



The Living Church

The State Historical Society

VOL. XLII.

MILWAUKEE, WISCONSIN.—JANUARY 15, 1910.

NO. 11

416 LAFAYETTE ST., NEW YORK

Entered as Second Class Mail Matter at the Postoffice in Milwaukee.

153 LA SALLE ST., CHICAGO

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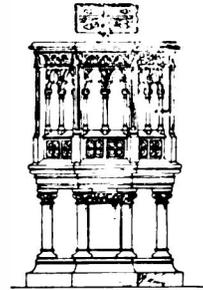
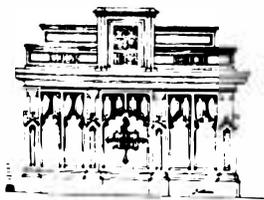
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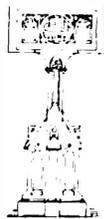


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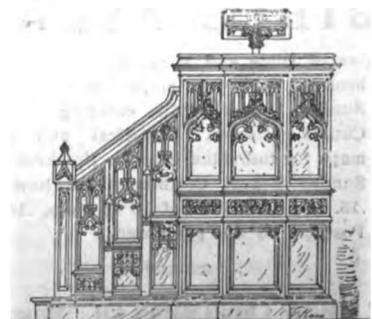
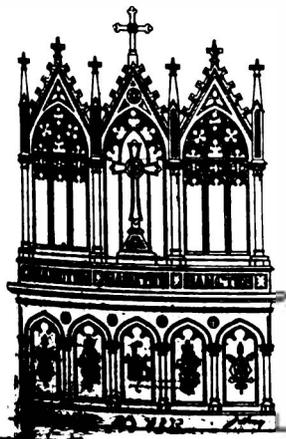
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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.
[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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THE GRACE THAT IS GIVEN TO US.

FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

IN the twelfth chapter of Romans, from which the Epistle is taken, St. Paul says he speaks through the grace that is given to him, and again, "By the grace of God I am what I am." In the opening of his Epistles he says, "Grace and peace," or "Grace, mercy, and peace be unto you," varying the phrase, but always praying that grace may come to those to whom he writes. In eighteen of our Sunday Collects, and six of those for saints' days, we pray for grace. "Grant us grace that we may cast away the works of darkness"; "O Lord, pour Thy grace into our hearts"; "Grant unto us such a measure of Thy grace." In the prayer of Consecration the priest prays that we may be filled with God's grace. The thought of that grace runs all through the Bible and Prayer Book, and in the Epistle for to-day it is said that we have gifts differing according to the grace that is given us. Now, what is this grace, and how may we obtain it?

First, it is the free gift of God. "Every good and perfect gift is from above, and cometh down from the Father of Lights." Then it is something that we cannot have by nature, but only by Christ, through the sacraments He has left to His Church. This being so, and grace being a gift constantly prayed for by the Church, it is worth striving for. Grace comes in the sacraments of Baptism, Confirmation, and Absolution, and is most abundantly bestowed in a good communion, devoutly and penitently prepared for.

There is one thing strange about this sacramental grace, and that is that frequently we need our store replenished, and the two sacraments of Absolution and Holy Communion are the only ones to be constantly repeated and their grace bestowed afresh.

The six water-pots in the Gospel may be likened unto souls emptied of self and hungering and thirsting after the grace of God. As the capacity limited the amount each one held, so the capacity of the soul limits the amount of grace one can receive. God cannot, we say it reverently, bestow His grace if there is no desire for it or capacity to receive it. Daniel, the beloved, was a man of strong desires, and the saints all thirsted for the grace of God.

"Oh, then, wish more for God, burn more with desire,
Covet more the dear sight of His marvellous Face;
Pray louder, pray longer for the sweet gift of fire
To come down on thy heart with its whirlwinds of grace."

Each water-pot was filled to the brim, and that water was made wine, as the wine of the altar is made the Precious Blood of Christ. This new wine was given to minister to all those present at the wedding-feast, so the grace that is given to us must be expended in good works for others. Those about us have a right to demand help from those who are constantly replenished with sacramental grace. All members of Christ's Body have not the same office, but He appoints the work for each one that His grace fits that one to do.

There is one grace that is only given at the end of life, and that is dying grace. In health we do not need it; but in His mercy He bestows it freely that we may die quietly, and in peace, filled with His love and yearning to depart and be with Him.

"Oh, that we may die languishing, burning, and sighing;
For God's last grace and best is to die all on fire."

C. F. L.

HE THAT OBEYS must feel the ever-present God in joy; he that disobeys must feel Him in pain everywhere and forever. These are the terrible necessities of obedience and disobedience.—*Phillips Brooks.*

THE CHURCH'S PROBLEM OF THE CITY.

IN a recent number of the Rhode Island *Diocesan Record* we find a suggestive analysis of the statistics of our fourteen parishes in Providence, compiled by the Rev. A. H. Wheeler, which is quite fruitful for further examination. To some extent Mr. Wheeler comments upon the statistics which he has gathered; but, recognizing the value of his work, we are taking it as the basis for some thoughts of our own, rather than reprinting Mr. Wheeler's article as it stands.

Providence may be taken as typical of Eastern cities less in size than the greatest; and, to some extent, of cities of from three to four hundred thousand inhabitants in this country generally. It differs from western cities of the same class in the greater relative strength of the Church as compared with the population, and in the fact that the several parishes have practically acquired and paid for their churches and working plants, and have, for the most part, only their running expenses to meet locally; all are parishes, none missions; while the long training which the people have had in the Christian duty of giving for missions and other general expenses, with the greater prestige which attaches to the Church in eastern cities, and a larger proportion of wealthy parishioners, somewhat further differentiate these statistics from like figures for cities in other sections. Remembering these differences, however, the statistics of Providence may be taken as fairly typical of American cities of the same class in general. Moreover, the statistical returns for the diocese of Rhode Island, printed in the journal, are a model of their kind, and adapt themselves to analysis better than do most compilations of like nature.

Mr. Wheeler presents the following table, which we have somewhat amplified, as a basis for his analysis:

	Registered Communicants.	Actual Communicants.	Parish Expenses.	Cost per (actual) Communicant.	S. S. Scholars.	Baptisms.	Confirmations.	Burials.	Marriages.
Calvary	98	60	\$ 2,554.79	\$42.50	79	1	...	33	...
St. John's	603	465	10,683.08	22.97	211	73	...	29	18
Grace	1,040	827	13,953.62	16.87	577	49	40	31	25
St. Stephen's	1,103	919	13,287.19	14.71	185	59	45	28	62
All Saints' Memorial.	550	500	6,287.70	12.57	330	42	40	45	12
Ch. of the Saviour.	222	179	2,031.67	11.35	130	8	8	9	5
St. Thomas	208	183	1,562.93	8.54	211	16	11	15	4
St. James	440	420	3,562.01	7.95	150	14	23	15	5
Ch. of the Redeemer.	300	390	3,085.00	7.91	202	29	19	26	12
St. Ansgarius	397	197	1,543.68	7.83	140	28	...	17	18
St. Andrew's	255	212	1,613.37	7.61	254	30	13	20	7
Christ	363	283	2,114.21	7.47	294	40	11	47	8
Ch. of the Epiphany.	404	404	2,779.09	6.87	386	36	34	42	18
Ch. of the Messiah.	694	544	3,524.46	6.29	541	88	63	61	51
Totals	6,767	5,583	\$68,603.80	\$12.29	3,690	513	307	418	245

Some explanations should be made relative to the figures cited above. The figures for parish expenses are those officially recorded as "current parochial expenses" only. The table in the journal contains another column of "extra-ordinary parochial expenses," which in three instances reach larger totals than those in the table cited above, but which are not included in this analysis; the attempt being to separate ordinary running expenses, including salaries, from what are described as extra-ordinary expenses. Our analysis, therefore, is based upon the cost of actual administration of city parishes.

Ten of these are administered at a total cost of from \$1,500 to \$3,500 each, and four from \$6,200 to nearly \$14,000 each. The per capita cost divided among actual communicants varies from the exceptional instance at Calvary Church, where sixty communicants maintain their parish at an average cost of \$42.50 each—and of their income, all is derived from "pew rents, offerings, and subscriptions," except \$13.03 from invested funds and \$205.07 from "other sources"—to a minimum of \$6.29 each at the Church of the Messiah.

If we examine first the figures of the four parishes of largest expenses, we find that St. John's and St. Stephen's each maintain three clergymen, while Grace and All Saints' have two each. St. John's has, in addition, a rector emeritus, but it does not appear whether he receives a salary from the parish. Yet two of the parishes of the second group—Epiphany and Messiah—also have two clergymen, and Messiah and Christ Church have rectors emeritus. The group of four parishes, with ten clergymen (not including rectors emeritus), is administered at an annual cost of \$44,451.59, or nearly two thirds of the entire expense; while the group of ten parishes, with twelve clergymen, costs \$24,152.21, slightly over one-third of the total. The first group numbers 2,711 communicants; the second group, 2,872. There are within the first group 1,303 Sunday school pupils; and within the second group, 2,387. There were, within a year,

223 baptisms within the first and 290 within the second group. The discrepancy between confirmations in the respective groups is still greater, but since none is reported from the large parish of St. John's, in the first group, evidently by reason either of failure to report or of some exceptional cause, comparison is of less value. These figures, however, show that nearly two-thirds of the administrative expense is expended upon parishes that include less than 50 per cent of the communicants; 35 per cent of the Sunday school pupils; and 44 per cent of the baptisms.

But in drawing the conclusion that better statistical results are obtained from the parishes in which the expenses are kept near to the minimum, there should be no hasty assumption that we have here a relation between cause and effect. A considerable part of the discrepancy in the cost of administration arises from the unevenness of clerical salaries. It is quite possible that a priest on a salary of \$1,000 a year may do as efficient work as a priest on four to six times that amount, but it is an evil, approaching a scandal, that it should ever be necessary to allow him to do it. The maximum expense of administration in any of the parishes named is far from extravagant; one wonders whether it is even enough to secure the best results. But how meagre must be the salaries paid in some of the smaller parishes will appear from the statement that the cost of administration in three parishes is between \$1,500 and \$1,700 each, and in two more between \$2,000 and \$2,500. The parishes of maximum cost are far from extravagant; in those that approach the minimum the clergy are evidently living on less than a reasonable wage. Certainly the result of this first analysis of figures is to show the economy, and often the penury, with which city parishes are administered. Economy is carried to an extreme even in the wealthier among them.

BUT IS THERE no way by which a better coördination between parishes can be reached, so that the city and its needs may be viewed as a whole, instead of as a group of autonomous parishes? How much overlapping there is between parishes, how much territory is worked by several of them and how much more is not worked at all, every one who is familiar with Church enterprises in any American city knows. Mr. Wheeler shows further that the group of four strongest parishes has endowments of \$202,949.92 and one of these parishes has a debt of \$5,088; while in the larger but financially weaker group there are endowments of only \$18,000 and debts, divided among nine parishes, of \$15,152. Commenting on this condition he says:

"The irregularities reveal themselves. It must not be overlooked that as the population has spread out into the suburbs the oldest churches have gradually but surely lost the people to work among, and yet have become wealthy, and new churches have sprung up which are not equal to the opportunities for work at their doors. Unconsciously we have drifted into the deplorable condition of concentrating the weapons of work into points forsaken by the people. What is to be done?"

"What would follow if the weaker points were strengthened and equipped with means and buildings suitable for their strategic importance? No commercial undertaking would long be sustained under such poor business management."

In this, Mr. Wheeler is, of course, right. In every city the newer churches in and near the suburbs are compelled to struggle with neither wealthy parishioners, nor large numbers, nor endowments, while the older and wealthier parishes are, for the most part, so located as to have little opportunity for real missionary work. Can no more efficient system be devised for administering the Lord's business?

So long as churches are independent parishes, holding property and endowments for themselves alone and administering them without regard to others than themselves, it seems difficult to enforce a reform, even though one should be outlined. But this is a day in which plans looking to the coördination of charities in our cities are being seriously broached and in some instances actually carried out. Why should there not be a voluntary coördination of churches? Perhaps the suggestion is in the line of a "counsel of perfection" to-day; but when parochialism shall be still further lessened and a broader point of view shall prevail among Churchmen generally, it cannot be impossible for a better way to be devised.

It may be that city parishes, under the guidance of the Bishop, should form some sort of merger. There would be sufficient autonomy reserved to permit each parish to retain its customs and control its manner of worship as at the present time; but the endowments and resources of each would be used for the common benefit of all. A properly representative board

would determine what amount of the common income should be used for the administration of each parish; or, the parochial organizations might be combined.

Difficult though this would be to adjust in old cities—impossible, perhaps, under present conditions—it may be that when the inequalities and relative waste of the present system are pointed out, we can gradually work to a condition in which, now one parish, now another, would enter into a concordat with the Bishop whereby the local should be merged into the larger viewpoint, and parishes should be branches of a common brotherhood rather than zealously independent corporations. Perhaps approach to this system in cities yet to be formed might be made by providing, by canon, that in cities in which only one parish organization exists, it shall be understood that the property and the resources of that parish are held in trust for the entire community; that when the Bishop, with or without outside advice, shall determine that additional church privileges are required in that city, it shall be the duty of the parish to plant and administer offshoots at such places as shall be determined upon; the members of the offshoot churches to be esteemed parishioners and qualified voters in the mother parish, and to be entitled to *pro rata* representation in the parish vestry. Possibly in older cities individual parishes may gradually effect such a merger and common form of administration for themselves, as, indeed, has already been done in a few instances. Yet the merger of existing parishes would take somewhat different lines from the provision for new cities; and differences in Churchmanship could not be overlooked entirely.

Again, facilities for rapid transit have modified the need for churches quite as largely as they have modified our manner of living in other respects. It is much easier for parishioners to travel long distances to church than once it was, and city churches generally draw from a large area, regardless of parochial lines. This new tendency, which, apparently, is a permanent one, ought to be taken into consideration in planting missions and in building churches. We believe that one strong church, so located as to be easy of access, might best serve the interests of the Church at large by drawing worshippers from long distances, up to the measure of its capacity; and by providing parish houses in more remote localities, with small chapels attached. At these outposts should be maintained early celebrations and Sunday schools, with such institutional work as the needs of the locality should warrant, and a special priest should be responsible for the neighborhood work; while for the main worship and the preaching the people should go to the parish church itself. Thus could be built up really imposing churches, with dignified worship and able preaching, with no unnecessary duplication of cost of choirs, nor of energy in preaching to several small congregations; while yet there would be neighborhood Sunday schools and convenient early celebrations near the homes. How great would be the saving in efficiency, not to say in dollars and cents, by providing in such manner for the religious needs of cities, may easily be discovered. If there were four priests to a parish, by coördinating their duties in this manner there could not fail to be greatly increased efficiency beyond what would be possible were they each ministering single-handed in separate, small, and struggling parishes or missions, three of which would be away from the center of the city. Instead of four priests separately preparing two Sunday sermons each, to be preached to small congregations, one would prepare to address the whole number, or the preaching might be divided among them; yet each priest would have his own altar, his own Sunday school, and his own field for parochial work. Instead of four choirs there would be one. Might this not be attempted by some downtown church that is not over-filled, and which is convenient of access by car lines that connect with outlying parishes, by making overtures to these? The benefits that would accrue to each would seem unquestionable.

This Providence Survey of the Church, brief though it be, reveals an urgent need for coördination between churches, not only in Providence but in every city. Is it possible to work out a feasible plan by which such coördination may be secured?

ANSWERS TO CORRESPONDENTS.

CHURCHMAN.—There is a Polish Old Catholic Bishop in Scranton, Pa., but he has no relation to the American Church and, it is understood, does not wish to have. The strength of that body is given in the U. S. religious census of 1906 as 24 organizations, 24 clergy, 27 churches, 15,473 communicants, value of church property \$404,700. The body was not listed in the previous religious census of 1890. We have no information as to whether it is growing or otherwise. Presumably the opportunity to bring this work into relation with the American Church is hopelessly lost.

BLUE MONDAY MUSINGS.

ONE of the pleasantest features of my Christmas is the multitude of letters from little child-friends in many lands, which come fluttering across the ocean like a flock of sea-gulls, albeit with sweeter voices. Here is tiny Bianca of Venice, my golden-haired god-daughter, aged nine, who addresses her *Reverendissimo Signore e Carissimo Padrino* in musical Italian abounding in sweet superlatives that rejoice one's soul, and signing herself *Devotissima ed affezionatissima figlioccia*, Bianca.

And here is a soft-voiced English child, daughter of a Bible-woman in the shams of Westminster, writing under the shadow of approaching examination, who says: "I hope I shall do well; but I can only do my best and ask God to help me"—a pious resolution, surely! She adds: "I suppose your little American friends are almost the same as English boys and girls. They will be having fine fun with the snow, skating and sleighing. Please, will you give them my love and best wishes for a happy New Year?" While Enid, another English child at the opposite pole, socially, sends a similar message: "Do give my love to all your little American friends. They won't know me, of course, but it will be a greeting from England, after all, won't it?"

So I fulfil my mission, as far as these columns permit, and convey these salutations from the Mother Country to some American children.

Willemina of Walchren addresses her "beloved Heer Domine" with this ingenuous sentence: "I am so glad you like me best still," and adds, "The people in Zandijk are much interested in you, and I shall never forget you as long as I live." And from Sicily and the Schwarzwald, from Flanders and the Ardennes, from Ticino and Bern and Zurich, from Utrecht and Budapest, similar little missives arrive, laboriously written, phrased in true childlike fashion, whatever language may clothe the thoughts, and all bringing joy. I must not forget copper-skinned Annie Pheasant, eleven-year-old Ojibway on a far Canadian island-reservation, whose quaint English is a delight.

But one little letter is missing this year. Shall I tell you the story? Two summers ago I was with friends at Lynton, that unspeakably lovely spot in North Devon; and one afternoon I found a five-year-old child playing on the sands, with her white-capped nurse close by. Mutual attraction drew us together; and for a happy hour we were playmates, exchanging confidences. Josephine, her name was; she was an only child; her father was in the Royal Engineers and they lived in the Arsenal at Woolwich. I never saw so young a child with so marked a character; and when I had photographed her, we parted quite like intimate friends. The first letter she ever wrote was to me: "not just exactly what you'd call writing," she said, but the big, scrawling, printed letters were perfectly legible. And we sent our love to each other many times and in many ways, though we never met but that once. Then there came a sad note from the mother: "Our little Josephine died this morning, after an operation following a four days' illness. She has always spoken of you with so much affection, and called you her 'friend in America.' She always enjoyed your letters, and could read every word in them from the first you sent her. They are put together, I find, among her treasures."

What a lonely Christmas for that mother and father, when even I, the friend of a single hour's frolic, feel the chill of bereavement three thousand miles away! But who shall doubt that the rarely beautiful child-soul, too young ever to have known sin, but not too young to love and be loved, has found a merry Christmas among the Holy Innocents, and the child-martyrs, St. Cyriac, and all the others, very near to the Eternal Child, with guardian angels for playmates? Not I, who loved her.

Here is a Christmas poem by Anthony Deane, preserved from last year's *Church Times* and too good to be lost:

TWO VOICES.

I.

"Give us wealth abundantly," (so the people cry)
 "Opulent magnificence—luscious luxury!"
 In the cold hard stable you shall see Him lie,
 Jesus, the Son of God.

II.

"Ours is all the learning other ages sought;
 Gone religion's fables, superstition-fraught!"
 By a village-Maiden's wisdom is He taught,
 Jesus, the Son of God.

III.

"Why should mere morality's ordinance endure?
Unrestricted freedom haste we to secure!"
Pure He is, as never driven snow was pure,
Jesus, the Son of God.

IV.

O Thou Babe of Bethlehem, pitiful Thou art!
Now again to all men Thy cradle gift impart:
Purity, and seeing eye, and understanding heart,—
Grant them, Thou Son of God!

A happy New Year to you all!

