

The Living Church

The State Historical Society

VOL. XXXII.

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No. 6

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Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

Alexander Guilmant, the famous French organist, sailed from New York for France during Thanksgiving week, after completing one of the most remarkable recital tours of his life. A catalogue of organ works played by him at the St. Louis Exposition has been published, which we recommend to the serious consideration of all organ students. It contains practically everything of importance to recitalists, and is a useful book of reference in making up programs.

When we think of Guilmant's age, and what he accomplishes, he strikes one with wonder. A more active and busy man probably does not exist, and he illustrates the theory (which so many people cannot possibly grasp) that the "strenuous life" does not wear one out by nervous prostration and a hundred allied ills, if it is lived the right way.

According to one of his pupils, the great secret of his success is that he never hurries. In other words, he never allows his nerves to get the best of him. "Exactness in everything" is his motto. He is as particular in the folding of a newspaper as in the performance of a Bach fugue. In the preparation of his programs he is a living example to all organists. He bestows great care on the choice and arrangement of the numbers. Every note is rehearsed. Arriving at Festival Hall in St. Louis recently, he noticed a change in the program, the printers having substituted a number which had been assigned for a future concert. Although quite familiar with it, he required an announcement to be made, and the original selection restored to the program, remarking that he would not present to the public anything which had not been given sufficient preparation. Before leaving for America he always plays a composition by Bach, for whose music he holds the greatest admiration. On arriving in America, he advanced to the piano on entering his room, and played the Dresden Amen, saying that it was his thanksgiving for a pleasant voyage and safe arrival.

Guilmant is a devoted student, and never loses a moment. When about to sail for America he was heard to say that his only regret was that the six days required for the trip could not be regained. However, during the voyage he was frequently found in the writing room, busy correcting proof sheets, and utilizing much of his time in this way. When at home, and the duties of the Conservatoire or the Schola Cantorum do not require his presence, he breakfasts in his room, then works steadily until noon, when he joins his family at déjeuner. Immediately afterward work is resumed, and continued until half-past seven, when dinner is served. For recreation, an hour at the large Cavaille-Coll organ in the music room completes the day. He will always remain young. A man with the temperament of Guilmant will never grow old.

There has been a carping disposition in some quarters to criticize Guilmant more or less severely; yet it is doubtful whether any other organist, now living, can travel from place to place and give recitals on all sorts of organs with greater success.

The fact that there are no organs in this country at all comparable in tonal resources with the truly magnificent French instruments Guilmant is accustomed to, should be taken into consideration. It is impossible for a man to "rise to the occasion" when he cannot produce the effect he has in mind, through the *moderacy* of the organ he is presiding at. Whatever Guilmant may have said from

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time to time in praise of American ingenuity in the construction of electric actions, mechanical accessories, etc., it is a fact, well known to his pupils, that he misses the "grandiose" effect (to use his own expression) which he never fails to get from continental organs. It is rather difficult for a good-natured artist like Guilman to receive lavish hospitality, and not seek to hide the real truth about our defective diapasons, reeds, etc. Nevertheless, he has on several occasions publicly stated that American organs are seriously wanting in tonal power, brilliancy, and purity. When we think of the remarkable instruments in the magnificent churches of Paris, we cannot wonder that this great genius has felt himself seriously handicapped, even by the "largest and finest organ in the world" at the St. Louis Exposition.

In connection with this we may say that we are glad to hear that a large *four manual* instrument is being built for a church in Elmira, New York, by the celebrated builder Mr. Robert Hope-Jones, who re-constructed the great organ at Worcester Cathedral. Unless we are mistaken this instrument, when finished, will serve as a valuable object lesson in that department of organ building which deals more especially with *tonality*. Mr. Hope-Jones has but recently established himself in this country, and this instrument will be the first one of size and importance to show his well-known skill.

Judging from the advertisements which appear in the New York Sunday papers, "musical services" are becoming more indispensable than ever,—to certain churches. For November 27th there were no less than ten of these special events advertised, and five of them were in our own churches. There are two distinct theories held by the clergy about these services. One is that they are totally out of place, and should be discouraged. The other is that they are more or less necessary in certain churches, under certain conditions, and that they probably do more good than harm. The chief problem is whether the people attracted by them receive any permanent benefit, resulting also in a *benefit to the church which they attend*, or whether they simply yield to a desire to hear music apart from its connection with Church life and work.

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THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Henry Damerel Aves, Missionary Bishop of Mexico, as follows: Place, Christ Church, Houston, Texas; time, Wednesday, December 14th, 1904. Commission to consecrate: The Bishop of Dallas, the Bishop of Oklahoma and Indian Territory, the Bishop of Alaska. Presenters: The Bishop of Texas, the Bishop of Arkansas. Preacher: The Bishop of Dallas. Attending presbyters: The Rev. Chas. S. Aves, the Rev. Thos. B. Lee.

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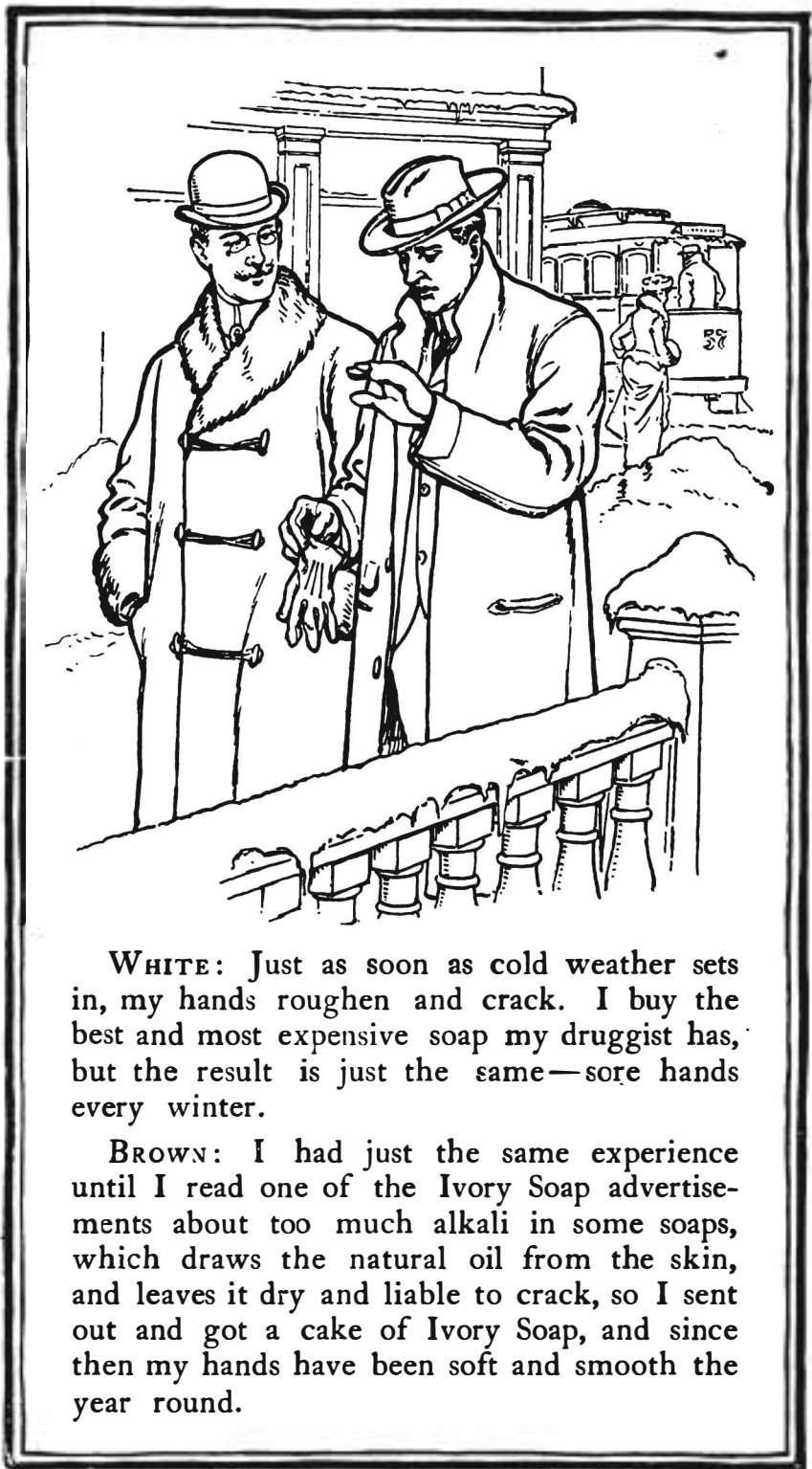
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The Living Church

VOL. XXXII.

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 10, 1904.

No. 6

Editorials and Comments

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A Weekly Record of the News, the Work, and the Thought of the Church.
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THE DOGMA OF THE IMMACULATE CONCEPTION.

THIS week the Church in communion with the see of Rome is celebrating the fiftieth anniversary of the promulgation of the dogma of the Immaculate Conception of the Blessed Virgin Mary. The occasion may well give rise to a brief consideration of the relation of the Churches of the Anglican Communion to the subject.

On all modern Western calendars, that of the American Church alone excepted, December 8th is noted as the festival of the "Conception B. V. M." Rome alone has prefixed to that title the word "Immaculate."

The history of the day may briefly be stated. It appears first to have found place on Eastern calendars for December 9th, and England appears first to have recognized the day among the Churches of the West. Somewhere between the twelfth and the fourteenth centuries is the earliest date to which the day can be traced. Rome did not recognize it until the middle of the fourteenth century, and not until nearly the close of the fifteenth century did the Roman Church set forth an office for the day. Thus late was the day, which has now come to be a double feast of the first class in the Roman kalendar, observed even in the most obscure way.

The day was dropped from the English kalendar, with the other Black Letter days, in 1549, and it was not among those restored in 1552. Its reappearance dates from the Elizabethan Prayer Book of 1559, and it is not clear just what causes led to that restoration. It must, however, be remembered that at that time there was no difference between the Churches of England and Rome on the subject of the event commemorated. The teaching of the Immaculate Conception was a devout speculation of certain philosophical students during the Middle Ages. It was an attempt to define the "full of grace," the "highly favored," to which the angelic salutation to the Blessed Virgin bore witness. It was an attempt to define how and when that peculiar blessedness among women, that was devoutly believed to have led to her selection as the "choice vessel" of the Incarnation, became hers. Was her life devoid of actual sin? Most theologians believed so; and certainly the whole spirit of the devotional language of the Church was to attribute to the blessed mother a purity undefiled by any wilful sin. Was she, then, sanctified from childhood? Or from birth? Or, said some, from the moment of the creation of her soul? From what moment in her life had she been "full of grace"?

The wildest Mariolatry, happily, never attributed her conception to any supernatural agency. Rome, quite as truly as all other parts of Christendom, teaches, now and always, that, unlike our Lord, Mary was conceived in an entirely natural manner. The doctrine of the Immaculate Conception is a teaching that by the grace of her divine Son who was yet unborn in the world, Mary was conceived sinless. Bossuet, the great modern French theologian, states the distinction when, addressing our Lord, he says: "Thou art innocent by nature, Mary only by grace; Thou by excellence, she only by privilege; Thou as Redeemer, she as the first of those whom Thy precious blood has purified." This is the dogma which, held by many theologians during the speculative centuries of the middle ages, was finally pronounced by Pius IX. in 1854 to be an article of faith in the

Church, certainly revealed by the Holy Spirit, and thenceforth of obligation upon all Catholics.

LET IT BE DISTINCTLY UNDERSTOOD that *no part of the Anglican Communion officially denies the doctrine of the Immaculate Conception*. To do so would be to commit the same unpardonable sin—is that expression too strong?—which Rome committed in the promulgation of the dogma. In other words, the teaching relates to an event so secret, so wholly outside the pale of human testimony, that we could not possibly know whether it were true or false, unless the knowledge had been divinely revealed. That Mary was “full of grace,” every Christian is bound to believe; but how or when that fulness was acquired, or exactly what is the absolute measure of that grace, we cannot possibly know.

In the absence of such knowledge, devout speculation is not wrong. Studying the dogma in history, it becomes obvious, as fair-minded Roman theologians frankly avow, that the weight of patristic evidence is against it. It was denied by St. Bernard and by St. Thomas Aquinas. As late as 1622 Pope Gregory XV. forbade anyone to accuse of heresy, those who denied the dogma. In 1849, when Pius IX. addressed all the Bishops in communion with his see on the question of elevating the belief into an article of faith, it was the Bishops of Italy, Spain, and Portugal only—the least scholarly sections of the Roman Church—who manifested any degree of unanimity in favor of the proclamation, while many of the most eminent Bishops of France, Germany, and Switzerland strenuously opposed it.

Neither is the dogma required by the reverent belief that the “vessel” of the Incarnation, which alone could be fit for the Son of God to issue from it, must be wholly pure and without spot. If it be said that the pure cannot come from the impure, it must quickly be replied that then must the entire lineage of our Lord from Eve have required successive immaculate conceptions. Theologians have almost universally agreed as to the freedom of the Blessed Virgin from actual sin; though even this is pure speculation, however probable it seems to a reverent mind, and is in no sense an article of the Christian Faith. Beyond this there not only is no agreement, but the balance of the opinion of theologians, Latin, Greek, and Anglican, is opposed to the teaching of the Immaculate Conception. For that reason it is undoubtedly true that the private belief of Anglicans in general rejects the dogma. Yet it is important to remember that what Anglicans condemn in the Roman attitude toward the subject, is not the doctrine itself, but the Papal proclamation of what we believe to be untrue, namely, that it is a doctrine revealed of God, and a part of the Catholic Faith.

THUS THE QUESTION at issue between Romans and Anglicans is a question of fact. It is not, *Is the doctrine true?* but, *Is the doctrine divinely revealed and thus a postulate of the Catholic Faith?* Rome answers *Yes* to the *second* of these, and *therefore* to the first. Anglicans answer *No* to the second, and *We have no knowledge of the matter* to the first.

On this point we stand on very strong ground. Revelation was closed when the canon of Holy Scripture was completed; and though we believe and affirm that the Holy Spirit, ever present within the Church, does still lead her into “all truth,” yet we cannot accept any doctrine as rightly taught by the Church, that does not rest ultimately on the revelation of God made in the Holy Scriptures. The teaching office of the Holy Spirit is to *define* what is therein written; not to propound new dogmas. The Anglican teaching is stated in the sixth Article of Religion:

“Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.”

This article, then, presents the exact point of divergence between the two communions. It does not mean that the Catholic Faith rests upon the “private judgment” of each individual reader of the Bible, but rather that the Church, which hath “authority in Controversies of Faith” (Art. XX.) may exert that authority only in expounding the meaning of Holy Scripture. “Wherefore,” continues the Article last quoted, “although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation.”

Here we drop the subject. If the Roman and the Anglican communions are ever to come together, the question to be cleared up primarily would seem to be this: May the Church propound new dogmas, not revealed in the Word of God written? Or, on the other hand: May the Church only define and expound what is found in that Word? The former position is essential if such a dogma as that of the Immaculate Conception—concerning which there is not a passage in Holy Scripture that can be cited as direct evidence, one way or the other—is to stand. The latter was certainly the belief of the Church in the age of the councils and earlier. Anglicans appeal to the primitive Church and the consensus of the Catholic ages; Rome admits no such appeal. The most ancient belief is, to Anglicans, the most trustworthy; the most modern, to Romans, most credible.

But Anglicans will not fear the result of an investigation of this issue.

AN exceptionally fine issue of *St. Andrew's Cross* is that for November and December, issued as one number in 84 pages, and containing very verbatim reports of the Philadelphia convention of the Brotherhood of St. Andrew, interspersed with many illustrations. No one of the great conventions of the Church was ever so fully reported before; and no one ever better merited it. There is with the issue a fine portrait of the newly chosen president, Robert H. Gardiner; and Mr. Gardiner's address on accepting the office shows him worthy to follow those who have transmitted to him such high ideals of the office and the work.

For in the last analysis, the remarkable revival of the Brotherhood within the past few years is due to the fact that its officers have held up the highest ideals before the men of the Brotherhood. They have not been content with a dull average of decent living. They have demanded more. “I have never known a chapter to fail,” says Mr. Gardiner, “that made its monthly corporate Communion the centre of its life (applause); and in the case of almost every chapter which I have known to die, I can trace its trouble to the time when it began to neglect the opportunity to receive the Bread of Life.”

And the evolution of these high ideals in the Brotherhood forms an interesting study in spiritual development. Twenty years ago, when the Brotherhood was young, there was no direct intention of committing it to these ideals. There was the vision of a body of men given to prayer and to service; but the prayer and the service had to come first before the ideal of the sacramental life as the red blood of the Brotherhood could come. This ideal was a growth. It did not come from without. It was not preached at the Brotherhood. It was not grafted on to it. But men prayed in earnest and worked in earnest; and so the vision of the Holy Grail came to them when they were fitted for it, and their ideal became the ideal that has always been that of the saint in the Church, and has always worked spiritual wonders when men lived it. It was the realization of our Saviour's words: “If any man willeth to do His will, he shall know of the doctrine.”

On St. Andrew's day, a body of men knelt at the altar at an early hour in nearly every city in this land and abroad, and grasped quietly at the new ideal. What has been like it in our history? It testifies to a spiritual revolution among the laity, that has come about so quietly that half the Church never knew it had transpired. Men forget; but God knows the men whom he endowed with spiritual power to hold up such an ideal and to pull men up to it. The Oxford Movement transformed the intellectual conception of scholars; the Catholic Revival transfigured our common worship and gave a new vitality to the work of the clergy; but it remained for the Brotherhood Movement to get down among the laymen of the Church; to pull these up to the ideals that are now accepted as a matter of course. The next generation will—why should they not?—rank the men who, under God, have accomplished this work, with the Savonarolas, and the Wyclifs, and the Kebles, and the Puseys of the Church.

St. Andrew's day, as it passes, is the festival of a new life in the Anglican Communion.

VARIOUS correspondents in Rhode Island have felt aggrieved at our post-election congratulations to that distinguished Churchman, the Hon. John H. Stiness, on an election to Congress which, as now transpires, did not occur. Strangely enough, the two opposing candidates were both Churchmen of distinction. Judge Stiness' opponent was the Hon. D. L. D.

Granger, who has been one of the "pillars" of St. John's Church, Providence, since his early manhood, and for twenty-five years was superintendent of the Sunday School of that parish. Mr. Granger has now been declared elected by a plurality of 133 over his leading opponent, the returning board having instituted a recount in order to establish the result.

As to the issues, political or personal, between the two candidates, THE LIVING CHURCH has nothing to do. The Western papers reported the safe election of Judge Stiness on the day after the election. We expressed, therefore, our hearty congratulations to him. We now do the same to Mr. Granger, while yet having nothing to recall as to the cordial sentiments toward his opponent which we previously expressed. To love the one is not to hate the other.

There is, happily, no "Church vote" or "anti-Church" vote in this country. A man's religious affiliations are not, and ought not to be, a factor for or against him in any election. It was with us purely a personal matter, but one in which we believed the national distinction of Judge Stiness as a Churchman would lead our readers in general to be interested as well as we, that led to the publication of the original item of congratulation.

HERE was once a seaside summer resort which had no church of any kind. The district was served by a missionary whose liveliest regret was, that there are not seven Sundays in a month, because he had seven stations to visit monthly and this was not one of them. Once the Bishop came down with the missionary to confirm classes. While sailing to one of the stations in a fishing boat, they were becalmed in sight of the summer resort.

He was a placid, middle-aged Bishop, who shook all over like a bowl full of jelly when he laughed; and he was much wiser than he looked, for he had found out (which the missionary had not) that for men with the grace of God upon them, the impossible does not exist. Therefore he looked at the long row of houses, and said mildly, "Go and start a church there."

When the missionary recovered his breath he recited his monthly appointments and engagements, spoke eloquently of the scarcity of Sundays, and said that he would have taken up that particular work long ago if it had not been quite impossible. The Bishop gently agreed that it was impossible, quite impossible; "Go," he said, "go do it."

"But how?" asked the missionary.

"I am sure I do not know," said the Bishop, "that is for you to find out."

Nothing more was said. There was nothing more to be said. The Bishop laughed and made friends with the fishermen, while the missionary sat on his bowsprit and spent several hours watching the flying fishes. At last it occurred to him that the Brotherhood of St. Andrew and one of the city clergy might, between them, take one of his appointments and free him for one Sunday morning. The plan was tried and found to work, and services in a disused store at the summer resort were held every month.

Of all singularly unpromising stations, that was probably the worst. In the first place, there was rain on the day and hour appointed for service during the first eleven months. In the second place, a man who represented himself as an evangelist, but who proved to be simply an adventurer, began work, held large camp-meetings, drew away much people after him, got options on real estate, sold the lots, and absconded with the money. In consequence, the missionary's congregations, beginning with two hundred, dropped to one hundred, then to fifty, then twenty, ten, and finally touched the low-water mark of four. In the third place, a committee visited the missionary, just after the so-called evangelist had absconded, to inform him that the people did not want any church at this seaside resort, so that it was useless for him to come any more. The missionary asked if this feeling was based upon personal grounds, and being assured that it was not, answered that he had always wished to be a missionary to the heathen, but had shrunk from leaving home; therefore he considered himself fortunate in finding a thorough-going community of heathen so near home, many of whom were personal friends of his; and so, having been ordered to start a church among them, he had no choice but to go on as he had begun, until a church was started.

After a while the constant house-to-house visiting began to tell, and the congregation rose to ten. The next month some

of the summer visitors began to attend, and the congregation slowly improved from time to time. A year later the missionary presented to the Bishop a class of five for Confirmation, the title deeds to a lot for a church building, and a parish register recording thirty baptisms. The parish has now a church and rectory, and the senior warden is the man who was spokesman for the committee which told the missionary his services were no longer wanted.

The Bishop who set the work in motion has long gone to his rest; but his teaching should and does live after him. In all sober literalness, knowing the meaning of the words, he said and proved it to one missionary and two fishermen at least, that to men doing God's work and praying for God's grace, the impossible does not exist. And that is a depth and breadth of Christian wisdom which makes the difference between a gloomy world and a bright one, to all who hear and heed. Z

IT appears that the inference recently given in our news columns to the effect that Mr. George C. Thomas was the contributor of the gift of \$50,000 to the missionary Reserve Fund was incorrect, and we learn that the gift was an entire surprise to Mr. Thomas. The gift was privately made and the name of the giver was not made known. It was a splendid gift, and the quiet way in which it was given shows the donor to be one who does not give to receive the applause of men.

Such a gift, and in such a manner, would be so characteristic of our ever generous treasurer, that perhaps it is not strange that the inference should have been drawn.

ANSWERS TO CORRESPONDENTS.

C. S.—There was no legislation in General Convention respecting the application of Bishop Kozlowski, but a new committee was appointed in the House of Bishops on the last day of its session to consider the matter. The meetings of the House of Bishops are closed to the public, and as no information on this matter was given out, we have not felt at liberty to publish anything concerning it beyond the bare fact stated above. It would be helpful if one of the Bishops should feel at liberty to write more fully on the subject.

W. D. W.—(1) Bishop Osborne is the Bishop Coadjutor of Springfield.

(2) A "Children's Communion" would be a celebration especially arranged for the attendance of children, for the purpose of instruction and worship. They are by no means unusual.

(3) No children would be permitted to receive at such celebrations unless they were confirmed.

X.—(1) There is no fixed distinction as to the sides of the church upon which the pulpit and the lectern, respectively, should stand, nor is usage at all uniform. Convenience as to light is probably a considerable factor, and, other things being equal, the right hand of the preacher may more conveniently be toward the congregation.

(2) Neither is there any rule as to which side of the chancel shall be occupied by the priest when in the choir offices. Custom seems to give the preference to the epistle side, either because of the established precedent of the decan side in a cathedral, or because when thus standing and holding a book in his right hand, the priest's voice will more naturally be thrown to the left, or toward the people.

S. P. S.—(1) There is no question now as to the validity of the consecration of Bishop Seabury. At the time that consecration by Scottish Non-Juring Bishops occurred, so little was known of the latter, and so powerless was the average mind of the day to comprehend the idea of a Bishop devoid of political powers, that the validity of his consecration was not at once acknowledged in some quarters.

(2) A Suffragan Bishop is a Bishop in full orders, but with only such delegated jurisdiction as may be assigned to him by the diocesan. He differs from a Bishop Coadjutor in not succeeding to the bishopric of the Diocese at the death of the diocesan.

(3) See answer to X., above.

THE EPISTLE for the Fourth Sunday after Trinity seems to mark out that Sunday as suitable for reference being made on that day, by means of a sermon in the church, or lesson in the school, or by some general notice, to man's duty to animals. There are several reasons why the Christian should show friendly consideration for all living beings. Animals are possessed of a sensitive nervous system, and are liable to pain. They are susceptible of kindness and are comparatively weaker than man. They are endowed with qualities which compel admiration and invite imitation. They have, indeed, rudimentary moral qualities, and are useful in many ways. Man cannot be merely merciful; he must make the practice of kindness to animals part of his daily life.—*Selected.*

HE PRAISETH God best that serveth and obeyeth Him most.—*Burkitt.*

THE PAN-ANGLICAN CONGRESS OF 1908.

Vigorous Preparations Being Made in England.

THE "CHURCH TIMES" DISCUSSES "TANDEM POLYGAMY" IN CONNECTION WITH THE BOSTON GENERAL CONVENTION.

Speedy Completion of the Birmingham Bishopric Scheme Assured.

OTHER ENGLISH CHURCH NEWS.

The Living Church News Bureau,
London, St. Cecilia, V.M., 1904.

AT a well attended public meeting held yesterday fortnight at the Church House, Westminster, the Archbishop of Canterbury presiding, a resolution was passed to the effect that inasmuch as arrangements have been made to hold a Pan-Anglican Congress in the year 1908, in connection with the Lambeth Conference, it is necessary to proceed at once to make preparations for the Congress. The Archbishop, in the course of his opening remarks, said that, in making the Lambeth Conferences all that, in theory, it was desirable they should be, one difficulty had been that the Conferences had not been at the time "in touch externally or knowingly with any formulated expression of opinion outside upon the points to be considered." He thought that the best help they could have of the "human kind" at the Conferences would be such as would come from those outside "who had given ample consideration to the big questions in regard to the Church."

Dr. Montgomery, Secretary of S. P. G., said that to the three questions sent out for answers by the end of 1904, about 20 answers had already been received. The most prominent subject among these answers was the training of candidates for Holy Orders who were not able to pay for such training themselves. The same answer had come from India, Australia, South Africa, and the United States—"in itself a deeply interesting fact."

