

Reminiscences
Notes
and
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ST. MARK'S CHURCH
(From the North)

Reminiscences, Notes and Records

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**Reminiscences, Notes
and Records**

of

**St. Mark's Parish
Evanston, Illinois**

By

Robert Holmes

Sometime Curate and Choirmaster

TO MY SISTER

FANNY

Without whose loving care and willing cooperation at all times, such work as I have been able to do for thirty years at St. Mark's Church, Evanston, in the Diocese of Chicago, would not have been possible.

A FOREWORD

It has been somewhat of a puzzle to find a name that would convey a fairly accurate idea of the contents of this book. Perhaps the title—Reminiscences, Notes, and Records is about as good as any other, since the entire contents might be classified under one or other of these three words.

A Souvenir Service List of St. James's Parish, Chicago, was put forth in connection with the Twentieth Anniversary of the Choir of that church on November 19, 1905, and is indirectly responsible for my present attempt at book writing; only when I first thought of such a thing it was to be much more modest in its general make-up and strictly confined to the choir. The so-called Souvenir Service List to which I have referred was in reality a small pamphlet, tastefully arranged, giving the music to be sung at the anniversary services, a historical sketch of St. James's Choir, the names of the choirmasters and organists, and, most interesting of all to me, a complete list of the anthems, Te Deums, and Magnificats in St. James's choir library. I was at once greatly interested, and inwardly resolved to see what could be done in a similar way at St. Mark's on perhaps the twentieth or twenty-fifth anniversaries. But they came and passed on; even the thirtieth anniversary arrived and nothing had been done. Still I did not give up, only I had a deep and growing conviction that I probably should not see many more choir birthdays at St. Mark's, and, therefore, the sketch or booklet would have to be put forth without much further delay or abandoned altogether.

The more I thought of the undertaking, however, the more attractive it appeared and the more desire I had to touch upon some things belonging to the parish besides the choir. This enlargement of my original plan would, I was aware, involve considerably more time than I knew how to find while attending to my regular duties with the choir and in the parish office. However, I did make a start before leaving St. Mark's, but by far the greater part of the work has had to be done since. What so interested me at first, i. e., the listing of the music of our entire library, following Mr. Ernest Sumner's admirable method at St. James's as given in their Souvenir Service List and in the putting together of which I promised myself so much pleasure, was for lack of time most cleverly taken care of by one of the best choristers I have ever had with me in St. Mark's choir—William Edward Ashwell—to whom my sincere thanks are offered for his very efficient work.

I am indebted also to Mr. Richard C. Wyman for refreshing my memory relative to certain events which have been referred to in the course of the book. If any person is peculiarly qualified to write up the early history of St. Mark's with all the effect of the side-lights it is Mr. Wyman, because he not only has an exceptionally good memory for the events of those days, but possesses a wealth of clippings of all kinds to reinforce that memory.

Much of what I have written in Chapter Five, which I have called "The Choir," is largely the result of my association with Dr. Little. Perhaps my personal comments on the music of the services and of the various phases of choir work may be looked upon in some quarters as gratuitous. They are, however, impressions gained in no school of theory, but convictions arrived at in the course of thirty years of hard experience.

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Historical Sketch of the Parish

Rectors of St. Mark's

J. W. Buckmaster
Thomas Lyle
A. J. Barrow
C. S. Abbott
J. Stewart-Smith
Frederick S. Jewell
Richard Hayward
Arthur W. Little
Harry S. Longley
Arthur Rogers

Chapter One

HISTORICAL SKETCH OF ST. MARK'S PARISH

I have been thoroughly over the records of St. Mark's parish from the year in which it was organized, 1864, with the intention of making some personal notes thereon. Since doing this, however, I have again read the brief sketch of the parish as given in the History of Evanston, edited by Harvey B. Hurd, LL. D., and Robert D. Shepard, D. D., and I find it covers so well all the more important events up to 1906, the year of its publication, that I cannot do better than reproduce it here. Besides, it is quite apparent that the information given was furnished by the Rev. Arthur W. Little, L. H. D., rector of the parish,—the one person of all others best qualified to write upon the subject—and that the editors used it in its entirety as it came from the pen of Doctor Little.

Speaking of the earlier rectors of St. Mark's, Doctor Little dwells very naturally upon the pastorate of the Rev. J. Stewart Smith, while the Rev. Frederick W. Jewell, D. D., the immediate successor of Fr. Smith, has left us so remarkable a tribute to the work and influence of that faithful priest that I am giving it a place, following the brief history of the parish, exactly as it appears in Doctor Jewell's own handwriting on the opening pages of the second parish register.

When St. Mark's celebrated its fiftieth anniversary on April 25th, 1914,—the patronal festival, the only former rectors then living were Bishop Longley and Fr. Stewart-Smith, both of whom were present at the choral Eucharist and at the luncheon that followed it. I have never ceased to regret that the very priest who in early days had done more than all others for the parish should have had no official part in the service that marked so important an event in its history. On the occasion of the twentieth anniversary of the opening of the present St. Mark's church, Easter Day, 1911, I invited Fr. Smith to send me, as associate editor of *The Lion of St. Mark*, a few words for publication in the magazine on the days of his pastorate in Evanston. His reply, which may be found in the chapter on Special Services and Occasions will, I feel sure, be read with considerable interest.

“In the year 1864 there were in Evanston only three or four families who really belonged to the Episcopal Church. There were, however, several leading citizens who loved the Prayer Book, and were ready to aid in starting a parish church. There were also certain other public spirited men who, from considerations of civic pride, desired to see an Anglican church in the village. Thus the way was opened for the founding of St. Mark's Church.

“In the spring of 1864 the Rev. John Wilkinson, a priest, and chaplain to the Rt. Rev. Dr. Whitehouse, Bishop of Illinois, was permitted by the courtesy of the Methodists to give notice in the chapel of the University that a parish would be organized according to the canons of the Diocese of Illinois, and that the organization would take place on April 20th. At this meeting a canonical organization was effected under the title of St. Mark's Parish, and Mr. Charles Comstock and Mr. D. J. Crocker were chosen church wardens. St. Mark's, therefore, started as a parish, and was never a mission.

“The first service was held on the third Sunday of May, 1864, in the building then known as the First Methodist church. After that the services were held in

the chapel of the University, the Rev. I. Holcombe being priest in charge. There are many interesting reminiscences of his ministry here as a temporary supply for about a year, although it was indeed the day of small things.

“Early in the spring of 1865 the Rev. Mr. Holcombe was transferred to the Diocese of Wisconsin, and for several weeks there seem to have been no public services of the Church. Meantime, however, the Trustees of the University kindly gave the parish a lot of land on the north side of Davis Street, between Ridge and Oak Avenues, sixty feet front by 150 feet deep, upon which a small wooden church was built. On September 15th of the year 1865 the church, being free from debt, was consecrated by Bishop Whitehouse, the solemn function being attended by the clerical and lay members of the Diocesan Convention, which was in session that week in Chicago. At the same time the Rev. John W. Buckmaster, a priest of the Diocese of New York, was made rector of the parish. From that day to this there has been no interruption in the parochial work of this church. The Eucharistic sacrifice has been offered, and all the sacraments have been duly celebrated, while divine worship and preaching of the gospel have been maintained, with much charity and good work for the bodies as well as for the souls of men. When there has been a vacancy in the rectorship, there have always been temporary supplies.

“The first class of candidates for Confirmation was presented by the rector, Mr. Buckmaster, on March 26, 1866. It consisted of ten persons who were confirmed by the Rt. Rev. J. C. Talbot, D. D., Bishop Coadjutor of Indiana, acting for the Bishop of Illinois. It was like the day when St. Peter and St. John came down from Jerusalem to Samaria, and laid their hands in apostolic benediction upon the first converts who had been baptized by St. Philip. This was the only class presented by the first rector; ten confirmations in two years—an average of five a year. This rectorship lasted from September, 1865, to April, 1867.

“During much of the history of St. Mark’s, the parish undoubtedly suffered from the shortness of the rectorships—a thing which seriously interrupts parochial work and the pastoral relation. The first ten years show four rectorships, besides two years of supplies. The next thirteen years show three rectorships, with about two years of supplies; in short, up to the year 1888, the average rectorship was less than three years. This seems like the Methodist system grafted upon the old Church. It is wholly contrary to the Church idea and was the cause as well as the result of evil.

“The second rector of St. Mark’s was the Rev. Thomas Lisle of Philadelphia, who was the parish priest here from the 20th of May, 1867, to the 7th of June, 1869. Great progress was made during this rectorship. The fact is, the people of the village began to realize that St. Mark’s Church was here, that it stood for something, and that it had come to stay. Moreover, the village was growing quite rapidly at that time. It is recorded that the number of families and communicants in the parish doubled in those two years. The church building was also greatly enlarged by being lengthened, and a small wooden tower was built, containing a bell made by the Meneely Bell Company of Troy, New York. So that, from that day St. Mark’s has never been without “the sound of the church-going bell,” to tell of God and to summon to the House of God, except during the time after the new church was built and until the beautiful chimes of St. Mark’s were installed.

“Bishop Whitehouse made his first episcopal visitation for Confirmation on April 19, 1868, confirming a class of four persons; and again, on April 25th of the year 1869, when he confirmed ten, making fourteen who received the sacrament of Confirmation during this rectorship.

“From June, 1869, until April, 1872, there was one short rectorship with several priests in charge as temporary supplies. Not much work was done. There were no confirmations. The rectorship was that of the Rev.

A. J. Barrow, from November, 1869, to September, 1870—less than a year.

“In April, 1872, the Rev. C. S. Abbott became rector, and remained until 1875. He was a kindly and faithful priest and pastor. He presented three classes for Confirmation, containing, respectively, one, five and twelve souls, making eighteen confirmations.

“During this rectorship, as early as in the year 1873, plans for building a new church began to be formed. The scheme, however, was rejected by the vestry on what were probably wise and prudent considerations. There had been what is familiarly known as a great “boom” in Evanston. After the Chicago fire, many Chicago people were left homeless and came out to this suburb to live. Among them were many Church folk. Thus the parish received a great accession of numbers and strength. But the vestry knew that many of these would go back to Chicago, and that the boom was an artificial one and could not be depended on. Consequently they were not willing to undertake either the building or enlargement of the church. But, as often happens in such cases, the women of the parish were roused to action, as appears from the following extract from the minutes of the vestry of St. Mark’s under date of July 11, 1875 :

“A proposition of the women of the parish to enlarge the church building at their own cost, by widening it about twelve feet on the east side and making some other minor improvements incidental thereto, was laid before the vestry. After a discussion of the plan proposed, it was unanimously resolved (note the unanimity with which it was resolved), ‘that the ladies of the parish be allowed to enlarge the church building at their own expense, provided that the contract be so made as in no way to make the vestry liable or to incumber the church building for any part of the cost of the contemplated improvement.’

“The good women were not abashed ; they took hold and built what, in ecclesiastical language, is known as the south aisle of the church. The example of the women produced an effect which was that, subsequently, the

Men's Guild of the parish built and added to the old church the north aisle.

"I have thus very briefly sketched the first ten years of the parochial life of St. Mark's. God alone knows the unrecorded works; the faith and charity that went on all through that decade; the earnest, devoted and faithful struggles of the laymen to maintain the church; the faithful pastoral work, and the preaching by the three rectors and the various temporary supplies. These things are written in the Lamb's Book of Life.

"Towards the close of the period of ten years, hard times came upon the parish and the town. Many of the refugees from the Chicago fire had moved back to their own rebuilt homes. There had been a great panic in the financial world, and men felt the pressure of straightened resources. The congregation fell off. It is recorded that the Sunday morning congregation that used to fill the church had now dwindled down to thirty-five or forty persons, hardly more than the present choir.

"These first ten years of parochial administration of St. Mark's were years when the parish work was done on what may be called Protestant lines. The general teaching and tone of the Church, aside from the irresistible influence of the Prayer Book, were hardly above the average Puritan level. One may see something of this, for example, in the fact that, during those ten years there were but fifty confirmations—an average of five a year. There was, comparatively speaking, little brightness in the service; there seemed to be a fear of making the service of God beautiful; and the senseless cry of 'no popery' was raised by some, over things that are a part of the Anglo-Catholic heritage. The building was unchurchly and unattractive. The altar was a wooden box only four feet long, without cross, vases, altar lights, altar vestings, or even a full set of altar linens. There was no credence or prothesis. In celebrating the Holy Eucharist, instead of the unleavened bread which our Lord used, common bread was employed. The mixed chalice was not used. Eucharistic vestments were unknown; the celebrant wore a long white surplice and black stole. The

ablutions were not performed. There were no early Communion, and the Saints' days and many of the Church's holy feasts and fasts were not generally observed.

"With the coming in of the new rector, the Rev. J. Stewart-Smith, which coincided with the advent of the new Bishop of the diocese, a new system was inaugurated; and, from that time St. Mark's has known prosperity and progress undreamed of before. For thirty years, then, after the first ten, the parish has been administered on what may be called Anglo-Catholic lines. In the History of Evanston by our late brilliant fellow-townswoman, Miss Willard, are these words, describing the rectorship of the Rev. J. Stewart Smith:

"This was the beginning of a new order of things, wherein was a striking contrast to the old; the change was a marked difference in Catholic teaching and practice, and the work then begun has been faithfully increased and widened by Mr. Smith's successors. The trend of this movement has steadily been in harmony with the Catholic revival in the Anglican Church, and St. Mark's has been highly favored in the men who have filled her pulpit since then."

"It is impossible to overestimate the work of the Rev. J. Stewart-Smith, the fifth rector of St. Mark's. He was the curate of the Rev. William E. McLaren, D.D., rector of Trinity Church, Cleveland, when Dr. McLaren was made Bishop of this diocese. Mr. Smith was then in deacon's orders, but the Bishop, knowing the worth of his young curate, nominated him to the rectorship of St. Mark's. He was elected by the vestry on the 30th day of January, 1876, with the understanding that he should become rector as soon as he was advanced to priests' orders, for a deacon cannot be rector of a parish. He was advanced to the sacred order of the priesthood on the 13th day of February of that year, and on the 14th day of February—known as St. Valentine's Day—Mr. Smith became the rector of this church. He remained as rector for about four years; that is until January, 1880.

"He found the parish very badly run down. The

services, as has been said, were Protestant in tone and unattractive. That, however, was characteristic of the Church services in general throughout this part of the land. But the clergy and a few of the parishes were beginning to feel the uplifting tide of Catholic reform which was then spreading over England and the East.

“Immediately upon the coming of the Rev. J. Stewart-Smith, an improvement was seen all along the line, and no one would wish to go back to the condition of things that prevailed before he accomplished his great work. But his work was not accomplished without heroism, perseverance and indomitable courage. Almost every improvement that he made in the character of the services was opposed or criticized by some section of the parish. But he was a man whom nothing could discourage, whom nothing could daunt. The fact is, the whole subject of the Church’s ritual on which so much has been said of late years, after all is simply this: whether we shall have a reverent behavior in the House of God, and decent adornment of the House of God, or whether we shall treat God and His House worse than we treat ourselves and our own domestic dwellings.

“A bare summary of the chief restorations and improvements introduced by Mr. Smith must suffice: he secured a good cabinet organ in place of the old melodeon. The church was repaired and decorated in as churchly a style as the limitations of the old building would permit. A large altar was placed in the sanctuary, with cross and vases and proper vestings for the various seasons of the Christian year. A credence was procured. Proper vestments were worn. All Holy Days were duly observed. Requiem masses were celebrated. Services and instructions were greatly multiplied and the pastoral care of souls greatly increased.

“The opposition against him was such as is always met with when a sleepy and Protestant parish is brought under the leadership of a truly Catholic priest. But his loving-kindness, his tact, and his perseverance conquered; and when finally he left, the parish found itself transformed, and has never been willing to sink back

into the condition in which it had previously been. Father Smith is still living and active, the rector of St. Mary's, KansasCity.* All subsequent rectors have simply built upon the foundations that he laid. If any honor is due to any rector of this parish, it is above all to the Rev. J. Stewart-Smith.

"Aside from purely local and parochial work, Mr. Smith also launched forth into missionary work and Church extension. He began the services of the Church in the neighboring villages of Winnetka, Wilmette, North Evanston, and Rogers Park, where today four flourishing churches, which may be called daughters of St. Mark's, remain as monuments of Mr. Smith's zeal and devotion. The time had not yet come for starting a mission in South Evanston. That was done a few years later.

"Every year of his rectorship Mr. Smith presented good classes for Confirmation, numbering, respectively, sixteen, eighteen, nine and seven per year. After his departure, there was a vacancy for about a year, during which time four persons were confirmed.

"The sixth rector of St. Mark's was the Rev. Dr. Frederick S. Jewell, 6th of May, 1880, to August, 1885. Dr. Jewell had been a Presbyterian minister, but had been converted to the older Church, had been confirmed, ordained a deacon, and then advanced to the priesthood. He was a Catholic Churchman and a strong and brilliant preacher. His work here for about five years was fruitful. One interesting feature of this rectorship was that, in the year 1882, there was organized what was called the "Men's Guild." During the five years of its existence the guild raised nearly \$4,000. It was the Men's Guild that paid for building the north aisle of the church; for the enlargement of the choir, and in large part for the purchase of the new pipe organ, which was considered a fine instrument for those days. One of the great objects of the guild was to promote fellowship in the parish, visit the newcomers, get acquainted with strangers, and support the rector in every one of his works. The result was that everything in the parish was strengthened, di-

* Father Smith died Aug. 11, 1915.

rectly or indirectly, by the Men's Guild. It was during this rectorship that the mission in 'South Evanston' (now the flourishing parish of St. Luke's, Evanston) was started, not without the help of Dr. Jewell and the Men's Guild of St. Mark's.

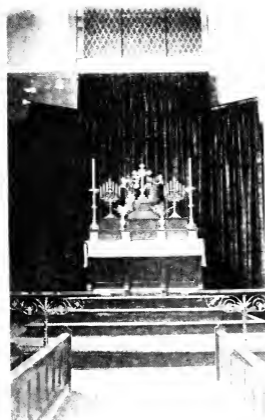
"Dr. Jewell was the first to complete the adornment of the altar by placing upon it altar lights. During his rectorship Dr. Jewell presented classes for Confirmation every year, numbering, respectively, nine, four, fifteen, nine, and ten candidates.

"Dr. Jewell, during the latter part of his rectorship, also introduced some choral services which are now so dear and uplifting to the people of the parish and of the community. Yet, strange to say, this induced opposition which spread throughout the parish. After faithfully upholding the standard of the Cross here for more than five years, the good Doctor resigned.

"The seventh rector of St. Mark's was the Rev. Richard Hayward, who held the rectorship from February, 1886, to May, 1888. He had previously been a chaplain in the United States Navy. He was a sound Churchman and a good preacher. Two notable events marked his brief rectorship of less than three years. The first was the successful introduction of the vested choir, which took place on Whitsunday in 1887, and has been the greatest blessing to the public worship of the Church ever since. The faithful and beloved choirmaster, Mr. Robert Holmes, has been the choirmaster nearly all the time since then.

"The second notable event in the rectorship of Mr. Hayward was the revival of the scheme for building a new church and a rectory. Ten thousand dollars (or nearly that) were pledged, payable as soon as the church should be begun. During his rectorship Mr. Hayward presented three classes for Confirmation, numbering, respectively, four, thirteen and ten—an average of nine a year. When Mr. Hayward left in May, 1888, for about six months the parish was vacant, but was chiefly in charge of a faithful priest, the Rev. Walter H. Moore, afterwards Dean of Quincy.

"The eighth rector of St. Mark's was a young priest



ST. MARK'S CHURCH
(Some early views)

from the diocese of Maine, the Rev. Arthur Wilde Little. Mr. Little had been for seven years rector of St. Paul's, Portland. He was a member of the Cathedral Chapter and of the Standing Committee of the Diocese; had represented Maine in the General Convention of 1886, and was well known as the author of a popular work entitled "Reasons for Being a Churchman." His rectorship began on All Saints' Day, November, 1, 1888. He was formally instituted by the Bishop on the 18th of November, being the Twenty-fifth Sunday after Trinity. In 1895 he received a doctor's degree from Hobart College. He was for many years Examining Chaplain to the Bishop, a member of the Board of Missions and of the Standing Committee of the Diocese, and Lecturer on Ecclesiastical History in the Western Theological Seminary. Still later he was a delegate to the General Convention in 1904.

"Mr. Little at once began to push forward the building of the new church. A desirable lot on the corner of Ridge Avenue and Grove Street was bought and paid for. A beautiful stone church of early English type, designed by the distinguished architects, Holabird & Roche, was built. The cornerstone was laid by the Bishop on the afternoon of the Sunday after Ascension Day, May 18, 1890. The first services were held on Easter Day, March 29, 1891. On the following Wednesday, at a high celebration of the Holy Eucharist, at which most of the clergy of the diocese were present, an office of Benediction was said by the Bishop, the Rt. Rev. William E. McLaren, D.D., D.C.L., who also preached the sermon. At Evensong the Rt. Rev. George F. Seymour, D.D. LL.D., Bishop of Springfield, preached. On St. Mark's Day, April 25, 1895, the church, including the chapel of St. Mary, in the north choir aisle, being entirely free from debt, was solemnly consecrated by the Bishop in a splendid and memorable service.

"This was the last public service at which the venerable Charles Comstock, for thirty years the Senior Warden and constant benefactor of the parish, was present. He died on the 5th of the following September, in the eighty-second year of his age.

"In 1899 a commodious rectory or parsonage was bought on Ridge Avenue near the church. A beautiful Rood Screen, of carved oak, separating the choir from the nave, was placed in the church in 1899, as a memorial to the late Franklin G. Beach. The church contains some beautiful windows of the best English stained glass, made by Ward & Hughes of London. The great east window over the high altar, representing *The Institution of the Holy Eucharist*, is considered the finest example of stained glass in the West. It is a memorial to the late Franklin G. Beach and Elizabeth, his wife. The windows in the north aisle depict scenes from the Old Testament, and those in the south aisle from the New.

"In the fall of 1891 a superb chime of nine bells was placed in the tower of the church, along with an automatic attachment for playing the beautiful "Westminster changes" at the quarter hours. The following Latin inscription was cast on the great bell:

A. M. D. G.
Aedi Parochiaeque Sancti
Marci Me, Octo Cum Aliis Campanis, Grato Corde Dedit
Amicus Mense Septembre,
MDCCCCI,
Rdo. Arturo W. Little, L.H.D.,
Parocho
Laude Sono Domini; Populum
Voco Ad Ostia Caeli

(To the greater glory of God. To the church and parish of St. Mark's a friend, out of a grateful heart, gave me, along with eight other bells, in the month of September, 1901, during the rectorship of the Rev. Arthur W. Little, L.H.D. I resound with the praise of the Lord: I summon the people to the gates of heaven.)

"The parish during 1903 erected a large and beautiful Guild Hall or Parish House, adjoining the church, for the use of the Sunday School, and the various guilds and other charitable and social organizations of the parish.

"During the rectorship of Dr. Little the church has enjoyed a steady and healthy growth in numbers and influence and in all departments of worship and work, especially in the cause of missions and charities. In the

seventeen years of his rectorship he has presented five hundred and ten candidates for Confirmation.

"In the summer of 1904 a superb marble altar and reredos were presented to St. Mark's by the children of the late Senior Warden, Charles Comstock, as a memorial to him and his beloved wife, and to their daughter-in-law, Eleanora K. Comstock.

"The year 1905 also witnessed the organization of the Men's Club of St. Mark's, a society for literary and social as well as for ecclesiastical purposes. It has had one prosperous year under the presidency of Mr. William B. Bogert. The President for 1906-7 is Mr. William S. Powers. Any citizen of Evanston is eligible to membership in this club.

"St. Mark's parish numbers among its adherents some of the best citizens of Evanston, and has the respect and esteem of the community.

"A few items from the last Parochial Report—May, 1906—must close this sketch:

Rector, Dr. Arthur W. Little.

Church Wardens: Messrs. Henry S. Slaymaker and Edward H. Buehler.

Members, about 1,500.

Communicants, 775.

Value of property, about \$125,000."

The following also appears in Hurd & Sheppard's History of Evanston under the classified list of names:

Arthur W. Little, D.D., L.H.D.

"Arthur W. Little, D.D., L.H.D., Episcopal clergyman, Evanston, Ill., was born in Brooklyn, N. Y., October 6, 1856, the son of William H. and Caroline F. (Cobb) Little. The father was a native of Castine, Maine, born in 1806, and a merchant, manufacturer and banker by occupation, while the mother was born in Gouldsbrough, Maine, in 1823. Both parents were people of education, refinement, and personal piety. The son acquired his education in Dr. Pingry's school at Elizabeth,

N. J., Knox College, Galesburg, Ill., and the General Theological Seminary, New York. In 1881 he was ordained to the priesthood, and during the same year became rector of St. Paul's Church at Portland, Maine, where he remained until 1888, when he removed to Evanston, Ill., becoming rector of St. Mark's Episcopal Church of that city, where he has remained ever since, at the present time being the longest settled pastor connected with any church in Evanston.

"The most notable work accomplished by Dr. Little since coming to Evanston has been the erection of a beautiful church edifice and parish-house and the building up of a prosperous parish, which has been attended by good work for the souls and bodies of his parishioners and others who have come under his influence. He has been a member of the Standing Committee of the Dioceses of both Maine and Chicago, has represented both in the General Convention of the Episcopal Church, and has been a lecturer on Ecclesiastical History in the Western Theological Seminary of the Episcopal Church in Chicago. He has also been, for many years, Examining Chaplain to the Bishop of Chicago. His fraternal relations are with the Phi Delta Theta Society, Sons of the Revolution, Masonic Fraternity, and the University Club of Chicago. In politics he is a Republican.

"In 1889 Dr. Little was married, in the city of New York, to Caroline Ferris, who was a native of Portland, Maine. In his religious and professional relations he is recognized as a hard-working parish priest and eloquent preacher, a man of wide culture and scholarship and a successful writer. His principal publications are "Reasons for being a Churchman," which has passed through several editions and is recognized as a standard authority for the Anglican Church; "The Times and Teaching of John Wesley"; "The Intellectual Life of the Priest"; "The Character of Washington"; "The Maintenance and the Propagation of the Church Idea," etc. Socially he is genial and witty, and much in demand as an after-dinner speaker."

The Rev. Harry S. Longley, who succeeded Dr. Little, was born in Cohoes, New York. He graduated from the General Theological Seminary in 1894. He was ordered deacon that same year by Bishop Doane in All Saints' Cathedral, Albany, New York, and advanced to the priesthood in 1895 by the same bishop. At the time he was called to St. Mark's he was rector of Christ Church, Binghamton, in the Diocese of Central New York, which parish had been in his pastoral care since 1899.

Mr. Longley received the degree of M.A. from St. Stephen's College, Annandale, New York, in 1896, and the same college honored him with the degree of D.D. in 1912. Mr. Longley had been examining chaplain to the Bishop of Central New York for several years, and was Dean of the Third District of that Diocese. He was a delegate to the General Convention of the Church held at Richmond, Virginia, in 1907, and again at Cincinnati in October, 1910.

As rector of St. Mark's from February 1, 1911, to October 23, 1912, Dr. Longley proved to be a Churchman of much the same school as his predecessor, and his pastoral work was on very similar lines. In addition to his priestly ministrations, his aim to place the parish on a much better financial footing met with marked success. Until he came, no concerted effort had been made in the matter of weekly pledges. He introduced the Duplex envelope system with such gratifying results that the Treasurer was better able to meet parochial, diocesan, and general Church obligations than ever before. When he was called to be Suffragan Bishop of Iowa, keen regrets that he must leave the parish to which he had so recently come were mingled with feelings of satisfaction that he had been so signally honored; but everyone realized that what was loss to St. Mark's would be great gain to Iowa and to the American Church. He was consecrated in St. Mark's, October 23, 1912.

Most bishops after consecration leave almost immediately for their diocesan work. We were fortunate enough to have Bishop Longley with us for fully a month

after his elevation to the episcopate. His last Sunday at St. Mark's was November the seventeenth, when he baptized twelve children and one adult after the Second Lesson at Evensong, and one child after the service. On the following Friday he held his first Confirmation in our church. The next morning he left for Des Moines, where he has since made his home.

"The present rector, the Rev. Arthur Rogers, began his ministry in Evanston on the 1st of October, 1913. He was born in Providence, and is a graduate of Brown University and the Episcopal Theological School at Cambridge. He received his doctor's degree from Brown in 1909. He is the author of two volumes—'Men and Movements in the English Church' and 'Prophecy and Poetry,' the Bohlen Lectures for 1909. His earlier work in the ministry was as rector of St. George's, Central Falls, Rhode Island, and of the Church of the Holy Trinity, West Chester, Pennsylvania."

History of the Parish during the Rectorate of the Rev. J. Stewart Smith, Feb. 14, 1876-Jan. 4, 1880.

(Copied from the second register of the parish.)

NOTE.—The history of the parish during this rectorate has seemed to me in every way too important to be lost. I have, therefore, inserted here a condensed outline of its leading facts. It is true, however, that no such outline can do justice to the work of that period. My only aim is to put on record enough to keep the Church from forgetting how much a parish may owe to the faithful labor of a true priest.

F. W. JEWELL.

"The Rev. James Stewart Smith, B.D., Deacon, for some time Assistant to the Rev. Wm. Edward McLaren, D.D., Rector of Trinity Parish, Cleveland, Ohio, and after the elevation of the latter to the Episcopate, Minister in Charge of the Parish, was, on a renewed invitation of the vestry, called to the rectorate of St. Mark's Parish, Evanston, Ill., Jan. 30, 1876.

“The call having been accepted, he was advanced to the priesthood by the Rt. Rev. Wm. Edward McLaren, D.D. (being the first priest ordained by him), in the Cathedral of SS. Peter and Paul, Chicago, on Septuagesima Sunday, February 13th, the Presenters being the Rev. James DeKoven, D.D., and the Rev. Canon J. H. Knowles. On Monday, Feb. 14th, he entered upon his labor as Rector of St. Mark's Parish.

“The parish, according to credible accounts, was at this time in a very low condition. It had been disturbed by old quarrels, and was still affected by the then recent diocesan strife as to the election of Dr. DeKoven to the Episcopate, against whom it was reputed to be especially bitter. Naturally enough, under such a stamp of Churchmanship, the Holy Days were not observed, the celebrations numbered from thirteen to fifteen per year (at least it so appears from the Convention Journals); the services were seldom more than Sunday Morning and Evening Prayer; and the average attendance at the main service was commonly reported as being from thirty to thirty-five or forty persons.

“The building was sadly wanting in Churchly aspect and appointments, and greatly needed repairing and painting within and without. The interior wood work was generally painted white; the pillars in the aisle were marbled in a sort of oil-cloth pattern, and the steps were coarsely oaked. The walls were whitewashed, with paper trimmings, and those badly mildewed. The pulpit, lectern, prayer-desk and altar were of the baldest possible pattern. The latter was only about four feet long, and of so nondescript a character that any just sketch of it would look like a caricature.

“Out of all this crudity and unchurchliness the parish was brought by slow but steady advances, not without sharp criticism and some opposition, but, to the general credit of the people, without any organized attack on the rector, or disturbing his relations to the parish.