A FAMOUS HISTORIAN read a paper before a learned society in New York the other day, to show the alarming increase of historical inaccuracy among American scholars; implying that, as a nation, we are careless about the exact truth, prone to exaggerate and misrepresent, in the interest of our prepossessions. I fear he understated the sad case. There was a time when a gentleman's word was all-sufficient, even in small matters, and one could rely upon him to keep a promise at all cost. That punctilious care about fulfilling engagements used to be a note of honor; and to reflect upon one's veracity was, among English and American gentlemen at any rate, the supreme insult. Is it so now? There are very few people left who feel any sanctity in a promise, or hold an engagement as really binding. You ask for volunteers to do a piece of work. Several step forward; one turns up at the appointed time. The others "forgot"; something else came up to hinder; they didn't think it would make any difference. And yet every one of them lied, in making a promise and then breaking it; nay, more, they inflicted a permanent injury on their own characters, by fettering themselves yet more closely with the bonds of unreliability, our national curse. I was brought up on old-fashioned lines, by old-fashioned, honorable parents, to believe that, if I promised something, I must exhaust all my resources in the endeavor to keep my promise: and this not merely to avoid inconveniencing others, but as a matter of self-respect; and the longer I live the more I value that training. Yet nowadays there are many (Bishops and priests among the number, alas!) who do not even go through the formality of asking to be released from an engagement, but merely announce their intention of breaking it. "He that sweareth to his neighbour and disappointeth him not, though it were to his own hindrance," is a type of character increasingly rare. What parson but suffers from the multitudes of those who "are going to be confirmed the very next visitation," yet always miss the Confirmation classes? How many mothers who are always "going to get the baby ready to be baptized next Sunday," but never do? Oh, the acolytes that "didn't get up in time," the Sunday school teachers that "thought it wouldn't matter if they were absent that once," the worshippers who break their weekly engagement with the Lord at His own service in His own house! Unreliability: there are soul-tragedies and shipwrecks innumerable concealed beneath that one word. It is an eighth deadly sin, against God, our neighbor, and ourselves. It gnaws at the root of truth, it destroys courtesy, it blasts hope for the future. There is room for a new suffrage in the Litany:

"From unreliability, promise-breaking, and carelessness;
from indifference to others' comfort; and from procrastination,
delays, and feigned excuses,

Good Lord, deliver us."

PRESBYTER IGNOTUS.

STARS SHINE brightest in the darkest night; torches are the better for beating; spices smell sweetest when pounded; young trees root the faster for shaking; vines are the better for bleeding; gold looks the brighter for scouring; glow-worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chasing; the palm tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children; they are the most triumphant when most tempted, most glorious when most afflicted, most in the favor of God when the least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs. Heavy afflictions are the best benefactors to heavenly affections. And where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in nature, as sweet water in rose leaves, is the most fragrant when the fire of affliction is put under to distil it.—SPENCER.

"As UNDER every stone there is moisture, so under every sorrow there is joy, it has been said, and little by little those who are disciplined in God's school learn that not rarely our best joys are born of sorrow."

ONE LONDON PAPER CONDEMNS ERASTIANISM

The "Saturday Review" Stands Firm for the Liberties of the Church

EIGHTH CENTURY MANUSCRIPTS DISCOVERED AT WORCESTER

Appointment to a Notable Hampshire Parish

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, December 24, 1909

BY its true appreciation of the Catholic position and character of the Church of England, and also by its bold championship of her rights and claims apart from the State, the *Saturday Review* differs entirely from all other English political and literary journals. And this characteristic and laudable attitude of the *Saturday Review* has now again been evinced by the nature of its editorial comment on the judgment of the Court of Appeal in the Banister case, arising out of the Deceased Wife's Sister Act. Herewith is one striking passage from its notable leading article on the subject:

"The Ecclesiastical Courts, under the coercion of the traditions and precedents of three centuries, may be forced to sell the pass of ecclesiastical freedom to Caesar. The secular judges may place consideration of worldly respectability and convenience above the Crown rights of Christ. An agnostic press may rail against priests who do their duty to their parishioners. It remains for the faithful sons and daughters of the *Ecclesia Anglicana* to meet them all with the same Christian firmness that French Catholics in recent days showed when they flung back in the face of the French Republic its offer of gold and dishonor. Much strife there will be; probably imprisonment for some of the priests who do their duty; the whole position of the Establishment is unquestionably weakened by this judgment; but English public opinion never acquiesces for long in religious persecution, and in the end, if the Church stands firm, the freedom of the Church will be won back."

LAY READERS GATHER AT FULHAM PALACE.

On a recent evening the Bishop of London entertained the licensed readers of the diocese at Fulham Palace, this gathering being a biennial one. After supper, songs and recitations by various readers were given in the drawing room. At the end of the evening an adjournment was made to the palace chapel, where the Bishop gave a short address, in which he welcomed the help given by the licensed laymen of his diocese. He said he could not allow them to separate that night without impressing upon them the serious danger the Church must face in the proposed institution of divorce courts up and down the country. If a blessing of the rich was about to be extended to the poor, he would at once say, Amen—so be it; but he believed that divorce was rather a curse, and they were therefore justified in opposing any facilities which would render the obtaining of divorce more easy than at present. The question was one for laymen, and they must use their influence and opportunities by sending to the Commission now sitting, evidence that would prove that the workingmen and women of the country did not wish for the establishment of courts by which the marriage tie could be easily severed.

ANCIENT MSS. FRAGMENTS FOUND AT WORCESTER CATHEDRAL.

There has lately been announced an interesting "find" at Worcester Cathedral, in the recovery of some fragments of the ancient Worcester Gospels. They consist of two entire and consecutive leaves, containing the last sixteen verses of St. Matthew's Gospel, and the entire *capitula* of St. Mark's Gospel. The third leaf has been mutilated, having been cut down to fit a ledger, and contains part of St. Mark 10. The MS. is of the eighth century, in a noble script, of English origin. Some other fragments of the seventh and eighth centuries have been recently extracted by the Librarian, Canon Wilson, from the bindings of books in the mediæval library—*e. g.* some leaves of St. Jerome's Commentary on St. Matthew of the seventh century, and of St. Gregory's *Regula Pastoralis*; and sufficient to indicate the existence in the early Anglo-Saxon monastery of a patristic library. All these fragments are of considerable paleographic as well as historical interest. They have been entrusted by the Dean and Chapter to Mr. C. H. Turner of Magdalen College, Oxford, and will shortly be published in *fac simile* by the University Press under his superintendence.

EXCELLENT APPOINTMENT BY BISHOP OF WINCHESTER.

The Bishop of Winchester has appointed the Rev. J. J. Cooke-Yarborough, vicar of Bournemouth, to the Lordship not long

ago made an Hon. Canon of Winchester, to the vicarage of Christ Church, in the same county of Hampshire. This is a most suitable and admirable appointment, and one that calls for some special notice. Under Canon Cooke-Yarborough, who has been vicar of Romsey since 1892, thousands of pounds have been raised and spent on the material fabric of the ancient abbey church of the Blessed Virgin Mary and St. Ethelflæda at Romsey, now the parish church of this small Hampshire town. Romsey Abbey church has been justly considered the finest and most perfect Norman abbey church in the South of England; and it was, I should think, the most important nunnery church—Benedictine—that was ever built in England. The history of the Abbey goes back into the tenth century, and some remains of the Saxon church are still to be seen. There are also two relics of the earlier church, one of which is the famous crucifix, of the primitive type, which is just outside the Abbess' door on the south wall of the church. The present church dates from about the year 1130. Canon Cooke-Yarborough has not only completed the restoration of this noble building, but he has also carried out a still more important restoration—that of Divine worship on Catholic lines. And now precisely the same kind of work, in both of these respects, is awaiting him at Christ Church, a small seaport near Bournemouth, where there is also a grand old Norman monastic church. It was not, however, the church of an Abbey, but of a Priory. The great screen separating the nave and choir is a splendid example of late perpendicular work, but it has been sadly defaced. This Priory Church became especially associated with the celebrated Countess of Salisbury, who was beheaded for "high treason" by King Henry VIII. As a parish church it has long been under Evangelical vicars, and has practically lain waste since the sixteenth century. The importance of the appointment of Canon Cooke-Yarborough to Christ Church can now be easily recognized.

MINOR MENTION.

The transfer of Father Puller from South Africa to London is formally announced.

The Dean and Chapter of St. Paul's have made an appeal to the Corporation and Livery Companies of the city of London to meet the expenses of a scheme for the protection of the Cathedral from fire. The full sum required is £5,000.

The volume of *Letters of John Msaon Neale*, which is shortly to be published by Messrs. Longmans, has been edited by his daughter. The correspondence is intended to complete the portrait outlined in Mrs. Towle's *Memoir of Dr. Neale*, published three years ago. The majority of the letters are addressed to Benjamin Webb, who was at Trinity College, Cambridge, with Dr. Neale.

The *Church Times* keeps receiving accounts of meetings of Ruridical Chapters in various places at which resolutions have been carried, and by large majorities, against any alteration in the Prayer Book at the present time.

The committee lately appointed by the two Archbishops to examine and report upon the financial provision made voluntarily for Church purposes recently held its first meeting.

Miss Adelaide Annie Bankes of "Rowlands," Wimborne, Dorset, formerly of Wilton Place, Knightsbridge, deceased on November 1st, left her premises, known as "Casterton," Upper Parkstone (a suburb of Bournemouth) to the Sisters of Bethany.

Among the candidates ordained at Rochester on Sunday week was Alderman Driver, ex-mayor of Chatham, who received the grace of deacon's orders. The Bishop afterwards licensed him to the assistant curacy of St. John's, Chatham. J. G. HALL.

OVER IN Central Park there is one tree that flourishes—a tree that sheds its bark each year. Other trees are slowly devitalized by the smoke and poison in the air, but when the plane tree finds that the bark is full of acid and the crevices poisoned with grime, it simply gets rid of its bark. In each spring it arrays itself in glossy leaves, and puts on a new garb of bark, telling us how men ought to shed the poisoned layer of worry. Exalt the first things to the throne, namely intellect, love, prayer, hope, and faith. Put the secondary things of food and raiment into their subordinate place, and rule them with a rod of iron. Your Heavenly Father knoweth that ye have a need of these things. Have you a debt to pay? The cure of the worry is work, while thrift and savings will cure the sin and pay the debt, and once more give you freedom.—*Dr. N. D. Hillis.*

WHATEVER happens might have been worse. And it will grow better as fast as we consider it good. Looking back over the years, we can always reflect that our sorrows were only blessings in disguise. If we could only realize this in the midst of our tears, we could smile now as we shall smile later. Seeing the lesson in what comes when it comes, that is a boon worth coveting.—*Selected.*

ROUND TABLE CONFERENCE IS PROJECTED BY NEW YORK CHURCHMEN

Basis of Christian Unity is to be Discussed by Thoughtful Men

OPENING OF THE LAYMEN'S MISSIONARY MOVEMENT IN BROOKLYN

Philanthropies of the Late D. Ogden Mills

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, January 11, 1910

HERE will be held at Trinity chapel on Friday, January 28th, a round table conference on the subject of Christian Unity, in which from fifteen to twenty Churchmen—clerical and lay—will participate. It is said that the first steps in the matter were taken by Father Huntington and Mr. George Wharton Pepper; but the invitation to participants is signed by the Rev. Wm. T. Manning, D.D., the Rev. A. G. Mortimer, D.D., the Rev. Floyd W. Tomkins, D.D., and the Rev. L. W. Batten, D.D. It will be seen that these are men who represent quite different elements in our Church life, and the invitations have been extended similarly to men who represent different schools of thought. The general subject to be discussed by them is "What are the Essentials for the Perpetuation of the Corporate Christian Fellowship as a Basis of Reunion?" and the purpose expressed is "to determine what these things are to which we can all agree as being fundamental and essential to any basis for reunion." The conferees are to gather in Trinity chapel on the evening of Thursday, the 27th; to go together to Holy Communion at 8 o'clock on Friday morning; and then to give that entire day to the work of the conference. Prayer will be interspersed with the deliberations. It is hoped by those interested that the free interchange of views thus obtained may lead to some measure of unity among ourselves as to the basis upon which a larger unity may be invited.

LAYMEN'S MISSIONARY MOVEMENT.

The preliminary skirmishes in behalf of the Laymen's Missionary Movement in Greater New York began on Saturday night with a dinner in Brooklyn. Bishop Burgess was among those present and gave the benediction at the close of the speaking. Work was continued in that borough on Sunday, Monday, and Tuesday. On Wednesday night it is to reach the borough of Richmond, with a meeting in the parish hall of Christ Church, New Brighton, and on Thursday the Bronx Church House is utilized for the purpose. Then the Movement is scheduled to burst upon Manhattan, beginning with a dinner on Friday night at Hotel Astor, price, \$3.00 a plate. One wonders how the managers could be so tactless as to repel Churchmen in this manner by turning the weekly fast into a banquet night; and how Churchmen on the general committee could so have blundered as to let the arrangement pass unchallenged. The Fifth Avenue Presbyterian church is used for the Saturday conferences, and the day is to close with the "denominational" conferences. That for Churchmen is to be held at St. Bartholomew's at 8:15, and Bishop Greer has issued a card to both clergymen and laymen asking them especially to be present, and promising that "there will be no long addresses." He urges Churchmen also to enroll themselves as members of the convention itself. A men's mass meeting at the Hippodrome on Sunday afternoon at 3:30 is to end the series of events, George S. Eddy, George Wharton Pepper, and Sir John Macdonald being the speakers. Among the names of the members of the New York Coöperating Committee who are recognized as Churchmen are those of William J. Schieffelin (chairman), Halsey Fiske, E. R. L. Gould, Alexander M. Had-den, Lea M. Luquer, Silas McBee, William Fellowes Morgan, Everett P. Wheeler, John W. Wood, and George Zabriskie.

DEATH OF D. OGDEN MILLS.

The death of Darius Ogden Mills at his country home, Millbrae near San Francisco, California, on Monday evening, January 3rd, was the subject of regret among prominent New Yorkers. His body is on its way to this city in a special train which started from San Francisco on Friday night. Mrs. Whitelaw Reid, his daughter, and Ogden Mills, his son, are coming on the same train. The Hon. Whitelaw Reid, American Ambassador in London, sailed from Southampton on Wednesday last in the steamer *St. Louis*. Many newspapers

speaking editorially of the fine quality of the deceased philanthropist and his work; and many interviews with Mr. Mills' associates are printed. Here in this city he put up the Mills Building years ago, when it was larger than almost any other structure in the financial district. He also built Mills Hotels 1, 2, and 3, where the worthy poor man with 15 cents or more might provide himself with a clean, well-kept lodging, a bath, and decent surroundings for a little time at least.

In this connection your correspondent recalls the regret expressed by a prominent ecclesiastic when Mills Hotel No. 3 was opened. When asked why he, of all the public-spirited citizens, alone deplored this "self-helpful" institution, he replied: Because it offered another inducement for ministers out of employment to come to New York and try to live on \$5 a week!

PROF. RHINELANDER DECLINES.

Professor Rhinelanders has declined his call to be vicar of Trinity chapel. He was in New York twice to look into the matter, and it was evident that the conflict between the two possibilities of coming to this city or remaining at Cambridge was a difficult one to solve. He has at length determined that his duty is to remain at his present post.

LENT AT TRINITY CHURCH.

The list of noonday preachers during Lent at Trinity Church is a very strong one, being in part as follows:

Feb. 9-11, the Bishop of New York.
Feb. 14-18, the Bishop of Chicago.
Feb. 21-25, Rev. Father Hughson, O. H. C.
Feb. 28-Mar. 4, Rev. F. W. Tomkins, D.D.
Mar. 7-11, the Bishop of Kentucky.
Mar. 14-18, Rev. P. M. Rhinelanders.
Holy Week, including the Three Hours' Service of Good Friday, the Bishop Coadjutor of Fond du Lac.

DR. HUNTINGTON'S CHURCH CONGRESS ADDRESS.

The address given by the late Rev. Dr. William R. Huntington on "The Four Theories of Visible Church Unity" at the Boston Church Congress last May has been printed in pamphlet form in accordance with arrangements which he had made before his death. This is the address of which THE LIVING CHURCH spoke so highly at the time.

BISHOP GREER CONVALESCENT.

Bishop Greer, who was suffering with neuralgia due to overwork and exposure for about a week, had so far recovered on Friday as to be able to leave his house for a short ride.

BISHOP MANN TO ASSIST.

The Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota, is expected to arrive here about the middle of January and will remain in New York City until about April 1st. At this season of the year Bishop Mann's work is greatly hindered by impassable roads and heavy storms, while Bishop Greer's heaviest work in visitations comes at this season.

BISHOP HARE MEMORIAL SERVICE.

Under the auspices of the Niobrara League, memorial services were held on Sunday afternoon, January 9th, in the Church of the Incarnation, Madison Avenue and Thirty-fifth Street, for the Rt. Rev. Dr. Hare, late Bishop of South Dakota. William Hobart Hare was consecrated for the Missionary Jurisdiction of Niobrara (afterwards South Dakota) on January 9, 1873, just thirty-seven years before the date of the memorial service. Bishop Greer, Bishop Johnson of South Dakota, and Mr. John W. Wood were the appointed speakers.

IMPROVEMENTS AT HOLY COMMUNION.

The Church of the Holy Communion, Sixth Avenue and Twentieth Street, is to have a memorial vestibule, to cost \$5,000. It will be of brick and brownstone, of Gothic design, with a frontage of 25.4 feet and a depth of 12.2 feet. There will be a large doorway for this vestibule, which will be on the west facade of the church, and there will be granite steps between two illuminated panel windows. The interior of the vestibule will be walled with decorated artificial Caen stone set with clustered marble columns and paved with marble, with a marble seat beneath one of the panel windows.

ANNUAL SERVICE FOR ACOLYTES.

The annual service for acolytes of New York City and vicinity will be held at the Church of St. Mary the Virgin, New York (West Forty-sixth Street), at 8 o'clock, Friday evening, January 21st. The clergy and all acolytes are requested to bring their vestments. The service will be that of Solemn Evensong with procession. The Rev. Dr. Barry, the rector of the parish, will preach the sermon.

WE HEAR much of love to God; Christ spoke much of love to man. We make a great deal of peace with heaven; Christ made much of peace on earth. Religion is not a strange or an added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world.—DRUMMOND.

CHICAGO CHURCHMEN ENDORSE LAYMEN'S MISSIONARY MOVEMENT

Bishop Anderson and Others Believe Churchmen Should Participate

BISHOP ROWE MAKES ADDRESSES IN SEVERAL PLACES

Canadian Priest Called to Rectorship of Trinity Church

OTHER HAPPENINGS IN THE CITY AND DIOCESE

The Living Church News Bureau
Chicago, January 11, 1910

ON Monday, January 3d, Mr. W. R. Stirling, one of the most prominent laymen of the diocese and most active in all Church work, gave a luncheon at the Hotel LaSalle to twenty-five clergymen and twenty-five laymen. Mr. Stirling invited his guests in order that he might lay before them the subject of the Laymen's Missionary Movement. He gave a most illuminating report of the convention recently held at Detroit; read letters written to him personally by persons all over the country showing the interest aroused in missions as the result of the movement, and he asked for expressions of opinion from those present. Those speaking, all of them strongly expressing the view that Churchmen, and particularly staunch Churchmen, should participate in this movement, were Bishop Anderson, Rev. George C. Stewart, the Rev. Dr. W. O. Waters, the Rev. Dr. Herman Page, Mr. Charles E. Field, Mr. F. T. Morris, Mr. W. S. Powers, and Mr. Frederic C. Morehouse. From the tone of the remarks it was quite evident that it was the opinion of those present that the Church had much to give and much to gain in such a movement as this, and that she should enter into it with the greatest enthusiasm. The clergy also discussed the matter with the Bishop in the morning.

BISHOP ROWE'S ADDRESSES.

As reported in last week's letter it was a source of great disappointment to many parishes and organizations in the diocese to find that Bishop Rowe was incapacitated and could not take many of his appointments. On Sunday morning, January 2nd, he preached at Trinity Church, Highland Park, where he received an offering of \$150 for his work. He spoke with great difficulty and effort. After the service at St. James', Chicago, in the afternoon word was sent to Grace Church, Oak Park, that he could not keep his appointment for that evening. Dean DeWitt was reached by 'phone and went at once to Oak Park, intending to speak on the Seminary Work. Learning that a missionary sermon was expected, he chose his text from the evening lesson, "A Voice Crying in the Wilderness," and preached extemporaneously for forty minutes what is reported to be a remarkable sermon and appeal, seeming to be inspired for the unexpected task.

