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The State Historical Society

VOL. XXXVI.

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NO. 11

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Music

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

The Music Editor of The Living Church:

As a lover of Church music, and also one who has a keen sympathy with choirmasters in handling and training choruses of boys and men, I wish to enter a protest against a custom which prevails in many Episcopal churches. I refer to the custom of combining at the 11 o'clock service every Sunday morning the full Communion Service with that of Morning Prayer, or at least with a large portion thereof.

This, together with a sermon that is proportionately long (and sometimes more than proportionately wearisome), makes a service the inconsiderate length of which is tiresome to the most seasoned church-goer among the adults of the congregation.

What must it be then to the young boys of from ten to fourteen years of age who compose the larger part of the choir?

These unfortunate youngsters are kept kneeling a good portion of the time (especially in the Communion service), and in addition to this over-long service in the morning, they are obliged in many cases to attend another service in the afternoon, and still another one in the evening. Has the average clergyman no compunction on this score, and no compassion for these small sprigs of humanity, who under the master hands of their trainers supply such a vital and inspiring portion of the Church service? Is their spiritual and physical welfare of no importance?

I say *spiritual* even more than physical, because however great the discomfort of the work may be, however worn and fagged their little bodies may become, the sense of weariness and disgust with the service with which their small minds are apt to be filled is a spiritual detriment to them—so much so that in later years it is sometimes impossible to eradicate it.

To cure this evil, or at any rate greatly to modify it, requires only an exercise of the merest common sense on the part of the clergy who conduct these services. Such common sense dictates that the chief morning service on Sunday in which the choir participates should consist only of the Communion service. Or, if in certain parishes Morning Prayer is considered absolutely indispensable, and of more importance than the Holy Eucharist, let the choir boys sing at that. But the combination of the two tires them out.

When there is an evening service, with a sermon, there should be no sermon at the afternoon service, and at the evening service the boys should be allowed to retire before the sermon is preached.

I venture to make these suggestions on behalf of the small chorister boy, but with, I must confess, little hope that they will be adopted by any of the clergy at the churches where such services as I have indicated prevail. The welfare of the choir boy seems to be a negligible quantity in the eyes of the average clergyman. He seems to regard him as a more or less necessary evil, to be dealt with rather as a piece of church furniture than as a human being who deserves as much consideration as any other member of the congregation.

And while I have dwelt upon the treatment that is due the choir boy, it must be borne in mind that the less consideration shown him the far more difficult becomes the task of the organist and choirmaster who is responsible for him.

When we take into consideration the quality of talent that we find in the pulpits of the Episcopal Church to-day, the quality and character of the music that is supplied to the congregation is a matter of increasingly

great importance. If that quality and character is to be sustained on a high level, a greater degree of common sense must be exercised toward the choir boy. I have failed to speak of the relief to the congregation that would follow the curtailment of the morning service. It would of course be great, and it would enable many who are now prevented from so doing by its inordinate length to participate in the Communion. E. S.

A great deal of what our correspondent says is true. Long services are injurious to the spiritual well-being of children. And for that matter they are injurious to adults, although in a lesser degree. A short service is refreshing, and a short sermon generally leads to a desire for more, just as a long service is exhausting, and a long sermon will sometimes keep people away from church for weeks at a stretch. We think, however, that the number of churches that combines Morning Prayer with Holy Communion every Sunday is comparatively small. It seems to be the custom throughout the country, say in 90 per cent. of all our churches, to have Communion combined with Morning Prayer once a month. This is not in accordance with the teaching of the Church, because (as we all know perfectly well) the great service is not Morning Prayer but the Eucharist.

The ideal plan would be to have full choral Communion every Sunday as the chief service, and this plan is being followed out every year by a greater number of churches.

There are as our correspondent claims, places where the two services are combined every Sunday, but the number is not great, and will probably grow less as time goes on.

In regard to the relief of the choristers, there is certainly room for improvement. In the first place, their choir stalls in the chancel should be made to be more comfortable. Choristers often are cramped in their kneeling, and while keeping the body in an upright position with the arms and elbows off the racks, they often feel as though they would fall backward, owing to the narrow space between the front rack and the back of the seat.

This is brought about by trying to squeeze into a narrow chancel too many choir stalls.

And where it is possible to do so, relays of choristers should sing at any third service, so that the main body of singers could be off duty at that time.

The whole question is easily disposed of theoretically, but practically there are difficulties that can only be solved completely by the Choir School System, which sooner or later must be adopted by our parishes which keep in the van of progress.

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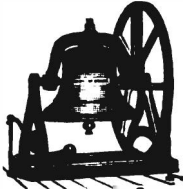
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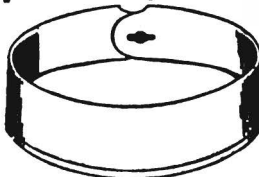
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The Living Church



VOL. XXXVI.

MILWAUKEE, NEW YORK, AND CHICAGO. —JANUARY 12, 1907.

NO. 11

EDITORIALS AND COMMENTS

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THE WORD WAS MADE FLESH, AND DWELT AMONG US.

OF all the distinctively memorable events irradiating the earthly life of our Lord, there is but one uncommemorated in the Church's kalendar. And yet it stands forth an incident unique in interest and rich in significance, duly recognized as brought impressively to view on the First Sunday after the Epiphany, and thus given first place among the recognized manifestations of Jesus Christ as the Son of God, embodied in the Epiphany season.

Singularly impressive and interesting, moreover, does the scene stand forth, a clear-cut, exquisite cameo upon a background of silence, the sealed record of surrounding years; this picture of the Boy Christ, a gleaming flash-light upon a darkened age and illumining the shadowy precincts of the Temple, the courts of the Living God.

The event, throughout, as recorded, offers a study of peculiar interest. The rare strength of character portrayed, the decision of purpose thus dominating a Boy of twelve, so intent on the fulfilment of the call within as to be outwardly oblivious, apparently, to all else, even to the departure of the great company with whom He had journeyed including the beloved guardians ever mindful of His welfare; drawn and held, at it were, by an irresistible magnet constraining His Presence amid that group of blind yet earnest seekers of the light, behold He stands among the wondering savants, unrecognized, yet none the less truly, the WORD OF GOD incarnate, that WORD made Flesh that it might dwell among men, revealing on earth the will of the Father in Heaven.

Surely a wonderful manifestation of wisdom and purpose superhuman, the more forcibly emphasized in the calm, unperturbed reception of the solicitude anxiously seeking Him—the quiet yet distinct disclaimer of earthly accountability, the clear and fearless proclamation of a mission superior to all earthly claims as the Son of no human but of an heavenly Father, whose work and will must ever be supreme.

Studied from this standpoint as the earliest manifestation of divine power and wisdom clothed in the lowly garb of humanity, it seems the more singular that the event has not received the commemoration accorded every other distinctive incident in our Lord's life among men. And as the only recorded event of His otherwise silent yet sinless and glorified Childhood, very fitting would it seem had the Church seen good to give it place, recognized and observed on the kalendar, as distinctively "Children's Day."

But be this as it may, very suggestive and impressive is the place assigned its record in the yearly ritual, a vivid picture hung above the threshold of the opening year, its message emblazoned in clear, crystalized characters, answering, as it were, the petition of the collect: "That Thy people may both perceive and know what things they ought to do": to learn the Father's will as revealed in His written Word; that will to do, as the Father's "business" on earth, supreme and all-constraining.

L. L. R.

IT IS FOR US, so to speak, to open the book of the Cross, which is the great book of our faith, and to understand, as far as we are able, what a horror God hath of sin; since He hath not spared His own Son, to recognize how God hath loved the world, since, to save the world, He hath sacrificed that very Son, the object of His eternal regard; to measure the degree of perfection and of holiness to which God calls us, since in the person of this dying Saviour He hath given us such splendid examples of all the virtues.—*Bourdaloue.*

FOR THE BATTLE with sin and sinful beings are needed the girle of truth, the breastplate of righteousness, and the shield of faith, if at every turn of the struggle the head is to abide intact, covered with the shining helmet of salvation.—*Dr. Arthur.*

NATIONAL LIGHTS AND SHADOWS OF 1906.

AS the record of the past year is published, one is appalled with the great and the ever increasing volume of crime in this country. The *Chicago Tribune*, whose detailed record given each year in its issue for January 1st, is always awaited with eagerness by reason of its accuracy, places the number of homicides during 1906 (up to December 26th) at 9,350, an increase of 138 over the previous year. "It was remarked last year," says the *Tribune*, "that 'the startling feature of the record is the increase of murders committed by highwaymen, burglars, holdup men, and that class of criminals.' This feature is even more apparent in 1906, for the number of murders to be credited to them is 605, as compared with 582 in 1905, 464 in 1904, 406 in 1903, 333 in 1902, and 103 in 1901. These figures show the steady increase of this class of crimes. Another and even more startling feature of the record is the number of those who have committed murder and followed it by suicide, and of those who have been guilty of two or more murders. The record shows that 160 men and 11 women, after killing some person, have committed suicide, and that 108 of these double tragedies have followed love estrangements or connubial infelicities of various kinds. The number of double murders is even larger, amounting to 280, and 19 of the murderers were women. The number of triple murders was 96, and 3 of the murderers were women. There were 44 quadruple murders, 30 cases where five were killed, one case where 6 were killed (for money), two where 7 were killed, one where 10 were killed, and the race riots at Atlanta and Scooba, Miss., caused the death of 24."

Lynchings for crime were 69, being three more than for the preceding year. This record is better than had been anticipated, for there seemed to be a greater increase as the months have rolled by. All but one of this number were in southern states (including 3 in Missouri and 2 in Indian Territory); 64 were negroes and 5 whites, and only 32 of them—less than half—were for crimes against women. But though there was a small increase in this crime during the year, the total is yet less than that for any other year in a long term, except for 1905. Lynchings reached high water mark in 1892, when the total was 235, or nearly four times the number for 1906. Since the former year there has been a steady decline. The legal hangings during 1906 were 123, the same number as during the preceding year, of which 114 were for murder, 8 for rape, and 1 for murder and rape; 45 were whites, 76 negroes, and 2 Indians. The *Tribune* does not show how many homicides were punished otherwise than by death—an addition to its annual tables that would be very useful. Suicides reached the enormous number of 10,125, of whom 7,242 were men and 2,883 women. Embezzlements, forgery, defaulting, and bank wrecking increased by a tremendous stride, the amount thus diverted reaching \$14,734,863 in 1906, as compared with \$9,613,172 in 1905; but even that enormous amount was nearly doubled in the abnormal panic year of 1894.

What are we to do in the presence of this colossal annual volume of crime? Except for the general reduction in the number of lynchings since the southern states began to deal vigorously with that crime, all these others are continually increasing. It is a terrible chapter in the story of American civilization; and it does not include the record of crimes against women, which appear also to be on the increase, though the *Tribune* statistics do not cover them, nor the enormous volume of lesser crime. That homicide, crimes of lust, embezzlement, and highway robbery are seriously increasing seems to be beyond question.

What can we do? Certainly the decline of religion—at least of professed religion—is contemporary with this increase of crime. The conditions point unmistakably to the truth of the Church's contention that religion and morality must and always will go hand in hand, and that notwithstanding conspicuous instances in which professedly religious men have proven great criminals. It is wholly impossible to render our homes and our cities safe except by means of the Christian religion.

BUT THERE IS a bright side to the year's statistics. Gifts and public bequests of not less than \$1,000 each, reached the enormous volume during 1906 of \$106,281,063. What but the Christian religion could bestow so huge an amount to the works of philanthropy? This amount, be it remembered, is the total only of large benefactions; it does not include the uncountable millions given for charitable, religious, and educa-

tional purposes in small amounts and through churches by practically the entire Christian population and no small portion of the secularized public in this country as well. The forces of sin and evil are not unchallenged. The battle of right against wrong is being waged on the most colossal scale the world has ever known. There are triumphs of the Cross and of civilization that surpass even the tremendous proportions of the triumphs of sin. Not much of the record of these former triumphs is susceptible of reduction to statistics; but millions of souls are led into and are kept intact in a state of salvation, missionary enterprise continues to advance, the Cross is carried more and more valorously into the "enemy's country" and is claiming the kingdoms of this world for Christ; education—which in itself can never produce morality, and which trains men to become great criminals as easily as to be great students, but which, notwithstanding, is an important step in advancing both civilization and the Christian religion—is extended by leaps and bounds. The millions devoted to educational purposes are large factors in producing good.

Yet we doubt whether, on the whole, the larger amount of these hundreds of millions of large benefactions is devoted to the greatest good, even from an humanitarian point of view. Nothing but religion *directly* promotes morality; and morality, after all, is the secret of the true progress of a nation. We believe that larger sums devoted directly to missionary and evangelical purposes would help to promote religion and morality and thus to lessen crime. What helpful agencies, in city or country, at home or in foreign lands, are not hampered by want of funds? Do our wealthy men exercise a wise perspective in the administration of their large benefactions? We fear that only too frequently they do not.

One thing is clear. Crime is increasing in this country. Nor is it true, as is disproved by statistics of our prisons and reformatories, that our foreign-born population is disproportionately responsible for this increase. The American people are producing and educating their own criminals; and education is not lessening the horror of their crimes.

Has any better preventive of crime than the Christian religion been discovered? If not, it would seem that our great philanthropists—and America is singularly well endowed with such—might better utilize that religion more directly and more largely, if they would adopt practical measures to stay the increase of crime. The *Tribune* thus classifies the large gifts of 1906:

To educational institutions	\$32,492,636
To charities	49,897,615
To museums, art galleries, and public improvements	16,849,700
To religious organizations	5,443,475
To libraries	1,704,617
	\$106,388,043

Of these various purposes, all are good; but only the gifts for "religious organizations" bear *directly* upon the warfare against crime—more accurately, the movement toward virtue. Does not this analysis suggest a warped perspective in the bestowal of large gifts? Does it not afford some light upon the increase of crime at a time when such unprecedented resources are poured into agencies for uplifting the race? It is quite true that much of the remainder of these gifts tends indirectly to promote virtue and to restrain from crime. It would be a great loss were we deprived of them. Charity, especially, must have great resources. Yet, except in connection with such catastrophes as that at San Francisco, for which \$15,000,000 of the amount accredited to charities is apportioned, "charity" is very largely but a makeshift amelioration for social conditions that are themselves abnormal.

A right perspective would make education, charity, libraries, art galleries, and museums subsidiary agencies to the primary force for good living, which is the religion of Jesus Christ; and these statistics indicate that too many generous philanthropists have exalted the subsidiary agencies beyond the primary force. They have put the cart before the horse. They have chosen the harness instead of the steed. They have made the tail try to wag the dog. And the statistics of crime show whether their tremendous investments for humanity's sake have succeeded in producing the greatest good.

LET THIS BE distinctly borne in mind. If we had made a practical Christian of the negro wretch who invaded our homes, of the educated highwayman, of the men who committed murder and theft and any or all of the crimes that disgrace our

civilization, those crimes would have been averted. Ruined lives of victim and criminal alike might thus have been saved. A prayer would generally have saved the suicide from his despair; and yet there were ten thousand suicides. Did the Church really try her hardest to save those who perished? Money cannot make religion; but money can bring men into contact with a knowledge of salvation. It can send evangelic agencies among them. It can be as truly a force for good as for evil. Not money, but "the love of money" is "the root of all evil"; and those who gave these hundred millions of dollars were obviously men in whom the love of money was at least subordinate to the love of something higher. Else they would have kept their money. It is legitimate to ask whether their money might not have produced greater returns for the well-being of the human race than it did produce.

Neither education, charity, museums, art galleries, libraries, nor the whole force of our civilization, restrained the year's criminals, from committing their crimes, nor did these throw safety about their victims.

Might not the direct influence of the Christian religion, had it been more effectively brought to them, have saved some of them? This is the question of all questions that must determine whether the wisest perspective is that which guided our great philanthropists in the distribution of their benefactions during 1906.

It is better to save men from becoming criminals, to save the lives of men and the honor of women from attack and their property from theft, than to build or endow purely secular colleges, or art galleries, or museums, or libraries.

THE letter from the Rev. John Fletcher, printed in the department of Correspondence, supplements admirably what was recently written in these columns concerning The Drift in Communicants. Mr. Fletcher's suggestion that the clergy should consult "the books of the municipalities" is applicable only to Canada. No religious statistics are of official record in the United States.

With regard to letters of commendation from English societies, should not the initiative be taken by those societies, rather than by the American clergy? It would surely be an easy matter for those societies to discover from each of our Bishops having large cities in his jurisdiction, what clergyman is especially charged with non-parochial work in such city, since there are few instances in which there is no designated priest for such work. American cathedral authorities, archdeacons, and city missionaries would all welcome such letters of commendation and would invariably, we believe, give attention to them. Such work is among the purposes for which they are established; for the American Cathedral and the American Archdeacon sustain a different relation to the work of the Church from that which appertains to like institutions and officials in England. In smaller places, the local clergy would invariably welcome such information. And, beyond all, the English societies would find the American Bishops singularly approachable, and more than willing to see that any information of this character were given to the proper clergymen. The English societies might well use the annually published lists of American Bishops and clergy for their roll of those to whom emigrants "may be commended for obtaining advice and guidance."

It is encouraging to know that interest has been awakened among the clergy by our words. The statements of the Census Bureau given out last week show the annual increase in population in the United States to be nearly two per cent., so that the Church does little more than hold her own relatively to the population, when the annual increase in communicants is under 2½ per cent. To stop the "drift" and to bring such immigrants, at least, as left their mother country as Churchmen, into touch with the Church in their new homes, are the two most immediate steps toward the cure of a rather discreditable condition.

If some considerable number of the 129,929 persons of British origin who, according to Mr. Fletcher, entered the United States during the past twelve months, and of the 97,133 who entered Canada, had been gathered into the Church, where they belong, our statistics of the year would certainly have shown a more hopeful record.

WE noted not long since the offer of a tract of land on the Isle of Pines for the purpose of a sanitarium for consumptives should such be undertaken. It is a pleasure to be

able to present in this issue a similar offer of a much larger tract in Colorado, where our correspondent, the Rev. H. B. Hitchings, D.D., of Malden, Mass., offers 160 acres "to any person or organization who will build cottages and give a guarantee that the cottages and land shall be used as a sanitarium for consumptives." As we referred the former offer to the Bishop of Cuba, we now refer this present letter to the Bishop of Colorado, trusting that if he shall deem it at all feasible to take steps for the organization and maintenance of such a work, he will investigate the proposed site and tell the Church what may be the determination at which he shall arrive.

Of course any such charity means a need for large funds, first for erection and then for maintenance. It is useless to hold land without putting up the necessary buildings, and it is useless to erect the buildings without having in hand the sums necessary for their maintenance.

Will not some wealthy person or band of individuals, take up this matter in real earnest and see that there is provided, preferably, though not necessarily, through the Church, a suitable sanitarium or cottage colony for the proper treatment of tubercular patients?

DR. DIX'S pathetic letter, printed on another page, will, we trust, have some further influence than merely to draw a passing, useless tear. He tells the story of a priest who was a hero in a great national emergency—the yellow fever epidemic of '78—and who is now helpless and in need of those kind offices which, at imminent danger to himself, he extended to others. Certainly we hope that Dr. Dix's words will not prove unavailing.

And yet it would be wrong were we to rest content with relieving this one specific case of distress. Heroism does not often assume a picturesque form. Suppose the priest of whom Dr. Dix writes had been stationed, during the fateful year of the epidemic, at some quiet, humdrum place where there was no opportunity to show to the world what he was capable of in a great emergency. Suppose that, like thousands of his brother-priests, he had done only the simple, every-day things that make up "the trivial round, the common task" of a priest's life; he would still have grown aged; he would still have incurred disease; he would still have been in distress in his later years; but who would have told the public about it?

And yet there are many of the aged clergy of whom the same may be—ought to be—said. They have attained to the evening of life without doing greater things than the helping of many souls, the relief of many bodies, through the ordinary ministrations of the Church. And these are things that do not appeal in picturesque guise to the world at large.

The Church has provided theoretically for all such cases by her canonically created "General Clergy Relief Fund." But the provision remains, largely, theoretical. Canons may tell how funds are to be distributed; but only offerings can produce the funds. The Church has, indeed, the nucleus; but it is imperative that she be given more than the nucleus of a fund to provide for the clergy in their old age. It is a subject upon which we have frequently written, but upon which little advance appears to be made from year to year. We are rich; but we are willing to see the men who have spent their lives in the difficult positions of the Church unprovided for in their old age. No great parish makes them rector emeritus, for they have not served great parishes. They are unknown; their sufferings are kept to themselves; they are silent; sometime they die; and then the Church has for them a place of great honor, near to a great White Throne, where there is recompense given for all the hunger and thirst and anxiety and care that they had borne before—a place created by no canon, to which they are called by no vestry, over whom there is but one Bishop, and His name is Love.

It is an awful responsibility that rests upon the Church on earth for tolerating the present condition of her aged clergy.

May not this General Clergy Relief Fund have serious consideration?

WE are shocked at the receipt, on Monday morning, of a telegram telling of the sudden death on that morning of the Rev. Robert Ritchie, D.D., rector of the Church of St. James the Less, Philadelphia. Only last week we had the pleasure of printing in these columns a valuable article from his pen.

Dr. Ritchie was editor-in-chief of *Catholic Champion*, when

it was consolidated with THE LIVING CHURCH not many years ago. It was a matter of regret to us when we were told that his health would not permit him to continue to carry on that brilliant and useful periodical, and only because of that fact did we acquiesce in the consolidation. We hoped at the time that after a complete rest Dr. Ritchie might feel able to resume writing, his contributions to appear in THE LIVING CHURCH; but on any considerable scale the hope was not realized.

His was a very lovable nature, and he attracted to himself men who differed largely with him on matters of Churchmanship, while yet never uncertain, never wavering in all that was involved in the principles for which he stood.

He was to have preached the sermon in New York at the annual requiem for deceased members of the C. B. S. next Monday; but he will himself be one of those to be commemorated on that day.

God give him rest and peace, and raise up more like him, to bless the Church with their priestly ministrations.

IN commenting upon the failure of the Standing Committee of the diocese of Southern Ohio to present the Rev. George Clarke Cox for trial, we expressed the belief that so far from serving, as they declared, "the best interests of the Church," they had in reality "taken a step that will plunge their diocese into strife that cannot be quelled in a single generation."

It is a pleasure now to be able to print the solemn protest against their action prepared by the Hon. Harlan Cleveland, who was—it is no disrespect to his associates to say—the most distinguished of the lay members of that body. Mr. Cleveland was in what proved to be his last illness at the time when Mr. Welles' Information was considered by the Standing Committee, and was unable to attend their deliberations. He died on Christmas Eve. He was a man of eminence and a valued counsellor, had been United States District Attorney at one time, was a nephew of Justice Harlan, a brother-in-law of Justice Gray, and son-in-law of the late Justice Stanley Matthews, all of the United States Supreme Court. It seems beyond doubt that had the Standing Committee been given the benefit of his guiding judgment during their deliberations, they could not have reached such a conclusion as they did.

Mr. Cleveland's protest is one of great weight. We are not surprised that though in serious illness, he could not and would not release his mind from dwelling upon the serious nature of the action taken by the Standing Committee, nor that he felt it necessary for him to dissociate himself from the members of that body.

So convinced are we that the next Standing Committee of the diocese will be unwilling to acquiesce in this present action, that we have little fear for the long continued anomaly in the diocese of Southern Ohio, created by the present board.

ANSWERS TO CORRESPONDENTS.

E. S.—(1) Conversion is the work of an individual accomplished by the Grace of the Holy Spirit. (2) A priest is bound to absolute secrecy concerning whatever may transpire in the confessional, and that binding force is universally admitted. (3) That our Lord was born without inheriting original sin is the uniform teaching of the fathers and of all theologians and is indicated by many passages of the New Testament. Space forbids the presentation of proofs here. (4) It is the duty of every Christian to extend the Christian religion by word and deed; to preach formally is incumbent only upon those who are ordained and commissioned for the purpose. (5) The rector of a parish may sue the parish corporation for payment of his salary, and levy upon the property of the parish, but cannot collect by suit from church wardens or parishioners individually. (6) A parish priest is not under obligation to disclose the amount of moneys he may receive as fees or gratuities and his support from any parish is presumed to be given without regard to such additions.

H. N. E.—There is no authority for the interpolation.

ALDEN.—There is no uniformity in usage as to the posture of the congregation during the rendering of the offertory anthem.

THE MAN who comes into the world with the notion that he is really going to instruct it in matters of the highest importance, may thank his stars if he escapes with a whole skin.—*Schopenhauer*.

AS REGARDS charity, a man might extend to others the ineffable tenderness which he has for his own sins and errors because he knows the whole history of them. And though, taken at a particular time, they appear very large and very black, he knew them in their early days when they were play-fellows instead of tyrant demons.—*Helps*.