“On Ash Wednesday, March 1st, 1876, the new rector celebrated his first Holy Eucharist, introducing the use of the cassock and plain surplice, which were always worn

thereafter. The first Holy Day celebration in the parish (so far, at least, as authentically known) occurred at 10 o'clock on the feast of the Annunciation of the B. V. M. It was censured by some as "popish," but with no special ill effect. The first Early Celebration was held at 7:30 on Easter Day, April 17th, 1876. There were ten communicants present. Thenceforward the Holy Eucharist was regularly celebrated at that hour on all the Saints' Days, or Holy Days until the weekly celebration was established. The use of a silver Altar Set (the private property of the rector) in place of the clumsy, old-fashioned plated vessels, was begun on the 17th of June, though not without some objections, on the ground of its being an "innovation." The weekly Celebration was begun on the First Sunday in Advent, Dec. 10th. The hour was 7:45. It had been expressly desired by some eight or ten of the faithful. It nevertheless met with considerable opposition, some portion of which never died out. The restored use, however, prevailed. Kneeling during the hymn after the Consecration, and receiving the Bread in the hands, instead of taking It with the fingers, were introduced at the Holy Communion on Easter Day, and without any manifest opposition. On the 10th of June, 1877, the use of the Mixed Chalice was restored, and the Ablutions were first publicly performed. The last occasioned more opposition than any other single improvement in the parish use. The use of wafer bread, first employed at the Early Celebration, July 8th, caused no trouble. It kept its place at the early Celebrations thenceforward. The white stole was first worn at the Holy Eucharist on Easter Day, 1878. (It had previously been worn at the wedding of William Henry Cutler to Kate Laura Comstock, Feb. 14th, 1878.) Lights were used on the altar at weddings (for the first time at the wedding of Richard H. Wyman to Irene N. Lake, Oct. 16th, 1877), at confirmations and requiem celebrations. Of the latter, four were held during this rectorate, the first—and the first ever said in the parish—on the 16th of Dec., 1878, for Mrs. Richard H. Wyman. The first, and only wedding

celebration, occurred at the wedding of the Rev. W. J. O'Brien, Aug. 6th, 1877.

"In the fall of 1876, an elegant, red altar-cloth, the gift of St. Luke's Church, Germantown, Pa., having been procured through the kind offices of Mrs. P. F. S. Slaymaker, the altar was enlarged (to fit the new cloth), and provided with a re-table. The altar cross was a common one of wood which had been covered with evergreens for Christmas use. In the absence of anything better it was retained after the evergreens were removed. Subsequently a temporary reredos was erected. On the 23rd of September, 1877, the church, having for some time been closed for repairs, was re-opened. The building had been painted within and without, the walls—previously only whitewashed—inclusive. The mouldings about the ceiling were put up. The pews had been stained, and the chancel decorated in a thorough Churchly style. A new credence, the gift of Messrs. Hoyt and P. F. S. Slaymaker, had been erected. A new and becoming altar and a new chancel rail had been constructed. The rough drafts of these improvements were made by the rector, but the completed plans and the supervision of the work are more especially credited to the generous assistance of Mr. Asa Lyon, architect. The work was done by Mr. Joseph Hobbs. The expense was met by St. Mary's Chapter of the Guild. At this time the choir was removed to the chancel side, and the font restored to its proper place near the door. During the summer of 1878 a new organ was bought, a polished-brass altar cross was procured by the Sunday School, and new altar linen and a full set of altar cloths were provided.

"The Guild, to which reference has just been made, was organized in 1877, in two chapters—St. Mary's and St. Agnes', the latter composed of the children. To allay the opposition to the Guild, which grew up in the old "Sewing Society," the two were united in 1878, as St. Mark's Chapter. The assistance rendered by the Guild in various ways was of great importance.

"In May, 1876, the rector began regular services at Christ Church, Winnetka—in the schoolhouse at Wil-

mette—and occasional services at the schoolhouse in North Evanston. The work at Winnetka was continued without interruption until 1879, when it was put in charge of a separate priest. That at Wilmette, unfortunately was finally broken up by removals. That at North Evanston, however, was continued until his resignation.

“During this rectorate, the parish gave two of its members to the holy work of the sisterhood of St. Mary—Miss Florence Brown and Miss Ella Bennet, who entered as novices in the house at Peekskill, N. Y.

“The statistical summary of the labors of the Rev. J. S. Smith shows the Daily Offices said 992 times; 895 sermons, lectures and instructions delivered; the Holy Eucharist celebrated 420 times; 101 confessions heard (the first Dec. 8th, 1876), and about 5,000 parochial visits made. A debt due the former rector of between \$300 and \$400 was paid off; the church was made free (Easter, 1879), and the congregation increased to between one hundred and fifty and two hundred.

“Mr. Smith closed his rectorship by resignation, January 4th, 1880. HIS WORK STILL LIVES.”

Sept. 8, 1881.

FRED'K S. JEWELL,

Immediately following the above we find this memorandum in Doctor Jewell's handwriting:

“May 2nd, 1880, Rogation Sunday, the Rev. Fred'k S. Jewell, Ph. D., priest, formerly a Presbyterian minister, and some time rector of St. James' parish, Winsted, Connecticut, came to St. Mark's as a supply. A call to the rectorate being immediately extended to him, was accepted May 5th, and approved by the Rt. Rev. the Bishop of the Diocese, Ascension Day, May 6th, on which he entered upon the duties of his Cure.”

Some Prominent Parishioners (Past and Present)

Bishop Burch
Charles Comstock
Henry S. Slaymaker
Edward H. Buehler
Miss A. J. Comstock
Miss Mary Pearce
Thomas I. Stacey

Chapter Two

SOME PROMINENT PARISHIONERS

(Past and Present)

Of those whom I knew at St. Mark's in 1888 the name of Charles Sumner Burch is one which comes most readily to mind. As I first remember the parish, Mr. Burch was one of its best helpers as Sunday School superintendent and lay reader.

It is a source of pardonable pride to those of us who then knew him, to think that in these days he occupies so high and responsible a place in the Church. I sometimes wonder, with the constant demands made upon a bishop for public speaking, how much he still retains of that beautiful tenor voice which we remember he used so effectively in the choral service at St. Mark's. The writer recently came across an old copy of Faure's "Crucifix," arranged to "Come unto Him all ye that labour," which Mr. Burch and he sang in place of the offertory anthem at the Choral Eucharist.

Mr. Burch was ordained to the diaconate in St. Mark's by Bishop McLaren on the Twentieth Sunday after Trinity, October 27th, 1895. After working for ten years as a deacon in the Diocese of Western Michigan he was advanced to the priesthood by Bishop McCormick of that diocese in 1905. He was consecrated as Suffragan Bishop of New York on St. Matthias' Day (February 24th), 1911.

In his congratulations to St. Mark's parish on the occasion of the twentieth anniversary of the opening of the new church, the bishop refers to the white stole presented to him by our Sunday School when he was ordered deacon. Shortly after the receipt of this letter, Mr. Stacey, in behalf of the Sunday School, asked the privilege of "replacing the present stole with a new one when such replacement may become necessary." This offer was accepted by Bishop Burch in a very appreciative letter to the Sunday School, in which he states that he has "prized the original stole so highly and taken such good care of it that it is still in very good condition and will probably serve for some time to come."—*Lion of St. Mark, July, 1911.*

Next to the rectors of St. Mark's, the personality of one man stands out pre-eminently in the first thirty years of its history, i. e., that of Mr. Charles Comstock, who was elected senior warden when the parish was organized in 1864 and retained the office until his death on September 5, 1895. Personally, I met Mr. Comstock very seldom, but no one who reads St. Mark's early records can fail to be impressed with the importance and controlling influence in parish matters of both Mr. Comstock and his family. I find frequent mention of his son, Mr. William C. Comstock, who is still a communicant of St. Mark's, as giving valuable help in the music of the services. Of the first senior warden of the parish Doctor Little speaks as follows:

"It would not be correct to say that without the faith and love and work of Charles Comstock there would have been no church in Evanston; but of this I am sure, that if it had not been for him, the starting of the church in Evanston would have been delayed for many years. Had it not been for him and for his beneficence, the church would have gone under in its days of weakness and fear, when some who had put their hands to the plow looked back because they were not fit for the Kingdom of God. St. Mark's Church, our pride and our joy, might not yet

have been built, or if built, would not have been so soon paid for or consecrated. Surely, therefore, without disparagement to any who helped in this great work, we may say that this church owes more to Charles Comstock than to any other man.

“Mr. Comstock’s wisdom, his business experience, his knowledge of canon law, the might and dignity of his presence in our vestry meetings and in the diocesan convention, his ever-increasing grasp of the Catholic idea, his childlike simplicity, his faith, the integrity of his conscience, the ripening spirituality of his declining years, all endeared him to me, as his priest and confessor, his spiritual director and friend, beyond what words can express.”

(These words of Doctor Little are from a sermon preached by him on the occasion of the Benediction of the Comstock Memorial Altar on the morning of the Twelfth Sunday after Trinity, August 21, 1904. The text was, “We have an altar.” Hebrews xiii: 10.)

In any attempt to speak of Henry Stephen Slaymaker, senior warden of St. Mark’s from 1895 to 1913, one might very well make use of Doctor Jewell’s words, applied to the person and work of the Rev. J. Stewart Smith, as being “too important to be lost.” Perhaps I cannot do better than quote from my own article given in the April, 1913, number of our parish magazine:

“A sketch of the church life of Mr. Slaymaker, from his first connection with St. Mark’s to the time of his death, would cover almost the entire period of our parish life, seeing that St. Mark’s was organized in 1864, while Mr. Slaymaker’s name appears on the communicant list as early as April, 1870.

“The few who were in touch with the parish in those days bear willing witness, with all who have known him in more recent years, that his first and chief interest was the Church, in whose divine origin he so devoutly believed. It was just because of his implicit belief in the

Church as a divine organization that he worked patiently and unremittingly in the interests of St. Mark's during the greater part of his life. For the welfare of the parish he spared no effort, whether—as was the case through so many of those early years quietly busied in details, no matter how humble or insignificant, which but for his constant thought would have often gone undone, or whether in later years in the important duties of his position as senior warden, his one aim and desire lay in the constant furthering of the spiritual life of the parish and its material progress. His was purely a work of love for Christ and His Church.

“His tenure of office as senior warden covered the period from 1895 to 1913, but prior to 1895 he was a member of the vestry for many years. He worked under no less than seven rectors of St. Mark's. In 1911 he moved into Chicago to make his home with his son, Doctor S. R. Slaymaker, but, just as when living in Evanston, nothing short of severe illness ever kept him away from the services on the Lord's Day, particularly the Holy Eucharist. Who are there among us that saw him, year in and year out, at the Early Eucharist every Sunday but are not the better for his example?

“He had not been in his usual health for some months before the end came. On the day of his death, Sunday, April 6, 1913, he occupied his customary place at church, assisted in taking up the offerings and looked better than for some weeks past; the news, therefore, of his having been suddenly and painlessly taken from us, which reached the church immediately before Evensong, came as a shock to everyone. Yet all felt that it was an ideal ending to an ideal Christian life, for he had but just assisted at the Church's greatest service, which was to him a foretaste of Heaven itself, and we reverently said of him, ‘He was not, for God took him.’

“All who availed themselves of the privilege of attending the requiem celebration of the Holy Eucharist on the day on which he was laid to rest must have been impressed with the quiet dignity and simplicity of it, and withal of the peculiar fitness of such a service in the case

of so devout a churchman as Mr. Slaymaker. The clergy present included Bishops Toll and Longley, the Very Rev. Dean DeWitt and Doctor F. J. Hall of the Western Theological Seminary, and the Revs. A. L. Murray, Luther Pardee, and George Craig Stewart. The burial was at Rose Hill. The first part of the service at the grave was taken by Bishop Longley. The committal was said by Bishop Toll, who also gave the blessing. A Chicago clergyman wrote as follows: 'This text has been much in my mind, "Let me die the death of the righteous, and let my last end be like his."' Another priest expressed himself in these words: 'He represents a type of churchman of whom we have, I fear, but few today.'

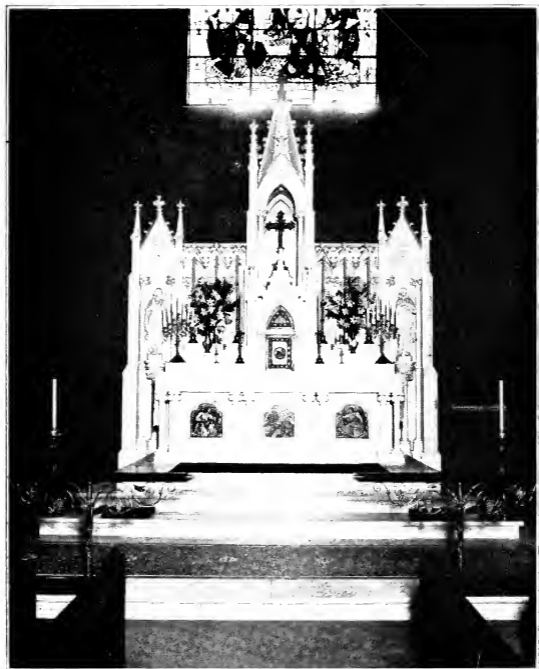
"The life that Mr. Slaymaker lived among us is an inspiration and encouragement to all. When one contemplates such a life he is bound to admit that the day of saints is not yet over. It is a matter for regret that though St. Mark's Church contains two memorials to Mr. Slaymaker, the parish to which he gave so much has up to the present time done nothing to perpetuate his memory."

The name of Mr. Edward H. Buehler, the present senior warden of St. Mark's, has been closely associated with the parish for more than thirty years. Mr. Buehler has served as a member of the vestry, as clerk of the vestry, treasurer, junior warden, and since Mr. Slaymaker passed on in 1913 has filled the important office of senior warden, in addition to which he is special treasurer of missionary and extra-parochial funds. No one of the men of St. Mark's has striven more wholeheartedly for the best interests of the parish. I was first brought into touch with him when, as treasurer, he used to send me the monthly choir check. In his care for the financial interests of the parish he never failed to give me a reminder if my account ran ever so slightly over the allotted \$125 per month. He will forgive me, I'm sure, for saying so, but his reminders used to affect me otherwise than he intended, and I used to wish that he would read, mark, learn, and inwardly digest the latter half of the twenty-

fourth verse of the eleventh chapter of the Book of Proverbs. If every parish were fortunate enough to secure as senior wardens such men as have held that office at St. Mark's, Evanston, its members would have one more blessing for which to be thankful. In one respect Mr. Buehler is greatly like his predecessor. I have in mind the early Eucharist, in which, Sunday after Sunday, Mr. Buehler is quietly exercising an influence far greater than he dreams of. May he long continue in his present office!

After allowing for the regrettable fact that in this American Church of ours the font cannot always occupy its logical and rightful place just within the main entrance, the one thing that should immediately impress a person upon stepping into our churches is, not the pulpit, not the lectern, not the organ with its gilded and often gaudily painted display pipes, but the altar. In St. Mark's we have for years been blessed with an altar so beautiful and chaste in design and workmanship as at once to arrest the eye and hold the attention.

Those who know St. Mark's Church and its altar very naturally call to mind, when thinking of the latter, the names of two persons—Miss A. J. Comstock and Miss Mary Pearce. For years before I knew the parish Miss Comstock devoted much of her time and the same loving care to the altar and sanctuary that she does today, a work in which she has had for more than thirty years the assistance of Miss Pearce. I don't suppose that the average person who attends St. Mark's gives two thoughts to the hours spent in preparing the altar for the services as they look upon it. Only those like the rector and myself realize the amount of time and care necessary. But, while everyone may not stop to think of the time and labor involved, all appreciate the results as we have seen them Sunday after Sunday. I can think of no one who better loves to engage in the care of the altar vestments and vessels than Miss Comstock, nor do I know of altar flowers more gracefully arranged than those which we have been accustomed to for years as a result of the



THE COMSTOCK MEMORIAL ALTAR

deft hand of Miss Pearce. I have often, when looking upon our altar with its floral decorations as prepared for one of the greater festivals, experienced the same sort of feeling as when looking upon some beautiful canvas. One has no desire to change the picture in the minutest detail. The arrangement of flowers, especially altar flowers, is an art and a gift. And Miss Pearce possesses both the art and the gift to a remarkable degree. May the chief care of the altar at St. Mark's remain with Miss Comstock and Miss Pearce for many years to come.

In touching upon a few of the more important personalities connected with St. Mark's parish, I have been limited, not from choice so much as compulsion. In the first place my time is limited, seeing that I must leave within a few weeks for some port in England, and in the second place the chief difficulty would be to know just where to draw the line. For, if one must come to actual names, who realizes better than myself the need of mentioning most of those who have in turn served as members of the vestry? Who appreciates more than I do the real merit of the many presidents of the Woman's Guild or of the Men's Club? Who has a greater admiration than I have for the work of Mrs. P. C. Lutkin in the Mothers' Guild, or of Mrs. J. K. Lewis and Mrs. Harry Wells in the Junior Auxiliary? The few to whom I have made special reference have, with the single exception of Bishop Burch, been so long and prominently connected with St. Mark's that my reason for so doing is, I think, obvious enough. Equally obvious is it that I should refer to just one other person—Mr. Thomas I. Stacey; not because he has been one of my best friends and my closest companion throughout the many years that I have spent at St. Mark's, but from the position he has won and is winning for himself in the parish.

Mr. Stacey may claim this distinction over those to whom I have previously referred, i. e., he may be said to have been born and brought up in St. Mark's, since he has known no other parish. From the day on which we

first met, he has been ready at all times to serve the parish and the Church to the utmost of his ability. When, long years ago, through press of so many other duties, I resigned the position of superintendent of the Sunday School, I remember Doctor Little asking what I thought of Mr. Stacey for the office. My recollections are that Doctor Little wondered whether Mr. Stacey would be equal to the requirements of Sunday School Superintendent. If the Doctor had any serious misgivings they were quickly and permanently laid aside, and I know that as long as he lived he had unbounded admiration for and confidence in Mr. Stacey. I know further that Mr. Stacey was among those to whom Doctor Little ever looked for real help and comfort. His natural characteristics for thoroughness in work and system appealed at once to Doctor Longley as something which both held in common. The present rector of St. Mark's takes a special pride in the Sunday School as the direct result of Mr. Stacey's conscientious and untiring work.

I have been moved to allude to Mr. Stacey because I know of no finer illustration of the force of precept so consistently followed up by example. It is the one great need of the man who occupies the position of a Sunday School Superintendent, and St. Mark's is wonderfully blessed in having such a man at the head of its Sunday School, for it should greatly influence the future. Mr. Stacey's work at St. Mark's and in the Sunday School work of the diocese generally is making itself felt more and more. I trust the time is not far distant when, the war being over, his greatest desire may be realized and he may see adequate provision made for St. Mark's Sunday School in such wise that the discouraging drawbacks and limitations under which he has worked for so many years with such untiring perseverance may only remain as memories. If I were asked to name one of the greatest assets of St. Mark's parish at the present time, I should have no hesitation in singling out Mr. Thomas I. Stacey, as Superintendent of the Sunday School.

Special Services and Occasions

Laying of the corner stone of the new St. Mark's Church and Dr. Little's sermon on that occasion.

First service in the new St. Mark's Church.

Formal dedication of the new church.

"Deconsecration" of the old church.

Choral Festival.

Requiem and Memorial Services for Dr. Little with Archdeacon Toll's Sermon.

Twentieth Anniversary of the new St. Mark's Church.

Consecration of Bishop Longley.

The Fiftieth Anniversary of St. Mark's Parish, with Dr. Edward M. Jefferys' Sermon.

The Choirmaster's Ordination.

Chapter Three

LAYING OF THE CORNERSTONE OF ST. MARK'S CHURCH

(May 18, 1890)

The occasion of laying the corner-stone of the new St. Mark's Church—an event so long and hopefully looked forward to—took place on the afternoon of May 18, 1890, being the Sunday after Ascension Day. Outdoor services depend so largely on favorable weather conditions for their success, that it is gratifying to record that the day, in this respect, was ideal, and contributed no little to the general effect.

The choir, visiting clergy, rector and bishop assembled in the small frame church on Davis Street, near Ridge Avenue, where, forming in procession headed by the crucifer, they proceeded along Ridge Avenue to the site of the new church at Grove Street, and filed through an immense concourse of people to their allotted places on a temporary platform.

(Ridge Avenue, in these days of cement sidewalks, is very different from the old days when their make-up, chiefly of wood, necessitated frequent repairs. There was in May, 1890, a particularly faulty stretch between Davis and Grove Streets, with not a few loose planks and an occasional hole. The step from the sublime to the ridiculous has always impressed me as so easy in Church functions that I had serious misgivings as to how our cross-

bearer, "Dennie," a very small boy for that office, would steer his way without an illustration of the very thing I was most anxious to avoid. My fears proved needless, however, for the procession moved throughout in dignified order.)

In the course of a special service, the corner-stone was "well and truly laid" by Bishop McLaren, who afterwards spoke in praise of the work of the parish, and in particular of the auspicious event which had called his hearers together. He counselled that St. Mark's be kept as in the past, a church for rich and poor alike, and closed with a review of the growth of the Church in America.

Among the clergy present was the Rev. S. C. Edsall, the late Bishop of Minnesota, also Dr. Gold of the Western Theological Seminary, and the Rev. Daniel F. Smith of St. Luke's, South Evanston (as the southern portion of the then *village* of Evanston was called).

The corner-stone contained a copy of the Prayer Book, the Church Hymnal, and Little's "Reasons for Being a Churchman," as well as the names of the bishop, rector, vestry, and choir, also a number of Church, local and Chicago papers, and a set of United States coins.

After an address by the rector, which is given below, and one by Mr. George E. Gooch (as representing the laity of the parish) the service closed with the singing of the hymn, "The Church's One Foundation," and the Blessing, pronounced by Bishop McLaren, after which the congregation quietly dispersed, while choir and clergy returned in procession to the old church.

Following is the full text of the address—The Head of the Corner—delivered by the Rev. Arthur W. Little at the laying of the corner-stone of the new church:

"Reverend Father in God, Brother Churchmen and Fellow Citizens: When saintly Bishop Wulfstan of our Mother Church of England, in the eleventh century laid the foundations of the glorious cathedral of Worcester, he wept as he said to one of his clergy: 'It is a miserable thing, if we neglect the souls of men and pile together stones.' We have begun to build a stately and beautiful

stone church to the glory of God and for the benefit of this community. To complete this work, we need to deny our bodies, but not to neglect our souls. Indeed this work is God's work, and the better we are, the better will we build, and the better we build, the better shall we become. It is conceivable that the leaders of the Church—her prelates and her priests—might under certain circumstances so devote themselves to Church architecture as to neglect the souls of men, but such is not our case. Yonder little wooden church on Davis Street has long been inadequate to the needs of the parish and beneath the dignity of a Temple of God. It is therefore to save souls, not to neglect them, that we rear this church, to the honor of the ever-blessed and undivided Trinity. St. Mark's parish was organized in the year of our Lord 1864. In the following year the church was free from debt, and on the 15th of September, 1865, consecrated by the Rt. Rev. Doctor Whitehouse, the illustrious predecessor of our beloved bishop—consecrated to the worship of Almighty God under the title and patronage of the Evangelist St. Mark. It is a little church, but it represents the faith, and the love, and the self-sacrifice of deceased men. It is a little church, but it was great for the feeble flock that built it. It is a little church, but there are hearts that love it for the hallowed and precious associations of a generation. And yet these very ones whose tears start at the thought of leaving it have been foremost in planning, and are foremost in building this second house whose glory shall be greater than the first.

“And what kind of a church, my brethren, do we want and propose to build? We want, and we propose to build a church—a church Catholic and correct. Not an edifice at which the stranger will point and say, ‘What building is this?’ Not an edifice which will be mistaken for a club house, a lecture hall, an auditorium, or used for purposes sacred and profane, but the holy temple of a worshipping congregation, ‘none other than the house of God and the very gate of heaven,’ a church which will not only be an honor to this avenue and the pride of the village, but which from afar will proclaim itself a church—

“ ‘In beauty built and might
For apostolic service
And high liturgic rite.’

“The exterior will be simple, dignified, grand. Within there will be a noble nave, with north and south aisles, and high clerestory, supported by stately columns and graceful arch. There will be a deep choir or chancel, with its lofty Rood-screen surmounted with the symbol of our redemption—a chancel large enough to contain a goodly number of white-robed choristers, who will lead the devotions of the people, singing with the spirit and with the understanding also. And last of all, within the veil, there will be the sanctuary of the Holy of Holies, with its High Altar of Sacrifice, the Table of the Lord, the Throne of the Divine Presence, the Source of His Sacramental Grace. While over all, from the lofty clerestory windows will stream in the light of heaven, bidding us look upward and see the smiles of our Father’s face. O what a church this will be! And how earnestly we ought to work and pray for its completion!

“Finally, dear brethren, we are building for the future a church which will stand for ages and ages. The years will roll by, you and I shall rest from our labors, but this work will endure. Our very names will be forgotten, but within these hallowed walls the glorious gospel of the Son of God shall still be preached to the poor and to the rich, to the young and to the old. Here unto Incarnate God ‘shall be given of the gold of Arabia, prayer shall be made ever unto Him, and daily shall He be praised.’ Here the little ones born into this world of sin shall, at the font of regeneration, be born anew into the family of God, and in due time be confirmed with the grace of His Holy Spirit. Here the penitent shall be absolved, and the faithful be nourished with the ‘Bread which came down from heaven.’ Here the Church’s blessing shall unite those who love in the Lord. And here for us and for our children, one by one, shall be chanted the solemn Office of the Dead as we rise from the Church on earth to the Church in the Paradise of God.

O, it is a glorious and an enduring work! Let us do our part. 'Let us rise up and build.' And may God prosper the work of our hands upon us. Yea, may He prosper our handiwork."

FIRST SERVICES IN ST. MARK'S CHURCH

(Easter Day, March 29, 1891)

From the day on which the corner-stone was laid, both pastor and people noted with increasing interest and pleasure how the building grew apace under the workmen's hands until, as completed on Easter Day, 1891, the edifice stood forth in its present graceful proportions.

As is not infrequently the case, the work of completing the new church had to be hurried up to the very last minute, and to those who were in the church on Easter Eve, 1891, when the final choir rehearsal was interfered with so much by the noise of workmen's hammers and planes, the prospect did not appear encouraging for the opening services on the day following. It was well on towards midnight ere the Altar Guild could set about its work, yet in the tasteful arrangement of the altar and the orderly appearance of the church at the early Eucharist the next morning, the bustle, confusion and disorder of the previous evening were forgotten in the prevailing restfulness, and it was hard to think that they had existed so recently.

The *Evanston Press* of April 4, 1891, wrote of the new church as follows: "The completion of St. Mark's Episcopal Church in this village is a matter of sincere congratulation to the parish and to the public generally, in that it provides not only a beautiful, but commodious edifice, while the village is to be congratulated in the addition to its public buildings of an ornament worthy of its pride. The edifice may be justly characterized as combining the elements of strength, dignity and grace. Within, a stately gothic order prevails, with nave, aisles and clerestory. The architects, Messrs. Holabird and Roche, are to be congratulated upon the successful completion of their plans. The church has been erected, at a cost of about \$40,000." The order of services was announced

as follows: Holy Eucharist, 7:30; High Celebration, 11 o'clock, and Evensong, 7:30. At the 11 o'clock Eucharist Dr. Little was the Celebrant and preacher. In the afternoon a special service was held, when the Evanston Commandery No. 58, Knights Templar, visited the new church and was addressed by Archdeacon Edwin Bishop. At the conclusion of his address, the archdeacon, on behalf of the Knights, presented the fine eagle lectern which has become so familiar a feature of the interior of our church.

FORMAL OPENING AND BENEDICTION OF THE NEW CHURCH

(Wednesday, April 1, 1891)

The formal opening ceremonies and Benediction of the new edifice took place the following Wednesday. The Rt. Rev. William E. McLaren was the Celebrant at the High Celebration and preached an able sermon from Habakkuk II. 20, on "Worship and the proper use of the Church." He also blessed and dedicated the building to the glory of God and in honor of St. Mark, and the chapel in honor of the Blessed Virgin.

Doctor Little delivered a brief address of thanks to parish and people, to whose labors and generosity the building of the church was due. He especially thanked Mr. and Mrs. Robert E. Hill for the gift of the altar rail, given in memory of their son, William C. Hill; to the Knights Templar for the lectern; to the choir for their gift of the Altar Cross, Eucharistic and Vesper lights; to the girls of Queen Bertha's Guild for their offering the Altar of the Lady Chapel; to the ladies of St. Margaret's Guild for furnishing the pews; to the Woman's Guild for a gift of \$3,000; to Mr. Joseph Hobbs for his generous work in the painting; to Messrs. Holabird and Roche, the architects, for their voluntary services—and to Mr. Charles Comstock, the senior warden, to whose efforts, more than any other one thing, were due the erection of their beautiful edifice.

A list of the clergy present at the service included:
The Rt. Rev. William Edward McLaren, Bishop of

Chicago; the Rt. Rev. George Franklin Seymour, Bishop of Springfield; Rev. Clinton Locke, Rev. Canon Wright, Rev. Canon Knowles, the Ven. Archdeacon Edwin Bishop, the Revs. D. F. Smith, Joseph Rushton, Luther Pardee, Edward A. Larrabee, R. R. Upjohn, Samuel C. Edsall, J. Stewart-Smith, Henry G. Perry, C. R. Crittenton, P. N. Hickman, Morton Stone, J. M. Clarke, Walter Delafield, George B. Pratt, T. N. Morrison, J. W. Elliott, H. Judd, B. F. Matrau, J. M. McGrath, Colin C. Tate, Jr., Cory Thomas, J. E. Thompson, C. N. Moller, C. H. Lemon, M. Throop, Jr., B. F. Fleetwood, H. C. Granger, C. C. Camp, J. F. Hill, and John H. Parsons. Among the students from the Western Theological College who attended was Mr. Frederic W. Keator, afterwards the first priest of the Church of the Atonement, Edgewater, now the Bishop of Olympia. The list of the clergy includes the names of the present bishops of Minnesota* and Iowa.

During the afternoon a largely attended parish reception was held at the Evanston Club, in honor of the completion of the new church.

At Evensong the sermon was preached by that fine old churchman, Bishop Seymour, of Springfield, on the text, "Jesus Christ, the same yesterday, today and forever." The *Evanston Press* records that "Bishop Seymour held his hearers spellbound for more than an hour."

On the afternoon of the day on which the new St. Mark's was formally dedicated, Bishop McLaren visited the old church on Davis Street and in the presence of several of the clergy officially declared the consecration and setting apart of the building to the worship of Almighty God to be "hereby lifted and removed."

Shortly afterwards, the *Chicago Evening Journal* published a mischievous article which included the following: "The discovery has just been made that, on the day on which the new St. Mark's was consecrated (by which the *Journal* meant dedicated) Bishop McLaren and several other Episcopal ministers visited the old church,

* Bishop Edsall.

unknown to the purchaser, and, it is said, actually deconsecrated it."

The use of the old church had been granted by the purchaser, Mr. Parkhurst, to the Methodists who occupied it until their new building, afterwards known as the Emmanuel Methodist Church and now in possession of the Swedish Methodists, was ready.

Of course the *Journal's* article stirred up a regrettable amount of unfriendly feeling and criticism. The most absurd and extravagant stories were circulated, telling what the bishop did at this service of "deconsecration," and were believed by many persons without troubling to get at the real truth of the matter. The members of the new Methodist congregation were disturbed and many of them exasperated. Dr. Little was the wrong man to hear of erroneous impressions floating around without making an effort to correct and allay them. He wrote to the Evanston *Index* and in the course of his letter said:

"The writer to the *Journal* alleges that the act of the Bishop was dishonorable, unbrotherly, unhandsome, a filching of the consecration, a violation of fair dealing, contemptuous treatment, mean, clandestine, and a betrayal.

"So much for this chaste anonymous romance—now for facts:

"The trustees of the old St. Mark's Church sold the property to Mr. J. J. Parkhurst *personally*, and not in any sense to the new Methodist congregation—although the anonymous writer says that the Methodists had practically bought it and that one reason for their doing so was that it was 'already nicely consecrated.' (!) This is untrue, but very funny. Well, we sold the old church to our neighbor, Mr. Parkhurst, to whom we have often been indebted for friendly courtesies which the rector, for one, gratefully appreciates. What use Mr. Parkhurst proposes to make of the sacred edifice has never been known. Some say it will be torn down, others that it will be moved away and turned into a produce store or a machine shop. The fact that the generous purchaser

chooses to allow the Methodists to use the old church for a few months as a place of worship has no bearing on the general question.