At the Round Table, on Monday, the largest attendance in the history of the organization was present to hear Bishop Rowe, and the deepest sympathy was expressed for him. The Rev. Dr. Hopkins presided and the extemporized topic of discussion was the "Laymen's Missionary Movement." Dr. Hopkins gave the address at the Church of the Epiphany on Monday afternoon in place of Bishop Rowe, to the women of the West Side parishes. Recovering from his attack of laryngitis, Bishop Rowe made addresses at St. Luke's, Evanston; Grace parish house, Chicago; St. Paul's, Kenwood, and St. Peter's, Chicago, and left for Detroit on Monday. Bishop Rowe aroused a tremendous enthusiasm among all his hearers and did much to stir up interest not only in his own work but zeal for missions in general. Seldom, if ever, has a missionary made so deep an impression on the clergy and laity of the diocese as Dr. Rowe, with his simple narrative of heroic struggle and sacrifice.

RECTOR CALLED TO TRINITY CHURCH.

The Rev. Henry Pryor Almon Abbott, who for several years has been canon at Christ Church Cathedral, Hamilton, Ontario, has been called as rector of Trinity Church, Chicago. Two of the vestrymen, Mr. Charles L. Raymond and Mr. Secor Cunningham, visited him on Sunday, January 2d, at Hamilton and invited him to speak at Trinity Church on January 16th. The Rev. Canon Abbott is 31 years old, and after studying at St. Stephen's Hall, Oxford, took his degrees of B.A. and M.A. at King's College, Windsor, N. S. He was curate at St. Luke's Cathedral, Halifax, for two years, previous to taking up work at Hamilton in 1906. He is a brother-in-law of the Rev. Herbert B. Gwyn of St. Simon's Church, Chicago, having married Miss Rachel Gwyn in 1907.

OTHER CLERICAL CHANGES AND APPOINTMENTS.

There have been a number of clerical changes in the past month, two among them being these: The Rev. George R. Hewlett has accepted the curacy of the Church of the Redeemer and taken up his work there; the Rev. Daniel Le Baron Goodwin has taken up his residence at the clergy house and entered upon his duties as one of the Cathedral and City Mission staff; the Rev. W. J. W. Bedford-Jones has taken up his work as rector of the Church of the Redeemer, Elgin; the Rev. J. B. Pengelly was ordered deacon on the Fourth Sunday in Advent and has been given charge of St. Edmund's mission; the Rev. J. W. Fogarty has resigned the parish of the Good Shepherd, Longwood, and accepted St. Augustine's, Wilmette; the Rev. C. A. Holbrook is taking services temporarily at Longwood; the Rev. D. W. Wise, of the non-parochial clergy of the diocese of Michigan, is in charge of Grace Church, Oak Park, while the vestry is making ready to call a rector; the Rev. G. J. Zinn, formerly of St. Ann's, Morrison, has accepted a curacy at St. Mark's, Evanston; the Rev. J. K. Brennan has left Morgan Park and accepted the parish of Hannibal, Mo.; the Rt. Rev. Dr. White, Bishop of Michigan City, is taking the services at Trinity Church, Chicago; the Rev. Henry Lodge has resigned the curacy at the Church of the Redeemer and entered upon his duties as vicar of Grace pro-Cathedral, Indianapolis.

DIOCESAN PAPER RESUMED.

After a cessation of publication covering six months, the *Diocese of Chicago*, the official organ of the Bishop and the diocese, appeared this week as an entirely new monthly paper or magazine, so far as appearance, arrangement, and management are concerned. It is a marked improvement over the former publication in size, typography, and general arrangement. In its present form it is a credit to the diocese and to its editors. It is edited by the following, as was announced some months ago in this column: The Rev. A. G. Richards, editor; the Rev. G. W. Laidlaw, the Rev. E. H. Merriman, the Rev. G. C. Stewart, the Ven. W. E. Toll, associate editors; Mr. F. W. H. Clarke, advertising manager.

Bishop Anderson in his letter of introduction to the readers of the paper expresses his sincere regret that the Rev. Dr. Phillips, the former editor, was obliged to abandon his work because of ill health. He calls attention to the fact that the present editors are doing all the work in connection with the paper as a labor of love; the profits from the publication, if any, will be given to the Board of Missions of the diocese. We quote his words as follows:

"The *Diocese of Chicago* does not aim to take the place of a general Church paper. On the contrary, it would quit the field if it had this effect. It hopes to cultivate a taste for Church papers of a general character, though it confines itself almost exclusively to such diocesan affairs as would not be covered either by general or parochial papers."

The first number thus published is well illustrated and contains many items of interest in connection with the Church's activities in the diocese, as well as announcements of many events to come—all of which must be of great value to the laity at large. We wish it every success and a large circulation, and thereby a wide sphere of influence.

AT ROGERS PARK.

St. Paul's Church, Rogers Park (the Rev. Richard Rowley, rector), has paid the last installment of \$2,000 on their new parish church lot. This insures the parish a strong foothold for the future. On Christmas Day the following memorials were consecrated: A reredos, given by Mrs. Mary B. Parker; a pair of handsome three-branch brass candlesticks, by Mrs. W. E. Vandervort; a beautiful lace altar frontal, by Mrs. C. H. Prescott. A credence table has also been ordered, the gift of Mrs. B. F. Newcomb.

WOMAN'S AUXILIARY.

The noon-day meeting of the Woman's Auxiliary, held on Thursday, January 6th, in the Church Club rooms, was of special interest as being the occasion of an address by Mrs. John Henry Hopkins, on "A Missionary Journey to the Land of Egypt," meaning, in local parlance, southern Illinois. She told of the desolation of a mining camp when the mine is closed, and of the cramped and starved lives of the men and women, shut off as they are by distance, poverty, and ignorance from the world of culture not many miles away. At the close of the address, Dr. Hopkins said a few words, and then read the noon-day prayers. The roll-call showed an attendance of fifty delegates and two visitors from twenty-eight branches. The offering was devoted to Mrs. Hopkins' travelling expenses, in loving recognition of her many years of service and devotion as president of the Chicago branch.

POST-CHRISTMAS ITEMS.

St. Simon's mission (the Rev. H. B. Gwyn, priest in charge) was enabled to celebrate the joyful Christmas season with greater results this year than ever before. The number of communicants was the largest ever recorded, the new decorations were very attractive, and the choir sang a beautiful service most creditably. On the Sunday after Christmas Dr. Hopkins addressed the congregation on the subject of missions. During the Christmas season the members of the choir were presented with new hymnals on which their names were engraved. On January 20th the new parish house is to be opened and dedicated by the Bishop. This is to be a very happy occasion, and an elaborate programme is planned. The new parish house, together with several other important improvements which

have recently been made about the church, will furnish St. Simon's with a complete and adequate equipment for its work.

St. Bartholomew's Church, Normal Park (the Rev. W. S. Trowbridge, rector), was happy with a Christmas offering of nearly \$400. This amount was given for the special purpose of making some necessary improvements and repairs on the church. Over 200 communions were made on Christmas Day and the services were beautiful, with extraordinarily good music by the choir.

THE ORIENTAL CONSISTORY AT THE CATHEDRAL.

On Sunday, January 2d, the Cathedral had as its guests the officers of the Oriental Consistory of the Masonic Lodge, and the class which was recently initiated into the rites of this ancient order. Dean Sumner was elected president of the class, which numbered 217 men, and spoke in behalf of the class at the closing banquet of some 1,200 men. The Rev. H. R. White being also member of the class, it was the vote of the body that an opportunity be offered them to attend the Cathedral. An invitation was thereupon extended and accepted for the above date. The Rev. H. R. White celebrated and Dean Sumner preached the sermon. The Cathedral was completely filled by the members of the Consistory and their friends. The Cathedral choir repeated the Christmas music with special numbers, under the direction of Mr. Frank W. Smith.

CITY NOTES.

The Rev. Dr. DeWitt, Dean of the Western Seminary, and Mrs. DeWitt, gave a reception at the Deanery on Thursday evening to mark the opening of the spring semester. While it was intended primarily for the students, several from outside the Seminary circle of faculty and students were present, including Bishop and Mrs. Anderson, Mr. W. R. Stirling, and Mr. J. L. Houghteling, Jr.

The Rev. Luther Pardee, after several hard years of work at St. Elizabeth's, Glencoe, during which he built the beautiful church there as a memorial to his mother, has been obliged to give up his work for a season and has been granted a leave of absence for one year. He has gone to Augusta, Fla., with his brother Harry, who has also been in ill health for two years. There they will remain until spring. After that they expect to go to California. The best wishes of hosts of friends go with him for a speedy recovery.

Professor Charles Smith Lewis of the Seminary is giving a post-graduate course of lectures to which the clergy of the diocese have been invited. They are held each Monday afternoon at 3:30 at the Seminary, beginning January 10th, the subjects in order being: "The Kingdom Proclaimed," "The Kingdom Established," "The Kingdom Organized," "The Development of the Kingdom in the Epistles."

The report from the treasurer of the Holiday Shops for the benefit of St. Mary's Home for Girls shows that the sum cleared to date is \$10,200.

Mrs. John DeKoven, of the Ascension parish, gave a large dinner to sixteen of the clergy of the diocese on Thursday evening, January 6th, to meet the new rector, the Rev. W. B. Stoskopf.

The Rev. T. C. Eglin of Momence has just completed his fifth year as rector of the parish of the Good Shepherd. During his rectorship the work has gone along quietly but most effectively. The parish has just completed paying for the vacant lot adjoining the church, and it is intended to move the present church to the new lot to be used as a parish house and to build a new church structure where the present building stands. In the five years 85 souls have received baptism, 70 persons have been presented for confirmation. Considering that Momence is a city of only 2,500 people, the numbers are most encouraging.

The Rev. E. Croft Gear of Maywood has been elected chaplain of the diocesan branch of the Brotherhood of St. Andrew.

Mr. and Mrs. H. J. Ullman of Grace Church, Oak Park, returned last week from Mexico. Mr. James L. Houghteling, the founder of the Brotherhood of St. Andrew, who has not been well this fall and winter, leaves next week with a trained nurse for Palm Beach, Fla., in the hope of a speedy recovery.

On the Sunday after the feast of the Epiphany, at St. Martin's Church, Austin (the Rev. R. H. F. Gairdner, rector), an unusually interesting service took place in commemoration of the feast. After the regular service of Evensong the church was darkened except for the altar lights and forty tapers which were lighted in the choir stalls. Then from the main entrance of the church came the Shepherds and the Three Wise Men, in oriental costume, bearing gifts, and singing, "We Three Kings of Orient Are." After this a procession was formed of the choir and Sunday school, wise men, and shepherds, each carrying a lighted candle with long candlesticks of wood. The procession marched around the church several times, singing, "As With Gladness Men of Old."

The Church of the Epiphany (the Rev. L. P. McDonald, D.D., rector), makes an interesting announcement regarding its parish paper. Some fifteen years ago *The Epiphany*, at first known as *The Pastoral Call*, was started by Dr. Morrison, now Bishop of Iowa. Owing to two previous attempts to start a parish paper, both of which were unsuccessful, Dr. Morrison entitled the first issue "Volume III., No. 1." But ever since November 1, 1894, the paper has been published regularly by one of the parish guilds and has never missed a number, issuing from 800 to 1,000 each month. A complete file of the paper has been kept in a fire-proof vault by the Chicago Historical Society, and this file has more than once proved useful in furnishing historical material for the diocese.

THE LATE DR. HOLLAND.

THE American Church has had few priests so gifted as the Rev. Robert A. Holland, D.D., whose death in St. Louis was noted last week. He had gone to that city two months earlier to be operated on for cataract, and after recovering from the operation and leaving the hospital, he was seized with what proved to be his last illness, returned to St. Luke's Hospital and died there.

His career has been an exceptionally brilliant one, and THE LIVING CHURCH has been his channel of communication a number of times, and always most acceptably to us. His personal letters to the editor, of course unpublished, were often masterpieces of wit and of thought. The picturesque features of his life are narrated in the St. Louis *Globe-Democrat*, from which the following incidents are condensed:

HIS ST. LOUIS CAREER.

At his prime, in 1874-79, Dr. Holland was a leading light in the intellectual life of St. Louis. Associated with him were the late William T. Harris, superintendent of schools; Lieut. Gov. Brokmeyer, who first translated Hegel into English, and the late Dr. F. Louis Soldan, who, with others, formed the famous German Philosophy Club that later spread to Concord, Mass., and took the form of the Concord School of Philosophy, which interested Ralph Waldo Emerson, William James, Josiah Royce, John Caird of Scotland, and other noted scholars.

It was in this period that he preached a series of famous literary sermons at the old St. George's Church, Beaumont and Chestnut Streets, on George Eliot, Shakespeare, Dante, Goethe, and Browning, which won him international fame. At a later period he organized the long remembered Social Science Club, which discussed current problems.



REV. R. A. HOLLAND, D.D.

Probably his most notable literary achievement in St. Louis was his sensational reply to Edwin Markham's *The Man with the Hoe*. His lectures attracted the attention of the University of Michigan, whose authorities invited him to deliver them before thousands of university men and women. These lectures were later formulated into a book entitled *The Commonwealth of Man*.

His last achievement, in his decline, was the letter to the *Globe-Democrat*, which, in characteristically scathing language, denounced the slugging of citizens at the polls under the Jefferson Club regime, in March, 1904. This letter did much to turn the public wrath upon the old guard and to nominate Folk for governor in 1904.

OPPOSED THE LOUISIANA LOTTERY.

In New Orleans, where he was rector of the fashionable Trinity Church from 1883 to 1886, he led a fight on the Louisiana Lottery, which was giving thousands of dollars to charitable enterprises to retain popular good-will. Dr. Holland thought this money was tainted, and he called on all New Orleans organizations to fight the lottery by refusing to receive a penny from its representatives. In New Orleans Dr. Holland was the most popular preacher at Tulane University, and thousands were dazzled by the brilliance of his style and the power of his analysis.

IN CHICAGO.

In Chicago, from 1879 to 1883, he was rector of Trinity Church, and from the pulpit preached a series of expose sermons against the Board of Trade. Racine College recognized his genius by awarding him the degree of doctor of sacred theology in 1879, and the University of the South, in 1907, at its semi-centennial exercises conferred upon him the degree of doctor of civil law.

HIS EARLIER LIFE.

Dr. Holland was born in Nashville, Tenn., June 1, 1844. His father, a physician, Dr. Robert E. Holland, soon removed to Louisville, Ky., where young Holland was graduated from the University of Louisville with honors. In his teens he became a circuit rider for the Methodist Church until the Civil war broke out, when he became a Confederate chaplain, though scarcely more than 20 years of age. He had been ordained in the Methodist Episcopal Church, and his fame as a boy preacher attracted so much attention during the war that the largest Methodist church of Baltimore, Md., called him to be its pastor.

One Sunday he preached a brilliant sermon and the next Sunday he calmly told his congregation his mind had changed during the week, and he did not believe what he had said the previous

Sunday. He gave up the Methodist ministry, though he had edited the Baltimore *Christian Advocate*.

In 1872 he was ordained a priest in the Protestant Episcopal Church, and his first charge was St. George's Church in St. Louis, which was then at Seventh and Locust Streets. Two years later the congregation moved to Beaumont and Chestnut Streets. In 1879 he became Trinity's rector in Chicago, and in 1886 moved to New Orleans. He returned to St. Louis in 1886, resuming his pastorate of St. George's Church until it merged with and became a chapel of Christ Church Cathedral, January 1, 1907, when he was made rector *emeritus*.

He went to Sewanee, Tenn., for his health. However, he wished to complete a great deal of literary work before his death, which two years ago he began to anticipate. He finished his last book, as yet unpublished, in a race with death, while almost helpless from Bright's disease.

His home at Sewanee was a center of academic interest. University professors were in the habit of consulting him. Students asked him all sorts of questions. He was always prominent as a Sewanee rooter at football games, and always made the students explain every intricacy of the game. At the end of each football season, the students would always make it a point to assemble around the Holland home, singing and cheering.

FOUGHT REVISED VERSION OF BIBLE.

Dr. Holland delivered a celebrated phillipic against the Revised Version of the Bible at a diocesan convention in St. Louis four years ago. The convention cheered him. A few days later Bishop David H. Greer of New York asked Dr. Holland for the speech and had it printed and circulated at the General Convention of the Episcopal Church, which was about to vote for the Revised Version of the Bible. The Holland speech saved the day for the "anti-revisers." Dr. Holland pleaded that the authorized version was a classic, compared with the revised version.

About two years ago, Dr. Holland engaged in a debate with Felix Adler, founder of the Ethical Culture movement in this country. The question debated was "War or Peace." Dr. Holland defended the side of war, while Felix Adler took up the cudgel for peace. Dr. Adler accused Dr. Holland, though a Christian minister, of taking the Jewish side, while he, though a Jew, was content to take the Christian side. The debate, which took place before the Faculty Club of the university, was fought out for three hours, and all who heard it declared Dr. Holland had stood his ground well. The Southern press commented on it extensively at the time.

DENOUNCED SUFFRAGETTE MOVEMENT.

Shortly after this debate Dr. Holland stirred up a hornets' nest by his pronounced views against the modern woman's rights or suffragette movement. He had been delivering a summer course of lectures on "Woman," and one of his talks was an attack on "The New Woman." He spoke with such sharp sarcasm that the club-women at Sewanee refused to hear his other lectures, as a protest against his anti-suffragette views. Later this lecture was made into a pamphlet, and Dr. Holland sent it to Mrs. O. H. P. Belmont, the suffragette leader in New York, with his compliments.

A TRAVEL INCIDENT.

One of the stories Dr. Holland always delighted in telling was how he almost had a fight with an Englishman. In the early 60s Dr. Holland, then a boy preacher, spent a year in the Holy Land. When through with his Palestinian explorations the first place of importance he struck was Constantinople. The doctor put up at the most fashionable European hotel, and before he had had any opportunity to change his rough clothes, went to the dining-hall, where every one else wore evening dress. Dr. Holland was always adventuresome. He thought he would surprise the Europeans, who thought at first he was some crude Westerner "from the States."

It happened that at the dining table was an Englishman, with a monocle and dressed in the height of fashion. The Englishman leaned over and squinted at the doctor through his monocle. Dr. Holland felt uneasy at the lack of manners on the Englishman's part before he discovered that his crude Palestinian clothes were being stared at from all over the dining hall.

But Dr. Holland was not abashed for a moment. The next day he purchased a monocle, but kept the same clothes, and chose a seat opposite the Englishman. Instead of eating his dinner, the clergyman leaned over and through his monocle watched the Englishman, as the latter had watched him the day before. The Englishman felt uneasy, and after dinner both met. The Englishman said "Well!" to Dr. Holland, and the latter, in exactly the same tone, and looking through the same kind of monocle, said "Well!" to the Englishman. Friends separated the two. Then Dr. Holland told the Englishman what he thought of his manners. When the Englishman discovered who Dr. Holland was apologies were forthcoming.

HIS LAST YEARS.

Dr. Holland's wonderful will power is said to have been the only thing that kept him alive so long. Physician after physician, with whom he consulted, gave him just a few days to live for the last twenty years. His never failing pluck surprised the university boys at Sewanee, Tenn.

Two summers ago he got the idea that his last days were com-

ing. He was working on a book which he thought would be entitled *The Cosmic Mind*, giving forth his Hegelian philosophy of life and religion, the results of his mature thinking. Physicians had told him he must rest, but Dr. Holland was determined to put his manuscripts, notes, and revisions into final shape. A St. Louis student at the University of the South was drafted into his service as secretary. With his secretary Dr. Holland worked on an average of about two and a half hours every morning.

Often he would sit up to dictate, saying: "I must get through with this. I just must." Often the doctor would get out of his sick bed just long enough to dictate and then retire for the day. When he had finished about 350 typewritten pages the doctor decided, instead of sending it to his publisher, to go over the whole thing again, though he was then at times too weak even to walk across the street. He revised his manuscript twice before he was satisfied.

THE STUDENT VOLUNTEER CONVENTION AT ROCHESTER.

[The following conclusion to the report of our special correspondent who gave, last week, his impressions of the Student Volunteer Convention at Rochester, was received too late to be appended to the former article.—EDITOR L. C.]