ENGLISH EDUCATION BILL KILLED

Hopeless Differences Between Lords and Commons

DEATH OF MR. KEBLE'S SUCCESSOR AT HURSLEY

Other English Church News

The Living Church News Bureau,
London, Vigil before the Feast of the Nativity of our Lord, 1906

THE long-drawn agony in the last stages of the inglorious history of the Government "Education" bill has now come to an end. The bill is dead. *Laus Deo!* The effect of its demise on the country at large is one of intense relief mingled with keen satisfaction. Only among a small section of the community, apart from members of the Government, namely, those who seemed desirous to save the bill at almost any cost to principles of religious liberty and equality, is there any feeling of disappointment in respect to its destruction.

The debate in the House of Lords was further postponed on Tuesday last to the following day because the negotiations with a view to compromise had broken down. On Tuesday morning, the Earl of Crewe, Mr. Asquith, and Mr. Birrell, on behalf of the Government, and Mr. Balfour, Lord Lansdowne, Lord St. Aldwyn, and the Archbishop of Canterbury, representing the opposition, were in conference at the town residence of the Earl of Crewe. They failed to come to an agreement, the particular obstacle thereto being the restrictions which the opposition desired to see placed upon the power of local authorities to take over denominational schools. At further consultations in the day another difficulty turned upon the teacher question. The opposition desired upon this and several other matters to press for better terms than were on the previous Monday evening outlined by the Earl of Crewe in the House of Lords. They urged that the head teacher should be made as free as the assistant teachers to give religious instruction in urban schools. The Government refused to give way. Further consultations, of a strictly private character, took place between various responsible groups. The Bishops of several rural dioceses are understood to have signified their inability to concur in some conciliatory suggestions made by the Primate with a view to save the bill. It was rumored, though I give it with all reservation, that the Primate was not unwilling to accept the terms offered by the representatives of the Government at the conference at Crewe House. Mr. Balfour's firmness, it is believed, largely outweighed the influence of compromisers who seemed to wish for "peace," falsely so-called, at almost any price. And, perhaps, back of Mr. Balfour was his kinsman, Lord Hugh Cecil. In the House of Lords on Wednesday, the Marquis of Lansdowne announced that the opposition could not accept the Government concessions or anything like them, as the basis of a settlement. The Earl of Crewe said the Government would deliberately refuse to accept "one ounce of the burden of responsibility" for the loss of the bill. They left that "to the noble Lords opposite and Right Rev. Prelates, who had chosen to wreck it." The Archbishop of Canterbury spoke with a great feeling of disappointment. He had looked forward hopefully to a different conclusion, to a settlement "which must in any event have been a very hard one for the Church of England and for the workers in voluntary schools, but which would still take such a form that they could accept it rather than let this intolerable and hateful strife go on." To this conclusion he had striven "even to the straining of the confidence of some of his best friends," but unless the Government could see their way clear to meet what he was convinced were reasonable demands on large and important questions, and above all on the question of teachers, they had better—he said it reluctantly—"with whatever risks and disadvantages, have no bill at all." After further discussion, the bill was cast out of the Lords by a majority of 80. It went back to the Commons on Thursday, and then received its official burial.

At the request of the Bishops of London and Southwark, the editors of the *English Hymnal* have decided to issue an abridged edition of the book, which, it is hoped, may be found useful for those who desire an alternative to the complete collection. Mr. Frowde is now at work on this abridged edition, and hopes to have it ready early in the coming year.

It is stated that negotiations are pending between the trustees of the Society of the Holy Trinity and the Community of the Sisters of St. Mary the Virgin, Wantage, for the Wantage Community taking a long lease of the premises of the Society of the Holy Trinity at Plymouth, known as the

House of Peace and St. Dunstan's Abbey, and using them for educational purposes. This Religious house was founded by Miss Sellon in the early days of the Catholic Revival in connection with her Community, and here for many years past a quiet work of a penitentiary character has been carried on. The members of the original Society have, however, it is said, gradually lessened, and the expense of maintaining the group of buildings at Plymouth being considerable, it was recently decided to recall the few surviving Sisters to the Mother House at Ascot, and to lease the Abbey. In the event of a settlement of the proposed arrangement for the transfer of the premises to the Wantage Community, it is understood that this Community will adapt the buildings to the purposes of a boarding and day school for girls, on the lines of the schools they are so successfully conducting at Wantage and Abingdon.

The Bishops of London and Southwark have issued an appeal for a central fund of £50,000 wherewith to enable managers of Church schools in London to bring them up to modern standards. Although the requirements made in 1905 have been complied with in 58 schools, there are 209 cases in which improvements must be done within the next few months under penalty of being closed.

The vicar of Hursley, the Rev. James Gavin Young, departed this life on December 8th, after a priestly ministry in that Hampshire parish—so hallowed by the Rev. John Keble's connection therewith—of forty years. Born in India, the son of a captain in the Bengal Light Infantry, he graduated at Trinity College, Cambridge, in 1841, being the Senior Optime of his year. He was ordained in the following year, and after serving as assistant curate at Boxwell in Gloucestershire, Ilfracombe in Devon, and Brigstock in Northamptonshire, he became vicar of Ettington in Warwickshire. In 1866, upon the decease of Mr. Keble, he was appointed as his successor at Hursley. The *Guardian*, in its obituary article, says:

"To keep within due limits, we will speak of Mr. Young as the inheritor of the Keble tradition and also as a typical parish priest. The continuance of the Keble tradition arose more from like-mindedness than from any desire for mere imitation, and consequently it rang the more true. Indeed, we may almost say that of the numberless pilgrims who visited Hursley to see 'Mr. Keble's church,' or grave, or house, and who had the privilege of meeting the vicar or attending his ministrations, none went empty away; and it was universal matter of surprise that the visitors' hopes and expectations had been more than realized, nothing had jarred upon them, and they felt that the quiet yet dignified clergyman was in every sense of the word Mr. Keble's successor."

May he rest in peace!

An unusual condition of things, according to the *Guardian*, exists in the parish of Edenbridge, Kent. By their own consent, the minister and congregation of Marlpit-hill church (formerly in connection with the United Free Methodist body) have signified their intention of entering the communion of the Church of England. Most of these people were at one time members of the Church of England, but, owing to their distance from the parish church, and the convenience of the present iron building, they had attended services held at the latter place.

The fund for the restoration of Selby Abbey church is now approaching £30,000, and the work of restoration will be proceeded with almost immediately.

Mr. Eugene Stock, the publisher in Paternoster Row, has resigned his position as secretary of the C. M. S., after a period of service of nearly 34 years. J. G. HALL.

THE REVELATION OF HAPPINESS.

I HAVE KNOWN before now of a poor person who, having no money to bestow on charitable objects, has given a day's work out of a hard life; that was a real offering. I have heard of a munificent donor whose only lament about his princely gift to God was that he did not feel it. I have heard of a poor woman, almost destitute and bedridden, who actually went without a light in the long winter evenings, and who thereby (and it was only found out after much pressing) contrived to give sixpence a quarter to foreign missions; and when she died, her next quarter's sixpence was found wrapped up and ready. . . . An old writer says a certain man had three friends, whom he asked to lead him into the presence of the king. The first took him half way, and could go no further; the second took him to the gate of the palace, unable to do any more; the third took him into the presence of the king, and pleaded his cause for him. The first is abstinence, which helps a man to start towards God; the second is chastity, which brings us where we may see God; the third is mercy and almsgiving, because it brings us into God's very presence, who is ever calling from His throne of mercy, "Gather My saints together unto Me, those that have made a covenant with Me with sacrifice."—*W. C. E. Newbolt.*

ACTIVITIES IN NEW YORK

Arrangements for Church Club LARGE GIFTS TO THE CATHEDRAL

The Living Church News Bureau
New York, January 7, 1906

ON Friday afternoon last, Father Hughson of the Order of the Holy Cross, explained to a number of interested people at a meeting in St. Chrysostom's Chapel, the work of the order amongst the mountaineers of Tennessee, and especially that of St. Andrew's School. Excellent accounts are received at West Park from the Superior, Father Huntington, who is at present at Cowley, Oxford, England, for rest and recuperation.

At the meeting of the Board of Trustees of the Church Club last Wednesday evening, arrangements were made for the annual dinner to be held at Delmonico's, February 7th. Bishop Greer is to preside, in the unavoidable absence of Bishop Potter. Bishop McViekar of Rhode Island, the Rev. Dr. Manning, assistant rector of Trinity parish, and prominent laymen, have promised to be present and to speak. The subject of the paper to be read at the January meeting of the club is "The Settlement: Its Opportunities, Dangers, and Advantages." Fourteen new members were elected. The board took suitable action in regard to the death of a former vice-president of the Club, Mr. S. Nicholson Kane.

A very successful meeting of the Woman's Auxiliary to the Cathedral League was held on St. John's day at the Cathedral. At 10:30 A. M. Bishop Potter celebrated the Holy Communion and addressed the members. A large number of women and their friends were present. At the subsequent meeting in Synod Hall a splendid report of the work of the Society was made; the sum of \$34,500 having been added to the building fund through its agency. Resolutions were also passed thanking Mrs. Henry C. Potter for her gift of a set of Communion vessels for the Cathedral altar, being a reproduction of the Communion vessels given by Lady Lawrence Washington, a relative of George Washington, to the parish of Garsden, in England. Appropriate resolutions of thanks were also passed for Miss Kneeland's gift of a jewelled chalice, and for Mrs. James H. Aldrich's gift of an altar cross.

At the Church of St. Mary the Virgin the following arrangements have been made for the meetings of the Men's Club during January:

TUESDAY EVENING, 7th.—Rector's Evening, Dr. Christian, Points in Church History.

TUESDAY EVENING, 15th.—Separation of Church and State in France. A Consideration of the Present Crisis in France. By the Rev. H. P. Scratchley, Member of the Faculty of Stevens Institute, New Jersey.

TUESDAY EVENING, 22nd.—The Cathedrals of England. A Popular Study of their History and Architecture, with Numerous Views from the Collection of Dr. Lewis, and Informally Described by Rev. Dr. Christian.

The Northern, Southern, Eastern, and Western Cathedrals will be treated in this course once a month and in the above order.

TUESDAY EVENING, 29th.—New Work Among the Colored Population of Manhattan. By the Rev. John W. Johnson, Priest in charge, St. Cyprian's Church and Buildings being erected in West 63d St.

On Saturday evening Bishop Greer addressed the Junior Brotherhood of St. Andrew in St. Chrysostom's Chapel.

The daily mid-day services at Grace Church have turned out to be a pronounced success, and are a source of great encouragement to the rector and clergy, who feel that here is one of the future means of usefulness for the down-town church. The average attendance to date is about 100, and is increasing. The authorities of the great stores and business houses all round are encouraging their employes to attend. The work of conducting service is shared amongst the clergy, and the Office, which is approved by the Diocesan, is brightened by the help of the choir and the organ.

Work was resumed at the General Theological Seminary after the Christmas holidays on January 2nd.

Professor Albert Wilhelm Berg, aged 81, for thirty years organist at the "Little Church Around the Corner," died on the 2nd inst. from heart disease and dropsy. On June 29, 1903, he and his wife celebrated their golden wedding.

The Christmas offering of St. Matthew's Church, West 84th Street, for the liquidation of the rectory debt, amounted to \$10,956. Of this sum \$5,000 was given by a parishioner whose wise and generous benefactions are known throughout the Church.

GIRLS' FRIENDLY SOCIETY IN CHICAGO

Has Nearly a Thousand Members

ST. JAMES' BRANCH KEEPS AN ANNIVERSARY

Other Church News of Chicago

The Living Church News Bureau
Chicago, January 7, 1907

ON New Year's eve, the St. James' branch of the G. F. S. kept the 20th anniversary of the organization of their society. There was a large attendance of present and former members in the G. F. S. rooms of the parish house, which were prettily decorated for the occasion. Addresses were made by the Rev. Dr. James S. Stone, rector, and by several of the former associates of the parish branch. This branch has for years been one of the largest in the diocese. It numbers now 100 members, in senior and junior departments. Trinity branch, with 136 enrolled, is the only one in the diocese which has more members, and next in enrollment come Epiphany branch, with 98, St. Andrew's, with 60, Grace, Oak Park, with 53, St. Philip's, Chicago, with 52, and Grace, Chicago, with 51; there being in the entire diocese some 20 branches, with between 900 and 1,000 names enrolled. The chief advance within recent years in the Chicago branch of this society has been the acquisition of the "Holiday House," pleasantly located at Glenn, Michigan, on Lake Michigan, as the G. F. S. summer resting-place. Last summer was the most successful season in its history, and it was patronized by large numbers of girls and young women from most of the parochial branches.

From January 13th to 20th, inclusive, St. Andrew's parish (the Rev. F. DuM. Devall, rector), is to hold an unusual mission, the missionaries all being Bishops with the exception of the Rev. George Craig Stewart and the rector of the parish, who will preach at certain services. The visiting missionaries will be the Rt. Rev. the Presiding Bishop of the Church, the Bishop Coadjutor of Western Michigan, the Bishop of Mississippi, and the Bishop of Chicago. Extensive preparations have been made by the parochial committee in charge of the advertising and the visiting, and the eight days of the mission will be anticipated with great interest throughout the city and suburbs.

During Advent the Sunday Schools of the diocese undertook to raise as much money as possible for the stipend of a General Missionary to commence work in the Southern Deanery. The offerings of those schools which made this effort were collected during the Christmas services, and the total sum will reach a considerable figure. This is the first time that an Advent offering from the children has been taken up in Chicago.

The recent Confirmation class at the Church of the Redeemer, Elgin (the Rev. J. H. Dennis, rector), was the largest but one in the entire history of the parish, and numbered 39 candidates. Of these 3 came from the Methodists, 2 each from the Baptists and Presbyterians, and several were baptized just prior to Confirmation. All but 14 were adults, and the proportion of men was large. The parish has recently converted the old and practically unused chapel into an attractive guild-hall, well furnished throughout. The membership of this parish has now increased until it ranks third in the list outside of the city of Chicago. The Rev. J. H. Dennis has just completed his fourth year as rector.

The missions at Park Ridge and Norwood Park have been for one year past in charge of the Rev. M. J. Brown, who recently came to the Church from the Baptists, these missions being his first charge after his ordination. They are both in unusually promising condition, and \$1,000 has been raised for a building lot in Park Ridge. The outlook for 1907 is very bright.

The Church of the Holy Nativity, Longwood, is now in charge of the Rev. Henry Lodge, deacon, who was ordained early in Advent by Bishop Anderson. The ordination was held in the Church of the Holy Nativity, the candidate being presented by the Rev. S. B. Blunt, and the sermon preached by the Rev. W. S. Trowbridge. This mission was started a few years ago in a barn, and its name was selected with reference to this fact. It is prospering in every department.

The Rev. H. A. Chouinard, rector of St. Paul's Church, Kankakee, has been developing the work of the choir of his parish in an unusually successful way. This year they have begun to sing a new cantata on the first Sunday evening in each month, having thus far sung, in October Mendelssohn's

"Hear my Prayer"; in November Coomb's "Vision of St. John," and on the evening of the Sunday after Christmas they sang Buck's "The Coming of the King." Of this last cantata the local press spoke with great praise, stating that the climaxes of the evening had rarely if ever been surpassed by any choir in the city. The congregations have been large at all these special services.

On New Year's day the Rev. and Mrs. J. H. Hopkins were at home to the members of Epiphany parish, afternoon and evening, at the parish house. A feature of the reception was a lantern talk by Mrs. Hopkins on "Wedding Bells Tent," the summer home on Grand Isle, Vermont, which Dr. and Mrs. Hopkins have furnished from Epiphany's wedding fees. There were nearly sixty views from their kodak which had been made into slides for the occasion.

At St. Peter's Church, there were 720 communicants on Christmas day, the offering being \$590. At Grace, Oak Park, there were 581 communicants, of whom 419 received at the 7 A. M. celebration. The Sunday School of Christ Church, Woodlawn, brought over 100 Christmas presents to their tree festival, to be distributed among the poor. Another Sunday School in the diocese which for years has had two trees, one for a mission, at its Christmas festival sent over 135 presents, valued at about \$60, to a mission Sunday School in the diocese, the children bringing these presents to their own Christmas party. Rarely, if ever, have so many of Chicago's Sunday School children risen as heartily as this year to the question, "What did you give for Christmas?" It is fast superseding the old question "What did you get for Christmas?"

St. Mark's Church, Chicago, received a New Year's gift of \$300 towards the parish house which is to be built on the lots given to the parish as a Christmas present. TERTIUS.

THE BISHOP DIED TO-DAY.

[THE LATE BISHOP OF SPRINGFIELD]

The Bishop died to-day.
Like some worn soldier he laid by his arms
And slipped down fatally on his dented shield.
The Legion is much weaker with him gone.
A stout old soldier, the dear Bishop was;
A Christian, militant and positive,
And in his strong defendings of the Word,
His tones would leap sonorously—
His cheeks would shake beneath his eyes.
I heard him once a sermon preach—
"The Lord of Hosts," he took him for the text—
And 'twas as though he stormed the gates of Gog,
And hurled across the Babylonian walls
Def's that gleamed like comets in the night.
O, what a David has been lost, in that
The Bishop died to-day.
His stuff was of the West in which he lived.
His will was strong—and in a single look
He had a power of challenge straight,
That I cannot conceive is in the East.
He bent no eye on fat emolument.
He dreamed of no Cathedral spire whose height
Would speak more of himself than God.
His joys were simple as his life was plain,
And when he felt his hand upon the head
Of maidens kneeling at the rail,
A quivering smile would lighten on his face,
And tell that there at last he had received
The ripe First-Fruit of his pure life and prayer.
More hearts are aching than he knew;
More eyes are wet than he would think;
More than he counted were the lives
That mourn a Pastor, Friend, and Father, when
The Bishop died to-day.
O, somewhere, surely, seeds of unknown work
Bear forth their tender, beauteous flowers.
O, somewhere will come drying of the eyes
For tears that flowed throughout earth's hours.
Where e'er it be, let someone give to him
The honor that he would not claim.
Let it inscribe the seal episcopal
On this Apostle's name. WALDO CUYRA WALKER.

WISDOM is no less necessary in religious, and moral, than in civil conduct. Unless there be a proper degree of light in the understanding, it will not be enough that there are good dispositions in the heart. Without regular guidance they will often err from the right scope. They will be always wavering and unsteady; nay, on some occasions, they may betray us into evil. Let us study to attain a regular, uniform, confident character, where nothing that is excessive or disproportioned shall come forward to view.

Thus, we shall, as far as our frailty permits, approach to the perfection of the human character.—Rev. Dr. Hugh Blair.

PROTEST TO THE STANDING COMMITTEE OF SOUTHERN OHIO.

III. ACCOMPANYING PAPER FROM THE LATE HARLAN CLEVELAND TO THE STANDING COMMITTEE OF SOUTHERN OHIO.

To the Standing Committee of the Diocese of Southern Ohio.

GENTLEMEN:—

I regret very much that illness has prevented me from attending any recent meetings of the Committee and from participating in your discussions, particularly as there has been before the Committee so important a matter as the Information lodged by the Reverend Samuel G. Welles against the Reverend George Clarke Cox, alleging the violation of his Ordination vows as a Priest of this Church.

The finding of the Committee in this case does not meet my approval, and I feel that in view of the importance of the matter my dissent should be a matter of record. I have had the opportunity of talking with some members of the Committee, and prepared a resolution, a copy of which I enclose herewith, which I thought should have been adopted by the Committee; but as the Committee saw fit to take the action which it did, I use this means of making my protest against the conclusion to which the Committee arrived.

The finding is as follows:

“Resolved, That after having fully considered the information filed by the Rev. Samuel G. Welles against Rev. Geo. Clarke Cox and all the attendant circumstances and conditions, it is the sense of this Committee that the Rev. Geo. Clarke Cox is liable to presentment for trial; but considering further that the questions involved have been so recently passed upon in another diocese of the Church, and having regard for the highest interests of the Church, this Committee declines to present Rev. Geo. Clarke Cox for trial.”

While acknowledging the power of the Committee not to present, if it deemed such action expedient, although grounds of presentment are present, the reasons given for his non-presentment are in my judgment very potent reasons why this diocese should present him.

Stripped of verbiage this finding reads: “It is the sense of this Committee that the Rev. Geo. Clarke Cox is liable for presentment for trial, but this Committee declines to present Rev. Geo. Clarke Cox for trial.”

Of course I appreciate the unpleasant situation of the Standing Committee. Doubtless it was felt first and foremost that heresy trials so-called are disturbing to the peace of the Church. Shall we, therefore, tolerate heresy? There was no question of a heresy trial here. Mr. Cox has already acknowledged that he teaches contrary to the doctrine of the Church. His trial would have been for a breach of his ordination vows for preaching doctrines which he himself confessed, and which must be obvious to everyone, are contrary to the doctrines of the Church which he at his ordination vowed to maintain.

Again, it may have been that the Standing Committee feared the result of a trial, namely, that if a presentment were made, the trial court duly appointed under the Canons might bring in a verdict favorable to Mr. Cox. This is a matter with which the Standing Committee has nothing to do. Their responsibility is to decide whether there are sufficient grounds for presentment, and if there are, whether the presentment should be made.

They have so found as to the grounds, but most unfortunately have nevertheless declined to present for reasons which are a complete *non sequitur*, so far as I can see.

It is possible, but hardly probable, that the Committee hoped that Mr. Cox, if virtually condemned but not presented for trial, would, thereupon, resign from the ministry. I think that anyone who expects this as the result of the finding of the Standing Committee will be grievously disappointed.

Mr. Cox, in an interview, is reported as saying: “I am deeply thankful that I shall not have to leave the Church. . . . The refusal of the Committee to present is a matter of profound thankfulness to all who believe that the truth is not to be found and ought not to be guarded by ecclesiastical procedure. . . . A very great step has been taken toward liberty of opinion. I shall be in the future as I have been in the past, a loyal son of the Protestant Episcopal Church.”

The effect of this inconsequential finding must obviously be to leave Mr. Cox free to preach what he pleases, and to believe that in so doing he is within his rights. Consequently, quite unintentionally, no doubt, on its part, the Standing Committee has made a very grave error in the judgment of those of us who believe that the Church “hath authority in controversies of Faith” (Art. xx.).

More than this, as it is the avowed duty of every priest “to banish and drive away erroneous and strange doctrines contrary to God’s word,” it is of even more solemn obligation upon the Standing Committee of a diocese to do so; and failure to do so, and particularly in a case where it records its conviction that the person complained of is “liable to presentment,” seems to me to amount to nothing short of a breach of trust.

Calvary parish, Clifton, is in charge of a rector who has openly and publicly proclaimed his disbelief in the Virgin Birth of our Lord, and in His physical Resurrection, in His Atonement as taught in the Prayer Book, and in the miraculous, and has announced that he is out of harmony with the whole theological position of the Church, and that the Prayer Book is full of what seem to him utter perversions of the truth; and the Standing Committee by its finding

At the time of the consideration by the Standing Committee of the diocese of Southern Ohio of the “Information” filed with it by the Rev. Samuel G. Welles, alleging teaching contrary to his Ordination vows by the Rev. George Clarke Cox, one of the ablest of the members of the Standing Committee, the Hon. Harlan Cleveland, was absent by reason of what proved to be his final illness. It was reported at the time to be quite probable that had Mr. Cleveland been able to take part in the deliberations, his great influence would have been thrown in the interest of the maintenance of the Church’s faith. Mr. Cleveland passed to his rest on Christmas Eve.

The papers printed below show that the belief as to Mr. Cleveland’s position was well founded. So impressed was he with the necessity that for the well-being of the Church Mr. Cox should be placed on trial for the offence alleged against him, that Mr. Cleveland had prepared a solemn protest as to its action to be presented to the Standing Committee. That protest, although lacking his signature, was found among his papers and has now been transmitted to the Standing Committee. The protest with the accompanying correspondence follows, herewith.

I. LETTER OF EXPLANATION TO THE STANDING COMMITTEE OF SOUTHERN OHIO, CONCERNING THE COMMUNICATION OF THE LATE HARLAN CLEVELAND.

LAW OFFICES OF MORTIMER MATTHEWS,
514 Main St., Cincinnati, O.
January 4th, 1907.

*Reverend C. K. Benedict,
Secretary of the Standing Committee
of the Diocese of Southern Ohio.*

DEAR SIR:—We herewith enclose a letter of the late Harlan Cleveland to the Standing Committee, also on a separate sheet the resolutions referred to therein, also a letter to yourself as Secretary of that Committee dated December 21, 1906, purporting to enclose to yourself as such Secretary the above named letter to the Standing Committee.