The Primate, who has been laid up at Lambeth since the 10th inst. with a severe rheumatic attack, and so was prevented from attending the meeting of the Canterbury Diocesan branch of the Church Committee for Church Defence and Church Instruction (or rather, more truly, the Establishment Committee for Establishment Defence and Establishment Instruction), held at Canterbury this day week, sent a letter, which was read by the Bishop of Dover, who presided. In the course of his letter, the Primate said:

"Had I been able to be with you, I should have liked to point out how intensely the experience, the conditions, and the admitted perils which appear in American and Colonial life to-day seem to me to fortify us in the duty of cherishing for the common good the National Church of our land. This is not a question for the clergy nearly so much as for the laity. To the clergy individually Disestablishment would probably be, in some respects, a financial gain. Finance, however, is a small part of the matter, and the clergy are a small fraction of the nation. The real sufferers would be the English people at large, and, above all, the poorer folk in the rural parts of England."

In the *Church Times* of November 11th there appeared under the heading "Tandem Polygamy" a long leader on the result of the debate in the Boston General Convention in the matter of the proposed new canon dealing with Divorce, containing quotations from the *Providence Journal*, THE LIVING CHURCH, and the *New York Evening Post*. It was hoped (said the *Church Times*) "that a Church completely untrammelled—if such a thing is possible where family rights are concerned—by the State would use its liberty to set an example to Anglo-Saxon Christendom of high ideals and of ability to enforce godly discipline." None the less it is not displeased that the issue was what it was. Churchmen in the United States seem, in its opinion, "to compromise as timidly and illogically as their English brethren"; for the proposed Canon failed altogether "to assert the indissolubility of Holy Matrimony":—"Had the Canon been enacted, it would have stopped the way to really satisfactory and Scriptural reform in the future. We cannot then be sorry that it was not adopted."

At a recent meeting of the E. C. U. Council, Sir Theodore Hoper in the chair, it was unanimously resolved, on the motion of Lord Edward Spencer Churchill, that the office of Vice-President, vacant by the decease of the Earl of Strathmore, be filled by the election of Lord Stanmore. Lord Halifax, who, accompanied by Lady Halifax, arrived at Capetown last Tues-

day, before leaving England wrote to Mr. H. W. Hill, Secretary of E. C. U., as follows:

"I do not think, till the [Royal] Commission reports, which certainly will not be till after next Whitsuntide (if then), that there is likely to be anything of great importance, and if so, I hope I may, without any great neglect of my duty, be absent for the present. It is probable after the next twelve months that I shall never either wish or have occasion to be away again."

The Bishop of Worcester, on Saturday before last, inducted Father Adderley as vicar of Saltley, Birmingham. There was a large congregation, which included, in addition to Lord Norton and other members of the Adderley family, a deputation of Protestant Dissenting preachers. The Bishop of Worcester said that as he had known, from being a personal friend of the incumbent for very many years, a great deal about his ideal and his ideas, he thought he might in a measure interpret them. From his heart he prayed that no word of disparagement might ever be spoken in regard to the married clergy, and that no diminution of that liberty of marriage might ever come. But the New Testament also presented another idea of life:

"There were many who felt that the old idea of a life, voluntarily adopted, with its simplicity of living, obedience to rule, and voluntary celibacy, with its freedom and power to do on a little, in newer form and adaptation, was as much wanted now as in former times." The new incumbent, he added, was full of those ideals of life.

The completion of the Birmingham Bishopric scheme is now an accomplished fact. At a meeting of the Executive and Finance Committee of the Bishopric Fund, held last week, the Bishop of Worcester presiding, it was reported that the committee was prepared to hand over to the Ecclesiastical Commissioners the amount required to endow the Bishopric with an annual stipend of £3,000 and £500 for a house until an official residence was secured. The chairman, in moving the adoption of the report, spoke to the effect that it was hoped that by the middle of January the Bishopric might be actually constituted, and the enthronement of the new Bishop take place before the end of Epiphany. His lordship will, it is generally understood, be the first Bishop.

The Dean of Canterbury announces that about 1,500 clergy have signed his Declaration endorsing the principle of the proposed first six centuries' test of Catholicity. The signatures, so far as published, are almost wholly those of members of the Moderate and Evangelical parties. But how can there be any practical usefulness in such a movement as this?—where the application of the principle in question in matters of detail is left for decision to each individual signatory. The whole thing seems to me utterly to lack reality.

Some time last summer, under the title of *Bible Sceptics and "S. P. G."* (Parker & Co., Oxford and London), a notice of which appeared in the *Guardian* of August 10th, Mr. J. C. Sharpe, of Byfleet, Surrey, an earnest supporter of the Venerable Society for nearly sixty years, issued a protest against what he termed "sceptical theories" advocated in *The East and the West*, the new quarterly review published by the S. P. G. This was a sequel to previously published correspondence on the subject; and had reference to articles in the October, 1903, and January, 1904, numbers, respectively, under the signatures of "X. P." (who was understood to be the editor of the review) and Dr. J. M. Macphail, an Indian missionary connected with the Free Presbyterian body of Scotland.

On April 6th last a letter of protest was sent, and the Standing Committee of the S. P. G. was asked to give a definite answer to the following questions: "1, Will the Society's publications be open in future to the advocacy of views such as those maintained in the articles mentioned? 2, Will the Society's missionaries in foreign lands be permitted to propagate the views maintained by the writers of those articles regarding the Bible and our Lord Jesus Christ?" Among the 120 signatories were the Bishops of Durham and Calgary.

On June 2nd the Standing Committee, in reply to the protest, passed a resolution to the effect that the Society did not necessarily endorse the particular views expressed by the several contributors to *The East and the West*; that, in regard to the first question addressed to them, they were not prepared to pledge themselves as to the future of *The East and the West* "further than is expressed in the original prospectus and reprinted in the Society's last annual report"; that, in regard to the second question, they would remind the petitioners that all the missionaries sent from England "are carefully examined by the Archbishop of Canterbury and the Bishop of London," while subsequently are subject in regard to doctrine and dis-

cipline to the jurisdiction of Bishops in whose Dioceses they respectively labor. Dr. Montgomery, Secretary of S. P. G., sent a covering letter, in which he quoted the concluding words of the report of 1903, as embodying the heartfelt convictions of all at the Society's headquarters in Westminster.

Mr. Sharpe, in his reply, wrote, *inter alia*, that by refusing to give the information and guarantee contained in the questions submitted, the Committee appeared "to give an indirect support to the promulgation of the sceptical theories which have been so strongly and ably condemned by many competent authorities." The pamphlet also contained letters of protest from other members of S. P. G., and other matter bearing on the Neologian Criticism.

But, of course, it was impossible that a matter so serious as this could be allowed to rest permanently where it did at the close of the correspondence which was published by Mr. Sharpe; and now it appears that the S. P. G. authorities have been led to reconsider their position, and that the matter has been satisfactorily settled. The Bishop of London, to whom the matter was referred, wrote that "it was a mistake to bring into the magazine for which, in my opinion, it was impossible for the Society to disclaim responsibility, a subject which was certain to divide its members." He further said that he could not see that an expression of regret would commit the Society one way or another upon the questions dealt with. A resolution of the Standing Committee was accordingly adopted, thanking the Bishop of London for his advice, and adding that in accepting it they were glad to believe that their action would bring relief to honored friends whom they were the last to desire to wound. While expressing no opinion in regard to individual views expressed by writers in *The East and the West*, yet in the light of experience and remembering how widely members of the Society differed upon such questions, they regretted that the subject of the "Higher Criticism" was introduced into a magazine which was not suited for the discussion of such subjects. Mr. Sharpe thanked the committee for the resolution, and expressed the hope that it would be regarded "as a sufficient guarantee that the sceptical views put forth in the two articles complained of will not be permitted to appear again in any of the publications of the Society."

The editor of *The East and the West* is, I suppose, the editorial Secretary of S. P. G., the Rev. Charles H. Robinson, who at the time of his appointment was Hon. Canon and diocesan missionary of Ripon, and Lecturer in Cambridge University.

The *Times* of November 16th, in its "Ecclesiastical Intelligence," contained the following item:

"The United States Ambassador [accompanied by the Bishop of Southwark] visited St. Saviour's, Southwark, yesterday. It has been suggested that one of the chapels should be restored by members of Harvard University to the memory of their founder, who was baptized at Southwark, and the Ambassador has offered to erect a window, which is being designed by the eminent American artist, La Farge."

At the Mart, in the city, one day last week, there was put up for sale an "antique oak" reredos which was designed by Sir C. Wren and executed by Grinling Gibbons, and measured about 21 feet wide by about 18 feet high. It was removed from St. Matthew's Church, Friday Street, city, when the edifice was pulled down some 20 years ago, and was either sold or presented to the Herkomer Art School at Bushey, which has now been closed. A start was made with £100, and subsequent offers of £50 brought the price to £650, at which sum the reredos was sold.

J. G. HALL.

MR. GLADSTONE once wrote: "One thing I have against the clergy, both of the country and in the town. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think are most needed are of the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from a church in the country in a mighty fume. Finding a friend, he exclaimed: 'It is too bad! I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best—the kind of preaching which men need most; but it is also the kind of which they get the least."—*Selected*.

NATURE is the living, visible garment of God.—*Goethe*.

DISESTABLISHMENT BILL DRAFTED IN FRANCE.

Proposal to Withdraw all Support to the Church without Restoring its Confiscated Property.

MARKS OF THE CHRISTIAN RELIGION TO BE UNLAWFUL.

Death of the General of the Sulpician Order.

SPAIN MAY ARRANGE FOR A PAPAL CONCORDAT.

The Living Church News Bureau,
Paris, November 15, 1904.

FRANCE.

THE draft of the bill which the President of the Council has presented to the committee for enquiring into the matter of what we should call Disestablishment, the *modus vivendi* between Church and State, has just been published. It is divided into four parts. Part I treats of the suppression of expenditure on religion, the distribution of the property, and of pensions. The first clause is sufficiently indicative of the nature of the whole. The trumpet gives no uncertain sound:

"I. From the 1st January after the promulgation of this Act all public expenditure for the exercise or maintenance of any religion; all salaries, indemnities, subventions, or allowances granted to the ministers of a religion out of the funds of the State, the departments, the communes, or public institutions are and shall be suppressed."

After two years, the gratuitous use of all ecclesiastical buildings shall cease. Cathedrals, churches, chapels, "temples" (Protestant places of worship) are all affected by this. There follow various clauses on the real and personal property belonging to the sees, vestries, etc., all more or less binding the administrators of such properties to the chariot wheels of the State.

The second part safeguards the right of inspecting all books, and of enquiring into all accounts of disbursements of the "Associations" which manage the affairs of any religious body or place of worship. The third part has minute injunctions concerning any religious demonstration outside of or beyond a place of worship, either in the matter of processions or emblems:

"It is prohibited for the future to erect or affix any religious sign or emblem on public monuments or in any public place whatever, except buildings granted for public worship, private burying places in cemeteries, and public museums and exhibitions."

Hospitals or buildings for charitable purposes may show no sign, therefore, of having had anything to do with religious sentiment—as a cross, or a saint's effigy—which might indicate any feeling of "divine compassion" in the hearts or acts of their founders.

But the sacred minister of the Government, on the other hand, is to be jealously guarded. For—

"any minister of religion who in the places of worship of that religion shall have by speeches, readings, public distribution of writings or affixing of placards, slandered or insulted a member of the Government or of the Chambers, or a public authority, or tried to influence the vote of electors, or to determine them to abstain from voting, shall be punished with a fine of from 20*l.* to 120*l.* or imprisonment from a month to a year, or both."

I have touched on some of the most salient points of this strange document somewhat at length.

It is very possible that the whole struggle regarding the Concordat, and any future rupture with Rome may circle round this definite "ultimatum" of the Combes ministry. It may be of interest to some of your readers to have been placed "*au courant*" of the unblushing propositions which would place the Gallican branch simply under the heel of every Government that may be in power.

It may be remembered that the one religious office which took place once in the year at the Sainte Chapelle at Paris, was the "Messe Rouge." The Messe Rouge is the Church office which has always inaugurated the work of the Courts of Law in Paris. This has now been prohibited in the said chapel—one of the present French ministry's manœuvres to expunge religion from any building essentially "*a monument de la ville*," which the Sainte Chapelle is considered to be. The Mass this year was celebrated at the Church of St. Germain l'Auxerrois. It bears the name of the Mass of the "Holy Spirit." The Cardinal Archbishop of Paris presided. Some 500 lawyers, and "*avories*" were present.

DEATH OF THE GENERAL OF THE SULPICIAN.

While I am writing, a sad and sudden announcement—that of the death of Perè Lebas, General of the Sulpicians—has thrown the congregation of St. Sulpice into consternation.

He was on his way to take part in the weekly Archbishopal meeting, at the Archbishop's palace, when he was suddenly taken ill. He was taken to the Place St. Sulpice, where the coachman, finding that his fare did not alight, got down from his box and opened the carriage door. The Perè Lebas was unconscious. Transported to the Seminary, he shortly afterwards breathed his last.

Perè Lebas entered the order in 1850. Ordained priest in 1853, he became successively professor at the Seminary of Bourges, director of the Seminary at Lyons, and in 1861 director of the Seminary of St. Sulpice at Paris and General of the Order. His loss will be much felt by all those with whom he worked. At these times of ordeal for the Congregations in France, his experience would have stood his Order in good stead in meeting the tide of Government attack. The Sulpicians had not yet experienced any direct assault. But they, even, can never be sure when they may not have to bear the brunt of some portion of the anti-clerical cyclone.

ALGERIA.

Here, too, the orders are not exempt. The Trappistes of Staouële are announced as being compelled to abandon their work. Sixty years ago, through the instrumentality of the then French Ambassador at Rome, this home was founded. A waste and desolate tract, the happy hunting ground of jackals and hyenas, has been converted by them into a flourishing property. Their work—the culture of the vine—proved an eminent success. The best Algerian wines were the result of their labors. They have now been compelled to sell their land to a Swiss society, and to cease to exist. The greatest sufferers by the suppression will be the poor and hard-working Arabs and others around their estate. The greatest crime alleged against them was, that part of their profits were put aside to aid the fund of "*le denier de St. Pierre*"!

The activity of French societies for religious and good works may be gauged not unfairly by the *lax* Bulletin of the Community of St. Vincent de Paul. Many people associate French communities' work *only* with France. As a fact some of the most extensive work of this particular body is carried on outside France. When it is recognized that their conferences and work have their centers in more than *twenty countries*, stretching to the Antipodes, this will be easily acknowledged. In America it would seem that this work is especially active.

SPAIN.

It is not alone in France that the question of agreement between the Church and State, somewhat in the form of a Concordat, is causing discussion and heartburnings.

A debate is in progress in the Spanish Chamber on the same subject in connection with the Congregations. The Bishop of Tuy seems to speak out, declaring "that the Church would neither defend nor condemn any such arrangement, though in reality it would be within its rights in asking a great deal more. In so far, however, as such agreement might lead to the Church and State working more harmoniously together, the project of the law as before the House was to be applauded. Inasmuch as the holy see had seen fit to consider this description of understanding with the civil power in divers countries desirable, it would be unfitting for the Spanish hierarchy to oppose it."

No doubt some of your readers have followed with interest the story of the "Ascoli Cope." The question was asked curiously, What would be Mr. Pierpont Morgan's action in the matter, when he came to understand that this valuable Church vestment (for which he had paid £12,000) had been stolen and then sold to him?

Mr. Morgan has presented the cope to the Italian "Government." The comment is: While there can be no doubt that Mr. Morgan has acted a highly honorable and generous part, it seems open to question whether the Italian Government can be considered the lawful owners of a vestment belonging to an Italian Cathedral.

GEORGE WASHINGTON.

WE ARE NOT writing in the sand. The tide does not wash it out. We are not painting our pictures on the canvas, and with a brush, so that we can erase the error of yesterday, or overlay it with another color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow we leave a mark that is indelible.—*Selected.*

IDLENESS is that which sets all the capacities of the soul wide open, to let in the evil spirit.—*Dean Smith.*

NEW YORK CHAPEL CONSECRATED.

Incarnation Chapel Added to the Chain of East Side Structures.

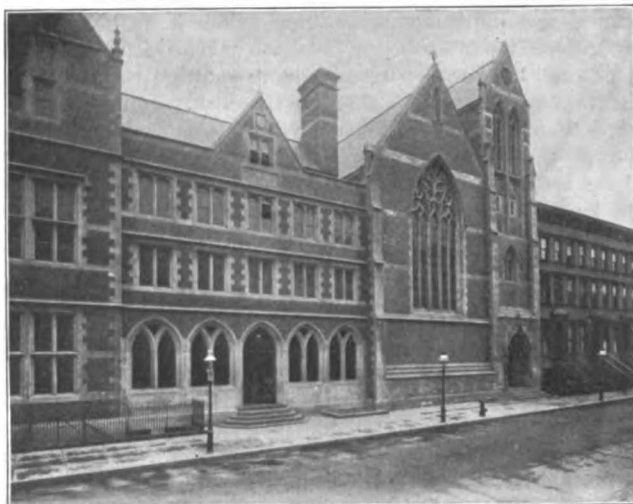
JUNIOR CLERGY ASSOCIATION FORMED.

Other Church Work of New York.

The Living Church News Bureau, }
New York, December 5, 1904. }

WITH the consecration of the Chapel of the Incarnation, which occurred on Wednesday morning of this week, another will be added to the chain of fine Church structures on the east side of the city which begins with St. Augustine's Chapel of Trinity parish on Houston Street, and consists of Grace Chapel on Fourteenth Street, Incarnation on Thirty-first Street, St. Bartholomew's on Forty-second Street, St. Thomas' on Fifty-ninth, and ends with Holy Trinity, maintained by St. James' Church, on Eighty-eighth Street. These are all maintained by parishes which have their principal fields farther west on the island, and to them should be added the institutional work maintained by Calvary parish on East Twenty-second Street, and the Chapel of the Epiphany, maintained by the City Mission Society on Stanton Street.

The Chapel of the Incarnation, consecrated this week, is the gift of Mr. Edward Severin Clark as a memorial of his father, the late Alfred Corning Clark. The cost of the building and furnishings, all given by Mr. Clark, was \$200,000, and the chapel ranks with the finest Church structures of the city. Its architecture is the perpendicular Gothic, the exterior material



CHAPEL OF THE INCARNATION, NEW YORK.

being brick with stone trimming, and the interior having stone and plaster finish. The interior woodwork is oak and the pulpit, choir stalls, and organ screen are elaborately carved. The altar and reredos are of carved stone. Above the reredos is a large chancel window which will ultimately have stained glass, but is now filled with a white translucent glass. There is a fine three-manual organ, built by the Hutchings-Votey Co. The chapel adjoins, on the west, the Brooks Memorial parish house, completed about two years ago at a cost of \$150,000, and which contains all the facilities for the institutional work of the chapel. The parish house was built with funds raised in the parish by the rector, the Rev. Dr. William M. Grosvenor.

The service of consecration on Wednesday morning was read by the Bishop of New York, and the sermon was preached by the Bishop of Connecticut. On Wednesday evening there was a service with special music under the direction of the parish choirmaster, Mr. W. R. Hedden, with a sermon by Bishop Potter. At the consecration service in the morning there were present a number of clergy, including the Bishop of Nebraska, the Rev. Dr. William R. Huntington, rector of Grace, which is the mother parish of the Incarnation; the Rev. Dr. P. A. H. Brown, vicar of St. John's and St. Luke's chapels, Trinity parish, the Rev. Dr. John Cotton Brooks of Springfield, Mass., and the clergy of the parish. On Sunday next the preachers will be, at the morning service the Rev. G. H. Bottome, vicar of Grace Chapel, and in the evening Bishop Coadjutor Greer.

There was formed last week Thursday, at a meeting in the chapel of the Church Missions House, the Junior Clergy Missionary Association of the Diocese of New York, which is un-

derstood to be a step toward a general organization not unlike the English society of similar name. The New York meeting was attended by thirty or more of the younger clergy and practically all of the larger parishes were represented by curates. The Rev. Robert L. Paddock, rector of the Church of the Holy Apostles, presided at the meeting, and after the adoption of the constitution, was elected president of the organization. According to the constitution the object of the Association is the development of the missionary spirit. Membership is confined to those who were ordained to the diaconate within twenty years, but all clergymen may become honorary members. The Association is to work in sympathy with the Board of Missions but is to be virtually independent of it. Officers, besides the president, were elected as follows: Secretary, Rev. W. H. Owen of St. Thomas' parish; Treasurer, Rev. R. W. E. Merington of All Angels' parish; Executive Committee, the officers named and Rev. W. T. Crocker, rector of the Church of the Epiphany; Rev. C. A. Ashmead of St. Andrew's parish, Yonkers; Rev. F. W. Crowder, rector of Christ Church, Staten Island; and the Rev. H. R. Hulse, rector of St. Mary's Church, Manhattanville. Bishop McKim of Tokio made an address at the organization meeting, in which he said the Missionary Bishops, at the close of the last General Convention, started for their fields with very different feelings than in former years. At other times, he said, the Bishops felt that the home clergy were more interested in other things than in missions, but this year there was a marked change. The missionary spirit seemed paramount, not only at the big meetings in connection with the Boston Convention, but in those that followed in Philadelphia and elsewhere. The new organization of the younger clergy was a further indication, he said, of the fact that the missionary cause is very close to the hearts and minds of the people, clerical and lay. Mr. John W. Wood, speaking for the Board of Missions, told the junior clergy that the Board welcomes unofficial and independent agencies.

On Monday of last week, at a local hotel, was held a conference of leaders in a number of religious bodies regarding the supply of young men for the ministry. The conference was called by the secretary of the student volunteer movement, Mr. John R. Mott, and the Church was represented by Bishop Coadjutor Greer, Professor Roper of the General Seminary, and the Rev. Dr. W. S. Rainsford of St. George's Church. The denominations represented included the Presbyterian, Methodist, Baptist, Reformed, and Congregational. There were also representatives of the Young Men's Christian Association. The meeting was a confidential one, but it has transpired that the causes which are keeping men from the ministry were discussed as were means whereby the claims of the Gospel to men may be emphasized. Opinions were expressed that the larger opportunities opening in business, the decay of home religion, ecclesiastical and credal conditions, and a number of minor causes combine in keeping men from the ministry. It was held that the supply of men might be increased by prayer, by sermons calling upon parents to consecrate their sons to the ministry, and upon young men to enter the work, by emphasizing the heroic and calling for sacrifice of worldly ambitions, and by systematically presenting the claims of the ministry to the students in colleges and universities. There was marked fraternal spirit manifested at the conference, which is said to have been the first of a series of such gatherings, and it was felt that all religious bodies are alike interested in this problem, and seeking its solution.

The annual meeting of the New York Branch of the Women's Auxiliary, held on Wednesday of last week in St. Bartholomew's Church, was attended by fully twelve hundred women. The meeting opened with a celebration of the Holy Communion, Bishop Coadjutor Greer being the celebrant, and Archdeacons Thomas, Van Kleeck, Nelson, and Ashton, the Rev. Dr. Henry Anstice and the Rev. Dr. Leighton Parks assisting. The sermon was by Bishop Brent, whose topic was the Love that is the guiding spirit of missionary effort. Bishops Moreland and McKim were in the chancel.

At the morning session of the meeting Bishop Greer presided and spoke of the interest there now is in missionary effort. He said we have come to a realization that all men, black, white, brown, and yellow, freemen and slaves, are in a sense equal. This is taught by the religion of Jesus Christ, and the Church is to-day reaping large results because of the belief in it. Bishop McKim spoke of the work in Japan, saying that Christianity now stands in better relation to the Japanese government than do either Buddhism or Shintoism. He held that the American

people have a duty toward the Japanese as has no other nation or people. The last morning speaker was the Rev. G. F. Mosher, who spoke of his work in China. At the close of this session the members and guests of the Auxiliary were entertained at lunch in the Hotel Manhattan by members of St. Bartholomew's parish.

The afternoon session of the Auxiliary's meeting was devoted to missionary work of the Church in various fields, speakers including Bishop Moreland of Sacramento, Archdeacon Russell of Lawrenceville, Georgia; Bishop Roots of Hankow, Bishop Rowe of Alaska, and Mr. John W. Wood of the Board of Missions. On Thursday afternoon a supplementary meeting was held in the Pro-Synod Hall, Cathedral Heights. Bishop Potter presided. Speakers were the Rev. Dr. Henry Lubeck on the Babies' Branch; Miss Grace Lindley on the Junior Auxiliary; Dr. Rudolph B. Teusler, who made an appeal for St. Luke's Hospital, Tokio; Miss Susan T. Knapp on the New York Training School for Deaconesses; Mrs. Logan H. Roots, wife of the Bishop of Hankow; Miss Julia C. Emery, General Secretary of the Auxiliary; and Mrs. M. E. Watson, president of the Diocesan Branch.

A missionary mass meeting was held on Tuesday evening of last week at the Church of the Holy Apostles, the Rev. R. L. Paddock, rector. The evening was a very stormy one, but there was a large audience present. The rector presided. Addresses were made by the Rev. Dr. Arthur S. Lloyd, General Secretary of the Board of Missions, and the Bishops of Sacramento and Hankow. Bishop Roots described phases of his work in China, and Bishop Moreland told of the hardships and problems that come to a home Missionary Bishop. Dr. Lloyd urged support for general missions, but spoke especially of the need for greater work among the negroes of the South, saying that more white teachers from the North are needed to go South and teach the colored race how to do and care for themselves.

The November meeting of the Church Club is each year devoted to missionary topics, leaders in the mission work of the Church being speakers. Last week the Club had as guests the Bishops of Tokio, Alaska, and Sacramento, the general topic being "The Progress of Missions." Bishop McKim spoke of the work being done by the Church in Japan, something of what he thought the Church should do, and of the effects of the present war on missionary condition. The pictures he drew were almost all very hopeful ones. Bishop Moreland told some of the difficulties met in his work. He denied that California is, as is often charged, an especially immoral state. There is, he admitted, a freedom and openness which is typical of the West, and perhaps the wickedness that exists is not so carefully concealed as is that of Eastern sections. Bishop Rowe talked of the great possibilities of Alaska and of the work the Church must do to keep pace with industrial advance. Central Alaska, he said, can support a population of 2,000,000 and the time is not far distant when it will be called upon to do so.

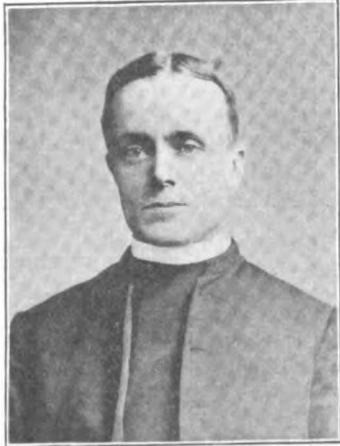
The new organ in St. Thomas' Church, given to the parish by Mr. Henty H. Cook, one of the vestrymen, in memory of his wife, was formally dedicated on Tuesday evening of last week, when the vested male choir of sixty voices, under the direction of Mr. Will C. Macfarlane, organist and choirmaster of the parish, rendered a special musical service. The rector, the Rev. Dr. Ernest M. Stires, made the dedicatory address, referring to the part which music plays in the uplift of mankind. He spoke of the great work which had been done in St. Thomas' parish by the former choirmaster and organist, Mr. George William Warren, to whom he said the parish had found a worthy successor in Mr. Macfarlane. The choral music of the service consisted of the *Cantate Domino* in E flat by George M. Garrett, and an anthem, "Angel Voices, Ever Singing," composed for the occasion by Mr. Macfarlane. As a part of the service the organist played one of the Mendelssohn organ sonatas, and after the recessional gave a short recital, playing numbers by Bach, Widor, and Wagner. The new organ was built by the Hutchings-Votey Organ Co., of Boston and a number of its sets of pipes were saved from the old organ and re-voiced, but by far the greater part of the organ is entirely new.