“The so-called ‘deconsecration’ took place, not *after* the sale, as the writer implies, but while the church was still an Anglican church, still in the legal possession of the rector, churchwardens and vestrymen of St. Mark’s. And what, after all, was this ceremony?—this dreadful orgy which I am told has ‘hurt’ and ‘exasperated’ my good Methodist brethren? From the description one would think that the venerable prelate and his priests had played ‘the Abbot of Unreason.’

“Let me, as an eye-witness, describe the ceremony: The bishop, surrounded by his clergy, stood with uncovered head, and with solemn voice said:

“*Whereas*, The Rt. Rev. Henry John Whitehouse, D. D., by divine permission bishop of this diocese, did by virtue of his office consecrate and set apart this building to the worship of Almighty God according to the canons, rites and uses exclusively of the Protestant Episcopal Church in the United States of America; and,

“*Whereas*, the pious generosity of this parish has reared a new and finer temple to take the place of this,

“*Therefore*, I, William Edward McLaren, by divine permission bishop of Chicago and successor to the said Bishop Whitehouse, do now officially declare that the said consecration and setting apart of this building to the worship of Almighty God according to the canons, rites, and uses exclusively of the Protestant Episcopal Church in the United States of America, is hereby lifted, and removed. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*’

“That is all.

“As the bishop himself explained it to me, the lifting of the consecration simply amounts to this: In accordance with our canon law, ‘the church building belonging to any parish or mission may be opened for all services, rites, ceremonies, or other purposes, authorized or approved of, either by the Church in the U. S. A., or the Church in this diocese, represented by the ecclesiastical

authority thereof, and for none other purposes whatsoever.' (Title III, canon 7.) Such a church, by the very fact of its consecration, is *limited* as to its use. The old church on Davis Street was to pass for ever from the control of the American Church, to become the property of an enterprising business man, a man of the world, and to be *secularized*. Hence the 'deconsecration,' or as the bishop prefers to call it, 'the lifting of the consecration,' simply removed that technical *limitation* of the building to distinctively Anglican services. No slight, intentional or unintentional, was put upon the worship of our Methodist brethren, with whom we have always dwelt on terms of friendship and mutual respect. * * *

"We build our churches for one distinctive purpose. We do not look upon any honest worship as a defilement of a church—and certainly not the earnest prayers and hearty Amens of the Methodists. * * * Nevertheless, this one thing ought to be remembered, that * * * we regard the altar where the Holy Sacrifice is wont to be made, as 'none other but the house of God and the gate of heaven.' The consecration of one of our churches has a totally different meaning to us from what the 'dedicatory services' of other Christians have to them. Surely we can indulge one another in our honest convictions. The question is not whether we are right or wrong in so reverencing our churches—Doctor Lorimer has informed Chicago that there is no sacred place and no holy day—but to us at least the 'house of God' is sacred, the one spot left us into which the world does not and shall not intrude."

CHORAL FESTIVAL

Beginning with 1889, the first choral festival of the Chicago Diocesan Choir Association was held in St. James's Church, Chicago. The thirteen choirs, with a total number of some two hundred and fifty voices, that took part, represented about all of the vested choirs in the diocese of Chicago in those days. St. Mark's was among the number, as also was St. Clement's—which (in those days) occupied a site near State and Twentieth Streets—

under Mr. Lutkin as choirmaster and organist. The Association had at least two objects, i. e., to promote good fellowship and to encourage and foster a desire for a better standard of church music. One of the greatest drawbacks to such a service was the lack of a church large enough to accommodate the choirs, for though the first gathering of choristers presented no difficulties in that respect, it proved far otherwise later. Twenty-five years ago vested choirs increased so rapidly that it soon became impossible to hold the choral festival in one church. The plan was then suggested and carried out of a festival in three divisions, i. e., one on the north side at St. James's, a second on the south side at Grace and a third at the Cathedral or The Epiphany. This arrangement was partially successful, but for one cause or another—mainly, I think, because of inability to meet as one body under one roof—the Chicago Diocesan Choir Association fell through. I ought to mention, perhaps, that on several occasions a massed meeting of the vested choirs of the diocese was held in the Auditorium, but it could not take the place of a regular church service. The setting did not lend itself to what one was accustomed—the atmosphere was lacking. For a number of years there were no gatherings of the choirs.

In 1909 I spoke to a number of choirmasters along the North Shore as to the feasibility of a choral festival on a very modest scale outside Chicago. Such a festival was announced to be held in St. Mark's, Evanston, on November 16th of that year, and proved to be quite a success. The precentor for the service was the Rev. Richard Rowley; the preacher, the Rev. Walter G. Blossom; the Masters of Ceremonies, Messrs. Thomas H. Fullerton and Percy W. Freeman. The music was under the choirmaster of St. Mark's and the service was accompanied by Mr. Louis Norton Dodge. Evensong was announced for 8:10. At 7:45, Mr. Ernest Sumner, of St. Luke's, gave an organ recital which included the following numbers: Grand Choeur, en la (Salome), Andante cantabile (Tschaikowsky), Marche Triomphale (Lemmens), Berceuse (Dickinson), and Cantilene (Rogers). The choirs

taking part in the service wore badges of distinctive colors and were preceded by their respective crucifers. The procession entered the church in the following order:

St. Luke's, Evanston (Gold, 40 voices)—Ernest Sumner, Choirmaster.

Atonement, Edgewater (Red, 25 voices)—Thomas H. Fullerton, Choirmaster.

St. Elisabeth's, Glencoe (Blue, 25 voices)—Charles L. Day, Choirmaster.

St. Paul's, Rogers Park (Old Rose, 40 voices)—Rev. Richard Rowley, Choirmaster.

St. Simon's, Sheridan Park (Lavender, 30 voices)—Percy W. Fairman, Choirmaster.

THE NATIONAL FLAG

St. Mark's, Evanston (Purple, 30 voices)—Robert Holmes, Choirmaster.

CRUCIFER

The Visiting Clergy.

The Rector.

Order of Service

Processional Hymn 397.....*O Quanta Qualia*
O what the joy and the glory must be.

Versicles and Responses.....*Tallis*

Psalter, Psalms 104, 145.....*Gregorian*

Magnificat in G.....*Cruickshank*

Nunc Dimittis in G.....*Cruickshank*

Anthem after the Third Collect.....*Woodward*

The day Thou gavest, Lord, is ended.

Hymn 418—O God, our help in ages past.....*St. Anne*

Ascription Gloria.....*Cruickshank*

Offertory Anthem.....*Gadsby*

O Lord, our Governour.

Processional Hymn 516.....*St. Gertrude*

Onward, Christian Soldiers

All of the clergy whose choirs took part wrote afterwards expressing appreciation of the festival and the



THE REV. ARTHUR W. LITTLE, L. H. D.
Rector, November 1, 1888-September 28, 1910

pleasure it had given them. I recall that Dr. Little entertained the proposal of the service somewhat hesitatingly at first, but when all was over and it proved so much more than he expected he was greatly pleased that we had been able to have such a service at St. Mark's.

REQUIEM AND MEMORIAL SERVICES FOR DOCTOR LITTLE

The following account of the last services for Doctor Little is given, in substance, as I wrote it for the Memorial Number of the *Lion of St. Mark* for October, 1910:

"Arthur Wilde Little, for twenty-two years the priest and pastor of St. Mark's, passed away on Wednesday, the eve of Michaelmas Day, 1910. On Friday afternoon the body, robed in Eucharistic vestments, was laid in a beautiful purple casket, and placed in the Lady Chapel with three mortuary lights on either side. Relays of the clergy kept watch until the hour for the Requiem on the following day. At the close of Friday evening's choir rehearsal, the men of the choir visited the chapel in a body, where the Rev. J. H. Edwards—Rector of the Church of Our Saviour, Chicago, and a class-mate of Doctor Little's—conducted a brief service, after which the choristers took their last look at him who for so long had been their pastor."

THE REQUIEM

Saturday, October 1st, was a perfect autumnal day with bright warm sunshine, and yet with evidences on every hand of the change to the "sere and yellow leaf." From early morning loving hands were busy in and around the chancel arranging the floral tributes which sympathetic parishioners had sent in profusion. The only flowers on the altar were two vases of Easter lilies from the Mothers' Guild, while fastened on the chancel gates were two bunches of the same flowers from the choir. A beautiful cross of white roses from the vestry was suspended from the central arch of the Rood-screen, and near the entrance to the chancel was an artistic tribute of

orchids and foliage from the Sunday School. On the casket, which had been removed to the chancel soon after ten o'clock, was a simple cross of purple and white asters from the Comstock family.

At eleven o'clock the Wardens and Vestrymen of St. Mark's took their places in the front seats of the Nave. St. Luke's Vestry was also present in a body. The long line of choir and clergy entered the church by the West Door to Beethoven's "Funeral March." On reaching the chancel, the Twenty-third Psalm was sung as an Introit, during which the Celebrant, Bishop Anderson, entered with his assistants, the Rt. Rev. Charles Scadding, D. D., Bishop of Oregon, and the Ven. Archdeacon Toll.

The Requiem closed with Doctor Little's favorite hymn, "Praise to the Holiest in the height," immediately following which the Rev. J. H. Edwards read the Opening Sentences of the Burial Office. This was followed by the chanting of Psalms Thirty-nine and Ninety. Dr. James S. Stone (St. James's, Chicago), read the Lesson, and the Bishop of Chicago the concluding Prayers and Committal. The service closed with the Easter Hymn, "Jesus lives!" the procession leaving the church as the organist played Mendelssohn's "Funeral March."

The active pall-bearers were the members of the vestry. The honorary pall-bearers were as follows: The Reverends T. B. Foster (Emmanuel, La Grange), H. C. Kinney (Holy Trinity, Chicago), Herman Page (St. Paul's, Kenwood), Luther Pardee (St. Elisabeth's, Glen-coe), W. T. Sumner (The Cathedral), W. O. Waters (Grace, Chicago), P. C. Wolcott (Trinity, Highland Park) and C. H. Young (Christ, Woodlawn).

Doctor Little's body rested in the chancel under the care of the Men's Club until Sunday morning, when, at an early hour a private Eucharist was celebrated for the relatives and close friends of the late Rector, after which the casket was quietly removed to the station just before the usual Seven-thirty Eucharist at which Doctor Little himself had officiated only the previous Sunday.

As a last tribute, the clergy of Chicago presented a small but very beautiful silver crucifix, which, before the

final services, was placed in Doctor Little's hands and buried with him.

THE MEMORIAL SERVICE

Sunday, October 9th, was observed in specially commemorating the late Rector, there being a Corporate Communion of the Parish at seven o'clock, when a goodly number were present. Doctor Little's brother—the Rev. Edward Porter Little—was the Celebrant.

At eleven o'clock, the procession of choir and clergy entered the church by the West Door, as on the day of the funeral. The service opened with the *De Profundis*, sung kneeling, after which, the hymn, "O God, our help in ages past," was sung with fine effect by choir and congregation. Matins then followed in the usual order, the Ven. Archdeacon W. E. Toll delivering an address on the life, work, and influence of Doctor Little. It is worthy of note that among the many former choristers present in the chancel were Messrs. William Ashwell, S. Lee Chapman, and William A. Stacey, whose connection with the choir antedates Doctor Little's pastorate at St. Mark's—as also does that of the choirmaster. The service ended with the singing of Gaul's "Blessed are the departed" and the hymn "Jerusalem the Golden."

THE MEMORIAL SERMON

"I am to speak to you this morning, dear friends of St. Mark's Parish, Evanston, of your late revered, and much-loved rector, and I am constrained to say that it would have been far more in accord with my own feelings, and I cannot but think it would have been more satisfactory to you, had this tribute of affection—this witness of his worth, been made to you by another tongue than mine. Had Bishop Anderson been able to have taken the time to put into writing the thoughts of his own mind and the feelings of his own heart towards this our brother, who was so much to all of us, he would have done so on the day of the Requiem Service.

"That being next to impossible, it has fallen to me,

of stammering lips and another tongue, to address you this morning on the life and work, in your midst, of your late pastor.

“Doctor Little came of that old, good and true New England stock, the best of the Saxon type that has come to these shores from the peoples of all nations. He was born in Brooklyn, New York, October 6, 1856, but early in life was brought by his parents to live and grow up on the broad prairies of Illinois and share in the larger life found in this Middle West. Here he pursued with vigor and deepest interest his academic studies, his Christian culture in the meantime being in no wise neglected. He was graduated with honor from Knox College, Galesburg, in 1877.

“About this time, he was deeply stirred by the action of his elder brother (whom we rejoice to have here with us today), who finding the pearl of great price in that part of the Holy Catholic Church—fully organized among us by Bishops Seabury, White, Provoost and Madison, sought to bring his own brother into this same communion and fellowship. And as so often happens, so in this case, the younger brother was moved to strive against and resist this proposition which was new to him—and to defend place and denomination of his Presbyterian fathers. He thought quite seriously of writing a work in defense of Presbyterian orders as against that of Episcopal, with the result, so often reached, that his larger reading, and deeper study led him to the conclusion that there had been from the beginning, from the days of the Apostles, three orders of Ministers in Christ’s Church, viz., Bishops, Priests and Deacons. The ripened fruit of this study was issued from the press a few years later, in that widely read, and home-guiding book, known as Little’s “Reasons for being a Churchman.” Though written nearly a quarter of a century ago, it is still powerful in leading all sorts and conditions of Christian people to see the better way—the way ordained of God for men to walk in, who would feel and know the blessedness of an authoritative ministry, and the power of rightly and duly administered Word and Sacraments and the benefits to be derived thereby.

“Convinced of the right way, the way the Fathers had trod, with unbroken continuity, all through the ages, he felt himself moved to study for the Sacred Ministry. To this end, he sought entrance to Seabury Divinity School, Faribault, which at this time was held in greatest esteem, as one of the schools of the prophets. Here he took his first or junior year’s course in Theology. It did not fully satisfy him. He, therefore, took his middle year in the General Theological Seminary, New York. There were giants in that institution in those days, but the greatest among them, the Rev. Doctor Seymour was about this time made Bishop of Springfield, and, therefore, Arthur W. Little again moved on at the close of his second year, and took the third and final year of his course in the Berkeley Divinity School, Middletown, Conn., under that Master Theologian of the Catholic faith, Doctor John Williams, Bishop of Connecticut. The stamp of this Father’s clear, strong, dominant mind, made its impress upon this young David, and remained with him to his latest day.

“Before his studies in the Seminary were fully completed, arrangements were made for his ordination to the diaconate by Bishop Neeley, to take place in Christ Church, Exeter, N. H., March 20, 1881, and this was followed by his ordination to the priesthood, in the Cathedral Church of Portland, Maine, Sept. 10, 1881, by the same Bishop. As Rector of St. Paul’s, Portland, his first parish, he remained for full seven years, doing noble work for our Mother, the church,—winning many souls to the obedience of Christ, and adorning the doctrine of God our Saviour, in all things beloved by all his people, and still remembered by many as the ardent youth, the cultivated teacher, the helpful preacher, the faithful priest and pastor whose memory is blessed, and whose works do follow him. No wonder that the fame of a man so strong in the faith, so valiant for the truth, so zealous in promoting good works, had preceded him on his way, and that we of the clergy, as well as the faithful laity of his parish here, stood ready to give him hearty welcome to our midst, when he came to be rector of this parish. I

well remember the strength he felt, at the early knowledge he had of three men in particular, then members of his vestry, Charles Comstock, his senior warden, since gathered to his fathers with the testimony of a good conscience and in the Communion of the Catholic Church—whose children rise up and call him and his faithful and true wife blessed—and Messrs. Slaymaker and Buehler, who are still with us, than whom, no better sons of God and more faithful witnesses to Christ and his church can be found. With such men and some others like-minded, though it was a day of small things then as compared with now, this ardent, devoted priest, and servant of the Lord Jesus, knew he could win new-born souls to Christ in your midst.

“Entering upon his rectorship of St. Mark’s Church, Evanston, on the festival of All Saints’, Nov. 1, 1888, he never once faltered in the work of his long and successful ministry among you. Very early in this his ministry, I became acquainted with him, and never shall I forget the cordial, whole-hearted welcome, that Nestor of priests, Doctor Locke gave him, and the gracious manner in which he introduced our younger brother to the whole body at a deanery meeting, which was fully equalled by the courteous, not to say elegant response, of this new comer to our ranks.

“Early in the following year, when the old church of my former parish in Waukegan was to be deconsecrated and removed, and the new and more permanent one was to be consecrated, I asked Doctor Little to preach the final sermon in the old church before we passed over to the new. He very kindly accepted the invitation, preaching before a large congregation of the laity and many priests of the diocese. It was a wonderful sermon. The subject being “Our Mother the Church, as She was, as She is, and as She is to be.” I shall never forget his closing words,—

“‘At last,’ he said, ‘we shall see Her chiefest among ten thousand, and altogether lovely. His Body, the Church, of which we all are members, will be all glorious within. We shall see Her, not having spot or wrinkle

or any such thing. She will be holy and without blemish.'

"From that day forward to the morning when we last met together, immediately preceding his departure from among us, our friendship was constant and true. Many and frequent have been the tokens of this friendship towards me, and I pray he felt it was sincerely reciprocated. Little, however, did I dream that, so soon after that our last meeting, I should be called upon to pay this final tribute to his memory.

"If not mistaken, I think I have already said that in the late autumn of 1888, when Doctor Little first came to live and labor among you, it was, comparatively speaking, a day of small things in St. Mark's parish, Evanston. Although your old church, built in 1865 had been twice enlarged—first by adding to it the south aisle, and later on the north one—the building was always plain and unattractive. Nor was that other temple, the one not made with hands, but made up of lively stones built into the living rock, as yet very strong in the Lord and the power of His might. Good seed had indeed been sown, was bringing forth good fruit, and was well-nigh ready to bring forth more abundantly. Other ministers of Christ had planted, all of whom I knew from first to last, and your late rector entered wisely and heartily into their labors.

"With the present welfare and influence of this parish (and there is none more prosperous in the diocese) must ever be associated the life and labors of Doctor Little in its material, moral, and spiritual strength. True, when he came to it, the nucleus for future greatness was there, and when he, the new leader, came with wider vision and larger purpose, new growth came also. As a man, therefore, ordained of God to do the Lord's business, he soon set about doing it, *with all his might*. His power was soon felt among you, and that which had been long looked forward to with faint hope he at once set out to accomplish, with strong assurance.

"This well-located lot on which this very beautiful church is situated was bought and paid for in 1889, and the rectory was purchased in the same year. Plans and

specifications for the erection of this almost ideal church were prepared by Messrs. Holabird and Roche, the contract quickly let, and the corner stone of this House of God was laid on the Sunday after Ascension-day, May 18, 1890. On Easter day following, the doors were opened for Divine Worship, and on St. Mark's Day, April 25, 1895, being free from debt, it was duly set apart, offered, and consecrated to the glory of God and the good of all men.

“In 1903 the adjoining parish house was built to meet the growing needs of the parish. It has proved a very boon for the purposes for which it was erected—the assembling of children for instruction in things pertaining to the Kingdom of God—the accommodation of all the working organizations of the parish, both of men and women—as well as having suitable quarters for the choir and curate of the parish. And here let me say this work of his and yours has been an incentive to better things throughout the entire diocese. More suitable parish houses and more stately churches have been built since, and more uplifting services have in many places followed. Now this could not have been had not our brother been a true man among men. Under his leadership you all went forward unto that to which he called you; and by the results attained it is proven that his labor was not in vain. Of him it can certainly be said—as regards the least—the material things of the Kingdom—“He has done what he could.”

“But what of the next step in the life of Doctor Little among you—a pastor *in parochia*—an under-shepherd of the sheep of Christ's flock—a physician of the souls of men? Surely in this he was most diligent—ever seeking to recover the fallen—to strengthen the weak—to heal the sick and confirm the strong. As pastor, having the cure of souls, he delivered unto you without fear or favor the wholesome medicine of Christ—the need for true repentance and that godly sorrow for all sin, that needeth not to be repented of—followed by the pouring in of the wine and oil of sacramental grace, whereby the wounds and diseases of all your souls might be healed. All may

not alike have been benefited by his ministry—because all were not alike open-hearted and willing-minded to receive all that he taught, though his teaching was ever in consonance with the Word of our God and the mind of Christ. Still I know many among you, *are ready* to bear witness, that you are greatly indebted to him for a knowledge of the truth as it is in Jesus, and also for a right valuation and proper use of all those means of grace, whereby you may live and grow and walk in all the days of your life.

“In the third and last place, what a true and faithful priest he was to the sick and to the whole. None knew better than he the need of drawing nigh to Him, our Risen Master and Lord, with a lively faith and stedfast purpose, if we would do God’s will from the heart.

“Fervent prayer must often be made unto Him if we would find that sufficiency of grace to help in every time of need. How highly he valued, therefore, the Sacrament of the Altar, just because he knew that through this Memorial Sacrifice—united to the one great sacrifice, once for all made on Calvary’s Tree—and presented by Him, and through His merits before the great white Throne of God—we may all live again in Him, Who ever liveth, making intercession for us. Because, God the Father, now only looks on us as seen in Him; not indeed as we are, but as we strive, long, yearn to be found in Him, clothed in His righteousness complete—perfect and pure, in His most holy sight.

“We may well think then of our brother beloved, to-day, as a man ordained of God—set apart from other men to do the Lord’s own business, and we find he so did it as a workman who need not be ashamed. From this high plane to which by God’s help he had lifted you, he besought you ever to go forward, increasing more and more in the knowledge of God’s will, and the doing of those good works which He has already prepared for you to walk in. And what a height through him, you have risen to. In devotion, and constancy, and every good work, parochial, diocesan and general,—your parish—yes, your parish has become a great and shining example. See to it no one takes your crown.

“He who has gone from among us so suddenly, so unexpectedly, I can without fear of gainsaying declare wrought among you with all diligence, to the end that he might at last present you faultless in Christ Jesus—his joy and crown of rejoicing in that day. The workman has fallen in the midst of his labors—but the work which is God’s, must still go on. Therefore, to him who shall be called to take up the thread of work among you where our brother and faithful witness has laid it down, we pray it be given him to follow on in our Master’s train. For surely the lines will have fallen unto him in a fair ground, yea, he will have a goodly heritage, and every reason for responding in all that the Lord our God shall call upon him for. While in behalf of him who has now passed on before us, let us all pray—with fervour pray—Lord Jesus grant him mercy—eternal rest—ever-deepening peace—and may light perpetual shine upon him. Amen.”

THE TWENTIETH ANNIVERSARY OF THE OPENING OF ST. MARK’S CHURCH

1891-1911

There were no special services or meetings to mark the twentieth anniversary of the opening of St. Mark’s Church, but I wrote to Bishop Burch and the Rev. J. Stewart-Smith asking for anything they felt disposed to send, as touching upon the anniversary, for use in the parish magazine. Their replies were published in *The Lion* for April, 1911, and were so interesting that I feel fully justified in giving them a place in these records of special services and occasions.

FR. SMITH’S GREETING

“In the pages of the Bible that has been in daily use throughout my ministry lies a red silk badge on which is printed ‘Saint Mark’s Guild, 1877,’ and the mystical Lion of St. Mark, which, I believe, was the first time the symbol was ever used in the parish. For all the years since then it has served as a constant reminder of the

church and people of Evanston, where I began my priesthood, having been ordained in the Cathedral, Chicago, Feb. 13th, 1876, the first priest ordained by Bishop McLaren, and entering upon the Rectorship of St. Mark's the following day. It affords me real pleasure to congratulate the parish through '*The Lion of St. Mark*' in the Twentieth Anniversary of the opening of the present church and to comply with your request to recall something of my pastorate.

"St. Mark's has always held its place in my affections; it was my first love; I took to it the freshness and enthusiasm of youth; I tried to teach the Catholic faith in its entirety, and God blessed me far more than I deserved. It was mine to plant the seed, but the soil had been prepared by the faithful priests that had labored there before me, and it would have perished but for the great and good men that came after me; to them belongs the glory; the beautiful church of today is their monument.

"In 1876 St. Mark's was the only church between All Saints', Chicago, and Highland Park. I held the first services of the church regularly at North Evanston, Wilmette, Winnetka, and occasionally at Rogers Park and Glencoe, and ministered in South Evanston.

"Some will remember the wooden church on Davis street, with its whitewashed walls, the little altar, without retable or steps, and its single ornament, a ten-inch, rough wood cross. The brass cross, which I believe is now upon the chapel altar, was the first innovation, and was given by the Sunday School at Easter, 1876.

"But if the church was poor, there were noble people to welcome the youthful priest. The names of Comstock, Lake, Wilcox, Slaymaker, Hobbs, Lyon, Wyman, Stacey, Wicker and many others will never be forgotten; some of them have passed away, but their works live after them. *May they rest in peace and light perpetual shine upon them.*

"In the four years of my rectorship the church was decorated, a proper altar and reredos erected, vases, altar cloths, and linens supplied, and on special occasions lights

and silk vestments used; but far more important, the weekly Eucharist was begun, and later, one on every Thursday, Catholic doctrine was fearlessly taught and the Church set forth in her true light, as she had never been before. And yet our relations to those outside the Church were never strained, and among them I have always numbered some of my warmest friends. When I resigned, in January, 1880, six gentlemen, a Roman Catholic, a Lutheran, a Congregationalist, two Baptists and a Presbyterian, came together and asked me to remain, and offered to contribute to my salary.

“May God continue to bless St. Mark’s and all the people of Evanston.

J. STEWART-SMITH.

St. Mary’s Church, Kansas City, Mo.

March 28th, 1911.

BISHOP BURCH’S GREETING

“It gives me much pleasure to send a word of greeting to the dear old parish which is soon to celebrate the twentieth anniversary of the opening of the new church.

“How well I remember the occasion, but how difficult to realize that it was twenty years ago. We were all so happy and so proud of that beautiful new building, yet none quite so happy or so intensely interested as Doctor Little, who had followed every step of the construction, from the laying of the cornerstone, with that earnest devotion and that scrupulous care for thoroughness and churchliness in every detail, which marked all his life’s work for the Church.

“I wonder if we who are sons and daughters of St. Mark’s fully realize the great debt we all owe to this consecrated man, who has, as well, placed the whole American Church under obligations which it will be hard to repay, even in our most grateful memory of his life and work.

“Kind friends have sent me *The Lion of St. Mark* for months past, just as Doctor Little did during his busy life, and I have been glad to follow you all in your efforts

for the parish to which my heart turns in loving recollection very frequently.

“It was the parish in which I did my first work as Sunday School Superintendent, as Lay Reader and Parish Helper, in which I became a candidate for orders, and it was in St. Mark’s that I was ordered deacon by Bishop McLaren, with Doctors Little and Gold as presenters, in 1895.

“All through my ministry up to the present time I have worn the exquisitely beautiful stole presented to me by the teachers and scholars of the Sunday School. It has been and will continue to be my only white stole, and I treasure it beyond words.

“Just as my heart went out to you all in loving sympathy of your great loss of last autumn, so today do I rejoice that you have so happily and satisfactorily settled the succession to Doctor Little; and for your new rector, Mr. Longley, and for every member of old St. Mark’s, may I bespeak God’s richest blessing in the years to come, and a happy, successful celebration of your coming anniversary.

Affectionately,

CHARLES S. BURCH.

(Bishop Suffragan of New York.)

Bishop’s House, Gramercy Park,
New York, March 29, 1911.

CONSECRATION OF DOCTOR LONGLEY

Wednesday, October 23rd, 1912, appointed by the Most Rev. Daniel Sylvester Tuttle, D. D., presiding bishop of the American Church as the day for the Consecration of the first Suffragan Bishop of Iowa, will long be remembered as marking perhaps the chief among many great functions which have taken place within St. Mark’s Church.

It is unusual for the average parish church to witness the services of the Making of Deacons, the Ordering of Priests, and, most important of all, the Consecration of

Bishops. Yet St. Mark's has enjoyed that unique privilege. On the Twentieth Sunday after Trinity, October 27th, 1895, Mr. Charles S. Burch (the present Suffragan Bishop of New York) and Mr. W. S. Howard (now rector of Christ Church, St. Paul, Minnesota) were ordered deacons in our church by Bishop McLaren. On the Third Sunday in Lent, March 6th, 1904, the Rev. Russell J. Wilbur took the solemn vows of the priesthood and was advanced to that office in St. Mark's by the Bishop Co-adjutor of Chicago, the Rt. Rev. Charles P. Anderson, D. D. And last and greatest of all was the impressive service when Doctor Longley was consecrated. The following is from the parish magazine for November, 1912:

"Despite the extreme dullness of the preceding day, Wednesday, October 23rd, dawned fairly clear, and by nine o'clock bright sunshine prevailed and continued throughout the entire day. From early morning St. Mark's was a scene of activity until the hour set for the consecration,—10:30 a. m. Far more promptly than is usual at such important functions the long procession left the parish house within a few minutes of 10:30, and proceeding to the West Door on Ridge avenue, entered the church to Mendelssohn's 'March of the Priests.' The procession was made up of three divisions. First came the choir, then the clergy, and last of all the bishops, each division having its own crossbearer. After the choristers reached their places in the chancel, hymn 133, 'Hear us Thou that broodest o'er the watery deep,' was sung as the line of twelve bishops, led by the venerable figure of the presiding bishop, wended its way to the chancel through the ranks of the clergy which extended the entire length of the nave and outside to Ridge avenue. The scene as the bishops entered the chancel and approached the altar, preceded by crossbearer and torchbearers, was most impressive. When all were in their allotted places, psalm 121, 'I will lift up mine eyes,' was sung as the Introit, following which the presiding bishop commenced the celebration of the Holy Eucharist. The sermon was a scholarly defense of the historic episcopate by Bishop Olmsted of Central New York. At its close, the bishop-

elect, accompanied by Bishop Israel of Erie and Doctor Toll, Suffragan Bishop of Chicago, came forward to the altar rail and was presented to the presiding bishop. Here followed the reading of the certificate of election, the canonical testimonial, the certificate of ordination, the consents of the standing committees and the consents of the bishops. Doctor Longley, having read the constitutional requirement which he had previously signed, then made the promise of conformity. After this the Litany was effectively sung by Bishop Williams of Nebraska, at the close of which came the examination of the bishop-elect, and on his retiring to put on the "rest of the episcopal habit," the choir rendered Stainer's 'They that wait upon the Lord.' Re-entering the church by the choir door with his attending presbyters, the Rev. A. L. Longley and the Rev. A. R. B. Hegeman, Doctor Longley came forward to the prie-dieu, placed at the entrance to the chancel and knelt, while the consecrator (Bishop Tuttle) and co-consecrators (Bishops Anderson and Morrison) with six other bishops slowly advanced from the sanctuary. Grouping themselves about the bishop-elect as he knelt, the Bishop of Nebraska sang antiphonally with the choir the *Veni, Creator Spiritus*, to the traditional plainsong setting. Then followed the actual Consecration. After delivering to the newly created bishop a copy of the Bible, and investing him with his pectoral cross and episcopal ring, the presiding bishop, giving his right hand to Bishop Longley, led him within the sanctuary, and the service of the Holy Eucharist proceeded according to the usual order.

"At the close of the service the procession left the church by the West Door and proceeded to the parish house, where the certificate of consecration was duly signed by Bishops Tuttle, Anderson, Morrison, Olmsted, Israel, Toll, Williams, Griswold, and Osborne, who had united in the imposition of hands. Among the out-of-town clergy present was the Rev. J. Stewart Smith, rector of St. Mark's from 1876 to 1880. In the procession of clergy was the Rev. Frederick C. Jewell, a son of Doctor Jewell, the sixth rector of St. Mark's."

