Son,' and the re-insertion of the omitted word 'Holy' before the words 'Catholic and Apostolic Church.'" In 1902 a memorial was presented to the Bishops in the Upper House of the Convocation of Canterbury saying that "A most serious and weighty grievance" was felt, in that "the Clergy and Laity of the Church of England should be required to profess a creed differing in so momentous a subject from that which the primitive Church through her great councils had handed down to posterity."

Whether the Orthodox Church could, with safety to itself—for it has the large separated body of old believers and others to consider—allow us to retain the words with a note that they were not to be taken as part of the Creed, has lately been put to them by way of a suggested solution. We Americans once did this, inserting an explanatory clause concerning the descent into hell. The Commission on the Prayer Book in 1689 proposed to the English Convocation that "it is humbly submitted whether a note might not have been added with relation to the Greek Church in order to our maintaining Catholic Communion." It does not seem needful here to go further into this matter. At the Bonn Conference in 1875 it was formally acknowledged "that the addition of the *Filioque* was not made in an ecclesiastically regular manner." This unlawful addition is the chief impediment to Re-union. We must not wait for its removal by England's Church, prevented, as she is, by the State from taking any action, but the free Church of America must lead the way. For my own part I think the right and straightforward course is to remove it. What is the future of American Christianity to be? Surely in a possible re-action from unbelief and the uncertainties of Protestantism, and in our contest with Rome, it will be a vast advantage if our Church is in recognized fellowship with the East, with its one hundred or more million Catholics and its four ancient Apostolic Patriarchal sees. God grant our Church the charity that puts aside unworthy suspicions of brothers, needless antagonisms within herself, and enable her to lead the cause of re-union. May she gain the blessed title and record of being the Peace Maker of Christendom!

We have thus, it is clear, a great educative work to do before the Churches can be united. It calls for divine patience, divine enthusiasm, wonder-working faith. It is not to be the work of a day or generation. Our Church is in the transition period of recovering her Catholic heritage. The progress made in the century from 1803 to 1903 is indeed wonderful, and shows how God has been with us. It is the Lord's doing and it is marvellous in our eyes. If we are faithful, in 2003 our successors will find a like advance. Man is ever impatient and in a hurry. God works slowly, but His work endures. The cause is God's cause and opposition cannot overthrow it. God will bless in the future, as He has in the past, our hindrances to the sanctification of His Church and the promotion of His Glory.

Let us grow in charity towards all our brethren in Christ. Our weapons are not carnal, but spiritual. Let the sanctity of our lives bear witness to the truth that the possession of the Indwelling God-Man, by the means of sacramental grace, produces a peace, joy, strength, and more illuminated vision, than the lesser and more imperfect union with God by virtue of His immanence in Nature can give.

THE ONLY final comfort is God, and He relieves the soul always in its suffering, not from its suffering—nay, He relieves the soul by its suffering, by the new knowledge and possession of Himself which could only come through that atmosphere of pain.—*Phillips Brooks*.

SOME MEN are so excessively acute at detecting imperfections that they scarcely notice excellences. In looking at a peacock's train they would fix on every spot where the feathers were worn, or the colors faded, and see nothing else.—*Archbishop Whately*.

DAVID BRAINERD, one of the holiest men of his or any age, reveals the consuming passion and motive power of his beautiful life in the following words, in which one can almost feel the throbbings of his Spirit-filled heart. He says: "I cared not where or how I lived, or what hardships I went through, if I could gain souls to Christ. While I was asleep I dreamed of these things; when I was awake, the first thing I thought of was this great work. All my desire was for the conversion of souls, and all my hope was in God."

#### WORK AMONG PAGANS IN THE PHILIPPINES.

ONE of the objections that have been made by some Churchmen to the erection of our Missionary Jurisdiction in the Philippine Islands has been the fact, or the supposed fact, that the Islands were already Christianized, and that it was an intrusion and an un-Catholic impertinence to invade territory thus taken up. It is, however, an indisputable fact that the Americans who are in the Philippines, first of all a large number of Churchmen, need looking after, very badly. It was, moreover, possible to foresee that American influence, example, teaching, would all tend to an uprooting of previous methods and regimes, and to the sad unsettling of many of the Filipinos in matters of religion. The news that comes to us from Manila, the reports of the progress of the Aglipay movement—everything we hear, confirms the accuracy of the prophecy, and it seems to be certain that sooner or later our mission in our new Oriental possessions must expect accessions from natives whose first training was received in the Roman communion. This, not because it is proposed to institute a propaganda against the



MISSION HOUSE, BONTOC, PHILIPPINES.



FORMER AUGUSTINIAN CHURCH AND CONVENT PURCHASED FOR AMERICAN MISSION, BONTOC, PHILIPPINES.



IMPROVISED ALTAR, MISSION HOUSE, BONTOC, PHILIPPINES.



Roman Church, but because men, already alienated and irreconcilable, will ask to be admitted.

Meantime, there has lingered in the minds of a few who have read one or more of the readable but very inaccurate books on the Philippines, a dim notion that in the interior of some of the islands there are tribes of wild men quite different from the ordinary Filipino; heathen, savage, head-hunters.

This notion is almost as dim in the minds of the greater number of Americans who have been as far as Manila. But in a recent journey through Northern Central Luzon, Bishop Brent, accompanied by the Rev. W. C. Clapp, penetrated into the heart of perhaps the chief region of the "non-Christian tribes," and articles written since have discovered to American Churchmen a field where interest and possibilities seem very great.

The Igorrotes of the Bontoc region live in the most mountainous province in the Islands. Their towns are set in positions naturally defensible, the houses closely crowded together. Often the approaches are only made by precipitous paths, or along the perilous edges of dykes. These indications of the war-like propensities of the people are not misleading. If they are not head-hunters to-day and some of them are—they were yesterday; and the regular travelling gear of an Igorrote includes a spear and head-axe. But this is among themselves. To Americans they appear to be uniformly friendly.

As the outcome of the missionary journey to which we have alluded, the Rev. W. C. Clapp has gone to Bontoc to begin a mission work for the Church. The views presented in this paper are from photographs kindly sent by him. It seems that not only are there multitudes of non-Christian Igorrotes, but the Roman missionaries who formerly served some stations in that province have departed long since, with no present intention of returning. This gives the mission as a nucleus a mixed attendance of "Cristianos" (a miscellaneous handful of Ilocanos, Tagalogs, and Igorrote

*mestigos*) and of pure Igorrotes, some of whom have already been baptized. The Church and convent formerly occupied by the Augustinians have been purchased and will be devoted to the uses of the American mission; the church possibly being utilized as a hospital, and a new church, more suitable, being erected.

A corps of workers is being sought. The Bishop has appealed for a medical missionary and for a priest. Meantime the foundations for these future developments are being laid by the only worker thus far in the field.

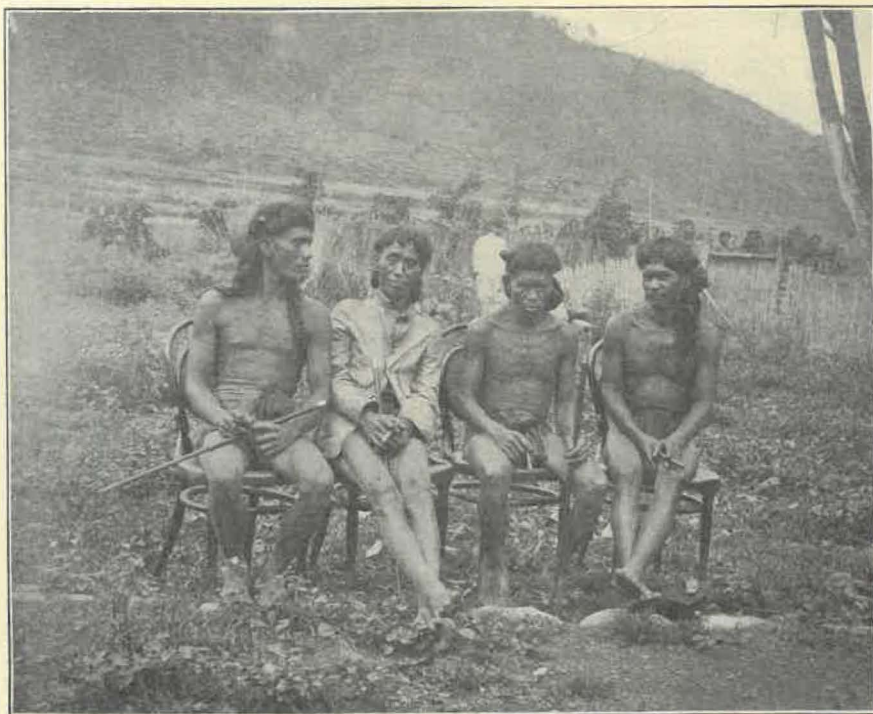


TWO BONTOC BOYS WHO MAY POSSIBLY BE SEEN AT THE ST. LOUIS EXPOSITION.

A dispensary is in active operation, religious instruction on week-days is given in the public school, in accordance with the provisions of the Insular educational laws. Services are held in an improvised chapel in the Mission House, and by close daily contact with the people, the way is being made easier for future work.

WHY DO PERSONS BOW AT THE NAME OF JESUS.

JESUS is the human name of the Son of God. It is the name which was given, in obedience to the angel's message (St. Matt. i. 21; St. Luke i. 31, ii. 21) to the Child born of the Blessed Virgin Mary, who was in truth the Son of God clothed in human nature. "Thou shalt call His name Jesus, for He



FREQUENT CALLERS (IGORROTE HEAD MEN) AT THE MISSION HOUSE, BONTOC, PHILIPPINES.

shall save His people from their sins." This was His gracious purpose in becoming man, to hallow our nature, to bear our burden, to meet and overcome our temptations, and so to free us from the bondage to evil under which mankind had fallen. It is in recognition of His condescension that we bow the head at *this* name which belongs to Him in His lowly character as Son of man, rather than at other names or titles of dignity, signifying by this act of reverence that we believe that He who bore this name as man, is far more than man, that He is none other than the Word of God manifest in the flesh. "For us men and for our salvation" the eternal Son of God, whom we worship as of one nature and being with the Father, "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

The old English custom, maintained in many of our congregations, of bowing at the name of Jesus, as we profess our belief in the great truths of our religion, stands for precisely the same as the less usual practice of kneeling at the mention of the Incarnation in the Creed. It is an act of worship paid to the incarnate Son of God.

The custom of bowing in the doxology had originally a similar meaning. It was not made throughout the mention of the Father, the Son, and the Holy Ghost, as an act of worship before the mystery of the triune being of God; but at the mention of the Second Person of the Trinity, recognizing that He who became man was really and truly the only begotten Son of God, of one nature with His Father.

From these explanations it will be seen that an objection which is sometimes made is based on a misunderstanding. "Why" (I have heard it asked) "do you honor Jesus Christ more than God by bowing at the former Name and not at the latter?" There is no question of comparative honor, but a recognition that Jesus Christ is, in His inner being, really and truly one with God, His "adorable, true, and only Son," as we say in the *Te Deum*.

The practice is sometimes based on St. Paul's words in Phil. ii. 9, 10, and this passage is in entire harmony with the explanation given above. The point of the Apostle is not so much to direct attention to the particular name, as to the Person who bears it. He does not say, "At (or in) the *Name Jesus*," but "At (or in) the *Name of Jesus* every knee should bow," i.e., all shall worship Him who is so called.—A.C.A.H., in *Mountain Echo*.



## Helps on the Sunday School Lessons

Joint Diocesan Series.

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

By the Rev. ELMER E. LOFSTROM.

### "SIGNS AND WONDERS—BY THE NAME OF THY HOLY CHILD JESUS."

FOR THE FIRST SUNDAY AFTER EPIPHANY.

Catechism: VII. and VIII. First Two Commandments. Text:  
Isaiah lx. 3. Scripture: Acts iv. 23-37.

AFTER their hearing and acquittal by the Sanhedrim, the two apostles went "to their own company," which seems to mean, not the whole Church, but the inner circle or leaders of which the apostles were the head. If so, they probably went to that same large upper room in the home of John Mark (xii. 12), which was their meeting place. When they had reported the outcome of the trial and the threats made against them, they agreed upon the proper course in answer to such treatment. With one accord they pray for still greater boldness and for divine witness to their ministry. They ask for no judgment upon their persecutors nor for deliverance from the consequences of their course, but only for themselves they ask the needed strength. It shows us the right way to meet obstacles and opposition when we are doing God's work: *to pray for more strength*. The prayer seems to have been a common one, uttered by all "with one accord," and is an indication that the worship of the Church in those early days was, like our own, *a common worship*. So also verse 42 in chapter ii. reads in the R. V. "the prayers."

An explanation of part of the prayer is necessary, because the translation may easily convey a wrong meaning. In the crucifixion of the Lord Jesus, it is said that the enemies of Christ "were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done." This might be taken to mean that they did only that which God had before determined that they should do. But the two verbs translated "to do" and "to be done" are not the same. The meaning rather is "for to do whatever Thy hand and Thy counsel pre-determined to take place" (*γερύσθαι*) a very different thing.

This is the fourth time that the apostles declared that all that had taken place in the death of Jesus was but working out the plans of God. When they realized that in spite of His crucifixion, He was the Conqueror, they must have had a vivid sense of the guiding and overruling hand of God in the course of events, and they now bring this out constantly as one of the most convincing proofs of the truth of the Gospel. A sense of God's overruling Providence is one of the greatest helps we have in living as Christians. "God sitteth above the water-floods," and though evil and destruction may come to us, He can and does bring good out of it for us. The forces of evil work against God in vain. The evil comes, but He uses it for blessing those who trust Him. He never does evil that good may come, nor should we; but when the evil comes, it is right to wrest from it a blessing. *This persecution of the apostles, an evil in itself, was overruled for good*, so that the Gospel was boldly declared to the very leaders of Israel and the attention of the whole city was directed to it; moreover it had its good effect upon the apostles also, for they were made more bold for the greater trials to come, and they learned to rely on the divine help which came to them in answer to their prayers.

Jesus had told the apostles that whatsoever they should ask the Father in His name, would be given, and also that if two of them should agree as touching anything they should ask, it should be done. This promise was plainly fulfilled here, for the answer was a manifest one, the place being shaken as a sign of the answer. We also pray, and we sometimes wish we could have some sign that the prayer was as immediately answered. And though the sign does not come, we may yet believe it true that our prayers are at once effective. If we pray "in His Name," and "agree," there can be no question about it, as we have Jesus' promise also. But to ask in His Name, means something else than simply adding "through Jesus Christ our Lord" to our prayer. It means that we ask it only in His way and in His spirit, which was one of entire submission to the will of His Heavenly Father. God sees so much more than we, that He may be answering our prayer in a better way than that we ask. And we should certainly never be discouraged be-

cause we see no visible effect of our prayer or sign that it has been answered, for spiritual results cannot be measured, and their effects may not for a long time be apparent. When Jesus forgave the sins of the man sick of the palsy, the Pharisees thought He was blaspheming, because they could see no outward change in the man; but Jesus proved that the result had taken place by giving the man a lesser gift, the result of which they could, however, see. "Arise, take up thy bed, and go unto thine house," was a command, the effect of which they could not deny (St. Matt. ix. 1-8).

The signs and wonders which were done by the apostles have already been considered somewhat. We may again emphasize the fact that they were *signs*. None of them were done for their own sake alone, but only as a wonder, to arrest attention in those early days when some credentials were necessary, or as a sign to unbelievers. It is in their character as signs that all of Jesus' miracles, whether wrought by Himself or "through His apostles," take their greatest importance. The healing of the body is always typical of the higher healing of the soul. A statement by Augustine gives a good summary of the realities which have now displaced the signs. "These things the Lord once did that He might call men to belief. This faith now glows in the Church spread abroad throughout the world. And now He works greater cures for the sake of which He disdaineth not to work those lesser ones. For, as the soul is better than the body, so the health of the soul is greater than the health of the body. The blind flesh does not now open its eyes by a miracle of the Lord, but the blind soul doth open its eyes to the word of the Lord. The dead corpse does not now arise, but the dead soul which lay in a living corpse, does arise. The deaf ears of the body are not now opened, but how many have the close shut ears of their hearts opened to the Word of God!" These are the "greater works than these" which the Church of Jesus Christ now does, because He has gone to the Father.