If one were to criticise the convention one might perhaps do so on quite another side. One might say that it failed somehow quite to reach its own ideal. In such a convention one naturally looked for an abundance, an excess even, of spontaneity. In fact spontaneity was what the convention seemed to lack. It would suffer in this respect, in comparison, for example, with the Pan-Anglican Congress of 1908. One got too much the impression that the whole programme was cut and dried in advance. The Student Volunteer Movement one felt had been so thoroughly organized and developed that it moves with something like the precision and inevitableness of the society of St. Ignatius Loyola. One would have liked to hear something from the vast body of students, and the many student volunteers present. Mr. Mott said that the printed list of volunteers who had gone to the field in the past four years was the most eloquent portion of his report. So the most eloquent thing about the convention must have seemed to many the presence there of so many earnest young men and women coming from so many different institutions of learning here and abroad. But it was a silent presence. They had no voice. One wondered what they were thinking about. One felt that some sort of an experience meeting, or old-fashioned prayer meeting, would have added a needed element to the convention proceedings. The convention was at its worst when it was listening to expositions of the principles of missionary work or the theory of the religious life given by some eminent Protestant divine. Such speeches grow at last rather tiresome. It was at its best, as a rule, in proportion to the youth of the speaker. It was at its best when it kept closest to personal experience and the concrete fact of the mission field. And here it was indeed great. Such men as Mr. Eddy and Dr. Zwemer had a great and important message to deliver.

W. P. L.

[A correspondent asks that the report printed last week be supplemented by the information that there was a strong delegation present from the Philadelphia Divinity School in addition to those mentioned.]

THE MESSAGE OF CHURCH MUSIC.

A PAPER READ TO THE ORGANISTS' LEAGUE OF WASHINGTON, D. C., WEDNESDAY, DECEMBER 1, 1909.

By A. MADELEY RICHARDSON, M.A., MUS. DOC., OXON.

"In sweet music is such art
Killing care and grief of heart
Fall asleep, or, hearing, die."

WHAT is the message of music? we ask. What is its use in Church worship? In this hurrying, toiling age, when men are straining every nerve to do more and more work and to make what they do more and more thorough and efficient, the things finally sought for are peace and rest. These two words sum up the message of religion: these two embody the message of music, the handmaid of religion. They represent what all men seek, what all desire. It is for us musicians to inquire in what way we can do our part in conveying this message, and how we are to employ the medium of our art to further that purpose.

The high responsibility of Church musicians of to-day is one of which the importance could hardly be exaggerated. In their hands lies a power which may affect the future destiny

of the nation. It is the quiet, gentle influences that often have the greatest effect. It is the subtle tendencies forming mind and character that in the long run have more power than great obvious forces. In the old Bible story it was the "still small voice" that brought succor to the prophet; and that story may be taken as conveying a wide general law of nature and human affairs.

I will not dwell now upon the refining influence of music, upon its educational and disciplinary value, but rather think of its power of comforting,

"Killing care and grief of heart
Fall asleep, or, hearing, die."

It is well for us Church musicians sometimes to pause in the midst of our busy work for the Church to consider (1) Our Foundations. (2) Our Ultimate Aims; Our Lives.

The first consideration involves the question, Why do we have Church music? The second, What are we going to do with it? We have music in religious worship because it is the vehicle above all other for expressing the emotions of the human heart. It is the most dignified, the most beautiful, the most expressive, the most intense. All sects and all religious societies, whatever their differences on other points, agree in this one custom, the employment of the musician's art to aid in their devotions. We can hardly imagine religious worship proceeding for a day without music. We read of its use down the far, dim vistas of history; we find it in universal use at the present moment, and we believe the prophetic vision that it will be still in use in the life to come. It is ever music, beautiful music. The sweet voice of religion calls us, and calls us in the accents of music.

Gentlemen, I have come from the old country to the new, from the country which looks back upon its past to the country which is looking forward to its future. I rejoice to be with you to-night. I rejoice to be living and working with you in this great country; for though it is a fine thing to have noble traditions and achievements behind us, it seems to me a still finer thing to have the responsibility of forming new traditions and setting up ideals for future generations. A great deal has been already achieved by American Church musicians. Foundations have been well and truly laid. It is for us to-day to see that the continuation of the building falls not short of its beginnings.

The message of music is one of peace and rest. How do we translate this into terms of our art? What does it mean in practical working? It seems to me that this object, the delivery of the message of peace, is to be reached by regarding the two qualities which should characterize Church music: truth and strength.

The philosopher Aristotle taught, thousands of years ago, that happiness—the thing worth living for—consisted in the attainment of something which was an end in itself, not merely a means to something else. Now it seems to me that these two qualities are things which may be regarded as ends, which are to be valued for their own sakes, separately and independently of any ulterior results. If they are wrapped up in our Church music, if they permeate it through every phase and turning, they will give to it the character of finality and completeness, which is the essential condition for conveying the message of Rest.

Now in what way can these qualities be wrapped up in our Church music?

First, the quality of truth. This can be seen in the selection and rendering of music. Vocal music should be a perfect expression of the meaning of words. When the words have a certain meaning and the music set to them is not such as is capable of expressing that meaning, we have false art from which the quality of truth has departed. The musical setting of words may be false both as regards general feeling and as regards particular detail. Its spirit may be out of tune with the emotion of the speech sounds, and it may fail to combine its natural accent and form with those involved by the words. It should always be remembered that in combinations of words and music the words are paramount and must be first considered. This makes it unlikely that adaptations—the setting of music written for particular words to other words—will serve as good a purpose as original works, works in which the music has been specially composed for certain words.

Again, in the rendering of music, the quality of truth is seen in the intonation and in the performance of the singer. I do not myself believe that it is possible to give a true expression to sung words unless we really feel them and they become

our own. It has been said that great actors, when they achieve their highest triumphs, are not really acting in the strict sense of the word, but actually feel the sentiments which they are expressing and become for the time, as far as thoughts and emotions go, the personages they are portraying, and it is this that makes them great.

But how about us musicians? Is our work of less importance than that of the actor; or are we not as much in earnest as he is? Surely we are. Then do we choirmasters always mean the words we are teaching and rendering? Are they the expression of our own personal feelings and convictions? These are searching questions, but we must place them before us if we want the divine quality of truth to shine through our work.

Then there are the singers, the members of our choirs. Do they always fully realize the importance of the words they use? They will be indeed happy if they do. A choir that sings with the spirit is a great choir.

Combined with the spirit is the understanding, the intellectual side of the rendering. Church music, to be a reality must be guided by that gentle preceptor, common sense, which means that such matters as phrasing and accent must be not less prominent in singing than in speaking, but, perhaps, more so. Here the spirit will help the understanding and the understanding the spirit. When the sense of the words is the first consideration, the true rhetorical rendering will often suggest itself; when the just and accurate pronunciation of the words is cared for, they will remind us of the meaning they are intended to convey. I myself like to remember that, after all, words are only artificial contrivances for conveying sense and meaning, which is really something outside and beyond them. These sound forms vary with the language which is in use, but thought remains the same and a thing apart, however the vehicle may change. Thoughts cannot be communicated without the machinery of words; they can only be perfectly and completely communicated by the correct use of words. The thoughts used in religious worship are to a great extent of an emotional nature (I use the word in its highest sense); the language of emotion is music. When added to words it makes them glow and burn with an intensity impossible to words used alone. This is the musician's weapon, which if used in the dark, with the lamp of truth extinguished, may hurt instead of help.

Then there is the second quality, strength. How will this shine through our music? Strength means power, the quality that conquers, that refuses to be beaten, and it will be shown in music by technical perfection, by accuracy of detail—accuracy that tells its own tale of persevering labor, of its sense that the thing to be considered in our life's work is not so much, What have we to do? but, How are we doing it? Are we making it the best that we are capable of, or are we allowing it to fall below what we know to be the highest because we are unwilling to give sufficient pains to it?

I would not advocate elaborate and difficult music. No music undertaken should be beyond the capacity of the performers. But whatever is given should be made perfect in every detail. Strength is shown in the absence of obvious effort, and strength gives a sense of completeness, it gives a feeling that here is a thing which is an end in itself.

Gentlemen, the future of America's Church music is in the hands of her Church musicians—in yours and mine. Shall we not determine to give it these two abiding qualities of truth and strength, and thus help it to convey to the busy, hurrying world around us, with its work and its toil, its anxiety and its pain, the message of peace and comfort?

THERE IS no power more enviable than that of being able to rise above things that would keep us down. Airships fascinate us, for they will enable us literally to get up among the clouds, where there will be nothing to remind us of the worries that we would fain forget, as there is practically everywhere on this vexatious earth. But that is quite unnecessary to the Christian, if he is living up to the privileges of Christianity. "Religion" means "binding back" to God, and it does this by breaking the wearisome fetters of the world's gravitation and giving us the freedom of the upper air. Every true Christian is an aeronaut, a detached being. The globe revolves beneath his feet. The Spirit of God is within him, and he also goes where it listeth him to go. There are few deeper tests of a man than his ability, or lack of ability, to rise above his worries.—*Sunday School Times.*

"WHAT I AM not willing to suffer in others, I ought by all means to avoid myself."

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

III.—SUCCESSIVE FORMS OF EPISCOPAL CONSECRATION IN THE CHURCH OF SWEDEN. THE ORDINAL OF 1809.

FROM THE HANDBOOK.

CHAPTER 13. How a Bishop shall be set in his office. (Here occurs for the first time the troublesome word *inställa*, used likewise in the Institution of Rectors.)

TRANSLATION.

"¶ This should take place after preceding announcement and prayer from the pulpit upon a Sunday or Holy Day in the Cathedral, if there are no legal impediments.

"At the end of divine service, the act begins with a suitable psalm, during which there advance to the altar first two priests wearing chasubles, then the Bishop to be *installed* (set) in office, wearing a surplice, and then the Archbishop and his assistants. The Archbishop goes up to the altar; his assistants take their places on each side of the rail, and the Bishop in the choir, in front of the altar. The cope which is carried by the priests who precede the Bishop is laid at one side upon the altar rail.

"At the close of the psalm, the Archbishop delivers an address, and when it is finished turns to the altar. The rest kneel down with him and the Archbishop reads the following prayer:

"Eternal, Almighty God, Thou who of love to our race hast sent Thy Son Jesus Christ to be our Saviour and Teacher, so that being justified by Him we may be pleasing to Thee; Thou, who in Thy wisdom hast seen fit to ordain a ministry (Prediko-Embete) to proclaim Thy doctrine, and, to its advancement, as the God of order, hast appointed certain persons who should have oversight thereof, that all may go on properly in the Church; Look, Lord, in mercy upon this Thy servant, who comes before Thy face to be set in the Bishop's office. We pray Thee with confiding hearts, Give him grace, that, according to Thy holy intentions, and agreeably to Thy will, he may further the great purpose which Thou hast aimed at through the Teaching Office, the eternal salvation of souls. Fill him with virtue and love of truth. Lead him with Thy light and arm him with the power and integrity which are needed, rightly to carry out this weighty call. Let his own heart know the worth of the precious doctrine which it belongs to him to preserve. Let him, strengthened by its power, consecrate to Thy service with the utmost care the gifts Thou hast bestowed upon him, and use all means and all opportunities to advance Thy glory, the edification and increase of the Christian Church. Give him grace narrowly to prove and ordain skilled teachers for the service of the Church, with devotion and energy to take up the fostering of the young and the care of the poor, and with wisdom and justice drive away all evil, and strengthen what is good, useful, and laudable. Let him by word and example edify others, and himself be a pattern of the godliness which he preaches for others. Preserve him in a true and lively faith in our Saviour Jesus Christ, until the end, and after he has instructed many to their salvation, let him attain to receive the reward of grace which Thou hast promised faithful teachers.' Amen.

"¶ Thereafter the notary reads the commission to the office the Bishop has attained, and delivers it to the Archbishop, who says:

"Since thou hast been called to the office of Bishop in N. N. diocese, and art come before the Lord's altar to be set in this office, now therefore, hear with attention and hold fast in heart the precious teachings which now shall be read to thee out of God's word."

"¶ Thereafter the assistants read the following texts:

[Matt. 28: 18-20; Titus 1: 7-9; I Tim. 6: 11, 12; I Tim. 5: 21, 22; Acts 20: 28; I Peter 5: 2-4; Luke 12: 37, 38.]

¶ Then the Archbishop says:

"May these divine words be deeply impressed in thy soul, living in thy heart! May they be a rule for thy life, a reminder of thy responsibility. May they increase thy watchfulness, inflame thy zeal, and consecrate thee to the Chief Shepherd's service, to the care of the diocese which has been confided to thee.

"The Church of Jesus Christ expects from thee, that thou, convinced of the weight of the Bishop's office, hast already considered with thyself the precious duties this office lays upon thee.

"The Church of Jesus Christ expects of thee, that thou hast, with most earnest prayer in Jesus' Name, called upon the Most High for help and coöperation to fulfil this worthy. Further to strengthen thee in this holy purpose, before God who knoweth thy heart and shall require account of thy vows; before this altar where every penitent sinner receives assurance of a share in the atonement thou shalt preach; before this Christian assembly whose voice shall one day witness of thy engagements; I will exhort thee to make thy confession of faith, and answer the questions I shall put to thee.

"¶ The Bishop makes his confession of faith.

"I believe in God the Father Almighty,' etc. (the Apostles' Creed). (The Holy Catholic Church is rendered 'One holy Christian Church'.)

"¶ *After the Creed is finished, the Archbishop says:*
 "The Lord God give thee grace to continue in this faith until the end, and to strengthen them therein who are thy brothers in the faith."

"¶ *Thereafter the Archbishop asks the following questions:*
 "Dost thou declare thyself willing to take upon thyself with all its duties the weighty office of Bishop in N. N. Diocese?"

"¶ *Answer.* 'Yes.'

"Dost thou pledge thyself to offer all the powers of soul and body to the exercise of this office?"

"¶ *Answer.* 'Yes.'

"Dost thou promise to provide that according to God's word there shall be preached the doctrine of reconciliation, for wisdom, righteousness, sanctification, and redemption?"

"¶ *Answer.* 'Yes.'

"Dost thou promise, through God's grace, to be a pattern to others in orthodoxy and virtue?"

"¶ *Answer.* 'Yes.'

"Dost thou promise, with the utmost watchfulness to ward off all evil, and strengthen that which is good, useful, and laudable?"

"¶ *Answer.* 'Yes.'

¶ *The Archbishop says further:*

"Thou dost thus recognize thy duties. Thou hast declared thy serious purpose to fulfil them. Affirm this now with thy official oath."

"¶ *The Bishop, with his hand on the Bible, repeats his official oath.*

"¶ *After it has been made, the Archbishop says:*

"God Almighty strengthen and help thee to keep all this! And I, according to the authority committed to me, on God's behalf, by His Church for this purpose, deliver herewith to thee the Royal Commission, and also the Bishop's office in N. N. Diocese, and I fix on thy breast this memorial of Jesus Christ, for a continual reminder that it is His precious doctrine of reconciliation thou must preach and keep holy, and I give thee also this staff, as a token of thy right, and reminder of thy duty, to guide and govern the flock now committed to thee, and this I do, in the Name of the Father, and of the Son and of the Holy Ghost. Amen. May the Most High grant that this may tend to thine own eternal salvation, and that of those entrusted to thee! We will for this pray God, from whom every good and perfect gift cometh, as we now unite our petitions in the prayer our dear Saviour has taught us.

"¶ *The Archbishop and assistants now vest the Bishop with the cope, whercupon they lay their hands on the Bishop's head and the Archbishop prays:*

"Our Father, who art in heaven,' etc.

"¶ *Thereafter the mitre is put on, and after that is done, the Archbishop ascends to the altar and says:*

"Almighty God bless thy labor in the Church, so that His great Name may be glorified thereby, and the eternal weal of many souls helped on, through Jesus Christ our Lord. Amen.

"¶ *Further the Archbishop reads over him the blessing:*

"The Lord bless thee and keep thee, etc.

"¶ *At the end is sung a psalm, after which the Archbishop, the Bishop, and the others return to the vestry.*"

Comment. In this edition of the hand-book appears the elaborated service, "How a Rector Shall be Installed in His Congregation." It follows the chapter, Of Ordination (Invigning) to the Ministry (*Preddiko-embetet*). It has been objected that if *inställa* does not mean ordination in the service for instituting a rector (*Kyrkoherde*), it cannot mean ordination in the other service where the Bishop is "installed." It has been further objected that all through the service the new Bishop is spoken of as "the Bishop," and that, the words conferring the office, "*Jag . . . Antwardar dig härmed Konungens Fullmakt, och darjemte Bishops embetet*" imply that the royal commission made the Bishop. The answer is that "consecration" sometimes means ordination in our Prayer Book and sometimes not; that the Swedes find *inställa* convenient to describe a service which not only confers orders, but does also amount to a public installation into a place having many public duties; for a Bishop is never otherwise installed except at his consecration; whereas "*invigning*" or ordination to the priesthood does not confer a particular place or relation to any parish and is therefore supplemented by a public installation in the parish itself; that the delivery of the royal "*fullmakt*" refers entirely to one side of the service. (The Bishop obtains rights which the Church cannot confer.) And finally, the anticipatory use of terms is very common all the world over. Certain it is that no one in Sweden would presume to act as a Bishop without consecration. The penalties are too severe.

There is a special form of prayer directed to be used in the pulpit with notice of the impending consecration. I have examined it carefully, but it adds nothing material to the offices, and hence I have not thought it worth while to include it, either here or in the subsequent ordinals.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

ST. PAUL PLAN FOR COMMISSION GOVERNMENT.

ST. PAUL, MINN., has a Charter Commission which has under consideration a plan of city government that is likely to attract considerable attention, representing, as it does, a modification of the commission form of government. Its proponents contend that in a great measure it obviates the criticisms that have generally been leveled at this form of government. In the first place it eliminates the municipal court from the scheme of city government. This is done not only because the provisions of the Minnesota constitution forbid, but because the authors of the plan feel that the judiciary should be separated from city government, or at least that the judges should be directly elected by the people instead of appointed by the commission.

The new features of the St. Paul plan are as follows:

The commissioners are chosen directly to the various departments instead of being assigned by the commission, which is also a feature of the Grand Junction charter.

There is also a small common council provided for, to be composed of the commissioners, four councilmen elected for a term of four years, and the city controller. The reasons urged for this are: first, it creates an appropriating body larger than the commission itself, and secondly, to take the four councilmen and make them county commissioners of the county of Ramsey, in which St. Paul is located, and thus to a certain extent unite county and city so far as certain officers are concerned. St. Paul pays 97 per cent. of the county taxes.

Another novelty of the plan is the creation of two kinds of boards of aldermen; one, a general board composed of all the aldermen elected, namely, one from each precinct in the city, of which there are 120. This general board, which meets quarterly, is entrusted with the duty of periodically inspecting every department of the city government and reporting its findings and conclusions to the commission, together with suggestions and recommendations for a more efficient, economical, and better conduct of the city government and its policies. Moreover, this general board of aldermen may suspend any elective or appointing officer for a period of thirty days. Its principal function, however, is in connection with the budget. After the budget shall have been passed by the Common Council, the same shall then be admitted to the general board for approval and adoption at a special meeting called especially for that purpose. The board may decrease or reject any item of the budget, but it cannot increase or reapportion the same. Moreover, it is charged with the approval of new franchises and the modification or extension of existing franchises.

The aldermen elected from the various precincts are also to serve in their respective wards as a ward board with merely critical and recommendatory powers. At the deliberations of this ward board the citizens may be present and participate in the debate, but they shall have no vote. This idea is partly taken from the Newport plan. The end in view is that of creating a large body of men who would take an active interest in municipal affairs by reason of their position. It is also expected to afford a field for ambitious men to fit themselves for election to the commission.

Another important feature of the plan is provision for the election of the controller by the voters at large. Under most commission forms he is appointed by the commission. This provision answers the objection of having the auditing officer dependent on the commission.

SOME RECENT LIQUOR LEGISLATION.

A New Jersey law provides that on and after July 4, 1909, "it shall be unlawful to display on the exterior of any building in which the wholesale or retail sale of liquor is carried on, any sign, illustration or advertisement bearing the name, designation, trademark, or emblem of any person engaged in the manufacture, distribution, or sale of any kind of liquors, or advertising the kind, description, quality, or brand of such liquors sold in such building."