THE FIFTIETH ANNIVERSARY

I have preferred to use Doctor Rogers' account of the observance of the Fiftieth Anniversary of St. Mark's Parish as given in the May, 1914, number of the *Lion of St. Mark*. I am also including the sermon delivered at the special anniversary service on Monday, April 20th, not because it had in it anything touching upon the past history of the parish, which the average person quite naturally looks for on such an occasion, but rather, because striking as Doctor Jefferys' words were, they proved infinitely more striking and significant in the light of what happened within a few months of the day on which he spoke them.

"The Fiftieth Anniversary services were held on Sunday and Monday, April 19th and 20th, 1914. The usual Sunday School session was omitted, and in its place the school marched into the church for a special service, with an address by Bishop Longley. At the morning service Bishop Anderson preached a noble sermon on parochial usefulness, and administered the Rite of Confirmation. Bishop Longley and the Rev. Dr. Jefferys, rector of St. Peter's, Philadelphia, were also present in the chancel. Bishop Longley preached in the afternoon, and it was a great pleasure that one who had done so much for St. Mark's in so short a time could lend his presence and his counsel.

"The anniversary thanksgiving service was held on Monday morning at eleven o'clock. Bishops Anderson, Toll and Longley officiated at the Holy Communion. Dr. Jefferys' sermon speaks for itself. Some sermons are profound, and some are practical, but this was both. About fifty of the clergy were present in their vestments, and a number more were in the congregation. Among those from outside the diocese were the Rev. Dr. Hinkle, of Iowa; the Rev. William F. Shero, of Racine; the Rev. Joseph Rushton, of New York; and the Rev. James Stewart-Smith, of Kansas City, rector of St. Mark's



THE REV. ARTHUR ROGERS, D. D.
Rector, October 1st, 1913

from 1876 to 1880. The Rev. Theodore B. Foster and the Rev. Frederick G. Budlong served as marshals. I will not attempt to repeat the many expressions of appreciation and enthusiasm that came to me about the musical portion of the service. We who worship at St. Mark's knew what it would be, and it was all that we could have expected or desired.

"At the close of the service luncheon was served in the parish building to the visiting clergy, the vestry, the men of the choir, and a few invited guests. Short speeches were made by Bishop Anderson, Bishop Toll, Dr. Jefferys, Professor Foster and Dr. Stewart-Smith."

DEMOCRACY AND CHRISTIANITY

Sermon preached at St. Mark's Church, Evanston, Illinois, on Monday, April 20, 1914, at the celebration of the Fiftieth Anniversary of the Parish, by Dr. Edward M. Jefferys, Rector of St. Peter's Church, Philadelphia, Pennsylvania.

"Without me, ye can do nothing."—St. John, xv.5.

These are the words of Jesus, and they mean, I take it, that human society is a mistake, a failure, and an abortion without Him; that He is the Saviour of men; and that men without Him are lost.

The two pronouns in the text stand, it seems to me, for the two greatest forces in the world, Democracy and Christianity. Let us assume preliminarily that the hope of the world in general, and of this country in particular—that is to say, the hope of modern civilization—lies in the alliance of these two forces. I do not mean the alliance between the Christian Church and the State. Whenever that experiment has been tried, in the long run it has proved a failure, in many cases a disastrous failure. Note the history of Spain, of France, even of England. In the end the State has corrupted the Church, and the Church, bound hand and foot by its connection with the State, has gradually become powerless to do its real work. In any case, we in this country are perfectly sure that we do not wish to try anything of the kind. The experiment

was tried in Colonial days and proved a bitter failure, and it would prove a failure today.

I do not want, therefore, an alliance of Church and State, but an alliance of the spirit of Democracy and the spirit of Jesus Christ. I mean that the spirit of Democracy without the spirit of Jesus Christ can do nothing.

This seems to me a suitable occasion on which to discuss such a subject. We are met together here to commemorate fifty years of parochial activity. For half a century you have done the work of a Christian center of power in this community; and it happens that these same years have been years of testing for the spirit of Democracy. Fifty years ago, it was confidently believed in certain quarters that the spirit of Democracy would solve every problem with which society was confronted, would cure every ill to which flesh is heir; and just now when you are summing up your achievements and history, the world is asking itself with agonizing earnestness: How has the spirit of Democracy fulfilled our hopes?

Now let us stop to think and to ask ourselves: Just what is Democracy?

I use the word, of course, in its broad non-partisan sense, not as a political or party shibboleth, but as a philosophical term. Democracy means people power; it is derived from a Greek word meaning people, and from another Greek word meaning power. Democracy has nothing to do with the form of government. Sometimes we voluntarily believe that Democracy and a republic are synonymous terms. Nothing is further from the truth. Many South American republics are medieval tyrannies pure and simple. Mexico is no longer as it was under President Diaz, a despotism, but is a republic founded upon blood and iron, assaults open and indirect, open bribery and corruption. Even the French Republic is not a democracy in the pure sense, but it is an autocratic government both in theory and practice.

Some of our writers believe, and I believe most thoroughly, and am free to assert the fact, that the purest democracy which has ever been evolved in the history of the world is not to be found in the American Republic

but in the English Monarchy. However that may be, the fact remains that Democracy has nothing to do with the form of government. It is people power, under whatever form of government it may be found. In a very real sense, there was no such thing as people power until the American Revolution. In a very real sense there was no such thing, I say, in all the world. The ancient republic was not a democracy in the modern sense. Actually the power was restricted to the small minority. Even Aristotle was satisfied to limit citizenship to one man in every ten and to leave the other nine in the class of slaves and aliens. It was not the people but the nobles and clergy that extorted Magna Charta from John in 1215. So in a very real sense there was no such thing as people power in all the world until the American Revolution. Before that, power belonged to the very few, and the many were powerless.

Let us not flatter ourselves, however, that the people power has been confined to America. The people power has never been displayed so emphatically as in the days of the French Revolution. In a moment, privileges and customs and fortunes were swept away. In a moment, crowns and—as one of our writers has said—the heads which wore them were rolled in the mire. The people power wholly and utterly broke the remnant of united Europe, and every king trembled on his throne. It was not Napoleon. Napoleon has gotten the credit over and over again, but Napoleon was riding on the crest of the wave, and that wave was the wave of people power. It was not Napoleon, it was the people power that tore Europe in the days of the Bastille and “The Deluge.”

And before an earthquake or an eruption there is always shaking and rumbling and detonation. It was so before the destruction of Herculaneum and Pompeii, it was so before the destruction of Reggio and Messina; it was so before the destruction of Lisbon; and so before the American Revolution there were rumblings and shakings, if anyone had cared to listen. There was no eruption, no earthquake, but suddenly at Concord and at Lexington this stream of lava began to flow, and in a moment

privileges and institutions that felt themselves as secure as Herculaneum and Pompeii were buried under the lava, fire and ashes; they were shaken down and became a heap of blackened rubbish. Yet even after the American Revolution people power was not taken very seriously. The War of 1812 was the direct result of a signal disregard of the people power. When the Capitol was taken, it was believed in many quarters that people power was dead and buried and that it would soon be forgotten.

It was really the War of 1812 more than the American Revolution that convinced the world that people power was a thing to be taken seriously. It swept the English fleets from the Great Lakes, humiliated them upon the high seas, and henceforth it was a power to be reckoned with.

Now the point I wish to make is that people power has been tried thoroughly for more than a century at home and abroad. This brings us to the question: Has the people power failed?

We stand here at the end of a century of experimentation; we look back at the wonderful memoirs and enchanting story of Democracy, and the question of questions forces itself upon us: Has the people power failed? Few, I think, can look the facts in the face, just as they are, fairly and honestly; few of us can do that without feeling that the experiment has to some extent failed. We cannot read that long list of writers, running down to the last word which has been spoken, without realizing that one after another of the most thoughtful of them feel that the experiment after all, in many directions, has failed. They tell us that the spirit of Democracy has not been able to solve the problems with which society is confronted. They tell us it has not been able even to point us to any definite hope of improvement in our political, social and industrial life. It is perfectly true that some of these writers catalogue them as failures of Democracy with evident satisfaction. But whether we are glad or sorry, the shortcomings of Democracy cannot be overlooked or denied. Let us never forget that the greatest movements in the world have made their mistakes; that

the Church has made its terrible mistakes over and over again; that philanthropy is making its mistakes today; that love and friendship and sympathy are making their mistakes; yet this is no reason to overlook or condone the mistakes of this great power. It is the part of wisdom not to shut our eyes so that we do not see them and see that they are dangerous, and that if these mistakes are not corrected, they will bring down upon us a greater ruin than that of the French Revolution. It is the part of wisdom and, indeed, it is our paramount duty to realize that while the voice of the people is sometimes the voice of God, it is sometimes the voice of an evil genius standing at your right hand whispering into your ear the message of Sin, Satan and Death. It is our paramount duty to recognize the fact that the people power is either a power for good or a power for evil, as the case may be; it is only a question of Will and Might.

Here you have the secret of the mistakes, the failures, the shortcomings of the people power; human society, when it is a question merely of absolutism or democracy, is a failure without Jesus Christ.

God grant every man, God grant every citizen the grace to understand that verity with all his heart and all his soul and all his strength. I suppose if there is one thing certain in all the world, it is that people power will never again lack force. Absolutism is dead or is doomed to die, but people power will never again lack force; but unless it is transfigured with the religion of Jesus Christ, it will become a more sinister power than the world has ever seen, a more terrible thing than Nero, or Attila the Hun, or Ivan the Terrible. Do you remember the picture which Emile Zola paints of Democracy? Emile Zola could see the power of the people but he had no vision of the power of God, and so when he was looking into the future and painting a picture he makes a train of cars and he fills it with men and then he sends it into the night without engineer or fireman, with the throttle wide open, roaring, shrieking, and hurling itself into the blackness of darkness forever.

That is the Democracy of the sword, Democracy without the spirit of Jesus Christ.

Countless experiments have been tried to secure the beneficence of people power. Fifty years ago when anything went wrong, men said: "Let us increase the suffrage. Let us bring all nearer to a universal bond." So that suffrage was increased for men and women; but we know in our hearts that this did not solve the problems. So we turned to universal education for men and women, and we went into that to put all upon an equality; and when that failed to solve the problems, to cure the ills, we turned to what we are doing now—we began to fill our statute books with countless vicious laws, and everyone knows that one is as powerless by itself as the other is. What we want to solve the problems and to cure the ills is this: The eternal "Without Me, ye can do nothing."

That assurance is based on the fact that our blessed Lord is the only one who has ever been in a position to understand man as he is. There is no brotherhood but the brotherhood which he founded and established upon the fatherhood of God. There is no pattern but the pattern which he showed. In a word, there is no way, no truth and no life but his way, his truth and his life. He needed not that any should testify of man, for he knew what was in man. Knowing man perfectly, he taught us that salvation was the sweet simple, sublime gospel of unselfishness. It is the gospel that Democracy must learn or perish from off the face of the earth. It must learn that gospel if it is to be a power that makes for good; it must learn that gospel or be brushed off the face of the earth, because no power will be permitted to remain which does not make for good. The spirit of Jesus Christ, the spirit of unselfishness; and it is under the spur of that spirit that all those ghastly spectres which are so ominous, so threatening in our future—the spectre of class hatred, the spectre of red-handed anarchy and of the deadly stiletto, and the spectre of confusion and disorder, the spectre of the rich becoming richer and of the poor becoming poorer; it is under the spur of the spirit of Christ

that all of these spectres will disappear. Unselfishness, that is the great secret.

Do you know that the man who goes down to his office in the morning and sits before his table and leans his head upon his hands and asks himself deeply the question, "What can I get?" that man is the enemy of human society.

Do you know that the man who goes to that same office and leans over his table, asking himself deeply, "What can I give?" that he is the saviour of society. It is the difference between Christ crucified and the thief that was crucified beside him. It is the difference between Christ's life and the life of the malefactor.

Today, therefore, my friends, is not only a day of retrospection, it is a day of looking forward.

If there is one thing certain in all the world, it is that the spirit of democracy is to rule the coming century. What, then, is the mission of the Christian parish and the Christian center of influence at this time? Is it not to deliver faithfully to the people the message, "Without Me, ye can do nothing?" Is it not to influence the spirit of Democracy with the spirit of Jesus Christ?

A writer asks me, "Why cannot the people power do some things without Him?" He asks me, "Why cannot the people power do many things without Him?" He asks me, "Why cannot the people power fulfill its destiny without Him?"

It is entirely within the realm of possibility that people power one day will sit on the dead body of its own life, that it will forever fade from our modern civilization, that it will fail as utterly and completely as Absolutism has failed.

The message which is the mission of the Church today is not only to touch the lips of humanity with a coal from the Christian altar; it is to lead men into the Way, the Truth, and the Life; it is to bring about an alliance between the spirit of Democracy and the spirit of Jesus Christ, and so as to make modern civilization the real fulfilment and expression of the will of God.

FIFTIETH ANNIVERSARY OF THE PARISH

Monday, April 20, 1914

Choral Eucharist (11:00)

- Organ *Mendelssohn*
"Allegro moderato" (from Sonata No. 1)
-
- Processional Hymn 311.....*Jeffery*
"Ancient of Days"
- Introit Psalm 24*Gregorian*
"The Earth is the Lord's"
- Kyrie (Shortened form).....*Gounod (St. Cecilia)*
- Credo*Gounod (St. Cecilia)*
- Hymn 396 "*Alford*"
"Ten Thousand Times Ten Thousand"
- Offertory Anthem*Brahms*
"How Lovely Is Thy Dwelling Place"
- Sursum Corda*Plainsong*
- Sanctus*Gounod (St. Cecilia)*
- Benedictus qui venit.....*Gounod (St. Cecilia)*
- Agnus Dei*Gounod (St. Cecilia)*
- Gloria in Excelsis*Gounod (St. Cecilia)*
- Nunc Dimittis*Gregorian*
- Processional Hymn 368....."*Knightsbridge*"
"Alleluia! sing to Jesus!"
-
- Organ—March *Meyerbeer*

THE CHOIRMASTER'S ORDINATION

The services of the Church have always had a powerful attraction for me ever since I was old enough to accompany my father to the Sunday morning service in the little village church at Barlaston, in the diocese of Lichfield. I do not think, however, that the possibility of entering the ministry would ever have occurred to me had not Doctor Little approached me on the subject. I am glad to refer to Doctor Little in this connection for the reason that I once heard the extraordinary assertion made that he was not as much of a missionary for the Church's ministry as he might have been. Those who knew him and what he stood for will not entertain such a view for one moment. Let me speak from personal experience: Doctor Little had not been at St. Mark's two years before he talked long and earnestly with me on the subject, urging me to give it serious and prayerful thought and volunteering to help me to the utmost of his power if I could in any way arrange my affairs so as to enter the Western Theological Seminary. It was quite out of the question in those days, and I told the Doctor so. Occasionally, during the first ten years of his work at St. Mark's he would again refer to the matter, but, finding my former stand unchanged, finally gave up. Undoubtedly my position as a layreader at St. Mark's from 1892 forward served to keep me from forgetting that with the Doctor's help I might have studied for Holy Orders, but I never again gave much thought to the subject until the Rev. H. S. Longley became Rector of St. Mark's.

When indications pointed to Doctor Longley's leaving Evanston for the work of the Episcopate in Iowa, I openly expressed to him my regret that he must leave us and that I wished somehow we might still work together. It was then that he threw out the suggestion that we need not be separated entirely if I felt disposed to go out and work with him in Iowa. My admiration for him as a priest and my personal affection for him as a man may

have had something to do with my reconsidering ministerial work in the Church. At any rate, I made up my mind that I would follow him to Iowa and gave him my word that I would do so. He then took up the matter with Bishop Morrison who, in deference to Doctor Longley's wishes, signified his willingness to accept me as a postulant and to make my studies as light as he consistently could. Matters stood thus at the time of Bishop Longley's consecration and I confidently expected to have been with him in Iowa by the following spring.

I think it is quite generally known throughout St. Mark's, except, of course, by new-comers, that on account of the long and wearisome search for a successor to Doctor Longley very many of the duties in the office and in the parish fell to my care. The Rev. G. D. Adams of Riverside used to take the Sunday services. If I may be permitted to say so, I found myself being looked to more and more to keep things going. As the months slipped by the prospects of a new rector seemed as remote as ever, and my promise to Doctor Longley became to me a source of increasing embarrassment. I wanted to go out to Iowa, but I could not conscientiously feel that I ought to leave the parish, where I had worked so long at such an inopportune time, especially as I thought of the many evidences of appreciation that had been shown me before leaving for England in the summer of the preceding year. Finally, when in August of 1913, Bishop Longley pressed for an answer one way or the other—as under the circumstances he was fully justified in doing—I felt in duty bound to remain at St. Mark's. Thus, my plans for work and study in Iowa with a view to Holy Orders had to be laid aside, and I relinquished for all time, as I then supposed, all such thoughts. It seemed as though it was not to be. I have an impression that there were some in St. Mark's who credited Bishop Longley with exercising an undue influence to induce me to go out to Iowa. If there ever were any such impressions, I want to say here and now that they were altogether erroneous. Whatever overtures were made at any time in regard to my taking up work in the diocese of Iowa came not from Doctor Longley, but

from myself. It is true that the bishop did not throw cold water upon my wishes to be with him or near him after leaving St. Mark's. Why should he have done so? From first to last the initiative was mine. I want to record my appreciation of all that Bishop Longley was willing to do for me had I been governed by my own inclinations and followed him to Iowa.

I have said that my plans looking to the ministry were given up in 1913 and that I never again expected to give them serious consideration. Perhaps nothing surprised me more than when Doctor Rogers called on me one Sunday afternoon in the spring of 1915 and asked if I would consider the permanent diaconate at St. Mark's. I think I went over with him pretty thoroughly my former plans for working with Bishop Longley, and told how they fell through, and why. And I believe I also added that since that time I had put the matter behind me. I promised, however, to consider his suggestion, which perhaps appealed to me for the reason that it had to do with the very parish where I had passed twenty-six years of my life. In the course of our conversation, I remember the Doctor saying that should I be ordained as deacon for work at St. Mark's he would not like to feel that I would consider myself open to offers from outside. I told him that my plans for the future were unsettled, that I was hoping to return to my home in England for an indefinite time, but that in the event of my being ordained I would promise to stay with him at St. Mark's not less than two years. I recall, too, that as he was leaving our house I told him—what is just as true today as it was then—that whatever came of his suggestion I was grateful to him for having made it. After giving the matter due consideration, I decided to do my best with such preparatory work as was laid out for me. In these preparatory studies Doctor Rogers himself gave me no little help from a sick bed where he lay for weeks as the result of a deplorable accident to his foot in October, 1915. Nor would I overlook the assistance I received from the Rev. Theodore B. Foster in the summer of 1915, when he was taking duty at St. Mark's.

I had confidently hoped that my ordination might be held in St. Mark's, but the unusual demands upon Bishop Anderson, who at that time was working single-handed, made this impossible. The Bishop's decision to hold the ordination at the Cathedral was a great disappointment to me, nevertheless if I had been given second choice, it would certainly have been for the Cathedral, since I was a chorister there from the late fall of 1886 until February, 1888, when I came to St. Mark's. I shall not easily forget Doctor Rogers' kindness in attending the ordination service in Chicago on the Fourth Sunday in Advent, December 19th, at a time when he was barely able to walk, even with the help of crutches. Also it was a real pleasure to see among the clergy my dear friend of many years, the Rev. Luther Pardee who was dean of the Cathedral when I was a chorister there in 1886. The dean, who was the first clergyman whom I knew in Chicago, was good enough to attend the ordination for the purpose of presenting me in the event of Doctor Rogers' absence. (I want to note, in connection with the service itself, that I shall always remember with peculiar satisfaction that the bishop who ordained me to the diaconate was vested in cope and mitre. Let me hasten to add, however, that I attach no undue importance to the use of cope and mitre, in themselves, only I believe most firmly that, inasmuch as they are part of the ancient and lawful vestments of a bishop, they ought to be in use at least on all special occasions, of which, an ordination service might well be one.) Since we could not have the ordination in our own parish church, Doctor Rogers very thoughtfully arranged for a special service at St. Mark's on the First Sunday after the Epiphany (January 9, 1916), to mark the event. I give here the Doctor's notes upon this special service as they appeared in the *Lion of St. Mark* for February, 1916, also the sermon which he preached on that occasion:

Recognition Service

"On the ninth of January the morning service was so arranged as to mark the entrance of the Rev. Robert

Holmes upon his new duties as Curate. Through the kindness of Mr. Richard H. Wyman, the sermon that I preached was taken down, and brief extracts from it will be found in another place. I have often thought that a sermon that was worth preaching was not worth printing, so much is lost by the substitution of the printed page for the spoken word. But what I said expresses views that have been growing stronger every year. There are very few parishes which need two men of the same kind to carry on the same kind of work. But the rector of almost any parish can find abundant use for a colleague whose abilities supplement his own, and help to make up his deficiencies. While a temporary Diaconate may be necessary to preserve the ancient traditions of the Church, it is of very little practical value. But a permanent Diaconate filled by such men as are described in the Book of Acts, and making it their business to do the work which the Apostles found it so hard to do, can hardly fail to be of the very greatest service.

At the afternoon service on the same day there was a reunion of many of the choristers who had served as choir boys during Mr. Holmes' long association with the choir. More than fifty were present in vestments, which we were able to provide for all our visitors through the kindly assistance of St. Luke's. There was a festival procession about the church, which was especially notable to me because I was able to take part in it. The sermon was preached by Mr. Holmes on the place of music in public worship. While preaching is not among the chief duties of a Deacon, we need have no fear that our particular Deacon, when he is called upon, will not be equal to this task."

The Order of Deacons

(From a sermon preached at St. Mark's by the Rector on January 9th, 1916, in recognition of the Ordination of the Rev. Robert Holmes.)

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business.—Acts vi. 3.

In this verse we have the charter of the Order of Deacons. That had happened to the disciples which happened to so many who have followed in their footsteps in later days. They were distressed and hindered by the multitude and variety of the work which pressed itself upon them, and presently one said to another: "It is not reason that we should leave the word of God, and serve tables." Not, indeed, that serving tables was of less repute and dignity than any other sort of work; but they had been marked and chosen for a special task, and we cannot wonder that they chafed when they found themselves called away from the very things for which they had been fitted by training and by disposition, and set at work for which their aptitude and liking may have been very small. "We will give ourselves continually to prayer, and to the ministry of the word." Whatever stood in the way of this was an embarrassment. And so they looked out among them men of honest report, who were already well known in the community; men full of the Holy Ghost and of wisdom, whose judgment was sound, both in spiritual and material things; and set them apart to be their helpers. They were not to divide with the apostles what was the apostles' proper work; but they were to supplement and enlarge it, and by their help to save the time and strength of those whose colleagues and associates they were called to be.

In the Preface to the Ordinal we have this statement: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the earliest time there have been these orders of ministers in Christ's Church—Bishops, Priests and Deacons." But there are many men who do not diligently read Holy Scripture and ancient authors, who have scarcely heard whether there be any such thing as a Deacon at all. The parish priest they know, for they see him as he goes about his work. The Bishop they know. He straightens things out if they need straightening, and smoothens them down if they need smoothing. Now and again he visits the parish to confirm and preach. But the Deacon is no such familiar figure. He is no inevitable part of the usual ecclesiastical

organization. If we think of him at all, it is as a young man who has just graduated from the Theological Seminary, and who is trying to get the Standing Committee to shorten his time in the Diaconate so that he may be advanced to the Priesthood. He is of honest report, of course, so far as he is of any report at all. We know nothing against him. But in most cases, from the nature of the matter, there has been no opportunity for him to make any mark upon his community. He is a novice, waiting for the experience which no special study, nor gifts, nor virtues—which nothing but the rolling years will bring. He may be full of the Holy Ghost, but as for wisdom that walks hand in hand with experience. It is a fault in youth if it is over-wise. I have sometimes wondered if it was not a fault against which our youthful deacons do not take sufficient pains to guard themselves.

But in the Book of Acts, there is no suggestion that the deacon will ordinarily be a stripling, or that his office is a temporary one. He is not an apostle in the making. He is to broaden and widen the apostle's work. In Protestant churches, the Deacon is a layman; and whatever protests against the heresy that a layman's only duty towards the Church is to support it is well worth while. In our own Communion, the Deacon seems to be largely what we choose to make him. If we make his office only a stepping stone to something else, it is small wonder if it loses much of its distinctiveness and its distinction.

We are to have at St. Mark's a Deacon after the apostolic pattern. I may say frankly that I should not want a colleague whose abilities and duties were exactly like my own. Whatever I have in the way of strength and training belongs to the parish and to the community in which I live. But the shortness of time presses on every man. He leaves undone much that he would like to do for no other reason than that he cannot crowd it in. There are many useful things that I do very badly, and others that I cannot do at all. I should not want a man to do my work for me. I have not the grace to live with a man whose task it should be to point out to me the way in which I ought to do my work. But it is a

great thing to feel that one has reinforcements and allies. It is often charged against the ministry that its service is disproportioned and distracted. A real diaconate would do much to relieve it of this charge. Our own Deacon is of the sort that St. Luke describes. He is of honest report in a parish that has known him for five and twenty years. In the business world he has known how to maintain a spiritual outlook upon life. He lacks the training which comes only from the Theological School, and which for our priests is well-nigh indispensable; but he has studied in the school of experience, and he knows men, and boys. Even in these few weeks, he has opened the way to me for greater service.

Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee. Words like these must sound in the ears of every man who is called to go forward to some new work, especially when the work is of a spiritual kind. We must arise and do what God has set before us; and with the arising there comes the shining of such a light as never shone on sea or land, because it is a light which comes from heavenly regions. The glory of the Lord has risen upon us if we can feel that our opportunity is His. And must we not feel so, if we know that we are giving ourselves to do His work?

Choirmasters and Organists

John Evans
Williams Graves
Charles M. Kirk
John C. Dunster
James Watson
Charles R. Adams
Curtis A. Barry
Louis N. Dodge
Stanley A. Martin
Robert Holmes

Chapter Four

CHOIRMASTERS AND ORGANISTS

The early records of St. Mark's parish show that the music of the services was generally led by quartette, though occasionally, and as it would seem for economy's sake, by a precentor. The singing was accompanied by a small reed organ until the days of the Rev. Frederick W. Jewell, when a pipe organ, built by the Moline Organ Company, of Moline, Illinois, was installed in the year 1884, at a cost of \$1,550.00. Doctor Jewell generously accords great credit to his predecessor, the Rev. J. Stewart-Smith, for most valuable work in the parish and as placing the services on a better and higher plane than before. It would seem that in justice to Doctor Jewell himself, his own efforts to introduce a boy choir, as more in keeping with the services of the Church, should not pass unrecognized, for he organized such a choir, though it was not vested in cotta and cassock. Apparently, this first boy choir of St. Mark's was but shortlived, and a return to the quartette followed. It is worthy of note, however, that within less than two years after Doctor Jewell's resignation a vested choir took its place in the services of St. Mark's on the afternoon of Witsunday, May 29th, 1887, during the rectorate of the Rev. Richard Hayward, nor was there any further thought of again reverting to

the old order of things. The boys of the new choir had been rehearsing for a number of months under Mr. John Evans, formerly of Liverpool, England. Mr. Evans was a thorough musician, the possessor of an unusually fine bass voice, and had been associated with the music of St. Nicholas' church in that city. The organist at this time was Mr. William Graves, a member of the faculty of the Northwestern University School of Music. Mr. Graves was a genial, kindly soul, full of witty stories and with an irrepressible inclination to relate them at the most inopportune times. As an organist he accompanied acceptably such music as the choir in his day could render, but he would have by no means been equal to the requirements of our services for more than twenty years past. It is of interest to record that of the six organists at St. Mark's since the Moline organ was put in in 1884, four of that number have been associated with the Northwestern School of Music. When I say that I know of no better illustration of the improvement in musical standards at our local University under Doctor Peter C. Lutkin than a comparison between the work of Mr. Graves in 1887 and that of our present organist, Mr. Stanley A. Martin,—who also is of the faculty at Northwestern—I merely state a fact and would not for a moment convey the impression that I speak disparagingly of Mr. Graves, for my relations with him were always most cordial.

The services of the writer as choirmaster were first called for in a temporary capacity in February, 1888, Mr. Evans' business as foreign buyer for Armour and Company having taken him over to England for a few months. The vestry felt, in view of these ocean trips, which came round semi-annually, that Mr. Evans' usefulness in his choir work at St. Mark's would be seriously impaired and I was asked to assume entire charge.

On All Saints' Day of this same year the Rev. Arthur W. Little, of St. Paul's church, Portland, Maine, became rector, and I well remember that his plans for the music of the services were so far in advance of the very modest standard he found at St. Mark's that I felt quite unequal



ROBERT HOLMES
Choirmaster, February, 1888

to carrying them out. About this time, too, I had been planning to move to Llewellyn Park, some two miles north of Evanston, so I told Doctor Little that under the circumstances I preferred resigning whenever he could meet with a suitable person to fill the vacancy. This, as I recall, was in the spring of 1890. During the summer the rector learned of Mr. Charles M. Kirk, a young choir-master and organist who was studying for Holy Orders at the Western Theological Seminary. Mr. Kirk was offered and accepted the position of choir-master at St. Mark's until the following Easter, when, in order to secure a continuance of his services, he was engaged as choir-master and organist from Easter, 1891 to Easter 1892. This arrangement necessitated releasing Professor Graves as organist, and I remember how very badly he felt over it. It was during Mr. Kirk's term of office that the new St. Mark's church was opened. The choir increased in numbers rapidly and the music generally represented a much more ambitious standard than before. Mr. Kirk resigned when his year's contract had expired and was succeeded by Mr. John C. Dunster, an elderly Englishman, whose son was at that time playing at the Cathedral in Chicago. Mr. Dunster, Senior, of marked ability as an organist, seemed to look upon the services as affording a convenient means for musical exploitation. At least, that was the way he impressed me.

I ought to mention here that, owing to the many calls upon Doctor Little incident to the building of the new church, he was granted a leave of absence from January, 1892, to the close of the following September. While the rector was away the Rev. Wylls Rede, D.D., officiated as *locum tenens*. I often used to wonder what would happen upon Doctor Little's return, for I felt sure that he would not take kindly to the idea of the service being subordinate to the music. Mr. Dunster had made elaborate preparations for the first Sunday in October, when Doctor Little resumed charge. He had engaged a quartette of brass, and, as an opening to the Eucharist, they gave a fine rendition of the first part of the overture to Mendels-

sohns' "Hymn of Praise." At the Communion of the people, Mr. Dunster, as aforetime, feeling that this was an especially favorable time for improvisation, made the most of it. I instinctively felt what was coming. The rector quietly motioned to Mr. Dunster to subdue the organ. Whether this was misunderstood I cannot say, but there was no change apparent. Presently, Doctor Little's voice was heard in a quiet but firm tone—"Please stop the organ." And there was no further playing that morning until the *Gloria in excelsis*, nor was there any further intrusion of the organ from that time forward. Mr. Dunster's engagement as choirmaster and organist ran to Easter 1893, but he resigned quite abruptly just before Christmas of the previous year. I always admired his skill at the keyboard, but his execution was far too brilliant for my liking as an organist of the Church, and his work had all the characteristics of the concert organist. His selections of music for the choir in the way of anthems were good, but rather beyond their powers. He generally managed, however, to carry them through by his extremely clever work at the organ.