The letter to the Standing Committee and also that to yourself, as you will observe, were not signed by Mr. Cleveland. They were found, however, after his decease amongst his papers, together with the addressed and stamped envelope in which they are now enclosed. We request that you will file and present the letter to the Standing Committee, to that Committee at its next meeting. We make this request under the following circumstances:

On Friday evening, December 21st, 1906, the letter to the Standing Committee was read to us severally at the request of Mr. Cleveland and in his presence. He told us that he wished to make his position in the affair of the Rev. George Clarke Cox a matter of record, and that he intended sending this letter to the Standing Committee. He then asked our advice as to the wisdom of publishing it. His reason for hesitation was that he was not quite willing to give up the hope of being heard personally in the matter before the Committee if he should in a measure regain his health. As Mr. Cox had himself sought publicity, and as Mr. Cleveland felt his responsibility so deeply as to wish to express himself in the midst of his illness, we both advised him to publish the letter. The letter as read to us was typewritten and corrected and awaiting his signature. By five o’clock the next morning, however, Mr. Cleveland’s malady had taken its fatal turn and the letter remained unsigned at his death.

At the request of his widow, who knew his wish, that no shadow of doubt should rest upon his position, we have consented to make ourselves his witnesses in this matter. We believe that if he had known that his death was near he would have immediately signed, forwarded, and published the letter. We therefore take the responsibility of forwarding it to you and of publishing it in his name.

Yours truly,
(Signed) MORTIMER MATTHEWS.
(Signed) HENRY L. WOODWARD.

II. UNSIGNED LETTER FROM THE LATE HARLAN CLEVELAND TO THE STANDING COMMITTEE OF SOUTHERN OHIO.

CLEVELAND & WAITE. 35 CAREW BUILDING,
HARLAN CLEVELAND, CINCINNATI, O.
MORISON R. WAITE. 21 December, 1906.

*Reverend C. K. Benedict,
Secretary of the Standing Committee
of the Diocese of Southern Ohio.*

DEAR SIR:—You will find enclosed a letter to the Standing Committee, which kindly file and present to the Committee at its next meeting.
Yours truly,
(Enclosure.)

refuses to interfere, or to take any steps to check such obvious and confessed "erroneous and strange doctrines contrary to God's word," although it records itself as of the opinion that there is ground for presentment for trial in this case.

As one reason for such action on its part it cites the fact that "the questions involved have been so recently passed upon in another diocese of the Church." Perhaps our Grand Jury will be saying next: "There was a man convicted recently in New York of breach of trust, or what not, and therefore in the case before us, though there is a *prima facie* case, we will not convict." If Dr. Crapsey had been acquitted, one could understand a hesitancy on the part of a Standing Committee in another diocese to bring to trial similar questions, though the case of Mr. Cox is much more clearly a violation of his ordination vows than was that of Dr. Crapsey. It is sometimes said that a poor reason is better than none, but I do not think it, and here is no reason at all. I cannot help feeling that this expression of the "sense of this Committee" is just nonsense.

And then the Committee states that this action, or rather this inaction, on its part, is due also to its "regard for the highest interests of the Church." I do not believe that an ecclesiastical trial, or the imposition of an ecclesiastical censure, could possibly interfere with the highest interests of the Church a fraction as much as the looseness of opinion on fundamental verities engendered and fostered by permitting one in Mr. Cox's position so to continue exercising his ministerial functions without question. Granted that such a trial as the Standing Committee declines to permit would be disquieting; does the Committee think that this present condition of affairs is not vastly more so? Is the point well taken that it is to the highest interests of the Church that nothing be done, and that the present deplorable situation should be indefinitely continued, or possibly made permanent? Is it better for the peace of the Church to establish the disunion and discord that would result from the setting up of the principle that what the most of us regard as the fundamental verities of the faith and the most precious truths of the Gospel infallibly sure and certain, may nevertheless be denied and decried by any priest who chooses, without fear of any ecclesiastical procedure?

The Standing Committee is itself making a new issue by such action, and casting down one more apple of discord. Those who maintain the Creeds in their accepted and historic sense have now not only Mr. Cox and those who may be like-minded to deal with, but they have the Standing Committee also, and its extraordinary stand to take into account and oppose.

Probably without in the least intending it, the Standing Committee has, in my judgment, placed itself in direct antagonism to the Church at large. I am sure at any rate that it will speedily discover that such a condition will develop. If ecclesiastical anarchy is permitted by those who are set to defend the Church, what else can be expected?

If I have said anything in the course of these observations that would lead anyone to think that I am imputing any wrong *motives*, or *intentional disloyalty*, either to Mr. Cox or to the Standing Committee, I desire to add and emphasize as strongly as possible that any such thing is far from my mind. I believe that Mr. Cox is disloyal. I have no idea that he *thinks* he is. I believe that the Standing Committee is so wrong in its "finding" that it is unworthy of its trust. But I readily believe that the Committee quite sincerely believes that it is serving the highest interests of the Church in rendering its decision. I have tried to be as temperate in my statement as might be consistent with a clear expression of the truth as I see it.

I have no doubt that Mr. Cox thinks he is now and that he has been in the past a loyal son of the Church, but I venture to believe that if he were as humble minded as he is sincere in his convictions of truth as he sees it, he would long since have resigned his commission in a Church with whose authorized teachings he confesses himself to be out of harmony, and so have saved all of the controversy and strife which has been precipitated and which the finding of the Standing Committee will fan into a flame over the entire American Church, whose higher interests it so naively seeks to regard.

We are in great dangers by our unhappy divisions, and while we shall pray God to take away from our hearts all hatred and prejudice and whatsoever else may hinder us from godly union and concord, it must be remembered that those who are responsible for this discord, controversy, and strife, and also for their evil results, are not those who maintain, but those who, like Mr. Cox, presumptuously, openly, and ill-advisedly deny the Faith once for all delivered to the saints.

IV. PRELIMINARY ACTION OF THE STANDING COMMITTEE OF SOUTHERN OHIO WITH RELATION TO THE "INFORMATION" OF

THE REV. SAMUEL G. WELLES.

(Copy.)

Reverend Samuel G. Welles, rector of St. Luke's parish, Cincinnati, Ohio, of the diocese of Southern Ohio, having laid before this Committee an information against the Reverend George Clarke Cox, rector of Calvary Church, Clifton, a parish in this diocese,

charging him with violation of his ordination vows and holding and teaching doctrines contrary to those of the Church;

Resolved, That said information with accompanying documents be referred to a Committee consisting of the President, Reverend Doctor Tinsley, and Reverend John Hewitt, with instructions to forthwith examine the same and at the next meeting of this Committee report—

1st—Whether the said Reverend George Clarke Cox is in their opinion guilty of any offense as claimed in said information;

2nd—If so, whether it is expedient that he should be presented for trial;

3rd—If he should not be so presented, the reasons therefor, or if he should be, the grounds therefor;

4th—Further, in the event that they deem the presentation expedient, said special committee shall formulate the charges upon which said Reverend George Clarke Cox shall be presented and the specifications thereunder, and in order to properly do so, are authorized to make such investigation, employ such assistance, incur such expense, and take such action as they may deem advisable.

Resolved, That the said committee report to this Committee at its next meeting the result of its investigation hereunder for the formal action of this Committee.

CHRISTMAS AFTERGLOW AND NEW YEAR DAWN.

WONDERFUL was the sunset on Christmas day. In the clear, cool evening air, the last rays of the sun seemed to linger lovingly on the happy homes in which Christmas had been celebrated; then slowly the light faded from the earth, and the glories of the sky drew the eyes and the heart upward and beyond.

How beautiful the towering mass of clouds was, glowing in the light of the hidden sun! How could one help but look up and lift one's heart to Him, the hidden Sun of righteousness? We walk by faith and not by sight. As certainly as the marvellous effects of light edging the clouds with red and gold, bespoke the presence of the sun, though hidden to our eyes, just as certainly is His Presence revealed, even behind the gathering clouds of our life.

While thinking upon these things, my heart filled to overflowing with the unspeakable goodness of God. I longed to find an outlet, longed to tell others of what they perhaps have known and forgotten; or perhaps have known but dimly; or then again have never known, the *love* of God, His *personal* care for each precious soul which He has sought, cleansed, and healed, and which is His, by all that is sacred in heaven and in earth: the love of a redeeming Creator.

As the calm surface of clear water reflects the beauty of the sunset, so does the peaceful heart reflect the glory from above; a faint reflection truly, but nevertheless a faithful one. And so, I mused on.

Once more had been granted to me that wonderful experience in a Christian's life: a direct answer to prayer; one of these answers which, when vouchsafed, fills the thankful disciple with awe at the marvel of it, yet also with a quiet, sure confidence, in the love of his Lord. More was granted than ever asked for, richer the blessing, more direct the way. From an unexpected source, which left no doubt as to its divine origin, had come the answer on Christmas day. Do you wonder then, that the Christmas afterglow not only filled the sky with its golden light but filled also my whole being with unspeakable gratitude and love? Ah! Lord God! behold, Thou hast made the heaven and the earth by Thy great power and a stretched-out arm, and there is nothing too hard for Thee.

Christmas afterglow lighting up the last hours of the old year and, reaching to the first hours of the new: Sunset and yet Dawn. The wondrous light precedes and follows us. Shall we fear? We have the Light and the Life; we know the Way: let us reach forth for the Truth, and whatever betides.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

M. J. B.

WHAT is there which should lead us to conclude that prayer is not a mode appointed by the Ruler of the universe for obtaining His good and greatest gifts in the same manner as bodily exertion is requisite for acquiring a supply of temporal advantages?—*Hath-erley*.

A RELIGIOUS MAN is not a man who merely says his prayers and sings psalms; just as a poet is not a man who merely writes verses. Both require feeling, sincerity, faith, and passion—without these they cannot become either Christian or poet.—*Anon*.

BISHOP SEYMOUR'S LAST PUBLIC SERVICES.

BY THE REV. ANDREW GRAY, D.D.

ON Saturday, November 3, 1906, Bishop Seymour came to Mattoon on the 7:05 A. M. train from Springfield, arriving at 11:35 A. M. He was taken to the Dole House, where he dined with the Rev. Mr. Poland and myself. At 2:30 P. M. he left for Martinsville. I accompanied him. That evening at 6:30 a service of preparation for Holy Communion was held in Grace Church, at which the Bishop gave a most appropriate address from the words, "Come unto Me all ye that travail and are heavy laden, and I will refresh you."

"November 4. Twenty-first Sunday after Trinity. At Martinsville. 9:30 matins said at Grace Church by Dr. Gray, at which he baptized Perley Clinton Newlin of Evansville, Ind., whom at 10:30 we confirmed. We then celebrated the Holy Communion, assisted by Dr. Gray, and preached." This report is made verbatim from the Bishop's journal. To which I wish to add, that the text of his sermon was taken from the Epistle for the day, Eph. vi. 10: "My brethren be strong in the Lord, and in the power of His might." It was an excellent sermon—clear, forceful and practical—and delivered without apparent effort, and with much of his old-time vigor.

At 3:30 P. M., I said evensong, and (I quote again from the Bishop's journal): "We baptized Frederick Lee Newlin, born May 29, 1906, and preached." His text was: "They brought young children to Christ, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God." It was another remarkably clear and forceful sermon on the duty of bringing children to Holy Baptism, that by baptismal incorporation into Christ and subsequent training in His Church and Kingdom here, they may be fitted and prepared for a useful life and to dwell with Him forever in His Kingdom above.

These proved to be his last three sermons, his last public celebration of the Holy Eucharist, his last Confirmation, and his last Baptism.

I tried, as did also his friends at Martinsville, to persuade him to remain there till the morning, but he was anxious to return that night to Mattoon, so that he might get off early in the morning for Springfield. So we left at 9:18 P. M. and reached Mattoon a little before midnight. Next morning, after breakfast, I saw him off on the 7:25 train for Springfield. That same day he wrote me as follows:

"BISHOP'S HOUSE, November 5, 1906.

"MY DEAR DR. GRAY:

"All went well, and I am home safe and sound. Thanks for your abundant care of the old soldier.

"I hope you found our dear brother Roland well. I shall see him on Wednesday at 6:30, I presume, at the wedding in Alton.

"On the 17th, Saturday, I will (D. V.) come via Mt. Pulaski and arrive at Mattoon at 6:10 P. M., or would you prefer that I shall come, as on last Saturday, leaving Springfield at 7:00 A. M., and arriving at Mattoon at 11:35 A. M.?"

"Mrs. Seymour joins me in loving remembrance.

"Affectionately yours,

"GEORGE F. SEYMOUR.

"For the Rev'd Dr. Gray, Rural Dean, etc., Mattoon, Ills."

His intended coming to Mattoon, referred to in the above letter, was with a view of visiting St. Alban's, Charleston, on Sunday morning, November 18th, and Trinity, Mattoon, on the evening of the same day. These appointments he was obliged, after he was taken sick, to cancel. The foregoing letter is the last I ever received from him, in his own handwriting. The letter cancelling these appointments was written by Mrs. Seymour, as his amanuensis. It is dated November 13th, and signed by his own hand.

On Wednesday, November 7th, the Rev. F. W. Poland and I went to Alton and were present at the marriage to which the Bishop makes reference above. I copy the following from his journal under that date: "At 6:30 P. M., in St. Paul's Church, Alton, we married Mr. Abbot Wilson Sherwood of Upper Alton, Ill., and Miss Harriet Ethelwyn Chittenden. The bride's parents were the Ven. Archdeacon Henry M. Chittenden and Charlotte Elizabeth Chittenden. A most admirable wedding. The Rev. Dr. Gray and the Rev. F. W. Poland there." This was the Bishop's last public official act. Mrs. Chittenden, the mother of the bride, has since followed the Bishop into rest.

"THE LORD IS AT HAND."

BY THE REV. W. F. BRAND, D.D.

THESE words were written more than eighteen centuries ago. And during hundreds of years the Church has taken care that year by year the warning should be repeated to us. Surely without irreverence the query may be asked, "Where are the signs of His coming?" as was asked of old, and the answer may be given. The convulsions of nature; disasters on the earth, and under the earth; disasters by sea and by land; by fire and water; wars and rumors of wars; perplexity of nations; men's hearts failing them through fear. Surely these are the signs which we are told to look for. And more there is than all these. In the inspired Scriptures of the New Testament, St. Paul, telling of the resurrection of the just and of the unjust, wrote "that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" . . . but "the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Naturally they to whom he wrote, supposed that some of those then on the earth should see the second coming of the Lord in glory. This mistake St. Paul had to correct in his second Epistle to the Thessalonians, writing: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Surely we see in our day the man of sin revealed, when in the house of God, men ordained to preach the gospel of Peace seek to undermine the foundations of our hope, declaring that the very essentials of our Faith are illusions, poetics, fictions, mere folk-lore.

To the natural mind the coming of our Lord may seem indefinitely delayed, but that for which we look is a thing ever near, however distant, for which we must be ever watching in order that we may be prepared for that which, when it comes, will come suddenly, as lightning shining from the East to the West. It is the Spirit of the Lord that speaks, and with the Lord one day is as a thousand years and a thousand years as one day. During all the ages of the Church there have been men who have found in their days the fulfilment of the indicated signs; and St. John the Divine writes that even in his day the spirit of antichrist is already in the world (I. St. John iv. 3).

Is there then no definite period when the Son of Man shall be revealed in glory? Yes, but that day and that hour are known only to the Father. They were not even revealed to the Son of Man when on earth, yet the time is determined. Consider what was true of the first coming of the Son of God. In the beginning, when man, expelled from the scene of innocence, went out into the world cursed for his sake, there had been promised to him a conquest over the tempter. The words of Jehovah, speaking to Satan, are: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." During an undefined lapse of centuries, by the unfailing providence of God, this mysterious declaration was preserved. It was understood by no one, if anyone sought to unravel its meaning. During a long length of time the covenanted children of God inquired as to when the King of kings should come to reign over them. After a silence of 400 years, the voice of a prophet was heard crying in the wilderness: "Prepare ye the way of the Lord." He was the forerunner of that Lord whom he was to proclaim to be the Lamb slain from the foundation of the world; for now the Father had made good His word. Now, "when the fulness of the time was come, God sent forth His Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons." Mark the wording of the promise: "*The seed of the woman*"—not the seed of man—"shall bruise thy head." Mark the wording of the fulfilment. The Redeemer of mankind, *born of a woman*, was the Son of God. And this sure teaching of our creeds is called "Folk-lore"!

Fourth Sunday in Advent.

THY PAINS and sickness are all cured; thy body shall no more burden thee with weakness and weariness; thy aching head and heart, thy hunger and thirst, thy sleep and labor, are all gone. O what a mighty change is this. From the dunghill to the throne! From a vile body to this which shines as the brightness of the firmament!—*Baater.*

FIRST, keep thyself in peace, and then shalt thou be able to make peace among others.—*Thomas à Kempis.*

THE BARONESS BURDETT-COUTTS.

THE RICHEST AND THE KINDEST WOMAN OF ENGLAND.

BY LOUISA A'HMUTY NASH.

WHEN quite a child, my imagination was fired by the magnificent wealth of the richest woman in England, for while staying with my grandmother I used to listen to tales of her from a near relative, a Miss Otway.

In 1837 Queen Victoria was awakened one night, to hear from the Archbishop of Canterbury, that she was Queen. In her night dress, she knelt down before the good man, saying: "I will be good. Pray for me!"

The very same year, Angela Burdett was raised to the throne of her riches, through the death of her grandfather, Coutts, the banker. Her resolve was the same. The whole world knows how truly both pledges have been carried out.

They were nearly the same age, and from that time close friends. Miss Burdett-Coutts enjoyed the court gaieties that followed the accession, but she had read her Dickens to some purpose, and she had got him to conduct her through some of his slums, when "slumming" was not the fashion.

The work she undertook was to transmute nests of thieves and murderers at Bethnal Green into three hundred model homes! "Nova Scotia" attracted her next, a nucleus for disease and filth, this she transformed into Columbia Square, as known to-day, followed by the Columbia Fishmarket, that the poor might have fish cheap.

Who does not enjoy a hearty laugh with the singer of the "Old Kent Road," when he can be persuaded to indulge in the old Costermonger song?

The year of the Queen's jubilee she had been offering prizes for these songs, and prizes too for the best kept horses and donkeys. And the Baroness had her jubilee as well as the Queen!

Dressed in their long coats and brass buttons, the Costermongers marshalled their well groomed animals, in their carts, all decked with gay ribbons, round her London house, men and wives all joining lustily in the jolly choruses.

She came out on the balcony with her silver hair and kind, true face. And the crowd shouted, "The kindest woman in England! That she be!"

This was the jubilee of the uncrowned queen of the poor! But it's a long stretch from Accession to Jubilee!

This young girl, just over her teens, came of business stock. She was not her father's daughter for nothing. So she undertook from the Admiralty a contract for Jack Tar's shirts, so as to employ her poor friends of the "East End." She had her eight and a half million pounds sterling to provide for, and she enjoyed these personal things better than the grander undertakings, such as being president of the Destitute Dinner Society; starting one for prevention of cruelty to children, and a Shoe-black Brigade; these all went close to her heart's core.

By the same token, while offering a quarter of a million to the government for Ireland, at the time of one of the potato famines, "when the thatchin' of the craythur was heavy, and the liftin' of it cruel light," the Baroness bought fishing vessels for the people, starting them with money and clothes, and helping many of them to emigrate. Later, she herself visited the south of Ireland, establishing fishing schools at Skibereen and the parts round Cape Clear. The enthusiasm of the warm-hearted people knew no bounds. They gathered round her in dense crowds, being the only way they could show their gratitude. Still she found it hard to teach an Irishman to spray for the potato disease. "Sure," he'd say, "and you'll l'ave nought for the Man above to do!"

She was often rewarded by folks keeping their word to her. When machinery ousted the hand weaving in London, the Baroness helped many starving creatures to emigrate, lending them money for their wants on arriving in Australia. It is a happy fact that her trust was not abused, but that the sum entirely came back gradually from the colonists. This encouraged her to help the tanners in a like distress. What would the poor folk have done without her kind heart and open purse, when the cholera epidemic broke out in 1867? Trained nurses, sanitary inspectors, men to distribute disinfectants, she supplied; to say nothing of food and clothing.

The Baroness was a pioneer in organizing reformatories for women. This hard-working woman, employing three secretaries, did not grow old with her weight of years. Her father, Sir Francis Burdett, was ahead of his times, and was called the father of electoral reform. His daughter has always kept pace

with the new undertakings of the age. Rhodesia won her special interest; to any young woman from her Institutions who married to go there, she would give a handsome dowry.

She retained her grace and charm of manner to the last, and up to the end of the last century was the youngest looking woman of her age in society.

General Gordon, a kindred spirit with her in true philanthropy, carried about with him to the last, a pocket-book she had given him as a souvenir. It was through her instrumentality that the last letters from home ever reached him in Khartoum.

In 1871 the Queen elevated her as peeress of the realm—the only woman ever receiving that honor—in recognition of her personal worth and services to the country. Ten years later she married Mr. Ashmead Bartlett of this country, who, as every one knows, has been untiring in the organization and carrying out of his wife's many charities.

His ability was speedily recognized, and he has been for years an active member of Parliament. His ready aid has enabled her to carry out to the last her early resolutions.

All England knows what an ardent Churchwoman the Baroness was. She would build churches in needy London neighborhoods where there were none, endowing them and their parochial schools, providing, too, for clubs, and other institutions in connection with them.

In the Colonies, she founded and endowed three bishoprics; one in British Columbia, one in Australia, and one in Africa.

WHAT GREAT SCIENTISTS THOUGHT ABOUT THE INCARNATION.

BY THE REV. CHESTER WOOD.

I HAVE been re-reading one of my books, *Thoughts on Religion*, by George John Romanes. It is one of the most helpful books imaginable. It was published in 1895, about a year after the writer's death, though several parts of it had been made public before that. Romanes was one of the greatest scientific men of the world, especially eminent in biology. He was the close friend of Darwin, Huxley, Tyndall, and that group of wonderful men. He started in life as a member of the Church of England, afterward became an unbeliever in religion; but at last, as a result of his deep study, became an earnest adherent of the Church again. It cannot be said that this was on account of the weakness of old age, for he died before he was fifty, and in the full power of his remarkable intellect.

All during his life he thought and wrote on the subject of the religion of Christianity as well as on purely scientific subjects. It is certain that had these other men done the same, their attitude towards Christianity would have been very different from what it was, and probably in accordance with that of Romanes.

In fact, Darwin himself tells us that in his young manhood he was very fond of music and art, poetry especially; but that after some years of exclusively scientific study, he was unable to become interested in anything else.

What I want to bring to notice as pertinent to the present, is some thoughts of this great biologist about the Incarnation.

Beginning at the bottom of page 174, of the *Thoughts*, he says:

"The doctrines of the Incarnation and the Trinity seemed to me most absurd in my agnostic days. But now, as a pure agnostic, I see no rational difficulty at all. As to the Trinity, the plurality of persons is necessarily implied in the companion doctrine of the Incarnation. So that at best there is but one difficulty, since, duality being postulated in the doctrine of the Incarnation, there is no further difficulty for pure agnosticism in the doctrine of plurality.

"Now at one time it seemed to me impossible that any proposition, verbally intelligible as such, could be more violently absurd than that of the doctrine of the Incarnation. Now I see that this standpoint is wholly irrational, due only to the blindness of reason itself promoted by purely scientific habits of thought. 'But it is opposed to common sense.' No doubt, utterly so; but so it *ought* to be, if true. Common sense is merely a rough register of common experience; but the Incarnation, if it ever took place, whatever else it may have been, at all events cannot have been a common event. 'But it is derogatory to God to become man.' How do you know? Besides, Christ was not an ordinary man. Both negative criticism and the historical effects of His life prove this; while, if we for a moment adopt the Christian point of view for the sake of argument, the whole *raison d'être* of mankind is bound up in Him. Lastly, there are considerations *per contra*, rendering an incarnation antecedently probable. On antecedent grounds there *must* be mysteries unintelligible to reason as to the nature of God, etc., supposing a revelation to be made at all. Therefore their occurrence in Christianity is no proper objection to Christianity.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

THE WOMAN OF SAMARIA (MISSIONARY SUNDAY).

FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

Catechism: Third Commandment. Text: St. John iv. 35.
Scripture: St. John iv. 5-15, 28, 29, 39-42.