Under a new Michigan law, no signs advertising the business can be displayed outside of a saloon, and screens are declared to be unlawful. Moreover, the act limits the number of saloons in proportion to the population.

The Dean law in Ohio prohibits the sale of intoxicating liquors as a beverage by aliens, criminals, or by any saloon keepers who have permitted gambling in their places, or have

sold liquors during the past twelve months to minors or intoxicated persons, or have knowingly allowed improper females to visit their place of business. The exhibit of any improper picture or device in a place where intoxicating liquors are sold is now a penal offence.

Upon written complaint of five tax-payers that a saloon is conducted in a disorderly or disreputable manner, the prosecuting attorney or chief law officer has to bring the matter before the Court of Common Pleas, and if the complaint is sustained the place is abated as a public nuisance.

This law was enacted, the Editor is advised, by and with the advice and coöperation of the liquor dealers of the state.

SOCIAL WELFARE BODIES IN THE CHURCH.

April 13th is the date fixed for the annual meeting of the C. S. U. and the conference of Social Welfare Committeemen and Commissioners. The place will be Trinity Church, Trenton, N. J., of which Rev. Hamilton Schuyler is rector.

The committee in charge of the programme and of the details of the meeting consists of Rev. Louis C. Washburn, rector Christ Church, Philadelphia (chairman); Philip H. Brice, Esq., Philadelphia; Rev. Hamilton Schuyler, Trinity Church, Trenton, N. J.; Rev. George Lynde Richardson, St. Mary's Church, Philadelphia; E. G. Katzenbach, Trenton; Clinton Rogers Woodruff, Philadelphia, *ex-officio*.

The California Diocesan Committee on Social Welfare will report to the convention in January on "The Youth of Our Community," with sections on health, housing, dependent and delinquent children, morals and education, recreation and amusement, religious influences, and labor.

PROMOTERS' LIABILITY.

AN IMPORTANT decision on promoters' liability was handed down this autumn by the Supreme Court of Massachusetts in the case of the Old Dominion Copper Mining and Smelting Company *vs.* Bigelow. The court affirmed judgment against one of the promoters of the company for about \$2,000,000, being secret profits obtained at the time of its organization. The prevailing opinion was by Mr. Justice Rugg. As established by this decision, the law in Massachusetts now is that a corporation may at any subsequent time, whenever free from the control of the original promoters, sue and recover undisclosed profits of the promoters, notwithstanding that the management may, year after year, have received a majority of proxies and ratified at annual meetings all its acts and records. Three judges, including the Chief Justice, dissented.

HOPEFULNESS IN PRISON REFORM.

Hopefulness was the message which the Rev. H. Cresson McHenry, the Associate Superintendent of the City Mission of Philadelphia, brought from the Seattle Prison Congress. Mr. McHenry, who is an efficient social worker and deeply interested in all that relates to prison reforms and prison work, went by appointment of the governor of Pennsylvania to attend the Congress of the American Prison Society, the keynote of which he declared to be the "reformation of the unfortunate offender." "The spirit that pervaded the entire session," he says, "was one of tolerance toward convicts. The desire was to surround a convict with such conditions as will lead to his physical, mental, and spiritual development, so that when he has paid the penalty of his crime, he can return to society and take his place again as a man among men."

A MAYOR BIDS FOR CONTRACTS.

Mayor Joseph Simon of Portland, Ore., has carried out his threat (according to a dispatch) of bidding for contracts in order to break up a combine of contractors, who, he says, were charging too high prices. The mayor was the low bidder on a \$4,300 contract for laying a water main, his bid being \$400 below the next bid, and was the only bid below the engineer's estimate. After paying for labor and materials, if any balance remains he will turn it into the water fund.

This is not a new plan, however. For instance, the engineer of Toronto makes it his business to bid on every municipal contract. If he is the lowest bidder he gets it and the profit is the city's. If he is not, the city gets the benefit of his competition.

ACCOMPLISHED IN WASHINGTON.

The chief civic events of the year in Washington, according to Commissioner Macfarland, are, first, the establishment of

the Safe and Sane Celebration of Fourth of July, with no accidents and no fires, and a thoroughly satisfied community, by ordinance of the commissioners forbidding the sale or use of fireworks except in community celebrations, and by the coöperation of the citizens in preparing an admirable programme for the day; second, the preparation for a workhouse and a reformatory, each with a thousand acre tract of land, one in Virginia and the other in Maryland, for the better care of the classes of offenders in the District of Columbia who are sent to such institutions. "It seems to me," he declares, "that perhaps the most important single civic event of the past year was the meeting of the City Planning Conference, with all that it means to all the cities of the country."

TUBERCULOSIS TREATMENT.

Sixteen states and territories of the United States provide no place where the poor consumptive can be treated, except in jails and insane asylums. This statement, together with another, to the effect that not one in thirty of the victims of consumption who want to get into hospitals can find a place there—a fact which will mean a loss to the country of \$1,275,000,000—is made by the National Association for the Study and Prevention of Tuberculosis in a bulletin recently issued.

The National Association for the Study and Prevention of Tuberculosis is authority for the statement that if every county or township should erect an institution for the treatment of indigent cases of consumption, this disease would be wiped out in a few years.

SALOONS, SAVINGS BANKS, AND PAY DAY.

In Sweden, according to the *Lamp*, saloons are closed on Saturday, which is the pay day, and the savings banks are kept open until midnight. As the *Lamp* points out, no government can force a man to save money, but this Swedish system affords encouragement to him to deposit it where it is most likely to be of use and at the same time removes one of the most serious temptations to spend money from his path. A similar law in America and Great Britain would unquestionably benefit the laboring masses "more than 10,000 treatises on social economics." "Ten thousand" may be an exaggeration, but there is no doubt that such a policy would prove highly beneficial.

"EDUCATION FOR COUNTRY LIFE"

Is the title of a recent publication of the Federal Department of Agriculture, setting forth what the national and state departments of agriculture, the state universities and colleges, the state experiment stations, the agricultural high schools, and the branch experiment stations are doing to arouse a new interest in farming subjects, and to add to efficiency in farm management. The pamphlet, which is helpfully illustrated, is by Miller M. Hayes, assistant secretary of agriculture, and is very well worth thoughtful attention.

PUBLIC COMFORT STATIONS.

Speaking of public comfort stations, as we did recently, attention should be called to the admirable leaflet published on this subject by the American Civic Association. Prepared by Frederick L. Ford, an efficient engineer of Hartford, Conn., who has done so much for the improvement of that city, this pamphlet gives information as to how to build them and the use made of them where they now exist. It was published in January, 1908, and was the forerunner of most of the discussion thus far had on the subject.

HERE IS A suggestive excerpt from a recent letter, which is of value to social and political workers alike:

"I think, however, that the hammering of our Citizens Union for six campaigns had a good deal to do with waking these men up. They have learned wisdom by some of the mistakes committed in their ardor by the political reformers. They point out the nigger in the woodpile without comment. They leave it to the man in the street to make his own comments and do not arouse sympathy for leading citizens by publicly assailing them for filling their pockets out of the public treasury by legal methods."

THROUGH the generosity of a friend the National Municipal League is enabled to offer two prizes to high school pupils of either sex, a first prize of \$30 and a second prize of \$25, for the best two essays on "The Municipal Problem in America."

THE TEST of civilization is the estimate of women.

Correspondence

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

THE NOVA SCOTIA CATHEDRAL.

To the Editor of *The Living Church*:

THE Bicentenary of the Church of England in Canada will be celebrated at Halifax, Nova Scotia, in September, 1910, and upon that occasion All Saints' Cathedral, now in course of erection, will (D.V.) be opened.

This building is necessary, first of all, upon general principles, because a Cathedral is necessary in every diocese. Nova Scotia, although the oldest diocese in any British colony, has hitherto had only a wooden pro-Cathedral. The reason for this is to be found in the fact that its resources and energies have been taxed to the utmost in providing for its poor and scattered missions among the agriculturists, fishermen, and miners, while at the same time it has been doing its part in the missionary work of the Church in Western Canada and in foreign fields. Moreover, it is well to emphasize the fact, which is not generally understood, that while the eyes of the world are turned towards Western Canada, there is a danger of loss in the East. The exodus westward has made a serious drain upon the older provinces, and in the Church this is especially felt. Other religious bodies have taken advantage of the situation and are pushing their organizations into many of our weakened sections. The Church must demonstrate to the people that she is the same historic body that has ever ministered to their needs, and still holds out to them, as the best and surest basis of life, the old faith as it was once for all delivered. The building of All Saints' Cathedral will present an unanswerable proof of the living reality and permanence of the Church, and afford a rallying point for her forces which, otherwise, are in danger of being scattered.

In the second place, the building is necessary because the burning of the pro-Cathedral in 1905 crippled the diocese and left a large congregation without a church. The insurance was small and many losses had been incurred by death and removal. But while the obstacles were great, the obligation to provide another building was still greater.

The historic aspect is also worthy of consideration. Standing at the entrance to the Dominion, in one of the greatest seaports of the Western world, the Cathedral will be a link between the Church in the Motherland and the Colonies. It will also be a fitting memorial of the beginning of the Church of England in Canada, which took place in Nova Scotia two hundred years ago, and a monument to tell of its growth from that time, when Rev. John Harrison was its only clergyman and its boundaries were the lines of Fort Ste. Anne at Port Royal, until the present, when it numbers twenty-three dioceses and twenty-four Bishops and covers the whole of the vast Dominion of Canada.

The diocese, therefore, driven by necessity and expediency, not unmixed with a touch of sentiment, has been making heroic efforts to erect its Cathedral, and at the same time to carry on with vigor every branch of its work. It is building only the necessary part, viz., the chancel, crossing, and six bays of the nave. The cost of this is £35,000 (\$175,000), of which £27,000 (\$135,000) has been paid or subscribed, chiefly in Nova Scotia. But the giving power of the diocese has reached its limit, and the balance of £8,000 (\$40,000), which is urgently needed, must be obtained from generous friends outside. The Cathedral has no endowment and should not have a debt if it is to be unhampered in its usefulness and be properly maintained.

I am appealing, therefore, to the Church at large, but especially to those who have ever been connected with Nova Scotia by family or business ties or otherwise, to remember the old province by the sea and help it to accomplish the great task it has undertaken. A small sum from every church would not be a heavy tax on any one, and the object lesson of a united Anglican Communion aiding one of its historic outposts would be worth the slight trouble involved. The amount received will be presented as a Thank Offering at the opening service on the 3rd of September, 1910.

Shall the opening service be the consecration of the build-

ing? It can be if the Church throughout the world will join with us upon this historic occasion. The event to be commemorated is of deep interest and importance, and the building of the Cathedral for the oldest Colonial diocese will provide, what has long been needed, a unifying centre for work and Church influence. It will weave together the chords that run between the present and the past, and furnish an unbroken fabric, strong enough to hold the living Church as it advances to meet the demands of the future in this historic outpost of the Empire.

A few stones for the building are respectfully and urgently asked of individuals, churches, Sunday schools, guilds, and missionary societies. "Come over and help us" to complete the historic building.

Address communications, cheques, and post office orders to the Rt. Rev. the Bishop of Nova Scotia, Harvey Street, Halifax, Nova Scotia.

Yours truly,

CLARE L. NOVA SCOTIA.

Bishop's Lodge, Halifax, N. S., Dec. 29, 1909.

MEMORIAL PROCESSIONS AND REQUIEM MASSES.

To the Editor of *The Living Church*:

I HAD the unexpected distinction of being discussed in the *Chicago Inter-Ocean* recently, because of my letter to your columns concerning the execution of Senor Francis Ferrer. In my answer to a local paper which quoted the *Inter-Ocean's* comment on myself, I made the following point, viz., that if I am to be criticised for my acts in behalf of the memory of a dead man who had erred, then let President Taft be grilled for attending, in Washington, a service in memory and honor of the late King Leopold. I am wondering if THE LIVING CHURCH, the *Churchman*, or any other Christian paper, or any great public man who has the attention of the public, will speak up and out against this act of our president. Possibly Mr. Taft's attendance upon a Requiem Mass in honor of a kingly libertine can be justified by some sophistical argument. If so, all right. But why one of the "small fry" like myself should be taken to account for protesting against the execution of a lone man, as a relic of barbarianism, and Mr. Taft's conduct be passed unnoticed, is beyond my comprehension; unless it be, as indicated, that I am not one of the high and powerful.

St. Luke's Rectory, Utica, N. Y. A. L. BYRON-CURTISS.

THE LAYMEN'S MISSIONARY MOVEMENT.

To the Editor of *The Living Church*:

HUMAN nature is a curious element. Having occasion to travel more or less, I have been making inquiries concerning the attitude of Churchmen, and particularly of Catholic Churchmen, toward the Laymen's Missionary Movement, and I find that the great majority of them agree, Mr. Editor, with your own attitude. Yet, strangely enough, those who agree with you remain silent, while those who disagree write to tell you about it, thus conveying the impression that THE LIVING CHURCH stands alone, whereas the Church generally appears to be with you.

It seems to me that the fundamental mistake which your critics make is in assuming that the purpose of this movement is to administer missions; hence, they inquire whether any other "Church" can do this as effectually as Christ's Church; and when they answer that question in the negative, they gravely assume that they have proven the movement to be an impossible one for Churchmen to countenance, whereas they have only proven what deficient logicians they are.

Why can they not take the Laymen's Missionary Movement for what it is and not pretend that it is something else? It is an attempt to arouse men to the importance of converting the heathen nations to Jesus Christ; it has no other aim. Do Churchmen believe that that aim is a right one, or do they not? If they do, the question of principle is solved. They can work with others for that end without compromise of principle, for the principle is a right one.

Next comes the wholly distinct question of policy. If Churchmen can, in accordance with their principles, affirm the purpose of this movement, is it a wise policy for them to do so? There is more room for difference in answering this than in answering the former question. If participation in this movement is likely to lessen the Churchmanship of those who engage in it, or of others, then it is bad policy for us to participate.

In that case strong Churchmen will keep out, weak Churchmen will go into it. Is that going to help matters? The strong Churchmen might then have saved the weak Churchmen had they taken the initiative; but by holding aloof, they both cause the Church to be misrepresented by those who go in, and cause the latter to fall into dangers from which staunch Churchmen could keep them back, if they would. Is Churchmanship helped by such a proceeding?

Dear me, Mr. Editor, why can't Catholic Churchmen have some degree of common sense? GEORGE A. ANDERSON.

To the Editor of The Living Church:

HAVING spent three days at Detroit attending the convention of the Laymen's Missionary Movement, I am thoroughly convinced that any Churchman who fails to attend such a convention that is within his reach will miss a valuable opportunity to get inspiration, information, and instruction about foreign missions and business-like methods of raising money to support them.

The Detroit convention was the best managed, most successful, business-like, and helpful Church gathering that I ever attended; the addresses were of a very high order, by men of marked ability and wide experience, making a profound impression upon about a thousand men who were constantly in attendance.

I am totally unable to see any possible damage to our Church by joining in this movement, but on the contrary I can see great benefit that will accrue to our work if both priests and laity will put themselves in touch with the movement. While other Church bodies are very largely increasing their offerings for missions and are being stirred to their depths by the leaders and workers of the Laymen's Missionary Movement, I fear that the members of the Episcopal Church are somewhat trailing on behind and are not right up in line, shoulder to shoulder, with this large body of earnest men. Having learned at first-hand for myself, as a layman, what this movement means, I should consider myself failing in my duty to my own Church if I should not attempt to influence others to get into touch with this movement.

Yours truly, W. R. STIRLING.

Chicago, January 5, 1910.

To the Editor of The Living Church:

I AGREE absolutely with the rector of "the oldest parish in the state of Illinois" when he prays "From all false doctrine, heresy, and schism, Good Lord, deliver us."

But if it be false doctrine to confer with fellow-Christians as to how we may awaken men at home to a sense of their privilege in sending out to the heathen world the gospel message by the lips of any messenger, then I glory in holding such false doctrine!

If it be heresy to deny that our Lord has so tied Himself down to the Anglican Communion or the Roman Church or the Greek Church that He disapproves of any effort made by other Christian men to preach the gospel of His kingdom, then I am a heretic through every minutest fibre of my being.

If it be schism to cut myself adrift from those who cannot, or dare not, see the grace of God and the Holy Spirit of God working mightily among our separated brethren—brethren who put us to shame in their zeal for the conversion of the heathen world—then I am a schismatic hopelessly and irrevocably.

Let us understand this Laymen's Missionary Movement. It was born of earnest prayer. It has already fired the enthusiasm of thousands for the conversion of the world to Christ: men who did not care a red copper whether the heathen were converted or not. It is not a coöperative movement aiming at a confusion of principles or looking forward to a coöperating missionary union. It is simply to point out to laymen a long-neglected duty and privilege; an endeavor to strengthen every mission board in the United States and Canada to do its work *along its own lines unhindered and unhampered*. It will make its mistakes. Its methods may not appeal to us. It may appear "un-Churchly." All the more reason for us to bring to it a touch and tone which definitely are ours to bring. Let us help to guide the movement, so far as we can, and not try to destroy it.

It has been assumed by some of your correspondents that those who are coöperating with this movement are denying the Catholic faith and invalidating our claim to be a pure branch of the historic Catholic and Apostolic Church. May I not point

out that it is a far greater repudiation of our "Catholicity" to deny the operation of the grace of God among our separated brethren and to claim that grace only for ourselves? It is the sheerest absurdity to compare the Presbyterians, Methodists, Baptists, and other Protestant bodies of our times, with the "Arians, semi-Arians, and Pelagians." How can that line of comparison, false to begin with, ever win them to the fullness of Catholic teaching? They repudiate Arianism and Pelagianism as much as we do. But if there are found among them men who hold the doctrines of Arius and Pelagius, are we so immaculately clean of such heretics at our own altars?

I, for one, do not yield an inch to the most ultra-advanced "Catholic" in my adherence to what a correspondent speaks of as "the traditional faith." Nor do I intend to give up "teaching and practising the old Catholicity." But this *new* Catholicity, narrower than the narrowest sectarianism, which blinds its eyes to the vision of the coming day when the conversion of the heathen to Christ will rightly solve the problem of our divisions at home, which seems to ignore the gracious work of men like Carey, Judson, and hosts of other "sectarians" who have braved every peril and won the martyr's crown in reclaiming souls for the Master from darkest heathendom, is a Catholicity which I repudiate as contrary to the spirit and genius and commission of the Church of Jesus Christ.

B. W. R. TAYLER.

St. George's Rectory, Schenectady, N. Y.

To the Editor of The Living Church:

I DO not think that your correspondents who see peril to the Church in our participation with Protestants in the Laymen's Missionary Movement can understand the purpose and spirit of that movement. We are not asked to assist in establishing any new missionary organization, but to strengthen the work we have already begun. A great wave of enthusiasm for missions is sweeping over Christendom; shall we stand apart from it because it originated among Protestants? Surely it is the work of the Holy Spirit, and we shall suffer if we remain indifferent to it and it will suffer if we fail to contribute to it that which the Church has to impart.

We are not asked to sacrifice Church principles or to contribute to the spread of heresy; and surely there is no disloyalty in recognizing and emulating the zeal and earnestness of our separated brethren, whose loyalty and devotion to our common Lord are so abundantly shown.

The Catholic Faith is not such a fragile and tender thing that we imperil it by bringing it into friendly rivalry with Protestantism in good works, nor are we so conspicuous for our missionary zeal that we do not need to learn from Protestants. There is enough and more than enough for us all to do.

We are too much afraid of enthusiasm. It is the aloofness and isolation of Catholics which has done most to discredit the Catholic cause and to hinder the growth of the kingdom.

We have very much more to lose by holding aloof from this movement than by helping it. P. C. WOLCOTT.

Highland Park, Ill., January 10, 1910.

WORK AMONG COLORED PEOPLE.

To the Editor of The Living Church:

THE recent report of the State Auditor of Virginia reveals some very interesting information with respect to the progress of the Negroes in that state. From it it is learned that the race has a total land and building valuation worth \$26,600,280. Now it is a fact that in the state of Virginia we have as hopeful, intelligent, and materially prosperous colored population as can be found anywhere in the country. With such favorable conditions, and the growth noted above, in view of the fact that the work of the Church among the colored people was begun immediately after the civil war in that state, and aggressively prosecuted, and having now within its borders a Theological school for colored young men, and at Lawrenceville St. Paul's School, the largest institution of its kind under Church auspices for colored people; in view of all these things, if our present plan for Church work among colored people is a success, then evidence of such success ought surely to be found in Virginia.