Perhaps some may wonder how I happen to be so familiar with choir events seeing that I was no longer choirmaster, or living in Evanston. Here is the reason. When I resigned charge of the choir in the fall of 1890, Doctor Little would not hear of my dropping out entirely, but insisted on my keeping up a connection with the choir and singing in the chancel on Sundays. I found it useless to ask to be excused, Doctor Little would accept nothing less than my consent to his suggestion. Finally, I gave my promise and kept it, but only those who have occupied a similar position can fully realize how embarrassing it proved at times.

After Mr. Dunster's resignation, I was asked by the rector if I would not again take charge of the choir. I believe I am fully justified in stating that there was a general dissatisfaction with the music and equally so with the morale of the choir, but on account of my promise to Doctor Little I sat under the conditions, powerless to improve them, nor did I feel, as a former choirmaster,

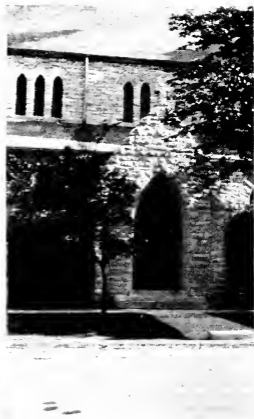
that I could afford to criticize. In view of all this, added to the fact that I was about to return to Evanston, I promised to consider the proposal. During our conversation, Doctor Little told me of a petition from the men and boys of the choir, addressed to the rector and vestry, requesting that I be approached in regard to resuming my work as choirmaster. I think I may safely say that this evidence of the confidence of the men and boys influenced my decision more than any other one thing. I had resigned as choirmaster in October, 1890, having held that office two and a half years. After rather more than two years as a chorister, under two choirmasters, I returned to my former position in January, 1893. My entire service with the choir and parish of St. Mark's exceeds thirty years—February 1888 to June 1918—nearly twenty-eight of which the music was under my direction as choirmaster.

Until the appointment of an organist as successor to Mr. Dunster, the services were accompanied by Mr. Charles P. Englemann, who was at one time associated with the choir of St. Jude's, Bradford, England. Mr. Englemann was full of love for the services of the Church and was never happier than when assisting at the organ in the absence of the regular organist. I remember with gratefulness his help in those early days. If I may digress for a moment, I would mention that one of the most artistic windows in the north aisle of St. Mark's—"Ruth and Naomi"—is a memorial to Mr. Englemann's first wife.

Mr. James Watson, formerly of St. Ninian's, Perth, Scotland, was appointed organist in February, 1893. I go back in thought to his short term of service at St. Mark's and think with pleasure of his organ work which was of the typical English school. His skill as an organist, seen at its best in his accompaniment of the service, reminded one much of the best of English parish churches or cathedrals. His familiarity with the Psalter made the singing of the Psalms a constant delight, and his free accompaniments to some of the old hymn tunes—St.

Anne's, Duke Street, *Adeste fideles* and the like—were something one could not easily forget. We were fortunate enough to secure his services at St. Mark's just when we did, because he had recently come to Chicago and was willing to accept a small organ position temporarily until he became better known. While thoroughly appreciating his work, I had an ever-present feeling that we would never hold him, it was therefore with little surprise but with a good deal of regret that I learned at the expiration of his year's engagement that he had been offered a much better position at the Church of the Epiphany, Chicago, where, as organist, he worked with Mr. Edgar C. Lawton as choirmaster.

Singularly enough, Mr. Watson was succeeded at St. Mark's by his predecessor at the Epiphany, Mr. Charles R. Adams. I first met Mr. Adams in the winter of 1886, when he was organist at the Cathedral of SS. Peter and Paul, Chicago, and I was a member of the choir there. His coming to St. Mark's in February, 1894, was to me like renewing acquaintance with an old friend. As an organist, Mr. Adams was by no means the equal of his predecessor, and at first I think the good people of St. Mark's were disappointed in not finding in him a second Mr. Watson, and he worked under the same serious handicap at the Epiphany, where he followed one of the most talented organists in America, Doctor J. H. Gower. It soon became apparent, however, that what our new organist lacked in brilliancy and technique he more than made up in an accompaniment which, while not of an ambitious character, was at all times marked by painstaking care, steadiness and helpfulness. As a man, there was an utter absence of the unreal in his make-up. He was nothing if not sincere and genuine. He was a most devout Churchman, with a grasp such as few organists possess of the real significance of the Holy Communion. This side of Mr. Adams was always in evidence in his accompaniments at the Choral Eucharist. There is no service of the Church, which affords such an opportunity to the gifted organist and in which so many capable musicians allow themselves to be carried beyond all reasonable



ST. MARK'S CHURCH
(Chiefly on the North Side)

limits until the service itself becomes a secondary consideration to them. I have given one such instance in the case of an earlier organist of St. Mark's. Mr. Adams never failed to exercise a proper amount of restraint at the Choral Eucharist, and his accompaniments were for that very reason churchly and devotional.

As bearing upon this point, I am glad to make mention of the following: Not very long after Mr. Adams' death, one of our late and most esteemed parishioners, Mr. Thomas C. Moore, wrote me of his impressions of a certain organist to whom he had listened many times. Evidently Mr. Moore had been drawing comparisons which were in favor of Mr. Adams, for, in the course of his letter he uses this expression—"Our good friend Adams never intruded the organ." This opinion of Mr. Moore's sums up all I would say. Mr. Adams was taken ill with typhoid in August, 1902, from the lingering effects of which he died on November 28th. He was buried from the Cathedral in Chicago, the service being sung by St. Mark's choir. A special memorial service was held at St. Mark's Church on the Second Sunday in Advent, December 7th. The hymns,—O, what the joy and the glory must be,—Jerusalem the golden,—and, Ten thousand times ten thousand—were all favorites with Mr. Adams. The anthem after the Third Collect was Baldwin's, Tarry with me, O my Saviour; at the close of the Office, Gaul's Blessed are the departed, from "The Passion," and at the Offertory, the solo from Mendelssohn's "St. Paul," "Be thou faithful unto death." The Baldwin anthem, while singularly appropriate, was selected as having been sung at the last service for which Mr. Adams played, i. e., St. Bartholomew's Day (August 24th) which in 1902 coincided with the Thirteenth Sunday after Trinity. Mr. Adams' name and work is perpetuated by a window in the north aisle—the gift of choristers and friends of St. Mark's, also of many friends in Chicago—which was unveiled and blessed by Doctor Little on the afternoon of the following Whitsunday, the sixteenth anniversary of the choir. The window—"David the Shepherd"—as suggested by the Twenty-third Psalm, bears the following inscription:

"To the glory of God and in loving memory of Charles Roland Adams, for eight years the faithful organist of this church. Born July 22, 1860. Entered into rest November 28, 1902. R. I. P."

"The Lord is my Shepherd, therefore can I lack nothing."

Before closing this tribute to Mr. Adams, I ought to acknowledge the kindness of Doctor P. C. Lutkin, Dean of the Northwestern School of Music, in playing for Evensong during the whole of Mr. Adams' illness, and I recall that he did so at times much to his own inconvenience. At the morning service we used to get along with such music as I was equal to accompanying, and with Doctor Lutkin's help at Evensong, the parish was willing to keep Mr. Adams' full stipend going until the end of November. I am not sure whether Doctor Lutkin realized to what extent he contributed to this, but I know how much Mr. Adams thought of what was done for him. While referring to Dean Lutkin I desire to express my appreciation of his constant interest in the music at St. Mark's ever since he made his home in Evanston, and my own personal indebtedness to him, not once or twice, but time and again in the course of years, for his willingness to accompany services at a moment's notice in order to help us out of a tight place.

The vacancy caused by Mr. Adams' death was filled by Mr. Curtis A. Barry, who came to us from St. James's, Chicago, in December, 1902, soon after that parish decided to unite the offices of choirmaster and organist under Mr. Clarence Dickinson. Mr. Barry's knowledge of the services and music of the Church he owed in large part to the Rev. Charles A. Holbrook, a warm friend of Doctor Little, who for many years was Rector of Trinity Church, Aurora, Illinois, and who still resides in that town. From a boy under Mr. Holbrook, Mr. Barry became, in course of time, his choirmaster and organist. Mr. Barry was with us at St. Mark's from December, 1902, until September 30th, 1906, when he resigned to take entire charge of the music at the First Methodist Episcopal church at Ravenswood, Illinois. Our choir

library was the richer for several suggestions as to anthems, made by Mr. Barry, through, I think, his connection with St. James's, Chicago, and used for the first time at St. Mark's while he was with us. He was one of the best organists that we, or any of our churches in Chicago ever had. For years past we have been accustomed to singing Gounod's "Gallia" at the afternoon service on Quinquagesima Sunday. Long after Mr. Barry left St. Mark's, I was always drawn to think of him on that particular Sunday, because of the Gounod music, for though handicapped with a small two-manual organ, he used to play the "Gallia" wonderfully and as though he had a special liking for the work. It was a marvel to me how he could do so much with such limited resources. I remember asking him to make his own choice of the music for his last service on the afternoon of the Sixteenth Sunday after Trinity. He selected Foster's Magnificat and Nunc Dimittis in A, and for the anthem, Sullivan's fine setting of "Who is like unto Thee, O Lord?" The following "In Memoriam" by his friend, Mr. Dodge, was printed in the *Lion of St. Mark* for April, 1911:

"Mr. Curtis Abel Barry, for three years, 1903-1906, organist at St. Mark's, died at his Evanston residence Wednesday morning, March 16th. On account of ill health Mr. Barry gave up his musical activities in January, 1910. He was organist and musical director at the First Presbyterian Church, Evanston; musical director of the Ravenswood Musical Club, having succeeded Dean Lutkin upon his resignation in 1905, and assistant musical director of the Chicago North Shore Festival Association, and a member of the faculty of the University School of Music.

"Mr. Barry was born Sept. 5, 1875, at Aurora, Ill., where he received his early musical education, later serving as organist and choirmaster at Trinity Church. Mr. Barry studied organ under Dean Lutkin and was a student in the Northwestern University School of Music, from which he received his degree. For some time he had been a member of the faculty as instructor of organ. Mr. Barry had held various important church positions, having

been organist and choirmaster at the Cathedral at Fond du Lac and organist at St. James's and St. Peter's Chicago. While organist at St. Mark's, Evanston, he also trained with much success the choir of St. Simon's Church, Chicago. After serving St. Mark's, Evanston, for three years, he left in September, 1906, for the Ravenswood M. E. Church organ and choir. Soon after that he accepted his last organ position at the First Presbyterian Church, Evanston.

Mr. Barry was more than commonly gifted musically, and had long since become broadly educated in his art. Besides having an enviable reputation as an organist and accompanist, he had won recognition as a successful conductor of choral societies. Just as his efficiency and personality has won for him many friends here at St. Mark's, so in the many quarters in which he exercised his talents there are those who will miss him and remember with affection his lofty ideals and enthusiasm in promoting musical activities of a worthy type."

May he rest in peace.

I have referred to the two-manual organ of Mr. Barry's days. It was the same instrument which had been built by the Moline Organ Company and set up in 1884. Undoubtedly it was a great improvement over the small reed organ which up to that time had been used to accompany the singing, but I never could understand how any one could enthuse over its good parts. And I knew it less than three years after it was built. All our organists, from Mr. Watson forward, were constantly bemoaning the fact that they were expected to accompany a choral service with so second-rate an instrument. As early as 1893, there was talk of remedying conditions, and with the rector's approval the weekly offering of the Choir—for we used to take up such an offering in those days—formed the nucleus of a new organ fund. In 1897 the interest of the rector and vestry was sufficiently aroused to appropriate the offerings on the following Whitsunday towards the new organ project. There was no concerted action taken, however, in the way of soliciting special offerings throughout the parish, other than by a circular

letter, it will therefore not surprise those of us who are aware that the average of our most important offering of the year, on Easter Day, is usually around the thousand mark, to learn that the special offering for the new organ did not reach two hundred dollars. The result was discouraging, nevertheless the choir still continued its weekly offering of dimes, nickles and pennies with an occasional quarter, and by 1907 the fund had risen to between eight and nine hundred dollars.

In the spring of that year announcement was made that the interior of Steinway Hall, Chicago, was to be remodelled and that the Roosevelt organ which had been put in some ten years before at a cost of \$8,000.00 was to be sold for \$1,800.00 plus the cost of taking down and removal. The opportunity seemed too good to be lost. The rector and vestry were disposed to consider the purchase, all the more readily, perhaps, because Dean Lutkin heartily favored such action and that I had personally secured a thousand dollars in pledges which with the amount in our choir fund covered the actual purchase price. I remember how delighted I was when arrangements were finally closed to take over the organ, and I realized that there was no possibility of the vestry going back upon its decision. The organ built by Roosevelt was one of the first instruments turned out with electric action, in which respect it was looked upon as a distinct advance over the average organ of its day. But at that time the use of electricity, as applied to organ playing, was so original, so new and radical a venture, that it was not sufficiently understood, and the consequence was that an organist often found himself in a most perplexing and helpless situation. I mention in passing that this Steinway Hall organ had established a reputation for itself of being balky. Directly after Easter Day, 1907, the old organ was removed from St. Mark's and sold to the Church of the Advent, Chicago, where I believe it is still in use. The work of installing the new instrument—new, at least, so far as St. Mark's was concerned—was entrusted to the Hutchins-Votey Company of Boston, and after repeated delays was ready for use in December. It was formally dedicated on the Second

Sunday in Advent, December 8th, and Doctor Lutkin, by request of the rector and the vestry, accompanied the services.

At the Choral Eucharist, Gounod's "St. Cecilia" music was sung, the dedicatory anthem being Ouseley's "It came even to pass." Evensong was marked by a special procession about the church after the Office, and by Stanford's Te Deum in B flat at the close of the service. The music included Mann's Magnificat and Nunc Dimittis in A flat and Goss' "Wilderness." Dean Lutkin's organ numbers throughout the day were as follows:

St. Anne's Fugue.....	Bach
Third Sonata	Mendelssohn
Organ Prelude, B minor	Bach
Largo (New World Symphony)	Dvorak
Andante Cantabile (Fourth Symphony)....	Widor
Allegro from Sixth Concerto	Handel

After Mr. Barry's resignation as organist in September, 1906, the vacancy remained open until the following January, when Mr. Louis N. Dodge was appointed. I think Mr. Dodge looked forward to the new organ as much as I did, but neither of us realized that it would prove both a help and a hindrance. And I have often thought that its helpfulness was more than offset by the embarrassments it not infrequently caused. It came to us with a balky reputation and more than lived up to the claim made for it as such. The chief trouble seemed to lie in the console and the motor, mainly, however, in the former. Cyphers would arise most unaccountably during the service and with exasperating frequency. There was constant need of the organ electrician, who would make such adjustments as seemed called for, and perhaps before he was well away the situation would be as bad as ever. It was no unusual thing for the power to "give out" just before or during the service, so that neither organist nor choir knew what was likely to happen next. No organist at St. Mark's ever played for services under greater nerve-racking conditions than Mr. Dodge. In the old days the complaint was that the organ was too small and not equal to the requirements of the services. Now,

however, this drawback no longer existed, but in its place was an even more serious one. We had the organ, but were unable to enjoy the full use of it through faulty or worn-out electrical action. There was just one redeeming feature in the condition of things, despite all the drawbacks—the choir came to rely less and less upon the instrument for support and were constantly on the alert for surprises.

As I think of those days, I frequently wonder how Mr. Dodge felt as he sat at the console to play for the Choral Eucharist, when, as on Easter Day, Gounod's "St. Cecilia" music was to be sung. Conditions did not improve as time went on, but, on the contrary, grew worse, until in 1913 we were advised that the only lasting solution of the entire problem would be to replace the old worn-out console with a new one embodying all modern improvements. This was done at considerable cost—towards which the Woman's Guild, under the presidency of Mrs. J. K. Lewis, generously contributed \$1,000.00—during the summer of 1913, and at the same time the organ received a thorough overhauling. As illustrative of the condition of things in 1913, I quote from the Choir Notes in the April number (1913) of the *Lion of St. Mark*—"The music for Easter Day was prepared with some feelings of apprehension on account of the recent varying moods of our organ, which have too often seriously handicapped both choir and organist." Here is a further sidelight from the August number of the parish magazine of the same year—"The fact that our organist has been constantly handicapped, and that the choir work has suffered to a discouraging degree on account of the defective state of the organ, is an old story to every one who attends St. Mark's. The completion of the new console and such other work as has been necessary in the way of repairs is promised for September 1st, and will, we confidently hope, wholly eliminate such troubles as have too often marred the music and disturbed the services for some time past."

Sometimes I think I underestimated the very real difficulties under which Mr. Dodge was compelled to work, and while I know that the increasing res-

possibilities of his position at the School of Music demanded so much of his time, it still seems to me like a veritable piece of self-sacrifice on his part to resign the position as organist at St. Mark's just when the very conditions which had made the office so trying were about to be remedied; for from the day that we first had the full use of the new console we have had no just cause of complaint, but have enjoyed the organ in the services more and more. I would like to close my reference to Mr. Dodge by stating that of all St. Mark's organists with whom I have worked, he was the only one that I ever felt able to sit down with for mutual intercourse on the service itself apart from the music.

I come now to speak of Mr. Stanley A. Martin, who followed Mr. Dodge and who now succeeds me as choir-master. The two offices are thus united for the first time since 1892. My work with Mr. Martin began in September, 1913. He came to us after a brief experience at St. Elisabeth's, Glencoe, under the Rev. George R. Arnold, who as a former curate of St. Mark's knew our services well and evidently ordered his own at St. Elisabeth's in close accord with them. In addition to this, Mr. Martin enjoyed the added advantage of being associated in the work at Glencoe with Mr. J. B. Esden, who as choir-master gave him much help to a right understanding of both the services and the music of the services. Though not a Churchman at the time he came to St. Mark's, it was surprising to me how very quickly he fell into our ways and requirements, but undoubtedly his experience at Glencoe under Mr. Arnold and Mr. Esden contributed no little to that end. From no one of those who have been associated with me in the music of the services at St. Mark's have I received so much help and so much pleasure as from Mr. Martin. I am prepared to leave on record what I have said on several recent occasions, ie. that I know of no one—if I may judge by his present inclinations as to the music of the services—to whom I would more willingly commit the care and the future of St. Mark's choir than to him who has worked with me so faithfully and so harmoniously for nearly five years past.



MR. STANLEY A. MARTIN
Organist, September, 1913
Choirmaster and Organist, June, 1918

The Choir

Voluntary Choirs and Otherwise

The Choir Room

Choir Discipline

Choir Anniversaries

Union Services

Service Lists

The Use of Anthems

The Choral Service

Chapter Five

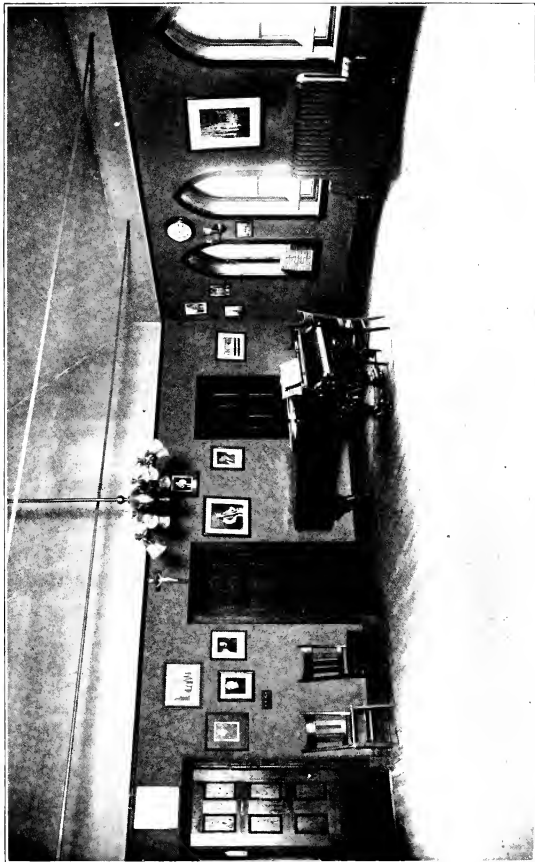
VOLUNTARY CHOIRS AND OTHERWISE

Not long ago I met one of the North Shore clergy, and our conversation turning upon choirs and their management we presently found ourselves on the much-discussed subject of paying the boys for their services. This clergyman was strongly opposed to the practice as based upon a wrong principle and as failing to put before the boys that it is their privilege to give their singing to the Church rather than to be looking for remuneration. I agreed with him heartily that a voluntary choir, wherever possible, is to be preferred as representing the ideal way.

There may be—there are—voluntary choirs where the choirmaster is at all times in a position to command regularity, good deportment in choir room and church, and to maintain a high standard of service music. But such choirs are the exception rather than the rule. It has become increasingly evident of late years that in order to secure the very points to which I have just referred, something more is necessary than such influence as the Church may have upon boys and men—something more than the moral hold or the mere likeableness of the choirmaster himself. And, generally speaking, the something more has been supplied, in large measure, at least, by the monthly envelope, for by it regularity in attendance and

department, two things so essential to good work, are much more readily ensured.

I would not be understood as advocating a commercialized choir—far from it—but I do not know at times how the standard of the music at St. Mark's could have been maintained on a purely voluntary basis. The custom was already established when I first knew the parish. Admitting that the payment of choristers is a necessary evil—that is, if a creditable singing of something more than hymns and chants be looked for, I *do* claim that at our own church we have at least reduced that evil to a minimum. I have always tried to impress upon the boys that such envelopes as they received were not handed to them as so much *pay* for work done, but rather to encourage them in their endeavors to improve the music of the services. The total amount that St. Mark's boys have been receiving has varied all the way from twenty-five cents to about a dollar, or, in the case of a month with five Sundays, slightly more. It is obvious, therefore, that our boys do not come to the choir for what their envelopes contain. Boys have never been drawn to St. Mark's from purely mercenary motives. The inducement has not been sufficiently attractive to them for that. The following incident bears out what I have just said: Within the last six months a boy made application for admission to our choir. He came from the East and had sung, I think, in one of the leading Brooklyn churches, where, so he told me, the men gave their services but the boys were paid. I learned that in addition to his envelope as an ordinary chorister, he had been accustomed to receiving two dollars whenever he sang a special solo. It also became evident as we talked that at that very time he had applied for admission in at least one of our neighboring choirs. I liked his voice much and would have been glad of him at St. Mark's. I told him so, but, I added, "I cannot do more for you than for any of the leading boys of our choir, and the best of them receive about a dollar or perhaps a trifle over every month, and nothing extra for solo work. Now," said I, "if you feel like working with us under those conditions, and I should very much like to



ST. MARK'S CHOIR ROOM
Looking Southeast

have you do so, come up tomorrow evening to full rehearsal." Of course, he never came, for it was all too clear that he was selling himself to the highest bidder.

In common fairness to those who have found it advisable to make use of monthly envelopes, it must be admitted that they prove a very real aid in maintaining deportment, punctuality, and regularity in attendance, also that they not infrequently bring good helpful voices which the choirmaster might not otherwise secure.

THE CHOIR ROOM

The ceremony of turning the first sod on the site of the present parish house was witnessed by the whole congregation on a beautiful Sunday morning in the spring of 1902 after the usual eleven o'clock service. The choir was grouped upon and around the steps leading into the old choir room, with Doctor Little in the front, the congregation stretching along Mr. Fabian's driveway and by the south wall of the church. After some opening prayers the rector turned the first sod and removed a spadeful of earth, then Mr. H. S. Slaymaker, the senior warden, as representing the parish, Mrs. Richard H. Wyman for the parish guilds and last of all the choirmaster. The rector then spoke a few appropriate words, after which the hymn, "O God, Our Help in Ages Past," was sung and the service concluded with the Grace.

I am wondering whether any one will question in his mind just why I have introduced this mention of the parish house in notes having to do directly with the choir. At first it may appear as an oversight; in reality, however, no better or more logical place could have been found for it. It has had everything to do with making the work of choir and choirmaster easier and more effective.

There were few parishes in 1891, when St. Mark's was built, with as fine and well appointed a church and with ample choir accommodations in the chancel as we had, and there were equally few who so totally overlooked all but the barest needs for the upkeep of such a choir.

Before the parish house was built, the choir room—entrance to which was near the archway leading into the present parish house—was about two-thirds the length and half the width of that which we now occupy. It opened directly into the church where every sound carried, no choir work, therefore, of any kind could be attempted if there was a service. The boys' vestments were crowded into a small closet in one corner of the room; the men's in a wardrobe placed in the organ chamber. Near the men's vestments was a set of shelves about eighteen inches wide by four and a half feet high which served the purpose of a choir library. Fortunately, in this respect our musical repertoire in those days was extremely limited.

It may have been that because the rector and vestry felt that inasmuch as the choir had been compelled to do its work under such trying conditions they were perfectly willing in 1902 to accept any reasonable suggestions as to the necessary quarters in the new parish house. I recall their kindly consideration with gratefulness. I was asked to state what I would like and, for the most part, my suggestions were followed. For light, for ventilation, for size we have all that the average choirmaster could wish for, and more than nine-tenths of them possess; indeed, I know of no church in or about Chicago where the choir room equals ours. There are in several instances larger ones, but in other respects they are much inferior. Where, in the old days, one had to stop any rehearsing, say before Evensong, if there was a baptism, now we are able to go ahead at any time, with a full rehearsal if need be, singing anything except the heaviest kind of music and it does not seriously disturb any service. Beforetime—vestments were put away, perforce, in the most crowded and insanitary fashion; now there are commodious individual lockers with every convenience, including book racks for hymnals, in each. Instead of the usual uninviting lavatory, there is a good, commodious and cleanly-looking one. Only in just a single respect was I a little disappointed. The size of the choir office and choir library had to be reduced, so that

the usefulness of what promised to be two splendid rooms was greatly impaired. The office, however, even in its reduced size, has proved so much of a convenience that it would seem hard to get along without it; while as regards the library, the present stock of church music could not be cared for without some such accommodation. In its provision of hinged cloth-bound card-board boxes for pigeon-holed cases which occupy three sides of the room extending from floor to ceiling, I can say with perfect truth that there is nothing like it for convenience hereabouts. Unfortunately, through Doctor Little's anxiety to provide for the convenience of the ladies should the second floor of the parish house be called into use for refreshments at any time, a dumb waiter was allowed to take up half of the north wall of the library, and, as a consequence, nearly all the available space for filing purposes is now in use. Should Mr. Martin take up much new music in the coming years, he will have nowhere to bestow it. Undoubtedly, however, when the parish house is remodeled this defect will be corrected. Our choir room, since the day I first entered it, has been a joy to me, perhaps for the very reason that the drawbacks of the former one were so very pronounced. And all this convenience which we have had for fifteen years has come to the choir through the building of the parish house.

One thing in particular I ought to speak of in connection with the choir room. When we first took up our quarters in it we had an old square and very second-rate piano which had to serve all purposes. The need for a new instrument was urgent, but there seemed no way by which that need could be remedied. One day, Mr. Howard P. Gray, who used to reside at 1453 Ridge Avenue, one of the most genial and liberal souls that ever lived, told me that if we could pick up a fairly good second-hand grand piano he would be responsible for the cost. The piano now in the choir room we owe to Mr. Gray. He was not a man of unlimited means, and he paid for the instrument by monthly installments. He went to his rest and reward years ago, but I have often thought of him, and as often have been grateful for his self-denial. I can

hear his voice now, as he said when he promised the piano —“I am doing this for you personally, Mr. Holmes.”

May God rest his soul.

Before concluding these notes upon the present choir room as compared with the old one, I want to say a word upon its pictures. With but two exceptions they are of my own collecting year after year. On the north and south walls they are, as most people know at a glance, largely made up of English cathedrals. It may be of interest to some to know that along with the pictures of Canterbury and York are the autograph signatures of the archbishops of those dioceses a quarter of a century ago. Edward White Benson, then Primate of All England and Metropolitan, died suddenly in Hawarden parish church, where he was attending service with Mr. Gladstone, whom he was visiting at Hawarden Castle. He passed away quietly after the Absolution had been pronounced. When I first visited Canterbury in 1894, I saw the archbishop at the station. I ventured to speak with him and when he found that I was from Chicago, he seemed much interested and asked to be remembered to Bishop McLaren. It was soon after this that I wrote asking for his autograph, which he very graciously sent. I had explained to him that it was for St. Mark's choir room. It is, perhaps, superfluous to note that an English bishop takes his official name from the diocese over which he presides, and not infrequently the name so used is that by which the diocese was known long centuries ago. Thus, the Archbishop of Canterbury signs Cantuar: and Archbishop Benson's autograph in our choir room reads Edward Cantuar.

The autograph signature of the Archbishop of York framed with the picture of that minster is that of William Dalrymple Maclagan, who, as Bishop of Lichfield, confirmed me. He was translated from Lichfield to York. When I wrote to him requesting the same favor as that asked of Archbishop Benson, I reminded him that he confirmed me in the parish church of St. Matthias, Hanford, in April, 1880. I received what I asked for and, in addition, a beautiful letter referring to my confirmation at his

hands. This letter I still have and prize highly. Archbishop Maclagan's official signature reads Wilhelm Ebor, the latter being an abbreviation of Eboracum, the old Roman name for York. The Archbishop was both a poet and musician. We have used his musical setting to Hymn 229, "O, Thou, Before the World Began"—there is also a setting of his to Hymn 224, "Bread of the World." The words of that fine hymn, No. 224, for St. Luke's Day, "What Thanks and Praise to Thee We Owe," are his, as also are those of one of the most beautiful of the many beautiful hymns for All Saints' Day, "The Saints of God! Their Conflict Past."

CHOIR DISCIPLINE

Among the many who in the course of years have referred to me when applying for business positions, I have had to smile again and again as I have recognized names of those who as choir boys had dropped from the ranks, occasionally without a word, because they were not amenable to choir room discipline. One such instance there was only three months ago. I have always had a peculiar satisfaction in answering such letters, for if there is anything that has confirmed me in my opinion that my general attitude as a disciplinarian has been worth while, it is the change of heart evident in the letters to which I have alluded. Discouraging results I have had, of course,—every choirmaster has them; but they are so very far outnumbered by examples of real appreciation, often from sources quite outside the parish, that one can well afford to forget the others.

Here is a letter which reached me at St. Mark's just before my last service there. The writer was a choir boy sixteen years ago. He does not belong to the Church, but has always retained an interest in the choir and invariably had a cordial greeting for me whenever we met, which, however, was but seldom. At the present time he holds a fine position in the U. S. Army.

"Perhaps you will be surprised at this sudden burst of sentiment—particularly since our own paths separated

long since, but I can't resist telling you how very precious to me is the memory of our association at St. Mark's.

"A boy, at an impressionable age, you instilled in me a respect for quiet dignity and wholesome discipline that has been a real help to me."

I have nothing new to add to the articles given below, which I wrote in 1916 for the July and December numbers of our parish magazine. They embody the principles which I have tried to stand by at all times ever since I knew St. Mark's, and are included here merely as a matter of record.

"It has often seemed to me that there are people who look upon the choir as but another sort of Sunday School class which boys may attend or not just as they feel inclined, and where deportment does not enter into consideration. The two principles here involved, i. e., regularity in attendance, and deportment, have proved rocks on which many an otherwise good choir has well nigh gone to pieces. Regularity *should* mean the giving up of whatever may conflict with choir rehearsals or services. Deportment refers to whatever may in any degree tend to lower the standard of the work either in choir room or church. In these phases of choir work a choirmaster ought to be able to rely upon the wholehearted co-operation of the parents of the boys, otherwise his efforts may count for very little. Regularity in attendance and deportment are absolutely vital to the best interests of any choir. That they have always been placed in the forefront at St. Mark's is one of the main reasons why for years past we have become accustomed to services—if one must believe opinions from widely varying sources—helpful alike musically and devotionally. In short, what is looked for from the boys is just what they are accustomed to give in the Public Schools,—no more, no less."