The annual sermon before the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries was preached last Sunday morning in St. Agnes' Chapel, Trinity parish, by the Rev. Dr. Lawrence T. Cole, president of the Association and president-rector of Trinity School. The annual meeting of the Association was to have been held on Monday, but several causes led to its postponement and it will be held some time in the near future.

THE NEW DIOCESE OF HARRISBURG IS ORGANIZED IN CENTRAL PENNSYLVANIA.

Rev. W. T. Manning, D.D., Chosen Bishop.

HARRISBURG is the name of the new Diocese in Central Pennsylvania, and the Rev. W. T. Manning, D.D., vicar of St. Agnes' Chapel, New York, is the Bishop-elect. The primary convention for the organization of the new Diocese, carved out of the eastern portion of the Diocese of Central Pennsylvania, opened on the evening of November 29th, in St. James' Church, Lancaster, 86 laymen being present and about 50 of the clergy. Only 5 of the diocesan clergy were absent. Owing to the weather and distance of the parish house from the church, the clergy moved in procession with the laity, unvested, and a shortened Evensong ensued. Subsequently the Bishop of Central Pennsylvania acted as temporary chairman. The temporary secretary, Col. C. M. Clement, read the action of the General Convention regarding division of the Diocese of Central Pennsylvania, and the decision of Bishop Talbot to remain in the old Diocese. Col. Clement was made permanent secretary. Mr. J. M. Lambertson moved that the Venerable Leroy F. Baker, senior presbyter of the new Diocese and Archdeacon of Harrisburg, be president of this convention, which was unanimously carried by acclamation. President Baker



REV. W. T. MANNING, D.D., THE BISHOP-ELECT.

thanked the convention in a few well chosen remarks, after which he declared the convention ready for business. The Bishop of the old Diocese was given a seat on the right of the president. A resolution was also passed placing the new Diocese in charge of Bishop Talbot until the new Bishop is consecrated.

A farewell memorial to Bishop Talbot was read by the Rev. C. J. Wood, of York. It was signed by the Rev. Charles Morison, of Sunbury, and the Rev. Mr. Wood.

Bishop Talbot made an address in response to the memorial. He said he looked forward to this convention with emotions both of joy and sorrow. The great growth of the diocese during the past seven years had made the division possible. Further he referred to the historic surroundings of St. James' Church, where Bishop White, the first Bishop of Pennsylvania, presided. In conclusion he said that the old diocese will try to emulate the zeal and devotion of the new.

The Rev. E. H. Eckel offered the rules of order for the primary convention, and they were adopted. Several resolutions providing for alterations to canons, readjustment of missionary apportionments, and other changes made necessary by the division of the

the Rev. F. J. Clerc, D.D., Philipsburg; H. S. Franklin, Lancaster; George C. Schmidt, York.

A resolution for the appointment of three lay members to secure a charter for the incorporated trustees was passed, and Messrs. J. G. Freeze, C. LaR. Munson and J. M. Lambertson were elected.

The question of Bishop's salary was next considered and it evoked some discussion. A motion prevailed to fix it at \$4,000 and the free use of a residence, the latter to be rented at present, and not to exceed \$500 for expenses.

THE NAME OF THE DIOCESE.

It took three ballots to decide this question. These ballots stood:

First ballot: Harrisburg 64; Williamsport 39; Susquehanna 30; Lancaster 1. No choice and Lancaster dropped.

Second ballot: Harrisburg 64; Williamsport 28; Susquehanna 36. No choice and Williamsport dropped.

Third and final ballot: Harrisburg 75; Susquehanna 54. Harrisburg was thus declared the name of the new Diocese.

NOMINATIONS FOR BISHOP.

The next order of business was nominations for Bishop. The following were nominated: The Rt. Rev. Bishop Rowe, Alaska; the Rev. Charles Morison, Sunbury; the Rev. C. J. Wood, York; the Rev. Dr. W. R. Breed, Lancaster; the Rev. L. F. Baker, Harrisburg; The Rev. E. H. Eckel, Williamsport; the Rev. Alexander McMillan, Carlisle; the Rev. G. C. Foley, D.D., Williamsport; the Rev. C. J. F. Wrigley, Brooklyn, N. Y.; the Rev. Alexander Mann, Orange, N. J.; the Rev. Dr. W. T. Manning, New York; the Rev. Robert Talbot, Kansas City, Mo.; the Rev. Frank Du Moulin, Chicago; the Rev. Edgar Cope, Philadelphia; the Rev. Charles Scadding, La-Grange, Ill.

Of these Messrs. Morison, Baker, and McMillan declined.

Wednesday morning there were celebrations of the Holy Eucharist at St. John's, when about 50 were present and received, and at St. James' at 9 A. M., when Bishop Talbot was celebrant, when a large number of the laity and the rest of the clergy received.

Officers of the Diocese were chosen as follows:

STANDING COMMITTEE.

Clergy—The Rev. Leroy F. Baker, the Rev. Walter R. Breed, the Rev. George I. Brown, the Rev. Charles Morison, the Rev. Wm. F. Shero.

Laity—Levi B. Alricks, Ivanhoe S. Huber, H. B. Meredith, Benjamin F. Myers, H. M. North.

Later the Rev. Charles Morison was chosen president, and the Rev. W. F. Shero, secretary.

FINANCE COMMITTEE.

James M. Lambertson, Allan P. Perley, S. H. Reynolds, J. C. Schmidt.

BALLOTING FOR BISHOP.

Nine ballots were necessary before a Bishop was elected. Prayer was offered immediately before the balloting began. After the second ballot the name of the Rev. Edgar Cope was withdrawn, and it was ruled that all who should receive less than six votes on that ballot would be dropped. After the third ballot the name of the Rev. C. J. Wood was withdrawn. While the fifth ballot was being

	1st Ballot		2d Ballot		3d Ballot		4th Ballot		5th Ballot		6th Ballot		7th Ballot		8th Ballot		9th Ballot	
	Cl.	Lay.	Cl.	Lay.	Cl.	Lay.	Cl.	Lay.	Cl.	Lay.	Cl.	Lay.	Cl.	Lay.	Cl.	Lay.	Cl.	Lay.
Necessary for Choice.....	23	49	22	49	22	48	23	49	22	49	23	48	22	48	22	47	23	47
Rev. Dr. Breed.....	2	18	1	15	1	12	1	11	3	7								
Rev. E. Cope.....	2	0	1	0														
Rev. E. H. Eckel.....	7	17	9	16	11	17	11	19	11	19	7	18	6	15	6	12		
Rev. G. C. Foley.....	16	20	16	17	14	18	16	19	14	18	14	20	11	18	6	14		
Rev. F. Du Moulin.....	1	1																
Rev. Alexander Mann.....	1	5	1	11	2	12	2	20	2	21	2	25	2	25	4	25	9	26
Rev. Dr. Manning.....	2	9	4	9	4	4	4	14	5	21	12	25	16	32	22	39	34	66
Bishop Rowe.....	4	8	1	6	0	2												
Rev. Chas. Scadding.....	0	1																
Rev. Robt. Talbot.....	5	5	6	11	6	11	8	13	7	10	6	7	6	4	4	3	1	0
Rev. C. J. Wood.....	1	14	1	9	2	7												
Rev. C. F. J. Wrigley.....	2	2	1	1	1	2												
Rev. E. A. Larrabee.....	1	0	1	0	1	0												
Rev. D. I. Odell.....							1	0	1	0			1	0				
Bishop Gray.....																		

diocese, were offered and referred to committees. A resolution was also offered providing that until the board of missions meet, the old laws should prevail. It will lie over.

The Rev. Dr. Breed offered a resolution authorizing the board of missions to confer with the old diocese and arrange for a division of the missionary fund on an equitable basis. It will also lie over under the rules.

The following officers were elected to serve until the first annual convention: Treasurer, W. K. Alricks, Harrisburg; chancellor, John G. Freeze, Bloomsburg; registrar, the Rev. Robert F. Gibson, Steelton.

For adjustment of difficulties under Canon XIX, the following were named: The Rev. William Heakes, Wellsboro; J. M. Lambertson.

For diocesan commission of General Clergy Relief: The Rev. Alexander McMillan, Carlisle; the Rev. F. T. Eastment, Lewistown;

taken it was decided that the names of those receiving the fewest votes would be dropped. After that ballot a motion to continue the dropping of those receiving the fewest votes was defeated, and the same motion was again defeated after the sixth ballot. Introduced again, it prevailed after the seventh ballot, at which time permission was refused to withdraw the name of the Rev. Robert Talbot. On the eighth ballot Dr. Manning received sufficient votes to elect on the part of the clergy, but not enough from the lay order, and after that vote Messrs. Eckel and Foley withdrew their names, and Mr. Talbot's was dropped. On the ninth ballot Dr. Manning was elected by a large majority. The vote on the several ballots is given in the table printed herewith.

Testimonials were signed by all those in attendance, and the following committee was named to notify Dr. Manning of his election. [Continued on Page 215.]

THE A. C. M. S. ANNUAL MEETING.

Work in Latin-America Primarily Discussed.

Providence was hearty in its welcome of the American Church Missionary Society, which held its annual meeting in that city on St. Andrew's day. On the evening preceding, the Churchmen's Club of Rhode Island held its November dinner and its fifty-seventh business session, and kindly invited members of the Society and its speakers of the next day to be its guests. About 250 men, representing the best business life of Rhode Island, were present as members of the Club, and there were several clergy present as guests.

The speaker of the evening was BISHOP BRENT of the Philippines, who talked not so much on Church work as upon political and material conditions obtaining in the distant possession. His address was listened to with intense interest, because it dealt with tremendous issues in a statesmanlike manner. That the Club agreed with him in the main was shown by the hearty applause when the Bishop concluded.

His points were that we are in the Philippines, no matter how we got there; and it is idle at this date to talk of ifs and buts, as so many are doing to him, during his present visit home. The United States took no action that brought about conflict between the Roman Church and the Filipino people. The trouble which arose,

he believes, ready and even eager to support them to the extent of their ability.

The last speaker was PRESIDENT SCHIEFFELIN, who told some history of the Society, and especially of its pioneer work in Latin America and its part in converting the Church at home to its duty to people in Roman countries who have left the Roman Church, never to return, and to people in Brazil who came from non-Roman Europe. At the speakers' table were Bishop McVickar, Judge Stiness, Colonel William Goddard, the Rev. Drs. Darlington and Kinsolving, Mr. Charles L. Benjamin of Havana, and others.

THE DAY ITSELF.

Bishop McVickar was the celebrant at the Holy Communion on the morning of St. Andrew's day. He was assisted by the Rev. Dr. James H. Darlington of Brooklyn, and the Rev. Hiram R. Hulse of New York. The last named made a brief address upon the Brotherhood and the Society. Uniting in the celebration were the Brotherhood men of Providence.

The afternoon of St. Andrew's day was a busy one. From two until five o'clock there were meetings in Grace Chapel. First came the business session, at which President Schieffelin presided, and reports were read. As not many representatives of the Society were present, and as other matters are pending, an adjournment was



THE THEOLOGICAL SEMINARY, BRAZILIAN EPISCOPAL CHURCH.

Located at Rio Grande do Sul. Persons seated are, from left to right, the Rev. John G. Meem, the Rev. Dr. William Cabell Brown (Dean), the Rev. G. Wallace Ribble, and Mr. Artago, all Faculty. The eight students, standing, are the first Seminary class, full term, and among them are representatives of the best families in the State of Rio Grande do Sul.

and still exists to some extent, culminated long before Admiral Dewey appeared in Manila harbor. We are not responsible for it. Whatever one may think of the Government policy, it is the judgment of Bishop Brent that all of us should hold our peace and let the plan have a fair trial. We must be broad in our sympathies, even in our religious sympathies, and work with other Christian agencies. One need not be less a Churchman and yet be broad in these respects. It is the man of strong convictions who can, with largest safety, afford to be liberal and tolerant. The speaker praised the teachers, and looked forward to a native Church among those neglected peoples, the Igorrotes.

President Reynolds of the Club, who was an excellent presiding officer, introduced BISHOP-ELECT KNIGHT of Cuba as the second speaker. He was, of course, warmly received, and he gave life to the discussion by some amusing incidents. We have waited too long as a Church to go to Cuba with a pure Gospel. Church officials waited a long time for government officials before interfering. The government finally acted and spent \$361,000,000, besides many lives, to attain political freedom. The General Convention finally acted, and endorsed the voluntary act in trying, in the past, to respond to Cuba's call for help. It is the destiny of the Church to carry religious liberty, as it is the altruistic aim of our government to carry political liberty. He does not start for Cuba to fight the Roman Church or to fight anybody else. It was a magnificent thing for our government to free Cuba. It is not less grand that our Church made Cuba a Missionary District. But the Missionary District is temporary. He looks forward, perhaps a long way, and yet he dares to look to a time when the Church in America shall be able to present to Cubans a National Church, with a native clergy. Till that is possible, till natives can be trained, men must go from here. They must take their wives with them. Cuban women have need to know American women. All these must be supported, and the men of Providence and of other cities stand, as

taken to another meeting to be held in New York, after electing the Executive Committee. In this committee the only changes were the retirement of the Rev. W. M. Clark, of Virginia, at his own request, because unable to attend meetings and from no lack of interest, the substitution of the Rev. Hiram R. Hulse in his place, and the retirement of Mr. Henry Lawrence Purdy and Dr. J. C. Otis. Three vacancies were left in the lay membership. Votes of thanks were extended to the Bishop of Rhode Island, the rectors of Grace, St. John's, and All Saints' parishes, the Churchmen's Club, and the newspapers and people.

Four addresses were then listened to. The first was by the Rev. E. S. Travers, assistant minister of Trinity Church, Boston, who outlined the proposed Junior Clergy Missionary Association. He reported the work to be taking shape in Boston, New York, and other cities, and appealed to the younger clergy of Rhode Island to look into the plans. Even young assistants in parishes have time for missions. A staff of men must be trained to speak about the work of various fields, and so permit missionaries to rest they have earned when they come home, and create for the Board of Missions as many hundred secretaries, at least educational secretaries, as it can use.

Mr. CHARLES L. BENJAMIN, four years an inspector of the post office service in Cuba, gave an exceedingly interesting paper on Cuba conditions. It is, it is understood, to be published in pamphlet form. Among much it contained:

"After living among the Cubans six months I began to feel that that I knew them pretty well. Now that I have been among them six years I realize that I have still much to learn, and that a nation, even a little nation, is an organism too complex to be thoroughly understood by one not of the blood, even in a lifetime. One of the things that an American that goes to Cuba learns is that a good many things he learned before he went are not true. One of the most common misconceptions is that it is a black republic, like Hayti. The truth is the whites outnumber the blacks and mixed races two to one.

In Havana there are fewer negroes to whites than in Washington. We can give Cuba points on some things, but not on the treatment of the negro. We are coercing the negro to some extent, making laws as to what he shall and shall not do. If Cuba's experience is worth anything, we should find that if we abolished our restrictive laws the negro would have no desire to do the things."

"Let me conclude by speaking of American intervention. If the United States had done nothing more than to stamp out yellow fever, that would have been a record of which to be proud. But we did much more. We built school houses where the Spaniards had built fortresses. We substituted the ballot for the bayonet. We cleaned Cuba, and made it as healthy as any spot on earth. And when we had done all these things, and more, we hauled down our flag and departed from the island."

It was a charming address that Miss JULIA C. EMERY gave, and inspiring withal. She spoke, not of the Woman's Auxiliary, of which she is the honored secretary, but of women and missions—how women may help Cuba, for example. She pleaded for mission work in the home, and asked if it were likely that women were really missionary abroad who never thought of missionary work in the household. Boys know too little of the Bible when they get to school, even to college. Many children recognize easily that grace is said only when there is company at meals. She pointed to the increasing number of women who earn their own money, or have inherited it, and doubted the statement, quite frequently made, that money contributed by the women comes out of the men's pockets.

It was a not less charming address which Miss LUCY C. JARVIS of the Connecticut Auxiliary gave, suggesting the sensible thing that in the study of missions a start be made with boys and girls, and that in the selection of topics those associated with current events, or with stories of which children are fond of, be chosen. She deprecated speaking in public, but recalled a request from Bishop Williams that she speak, who said, in response to her demurrer, that the women must speak for missions until the men learned to do so.

In Grace Church at five o'clock the rector, the Rev. E. S. Rousmaniere, presided at a public meeting, and led in the prayers and hymns. The Rev. HIRAM R. HULSE of New York spoke of Christ as fulfilling all righteousness, and that therefore, under His command, we must give to Latin Americans a fulness of light, they having received some light. Bishop-elect Knight, the second speaker, said he went forth as an ambassador of Christ, but that he expected the Church to be behind him. He could not do much alone.

The meeting in All Saints' Church on the evening of St. Andrew's day was among the best of the session, many Providence clergy being present. Bishop McVickar presided, and said prayers. He spoke of the new missionary interest at Boston, and declared the Brazil and Cuban fields to be among the most interesting in the whole Church. He commended the work of the Society in strong terms. The Rev. DR. DARLINGTON, chairman of the Cuba Committee, was the first speaker. Following him was BISHOP-ELECT KNIGHT, who took occasion to say how much the Cuba mission in the past, and especially during the last year, owes to the chairman of the Cuba Committee. He was most appreciative, and appealed not alone to the rector of Christ Church but also to all rectors present, to support him in his new burdens. Much awaits the doing.

In introducing the Rev. Dr. Kinsolving, Bishop McVickar was especially appreciative of the work, personally and as a Bishop of the Church, that is being done by Bishop Kinsolving in Brazil. The Rev. DR. KINSOLVING was equally appreciative of assistance rendered now and in the past by the Bishop of Rhode Island. His points were many and apt. One of them was that Brazil is a republic, patterning its government after our own. A republic cannot last unless it has to help it a Gospel that is pure. He spoke of the Seminary at Rio Grande do Sul, established by Bishop Kinsolving and the Rev. Mr. Brown, and in which are representatives of some of the best families of the State, showing that the Church is gaining a foothold in all that goes to make Southern Brazil.

: ALL SAINTS' AND ALL SOULS' DAYS AT PRIORY FARM, VERBANK, N. Y.

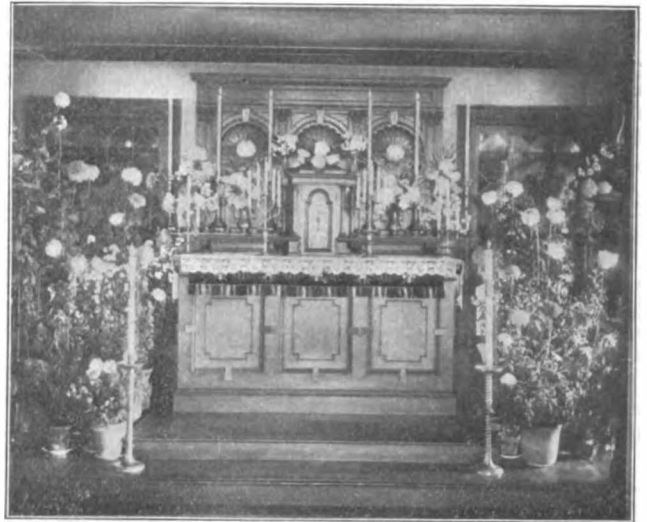
ON the Feast of All Saints, being the Patronal Festival of All Saints' Convalescent Home, which is located here, and carried on by the Order of Brothers of Nazareth, the Brothers did their utmost to make the celebration of the festival this year such as would leave a distinct and lasting impression upon the minds of its inmates, as also upon those of the members of St. Paul's Training School, which is also under the auspices of the Brothers, and not more than a hundred yards from the "Home."

The Brother-Sacristan spent a good part of Monday (All Hallows' Eve) in decorating the altar and oratory with a profusion of flowers, many of which he had grown himself. Among these there were probably not less than two hundred chrysanthemums of various hues and shades, but white being the predominating color. The whole Sanctuary was one mass of flowers

and palms, and the appearance it presented simply beggars description.

At 8 p. m. Solemn Vespers were sung by the choir consisting of the boys from St. Paul's School and the inmates of the Home, with an interest and devotion which left nothing to be desired.

The next morning, All Saints' day, there was a choral Eucharist at 9:30; and at 7 p. m., second Solemn Vespers with Incense, followed by a Solemn *Te Deum*. This service was succeeded by Vespers for All Souls' day. Between the two Vespers, the priest-in-charge delivered an address, the subject of which was "The Interest of the Saints in us, who are still encompassed by the Infirmities of the Flesh." The room that



THE "MARTINA BAYARD STEVENS" MEMORIAL ALTAR AND REREDOS, ALL SAINTS' HOME, PRIORY FARM, VERBANK, N. Y.

serves for the accommodation of the worshippers, is separated from the oratory proper by folding doors. During the address these doors were closed, and the Brother-Sacristan stripped the altar of all its candles except the six Vesper lights, and also removed the flowers and the festival hangings. A black altar frontal was substituted, and at the conclusion of the address, the priest and his acolytes retired to the sacristy, where the white cope was exchanged for a violet one; and the acolytes, removing their red cassocks and lace cottas, were vested in black cassocks and simple linen cottas. Thus, re-vested, all returned to the sanctuary, and the Vespers for All Souls' began. These were very plain, the psalms being read instead of sung, but the *Magnificat* was again sung, and, during the singing of it, the altar, sacred ministers, and congregation incensed as before.

The next day (All Souls' day) there was a Choral Requiem Eucharist with incense at 9:30 A. M., and at the conclusion of it, a procession was formed, and headed by the crucifer, who was followed by the choir, the priest in violet cope, and his acolytes, and a number of the members of the congregation, all wended their way to the little cemetery. Upon entering the gates, the *De Profundis* was said in unison. Special prayers were said at the graves of two priests buried side by side. The march was again taken up, the *Deus misereatur* being recited, until the graves of several of those who at one time had been inmates of the Home, were reached. Fitting prayers were here offered, and a hymn sung. The march was again taken up, the *Nunc Dimittis* being sung, till the gates of the cemetery were again reached. From there on, back to the Home, a solemn silence was observed. Arriving at the Home, the choristers and others were dismissed, and all felt that the dead as well as the living, had been kept in remembrance at the Patronal Feast of Priory Farm. G. W. M.

IF TIME, like money, could be laid by while one was not using it, there might be some excuse for the idleness of half the world, but yet not a full one; for even this would be such an economy as the living on a principal sum without making it purchase interest.—*Sterne*.

YOUR daily duties are a part of your religious life just as much as your devotions.—*H. W. Beecher*.

Helps on the Sunday School Lessons

Joint Diocesan Series

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

By the Rev. ELMER E. LOFSTROM

THE INCARNATION OF OUR LORD.

Catechism: V., Belief. Text: II. Cor. ix. 8.

Scripture: Phil. ii. 5-11.

FOR our lesson to-day we are given one of the most wonderful passages in the New Testament. The entire passage ought to be memorized, for it is in one sense a creed, containing an inspired summary of the facts involved in the Incarnation of the Lord Jesus Christ.

First and last, in studying the lesson, the setting of the passage should be noted, for that brings out the application which should be made of it. St. Paul is writing to his beloved friends at Philippi. He is pleading for unity, a unity that shall be real. Such a unity can only come from a willingness on the part of each one to have a consideration for the others. The way of unselfishness and humility is the only way it can be attained. As the greatest motive that could be offered for the striving toward such a state of mind, he points them to the wonderful example of the Master. In this passage he describes the mind of Christ as exhibiting this perfect unselfishness before, as well as during His Incarnation.

All sin may be reduced to selfishness in some form. For sin may always be traced back to its essence as a preference of your own will to the will of God. Some plants have a "tap-root" into which all other roots run. Self-will or selfishness is the tap-root of sin. If we could throw out selfishness we should soon be rid of sin. The best training for the choosing of God's will would be the practice of giving the will of others a due consideration. It is that for which St. Paul is pleading. As the supreme example of One who has given great and constant consideration to the welfare of others, at great cost to Himself, he cites the mind of the Master.

The great object to be attained in teaching this lesson is that its meaning may be understood. First of all, the facts here summarized should be brought out. It begins with the fact of the pre-existence of the Lord Jesus. When Jesus was born at Bethlehem, it was not the beginning of His Being. The opening clause refers to a time before that birth. He was then "in the form of God." This is the first fact to be brought out. It is elsewhere as distinctly stated. Jesus Himself said: "Before Abraham was, I am" (St. John viii. 58; see also St. John i. 1-18 and Hebrews i. 1-14).

Before His Incarnation, "He thought it not robbery to be equal with God" or, as the R. V. has it, "He counted it not a prize to be on an equality with God." This evidently is meant to tell of His "mind" at that time, just as later we are told of the "mind" which He showed during His humiliation. This phrase is not only meant to assert that He was on a perfect equality with God, but it is meant also to indicate that in His mind or attitude which led to His coming here, as better than "clinging to" His position in heaven, the Lord Jesus chose the earthly life, *because of what it meant for others.*

The result of the "mind" which He showed in heaven was that He took the form of a servant and was made in the likeness of men. But the same humble and unselfish mind is shown to be the motive back of the expression which He gave to that human life. The life itself is described by two words; obedience and humility. As the exchanging of the Divine Glory for the human life is called an emptying, so in addition to that we have from Him while in this human life an example of humble obedience.

But above and beyond the example of His humble obedience, there is the humiliation of His own special work for mankind. It involved the death of the cross. St. Paul does not explain it. All we need to know is that it was *for us.* The same unselfish mind was back of all the earthly life of the Master, and His sacrificial death was a further expression of it.

Following His humiliation there came a restoration to His Glory. The fact of the three stages in His existence should be clearly brought out. But this last exaltation is something more than a restoration to a former state. There is something now that He had not before. It is described here as a reward coming to Him as a result of the mind which He has revealed by

His Incarnation and humiliation. The "wherefore" or "therefore" (R. V.) of v. 9 refers, not so much to the facts immediately preceding, as to *the mind of Christ which they revealed.* That mind is the moving force or inspiration back of all the wonderful story of His life, and it is that mind which wins the reward.

What that reward is we can hardly understand. It is evident there is now a new satisfaction to Him in His heavenly office because of the redemption which has been accomplished for us. He is more than He was, for He ascended into the heavens with the glorified body of His humiliation. But it was not mainly for His own exaltation as here (v. 9-11) described that this work was undertaken. It is beyond that, "to the glory of God the Father." "Thus even the reward of His course is not for Himself ultimately. His condescension was for the exaltation of His brethren; His exaltation is for the glory of God His Father."