And yet the fact remains that in the diocese of Southern Virginia, where both of the above mentioned institutions are located, and where the bulk of the work among the colored people of that state lies, the Church has not in all these years

been able to product one single self-sustaining parish of colored persons. Not only that, but how near these are to the point of self-support may be judged from the following: of the 30 colored congregations and missions reported, only 4 are reported as contributing as much as a hundred dollars a year towards the salary of their minister. The highest amount contributed is \$300; another one contributes \$200; another \$132.59; and another \$100.

In the diocese of North Carolina we have St. Augustine's School, which was established more than 40 years ago, and in that diocese, as in the state of Virginia, much aggressive work has been carried on from immediately after the civil war. And yet only two of the colored congregations of that diocese report salaries paid their ministers above one hundred dollars a year. These two pay ten dollars a month towards the support of their ministers.

For now nearly twenty years, the colored clergy of our Church have been petitioning the General Convention to change the plan of operation so as to give our people the opportunity to grow self-sustaining parishes, and to become a greater force in the extension of the Church among the Negro race in this country. How long will the general Church refuse to heed the cry of the men who ought to know the needs and capability of their own people? The General Convention will meet next October. Will it then be too busy to consider adequately the needs of this people? In the year 1883 the late Bishop Starkey, in his sermon before the first Conference of Church workers among colored people, said, among other things, the following words, which I humbly beg to submit for the consideration of all who believe that ours is a Catholic Church:

"What has this Catholic Church of ours done for Africa at home? The forced immigration of thousands to this land had grown before the war to four millions of people. Then men said they must decay and ultimately perish beneath the weight of a better civilization than their own. But prophecies fail. In twenty more years they have become six millions. They are the actual peasantry in many of our states. Were they six thousand miles away from us, we should send missionaries to them because they were heathen. They are not six thousand miles away, but here in our midst, and they are not heathen. No picturesque element aids, however, to call out religious sentiment in their behalf. They wear our dress; they walk among us unnoticed in our streets; they serve at our tables; they work in our fields; they buy and sell in our shops. . . . This is the strangeness of the truth. The religious neglect of the colored people during these years, by North as well as by South, is as marvellous as their previous long enslavement; and all the time we did not know how deeply and on what imperishable tablets the Muse of history was engraving one of the saddest chapters of our Church life."

Baltimore, Md., Jan. 8, 1910. GEORGE F. BRAGG, JR.

THE RIGHT TO PREACH.

[CONDENSED.]

To the Editor of *The Living Church*:

YOUR editorial of December 4th, entitled "The Right to Preach," prompts me to ask a question or two, not by way of criticism, but because I feel the need of a more complete recognition of the presuppositions underlying this subject.

Just what is meant by preaching? Do we not understand the term preaching to mean, and has it not always been used as meaning, the teaching of the Christian religion and morals by one who has been given authority to do so by God Himself or through the Church? I think there can be no doubt that the very essential of preaching is to be found in authority, a fact placed beyond question by St. Paul's words, "How shall they preach except they be sent?"

This authority, then, the Bishop has, as you say, being a successor of those divinely commissioned to preach. But does not the Church teach that preaching is of the essence of the priesthood? What else can be the meaning of the solemn declarations which the man about to be ordained is required to make? He is persuaded and has determined by God's grace to instruct the people committed to his charge. He promises to minister the Doctrine so that he may teach the people to keep the same; to banish and drive away all erroneous and strange doctrines by both private and public monitions and exhortations as need shall require and occasion shall be given; to be diligent in the reading and study of the Holy Scriptures. Are these questions and answers required because the Bishop is about to confer specifically the authority to preach? Instead, does it not show that preaching is an essential part of the office and work of a priest?

That the faculty to preach does not "immediately follow

the act of priestly ordination," but, instead, the priest possesses the right to preach by virtue of his priesthood, is further evidenced by the words of the Bishop spoken previously in exhortation: "Seeing that ye cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures . . . consider how studious ye ought to be in reading and learning the Scriptures." What else can doctrine and exhortation, to teach and to premonish, mean but preaching, not merely in the sense of delivering sermons, but in the larger, more comprehensive use of the term? And surely "reading the Scriptures" does not refer to the appointed lessons for the offices; a priest may be diligent in public reading of Scriptures but hardly studious in performing this work.

This is an essential part of the work of a priest, committed to him by the imposition of hands, and the accompanying form explicitly states, "Be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments," showing that the teaching is included, with the sacramental functions, in the gift of authority.

That the delivery of the Bible does not prove that the ordination and the faculty to preach are distinct, is conclusively shown, it seems to me, by the wording, "Take thou authority to preach the Word of God, and to minister the Holy Sacraments . . ." Surely if the authority to preach is given after the laying-on of hands, then, too, the authority to minister the Holy Sacraments is bestowed after the man is made a priest. But how can that be? What power is left to the priest? To forgive and retain sins? But Christ gave that power directly to the Apostles, as He did the other powers. These various powers may be bestowed on the priest by the Bishop, but it seems evident that they are bestowed as an essential part of the priestly office, not as separate powers, or provinces.

There can be no doubt as to the meaning and intention of the Church in America concerning the exercise of the Prophetic Office by the deacon. But how was it in the beginning? What do you make out of the account of Stephen's martyrdom as recorded in the Acts of the Apostles? All the weight of scriptural evidence seems to go to prove that the right and authority to preach is also inherent in the office of the deacon; that the prophetic office appertains not specifically to the episcopate, nor to the priesthood, but that it is an essential part of all Holy Orders.

That preaching by priests and deacons was not common in some of the national Churches in the early centuries does not disprove their inherent right or duty to preach, especially when we recall the fact that as early as the days of St. John there were several Churches whose works were not perfect before God and where false doctrine was allowed to be taught.

I cannot see how this authority can be given except in the manner in which it was received, that is, by the laying on of hands. Sunday school teachers and members of conventions are not preachers, nor do I see how one can receive authority to preach as a layman. A Bishop may, and has the right to, license a layman to teach or to deliver addresses, but a mere certificate will not give the power to preach.

Thus apprehending the matter of preaching, I can see no harm in the amendment to Canon 19 as it stands. Certainly not so far as false teaching is concerned, because only false teachers among ourselves, or men "who preach Christ of contention," or of some other selfish or wrong motive, would invite men to teach false doctrine to their people.

I know that I am liable to be charged with a discussion impertinent to the subject; that it will be said that the whole question is one concerning the licensing of men to deliver addresses in churches. But I am sure that the matter goes deeper than that. We should not only recognize but insist upon the real nature of preaching as one of the fundamental truths for which we, as Churchmen, stand, that God gives the power and authority to preach, not by license, but through a sacrament.

And I perceive a real danger in any but a calm, dispassionate consideration of the matter; a danger of leading our own people, as well as the people of the denominations, to believe that the Church insists and lays stress primarily upon a legal rather than a valid ministry; upon the authority or power of the Episcopate above the divine commission of the three-fold ministry; and upon right and privilege instead of upon the validity of the sacrament of Ordination; and therefore upon the validity of the two as generally necessary to salvation, Baptism and the Supper of our Lord.

L. A. DAVISON.

St. James' Rectory, Theresa, N. Y., Jan. 5, 1910.

Literary

PSYCHOTHERAPEUTICS.

Psychotherapeutics: A Symposium. By Morton Prince, M.D., Frederic H. Gerrish, M.D., James J. Putnam, M.D., E. W. Taylor, M.D., Boris Sidis, M.D., George A. Waterman, M.D., John E. Donley, M.D., Ernest Jones, M.D., and Tom A. Williams, M.D. Boston: Richard G. Badger.

This series of papers was read before the American Therapeutic Society at its annual meeting in 1909; and the president, in his introductory remarks, spoke of the writers as forming "a galaxy which cannot be duplicated on this continent"; and of the subject itself he said: "Its presentation is generally a grotesque mixture of fact and fancy, of truth and error, the good and the bad so speciously blended as to make the product at once alluring and dangerous to untrained minds." Therefore, "a careful, serious, scientific study" had been undertaken. So we may expect the views presented to set forth the latest opinions of advanced medical psychologists. The book will be very useful in this respect; particularly so, to those untrained in medicine and psychology; for the positions and arguments are presented clearly, and every technical expression is fully defined and explained. We would recommend the reading of *Psychotherapeutics* to the clergy, especially to those who wish to find in concise form what the best psychologists and neurologists think and teach about the subjects which Christian Science and the "Emmanuel Movement" have brought into popular view.

Dr. Prince writes of the principles and field of psychotherapeutics. Certain unhealthy habitual states of mind, ranging over a large sphere in different individuals, are apt to be accompanied by functional derangements of the body. When healthy states are substituted, these derangements disappear. The after-effects of emotional shocks, and of emotions themselves, persist, manifested by disturbances of the nervous system. In all persons, to less or greater degree, "suggested ideas tend to work themselves out to fulfilment." Associated ideas, movements, visceral functions, even congestions of the mucous membrane, etc., tend, after constant repetition, or when accompanied by strong emotion, to become linked together; and stimulation of one element in such a group or "complex," starts activity in the whole group. So there come to be formed normal and abnormal complexes, as these associations are either good or bad. There may be mental and physical elements combined in each complex; for example, the mental confusion causes the physical blush. All these complexes are results of "education," intentional or unintentional; that is, they become learned and assimilated just as other knowledge and habits do, and thereafter form a part of the personality. A functional disease is a perversion of normal processes, brought about by bad education and the formation of abnormal complexes. These, as well as good complexes, can be formed in sleep, trance, or sub-conscious state of hypnosis or dissociated personality; and, of course, in the waking state. The medical problem, says Dr. Prince, is one of re-education; for without external assistance, only the corroding influence of time or disease can eradicate abnormal complexes. On the other hand, dissociation or its perversion or exaggeration, is a failure to "associate" that which ought to go to make up a normal complex. The aim in this case is to build up healthy complexes, and to reassociate the split-up personality. It is of interest to note that exalting emotions tend to synthesize; depressing emotions tend to disintegrate. It can readily be understood that to deal with such matters requires a thorough knowledge of the entire subject, in addition to the intellectual and moral fitness presupposed on the part of the physician. Either in the waking or hypnotic state, the patient, as regards the unity and stability of his personality and its component parts, is in much the same position as if he were about to submit to a major operation at the hands of a surgeon. These few words will suffice to suggest the importance of this subject and its grave possibilities for good or evil.

Dr. Gerrish takes up "the practical usefulness of hypnotism in the daily routine of medical work." The sufferer from a "functional" disease has "a good chance of getting relief" through suggestion offered in the hypnotic state; for then all suggestions are seized with avidity, save those repugnant to the moral sense. The writer also states that no harm of any sort can come to the patient; that the cooperation of the patient's will is important—not its surrender; that in all but a minority of cases the lighter degrees of hypnosis, without loss of consciousness, are sufficient; and that there is nothing unpleasant in the treatment itself. The conspicuous value of this remedy is shown in such conditions as "pain, insomnia, abnormal nervous irritability, depression of spirits, phobias, obsessions, neurasthenia, moral obliquity, spasm, nausea, sexual perversion, and drug habits." A suggestion that offends the moral sense is disregarded, or at once rouses the subject. All modern authorities agree on this. The danger of habituation is said to be no greater, in the hands of a reputable physician, than that of any drug. Dr. Gerrish says that hypnotism is little understood by medical men. He speaks

of the "high priests of neurology" as lacking in this respect, and names Dubois, one of the principal inspirers of the Emmanuel Movement, as the chief of the "greatest sinners in this direction."

Dr. Taylor deals with the subject of re-education. His paper is short but extremely interesting and valuable. His sketch of diagnosis and treatment, from the point where the patient tells his "complete story" up to the careful, sympathetic, corrective advice of the wise physician, reads almost like a leaf torn out of a manual for confessors. In fact, a priest discussing psychotherapeutics said, not long ago: "Why, I have been doing that sort of work in the confessional for twenty years!"

Dr. Waterman's article on the treatment of fatigue states explains the psychic source of much of that "tired feeling," which often deserves more sympathy than it gets, when the other fellow is the sufferer.

Dr. Jones writes of psycho-analysis. He points out that the sufferer from psychical complaints does really suffer; his ailments being "more dreadful and formidable" for that very reason. He uses an illustration on page 109-110 which would seem false and pernicious in its interpretation of the restraining effect of conscience; and therefore must be an incorrect assumption about the mental processes of a healthy mind.

Dr. Sidis explains a mild form of hypnosis called the hypnoidal state, in which important reserve energy can be liberated. He describes some complex conditions of life, in which there are breaches of continuity of association, and an affected system becomes dissociated and is like "a splinter in the flesh of individuality." Then the psychical tweezers come into play!

Psychoprophylaxis in Childhood is explained with practical elaboration by Dr. Williams. His whole viewpoint and many of his inferences are tainted by his thorough-going and fundamental opposition to religious belief, training, and worship. The religious appeal "encourages hypocrisy in the strong and the exaggeration of weakness in the feeble"; so, instead of this, the doctor thinks that the appeal should be made in behalf of the ideal of "the welfare of society." And this is not the sort of writer whom we like to read of faulting "the unwillingness of some observers to investigate the sexual life of their patient."

The closing paper by Dr. Putnam entitled "The Relation of Character Formation to Psychotherapy" is full of suggestion and encouragement for individual effort in character formation, and makes a good ending to an interesting series.

We have sketched out the main positions and contentions of the contributors to this symposium. That their theories and practices are disputed vigorously is well known; as is also the fact of the constantly changing basis and starting point of much procedure in the practice of medicine. Should future experience verify the theories and commend unreservedly the methods of administration of which we have been reading, there would still remain grave questions for consideration. Man's body and mind are, after all, under the dominion of God; man's free will is God's greatest gift. God has determined the relation of influence and the extent of interdependence between human minds and wills. Can it be a wise, good, or lawful action for any man to thrust his own will and personality into that of another, so as to obliterate, bring into consciousness, or rearrange, the component parts of that other personality? Granting the operator's wisdom, prudence, and good intention, can it always or even generally be a salutary experience for the patient? Can another human will ever rightfully take up its position within the citadel of my being, from which it has even temporarily dethroned my own will? In the light of man's responsibility to God for himself, we question it. Again, granting for the moment that the vicious and immoral youth can be reformed by suggestion or hypnosis, is this the right method to accomplish the desired end? It seems to us as though only the will of God may rightly invade a human soul with such compelling force as appears to be involved in the writings which we are considering. You can change a man's ethical viewpoint by means of a shotgun, a policeman, a barbed wire fence, or an hypnoidal treatment, but is the man essentially better and morally stronger for this? Have you contributed to his strength of character or his moral value in the sight of his God?

Psychotherapeutics may eventually be thoroughly understood and may come to occupy an important place in medical practice; but we cannot concede or even imagine that this or any psychical method of healing disease will supersede the divine, remedial work of the Catholic Church; for her sacraments and means of grace confer, by a sort of divine psychotherapeutics, the life of God upon the human soul and body. No system that ignores the fact that sin separates the soul from God and impairs the integrity of the human will and the health of the human body, can adequately deal with the mental and spiritual ills of humanity.

PAUL ROGERS FISH.

SOCIAL QUESTION.

The Approach to the Social Question. An Introduction to the Study of Social Ethics. By Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. New York: The Macmillan Co. 1909. Price, \$1.25.

The Social Question, as defined by Prof. Peabody, is "the question of adjustment between the two factors of experience, the indi-

vidual and the social whole. How to maintain each without sacrificing the other; how to be a person and at the same time an efficient member of the social body; how to realize personality in terms of the common good—this, in its many forms of statement, is the Social Question."

Prof. Peabody believes it is better to understand the Social Question before engaging in the work of social reform, than to act impulsively and blindly, as many are doing to-day. He therefore in this book applies the methods of philosophy to the Social Question, in the hope of arriving at an interpretation thereof that will illumine and inspire to action. He deals specifically with four ways of approach: social science, sociology, economics, and ethics.

Social science is concerned with the collection, examination, and generalization of social facts. Sociology—a science which Prof. Peabody says is still in the making—is an attempt to discover the unity underlying these facts. Sociology is related to social science as philosophy is to science in general.

In approaching the Social Question by the way of economics—the study of such facts as work and idleness, city and rural life, housing, drink, and food—he criticises the two great schools of economic freedom under Ricardo and economic determinism under Karl Marx as being deficient, because they leave out of account the great factors of the human will and the power of God. This he finds to be the greatest fault in contemporary socialism. Carlyle and Ruskin, to be sure, both made the same protest against the prevailing political economy of their day; but their protest was largely futile, because of the remedies they proposed. Carlyle proposed to revert to mediævalism; and Ruskin proposed an impossible theory of value, based on the time consumed in production. The approach through economics therefore forces us to the conclusion that the Social Question is chiefly a question of ethics. Two of the greatest perils of our time are a political economy which ignores the claims of ethics, and an ethical philosophy which knows nothing of economics.

There are three stages in the ethical experience of the individual and the race. Those stages are Egoism, Prudentialism, and Ethical Idealism. The point of view of Ethical Idealism is the one to which we are driven for a true solution of the Social Question. "Each phase of the Social Question is an attempt to solve the problem of the person within the social order, first in terms of egoism, then in terms of prudentialism, and finally in terms of idealism." He illustrates this attempt by means of the problems of the family and divorce, the community and poverty, the industrial order and labor troubles, and the American democracy and commercialism.

Though, as viewed by some on either side, there is at present a gulf between religion and the Social Question, yet we are coming more and more to see that they are really one. Religion is at its best when informed by social enthusiasm; and the Social Question can best be solved by social reformers who are at the same time religious men and ethical idealists.

The book is a clear, forceful, and coherent appeal to look at the Social Question from a Divine standpoint, and thus see beneath the material, temporal facts, the realities and forces that are spiritual and eternal.

SELDEN P. DELANY.

ESSAYS.

Historical Essays. By James Ford Rhodes, LL.D., D.Litt. New York: The Macmillan Co. 1909. Price, \$2.25.

Mr Rhodes' volume is entitled *Historical Essays* because the more important essays are historical, but it includes biographical papers such as those on Godkin and Gardiner, originally printed in the *Atlantic Monthly*; on Gibbon, which appeared in *Scribner's*; and on Sir Spencer Walpole, Lecky, Edward L. Pierce, Jacob D. Cox, and Edward Gaylord Bourne, read before the Massachusetts Historical Society. The three most attractive pieces are those named "History," "Concerning the Writing of History," and "The Profession of the Historian," attractive in themselves for their style and quality and because the great number of readers and admirers of the monumental *History of the United States*, by the author, can compare his execution with the ideals set forth therein. Herodotus, Thucydides, Tacitus, and Gibbon are judged to be the four best historians. To the three ancient authors Macaulay gave the palm, and indeed there is something like a general consent to this verdict, while Gibbon's pompous and Latinized style is to many persons a serious drawback to his painstaking and wonderfully concentrated work. Herodotus had none of the wholesome skepticism which we nowadays know to be necessary to the historian, though he knew so well how to tell a story with an epic unity of plan. Between Thucydides and Tacitus, both diligent, accurate, impartial, and truth-telling, Mr. Rhodes rather leans to a preference for the immortal Grecian in spite of Dr. Mahaffy's characteristic dictum that he is "one-sided, partial, misleading, dry, and surly."

Mr. Rhodes relates an interesting test that he made of the quality of the matter of Thucydides by reading passages like his description of the plague in Athens and then endeavoring to write down their sense in his own language. He found it impossible without memorizing their words, the thought was so concise that, all redundancies having been eliminated, the attempt at reproduction was vain.