We again have a reference to the "community of goods," but it is well to remember that whatever there was of community, was entirely voluntary (Acts v. 4), and obligatory only as it is always necessary to minister to the wants of the poor. There are many references which show that there was an inequality between the members of the Church as to worldly goods in the days of the apostles, and we may conclude, with Bishop Williams, that "abundant, most abundant, almsgiving was the only such community known in the Church of Apostolic times. But abundant, most abundant, it assuredly was; furnishing herein an example to all coming ages. No man called his possessions his own. Each held them, that is, as a stewardship in trust not for himself only, but for others also. And this . . . made all things common among the believers and lay at the root of their abounding ministrations. Such a conviction must indeed always lie at the root of all true almsgiving. He who holds all that he has simply as God's steward, will, assuredly, so minister his stewardship as to fulfil the law of Christ in helping others to bear their burdens."

How MUCH does religion come into the natural, ordinary conversation of modern people? Very little, we suspect. In a good many of the stories and novels which are supposed to reflect the average human life of our times you would scarcely know, by an allusion, that Christianity is a subject of modern interest.

Read a biography like Trevelyan's *Life of Macaulay*, and you will be left in uncertainty as to what this remarkable man of letters thought, if he ever thought at all, about the fundamental questions of religion. Has religion become largely conventionalized? Has it been relegated to a certain official class, whose function it is to do the religious thinking and talking by proxy, in behalf of the rest of mankind?

Has the next step in the process of fossilization already begun to follow, so that the minister himself is not expected to open his mouth upon religious subjects to any soul, except on the regular stated occasions? One would sometimes think so. How many genuine conversations, heart to heart, have you, readers, and especially ministers, had in the year just past?

AN AMERICAN VESSEL was once boarded by a Malay merchant in the Indian seas; and almost the first question was, if he had any good books or tracts to dispose of. "Why, what do you want of them? You cannot read them," said the captain. "True," replied the Malay, "but I have a use for them. If one of your people, or an Englishman, comes to trade with me, I give him a tract, and watch what he does with it. If he reads it soberly, and treats it with respect, I take it he is honest, and will not cheat me; but if he throws it down with an oath, I'll have nothing to do with him, for he can't be trusted."—*Selected*.



## Correspondence

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

### THE PRACTICAL SIDE OF RESERVATION.

To the Editor of The Living Church:

THE theoretical and legal aspects of Reservation of the Blessed Sacrament have been thoroughly discussed, and the question is now coming down, or perhaps it would be better to say, up, to the practical side. Perhaps some personal experiences may be of use. If the pronoun *I* seems to occur too frequently in this letter, it is hoped that it may be pardoned, as a personal experience makes its use unavoidable.

The sick and aged have been communicated in this parish for many years, and it is of frequent occurrence that the sick person requests the priest to "bring the sacrament."

We have eight hundred communicants, and of course there are always a good many sick and aged people among them. It is my rule to give the Holy Communion to such communicants at Easter and Christmas, and at least once or twice between times. At this date I have appointments for twelve such persons for Communion during the Octave of Christmas, and there may be several more. The number is a little smaller than usual this year. These people are to be communicated in the morning, and as they are scattered over a wide territory, it is impossible to go to more than three in a day. To celebrate in each house would mean a hardship for a priest who always celebrates fasting, and who begins the day by celebrating in the church. Of course, if the priest had nothing else to do for a whole week but communicate the sick, he might reserve his strength for that duty alone, but in a modern, busy parish that is impossible.

But let us consider emergencies. One evening, just as I left the dinner table, a message came that a man in the hospital was to undergo an operation for appendicitis. The case was urgent, and the patient wanted Holy Communion. I took the Reserved Sacrament, and went in haste. Everything was prepared for the operation, and one of the surgeons requested me to be as brief as possible, as there was no time to spare.

A message came on another occasion, that a woman who was ill, was dying, as the disease had taken a sudden turn for the worse. I hurried to her bedside with the Reserved Sacrament, and communicated her. Before I reached the benediction in the service, she had breathed her last breath.

A message from the hospital, that a man had been injured on the railroad, and was bleeding to death. Again, the Reserved Sacrament. Apparently his dissolution was very near, but the Sacrament which is given us for the strengthening and refreshing of our souls *and bodies*, saved him. The hemorrhage stopped, and he improved. A week after, another urgent message that he had collapsed, and would soon be dead. Again the Reserved Sacrament, and again he rallied. He is now well.

Late one evening I received a request to go to a man who was dying of pneumonia. I took the Reserved Sacrament to him, found him conscious and penitent, and desirous of receiving Holy Communion, but failing rapidly. He was communicated, and died within the hour.

I could go on and multiply cases where, owing to the suffering or the weakness of the patient, or the immediate danger of death, it would have been impossible to communicate the person without the Reserved Sacrament.

To save a question, it may be as well to state that I always administer the Sacrament in both kinds, and never shorten the service unnecessarily. I have found by experience that the service should not be more than ten or twelve minutes long, and that when the Sacrament is celebrated in the sick room, it is the prayer of Consecration, more than aught else that tires the patient. It is not only the length of the prayer, but the tension of thought, that is exhausting.

H. H. OBERLY.

Christ Church, Elizabeth, N. J., Dec. 19, 1903.

To the Editor of The Living Church:

I SHOULD like to answer some of the Rev. Mr. Slack's questions by asking him, Yankee-like, a few queries myself.

First, in answer to question *a*: Does not Article XXV. say that the five lesser sacraments, including of course Confirmation, Matrimony, and Orders, have "no visible sign or ceremony ordained of God"?

Does the Rev. Mr. Slack think that he is "flying in the face of the Articles" by performing the marriage ceremony, or in bringing the children to the altar rail for Confirmation? If not, why not? Certainly, if we are to interpret the Articles in the sense which Mr. Slack does, the above mentioned rites are as much forbidden by Article XXV., as is Reservation by Article XXVII.

Reservation is sanctioned by the law and practice of the universal Church, and that has much more authority for American laymen than any English Act of Uniformity. Every student of English history knows that the Articles of Religion were adopted as a compromise designed to satisfy two contending factions in the English Church, viz., the Catholic party, and the Puritans, who had not as yet separated from the ancient Church. They were so framed that they were capable of being interpreted either in the Catholic or Protestant sense, according to the religious bias of the reader.

The Blessed Sacrament was reserved in the English Church many years after the Thirty-nine Articles were adopted by Parliament.

The late rector of the Church of the Good Shepherd, Hartford (a Low Churchman, by the way), in a sermon delivered at the First Baptist meeting house, just before he died, remarked that, "the Articles of Religion were not part of the Prayer Book, but were found just inside the cover, and that he believed and hoped before many years, that they would be found just outside the cover," and I felt like saying, Amen!

When I left Congregationalism for the Church, I never was asked to give my assent to the Thirty-nine Articles, nor to any English Act of Uniformity, which I thought were as dead as the Act of Supremacy or the Calvinistic doctrines of Predestination and Election.

When the Tabernacle is on every altar, and the common people know that "the Lord is present in his Holy Temple," there will not be so much talk of empty churches and there will be faith on the earth once more.

May God speed the time! is the prayer of every Catholic layman!

E. W. HODGSON.

Bridgeport, Conn.

### BOWING AT THE SACRED NAME.

To the Editor of The Living Church:

YOUR correspondent, W. H. Nicol, separates from its context the passage: "That at the name of Jesus every knee should bow"; and thereby interprets this Scripture erroneously. The apostle had, in the context, set forth the truth of our Saviour's *Divinity*, and from *this* proceeded to the grand climax which W. H. Nicol quotes. In Isaiah 45:23, and Rom. 14:11 we find that it is to *God* that every knee shall bow. This is *one* premise. The other premise is that Jesus Christ is God. And from these premises, expressed or understood, follows the conclusion: "That at the name of Jesus every knee should bow." Without these premises St. Paul could not have gone on to the beautiful climax of Phil. ii. 10, 11.

Furthermore, W. H. Nicol ought to know that there is no injunction in these passages that at *every* mention of a Divine Name our knees should bow. It is in *supplication* and not when declaring our belief in Him that Holy Scripture enjoins the bowing of every knee. Otherwise we should bow our knees three times in repeating the Creed, about thirty times when the first chapter of the Bible is read, and from about ten to fifty times when other chapters are being read. Thus it is that W. H. Nicol's interpretation becomes ridiculous.

In these remarks, be it understood, there is no disapproval of bowing the head or bending the knee at the mention of the name of Jesus in the Creed. Whichever of these is practised, it is a reverent and appropriate custom, and I would be sorry to see it discontinued. I simply mean to say that neither bowing the head nor bending the knee in the Creed is enjoined in Scripture. It is purely an ecclesiastical *custom*, no more and no less. Suffice it to say it is not *contrary* to Scripture. The custom seems to have taken form as a protest to the denial of Christ's Divinity. This protest is just as fittingly and reverently made by



bowing the head as by bending the knee. Bowing the head is the Anglican custom. Why change it? R. R. GOUDY.

#### COURSES OF SUNDAY SCHOOL INSTRUCTION.

To the Editor of *The Living Church*:

**M**R. WILMER'S letter in your issue of December 12th calls up this subject once again. It is, as he says, "One of great importance and of very wide interest." If it could be settled the benefit to the Church would be beyond telling. Certainly we ought not to rest until it is settled. What is needed is further thought and study. Will you allow me space to state certain (which seem to me almost axiomatic) requirements of any Course that would hope for general acceptance?

1. It may not be based upon the Church Catechism.
2. It may not be conformed to the Church Year.
3. It may not assign the same topic to all grades (the "Uniform Lesson" idea).

I do not undertake to argue these positions at length. I confine my self to brief statements:

(1) The Church Catechism is, on the face of it, an instruction in Christian *duty* in immediate view of Confirmation. There it should be left.

(2) The Church Year was never designed to control the course of initial instruction. The Church herself did not make the mistake of trying to conform the Catechism to the Church Year.

(3) Almost as reasonably might one assign the same topic in Arithmetic (*e.g.*, Addition) to all grades in the Public Schools!

Mr. Wilmer's letter itself is evidence that these points need elucidating.

C. C. KEMP.

#### THE MIXED ASSEMBLAGE IN ST. PAUL.

To the Editor of *The Living Church*:

**I**T WAS with surprise that I read in last week's issue of *THE LIVING CHURCH* that at the opening of the Church of St. John the Evangelist, St. Paul, Minn., on the first of the present month, there marched in procession and entered the chancel, with Bishops, priests, and white-robed choristers, "a Jewish rabbi, a Presbyterian and a Unitarian minister." In the language of your correspondent, it must have been an "imposing ceremony." There was a similar "imposing ceremony" and marching in procession up Mount Calvary about nineteen centuries ago, minus the Presbyterian minister; but the Jewish rabbi was there, so was the Unitarian preacher, also one Bishop—St. John the Evangelist—and a small number of orthodox Christians. That procession at the Church of St. John, at St. Paul, Minn., like the one on Mount Calvary, was no doubt an imposing one, though more ludicrous than solemn. No wonder that Mr. W. L. Cullen of St. Paul wrote a letter to *THE LIVING CHURCH*, protesting with indignation against this violation of the law of the Church. When Bishops and priests openly and deliberately trample the law of the Church beneath their feet and shock Christian sentiment, we cannot be surprised at any form of anarchy, either in Church or State. Alas! alas! alas! "How are the mighty fallen!" Esau has again sold his birthright for a mess of pottage.

At the opening of a church, built for the worship of the Holy Trinity, in the name of St. John the Evangelist, there was present, with certain Catholic Bishops, priests, and laity, in the chancel, a Jewish rabbi; that is, one who denies that Jesus of Nazareth is the Messiah, the Redeemer of the world; yet there he is in a church built for the worship of Jesus Christ as God and Saviour of the world, taking part in that worship, and by his presence, at least, pretending to do homage to the God-Man, Jesus Christ. If he is an honest Jew, he must regard Jesus Christ as a bold, bad man, a blasphemer, who deserved His fate on the cross. Then, why was this opponent of Christ invited to be present at the opening of a Christian church, built for the worship of the Crucified One? As an honest Jew, how could he be present at such a service? He ought to have received the invitation to do homage to the crucified Jesus as an insult to his faith.

A Unitarian minister was also present in the chancel, in his official capacity, by invitation of the Church authorities. I assume that he is an honest Unitarian, hence denies the Deity of Jesus Christ, that He is God manifest in the flesh, with all that this term implies. He regards Jesus as the natural child of Joseph and Mary, or as being something worse.

Then, why was this scoffer at the doctrine of the Holy Trinity invited to be present and take part in the opening of a church for the worship of the Triune God? If Unitarianism be true, then St. John's Church is an idol temple and its worship idolatry, for in it Jesus is worshipped as God. How could a sincere Unitarian accept an invitation to worship in a pagan temple?

A Presbyterian minister was also present in the chancel and officiated in that service by delivering an address. This was not so offensive, nor in such bad taste as the other two. He undoubtedly believes in, loves, and worships our Lord and Saviour Jesus Christ. For the Presbyterian body I have deep and profound respect. I love Presbyterians for their loyalty to Christ and His Holy Gospel, as they understand it, yet his presence and address in the chancel of St. John's Church, were in violation of Church law. If he did not know this, then the sin is upon the souls of those who invited him, only. If he knew of the law of the Church when he was asked to violate it, then honest Churchmen have but little respect for him personally. Two successors of St. John in the apostolic office were present at that service; but the Presbyterian minister denies that they are what they profess to be. If those three preachers had not been lacking in self-respect, they would not have accepted the invitation, even as those who invited them were lacking in respect for the Church and her laws.

The church at which this strange conglomeration of contradictions took place, bears the name of St. John the Evangelist. If that apostle could have returned to earth and been in that city, it is certain that he would not have accepted an invitation to be present at that service, unless he has wonderfully changed since he left the earth; for in his Second Epistle, he refers to certain persons who denied that Jesus Christ is God manifested in the flesh, and then wrote: "If there come any unto you, and bring not this doctrine, receive them not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds."

I wonder if one of the Bishops or priests present on that occasion read the Litany, with its earnest prayer for deliverance "from all false doctrine, heresy, and schism"? or said the third Collect for Good Friday; or if the whole congregation joined heartily in reciting the Nicene Creed?

Mr. Editor, is it not time to ask, Whither are we drifting? and What is to be the end of this so-called Broad Church movement, which is only another name for *disloyalty* to Christ and His Church; for it leads the sworn officials of the Church to welcome into our sacred places those who reject Christ as the Son of God, deny the doctrine of the Incarnation and His Atonement for sin on Calvary, scoff at the Holy Trinity, mock at Christ's Resurrection from the dead, and at all idea of there being any resurrection of the dead, or Christ's Second Advent to "judge both the quick and the dead." It leads our sworn officials openly, deliberately, and defiantly to break the laws of the Church. Under its baneful influence they have become ecclesiastical anarchists, violating solemn obligations and Ordination vows. Surely it is time to call a halt. Let us either change our laws, or else enforce them, so that we are no longer made ridiculous in the eyes of the world.

If we are only a Protestant sect, founded by the late lamented St. Henry VIII., King of England, of blessed memory, then let us change our laws in conformity with the Protestant spirit; but if we are the American Branch of the Catholic and Apostolic Church, then let us enforce Catholic laws.