* * * * *

"The maintaining of discipline in any parish choir or Sunday School has always been more or less of a problem. I have ever been a firm believer in the old proverb "Prevention is better than cure." As a result I have at

times been thought too much of a martinet in matters of discipline. Occasionally my policy is called into question by parents anxious to have their boys under my training, as they are pleased to put it. Their real reason is obvious enough. Apart from musical considerations they wish the choirmaster to undertake what they themselves have failed in attempting to do, or have wholly neglected. And the inconsistent part of it is that directly the choirmaster attempts to administer what he considers needed reproof or discipline, these same parents are just as likely to take exception to it. On the other hand, instances have multiplied time and again where parents have been openly appreciative of the efforts made in St. Mark's choir room to impress upon every one, boys and men alike, the desirability of doing all things decently and in order. A system that has, on the whole, worked so well for twenty-five years ought to be worth continuing. And it will be so continued."

CHOIR ANNIVERSARIES

One of the most interesting events in the annals of the choir has been the yearly observance of the anniversary of its organization on the afternoon of Whitsunday, 1887. At one time we used to prepare quite a good deal of special music for this annual occasion, but it grew to be too much as a yearly undertaking. Besides, there was always the possibility of a very hot day. I still have in mind the torrid conditions prevailing on the afternoon of the sixteenth anniversary, 1903, when the Adams' Memorial window was dedicated. So it came about that while the choir birthday was marked in some small way each year, unusual observances were reserved for the more important anniversaries. The twenty-first was one such, in keeping which I invited as many as possible of the former choristers to join the regular choir and the result was most gratifying as may be seen from the list given in the last division of this book. Among those present was the Rev. W. I. A. Beale, a choir boy at St. Mark's

in 1888. The music included Lutkin's Magnificat and Nunc Dimittis in B flat, Gaul's solo and chorus, "A new heaven and a new earth," ("Holy City"), Sullivan's "Who is like unto Thee?" and Smart's Te Deum in F.

The next anniversary of note was the twenty-fifth in 1912. Doctor Longley was greatly interested and seconded my efforts to make it what it really became,—the most successful reunion that we have ever had. There were over seventy in the procession. Here is the rector's comment upon the service:

"A large number of choristers were in line, including many of the old boys who were later crucifers and acolytes. * * * Full choral Evensong was rendered, ending with a Te Deum. Mann's Magnificat and Nunc Dimittis in A flat were used, and the anthem after the Third Collect was Woodward's beautiful setting of "The Day Thou Gavest." At the close of the Office the procession formed and marched down the nave, through the aisles, returning to the chancel through the nave. After this, Goss's "Wilderness" was sung, the Offertory Anthem being Handel's "Hallelujah." Being also the Sunday before Decoration Day, the choir ended a very beautiful service with the singing of "America," while the crucifers took their places, and the national standard was lifted high, it being the custom in the parish to carry the Stars and Stripes near a national holiday.

"The choir, well known for the excellence of its work, never sang with greater inspiration or better tone. Although few rehearsals were possible with the old members, the attacks and releases were noticeably well done. Phrasing and great expression marked the careful preparation which characterizes the work of Mr. Holmes, who nearly the entire period of twenty-five years has been with the choir. Too much praise cannot be given the choir for the beautiful service. Mr. Herbert E. Hyde, organist of St. Peter's, Chicago, officiated at the organ during part of the service, giving a short recital before, and playing Lemmen's "Marche Pontificale" while the procession moved from the church. The service was played by the regular parish organist, Mr. Louis Dodge,

who, as usual, accompanied the choir with excellent taste and sympathy.

"Near the close of the service the annual choir medals were presented. At this time the rector made a few remarks on the place of music in the worship of the church, and addressed the boys commending them for their faithfulness, and asking them to let their medals stand as reminders of the need of faithful service all through life which might lead to higher thoughts, nobler deeds and greater achievements. The rector also alluded to the nearly twenty-five years of faithful service of Mr. Robert Holmes as Choirmaster, spoke of his high ideals, not only in music, which had brought St. Mark's choir to a place in the front rank of Chicago choirs, but also his ideals of Christian character which were ever before the boys and men in the choir room, and congratulated the parish on possessing such a man, and the boys' good fortune in being under the influence of such a choirmaster."

No further attempts at a general reunion were made until the thirtieth anniversary on May 27, 1917. The order of the music included Cruickshank's Magnificat and Nunc Dimittis in G, Wesley's "Lead Me, Lord," Gounod's "Hymn of the Apostles" from the "Redemption," Beethoven's "Hallelujah!" from the "Mount of Olives" and, at the close of the service, Stanford's Te Deum in B flat. The parish magazine had the following brief mention of the service in The Choir column:

"The occasion brought together quite a number of former choristers, chief among whom was the Rev. T. Marshall Baxter, a choir boy of St. Mark's in 1903, now Priest-in-Charge of St. Elizabeth's Chicago. Mr. Baxter's singing of Evensong added much to the effectiveness of the service, and his presence among us was thoroughly appreciated by very many of those who remembered him in former days at St. Mark's.

"Thanks to the fine accompaniments of our organist, Mr. Stanley A. Martin, all the chorus work was marked by steadiness; indeed, the entire service was creditably sung, and this, despite the fact that it was found quite impossible to assemble the voices for a mass rehearsal."

This was the last occasion, during my term of office as choirmaster, on which a photograph of the choir was taken. It hangs on the east wall of the choir room, while on the west wall are similar groups dating 1889, 1904, 1908, and 1912.

The heading—Choir Anniversaries—seems to afford the most convenient place in which to speak of choir medals, since for years past the annual awarding of such medals has been made at the choir anniversary service. The time was when I dreaded the approach of Whitsunday, simply because it meant my skirmishing around for funds,—and there are many things I am better fitted for than soliciting funds. Never shall I forget the day on which Miss Griswold, who had been good enough to furnish one of the medals on the preceding Whitsunday, said to me, “Is there any reason, Mr. Holmes, why I may not give a medal every year?” I was almost dumb with surprise, for nothing like that had up to that time ever come my way. I believe I managed to make Miss Griswold understand that if she was so inclined she might continue doing so indefinitely. It was this thoughtfulness on Miss Griswold’s part that enabled me to approach others in the parish and, without giving her name,—which condition she was quite insistent upon—to ask from them a similar favor.

It is very gratifying to me that before leaving St. Mark’s I have been able to make future provision for all the regular medals. One of these is provided for by the sum of \$200.00, which the old boys gave for that purpose on the occasion of the twenty-first anniversary of the choir, in which connection I have in mind how very much Mr. Thomas I. Stacey helped in acting as Treasurer for this Choir Alumni Medal Fund. In the event of special medals becoming necessary at any future time, I trust that Mr. Martin will allow me to be responsible for one of them. I wish to express my thanks to those who, with Miss Griswold, have given me the pleasure of knowing that the choir medals are secured for all time.

No record of St. Mark’s choir would be complete without mention of the faithful work of Miss Mary

Pearce, who since its formation has been continuously in office as choirmother, and has ever evinced a ready interest in all that concerns the well-being of the choir.

UNION SERVICES

The choirs of St. Peter's, Chicago and St. Mark's, Evanston, have for many years past been in the habit of exchanging annual visits for the purpose of a united Choral Evensong. The first of these services was held at St. Mark's on the Sunday on which the news of the naval victory at Manilla Bay reached us. I remember so well meeting the rector of St. Peter's—the Rev. Samuel Cook Edsall, afterwards Bishop of Minnesota—as he turned the corner of the choir room leading to the church in company with a number of his choristers. "Mr. Holmes," he said, "we have brought our flag with us; do you suppose that Doctor Little will object to our carrying it?" Of course Doctor Little was delighted with Mr. Edsall's proposal, and so the flag was carried in the middle of the procession of some eighty men and boys. Everyone was full of enthusiasm on account of Admiral Dewey's victory, but no one in St. Mark's congregation was expecting to see the Stars and Stripes at the service, and it created a most profound impression. I was told that some were quite overcome. I have many times remarked that we owed our flag to St. Peter's, for very shortly after this first visit of their choir, Mrs. F. S. Martin, who attended the service, presented St. Mark's with the very beautiful silk flag surmounted by the cross instead of the eagle, which has been carried on all national holidays from that time forward, until recently, owing to its badly worn condition, Mr. Charles S. Barber generously replaced it with a new one, rich and elegant. If I venture to express my preference for the flag with the cross, rather than with the eagle it is because the combination of the Stars and Stripes with the Cross suggests in a most happy and ideal way the bond that should ever exist between Church and Country.

The last visit of St. Peter's to our church took place less than three months ago—on the afternoon of the Sunday after Ascension Day, May 12. The following account of the service was given in the parish magazine for June:

"In accordance with a mutual understanding which relieves the visiting choir from the psalter and responses, the choral service was sung by St. Mark's choir only, while both choirs joined with fine effect in the hymns, Stanford's Magnificat and Nunc Dimittis in B flat, and the anthems—Sullivan's "O Gladsome Light," ("Golden Legend") and Gounod's "Unfold, Ye Portals Everlasting," ("Redemption"). At the close of the service Mr. Hyde, choirmaster and organist of St. Peter's, gave a brief but most interesting recital, which included "Spring," a composition of his own, Bach's Prelude and Fugue in B flat major, and Wesley's Choral Song and Fugue. Following the recital the two choirs repaired to the parish house, where supper was served by the ladies of St. Mark's, soon after which the visitors left for Evensong at their own church."

THE WEEKLY SERVICE LISTS

Weekly service lists have been in continuous use at St. Mark's from January, 1904, to the present time. I remember remarking to Doctor Little, after Mr. Charles S. Burch's ordination to the diaconate in our church in 1895, that such a list on that occasion would not only have served a useful purpose in the service itself, but would have been most convenient as a parish record since there was absolutely nothing on the register of the parish to mark the day. From that time forward we had printed lists on Easter Day, and in course of time on Christmas Day and Whitsunday. Once we started a monthly list for the sake of giving to the congregation the words of the anthems, but it was given up at the close of the first month. I was most anxious to see such a list as we now have weekly, and to this end my good friend and helper in the choir from January, 1893, to December, 1900, Mr. Robert C. Fletcher, used to prepare a modest-looking

slip in hektograph ink for Evensong, and we used to take off sufficient copies for use in the nave. We tired of this after a while, for it seemed so very much like waiting for the "new organ." The regular lists did not appear for years after Mr. Fletcher's time, but I often think of his interest in this wish of mine and of his practical help towards its realization had it been possible in those days. Bound copies of St. Mark's service lists by years from 1904 to 1917 inclusive, are to be seen in the choir library.

THE USE OF ANTHEMS

One of the first things which Doctor Little did after coming to St. Mark's was to allow the office of music committee to lapse, and I recall so well his saying to me, "If you and I cannot manage the musical arrangement of the services, Mr. Holmes, a music committee will not help us." There is little doubt in my mind but that this step of the Doctor's contributed in no small measure to our having had so little friction in musical matters, as compared with many another parish, for more than a quarter of a century. I have been spared the suggestions of the average music committee whose sole object is too often mere musical display, and whose general idea seems to be that if a choir happens to have a good soloist, of whatever kind, there must be a "starring" of that voice. Let me admit right here, that it has not been my good fortune to develop many solo voices among our boys,—perhaps the fault is mine, perhaps the material did not lend itself much in that direction. Certainly I have had few boys like John Cramer, Alfred Underdown, Frank Hebblethwaite, or as at present, Malcolm Balfour; or, among the men who were under me as boys such voices as those of Mr. William A. Stacey, Doctor L. Fiske Pooler, or Mr. Edward Stanbery.

In this connection, I have opportunity to say a word in regard to what has been my policy in the selection of service music. To those who might look through the Choir Year Books from 1904 to 1917 with their records of all the Sunday services and music, I believe they would be struck with the scant use of offertory solos. This was

not because an acceptable solo voice was lacking in the ranks—though it may not have been among the boys—since Mr. Stacey was with us continuously up to and including 1908, and Doctor Pooler until the present time; two voices that any choirmaster might well be proud of. The use of a solo in place of an anthem has always seemed to me foreign to the intention of what the Church has in mind when she says in the rubric following the Offertory Sentences—“And when the Alms and Oblations shall be presented, there may be sung a hymn, or offertory anthem, etc.”; or, as in the case of the rubric after the Third Collect at Evensong—“In places where it may be convenient, here followeth the anthem.”

Now, I believe that by the use of the word anthem the Church means a musical setting of words from Holy Scriptures, etc. etc., for the *whole choir* rather than for an individual voice, a *chorus* rather than a solo. When in the Communion Service rubric she allows a hymn or anthem to be sung, if the former be chosen—as it not infrequently is—I believe the Church contemplates its being sung by choir and congregation, that is, by a number of voices; and it seems to me that the same principle applies if an anthem be used, except that in that case its rendition is necessarily confined to the choir.

I have been a close observer of choirs where the use of a solo in place of a chorus anthem at the Offertory has been the rule rather than the exception, and my impression is that it engenders a spirit of unrest in the ranks. The anthem is one of the few portions of the service where, to speak from a purely musical plane, the men and boys, if fond of something more than hymn singing, are given their opportunity; and I believe that by a too frequent use of solos their interest wanes. There are, so it seems to me, only two possible reasons for more than an occasional solo. The first is that the choir may not be equal to an anthem every Sunday morning and evening in addition to the other music of the services, but does happen to have a soloist in the ranks. On this basis, a solo, fairly often, might be excusable as a matter of convenience. But in choirs where they are well able to sing a chorus

at any time, and where a higher conception of the service would lead them to do so, there is absolutely no excuse for anthems being laid aside for apparently no better reason than to display the singing of some highly-paid boy or man, who, because he has an unusually good voice and receives an unusually liberal recognition for his services has to—so the music committee rules—give them their money's worth. There is no dearth of Te Deums, Magnificats or anthems which contain incidental solos, and which afford a fair field for individual work, and the best choirs of the East and of the old country utilize their solo voices almost exclusively in this way. Most of the churches which can afford highly paid soloists have a special monthly musical service or organ recital, which should give all the opportunity for "starring" that ought to be expected.

From my views thus expressed, nothing further will, I am sure, be looked for in explanation of the very limited use of solos in place of the anthem at St. Mark's. We have preferred giving our whole attention to good chorus singing, with special regard to the chief points looked for in such work: tone quality, expression, enunciation, phrasing,—all that goes to make for a finished ensemble. To what degree we have succeeded I am not presuming to say, but such has been our aim, and I am well content to leave the opinion to those who have regularly or occasionally attended the services. Whatever credit there may be belongs to all of us—choristers, organist, and choirmaster alike.

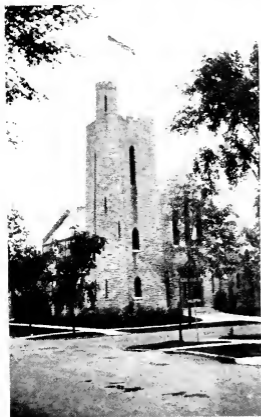
I want to mention, for the sake of record, that in our Evensong we have recently made rather frequent use of a short anthem after the Third Collect in addition to that sung while the offerings are being received. This anthem after the Third Collect has been brief, the words being usually from one of the evening hymns, well suited to follow the Collect for Aid Against Perils, and sung *kneeling*. The effect of hastily getting to one's feet after the Third Collect to sing an anthem, and then kneeling for perhaps two or more prayers with the Grace, has always impressed me as disturbing too much the continuity

and devotional side of Evensong. I know I am not exaggerating when I say that our custom at St. Mark's of kneeling for the kind of anthem we have made use of after the Third Collect adds greatly to, rather than detracts, in any degree from the service itself.

THE CHORAL SERVICE

I make no apology for speaking of the Choral Service at St. Mark's as being of an order which has for years commended itself throughout the diocese of Chicago and far beyond, and I place the credit for it where it very rightly belongs, i. e., to Doctor Little. Brought up as I was in England, where choral services even forty years ago were fast becoming the rule, it was perfectly natural that I should welcome the Doctor's request, made very soon after his coming to the parish, that we sing the responses at Evensong, also the Psalter as soon as it was conveniently possible. I felt gratified that the new rector was not one of those who objected to singing the Psalms or intoning the prayers.

I am quite well aware of the objection so often raised that chanting the Psalter takes away from the people that which belongs to them. There is much to be said in favor of such an argument. There is, or used to be, a second objection to the choral service, especially to the singing of the Psalter. The latter was regarded as a sure indication of a certain type of Churchmanship, only to be found where an "advanced service" was the prevailing order. This impression, while it may not always have found audible voice, was nevertheless widely prevalent. The singing of the Psalms in the English Church, both morning and evening, is quite natural in scores of parishes where anything of an advanced order is conspicuous by its absence, and where they would just about as soon tolerate the use of a processional Cross as they would think of observing the Feast of Corpus Christi. Customs vary as do their meanings. The Choral Psalter in England is looked upon as the best and original way of making use in the services of the Psalms of David, while



ST. MARK'S CHURCH

here in the American Church the same custom has too often stood as representative of a particular school of Church thought.

There is still another objection to a sung service, which has been largely invited by musically inclined clergy insisting upon a full choral service when they have not had the material in their choirs necessary for the work. The result has not been helpful to the man in the pew, and there are instances where he has not been slow to say so. I believe this to have done more than any other thing to bring the choral service into bad odor,—for I have yet to meet the person who objects to it if it is well and devotionally sung. The Psalter and the prayers are not necessarily shorn of their meaning because they are sung. A clergyman, a comparatively recent visitor at St. Mark's rectory, and whose service is, I imagine, of the plainest, said to me after attending Evensong at St. Mark's, "I would not object to the choral service if it could be as you have it at St. Mark's." A poorly sung service fails to reach the congregation much in the same degree as a poorly read lesson does.

In the course of these notes upon choir work I have reproduced several letters where they illustrate the point I wish to make. In at least two instances they were written to me personally, but I trust that no one will look upon them as used from any other motive than as bearing upon the subject under discussion, or on the claims that I may have made for the work of the choir at St. Mark's. The following, written after attending a service at Holy Trinity, Stratford-on-Avon, is from the pen of no less a person than that eminent Congregational minister, the late Henry Ward Beecher:

"You know my mother was until her marriage in the communion of the Episcopal Church. This thought hardly left me while I sat, grateful for the privilege of worshipping God through a service that had expressed so often her devotions. I cannot tell you how much I was affected. I never had such a trance of worship and I shall never have such another view until I gain the gate.

"I am so ignorant of the Church service that I can-

not call the various parts by their right names, but the portions which most affected me were the prayers and the responses which the choir sang. I had never heard any part of a supplication, a direct prayer, chanted by a choir, and it seemed as though I heard not with my ear, but with my soul. I was dissolved; my whole being seemed to me like an incense wafted gratefully towards God. The Divine Presence rose before me in a wonderful majesty, but of an ineffable gentleness and goodness, and I could not stay away from a more familiar approach, but seemed irresistibly, yet gently, drawn toward God.

“Oh, when in the prayers breathed forth in strains of sweet, simple, solemn music, the love of Christ was recognized, how I longed then to give utterance to what love seemed to me.”

Doctor Little commented on these words of Doctor Beecher's as follows: “We too have attended the service in ‘Shakespeare's Church,’ which in reverence and beauty does not equal the choral service in our own St. Mark's. There are hundreds of people in Evanston, to whom public worship is a ‘lost art,’ but who might have the same uplift of soul, which Mr. Beecher felt, if they would join with heart and voice in the worship of our own parish church. Might they not make a beginning by attending our Choral Evensong?”

I have referred elsewhere to Doctor Little's opinion that the Psalms even fairly well sung are infinitely preferable to their being poorly read. He also used to point out the glaring inconsistency of a great burst of music at the *Venite*—“O come, let us sing unto the Lord,”—and then, after such an uplift, settling down to reading the Psalms for the day.

While speaking of the Choral Service as used at St. Mark's under Doctor Little, I would like to refer to the occasional use of the Choral Litany in those days. It was never sung often enough for unmusical people to tire of it, for which reason it was rather looked forward to than otherwise. I have often wished for its occasional use since the present rector came to St. Mark's but have hesitated to suggest it. I counted much upon a certain

service in Chicago which Doctor Rogers and I attended and at which I knew it would be sung, as perhaps opening the way for me. But after the service I was more reluctant than ever to broach the matter. I did, however, ask and receive the rector's permission to sing the Litany once again before leaving St. Mark's. It was so used on the Third Sunday after Easter, April 21st of this year.

Just as the Choral Litany, like the Psalter, when well sung is both devotional and beautiful, so also are the Opening Sentences of the Burial Office. Years ago, Doctor Little would read these Sentences in the customary manner while preceding the cortege up the nave, and the choir, from its place in the chancel, would sing each one very softly after it had been read. Besides the devotional effect, such use had a very practical side to commend it. There was no need to read the Sentences so slowly that their meaning was obscured, and it made the long pauses between them quite unnecessary so that by the time the choir had chanted the last Sentence,—Minister, bearers, mourners and friends were in their allotted places before the Burial Psalms were sung.

Of course Doctor Little's greatest interest, musically, lay in the Choral Eucharist, though he was content to confine his own part to monotoning. The Nicene Creed, though always choral on the great festivals, was not sung at every High Celebration until Doctor Longley's days. Doctor Little's interest in the people's part of the Eucharist was evidenced by his preference for the Nicene Creed being read except, as I have before stated, on such days as Easter Day, Christmas Day, and the like. It is of interest to note that those musical settings of the opening words of the Creed arranged for the Celebrant alone found no favor with him. He preferred the Creed from first word to last sung by the choir as representing the congregation, and he was most particular about this point in Choral Evensong both in the General Confession and the Creed. He disliked the words "Almighty and most merciful Father," and "I believe in God," by Minister alone,—and choir and congregation beginning with the words following. He disapproved of such use because,

he maintained, that—particularly in the Creed—it took away from the people a very vital part.

No greater tribute could have been paid to Doctor Little for all his interest in the Church's music at St. Mark's than that of the choir at his funeral. Many of the old boys were present, and it certainly seemed as though their emotion found expression in the effectiveness of their work. Mr. Ernest Sumner, at that time Choirmaster of St. Luke's, Evanston, and Musical Critic for the *Index* commented upon the service through the columns of that paper as follows:

"It is not customary in this column, "Musical Criticism," to make any reference to music at church services, but the work of the choir at the last rites for the late rector of St. Mark's, at the parish church, last Saturday morning, was of such an unusual character that it deserves to be recorded.

"The music selected for the Requiem Mass and Office for the Burial of the Dead by Mr. Robert Holmes, for twenty years choirmaster of St. Mark's and esteemed colleague of Dr. Little, was in entire keeping with the sad occasion. The singing of the Sanctus, Benedictus and Agnus Dei as set by John Merbecke in his "Booke of Common Praier Noted," of 1550, was most devotional, touching and comforting to the hearts of the sorrowing congregation. The hymns, anthem, and Lutkin's Seven-fold Amen were rendered with a finish seldom attempted and less frequently attained."

The service was helpfully accompanied by Mr. Louis Norton Dodge.

May God grant that he who so delighted in the Church's worship and music here below may find rest and happiness in that blest place where, after the changes and chances of this mortal life, the ineffable sweetness of the celestial choirs may reach him in ever-increasing beauty, until that day when by God's grace we with him shall attain to the fullness of the Beatific Vision.

Sundry Parish Records

Official letters relative to the organization
of St. Mark's Parish:

Vestry Records.

Guild Records.

Choir Records.

Chapter Six

RECORDS OF ST. MARK'S CHURCH, EVANSTON.

To the Rt. Rev. Henry J. Whitehouse, D. D., Bishop
of Illinois:

The undersigned respectfully represent that a subscription has for some time past been in circulation for the purpose of raising funds to erect a Protestant Episcopal Church at Evanston, Illinois, and that over two thousand dollars has been subscribed for that object, and it is now confidently believed that a sufficient sum can be raised to erect a small, but neat and tasteful church edifice at this place during the ensuing year.

We would also represent that in our opinion a small congregation of regular attendants upon Divine Worship could immediately be secured, together with some considerable number of transient attendants, and that the prospect for an increase from immigration and from missionary efforts in the neighborhood is quite encouraging. We think a parish with ten or

twelve communicants at the commencement could be organized in this place with a prospect of growth and usefulness.

We also believe that several hundred dollars per annum could be raised either by pew rents or subscriptions towards the expense of supplying the pulpit at least a part of the year, or for partial services for the whole year.

Wherefore: We whose names are herewith affixed, deeply sensible of the truth of the Christian Religion, and earnestly desirous of promoting its holy influences in our own hearts and in those of our families and neighbors, do hereby associate ourselves under the name of St. Mark's Church, Evanston, in communion with the Protestant Episcopal Church in the United States of America, and the Diocese of Illinois, the authority of whose Constitutions and Canons we do hereby recognize and to whose Liturgy and mode of Worship and Discipline we promise conformity.

Evanston, December 12, 1863.

Charles Comstock
John A Lightall
A. G. Wilder
J. H. Kedzie
O. R. W. Lull
F. M. Weller
F. G. Siller

Albert Johnson
S. B. Chase
Andrew T. Sherman
H. Clay Cone
Thomas Wicks
Wm. C. Comstock
D. P. Crocker

I hereby give the Canonical consent required for the organization of St. Mark's Church, Evanston.

(Signed) Henry J. Whitehouse,
Bishop of Illinois.

Chicago, April 2, 1864.

In pursuance of the application before herein recited for the organization of St. Mark's Church, Evanston, and the Canonical consent of the Bishop of the Diocese of Illinois thereto appended, the following notice was given as certified to below—to wit:

“In accordance with Sec. I, Canon VIII of the Diocese of Illinois, I hereby give notice that on Wednesday the 20th of April, there will be Divine Service in the Methodist Church in this place at half past seven o'clock in the evening, and at the close of the service a meeting of all persons interested therein for the organization and establishment of a parish to be in union with the Protestant Episcopal Church in the Diocese of Illinois and to be known by the style and title of St. Mark's Church, Evanston. At the same time and place there will be held an election for two Wardens, who shall be communicants of the Church, and of not less than four and not more than eight Vestrymen who shall be baptized persons, if such can be had, to constitute the Vestry of said Church.”

I hereby certify that the above notice was duly given as prescribed by Canon on the occasion of public morning service in the Chapel of the Northwestern University in the Town of Evanston, on Sunday, April 3rd, being the First Sunday after Easter, A.D. 1864.

(Signed) JOHN WILKINSON,
Chaplain to the Bishop of Illinois.

April 20th, 1864.

At 7½ o'clock P. M., Divine Service was held in the Methodist Church in the Town of Evanston, conducted by the Rev. John Wilkinson, after which a meeting was organized pursuant to the foregoing notice presided over by said Rev. John Wilkinson, and J. H. Kedzie was elected Secretary.

The following are the names of the persons present who were qualified to vote, viz:

Charles Comstock	J. H. Kedzie
A. G. Wilder	F. M. Weller
John A. Lightall	F. G. Siller
H. B. Hurd	H. Clay Cone
D. J. Crocker	J. S. Hayward
John Lyman	W. C. Comstock

The foregoing Constitution was then read and on motion it was unanimously resolved that this parish become organized under the Laws of the State of Illinois, by the adoption of said Constitution. On motion of D. J. Crocker it was resolved that the congregation now proceed to elect a Senior and Junior Warden by viva voce vote. Charles Comstock was then duly elected as Senior Warden, and D. J. Crocker as Junior Warden of this parish.

On motion of Charles Comstock it was resolved that the congregation do now proceed to elect eight Vestrymen for this parish by viva voce vote. Thereupon the following persons were duly elected: J. H. Kedzie, A. G. Wilder, John A. Lightall, H. B. Hurd, F. M. Weller, H. Clay Cone, F. G. Siller, and O. R. W. Lull.

On motion this meeting then adjourned.

JOHN WILKINSON,
Chaplain to the Bishop of Illinois.

(Signed) J. H. KEDZIE,
Secretary.

RECTORS OF ST. MARK'S

J. W. Buckmaster.....	Sept. 1865	April 1, 1867
Thomas Lyle	May 26, 1867	June 7, 1869
A. J. Barrow.....	Nov. 21, 1869	Aug. 30, 1870
C. S. Abbott.....	April 1, 1872	Dec. 31, 1875
J. Stewart-Smith.....	Feb. 14, 1876	Jan. 4, 1880
Frederick S. Jewell....	May 6, 1880	Aug. 31, 1885
Richard Hayward	Jan. 31, 1886	May 1, 1888
Arthur W. Little.....	Nov. 1, 1888	Sept. 28, 1910
Harry S. Longley.....	Feb. 1, 1911	Oct. 23, 1912
Arthur Rogers.....	Oct. 1, 1913	

CURATES

Vincent C. Lacey.....	1902	
Edwin Johnson	1903	
Russell J. Wilbur.....	1903	Jan. 1905
Walter G. Blossom.....	Mch. 1905	Nov. 1905
Herbert A. Wilson.....	Mch. 1908	Sept. 1909
George J. Zinn.....	Nov. 1909	April 1910
George R. Arnold.....	June 1910	Jan. 1911
Robert Holmes	Dec. 1915	June 1918

SUNDAY SCHOOL SUPERINTENDENTS

Mr. Charles S. Burch, about 1893.
 Mr. Thomas C. Moore,
 Mr. Henry C. Tilden,
 Mr. Henry J. Sawe.
 Mr. Robert Holmes,
 Mr. Thomas I. Stacey, 1907.

There are no old records of the Sunday School from which to draw reliable information as to Superintendents until 1907. In the fall of that year Mr. Stacey undertook the care and management of the School, but he was first connected with it as a teacher in 1891.

SENIOR AND JUNIOR WARDENS OF ST. MARK'S PARISH

(Commencing with the organization of the Parish,
April 20, 1864)

	SENIOR WARDEN	JUNIOR WARDEN
April 20, 1864-1865	Charles Comstock	D. J. Crocker
April 17, 1865-1873	Charles Comstock	A. G. Wilder
April 1, 1872	"No parish meeting being held and no election of officers being made, the existing wardens hold over for the year ending at Easter, 1873."	
April 14, 1873-1874	Charles Comstock	F. F. Phillips
April 6, 1874	"No votes being cast, there was no election. The election of the wardens and vestrymen of last year hold over for the next Church year."	
Mar. 29, 1875-1876	Charles Comstock	C. D. Paul
April 17, 1876-1881	Charles Comstock	Wells Lake
April 18, 1881	(There seems to be no record of the annual meeting on Easter Monday, 1881)	
April 10, 1882-1883	Charles Comstock	Wells Lake
Mar. 26, 1883	(No record of annual meeting in 1883)	
April 14, 1884-1893	Charles Comstock	Marshall M. Kirkman
April 4, 1893-1895	Charles Comstock	Francis A. Hardy
May 21, 1895-1896	Charles Comstock	Henry S. Slaymaker
May 12, 1896-1900	Henry S. Slaymaker	Francis A. Hardy
May 8, 1900-1913	Henry S. Slaymaker	Edw. H. Buehler
May 6, 1913-1916	Edw. H. Buehler	Wm. S. Powers
May 15, 1916-1918	Edw. H. Buehler	Richard C. Hall
May 13, 1918	Edw. H. Buehler	Richard C. Hall

(Mr. Comstock died in September, 1895. Mr. Slaymaker was elected to fill the vacancy on October 21st, and Mr. Buehler succeeded Mr. Slaymaker as Junior Warden.)

FIRST VESTRY OF ST. MARK'S

(Elected on the evening on which the Parish was organized,
Wednesday, April 20, 1864.)

SENIOR WARDEN—Charles Comstock.

JUNIOR WARDEN—D. J. Crocker.

Vestrymen

H. Clay Cone
H. B. Hurd
J. H. Kedzie

J. A. Lightall
O. R. W. Lull
F. G. Siller

F. M. Weller
A. G. Wilder

FIFTIETH ANNIVERSARY (April 25, 1914)

SENIOR WARDEN—Edward H. Buehler.