Mr. Rhodes has found Homer and Shakespeare most valuable

in the study of human character. His readers need not be reminded how much the analysis of the character of the actors in the historical drama which he has constructed adds to the value and interest of the work. In his essays, especially those of a biographical nature, there is, of course, a greater freedom in this direction, and the almost heroic simplicity of style and exceeding fairness of treatment make their reading delightful and convincing. The well balanced appreciation of Godkin, himself so upright and high-minded, yet so aggressive and dogmatic that it is exceedingly difficult to find just estimates of his career and his writings, is an excellent proof of Mr. Rhodes' remarkable power. The harsh criticisms of the first editor of the *Nation* are not suppressed. But Mr. Rhodes is careful to give a clear view of the other side of the case and to show how often the very fault found, considering the motive and the cause of it, was in a way a tribute to the position criticised. Whether as an optimist, as Godkin was before 1870, or as a pessimist, as he became in 1895, it may fairly be maintained that this mordant critic occupied a consistent position and that the country and its conditions had changed—not he. Mr. Rhodes, without disapproval, says: "The Spanish-American War seems to have destroyed any lingering hope that he had left for the future of American democracy. He spoke of it as a perfectly avoidable war, forced on by 'a band of unscrupulous politicians' who had behind them 'a roaring mob.' The taking of the Philippines and the subsequent war in these Islands confirmed him in his despair." Mr. Rhodes' summary is notable: "He was not always right; he was sometimes unjust; he often told the truth with 'needless asperity,' as Parkman put it; but his merits so outweighed his defects that he had a marked influence on opinion, and probably on history, during his thirty-five years of journalistic work, when, according to James Bryce, he showed a courage such as is rare anywhere."

The paper on the Presidential Office which originally appeared in *Scribner's* is a remarkable, brief compendium of the history of the United States in connection with the personal character and the career of the incumbents of the presidency and is most interesting and attractive. The essay on Edward Gibbon, read at Harvard University and also published in *Scribner's*, is worthy of its subject and of the author of the greatest history of modern times. Indeed there is not one of these papers which fails to be so absorbingly interesting that the reader does not forget the quantity of instruction and illumination which he receives in their perusal. ERVING WINSLOW.

MISCELLANEOUS.

The House of Chimham, by Edgar Whitaker Work, its existence based upon two verses in the second book of Kings and one in Jeremiah, is conceived by the author to have been the Inn at Bethlehem, the scene of our Lord's Nativity. Contrary to the idea generally emphasized that there was "no room in the inn" for those of humble bearing, the host is represented as full of distress that he must turn from his door two of the house of David, St. Joseph and the Blessed Maid, so greatly in need of lodging. A messenger is sent after the wayfarers urgently offering the best the host can afford, though this is only a shelter for dumb beasts. Every mark of respect is shown them and refreshment is provided as for the other guests.

The birth of Israel's Saviour, God Incarnate, in this habitation, is the fulfilment of blessing vaguely expected for long years by the House of Chimham in recognition of continued hospitality to the Stranger in the Gate, beginning with the kindness shown to King David by the father of Chimham centuries before. The repetition of a kindly deed brings in due time to every soul the indwelling of Christ to its sanctification. [American Tract Society.] M. S. G.

A VOLUME of striking poems by one whose verses have frequently appeared in the pages of THE LIVING CHURCH, James Robert Sharp, is entitled *Seven Sonnets on Scenes from the Gospels and Thirty Hymns for Sundry Festivals and Occasions*. But the sonnets and the hymns evince poetic ability and a devotional spirit and at times reach a high literary plane. It is a pleasure to have the volume. We take this opportunity to correct an error in the acknowledgment of the book under the head "Books Received." Mr. Sharp is described on the title-page of his work as "Acolyte in the Church of the Advent, Nashville," and not Boston, as there printed. [Printed privately for the author, Nashville, Tenn.]

IN THE MIDST of the work and the temporal concerns of a large parish we must be sure to keep our spiritual ideals and duties clearly before us, says the *Parish Messenger* (Akron, O.). The ministry of the Church is one of reconciliation. By it our relation to God and our union with Christ are made the primary realizations of our life. Let not the cares of the world obscure the fact that each baptized person is the child of God in a peculiar sense, as one who has accepted certain obligations. In the solemn quiet of Sunday morning, when life has its freshness of impulse and its vigor of mind, come to the Holy Communion, and in the presence of the Christ renew your life. The day and the week will be better for that act of refreshment and consecration.

THE BETTER PART.

BY H. L. ANDREWS.

"FIDDLE-DE-RUE!" exclaimed the doctor, explosively, throwing the newspaper into the bottom of the phaeton. "Think of that, my dear! After thirty years together! Think of that!" "What's the trouble?" I asked, lazily, my eyes intent on a rapidly-disappearing bit of fluffy gray fur scampering to safer cover.

"Incompatibility of temper!" snapped the doctor.

The rabbit was no longer visible and I turned enquiring eyes upon the doctor.

"After putting up with each other thirty years! What's the world coming to, anyway, with its affinities, its divorcees, its incompatibilities! Nothing but selfishness, plain selfishness, back of it all! It's easier to quit than it is to stick, and so—"

"Soft pedal! my dear doctor, Soft pedal!" I mimicked, delighted at an opportunity to use the doctor's favorite pacificator on herself.

Her hearty laugh drew Katie's attention from the tuft of grass from which she had startled the rabbit, and we had no trouble in persuading her to continue on her way.

A drive with the doctor behind the sleek, fat mare (the doctor's pet weakness) is better than a tonic, and to see the big woman's attempts to control the wily animal, which does exactly as it pleases, with no more notice, than a swish of the tail, of the doctor's "Now Katie! Be a good girl, Katie!" is enough to put one in a good humor for the whole day.

It had become the doctor's kindly custom—began when the shadows hung so darkly about me that the darkness seemed real and light unreal—to take me with her on her drives about the country. In her sympathetic way she had opened my eyes to the beauties of Agua Bendita, and had poured into my ears so many bits of village history that every house seemed the store-house of a tale.

The big, tender woman is adored by the whole village; and small wonder. Nothing is too small for her skill and patience and love to expend itself upon. She gives *herself*, from the drawing of a splinter to the mending of a broken heart. It isn't her physic, either, or her skill, clever physician and capable nurse though she is, which does the most good, but her wonderful sympathy, the kind that puts fresh strength into one. She blows upon your hope and courage till they glow again, and she has a way of putting you in touch with other lives which changes your thought and leaves you better and stronger, in spite of yourself. It was good to be beside her in the sunshine; to have Katie trot us lazily along beside the Agua Bendita (called so by the Indians and meaning Holy Water); to watch the soft bits of gray cloud float gracefully down and be transformed into doves at the brink of the stream; to revel in the beauty of the violets and the ferns along its banks; to feel the balmy air.

It was so good on this particular day that the doctor's unusual outburst failed to receive its due response from me till a rustling of the paper at our feet brought my thoughts back to the subject.

"But sometimes, doctor, it is really necessary, you know—a separation, I mean."

"Yes," she answered, with a gravity quite different from the heat of the moment before. "Yes, there are times when it is morally imperative; and, thank God, a woman may to-day fearlessly seek such protection. But it is all this tommyrot 'incompatibility' business which upsets me. Boys and girls, men and women, rush into marriage without a proper sense of its obligations and then think all they have to do is to rush out again. Why aren't they taught the truth about it? If we are going to consider incompatibility of temper an excuse for quitting we'll soon be separated from everything and everybody. There are times, my dear, when we all need to soft pedal, and those times come oftenest when we are playing the matrimonial duet."

The doctor was silent for a little while, then, with a decisive air, she turned Katie from the road we were traveling into one at right angles with it, and resumed:

"To some folks marriage is like a merry-go-round on circus day. The music is playing, everybody is jolly, and they jump on a horse, as gay as you please, or climb into a boat, which seems safer. Round and round they go, and if their horse or their boat doesn't suit them, off they get to try another. Then when they are tired or dizzy they think they've only to get off for good, and that's all there is to it. It's the loose way the world has got into looking at things. Because a marriage does not bring us all we think it should the world says 'Put it aside

and try another,' as if it was a garment which did not fit. Yet the vow is 'Till death us do part,' and all the incompatibilities cannot undo that. In God's sight they are still husband and wife."

The doctor drew a deep breath and stretched out her arms. "Ah! if only we could teach the young folks what a holy thing this marrying is!"

The abrupt change of road, as well as a tender retrospective tone in the deep voice, made me suspect she had some special case in mind. These philosophizing digressions and little bursts of indignation usually indicate that the doctor's thoughts are disturbed by some particular trouble that has come to her notice.

"Tell me about it," I hazarded. "Did they put it aside when it proved a misfit?"

"I am taking you to see her," she answered, simply. "That is why I turned into this road."

She gently tucked the robe about my knees and the offending paper rustled into view. With an impatient movement, at which we both laughed, she promptly pushed it out of sight again and shook the reins over Katie's back.

"Get up, Katie! Trot along, girl! We'll show her one woman who didn't hide behind 'Incompatibility.'"

The doctor's scornful emphasis of that word was rich. Even Katie seemed to relish it. But the doctor was too earnest to notice my smile.

"She's not an old woman, as years go; but for thirty-five years she has been mismated, and she looks older than she is. No woman can look young under such conditions. But though she looks old from the heartaches and disappointments and sorrows and poverty and hard, hard work of these thirty-five years, she doesn't look sour. We can't always avoid losing our youth or our good looks, my dear, but we can avoid losing our sweetness." The doctor broke off with a little chuckle.

"Some people are so set on doing their duty that their faces get fixed in little 'do or die' lines. They soft pedal, but they do it so hard and so long and so conscientiously, make you so uncomfortably aware of it, that you almost wish they'd come down real hard on the loud pedal, just to relieve the tension."

She reached for the whip (which I had come to regard purely as an ornament) and I held my breath in astonishment, but she only used it to brush a persistent fly from Katie's sleek side.

"When my friend was very young, scarcely more than a child—a headstrong, motherless child—she became infatuated with a man of very common origin. The injudicious opposition of her aristocratic family only served, of course, to enhance his attractiveness in her eyes. The man was weak, egotistical, shiftless. The child saw only his handsome face and manly figure, and the romance of persecuted love. She consented to run away and marry him. That was thirty-five years ago! The awakening must have come at once, for young as she was, she was no fool, and, as I said, the man was weak and vain—totally her inferior, mentally and morally as well as socially. Her scandalized family, having failed in their first duty of properly educating her into a knowledge of the sacrament of marriage, was shocked into forgetfulness of her very existence. Later they tried, by every argument which selfishness and sophistry could devise, to induce her to leave him, offering every inducement calculated to stir her young ambition; but she steadily refused, and again they turned their backs upon her. The headstrong girl had become a woman, firm in the conviction that she must remain true to her marriage vow at whatever cost to herself. The man, you see, was not vicious. There was no moral excuse for her to leave him and so shirk the responsibility of her folly. She did not plead incompatibility—though, God knows, there was that; nor persuade herself that it was her duty to herself and her higher development to leave him, since he was incapable of rising to her level; nor has she, as many women would have done after living with him for thirty-five years, sunk to his level. And, who can tell? It is not always given us to see results—may be, may—be."

The doctor abruptly broke off her musing. Then she added, briskly, "It has been a hard life, a continuous struggle, but she has chosen the better part. Hasn't she, Katie, my girl?"

"But," I interposed, "it must have been hard for him, also—the husband. Think of being tied for life to a woman forever airing her superiority!"

"You are wrong," the doctor exclaimed, emphatically. "Wholly wrong. Didn't I tell you she wasn't that kind? She had done all that a woman could do, and that with such delicate

and loyal tact that I do not believe her husband has ever realized any deficiency in himself. Those first years must have been terrible for her. I sometimes wonder how she endured it."

"Was she wise to endure it?" I questioned, my sympathy again with the woman. "After all, doctor, each of us has her own life to live. Are we justified in wrecking that life for one not even capable of appreciating the sacrifice?"

"Wicked, selfish sophistry!" she exclaimed, vehemently. "That's what ails the world to-day. 'Best for self! Wisest for self!' What has self to do with it? What has wisdom to do with it? Was it not a vow? Was not the vow 'for better, for worse'? And if it proved worse, is it any less a vow? Ah!" she broke off, good-humoredly, "Soft pedal, Katie; soft pedal! She set a trap for us. She didn't mean a word of it, Katie!"

Katie pricked up her ears at the sound of her name and our hearty laughter, and the doctor, with deep affection, continued: "You wait till you see my little old lady. She doesn't know it, and she'll never get a Carnegie medal, but she's a genuine heroine, nevertheless, for she's been true to her colors against all odds."

We had left the main road and were driving through a narrow lane as the doctor concluded. A sharp turn brought us almost upon a small frame cottage, and I was about to express my relief that we hadn't quite driven over it when a high, sweet voice, near-by, startled me.

Beside the phaeton stood the quaintest figure I had ever seen—a tiny old woman in a rusty black gown, of a fashion long since out of date. A black sun-bonnet had fallen back from the scant gray hair, revealing a gentle old face, beaming with happy greeting for the doctor. Together they helped me out of the phaeton and into the house, which consisted of but two plain little rooms. The one into which we were ushered was evidently the living room, and was pitifully bare of comforts.

After we had chatted a little, our hostess, with that true hospitality which offers all and ignores any lack, arose to prepare tea. To my surprise the doctor accepted the invitation with evident delight, declaring she was famished and never had a decent cup of tea anywhere else. The little woman's face flushed so happily, I did not need the doctor's glance of assurance to know she had done the kindly thing.

Our hostess bustled about, chattering brightly all the while. On the bare but spotless table she placed a small plate of thinly sliced bread, a tiny pot of jam, and the tea-service, the quaint old silver sugar bowl bearing mute testimony of other days, yet not seeming out of place even in such a setting.

I watched the small wrinkled hands so graciously serving her guests, and wondered if the unseen spirit of the doctor's little heroine was marked and scarred as was the visible flesh, so swollen and red and rough.

Katie usually responds with exemplary promptness to the doctor's mild urging when her head is turned towards home, and we drove along at a brisk trot till we came to a hill overlooking the village, with its quaint spires and gables. On a far distant crest the sun, a radiant Elijah, lingered to cast his robe on a waiting world, then disappeared from view. With a low murmur of pleasure the doctor gathered up the reins and drove on again.

The air was sweet with the faint fragrance of pines, the silence unbroken save for the rhythmic beat of Katie's hoofs on the hard road and the tuneful call of "Bob White! Bob White!" across the fields. The red glow faded slowly, giving place to a silver sheen which lent a fairy-like enchantment to our surroundings. It was I who finally broke the silence.

"What became of him—the husband?"

The doctor looked at me curiously. "Don't you know who her husband is?"

I gazed back at her blankly. "How should I know?" Then a suspicion dawned upon me and I cried: "Oh, doctor! not—not Big Billy?"

"Yes," she said, "Big Billy!"

I scarcely heard her. I was too busy trying to recall Big Billy as I had seen him almost every day since my coming to Agua Bendita—trying to fit the lazy, shiftless creature—who was a sort of fixture of the hotel, like the hitching post or the arm-chairs which bask in the sun on the long veranda—into his place as a husband, the husband of the little old lady. Big, idle, good-natured, he shuffled about the hotel all day, doing whatever would bring him a few stray dimes, provided the employment was not of a strenuous nature.

"Oh, doctor!" I exclaimed, impatiently. "It seems such a useless waste!"

She looked at me kindly. "Does she look like that?" she

asked, quietly. "And she doesn't feel like that, either," she added. "The disappointments, the early struggles, the long years of poverty, the estrangement from her kind, none of these things have made her bitter. She is as tender with him as a mother with a child."

I was thinking of the picture she had made as she stood, her hands shading her eyes, which were strained towards the path to the village, waiting, watching, I now knew, for him.

"But, doctor!" I repeated. "If after all these years of such devotion—" Then, baffled: "What a beast he must be!"

"Soft pedal! my dear; soft pedal! We can't see inside of Big Billy—you and I."

"He might at least work and try to make her comfortable."

"So he might, so he might," she repeated, sadly. "But you musn't feel badly about the staying to tea. It was a rare treat for her to have us and she won't suffer greatly for her hospitality."

I smiled as I recalled how I had seen the big doctor tip-toeing guiltily between house and phaeton, her arms full of packages and her face beaming with the joy of giving.

We topped another hill and the road wound like a ribbon far out behind us. I returned, still rebellious, to the charge: "She can't love him!"

"Not as youth loves, nor as she would have loved her true mate had she waited for his coming. But, my dear, mate or mismatch, she is his wife. We cannot undo that."

Over and over the words rang in my ears: "From this day forward"; "For better, for worse"; "Till death do us part." It seemed so inexorable. "She was so young!" I pleaded, "and life—mismatched life—is so long!"

"Does that nullify the vow, 'Till death do us part'?" Then, shaking her massive shoulders, as if to free them from a burden, she spoke earnestly: "Because in her ignorance and youthful folly she cast away her happiness, was she to snatch at it again at the cost of all else? She remained true, and the long years have at least brought her peace." Somewhat wistfully, the doctor repeated: "Yes, the years have brought her peace. Nobody could look into her face and doubt that, could they?"

"No," I responded, thoughtfully.

"Then," she declared, triumphantly, "it is written in visible lines. Do you still doubt that she has indeed chosen the better part?"

"N—o—!" I began, "But—"

"But me no buts," quoted the doctor, inelegantly but with finality. Then, cheerily—

"Get up, Katie; Trot along, girl! We're almost home!"

"AND FORTHWITH THE ANGEL DEPARTED FROM HIM."

BY MARIE J. BOIS.

STRANGE how a familiar chapter read again and again, one we are thoroughly conversant with—such as, for instance, the story of Peter's deliverance by the angel—may one day bring an entirely new lesson to the heart of the believer.

"Give us this day our daily bread." Truly, the prayer is answered in more ways than one. There are times when we hunger for a word of cheer; for clear guidance in the hour of uncertainty and indecision. It is then that the special lesson is learned; then that a new light falls on the hitherto unnoticed verse, lifting the heavy veil under which we had been so wretched and miserable, filling us with the assurance that, whether we see the way or not, all is well for the child of God.

The fact of the angel leaving him alone as soon as he was free, to "consider the thing" and to decide what to do next, was the special lesson and message to my heart in a time of doubt and incertitude. I, too, know that of a surety the Lord had sent His angel to deliver me; before me the doors had opened. What then was I to do next? Because of the difficulties in the way was I, like the Israelites of old, to doubt God's loving guidance of His children? "They turned back and tempted God, they thought not of His hand and of the day when He delivered them from the hand of the enemy, for their heart was not whole with Him." Was I also to say: "Behold He smote the rock that the waters gushed out and the streams overflowed; can He give bread also?"

Poor, weak heart, so easily frightened when the clouds are lowering, remember that, though unseen, thy Guide is still with thee, within thee. Go forth in the strength of the Lord, trusting in His assurance: My grace is sufficient for thee, for my strength is made perfect in weakness.

Church Calendar



- Jan. 2—Second Sunday after Christmas.
 " 6—Thursday. The Epiphany.
 " 9—First Sunday after Epiphany.
 " 16—Second Sunday after Epiphany.
 " 23—Septuagesima.
 " 25—Tuesday. Conversion of St. Paul.
 " 30—Sexagesima.

CALENDAR OF COMING EVENTS.

- Jan. 18—Seventh Dept. Miss. Council, Oklahoma City, Okla.
 " 21—Conv. Miss. Dist. Philippine Islands.
 " 25—Conv. Miss. Dist. Southern Florida.
 " 25—California Dioc. Conv.
 " 26—Georgia Dioc. Conv. at Americus.

Personal Mention

THE REV. EDWARD SIMPSON BARKDULL, rector of St. James' Church, Oneonta, N. Y., has been called to the rectorship of St. Paul's Church, Bellevue, Ohio, in succession to the late Rev. George Morris Wylie. The charge carries with it the care of Grace mission, Clyde.

THE address of the Rev. J. W. FOGARTY has been changed from 2340 South Lawndale Avenue, Chicago, to 731 Tenth Street, Wilmette, Ill.

THE REV. ALVIN SCOLLAY HOCK, formerly priest in charge of Grace parish, Albia, Iowa, is now rector of St. Paul's parish, Harlan, Iowa. He began his new work the Second Sunday after Christmas.

OWING to a change in street numbering the address of the Rev. GEORGE T. LE BOUTILLIER has been altered from No. 114 to No. 350 Birr Street, Rochester, N. Y.

THE REV. JOSEPH M. McGRATH of Cincinnati has changed his address during the winter months to Ormond Beach, Fla., and should be addressed accordingly.