Just as long as such things take place in our churches, under Episcopal benediction, we need not be surprised when some weak brother yields to temptation, and goes over to Rome. It is a sore trial to those in the Church, who believe in their hearts what they profess with their lips when they recite the Catholic Creed. "From all sedition, privy conspiracy, and rebellion: from all false doctrine, heresy, and schism: from hardness of heart, and contempt of Thy Word and Commandment, Good Lord Deliver Us." Amen.

THOMAS HINES.

#### CLERGY RELIEF.

To the Editor of *The Living Church*:

**A**T a late meeting of the Trustees of the General Clergy Relief Fund the report for the year showed that 36 Dioceses or Missionary Jurisdictions had merged their organizations into the General Fund or had appointed committees to that end. The receipts from all sources for the year amounted to over



\$108,000 as against \$80,000 the year before and the total assets of the Fund to nearly \$300,000.

The annuities paid to the beneficiaries have been increased three and four-fold and the list of annuitants now number over 400. In merged Dioceses where their funds for designation are large enough, by the system of designations authorized under the general Canons, the General Fund is now giving \$500 per annum. This in connection with the automatic pension system provided for in the Canons at 64 years of age when the funds rise high enough, is better than any other plan or system in use to-day, because it is national, unrestricted, equitable, and admits of no forfeitures. One might also add that it includes the family unit.

It is the opinion of the Trustees that the work will acquire the momentum it must attain and assume the importance it rightly possesses when the clergy themselves earnestly take hold of it and intelligently press it upon the attention of the Church. As intelligent officers of the Church, the clergy ought to know by this time exactly what the General Clergy Relief Fund stands for, why and how it is not limited geographically or by dues or age or sex in disbursing its benefits, and then tell the laity. Like the national Government, like the Pennsylvania Railroad (which puts aside every year over \$300,000 for pensioning its employes) the Church at large, in establishing this pension fund and in legislating for and abundantly using it for over fifty years, has never felt nor will any right-minded man feel, that it has placed the clergy in a humiliating position or given a pension other than the most honorable. Like railroads, States, and Corporations, the Church's officers pay no premiums or dues, but they lose no self-respect or manliness in accepting a stipend which their active service has honorably earned.

The solemn duty of the Church and the earnest effort of the Trustees of the General Clergy Relief Fund is to raise this work to the level of its true dignity and the obligation by doing what the Government does, retiring all its officers after active service (as the General Clergy Relief Fund Canon contemplates), with a stipend confessedly earned, and theirs by right, without premium or contribution because of active, honorable, self-sacrificing service.

Their effort is effectual and more hopeful to-day than at any other period in the history of the Fund. The Trustees claim from Churchmen, whose representatives they are, the cordial support and intelligent coöperation promised at each General Convention.

The legal title for use in wills and bequests is: "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church in the United States of America."

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

#### THE ARMENIAN CHURCH.

To the Editor of *The Living Church*:

**O**CCASIONALLY I see notices in the European column of *THE LIVING CHURCH* pertaining to the Church of Armenians. I am sure your readers deeply sympathize with the Armenians, whose churches, schools, and Church property in Trans-Caucasia (Russian Armenia) is being confiscated by the Russian government. Russia's policy is to obliterate all racial characteristics of language and religion in her people. What she has tried to do with the Poles and is now trying to do with the Finlanders, she is determined to do with Armenians, only in a more severe measure. Thus our venerable Church, planted by the holy Apostles Thaddeus and Bartholomew, and revived by St. Gregory the Illuminator in the beginning of the fourth century, seems ready to perish in Trans-Caucasia. She is passing through another martyrdom, not by the Turks (though we undergo more or less of a perpetual martyrdom from them in the Ottoman empire), but from the professedly Christian rulers of Russia, who ought to be our friends and protectors. What the outcome will be, God alone knows.

It may interest your readers to know that our revered Bishop in this country, who resides in Worcester, Mass., and

who is well and favorably known to many Episcopalians, was recently given the honor and title of Archbishop, because of the brave stand he took against this Russian tyranny and also for his labors in establishing the new National Law for the benefit of our people in this country. The title was conferred by the venerable Patriarch and Catholicos of all Armenians (now in his 94th year), who resides near Mount Ararat at the Cathedral church of Etchmiadzin, built in the year 304 by St. Dertad, King of Armenia, who was converted to Christianity by St. Gregory the Illuminator.

The following is the letter of Catholicos to Bishop Saradjian, which I have translated to the best of my ability. It does not do justice to the original. KHAT MARCARIAN.

Nashua, N. H., 24th December, 1903.

[COPY.]

"Meguerditch, Servant of Jesus Christ, and by the unbounded Will of God, Chief Bishop and Catholicos of all Armenians, Supreme Patriarch of the National, Beloved, and Holy See at the Sacred Apostolic Cathedral Church of Etchmiadzin in Ararat; to the Right Reverend Hoosep Saradjian, Bishop and Pastor of the Armenians of the New World—America, Our Spiritual Son, Son of this Holy See: Grace, Love, and Benediction from the Supreme Head of the Great Armenia.

"Throughout the whole course of your pastorate, you have proved yourself worthy of all esteem as a watchful shepherd over that flock and consoler to all who appealed to you, I mean those who were in affliction.

"Especially have you been found worthy to our satisfaction through your arduous labors in establishing the new national Law according to the independent spirit of our Holy Church, thereby causing the spread of complaint among the people to cease, and giving to every one the chance of living independent and learning his duty as his right.

"Therefore we, finding all these your Godly efforts worthy to be rewarded, which will also be repaid by God, by this our pontifical document we give to you the honor and title of Archbishop, that you may be moved to greater activity for the glory of our holy Church, for the protection of her pure name and rights of long centuries, and for the benefit and spiritual training and success of her beloved sons who have been entrusted to you from God and by us.

"The power of the Only-begotten Word and the protection of the right hand of our beloved Illuminator [St. Gregory], and the benediction of the sorrowful Pontiff of all Armenians be with you and with all your flock, including the officers of that Church. Amen.

"MEGUERDITCH I.,

Catholicos of all Armenians.

"Given 25 of October 1903, the 11th year of our Pontificate at the Araratian Cathedral holy See of Etchmiadzin in Vagharshabad."

#### THE CHURCH LITERATURE PROPOGANDA.

To the Editor of *The Living Church*:

**A** FEW weeks ago you permitted me to call attention to the fact that the *Literature Propaganda* undertook to carry out the very work of education which, later, a resolution of the All-American Conference of Bishops called upon the Church at large to do.

Again permit me to point out that this educational work is most earnestly pleaded for in the splendid address of the Bishop of Pittsburgh, which appears in your issue of Dec. 19th. I say "pleaded for," because the need of it is so strongly expressed.

He points out that the prejudice the Church has to meet on the "points of difference" is due to ignorance of her position and claims, that this prejudice can only be removed by information that the *Church idea* is absent from the minds of multitudes of otherwise intelligent Christian people, that even large numbers of our own people, alas! do not possess this idea of the Kingdom of God, that the first duty that lies at our doors is the education of our own people and others as well, and that we should "urge upon our own people more widespread and popular use of newspapers, tracts, and similar literature to dispel ignorance and remove prejudice as far as possible among all Christian people." (Italics mine.)

I consider such need a strong argument for the existence and support of the *Literature Propaganda*.

And yet when I search the columns of *THE LIVING CHURCH* for evidence of interest in this work, aside from your own vigorous words, I fail to find more than a score of lines, from two persons, and the acknowledgement of the small sum of \$105.53 for this important and sorely needed work!

Why is it? Does not the plan commend itself? Is it supposed that the "information" will disseminate itself? Is it



thought that ignorance and prejudice will gradually give way before our icy indifference?

I have long since learned the truth of the old proverb, "What is everybody's business is nobody's business." To me it seems perfectly absurd to suppose that all the earnest words, suggestions, and resolutions of the Conference of Bishops, or of any other body or writers, will amount to a row of pins unless its made *somebody's business* to put them into effect. The Literature Propaganda, as I understand it, undertakes to do this, and it ought to be sustained—by words, pens, influence, and money. In regard to this work of education, I cannot resist the impulse to use a suggestion more forcible than elegant, that is, to "put up or shut up"!

Will you let me add that I am truly glad that there are yet Bishops who are still able to use the words "heresy and schism," outside of the Litany!

M. M. MOORE.

#### PARISH BOUNDS.

To the Editor of *The Living Church*:

THE communication in your issue of Dec. 26th appears to have been very hastily written when it favors parochial bounds. For I would that your correspondent would explain the possibility of parochial bounds in this case:

The only "P. E. Church" in a certain suburb of a certain city had such a reputation for being "High," though there was no incense used, and morning prayer was said one Sunday and the Communion service the next, that young people going from another "P. E. church" were warned by their Sundry School teacher to avoid that ritualistic church, and go to a Presbyterian chapel, some way off.

Again, a priest old enough to know better, but possessed of a spirit of unrest, and with that "dummy" vestry so dear to many a priest, sold the church edifice where he had a congregation, but another of our churches near, and moved to a suburb where the field was so large that one of our churches could not seat all that would attend. The new church was built, with a mortgage on it to finish it out complete, and the priest in effect said to the people for half a mile around, "Come in, my children; I will be a father to you." The neighbors did not like the man, and in a couple of years there was a congregation of two or three, or perhaps as much as a half a dozen, and then the natural foreclosure.

If I mistake not, in very early times there were no parishes such as we know them, but only a Bishop's bounds; in that direction the Church is moving when it confides to the Standing Committee the consent to locate another church in a certain neighborhood. Why is not this the better way? It would not be congregational, at all events.

Yours truly,

JOHN B. UHLE.

#### THE LATE DR. MATRAU NOT FOUNDER OF ST. BARTHOLOMEW'S, CHICAGO.

To the Editor of *The Living Church*:

THE memorial resolution of the committee of the Northeastern Deanery of Chicago in regard to the late Rev. B. F. Matrau, D.D., speaks of him as the "founder of St. Bartholomew's parish." The Rev. H. C. Kinney was first priest in charge, then the Rev. H. C. Cook did a most earnest work. Then the present writer was in charge three years. Under him the mission was organized into a parish and was admitted to the Convention; the lot on which the present church is built bought, and \$2,000 paid on it, and the vested choir was organized.

COLIN C. TATE.

Blue Earth, Minn., Dec. 26, 1903.

#### THE ULTIMATE AUTHORITY AT EPISCOPAL CONSECRATIONS.

To the Editor of *The Living Church*:

I HAVE been absent for a time in Utah, and so exceedingly busied as not to be able even to read the papers. Only now have I seen and weighed your courteous and kindly editorial in your issue of Dec. 5th on "The Presiding Bishop and Episcopal Consecrations."

A direct issue and an honest contention did arise at Newark between the Presiding Bishop and the Standing Committee of the Diocese; but I am happy to assure you, without the development of the slightest personal ill-will. The Presiding Bishop claimed that he was the ultimate authority to order

the service at the consecration of the Bishop-elect; and the Standing Committee claimed that they were such ultimate authority. You speak of the importance of having the question determined, whether or not the Presiding Bishop is charged with the duties which he believed devolved upon him in Newark. It may be easily understood that I am no little concerned that such determination may be reached.

I thank you for your thoughtful contribution to the consideration of the question. I agree with you that the Presiding Bishop has no right, any more than one of his brother Bishops, to exercise his office outside of his own Diocese, "unless he shall have been requested to perform episcopal acts in another Diocese by the ecclesiastical authority thereof."

In proffering my contribution to the discussion asked for, may I say that it seems to me:

1. That the Standing Order of the House of Bishops, established in 1892, secures to the Presiding Bishop and his two assisting Bishops the constitutional right to perform the "episcopal act" of consecration in another Diocese than their own.

The Standing Order recites that, "In all cases of episcopal consecrations, the place for the same, if not in the Diocese of the Presiding Bishop or of the Bishop appointed by him to preside at the solemnity shall be designated only with the consent of the Bishop in whose Diocese it is."

This consent given of the local Bishop (or of the Standing Committee as the ecclesiastical authority where there is no Bishop), seems to me to be quite the same as a request from the local authority made to the Presiding Bishop to come within the limits of its jurisdiction to perform the "episcopal act" of consecration imposed on him as a duty by the Canons. If I am right, he is not antagonizing any Article of the Constitution in claiming that he is the ultimate authority in ordering the service at such consecration.

2. That the word "Presiding" must have some real meaning, whatever else it be, is it unreasonable to claim for it such a meaning as, "guiding" or "directing" Bishop, for the service where he is present and lawfully acting?

The canon says the Presiding Bishop "shall take order for the consecration" of the Bishop-elect. It seems to me that he is not discharged from that duty to "take order," until he has seen to it (if personally present), that the Bishop-elect has been duly ordained and consecrated a Bishop in the Church of God according to the laws, rites, and usages of the Church. If not personally present, it is manifest that the directing prerogative falls from him; but it would be devolved upon the three Bishops to whom he has by canonical provision communicated the testimonials and who are commissioned by him.

Before the year 1883 the words of the Canon were: "If the House of Bishops consent to the consecration, the Presiding Bishop, with any two Bishops, may proceed to perform the same, or any three Bishops to whom he may communicate the testimonials."

To "take order" for the consecration would seem to mean the same as "to perform" the consecration. That is, to "take order" is not simply to issue a mandate for the doing of a duty, but it is to see to the performance of the duty, to direct and supervise, in ultimate authority, the services used to complete the doing of the duty.

May I honestly say to the Church at large that I am not outreaching after any powers of rulership, or prerogatives of position? I am simply striving to see and do duty. Humbly asking of God the wisdom to see it right, and the strength to try to do it when seen.

May I as honestly and candidly add that, as at present advised, and until the authority of the Church shall have ruled differently, I find myself unable to do otherwise than claim that the Presiding Bishop is the ultimate authority, when present, to direct the order of service at the consecration of a Bishop-elect.

DANIEL S. TUTTLE,

St. Louis, Dec. 24, 1903.

Presiding Bishop.

POWER for holy living. No weakling vanquishes sin. Only rugged souls wrestle and prevail. Sainthood implies spiritual energy. Masterly strength is the mark of magnificent manhood.

"Thy name?" demanded Trajan of saintly Ignatius. "Theophorus," was his reply. "Its meaning?" demanded the pagan Emperor again. "One who beareth God in his heart," said Ignatius. "Dost thou aver this of thyself?" "Assuredly, for it is written, 'I will dwell in them and walk in them.'" The martyr quailed not before the lions—the strength of Christ was in him. "I live, yet not I, but Christ liveth in me," is the secret of all heroism and victory. Young men should master the meaning of Paul's words to young Timothy—"My son, be strong in the grace that is in Christ Jesus."



# Literary

## Religious.

*Christian Worship—Its Origin and Evolution.* A Study of the Latin Liturgy up to the Time of Charlemagne. By Mgr. L. Duchesne, Membre de l'Institut. Translated from the Third French Edition by M. L. McClure. London: S. P. C. K.

The name of Mgr. Duchesne is well known to all serious students of Liturgiology. But to many of the clergy of the American Church his *Origines du Culte Chrétien* is now made accessible for the first time. For this the venerable Society for Promoting Christian Knowledge deserves warm thanks. The translation is well done and a thoroughly readable volume is put before us. The value of Mgr. Duchesne's work is a commonplace of Liturgical Science, and its appearance in an English dress hardly calls for a critical study of certain of the positions adopted by the author. What, rather, is its positive value to the clergy of the American Church? Apart from the discussion of details, what benefit is to be expected to ensue from its perusal?