The practical lesson for the drawing of which St. Paul wrote these wonderful words may be ours also. To show this mind of the Christ is nothing more than to show forth a real Christianity. The more nearly we come to the attaining of that lowly, loving, self-forgetting mind, the more nearly do we come to what we were meant to be when called to a knowledge of His grace.

St. Paul uses the same method of rousing the disciples to a realization of their responsibility as Christians when he urges the Ephesians to be "imitators of God" (Eph. v. 1 R. V.) by being "kind one to another, tender-hearted, forgiving one another in love, even as God for Christ's sake hath forgiven you." There is his own summary of how "the mind of Christ" should further express itself in His followers.

St. Paul has also given other expression to the fact of the humiliation of Jesus Christ. Thus he writes to Corinth (II. Cor. viii. 9) that "though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." And again (II. Cor. iv. 6) he says that the glory of God shined into our hearts from the face of Jesus Christ.

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 MISSIONARY APPORTIONMENT IN NEW JERSEY.

To the Editor of *The Living Church*:

I HAVE received a letter from the Rev. Dr. Lloyd and Mr. George C. Thomas in which they inform me that the Board of Missions or Board of Managers have nothing to do with the apportionment in the several Dioceses, and I wish to apologize for anything I said in my former letter regarding the Domestic and Foreign Missionary Society and what they have to do with the apportionment; but I retract not one jot or tittle of my feelings that unjust apportionment has been made in the Diocese of New Jersey. As far as we are concerned, it makes no difference who are to blame for the unjust taxation; that there is an unjust apportionment, is evidenced by the "Annual Tables," and what we most desire to do is to have an equalization of assessment, rather than any criticism of those who make the apportionment. If criticism can bring about fair taxation I shall be glad. I do not wish to lay blame where blame is not due. What I said was not so much against those who made it as against the thing itself. I repeat, that, whoever is to blame, I shall use my influence towards missionary support, independent of outside influence, until this apportionment is satisfactorily adjusted.

HARRY HOWE BOGERT.

Point Pleasant, N. J., November 24th, 1904.

LAWFUL CEREMONIAL IN THE AMERICAN CHURCH.

To the Editor of *The Living Church*:

IN your "Answers to Correspondents," November 26, 1904, in the fifth answer to "Sacerdos," you say that "the Ornaments Rubric of the Church of England is not in force in this country," and you go on to state that our Ornaments and Ceremonies are not "restricted within the English limitation."

In other words, your position seems to be that there is no

law as to ornaments and ceremonies in the American Church, except those few vague hints that ritual does exist which are found in our Canons and Prayer Book.

This state of affairs is actually the one that exists, it is true; but is it lawful that it should? The English Church Law like the English Canon Law is the basis of the Law in this country, and must continue in force until changed by American legislation. Such legislation with regard to the "Ornaments of this Church and of the ministers thereof" has not taken place, so far as I know. Of course, the text of the Rubric itself has been omitted from our Prayer Book for the very obvious reason that the reference to King Edward VI. would be unintelligible or misunderstood. But where the preface of our Book declares that "this is far from intending to depart from the Church of England in . . . worship," it seems to me expressly to re-assert its allegiance to the Ornaments Rubric.

In these days when little bits of Romanism in ritual, such as the use of "cottas" for surplices, bare altars instead of having them covered decently, the six Roman lights instead of the English two: and "fads" such as wearing colored stoles at the choir offices, and these two-sided, "sleight-of-hand" ones at Baptisms, are so common, it appears to me high time for American Churchmen to bring some kind of order out of the chaos and "ritual anarchy." We have, I am glad to say, repealed our only definite canon on ritual, so now we must either go to the Ornaments Rubric and the Canons of the Church of England, which explain it, or else we are entirely at the mercy of the individual priest or of the ecclesiastical furnisher with his nonsense about "correct shades and shapes," both of which mean the ones in which there is the most profit.

"Ritual anarchy" is on every hand, and I do not think, Mr. Editor, that to teach that we practically have no ritual law is going to remedy it very soon.

Very truly yours,
Terre Haute, Ind., Nov. 28, 1904. FLOYD KEELER.

[Our correspondent mistakes the meaning of the brief statement to which he refers. The English use in ceremonial is of force in this country, not because of the rubrical or statutory force of the Ornaments Rubric or of the "authority of Parliament in the second Year of the Reign of King Edward the Sixth" upon which that is expressly based, but because that English use has become, in part, the ecclesiastical common law of the American Church. That common law is based on the whole body of lawful practices in the Church of England which in their entirety may be called the legal English use. The existence of such a body of English common law ecclesiastical was expressly recognized by the United States Supreme Court in a decision in which the Church in Virginia was held to be subject to it, handed down in 1815. *Terrett et al. vs. Taylor et al.* (9 Cranch U. S. Reports, 43). But beyond this English use, based in part upon the Ornaments Rubric, the American Church also inherits as of equal force in its common law ecclesiastical, the use of the non-juring Church of Scotland, which gave us the episcopate. Hence the legal use in the American Church, though including all that is authorized by the Ornaments Rubric, is not limited exclusively to the provisions of that instrument. It would also press this common law ecclesiastical farther than could be warranted, to hold that it is of negative force sufficient to forbid that which it does not directly authorize.—EDITOR L. C.]

THE AMERICAN CHURCH AND SAILORS.

To the Editor of *The Living Church*:

GLORIOUS news for sailors reaches us from across the Atlantic, that on Trafalgar day last, the recent American Church Conference at Boston had appointed a Commission of three Bishops, three presbyters, and three laymen to report what can be done to enable the American Church to "take to the water," and to promote Divine worship on board all ships in American harbors, and on the high seas.

In 1897, the Conference of Anglican Bishops from all ends of the world, which met at Lambeth, resolved:

"That it is the duty of the Church to aid in providing for the moral and spiritual needs of our seamen of the mercantile service . . . by the ministrations of clergy especially set apart for this work."

Alas to say that some Bishops on their return to their seaboard Dioceses, failed to give effect to their good resolution at Lambeth!

Twenty years earlier, the Convocation of Canterbury appointed a committee to report "on the spiritual provision for English seamen at home and in foreign ports." It is no longer "English" seamen that is sought to be provided for by the Church, but sailors of all nations, creeds, classes, and conditions, as far as means allow, in all parts of the world. Further experience has since been gained as to the best way of "launching out into the deep, and letting down the nets." Much remains, however, to be done ere the worship of the Church on shore, in all its fulness, is extended to every ship of every na-

tion, in every port, and on the seas. That, and no less, is the problem which the American Church Commission on sailors' spiritual needs has to solve.

When the Canterbury Convocation Committee on Sailors began its investigations in 1877, it issued a series of 17 questions, as to what was being done by the Church, to the clerical and civil authorities in 64 British seaports. The replies formed the basis of four valuable reports, which did much to help the Church of a great maritime empire to "look towards the sea." A very different set of questions might now be asked of seaport authorities, ecclesiastical and civil; but it would not be a bad way for the Church Commission to obtain information as to what is not being done by seaboard Dioceses to minister to crews on their shores.

Yours faithfully,
The Missions to Seamen, WM. DAWSON,
11 Buckingham St., Strand, London, W. C. Commander, R.N.

THE CHURCH PRESS.

To the Editor of *The Living Church*:

ALLOW me to thank you for your admirable editorial in reply to Bishop Gillespie. THE LIVING CHURCH is the organ of the living Church, which here on earth is militant, not quiescent. Should someone establish such a paper as the Rev. Mr. Ingham seems to be praying for, I would suggest that it be named "The Dying Church," or "The Dead Churchman," for only a dying Church or dead Churchman could it adequately represent.

When we admit men into the army of the living God, we sign them with the sign of the cross, in token that thereafter they shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto their life's end.

While war is being waged there must be conflict. That the American Church militant may never lack a fearless, militant press, should be the earnest prayer of every soldier in the ranks, as it is of

Yours truly,
St. Philip's Rectory, E. H. J. ANDREWS.
Palestine, Texas, Advent, 1904.

POOR PARISHES AND MISSIONARY GIVING.

To the Editor of *The Living Church*:

IA LAYMAN, want to thank you for your suggestive reply, to the Rev. Herbert Parrish's letter, in regard to poor parishes giving to Missions. God grant it may have the effect desired, not only in that parish, but many others, who seem to think because they have debts of their own making, they are exempt from giving for the purpose of extending Christ's kingdom on earth.

I am uncharitable enough to think that this suggested day of prayer and fasting will not be observed, for the sole reason that the people may be influenced to give to missions. Parochial selfishness has ever been the bane of missions, and I fear ever will be. However, like priest, like people! I do not wish to be unkind, but if missions were presented to the people as part of their religion, a blessed privilege, and not a device for getting money from them, the hue and cry against them would die away and men would come to realize that God indeed "loved the world," and that all who would love and obey Him, dare not come short of doing less.

L. H. MARTIN.
November 26th, 1904.

RELIGIOUS EDUCATION NEEDED.

To the Editor of *The Living Church*:

NO ONE who has kept in touch with educational thought of to-day can fail to see how among thinking men the need of training the young in morals and ethics, if not in religion, is perceived and deplored. The formation of the Religious Education Association is a clear indication of the growing desire on the part of educators to fill this void in our system of education. President Eliot of Harvard has lately (if newspaper reports can be credited) very sweepingly asserted that this defect in our public schools is the cause of the increase in crime, drunkenness, and distress that is so apparent. Whether this be true or not, it is for others to say. One thing must be apparent to all men. A nation cannot neglect the things of God without degenerating. History teaches that from its earliest days. Morality and honesty are based upon religion, whether

a true religion or a false. We have inherited from our forefathers a code of morals, a set of customs, and intuitive instincts, which keep us from great and glaring breaches of morals. But how long will this stock last? The morals and ethics of marriage and divorce seem to be falling very low: how long will the rest last? It is only by training the young in the ways of God that we can continue as a Christian people. How is this to be done? Can the public schools teach ethics and morals without religion? Can these be separated from the doctrine of the existence of God? Can public schools teach the existence of God? Apparently not, except in an indirect way.

Now, Mr. Editor, what are we, as a Church, doing? We have Sunday Schools, such as they are. Each parish has its own little school, with poor accommodations and ill-fitted teachers. There is an effort to make Sunday Schools more efficient as educative agents; an effort to be encouraged. But, after all, what can be done in one short hour in surroundings which do not appeal to the children as serious? Twenty-five hours a week are spent in an atmosphere where the attention is held by work and discipline; in an atmosphere where God is, as it were, forgotten; one hour in a place where there is confusion, poor teaching, and a general lack of seriousness.

Religion is as much a matter of association as of formal teaching. Lives speak greater truths than sermons. It is this that makes the boarding school such an instrument for good or for evil; because in it the character is moulded by its life. Where the men are wholesome, sound, devout Christians, and the school life is based upon a manly, clean religion, boys are educated into Christian gentlemen. But a boarding school which has not this foundation, is an abomination of evil. Still, when properly managed, the boarding school is a means for training the young in religion along with the training in mathematics, science, and literature. We have boarding schools under the influence of the Church, advertised under her name, but very few directly under the control of any ecclesiastical authority. They are, many of them, doing good work, training up Christian people. However, their influence on the country at large is comparatively slight, for, because of the cost of keeping a child at one of them, the great mass of the American people are outside of the sphere of their clientele. Nay, more, most Church people would find it impossible to take advantage of them. Education in them is expensive, even when they are kept by Sisters—so expensive as to be prohibitory to anyone with a moderate income and several children. The clergy get education in one of these as a rule, for their children, by accepting aid and putting themselves under obligations.

There is need of Church boarding schools, for many American people live in such a way as to be compelled to send their children away to school; there is also need for Church day schools. Both, however, to be of any lasting good on the community at large, must be, in their charges, within the reach of the man with a small income. It is here that a teaching order like that of the Brothers of Saint Benedict, described a short time ago in THE LIVING CHURCH, can be of use; an order of men and women who, for the glory of God and the salvation of souls, teach; whose schools are the main business of their lives, not money-making adjuncts; men who are willing to live simply, content that they are training boys in a godly, Christian way to be educated gentlemen. Their vows may be for life or for a period of time, it matters not; but they must be men of education and of manliness combined with godliness.

Newark, N. J. H. P. SCRATCHLEY.

NEEDS OF ST. PAUL NORMAL AND INDUSTRIAL SCHOOL, LAWRENCEBURG, VA.

My dear Friends and Readers of The Living Church:

PERMIT me please to invite your attention to the needs of the St. Paul Normal and Industrial School. The school has entered upon its 17th year with brighter prospects than during any past session of its existence. During the past sixteen years the self-sacrificing principal has borne up bravely and courageously under the great strain of planting and making permanent an institution which is to live after him. The school has passed its experimental stages and it is an assured thing. It has graduated from its academic and industrial departments over 200 boys and girls, while more than 2,000 have been instructed in the Institution at different times, taking partial courses in our class rooms and industrial departments, and the most of these are teaching, working at their trades, and otherwise earning an honest living. There is a very great demand for our

undergraduates as well as those who have taken the full prescribed course. The school appeals most strongly to its friends and the public generally for liberal support—its claims are reasonable and just, and those who are anxious to know where they can best aid in uplifting colored youth, can be pointed to no place more worthy and deserving of their support than to this Institution. For, here the moral and religious training of students receive the utmost consideration and attention.

St. Paul's School is the largest industrial enterprise anywhere under the auspices of the Church, which makes it imperative upon Church people to see that it is not more seriously crippled in the future for lack of funds to carry it on. It has been one continuous struggle since the day it was founded.

Our needs are many and pressing, yet I wish to call your attention to the following most urgent needs, which I hope, through the providence of God, you will assist in supplying.

First, \$30,000 for our floating debt and current expenses for the present session.

Second, \$50,000 for four much-needed buildings: (1) "Dudley Memorial Hall," a large brick dormitory for boys; (2) Library and administration building; (3) Trades building; and (4) Academic Hall for larger and more class rooms. Our students manufacture the bricks and lumber and will erect the buildings if the money is forthcoming or assured.

Third, An increase of our permanent Endowment Fund from its present size, \$5,000, to at least \$250,000. We shall be grateful for money toward one or all of the above objects. The smallest sum will be gratefully received and promptly acknowledged by the Treasurer, Mr. R. C. Taylor, Jr., or myself. Thanking you in advance for your favorable consideration of this appeal,

Believe me ever,
Most gratefully yours,
JAMES S. RUSSELL,
Principal and Assistant Treasurer.

CHURCH WORK IN SOUTHWESTERN NEW YORK CITY.

To the Editor of The Living Church:

UNDER date of November 21st, 1904, your New York correspondent, gives a review, among other things, of the statistics of Ascension parish, and quotes its rector as having published in his recent year-book this misleading statement: "Were the Church of the Ascension to be abandoned, a population of 300,000 on Manhattan would be without active work by the Church."

That same rector is also reported by your correspondent as stating "that on the West Side, south of the Ascension, there is no aggressive work done by the Episcopal Church until you come to old St. Paul's, nearly two miles away." Before making public such statements, is it not the part of fair dealing and Christian charity, to consult other year-books in the supposed stricken district? The facts and figures taken from the last journal (1903) of the Diocese of New York, show that the Ascension church and chapel make the following showing when in contrast with the other Episcopal chapels and churches on the southwest side, that is, south of the Ascension and between Ascension and St. Paul's Chapel and not including Old St. Paul's:

ASCENSION CHURCH.						
	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S. S.
1903.....	21	53	46	22	840	378
ASCENSION CHAPEL.						
	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S. S.
1903.....	15	8	18	24	234	283
ST. JOHN THE EVANGELIST (WAINWRIGHT MEMORIAL).						
	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S. S.
1903.....	37	27	19	23	289	209
ST. LUKE'S CHAPEL (TRINITY PARISH).						
	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S. S.
1903.....	43	37	38	30	425	370
ST. CLEMENT'S CHURCH.						
	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S. S.
1903.....	9	..	6	7	222	135
CHAPEL OF THE HOLY COMFORTER (SEAMEN'S MISSION).						
	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S. S.
1903.....	21	..	5	28	60	..
ST. JOHN'S CHAPEL (TRINITY PARISH).						
	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S. S.
1903.....	58	57	29	51	802	539
SUM-TOTAL OF ASCENSION CHURCH AND CHAPEL.						
	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S. S.
1903.....	36	61	64	46	1,074	661
SUM-TOTAL OF CHAPELS AND CHURCHES COUNTED OUT.						
	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S. S.
1903.....	168	121	97	143	1,798	1,253

From the above it will be seen that Ascension parish has only one-fifth as many Baptisms; one-half as many Confirma-

tions; about one-half as many marriages; not one-third as many burials; about one-half as many estimated communicants; and the Sunday School about one-half as large. At St. John's and St. Luke's chapels, Trinity parish, no less than 3,700 communions are made every year. At Ascension Church and chapel the total in any one year of the communions made, would not reach one-half that number. At St. John's and St. Luke's chapels, there are all sorts of religious and semi-religious, social, athletic, missionary, and industrial organizations and classes—from two to six of them every day in the week, except Sunday—numbers ranging from a dozen to seventy-five. Also a parish hospital, full to the limit all the year round, adjoining St. John's chapel.

In Ascension parish there are three clergymen at work; in the omitted section there are actively and aggressively at work seven clergymen, and we have the poor, the sick, the maimed in abundance to look after every hour of the day and often and often at night. In view, therefore, of the published account in your New York correspondence of issue, November 26th, 1904, we deem it proper and just to ask the publication of the enclosed, as we are perfectly willing to be judged by our works—and we think to the fair-minded the facts will speak for themselves. We also append a tabulated statement of St. John's and St. Luke's Chapels from 1894 to 1904:

ST. LUKE'S CHAPEL (TRINITY PARISH).

Year.	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S.S.
1894.....	36	15	21	35	179	296
1895.....	43	18	39	35	229	334
1896.....	44	18	28	22	279	305
1897.....	54	22	40	34	300	315
1898.....	41	22	25	29	300	315
1899.....	55	34	27	35	325	354
1900.....	40	35	37	23	371	352
1901.....	50	36	25	32	400	346
1902.....	41	25	28	38	400	346
1903.....	43	37	38	30	425	370
1904.....	48	37	31	27	425	375
Totals	495	309	340	340	About 425	About 400

ST. JOHN'S CHAPEL (TRINITY PARISH).

Year.	Bap.	Conf.	Mar.	Bur.	Estimated Com.	S.S.
1894.....	126	85	49	75	890	664
1895.....	120	84	55	52	685	572
1896.....	110	63	40	81	716	626
1897.....	96	75	31	61	733	642
1898.....	85	64	33	64	680	624
1899.....	46	52	34	42	650	590
1900.....	91	60	27	51	759	560
1901.....	70	72	30	53	801	533
1902.....	83	57	23	45	816	543
1903.....	58	57	29	51	802	539
1904.....	54	57	28	50	675	533
Totals	939	726	359	625	About 700	About 525

St. John's Chapel, Trinity Parish, (Rev.) FRED'K J. KEECH.
New York City, December 3, 1904.

CHURCH WORK AMONG JEWS.

To the Editor of *The Living Church*:

WILL you from this circular correct Dr. Rainsford on the opinion of the Jews who leave their Church (THE LIVING CHURCH, November 19, New York Letter), and make any other remarks you may have at hand on this question?

A reader of your valuable paper,
230 West Vermont St., MOSES NYE (A JEW).
Indianapolis, Ind.

[The quotation referred to was from the Rev. Dr. Rainsford in the Year Book of St. George's Church, New York: "As they [the present population adjacent to St. George's] move out, Jews and Italians move in, and for neither can we do anything." Mr. Nye encloses a printed statement entitled "God's Chosen People," signed by himself, in which he says, in part:

"We have over one hundred thousand Jews in Palestine who are looking for the coming of the Messiah. We have over twenty-five thousand converted Jews. We have twelve hundred who preach the full Gospel. All this should be a proof to the Gentiles, that the end of the Gentile era has come and the great Sabbath, a thousand years with Christ is before us."

"What the Jews need is the true light, the true Spirit of God in their hearts: they must accept Jesus as the Messiah and read and believe the New Testament, and God will make them a power. 'And they shall look upon Him (Jesus) whom they have pierced, and they shall mourn for Him as one mourneth for his only son' (Zech. xii. 10). 'And one shall say unto Him what are these wounds in Thy hands? Then He shall answer, those with which I was wounded in the house of My friends' (Zech. xiii. 6).

"The last prayer which Jesus prayed before He died on the cross

God will answer: 'Father forgive them, they know not what they do.' May God soon open the eyes of the Jewish people and they will feel the presence of God in their hearts, and will be again the chosen people of God."]

THE AMERICAN BISHOP IN THE PHILIPPINES.

To the Editor of *The Living Church*:

THE indorsement of Bishop Brent by the President of the United States and by the Secretary of War are exactly in line with the course which Dr. Brent has taken since his assumption of a Bishopric in the Philippine Islands (by *intrusion into an established see*). The Bishop, from the nature of the case, must be interested in the maintenance of the American sovereignty, which is the only ground for his episcopal existence there. Yet it hardly seems consistent with his functions to have taken and to have held a vehement political attitude, and in the Philippine Islands and in the United States to have made himself a mouthpiece of the policy of the Administration. It is a distinctly political question whether the Philippine Islands should remain a colony of the United States or be made free. More than two score of Bishop Brent's brother Bishops believe they should be speedily made independent, along with a vast number of citizens of the United States. His spiritual influence is weakened by this unwise position. A "mission of reconciliation" such as the Bishop of Vermont urged upon Dr. Brent in the Ordination sermon is most inconsistent with an intense political partisanship in a country torn and exhausted by a struggle for liberty with a successful conqueror.

ERVING WINSLOW.

THE NEW DIOCESE OF HARRISBURG.

[Continued from Page 209.]

tion: The Rev. Dr. G. C. Foley, Williamsport; the Rev. E. H. Eckel, Williamsport; the Rev. Dr. W. R. Breed, Lancaster; J. M. Lamberton, Harrisburg; J. G. Schmidt, York; W. H. Myers, Williamsport. Formal and complimentary resolutions followed, after which adjournment was effected.

LOVING CUP PRESENTED TO BISHOP TALBOT.

During the noon recess the clerical and lay delegates were entertained at luncheon at St. James' parish house. After the conclusion of the luncheon, which was served by Caterer Eckert, Bishop Talbot was presented with a large and handsome loving cup. J. M. Lamberton, of Harrisburg, presented the cup on behalf of the Church Club members of the new diocese. The cup bears this inscription: "Presented to Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania, by members of the Church Club residing in the new Diocese, November, 1904. In recognition of faithful service."

Bishop Talbot was greatly affected by this mark of esteem of his former parishioners. He thanked them for the gift, and said he would always cherish it as a remembrance of them.

The next meeting of the convention will be held in St. Stephen's, Harrisburg.

THE BISHOP-ELECT.

The Rev. William T. Manning, D.D., Bishop-elect, is vicar of St. Agnes' chapel in Trinity parish, New York. He was ordained deacon in 1889 by Bishop Quintard on behalf of the Bishop of California, and was advanced to the priesthood by the Bishop of the latter Diocese in 1891. He pursued special studies at the University of the South until 1893, when, having received the degree of B.D. from that University, he accepted a professorship of Dogmatic Theology in the same institution. This chair he retained until 1896, when he became rector of St. John's Church, Lansdowne, Pa., and in turn relinquished that in 1898 to accept the rectorship of Christ Church, Nashville, Tenn. From that parish he went in 1903 to his present work in Trinity parish, where he is vicar of St. Agnes' chapel. He received the degree of D.D. from the University of Nashville in 1901. He was a deputy to the General Convention in 1901, and from 1899 until its dissolution was a member of the Missionary Council. He is also a trustee of the University of the South. Dr. Manning has several times previously been favorably considered at episcopal elections, and narrowly escaped election in the Diocese of Kentucky, when the Rev. Dr. Lloyd was chosen.

WORKS of mercy, even the meanest, performed, or intended to any of His living members are as sweet odors which the holy women brought on the first Easter morning, to anoint the lifeless members of His natural body. They may not perhaps be wanted for the particular purpose, but the willing mind which brings them will not lose its reward; it thought to do a little good, to satisfy a kind feeling on earth, and God will find a recompense for it in Heaven.—*Rev. John Keble.*

Literary

New Fiction.

In passing judgment on Mr. Crawford's new book (*Whosoever Shall Offend*, by F. Marion Crawford. New York: The Macmillan Co. \$1.50) one must take account of at least two things, and they are similar. One is, the story, consisting of the plot and its development, is not all of Mr. Crawford; and the other is, that the character drawing of this versatile author apart from the plot, is the most of Mr. Crawford. He is a born story teller, and his many years of practice have made him an accomplished novelist. He uses the most commonplace and oft used skeletons for characters, then sets himself to dressing them in his own fashion; with the result that the reader is intensely interested in the processes. He puts good flesh and blood upon the dry bones of well worn models, and dresses them in that Italian garb with which he is so familiar, and lo! one seems to meet new forms and faces with whom one is pleased to make acquaintance.

So in his new book one meets Folco Corbario, that heartless, designing young rascal who marries the wealthy widow of Martino Consalvi, almost as a new variety of villain. Certainly Mr. Crawford makes him a most villainous fellow. His well laid plan to make way with his wife, carries passing well. This attempt on the life of the widow's son and heir failing once, he, not being easily discouraged, tries other means. Here comes in the title of the book, *Whosoever Shall Offend*; for Senor Corbario seeks to do his step-son to death by suggesting evil ways and bad living, under the guise of learning the world, as a likely way out. Of course the villain meets his deserts, and the youth, after much of peril and danger, survives.

The morale of the story, cloaked under specious reasoning, is as villainous as the chief actor. The most outrageous living is almost winked at, and never once even is apology attempted.

Or is the moral lesson so artistically drawn that one easily misses it?

In the preparation of a brief for the royalty of honest labor, Gwendolen Overton has shown remarkable powers of investigation. (*Captains of the World*, by Gwendolen Overton. New York: The Macmillan Co. \$1.50.) She quotes from Carlyle a trenchant phrase as her foreword: "The leaders of industry, if industry is ever led, are virtually the leaders of the world." She plunges into the thick of the fight in the first chapter, which is a glowing and thrilling picture of a great manufacturing plant in operation. Here she finds her captains, and here she finds material in all the ramifications of a great business for the development of her theme. Here also she finds hearts that hunger for opportunity, eager for service. Also, here she finds petty jealousies, mean souls, envy, hatred. Here "soulless corporations" grind smaller, equally soulless competitors, chance now favoring one, again the other. Through it all, life is depicted in various aspects, from the bottom to the top of the scale.

The story is pitched in a high moral key and there is a rush and strenuousness in all the characters not unlike the clamor and din, stress and strain of the great machinery about which and in which the actors move.