AFTER the conversation with Nicodemus, the Lord Jesus went into the country near Jerusalem and there continued His teaching until the threatened opposition of the Pharisees caused Him to turn His face again towards Galilee (St. John iii. 22; iv. 1-3). The shortest road lay through Samaria. By this road it was rather more than a three days' journey. Jacob's well was about half the distance. It was January (iv. 35). Following the method of reckoning time usual with St. John would make it about six o'clock in the evening when the woman came to the well and found there the "Gift of God." In that latitude there is not the same shortening of days usual to most of us, and the daylight would last long enough for the subsequent events recorded. The road turns from the north to the west at the place, and the well with the stone seat around it made a welcome resting place. On either side were the two historic mountains, Ebal and Gerizim (Deut. xi. 29; xxvii. 4, 12, 13; Josh. viii. 30, 33; Judges ix. 7). Mount Gerizim had been the site of the Samaritan Temple, and is the place referred to as "this mountain."

If you are telling the story of the day's happenings, do not fail to notice the change which came over the appearance of the Master during the course of the evening. At the beginning He was "wearied with the journey," and sat "thus" by the well. He was also hungry (v. 33). Because He found this poor, sinful woman an eager listener to His teaching, He was so refreshed as no longer to need or care for food. It impresses us with the fact that He is made happy by the recovery of every sinner who repents. We should remember that He has not changed. He is ever the same. If He were to ask any of us for a drink of water, or for food, there is nothing that we would spare to give Him pleasure. He asks rather for the bringing of the sinful and those ignorant of His Gospel. It is in the power of every one of us in some measure to grant His request.

The lesson story reveals a poor sinful woman standing ignorantly in the presence of the Saviour of the world. He who had the power and the desire to give the Living Water asked for the small gift which she had the power but not the desire, at first, to give. As she learned more of Him she changed her attitude, and as a result received a great blessing herself, and became a co-worker with Him in extending the knowledge of God upon the earth. Is not her position and experience a parable of our own lives? We too stand in the presence of these same spiritual opportunities. In His Church, the Lord Jesus brings near to us the Living Water. By the appointed means of Grace, the Gift of God may be had by all who will "ask." As with the woman, so with us, the first step towards the acceptance of the Living Water is that we learn that the Master has knowledge of our inmost lives, and that He is the One sent of God to "tell us" all things. As we obey that which He tells us we become partakers of the Living Water which becomes "in us" a well of water springing up into everlasting life.

The "Living Water" was understood by St. John to mean the gift of the Holy Spirit. This we learn from another place (vii. 38, 39), which helps us to understand the meaning here. Here we have the fact, there the statement of the fact. There Jesus had said that those who believe would not only have their thirst, the sense of personal want, satisfied, but that from their hearts would flow rivers of living water. The presence of the Spirit of God within a person must manifest itself in work which gives evidence of the presence of that Holy Spirit of love. The woman gave this evidence. She went to the town and did all that she could to bring others to the Lord Jesus. So earnest was she that many of the Samaritans be-

lieved because of her word. Sinful woman that she had been, we may well believe that there was some clear evidence in her own life of the great Gift and change that had come to her. Otherwise they would scarcely have believed on her word.

The day upon which this lesson is to be taught has been set apart as a day to bring before the Sunday Schools the importance and duty of missions. The lesson itself gives abundant opportunity for emphasizing this duty. It has been treated above from this point of view. There is another such lesson in the fact that the Gift which the Lord Jesus brings is called the Living Water. Water is needed by every human being. Wherever men go, they must somehow provide for a supply of water, reasonably pure. In some places, this is a matter not only of great expense, but of great difficulty. Yet there is no one so fool-hardy as to think of trying to do without the water. It is a universal necessity. The gift of God in Jesus Christ, and the Holy Spirit Who is given us through Him, are equally a universal necessity for everyone who would be born of the Spirit and live a spiritual life.

The story of the attempts of men to find God, and to give expression to the worship that they feel they owe to Him, is a pathetic one. When men worship wood and stone, fire and sun, because they do not know the true God, who shall say that men everywhere do not thirst for the Living God? God has been made known to the world in Jesus Christ His Son. He brings the Living Water. But since His Ascension, He needs our help to make known that which He has revealed. He wishes us to be partners with Him in this work. We may claim our share by remembering to pray, to work, and to give for missions.

The Lenten Offering will soon be taken again. Teachers should explain to the children something of what it means to give for missions. The word itself may have little meaning to them. Be prepared to tell them something of the work which is being done by the missionaries. Be definite. The *Spirit of Missions* will give abundant material. Or the Corresponding Secretary at the Church Missions House, New York, may be asked to send you some leaflets telling of the work in any one or more fields in which you would be interested. These will be sent without charge. Then let the children know that by their offerings they become actual partners in the work which is being done. The missionaries go as our representatives.

In some of the older classes the fact that the woman was a Samaritan may give interest to a study of the subject of the Samaritans and their relations to the Jews. On the preceding Sunday assign these references to be looked up: II. Kings xvii. 24-41; Ezra iv. 2-10; Neh. xiii. 28. These will show the origin of the people and a reference, the only one in the Bible, to the origin of the schism. When the son of the high priest was driven to Samaria, his father-in-law, Sanballat, built a temple on Mount Gerizim and set up a rival worship, claiming that he had the rightful high-priest. The temple stood from 409 B. C. until 109 B. C. The enmity between the Jews and Samaritans was of long standing and became at times very bitter. The Lord Jesus here tells the woman of Samaria that the Jews have the true faith and worship and that salvation comes to the world through the Jews.

AN AFTER-CHRISTMAS RETROSPECT.

Holly and greens and the tale they bear,
Cheer of the joyous Christmas-tide!
Wealth of holly our altars wear,
Token of joy borne far and wide.
Sadness to-day by all decried,
Happy the world and free from care;
Merriment reigns where the holly's tied,
Gleaming bright on the morning air—
But alas, for the thorn in the holly's side!

Wreathes of holly hang drooping, where,
Beauty and power of wealth, allied,
Glistening, shame the poor candles' flare,
Around the Cross where a Saviour died.
Fashion it is that the throng deride—
Simpler is holly than laces rare!
The simple faith in a God denied—
What is that to the many there!
Yet—feel they the thorn in the holly's side?

ENVOI.

Youths and sages, wrinkled and fair,
All have laughed in their worldly pride;
But each will find that the hand of prayer
May draw the thorn from the holly's side!

H. BEDFORD JONES.

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.

ANOTHER OFFER OF LAND FOR HOME FOR CONSUMPTIVES.

To the Editor of *The Living Church*:

I KNOW of no class of invalids more calculated to enlist universal sympathy than those suffering from various forms of lung trouble. I am no physician, but observation has taught me that this trouble is largely climatic; in other words, a change of climate will oftentimes give great relief and sometimes result in absolute permanent cure. It has been proved over and over again that such a climate is found in Colorado. I have known several cases where physicians have said, "Come too late. No climate can cure a dead man"—where the fatal verdict has been upset by long years of perfect health, of active business life and accumulation of fortune. The printers and actors, if I am correctly informed, have established consumptives' homes for members of their crafts in Colorado Springs. There is a location, however, to the northeast of Colorado Springs, less than 20 miles distant, which I believe to be far better on account of its altitude, its more equitable climate and the pine timber which everywhere surrounds it. The country is well watered by living springs, while the air is pure and invigorating, to say nothing of the magnificent mountain scenery to the west, in the midst of which, towering up into the clouds and snow, rises that grand peak called Pike's Peak. Never will I forget an expression of Bishop Randall as we rode through this country early in the morning of an autumn day in 1866. Drawing in a long breath, he exclaimed, "I feel like a boy; how intoxicating; the breathing of this air is like drinking champagne." I doubt whether the good Bishop knew from experience the effect of champagne or any other liquor. The total abstinence of his long residence in Boston had instilled too deeply into the very marrow of his bones the principle, "Touch not; taste not." It was a figurative expression which told, however, a vital, life-giving truth. I have been much touched by the kind offer of land for a consumptives' home in the Isle of Pines, Cuba, by your correspondent at Niagara Falls. The warm, moist air of that region would doubtless be exactly what some conditions of lung trouble would need, but the rare, dry, invigorating atmosphere of a high altitude in the midst of a pine forest is what others may require.

I will give one hundred and sixty (160) acres of the land in Colorado above mentioned to any person or organization who will build cottages and give a guarantee that the cottages and land shall be perpetually used as a sanitarium for consumptives. I should prefer this institution to be under the care of the Church, though I would not make this a condition of the gift.

H. B. HITCHINGS.

68 Walnut Street, Malden, Mass.

THE DRIFT IN COMMUNICANTS.

To the Editor of *The Living Church*:

YOUR leader on the above subject is most timely. The plan you have outlined for reclaiming the lapsed is admirable and should be generally adopted. The systematic and faithful practice of your suggestion by the clergy both in Canada and the United States—for the same unhappy tendency to "drift" confronts us all—could not fail to recover many of our members who now seem to be irretrievably lost. It would be well for the clergy who give the suggestion a fair trial—and I hope its adoption will be very general—to publish the results of their experiments in *THE LIVING CHURCH*. This would keep the matter constantly before the Church, and as there is no doubt those experiments would be successful the result would be encouraging. I do not think a better plan could be devised for recovering our brethren now lost to us.

But in addition to this, may I suggest some other steps which seem to me desirable?

One of these is the systematic annual examination by clergymen of the township clerk's books. It often happens

that persons put themselves down in the books of the municipality as members of the Church who seldom darken her doors. A call on these people with the intimation that we found they had been recorded as Churchmen might put us in touch with them. Moreover in this way we might find the names and addresses of new arrivals who belong to the Church.

Again, there is another point to which you refer in your leader and which you have often brought before the readers of *THE LIVING CHURCH*, but which cannot be too often or too strongly insisted upon. I mean the duty of every clergyman to give commendatory letters to parishioners who are leaving for a new parish. This, I fear, is a duty that is seldom observed. For my own part, I try to carry it out, though doubtless with some failures and omissions. But I confess I have seldom received such letters addressed to me, except those which come to me from the S. P. C. K. and other Church societies in the British Isles. These come to me because I am a member of the S. P. C. K. and my name is on the society's list as that of a clergyman "to whom emigrants may be commended for obtaining advice and guidance"; and this brings me to another very important subject.

During the past twelve months, 129,929 persons of British origin left the British Isles for the United States, and 97,133 for Canada, and the number increases yearly. A large proportion of those emigrants are members of the Church. The society has a good supply of chaplains at the ports of departure. She takes care that long-voyage chaplains accompany the emigrants across the ocean, and she has chaplains to welcome them at the end of the voyage. But what becomes of the immigrants who go inland? Too often they are allowed to "drift." And yet the society keeps a list of clergymen "to whom emigrants may be commended for obtaining advice and guidance," and she heartily welcomes the offers of clergymen for this work. Now how many clergymen avail themselves of this opportunity of winning the confidence and affection of strangers at a time that they are most susceptible to acts of kindness and most sensitive to indifference or neglect? Very few. The strangers come among us, we pay little attention; the sects take them by the hand and welcome them and the Church suffers in consequence. She loses her members unless their principles are so fixed that no slight or negligence would drive them from her fold.

I have said that the society keeps a list of the clergy willing to cooperate with her in caring for the emigrant. It will surprise many of your readers to know how little advantage is taken of the privilege thus offered.

Of the eighty-two dioceses and missionary jurisdictions in the United States (see *Living Church Annual*, pp. 324-5), forty-eight are wholly without representation on the list. Of the remaining thirty-four dioceses, three are each represented by one clergyman. Other dioceses have only two clergymen on the list and others three. With these facts before us, is it any wonder there is drift? I hold that every city and every large town where the Church has a foothold in the United States and in Canada should be fully represented on that list by clergymen ready and willing to look after such emigrants as come within their reach. Of course the more intimate relation subsisting between the Church in Canada and the S. P. C. K. is the cause why a better showing in this matter is made by the Church in Canada than by her sister Church in the United States. But even here there is a great lack of system and great room for improvement. Indeed it is a sad fact that one of our large and prosperous dioceses with cities and large towns in it has only one clergyman on the list of which I have spoken. I hope the Bishops of the Church will use their influence to remedy this defect.

Now why should not clergy in the cities and towns of the United States and Canada write to the secretaries of the S. P. C. K., Northumberland Avenue, W. C., London, England, and offer their services in the way I have indicated? Or if any clergymen prefer to send their names in to me, I will gladly forward their application to the secretaries.

To sum up: (1) The congregations should be consulted in the way you have suggested;

(2) The books of the municipalities should be studied to find names not recorded in the parochial register;

(3) More care should be taken to give commendatory letters to persons leaving our parishes; and in this connection I think the clergy should also write privately to one another regarding the transfer of parishioners, for commendatory letters are not always delivered; and

(4) Greater zeal, earnestness, and system should be shown

in receiving, welcoming, and caring for the immigrant members of the Church.

Yours sincerely,

JOHN FLETCHER.

Chedoke, Diocese of Niagara, December 31st, 1906.

To the Editor of *The Living Church*:

WITH much of your article many parish priests will agree and be grateful to you for reminding them of their pastoral duties as the chief means of stopping this unhappy drift; but they will not agree that clergy are, without due care and inquiry, desirous to drop names from the roll of communicants at the beginning of a rectorship, with the prospect of a greater showing in later years. Such a motive is not likely to influence the clergy of such a diocese as this, in which both dormant and active communicants are reported, and the *totals only* published in the diocesan journals, sometimes deluding one who may be called to such a cure. Neither will they agree with you that the clergy will desire to reduce the number of *bona fide* communicants in order to be relieved from assessments, for the communicants' roll is not taken as the basis for diocesan assessments in all dioceses.

It may be that the actual drift is greater than is imagined. In this small parish, for example, the lapsed and dormant communicants may be 15 per cent., but the "drifted" ones within the last three years appear to be about 40 per cent. Our parish register is canonical and excellent, has been carefully and accurately kept for the past three years; and with 138 names registered during that period, we were only able to report 53 active and 22 dormant communicants in August 1906. It might be supposed that the incoming rector dropped the others from motives such as are suggested in your article, but when he finds 6 have died, 9 have been transferred, 3 entered by mistake, 10 reside in other towns, and at least 35 have simply moved away to other parts, without any letter of transfer as far as known, how can he report them on his list? Again, can an incoming priest *voluntarily* send a canonical transfer for a person of whom nothing is recorded beyond the bare name? Ought he to declare that person to have been a communicant in *good standing*, when he is as likely as not to have been one of the lapsed?

The laity are very like the clergy in at least one respect: they are reluctant to be transferred from one diocese to another, even after they have removed; even so, the laity do not want letters of transfer, they want to "retain their membership" in the old home parish; and sometimes, the clergy encourage them in a sentiment which creates endless confusion in the parochial records, encourages the presentation of sham returns by the clergy, is unfair to a new pastor, helps to propagate this unhappy drifting, and renders almost hopeless the task of gathering again into the fold of the Church the many lapsed communicants.

I agree with your article that very much more can be done by pastoral diligence, not only for those within the parish, but also for the many who seem to be constantly "going West."

Feast of the Circumcision, 1907.

WILLIAM WATSON.

DID THE HUMAN RACE HAVE A COMMON ANCESTOR?

To the Editor of *The Living Church*:

IN your issue of December 29th is a letter from Henry Martyn Saville, in which he states that "the Bible teaches that all the human race has descended from one man—the first Adam." "Now science, I understand, confirms the fact of the human race descending from one man."

Not stopping to prove who constitute the "human race," as contradistinguished from the animal creation, I would like Mr. Saville to explain two verses in the 6th chapter of Genesis, viz.:

"And it came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men . . . and they took wives of all which they chose."

"And the Lord said, My Spirit shall not always strive," etc. "And God saw that the wickedness of man was great in the earth." Hence the flood.

Will Mr. Saville prove that these "daughters of men" were descended from Adam? Then why the distinction between the "sons of God" and of "men"?

Is it not the fairest inference that the "sons of God" *only* were descended from Adam, made in God's own "likeness," and

the "men," a pre-Adamic race with whom to miscgenate were a deadly sin?

Now further, there does not appear to me any authority in the Bible for any such assumption as Mr. Saville offers in his two propositions, as vouched by the Bible and science according to his supposition.

To cite one instance in the misinterpretation of the Bible, take the frequent assertion heard on pulpit and platform and echoed in the daily press, that the Negro is a descendent of Ham, the son of Noah. See Genesis x. 6-21, distinctly stating that the Egyptians, Canaanites, Hivites, Jebusites, Caphtorim, Amorites, Philistines, etc. The doomed nations of Palestine whom Israel was ordered to exterminate, *these* were the descendents of Ham, and the fruits brought out of the land by Joshua's spies, and the excellent state of industrial achievement in agriculture, the art, and science, prove beyond the shadow of doubt, if doubt could arise in the face of the record, that no Negro race inhabited Palestine, or originated its fruitful development.

Let "the sons of God" of to-day, the Anglo-Saxon descendents of Adam, study the record—the historical record contained in Scripture (now so much discredited)—and much false philanthropy, blundering statecraft, and social confusion and ruin, will be vastly curtailed.

Yours truly,

Laurel Hill, La., Dec. 30, 1906.

JAMES B. MCGEEHEE.

THE VIRGIN BIRTH.

To the Editor of *The Living Church*:

IN the issue of December 29th the Rev. Henry Martyn Saville asks if a certain "thought in support of the Virgin Birth has been expressed before." After speaking of descent from the first Adam, and spiritual descent by Baptism from the second Adam, and the *solidarity* of the race, the rector of St. Mark's Church, Dorchester, Mass., says: "This then means that the first woman, Eve, *somehow*, or as the Bible says, miraculously, sprung from the man, the first Adam! Is it not a wonderful counterpart, as it were, of the mystery of the birth of the second Adam, springing from a virgin—the Virgin Birth of our Lord Jesus Christ?"

Without present access to my library, I cannot give volume and page. But it may be timely and of interest to quote an extract, presumably correct, from one of Newman's Christmas sermons on this subject:

"I have said that when the Only-begotten Son stooped to take upon Him our nature, He had no fellowship with sin. It was impossible that He should. Therefore, since our nature was corrupt since Adam's fall, He did not come in the way of nature, He did not clothe Himself in that corrupt flesh which Adam's race inherits. He came by miracle, so as to take on Him our imperfection without having any share in our sinfulness. He was not born as other men are: for 'that which is born of the flesh is flesh' (St. John iii. 6).

"All Adam's children are children of wrath; so our Lord came as the Son of man, but not the son of sinful Adam. He had no earthly father; He abhorred to have one. The thought may not be suffered that He should have been the son of shame and guilt. He came by a new and living way; not, indeed, formed out of the ground, as Adam was at first, lest He should miss the participation of our nature, but selecting and purifying unto Himself a tabernacle out of that which existed. As in the beginning, woman was formed out of man by Almighty power, so now, by a like mystery, the new Adam was fashioned from a woman. He was, as had been foretold, the immaculate 'seed of the woman,' deriving His manhood from the substance of the Virgin Mary; as it is expressed in the articles of the Creed—'conceived by the Holy Ghost, born of the Virgin Mary.'"

Ocean City, N. J., Jan. 1, 1907.

HERBERT J. COOK.

CHURCH SERVICES IN SUMMER.

To the Editor of *The Living Church*:

I WISH to present in your paper a need which is, I am sure, common to many people.

As each summer brings the necessity of separation from one's own parish, the question inevitably arises: "Where can I find opportunities for keeping up my regular Church duties?"

The Church almanacs give information as to places where churches exist, with the name of the rector in each, but say nothing as to the services, whether they are existent or non-existent during the summer months. For knowledge upon this point one must make direct application by letter to the rector, already sufficiently burdened with correspondence.

Would it not be possible for each diocese to issue a small

directory of the places where the Church's services may be found, giving a list of them and stating the hours?

Such a directory has, I am told, been issued by the diocese of New Hampshire. May we not hope that others may do the same?

Very truly yours,

Philadelphia, January 2, 1907. MARGARET RUFF.

RELIGIOUS CONDITIONS IN FRANCE.

To the Editor of *The Living Church*:

WITH reference to your recent appeal to American Churchmen for sympathy in behalf of the French prelates, clergy, and religious orders subject to the laws of Separation (of Church and State) and of *Associations Cultuelles* (for the definite, organized practice of religion), I fail to see why we should be called upon to sympathize with them. The other subjects of the laws of 1901 and 1905, like the Hebrews, the Reformed Church (Calvinistic), and the Protestants of the Augsburg Confession, have submitted to the laws, and they do not, of course, receive as large cash subsidies from the state as the Roman Church, which, under the Napoleonic Concordat of 1802, signed by Pius VII. and Napoleon, has received from \$8,000,000 to \$10,000,000 annually for the support of clergy, seminaries, etc. While Pope Pius X. has condemned the legislation of the French Parliament and deliberately told the French clergy to disobey the national laws, the French Bishops, several months ago, declared at a formal meeting, by a vote of 48 to 26, that the organization of *Associations Cultuelles* could be accomplished with great practical utility to the Church, and the Archbishop of Besançon drew up a form of organization which was pronounced perfectly satisfactory and legal by the minister of worship. Since Pope Pius X. has continued his hostile attitude toward these laws, the French clergy have submitted and have chosen to pose as "persecuted," as the head of the Church in Rome poses as "the prisoner of the Vatican." Notwithstanding this, French Churchmen are, here and there, continuing to organize under the law, and they have a year to decide whether they will obey the simple requirement of the law or not. All they have to do is to meet and state the title and the objects of the association, the names and addresses of its officers, such declaration legally constituting it and giving it corporate legal responsibility and requiring an annual inventory of its property. Under the Concordat under which all the Popes from Pius VII. to Pius X. have lived, the churches have been held by a commission of laymen, half of whom were named by the government, the mayor of the town being *ex-officio* member, and the parish priest chairman. The new law provides for public worship under some easily exercised conditions. The Pope refuses the conditions and demands preferential treatment of the Latin Church, at the same time submitting quietly in the kingdom of Prussia, Germany, to ecclesiastical laws which bring the Roman hierarchy more entirely under the power of the State than do the laws of separation and association in France.

The robbery of the Church, against which Cardinal Gibbons inveighs so strongly, was perpetrated by the French nation through the act of the National Assembly in November, 1789, when the State took possession of the ecclesiastical property on the ground of right of *escheat*, and, a little later, confiscated the Crown lands and the property of the *emigres*. Since the nationalizing of the Church property, the Church has, under the Concordat of 1802, received in subsidies from the State a sum approaching a billion dollars—about four times as much as the Church property would bring to-day, and which the Church would continue to hold if the requirements of the law are observed.

Archbishop Ireland well says that had the French clergy taken the counsel of the late Pope Leo XIII. and "sought the welfare of country and of Church within the ranks of the loyal adherents to the republic," France would have escaped the conflict of the present time. Every attempt of monarchists and imperialists since the Third Republic was founded, a third of a century ago, to restore their systems and kill the Republic, has been practically aided by the clerical party. The triumph, last May, of the combination of the various groups of republicans and socialists over the distinctively reactionary groups at the elections, was certainly not the triumph of Pagan, Satanic, and God-hating elements of the French people, but of the progressive element which, for thirty years past, has fought through many severe struggles for the Republican regime and freedom from interference from outside dictation. Pope Pius X. would put French Catholics in open rebellion against the laws of France, but, as *Gil Blas* says: "Catholics are at the same time

French, and when it is still better understood that the Pope no longer requires mere obedience to the faith but rebellion, which will also be against the true interests of religion, there will be a revolt of French conscience; the Pope's error is in misconstruing the French spirit, the awakening of which will be the ruin of all his plans." The Pope, indeed, says in effect: "You must not organize public worship under the national law; you must resort to private worship; you must remember that you are *persecuted*." It is more than probable that French Churchmen will organize public worship under the law as the law provides.

It is really impossible for Americans to feel any sympathy with the Vatican order to the French Churchmen to disobey the laws. They can only sympathize with the French Bishops who seem to forget that the Gallican Church has, throughout its history, been distinguished as the conspicuous defender of national and episcopal rights as against the interference and the usurpations of the Roman pontiff. GEO. C. COCHRAN.

To the Editor of *The Living Church*:

I DO not wish to inflict you with weekly letters, but really Mr. Cram's assertions are so misleading that I must say one word.

Does Mr. Cram know that the confiscation of the Church property took place on November 4th, 1789; and that the Concordat of 1801 accepts this? Does he know that the *Law of Separation itself* was known by all the New York papers, that one of these published it as a supplement? This was the *New York Times*.

I should like him to cite one passage of this law or of any law, that is "iniquitous, intolerable, and immoral." What are, in his opinion, the "very fundamentals of common morality" for which Rome is fighting in France?

Mr. Editor, I am not writing this as a controversialist, but as one who for some years has been interested in the history of the Church of France. I want to *know* the point of view of the men who have come to a different conclusion on this subject from that I have arrived at, and the grounds definitely stated on which they base their conclusions. An assertion is one thing: a citation and a quotation is another. Let us have citations and quotations.

Bloomfield, N. J.

Yours,

H. P. SCRATCHLEY.

DR. DIX ASKS HELP FOR VERY PRESSING RELIEF.