JUNIOR WARDEN—William S. Powers.

Vestrymen

Charles S. Barber
Robert S. Clark
George E. Dix

Thomas H. Eddy
Richard C. Hall
Carl S. Jefferson
William H. Johnson

Weston G. Kimball
Thomas I. Stacey
Frank M. Staples

Clerk of the Vestry—Thomas I. Stacey

Treasurer—Frank M. Staples

Special Treasurer of Missionary and Extra-Parochial Funds
Edward H. Buehler

THE PRESENT VESTRY (June 30, 1918)

SENIOR WARDEN—Edward H. Buehler.

JUNIOR WARDEN—William S. Powers.

Vestrymen

J. Rex Allen
Charles S. Barber
George H. Batchelder

Dwight F. Clark
Thomas H. Eddy
George R. Folds
John B. Green

Carl S. Jefferson
William T. Reeves
Thomas I. Stacey

Clerk of the Vestry—George R. Folds

Treasurer—J. Rex Allen

Special Treasurer of Missionary and Extra-Parochial Funds
Edward H. Buehler

THE WOMAN'S GUILD—Presidents

1889 (and previous thereto)	Mrs. Henry Hinsdale
1889-1890	Mrs. F. A. Hardy
1890-1891	Mrs. George Moseley
1891-1892	Mrs. Charles S. Burch
1892-1893	Mrs. Helen M. Ide
1893-1894	Mrs. F. A. Hardy
1894-1895	Mrs. A. D. Bishop
1895-1897	Mrs. P. C. Lutkin
1897-1899	Mrs. W. F. Dudley
1899-1900	Mrs. Royal Vilas
1900-1901	Mrs. Earl W. Spencer
1901-1902	Mrs. Martha Sherman
1902-1903	Mrs. James K. Armsby
1903-1904	Mrs. Frank M. Staples
1904-1907	Mrs. Richard H. Wyman
1907-1908	Mrs. Henry C. Tilden
1908-1914	Mrs. Frederick Arnd
1914-1917	Mrs. Joseph K. Lewis
1917-	Mrs. W. F. Childs

(When the Woman's Guild was organized with Mrs. Hinsdale as its first President, it was known as St. Mark's Guild.)

THE MOTHERS' GUILD—Presidents

1898-1901	Mrs. E. James
1901-1903	Mrs. J. Trenbeth
1903-1904	Mrs. W. Bowers
1904-1905	Mrs. J. Bowdish
1905-1907	Mrs. P. C. Lutkin
1907-1909	Mrs. W. H. Underdown
1909-1911	Mrs. S. Webber
1911-1913	Mrs. J. C. Kincaid
1913-1915	Mrs. A. Esplin
1915-1917	Mrs. R. W. Wilton
1917-1918	Mrs. J. C. Woodington
1918-1919	Mrs. J. Brearley

The Mother's Guild owes its origin to the wise foresight of Mrs. P. C. Lutkin, who felt the need for such an organization in St. Mark's parish. Her active interest and wise counsel throughout the twenty years of the Guild's existence has contributed much to its success, and to the usefulness of the work in which it is always engaged in its own quiet and unobtrusive way.

ST. CATHERINE'S GUILD—Presidents

1908-1912	Mrs. William A. Pusey
1912-1916	Mrs. E. Warner Coburn
1916-1917	Miss Mary Fabian
1917-	Miss Dorothy Hall

THE MEN'S CLUB—Presidents

1905-1906	William B. Bogert
1906-1907	William S. Powers
1907-1908	William F. Dudley
1908-1909	Thomas D. Huff
1909-1910	Edward Clifford
1910-1911	Thomas H. Eddy
1911-1912	Frederick B. McMullen
1912-1913	Edmund T. Perkins.
1913-1914	John S. Talbot
1914-1915	Dwight F. Clark
1915-1916	Henry M. Huxley
1916-1917	Thomas H. Eddy
1917-1918	George R. Folds
1918-1919	Watkin W. Kneath

(The Men's Club of St. Mark's was organized by Doctor Little in the fall of 1905.)

CHOIRMASTERS AND ORGANISTS OF ST. MARK'S

Choirmasters

John Evans	May 1887-Feb. 1888
Robert Holmes	Feb. 1888-Sep. 1890
Charles M. Kirk.....	Oct. 1890-Mar. 1891
Robert Holmes	Jan. 1893-June 1918

Organists

William Graves	Jan. 1885-April 1891
James Watson	Feb. 1893-Jan. 1894
Charles R. Adams.....	Feb. 1894-Nov. 1902
Curtis A. Barry.....	Dec. 1902-Sep. 1906
Louis N. Dodge.....	Jan. 1907-Aug. 1913
Stanley A. Martin.....	Sep. 1913-June 1918

Choirmasters and Organists

Charles M. Kirk.....	April 1891-April 1892
John C. Dunster.....	April 1892-Dec. 1892
Stanley A. Martin.....	June 1918-

**List of Choir Boys in Old St. Mark's on Davis Street
June, 1888**

William I. A. Beale	Thomas Hobbs
William Blanchard	A. Tracy Kirkman
S. Lee Chapman	M. Jay Kirkman
William G. Burt	William Shepherd
Roger Douglas	William A. Stacey
Edward Gamble	Gaylord S. Wilcox
Ralph Hayden	

(At this time there were not more than three or four men, among whom were Mr. William Ashwell and Mr. Robert J. Hobbs. Doctor L. F. Pooler's name first appears as a choir boy in 1889. His membership has been almost continuous from that year up to the present time. Frederic, his son, entered the ranks last year, so that the name Pooler is likely to be on our choir records considerably over thirty years.)

**List of Choir Boys in the New St. Mark's on Ridge
Avenue—January, 1893**

W. Ayrault	Clair Lewis
William Balding	——— Russell
Warner Coburn	John Stockton
Charles Donnell	David Williams
Rex Hardin	Elliott Williams
George Harrison	Earl Scripps
Edward Jernegan	

(This was the complete list of the Juniors when I resumed charge of the choir in 1893. During that year the records show for the first time such names as John Cramer, George Cramer, Robert Ridlon, Lorin Calkins, Ralph Hubbard, Gilbert Griggs, Edward Hardy, Charles and Everett Marsh, Bert Ingham, Carl Griggs, Harold and Rush Hess.)

ST. MARK'S CHOIR

Leading Attendances for Twenty-Five Years Ending April 30, 1918

Choir Year Ending	Name	Rehearsals	Services
March 31, 1894	Lee, Joseph	116	110
	Lewis, Clair	111	110
	Griggs, Gilbert	103	101
	Donnell, Charles	62	95
April 30, 1895	Cramer, George	123	124
	Cramer, John L.....	123	124
	Graham, John	116	122
	Howard, Samuel	111	111
April 5, 1896	Ingraham, Samuel G.....	103	104
	Cramer, John L.....	101	103
	Johnston, William	95	106
	McConnell, Percy	95	95
April 17, 1897	Hanchett, Harold	109	110
	Ingraham, Samuel G.....	109	110
	Kaynor, Carl	109	109
	Gifkin, Colin	100	100
April 10, 1898	Cramer, George	109	114
	Graham, Carl	108	114
	Davis, John	106	109
	Hanchett, Harold	102	106
April 2, 1899	Hebblethwaite, Leon L.	101	111
	Allen, Winfred	100	110
	Stanbery, Edward	101	109
	Graham, Carl	96	104
April 30, 1900	Hebblethwaite, J. Edward...	119	116
	Hebblethwaite, Leon L.	119	116
	Edwards, Norman	119	116
	Stanbery, Edward	117	116

May 24, 1901	Hebblethwaite, Frank P. ...	104	104
	Stanbery, Edward	104	104
	Hebblethwaite, J. Edward...	96	98
	Underdown, Alfred J.	98	95
May 16, 1902	Huntington, C. Roland.....	106	105
	McCabe, William H.	105	104
	Hebblethwaite, J. Edward...	105	102
	Dart, William A.	99	103
May 31, 1903	Dart, William A.	102	114
	McCabe, William H.	102	114
	Ashwell, John A.	98	109
	Burgess, George	97	108
May 22, 1904	McCabe, William H.	99	107
	Richardson, Robert	99	107
	Allen, Harry	94	102
	Burgess, George	88	100
June 11, 1905	McCabe, Royal S.	115	110
	McCabe, William H.	115	110
	Hebblethwaite, Frank P. ...	113	110
	Baxter, T. Marshall.....	111	105
June 3, 1916	Ashwell, John A.	95	104
	Hoe, J. Reginald	94	104
	McCabe, William H.	92	104
	Park, J. Roy.....	92	100
May 19, 1907	Park, J. Roy	94	101
	Hoe, J. Reginald	92	101
	Wyatt, Rodney	91	100
	Dart, William A.	89	99
June 7, 1908	Park, J. Roy.....	109	116
	Dart, William A.	107	114
	Kincaid, Herbert J.	104	110
	Hoe, J. Reginald	101	110
May 30, 1909	Dart, Robert E.	120	107
	Crampton, Jowett	115	104
	Webber, S. Arthur.....	115	103
	Pitts, William A.....	111	100

May 15, 1910	Arnold, George R.....	124	107
	Webber, S. Arthur.....	124	107
	Webber, John K.....	123	107
	Hoe, Charles	118	104
June 4, 1911	Webber, John K.....	121	110
	Kappler, Frederick	114	115
	Webber, S. Arthur	114	109
	Dart, Robert E.....	112	107
May 26, 1912	Ashwell, W. Edward.....	136	106
	Ashwell, Arthur H.....	134	108
	Ferguson, Charles H.....	124	97
	Ferguson, J. Larnard.....	122	93
April 30, 1913	Ashwell, Arthur H.....	132	103
	Piehl, William L.....	131	102
	Hunton, Frank	128	101
	Pihl, Elmer	125	96
April 30, 1914	Ellis, Gerald V.....	157	113
	Ashwell, J. Edward.....	157	113
	Piehl, William L.....	157	113
	Trenbeth, George R.....	154	110
April 30, 1915	Ashwell, J. Edward.....	152	100
	Ellis, Gerald V.....	152	100
	Ratcliffe, Myron F.....	151	100
	Ratcliffe, Robert L.....	151	100
April 30, 1916	Arnold, Atlee S.....	153	106
	Ashwell, J. Edward.....	153	106
	Ratcliffe, Myron F.....	153	106
	Ratcliffe, Robert L.....	153	106
April 30, 1917	Ashwell, J. Edward.....	147	102
	Ratcliffe, Robert L.....	147	102
	Ellis, Gerald V.....	146	101
	Waring, LeCompte	136	96
April 30, 1918	Arnold, Atlee S.....	140	107
	Ashwell, J. Edward.....	140	107
	Ellis, Gerald V.....	140	107
	Pooler, Frederick S.....	139	107



ST. MARK'S CHURCH
(West Front and Nave)

ST. MARK'S CHOIR

(On the occasion of the laying of the corner stone of the new church, May 18, 1890.)

Boys

Julian Armstrong
Louis D. Beale
William I. Beale
Edward Gamble
Carl S. Harrison
Robert Holabird
William Ingraham

John C. Mulford
L. Fiske Pooler
William A. Stacey
Hale Taft
S. Gaylord Wilcox
M. Jay Kirkman
A. Tracy Kirkman

Men

Edward L. Colebeck
John T. Hancock
M. M. Harris

Elvis C. Marshall
Frank A. Miller
Theodore F. Reese

Herbert A. Streeter

Dennis C. Worthington, *Crucifer*.

William Graves, *Organist*.

Robert Holmes, *Choirmaster*.

Charles S. Burch, *Lay Reader*.

Arthur Wilde Little, *Rector*.

In addition to the above names, those of Charles Comstock, *Senior Warden*; Marshall M. Kirkman, *Junior Warden*; Francis A. Hardy, *Treasurer*; Henry S. Slaymaker, *Clerk of the Vestry*, also Edward H. Buehler, Joseph J. Charles, John A. Comstock, George E. Gooch, Henry Post and George G. Wilcox, *Vestrymen*, were included in the same list and deposited with other papers in the corner stone.

TENTH ANNIVERSARY OF THE CHOIR

Whitsunday, June 6, 1897

The Regular Choir

Trebles

Gerald Butler	Leon L. Hebblethwaite
George Cramer	William W. Henderson
Harry Drummond	Lawrence Hess
Francis Fabian	Samuel G. Ingraham
Colin Gifkin	Thomas James
Marshall Gooch	William B. Johnstone
Carl Graham	Donald Kaynor
Lionel Greiner	Nathan Mears

Earl Scripps

Altos

Edwin Allen	Carl Kaynor
John Q. Davis	Percy McConnell
Harold G. Hanchett	Elliott H. Wendell

Tenors

William Ashwell	Mott Mitchell
S. Lee Chapman	Alfred K. Swan
Luther D. Henderson	LeRoy W. Warren

Basses

Robert C. Fletcher	Charles L. Scripps
Charles H. Mowry	John H. Verrall
L. Fiske Pooler	William A. Stacey

Librarians

John L. Cramer and Horace Grier, *Librarians.*

Charles A. Donnell, *Crucifer.*

Charles R. Adams, *Organist.*

Robert Holmes, *Choirmaster.*

Rev. Arthur W. Little, L.H.D., *Rector.*

TENTH ANNIVERSARY OF THE CHOIR

Whitsunday, June 6, 1897

EVENSONG (5:00)

Organ Prelude....March from Athalie....*Mendelssohn*

Processional Hymn 490....."Austria"
Glorious Things of Thee Are Spoken

Psalter.....Psalms 104, 105.....*Gregorian*

Magnificat in A.....*Myles B. Foster*

Nunc Dimittis in A.....*Myles B. Foster*

Hymn 375....."St. Cuthbert"
Our Blest Redeemer

OrganAllegretto Grazioso in D.....*Tours*

Anthem.....I Will Mention.....*Sullivan*

Solo..Lord God of Abraham ("Elijah")..*Mendelssohn*

Quartette..Cast Thy Burden ("Elijah")..*Mendelssohn*

Anthem.....*E. V. Hall*
When God of Old Came Down from Heaven

Organ, Canzonetta*Brewer*

Trio*Mendelssohn*
Lift Thine Eyes ("Elijah")

Chorus...The Heavens Are Telling ("Creation")...*Haydn*

Offertory.....Organ Concerto in B flat.....*Handel*
(*First Movement*)

Processional Hymn 403....."Materna"
O Mother Dear, Jerusalem

Organ Postlude in F.....*West*

TWENTY-FIRST ANNIVERSARY OF THE CHOIR

List of Choristers Present on the Afternoon of
Whitsunday, June 7, 1908

Boys

Ashwell, John, '02	Johnson, W. Elliott, '04
Crampton, Jowett, '07	Johnson, Harold W., '06
Cunningham, Oliver B., '05	Kincaid, Herbert J., '04
Dart, Robert E., '07	Miller, Edmond S., '07
Dart, William A., '01	McCabe, Royal S., '02
Dupuis, Julian N., '07	Park, J. Roy, '05
Hebblethwaite, Frank P., '00	Pitts, William A., '08
Hoe, J. Reginald, '04	Stiles, Frederic C., '04
Hypes, S. Loomis, '08	Strong, Leonard C., '08
Iredale, Raymond H., '06	Taylor, Norman G., '07

Former Juniors Serving as Acolytes for This Service

Ingraham, I. J., '98	Onderdonk, Lawrence, '00
Jenkins, Harold T., '03	Lewis, Raymond P., '04
McCabe, William H., '01	Richardson, Robert, '02

Men

Chapman, S. Lee, '87	Iredale, Earl C., '98
Coffman, Ansel V., '01	Masslich, George B., '98
Fletcher, Robert C., '09	Marriott, Richard G., '99
Hart, Charles H., '02	McNulty, Bernard G., '00
Hayden, Ralph W., '87	Potter, H. R., '05
Ingraham, Samuel G., '03	Streeter, Herbert C., '89
	Stevens, Charles N., '03

George D. Lewis, '98, *Librarian*
 Roland Clifford Huntington, '00, *Crucifer*.
 Louis Norton Dodge, *Organist*.
 Robert Holmes, *Choirmaster*.
 Rev. Herbert A. Wilson, *Curate*.
 Rev. Arthur Wilde Little, *Rector*.

(This was the first attempt to call together any of the old boys for the purpose of making the Choir Anniversary a sort of home-coming. It is well worth recording that Mr. S. Lee Chapman, one of the boys of the choir of 1887, has kept in touch with St. Mark's ever since. He appears in all anniversary groups framed and now hanging in the choir room.)

TWENTY-FIRST ANNIVERSARY OF THE
CHOIR.

Whitsunday, June 7, 1908

EVENSONG (4:30)

Prelude—Adagio, Fifth Sonata.....*Guilmant*

Processional Hymn 407.....*Fairlamb*
For Thee, O Dear, Dear Country.

Psalter—Psalms 104, 145.....*Gregorian*

Magnificat in B flat.....*Lutkin*

Nunc Dimittis in B flat.....*Lutkin*

Hymn 418—O God, Our Help in Ages Past..“*St. Anne*”

Organ*St. Saens-Guilmant*
“*Le Cygne*”

Anthem—O God, When Thou Appearest.....*Mozart*
(*Motett No. 1*)

Solo and Chorus—A New Heaven and a New Earth.*Gaul*
 (“*Holy City*”)

Offertory Anthem—Who Is Like Unto Thee..*Sullivan*

Te Deum in F.....*Smart*

Processional Hymn 491.....“*Aurelia*”
The Church’s One Foundation.

Postlude—Chromatic Fantasie.....*Thiele*

TWENTY-FIFTH ANNIVERSARY OF THE CHOIR

Whitsunday, May 26, 1912

Boys

Allen, Charles L., '12	Johnson, Carlton E., '12
Allen, J. Rex, Jr., '12	Johnson, Harold W., '06
Ashwell, Arthur H., '10	Longley, Harry S. M., '11
Ashwell, W. Edward, '11	Myers, Edmund W., '11
Crew, William H., '08	Parsons, Harvey D., '12
Dart, Robert E., '07	Piehl, William L., '11
Elliott, John G., '11	Pihl, Elmer L., '11
Ferguson, Charles H., '10	Reeves, Clement, '11
Ferguson, J. Larnard, '10	Trenbeth, George R., '11
Hunton, Paul, '12	Walter, J. Lorenzo, '11

Former Juniors Serving as Acolytes at This Service

Dart, William A., '01	Jenkins, Harold T., '03
Dupuis, Julian M., '07	Kappler, Fred W., '10
Johnson, W. Elliott, '04	Richardson, Robert, '02
Johnson, Norman L., '04	Stiles, Frederic C., '04

Men

Arnold, George R., '08	Hanchett, Harold G., '95
Arnold, Paul M., '08	Hebblethwaite, Frank P., '00
Ashwell, William, '88	Hebblethwaite, J. Edward, '98
Baxter, T. Marshall, '03	Huntington, C. Roland, '00
Baylis, John G., '09	Iredale, Earl C., '98
Champlin, Charles F.	Jenkins, William D., '99
Chapman, S. Lee, '87	Lewis, George D., '98
Clapp, C. Russell, '99	Lewis, Raymond P., '04
Coffman, Ansel V., '01	Manley, Horace A., '07
Cramer, John L., '93	Masslich, George B., '98
Dow, Andrew M., '12	Pooler, L. Fiske, '89
Edwards, Harvey G., '10	Smith, Carlisle M., '12
Erickson, Melvin S., '02	Smith, D. Watson, '12
Fletcher, Robert C., '93	Sonnen, William C., '10
Fox, Elmer W., '11	Specht, Edward L., '99
Grier, Horace, '95	Stevens, Charles N., '03
	Verrall, John H., '94

Royal S. McCabe, '02, *Standard Bearer*.

Reginald Atkinson, *Crucifer*.

Clifford Roland Huntington, '00, *Crucifer*.

John W. Ashwell, '02, *Librarian*.

Louis Norton Dodge, *Organist*.

Robert Holmes, *Choirmaster*.

Harry S. Longley, A.M., *Rector*.

TWENTY-FIFTH ANNIVERSARY
OF THE CHOIR

Whitsunday, May 26, 1912

EVENSONG (4:30)

Prelude—Marche Religieuse.....*Guilmant*

Opening Hymn 289.....*Veni Creator No. 2*
Come, Holy Ghost

Psalter, Psalms 104, 145.....*Gregorian*

Magnificat in A flat.....*Mann*

Nunc Dimittis in A flat.....*Mann*

Anthem after Third Collect,*Woodward*
The Day Thou Gavest, Lord

Processional Hymns—

133 Hear Us, Thou that Broodest..“*Whitsuntide*”

491 The Church's One Foundation.....“*Aurelia*”

Organ, Allegretto Grazioso*Brewer*

Anthem*Goss*
The Wilderness

Offertory Anthem.....*Handel*
Hallelujah

Orison Anthem, Through the Day (Men's voices) .*Naater*

Te Deum in F.....*Smart*

National Anthem, Our Father's God, to Thee..“*America*”

Postlude, Marche Pontificale.....*Lemmens*

THIRTIETH ANNIVERSARY OF THE CHOIR

Whitsunday, May 27, 1917

Cross Bearers

Roland Clifford Huntington, '00

Trebles and Altos

AtLee S. Arnold, '14	Robert L. Halsted, '15
W. Edward Ashwell, '11	Franklin W. Jones, '17
Sidney Avery, '13	William Leffingwell, '16
Malcolm S. Balfour, '15	Gerald A. Parsons, '17
Jack Corlett, '16	Cedric G. Poole, '15
Thomas H. Creden, '15	Frederick Pooler, '17
Maurice C. Dodge, '16	Robert L. Ratcliffe, '14
Gerald V. Ellis, '12	William T. Reeves, '14
Bertrand Fox, '16	M. LeCompte Waring, '16
Stephen S. Fox, '16	Frederick G. Wilton, '13
John M. Halsted, '15	Aubrey C. Watson, '14

Parish Banner

Carlton Evan Johnson, '12

Tenors and Basses

William Ashwell, '88	Earl C. Iredale, '98
John W. Ashwell, '02	Norman L. Johnson, '04
Arthur H. Ashwell, '10	W. Elliott Johnson, '04
Norman D. Browne, '14	Harold W. Johnson, '06
Oliver B. Cunningham, '05	George D. Lewis, '98
S. Lee Chapman, '87	George B. Masslich, '98
John L. Cramer, '93	Harvey D. Parsons, '12
J. B. Esden, '13	L. Fiske Pooler, '89
R. C. Fletcher, '93	Robert Richardson, '02
Francis G. Fabian, '96	Frederick D. Raymond, '16
Freeman Price, '99	Carlisle M. Smith, '12
Philip Fox, '16	William C. Sonnen, '10
Robert R. Grenelle, '16	C. Nielson Stevens, '03
Clarence W. Howe, '16	John H. Verrall, '94

Harvey D. Parsons, '12, *Librarian.*

Stanley A. Martin, *Organist.*

Rev. Robert Holmes, *Curate and Choirmaster.*

Rev. Arthur Rogers, D.D., *Rector.*

(Soon after this thirtieth anniversary many of the old boys were called to the colors. It is, therefore, of interest to note that the above list includes the names of Mr. William Ashwell and those of his sons—John, Arthur and Edward; also all of Mr. William H. Johnson's boys—Norman, Elliott, Harold and Carlton.

THIRTIETH ANNIVERSARY OF THE CHOIR

Whitsunday, May 27, 1917

EVENSONG (4:30)

Prelude—Marche Pontificale.....*Lemmens*

Opening Hymn 289,.....*Veni Creator No. 2*
Come, Holy Ghost

Psalter. Psalms 104, 145.....*Gregorian*

Magnificat in G.....*Cruickshank*

Nunc Dimittis in G.....*Cruickshank*

Anthem after Third Collect.....*Wesley*
Lead Me, Lord

Hymn 136*Melcombe*
Spirit of Mercy, Truth and Love

Anthem*Gounod*
Hymn of the Apostles ("Redemption")

Offertory Anthem, Hallelujah.....*Beethoven*
("Mount of Olives")

Te Deum in B flat.....*Stanford*

Orison Hymn 23.....*Parker*
Our Day of Praise Is Done

The National Anthem (Hymn 196).....*"America"*

Processional Hymn 133.....*"Whitsuntide"*
Hear Us, Thou That Broodest

ST. MARK'S CHOIR

(Thirty-first Anniversary, May 19, 1918)

The endeavor to bring together for the thirty-first anniversary such choristers as were not in our country's service succeeded beyond all reasonable expectations, as will be seen by the list of names shown below. Weather conditions, which had been so favorable in the forenoon, changed as the afternoon wore on, and just before the hour of service rain began to fall and a tremendous thunderstorm broke, making it impossible to carry out the plan of entering the church by the west door, which has always been so marked a feature of our choir anniversary services.

Order of the Procession

Cross Bearer

Robert Richardson, '02

United States Flag

Charles Ronald Pegg, '13

Allied Flags

British—Edward B. Lumbard, '14

French—Charles L. Allen, '12

Italian—Dwight F. Clark, Jr., '15

Belgian—George R. Trenbeth, '11

Trebles and Altos

AtLee S. Arnold, '14

W. Edward Ashwell, '11

Malcolm S. Balfour, '15

Richard B. Cahill, '18

Howard Clinkunbroomer, '17

Eric S. Coates, '17

Jack Corlett, '16

Thomas H. Creden, '15

Gerald V. Ellis, '12

Bertrand Fox, '16

Stephen S. Fox, '16

John M. Halsted, '15

Robert L. Halsted, '15

Frederick B. Hanson, '17

Franklin W. Jones, '17

Carroll H. Jones, '18

Gerald A. Parsons, '17

Cedric G. Poole, '15

Cyril Poole, '17

Frederic S. Pooler, '17

William T. Reeves, Jr., '14

Frederick G. Wilton, '13

Tenors and Basses

William Ashwell, '88	Robert J. Hobbs, '88
Orville J. Borchers, '18	Harold G. Hanchett, '95
Norman de M. Browne, '14	Clarence W. Howe, '16
Charles F. Champlin	Earl C. Iredale, '98
S. Lee Chapman, '87	Harold T. Jenkins, '03
Arthur B. Elliott, '17	Harold W. Johnson, '06
J. B. Esden, '13	George D. Lewis, '98
Francis G. Fabian, '96	Horace A. Manley, '07
Robert C. Fletcher, '93	Harvey D. Parsons, '12
Carl C. Griggs, '96	L. Fiske Pooler, '89
Robert R. Grenelle, '16	Frederick D. Raymond, '16
J. Edward Hebblethwaite, '98	Edward L. Specht, '99
Leon L. Hebblethwaite, '96	William C. Sonnen, '10
Joseph B. Hobbs, '09	John H. Verrall, '94

Cross Bearer

Harry S. M. Longley, '11

Acolytes

J. Russell Scott

J. Rex Allen, Jr., '12

¼

The Curate

The Rector

“The procession, stretching down the south aisle and well into the nave, was very imposing, and the effect of the *Veni Creator*, as sung to the old Plainsong setting upon reaching the chancel, was quite uplifting. After the procession around the church at the close of the Office, the annual awarding of choir medals was made. The music of the service, selected as being familiar to everyone rather than as being in keeping with Whitsunday, was marked by smoothness and expression, which, when one considers the very brief preparation possible, was most gratifying. Following the service the old and new boys with a number of friends, fully a hundred in all, enjoyed a social hour over refreshments in the Parish House. The choirmaster was both happy and thankful that so many former choristers were able to unite in celebrating with him this thirty-first anniversary of the choir—the last that he is likely to share with them—and he

desires to express his appreciation of the good work of Miss Potter and her assistants in their excellent arrangements at the supper table.

It is worthy of note that among the old boys present was S. Lee Chapman, one of the choristers of 1887, when the vested choir was first organized, also William Ashwell and Robert J. Hobbs, members of the senior ranks on the occasion of the first anniversary in 1888, and L. Fiske Pooler, whose connection with the choir goes back to 1889. It is also of more than passing interest to record that among the boys to receive medals this Whitsunday was Edward Ashwell, who for five years has missed neither rehearsal nor service in a total of twelve hundred and seventy-seven attendances, and that Dr. Pooler's son, Frederic, was awarded this year's attendance medal, a similar award of merit having been conferred upon his father by the Rector of St. Mark's in 1891, which Dr. Pooler still wears on such occasions as the choir anniversary."

ST. MARK'S CHOIR

(Former Members in Our Country's Service)

- 1908 Arnold, George R., Jr.; Petty Officer, U. S. Navy.
1908 Arnold, Paul M.; 2nd Lt. Field Artillery, Fort Oglethorp, Georgia.
1896 Butler, Gerald M.; 2nd Lt. Quartermaster's Dept., Camp Grant, Ill.
1907 Clark, Stuart B.; 1st Lt. U. S. Navy Battleship "South Carolina."
1908 Crew, William H.; U. S. Naval Academy, Annapolis, Maryland.
1909 Cook, Clarence; Great Lakes, Illinois.
1907 Crampton, Jowett; 122nd Field Artillery, A. E. F., France.
1905 Cunningham, Oliver B.; 1st Lt. 15th Field Artillery, A. E. F., France.
1907 Dart, Robert E.; Co. 151, Marine Barracks, Paris Island, South Carolina.
1901 Dart, William A.; 72nd Artillery, Fort McKinley, Maine.
1902 Erickson, Melvin B.; Capt. N. A., General Barry's Staff, Chicago.
1916 Fox, Philip; Major 4th Replacement Regt., Camp Gordon, Atlanta, Ga.
1911 Galitz, Raymond; 131st Infantry, A. E. F., France.
1897 Gooch, Marshall H.; Royal Air Force, Hastings, Sussex, England.
1907 Gregg, W. Harold; Battery E., 333rd U. S. F. A., Camp Grant, Illinois.
1916 Grenelle, Robert R.; Corporal, Illinois Reserve.
1914 Hilliard, Reid; Hospital Unit II, Camp Dodge, Iowa.
1900 Huntington, C. Roland; Corporal 333rd F. A. N. A., Camp Grant, Illinois.

- 1912 Hunton, Paul; U. S. S. "Nepatin," c/o Postmaster, New York City.
- 1908 Hypes, S. Loomis; 1st Lt. Infantry O. R. C., Camp Grant, Illinois.
- 1898 Ingraham, Ira Jay; U. S. School of Photography, Rochester, New York.
- 1904 Johnson, Norman L.; Corporal 21st Engineers, Headquarters Co., France.
- 1904 Johnson, W. Elliott; U. S. S. U. 79, New England, Connecticut.
- 1910 Kapler, Frederick W.; Corporal Signal Corps, 311th F. A. N. A., Camp Grant.
- 1904 Lewis, Raymond P.; 2nd Lt. 131st U. S. Infantry, A. E. F., France.
- 1901 McCabe, William H.; Signal Corps, U. S. N. R. F., Municipal Pier, Chicago.
- 1904 McCauley, Bruce E.; U. S. Navy, Great Lakes, Illinois.
- 1904 McCauley, Wilbur; U. S. Navy, Radio Signal Service, Great Lakes, Illinois.
- 1893 Moseley, George Van Horne; General Staff, A. E. F., France.
- 1898 McNeill, Malcolm R.; Lt. U. S. N., Radio Dept., Great Lakes, Ill.
- 1905 Park, J. Roy; Chief Machinist's Mate, U. S. N., Great Lakes, Illinois.
- 1909 Pitts, Gilbert J.; 122nd Field Artillery, A. E. F., France.
- 1908 Pitts, William A.; 6th F. A., Fort Doniphan, Oklahoma.
- 1902 Richardson, Robert; U. S. Naval Reserve, Great Lakes, Illinois.
- 1913 Rogers, Horatio R.; American Tank Service, A. E. F., France.
- 1909 Singleton, Jouett F., Jr.; 2nd Lt. 5th Machine Bat., A. E. F., France.
- 1912 Smith, Carlisle M.; 333rd F. A. N. A., Camp Grant, Illinois.
- 1902 Spencer, Egbert; 1st Lt. U. S. R., Camp Grant, Illinois.
- 1901 Spencer, E. Winfield; 1st Lt. Aviation Corps.
- 1904 Stiles, Frederic Clayton, 2nd Lt. 45th U. S. Inf., Camp Gordon, Atlanta.
- 1907 Tilden, Laurence S.; Corporal 333rd F. A. N. A., Camp Grant, Illinois.