In the first place, it is a study of the Latin Liturgy before the utter severance of East and West; and that by one of the foremost Liturgiologists in the Roman Communion to-day. The author has no Anglican axe to grind, and therefore his book ought to receive special attention from that portion of our clergy who turn to Latin sources in questions of faith and practice, in preference to Anglican authorities. Here is a learned Roman Catholic scholar describing his own Rite as it was developed and enriched during the first nine centuries of its history. What he says must be listened to with attention. The Roman Liturgy of the ninth century has many and striking points of contrast with that of the sixteenth century. Many features of ceremonial are absent from the earlier Use which are deemed characteristic of to-day's "Western" Use. This may come as a shock to many of us who have never looked into the matter ourselves. Perhaps it may lead some of us to examine into the later Roman developments in Eucharistic ceremonial, e.g., and hence to a study of other Rites, and from that to a broader study of the whole subject in its bearing upon Christian Unity, or, more properly speaking, the reunion of the great Historic Churches of East and West. If one reads Mgr. Duchesne's book carefully, he will find himself breathing an atmosphere not as yet surcharged with scholastic subtleties, and one that has been preserved to this day in the Churches of the East. To realize this fact, and its importance in considering any terms of *rapprochement* with the rest of Historic Catholic Christendom, is a prerequisite for any serious attempts towards the reestablishment of intercommunion. The reunion of Catholic Christendom will never come by a submission, either complete or approximate, to the claims of the Roman See. There is, therefore, no need on our part to endeavor to accomplish this result by copying those Liturgical peculiarities of the Roman obedience which have no foundation in antiquity, and no support from Catholic consent in any age. It is not too much to say that if the *praxis* of the period covered by Mgr. Duchesne's book had been maintained, there would have been no revolution such as took place in Western Christendom in the sixteenth century. H. R. G.

*Into the Holy of Holies.* Through the Veil of the Flesh of the Eternal High Priest Jesus Christ. Prayers and Devotions for Private Use. Compiled by John Wakeford, B.D., Vicar of St. Margaret's, Anfield. London and New York: Longmans, Green & Co.

The author thus states his purpose: "This little book aims at bringing the soul into harmony with Christ, and it may help also to lead devotion and prayer into the appointed ways of sacrifice and eucharist. Prayer of whatever kind must centre in that great Act, wherein we seek only to make ourselves one with Him who ever liveth to make intercession for us in His perfect and abiding Priesthood."

We have here a Communicants' Manual of great excellence, which can be helpfully used by the American Churchman, notwithstanding the fact that the Office of Holy Communion which it contains is that from the English Book of Common Prayer. The preparations are among the best that we have ever seen.

*Reading and the Mind, with Something to Read.* By the Rev. J. F. X. O'Connor, S.J. Philadelphia: John Joseph McVey. Price, \$1.00 net.

Fr. O'Connor has given us, in small compass, a delightful as well as useful volume. In an attractive manner he discusses Literature, and its value in cultivating and enlarging a man's life, warns his reader of the danger coming from books morally bad, and dwells upon the beautiful, the true, and the good. Courses of reading for general readers, and special courses for college students are given, and will be found helpful.

*Memories of a Sister of St. Saviour's Priory, London.* With a preface by Fr. Stanton. London: Mowbray & Co.

This is delightful as a book for its cheery tone, the purity of its style, and the indefinable grace which finds expression in every page. But the interest of it lies much deeper, for it is the graphic story of forty years of Sisterhood work in some of the worst slums of London, among the great array of the abandoned, where all the possibilities of evil are gathered in a focus.

No Apologia for Sisterhoods in the Anglican Communion is needed in these days, but this unvarnished record is a revelation of the nature of the work the Sisters are doing. Close contact with smallpox cases, with brutal men and women, with crime, with sin in its worst forms, all this and more, accepted as part of the ordinary day's work. There are glimpses of such men as Mason Neale, Machonochie, Stanton, Pusey, Dolling, and others of a like mould. There is not a word of protest, much less of repining anywhere, but a whole-hearted facing of the worst situations only explainable by the reality of a faith and love which never stopped to question how or to reason about success or failure. It is a work to shame the despondent Church worker and to quicken the inert into asking, "What can I do?"

*The Temptation of Jesus.* A Study of Our Lord's Trial in the Wilderness. By A. Morris Stewart, M.A. Chicago: Fleming H. Revell Co.

These chapters of study, bearing on our Lord's temptation in the wilderness, begin by asserting the literal truth of the narrative contained in the Gospels. This in itself is a pleasing change from most of the studies of the present time, which are occupied principally in revising and correcting the Word of God in favor of some modern notion. Mr. Stewart reverently accepts God's Word and then sets himself to understand it, and to find lessons which may be useful to Christians in our own day. The study of the second temptation is specially strong and good in view of modern denials.

*The Reproach of Christ and Other Sermons.* By W. J. Dawson, Minister of Highbury Quadrant Congregational Church. Chicago: Fleming H. Revell Co.

These sermons considered merely as literature, are well worth reading. The author has decided literary gifts. But when we come to look for God's truth, we find a deficiency. The preacher evidently has no belief whatever in the great truth of the Resurrection of the Body, and his eschatology is decidedly heterodox, since he teaches in several places that souls may proceed from hell to heaven in the course of eternity.

*Christ and Progress.* A Discussion of Problems of Our Time. By David James Burrell, D.D., LL.D., Pastor of the Collegiate Church at Fifth Avenue and Twenty-ninth Street, New York. Chicago: Fleming H. Revell Co.

Thank God for a minister of a rich and fashionable congregation on Fifth Avenue, who still believes and teaches the "Faith once for all delivered to the Saints."

Dr. Burrell believes that the Holy Scripture is the Word of God, that Our Lord is God, that He was born of a pure virgin, that He died as an Atonement for our sins, that He really rose again from the dead, and that He now reigns in heaven.

He has no use for any modern invention which tends to lower our belief that the Bible is "the infallible and undecivable Word of God." Many clergy of the Church could learn much wholesome truth from this book.

*Twelve Letters to My Son.* By G. F. J., D.D., Ph.D. Philadelphia: The Nunc Licet Press.

This book on the Bible will appeal to those who accept "the illustrious Emmanuel Swedenborg" as the divinely appointed interpreter of Holy Scripture, but will not be found to contain a message for him whose conviction is that the Church is "the pillar and ground of the truth," "the witness and keeper of Holy Writ."

WITH THE EDGE colored red for the first half of the book and remaining white for the other half, we have the *Hymnal*, translated into the Dakota Dialect, for the use of the Indians of the Missionary District of South Dakota, in which 175 hymns in the native tongue, together with the *Magnificat* and *Nunc Dimittis*, comprise the first portion, and the English version of the same hymns the remaining part of the volume. We fear that our opinion upon the excellence of the translation into the Dakota tongue is not important. The remarkable formation of the words shows what must have been the difficulty of translation, and the apparent success, gauged from the metre and formation of lines, which has attended the formidable task of writing hymnody in Indian words and yet retaining the metrical form, is a great testimonial to the value of the reviser's work. The work appears to have been done by a committee appointed by the Bishop of South Dakota in 1884, of which committee the Rev. Joseph W. Cook was chairman. Aside from its primary use in South Dakota, many will desire to add the book, as a curiosity, to liturgical libraries. [New York: Thomas Whittaker.]



### Historical.

*Geographic Influences in American History.* By Albert Perry Brigham, A.M., F.G.S.A., Professor of Geology in Colgate University. Boston: Ginn & Co. Price, \$1.25 net; by mail \$1.40.

In some very good old school books there was one only fact given to show that geography influences history, and that fact, we need hardly add, was the oft-quoted remark that the dwellers in mountains are fond of liberty. But since Henry C. Carey brought out the tendency of emigration to move on the isothermal lines the influence of geography on history has been more and more carefully studied. Such a book as Captain Mahan's *Sea Power* could not have been written fifty years ago.

Professor Brigham's attractive little volume is a seasonable book. Climate, soil, altitude, water courses, forests, and coast lines are to him important elements in human affairs, not deities which account for everything. The climate of New England differed from that of Virginia, but the Cavalier and Puritan differed in their habits of life and modes of thought. Professor Brigham recognizes such differences, and has poetry as well as science in his soul.

On the Eastern coast, the great Appalachian range, the Mississippi River during the war for the Union, on the Great Lakes and their commerce, on the mines and the forests, this little book is a helpful one. Many a man will feel that if such books had been at hand in his boyhood, geography would have been a more interesting study than it was.

ROLAND RINGWALT.

*A Short History of Mexico.* By Arthur Howard Noll, author of *From Empire to Republic*, *Tenochtitlan*, etc. New Edition, thoroughly revised, and with new matter. Chicago: A. C. McClurg & Co. Price, 75 cts. net.

Beginning with aboriginal Mexico, Professor Noll tells of the Spanish rulers, the soldiers and priests, the viceroys and inquisitors of early days, the revolt from Spain, the trouble over Texas, the war with the United States, and the more recent history of the great republic below the Rio Grande. It is a plain little book, not committed to the "Three Americas Railway," or to any special reciprocity programme. Its object is to tell us what has happened in Mexico, and the author is justified in assuming that most of his readers know very little about Mexican history after the days of the Spanish Conquest.

ROLAND RINGWALT.

*Pioneer Spaniards in North America.* By William Henry Johnson, author of *The World's Discoverers*, etc. Boston: Little, Brown & Co. Price, \$1.20 net.

The names of Americus Vesputius, Vasco Nunez de Balboa, Juan Ponce de Leon, Las Casas, Hernando Cortes, Panfilo de Narvaez, and Hernando de Soto are known by thousands, who know only their names. Mr. Johnson's list of pioneer Spaniards includes them and adds three other names which were not, in our school days at least, "as familiar as household words"—Alonso de Ojeda, Francisco Vasquez de Coronado, and Cabeza de Vaca.

Teachers may find much that is useful to them in this well-printed, well-illustrated, and well-indexed book. In the appendix there is a great deal of valuable information about the life, industries, and religious customs of old Mexico. Then we have that strange mixture of the heroic and the horrible which always presents itself when we read of the Spaniards in the New World. Burning noontides, cold nights, barren plains, dense forests, countless enemies, hungry wild beasts, and raging pestilences only whetted the courage of those bold adventurers. If they had been defeated, every bright schoolboy would honor their memories. But they won, and the way they abused their victory is a ghastly story. Still it ought to be told, and Mr. Johnson tells it without any of the "yellow" sensational. He says a good word, too, for the faithful Spanish priests who worked in the mission field. The good padre in Kingsley's "Westward Ho," was not without brethren in real life. Fair play demands recognition of their zealous labors just as it forces us to admit that the old Spanish historians lied on a fearful and imposing scale.

ROLAND RINGWALT.

*Talks of Napoleon at St. Helena with General Baron Gourgaud.* Together with the Journal kept by Gourgaud on their Journey from Waterloo to St. Helena. Translated and with Notes by Elizabeth Wormeley Latimer. Chicago: A. C. McClurg & Co.

This is the book about Napoleon at St. Helena, and was so regarded before Lord Rosebery's tribute. In this volume we have the best of it, and the translator wisely thinks that English readers can live without reading all Napoleon's abuse of Sir Hudson Lowe. Anybody who begins to read it will probably read everything the Emperor said. The conversations range on Napoleon's early life, his great campaigns, his opinions on politics and religion, his domestic life, his criticisms on the great generals of the world, and his miscellaneous sayings. Allowing for health and temper, as we should, we find all sorts of contradictions: for no man can talk much without contradicting himself. Gourgaud was an interesting character, and could bring excellent talk out of Napoleon. The translator's notes are delightful, especially as they show us the sturdy John Bull patriotism of the Napoleonic era.

ROLAND RINGWALT.

## The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

### CHAPTER XI.

#### THE FLOOD.

ALTHOUGH one storm had subsided with the death of Donald Graeme, the elements were not at peace for many weeks thereafter; deluge followed deluge, and the mountain streams leaped and foamed in their rocky beds, feeding the river below until it swelled higher and higher and then with one mighty bound overswept its banks and flooded the country to westward where the lowlands lay. Much devastation ensued, the fields were one great swamp impassable, save in a few places where rocks made a somewhat perilous crossing for the more adventurous. The Ferry Inn, a solid old stone house, two stories high, was the first to be flooded; but the old ferryman moved with his wife to Leeton farmhouse, where they found a hospitable refuge from the flood. The Lees' house was built upon a very high hill, and escaped being swept away like some of its neighbors; but the meadow-lands of the farm were but a part of the extended river bed, and the wheat crops were ruined for that year for miles around. Never in the memory of the inhabitants of the valley had such a flood been known, though tradition said there had been a similar disaster in the early part of the century. From the turrets of Monteagle there was an extensive view of the low country beyond the river, and day after day the inmates watched the progress of the waters, themselves cut off from human habitation save on the further side of the mountain, with which there was little communication in the winter season, the roads being too rough for travel. They could see the river rising slowly until it overflowed the stone embankment protecting the Ferry Inn, and in the pauses of the rain, they could distinguish the removal of the Whites and their furniture to Leeton by means of covered wagons. Charlotte, who was a creature born for action, and had had long training in self-reliance, was on the *qui vive* during those days of suspense, and would willingly have accompanied her brother on his daily tours of inspection had he allowed it, but she was obliged to content her restless little spirit with wandering from window to window to get different views of the devastated valley, and report to her mother and Eleanor the progress of the flood. One day she noticed that where the river curved around the mountain to the northward there was a white line moving westward slowly, gathering volume as it flowed, or rather swept along in the direction of the Vrick and Lane farms, which lay in the hollow of a rolling tract of land some distance beyond. The white line curved on and on, like a serpent encompassing its victim, and at length surrounded the Lane homestead; then it began to swell upward with sudden might.

"Douglas!" called Charlie to her brother, who was downstairs at the moment. "Come up here and look—how dreadful the water is rising around the Lanes' house!"

Douglas was at her side in an instant, gave a glance in the direction indicated and rushed down the stairs, scarcely stopping long enough to don overcoat and cap, and in a few minutes more Charlotte saw him bounding down the mountain side toward the ford. "He'll never cross. Oh! I wish I had not told him; he might be drowned. If I were only a man, and if it were any family but those dreadful Lanes!" and she pressed her face against the window-pane, straining her eyes to follow her brother in his dangerous venture. Meanwhile, the Leeton folk had espied the danger, and Mr. White was tugging at the ropes on one side of the ferry as Douglas Lindsay reached the other and essayed to cross.

"Stop, man!" yelled the old ferryman, "wait till the raft gets the swing o' the water—it lashes like a fury, and I doubt if you can make it!" But they did, clinging to the pulley ropes until the cable almost broke with their weight as the raft leaped with the force of the rocking waves beneath.

"That was a close pull, Mr. White," Douglas exclaimed, as he rushed on to Leeton, secured a horse, and accompanied by Norton Lee, also mounted, rode rapidly up the turnpike to the road leading into Frederick Lane's. By the time they reached the farm gate, the water had risen to the first story of the house, and Mrs. Lane was waving wildly to the rescuers from an upper



window, where she sat clasping her youngest boy in her arms, while Hans stood beside her, his face as white as the handkerchief that served his mother for a signal. What a sight was the broad meadow beyond! one mass of seething water, and the cattle which the farmer prided himself were the best breeds in the county, ran to and fro in helpless herds, some few escaping through the woods beyond. A stranger sight met the eyes of the two men as they rode up to the piazza and looked through the open door into the sitting-room, where already a pool of water was spreading over the light matting with suspicious gurgle.

Frederick Lane and his step-son Peter were tugging at an iron chest, trying vainly to lift it up the steep staircase.

"The devil take you, boy, can't you lift harder than that!" exclaimed the owner of the chest, with a furious look at his assistant.

"Mr. Lane, it would be an impossibility to move that heavy chest upstairs," said Norton Lee decisively; "the water is rising rapidly, man! This is no time to think of furniture, when life is at stake. Come, help me get your wife and children down and we'll try to save them, at least."

Mrs. Vrick needed no second invitation to flight; she came down the steps with her two little boys clinging to either arm and surveyed the rescuers with an imploring glance, as she pushed the children forward.

"Here!" said Douglas Lindsay, taking Hans and Paul, one in front and the other behind him on his horse, "I'll ride over to the turnpike and leave the boys, then come back for Peter," and he dashed off through the stream, which now came to his horse's knees.