To the Editor of *The Living Church*:

IN the year 1878, the town of Granada, Miss., was scourged by yellow fever. The Rev. William C. McCracken, at that time rector of All Saints' Church, stood at his post and made a noble record. I have not space to tell the story, but he was, perhaps, the foremost figure in the place.

They made him chairman and treasurer of the City Committee, and also treasurer of the Masonic and Odd Fellows funds; he was Postmaster *pro tem.*, organized the police and fire patrols, and had charge of all burials; all the while moving among the sick and dying and ministering to all alike, irrespective of creed or race. Hearing of his work, I sought and sent him help, in offerings from many who, from our safe distance, looked on with full eyes and hearts, admiring the brave and faithful man.

Nearly thirty years have passed; and now I learn that he is in need; aged, health and strength gone, threatened by a subtle disease, while his physician informs him with an unconscious irony, that he must instantly give up his parish at New Albany, Ind., remove to a favorable climate, make for himself and family a little home, and for two or three years take absolute rest. Yes; but how? He is promised \$300 a year from the diocesan fund, after January 1st, 1907. That is all that he can depend on if he gives up his parish, and if he does not give up his parish, he will die. Who will help him? When, long ago, he was fighting the yellow plague, I asked for aid for the poor creatures under his charge; now I ask it for him.

It is to save one who gave up, in youth, a good business position to enter into the sacred ministry, and then, counting not his life dear to himself, offered it in intention for his fellow men. There are heroes whose names are not yet, and probably never will be written in the Hall of Fame.

Whatever may be sent to me shall go promptly to this man. But let it be done quickly; for tuberculosis tarries not.

MORGAN DIX.

Trinity Rectory, New York, Jan. 5, 1907.

BISHOP SEYMOUR'S BIRTHDAY.

To the Editor of *The Living Church*:

THE many friends and old pupils of the Bishop of Springfield of blessed memory, feel grateful, I am sure, to the Rev. Dr. Dix for his most interesting "Appreciation."

Let me (on this the seventy-eighth anniversary of the dear Bishop's birth) call attention to the fact that he was born January the 5th, not 25th, probably your printer's error.

Chicago, January 5, 1907.

W. H. TOMLINS.

WHY THEY GO TO ROME.

To the Editor of *The Living Church*:

IN your last issue the Rev. Mr. Doan undoubtedly gives the nucleus of many a clergyman's perversion to Rome, when he says, that one of the pernicious causes of some priests going to Rome lies in an uninstructed and non-Catholic parish, where the laity are self-satisfied with a "Protestant" emphasis on their religion. Now, Mr. Edior, allow me to say that it often takes several generations before such "Protestant" parishes can become thoroughly Catholic. In the meantime, some of the most faithful and earnest priests of the Church, who have had such parishes committed to their charge, after wisely and discreetly instructing and endeavoring to bring them in line with the Church's Catholic teaching, were either relegated to some obscure corner of the Church's activities as unsuccessful pastors or are driven to Rome on account of the obdurate and seemingly inherent Protestantism of their people. Can a Bishop be blamed if he cannot hold his priests under such circumstances?

Some of the clergy who perverted to Rome are now her most earnest advocates. Why not throw sentiments aside if the Church is Catholic, and preach this truth as boldly and fearlessly as the Romanists do and back it up by universally adopting our primitive Catholic customs? A pastoral letter from the Bishop of the diocese to his people on some important point of doctrine or ritual might accelerate matters and often relieve both priest and people. Rather suffer the loss of a lax man or woman, who is not willing to conform to the faith and practice of the Church, than suffer a devout and faithful clergyman to become disheartened, and either go to Rome or eventually to become self-satisfied with a "Protestant" emphasis on his religion, simply because he cannot help himself; which is better?

M. J. HOFFMAN.

Clayton, N. Y., January 5, 1907.

ROBIN AND I.

It behooves me, as a parish priest, to say the daily offices in church, and here in a country place on chill mornings I have to say matins, as some would think, alone. But besides the ever-present cloud of witnesses, one of my best beloved parishioners—Robin Redbreast, comes to say the service with me.

As I approach the church there he is on some coign of vantage waiting for me. The door I leave open on purpose when I proceed to the vestry to ring the bell and don the surplice.

When I reach the choir desk I see him not on, but under the chairs, since seats are not exactly in his line. As to his manner of prayer and praise he seems to have been accustomed to do so in a processional rather than a stationary way, for he changes his position a good deal. As to his way of taking part, I notice that he is silent when I say parts to myself, and joins me when I speak out; having no sins to confess, I feel his superiority to me in that particular as I ask pardon. As yet he is not very good at "contradicting" the psalms, and so I have to help him out with his verse, but when I sing the daily hymn he sometimes warbles his very loudest, so that anyone outside could distinctly hear the duet between Robin and myself. Duet it is, for there seems to be complete harmony between us; but whether he is following my lead, or I his, I hardly know. I have an instinctive feeling that his goes upward first, and is entitled to the superior position.

He has a great affection for the cross, and then the redness on his breast suggests reflections on my part.

From the cross he will drop, with that pretty, wavy, Robinly swoop of his, to the foot of the eagle, a bird he seems to be in reverential awe of, probably because the eagle is a bigger fowl, and is reputed to soar much higher than he can.

After service he seems reluctant to leave the amiable dwelling of the Lord of Hosts; but on my gently talking to him and telling him 'tis time for our breakfasts, he will either fly from east window to west and then swoop out, or will hop from ledge to ledge till he gets to the threshold step, and after giving a grateful glance, will depart in peace, perhaps to a workman over the way for a share of food.

"Oh, all ye fowls of the air, bless ye the Lord, praise Him and magnify Him for ever."—REV. W. H. MARCON, in *The Watchword*.

LITERARY**JOHN MASON NEALE.**

John Mason Neale, D.D. A Memoir by Eleanor A. Towle. New York: Longmans, Green & Co.

Dr. John Mason Neale was one of the most interesting figures in the English Church of the nineteenth century. His comparatively short life was one of varied activities, all of which led to important results. He was founder of the Cambridge Camden Society, which "devoted itself to the cultivation of Church architecture in connection with worship, and of worship in reference to that architecture, under the name of Ecclesiology." He was foremost student of his day in liturgical science. As warden of Sackville College, a home for the aged, he played an interesting part in the religious revival known as the Oxford Movement. He founded a religious order for women, the nursing Sisterhood of St. Margaret. He had good gifts as a teller of tales, and made important contributions to the department of edifying—really edifying—fiction. He had poetic gifts which he used in making English versions of Latin and Greek hymns. He was an historian of no mean rank, and wrote on many subjects. Most important of all, in his own estimate of his work, he brought Anglican Churchmen into closer touch with the Holy Orthodox Church of the East. His chief works are his histories of the Patriarchates of Alexandria and Antioch.

A man who could do so much work in so short a time must have had a fascinating personality. He was a man of that type, not uncommon among historians, which possesses vivid imagination, quick sympathy with its power of telling expression, and an immense grasp of detail. This "penetrative imagination," which gave him insight into the characters and motives of men of remote periods and places, gave him also great power in dealing with his old people, his orphans, and his sisters in East Grinstead. His faults as a writer, as well as his powers, spring from imagination. His credulity greatly discounted his value as historian; his fanciful exegesis in some of its flights resembles that of Gregory the Great! In modern times it is not always possible to take a thorough-going medievalist quite seriously. Yet his defects only serve as a foil to his substantial merits.

This new biography is a bit disappointing. It could not fail to be interesting; but the character is not clearly portrayed, nor the history of the life clearly told. That the writer is a woman would be obvious even were there no name on the title page. She obtrudes in numerous lady-like ways. If a masculine biographer keeps peeping from behind his subject, it is a fault. In the case of a feminine biographer, the only difference is that one dare not say so. Mrs. Towle thinks Dr. Neale's personality "bewildering and dismaying to the ordinary observer." It may have been, but it ought not to have baffled the analysis or descriptive powers of a biographer. A biography need not always analyze or criticize, but it should afford material for analysis of character and criticism of work.

This memoir of Dr. Neale leaves much untold. For example, Dr. Neale was inhibited from preaching by the Bishop of Chichester. It is to be expected that a Life would tell who the Bishop was, and why he inhibited Dr. Neale. This it fails to do. The Bishop's name is not once mentioned (Dr. Ashurst Turner Gilbert was Bishop of Chichester from 1842 to 1870), and although it is implied that his conduct was very wrong, we are not told why. Incidentally it appears from a letter quoted that one of his objections related to Neale's teaching on Confession. Part of the narrative is suggestive of impressionist painting and the allusive-elusive style of many magazine stories. Mistakes in Latin quotations betray careless editing, and American readers will note the inaccurate mention of the "Archbishop of Connecticut," and the "University of Hartford." The latter reference is to Trinity College, which gave Neale his doctor's degree, a distinction which some of his friends declined to recognize. Another edition of the book will certainly be demanded. In this, minor blemishes may be removed and greater definiteness may be given to portions of the narrative.

F. J. KINSMAN.

RELIGIOUS.

The Teachings of Jesus Concerning the Future Life. By Willis Judson Beecher, D.D. New York: American Tract Society. Price, 75 cts.

This is a suggestive and helpful little book, chiefly adapted for the study of the laity, but also not without value to the clergy. The writer sets forth the teachings of Jesus Christ concerning the life after death in His own words, illustrated and enforced by those of His apostles, and endeavors to meet the difficulties and questions arising from modern ways of thinking. In doing this he shows much candor and reasonableness, and a combination of general soundness of doctrine with a freedom from dogmatic overstatement which is highly refreshing. The Churchman may miss some things, but there is very little with which he will be forced to disagree. The book is worth reading.

The House of Quiet. An Autobiography. By Arthur Christopher Benson, Fellow of Magdalene College, Cambridge. New York: E. P. Dutton & Co.

One can hardly glance through this book without at once perceiving that it possesses a rare charm and is likely to give delight and help. So one would infer from the fact that, since its first appearance early in 1904, it has already been reprinted six times, and now appears in a second edition. Here is proof that it has won a widening circle of readers.

In the form of an autobiography we are presented with a picture of a beautiful character illustrating, as Mr. Benson says in the prefatory note, a definite and peculiar point of view, besides presenting a certain attraction of style. It is the story of a man called away from a career of active usefulness in the great world for which high ability and culture fitted him, by a disease that left his life hanging by a thread. In a manly way, with true religious resolve, he met his misfortune (or God's decree) and found strength and means, through years of comparative retirement and quiet, to bless and cheer and inspire his friends and neighbors in the contracted world to which he seemed to be reduced. He discusses with beauty and sanity many questions and finds noble solutions for perplexing problems. One wants to read this book again, and yet again. One would like to quote it *in extenso*. It is a good book for priest and people to read in quiet hours, a book of refreshment and helpfulness, a book to help us moderate some extravagances, to correct and steady the thought and feeling of those depressed through reverses or illness; a good book to promote reflection and right judgment in many serious questions of life and religion. Even when the writer seems to err, or to see but in part, there is no danger that one will be led far astray who catches some breath of the sincere Christian spirit that inspires all the thoughts and pictures and records of these pages.

A SERIES of paper covered booklets is published by the Hope Publishing Company, 150 Michigan Ave., Chicago, and 27 East 22nd St., New York, with the title *Bible Hero Classics*. These are primarily arranged to accompany the International Lessons for 1907, but they are in no wise confined in their appropriate usefulness to that series. There are twelve titles, each of them the name of an Old Testament hero, from Abraham to David. The text is that of the American Revised Bible, and being frequently interspersed with sub-headings in modern style and being paragraphed similarly, with reference to Bible chapters and verses omitted, the books are such as to appeal to children in their teens for the interest of the story itself. They would also be useful as text books for Bible classes, though since they contain only the text they would require some amplification for such use. These are published at six and ten cents each with special rates for quantities. The complete set of twelve in box costs 80 cents postpaid.

SIMILARLY PUBLISHED by the same house is a series of three larger booklets, of which the central volume is the life of Christ in the words of the Four Gospels, beginning with St. John's sublime declaration of the Incarnation; and the two lesser volumes are entitled respectively *His Great Apostle* and *His Friends*. Together these three volumes include substantially the whole of the New Testament, but arranged in modern style, and, as in the case of the Old Testament series, using the text of the American Revised Bible. This series of three in box is published at 30 cents net.

A SERIES of re-written and re-issued tracts by the Rev. E. W. Hunter, rector of St. Anna's church, New Orleans, including also two entirely new, are published in new form by The Young Churchman Co. with attractive cover in red and black. Of these tracts, in *Church Facts Briefly and Concisely Expressed* is concisely recorded the Church's history, showing the way the Church has come down to us and its various phases during history, the whole story being compressed into eighteen pages. *Important Items Regarding the Church* gives that sort of simple information concerning the Church, which ordinary people ought to have and will not seek in larger works. *The Holy Catholic Church* states what is meant by the Church's name and attributes, and the relation sustained by her to our Lord and to other Christian bodies. *The Book of Common Prayer* tells how the Prayer Book has come to us and what is the general meaning of its several parts. *Christian Symbolism* is a guide to the building and furnishings of our churches, as well as to the vestments and customs which appertain to worship. *Donations, Bequests, and Endowments* treats of a practical subject in which the attempt is made to show people their duty with respect to the support of the Church, both by regular contributions and by providing by will for Church work, as well as of the necessity for endowments for some phases of such work, with practical suggestions as to securing them. One of the entirely new tracts is *Everlasting Life*, in which is told the doctrine of the Church concerning the future life, and *All Other Things*, also new, gives practical knowledge to Church people in regard to many things concerning the Church which cannot easily be comprised under specific heads and yet are important for them to know. These tracts are admirable and might well be distributed in large quantities. The cost is from \$1.00 to \$3.50 per hundred copies, according to size, and a sample set of the eight tracts is sent postpaid by The Young Churchman Co. for 18 cents.

MISCELLANEOUS.

Eating to Live. With Some Advice to the Gouty, the Rheumatic, and the Diabetic. A Book for Everybody. By John Janvier Black, M.D. Philadelphia: J. B. Lippincott Co.

This discursive book contains a vast deal of varied and more or less valuable information upon the subject of eating and drinking, by which everyone will profit who has the patience to search out the items of information and advice suitable to his particular case; for the volume is a curiosity in modern book making in that it is without table of contents, chapters, or subject headings. The index is the only clue to the contents. The opinions advanced by the author are those of a sensible, scientific man, apparently free from objectionable dietetic fads.

Betterment. Individual, Social, and Industrial, or, Highest Efficiency through the Golden Rules of Right Nutrition; Welfare Work; and the Higher Industrial Developments. By E. Wake Cook. New York: Frederick A. Stokes Co. Price, \$1.20 net.

This volume covers a wide field in sketchy and discursive manner, but notwithstanding its unsystematic character, is suggestive and stimulating and deserves a careful reading. The author's object is to give such knowledge, based on experiment and experience as will advance individual, social, and industrial efficiency. In the first sists chiefly in simple food, less in quantity and less frequently eaten than usual and, above all, more thoroughly masticated. The "Heroic Cure," which he also advocates, consists chiefly in fasting. In all this the author follows the teachings of Mr. Horace Fletcher, whose writings on hygienic subjects deserve careful study.

In industrial matters, Mr. Cook comments freely upon the experiments of the National Cash Register Company in their factory at Dayton, Ohio, and commends their efforts to better the condition of their workers and to increase their efficiency. He also tells of other industrial experiments. In his recommendations looking to the increase of collective efficiency, the author discusses various phases of welfare work, including the Housing Problem and Thrift and Old Age Pensions.

Honoré De Balzac. By Ferdinand Brunetière, of the French Academy. Philadelphia and London: J. B. Lippincott Co. Price, \$1.50 net.

This is the second volume of the French Men of Letters series edited by Dr. Alexander Jessup, a series which aims to do for French literature what has already been done for English men of letters. The present volume was written in French by the distinguished editor of the *Revue des Deux Mondes*, who is also the author of numerous critical and historical works in literature. The translator is Robert Louis Sanderson, assistant professor of French at Yale. It is less a biography of Balzac than an estimate of his literary work by a competent critic. The work has been thoroughly well done and may be unhesitatingly commended. A careful biography and a good index add greatly to the usefulness of the book.

The Prisoner at the Bar. Sidelights on the Administration of Criminal Justice. By Arthur Train, Assistant District Attorney, New York County. New York: Charles Scribner's Sons. Price, \$2.00 net.

Mr. Jerome's assistant in the District Attorney's office has written an entertaining and instructive book upon a subject of which most of us have little accurate knowledge, and concerning which our only source of information is the news columns of the daily papers. The book abounds in anecdotes and stories illustrative of the topic under discussion and every phase of the administration of criminal justice is lucidly described for the non-technical reader. We particularly call the attention of readers to the final chapter, entitled "What Fosters Crime." It may truthfully be said that there is not a dull page in the book.

EVENSONG IN THE WOODS.

Hush, let us say, "Our Father," in this wood,
And through bare boughs look up into the sky,
Where fleecy clouds on autumn winds go by.
Here, by this fallen trunk, which long since stood
And praised the Lord and Giver of all good,
We'll sing *Magnificat*. With curious eye
A squirrel watches from a branch on high,
As though he too would join us if he could.

Now in our *Nunc Dimittis*, soft and low,
Strange woodland voices mingle, one by one;
Dead songs of vanished birds, the sad increase
Of crumpled leaves on paths where rough winds go,
The deepening shades, the low October sun—
"Lord, let Thy servant now depart in peace."

FREDERICK GEORGE SCOTT.

WE TREMBLE at our own condition; we shudder as we contemplate our moral ghastliness; but the blood of Jesus Christ cleanseth from all sin, and herein do we hope for evermore. Create within us a clean heart, and renew within us a right spirit.—
Dr. Parker.

Church Kalendar.



- Jan. 1—Tuesday. Circumcision.
 " 6—The Epiphany. Sunday.
 " 13—First Sunday after Epiphany.
 " 20—Second Sunday after Epiphany.
 " 25—Friday. Conversion of St. Paul. Fast.
 " 27—Septuagesima.

Personal Mention.

THE resignation of REV. EDWIN E. BUTLER of the rectorship of Grace Church, Madison, after eighteen years of service, took effect on the first day of January, to the great regret of all the parishioners. Mr. Butler has not been in the best of health of late and has felt that he could not continue in charge of the parish.

THE address of the REV. W. A. CASH is East Auburn, Calif.

THE Rev. J. TAYLOR CHAMBERS has resigned St. Mark's Church, Beaver Dam, Wis., to take charge of St. Paul's parish, Greenville, Mich.

THE Rev. FREDERICK HEWITT, rector of St. John's parish, Midland, Mich., has accepted the rectorship of Trinity Church, Marshall, Mich., and will begin his new duties February 1st.

THE address of the Rt. Rev. JOSEPH H. JOHNSON, D.D., Bishop of Los Angeles, is 415 Grand Avenue, Pasadena, Calif., and not 2317 Figueroa Street, Los Angeles, as incorrectly stated in the general clergy list of *The Living Church Annual*.

THE Rev. J. A. MAUGHAN, rector of St. Stephen's Church, Buffalo, N. Y., has become vicar of St. Matthew's and headworker of Watson House, under the Rev. Cameron J. Davis, rector of Trinity and St. Matthew's parishes, Buffalo.

THE address of the Rev. J. M. MCGRATH is changed from St. Paul's Cathedral, Cincinnati, Ohio, to Ormond, Fla.

THE Rev. ARTHUR G. MUSSON has taken charge of St. Andrew's mission, Newark, N. J., and has become the chaplain of St. Barnabas' Hospital.

THE Rev. ROZELLE J. PHILLIPS, has resigned as assistant at St. Stephen's Church, Pittsfield, Mass., and accepted the charge of Christ Memorial Church, North Brookfield, Mass.

THE address of the Rev. JESSIE C. TAYLOR is changed from 1254 North Broadway, Baltimore, Md., to 244 King George Street, Annapolis, Md.

THE Rev. C. H. POWELL, Colusa, Cal., has accepted a call to the rectorship of St. Peter's, Carson City, Nevada, to take effect on Ash Wednesday.

THE Rev. THOMAS J. SLOAN has entered upon the rectorship of St. Paul's Church, Orange, Tex.

THE Rev. W. C. WHITAKER has resigned the rectorship of Trinity Church, Asheville, N. C., and accepted a second call to St. John's Church, Knoxville, Tenn.

OFFICIAL.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

The Annual Requiem for the Repose of the Souls of Associates who have departed this Life will be sung at St. Ignatius' Church, 84th street and West End avenue, New York City, on Monday, January 14th, at 11 A. M.

The Eulogy will be given by the Reverend Robert Ritchie, D.D., Rector of the Church of St. James the Less, Philadelphia.

The Reverend Clergy are requested to bring Surplice, Cassock, and Biretta.

ORDINATIONS.

PRIESTS.

SOUTH CAROLINA—In St. Michael's Church, Charleston, on the Sunday after Christmas, by the Rt. Rev. Ellison Capers, D.D., Bishop of the diocese, the Rev. JOHN KERSHAW was advanced to the priesthood. The candidate was presented by his father, the Rev. John Kershaw, D.D., rector of St. Michael's, who with the Rev. John Johnson joined in the laying on of hands. The sermon was preached by the Rev. Dr. John-

son. Mr. Kershaw will continue in charge of St. Philip's Church, Bradford Springs and St. Matthias', Summerton.

DIED.

FLINT.—Died at noon of Christmas day, 1906, WYMAN FLINT, in the 83rd year of his age. For many years vestryman and warden of Immanuel Church, Bellows Falls, Vt.

As a shock of corn, fully ripe, gathered in in his season.

PEASE.—On January 2nd, 1907, at Watertown, S. D., General HENRY ROBERTS PEASE in the 80th year of his age. Interment Watertown.

BEALL.—In Houston, Texas, December 10th, 1906, Mrs. MYRTILLA ISABELLA BEALL, in her 81st year. Interment at her former home, Lampasas, Texas.

MEMORIAL.

MRS. ELIZABETH LUPTON PARDEE.

A year ago a gentle spirit left us, whose loss makes the world seem darker to her family and friends, and to whose memory we wish to pay loving tribute.

Mrs. Elizabeth Lupton Pardee was a member of an old New York family. Her grandfather, William Lupton, Sr., was an Englishman, an officer in the British army, serving in the regiment of that Lord Viscount Howe who fell in the attack on Ticonderoga in the old French war. After Mr. Lupton's resignation from the army, he became in New York City a merchant distinguished for his probity, liberality, and piety. The father of Mrs. Pardee, William Lupton, Jr., moved late in life to Elkhorn, Wis., where he died.

After her marriage Mrs. Pardee lived in Chicago. There was about her the grace and dignity of those ladies of the old school—almost gone from us—which this present era seems incapable of exactly reproducing. Always kind and gentle, and active in doing good to others, her unknown deeds of love many, she retained even to the last much of the vivacity of youth. Above all she was a devout Christian. On the morning of last New Year's, the day when she was seized with fatal illness, she had attended divine service, and received the Holy Communion for the third time within a few days. Oh, that all would begin their years as she did!

She was the centre of a family circle of devoted children and grandchildren, all of whom had been privileged once more to gather around her at the preceding Christmas. She passed peacefully to the joy of her Lord on January 14th, 1906. May she rest in peace!

W. ALLEN JOHNSON.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

BY REFINED YOUNG WOMAN, position as secretary or companion nurse to lady or children; especially good with drug addict. Highest references. Address: AB, care LIVING CHURCH, Milwaukee.

A GENTLEWOMAN, widow, refined, educated, well connected, would take charge of widower's household. Highest references given and expected. Address: Mrs. W., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires change. Highest references. Address: "ALPHA," LIVING CHURCH.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., 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.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

THE INDIANAPOLIS VESTMENT BAG. The Best. Send \$2.50 to Wheaton, Illinois.

SPECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accompaniment, and by voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity Parish, New York.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

CHURCH EMBROIDERY.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. Ives, 43 West 69th Street, New York.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address: SISTER THERESA.

FOR SALE.

PLANS AND SPECIFICATIONS for a rural Gothic church to accommodate 140 worshippers. Have been accepted and church now finds it cannot use them. Address: J. F. K., THE LIVING CHURCH, Milwaukee.

ADVERTISER invites offers for autograph letters of early American Bishops: Seabury, White, et al. Box 43, Digby, Nova Scotia.

CHOIR EXCHANGE.

POSITIONS SECURED for Organists and Singers. Write THE JOHN E. WEBSTER CO., Choir Exchange, 136 Fifth Ave., New York.

CLERICAL REGISTRY.

GOOD OPPORTUNITIES for Rectors and Assistants seeking fresh fields of labor. Apply CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WINTER RESORTS.