Among other accomplishments which Mr. Norman Duncan possesses, and thinks not too good to exhibit to his audience, is a rare style. While he writes a rapid pace, being pushed by his story, he writes excellently well. (*Doctor Luke of the Labrador*. New York: Fleming H. Revell Co. \$1.50.) This first venture toward the novel exhibits the defect of continuousness, the dramatic sketches and episodes being faintly connected by a thread. These sketches, however, are drawn with all the clearness and vigor of the author's powers, which are fine and discriminating. He has not quite shaken himself free of the limitations of the short story, in the writing of which he has won his spurs. Dr. Luke's story is told by the boy Davy in a loving, tender fashion, which makes him a hero worshipper and Dr. Luke his hero. The reader is quite willing to accord the laurel where Davy unhesitatingly places it. Atmosphere and color are everywhere present in this sympathetic story of the bleak coast which marks the theater of Dr. Luke's ministrations. Cast up by the sea in "our harbor," he casts in his lot with the seaman and expiates a limited sin by devotion to the humble and hardy fishermen who live in the "circle." There are perilous scenes in the ebb and flow of Davy's story which he tells to the listener. The nights are long, and for many days one is shut in by fierce gales, and great storms. So the time never hangs heavy when one can get on the opposite side of the great fire and listen to another chapter from Davy's boyish lips, of the great things Dr. Luke did on such a time. Davy's sister—but that is part of the story, which is the romance, and Mary is worth all the trouble Dr. Luke and his kind may take, if any may win her at the last.

F. D. BROOKS.

The Sea Wolf. By Jack London. New York: The Macmillan Co. Price, \$1.50.

A sea story is rather a novelty from Jack London; but it is as fascinating as is *The Call of the Wild*. Humphrey Van Wayden, a rich young writer of San Francisco, is wrecked in a ferry-boat going from Sausalito to San Francisco, and is picked up by a sealing vessel going to Japan. He is forced to work on the boat by the brutal captain, named Wolf Larsen. He meets with all sorts of brutality and witnesses cruelty almost surpassing belief. The heroine, Maud Brewster, is picked up from a wreck in the Behring Sea. Humphrey and Maud escape in a small boat, are cast on an island, and at last are rescued. The book is almost brutally strong; but it is well written and is most interesting. The characters are clearly drawn and preserve their individuality throughout. Those who read the story in *The Century* will be glad to have it in book form.

The Prospector. A Tale of the Crow's Nest Pass. By Ralph Connor. Chicago: F. H. Revell Co. Price, \$1.50.

Admirers of *Black Rock* and *The Sky Pilot* will be very glad to read another strong book by the same author. This is the story of a young Presbyterian missionary's work in western Canada. It is as powerful and interesting as his earlier stories. The early chapters about the football game between the Trinity College men in Toronto and the McGill College men are full of life and snap. There is in this story the same mingling of adventure, fun, and pathos which distinguish the author's other tales. There are strong delineations of character, and a beautiful reverence for goodness and contempt for sham and hypocrisy throughout the book, which are a great and satisfying relief after much of the fiction of our day.

Miscellaneous Holiday Books.

Rome. By Walter Taylor Field. In Two Volumes. Illustrated. Boston: L. C. Page & Co. Price, \$2.40 net.

These dainty volumes are divided into three sections: Ancient Rome, Papal Rome, and Artistic Rome. The books are intended as guide-books for tourists—not so dry and technical as Baedeker, nor as full as some of the other books, such as Augustus Hare's. They are written in an appreciative spirit, except the ecclesiastical sections, which are flippant and sometimes almost irreverent. The pictures are excellent photogravures.

Highways and Byways of the South. Written and illustrated by Clifton Johnson. New York: The Macmillan Co. Price, \$2.00 net.

This volume adds another to the author's already long list of travel records. Like its predecessors it is a simple, sketchy account of personal impressions gained during leisurely wanderings in out of the way places. It does not pretend to describe the life of cities or to sum up general conditions, it does not deal with statistics nor does it discuss problems. It is simply a homely and delightful record of daily experiences and conversations with plain people during the author's rambles through various little-visited parts of the South, from Virginia to Florida. The book is profusely illustrated by the author's snap-shot photographs, and what the reader loses in an artistic way, is more than made up to him by the added interest which the illustrations impart to the text.

Our Village. By Mary Russell Mitford. Twenty-five colored illustrations by C. E. Brock. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, \$2.00 net.

This is one of "The Series of English Idyls" issued by Dent & Co. It is unnecessary to review Miss Mitford's work, except to call attention to the clear-cut pictures of English village life of fifty years ago, which is rarely seen by modern travellers. The changes brought about by the railroad in almost every corner of Great Britain have done away with much of the simplicity and naivete of the English villager. It is therefore all the more refreshing to have in such a charming form these pen portraits, which brought their author into sudden prominence as a writer for our fathers of a generation ago. The publishers have spared no pains to make this book worthy of its author and of the series of which it is a number. The pictures are as well adapted to the persons and incidents they illustrate as are Cruickshank's famous Dickens' characters to their subjects. The coloring of these illustrations is in exquisite taste and true to nature. The binding in white and gold with a chaste design adds an additional attractiveness to the volume. One might search a long time to find as suitable a volume for a Christmas present, at the cost.

The Captains and the Kings. By Henry Haynle, Chevalier in the French Legion of Honor. With 32 portraits of celebrities and 8 facsimiles of autograph letters. New York: Frederick A. Stokes Co.

The uppermost thought as one reads these fascinating pages is "What a number of celebrities the author knew personally!" The list runs from Abraham Lincoln to Emperors, Kings, painters, musicians, and statesmen. In an octavo volume of 325 pages the space devoted to each character is necessarily small, but in a few sentences the author gives a pen portrait that impresses a lasting impression of the individual on the mind. The book is a capital compilation of terse biographical sketches that will prove interesting to all readers. It is especially well adapted for presentation to boys.

Burnaby's Travels Through North America. Reprinted from the Third Edition of 1798. With Introduction and Notes by Rufus Rockwell Wilson. New York: A. Wessels Company. pp. 265. Price, \$2.00 net.

This volume of the new series of Source Books of American History, is a reprint, with original title pages, of the journal of the Rev. Andrew Burnaby, a Church of England clergyman and an ancestor of the author of *A Ride to Khiva*, who visited the middle settlements in North America in the years 1759 and 1760. He was a shrewd and fair-minded observer, and his observations upon men and things in the various colonies from Virginia to Massachusetts Bay impress one as truthful and just, and help us to a clearer and more accurate knowledge of a confused and troubled period of our history.

As a Churchman he notes with care the conditions of Church life and work in the various colonies, and as a loyal supporter of the Crown his observations upon the political situation are interesting.

In his preface to the third edition of his book, published in 1798, the author ventures upon the prediction that: "The present union of the American states will not be permanent or last for any considerable time; that that extensive country must necessarily be divided into separate states and kingdoms; and that America will never, at least for many ages, become formidable to Europe, or acquire, what has so frequently been predicted, universal empire."

Imported Americans. By Broughton Brandenburg. New York: F. A. Stokes & Co. Price, \$1.60 net; postpaid, \$1.75.

This is one of the most interesting and instructive books imaginable. Following the lead of several persons who have gone right down into real life and found out facts at first hand, the author has made a study of Italian immigration. With his wife, Mr. Brandenburg, in disguise, went first to live in the Italian quarter of New York. Then they went among the steerage passengers to Italy. On shipboard they became acquainted with a young Italian who had prospered in this country and was going to Italy to bring some more of his family to America. Mr. Brandenburg went with this young man to his home in Italy and then returned to America with him and his party. The book is a most intimate study of the whole question and gives new light on it and the people connected with it. The work contains 66 illustrations which are photographed from life. While the book gives a great amount of valuable information about the subject, yet it is told in such a way that it is as interesting as any novel ever written.

TWO HANDSOMELY ILLUSTRATED volumes for little children, in colors and in black-and-white, are received from Messrs. E. P. Dutton & Co. too late for inclusion in the general articles concerning such new holiday books that have appeared in recent issues. One of these is entitled *Wee Folks' Annual*, a Volume of Pictures, Verses and Stories for the Little Ones; edited and arranged by Alfred C. Playne (price, \$1.00). It consists of single page stories and poems in simple words divided into syllables. The other is *Dutton's Holiday Annual for 1905*, with stories by G. A. Henty, G. Manville Penn, Rev. Theo. Wood, F.E.S., D. H. Parry, G. E. Farrow, L. T. Meade, Sheila Braine, and other well-known authors; edited by Alfred C. Playne (price, \$1.25). The stories in this are somewhat longer than in the other, and where the first is well adapted to children of 3 to 6 years, this will be welcomed by those of 7 to 10. The books are printed at the Bavarian house of Ernest Nister. Both are well adapted to Christmas gifts.

A BOOK that will be welcomed by many at Christmas time for its pleasing style and its interesting material is *The College Girl of America and the Institutions Which Make Her What She Is*, by Mary Caroline Crawford, author of *The Romance of Old New England Rooftrees, etc.* (Illustrated, price, \$1.60 net.) We have here the stories of the leading colleges for women, and a fine gathering of illustrations from photographs depicting what are said to be the types of the several schools, and which are at any rate types of fine intellectual womanhood. It is interesting to learn that the first bachelor's degree granted to a woman in this country was at Elmira College, and a *fac simile* of the degree granted to that first woman graduate, Helen W. T. Ayres, together with a group photograph of the members of the first class graduated, appear among the illustrations. It is also of interest to learn that it was Elmira College that was taken as the pattern for Vassar, and when Matthew Vassar endowed the college that bears his name, some ten years after the foundation of Elmira College, it was on plans that had first been tried and proved at the older but little known institution. The book is not only handsomely made but is, in its matter, of great interest.

MR. JEROME K. JEROME, whose *Idle Talks of an Idle Fellow* have introduced him to so large a constituency, is the author of a new book, published this year under the title *American Wives and Others*, illustrated by George McManus. The papers are divided into short chapters, each complete in itself and illustrated with pen and ink drawings of a humorous nature. (New York: Frederick A. Stokes Co.)

The Family Fireside

THE YOUNG POLITICIAN.

A TRUE STORY.

ONE of the figures that walked across the stage of boyhood was that of a tall and portly school director, a man of stern features and harsh voice. Juvenile delinquents were bidden to wait until the day when Mr. B—— would visit the school, and Mr. B—— was prone to lecture the young transgressor until even a hardened offender was frightened. Outside of school we laughed at the director because of his occasional slips in grammar, but inside the walls his coming was awaited with awe. He spoke approvingly of sending boys home for a fortnight, and such a sentence might involve one in trouble with the domestic powers. Once he ordered that a culprit be sent back to a lower class, and his mandate was heeded; but a tactful principal saw that the boy was restored to his old place.

Harry (we need not give his last name) had played several pranks, and was told that on the following Wednesday his misdeeds would be reported to Mr. B——. Wednesday came, and at the usual hour the door opened, the bulky frame of the director crossing the threshold.

In those days, many schools were so built that a principal's class-room afforded a view of all the other class-rooms. Harry could see the director, who entered another room, and had to walk several yards before he reached the desk of the principal. Leaving his seat, Harry opened the door, bowed to the director, hoped that Mr. B—— was well, and begged to be allowed to place a chair for him on the platform. All men have weaknesses. Alas! our director was vain. Many boys had trembled before him, but few had received him as if he were an honored guest. His gratified smile as he took his seat relieved Harry of his worst fears, and the principal, who well understood the boy's tactics, was ill-pleased that he should lose a word of the reprimand he merited.

After a few remarks on the weather, the director asked his usual question, "Have any of the boys been guilty of any bad behavior?" "Yes, sir; Harry —— has been quite troublesome," and a recital of his misdemeanors followed. Thunders had burst on less guilty heads, but Harry was not alarmed. A mild expression of regret passed over the director's face. "Is it possible? He looks like such a good boy, and he's such a little gentleman. Harry, I am very sorry to hear that you have given your teacher any trouble. A boy as polite as you are must have been well brought up at home. Just think how it would worry your father and mother to see you sent home from school. Miss ——, I am sure you will never have any more trouble with Harry. Take your seat, my boy."

The ungrateful Harry told this tale with delight, mimicking with fiendish cleverness the director's pompous manner, the stern opening question, the childlike and bland sentences that followed. Mr. B—— went home, musing on the courtesy and deference of the young barbarian. The principal could not find fault with the boy for good manners, but she was well aware of what the rising Chesterfield meant. I do not know whether Harry is the leader of his ward or not; it would not surprise me if he were.

BUTLER.

BY ROLAND RINGWALT.

DID it ever occur to you," asked a librarian, "that Butler is the most interesting name in English literature? No other name calls up the thought of such varied knowledge and such different orders of talent."

The thought had not occurred to us, but the librarian walked by the old book-shelves, took down dusty volumes, mentioned some facts we had forgotten and others which we had never heard, all tending to show that Butler is a name of special interest.

Of all the wits of Charles the Second's time, the greatest was Samuel Butler, the author of *Hudibras*. He was more than a wit, he was a scholar and a thinker. The strong side of Puritanism was displayed in Cromwell's government and in Milton's writings. It was Butler's object to expose its weak

side, its fanaticism, its hair-splitting, its coarser attributes, and this he did so well that his verses have been quoted by every generation. The lines jingle so readily that a boy might enjoy them, and yet men who left boyhood behind them many years ago never open the book without being surprised at the learning so quaintly expressed.

Uncle and nephew—Alban Butler and Charles Butler—were men to be remembered. No account of the Roman Catholic Church in Great Britain, however brief, could omit them. There are curious bits of information to be gathered in their writings which, but for their diligence and zeal, would have been lost. From the death of Dryden to the secession of Newman, there was not much good writing done by the Roman Catholics of Great Britain. Pope, though nominally a Roman Catholic, wrote more like a deist. The Butlers were respected as men, as scholars, as writers. While their volumes do not rank as popular books, there is always a student who turns over those old pages.

Butler of the Analogy and the sermons, ranks as the greatest of all English divines who have written in defense of the Christian faith. A hurried glance over the different editions of the Analogy shows how Anglican and Nonconformist have joined in honoring the grave prelate who thought so deeply and so reverently.

Many of the hours of Gladstone's busy life went to the preparation of that beautiful edition of Butler which graces the book counters of to-day. Mill and Huxley have reluctantly paid Butler a tribute they would be slow to yield to any other divine. Since Patrick Henry gave copies of the Analogy to the bright young lawyers of Virginia, it may be said that no argument in defense of Christianity has been framed without more or less reference to Butler's treatise.

Another Bishop Butler, half forgotten to-day, was known to all the scholars of a hundred years ago. In a generation, perhaps not better informed but certainly more classical than our own, he was counted among those who had read long and carefully in Greek and Latin. Evolution, higher criticism, political economy, and other subjects have crowded into modern life and the old-time classical scholar is rarely seen. Bishop Samuel Butler was one of the old school, born too late, it is true, to have known Bentley, but early enough to have known many who could tell him reminiscences of Bentley.

William Archer Butler was one of the best preachers the nineteenth century ever knew, and he possessed what few possess—the power to make philosophy interesting to a reader of average intelligence. While there have always been a few enthusiasts who, like Lady Jane Grey, preferred a studious moving over Plato to the most pleasant excursion, the general reader is not charmed by philosophy. But anyone who could enjoy a poem, a historical essay, or a popular lecture would enjoy ancient philosophy as Butler taught it. He won people who gave up Kant in despair and who could not follow Sir William Hamilton.

Half a century ago this country was proud of William Allen Butler, who by the way was the son of another famous Butler, because he had written "Nothing to Wear." It was a clever satire, and every American who read at all, read it. The fashionable nonsense of the day was punctured, the couplets were amusing, and the public delighted in the name of the heroine. Miss Flora McFlimsey was as well known from Boston to New Orleans as Lydia Languish had been or as Van Bibber is to-day. Artemas Ward and Mark Twain were yet to come. Butler was our popular humorist, and his verses were better known than John Phoenix's prose.

It is a singular coincidence that two of the most distinguished of American lawyers should have been named Benjamin Franklin Butler, and a further coincidence that each should have been active in Democratic politics. The New York Butler sat in Jackson's Cabinet, and lived on through nearly half of Buchanan's time. He was a boy old enough to share in the excitement over the death of Hamilton and the trial of Burr; he followed the course of law from the peace of 1814 to the Missouri Compromise, from the Missouri Compromise to the great controversies of Jackson's time, and from Jackson's day to the strife between James Buchanan and Stephen A. Douglas. The New England Butler, who sought to make Jefferson Davis President and was threatened with assassination by Davis' friends; who began his military career by offering to check servile insurrection and then declared slaves contraband of war; who, in an amazingly short period, was Republican Congressman, Democratic Governor, and Greenback candidate for the Presidency,

has left a bulky autobiography which is certainly a delight to the fortunate reader who opens it. Nobody will agree with all of it, and some people may not agree with any of it, but its comments on law, politics, war, education, and society will never grow tiresome.

It would be unjust to pass over the Samuel Butler of our time, whose books have kept us from forgetting the evolutionists before Charles Darwin.

The librarian was just beginning to point out his merits when we remembered that we had to catch a train.

DAINTY TABLE SERVICE.

Few things possessed by dainty women are more highly valued than fine dishes, and while very few are fortunate enough to own such in large quantities, many have a few pieces of fine china or handsome glassware which they take pride in keeping beautifully clean. As nothing makes the table so attractive and gives it such an air of refinement as polished dishes and shining glass, the time is well spent in making them bright and clean, and even the cheap ware may be made to look as well as the real cut glass, if it is cleaned often and thoroughly polished. Glassware may be given a beautiful polish by first washing clean and then drying carefully and rubbing with a cloth, dipped in alcohol and then in whiting. Rub quickly and allow the glass to dry before rinsing; then rinse in hot water and polish with a soft, dry towel free from lint. If you use steel knives and forks, a few minutes' cleaning after each meal will serve to keep them spotless, and a box of grated brick, a cork and a bit of flannel, kept in a convenient place will lighten the work. Fine dishes should never be scraped with a knife, as it may leave unsightly little scratches, and bits of old, soft cloth should be kept for wiping them out before washing, and a stiff brush should be used for cleaning the outside of glassware that is deeply cut. Carafes, cruets, and similar articles may be cleaned with potato peelings or crushed egg shells. They are put in the bottle with plenty of hot suds and allowed to remain over night, then the bottle must be given a vigorous shaking and thorough rinsing. Nothing so loudly proclaims slovenliness as soiled or wrinkled table linen, and no matter how worn or darned the linen may be, it is always presentable if clean. Centerpieces and carving cloths are a genuine saving to the table cloth and these small cloths should always be washed by themselves in a warm pearline suds prepared especially for them and while the all white pieces are improved by soaking in the suds, the pieces with any color in the embroidery should be washed and rinsed as quickly as possible. By watching for special sales, remnants of linen may often be bought at very low prices and the short pieces can be fashioned into pretty and serviceable tray and carving cloths.

M. H.

HAPPY THOUGHTS AND SUGGESTIONS FOR THE HOLIDAYS.

The young girl who reads THE LIVING CHURCH and wishes to make a few presents for the home-folks for Christmas gifts, cannot help but be happy in the making of them, because she seems to be so unselfish in her desire to give. This is the true motive in giving to enjoy it, and if you have to deny yourself to be able to give gifts—do it cheerfully and you will be happy in the giving. This young girl wishes to make her grandmother a little gift with her own fingers, so I suggest a dainty little needle-book and I saw an exquisite one to-day. It was made thus: Select a piece of silver-gray silk (or satin)—if you have scraps use them—and line it with pale blue silk. Procure two pieces of cardboard, 3 x 4½ inches, and cover with the gray silk. Leave the silk all in one piece like a book-cover. Cut the lining long enough to form a pocket an inch and a half deep on each side. Cut four pieces of fine white flannel, to fit the cardboard sides, and button-hole stitch them all around the edges with light blue silk floss, and tack these pieces neatly to the inside of the case. This makes a little gem and I know grandmother will be charmed with it. Make your father a large fine linen cambric handkerchief, hemstitch it above a narrow hem and put his initial letter in the left corner. Then make your mother three smaller ones, hemstitched, and buy a crest with initial-letter for left corner. If you soil them in the making, just rinse them out in a bowl of warm pearline suds and rinse in clean water and place on your mirror over night and next morning take it off and fold in white tissue paper. There is no lovelier present.

"KENTUCKIENNE."

A DOCTOR OF LAW was knighted by the Emperor Sigismund for an excellent strategem against the enemy. When, at an assembly of peers and councillors, the doctor was in doubt as to whether he might with greater credit join himself to the scholars or the army, the Emperor said, "Is it doubtful whether learning or military experience is more honorable? I can in one day make a thousand soldiers; but I could not in a thousand years make one tolerable doctor." By this he implied that the whole course of a man's life was not time sufficient to arrive at a full perfection of learning.—Selected.

Church Calendar.



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

CALENDAR OF COMING EVENTS.

- Dec. 14—Consecration Bishop-elect of Salt Lake, St. Paul's Church, Erie, Pa.; and of Bishop-elect of Mexico at Christ Church, Houston, Texas.
 " 21—Consecration Bishop-elect of Cuba, Cathedral, Atlanta, Ga.
 Jan. 19-22—Department Missionary Conference, Omaha.

Personal Mention.

THE address of the Rev. R. W. ANDREWS is changed from Cornell, Ill., to 6527 Kimbark Ave., Chicago, Ill.

THE Rev. R. McCLELLAN BROWN has resigned the rectorship of the Church of the Good Shepherd, Norwood, Cincinnati, Ohio.

THE Rev. MARCUS H. CARROLL has resigned the rectorship of St. Paul's Church, Lancaster, N. H., and accepted a call to Calvary Church, Danvers, Mass., where he will enter upon his duties December 15th.

THE Rev. R. S. COUPLAND, rector of the Ascension, Baltimore, Md., has received a call to St. Paul's, Richmond, Va.

THE Rev. CHAS. A. EATON, recently of Meyersdale, Pa., has entered upon the charge of St. Stephen's Church, Elwood, Ind.

THE Rev. S. B. ESHOO has accepted an appointment as minister in charge of Trinity Church, Jersey Shore, Pa., and is now at work there.

THE Rev. Dr. FENN, at the urgent solicitation of his parish, has declined a call to St. George's Church, New Orleans.

THE Rev. ROBERT J. FREEBORN of Huron, Ohio, has accepted the rectorship of St. Luke's Church, Cleveland, and will enter upon his new work January 1st.

THE address of the Rev. WILLIAM WHITE HANCE is 117 West 93rd St., New York City.

THE Rev. E. J. KNIGHT, rector of Christ Church, Trenton, N. J., has been called to St. Paul's parish, Erie, Pa., in succession to Bishop-elect Spalding.

THE Rev. W. HOWARD MEARS, late rector of St. Stephen's Church, Cincinnati, Ohio, has entered upon his duties as curate of St. Matthew's Church, 26 West 89th St., New York. Address: General Theological Seminary, Chelsea Square.

THE Rev. G. R. MESSIAS, rector of Trinity Church, Clarksville, Tenn., has, on account of ill health, resigned his charge.

THE Rev. DANIEL I. ODELL of Philadelphia, has been called to Trinity Church, Rock Island, Ill.

THE Rev. FRANK ALBION SANBORN has been appointed vicar of St. Mark's Church, Oconto, Wis., and enters upon his new duties next Sunday.

THE Rev. FREDERICK W. SANFORD of Athol, Mass., has been called to the rectorship of Grace Church, Chicopee, Mass.

THE Rev. LAWRENCE S. SHERMER of Waltham, Mass., has been called to the Church of the Mediator, Morgan Park, Ill.

THE Rev. A. J. WESTCOTT of Sussex has accepted a call to St. John's Church, Elkhorn, Wis.

ORDINATIONS.

PRIESTS.

CONNECTICUT.—On Saturday, November 26th, in St. Mark's Church, Bridgewater, the Bishop of the Diocese advanced to the Priesthood the Rev. GIDEON DOUGLAS POND. The candidate was presented by the Rev. Dr. S. O. Seymour, and the Rev. J. F. Plumb, Archdeacon of Litchfield, preached an appropriate and most stimulating sermon.

DIED.

FLEMING.—Entered into Rest, on the morning of Advent Sunday, at Bellows Falls, Vermont, HELEN FLEMING, wife of the late Samuel C. Fleming, in the 77th year of her age.

GREGORY.—Entered into Life on St. Andrew's day 1904, CHARLES CARROLL, youngest child of Dr. Louis L. and Sarah R. GREGORY, aged six years and eleven months.

"Of such is the Kingdom of Heaven."

HILLS.—Suddenly, on Thanksgiving day, at St. Paul, Minn., MRS. HORACE HILLS, widow of the Rev. Horace Hills, in the 75th year of her age. Interment at Wabasha, Minn., November 26th.

"She is passed from death unto life."

MACFARLANE.—Entered into rest, on Thursday morning, December 1st, 1904, after a brief illness, MARIE LAMB MACFARLANE, wife of Wm. Phelps Macfarlane, and youngest daughter of Mrs. Maria Lamb, widow of Edward Lamb of Brooklyn, N. Y.

Funeral service at her home, 232 Willoughby Avenue, Brooklyn, December 4th, and interment at Evergreen, Sunday, December 5th.

"Blessed are the pure in heart: for they shall see God!"

MEMORIAL.

MRS. WILLIAM AMES.

IN LOVING AND REVERENT MEMORY.

From the firmament of the American Church, a star has withdrawn its shining, to shine in Paradise.

"Before the morning watch" of November 10th, 1904, the splendid soul of ANNE IVES CARRINGTON DWIGHT AMES fled to the Lord, whom she loves and serves. Mrs. Ames embodied the best and most hallowed traits of an illustrious ancestry. The daughter of Edward and Candace (Dorr) Carrington, of Providence, Rhode Island, she was born and reared in an atmosphere of goodness, culture, and benevolence. The stately home of her childhood was one of holiness and refinement, where prayer was wont to be made, where the Bible was read, marked, learned, and inwardly digested, and from which an oft and regularly trodden path led to the Altar of God. The Carrington household belonged to that remarkable group of Christian homes, which, composed of Mrs. Ames' kinsfolk, and in one neighborhood, has made the names of Brown, Ives, Goddard, Gammell, Russell, and Allen, dear to Churchmen everywhere.

Mrs. Ames was baptized, confirmed, and admitted to Holy Communion in St. John's parish, Providence. Her naturally superior mind was carefully trained, and her intellectual accomplishments were heightened and embellished by travel and by wide acquaintance. Her experience of life included grief and joy: twice a happy wife and once a widow. She was married first to Gamaliel Lyman Dwight, M.D. Her only child, Miss Margarethe Lyman Dwight, survives her. In 1881, she became the wife of General William Ames, one of Rhode Island's most distinguished sons. Since that time, Mrs. Ames has been connected with St. Stephen's parish, Providence, of which her husband has been for many years the Senior Warden. Her services to the parish are memorable. The church, the rectory, and the guild house, all show the evidences of her taste, her practical common sense, her liberality, and her loving thoughtfulness, while the people whom she has influenced, and in whose hearts she has sown, by speech and by example, the good seed of the Word of God, are her spiritual monument. What she has been to the rector of St. Stephen's, as parishioner and friend, no words can adequately tell. Her loss is irreparable, and he can only write it down of her, through tears of sorrow, that she was a "loyal heart and true."