"There's no other way, ma'am," said Norton, "but for you to mount behind me and ride over in like fashion."

Despite the increasing peril of the situation, Mr. Norton Lee could not restrain a smile at the comical appearance of Mrs. Lane, whom only dire necessity could have induced to mount a horse, with some difficulty seat herself behind the rider and start upon their journey. Peter stood helplessly in the doorway, trembling more from fear of his step-father than from fear of drowning.

"You lazy, good-for-nothing rascal," roared the farmer from his seat on top of the chest, whence he had not moved since the advent of the riders, "I'm half a mind to thrash you soundly where you stand. But stay! Why can't we save a bag or two, if the chest must perish in this here flood? Come here and lift this sack out. Do you know what that is, boy—it's gold coin, worth its weight at the mint and considerable more than its weight elsewhere. Ah, ha! those papers. I must keep them in my coat-pocket. I can carry two of these bags, and so can you, even on a horse. There comes Mr. Lee now, leading one horse and riding another, but he can scarce get through the freshet."

Norton Lee, after battling with the waters, reined up the horses beside the window-sill, scarcely able to keep them from plunging off again, for the water was up to their haunches and they were breathing heavily.

"Mr. Lane, it is impossible to burden these horses with more than your own weight," he said, "those bags must be sacrificed, not the poor beasts. Come, Peter, get up behind me," he added, coldly. "Here are your reins!" and he threw the bridle into the miser's clutches and rode quickly off, carrying Peter Vrick, and they had a hard time swimming the stream, as it was. Frederick Lane, the miser, hesitated a single second between his life and his gold, but there was no time for parley, and in another instant he was on the horse's back following in the other swimmers' wake, and the bags of gold were sinking into the seemingly bottomless river to be carried off he knew not where. If ever Frederick Lane had suffered torture in his long life, it was nothing compared to his despairing rage at that moment, and had not the instinct of self-preservation been too strong in his breast, he would have preferred a watery grave with his gold to life without it. As it was, he came near to losing both, and the world might have been the happier, but the brave steed was nobler than its thankless rider, who goaded her sides pitilessly even when they emerged from the more dangerous depths to the marshy road beyond. The others had gone on long since, leaving him to follow to Leeton, gnashing his teeth and breathing curses as he rode.

Douglas Lindsay, by a long and circuitous route had found a river ford through which he made his way on another faithful horse, and after a ride of some ten miles on the other side, reached Monteaule near nightfall, to the great relief of the three women awaiting his return in dreadful suspense lest he should be drowned in crossing. That night they sat around the

fire, listening to the roar of the waters below and wondering what Farmer Lane would do without his beloved gold, and if, indeed, he were himself saved from the flood. Charlotte said ironically, "he was not good enough to die by drowning," and the others echoed in their hearts the sentiment, if they did not express it in words.

Eleanora, especially, clung to Douglas, thinking how nobly he had acted in thus braving dangers for the sake of one so unworthy the sacrifice. Yet she felt glad to know of the rescue of the poor woman and her sons, bearing them no ill-will, as indeed she did to anyone, so gentle was her nature and so forgiving her fond heart.

The waters subsided gradually, having reached their highest level upon the memorable day of Douglas Lindsay's ride to the rescue of the Lanes, but it was long before the house was habitable again, and the Leeton hospitality was taxed to the utmost, since they must entertain within their very walls the man who had caused such misfortunes to fall upon them in past years. But they were in a measure repaid by the overwhelming gratitude of Emy Lane, who felt that she could never repay the debt she owed her rescuers, and she tried in every way to compensate them for their trouble and for the surliness of her husband, who was miserable beyond the power of any human being to relieve his woes. As soon as the waters began to fall, his search for the lost coin began, but only a small portion was recovered, the greater part having been swept to other fields beyond his reach, much to the joy of his neighbors, who felt that he had at last got his deserts. It took what little he had left to repair damages to the house and farm, and at seventy years of age Farmer Lane had to begin again at the bottom of the ladder. Would that all misers were repaid in like coin as he!

Mrs. Lane grew jollier as her husband grew gloomier, and so the scales were pretty evenly balanced between those two; and not long after Peter Vrick, having attained the comfortable age of twenty-one, married a buxom country lass and went back to till his father's farm, which had not suffered so greatly from damages as at first supposed. Before the summer was over the valley had recovered somewhat of its former prosperity, although pieces of timber and stray articles of furniture still continued at intervals to float down with the current, causing various surmises as to previous wreckage of property and fortune. Not many lives were lost, though it was reported that one family in a lonely place far up the river had been exterminated, but in the immediate vicinity of Lee's Ferry no deaths were reported. Wheat was scarce in the neighborhood for a year or more, but a plenteous corn crop gave cause for rejoicing among a people who frequently substituted cornmeal for flour for their daily food.

But the Shenandoah flowed as peacefully on as if it had taken no part in the general devastation of that spring of 18—; and of a summer evening the rowboats were frequently to be seen drifting as of old among the golden water-lilies. One boat, in particular, often found its way back and forth between the opposite landings, as Eleanora rowed Charlotte to the Leeton hills to see her father, who always looked for her coming with delight. The old man was now the slave of his grandson, the rosy-cheeked Norton, Jr., as he had once been of the blue-eyed little Eleanora. Sometimes, also, Robert Lee was to be seen with Charlie, for did he not know, the cunning fellow, that a rowboat is a lover's Paradise? You have your sweetheart at your mercy, and if she be inclined to be indifferent, as in this instance, there is the chance of an upset, to threaten her into being charming as she is by nature.

[To be continued.]

THE HAPPY MAN is not he whose happiness is his only care; but he who, with perfect resignation, leaves the care of his happiness to his Maker, whilst he pursues with ardour the road of his duty.—*Nicholson.*

AS AN APPRENTICE holds out in hard labor, and, it may be, bad usage for years together, and all that time is serviceable to his master without any murmuring or repining, because he sees that the time wears away and his bondage will not last always; so should everyone that groans under the burden of any cross or affliction possess his soul in patience and cease from all repining against God, remembering that the rod of the wicked shall not always rest upon the lot of the righteous, that weeping may abide at evening, but joy cometh in the morning, and that troubles will have an end.

THE MAN who is not vitally good is bad, for he is shutting his heart against the work of Him who came that men might have life. God teach us all that to be alive is the first condition of being good.—*Bishop Phillips Brooks.*



## The Family Fireside

### A Q-RIOSITY.

U ALWAYS FOLLOWS Q AND JOINED TO IT, IS SOUNDLESS  
AND SENSELESS.

Why should U join and follow Q  
As if fast joined in wedlock true?  
The nuptial knot that makes twain one  
Leaves Q in sight and sound alone  
The name of U is then unknown;  
In words like hono(u)r drops from view  
And q-ick must q-it the side of Q  
If bans bound both, yet Q we see  
Would q-ench the U's identity.  
Though U q-uits not the side of Q  
But q-irls q-ite close for friendship true  
The seq-el sought—the conq-est tried,  
Is to q-ench Q sq-elched by her side.  
Yet U is but a vain coq-ette,  
A stubborn interloper yet,  
And sq-at by Q without a sound  
In mocking masq-erade is found;  
Is q-ibbing, q-aking in a q-iver  
Lest q-easy Q q-it her forever;  
And when a q-arrel comes, and trouble  
Short words will q-ickly end the sq-abble.  
Excheq-er, law of eq-ity  
Divorces U from Q, you see,  
In silent absence let her be.  
Then q-icker speeds the racy writer,  
His q-ill sq-irms on with task the lighter,  
'Tis piq-ant, and like nimble Dick  
He writes a sq-ib q-ite q-eer and q-ick;  
The paragraph thus pictur-ese,  
Is exq-isite and not burlesq-e,  
A motly sq-ad would bless the boon,  
The q-een, the Q-aker and q-adroon.  
Don Q-ixote bubbles o'er with fun,  
Two q-almish sq-ills are q-affed in one  
Eq-estrlans now the faster ride,  
The lighter sq-itch is q-icker plied,  
And Esq-imos now rush ahead  
Q-ick over snows with their dog-sleds;  
And uncouth words that swell so big  
It makes more bland, like q-lrkumjig:  
Words q-aint and antiq-e though they be  
When shortened like Albuq-erq-e,  
New Mexico, less grotesq-e seem;  
We q-ote q-intessence and the cream;  
As the blithe sq-irrel seeking food  
Eschews the shell but chews the good;  
And softer grow hard things like q-artz;  
Aq-arious sq-eezes fonts to q-arts:  
So thoughts clothed in trim eq-ipage  
Would be preferred by sq-ire and sage;  
E'en q-asi critics long to see  
More q-ality—less q-antity,  
It smacks of dull antiq-ity  
'Tis killing time—inq-ity—  
To let usurper U thus be  
Hard sq-abbling for Ubiq-ity.  
Q-ell this usurper—q-ench the U  
Leave peace to reign with q-let Q.  
Q-ay sq-alls grow q-let—q-ell their sport,  
Q-ick barges and sq-adrons enter port.  
It needless letters tends to q-ash,  
No q-arters gives to sq-alid trash,  
All q-eue words clips as q-ilt, q-ince, sq-ash,  
It contracts all words of this sort,  
And q-inq-agesima grows short.  
About reforms why longer ponder,  
And time and ink and paper sq-ander,  
Though sq-eamish critics greatly wonder;  
It sq-elches that which is but dross—  
Less q-antity with gain, not loss.—  
Your self acq-aint,—your q-ill eq-ip;  
No sq-inting eye, nor q-irking lip  
No q-arrel q-eer—no q-estions ask,  
And q-ail not at the q-let task;  
At q-izzing q-eries take no piq-e,  
Though critiq-e calls you q-ite uni-q-e,  
And cranks and q-acks both brusq-ely sq-eak,  
Be more inq-isitive, and less  
Befogged: inq-ire and acq-iesce.  
In q-est of q-icker q-alties,  
This art acq-ire; here wisdom lies,  
Our plan seems wise in our own eyes,  
And so we thus soliloq-ize.  
If you pluck off the thorns from a blushing boq-et,  
Then you have the sweet flowers with a softer nosegay;  
And that banq-et is best with no q-arms to disq-let,  
Where you make a sq-are meal on the daintiest diet.

WM. GOODWIN.

### THE YOUNG BARBARIANS.

A TRUE STORY.

WHEN Ian Maclaren called his school story "Young Barbarians" he chose a telling name. Many an incident of boyhood can only be explained by some wild barbaric impulse, and the writer has often thought over a certain outbreak in which he was a participant.

Our school was in a quiet street, one of the most quiet streets in the city. The writer was there five terms, and cannot remember any excitement unless it was some boyish mischief. No cars ran up or down; there were no business operations; the residents were neither poor enough nor rich enough to arouse boyish curiosity; it was a plain and peaceful neighborhood in which nothing seemed to happen. Possibly some one married or was given in marriage, but if so, the wedding took place before or after school hours. There was a livery stable near the school, but the grooms were quiet men, and I cannot remember any drama in which a perverse horse or a profane horseman figured. Once and only once did anything apart from our own doings happen, and that event was a death.

Mrs. Blank died, and we all heard of the death because her son was one of our schoolmates. The house was across the street, our school was guarded by an iron fence, and through the railings we could see the fluttering crape. One morning the undertaker came, and the burial services were begun prior to our recess. As the boys swarmed into the playground, they seemed like Indians. The crape, the carriages, the knowledge that a number of people were inside the house of mourning, roused all that was barbarous in us. We crowded to the railings, and as our schoolmate left the house to ride to the grave, waved our handkerchiefs. One boy even hailed him by his nickname, but the rest of us were content with manual demonstrations. Everybody had seen a funeral procession, but a funeral procession in our street in front of our school roused us, and we climbed on the gate, and made ourselves as conspicuous as possible. The behaviour, as I now recall it, was such as might have been expected at the time of the passing of a circus.

It is easy for a man to recall the scene. The long row of carriages, the opening door, the mourners seating themselves for their ride, the boy we had lately met on the playground going to see his mother's coffin laid in the grave—all these things have their solemnity, a solemnity that grows, for many people dear to me have passed away since that morning. At the time, however, curiosity, restlessness and excitement took possession of us. For the first time our quiet street had something to look at and talk about, and we did not think how our own conduct would be viewed by anyone of right judgment and feeling.

Recess was over, and we went back to the rest of our morning's work. In the afternoon the principal told us what he thought of our behaviour. What he thought was indeed what any decent citizen must have thought of it; but the barbarous fit was still on us, and the rebuke did us no good. Practically the whole school was involved, and so we had no fear of consequences. The principal told us how outrageously we had behaved, and his righteous indignation was perhaps heightened by the fact that no boy, so far as I can remember, showed the least sign of contrition. After denouncing us he read a portion of Holy Scripture, and then added another brief comment on our misdeeds. The general feeling of the school, it now seems to me, was one of deepening satisfaction. We had not lived in vain. We had made an impression on the neighborhood, and now we had the pleasure of seeing the principal in a burst of anger.

There was a great deal of kindness among those boys, and acts of bullying were rare. I remember an old peddler who told us with tears that he could not sell us any more fruits and cakes because he was unable to pay for a license. We raised the needed amount before the going down of the sun. Many of the boys gave a share of their pocket money to the sufferers from yellow fever. But the young barbarian broke loose that morning of the funeral.

IT IS SAID of Cæsar, that, having prepared a great feast for his nobles and friends of all degrees, it happened that the weather was extremely unpropitious. Nothing could be done with comfort. So displeased and enraged was he that he told all those of his guests who had bows and arrows to shoot at Jupiter, whom he blamed for the inclement weather. They accordingly did so, but their weapons fell short of Heaven, and fell back upon their own heads. Even so our muttering and murmuring words, either for this or that which God sendeth, hurt not Him at all, but return upon our own pates, and hurt both deeply and dangerously.



## Church Kalendar.



- Jan. 1—Friday. Circumcision. Fast.
- 3—Second Sunday after Christmas.
- 6—Wednesday. The Epiphany.
- 8—Friday. Fast.
- 10—First Sunday after Epiphany.
- 15—Friday. Fast.
- 17—Second Sunday after Epiphany.
- 22—Friday. Fast.
- 24—Third Sunday after Epiphany.
- 25—Monday. Conversion of St. Paul.
- 29—Friday. Fast.
- 31—Septuagesima.

### CALENDAR OF COMING EVENTS.

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

## Personal Mention.

THE REV. FRANK H. CHURCH is still vicar of St. Paul's Chapel, College Point, N. Y., and that is his address, and not Prattsville, N. Y., as given in the *Living Church Annual*.

THE REV. DR. WM. DAFTER has accepted an appointment as missionary at Marshfield and Neillsville, Wis. (Dio. of Fond du Lac). Address Marshfield, Wis.

THE REV. W. R. HARRIS has been placed in charge of St. Stephen's Church, Plainfield, N. J., pending the appointment of a rector.

THE REV. EDGAR M. THOMPSON has withdrawn his resignation of St. James' Church, Goshen, Ind.

THE REV. FRANCIS W. WHEELER has accepted a call to the rectorship of the Church of the Mediator, Morgan Park, Ill. Address 2326 Morgan Ave.

THE REV. A. C. WILSON, rector of Christ Church, Sausalito, Calif., has accepted a call to become associate rector of St. Luke's Church, Cincinnati, and after Jan. 1st may be addressed at 920 Findlay St., Cincinnati, Ohio.

### ORDINATIONS.

#### DEACONS.

SPRINGFIELD.—In the Pro-Cathedral on the Fourth Sunday in Advent, Dec. 20th, Mr. EDWARD HENRY FULTON was ordained Deacon by the same Bishop, the Archdeacon of Springfield, the Ven. F. A. DeRosset, presenting the candidate and preaching the sermon.