ST. AUGUSTINE, FLORIDA. HILLCREST Guest House, in suburbs of St. AUGUSTINE, offers to limited number of guests the comforts of well appointed home. House newly repaired. Spacious grounds sheltered from sea winds. Pines. Artesian well. Carriage service to city daily. For terms and particulars, address THE SISTER IN CHARGE, Box 704, St. Augustine, Fla.

CLERGYMAN desiring to spend the winter months in the South, can hear of a favorable arrangement by which he can do so at no expense except giving light Sunday services, by addressing the Rev. ROBT. SCOTT, Marianna, Fla.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

NOTICES.

THE BOARD OF MISSIONS,

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

\$850,000 are needed to meet the appropriations this year.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE CHRISTMAS OFFERING.

A large number of rectors, parishes, and individuals throughout the Church elect to make their offerings and contributions to THE GENERAL CLERGY RELIEF FUND at Christmas time. To such this is a reminder.

FIRST CONSIDERATION: The average salary of a clergyman is about \$600 per year. There are hundreds of excellent men doing heroic work on less, i.e., \$300 or \$400 per year. What are these to do when sick or superannuated? The Church must provide pension and relief.

SECOND CONSIDERATION: Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

THIRD CONSIDERATION: An active ministry, many of whom are struggling to make

ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.

FOURTH CONSIDERATION: If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number old or disabled and their widows and orphans. Help to do this better.

FIFTH CONSIDERATION: There are excellent men and women in every diocese shut out from the help of local and other funds by requirements as to years in a diocese, seats in a Convention, contributions to a society, payments of dues, and the like. To help all in whom you are interested you must contribute to the General Fund; besides, sixty out of eighty dioceses now depend entirely upon the General Fund for relief and pension.

MORAL: There is a blessed opportunity for doing a beautiful and needed Christian work in the household of faith. Definite and generous offerings provide definite and generous pensions. Send for "The Field Agent" and other circulars. Make no mistake in the name of the society.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Streets,
Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE, Assistant Treasurer.



BOOKS RECEIVED.

LITTLE, BROWN & CO. Boston.

The Malefactor. By E. Phillips Oppenheim, author of *Anna the Adventuress*, *Mysterious Mr. Sabin*, *The Master Mummer*, etc. Illustrated. Price, \$1.50.

THE PILGRIM PRESS. Boston.

Hero Tales of Congregational History. By Grace T. Davis.

The Main Points. A Study in Christian Belief. By Charles Reynolds Brown, author of *The Social Message of the Modern Pulpit*, etc. Price, \$1.25 net.

A Year of Good Cheer. By Della Lyman Porter.

Psalm cxlii.

ILLUSTRATED BOOKLETS.

FLEMING H. REVELL CO. Chicago.

The Fascination of the Book. By Edgar Whitaker Work, Formerly Biblical Professor in the University of Wooster. Price, \$1.25 net.

The Creed of Creeds. A Series of Short Expositions of the Apostles' Creed. By F. B. Meyers, M.A., minister of Christ Church, Westminster Bridge Road, Lambeth, and ex-president of the National Federation of Free Churches. Price, \$1.00 net.

The Path to the City of God. By Frank W. Gunsaulus. Price, \$1.25 net.

PAPER COVER BOOKS.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.

Leaders of Israel. A Brief History of the Hebrews, from the Earliest Times to the Downfall of Jerusalem. A. D. 70. By George L. Robinson, Ph.D. (Leipzig), Professor Old Testament Literature and Exegesis, McCormick Theological Seminary, Chicago.

FUNK & WAGNALLS CO. New York.

The Old Darnman. A Story of New England. By Charles L. Goodell. Illustrated by Charles Grunwald. Hour-Glass Series. Price, 40 cents net.

HENRY FROWDE: London (Oxford University Press Warehouse).

The Free-Rhythm Psalter, Typed and Pointed with Special Regard to the True Rhythm and the Antiphony of both Words and Music, with some further aids to the ready understanding and use of the whole in Public Worship. Edited by Francis Pott, Sometime Rector of Northhill in the Diocese of Ely and (in respect of the Music) by Arthur Henry Brown, Editor of *The Gregorian Psalter*, *The Anglican Psalter*, etc. People's Edition—Words only, with simpler and plainer marks of Rhythm and Pointing.

ROBERT GRIER COOKE, INC. New York.

Through the Sieve. A Group of Picked Sayings Shortly Told. By Addison Ballard, D.D., author of *From Talk to Text*, and *Arrows; or, Teaching A Fine Art*.

PAMPHLETS.

New Methods for New Conditions. By Rev. Edgar F. Blanchard. Price 10 cents. Published by E. F. Blanchard, Newark, N. J.

THE CHURCH AT WORK

MINNEAPOLIS PARISHES WILL NOT BE UNITED.

AT A PARISH MEETING of St. Mark's Church, Minneapolis, held on Wednesday evening, January 2d, consent was given to the vestry to sell the property at a price not less than \$250,000. This was by almost a unanimous vote, as out of 129 voting, 111 were in the affirmative. Two other resolutions were carried: one that the question of the location of the future parish church should be left to a later parish meeting to be called for that purpose; the other, that the parish put on record its grateful appreciation of the proposed gift of Mrs. H. T. Welles of \$25,000, which she has promised to give, should the church be built on what is known as the Welles property.

The Bishop communicated to the meeting the rejection by St. Paul's (Minneapolis) of St. Mark's proposal for coalition. St. Paul's expressed the hope that some other location might be chosen for the new church than the Welles site, but also stated that should no other suitable location be found, they would interpose no further objection. In order to bring about coalition with St. Paul's, the Bishop and St. Mark's had made the following proposals: that the Bishop should resign as rector of the parish, reserving the right to use the church for any func-

tion he might wish to perform, and the rector of St. Paul's to be the "rector" of the united parishes, the present vicars of St. Mark's to retain the same offices, duties, and salaries in the united parish.

This offer of coalition as stated above, St. Paul's rector and parish determined that they could not accept, as to them it seemed an offer of rectorship in name only, as shown by the following conditions: the Bishop not only to use the church for ordinations but also for any baptism, funeral, or marriage that he might wish to perform. One of the vicars, also, was to have the right to preach every alternate Sunday morning and evening, the rector not having the right either to choose his vicars or the right himself of terminating such vicarship. One of the vicars was also to have the right to vote at parish meetings. To St. Paul's parish, the offer seemed one of another vicarship rather than of a rectorship, and on this account it was declined.

ARCHDEACON APPOINTED FOR OKLAHOMA.

NEWLY APPOINTED as Archdeacon of Oklahoma is the Rev. Henry B. Smith, who is himself a half-blood Cherokee Indian, and who has been a useful missionary of the

Church since his ordination as deacon in 1898 and priest in 1900. He was educated at the Government school at Tahlequah, I. T., at the Kansas Theological School, and at the University of the South. After being ordained deacon in 1898 by Bishop Brooke, he became missionary at Ardmore, I. T. He was advanced to the priesthood in 1900 and was rector of St. Luke's Church, White-water, Wis., from 1901 to 1904, since which time he has been engaged in missionary work in Nebraska, first at Falls City and more latterly at St. Luke's Church, Lincoln. Mr. Smith will reside at South McAlester.

PRIEST FOR PEACE SOCIETY.

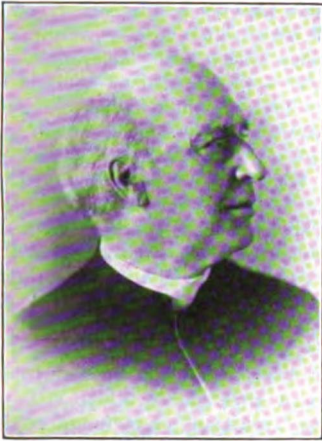
THE REV. JAMES L. TRYON, rector of All Saints' Church, Attleboro, Mass., and also in charge of St. John's mission at Mansfield, has tendered his resignation to accept the position of assistant secretary of the American Peace Society. Robert Treat Paine, Jr., one of the distinguished laymen of Massachusetts, is president of the Society, and Benjamin F. Trueblood is secretary. Mr. Tryon's experience as a former newspaper man makes him peculiarly fitted for the position, for it is the purpose of the Society to establish a press bureau, from which will emanate all the literature through

which it is proposed to keep the public informed.

The Rev. Mr. Tryon is a native of Boston, but for some years was a resident of Maine, where he attended the Westbrook Seminary at Portland. He went into newspaper work and was made city editor of a Portland paper when 21 years of age. He was also correspondent of several large metropolitan dailies. He was graduated from Harvard in 1894, and, becoming interested in a mission at Cambridge, he decided to prepare for the ministry. His work at Attleboro and Mansfield has been marked by steady progress in every way.

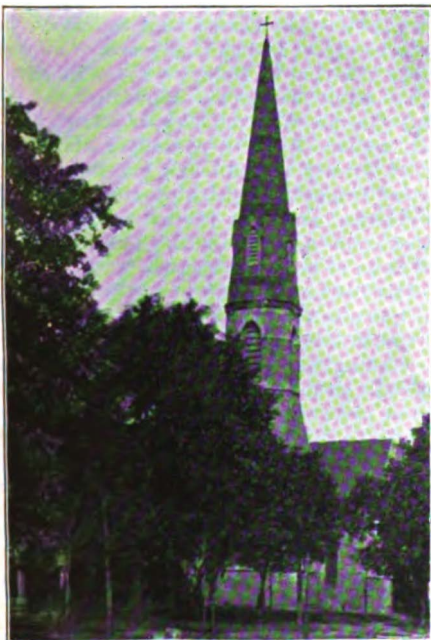
ANNIVERSARY IN ST. PAUL.

ON SUNDAY, December 23d, St. Paul's parish, St. Paul, held its 50th anniversary. The church was handsomely decorated for the occasion and at all the services there was a most gratifying attendance. St. Paul's Church was originally a part of



REV. JOHN WRIGHT, D.D.

Christ Church parish, but was organized as a separate parish on December 23d, 1856, the first services being held in the Washington School on a Sunday in July, 1857. The corner-stone of the present building was laid the same month, the address being made by Bishop Kemper. St. Paul's Church has had the remarkable record, for a Western parish, of having had only three rectors in its history. The first rector, the Rev. Andrew Patterson, was instituted in 1857 and died on Easter morning, 1875. He was succeeded by the Rev. Dr. Thomas, afterward Bishop of Kansas, who was instituted in July 1876. During his rectorship the church was in a



ST. PAUL'S CHURCH, ST. PAUL.

most flourishing condition, and the building was enlarged to accommodate the large congregations. When Dr. Thomas was elected Bishop of Kansas, he was succeeded by the Rev. John Wright, D.D., the present rector, who will complete his twentieth year as rector in August next. On Sunday, August 3d, 1902, which was Dr. Wright's 15th anniversary, the parish presented him with a handsome jewelled chalice, which he placed among the Communion plate of the church. During Dr. Wright's rectorship the church has been beautified and contains the most elegant furnishings of almost any church in the diocese; the boy choir has been installed and a great deal has been done for the boys.

The movement of business towards St. Paul's Church and the consequent exodus of residents to the Hill has been a really serious problem for the parish, and it is only by the most strenuous work that it has managed to retain some of the most faithful. Dr. Wright feels that the only thing left is for the three down-town parishes to combine and build a large Pro-Cathedral on the hill among the residences. Three other parishes have been the outgrowth of St. Paul's, namely, St. James' and St. Peter's, St. Paul, and St. John's, White Bear.

FATHER FIELD RECOVERING.

FATHER FIELD, S.S.J.E., was able to take part in the Christmas services of the Church of St. John the Evangelist, Boston, after spending the previous fortnight in a hospital. He is making good progress toward recovery.

ANNIVERSARY OF THE REV. A. W. MANN.

NEXT St. Paul's day is the 30th anniversary of the ordination of the Rev. A. W. Mann, missionary to deaf mutes, who is now first on the list of 95 clergy of the diocese of Ohio. He began 67th on January 25th, 1877. For five years previous to his ordination, he served throughout the Middle West as lay reader.

SOCIETY FOR CHRISTIAN STUDY.

AN ORGANIZATION under the name of The Christian Studies Society has been formed in Albany for the study of the history, doctrine, and worship of the Church. The Society is an interparochial lay organization, with the following officers elected for the first year: President, Clarence M. Abbott; Vice-President, Horace B. Finley; Secretary, Charles Burdick; Treasurer, Thos. R. Colling. Meetings are held semi-monthly and are open to the members of the Society and invited guests. From time to time public meetings will be held, the first one occurring on March 5th, at which the Rev. Henry R. Sargent, O.H.C., will give an address on "The British Church, and the Scotch and Irish Monks."

The course of study arranged for the first year's work is on the general subject of "The Catholic Bodies of Christendom," and is planned with semi-monthly topics.

WORK AMONG PRISONERS.

THERE IS NO more valuable work in the diocese of Washington (D. C.) than that carried on by its Prisoners' Aid Department. At a recent meeting a summary was given of what has been accomplished since its organization, six years ago, from which it is seen that its object is to save young men and women from a life of crime, Prevention being its motto; and that during this period the number aided with this object in view has been 16,297. The Society's agent, Mr. Charles A. Massie, known throughout the city as the "Prisoners' Friend," daily visits the courts, rescues young offenders whenever possible, pays their fines, provides trans-

portation to their homes or finds employment for them, and the best testimony to the good results of this work is that of \$25,400 spent in fines and railroad fares, over \$23,000 has been returned, and very often with most grateful letters from the families of those rescued. Judge Kimball of the Police Court says: "The work of the Prisoners' Aid Society has, from its inception, been under my observation. I have watched it very carefully, and I commend it most heartily." He adds that the Society allows its agent, Mr. Massie, to give his whole time to this work, without compensation.

FATHER AND CHILDREN KILLED IN RAILWAY WRECK.

THE APPALLING railway accident in the vicinity of Washington, D. C., on the Sunday evening after Christmas, which has desolated so many homes, and thrown a dark shadow over the festive season throughout the community, has brought a most severe loss to the Church, and especially to its noble work in the Eye and Ear Hospital, by the death of Dr. E. Oliver Belt, who, with his two little boys was instantly killed. They were returning from a Christmas visit to the old family home near Frederick, Md., and but for the fact that Mrs. Belt was detained at home in Washington by the care of the youngest and only remaining child, who had recently been hurt, the whole family would probably have been swept away. Dr. Belt was an earnest Churchman, a member of St. Thomas' vestry, and was also often at St. Paul's, the parish of his wife's family. He received his Christmas Communion at the latter church at the early celebration. But it is for his work at the hospital that he will be long remembered. Its successful establishment and remarkable work have been in great measure owing to his exertions; and himself an eye specialist, he was chief among the attending physicians, secretary of the medical board, and held other positions of trust.

The members of the medical staff attended the funeral of Dr. Belt in a body on January 1st, having previously adopted resolutions of sympathy, saying: "Language is inadequate to express the shock and grief brought to us by the sudden death of our admired and beloved associate." The lady managers of the hospital also attended the funeral services, which were conducted by the Rev. C. Ernest Smith, rector of St. Thomas'. Then in one casket the bodies of father and children were taken back to Frederick County, Md., and laid in St. Paul's cemetery.

ARMENIAN PRIEST LEAVES BOSTON.

THE REV. THEODORE ISAAC, who for the past three or four years has had the spiritual oversight of the Armenians of Boston and vicinity, has resigned that charge in order to accept the pastorate of the Armenian church in Fresno, Cal. Father Isaac celebrated his last Mass in the Church of the Advent on Sunday, the 6th, and left for California the following day. During his stay in Boston he has endeared himself to many American Churchmen by whom he will be greatly missed. No priest has yet been appointed to succeed him in Boston.

CHORISTERS SING FOR PRISON SERVICES.

THE RECTOR and choirs of St. Mary's Church, Beaver Falls, Pa., gave a vesper service in the jail of Beaver County, on the Sunday after Christmas. All wore the regular vestments, and the service, chiefly from the Church's office of evening prayer, was in song and sermon expressive of the Christmas story of the Incarnation. The 38 prisoners were deeply impressed, as were also a number of visitors, citizens of Beaver, some of the

most prominent among whom had never before seen even a vested clergyman. By the liberality of the Beaver Valley Traction Co. a special car transported all the participants of St. Mary's in this service, the ten-mile ride without cost.

PRESIDENT CASSATT A CHURCHMAN.

ALEXANDER J. CASSATT, president of the Pennsylvania Railroad, who died suddenly at his town residence on the afternoon of Holy Innocents' day, was a communicant and attendant at the Church of the Redeemer, Bryn Mawr, Pa. (Rev. Dr. Haughton, rector), the burial services and interment being at the above named church on Monday.

Mr. Cassatt married a daughter of the late Rev. Dr. Edw. Y. Buchanan, for over 30 years rector of old Trinity Church, Oxford (which is over 200 years old), and a brother of James Buchanan. Some ten years ago, Mr. and Mrs. Cassatt erected to the memory of Dr. Buchanan a magnificent Caenstone altar in old Christ Church, the doctor having been ordained in that church by Bishop White.

It is a significant fact that five former presidents of the great Pennsylvania Railroad corporation have been members and liberal supporters of the Church, one, the late President Roberts, having built the beautiful St. Asaph's Church, Bala, of which the present Bishops of Long Island and Colorado were former rectors.

DEATH OF THE REV. C. T. DENROCHE.

THE REV. CHRISTOPHER T. DENROCHE, late rector of St. Paul's cum I. U. parishes, Kent Co., Md., passed to his rest on December 22d, at the Harrison Memorial Home, Philadelphia, aged 72 years. He had been rector of these parishes for the last fourteen years, but had recently resigned and accepted the parish in Chesapeake City, exchanging, as he said, 250 square miles of parish for something within his strength. His shattered health, the loss of familiar faces and especially that of his much loved wife, who preceded him by a few months, combined to hasten the end, and he entered into rest on the eve of the Christmas season, and is sorrowed for by the whole countryside. The funeral services were conducted at St. Paul's Church, Kent County, where the body arrived at about 11 A. M. on Wednesday, St. Stephen's day. The wardens and vestrymen of the parish acted as honorary and active pallbearers. The lesson was read by the Rev. J. W. Sutton, rector of St. James' parish, Point Deposit; the rector of the joint parishes, the Rev. S. R. S. Gray, was celebrant in the Communion office, and the service at the grave was said by the Rev. H. B. Martin, D.D., rector of Chestertown.

DEATH OF WILLIAM H. BATES.

A VERY SAD occurrence was the death on a railroad train in Texas on the evening of December 26th of William H. Bates, who had for many years been an active priest of the Church, but had been deposed only about a month before. He was travelling from New Orleans to Texas for his health, being in the last stages of tuberculosis, having been conveyed to the train in an invalid's chair on the same morning. His death appears to have occurred at about 9:30 P. M., shortly before the train reached Beaumont, Texas. His relatives were notified and the body was afterward taken to Wallingford, Conn., for burial. Mr. Bates had entered the ministry in middle age, after graduating in 1872 at Trinity College, Hartford. He was ordained deacon in 1887 and priest in 1891, both by Bishop Weed, and had spent the greater part of his ministry in Florida or in the missionary district of Southern Florida, though being connected canonically with the diocese of New Hampshire.

A CORRECTION.

IN AN ACCOUNT recently published of the death of the Rev. Edward D. Irvine, it was stated that the deceased was ordained by the late Bishop Seymour. This was incorrect, Mr. Irvine's ministry dating back some years before Bishop Seymour's consecration. He was ordained by the late Bishop Bedell of Ohio as deacon, on June 28, 1871, and as priest on June 27, 1872.

CHURCH IMPROVEMENTS IN ALBANY.

PLANS have been drawn for enlarging the chancel of St. Paul's Church, Albany, N. Y., according to which room will be made for a vested choir and for moving the organ to the chancel. The proposed changes do not contemplate carrying the chancel further back but rather bringing it forward and opening up the sides in order to give the width. Two handsome memorial windows have lately been placed in the church and it is likely that others will follow. The rector is the Rev. R. H. Brooks, recently from Brooklyn.

CANADIAN HOUSE OF BISHOPS.

THE MEETING of the House of Bishops for the purpose of electing a Primate for All Canada, called for January 16th by the chairman, the Archbishop of Rupert's Land, is to be held in St. Alban's Cathedral, Toronto.

CHRISTMAS AMONG INDIANS AT WHIRLWIND, OKLA.

SOME WEEKS before Christmas our Indians were busy in their cotton fields, four or five miles from the school, picking cotton. Some sent for their children, after school on Fridays, returning the children in time for church on Sunday morning. As Christmas time approached, the Indian people gathered in from the cotton fields.

On the Sunday before Christmas, the attendance was unusually large at church services. Parents and others showed their interest by a large attendance at each evening gathering. Indian women had been busy, sewing and making garments to be given at Christmas. Young men had gathered cedar evergreens and decorated the schoolhouse. The school children had been practising Christmas hymns and carols, and learning pieces to recite.

On Christmas eve, there was a Christmas tree. Long before the hour for opening, the school building was surrounded by children and adults; not Indians alone, but many white people and children also, who had come four, five, and six miles to be present at the Indian Christmas tree. Every available seat was taken, and standing room also, while others outside listened at the windows.

The programme that evening was nearly all in English. One hymn was sung in both English and Cheyenne. The smallest children sang "Blessed is the Story." A group of larger girls sang "Silent Night," while three boys (Frank Big Nose, Charlie Star, and George Blue) sang "We three Kings of Orient are." The boys sang the solo parts in a clear and distinct voice. It was somewhat trying for these Indian children to stand up and speak before such an audience of both white and Indian people. A year ago, they would scarce have ventured to do so.

On Christmas day, at the Church service, every available seat was again taken. Nine full-blood Indian communicants, besides the Indian deacon and the missionary's family, received the Holy Communion. Later in the day, some clothing was distributed, and a light dinner (soup, coffee, and crackers) was served.

No announcement had been made for service at night. But the children pleaded for "chapel to-night," and so, at the usual evening hour, they gathered, and the Indian dea-

con talked to them in their own language on the meaning of Christmas.

MILWAUKEE PRIEST ORDAINED IN PHILADELPHIA.

AT CALVARY CHURCH, Philadelphia (the Rev. Warren Keifer Damuth, rector), on Saturday morning, January 5th, the Rev. Edgar Thomson Pancoast, deacon, of the Milwaukee diocese, was advanced to the priesthood by the Rt. Rev. Wm. Walter Webb, D.D., Bishop of that diocese (by consent of Bishop Whitaker of this diocese). Matins were said plain at ten o'clock by the Rev. George Nelson Mead, at present attached to St. Peter's, Phoenixville, Pa. At half-past ten o'clock, sharp, the vested choir of men and boys (who showed evidence of having been carefully prepared and rehearsed by choir-master H. L. Ottey, who presided at the organ), preceded by crucifer, bearing a plain processional cross, and with the two attendants, proceeded from the parish building, to and through the church, singing hymn 397, "Oh! what the joy and the glory must be," followed by several of the reverend clergy and Bishop Webb, the latter in cope and mitre, who were preceded by another crucifer bearing a brass crucifix and attended by two torch-bearers with lighted tapers; after which the Rev. Charles M. Armstrong, rector of St. Mary's, Wayne, but just previously of St. Andrew's Church, mounted the pulpit and preached the ordination sermon, in which the preacher's main theme was the priest as ambassador for rather than (as popularly regarded) merely of God, and also showing some tests and proofs of the validity of the Apostolic Ministry.

After the ordination, the candidate was vested in a chasuble of white silk and received the "tradition" or giving of chalice and paten as well as of the Bible, prescribed by rubric. The offerings were for Nashotah. About a score of clergy, including Professor Fay of Nashotah, and some 300 lay people, were present.

BEQUEST TO ST. JOHN'S HOME, MILWAUKEE.

THE LATE Richard Weaver of Sussex, Wis., left by his will the sum of \$500 to the trustees of St. John's Home, Milwaukee.

M. T. O. MOVEMENT IN BOSTON.

THE EVENT of special present importance was the big mass meeting on the eve of New Year's which was held at Trinity Church, Boston, in the interests of the Laymen's Thank Offering to be presented at the General Convention at Richmond next October. The speakers were Bishop Lawrence, who presided; William V. Kellen, who is in charge of the work among the Massachusetts laymen; George Wharton Pepper of Philadelphia, and the Rev. Dr. Alexander Mann, rector of Trinity parish. The singing of missionary hymns formed the opening portion of the service, and was led by an augmented vested choir made up of the Trinity singers and those of near-by parishes.

The Bishop, in addressing the gathering, which numbered some 600 men and a number of women who filled the galleries although the evening was an exceedingly stormy one, especially commended them on their interest in the movement. "Men will rise to other work," the Bishop said, "with more dignity and more devotion. This movement will create a deeper regard and appreciation of the Church. The love of country and the love of Church will move together, hand in hand, and if we be better Churchmen we shall be better patriots, and if we be better patriots we shall be better Churchmen."