- 1905 Verrall, Clement; 70th Battery, Canadian Field Artillery, France.
- 1904 Walter, Hamilton; 2nd Lt. U. S. Marine Corps, Battleship "South Carolina."
- 1908 Webber, Samuel Arthur; Shipwright, U. S. N., Great Lakes.
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The above list is as complete and up to date as it is possible to make it at this time. Figures to left of names denote year in which choir membership began.

June, 1918.

ROBERT HOLMES, Choirmaster.

O Almighty and merciful God, we commend to thy fatherly care all those who through the perils of war are serving their country by land and by sea, especially those of St. Mark's Choir. Thou knowest the places where they are, and the dangers which beset them. Be thou to each one a shield and a defense. In times of waiting or of action, in sickness or in health, in life or in death, grant unto them the comfort of Thy presence. Help them to look up to Thee. And if it be Thy will, keep them in safety and bring them back to their homes in peace, through our blessed Saviour and Mediator, Jesus Christ. Amen.

In Memoriam

Lieut. Jouett Fitch Singleton, Jr., was wounded in action on June 22, 1918, and died the following day. He was the first of the boys of our parish to make the supreme sacrifice. A Memorial Service was held for him at St. Mark's on Sunday afternoon, July 21st.

O may Thy soldiers, faithful, true, and bold,
Fight as the Saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia.

St. Mark's Choir Library

Chapter Seven

ST. MARK'S CHOIR LIBRARY

Abt, Franz (1819-1885)

Anthem—O Lord most holy

Adam, Adolphe C. (1803-1856)

Anthem—O, holy night (Arr'd by J. E. West)

Adams, Thomas

Communion Service in D

Anthems—Come and worship the Lord

I am He that liveth

Sleep, Holy Babe

The Lord Omnipotent reigneth

Aitken, G. B. J.

Anthem—Christ is risen

Magnificat and Nunc Dimittis in E flat

Andrews, Mark

Anthems—Come, Holy Ghost

Jesu, the very thought of Thee

O sons and daughters

The angel of the Lord

Arcadelt, Jacques (1490-1556)

Anthem—Give ear unto my prayer

Arnott, A. Davidson

Anthem—The King of Love

Attwood, Thomas (1796-1838)

Anthems—Come, Holy Ghost
Teach me, O Lord
Turn Thy face from my sins

Baldwin, Samuel A.

Anthem—Tarry with me, O my Saviour

Barnby, Joseph (1838-1896)

Anthems—Awake up, my glory
Let your light so shine before men
O how amiable are Thy dwellings
O Lord, how manifold are Thy works
O Strength and Stay
Sweet is Thy mercy
The Lord is the true God
Ye shall go out with joy

Barnicott, Reginald S.

Anthem—O worship the Lord (A. T. T. B.)

Beethoven, L. Van (1770-1827)

Chorus—Hallelujah (Mount of Olives)

Bennett, W. Sterndale (1816-1875)

Anthems—God is a spirit (S. A. T. B.)
God is a spirit (A. T. T. B.)

Best, W. T. (1826-1897)

Anthem— The Lord is great in Sion

Brahms, Johannes

Chorus—How lovely is Thy dwelling place (Requiem)

Brewer, A. Herbert

Anthem—Blessing, glory, wisdom and thanks

Buck, Dudley

Te Deum in D

Button, H. Elliott

Carol Anthem—Come, ye lofty
Anthem—Hearken unto this

Caldicott, Alfred J.

Anthem—If I go not away

Chadwick, G. W.

Anthem—Morn's roseate hues

Cobb, Gerard F. (1838-1904)

Anthem—I heard a great voice

Coleridge-Taylor, S.

Anthem—O ye that love the Lord

Combs, C. Whitney

Anthem—How lovely upon the mountains

Cruikshank, W. A. C.

Communion Service in E flat

Magnificat and Nunc Dimittis in G

Anthems—Now when Jesus was born in Bethlehem

O Saving Victim

There was war in heaven

Culley, Arnold D.

Anthem—Thou wilt keep him

Dvorak, Antonin (1841-1904)

Solo and Chorus—At Thy Feet ("Stabat Mater")

Chorus—Blessed Jesu ("Stabat Mater")

Dykes, Rev. J. B. (1823-1876)

Te Deum in F

Elgar, Edward

Anthem—Fear not, O land

Elvey, George J. (1816-1893)

Anthems—Arise, shine

Praise the Lord

Eyre, Alfred J.

Communion Service in E flat

Faure, J.

Solo and Chorus—"The Palms"

Duet—"Crucifix" (Come Unto Him)

Field, J. T.

Te Deum in D

Magnificat and Nunc Dimittis in D

Anthems—God shall wipe away all tears

Hail! Gladdening Light

Let us now go even unto Bethlehem

Whosoever drinketh of this water

Florio, Caryl
Magnificat in G

Foote, Arthur
Anthem—God is our refuge and strength

Foster, Myles B.
Communion Service in C
Te Deum in C
Magnificat and Nunc Dimittis in A
Magnificat and Nunc Dimittis in C
Anthems—Eye hath not seen
Hark the glad sound
Let not your heart be troubled
Oh! for a closer walk with God
There were shepherds

Gadsby, Henry
Magnificat and Nunc Dimittis in D
Anthem—O Lord, our Governour

Gale, Clement R.
Anthem—Sing, O heavens

Garrett, George M. (1834-1897)
Benedictus and Agnus Dei from Service in A
Te Deum in E flat
Magnificat and Nunc Dimittis in E flat
Anthems—I heard a voice from heaven
Praise ye the Lord for His goodness
Prepare ye the way of the Lord
The Lord is loving unto every man

Gaul, Alfred R.
Anthems—Behold the heaven of heavens
Blessed are the departed ("Passion")
For thee, O dear, dear country ("Holy City")
A new heaven and a new earth ("Holy City")
No shadows yonder ("Holy City")
The eyes of all wait upon Thee

Solo—These are they ("Holy City")

German, Edward
Intercessory Hymn

Goodhart, A. M.

Magnificat and Nunc Dimittis in B flat

Goss, Sir John (1800-1880)

Anthems—I will magnify Thee
O praise the Lord
O Saviour of the world
O taste and see
The King shall rejoice
The Wilderness

Gounod, Charles (1818-1893)

Communion Service ("St. Cecilia")

Anthems—"Gallia"

Jesu, Word of God
Nazareth
Nazareth (arr'd by J. E. West)
Praise ye the Father
Send out Thy light
Hymn of the Apostles ("Redemption")
Jesus appearing to the disciples ("Redemption")
Lovely appear ("Redemption")
Unfold, ye portals ("Redemption")

Solos—Glory to Thee, my God, this night
The King of Love

Gretchaninoff,

Anthem—The Cherubic Hymn

Hadley, Henry K.

Te Deum in A (Unison)

Hall, Rev. E. Vine

Magnificat and Nunc Dimittis in D

Anthems—Come, ye faithful
When God of old

Hall, King (1845-1895)

Communion Service in C.

Anthems—And the angel said unto her
O Lord, my trust is in Thy mercy

Handel, George Frederic (1685-1759)

From the "Messiah"—
Comfort ye my people
Ev'ry valley shall be exalted
And the glory of the Lord
But who may abide
Behold, a virgin shall conceive

O thou that tellest
For behold, darkness shall cover
The people that walked in darkness
There were shepherds
And lo, the angel of the Lord
And the angel said
And suddenly there was
Glory to God
Rejoice greatly
Then shall the eyes of the blind
He shall feed His flock
He was despised
Hallelujah
I know that my Redeemer liveth
Worthy is the Lamb

Hanscom, E. W.

Anthem—Brightest and best

Harris, Cuthbert

There shall a star

Thou, O God, art praised in Sion

Haydn, Joseph (1732-1809)

Chorus—The heavens are telling ("Creation")

Haynes, Battison

Communion Service in E flat

Anthem—Lo, God, our God has come

Haywood, John

Benedicite in G flat

Himmel, E. H.

Anthem—Incline Thine ear

Hollins, Alfred

Anthem—O worship the Lord

Hopkins, J. L. (1820-1873)

Te Deum in G.

Anthem—Lift up your heads

Horsley, C. E. (1822-1876)

I was glad when they said unto me

Hyde, Herbert E.

Anthem—Bread of the world

- Iliffe, Frederick
Magnificat and Nunc Dimittis in G.
- Jordan, C. Warwick
Te Deum in C.
- Jeffery, J. Albert
Benedicite in F.
- King, Oliver
Carol Anthem—In a stable lowly
- Kingston, Matthew
Magnificat and Nunc Dimittis in A flat
- Lahee, H.
Anthem—O Lord, rebuke me not
- Lloyd, C. H.
Magnificat and Nunc Dimittis in A.
Anthem—Blessed be Thou
- Lutkin, Peter C.
Te Deum in B flat
Te Deum in C.
Magnificat and Nunc Dimittis in B flat
Anthems—I will sing of Thy power
The day is past and over
The Lord bless you
The Lord shall comfort Zion
- Mann, A. H.
Magnificat and Nunc Dimittis in A flat
- Marchant, Arthur W.
Te Deum in E flat
Anthem—Great is the Lord
- Marks Jr., J. C.
Magnificat and Nunc Dimittis in D.
Anthem—Remember not, Lord, our offences
- Martin, George C.
Anthems—As it began to dawn
Hail! gladdening light
The great day of the Lord
- Martin, Stanley A.
Te Deum in B flat
Magnificat and Nunc Dimittis in E flat

Maunder, J. H.

Anthem—Praise the Lord, O Jerusalem
Cantatas—"Bethlehem"
"Olivet to Calvary"

Mendelssohn-Bartholdy, Felix (1809-1847)

From "Elijah"—

If with all your hearts
Lord God of Abraham
Cast thy burden
O Lord, Thou hast overthrown
Thanks be to God
Lift thine eyes
He watching over Israel
O rest in the Lord
For the mountains shall depart
Then shall the righteous
O come, every one that thirsteth

From "St. Paul"—

But the Lord is mindful
Sleepers wake,
O God, have mercy
Now we are ambassadors
How lovely are the messengers

From the "Hymn of Praise"—

I waited for the Lord ("Hymn of Praise")
O come, let us worship (95th Psalm)
There shall a star ("Christus")
Say, where is He born ("Christus")
Hear my prayer
Judge me, O God

Moir, F. L.

Communion Service in D.

Monk, W. H.

Anthem—If ye love me keep my commandments

Moore, Harold

Cantata—"The Darkest Hour"

Mozart, W. A. (1756-1791)

Ave verum—Jesu, Word of God
Gloria—Glorious is Thy Name ("Twelfth Mass")
Motett No. I.—O God, when Thou appearest

Naater

Anthem—Through the day (T. T. B. B.)

Naylor, E. W.

Anthems—Behold, God is great
God, that madest earth and heaven
Through the day

Neidlinger, W. H.

Anthem—O little town of Bethlehem
Solo and Chorus—The Birthday of a King

Novello, Vincent (1781-1861)

Anthems—Like as the hart
Sing unto the Lord

Oakeley, Herbert

Anthem—Comes at times

Ouseley, F. A. G.

Anthems—From the rising of the sun
It came even to pass

Parker, Henry

Solo and Chorus—"Jerusalem"

Parker, Horatio W.

Communion Service in B flat
Te Deum in E.

Parry, C. Hubert

Te Deum in D.

Randegger, Alberto

Anthems—Praise the Lord
Praise ye the Lord (150th Psalm)

Rea, William

Anthem—My soul truly waiteth

Roberts, J. Varley

Magnificat and Nunc Dimittis in C.
Magnificat and Nunc Dimittis in E.
Anthems—Call to remembrance
I will lift up mine eyes
In the fear of the Lord
Lord, we pray Thee
Seek ye the Lord
When Christ, Who is our life

- Rossini, G. (1792-1868)
 Chorus—To Thee, great Lord
 Inflammatus—When Thou comest (“Stabat Mater”)
- Schachner, J. R.
 Anthem—Sound the loud timbrel
- Selby, B. Luard
 Te Deum in A.
 Anthem—New every morning
- Shelley, H. R.
 Anthems—Hark! Hark my soul
 Saviour, when night
 The King of Love
- Simper, Caleb
 Benedicite in A flat
- Smart, Henry (1813-1879)
 Te Deum in F.
 Gloria in excelsis (Service in F.)
- Somervell, Arthur
 Te Deum in F.
- Spinney, Walter
 Anthem—Ye that stand in the house of the Lord
- Stephens, Charles E.
 Te Deum in C.
- Spohr, L. (1784-1859)
 From the “Last Judgment”
 Recit.—And every creature
 Chorus—Blessing, honour, glory and power
 Air and Chorus—Blest are the departed
 Recit.—Come up hither
 Air and Chorus—Holy, Holy, Holy
 Anthem—As pants the hart (“Crucifixion”)
- Stainer, Sir John (1840-1901)
 Communion Service in F.
 Magnificat and Nunc Dimittis in E flat
 Cantata—“The Crucifixion”
 Solo—My hope is in the everlasting

Duet—Love Divine, all love excelling
Anthems—

Grieve not the Holy Spirit
Hosanna in the highest
I am Alpha and Omega
It came upon the midnight clear
Jesus said unto the people
Leave us not
O clap your hands
O Zion, that bringest good tidings
Story of the Cross
The hallowed day
They have taken away my Lord
Thus speaketh the Lord of Hosts
What are these
Ye shall dwell in the land

Stanford C. Villiers

Te Deum in B flat

Magnificat and Nunc Dimittis in B flat

Steggall, Charles (1823-1905)

Anthem—God came from Teman

Stevenson, Frederick

Anthem— I sought the Lord

Stewart, H. J.

Anthem—God, Who at sundry times

Sullivan, Sir Arthur S. (1842-1900)

Anthems—I will mention

I will sing of Thy power

Lead, kindly Light

Turn Thy face

O gladsome light ("Golden Legend")

O love the Lord

O taste and see

The sacrifices of God ("Prodigal Son")

Who is like unto Thee

Yea, though I walk

Surette, T. W.

Anthems—Out of the deep

We then as workers

Tours, Berthold (1838-1905)

Communion Service in F.

Te Deum in F.

Magnificat and Nunc Dimittis in F.

Anthem—Sing, O heavens

- Tozer, Ferris
Anthem—Weary of earth
- Trembath, H. G.
Anthem—Let not your heart be troubled
- Tschaikovsky, P.
Anthem—Hymn to the Trinity
- Vicars, G. R.
Anthem—Watch ye and pray
- Vincent, Charles
Anthem—As it began to dawn
- Wagner, Richard (1813-1883)
Anthem—Father of Love (“Lohengrin”)
- Walmisley, T. A. (1814-1856)
Magnificat and Nunc Dimittis in D minor
- Wareing, H. W.
Magnificat and Nunc Dimittis in G.
Anthem—He sendeth the springs
- Watson, Michael
Anthem— O worship the Lord
- Westbury, G. H.
Te Deum in A.
- Webbe, W. Y.
Anthem—God is our refuge
- Wesley, S. S. (1810-1876)
Blessed be the God and Father
Lead me Lord
- West, J. A.
Anthem—Hark! Hark my soul
Solo—It came upon the midnight clear
- West, J. E.
Magnificat and Nunc Dimittis in E flat
Anthems—All people that on earth do dwell
God be merciful unto us
Let us now fear the Lord our God
Now is Christ risen
O come, Redeemer of mankind

O Trinity of Blessed Light
The eternal God is our refuge
The Lord hath done great things
With all Thy hosts
The Lord is exalted

Williams, C. Lee

Anthem—I will lay me down

Woodward, Rev. H. H.

Anthems—Behold, the days come

Comes at times

Rejoice greatly

The radiant morn

The day Thou gavest

The souls of the righteous

The splendours of Thy glory

The sun shall be no more thy light by day

Young, G. Coleman

Anthem—Thy word is a lantern

(No music is included in the foregoing catalogue which has not been sung by St. Mark's Choir)—R. H.

A Retrospect

Chapter Eight

A RETROSPECT

The present rector of St. Mark's has well said that "The work of Dr. Little's later years was much hindered by poor health." It was indeed. Only those who were near to him realized to some extent the weight of the burden he carried and some of the disadvantages under which he labored in maintaining that work. For myself, I confess to a far greater admiration for him in the second half of his pastorate when, as it seemed, he was frequently compelled to row up stream, than in the days when with wind and tide in his favor, progress—as the average man counts it—was possible with no apparent effort.

As a preacher, Dr. Little exercised an influence far beyond the bounds of St. Mark's parish. This may have been due in some measure to his *Reasons for Being a Churchman* which obtained so wide a circulation, and which after thirty-five years is much read. To those who preferred sermons along purely ethical lines, of course, he did not appeal. He was ever jealous for the Church's honor. He was zealous for the spread of the Church's cause and the Church's teaching. Those who were privileged to hear his sermons year after year will recall how he never failed to instruct his hearers in the things con-

cerning the Church, the Kingdom of God upon earth, as the recurrence of the great Feasts, Fasts, and Saints' Days of the Christian Year gave him opportunity. Ethical teaching, however, was by no means neglected. Along with doctrinal instruction the teaching of ethics ever had its proper place, but the latter was never allowed to crowd out the former.

In matters relating to the Sunday School Dr. Little had very strong convictions. He believed most firmly, as I do, that the Sunday School is the nursery of the Church. He held that if as children grow to riper years the Sunday School does not lead them to take their places in the regular services of the Church, it is but half fulfilling its mission. Here is an old story, but one well worth repeating. One Sunday morning the Doctor had occasion to refer to the work and proper place of the Sunday School, and as he warmed up to his subject he used these words: "If the Sunday School is to take the place of the Church, it would be better at the bottom of the Lake." There are people, some of whom were at church that particular morning, who seem to have a mania for carrying away half truths. It soon became widely known in Evanston that the rector of St. Mark's did not believe in Sunday Schools and wished them all at the bottom of the Lake. This incident furnishes about as good an illustration of a half truth as any I have yet heard, and I have never failed to use it in the children's Confirmation classes as one of the most serious ways of breaking the Ninth Commandment. Such a story died hard and Dr. Little never heard the last of it. Even as recently as 1910—the year in which he died—a person, not belonging to St. Mark's, revived it. "See," said he, "Dr. Little did not believe in Sunday Schools, did he?" As a matter of fact, I know of no person, clergyman or otherwise, who was a more ardent advocate of the proper use of the Sunday School than Dr. Little, as Mr. Thomas I. Stacey, our faithful superintendent for so many years, can very well testify. It was the *abuse* and not the use of the Sunday School that Dr. Little decried. His great regret was that our Church Sunday Schools were not three or four times their usual size.

His views on the necessity for Sunday Schools, especially in these days, would have the hearty endorsement of every Protestant minister in Evanston.

At the time Dr. Little passed away, on the Eve of Michaelmas Day, 1910, he had been rector of St. Mark's for nearly twenty-two years. The size of the classes he presented for Confirmation varied, as, of course, such classes will, from year to year. Now and again they were disappointingly small, and I can still hear the chronic fault-finders of those days as they drew comparisons between their own parish and others of the diocese of Chicago. I have been led to touch upon this phase of Dr. Little's work by the comment of his successor, the Rev. H. S. Longley, after his brief pastorate of less than two years at St. Mark's. In the course of a conversation with Dr. Longley, before he left our parish for his work as Suffragan Bishop of Iowa, he said to me, in substance, that in his opinion Dr. Little's Confirmation classes showed wonderful work, and gave as the basis of such opinion that for twenty-two years the doctor had maintained an average of nearly thirty candidates.

Today, the results of Dr. Little's long pastorate may not be as apparent as they might. This one thing may be said, however, that whether present results are great or otherwise, he did what he could. Nothing is more certain than that his life work will be appraised at its real value through the perspective of years. St. Mark's parish—St. Mark's church—was everything to him. His very life was built into its material walls. His conception of what a parish church stands for and of the spiritual helps to be found within it is well set forth in the closing part of the fine address he made at the laying of the corner stone. He always lived to further the carrying out of the ideals he then pictured.

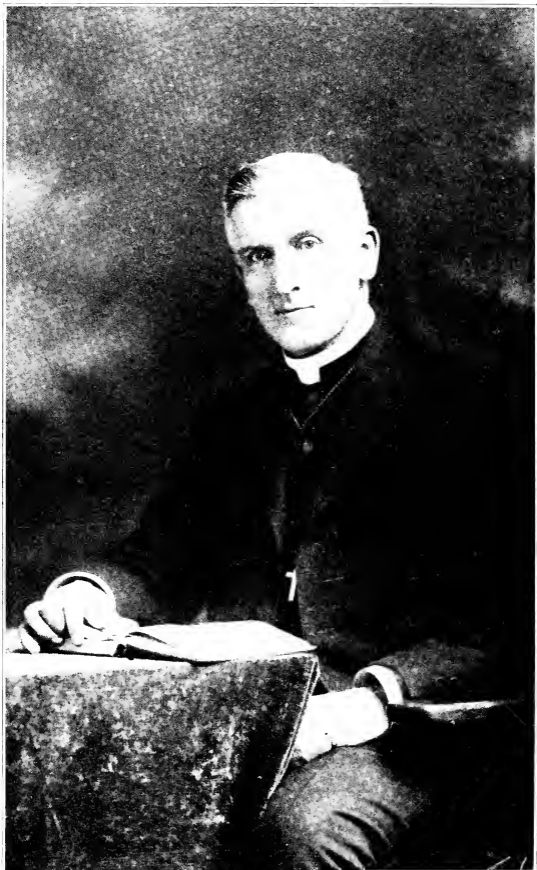
It seems perfectly natural to refer to the Doctor in the closing chapter of these Reminiscences. As I break away from the surroundings that he created and that I have known for thirty years, he claims my thoughts even though it is nearly eight years since we worked together. I would unite these words with other similar words writ-

ten for the July parish magazine which I am giving here, knowing that they will carry a last word of farewell to many who never see *The Lion of St. Mark*.

June the thirtieth, the Fifth Sunday after Trinity, brought my official relation with St. Mark's parish to a close. I dreaded that last Sunday and was relieved and thankful when it was over. Today I find myself asking what I shall most miss, whether the choir or the work among the children as I have had recent opportunity. Five years ago I might have answered that my greatest concern would have been for those interests with which I have been associated since 1888, that is, with the choir. It is not so now. On December the nineteenth, two and a half years ago, I was ordained to the Diaconate by Bishop Anderson, and I am conscious of looking at things in these days from a somewhat different angle than before. For several years I have conducted the opening service and instruction of the Primary Department of the Sunday School in our Lady Chapel, and since my ordination I have been privileged to hold the Children's Services in Lent and the Children's Confirmation Classes. It is this work, on its ministerial side, that appeals increasingly to me; not that I love the music less, despite the fact that one has occasionally been placed in trying positions, but that I love the services themselves more.

Had it been possible I would have preferred to say a personal Good-bye to every one, but as this is quite out of the question when so many are leaving or have already left for their summer holiday may I, through these pages, convey a parting greeting through the columns of the parish magazine from Miss Holmes and myself to all those, within and beyond the parish, whom we have known so long and from whom we have received manifold assurances of interest and affection. And I can form no better wish than that contained in the closing verse of the One Hundred and Twenty-first Psalm.

For nearly two months I seem to have been giving



THE REV. ROBERT HOLMES
Curate and Choirmaster, June, 1918

and receiving farewell greetings. They began in May, when the monthly gathering of the Sunday School in the church on Whitsunday took the form of a Farewell Service and I was made the recipient of a gold watch, with finely engraved monogram on the back and an inscription within which is more to me than the watch itself. Two weeks later I received from Mr. Martin, in behalf of the Choir, a parting gift of a gold Cross and chain. And on Monday, June the twenty-fourth, after a farewell luncheon given at the Union League Club, Chicago, attended by the Rector, the Vestry, the President of the Men's Club, and my successor as Choirmaster, Mr. Stanley A. Martin, I went home the richer in this world's goods by \$1,000.00, which the Rector presented in behalf of the Vestry and Congregation of St. Mark's. I have but heartfelt thanks to offer in return for such handsome remembrances, the worth of which was added to in no small degree by many kindly words. More than all, however, do I appreciate the gracious courtesy of the ladies of the parish in arranging for Miss Holmes a farewell reception on Friday afternoon, June the seventh, at the residence of Mrs. Thomas H. Eddy. I wish to join my sister in thanking most sincerely all who had any part in this reception or in the gift of a very beautiful gold wrist watch which she received on that occasion.

I first knew Evanston in 1888. I had been living with an English family in Chicago and when they decided to make their home in Evanston I was induced to come out with them. At that time I was a member of the Cathedral Choir, Chicago, which was under the direction of Mr. Edgar C. Lawton, who recently passed to his rest and reward, and over whose mortal body I read the words of Committal. No one who knew Mr. Lawton and the hold he had upon his boys will be surprised to learn that I kept up my membership in the Cathedral Choir for nearly a year after coming to Evanston. I used to pass the little brown wooden church of St. Mark on Davis street—the site which is now occupied by the Eleanor Apartments

—every morning and every night and occasionally attended the Sunday afternoon service, but it never occurred to me that I should ever be associated with it as Choirmaster. Still less did I dream that my tenure of office in that capacity would round out some thirty years and lead, indirectly, to my entering the Diaconate. Yet so it has proved.

One Sunday, as I was leaving St. Mark's after attending Evensong, the Rector, the Rev. Richard Hayward, asked for a word with me, and in the course of conversation enquired if I would not undertake the charge of the choir during a temporary absence of the Choirmaster, Mr. John Evans. After some consideration I consented to do so. Though I had never filled such a position before, yet I had been a chorister from my eighth year onward, and doubtless it was the experience of those years that helped my first work at St. Mark's. At any rate, what was at the outset spoken of as temporary was presently offered to me as a permanent position and I accepted it. I mention this merely to show that the office of Choirmaster at St. Mark's was not of my seeking.

In less than three months the parish was without a Rector and remained so until in November of that year—1888—the Rev. Arthur W. Little of St. Paul's Church, Portland, Maine, entered upon his pastorate of nearly twenty-two years. During the interim of some six months, in which the services were conducted by various clergymen within and without the diocese, some of whom were aspirants for the vacancy, I found myself called upon now and again for help other than that of the choir. Thus began those years in which I gradually grew into parish work as emergencies arose. Just when I first read or intoned any part of the service I cannot now recall, but I think it was not long after the present St. Mark's church was opened. Certainly it was twenty-five years ago, for my earliest license as Lay Reader from Bishop McLaren dates back to 1892.

As I leave St. Mark's, my thoughts fly back to the Rector under whom and with whom I worked for twenty-two years. I want to place myself on record as owing

to him a debt that I can never repay. Leaving aside music, I want first of all to speak of Doctor Little as a priest of the Church. My family has for generations back belonged to the Church, indeed I have no reason to think that they were ever otherwise. I grew up as one to the manner born, yet it remained for Doctor Little—a convert to the Church—to teach me and many others what the Church really is and what it should mean to every one of her members. It was often said of him that he dwelt too much upon the Church and her doctrine. This, however, is not strange of any man who enters the Church and the Church's ministry through conviction brought about by reading and study. The real wonder would be that such a man could do otherwise than set forth those principles which had exercised so powerful an influence in bringing him into the Church. St. Mark's must ever remain indebted to Doctor Little for such vital lessons in Church teaching as may be drawn from the Comstock Memorial Altar and the great East Window.

In material things, too, the parish should remember what it owes to Doctor Little. But for his knowledge of real church architecture, his suggestions as to plans and his constant watchfulness that those plans were closely followed we might have been burdened with an ecclesiastical monstrosity only too common a quarter of a century ago. It is quite safe to say that few among the newer parishioners of St. Mark's give a thought as to who was responsible for an edifice which is so good to look upon both within and without. Bishop McLaren is known to have said that the building of St. Mark's Church, Evanston, created a desire for, and paved the way to an improvement in church architecture throughout the diocese of Chicago from that time forward. When I stepped into the church with Doctor Rogers on the occasion of his visit to Evanston before he accepted the call to St. Mark's I remember his favorable comment on the stained glass windows. There came at once to my mind an incident of long ago. Some of us are aware that from the very first there was a definite plan outlined for the win-

dows in our parish church which provided for Old Testament subjects in the north aisle and New Testament subjects on the opposite side. A memorial was offered for the north aisle, having for its subject the Crucifixion. The Rector pointed out that such a window in that part of the church would disarrange the entire scheme as originally laid out. Those who have seen the lack of good judgment displayed in the quality of the work, and misplacement of the windows in many of our churches are glad that Dr. Little did not set a wrong precedent, and that he gently but firmly declined the offer. The same care exercised in the adornment of St. Mark's with suitable memorials was equally evident in the order of the services. In this connection I want to refer again to Bishop McLaren, who said on more than one occasion that St. Mark's, Evanston, under Doctor Little, set forth the best type of an Anglican service in his diocese. The Bishop simply meant by this that there was a loyal conformity to the standards of the Book of Common Prayer and constant mindfulness that things pertaining to the services should be done decently and in order. Again and again in those years gone by have I heard the comment that there was something about the services at St. Mark's which appealed irresistibly even to occasional worshippers,—something which could be felt but not easily defined. In reality it was little more than a spiritual atmosphere, and an all-pervading sense of the fitness of things which did not confine itself to the actual hours of service.

To speak in detail of the more important events of Doctor Little's pastorate would involve more time and space than are available at the present moment. They may be summarized briefly as follows, and it was my privilege to have been present at all of them :

Corner-stone laying of the new St. Mark's on the afternoon of the Sunday after Ascension Day, May 18, 1890.

First services in the new church, Easter Day, March 29, 1891.

Benediction of the new church by Bishop McLaren, Wednesday, April 1, 1891.

Consecration of church, St. Mark's Day, April 25, 1895.

Ordination of Mr. Charles S. Burch—now Suffragan Bishop of New York—to the Diaconate, 1895.

Benediction of the Rood Screen, 1899.

Installation of the Bells, September, 1901.

Formal opening of the Parish House, 1903.

Ordination to the Priesthood of the Rev. Russell J. Wilbur by the Rt. Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago, March 6, 1904.

Benediction of the Comstock Memorial Altar by Bishop Grafton of Fond du Lac, January 8, 1905.

Benediction of the Restored Sanctuary and Choir by the Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac, October 29, 1905.

Inauguration of the Men's Club, 1905.

Dedication of the New Organ, December 8, 1907.

There is much more that I would like to say of the days prior to 1910 and since that time, but it must be left unsaid, unless I can include it in the brief sketch of the Choir to which I made reference last month. What I have already written, some may look upon as a sort of eulogy of the eighth Rector of St. Mark's rather than as an account of my own experiences in the parish. I plead guilty to having made such an attempt, for it is much more important that the name and work of Doctor Little should live in the affection of generations to come than that of the writer. And yet, in the event of my never seeing America and St. Mark's again, I have a longing not to be entirely forgotten. Some of you have assured me that I have been of help to you and to the parish in many other ways than through the music of the services. If this is so, I trust it will not be thought that I am presuming too much if, in all humblemindedness, I make my own the words of one of the greatest Churchmen of the last century when severing connections much more vital than mine have been, or could ever be at St. Mark's—"If what he has said or done has ever made you take

interest in him, and feel well inclined toward him, remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and, at all times he may be ready to fulfill it."

May God ever bless St. Mark's and keep it true to the best traditions of the past.

ROBERT HOLMES.