OKLAHOMA AND INDIAN TERRITORY.—Mr. HENRY TAYLOR ADAMS was ordered Deacon by the Bishop of the District, in St. John's Church, Newkirk, Okla., on December 22nd. The Rev. A. W. Higby of Oklahoma City was the presenter; Rev. A. B. Nicholas of Guthrie the preacher. Mr. Adams is in charge of missions at Newkirk, Perry, Ponca City, and Blackwell, in Oklahoma. His residence is at Newkirk.

#### PRIESTS.

CHICAGO.—By the Bishop Coadjutor, at Christ Church, Streator, December 23d, the Rev. GRANVILLE SHERWOOD.

CONNECTICUT.—Ordination on St. Thomas' Day, at St. Luke's Chapel, of the Berkeley Divinity School, Middletown, the Rev. DANIEL H. VERDER, a graduate of Trinity College in 1899, and of the Berkeley, in 1902, was advanced to the priesthood, by the Bishop, the candidate was presented by Dean Binney, and the sermon preached by the Rev. Prof. Samuel Hart, D.D., Vice-Dean. The Litany was said by the Rev. J. E. Wildman of St. Paul's, Wallingford, under whom Mr. Vedder had served as Deacon. The Epistle was read by Archdeacon Hardy of New London. The other clergy present were the Rev. Professors Colladay, Rhineland and Merrill; and Messrs. Gilbert of Middletown, Hatch of Willimantic, Reiland of Wethersfield, and Peckham of Meriden. The newly ordained priest will become rector of St. James', Pogue-tanock.

KANSAS.—Rev. ARTHUR SAMUEL FREESE was ordained to the priesthood on Dec. 18th, 1903, in St. Paul's, Coffeyville, by Rt. Rev. Frank R.

Millspaugh, D.D. The Ven. C. B. Crawford preached the sermon and presented the candidate and assisted in the laying on of hands. The Rev. Mr. Freese becomes rector of the same parish.

THE REV. ROBERT MAKEPEACE BOTTING was ordained to the priesthood St. Thomas' day, Dec. 21st, in St. Peter's Church, Kansas City, Kansas, by the Rt. Rev. Frank R. Millspaugh, D.D. The Rev. Irving E. Baxter preached and presented the candidate. He, with Rev. Wm. Reid Cross and five of the Kansas City (Mo.) Priests, assisted in the laying on of hands. Rev. Mr. Botting becomes priest-in-charge of St. Peter's.

SPRINGFIELD.—In Trinity Church, Petersburg, Ill., on Wednesday, Dec. 16th, being an Ember day in the Advent season, the Rev. NATHANIEL BERNARD ATCHESON was advanced to the priesthood by the Bishop of Springfield. The Rev. Wm. Hakes, rector of St. Andrew's Church, Peoria, Diocese of Quincy, preached the sermon, and the Ven. F. A. DeRosset presented the candidate.

TEXAS.—On St. Thomas' day, in St. Mary's Church, Houston, the Rev. STEPHEN MOYLAN BIRD was advanced to the priesthood by the Rt. Rev. George H. Kinsolving, D.D., Bishop of the Diocese. The Rev. Henry D. Aves, rector of Christ Church, preached the Ordination sermon. The candidate was presented by the Rev. C. S. Aves, rector of Trinity Church, Galveston. The Litany was said by the Bishop of the Diocese, the Pro Anaphora by the Rev. B. B. Ramage, of Fort Worth, who also assisted the Bishop in administering the Holy Communion. The Rev. Dr. Horace Clark served as Epistoler, and the Rev. Dr. B. A. Rogers, as Gospeller, the Rev. H. J. Brown, rector of Trinity Church, Houston, being master of ceremonies. Woodward's Holy Communion service in E flat was sung. The Rev. Mr. Bird has served his diaconate at St. Mary's, and now enters upon his duties there as rector. He is a son of the late Rev. Dr. S. M. Bird, for many years rector of Trinity Church, Galveston, and a brother of the Rev. Wilmer Bird, assistant at Christ Church, N. Y. He took his two degrees, Master of Arts and Bachelor of Divinity, at Sewanee, where he was also organist and choir master of the University Chapel for nearly ten years. Besides the Bishop and clergy named above there were present the Rev. Messrs. J. H. Swann of Lockhart and T. J. Wyndham of Richmond, deacons, and the Rev. R. S. Stuart of Houston, priest.

WESTERN NEW YORK.—At the Church of the Ascension, Buffalo, on the Fourth Sunday in Advent, the Bishop advanced to the priesthood the Rev. Messrs. A. H. BEATTY, G. G. BALLARD, JR., E. H. KNAPP, ARTHUR E. MANN, GEORGE C. RAFTER, WM. H. GOSS, WM. A. ATKINSON, and WALLACE H. WATTS.

### DIED.

BROWNE.—Entered into life, on December 21st, at her home, 1088 Boylston St., Boston, Mass., in her 66th year, KATHARINE TOUCEY, wife of the late George BROWNE, sometime senior warden of Trinity Church, Brooklyn, Connecticut, and daughter of the Rev. Riverius Camp, S.T.D., for nearly 40 years rector of the same church.

"Ye shall through much tribulation enter into the Kingdom of Heaven."

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

FRENCH.—At his home, 974 Dana Ave., Avondale, Cincinnati, November 5th, 1903, JEREMIAH HENRY FRENCH, aged 75 years.

For many years an officer and devoted worker in Trinity Church, Covington, Ky., later in Epiphany Church, Chicago, of late years a member of Christ Church, Cincinnati.

NEIDE.—Entered into Light, at her home in Ossining, N. Y., on Tuesday, December 15th, 1903, EMMA LOUISA, widow of the late Rev. Geo. L. NEIDE.

### WANTED.

#### POSITIONS WANTED.

ORGANIST.—Prominent English organist requires appointment in January. Fine player and boy and chorus trainer. Degree. Good sphere for teaching and good organ necessary. Splendid tests. Address, "BACH," THE LIVING CHURCH OFFICE, Milwaukee.

### CHOIR EXCHANGE.

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

### PARISH AND CHURCH.

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

### ST. LOUIS WORLD'S FAIR.

The Sisterhood of The Good Shepherd, 1607-17 S. Compton Ave., St. Louis, occupying a commodious house in large grounds, hereby announce their intention of throwing open their home during the World's Fair Summer (from June 10th to September 15th) for the reception of such lady guests as may prefer the quiet and retirement of their surroundings to Hotel life. One or two sizable rooms could be at the disposal of a clergyman and his wife.

The Board will range from \$12.00 to \$25.00 per week.

A full Breakfast and Supper will be served.

For further information and admission, apply to the SISTER SUPERIOR, The Sisterhood of the Good Shepherd, 1607-17 S. Compton Ave., St. Louis, Mo.

### MISCELLANEOUS.

TWO SCHOLARSHIPS are available at a well-known Church school for a boy soprano and a tenor. Address SCHOOL CHORISTER, care THE LIVING CHURCH, Milwaukee.

### DO YOU REALIZE?

Do Churchmen really realize that there are old and feeble clergymen: "Martyrs and Evangelists, saintly maidens, widows who have watched to prayer"; refined, patient, godly servants of the Church who have broken down in her service—inadequately or wholly unprovided for to-day, now, this present time, while thousands of dollars are being given to remotely related objects, or charities which are often unappreciated?

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

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

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

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

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

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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



ciety must depend on the offerings of its members.

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

#### ACKNOWLEDGMENTS.

##### ST. JOHN'S COLLEGE BUILDING FUND.

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

"A Friend," Utica, New York, \$5; Wilson Miller, \$30; Woman's Auxiliary, St. Bartholomew's Church, New York, \$25; Miss Augusta Froneberger, \$5; Trinity Church, Boston, Mass., \$195; Christ Church Sunday-School, Cambridge, Mass., \$10; Newark Woman's Auxiliary, \$50; Mrs. Wm. I. Cochran, \$1,000; Right Rev. A. C. A. Hall, D.D., \$100; St. John's Church, Providence, Rhode Island, \$30; St. Thomas' Church, New York, \$338.35; St. Thomas' Church, New York, \$100; St. Mary's Church, New York, \$15; St. Thomas' Church, New York, \$250; I. W. Reynolds, \$5; "A Member," Church of Our Saviour, Brookline, Mass., \$10.

Contributions from givers in the United States States, \$19,816.76. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$1,728.29.

##### CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, \$145.53; J. H. Richardson, Crosswell, Mich., \$1.00; Rev. Dr. N. Barrows, Short Hills, N. J., \$15.00. Total, \$161.53.

#### BOOKS RECEIVED.

GINN & CO. Boston.

*Elementary Guide to Literary Criticism.* By F. V. N. Painter, A.M., D.D., Professor of Modern Languages in Roanoke College, author of *A History of Education*, etc. 12mo. Cloth. 195 pages. Price, 98 cents, postpaid.

GOVERNMENT PRINTING OFFICE. Washington.

*Report of the Commissioner of Education for the Year 1902.* Volume I.

ALLIANCE PRESS CO. New York.

*Redemption.* A Study. By Rev. Kenneth Mackenzie, Jr.

#### PAMPHLETS.

*The Evolution of the Sunday School.* The Pemmican Series. Single copies, 25 cents; per hundred, \$10.00.

*Minutes of the First Hebrew-Christian Conference of the United States.* Held at Mountain Lake Park, Md., July 28-30, 1903. Edited by the Executive Committee. Price, 15 cents each; 1.50 per dozen, postpaid. Maurice Ruben, Secretary, 333 42d St., Pittsburgh, Pa.

## The Church at Work

#### SUNDAY SCHOOL WORK.

THE SUNDAY SCHOOL COMMISSION of the Diocese of New York has called a conference of such Sunday School workers as can arrange for attendance in New York City, to be held at the Diocesan House on Wednesday and Thursday, Jan. 20th and 21st, for the discussion of topics connected with the better administration of the Sunday Schools of the Church.

#### ALBANY.

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

##### Advent at Cairo.

AT CALVARY CHURCH, Cairo, a series of addresses on "The Mothers of Bethlehem," taking up successively Rachel, Ruth, and Mary, have been delivered on Sunday evenings by the rector, the Rev. H. P. Lyman-Wheaton.

#### CALIFORNIA.

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

##### Death of Alanson H. Phelps.

ANOTHER prominent layman of San Francisco, Mr. Alanson H. Phelps, passed to his rest on December 14th. Mr. Phelps was a communicant of St. Luke's Church, and was one of those to whom were due the founding of the Church Club in San Francisco, of which organization he was the first president. He was a nephew of the late Rev. Alanson Phelps, who for many years was a priest of the Diocese of Ohio and well known to the older Churchmen of that Diocese. The burial service was at St. Luke's Church, which church he had helped to build, on the Wednesday morning following his death, and interment was made in Cypress Lawn, a cemetery in the care of which Mr. Phelps was deeply interested. The Bishop officiated, with the assistance of the rector, the Rev. B. M. Weeden, and his assistant, the Rev. W. E. Hayes. The vestry of the parish were present in a body. Mr. Phelps is survived by his widow and two sons, all of whom, with the rector of the parish, were with him at the time of his death. A touching incident of the burial was the re-interment of the body of a little daughter who had died some time previously, and whose remains were placed in the same lot with those of the father. In his parish paper, the rector of St. Luke's thus refers to the deceased:

"Mr. Phelps has stood during a generation for what is noble in Christian life and business life. He was one of the builders of this city and of the Church within. He united in himself the two qualities which a true man of the world should possess—business energy and Christian piety.

The man of affairs, who goes with Christ into the business world and there holds his place among men, helps mightily to establish the Kingdom of God on the earth. Our parish roll of souls in Paradise is richer and worthier to-day. The Communion of Saints, already a holy and blessed bond in this parish, is strengthened and sanctified by one more link of affection. But the Church on earth has lost the visible presence of a devout worshipper and sincere workman, and very many of us have lost for a time the hand and voice of a beloved friend.

"O God, who art the Lord of mercy, grant to the soul of Thy servant a place of refreshment, the blessedness of eternal peace and the brightness of eternal light, through Jesus Christ, our Lord. Amen."

TWO LOTS on Masonic Avenue, near Haight Street, San Francisco, have been purchased as a building site for All Saints' mission of St. Luke's parish. The price was \$6,000, all of which amount, except \$500, must be contributed for the consummation of the purchase.

#### CHICAGO.

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

##### Bequests—Notes.

ST. JAMES' CHURCH and the Chicago Historical Society are each to receive bequests from the estate of the late Elias T. Watkins, the former to the amount of \$10,000, and the latter \$5,000.

AN INTERESTING service took place at Grace Church, Lyons, Iowa, on the Fourth Sunday in Advent, when the Rev. Frederick Thompson, Ph.D., assisted by the rector of the church, the Rev. T. W. Jones, baptized one of the cadets of Fulton Military Academy. The service was attended by the students of the school and by the teachers. Fulton is in the Diocese of Chicago, although there is no church in the town and the boys of Church families are under the spiritual care of the rector at Lyons.

THE REV. CHARLES SCADDING, who has been lecturing in England on "Missions in America" for the Society for the Propagation of the Gospel for the past three months, returned to his parish at La Grange for Christmas.

AT CALVARY CHURCH, Chicago, the largest offering in the history of the parish was made on Christmas day, when \$1,500 was raised for the reduction of the mortgage on the church.

BISHOP McLAREN, who has been in Chicago for several weeks past, has just gone to New York City.

#### CONNECTICUT.

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

##### The Bishop—Dr. Lines' Successor.

THE BISHOP of the Diocese was chosen President of Yale Alumni, at the recent annual meeting. The Bishop is of the class of 1868.

IT IS STATED that St. Paul's parish, New Haven, has extended a call to the Rev. Edward L. Parsons of San Mateo, California, to succeed Bishop Lines in the rectorship. Mr. Parsons is of the school called Broad Churchmen, and is a graduate of Yale University (1889), of Union Theological Seminary (1892), and of the Episcopal Theological School at Cambridge (1894). He was ordained deacon in 1894 by the Bishop of Massachusetts, and priest in 1895 by the Bishop of New York. After serving his diaconate at Grace Church, New York, and as instructor in the Training School for Deaconesses, he removed to California, where he was rector of Trinity Church, Menlo Park, until 1900, since when he has been rector of St. Matthew's, San Mateo. He is also lecturer in Philosophy at Leland Stanford University.

#### EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

##### The Bishop - Wilmington Notes—Sewanee Alumni—Coadjutor to be Chosen.

THE HEALTH of our Bishop is apparently greatly improved, though his condition is still serious. He is looking anxiously forward to the time when the Diocese will provide him with a Coadjutor. Bishop Cheshire



of North Carolina has kindly offered to make a number of episcopal visitations throughout the Diocese. Most of them will be made during the latter part of February.

AT ST. JAMES' CHURCH, Wilmington, there was an unusually fine offering for the Thompson Orphanage at Charlotte. It amounted to \$170. The contributions of fruits and provisions were placed around and in the chancel and were afterwards distributed to the poor. There was a great abundance.

THE CHAPEL of the Good Shepherd, Wilmington, has just secured as rector the Rev. Francis M. Burch, now in Providence, R. I. The chapel has been without a pastor for a number of years, but the work has been kept up by the rector of St. James', assisted by lay readers. Mr. Burch will take charge on Sexagesima Sunday. He is a Virginian by birth, and a graduate of the Virginia Theological Seminary.

PLANS are being made for a gathering of Sewanee men throughout the state. It will be in Wilmington and the outcome will be the formation of an alumni association of the University of the South. Bishop Sessums, the President of the general Alumni Association, is expected, as are several other prominent alumni outside the state. The visitors will be the guests of St. James' parish, whose rector is a graduate of Sewanee.

THE APPROACHING Council is to be one of great interest to those within and outside the Diocese. Its chief purpose will be to elect a Bishop Coadjutor, and interest will be more intense than at the last Council in Goldsboro, which resulted in a deadlock. May God guide its deliberations!