"To the men of the Church," said Mr. Pepper, "this means a spiritual awakening. While other Christian bodies have realized

the importance of a movement in this direction, we have lagged behind. Never have the men and boys of our Church united in an effort for the perpetuation of the work for the glory of Almighty God. I appeal to you men and ask if it is not true that what this country needs, in facing the crisis it does, is a raising of the popular standard of morals? Is it not, not less of the gospel but more of it?"

Mr. Kellen directed much of what he said to the parochial committees.

The Rev. Dr. Mann said that no better guarantee of the interest of the Massachusetts laymen could be desired than the attendance. He paid a high tribute to the work of the Episcopal Church toward humanity, saying that in this respect it possessed a greater record, in his opinion, than any other religious body. He spoke of the meeting in Faneuil Hall Sunday evening, at which the Roman Catholics protested against the conduct of the French Government. "Cardinal Gibbons said," he continued, "only two weeks ago, in an appeal in the interest of his Church in France, that such a thing could never happen in this country. It could never happen because the men who framed the Constitution of the United States made religious liberty possible for all men, and those men who framed the Constitution came from the mother land and from the mother Church. That is why the Cardinal's words are true, and I call upon the great Church of Rome to stand up and bear witness of what the Church of the English-speaking people has done for this country."

AN ALASKAN PAPER.

A QUARTERLY paper has been commenced in the interest of the Alaskan mission with the name *The Alaskan Churchman*, and with the suggestive motto, "O ye frost and cold, bless ye the Lord: praise Him and magnify Him forever." It is published at St. Matthew's mission, Fairbanks, and presents quite as dignified an appearance as any periodical of like extent printed nearer civilization. The opening editorial states that the periodical is "forced to send thousands of miles for all our cuts and other special settings"; and is "printed under great expense." The subscription price is \$1.00 per year.

NEW RECTOR FOR WATERTOWN, N. Y.

THE NEWLY chosen rector of Trinity Church, Watertown, N. Y., is the Rev. Francis W. Eason, who goes to that post from Holy Trinity Church, Lincoln, Neb. In the latter work he has redeemed the parish from a burdensome debt which hampered its work during the last fifteen years. His own rectorship in that parish began March 1st, 1899, previous to which time he had been rector of St. Mary's, Nebraska City. Mr. Eason was graduated at Seabury Divinity School, Fairbault, and was ordained by Bishop Worthington as deacon in 1895 and priest in 1896. The parish at Watertown, N. Y., to which he goes is among the most important in the diocese of Central New York. The Bishop of Duluth was rector at the time of his consecration, and Mr. Eason's immediate predecessor was the Rev. J. Sanders Reed, D.D.

PARISH HOUSE OF CHRIST CHURCH, COOPERSTOWN, N. Y.

THE DEDICATORY services on the completion of this building, which has been erected by Miss Florence Virginia Sill in memory of her mother and so presented to the parish, occurred on the evening of December 20th, and were of a very beautiful and impressive nature. Miss Sill's letter of donation was followed by an acceptance from the rector, the Rev. Ralph Birdsall, who read a testi-

monial signed by the rector, wardens, and vestrymen, acknowledging the gift.

A procession, consisting of the officials of the parish together with the donor, then went to the several rooms, in each of which a brief service was said. Returning to the assembly room, the rector made a brief address, in which he said as follows: "This parish house is to be a workshop in which the various elements of social life are to be welded together, and in which the world's marks of class distinction, the lines between rich and poor, high and low, are to be effaced. Into these doors all men are to enter as equals and to learn what the act of kneeling together before the same altar ought long ago to have taught them. Here they are to forget clique and partisanship and caste in working for a common cause. I am sure that this sentiment meets with the approval of the donor of this building, and, if I know anything about the Christian religion, I am certain that such is the will of Jesus of Nazareth, for whose work this building is erected."

The house is of brick, two stories in height and 30x60 feet in outside dimensions.

BISHOP OF IOWA IS IN NAPLES.

NEWS has reached the diocese that the Bishop and Mrs. Morrison are safely landed in Naples, after a somewhat rough voyage, though a pleasant one. It is probable that the Bishop and his wife will spend two months of the winter season in Sicily, where the climate is more congenial. As yet it is too soon to have any improvement indicated in the Bishop's condition, though it is hoped by the whole diocese that this enforced vacation may give him renewed vitality and power. The Bishop expects to remain away until after the Convention in May, returning some time about the first of June.

PROGRESS OF WORK IN CUBA.

THE GROWTH of Church work in Cuba is only paralleled by that of the tropical vegetation there. The Bishop has just returned from a most interesting visitation of the eastern part of the island, and he reports a strong increase all along the line, of interest, devotion, attendance, reverence, and enterprise. At Bolondron the basement of the church has been eaten up by the terrible ants that are such a plague in Cuba, and has been replaced by a new floor of cement. It had been planned to hold the next annual meeting of the Convocation at this point and a fund had been raised locally for entertainment. The fact that the corner-stone of the pro-Cathedral was to be laid at Havana on January 10th led to a change, whereby the Convocation will meet in that city, and the people of Bolondron, therefore, contributed their entertainment fund to missions. At Matanzas, the third city in importance in Cuba, the work is to be placed in charge of Mr. Diaz, who is to be ordained deacon, and the Rev. Emilio Planas, who will be advanced to the priesthood, will be transferred to Limonar.

The latter place is at a slight distance from Matanzas, and the Bishop was met at the train by a delegation of interested people. He proposes to open a school on the lines of that at Lawrenceville, Va., and has rented a large house for school and chapel purposes. The Bishop found the Fifth Infantry U. S. A. at Cardenas, and as they had no chaplain, he had the opportunity of doing work among them, but did not succeed in finding an appropriate building for a chapel, which he hoped to open locally. He also visited the Fifteenth U. S. Cavalry at Santa Clara, where the chaplain is a priest of the Church, the Rev. William W. Brander. Mr. Brander has opened a mission and is holding services

and Sunday School in English, and expects to begin Spanish services shortly.

The chapel at Santiago de Cuba must be enlarged, and the Bishop found a good congregation and a well trained choir. At Guantanamo he organized a mission vestry, finding here the Brooks Institute to be filled to the doors, there being 42 boarding pupils and a total attendance of 104. There are 35 pupils at the colored school. The deacon in charge, the Rev. Lopez Guillen, will shortly be advanced to the priesthood.

The Bishop spent the second anniversary of his consecration at Camaguey on the feast of St. Thomas, celebrating Holy Communion and attending a service of the native Cubans under the direction of Mr. Carroll, who is to be ordered deacon. On the Sunday following he confirmed, among others, Mr. Vincente Angel Tuzzio, who was formerly a Baptist minister, and also one of the leading physicians of the city, who was trained as a medical missionary for Spanish countries by the Presbyterians. He will act as a lay reader.

It was the intention of the Bishop to hold services at Cardenas on Christmas day, on his return trip; but owing to a complication in the running of the trains, he was unable to do this, and so had to spend the day on the train. He is most enthusiastic over the conditions of all the work, and feels that a great impression is already made on the hearts and minds of the people, and that there is a great outlook for the Church in Cuba.

BISHOP AUTHORIZES PRAYER FOR CHURCH IN FRANCE.

THE BISHOP of Maine has authorized the following prayer for the Catholic Church in France, for use in the diocese:

"O Heavenly Father, behold in mercy our sister the Catholic Church in France, and if it be Thy will that she meet with persecution, poverty, or humiliation, let it be for her good and for Thy glory. Grant that she may seek her victory not in fame and glorious deeds, not in new wealth and luxury, not in the humiliation of her enemies, nor in the triumph of her ambitions, but in the power of the Sacramental life in the Priest and people, in the family and in the home. We ask this in the Name of our common Lord and Bishop of our souls, to whom be all the glory. Amen."

PROMINENT IRISH PRIEST CALLED TO MONTREAL.

AT A LARGELY attended meeting of the vestry of St. George's Church, Montreal, January 2d, it was decided to offer the rectorship of the church to the Rev. Dr. J. Paterson Smyth, at present vicar of St. Ann's Church, Dublin. He is a Churchman of great prominence in Ireland, is professor of pastoral theology in Dublin University, and a canon of the Cathedral, and received his education at Trinity College, Dublin, where he has won many honors. He has contributed several works to literature on theological subjects, including those popular manuals, *How We Got our Bible*, *How God Inspired the Bible*, *The Old Documents and the New Bible*, etc.

ILLNESS OF MISS DUSINBERRE.

MISS M. S. DUSINBERRE, a teacher at All Saints' School, Sioux Falls, S. D., and well known to Churchmen of the Middle West through a life given to Church work, is lying critically ill at Dell Rapids, S. D., whither she had gone to spend the Christmas vacation with friends. Our report states that she was then in an unconscious condition and too ill to be removed to Sioux Falls. There seems to be but small hope of recovery.

Miss Dusinberre is so well known throughout the West, that a report of her illness will bring sorrow to many hearts.

DEATH OF REV. JOHN COTTON BROOKS.

A PARIS cablegram of January 4th announces the death of the Rev. John Cotton Brooks, rector of Christ Church, Springfield, Mass., at the age of 58 years. Mr. Brooks was the younger brother in the group of remarkable men who entered the ministry and of whom Phillips Brooks, late Bishop of Massachusetts, was the best known; the other brother being the Rev. Dr. Arthur Brooks, for many years rector of the Church of the Incarnation, New York.

DEATH OF REV. DR. ROBERT RITCHIE.

THE STARTLING news was received on Monday of the death on that morning of the Rev. Robert Ritchie, D.D., rector of the Church of St. James the Less, Philadelphia. He had officiated as usual at the regular services of the day preceding, being the Epiphany, and died suddenly on Monday morning.

Dr. Ritchie was graduated at the University of Pennsylvania, taking the degrees of B.A. in 1862, LL.B. in 1864, and M.A. in 1865. He then studied at the General Theological Seminary, from which he was graduated in 1867 and in later years took the degree of B.D. at the Philadelphia Divinity School in 1903, and received the degree of D.D. from Nashotah. He was ordained deacon in 1867 and priest in 1869, and served his diaconate in Boston as assistant first at the Church of the Messiah and afterward at the Advent. After a year spent in the rectorship of Trinity Church, Melrose, Mass., he became in 1870 rector of the Church of St. James the Less in Philadelphia, with which he has so long been associated. He was a priest of much distinction and a leading member of the Clerical Union. He was the author of a paper on "The Indissolubility of Marriage," published with other essays in the volume *Inspiration*, issued under the authority of the Union. Dr. Ritchie was also for some years editor of *Catholic Champion*, which was afterward consolidated with *THE LIVING CHURCH*. He was a brother of the Rev. Arthur Ritchie, D.D., rector of St. Ignatius' Church, New York.

DEATH OF DEAN GILPIN.

THE DEATH, on December 29th of the Very Rev. Dean Gilpin, at Halifax, Nova Scotia, removes a long and well-known figure from that diocese. Dr. Gilpin was 85 years old at the time of his decease. He was born at Aylesford, Nova Scotia, in 1821, the son of Edwin and Eliza Gilpin and descended from a long line of illustrious ancestors. The family lived for fourteen generations at the Manor of Kentmore, Westmoreland, England, and there was born in 1517, Bernard Gilpin, known as the "Apostle to the North." The manor was lost in consequence of the loyalty of the family to Charles I. Dean Gilpin was educated at King's College, Windsor, N. S. The degree of D.D. was conferred upon him in 1863. He spent some years at work in Halifax High School and was afterwards principal of Halifax Academy. In 1864 he was inducted as Canon of St. Luke's Cathedral, and in 1874 he was made Archdeacon and later Dean. He was married to Amelia, daughter of the late Mr. Justice Haliburton. Mr. E. Gilpin, deputy commissioner of mines, is a son. The Dean left three other sons and a daughter, the wife of the Rev. Mr. Croucher of Yale, B. C.

DEATH OF REV. WILLIAM BOWER.

THE REV. WM. BOWER, for many years an assistant at old St. Luke's Church, 13th and Spruce Streets, Philadelphia, and later serving in the combined St. Luke's-Epiphany, died of pneumonia on January 3d. On Christmas day he officiated at St. Paul's Church,

17th and Foster Streets, and there contracted a severe cold. He had retired from the active ministry some months ago owing to his advanced age, having been born in England in the year 1837. He came to this country when quite a young man, serving all but three years of his ministry in Philadelphia. A widow, two sons, and a daughter survive him. The burial office was said at St. Luke's-Epiphany (Rev. David Steele, rector), on the afternoon of January 5th.

INTERNATIONAL COMMITTEE ON JAMESTOWN EXPOSITION.

ACTING upon a suggestion of the Archbishop of Canterbury to the Hon. Henry St. George Tucker, president of the Jamestown Tercentenary Exposition, the Presiding Bishop has appointed a committee of the Church in the United States to correspond with a committee of the Church of England for the purpose of arranging a series of services in 1907 commemorative of the historical associations connected with the settlement of Jamestown and the first planting of the Church of the Anglo-Saxons in America.

The Executive Board of the Committee is as follows: The Bishop of Southern Virginia (chairman), Rev. C. B. Bryan, D.D., Petersburg; Rev. W. A. R. Goodwin, Williamsburg; Rev. J. W. Morris, Leesburg; Mr. Barton Myers, Norfolk; Judge Legh R. Watts, Portsmouth; Mr. Joseph Bryan, Richmond; Mr. W. W. Old, Norfolk.

The honorary members of the Committee are as follows: The Bishop of Missouri (Presiding Bishop); the Bishop of Massachusetts (chairman of the House of Bishops); the Bishops of Albany, New York, South Carolina, Connecticut, and Virginia; Rev. Morgan Dix, D.D., New York City; Rev. J. H. Eccleston, D.D., Baltimore; Rev. Samuel Hart, D.D., Middletown, Conn.; Rev. S. F. Hotchkin, Philadelphia; Rev. John Kershaw, D.D., Charleston, S. C.; Rev. R. H. McKim, D.D., Washington, D. C.; Rev. Edwin A. Osborne, Charlotte, N. C.; Chief Justice Melville W. Fuller, Washington, D. C.; Dr. Nicholas Murray Butler, New York City; Hon. Richard M. Cadwalader, Philadelphia; Hon. Henry A. Dupont, Wilmington, Del.; Hon. C. S. Gadsden, Charleston, S. C.; Hon. Robert Hale Ives Goddard, Providence, R. I.; Hon. Samuel F. Houston, Philadelphia; Hon. William Jay, New York City; Hon. R. Brent Keyser, Baltimore; Hon. Seth Low, New York City; Captain Alfred T. Mahan, New York City; Hon. Henry Lewis Morris, New York City; Hon. Robert Treat Paine, Boston; Hon. Cortlandt Parker, Newark, N. J.

The Presiding Bishop has communicated to the Archbishop of Canterbury the formation of the American Committee, asking for the appointment of the Committee of the Church of England at the hands of his Grace. He has also requested the chairman of the Executive Board to place himself in communication with the Archbishop touching details of the services contemplated.

ALBANY.

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

M. T. O. at Springfield Centre.

AT A VERY representative meeting of the men of St. Mary's Church, Springfield Centre, held a week or so ago, there was a good deal of enthusiasm aroused in behalf of the Men's Thank Offering through a speech delivered by Arthur Ryerson, Esq. Mr. Ryerson is well qualified to speak on the subject, and he left no stone unturned to explain to the assembled gentlemen the purpose of the offering, and their individual share in making it the largest possible. At the close of the speech, literature on the subject was widely distributed, everyone seeming anxious to know more about the Church and her efforts in this direction. Through the kindness of

Mr. Ryerson the company was served with a nice luncheon and cigars. The amount pledged was something over \$500.

BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Grace Church Opened—St. Luke's Hospital.

ON THE Fourth Sunday in Advent, Grace Church, Boise, was formally opened for divine service by the Bishop. The Rev. R. A. Curtis is rector, and the new parish is independent of and not working under the Cathedral of St. Michael's.

The church is situated on the corner of State Street and Walnut Avenue, in the east part of the city. There are six lots fenced in, and handsome iron gates in front of the main entrance. In the chancel is a new pipe and reed organ of fine tone, and sufficient power for years to come. The roof is open, finished in weathered oak. The pulpit, lectern, and prayer desk are finished to correspond with the other woodwork of the interior. The church will seat 200. The cost has been about \$1,500, independent of the price of the six lots.

THE ADDITION to St. Luke's Hospital is nearing completion. The institution will then be able to care for 70 patients. The new part is three stories in height, and contains 23 rooms and two large wards. The addition will cost about \$25,000, which will make the total cost of the institution \$60,000. The hospital has been incorporated with the Bishop as president. A wise provision of the charter is, that all profits arising from its operation shall be expended for hospital purposes.

CALIFORNIA.

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

Gilroy—Visalia—Several Missions—Removal of Oakland Church.

A MARBLE TABLET has been placed in the chancel of St. Stephen's Church, Gilroy, in memory of the late Matthew Lennon, the founder and long-time benefactor of this parish. The tablet, the gift of the many friends of the deceased, was unveiled at the morning service on the Third Sunday in Advent.

AT ST. PAUL'S CHURCH, Visalia, the building has been beautified by a new east window and stained glass windows throughout. Memorials have recently been received in the form of a processional cross, altar brasses, and a silver Communion service.

The last payment on the new rectory will be made by Easter.

A SERIES of services was recently held in Sonora and Tuolumne by the Rev. Clifton Macon of Trinity Church, Oakland, which has proved most helpful both to the people and to the priest in charge, the Rev. W. H. Wheeler. A celebration of the Holy Communion was held each morning in Sonora. The evening service held in Tuolumne consisted of a shortened form of Evening Prayer, with the singing of well-known missionary hymns. The contents of a question box was disposed of before the sermon. This first attempt at a mission in that part of the diocese proved a great success; the instructive sermons giving plain, practical teaching to adults and the heads of families.

Oakdale and Modesto were also visited by the Rev. Mr. Macon, and a three days' mission held. These missions were held under the auspices of the diocesan Board of Missions.

ST. PAUL'S CHURCH, Oakland, held its last service on the old location on Fourteenth Street, on December 16th, and on Christmas day held its first service in the old church on its new location, on the corner of Twenty-second and Webster Streets.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Woman's Auxiliary—Debt Paid at Joliet.

AT THE REGULAR Auxiliary meeting in the Church Club rooms, January 4th, there were present 63 delegates from 34 branches. This was the largest representation of branches at any of the four noon-day meetings so far this auxiliary year. This fact, added to the statement made by the treasurer, Mrs. James T. Hoyne, that the receipts for the month of December had been more than \$1,200, enabled the officers and members to begin the new year with increased zeal.

The members were charmed by the character of the two papers of the day. Mrs. Hodge of St. Barnabas' mission, after sketching briefly Cuban Church history, showed how Bishop Knight, always alive to all that makes for the betterment of a community, has been able, under God, to bring about order and consequent growth in the several departments of the Church in Cuba. Mrs. Long of Grace Church branch, gave the outlines of Bishop Aves' life; told of the peculiar, varied beliefs of the Mexican people; the prevailing conditions of miserable poverty; of how the Church people are set apart from the other natives by a spotless cleanliness, and then of how the Church, after a long period of discouragement under puzzling conditions, is now making rapid strides towards greater prosperity.

The president, Mrs. Hopkins, announced that the offering of the day would be divided between the Bishop of Cuba and the Bishop of Mexico. She also announced that the Chicago branch, including the juniors and the babies, had so fittingly responded to the apportionment of the Board of Missions for the past year that the amount has been increased for the coming year. This is felt to be another reason for encouragement for, as Mrs. Hopkins said, "the reward of work is—more work."

Announcement was made of the fifth sectional meeting, which will be held at Hinsdale, Grace Church parish, January 10th. Members from seven adjacent parishes are invited by the secretary, Mrs. M. B. Williams. They are Berwyn, Riverside, La Grange, Naperville, Lawndale, Western Springs, and Downer's Grove.

Just previous to adjournment, the Rev. H. G. Moore, on invitation of Mrs. Hopkins, read the noon-day prayers.

THE DEBT of Christ Church, Joliet, including a mortgage of \$5,000 on the parish house and another of \$1,000 on the rectory, was paid on the last day of the old year. The amount had been raised by the Ladies' Aid Society of the parish, which had previously paid other debts and has been able to bring the entire work out of danger. Plans will now be carried into effect for building a new parish house at a cost of \$20,000 on the present site and for fitting it in modern style. The time for the laying of the corner-stone has been placed at May 13th, the 300th anniversary of the landing of the Jamestown colony.

COLORADO.

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

B. S. A.—La Junta.

THE ANNUAL meeting of the Denver Local Assembly B. S. A. took place at St. John's chapter house, and in point of numbers present and the enthusiasm which prevailed, was the most successful meeting which has been held since the National Convention was here. After dinner, Dean Hart, acting as toastmaster, the following responded: the Bishop, the Rev. Messrs. Houghton, Holoran, Marshall, and Mills, also Mr. Starrett, general secretary of the Y. M. C. A.

At the business meeting it was shown that services in the jail had been held every Sunday, with increasing interest. Two

junior chapters and one senior, had been organized during the year.

The outcome of the Memphis convention has been the emphasizing of the importance and value of corporate Communion in chapter work. Since the convention two of these corporate Communion have been held, and the attendance has been most gratifying.

THE REV. R. H. BAENES has assumed charge of St. Andrew's, La Junta, and is doing excellent work there. The contract for the new rectory has been let, the ground broken and building is now under way.

CONNECTICUT.

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

Two Deaths—Lectern for Plainville—Anniversary at Norwich.

THE FUNERAL of the widow of the Rev. Dr. Edward Goodridge, rector emeritus of Christ Church, Exeter, N. H., took place at St. James' Church, Glastonbury. Mrs. Goodridge was the daughter of the late Hon. Thaddeus Welles of Glastonbury. Her marriage to Dr. Goodridge occurred while he was rector of St. James' Church. A sister of Mrs. Goodridge is the widow of the Rev. Duncan C. Peabody, also a former rector of the parish.

DR. FRANK EDWIN BECKWITH died at his home at New Haven, on December 26th, after an illness of less than three days. He was a vestryman of Trinity Church, and a skilful physician, held in high esteem.

EARLY in Advent, there was placed in the Church of Our Saviour, Plainville, a handsome brass lectern, in memory of the late George W. and Martha A. Eaton, and given by their children, James A., Herbert W., William S., and Mrs. W. W. Seymour. Mr. Eaton was for many years the senior warden of the parish. The service of benediction was conducted by a former rector, the Rev. W. Everett Johnson of Chappaqua, N. Y., assisted by the Rev. Robert Burton, deacon in charge.

THE 25TH ANNIVERSARY of the laying of the corner-stone of St. Andrew's, Norwich (Greenville), was observed on the First Sunday in Advent. The special services were held in the evening. An address was given by the Rev. Nelson Poe Carey, rector of Christ Church, who brought greetings from the mother parish of the city. The sermon

was delivered by the Rev. J. Eldred Brown, rector of Trinity Church.

The parish is in the manufacturing district of Norwich, and is making progress in a spiritual way as well as material. Improvements have been made during the past year upon the church and rectory. The people are now working for a new pipe organ, which is to be placed in the church, it is hoped, by Easter day. The rector is the Rev. F. Johns Bohanan.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Handsome Memorials For Two Churches.

ON CHRISTMAS DAY the two memorials of the late Francis G. du Pont in the form of altar, reredos, and window were dedicated in St. John's Church, Wilmington (the Rev. George C. Hall, D.D., rector), by Bishop Coleman. The sanctuary steps, altar, reredos, and window casements are of white Indiana sandstone, producing a cheerful effect in the dark Gothic chancel, and exhibiting stately proportions. The central panel of the reredos contains the altar cross, while each of the six panels (three on both sides) contains the mosaic statue of an angel. Above these panels are six Gothic pinnacles. The central panel of the window contains a beautiful reproduction of the masterpiece "The Last Supper." This window was made in Paris, the angel statues were executed in Venice, while altar, reredos, and altar steps were carved in Philadelphia.

The late Francis G. du Pont was for many years senior warden of St. John's parish. At the same service a new lectern Bible, a gift, but not a memorial, was consecrated.

A HANDSOME memorial to the late Eleuthera Paulina du Pont Bradford, wife of the Hon. Edward G. Bradford, Judge of the United States Circuit Court, has been presented to St. Michael's Church, Wilmington (the Rev. C. Morton Murray, B.D., rector), in the form of an altar service of seven pieces, consisting of chalice, paten, ciborium, lavabo, spoon, and cruets. With the exception of the cruets, the vessels are silver, plated with gold. Studded in the knops of chalice and ciborium are four amethysts to each, of perfect size and cut. On six panels of the bases of both chalice and ciborium are scenes from the life of our Lord. Above the crucifixion is the statue of St. Michael.