Afar, beyond her parish and her Diocese, the name of Mrs. Ames was spread abroad. The whole Church claimed, admired, and loved her.

Her zeal and extensive interest in the work of the Woman's Auxillary, in which, for seventeen years, she was President of the Rhode Island Branch, had attracted attention throughout the land, yet the zenith of her usefulness she had by no means reached when called away.

In the social world, Mrs. Ames was one of the brightest ornaments, a veritable queen, and an acknowledged power for good and wholesome living.

The cause of Education she distinctly furthered. To her, Brown University is largely indebted for the acquisition of Pembroke Hall, its Woman's College.

As Regent of Mt. Vernon, and as Daughter of the American Revolution, she fostered enthusiastic patriotism. And in a multitude of local charitable organizations, she was, as it were, the spirit of the living creature in the wheels. The earthly work of this noble woman of our National Church is done. She did it with her might, and in the Name of the Lord Jesus. She bore a heavy cross, and bore it bravely to the last. True soldier of the Crucified, she flung out His banner, and it floated o'er her deathbed and her bier with a song of triumph.

"Grant her, O Lord, Eternal Rest

And let Light Perpetual lighten upon her."

GEORGE McCLELLAN FISKE.

OFFICIAL.

DIocese OF HARRISBURG.

The Standing Committee of the Diocese of Harrisburg has been organized as follows: President, Rev. Charles Morison, Sunbury, Pa.; Secretary, Rev. William F. Shero, Lancaster, Pa.

WANTED.

POSITIONS OFFERED.

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

S ALESMEN—Energetic young men for permanent salaried positions. HAPGOODS, Suite 520, 300 Broadway, New York.

POSITIONS WANTED.

P RIEST wants assistancy. Would take home for himself and boy with moderate salary. "WORKER," LIVING CHURCH, Milwaukee.

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

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

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

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

C ATHEDRAL ORGANIST AND CHOIRMASTER seeks position. English diploma; highest references. Fair salary, good organ, and teaching ground essential. Address: A5, LIVING CHURCH, Milwaukee.

A N ORGANIST in Episcopal church and of well known ability, desires position in larger musical field for teaching. Good organ desired. Several years in present position. Can accept immediate engagement. Salary moderate. Highest testimonials, etc. Address, READY, care LIVING CHURCH, Milwaukee.

C HOIRMASTER AND TENOR SOLOIST, just relinquished vested choir of 60 voices, desires position in South, southern Georgia or Florida preferred. Address: H. M., care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH.

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

AM. CHURCH FURNITURE CO.,
Tract Building, New York.

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

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

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

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

LIBRARY FOR SALE.

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

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,
General Secretary.

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

AT BOSTON,

THREE BISHOPS, THREE PRESBYTERS, THREE LAYMEN,

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

"The committee are of the unanimous conviction that there is no official organization under this Convention of more importance and more

worthy of the substantial aid of churches and individuals; they therefore seriously commend the effort of the trustees to provide for the old age pension, as planned for in the general canons on this subject.

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

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

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

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

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

APPEAL AND ACKNOWLEDGMENT.

ST. JOHN BAPTIST MISSION, CORONA, CAL.

At Bishop Johnson's request the writer took charge of St. John Baptist's Mission July 1st last. I found the devoted little flock (15 communicants) well-nigh discouraged. Through no fault of their own the extravagances and mismanagement of others had left them with a paralyzing debt of \$1,200 on the rectory. The latter part of October the writer issued an appeal for help to remove this crushing burden. In due time responses began to come in. From November 8th to 19th twelve were received. Then, with an increasing number of appeals reaching their destination, *not another* response was received for a week. The writer fully believes his mail is being tampered with. Half the kind donors fold a one, two, or five-dollar bill, even, and put it in. Money should only be sent in the usual safe ways. Last year my own family lost two packages through the mails.

I give below the amounts received to date, so that any person, not seeing his or her gift there may kindly report to me the amount and when and how sent: McG. and wife (Cal.), \$2; N. D. J. (A.), \$4; J. G. F. (Cent. Pa.), \$1; C. H. Y. (C.), \$2; H. P. (C.), \$2; J. H. J. (L. A.), \$5; E. V. S. (C.), \$1; E. J. R. (C.), \$2; C. H. W. (L. I.), \$1; W. A. (L. A.), \$2.25; G. M. C. (L. I.), \$25; J. S. B. H. (Md.), \$10; A. G. (W. T.), \$5; J. W. L. (Ct.), 03; W. A. of H. F. (A.), \$5.

Every dollar received will be promptly acknowledged to sender *direct*. If latter is not so received please notify me as to *where* and *how* the money was sent. I append our beloved Diocesan's endorsement, which, owing to his absence, did not accompany the appeals at first sent out. ERASTUS DEWOLF.

Corona, Riverside Co., Calif.

I take great pleasure in commending the effort of Mr. DeWolf to raise money for his Church work at Corona. The people have labored hard, given generously, and Mr. DeWolf has served the Church in that place with exceptional fidelity. JOSEPH H. JOHNSON.

BUREAU OF INFORMATION.

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

BOOKS RECEIVED.

METHUEN & CO., 36 Essex St., W. C., London.

Hurrell Froude. Memoranda and Comments. By Louise Imogen Guiney. With 7 Illustrations. Price, 10s., 6d. net.

E. P. DUTTON & CO. New York.

The Life of Father Ignatius, O.S.B., the Monk of Llanthony. By the Baroness De Ber-touch. With Nine Illustrations. Price, \$3.00 net.

Hurrell Froude. Memoranda and Comments. By Louise Imogen Guiney. With Seven Illustrations. Price, \$3.00 net.

Shakespeare's Heroines. Characteristics of Women, Moral, Poetical, and Historical. By Anna Jameson. With Six Color Plates and Seventy Half-tone Illustrations by W. Paget. Price, \$2.50.

The Christ-Child and the Three Ages of Men. By William Boyd Carpenter, D.D., Bishop of Ripon. Price, 50 cts. net.

LIBRARY OF CONGRESS. Washington.

A. L. A. *Catalog*. 8,000 Volumes for a Popular Library, with Notes. 1904. Prepared by the New York State Library and the Library of Congress under the auspices of the American Library Association Publishing Board. Editor: Melvil Dewey, Librarian New York State Library and Library School. Associate Editors: May Seymour, Education Librarian, New York State Library; Mrs. H. L. Elmendorf, Special Bibliographer, Buffalo Public Library. Part I.: *Classed*. Part II.: *Dictionary*.

HENRY HOLT & CO. New York.

Dandelion Cottage. By Carroll Watson Rankin. With illustrations by Florence Scovel Shinn and Elizabeth R. Finley. Price, \$1.50.

CHARLES SCRIBNER'S SONS. New York.

The Rubáiyát of a Persian Kitten. By Oliver Herford. Illustrated. Price, \$1.50 (postage extra).

With Kuroki in Manchuria. By Frederick Palmer. Illustrated from Photographs by James H. Hare. Price, \$1.50 net.

THE WESTERN METHODIST BOOK CONCERN, 57 Washington St., Chicago, Ill.

The Stars and the Book. Sermons preached in St. James' Methodist Episcopal Church, Chicago, by Camden M. Coburn, D.D., author of *Bible Etchings of Immortality*, etc. Price, 50 cts.

AMERICAN UNITARIAN ASSOCIATION. Boston.

John Gilley. Maine Farmer and Fisherman. By Charles W. Elliot. Price, 60 cts. net.

The Touch of Nature. Little Stories of Great Peoples. Retold by Augustus Mendon Lord with illustrations by Edith Cleaves Barry. Price, \$1.00 net.

The Wandering Host. By David Starr Jordan, President of Leland Stamford University. Price, 90 cts. net.

THE PILGRIM PRESS. Boston.

Sermons on the International Sunday School Lessons for 1905. By the Monday Club. Thirtieth Series.

HENRY T. COATES & CO. Philadelphia.

The Cromwell of Virginia. A Story of Bacon's Rebellion. By Edward S. Ellis, A.M., author of *An American King*, etc. 12mo. Cloth extra, ornamental side, \$1.00.

Completed Proverbs. Uniform with *Crankisms, Brevities, Whimlets*. By Lisle de Vaux Mathewman. Cloth, 80 cts. net. By mail, 88 cts.; full ooze calf, gilt edges, \$1.20 net; by mail, \$1.28.

Up the Forked River; or, Adventures in South America. By Seward D. Lisle, author of *Teddy and Towser*, etc. Illustrated. Strange Adventure Series. No. 2. 12mo. Cloth extra, ornamental side, \$1.00.

HOUGHTON, MIFFLIN & CO. Philadelphia.

Lectures and Biographical Sketches. By Ralph Waldo Emerson. Centenary Edition. Price, \$1.75 per vol.

Natural History of Intellect and Other Papers. By Ralph Waldo Emerson. Centenary Edition.

Miscellanies. By Ralph Waldo Emerson. Centenary Edition.

FREDERICK WARNE & CO. New York.

Nobody Knows! Illustrated by Madeline Hall. Price, 80 cts.

David Chester's Motto "Honor Bright." A Boy's Adventures at School and at Sea. By H. Escott-Inman, author of *The One-Eyed Griffin*, etc. With Original Illustrations. Price, \$1.50.

The Tale of Two Bad Mice. By Beatrix Potter, author of *The Tale of Peter Rabbit*, etc. Price, 50 cts.

The Tale of Benjamin Bunny. By Beatrix Potter, author of *The Tale of Peter Rabbit*, etc. Price, 50 cts.

Raphael. Price, \$1.25.

Paolo Veronese. Price, \$1.25.

GINN & COMPANY. Boston.

Little Folks of Many Lands. By Lulu Maude Chance. Illustrated. Price, 45 cts.

PAMPHLETS.

A Catechism on Church Organization and Government, Particularly of the American Church, Primarily for Senior Sunday School

Scholars. By the Reverend Henry Martyn Saville, A. B. (Harv.), Priest in charge of Saint Mark's Mission, Boston (Dorchester), Mass. Second Edition. Revised. 1904.

Catalogue of the Episcopal Theological School 1904-1905. Cambridge.
An Illustrated Sketch. St. Paul's Normal and Industrial School, Lawrenceville, Virginia.

The Church at Work

BROTHERHOOD OBSERVANCE OF ST. ANDREW'S DAY.

Many reports, too many indeed to specialize by specific notice, tell of the quiet observance of St. Andrew's Day by chapters of the Brotherhood of St. Andrew generally with an early celebration of the Holy Communion, with frequently a second gathering in the evening. In the larger cities, these gatherings generally partook of the character of inter-parochial services, the various chapters uniting for their corporate Communion and for a more or less elaborate evening service.

In New York, the Local Assembly tendered a reception to the new president, Mr. Gardiner, in the parish house of Zion and St. Timothy, some 300 men being present. There was service at St. Thomas' first at 5:30, then supper, and afterward a large public gathering in the church, when Bishop Courtney spoke on "Prayer" and Mr. Gardiner on "Service."

In Philadelphia the time for the corporate Communion had been changed to Thanksgiving Day by reason of the fact that the large area of the city made it very inconvenient for business men to gather at one place upon an early week day morning, and afterwards reach their several places of avocation in time. By utilizing the Thanksgiving Day holiday they were enabled to have the service an hour later the time being fixed therefore at 8 o'clock, and also to have it at Holy Trinity Church in the resident section, rather than, as heretofore, at the chapel of the Church House downtown. It was said that the new plan proved its success by bringing a considerably augmented number of Brotherhood men to the corporate Communion. The Philadelphia Local Assembly held its annual meeting on the evening of St. Andrew's Day, gathering for the purpose at All Saints' Church. The Bishop made an address at evensong. Luncheon followed and then the reading of the annual report and the election of officers; which latter were chosen as follows: Chaplain, the Rev. Norman Van Pelt Levis; President Edward H. Bonsall; Vice-President, J. Lee Patton; Treasurer, Ewing L. Miller; Secretary, Warren Randolph Yeakel. Two addresses on "The Philadelphia Local Assembly—It's Opportunity," were made. The clerical side was given by the Rev. L. N. Caley, of the Church of the Nativity, and the lay side by the Secretary of the Philadelphia Local Assembly. Subsequently there was a general discussion. This annual meeting was accounted in every way one of the very best in recent years.

In the same city there were also sectional conferences held at St. Timothy's, Roxboro, on Monday evening, and at the Church of the Transfiguration, West Philadelphia, on Tuesday evening. The topic for discussion was the same: "The Annual Convention of the Brotherhood of St. Andrew." The attendance at both conferences was excellent.

In Pittsburgh the corporate Communion was at 7 o'clock in Trinity Church, the rector, the Rev. Dr. Arundel, being assisted in the celebration by the chaplain of the Brotherhood, the Rev. E. H. Young. There were also similar celebrations for the Brotherhood in other parish churches where the distance

from Trinity made it impracticable for members to be present at that service. The evening was devoted to the separate use of the parochial chapters, each of which held its annual meeting and election of officers.

In Washington the evening service was held at St. Paul's Church. The sermon was by the Rev. E. B. Niver, D. D., rector of Christ Church.

Baltimore. At the meeting following the report of the treasurer shows at present 28 Chapters in the district, with 337 members, a good increase over last year. The President, Mr. W. B. Dent, announced that the Tri-diocesan convention of the Brotherhood in the Dioceses of Maryland, Washington, and Easton, would be held in Trinity Church on May 20 and 21 and that the National Convention is expected to meet in Washington in 1907. A letter from the Rev. G. C. Bratenahl was read, thanking the Brotherhood for its work at the great open air service in September, which aided greatly in its success. An election for members of the executive committee was held and the present Chaplain, the Rev. J. A. Aspinwall, was re-elected for another year.

At Watertown, N. Y., the two chapters of the city, from St. Paul's and Trinity, gathered at the latter church for their early celebration at 8 o'clock, then attended a Bible class at 3:30, and at 4:30 entered upon a joint conference. Arrangements were made for a special service for the county on the Feast of the Epiphany, and attention being called by Mr. John Larcombe, senior warden of the church at Adams, to the fact that no services of the Church were being held in that place, it was arranged that this county service should be held at Adams, Jan. 7th, and also that other meetings throughout the county be held during the year. An address was given by the Rev. A. J. Brockway and in the evening there was a large joint service in Trinity Church, which was crowded, and at which the united choirs of St. Paul's and Trinity rendered the music, the sermon being preached by the Rev. J. Sanders Reed, D. D., on the subject, "The School of Life."

In Toledo, Brotherhood men attended a corporate Communion at Trinity Church at 6:30, after which a light breakfast was served in the parish house. The large evening service was held on Tuesday evening, the eve of St. Andrew's, at Trinity Church, when addresses were made by Mr. H. V. Whiting of Cleveland, president of the Ohio State Council of the Brotherhood, and by Mr. Thomas H. Walbridge, of Toledo.

In Chicago the attempt is not generally made to have a single corporate Communion, by reason of the great distances which it would be necessary for men to travel, and the men of the several chapters were generally present at the early celebration at their parish churches. A large evening gathering at St. Paul's Church, Kenwood, was preceded by a supper. Election of officers took place at the meeting in the parish house, about 200 men being present. Bishop Anderson made an address. An interesting topic of thought at this time was next year's annual Convention of the Brotherhood, which is to be held in Chicago and in the buildings of the University of Chicago, President Harper having cordially said that everything that the University has shall be at the disposal of the Brotherhood.

This alone promises a splendid local constituency for the great convention.

Milwaukee chapters made their corporate Communion for the first time upon the day at St. Paul's Chapel where the Rev. A. L. Bumpus was celebrant. An evening service for Churchmen of the entire city, under the auspices of the local Assembly, was held at All Saints' Cathedral, the Bishop presiding, when the leading address was made by the Rev. Frank DuMoulin, rector of St. Peter's Church, Chicago, who took for his subject "Religion and Modern Civilization." The Bishop and the Rev. George W. Bowne, the latter priest in charge of St. James' Church, Milwaukee, also spoke, and after the service there was a social gathering in the Guild Hall adjoining, Mr. C. E. Sammond presiding, when a number of informal addresses were made by clergymen and laymen present.

Chapters within the Diocese of Springfield, gathered, so far as practicable, at Trinity Church, Lincoln, where Bishop Osborne and Mr. John H. Smale of Chicago were speakers. This is the only gathering on the day whose scope embraced more than a single city that has come to our notice.

In Memphis the chapters gathered on the eve of St. Andrew's Day to listen to an address from Mr. Hubert Carleton who was on his way to Birmingham, Ala., for the day itself. In spite of the fact that only short notice of this gathering could be given, about fifty Brotherhood men met at the Gayosa Hotel to listen to Mr. Carleton. Next morning the corporate Communion was made at Grace Church when the Bishop was celebrant and breakfast was served after the service at the guild room by the ladies of the parish. About 100 men were gathered for the evening service held at St. Mary's Cathedral, when the Bishop of Mississippi made the chief address. A business and social gathering in the guild rooms followed when a number of addresses were made, Mr. Duncan Martin, director of the Cathedral chapter, presiding, and other addresses were delivered by the Bishop of the Diocese; the Bishop of Mississippi; the Bishop of Arkansas; the Rev. Thomas D. Windiate, rector of the Good Shepherd; the Rev. F. M. Devall, rector of St. Luke's; Mr. Dabney M. Scales of Grace Church; Mr. J. R. Pepper, a Methodist Sunday School leader, and Mr. C. A. DeSaussure of St. Luke's. The Rev. Granville Allison told of the Philadelphia Convention, and the Rev. Dr. Davenport of the General Convention at Boston. Refreshments were served, and much enthusiasm was shown. Among those in attendance from outside of the city, in addition to the two Bishops already mentioned, were the Rev. Gordon Smedes of Little Rock; Rev. R. W. Rhames, the General Missionary of Tennessee; Rev. S. R. McAlpin of Covington, Tenn.; Rev. A. Crawford of Somerville, Tenn.; Rev. Oliver J. Whildin of Baltimore.

ALABAMA.

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

Memorial Tablet at New Decatur.

THE ACCOMPANYING ILLUSTRATION shows the tablet described last week as erected at St. John's Church, New Decatur (the Rev. Horace W. Jones, rector), in memory of the late Rev. Erastus W. Spalding, D.D., to

whom the parish owes so much of its present prosperity. The tablet, which was made



SPALDING MEMORIAL TABLET, NEW DECATUR, ALA.

by Spalding & Co., of Chicago, is a beautiful piece of metal work cast in bronze, and measures 27x40 inches.

ALBANY.

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

Service for Armenians at Cambridge—Death of Rev. Dr. Carter—Glen's Falls—Quiet Day—Notes.

ON THE EVE of St. Andrew's day a service was held in St. Luke's Church, Cambridge (the Rev. C. B. Perry, rector), in behalf of the Armenians, at which the preacher was the Rev. Theodore Isaacs, priest of the Armenian church in Boston.

THE REV. GEORGE G. CARTER, D. D., Chancellor of the Cathedral of All Saints, died at noon on Friday of last week, Dec. 2. He had returned on the evening before from New York, feeling somewhat exhausted but appeared in his usual health next morning. He was sixty-four years of age and is survived by his widow.

Dr. Carter was born in Brooklyn and was educated at Kenyon College from which he took the degree of B. A. in 1864 and that of M. A. in 1867. He was ordained deacon in the latter year by Bishop Williams of Connecticut and priest three years later by Bishop Bedell of Ohio. He began his diaconate with the charge of St. James' Church, Glastonbury, Conn., and in 1868 went to Nashotah House as tutor, serving as such for ten years, or until 1878. From 1871 until 1886 he was also rector of St. John Chrysostom's Church, Delafield, Wisconsin, but during the latter years of that rectorship he was obliged to reside in New York for personal reasons. He returned to Wisconsin as President of Nashotah House in 1886, and serving in that capacity, was largely effective in raising the standard of scholarship in that institution. There he served for four years. From 1891 until 1900 was rector of All Saints' Church, Hudson, and Trinity Church, Claverack, N. Y., in the Diocese of Albany. Since 1900 he has been Chancellor of the Cathedral. He was also an examining chaplain of the diocese.

Dr. Carter was of a very lovable disposition and both in Wisconsin and Albany, where, between them, his ministry has been spent, he leaves hundreds of devoted friends.

THE REV. CANON BLODGETT of All Saints' Cathedral, Albany, held a series of special services in the Church of the Messiah, Glen's Falls, extending from Advent Sunday to the morning of St. Andrew's Day, with the purpose of beginning the season and the year with an added emphasis upon the need of spiritual growth, and thought about the fundamentals of the Christian Life. The Holy Communion was celebrated twice on Sunday and St. Andrew's Day, and once on each of the other days. Canon Blodgett preached twice on Sunday and on Monday and Tuesday evenings, giving a series of four, related addresses on

the subjects, "The Aims and Ideal of the Church," "Loyalty to the Church," "Personal Work," and "The Holy Communion and a Holy Life." He spoke to the Sunday school on "Bible Study" and to the younger communicants, Sunday afternoon, on "Private Devotion," and met the senior and junior chapters of the Brotherhood of St. Andrew for an informal conference about their work. His earnest and spiritual preaching made a distinct impression upon the parish and one which was wholly sane and normal, in no way disturbing, but reinforcing the ordinary agencies and movements of parish life. Gratitude is certainly due the Dean and the clergy of the Cathedral for placing such aid within reach of the clergy of the Diocese.

A QUIET DAY for the clergy of the Diocese was held in the Cathedral on Thursday, Dec. 1. The Rt. Rev. C. H. Brent, D.D., was the conductor. Compline was said on the previous evening at nine o'clock. On Friday morning Holy Communion was celebrated at seven o'clock. At ten o'clock Bishop Brent read Matins and delivered the first address. At 12:30 there was instruction and intercession. The second address was at three p. m., the third address at four o'clock closing with Evensong at 5:30. The general subject of the addresses was "Visions in the Spiritual Life." There were some twenty clergymen present: the addresses were very helpful. The Bishop preached the sermon Sunday morning, December 4th, in All Saints' Cathedral.

ON SUNDAY, NOV. 27, the Rev. Joseph Carey, D. D., LL. D., celebrated his thirtieth anniversary as rector of Bethesda Church, Saratoga. The sermon was delivered before a large congregation. The sermon was not historical in detail though after expressing his thanks for the prosperous condition of the parish and the payment of the \$7,000 debt on the Home of the Good Shepherd, all this from the generosity of a few friends, the rector took a glance backward, showing a steady increase in the work of the Church during the 31 years of his rectorship, and the fulfilment of many hopes. The anniversary of the Sunday School was held in the afternoon. The body of the church was filled with children from the main school and from the chapel, together with their teachers. The music was inspiring, and the reports from officers and teachers were very satisfactory. They received warm congratulations and thanks from their rector for their loyal service. The united offerings of the Sunday Schools for the day were given to the Child's Hospital, Albany.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.
Gift at Lebanon.

IN HONOR of their wedding anniversary, Mr. and Mrs. Horace Brock, of Lebanon and Philadelphia, have presented a \$7,500 Home for Nurses to the hospital at Lebanon. Bishop Talbot, assisted by the Rev. J. M. Page, rector of St. Luke's, blessed the new building.

THE PARISH HOUSE of St. James, Lancaster, has been fully paid for. It cost \$17,000.

CHICAGO.

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

Actors' Church Alliance—Men's Clubs—Rector Instituted at Evanston.

THE ACTORS' CHURCH ALLIANCE held a special Thanksgiving service at St. James' Church, Chicago, on Tuesday afternoon, Nov. 29th. Though the attendance was not large there were quite a number of theatrical people present as well as many members of the parish. Bishop Anderson preached the sermon and the Rev. Dr. Stone, rector of the

parish and president of the Chicago branch of the Alliance, also made an address. After the service a reception was held in the parish house. The work of the Alliance is prospering in Chicago and numbers of the profession are attending the informal receptions held in the Church Club rooms in increasing numbers. There is talk of establishing a semi-club and boarding place in the downtown district of the city for young women of the stage, where they may be surrounded by a home atmosphere. The Alliance also intends to establish a lecture course in which papers will be read by members of the profession and others on subjects connected with the drama. It is hoped that through the influence of association there may be a general closing of the theaters on Sunday.

THE FIRST Sunday evening service in each month is known as the Brotherhood service at the Church of the Redeemer, Chicago, with a special preacher. Last Sunday the sermon was preached by the Rev. L. B. Edwards of the Church of Our Saviour.

THE MEN'S CLUBS of St. Paul's, Redeemer, and Christ Church parishes on the South side are planning for a joint meeting and dinner to take place in the new year.

AT ST. LUKE'S CHURCH, Evanston, on Sunday, Dec. 4, the Rev. Geo. Craig Stewart was formally instituted as rector by Bishop Anderson at the morning service. Every seat in the church was occupied when the procession entered. Following the choir were the wardens of the parish, the Rev. Dr. A. W. Little, of St. Mark's; the Rev. G. C. Stewart, and Bishop Anderson. Dr. Little read the shortened matins which preceded the office of institution. The Bishop preached a forceful sermon, taking the meaning of the office just performed as a text. After congratulating both pastor and parish on the new relations, he said the service of institution was in itself a sermon. Should he explain the meaning of the priest's office and the purpose of the Church the people would doubtless say they knew all that before, but truisms are often overlooked and we are apt to dwell upon the surface and not get at the core of things. The business of the pastor and the congregation is religion. The world is absorbed with the burning questions of the day and is prone to think it can get along without God. Some men would contend that what is needed in these days is a new Bible, or a new translation, or that the creeds are archaic and new ones should be formulated, and some even cry for a new church. But, what we really need is to know more about the old Bible, to know what the old creeds mean and what the old Church is.

God is not metaphysical, but a living, loving Being. There are special temptations which lead men to forget God in this age. The great material prosperity which leads man to look upon the accumulation of money as the great thing; the critical attitude of our times, which produces an element of immunity and destroys devotion; and the spread of knowledge and advances in science. He would not talk down any of these things, for they very probably were a necessary part of God's plan. We want the truth and all this criticism and research will come out right, for God is the center of all.

Science, which at one time seemed antagonistic to religion, now seemed to be tending in the opposite direction, and there were scientists living to-day who seemed to be spending their old age atoning for the errors of their youth. God, the soul and character were the things which should be held up before the people. We do not need to ask, as men did of old, what God is. He has answered that question in the Incarnation. He who was at Bethlehem and Calvary is our God and our Pattern.

The duty of the Priest is to pray and offer

the sacrifice, to do pastoral work and be an example to his people, and it is the people's duty to sustain him loyally with means to do his work. The Bishop closed with a prayer for God's blessing on the new rectorate.