**FOND DU LAC.**

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

**Death of Rev. Dr. Jewell.**

THE DEATH of the Rev. Frederick S. Jewell, D.D., Ph.D., occurred at his home in Fond du Lac on Sunday, Dec. 27th, from typhoid pneumonia, with which disease he was taken less than two weeks previously. Dr. Jewell had been in very feeble health for the past few years, but in his vigor had been one of the most distinguished of the clergy of the West. He was one of those who, educated outside the Church, conformed to her through conviction, and was energetic in promoting that conception of Churchmanship which should set forth her unique character as compared with other religious bodies, and thus should be able to influence others who were outside her Communion to seek, as he had done, their rightful place within her borders.

Dr. Jewell was born in Mississippi, January 23d, 1821, and after preliminary education in New York, was preparing for entrance into Yale University when his health failed, thus preventing the university education which he had looked for. He afterward entered Auburn Theological Seminary, studying for the Presbyterian ministry, to which he was ordained shortly after graduation. He was married in 1854 to Miss Julia A. Chapin of Springfield, Mass. Shortly before he was married, he was appointed professor of literature at the New York State Normal school at Albany and was afterward prominently identified with educational work throughout the northeastern states. The principal chair occupied by him, was at the head of the Delaware Literary institute at Franklin, N. Y., and from there he was called to the pastorate of the Presbyterian congregation at Greenbush. After a pastorate in several Presbyterian and Congregational churches, he applied for Holy Orders and was ordained both as deacon and as priest in 1874 by the present Bishop of Albany. His first charge was at Winsted, Conn., then he subsequently came to Fond du Lac and be-

came rector of the Cathedral, and from there he was called to St. Mark's Church at Evanston, Ill. From there he went to Racine College, where he taught Ethics and Evidences. He then went to Watertown as rector of St. Paul's Church for five years, and resigned to take charge of St. John's Church at Portage, in 1894, both in the Diocese of Milwaukee, being at the same time Chancellor of All Saints' Cathedral. In 1900, his increasing infirmity led him to retire from pastoral work, and removing to Fond du Lac, to which Diocese he took letters of transfer, he became an instructor in History and Philosophy at Grafton Hall.

Dr. Jewell had during many years been engaged in valuable literary work. His earlier works, now out of print, treated of various pedagogical subjects. As a priest in the Church, he was a frequent contributor to the Church press, and the author of *The Claims of Christian Science Considered*, and of several pamphlets, among the latter being *The Special Beliefs and Objects of Catholic Churchmen*, *The Intermediate State*, *Holy Baptism*, and *Holy Confirmation*, all of which are published by The Young Churchman Co. He was for a number of years a deputy to General Convention from Milwaukee and then from Fond du Lac, and as such, took a distinguished part in the discussions and proceedings of that body. He was a canonist of no small ability. One son, the Rev. Frederick C. Jewell, is in Holy Orders and rector of Christ Church, Pottstown, Pa. Others of his children are Mrs. C. A. Galloway and Mrs. Benjamin Wild, Jr., of Fond du Lac, and three sons in Chicago, all of whom, with the widow, were present in the Doctor's last days. Had he lived, he would have kept his golden wedding anniversary this coming spring. The burial service was to have been held on Wednesday morning of the present week.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**"Christian Helpers"—Junior Clericus—Christmas Services.**

THE "Christian Helpers," a habited order of women, devoted to ministering among the sick poor, have during the Advent season held a course of addresses for the benefit of the order in the chapel of the community house. The subjects were: The Church, The Prayer Book, and The Sacraments. They were ably delivered by the Rev. Herbert J. Glover, curate of Christ Church, Brooklyn, E. D.

THE REGULAR monthly meeting of the Junior Clericus, held Monday, Dec. 21st, was without exception the most interesting of the season. The organization was honored with the presence of the Bishop, the Dean, and the Canons of the Cathedral. Covers were laid for eighteen at the luncheon. After luncheon the paper prepared by the Rev. Floyd Appleton on the subject, "Broad and Narrow Churchmanship," was read and interestingly discussed. The Bishop entered heartily into the discussion and was not averse to argument *pro* and *con* of the subject matter. Next month the paper will be read by the Rev. Henry B. Bryan, Canon of the Cathedral, the subject to be "Heresy and Schism."

THE FEAST of the Nativity was observed in a manner befitting this great feast. At the Church of the Advent, Bath Beach, and St. Martin's, Brooklyn, several low celebrations and Solemn High Mass were held. The Church of the Epiphany, Ozone Park, St. John's, Parkville, and St. Philip's Chapel for colored people, held midnight celebrations. At the Church of the Redeemer, Brooklyn (Rev. Thomas J. Lacey, Ph.D., rector), the celebration was of an unusual high order. The number of services terminating with a "Manger service" held in connection with

Evensong, Sunday evening. The scholars of the Sunday School united with the congregation. A procession was formed which marched about the church, the scholars carrying banners. A manger was placed where the scholars of the school deposited gifts for the poor, while fruit, flour, tea, sugar, coffee, etc., were contributed for the House of St. Giles the Cripple. Bishop Wells of Spokane preached the sermon.

**LOS ANGELES.**

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

**Church Burned at Santa Barbara.**

IN THE EARLY morning hours of Sunday, Dec. 20th, Trinity Church, Santa Barbara, was burned to the ground. The church was a handsome frame structure with many beautiful memorials. The loss will be about \$30,000. The parish will make an endeavor to raise about \$40,000 for a new stone church, which will be large enough to accommodate the visitors, as well as the usual congregation who come to Santa Barbara in large numbers, especially during the winter months. It is possible that there are some who will read this who have spent some time in Santa Barbara and have enjoyed the ministrations of the Church, who would like to make some contribution towards the new church which will be built to replace the old one destroyed by fire. Friends of Santa Barbara and Trinity parish who are now in the East may send their contributions for the new church to Mr. Frank S. Bliss, 321 Lloyd Ave., Santa Barbara, or to the rector, Rev. Benjamin J. Davis, Trinity Rectory.

**MARYLAND.**

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

**Gifts at Westminster.**

THE PARISH CHURCH, Westminster, has been further enriched by gifts of six altar candlesticks, which add much to the dignity of the beautiful white marble altar erected last year. They were made by Luetke, New York, who pronounces them the handsomest that he has ever made. They are twenty-two inches high, and, with one exception, are memorials to departed parishioners, as follows: Lucretia Emory Van Bibber, Washington Van Bibber, Margaret M. Smith, Charlotte Spalding, Henry Vanderford and his wife, Angelina Vanderford, and Edward A. Rand, Priest. The candlesticks were blessed and set apart for their sacred use, just before the late Eucharist on the Fourth Sunday in Advent. It was also the occasion of the re-opening of the church after a thorough repainting of the interior, and decoration of the chancel. The old color designs for the nave were followed. In the chancel everything speaks of the Incarnate Lord, and adds to the devotional tone of the altar. Between the three windows are two stalks of Annunciation lilies, extending the whole length of the windows, symbolical of the Incarnation. On the side walls are the sacred symbols, the I. H. S., with its crown of gold, the *Chi Rho*, and *Alpha* and *Omega*, the spaces between the symbols being covered with fleur de lis. It would be difficult to find a more beautiful or devotional church anywhere in the country. The interior speaks of "His honour," while the exterior, with its dark limestone walls, covered with English ivy, its gothic windows and belfry, give one the feeling that it truly represents the solid, eternal character of the Anglican Communion.

**MASSACHUSETTS.**

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

**Christmas Services Notes.**

THE CHURCHES were filled on Christmas day. At Trinity Church, on account of the rush of people, the doors were closed and later on were opened, but even then there was only standing room. The Rev. Joseph N. Blanchard, D.D., officiated in the absence



of the rector, assisted by the Rev. F. B. Allen. At the Christmas tree, the Rev. Dr. Donald sent from his Southern home, a letter of cordial greetings to the Sunday School, which was answered by a telegram of affection and best wishes from the children. Bishop Lawrence conducted the service at St. Paul's Church. The pulpit was draped in black, with a wreath of laurel and a bunch of Ascension lilies. The Church of the Advent had a number of services and was properly decorated with evergreen. The music was specially well rendered. The Episcopal City Mission entertained a number of homeless men at St. Stephen's Rescue Mission. Christ Church, Needham, welcomed back its rector, the Rev. Arthur W. Chapman, who has been ill for some time. Christ Church, Salem Street, rang out its chimes at different intervals during the day. Christmas envelopes containing a Christmas card, a handkerchief, a sprig of fragrant spruce, and a personal letter, were sent by the Episcopal City Missions to all the inmates of the different hospitals. These envelopes were sent to all the crews on outgoing steamers from the port of Boston.

BISHOP BREWER preached Dec. 20th in St. Paul's Church upon the need of systematic giving in behalf of missions.

THE REV. CHARLES L. HUTCHINS, D.D., has been elected to membership upon the Standing Committee in the place of the late Dr. Lindsay.

#### MICHIGAN.

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

A CORRESPONDENT at Lansing asks to have corrected an item concerning a Confirmation at St. Paul's Church in that city, December 13th, by the Bishop of Western Michigan. This is the fourth class presented in less than two years, the number confirmed was 13, the total confirmed within that period being 75.

#### MILWAUKEE.

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

**Death of Johns H. R. Nicholson and of Richard Humphrey—Gifts at St. Edmund's.**

BISHOP NICHOLSON has received notice of the death in Baltimore of his brother, Johns H. R. Nicholson, who had been connected with the city water department in Baltimore for several years, and who died on Saturday, Dec. 19th. Mr. Nicholson is survived by the widow and two sons, as well as by his brothers, the Bishop of Milwaukee and Charles G. Nicholson of Baltimore. The Bishop was unable to be present at the burial service.

THE DEATH of Richard Humphrey of Oconomowoc occurred at his home in that place on Saturday, December 26th, at the age of 57 years. Mr. Humphrey had been ill for a considerable period from cancer, and had been able to be about but little during the past few years. He was a thorough Churchman from conviction, and interested always in the progress of the Catholic movement. For many years he was curator at Nashotah House, and as such will be remembered with affection by a large number of the Nashotah alumni. He is survived by his widow. The funeral was held on Monday at Zion Church, and interment had at the Nashotah cemetery.

THERE were used on Christmas for the first time at St. Edmund's Church, Milwaukee (Rev. J. Oliphant, missionary), the new pipe organ and three handsome Flemish oak sanctuary chairs, while chandelier fixtures and silk altar hangings were among the gifts, besides a money offering of more than \$300. After the High Celebration, the congregation called the mission priest into the adjoining hall and presented him with a valuable gold fob and cross.

#### MONTANA.

L. R. BREWER, D.D., Miss. Bp.

#### Progress at Fort Benton.

THE CHURCH at Fort Benton has good reason for special rejoicing this Christmas, as the rector has collected and paid \$320 on the rectory debt. Five hundred was paid last spring. For the first time in the history of this historic parish there was a Christmas midnight celebration. The services of the church were never better attended.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

#### Rectory at Point Pleasant—Trenton and Other Notes.

THE PARISHIONERS of the Church of St. Mary's-by-the-Sea, Point Pleasant (the Rev. Harry Howe Bogert, rector), are rejoicing over the completion of a new rectory. The building, which cost over \$3,200, is a fine, large house of twelve rooms, with all modern improvements. The kindness of this parish towards their rector was shown by furnishing the rectory with window curtains, furnace, kitchen stove, refrigerator, and putting in a well equipped laundry in the cellar and ended by placing five tons of coal in the bin. A large donation of groceries was left at the rectory Wednesday evening, Dec. 16, the date of the "house-warming." This parish was organized and incorporated last September, and is in a most flourishing condition.

AT ST. MICHAEL'S CHURCH, Trenton, the Rev. W. Strother Jones, D.D., has finished a course of special Advent sermons that have attracted unusual congregations. The course, which has been fully reported in the local papers, included the following subjects: "Religion in Society," "Unrealities in Life," "Some Hopeful Signs of the Times," "The Call to the Soul."

ON TUESDAY, Jan. 12, various parishes of Trenton will unite in the annual missionary meeting which has now become a feature of the Church life of the city. The service will be held in St. Michael's Church, and the preacher will be the Rev. E. M. Stires, D.D., rector of St. Thomas' Church, New York City.

A MEN'S ASSOCIATION, with a large membership, has just been organized at St. John's Church, Somerville (the Rev. Charles Fiske, rector).

THE SUNDAY SCHOOLS of the Diocese will send their Advent offerings to the Bishop for the aid of worthy missionary work in the two Convocations of Burlington and New Brunswick.

ON CHRISTMAS there was introduced at St. John's Church, New Brunswick (the Rev. W. Dutton Dale, rector), a vested choir of men and women. A feature of the Advent season at New Brunswick was a large joint missionary service by the parishes of Christ Church, St. John's, and St. James', Piscatawaytown, held in Christ Church. The preacher was the Rev. Dr. Pott.

THE CHOIR of St. John's Church, Elizabeth (the Rev. O. A. Glazebrook, D.D., rector), sang Spohr's "Last Judgment" at a special service in the church the last Sunday evening in Advent. There is soon to be issued an account of the recent celebration of the 200th anniversary of St. John's, a full report of which has already been given in THE LIVING CHURCH.

#### OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

#### Progress at Vancouver.

AT ST. LUKE'S CHURCH, Vancouver (Rev. Wm. C. Sheppard, rector), there has been



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a marked increase in Churchliness during the year past, as is shown in the services. The church, parish house, and rectory have been repaired at an expense of some \$700, two-thirds of which has been raised, while on the spiritual side a celebration on all Sundays and saints' days has been introduced with the unanimous and cordial approval of the congregation. The parish is one of the oldest on the Pacific Coast, and celebrated its 50th anniversary in November.

**PENNSYLVANIA.**

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

**Lectures on Sociology—Mission in Germantown—Christmas Services—Death of Sister Emma—Patriotic and Masonic Services.**

THE WM. LEVI BULL lectures on Christian Sociology for 1904 will be given in the New Century Drawing Room, 124 South Twelfth Street, Philadelphia, and will consist of a symposium on the labor question. The subjects will thus be treated: Tuesday, Jan. 5, 8 P. M., "The Past," Rev. Washington Gladden, D.D.; Friday, Jan. 8, 8 P. M., "The Corporation," Talcott Williams, LL.D.; Tuesday, Jan. 12, 8 P. M., "The Union," Rev. George Hodges, D.C.L.; Thursday, Jan. 14, 8 P. M., "The People," Rev. Francis G. Peabody, LL.D. These lectures are free to all.

AT CHRIST CHURCH, Germantown, Advent was marked by a mission of one week, conducted by Archdeacon Percy C. Webber of Milwaukee. There was a steadily increasing attendance throughout the week. The missionary speaks with earnestness of purpose and convincing certainty of faith, setting forth the faith and practice of the Church in language none could fail to understand, and making Christian living a thing to be desired and striven after.

THE CHRISTMAS music in all the churches in Philadelphia was fine, especially where the music was by one composer—which is coming to be more and more the custom. At the Church of the Ascension, the Mass of the Sacred Heart by Gounod was sung, as well as at the Church of the Annunciation. At St. Luke's, Germantown, the Mass by Baden-Powell was rendered; at St. Elizabeth's, Cruikshank's Mass in C; at the Church of the Advent, Monk's Mass in C; at St. Clement's Church, the male choir sang beautifully, with orchestral accompaniment, Gounod's Mass of St. Cecelia. The same Mass was sung at the Church of the Transfiguration. Complaint is made of the smallness of the congregations on Christmas day. But it is noted that the more Catholic parishes had least cause for complaint. When parishioners hear such plain preaching during Advent that "they who do not come to the Holy Communion on Christmas day advertise themselves as being in mortal sin," it is not surprising that at all the Eucharists were many communicants, and that at the High Celebration nearly as many men as women were among the worshippers.

At St. Andrew's Church, West Philadelphia, and at St. Clement's Church, Philadelphia, midnight celebrations were held.