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GEORGIA.

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

Church for College Park.

TOWARDS the close of 1905, a little band of Church people at College Park, a suburb of Atlanta, applied to Bishop Nelson for the services of the Church. The Bishop went out and talked the situation over with them and then sent the diocesan evangelist, the Rev. W. J. Moody. A hall was rented and fitted up and the first service held in January 1906. Since then regular services have been held by the evangelist, by Dr. Higgs, and others. In August Mr. Chas. Weller moved out to College Park, and was appointed lay reader. He urged on the people the need of a church, drawing the plans himself, and though most of the original members have moved away, a neat, Churchly building, seating 75, of artificial stone, has been erected and was opened for service the third Sunday in Advent. This happy result has been due to Mr. Weller's energy and also in a very large measure to the self-denying labors of Mr. and Mrs. O. Cross, two of the original members of the mission, who in addition to other work for the Church, took the contract for the restaurant at the State Fair in order to provide funds for the building.

IOWA.

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

Clerical Promotions—New Church for Waterloo—Visiting Bishops.

THE SELECTION of rectors for three of the larger parishes in the diocese: Christ Church, Burlington, St. Mark's, Fort Dodge, Trinity, Muscatine, come in the form of promotions to three of the diocesan clergy, who have been at work previously in mission stations and earned for themselves a good reward. The Rev. R. G. Jones, late of Washington, goes to Burlington, the Rev. A. E. I. Boss, whose work at Shenandoah has been notable, goes to Muscatine, and the Rev. F. E. Drake of Albia enters upon his work soon at Fort Dodge. The Rev. Arthur Pratt, for some time a successful missionary in charge of the stations at Denison, Carroll, and Vail, has resigned to accept the curacy at St. John's, Dubuque. This parish is the centre of aggressive work in Waverly Deanery.

PLANS have been drawn for rebuilding and enlarging St. Mark's Church, Waterloo, which recently was badly damaged by fire. As contemplated, the new structure will be an attractive and commodious one, including church, chapel, guild hall, and crypt. It is hoped by the rector, Rev. George M. Platt, and his people, that active work upon the building may be begun at the opening of the spring season.

AMONG special preachers heard recently at St. John's Church, Dubuque (Rev. John C. Sage, rector), have been Bishops Keator, Tuttle, Anderson, and Olmsted of Colorado.

ARRANGEMENTS have been completed with several Bishops who have kindly consented to make visitations for Bishop Morrison during his illness and absence from the diocese. Those who will visit the diocese are Bishops White, Williams (Neb.), Olmsted (Col.), Mann, Fawcett, Wells.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Parish Building at Hopkinsville.

BISHOP WOODCOCK, on the Sunday after Christmas, dedicated the parish building of

Grace parish, Hopkinsville (the Rev. G. C. Abbitt, rector), as a memorial of the late



GRACE CHURCH AND PARISH HOUSE,
HOPKINSVILLE, KY.

Mrs. Emma Glass Gaither. THE LIVING CHURCH recently gave a description of the building, of which a photograph is here given.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Improvements at Bar Harbor.

FRIENDS of St. Saviour's parish, Bar Harbor (the Rev. Stephen H. Green, rector), have defrayed the cost of a steam-heating plant in the rectory. It is hoped that by another winter the church may be heated in the same manner. Through the kindness of two of the summer visitors, other improvements have been made. St. Saviour's, indeed, is indebted to its summer friends for many thoughtfully generous deeds. One of these friends, for example, supplied the means whereby the rector was enabled to provide for twenty-six Thanksgiving dinners for families or individuals who otherwise might not have fared so well on that day; another annually meets the expense of a summer excursion for the choir, besides providing the funds for a Christmas tree for the Sunday School and, for that matter, for several other trees of the kind for different parochial organizations, while still another paid the bills incurred for the annual Sunday School picnic. While summer is, of course, the busiest season at Bar Harbor, the Rev. Mr. Green and his curate, the Rev. Frederick C. Lee, find plenty to do in the winter, when they can devote themselves exclusively to the regular parishioners, of whom there are a large and steadily increasing number. St. Saviour's is the centre of many practical activities such as sewing and cooking classes, saying nothing of a great deal of good that is accomplished through the local branch of the Girls' Friendly Society.

MARYLAND.

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

Church Bequests—Baltimore Notes.

BY THE WILL of the late Mrs. Ella Burns Beasten, which was admitted to probate last week (January 7th), among charitable legacies amounting to \$55,000, were the following which will be of interest to Churchmen: \$10,000 to the Convention of the Protestant Episcopal Church in the diocese of Maryland, for the benefit of the superannuated and disabled clergy fund, and \$10,000 to the Church Home and Infirmary. These bequests, however, do not become effective until the death of Mrs. Beasten's mother, Mrs. Mary Elizabeth Burns.

THE REV. F. W. DENYS, rector of St. Mary's Church, Roland Avenue, Baltimore, has been ordered to take at least two months' rest, and being strongly advised by his physician after a consultation to take the first

steamer for Southern Europe, sailed last Saturday (January 5th) by the steamship *Cedric* for Genoa. He expects to return to Baltimore as soon as the new church of St. David's at Roland Park is finished. This will be the second church built by Mr. Denys during the last five years. The first, St. Mary's Church, has had expended on it and on the organ, which is considered one of the finest in the city, about \$50,000, and St. David's will be one of the most beautiful churches in or about the city. St. Mary's has a seating capacity of about 1,000, and St. David's is to have seats for about 600.

MASSACHUSETTS.

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

Anniversary at Newton Highlands.

THE 10TH ANNIVERSARY of the Rev. C. G. Twombly's rectorship of St. Paul's Church, Newton Highlands, was fittingly celebrated on the evening of January 3d, when the Men's Club tendered him a reception. The Rev. Mr. Twombly was presented with a purse of money and he was made acquainted with the good news that, beginning from the first of the year, his salary was to be increased. Present at the reception were two of the neighboring rectors, the Rev. Edward T. Sullivan of Trinity Church, Newton Centre, and the Rev. Richard T. Loring of St. John's, Newtonville, both of whom made addresses of a congratulatory character. Since coming to Newton Highlands parish, the Rev. Mr. Twombly has had the church edifice moved across the street to a more advantageous location, and the building also has been enlarged; a new pipe organ has been installed, and a new parish house has been erected.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Woman's Auxiliary.

THE WOMAN'S AUXILIARY met at St. John's Church, January 2d, carrying out a programme prepared at the beginning of the year. A paper was read upon "Educational and Philanthropic Work Among the Indians," by Mrs. Lawrence Shermer. A letter was read from Mrs. J. Crandall, describing "Indian Day" and the missionary conference at Minneapolis. The apportionment for the coming year was announced at \$625 for the Woman's Auxiliary and Junior Auxiliary.

MINNESOTA.

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

Vested Choir at Hutchinson.

ON CHRISTMAS EVE, a choir of boys was instituted in St. John's Church, Hutchinson. The church was lighted only with candles and a large electric cross hung over the chancel. Then at the appointed hour of service, 9 P. M., the nave doors opened and the new choir entered, each boy carrying a lighted candle. For an hour they sang some of the old English carols, accompanied by a string orchestra, and assisted by a choir of men's and women's voices. The church was packed to the doors, many persons being turned away. On Christmas morning the church was again filled, and the music was beautifully rendered by the same musicians, and portions of Mozart's Mass were sung. At this service a beautiful altar cross, presented by the Church of the Heavenly Rest, New York City, altar vases and eucharistic candlesticks were presented by the guilds, and new choir stalls were blessed. These services on Christmas day and eve were the first that have been so generally attended. The church is in charge of the Rev. Edward Tower, a grandson of the late Rev. Edward Moyses and a recent graduate of the General Theological Seminary in New York City.

MISSOURI.

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

St. Louis Notes.

A SERIES of conferences conducted by Father Parrish, of Fond du Lac, have been held during the past week in Trinity Church, St. Louis (Rev. H. C. Sinclair, rector).

THE NEWSBOYS' Church Club held its Christmas meeting at the Schuyler House under the direction of the Rev. Claude E. Remick of the Cathedral staff.

THE MISSOURI Branch of the Woman's Auxiliary held its regular Missions Class on Thursday last. "Africa" was the subject, introduced by Mrs. J. K. White.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Rectory for Wymore—Notes.

FOLLOWING the advice of the Bishop Coadjutor, the people of St. Luke's, Wymore, have undertaken to buy a small, four-roomed house next to the church to be used as a rectory. Already about one-half of the cost price has been subscribed and plans completed to pay the balance in five annual payments. On February 1st, the Rev. Benjamin Bean will take up his residence in Wymore.

THE REV. M. W. ROSS, who has charge of St. Andrew's, Omaha, in the west end of the city, has recently opened up a new mission in Benson, a rapidly growing suburb. A school and service is held every Sunday afternoon, and already so much interest has been manifested that Bishop Williams has made the initial payment on two choice lots for future use.

DR. WESTCOTT has recently taken charge of the mission stations of Silver Creek and Clarks, in addition to his work in Columbus. He has succeeded in interesting a young layman, a friend, to come to the diocese and prepare for holy orders. Mr. Ernest F. Oxley has been principal of the diocesan school of the diocese of Moosonee in northern Canada. He will study for orders under the direction of Dr. Westcott, and will help him in carrying on the work in the mission stations.

BISHOP WORTHINGTON has recently appointed the Rev. John A. Williams, rector of St. Philip's Church, Omaha, to the office of historiographer, made vacant by the death of the late Canon Whitmarsh.

NEWARK.

EDWIN S. LINSS, D.D., Bishop.

Anniversaries—Orange Notes—Gift at Long Branch.

SEVERAL interesting anniversaries are coming soon in the diocese: The First Sunday after the Epiphany will be Founders' Day in Grace Church, Orange, with a sermon in the morning by the Rev. Dr. Mann. The same day brings the fifteenth anniversary of the Rev. Edwin A. White's rectorship at Bloomfield. The twentieth anniversary of the rectorships of the Rev. George S. Bennett, and the Rev. William P. Brush, in Jersey City, are coming in a few weeks.

A VERY HOPEFUL extension of Church work among the colored people is the mission of the Epiphany of Grace Church, Orange, with about forty families and more than fifty communicants. There is a well-attended Sunday School, and regular Church services are maintained by the clergy of Grace Church.

THE HOUSE of the Good Shepherd, Orange, has received from the estate of Mrs. Knapp, for endowment, \$19,000; and two parishioners of Grace Church have given a larger sum for new buildings and improvements, greatly increasing the capacity of the house to care for aged men and women.

ST. JAMES' CHURCH, Long Branch (Rev. E. Briggs Nash, rector), received on Christmas the gift of a new brass alms basin, presented as the gift of Mrs. R. S. Sturgis of Boston, as a memorial to her aunt, the late Mrs. Mary Josephine Bumstead, mother of the Rev. Elliot White, formerly rector of St. James' Church. The design of the basin is hexagonal, with a richly chased border. The centre bears the symbol "I. H. S." and around the top runs the text, "Freely ye have received, freely give."

PENNSYLVANIA.

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

Advent Noonday Services—Division of the Diocese Suggested—Parish House for Phoenixville—Philadelphia Notes.

THE NOON-DAY Advent services, held for the first time at old St. Paul's, Philadelphia, were successful in every way. The total attendance upon the 21 days was 750. The fifteen-minute addresses by special preachers were practical and helpful. Daily Lenten services will be held as usual at this historic and well preserved church.

OLD CHRIST CHURCH, Second and Market Streets, which is over 200 years old, is still without a rector. A number of the city clergy without cures, are officiating during the winter, each taking a month. During November the Rev. Dr. Duhring of the City Mission was in residence; during December, the Rev. T. J. Garland, secretary of the diocese; and for the month of January, the Rev. Dean Groton of the Philadelphia Divinity School.

BISHOP HARE of South Dakota made an address on Monday last before the monthly assembly of the Indian Rights Association, held at the Church House.

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THE SPECIAL lecturer in the William Levi Bull course of the Philadelphia Divinity School, on the nights of February 12th and 14th will be Booker T. Washington, LL.D., of Tuskegee Institute.

THE MALE CHOIR of St. Andrew's Church, West Philadelphia (Rev. Arthur Warner, rector), under the direction of S. Tudor Strang, master of the choir, ushered in the new year at the magnificent Bellevue-Stratford Hotel by rendering "Unfold ye portals," "Hallelujah Chorus," and other musical numbers.

MRS. HARRIET L. SOUTH MORE, who built the \$400,000 Church of the Advocate as a memorial to her father, the late George W. South, a former treasurer of the county of Philadelphia, passed to her rest on Holy Innocents' day. Mrs. More was noted for her beneficence, and with her mother, gave over \$1,000,000 for the building and endowing of the church, parish building, and clergy house. The burial services were said in the church on Monday, December 31st, by the rector, the Rev. Henry M. Medary, and the body was laid in the magnificent crypt beneath the church, where the remains of the first rector, the Rev. Dr. Sylvester, were placed just two years ago.

ANOTHER prominent Churchwoman, Mrs. Elizabeth Wheeler Paul, also entered into rest on Holy Innocents' day. Mrs. Paul was identified with Holy Trinity (Rev. Dr. Tomkins, rector), the burial services being held there on Monday, December 30th.

THE REV. NATHANIEL S. THOMAS of the Church of the Holy Apostles, will preach in the Church of the Saviour, Sunday evening, January 13th, at 8 P. M., under the auspices of the Christian Social Union. The subject will be "What Law should be the Ultimate Authority in Social Practice?" The next sermon in this series will be preached in the Church of the Holy Apostles, February 10th, by the Rev. Wm. M. Groton, Dean of the Philadelphia Divinity School, on the subject "The Social Teachings of the Lord's Prayer."

AT A RECENT meeting of one of the Conventions of the diocese a committee was appointed to confer with the other conventions with a view towards the division of the diocese, with special reference to that part of the diocese outside of Philadelphia.

A LARGE parish house is about completed and ready for use at St. Peter's, Phoenixville (Rev. W. H. Burbank, rector). A new rectory is about to be built and the nave of the church finished, after which the complete set of buildings will be consecrated and will prove a testimonial of the devoted energy and business capacity of the good rector and his warden, Mr. Wm. H. Reeves, through whose munificence these improvements have been made possible.

AT THE ANNUAL meeting of the board of managers of the Episcopal Hospital, held January 4th, the present efficient management was commended and reelected. The Rev. Wm. F. Ayer was elected resident chaplain, to succeed the Rev. Fletcher Clark. A fine residence is now being erected upon the grounds of the hospital for use of the superintendent, Captain E. F. Leiper, late of the U. S. Navy.

JOHN E. BAIRD, rector's warden at the Church of the Nativity, and one of the most prominent and charitable laymen of the diocese, is seriously ill with pneumonia. This malady and the grippe have become epidemic during the past few weeks in this section, and a number of the clergy are confined to their rooms, unable to take their parochial duties.

THE BISHOPS of Milwaukee, Harrisburg, and Delaware, officiated in Philadelphia churches on the feast of the Epiphany. The Bishop of Colorado was in town during the

previous week and the Bishop of South Dakota is spending the winter here.

THE RECTORY at the Church of the Messiah, Huntington and Edgemont Streets (Rev. Chas. L. Fulforth, rector), has been completely renovated and much improved.

THE SUNDAY SCHOOL ASSOCIATION of the diocese has arranged for a series of lectures upon subjects of great importance to Sunday School teachers and workers. These lectures will be given upon certain dates at the Church of the Holy Apostles, St. Simeon's, St. Andrew's, West Philadelphia, and St. Peter's, Germantown. The lecturers will be the Rev. Dr. H. L. Duhring, Rev. Dr. L. M. Robinson, and Rev. L. W. Caley.

SALT LAKE.
FRANKLIN S. SPALDING, Miss. Bp.
Organ at Durango.

ST. MARK'S CHURCH, Durango, Colo. (Rev. Wm. W. Fleetwood, rector), has installed a large two-manual pipe organ, in memory of the late Rev. O. E. Ostensen, a former rector of St. Mark's, and for a number of years Archdeacon of western Colorado. The organ was dedicated on the morning of the Fourth Sunday in Advent. It has created considerable interest from the fact that it is the only pipe organ in the city, and there is not another one within 200 miles.

SOUTHERN OHIO.
BOYD VINCENT, D.D., Bishop.
Improvements at Zanesville.

ST. JAMES' CHURCH, Zanesville, one of the oldest and handsomest churches in the state, has undergone a thorough renovation and restoration. It has been entirely reseeded with substantial and Churchly pews in mission finish, a hardwood floor laid, with mosaic tiles in the vestibule; a new system of lighting installed, a new sacristy has been constructed and adequately furnished as a generous gift of Mrs. W. D. Schultz; while new altar rails, the gift of Mrs. M. M. Granger, are now in process of construction.

SPOKANE.
L. H. WELLS, D.D., Miss. Bp.
Church Consecrated at Walla Walla.

THE BISHOP consecrated St. Paul's Church, Walla Walla (Rev. A. Bard, rector),

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The following endorsement is from the Rt. Rev. George F. Seymour, D.D., LL.D., late Bishop of Springfield:

"I welcome the publication of *Direct Answers to Plain Questions* as a great help to missionary work in my diocese. The more largely this valuable work is scattered abroad among the people, the better for them, since it is well calculated to win them to the Church of Christ, and no better thing can be done for any man than to bring him, if a wanderer, back to his home, and if already within the fold to strengthen his love for his Father's house. I certainly commend the book."

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on the Fourth Sunday in Advent. The edifice was completed four years ago, at a cost of \$15,000, and the last payment on the mortgage was made in December.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.
Memphis Notes—Cathedral Opened.

THE CHURCH of the Holy Trinity, Memphis (Rev. Prentice A. Pugh, in charge), is going to make a number of improvements, the first to be a rectory, the construction of which is to begin very soon.

THE STAFF of clergy in Memphis has been augmented by the arrival of Rev. R. W. Rhames, who is to be the rector of the Church of the Good Shepherd. The Rev. C. B. K. Weed becomes assistant at Grace Church and will arrive on the 16th, and the Rev. E. S. Harper, assistant at Calvary Church. He will be on hand by the 1st of January.

ST. MARY'S CATHEDRAL was formally opened for services on the 23d of December, the Bishop preaching the opening sermon. The congregation had worshipped in the crypt for four years and thus was glad to make this upward step.

WASHINGTON.

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

THE RECENTLY appointed vicar of St. Columba's chapel of St. Alban's parish, the Rev. J. Neilson Barry, has begun work in a most vigorous manner, and is fast winning the respect and confidence of the people in the village of Tenleytown, where the chapel is situated, and through the surrounding country where many of its congregation dwell. There are much more frequent services than has been possible until the present arrangements, and a special one for children at 10 o'clock on Sunday morning is very successful and well attended; the Sunday School being held in the afternoon.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
 J. N. MCCORMICK, D.D., Bp. Coadj.
Improvements at Muskegon—Notes.

THE PARISH at Muskegon (St. Paul's), which in the autumn made extensive improvements and newly decorated the entire church interior, is rejoicing that the full expense of \$2,000 was met by the parishioners as a Christmas gift. In addition to this a generous amount was also given for the General Clergy Relief Fund.

AT THE ADVICE of his physicians, the Rev. W. W. Taylor, who for four years has carried on a good work at Mt. Pleasant as rector of St. John's Church, has resigned, and will in the near future assume charge of Grace Church, Holland. The parishioners at Mt. Pleasant are filled with regret at the departure of their rector. But a change of climate seems quite imperative; and in the field he has now accepted, it seems quite certain that Mr. Taylor will soon regain his full health.

PLANS are under way at Grace Church, Grand Rapids, where the Rev. F. R. Godolphin has recently assumed the rectorate, to buy two lots back of the church edifice and erect thereon a much needed parish house.

CANADA.

News of the Dioceses.

Diocese of Niagara.

THE CONGREGATION of St. John's Church, Ancaster, celebrated the 90th anniversary of the church at the end of the year. The service, December 30th, was conducted by the rector, the Rev. Rural Dean Bell, and the Ven. Archdeacon Clark, for twenty-one years

rector of the parish, preached. The church was founded as a mission in 1816 by the Bishop of Quebec.

Diocese of Fredericton.

TRINITY CHURCH, St. John, was crowded on the evening of the last Sunday in the year, December 30th, when the Bishop Coadjutor, the Rt. Rev. Dr. Richardson, delivered his farewell sermon to his congregation. He took for his text II. Cor. v. 17: "Old things are passed away and behold all things are become new." He said in closing that he was not fond of farewell sermons and did not wish to make the parting sad, but rather to so to speak as to leave some bright and happy memories behind him. He referred to the kind manner in which he had been treated during his seven years' ministry to the congregation; courtesy, consideration, companionship, sympathy, and aid has always been extended to him. An address was presented to the Bishop, after the service, on behalf of the vestry and congregation. The Bishop and his family have left St. John to take up their abode in Fredericton. Bishop Richardson's first episcopal act in the Cathedral, Fredericton, was to hold an ordination. Bishop Kingdon was unable to be present as he had hoped to be.

Diocese of Montreal.

IN THE Church lawsuit which has been pending as to St. Edward's Church, Montreal, in which exception was taken as to the status of the rector, judgment was given, December 29th, to the effect that the rector, Rural Dean Sanders, had been duly installed.

THE TIME draws near, Christians—we are close upon it—the time when Jesus Christ, by a spiritual and internal, but yet more powerful and effectual, action, renews this great mystery of the resurrection of Lazarus, reviving, by the grace of penitence, souls which are dead in sin and buried in the habitual practice of it.

To the just who are the true faithful, the Saviour comes like a gentle and gracious King; but, to the wicked who obstinately persist in their sin, He comes as a terrible and an awful enemy.—*Bourdaloue.*



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The Magazines

GOOD HOUSEKEEPING begins the New Year with new departments of vital importance and an issue which, while handsome, is probably the most solidly practical number thus far of an eminently practical monthly. It opens, for example, with a sketch by Beatrice C. Wilcox, entitled, "The Jinger Jar," a true and instructive story of how some young women kept house in a great city. The charming photographs illustrating the sketch are the work of Alice Boughton. "A City House with the Individuality of Home," is described by Elizabeth Knight Tompkins with the aid of highly attractive photographs. "Illusions Concerning Oriental Rugs," is a racy and timely treatment of this theme by Ada Crisp. The Domestic Treasury department contains further "confessions" of household expenditures and three prize winning papers on how the problem of expenses shall be adjusted between husband and wife. A new series under the title "My New York" opens in this issue with a brilliant paper by Alice Duer Miller on the domestic and social side of life in the metropolis. Gustave Kobbé writes of An American-Taught Opera Singer, Madame Rappold, and Cara Reese of A Novel Philanthropy, that of Henry Phipps in promoting the love of flowers. "Abroad with Lavinia," a series of humorous drawings in color with verses by Thornton W. Burgess, begins in this number. The old favorite departments are maintained in fresh vigor.

Fifteen cents a copy, one dollar a year, The Phelps Publishing Co., Springfield, Mass., New York, Chicago.

MEEKNESS.

GREAT and serious actions and events do not make up our lives; it is not every day that we have an opportunity of helping some neighbor in trouble, or of bearing some great trial well, or of showing our patience in suffering. These things come only now and then, but our ordinary way of behaving to one another, or of feeling to one another, never stops, it goes on all day long, and from day to day, and from week to week. And the truth is, that what a man is, is much more shown in his common words and doings than in his uncommon and seldom ones, and therefore it is these common words and doings which are, if anything, of even more importance than what we call greater occasions. It may chance that a person who is peevish and ill-natured to people about him, may be greatly touched by some case of distress, and may even put himself to great trouble and inconvenience to relieve it. It is a good thing that he should do so; perhaps he may look on it as a proof of his ready sense of duty, of his love to Christ; perhaps he gives little thought to the peevishness and ill-nature which prevail generally in what he says and does, but I greatly doubt whether this continual bad temper is not a much more serious matter in Christ's eyes than any one service, however apparently great.—*R. W. Church.*

CONTRITION.

REPENTANCE is not merely a change of conduct, but a change of conduct based upon a change of feeling and mind. It is repudiation of what is now felt to be sinful. It is not enough to leave off from doing wrong and begin to do right; there must be a sense of guilt, joined with sorrow for having done wrong in the past, and for being still tainted with inward evil. And in order that the repentance may be good, the motive for sorrow must be found not solely in the sinner's hopes or fears for himself, nor even in the

thought of the injury he has inflicted upon his fellow-men; but in the knowledge that he has grieved and offended God. The determination to make what amends may be possible (called in technical language, satisfaction), and the readiness to acknowledge to God and (where advisable) to man the whole extent of the wrong done (or confession), must be the outcome of a loving and unselfish grief, which bears the name of amendment—are the three parts of repentance.—*A. J. Mason.*

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