The Eucharistic service at which the rec-

Weak Missions. Mr. Belsterling's address, a timely and strong one, was in the form of advice to lay readers. As he has served in this capacity most efficiently for a number of years, he was able to speak telling and helpful words. On the morning following,

will continue their labors until the full amount has been raised.

THE "MISSIONARY BOARD," called now "The Board of Managers," will be made up of the two Archdeacons, one clergyman and two laymen from each Archdeaconry, and two laymen at large.



ST. JAMES' CHURCH, NEWTOWN (ELMHURST), L. I.

tor was celebrant, Dr. Little epistoler and the Bishop gospeller, was most impressively rendered.

CONNECTICUT.

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

Quiet Day—Diocesan News.

A QUIET DAY for the students of the Berkeley Divinity School and the clergy of the diocese will be conducted by Bishop Brent at the school on Friday in Ember Week, Dec. 16th.

THE SYMPATHY of his brethren goes forth to the Rev. William H. Jepson, rector at Redding and Weston, to his family in their recent bereavement by the sudden death at the rectory of Mrs. Emma Arnold, the grandmother of Mrs. Jepson. Mrs. Arnold had reached the age of 78 years.

AT ST. MARY'S, South Manchester (the Rev. Manning B. Bennett, rector), a very marked interest in missions has been awakened by recent missionary services. On Nov. 25th, the Bishop of the Philippines was the speaker, three days later the Bishop of Alaska. That the impression made is a deep one, is plain, from the fact that the offerings for the missions of the Church will exceed by at least \$250 the amount contributed last year.

ST. JOHN'S PARISH, Stamford, receives a legacy of \$1,000 by the will of the late George H. Hoyt, junior warden. One of \$500 is also left to St. Andrew's Church, in the same city.

DALLAS.

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

Missionary Meeting at Fort Worth.

THE THIRD quarterly missionary meeting of the Diocese was held recently in St. Andrew's parish, Fort Worth. The Bishop presided, and addresses were made by Dean Walk, the Rev. Joseph Sheerin and E. A. Belsterling, Esq., treasurer of the diocese, and also secretary of the Diocesan Board of Missions. The first two speakers had as their theme, The Encouragement Needed by

there was an early celebration of the Holy Communion by the rector of the parish, and at 9:30 the Litany was said, after which the Rev. C. R. D. Crittenton, rector of St. Luke's, had the second celebration. After this service a conference was held between the clergy and members of the Woman's Auxiliary, when accounts were given of the General Convention and of the triennial gathering of the Auxiliary. Luncheon was then served to all present by the parochial branch of the Woman's Auxiliary.

HARRISBURG

Episcopal Endowment—Missionary Board—Lancaster

THE EPISCOPAL ENDOWMENT has nearly reached the \$40,000 mark. The committee



ST. JAMES' CHURCH, NEWTOWN (ELMHURST), L. I.

KENTUCKY.

Dr. Woodcock Accepts His Election—Notes.

THE STANDING COMMITTEE made a corporate communion at the Thursday celebration at the Cathedral on December 1st, and at a meeting of the Committee held immediately afterwards, the Rev. Dr. Minnigerode of the Notification Committee, laid before them the following letter received the evening before from Dr. Woodcock:

"To the Rev. J. G. Minnigerode, D.D., the Rev. Charles E. Craik, D.D., Mr. William A. Robinson and Mr. A. L. Terry: Dear Sirs—After the most careful deliberation, in which I have earnestly sought the guidance of the Holy Spirit, I desire to make known to you my acceptance of the election to the Bishopric of Kentucky.

"In determining this solemn question I have carefully weighed every consideration bearing on the matter, and my decision is based on the conviction that this election is a call of God, which I cannot conscientiously put aside.

"My acceptance of this high office is without conditions. As you have trusted me, so would I freely trust you. I dare not hope to fulfil every expectation in this high office, but all that God has given to me in heart and mind and soul that will I endeavor to give to you and for the work in Kentucky.

"Only as we stand heart to heart and shoulder to shoulder for God and His Church, may we hope to accomplish the work, which is as much your responsibility as mine.

"Most sincerely yours,

"CHARLES EDWD. WOODCOCK.

"St. John's Rectory, Detroit, Mich., Nov. 29, 1904."

To this letter the Committee sent a reply expressing their great gratification at his decision, and promising the hearty support of the diocese to their new leader.

The news of Dr. Woodcock's acceptance has been received throughout the diocese with warmest expression and thankfulness, and all eagerly await his consecration, which possibly may be on St. Paul's day, just thirty

years after Bishop Dudley's consecration and twelve months after his death.

A MOVEMENT has been started by some active laymen looking to the purchase of an episcopal residence, and the fund is growing rapidly.

THE REV. J. F. MILBANK, late of Momeno, Diocese of Chicago, has accepted an invitation to the temporary charge of Trinity parish, Owensboro.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Elmhurst—House of St. Giles—Advent Services—Brooklyn Notes.

THE CELEBRATION of the bi-centennial of St. James' Church, Newtown, now called Elmhurst, which began on Sunday, Nov. 20th,



REV. EDW. M. MCGUFFEY,
RECTOR OF ST. JAMES' CHURCH, NEWTOWN
(ELMHURST), L. I.

was noted in these columns last week. The accompanying illustrations are appropriate to that celebration.

THE ANNUAL MEETING of the corporation of the House of St. Giles the Cripple was held November 21st. At this meeting the Ven. Archdeacon Bryan was elected Vice-President, vice George Wistar Kirke, who refused re-election after having served in that position for thirteen years, or since the incorporation of the house. The resignation of Mr. W. Craig Wilmer was accepted with regrets. The vacancy was filled by the election of the Ven. Archdeacon Wrigley, rector of Grace Church. Application was authorized for an amendment to the charter increasing the number of trustees from seven to nine. The names of Mr. David Provost, of Garden City, and Mr. Willett Bronson, of Huntington, will be added to the corporation.

It was determined that a practical separation be made between the Garden City house and the houses in Brooklyn conducted by this corporation. It was shown that a new house is required for the work at Garden City, and it was suggested that the name be changed to St. Giles in-the-Fields. New buildings will also very soon be required for the Brooklyn houses, and arrangements were made for the preparation of the plans for such buildings.

MANY PARISHES have instituted the plan of special Advent sermons, either as series delivered by the rector or by special preachers. At St. Luke's Church, Brooklyn (the Rev. Henry C. Swentzel, D.D., rector), the rector preaches a series under the general title of "Preparation for Christ's Second Coming, with sub-titles of "The King's Kingdom

for This World;" "The Coming of the Kingdom to Society in Tokens of Betterments;" "The Coming of the Kingdom to the Church with a Survey of the Present Status and Future Prospects of Religion and Its Creed;" and "The Coming of the Kingdom in History." At St. Andrew's Chapel, Creedmoor, the preachers will be the Very Rev. John R. Moses, dean of the Cathedral; the Rev. Horace R. Fell, and the Rev. W. I. Stecher. At St. Timothy's Church, Brooklyn, the course of sermons will be under the title of "Signs of the Coming of Our Lord Jesus as Revealed in the Gospel for the Day." The preachers are the Rev. John D. Kennedy, the Rev. G. F. Miller, the Rev. William N. Dunnell, D.D., and the Rev. Canon Bryan.

THE CHURCH OF THE EPIPHANY, Ozone Park (the Rev. Stuart Crockett, D.D., priest in charge), celebrated an epoch in the history of the parish Sunday, December 4th, when the bonds signifying the liquidation of all debt were burned. The parish will now become incorporated and enter into union with the diocese. A fund has been started for the building of a rectory.

THE CELEBRATION of the tenth anniversary of the opening of St. Andrew's Church, Brooklyn (the Rev. William N. Ackley, rector), was held on the feast of the patron saint. The rector was celebrant at the Holy Eucharist. In the evening the Bishop was the preacher. A reception was held the following evening. St. Andrew's future bids fair to be a bright one. The growth of population continues, and it is a question of a short period when all available building space will be occupied.

THE ANNUAL record of St. Peter's Church, Brooklyn (the Rev. Lindsay Parker, Ph. D., rector), has been issued. The rector in his notes joyously speaks of the financial condition of the parish, its advance to that state, or, as he writes, "Our income last year came nearer to meeting our expense than, we'll say, for a quarter of a century."

A TEMPORARY arrangement has been made whereby the work at St. Margaret's, Menands, will be supplied from the Cathedral a deacon, the Rev. H. J. Quick taking the Sunday services and giving one day a week to pastoral work and a priest being sent once a month for celebrations.

GRACE CHURCH, Whitestone, is to be consecrated on Friday by Bishop Burgess. There is an elaborate programme, and many visiting clergy are expected. The last payment on the parish debt has just been made. A week ago that debt was \$3,000. Two members of the parish agreed to give \$1,000 each, provided the congregation could be induced to give the remainder. This the rector, the Rev. Rockland T. Homans, succeeded in obtaining a few days ago.

ON LAST SUNDAY afternoon Bishop Burgess laid the cornerstone of the new parish house of St. Matthias' colored mission at Smithville South. The mission is diocesan, with the Rev. H. S. McDuffey in charge as general missionary. Present at the function were Archdeacon and Canon Bryan and others of the diocesan and Cathedral clergy. It is hoped to have the parish house completed by the middle of January.

THE REV. NELSON R. BOSS, for twenty years rector of Trinity Church, East New York, Brooklyn, has been granted a two months' leave of absence by his vestry in order that he may travel in the South with Mrs. Boss whose health is not good. Mr. Boss before leaving, took occasion to deny an ill defined rumor that he had severed his connection with the parish. The Rev. Charles A. Tibbals will have charge of the parish during his absence.

ST. ANDREW'S CHURCH, Brooklyn, has just celebrated the tenth anniversary of the opening of its building. Bishop Burgess preached the sermon on Sunday evening, the rector, the Rev. W. N. Ackley, being assisted elsewhere in the service by the Rev. Messrs. Bishop Falkner and J. H. Appleton, both of Bay Ridge. Other gatherings in connection with the anniversary occurred throughout the week. The Rev. Mr. Ackley began work at St. Andrew's but just a few months before the building was opened. The structure cost \$15,000 and there still rests upon it a small indebtedness. It is purposed later to increase the size of the structure.

THE REV. DR. S. D. MCCONNELL, rector of All Souls' Church, New York, addressed the Church Club of this Diocese at the diocesan house on "The Next Step in Christianity." Among other things Dr. McConnell said:

"Judging simply from the facts which are equally accessible to everyone, it seems pretty plain, first, that men will not get on without religion; and, second, that there is no religion practically available except Christianity. A few people, it is true, are experimenting with Swedenborgianism and Compeism, and Buddhism, and Christian Science, but these may be dismissed as negligible quantities. From all that one can see Christianity is likely to remain the religion of the enlightened world."

Dr. McConnell said he felt the task of the Church today to be to adjust her formularies and her machinery to the needs of the Christians of today, and to this end to abandon, once and for all, the hope and the desire either to lead or coerce the Christian forces of this time back within either the doctrine or the discipline where Christians of other times dwelt. "There were never as many Christians before as there are today, I believe," he said. "The portentous fact confronts us that they are, more and more, coming to live their Christian lives outside the Church. The loss both to them and the Church is beyond computation."

MARYLAND.

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

Several Bequests—Guild House at Towson—Baltimore Notes.

THE UNION of the congregations of St. George's and St. Barnabas', Baltimore, has been brought about by their respective vestries. Of late years the members of both congregations have become much scattered, owing to the increasing colored population in the neighborhood of these churches. The plan is in the near future to sell both of the present edifices and build on a new site; the location, however, has not yet been definitely decided upon. St. Barnabas' Church has been in its present location since 1859. The present building, only about ten years old, the previous one having been destroyed by fire, is of pressed brick, and has a handsome rectory adjoining it. The present edifice of St. George's Church is 22 years old and was built as a memorial to the late Bishop Whittingham, and while not a large church, is remarkable as containing many beautiful works of art.

AT THE FALL MEETING of the Archdeaconry of Baltimore, held in Emmanuel Church, the Bishop presided and spoke of organizing in the diocese a Laymen's Missionary League for developing new work. Some 30 or 40 years ago there was such an organization and the results are apparent to-day in the chapel of the Holy Evangelists, Canton, and the chapel of the Atonement. The League will give laymen an opportunity for active missionary work.

BY THE WILL of the late Mr. William Graham Bowdoin, of the banking firm of Alex-

ander Brown & Sons of Baltimore, the following bequests were made: \$5,000 to the vestry of St. Paul's parish, to be added to the endowment fund being collected for the parish; \$5,000 for the diocesan superannuated and disabled clergy fund; \$5,000 to the Church Home and Infirmary.

A MEETING was held recently at St. Peter's Church, Baltimore, in the interest of the Actors' Church Alliance. The Rev. Walter E. Bentley, of New York, the national secretary, was present for the purpose of organizing a chapter of the Alliance in Baltimore. There are now 35 Chapters in the country, with a total membership of 3,500 clergy, actors and laymen.

THE NEW guild house at Towson, the county seat of Baltimore county, has been formally opened. The president of the guild, Mr. Osborne I. Yellott, made an address in which he reviewed the history of the organization since its inception about two years ago, and explained the plan to be followed in carrying out the work for which the building was intended. He stated that the enterprise had cost about \$7,000, over \$5,000 of which had already been contributed, and that while the controlling idea of the project was directly to benefit the boys and younger men of the community, it was expected and hoped that the town generally would derive an advantage. The Rev. Geo. W. Dame, D.D., rector of the Church of the Holy Innocents, Baltimore, made a brief address on the practical workings of the guild connected with his church. The Rev. W. H. H. Powers, rector of Trinity Church, Towson, pointed out that the guild was not a sectarian organization, but was intended for the people, and particularly for the young men, regardless of denomination.

The guild house, which is a large and handsome structure, built in the Colonial style of architecture, was thrown open for inspection and refreshments were served. About 50 members have already been enrolled.

THE CONGREGATION of St. Andrew's Church, Baltimore, who has been without a church edifice since the sale of its property for a Jewish synagogue several years ago, has made proposals to unite with the Chapel of the Atonement, which is a mission of Emmanuel Church, and thereby strengthen their work. For the present, services for St. Andrew's congregation will be held in the Chapel of the Atonement at 7:30 a. m. and 4:15 p. m.

MR. F. M. COLSTON, of the banking firm of Wilson, Colston & Co., has been elected a member of the trustees of Church Charities of the Diocese, and to succeed the late Mr. William G. Bowdoin.

THE 34TH ANNIVERSARY of the rectorship of the Rev. J. S. B. Hodges, D. D., at St. Paul's Church, Baltimore, was observed on the First Sunday in Advent at choral evensong, the *Te Deum* being sung at the close of the service. Most of the clergy of Baltimore and vicinity were present and assisted.

MASSACHUSETTS.

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

Work at the Advent--Episcopalian Club--Eastern Convocation--Dr. Abbott's Anniversary--Notes.

THE FOLLOWING letter from the Bishop was read at the Church of the Advent on the morning of Advent Sunday:

"Let me convey through you, to the parish of the Church of the Advent, my hearty congratulations on its 60th anniversary. One can hardly realize that it is 10 years since your beautiful church was consecrated. Who can measure the beneficial influence that has gone forth from the parish during its history, the good example of its saintly clergy, from Crosswell down, the devout lives of its laity,

its uplifting services, the humble devotions of tens of thousands within its gates, and the offerings that have gone to spread the gospel? May God give to you and to your people grace and power to continue and increase upon the work of the past. I remain, faithfully, your friend and Bishop,

"WILLIAM LAWRENCE."

In outlining the future ministrations, the rector called attention to the vast amount of work that was yet to be done, as large possibilities lie at the very door of the parish. He told the congregation that he wanted \$3,000 immediately to complete three rooms for which provision was made in the original plans; eventually he would like to have \$60,000 with which to build a parish house of which the church stands sadly in need. The present endowment fund of \$50,000 he said should be five times that amount in order that the future of the parish could be assured, as it was a recognized fact that no down-town parish could exist without some such provision. As one feasible method by which young men could make some future provision for the parish he recommended that they take out endowment insurance made payable to the church, a system which he said had been tried successfully in parishes in other cities.

Another thing which the rector said he wished to see consummated was the banding together of the 700 or more communicants of the parish each to pledge that he or she will partake of the Blessed Sacrament at least once a month, and to take the same fasting, not necessarily at this church but at the one nearest their homes; for many of the Advent's parishioners reside at points quite distant from this church. It is announced by the rector that the capital of the pillar nearest to the baptistery is to be carved as a memorial to one of the deceased parishioners, and that the capitals inside the baptistery also are to be enriched in the same manner.

AT THE REGULAR monthly dinner of the Episcopalian Club, which was held on the evening of Monday Nov. 28th, at the Hotel Brunswick, and at which Mr. Marcus Morton presided, the two principal guests were Bishop McVicker of Rhode Island and the Rev. Dr. van Allen of the Advent. They as well as other speakers, including the Rev. Edward T. Sullivan of Newton Centre, Robert Treat Paine and A. J. C. Sowdon discussed the recent General Convention, and what had and had not been done. Bishop McVicker said he was glad that the Convention had finished the revision of canons. Calling attention to the cry that something should be done on the divorce question as society was in such an awful condition so repeatedly heard before the Convention. He said that had society lived up to the Church it would not be corrupt to-day; those who have corrupted society are those who have turned their backs on all canons and on all Church influence. By the proposed legislation, he said, we should be legislating up to an ideal when the public conscience was not ready to stand back of that ideal. Dr. van Allen disagreed with the Bishop on the divorce question. He affirmed that what was wanted was a more complete harmony between the canon and the marriage service, and the thing attempted was the prevention of the prostitution of that service. When two are married with the service that says "till death us do part" they cannot be married again with that service, if it means anything. The Rev. Mr. Sullivan said that the Church should get at State legislation; remarriage was a detail; divorce is what we must get at. Mr. Paine defended the position of the Convention in its attitude on remarriage. Mr. Sowdon favored a stricter course.

DURING the Advent season there is a series of special services being held in St.

Paul's Church which attracts many worshippers at the noon hour. On Wednesday, Nov. 30, the service was conducted by the Rev. Frederick Edwards of Malden; Wednesday, Dec. 7, the Rev. Daniel D. Addison, D.D., of Brookline; Wednesday, Dec. 14, the preacher is to be the Rev. Joseph N. Blanchard, D.D., of Boston; and Wednesday, Dec. 21, the Rev. Reginald Heber Howe, D.D., of Brookline. Also there are being held on Sunday afternoons special services for men under the auspices of the Brotherhood of St. Andrew, with these preachers: Nov. 27, the Rev. George Hodges, D.D., of Cambridge; Dec. 4, the Rev. Anson Phelps Stokes of New Haven, Conn., who took for his subject "Positive Christianity"; Dec. 11, Bishop Jaggard, who will speak on "Control from Within."

THE DEATH of Richard S. Milton in Boston a few days ago calls to mind a family that has done much for the Church, especially the parish of St. John's, Jamaica Plain, whose chancel is a memorial to the father of the deceased. A sister of him who just died is Mrs. George Worthington, wife of the Bishop of Nebraska. The funeral took place from Trinity Church, Boston, and the service was conducted by the Rev. Sumner U. Shearman, who had been the family rector during their residence in Jamaica Plain many years ago.

THE BENEDICTINE MONK, Father Aelred, who has been in this country less than three weeks, is spending a day or so in Boston as the guest of the Rev. Dr. van Allen of the Advent. He made an address in the chapel of that Church on Saturday evening, Dec. 3, and preached the following day at the morning service on "The Consecrated Life."

PERSISTENCY seems to be the watchword with those Western parishes which recently have extended calls to two local clergymen; for the Rev. Edward Tillotson of St. Paul's has received a second call from the Marquette, Mich., parish, which he has again declined; and the Rev. Frederick Edwards, also has had occasion to decline a second call from St. James' Church, Milwaukee.

THERE WAS a good attendance of clergy and laity at the annual meeting of the Eastern Convocation, which was held in St. James' Church, Cambridge, Thursday, Dec. 1. At the morning Eucharist the sermon was preached by Bishop Jaggard, who is spending the winter here and who is occupying the pulpit of St. Paul's pending the appointment of a regular rector. At the afternoon session there was a discussion on the "Huntington Amendment," so-called. Mr. Charles G. Saunders, who enjoys the reputation of being one of the best informed laymen on Church matters in the diocese, read a carefully prepared paper on "The History of the Huntington Amendment," beginning with 1889. Others who made remarks were the Rev. Dr. Van Allen, who spoke on the various phases of the amendment; and the Rev. John W. Suter, of Winchester, whose remarks were in the nature of a personal tribute to Dr. Huntington, beautifully and tenderly worded, which left a deep impression upon those who heard him. The old officers were elected as follows: Dean, the Rev. Dr. Chambre; vice-dean, the Rev. Dr. Abbott; secretary, the Rev. James Yeames of Arlington; treasurer, the Rev. Samuel H. Hilliard of Boston.

HAPPENING coincidentally with the meeting of the Convocation, though not as to specific date, was the 25th anniversary of the Rev. Dr. Abbott's rectorship of St. James', as well as the fortieth as a resident of Cambridge; and the occasion was pleasantly observed by his clerical brethren when they lunched together—some forty of them—in the parish hall after the morning service. Among those who made informal addresses were Dr. Van Allen, Dr. Chambre, and

the Rev. Francis E. Webster, of Waltham, who was a curate at St. James' during the early days of Dr. Abbott's incumbency.

THE ANNUAL MEETING of the Association for the Work of Mercy was held in the parish rooms of Trinity Church Thursday, Dec. 1, with a good attendance. Mrs. Charles F. Wentworth presided, and addresses were made by the Rev. Charles S. Hutchinson, of Chelsea, and the Rev. Ellis Bishop, who is chaplain of the Association. The Rev. Mr. Hutchinson said in regard to the rescue work undertaken, that it is the hardest thing in the world to get women interested in those of her sex who have gone astray; that women as a rule are harder on women than are men. The Rev. Mr. Bishop pleaded for the enlargement of the home in Roxbury. In his review of the year's work he spoke encouragingly of what had been done during the past twelve months, which had been one of the most successful periods in the history of the home. All the old officers were re-elected.

BISHOP BRENT has left Boston for a round of services in some of the larger cities of the East. He will return to this city to confirm a class at St. Stephen's (his old church) on Dec. 21, and will also preach in the same church on Christmas morning.

MICHIGAN.

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

Dr. Woodcock's Acceptance—Progress in Detroit—St. Andrew's Anniversary.

THE REV. DR. CHARLES E. WOODCOCK'S acceptance of the Bishopric of Kentucky means a great and very real loss to the Church in Michigan. His position as rector of the largest parish in the Diocese gave him an influence which he has consistently used for the spread of that missionary spirit which is the life of the Church, and the fine example of St. John's has been of the greatest help in many another parish. He has done much, by his cordial goodfellowship, to foster the fine harmony which is so marked a characteristic of the work in the Diocese of Michigan, and he will go to his high office with the affectionate wishes and prayers of all his brethren.

AT THE Diocesan Convention which met recently the committee on the State of the Church took occasion, in its report, to gather up the evidences of the Church's material growth in the city of Detroit during the last five years, and presented an array of facts which is remarkable. In the most condensed form, these facts show that three new churches, Messiah, St. Andrew's, St. Matthias; three new parish houses, St. Thomas, Epiphany, St. Matthew's, and three new rectories, St. Matthew's, All Saints', St. Philip's, have been built. Christ Church and the Epiphany have both been enlarged, the former at great expense: the parish house at Christ Church has also been enlarged, splendid new organs have been built for Christ Church, St. John's, and St. Andrew's, and endowments have been raised in St. John's and Christ Churches. These various projects represent an expenditure of more than \$250,000, and they have been accompanied by vigorous and aggressive development of the Church's work.

THE REV. W. S. SAYRES, general missionary, reports an interesting incident of his recent work. He was to hold service at Otter Lake, and his train, which was due at the hour of service, was an hour and a half late. When, at 9 p. m., he arrived, expecting to find the church closed up, he found instead that the congregation was still waiting for him, so eager were they to have the privilege of joining in the Church's worship.

ST. ANDREW'S MEMORIAL CHURCH, Detroit, kept the Feast of its patron saint with special honor this year to mark the tenth year since the first sod was turned for the

new church. There were two Eucharists on St. Andrew's Day, and in the evening a service at which the church was full, the sermon, an inspiring one, being preached by the Rev. W. O. Waters, of Grace Church, Chicago. On the next evening, Dec. 1, a dinner was given by the men of the parish in honor of Mr. Waters and the Rev. John Mockridge, rector, when 93 men were present, and excellent addresses were made by the Rev. Dr. McCarrroll, rector of Grace Church, on "Bishop Harris"; by the Rev. W. O. Waters on the history of St. Andrew's, of which he was for twelve years rector; by the Hon. Edwin Denby, Mr. C. M. Roehm, and the rector. On Friday, Dec. 3, there was a largely attended service of preparation for Holy Communion, conducted by the Rev. Dr. Woodcock. On Sunday there were three celebrations of the Holy Eucharist, a service for children, and, in the evening, a service for the guilds and societies, the preacher being the Rev. W. Warne Wilson, rector of Trinity Church, Detroit.

In connection with this celebration, a beautiful carved oak screen, between the choir and side chapel, and panelling to match it on the other side of the choir, were given by Mrs. John T. Higginson in memory of her husband.

MILWAUKEE.

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

Death of Rev. C. P. Dorset—City Notes.

EARLY on the morning of Monday, Dec. 5, occurred the death of the Rev. Charles Palmer Dorset, missionary at Prairie du Chien. Mr. Dorset is believed to have been the last survivor of the clergy who worked intimately under Bishop Kemper. His connection with the Diocese began a long term of years ago, though it had not been consecutive to the present time. His ministry began in 1860, when he was ordained to the diaconate by Bishop Whipple. He served in many parts of the American mission field, in the South and in the Middle West, and was an early rector of the Church of the Ascension, Chicago.

THE MILWAUKEE CLERICUS had its monthly session, with dinner, on Monday, when the Bishop gave his impressions of the recent General Convention, and others spoke on various phases of the questions brought out by that address. The Rev. D. I. Odell, of Philadelphia, was an honored guest at the session.

DAVID FERGUSON, for many years treasurer of the diocese, died last week at his home in Milwaukee.

MINNESOTA.

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

Two Convocations—Missions.

THE CONVOCATION OF MINNEAPOLIS gathered at the Church of the Holy Communion, Redwood Falls (Rev. A. Coffin, rector). The opening sermon was preached by the Rev. I. P. Johnson, of Gethsemane, Minneapolis. Papers were read by the Rev. A. R. Taylor, "Is Reverence for Authority in Church and State Decreasing?"; and by Dean Purvis, "The General Convention of 1904." Two hours were devoted to a brief survey of the missionary work in the Convocation, the work generally being in a satisfactory condition. The large and growing town of New Ulm, which for years has seemed to be hermetically sealed against the Church, will within a year report a church building and a resident clergyman. At the closing service excellent addresses were delivered by the Rev. G. C. Dunlap and the Bishop.