At the Church of the Mediator (the Rev. Charles A. Ricksecker, rector), a silver paten and a pair of brass vases in memory of the late Mr. Blaney Harvey were used on Christmas day. In this parish Mr. Horace Everett has been a vestryman for nearly a half century. The parish is absolutely free of debt.

ON THE Fourth Sunday in Advent at old St. Peter's Church, Philadelphia (the Rev. Richard H. Nelson, rector), the fifteenth annual service of the Pennsylvania Society of the Sons of the Revolution was held in commemoration of the 126th anniversary of the beginning of the encampment at Valley Forge, Pa., of the Colonial Army. The galleries were hung with red, white and blue

bunting and a variety of Colonial and Revolutionary flags. The pew which George Washington had occupied was specially decorated. The Rt. Rev. Alexander Mackay-Smith, D.D., together with the Rev. G. Woolsey Hodge, the Rev. Richard H. Nelson, and the Rev. Alfred Langdon Elwyn, assisted in the service. The sermon was preached by the Rev. William T. Manning of St. Agnes' Chapel, New York. He said: "Those who are holding the Church down and back are the great number of eminently respectable people who belong to the Church, but have no conception of what the divine mission of the Church is in the world, who have no intention whatever of trying to lift up their lives to the standard and pattern of Jesus Christ; whose lives are stagnant, uninspired, as comfortably worldly as the lives of their next door neighbors who never darken a church door." Music was furnished by the First Regiment Band, National Guard of Pennsylvania. It will be remembered that the "little bell" and the "great bell," which were first used in Christ Church and presented to St. Peter's Church in 1860 (after the famous chimes in old Christ Church were placed), were subjected to the same treatment prior to the occupation of the British troops and removed to a place of safety.

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**SAINT KATHARINE'S, Davenport, Iowa.**

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



"ON DECEMBER 17, Sister Emma passed from earth to the people of God." So writes the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown. "Sister Emma was born in the city of London, England, in 1823, and belonged, in her childhood, to the parish of St. Margaret, Westminster, where she was baptized and where she was married in 1848. She came to this country in 1849 and was left a widow in 1857. Sister Emma was one of the original Deaconesses of the Bishop Potter Memorial Home and in this capacity worked faithfully in connection with the Episcopal Hospital Mission. She came to St. Luke's parish in 1882 and served as parish visitor for many years." Her work brought her in loving contact with many who were ill or in trouble among women and to these she ministered in her own gentle way until infirmities prevented. May her soul rest in peace and may light perpetual shine upon her!

BY THE ENLARGEMENT of St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector), all trace of the burial ground of the Wissahickon hermits has disappeared. This church was built in 1859 on the site of the old Werner graveyard, on High Street, between Morton and Baynton, Germantown. The locality was known as "Spook Hill," because of the mystical legends associated with some strange recluses buried nearly two hundred years ago. The remaining tombstones have been placed in St. Michael's Church, in the enlarged chancel, which will be dedicated on the feast of the Circumcision, New Year's day.

ST. MATTHEW'S parish house, Philadelphia (the Rev. Robert Wright Forsyth, rector), has been improved by being painted and decorated and pictures of sacred subjects hung on the walls. This parish is very close to Girard College (the institution which admits no minister of any sort within its walls, and it is interesting to recall that because of this statement in the will of Stephen Girard, both the late Bishop White and Daniel Webster tried to make null and void), and many lads are sought after and brought into St. Matthew's School. The rector of this parish has recently been called to St. Paul's, Camden, N. J., one of the most prominent parishes in the Diocese of New Jersey. His action has not yet been made public.

THE 56TH ANNUAL report of the Churchmen's Missionary Association for Seamen of the Port of Pennsylvania (the Rev. George S. Gassner, chaplain), reports that "The past year has been one of steady and quiet work, unmarked by any special incident. The work of our mission in its several departments is now so fully organized that, like the engine on an ocean liner, it goes on from day to day without a single stop." The Bishop Coadjutor confirmed four during the year. There are three stations connected with the mission—the Church of the Redeemer, on Queen Street, Philadelphia; the Seamen's Institute (Biddle Memorial), on Williams Street, Port Richmond; the Point Breeze Mission, on the Schuylkill River. The invested funds of this society are: Mortgages, \$35,300; bonds, \$19,800.32. The treasurer is Francis A. Lewis, Esq.

AT OLD Christ Church the Franklin Lodge of Freemasons attended service on St. John's day, the Rev. Dr. C. Ellis Stevens being the preacher. The occasion commemorated a service by the same lodge in the same church a hundred and twenty-five years ago, at which Washington was present. In the afternoon a special confirmation was held. It is interesting to know that with those confirmed last Easter this makes the largest number ever confirmed in a single year in this venerable parish.

#### QUINCY.

##### Consents Received for the Consecration of the Bishop-elect.

NEWS IS RECEIVED that the requisite number of consents from the Bishops for the consecration of the Bishop-elect has been received, and order for the consecration will now be taken.

#### SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.  
Dr. Morgan Declines His Election.

THE DECLINATION of the Rev. George Brinley Morgan, D.D., of his election as Bishop Coadjutor of Springfield has now, with much regret, been received.

#### VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.  
Illness of Mrs. Gibson.

MRS. ROBERT A. GIBSON, wife of the Bishop of the Diocese, is ill and in a very critical condition in a hospital in Baltimore.

#### WASHINGTON.

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

##### Death of Captain Catlin.

A GUEST of the Bishop, Captain Robert Catlin, U. S. A., retired, died at the episcopal residence on December 28th. Captain Catlin had been visiting the Bishop and was stricken with paralysis on Christmas day. He was born in Illinois in 1839, and was graduated at West Point in 1863.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.  
Anniversary at Lockport—Parish House for Brockport.—The Bishop's Anniversary—Guild House for St. Andrew's—Death of Mrs. Eugene Hotchkiss.

THE REV. WM. F. FABER, rector of Grace Church, Lockport, on the occasion of celebrating the tenth year of his rectorship, gave some account of his stewardship during those years. All Saints' chapel has been built at a cost of \$2,300, and, owing to the growth

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of the work, had to be enlarged two years later; at a cost of \$1,000; two vicars are now associated with the rector; St. Andrew's-by-the-Lake, in the village of Olcott, was built in 1901, very nearly the whole expense, \$5,000, of which was borne by the parishioners of Grace; within the last six months another chapel, Good Shepherd, Brookside, has been erected at a cost of \$1,000. For two successive years, the "Apportionment" of the parish for General Missions has been more than met. While the current expenses of the parish have been greater than ever, there is a balance in the treasury, the first time in ten years. In the same period a new organ has been placed in Grace Church, a vested choir of men and boys introduced, the chancel extended, a baptistery provided, fourteen beautiful memorial windows placed, and three exquisite mosaics costing in all some \$6,300. In 1898 \$1,000 was expended in strengthening the tower of the church and there is now in hand an accumulated fund of \$2,500 toward constructing the spire. The Memorial Endowment Fund now amounts to \$6,500.

THE PARISH of St. Luke's, Brockport, of which the Rev. John S. Littell is rector, is to have a parish house which will extend its privileges and accommodations beyond its ecclesiastical boundaries and become a rallying point for all that makes for good in village life. The building has now progressed as far as the completion of the basement and six feet above ground. The corner stone will be laid probably before this is printed. The Guild of St. Luke's has a building fund of \$11,000, made up from donations and subscriptions, both opportune and munificent. The total cost of site and plant is estimated at \$13,000 inclusive of furnishing. The Sunday School library has been extended into a village library; the gymnasium will be open to all desiring to avail themselves of its privileges, under proper restrictions. As a provision for the care and maintenance of the building, an annex has been prepared as the residence of the janitor.

ON THE Fourth Sunday in Advent, Dec. 20, the Rt. Rev. Wm. D. Walker, D.D., LL.D., D.C.L., commemorated the twentieth anniversary of his consecration to the episcopate and the seventh anniversary of his translation to this Diocese. The commemorative service was held in the Church of the Ascension, Buffalo (Rev. Geo. B. Richards, rector). On this occasion the Bishop advanced eight deacons to the priesthood, as is elsewhere recorded. The Bishop preached the sermon, his text being Mal. ii. 7, in the course of which he said: "Seven years ago, at this hour and on this day I spoke my first word and ministered in holy things for the first time as Bishop of this great flock in this great Diocese. I am thankful to God for the kindly feeling of all toward me and for the success that our Diocese has enjoyed during these seven years." Within the episcopate of Bishop Walker, over this Diocese, the parishes and missions have grown from 126 to 151, the clergy at work have increased from 120 to 128, the communicants from 19,000 to 22,000. Among the 86 Dioceses we stand tenth in the number of communicants, and eighth in the amount of contributions. The estimated value of Church property and institutions was \$3,057,164 in 1897; in the last seven years there has been added to this sum, in buildings, etc., upwards of \$411,000, exclusive of a legacy of \$50,000 to the Church Home; a bequest of \$30,000 to Hobart College to be used for the education of students for the Sacred Ministry in the Diocese; and a legacy of \$13,750 for the benefit of the Aged and Infirm Clergy of the Diocese.

THE NEW GUILD HOUSE erected for St. Andrew's Church, Buffalo (Rev. Harry Ransom, rector), is now completed and was recently dedicated by the rector. The house

was erected at a cost of about \$8,000. Less than a year ago the rector asked for pledges toward the work, and in response the congregation subscribed the entire amount needed, so that the new house is opened with-



ST. ANDREW'S CHURCH AND GUILD HOUSE, BUFFALO, N. Y.

out any additional debt upon the parish. The latter is less than ten years old, and, standing as it does for the whole Catholic Faith and Practice, has fought its way through difficulties innumerable and often with a lack of sympathy where such might have been expected. The congregation at present numbers almost 400. The vestry is considering ways and means of raising funds for an assistant to aid the rector and thus to enlarge the sphere of usefulness of the parish.

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LAST SUNDAY, December 27th, there died in Kansas City, Mo., Mrs. Eugene Hotchkiss, a devout and energetic communicant of St. Paul's Church, Lewiston, to which latter city the body was taken for burial. Mrs. Hotchkiss was for many years a resident of Milwaukee and a valued member of the Cathedral congregation, and her death will find many mourning friends in that city. She is survived by three daughters and a son. Her husband died a few months since.

#### CANADA.

##### News of the Dioceses.

###### Diocese of Montreal.

ARCHBISHOP BOND held an Ordination in Christ Church Cathedral on the Fourth Sunday in Advent, when the Rev. T. S. Miller was admitted to the priesthood. A number of the clergy assisted in the service and the sermon was preached by the Rev. W. F. Fitzgerald, rector of Grenville.—SPECIAL services were held in St. Mary's Church, Hochelaga, Dec. 20th, to celebrate the twelfth anniversary of the dedication of the Church, and the tenth of the incumbency of the present rector the Rev. Mr. Jekill. The first St. Mary's was built in 1828. For a number of years it was used as a military chapel, the chaplain of the troops stationed in the place, now a suburb of Montreal, conducting the services. In 1891 the old church was taken down and the new one, a beautiful building, erected. It was dedicated by the Bishop, Dec. 19th, 1891. All the activities of the church are in a very healthy condition, the various departments of parish work being well organized.

###### Diocese of Toronto.

GREAT REGRET is expressed at the departure from the Diocese of the Rev. W. S. Armitage of Peterborough, where he is very popular. He is secretary of the deanery of Northumberland and also of the Archdeaconry of Peterborough. It was announced, Dec. 22nd, that he was to succeed the Rev. Canon Loucks as rector of St. Mary Magdalene Church, at Picton, Diocese of Ontario. *W. A. Notes.*

TWO LADY MISSIONARIES from China, coming back on furlough, were able to be at home for Christmas. Miss Kirkby has been away for five years. Miss Leslie, who has also returned, is in very delicate health, but hopes to return to her post when recruited.—VERY encouraging reports have come in from the Ottawa W. A. Both Lanark and Stormont deaneries had splendid Conferences lately. At the Conference of the latter, every branch in the deanery was represented.

## The Magazines

THE FIRST article in *Blackwood's* for December tells of the adventurous and romantic career of the Duke de Ripperda in the eighteenth century. "Oxford Revisited" is a review of two recent books on that place from an ultra conservative standpoint. "Outside Pets" is an amusing account of certain cats, fowl, and a parrot. The pathetic experiences of Sally, a Malay prince educated in England, are continued. A poem, "The Village Saturday Eve," by Giacomo Leopardi, follows. "Babes of the Highway" is a pathetic story of two poor children whose faith in Santa Claus received its reward. "Scelopaxiana" is devoted to hunting over bogs. "The Avatar or Bishwas Dass" is a strange story of India. "Voltaire" is an appreciation which likens the great Frenchman to Cicero. "Musings without Method" deals with Theodor Mommsen, Cheevy, and Lord Rowton. The final article shows the immense possibilities which would result from the irrigation of Mesopotamia.

THE GREEN, IVORY and black of *The Century's* new cover make an effective back-

ground for the special design marking the Christmas issue. The coronation of Charlemagne by Pope Leo III. in the basilica of St. Peter's, Christmas Day, 800 A. D., is the subject; and the rich browns, reds, and blues of the figures and robes are brightened by a liberal use of gold. The whole cover gives the artistic effect of a multi-toned picture framed in ivory and black against a soft green ground.

THE Christmas *Scribner's* is a sumptuous number, filled with fiction gay and bright in its character, with remarkable poems, which prove conclusively that poetry has not gone into eclipse, and with artistic achievements notable for their beauty and variety. Color printing has never reached a higher point than in this issue. There are eight full-pages, "The Child in a Garden," by Jessie Wilcox Smith, a story in pictures reproducing exactly the original paintings; the frontispiece by Maxfield Parrish, the many illustrations of Dutch scenes by Penfield, and the beautiful cover by J. G. Sommer, are also beautifully reproduced in color. Another artistic feature is the reproduction of Sargent's latest wall painting in the Boston Public Library, with an article about it.

OF THE Saturday Reviewers who choose to remain obscure, the most remarkable, I suppose, was G. S. Venables. Few people, it is probable, know his name, though a few have heard it is that of the schoolfellow who broke Thackeray's nose at the Charterhouse. His own nose happily escaped; for he was a man of very noble presence; and the hostile encounter was succeeded by an enduring friendship with his opponent. They were contemporaries at Cambridge, where Venables became a friend of Tennyson and the Tennysonian circle. He claimed to have been one of the first who recognized Tennyson's genius, and long afterwards was again among the first to hail Mr. Swinburne, the next worthy successor, as he held, to the poetic throne. He had qualities other than literary culture which endeared him to a small circle of friends. One of them, the least given to gushing, declared that Venables had been to him a second father; and he was, I have every reason to believe, a man of most chivalrous and affectionate nature. Venables obtained a leading practice at the parliamentary bar, a position which does not lead to popular fame or professional advancement. He was reserved in manner, and, like other shy men, taken by outsiders to be supercilious and sarcastic. Perhaps it was natural to one of that temperament to be content with anonymous work. He was, for many years, the chief political writer in the *Saturday Review*, and did, I fancy, more than anyone to strike the keynote of the general style. His friends used to tell stories of the singular felicity with which he could extemporize highly polished and dignified articles.—*Sir Leslie Stephen in Atlantic.*

#### DRAKE'S PALMETTO WINE.

Mr. R. N. Monroe, 131 Andrews St., Rockford, Ill., writes: "For the cure of Chronic Constipation I give to Drake's Palmetto Wine unstinted praise. In my case of seven years' standing it has proved excellently effective, producing a natural condition of the bowels and giving a vigorous tone to the urinary organs. Increased ambition, energy, and the power to enjoy life more, follow in the wake of Drake's Palmetto Wine." The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle free to any reader of this. Send them a request by letter or postal card and receive a free trial bottle by return mail. A trial bottle often cures completely. Dollar size bottles of Drake's Palmetto Wine are sold by druggists for 75 cents.

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