THE ST. PAUL CONVOCATION met at St. Paul's, Winona (Rev. Edward Borncamp, rector). The opening sermon was preached by the Rev. C. N. Moller, of La Crosse, Wis.

Interesting reports were made by the missionaries. "Echoes" of the General Convention were heard from the Bishop, Rev. Dr. John Wright, Rev. C. N. Noble and Rev. E. Borncamp.

The Convocation closed with a well filled church, at which missionary addresses were delivered by the Bishop, and the Rev. Messrs. Sydney Smith and F. L. Palmer. The Bishop presided at the sessions of the Convocation in the absence of Dean Andrews, who was detained by sickness.

ON ST. ANDREW'S DAY the Rev. Robert Benedict was instituted by the Bishop as rector of St. Andrew's, Minneapolis. A most excellent sermon for priest and people was delivered by the Rev. G. Heathcote Mills, of the Pro-Cathedral staff of clergy.

THE REGULAR quarterly meeting of the Board of Missions of the Diocese was held in the guild house of Holy Trinity, Minneapolis, with a larger attendance than usual. Most of the fields are filled, or steps being taken for such. It was felt at this meeting that the work in the Middle West would bring in large returns in villages and towns won for Christ and His Church, if the Church at large would respond to the needs as generously as she does for the foreign field and our new possessions.

NEWARK.

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

Mission in Newark.

THE TWELVE-DAY MISSION at Grace Church, Newark (Rev. C. C. Edmunds, rector), closed with the early Eucharist on the morning of December 1st, when some 250 persons made their communion. About 150 had entered resolution cards, which at the last evening service they received back with the signature of one of the missionaries. This final evening service was very largely attended. Father Huntington, Father Sill, and Father Schlueter made brief addresses urging the call to the higher life. "To do the will

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of God," said Father Huntington, "is our destiny. He made us in His image, His likeness, and what power we have He gave us. We owe all to Him. You are freest, safest, when you submit your will to God's will in all things." After the addresses, the Bishop entered the sanctuary and gave his blessing to the missionaries, after which he addressed the people, recalling that he was present at the beginning of the mission, and it was now his duty to be with them at the end of it; and yet it was not the end, he hoped, but the beginning of a new and better life for those who had made the mission a benefit to the parish also. The people should continue in the good work they had done for twelve days, not neglect prayers to God for strength to conquer temptation to fall again into sin, to neglect their communions and other duties. The signed resolution cards, enclosed in envelopes, were then distributed, and the entire congregation arose to renew their baptismal vows.

At other services on the final day, there were also large numbers present, including the service for women in the afternoon and that for children after it. Medals were distributed among the latter to all who had been present on ten out of the twelve days, and prizes to those who wrote the best replies to questions. Two boys got prizes for making crosses. Every boy made a cross during the mission. Father Huntington blessed the children at the end of the service.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Allaire—Somerville—Trenton—Missionary Apportionment—The Church Wins Bequests—Woman's Auxiliary.

ON ADVENT SUNDAY, Nov. 27th, the Bishop visited Allaire for the reopening and dedication of the new Christ Church there. This church was long maintained by the late Hal Allaire, who as lay reader conducted a Sunday School and read service, with occasional visits from a priest for the celebration of the Holy Communion. Since Mr. Allaire's death the church has been put in thorough repair, refurnished and redecored, partly at the expense of the people of the vicinity and partly with funds given the Bishop on the occasion of the 29th anniversary of his consecration. There have been also a number of special gifts, altar and chancel furnishings, etc., the whole being dedicated as a memorial of Mr. Allaire. The Bishop himself preached the sermon at the service of reopening, and in it paid a loving tribute to the memory of this devoted layman. The chapel will now be in charge of the clergy of the Trenton Associate Mission.

ON SUNDAY, Nov. 20th, at Somerville, the Rev. Charles Fiske, rector of St. John's Church, preached to men, at a special service held for all the lodges and fraternal organizations of the place. This service is now an established custom in the parish, and it usually attracts a large congregation, the church being crowded to the doors. The text of the address was Gen. iv:9, "Am I my brother's keeper?" On the same Sunday, at Grace Church, Plainfield, the Rev. E. Vicars Stevenson preached to a large gathering of the Independent Order of Odd Fellows, the several lodges of the place attending in a body.

THE SILVER TROWEL used at the laying of the corner-stone of Grace Church, Plainfield, has been presented as a souvenir to the Rev. E. M. Rodman, rector emeritus of the parish. The parish house is progressing rapidly and will soon be ready for enclosure.

TRINITY CHURCH, Trenton, has issued a memorial pamphlet containing an account of the recent service of thanksgiving for the payment of the \$10,000 mortgage debt on the church, by former Secretary of State Kelsey, in memory of his wife. A suitable tablet,

with inscription, is to be erected by the vestry in commemoration of the event.

A COMMITTEE appointed at the last convention has met and made a new apportionment for the raising of the diocesan share of the general apportionment for missions. The new schedule makes considerable changes in the sums assigned to the various parishes. The following parishes in the diocese met in full their appropriations last year: Allenhurst, Avon-by-the-Sea, Basking Ridge, Bernardsville, Beverly, Bound Brook, St. Barnabas, St. Mary's, and Holy Innocents, Burlington, Cramer Hill, Carteret, Trinity, Elizabeth, Freehold, Haddonfield, Gloucester, Hightstown, Keyport, Lakewood, Lambertville, Christ Church and St. John's New Brunswick, Penn's Neck, Grace Church, Plainfield, Princeton, Riverton, Salem, Somerville, South Amboy, Spotswood, Swedesboro and Vincentown.

AT SOMERVILLE, on Dec. 2, Judge Schenk of the Circuit Court signed an order admitting to probate the will of Miss Alleine Lord, who had left her entire estate to Church and charitable institutions. The will had been contested by her brother, and on his death the contest had been carried on by his heirs, but a compromise was effected, and the original legacies will be paid, the sums being much augmented because of a large residuary estate to be divided among the several heirs. St. John's Church, Somerville, will probably receive \$3,500 as its share, judging from the appraised value of the estate; the New Jersey fund for aged and infirm clergy will receive \$28,000; and the Domestic and Foreign Missionary Society, \$7,000. Certain family silver will be sold and the proceeds given to the Bishop of New Jersey for the purchase of Communion vessels for mission parishes, and Miss Lord's library will be sold, and the money received given to the Church's mission to the Oneida Indians. There are also legacies for public improvements and memorials in the town of Somerville.

A NEIGHBORHOOD MEETING of the Woman's Auxiliary, held in the Church of St. John the Evangelist, New Brunswick, on Dec. 2, attracted many members of the Auxiliary from various New Jersey parishes. Bishop Rowe of Alaska was present, and spoke of his work.

OHIO.

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

Reading Room in Cleveland.

A FREE READING ROOM has been opened in connection with the Church of the Good Shepherd, Cleveland (the Rev. B. W. R. Tayler, rector). It will be open every evening except Sundays, and on Sunday afternoons, and boys and men will be welcomed. Mr. Tayler suggests that current numbers of books and magazines will be welcomed.

PENNSYLVANIA.

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

St. Martha's Home—Philadelphia Notes.

ST. MARTHA'S HOME in Philadelphia is a Church settlement on the corner of Eighth and Snyder avenues. Its object is to assist the neighborhood and ameliorate the condi-

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PENNSYLVANIA.

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 29, 1904. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. 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.

tion of its people. In connection with the work are a kindergarten, a kitchen-garten, classes, clubs, meetings, lectures, library, saving fund, etc., all of which are given in a room but 16 by 25 feet large, in which 1,000 people are gathered weekly. Hundreds are turned away for lack of space, and in so doing are sometimes lost to the influences of the work, and the work done is much hampered by the crowded condition of the quarters. A building for the work is urgently desired, and it had been hoped that a sufficient fund for the purpose would be received at a recent fair in which about 80 parishes cooperated. The sum realized, however, fell far short of what is required, and an appeal for donations or checks, or that the building be erected as a memorial by some one person, is now made. The treasurer of the work is Mrs. M. G. Bell, 268 South Sixteenth St., Philadelphia.

A FIRE of supposed incendiary origin was discovered on Thursday evening, Dec. 1, in the basement of the Church of the Holy Spirit (the Rev. Samuel H. Boyer, rector). But slight damage was done.

THE PARISHONERS of St. Elizabeth's Church (the Rev. William McGarvey, rector), have just raised the sum of \$1,800 for a new pipe organ. Miss Percival has given \$600 to discharge a promissory note for that amount, which note was given three years ago in order to borrow money for the purchase of the triangular lot at Sixteenth and Mifflin streets.

A PLAN has been begun at the Church of the Advent (the Rev. J. Ingram Bryan, rector), for the permanent supply each Sunday of flowers for the altar. Parishioners have been asked to select one Sunday in the year when they will place as a memorial to some departed soul the flowers on the altar.

A FEW in the Church of the Holy Trinity (the Rev. Floyd W. Tomkins, D.D., rector) was recently sold at auction for \$1,000.

THE WORK on the improvements to St. James' Church, Kingsessing (the Rev. Simeon Lord Gilberson, rector) is rapidly progressing. The building, which has been transformed into a rectory, will be ready for occupancy in January. The parish house, which is being greatly enlarged, will be a splendid addition to this parish, which belonged originally to the Swedes. The land upon which these buildings stand, together with the ancient church, embraces an entire square, which is partly occupied as a churchyard. The architecture of the buildings is in keeping with the church and belongs to the early Colonial period.

AT A PARISH MEETING at the Church of St. Luke-Epiphany (the Rev. David McConnell Steele, rector), on Thursday evening, Dec. 1, the rector presented a splendid scheme of parochial activities for the ensuing year. It will be remembered that these two parishes united after the sale of the old Church of the Epiphany, at Fifteenth and Chestnut streets, Philadelphia.

PITTSBURGH.

CORTLAND WHITEHEAD, D.D., Bishop.

Parish Finances—Guild of St. Barnabas—Woman's Auxiliary—Sunday School Institute—Church Club.

BISHOP WHITEHEAD has sent to the clergy of the Diocese, and the wardens of the parishes, an extract from his convention address of 1904, making suggestions for the conduct of the finances, both Diocesan and parochial. "It is astonishing," he says, "how careless are even business men when serving as vestrymen or treasurers in ecclesiastical bodies."

He makes these suggestions, borrowed in part from the suggestions of the Bishop of Massachusetts:

"1. Each account should be kept separ-

ate, and money should not be borrowed from one account to meet the temporary needs of another.

"2. Money given for any purpose must of course be held and used for that purpose only.

"3. All offerings made in Church should be counted by two officers immediately after service, and a record of amounts should be made in a book kept for the purpose, and signed by both.

"Or, if this is not possible,—

"The offerings should be put in a box or other receptacle by two officers and sealed, and later counted by two officers or other persons appointed for the purpose. All offerings and other moneys should be deposited in a bank the next morning after their receipt, and withdrawn as needed by check.

"The minister is advised to have the Communion Alms counted in the same way, and deposited in a bank by an officer appointed by him, the deposit being entered subject to the minister's order. He should present, at least once a year, to the wardens and vestry, a memorandum of the amounts of Communion Alms received, and it would be well before the annual meeting of the parish to have his Communion Alms account audited by a warden or other officer.

"4. At the annual meeting the treasurer should render a full and detailed account not only of the annual receipts and expenditures, but also of all special funds in his care; and all other officers or persons holding special funds should render annual accounts of them.

"5. All these accounts should be audited before or immediately after the annual meeting by an auditing committee, who should examine the accounts, vouchers, bank deposits and other securities, and present to the parish a report over their signatures. If the accounts are intricate, or the amounts large, the committee should employ a professional accountant."

THE PITTSBURGH BRANCH of the Guild of Saint Barnabas for Nurses held its monthly

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service on Monday evening November 28th, when at Emmanuel Church, Allegheny, the address was delivered by the Bishop. At the close of the service, the members adjourned to the rectory, where an informal reception was tendered them by the rector and Mrs. Paddock. The music for the service was furnished by the girls' vested auxiliary choir of the parish, and an offering was taken for the benevolent work of the Guild. Last year the Pittsburgh Branch contributed fifty dollars toward the united benevolent work of the Guild, the whole amount received being given to the Board of Missions for the support of a missionary nurse in the Philippines.

ON FRIDAY EVENING, November 18th, a banquet was tendered the Rev. Franklin Spencer Spalding, Bishop-elect of Salt Lake, by the Men's Club of St. Paul's Church, Erie, in the parish house. Mr. C. L. Baker was toastmaster, and there were speeches and songs by the mayor of the city and other prominent residents.

THE MONTHLY MEETING of the Pittsburgh Branch of the Woman's Auxiliary took place on Thursday, December 1st, at St. Andrew's parish house. After attending to routine business, hearing reports of missionary boxes either already shipped or in course of preparation, answering appeals for assistance already in hand, the meeting was addressed by the Rev. Thomas C. Wetmore, in behalf of Christ School, Arden, North Carolina; and an offering was taken for the furtherance of his work. Miss Sybil Carter also spoke of her lace work among the Indian women in a most delightful way, having come to Pittsburgh to hold a lace sale on December 2nd, at the residence of Mrs. H. D. W. English.

ON MONDAY, Nov. 14th, the corner-stone of the Church of the Holy Innocents, Leechburg, was laid by the Rev. L. F. Cole, Archdeacon of the Diocese, acting for the Bishop, who was unavoidably absent. Other clergymen taking part in the service were the Rev. Thomas Lloyd, priest in charge of the parish, and the Rev. C. E. Snively, of Blairsville. The church will be built of brick, and will replace the former frame building destroyed by fire soon after Christmas of last year.

THE DIOCESAN Sunday School Institute held a conference at St. Peter's parish house, Pittsburgh, on Wednesday evening, Nov. 23d, the president of the Association, the Rev. E. M. Paddock, presiding. The Bishop was present during part of the evening, and made a short address of congratulation. Mr. W. A. Cornelius, of McKeesport, read the main paper of the evening, "What Should We Expect of Our Sunday School Teacher?" This was followed by the presentation of short papers covering the five points of the paper of Mr. Cornelius, by representatives of different Sunday Schools, namely, "To exert a religious influence on our scholars during the hour assigned;" "To interest our scholars;" "To make each scholar a personal friend;" "To prepare ourselves intelligently for the lesson;" and "To be punctual and regular in our attendance, and exact the same from our scholars; and look after their spiritual needs." Committees were appointed to consider these topics more in detail, and present some resolutions to the institute for the future guidance of its teachers.

In connection with this meeting, a special conference was held in an adjoining room for Primary Workers, by Mr. Thomas Lane, of Calvary Church. There was a large attendance of teachers from the city and suburban parishes, and at the close of the meeting a social hour with light refreshments was enjoyed by all present.

ON MONDAY EVENING, Nov. 21st, an informal dinner was given at the Union Club, Pittsburgh, by the Church Club, the guest of honor being the Right Reverend C. H.

Brent, D.D., Bishop of the Philippines. Unexpectedly but very happily, the Right Reverend P. T. Rowe, D.D., Bishop of Alaska, and Mr. John W. Wood, of the Board of Missions, New York, were able to stop over between trains on their journey from Indianapolis to New York, and take part in the festivities. The Bishop of the Diocese and many of the clergy were also guests of the Club, so that with the members of the Club about 250 sat down to the tables. Mr. C. E. Childers, president of the Club, acted as toastmaster, and paid special tribute to Bishop Brent. In the course of his remarks he read the several letters from President Roosevelt, Secretary Taft, and ex-Mayor Seth Low which were printed in THE LIVING CHURCH of last week. Bishop Brent spoke eloquently of conditions in his faraway jurisdiction, and touched lightly upon the uncalled for political contentions that have been brought to bear on the acquisition of the new dependencies. Other addresses were made by Bishop Rowe, Bishop Whitehead, Mr. John W. Wood, the Rev. S. J. Jennings of Idaho, the Rev. Dr. MacEwan of a Presbyterian church in the city, and Mr. John P. Faure, a prominent member of the Brotherhood of St. Andrew. The greatest enthusiasm prevailed, and the occasion was a notable one in the annals of the Diocese.

QUINCY.

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

Quiet Day at Peoria—Death of Mrs. J. S. Chamberlain.

A QUIET DAY for women and a special service for men, was held in St. Paul's Church, Peoria, on Wednesday, December 7th, conducted by the Rev. Charles Scadding, rector of Emmanuel Church, LaGrange. The meditations at the former were on the general topic, "Personal Religion."

THE DEATH of Mrs. Jacob S. Chamberlain, in Jubilee, has removed from the Diocese of Quincy one of its most respected Churchwomen, and one of the last of the generation of pioneers by whom the foundations of the Church in Illinois were laid. Mrs. Chamberlain was the widow of one of our most useful missionaries. She was a daughter of Bishop Philander Chase, the first Bishop of Illinois, and at one time had charge of the Woman's Annex to Jubilee College, in the days when the college was an influence in the state. Her home for many years has been on the farm where Bishop Chase resided, about a mile from the college. His log house, which he called "Robinsnest," has disappeared. Several sons and daughters survive Mrs. Chamberlain. Three of her daughters were educated at St. Mary's School, Knoxville, and a granddaughter is now a member of the senior class in that institution.

Mrs. Chamberlain was buried in the cemetery of Jubilee College, Dec. 2., between her father and her husband. Friends and many of the clergy escorted the body to the chapel of Jubilee College, where the Bishop of the Diocese read the burial office, assisted by several clergymen.

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THE BISHOP has appointed the Rev. Francis M. Wilson, of Macomb, to act as the Dean of the Galesburg Deanery.

RHODE ISLAND.

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

AT ST. ANDREW'S INDUSTRIAL SCHOOL, Barrington, the annual meeting of the corporation was held on St. Andrew's day, when a formal inspection was given to the new Trades' Building. This has been erected mainly by Mrs. Walter A. Peck as a memorial to her husband, and the first sod was



NEW TRADES BUILDING, ST. ANDREW'S INDUSTRIAL SCHOOL, BARRINGTON, R. I.

turned last Memorial day. The building is now complete and contains a printing establishment on the ground floor with a carpenter shop on the second floor.

The annual report presented to the corporation mentioned the great loss to the school sustained in the death of Rear-Admiral John R. Bartlett, who had been not only a benefactor of the institution, but a personal friend as well.

WESTERN NEW YORK.

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

Burial of Rev. L. S. Stevens—Church Opened at Gowanda—Fire in Buffalo.

THE BURIAL of the Rev. Lawrence Sterne Stevens took place on Monday, November 21, from Grace Church, Lockport, and the bell which tolled his death knell was the one placed in the church by him many years before. The Holy Eucharist was celebrated in the presence of the corpse by the Rev. W. F. Faber, assisted by the Rev. E. J. Babcock and H. H. H. Fox. At the close of the service the body, wrapped in its priestly garments, the aged hands holding chalice and paten, lay in state in the church until 2:30 P. M., a watch being kept by the parochial and visiting clergy. At the latter hour the burial office was chorally rendered by a large choir with the portions of the service proper to the clergy being said by the Rev. Messrs. Hayes, Dunham, and Faber. At the grave the opening sentences were said by the Rev. John Mockridge, the committal by the rector of Lockport, and the closing part of the service and the benediction by the Rev. P. Gavan Duffy, who succeeded Mr. Stevens as rector of All Saints' Church, Pontiac, Mich., when the latter became rector emeritus. The earth was cast upon the coffin by the Rev. W. O. Waters, rector of Grace Church, Chicago, a spiritual son of the deceased.

Much of the wonderful influence the aged priest exercised is shown by the clergy in attendance, who numbered among them his earliest and his latest friends, who came from far and wide to be present at his obsequies. The Rev. C. W. Hayes of Geneva was ordained with him and was an old classmate; the Rev. F. S. Dunham of Albion, N. Y., was a former lay parishoner when the deceased was rector

of Lockport; the Rev. W. O. Waters loved to call him father with the affection of a spiritual child; the Rev. C. H. Smith was his successor in Buffalo; the Rev. W. F. Faber is rector of his former parish of Lockport; the Rev. John Mockridge of Detroit, is a friend and fellow priest in the Diocese of Michigan; and the present rector of Pontiac is his latest friend and successor. The Rev. W. S. Barrows represented De Veaux College, of which the deceased was some time vice-president, and the Rev. G. S. Burrows the neighboring clergy. A delegation consisting of rectors, wardens and vestrymen was present from Pontiac, where a memorial service is shortly to be held.

BISHOP WALKER, accompanied by the Ven. Archdeacon Ayres, the Rev. Messrs. W. F. Faber of Lockport, N. W. Stanton, A. H. Beatty, J. C. Ward, H. G. Buisch and G. B. Richards of Buffalo, and a number of lay people from Buffalo and Lockport, visited Gowanda on Tuesday, November 29th, and opened the new Church of St. Mary, just completed, with appropriate services. The church is built of stone, the corner-stone having been laid in November of last year. The Rev. Wm. F. Faber was the architect. The service began with a processional hymn, after which Ps. XLVIII. was read, and the Bishop declared the building formally opened for services. Evening prayer was then said, and the Bishop preached on the subject of thanksgiving, reminding the people that in addition to the reasons they had for joining in the national thanksgiving of the previous week was this, that they were now in possession of a completed and beautifully furnished church edifice. The offerings, which amounted to \$40, were given toward cancelling the out-

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standing indebtedness on the building. Mr. Theodore Welch, warden of the mission, read a list of gifts for the interior furnishing, as follows: A brass altar-desk from the Rev. W. F. Faber; a brass altar-cross from Mrs. Beverly of Lockport; a silver alms basin from Trinity Church, Buffalo; an "angel" font, in marble, from Mrs. E. C. Fisher of Gowanda; Mrs. H. W. Hill gave the Bishop's chair; Mrs. W. W. Welch, the clergy-stalls and credence; St. Agnes' Guild, the dossal and brass fixtures; Mrs. M. L. Woodruff, the altar vases; Mr. W. F. Rankine of Niagara Falls gave the font-ewer, and the lectern was given by the Woman's Auxiliary of the Buffalo Archdeaconry. The church, which will seat 175 persons, comfortably, was filled on this occasion by a congregation of 250. After the services the Buffalo and Lockport visitors were entertained at supper at the hotel by the church people of the village.

A FIRE broke out in the parish house of St. Mark's Church, Buffalo, on the morning of St. Andrew's Day, while the rector, the Rev. N. W. Stanton, was holding service in the church. The fire originated in a superheated oil stove in the kitchen; the damage will amount to about \$200, covered by insurance.

CANADA.

Bishop elected in Huron—Bishop of Caledonia Consecrated—Notes.

Diocese of Huron.

THE DIOCESAN SYNOD met in St. Paul's Cathedral, London, November 29th, for the purpose of electing a Bishop to succeed the late Bishop Baldwin. The meeting opened for business at three o'clock in the afternoon, and on the third ballot was chosen the Ven. Archdeacon Williams, rector of Stratford. The majority in his favor was at first not very large, but the election was afterwards made unanimous. There were 190 lay delegates present and 137 clerical. The Very Rev. E. Davis, Dean of London, presided. At the close of the meeting all joined in wishing the new Bishop a long and successful career.

The Rev. David Williams was born in Wales in 1859, so that he is now 45 years old. He was graduated at Oxford, taking the degree of M.A. In 1885 he was ordained deacon, and the following year received priest's orders. In 1887 he came to Canada as Professor of Theology at Huron College, and was afterwards for three years special preacher at St. Paul's Cathedral, London, Ont. In 1892 he was appointed rector of Stratford, which position he has held for the last twelve years. He was made an archdeacon last year by the late Bishop Baldwin. He married a daughter of the late Hannibal Burwell of London.

Diocese of Ottawa.

IT IS ANNOUNCED that the Diocesan Synod will make an effort to raise \$10,000 this year for the sustentation fund. It is stated that a member of the synod has promised \$100, provided 99 others would contribute a similar sum. The report of the Mission Board showed receipts for the half year to be \$4,410. There was a very large attendance at the meeting in November of the workers in the Deanery of Lanark when they held their conference with the Bishop.

Diocese of Caledonia.

THE CONSECRATION of the recently appointed Bishop, the Rt. Rev. F. H. Du Vernet, took place in Christ Church Cathedral, Montreal, Nov. 30th. Morning Prayer was at 10 A. M., and the consecration service began at 11. A silent and reverent congregation awaited the coming of the Primate, the Bishops, and the clergy. The Bishops present were Bishop Sweatman of Toronto, Bishop

Mills of Ontario, and the Bishop-Coadjutor Carmichael of Montreal. The Eucharist was choral, the Bishop of Toronto being celebrant. The Epistle was read by Bishop Carmichael, and the Gospel by Bishop Mills. The sermon was preached by the Rev. G. Osborne Troop, rector of St. Martin's, Montreal.

The Bishop-elect was presented to the Primate by Bishops Sweatman and Carmichael, who also went with him when he retired to be vested in his episcopal robes.

Bishop Ridley, who has lately resigned the See of Caledonia on account of his health, has done a great work there, especially among the Indians. It may be remembered that much of the work of twenty years, in the shape of translations into the Indian dialect, made by Bishop Ridley, was destroyed in the fire at Metlakatla a few years ago. Bishop Du Vernet leaves for his distant diocese in about a week from the time of his consecration. A number of his family accompanied Bishop Du Vernet and Bishop Sweatman of Toronto when they came down to Montreal for the consecration. They were the guests of Mr. and Mrs. A. G. Yates, of Rochester, N. Y., on the journey, in the private car "Virginia."

Diocese of Toronto.

THE RECTOR of St. Philip's, Toronto, the Rev. Canon Sweeny, is giving a course of sermons in Advent, on "The Trumpet Calls of Advent."

THE VERY REV. DEAN WILLIAMS of Quebec, visited Toronto lately and preached in St. Alban's Cathedral and in St. James', the Sunday before Advent.

Diocese of Montreal.

THE REVISED VERSION of the Bible was used in Christ Church Cathedral, Montreal, for the first time on Advent Sunday, by consent of the Primate and by the wish of the congregation. The vicar, the Rev. Dr. Symonds, preached on the subject in the evening.



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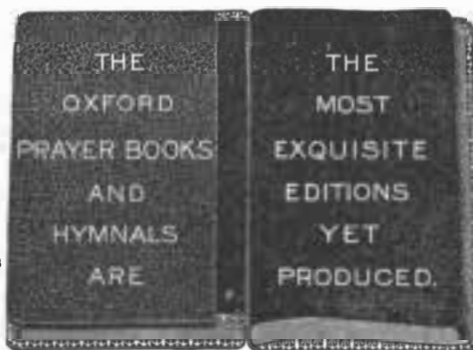
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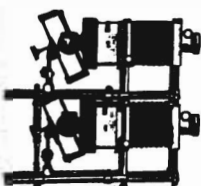
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