THE address of the Rev. HENRY G. MOORE has been changed from Chicago to 162 South Batavia Avenue, Batavia, Ill.

THE Rev. W. M. REILLY has removed from 1474 Sacramento Street to 241 West Clay Street, San Francisco, Cal., and should be addressed accordingly.

THE Rev. PHILIP M. RHINELANDER has declined to decline the invitation to become vicar of Trinity chapel, New York, extended to him several weeks ago.

AFTER JANUARY 17th, the address of the Rev. H. W. ROBINSON of Terrell, Texas, will be Kennedyville, Md.

THE address of the Rev. CHARLES W. TURNER has been changed from Menomonie, Wis., to No. 27 Morningside Avenue, New York City.

THE Rev. BARRETT P. TYLER, formerly a curate in the Church of the Redeemer, Morristown, N. J. (diocese of Newark), and lately in charge of St. George's Church, Maplewood, has entered upon his duties as rector of the Morristown parish, succeeding the Rev. DR. WILLIAM M. HUGHES, who has become rector emeritus.

THE Rev. JOHN WHITE, rector of Christ Church, Delavan, Wis., has accepted a call to become rector of Zion Church, Oconomowoc, Wis.

THE Rev. GEORGE A. WIELAND recently accepted a call to become rector of Christ Church, Huron, Ohio, and took charge of his new work on January 9th.

ORDINATIONS.

PRIESTS.

NORTH DAKOTA.—On the feast of the Epiphany, in Grace Church, Minnewaukan, by the Bishop of the district, ERNEST CECIL BILLER. The Very Rev. George Biller, Dean of All Saints' Cathedral, Sioux Falls, brother of the candidate, was the preacher, Edward Welles Burlington, rector of the parish, presenting. The new priest will continue as assistant in Grace parish, Jamestown, with residence at Grace mission, Minnewaukan.

MASSACHUSETTS.—On Monday morning, January 3d, the Rev. FRANCIS L. BEAL of Beachmont was advanced to the priesthood by Bishop Lawrence in St. Paul's Church, Boston. The candidate was presented by Archdeacon Babcock.

DIED.

CAISSON.—Entered into life eternal on the Feast of St. John the Evangelist, at her residence, "Pinecroft," Lenoir, N. C., in the communion of the Holy Catholic Church, ANNIE JESSIE CAISSON.

"The strife is o'er, the battle done,
 The song of triumph has begun."

CHITTENDON.—In Burlington, Vt., December 26, 1909, aged nearly 55 years, HORACE HATCH CHITTENDON, son of the late Lucius E. Chittendon, a former register of the United States treasury.

LEESON.—Entered into the Church Expectant, in the communion of the Catholic Church, at Burlington, N. J., on December 13, 1909, HANNORA FALLON LEESON, widow of Landrick Leeson.

The day of death is better than the day of birth. Of your charity pray for the repose of her soul.

MALIM.—The Rev. HENRY HODSON MALIM, assistant to the rector of the Church of the Messiah, Detroit, Mich., died December 29, 1909; aged 54 years. Mr. Malim was a perpetual deacon, and his entire ministry was spent in the Church of the Messiah.

Faithful unto the end.

NASH.—At Chicago, Ill., January 5, 1910, DANIEL B. NASH, father of the Rev. M. B. Nash, in the 84th year of his age. Burial service at St. Mark's Church on Friday, January 7th. "Underneath are the everlasting arms."

ROBINSON.—In Burlington, Vt., December 29, 1909, aged 66 years, DANIEL WEBSTER ROBINSON, senior warden for many years and treasurer of St. Paul's Church.

SHAW.—On January 2, 1910, aged 66 years, at Burlington, Vt., Mrs. MARY ALICE (Bissell) SHAW, widow of the Hon. William G. Shaw, daughter of the late Rt. Rev. W. H. A. Bissell, and a grand-niece of the late Bishop Chase of Illinois.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, a young priest as rector's assistant in a Philadelphia parish. Address, "RECTOR'S ASSISTANT," care THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

PRIEST, Catholic, wishes Lenten or other work. Excellent references. Strong preacher. Daily Mass desired. J, care LIVING CHURCH, Milwaukee, Wis.

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EXPERIENCED, competent F. A. G. O. choir-master and organist (Churchman) desires good position in West. Best reference. Address D. H. S., care LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN seeks position as companion. Conscientious, tactful, agreeable, discreet; good reader. References. Address COMPANION, LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

LENTEN ANNOUNCEMENTS, local page, and 100 copies *Sign of the Cross* for \$2.50. ANCHOR PRESS, Waterville, Conn.

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UNIVERSITY graduate, teacher and Church worker, experienced in conducting tourist parties abroad, will take abroad during the coming summer one young man, or, if from same family, two. References. Address "MORRIS," LIVING CHURCH, Milwaukee.

FLORIDA HOMES.

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APPEALS.

ST. LUKE'S HOSPITAL, BOISE, IDAHO. St. Luke's Hospital, Boise, Idaho, is doing a valuable and extensive work. It ministers to mining camps, sagebrush ranchers, and the small towns of Idaho. Last year we took care of about six hundred people. An opportunity has arisen whereby valuable property adjoining the hospital may be obtained. It is necessary to raise at least \$5,000 for this, and in addition to have \$3,000 within the next few weeks for the construction of new churches in Idaho, and during the next year \$1,000 to help maintain additional missionaries. Idaho is experiencing a great development. We have a wide open door of opportunity. All offerings may be sent to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

GENERAL CLERGY RELIEF FUND. National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All

THE LIVING CHURCH

JANUARY 15, 1910

Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE, Treasurer,
Church House, Twelfth and Walnut Streets,
Philadelphia.

THE BOARD OF MISSIONS

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

The Church is aided in 41 home Dioceses, in 22 domestic missionary Districts, and in 9 foreign missionary Districts.

\$1,200,000 is needed to meet the appropriations this year.

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

The Corresponding Secretary, or
GEORGE GORDON KING, Treasurer,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxillary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOVES,
2014 Broadway, New York.

CHURCH BUILDING.

Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

"LIVES OF THE SAINTS."

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BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THOMAS Y. CROWELL & CO. New York.

The Christian Pastor in the New Age: Comrade, Sponsor, Social Mediator. Lectures for 1909 on the George Shepard Foundation, Bangor Theological Seminary. By Albert Josiah Lyman, author of *Preaching in the New Age*, *Plain Man's Working Views of Biblical Inspiration*, etc. Price \$1.00 net.

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The Incarnation. By G. S. Streatfield, M.A., Rector of Fenny Compton, and Hon. Canon of the Collegiate Church of St. Michael, Coventry. Author of *The Self-Interpretation of Jesus Christ*.

Evolution and the Fall. The Bishop Paddock Lectures for 1909. By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the Western Theological Seminary, Chicago, Ill. Price \$1.50 net.

E. P. DUTTON & COMPANY. New York.

Looking Upward Day by Day. Selected by Emily V. Hammond. Price, \$1.25 net.

PAMPHLETS.

The Thirty-ninth Annual Report of the Philadelphia Protestant Episcopal City Mission, For the Year Ending April 19, 1909.

Syracuse Clerical Club Papers. No. II: *A Free Church in a Free State*. A Paper

read Before the Clerical Club of Syracuse in Lockwood Memorial Hall, Monday, November 8, 1909, by Rev. John Hodson Egar, D.D., of the Diocese of Central New York.

Confirmation the Birth-Right in the Family of God. By Willoughby Newton Claybrook, B.D., Rector of St. Mary's-on-the-Highlands, Birmingham, Ala.

The Unconfirmed and the Holy Communion. By the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. [The Church Times Office, Milwaukee.]

What I Would Do if I Were a Layman. By the Rev. Edward S. Doan, Archdeacon of the Knoxville Convocation.

YEAR BOOKS.

Year Book of St. Mark's Church, New York. Rev. Loring W. Batten, Ph.D., rector.

St. Andrew's Memorial Church, Yonkers, N. Y. Rev. James E. Freeman, rector.

AN ENGLISH writer says, "It is ever a fatal sign when men permit the house of God to be meaner than their own." We should make our churches beautiful in every line and feature. We should keep them clean, bright, attractive. It is dishonoring to God to let His house fall into decay, to allow it to have broken windows, stained walls, unswep floors, faded carpets, tawdry furniture. The Beautiful Gate should always open into a beautiful sanctuary. God will meet His people in a tent, in a hall, in a barn, in the rudest place, in the open field, if that is the best they can do; but we should always prepare for the meeting place with Him the most beautiful temple we can provide.—*New Guide*.

"The coarse and brutal type of fun set before our children by the comic sections of the Sunday newspapers, debases not only their esthetic but their moral standards, asserts Miss Maud Summers. Miss Summers, who is said to be one of the best known story-tellers for children in this country, uttered this warning in the course of an address before the American Playgrounds Congress, which recently convened in New York City. The stories told pictorially by these supplements, and so eagerly watched for each week by thousands of children, emphasize and apparently condone conceit, cunning, and disrespect for gray hairs. They are lowering the standard of literary appreciation and debasing the morals of the children of this country. They teach children to laugh when boys throw water from an upper window upon an apple woman, or outwit an old and infirm man. Humor has its place in the literature of childhood, and it would be well if gifted writers for children could be found capable of substituting genuine fun for the coarse, vulgar type now so prominent. The child learns in but one way, by reproducing in his own activity the thing he wishes to be. By means of this imagination the child forms a mental picture, which he holds in mind and strives to imitate. Therefore, the most vital purpose of the story is to give high ideals which are reproduced in character. Children should never be allowed to become interested in these vulgar, vitiating "comics."—*Farm Journal*.

A MISSIONARY PROCESSIONAL

"God is Working His Purpose Out"

A stirring Missionary Processional, sung at services of the Pan-Anglican Congress in London in 1908 and at the annual service of the Pennsylvania Branch of the Woman's Auxillary at the Church of the Holy Apostles, Philadelphia, in January 1909. A splendid Processional Hymn to stir up enthusiasm at missionary meetings. Reprinted at the request of the late George C. Thomas. On heavy paper, words and musical notes, price \$2.00 per hundred; by mail \$2.10.

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The Church at Work

A MEMORIAL TO BISHOP HARE.

SOME OF the friends who were interested in the work of the late Bishop Hare of South Dakota have decided to raise an endowment fund as a memorial to him. It is felt that his great service in the Church should be recognized in some substantial way by establishing a memorial to perpetuate his work, and it is believed that all who knew him will deem it a privilege to give an offering as a tribute to his devoted and self-denying labor of love during the thirty-seven years of his episcopate.

William Hobart Hare was a great man in his modesty, self-consecration, and singleness of aim; in his wisdom, patience, and purity of heart. Even in the early days of his episcopate, his leadership was recognized not only by the Church but by the nation, and when the government needed a courageous Christian to stand alone before the young Indians on the war-path, maddened with the sense of injustice, and thirsting to avenge their wrongs by bloodshed, General Grant telegraphed to Bishop Hare asking him to try to prevent another Indian war. Alone he faced them, alone he persuaded them, and the danger was averted. The Bishop made a Christian nation of the Sioux; of the 25,000 Indians in the missionary district of South Dakota, over 10,000 are baptized members and over 4,000 are communicants of the Church.

Those near to the Bishop know that his greatest anxiety was for the future of All Saints' School, which he had established twenty-six years ago for the daughters of missionaries, army officers, and those who could not afford a very expensive education. When he went to South Dakota he felt the need of such a school for the Christian education of girls. The life in the school was ideal; it was that of a Christian family, and the Bishop made it his home, occupying the least desirable rooms on the top floor, until a few years ago when devoted friends in the East built some warm, sunny rooms on the ground floor. He loved to be with his family in the school, and was never too tired, too burdened, or too busy to give his time and care and presence whenever the young people were gathered together.

He was not only the beloved president of the institution, but when at home always acted as chaplain, conducting the services, and regularly giving short, practical talks on the Christian life. Always cheerful, tender, and thoughtful for others, he was forgetful only of himself, and he willingly assumed the heavy burden of carrying on the financial management of the school.

Realizing, as he said "the blessed work" the School was doing, it was a great comfort to him in the last few years, when his strength was failing and constant suffering was his portion, that some of his friends came to his relief and enabled him to keep open the school he loved and for which he had labored and prayed. It must add much to their happiness to-day to know that they were able thus to minister to his comfort in the last years of his life's work. The endowment of this school seems a most fitting memorial, in order that the great work of the institution may be continued on the foundation which he laid and in the same spirit which has always pervaded it. It will require at least \$50,000 for such an endowment, and it is earnestly hoped that all who loved Bishop Hare and were interested in his work will give generously and liberally to this fund.

Including boarders, day pupils, and spe-

cial pupils, All Saints' School has now about two hundred students. It is doing a good missionary work in giving to the West an institution of which the Church may be proud; one where her daughters may receive a sound and thorough education. The alumnae are devoted to it, and in its careful provision for the moral development of the girls and for their physical and mental growth, the school is unsurpassed.

A committee has been formed in the East to raise such a memorial fund, with the Presiding Bishop as chairman and including Bishops Whitaker, Doane, Lawrence, McViekar, Greer, and Lloyd, with leading presbyters and laymen, chiefly of New York and Philadelphia. Contributions to the Bishop Hare Memorial Fund may be sent to Bishop Whitaker or to the treasurer, Mr. Arthur E. Newbold of Drexel & Company, Philadelphia. Copies of an appeal on behalf of the fund can be had on application to any member of the committee or to the Rev. Thomas J. Garland, Church House, Philadelphia, Pa.

LAYMEN WILL CONFER.

A CALL has been issued by laymen in a number of cities, with the Bishop of Pittsburgh at their head, for a "Laymen's Church Extension Conference," to be held in Pittsburgh, February 25-27. The purpose is to make plans for the larger utilization of volunteer lay effort to help the missionary work of the Church at home and abroad. This meeting is to be held at the time of the annual meeting of the Pittsburgh Laymen's League. There will be four sessions, but no appointed speakers except for a Sunday afternoon men's meeting at the Church of the Ascension, at which former Mayor Guthrie will preside. Other meetings are conferences pure and simple. All delegates will be entertained together. The annual service of the Laymen's League will be held on Sunday morning in Calvary Church. Details of the conference are arranged by the Church Laymen's Union.

THE CHURCH TEMPERANCE SOCIETY.

THE TWENTY-EIGHTH anniversary of the Church Temperance Society will be signalized by three large gatherings. One will be held at old Trinity, New York, on the afternoon of Sunday, January 16th, at 4 P. M.; the second at Christ Church, Brooklyn, at 7:30 P. M., January 16th, and the third at the See House, 416 Lafayette Street, New York, at 2:30 P. M., Tuesday, January 18th. The last named will be the annual meeting. The Rev. W. Sheafe Chase, and the Rev. Dr. Van de Water, rector of St. Andrew's Church, New York, are the invited speakers.

NEW RECTOR FOR ST. JOHN'S, PORTSMOUTH, N. H.

THE Rev. H. M. FOLSOM, rector of Christ Church, Biddeford, Maine, has been named to succeed the late Rev. Henry E. Hovey as rector of St. John's Church, Portsmouth, N. H., and it is understood that he will assume his new duties early in February. Mr. Folsom was educated at Bowdoin and Trinity Colleges, the University of Maine, and at the General Theological Seminary. He was advanced to the diaconate in 1904 by Bishop Codman and appointed curate of Christ Church, Biddeford, Maine. Upon being advanced to the priesthood he became rector of the parish (1905). During his charge a large

parish house has been built. As a member of the Board of Missions of the diocese of Maine, chairman of the diocesan committee on Finance, and secretary of the Diocesan Sunday School Commission he has served the Church outside of his parish and as president of the York county branch of the Maine Red Cross Society, a member of the Maine Child Labor committee, a director of the York county Children's Aid Society, and a director of the McArthur Public Library, he has shown keen interest in matters pertaining to the general welfare of the community at large.

LARGE SUM RAISED FOR TRINITY COLLEGE.

DECEMBER 31, 1909, was a day of anxiety, effort, and hope on the part of the friends of Trinity College, Hartford, Conn. The marked growth of this college in the number of undergraduates and in departments of study, has made it evident for some time that a large increase in the funds of the institution was needed, if the plans of the president and board of trustees were to be carried out. The difficult task of raising \$500,000 was committed to the Rev. Dr. John J. McCook, and he has been untiring in his efforts. Many of the subscriptions made were conditioned upon the whole sum of half a million being raised before the close of the year. December 31st dawned with \$37,823 still lacking to complete the endowment fund. The resident alumni and friends of the college showed wonderful activity during this last day of 1909, and by 11 o'clock P. M. the announcement was made that the full amount had been pledged. The most interesting feature was the local interest shown. The people of Hartford, not simply the Churchmen, but Congregationalists and members of other denominations, including Jews, subscribed. These subscriptions ranged from one dollar to thousands. The chief credit in raising this large sum is due to the Rev. Dr. McCook, whose skill and persistence have been remarkable.

RECENT GIFTS AND BEQUESTS.

THE LARGEST gift in the history of Holy Trinity Church, West Orange, N. J., was announced by the rector, the Rev. Otho F. Humphreys, in his New Year's greeting to the congregation. The gift, which amounts to \$4,651.05, cancels the outstanding debt of the church. The donor is Mrs. William Barr of Llewellyn Park, in memory of her husband, William Barr. Chief among the material obligations assumed by the congregation during the past year was the remodeling of the colonial house immediately adjoining the church, which has been brought as a rectory. This house was built between 1770 and 1780, and nearly \$4,000 had to be expended to restore the building to its original colonial architectural type. The church assumed \$2,000 of this debt. Another improvement made in 1909 was the installation of new pews. They are built of birch and were put together by the men of the church, effecting a saving of at least \$100.

A NUMBER of communicants of St. Andrew's Church, Buffalo, presented to the church at Christmas a new set of chandeliers of the inverted mantel type; and from others were received a lavabo and bread box for the altar, both of silver; a set of service books for the prayer-desk; a missal for the chapel altar; and an alb for the crucifer.—St. Simon's and St. Jud's, two of the younger

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Buffalo parishes, were made glad by the cancellation of mortgages upon their newly built rectories.

BY THE WILL of Mary Upham Johnson, widow of Dr. William O. Johnson, the Episcopal Theological School at Cambridge, Mass., is given \$1,000. Mrs. Johnson was a resident of Cambridge eighteen years ago and was a communicant of St. John's chapel, connected with the school.

BY THE WILL of Miss Emily Smith, for many years a devoted member of Grace Church, Manchester, N. H. (the Rev. George R. Hazard, rector), that parish will receive \$15,000 now and is one of three residuary legatees of the estate.

THE Church of the Good Shepherd, Shelton, Conn. (the Rev. Charles G. Clark, rector), received on Christmas Day a very handsome Litany desk and book, the gift of Miss Emma H. Thorp, a devoted friend of the parish.

NEW RECTORIES AND ORGANS.

IN ATTLEBOROUGH, Mass., a loyal, devoted congregation has solved the problem of a home for the rector, the Rev. Roderick J. Mooney. The town is a flourishing manufacturing place and there are by no means enough houses in the place for all who desire to live there, so that many working in Attleboro are obliged to reside outside the town. The communicants of All Saints' Church are comparatively poor people, but in order that their rector may not be further inconvenienced they have promised to raise \$3,000 in eighteen months and they will also receive an equal amount from the Reinforcement Fund.

CHRIST CHURCH, Guilford, Conn. (the Rev. Edward Livingston Wells, rector), has recently purchased for a rectory the house which was owned by the late Rev. Dr. Bennett, for many years rector of the parish. The house adjoins the church and is one of the best in the town. It has been thoroughly renovated and a hot water heating plant has been installed.

A CONTRACT has been recently signed with the Austin Organ Co. of Hartford for a two manual electro-pneumatic action pipe organ to be installed in the Church of the Good Shepherd, Shelton, Conn., in time for the services on Easter Day. The instrument is to be a memorial to the late rector, the Rev. F. H. Mathison.

METHODIST MINISTER RECEIVED.

ON THE 30th of December the Rt. Rev. E. R. Atwill, D.D., acting for the Rt. Rev. F. R. Millsbaugh, D.D., Bishop of Kansas, confirmed Rev. and Mrs. T. O. Osborn. Mr. Osborn has been in the ministry of the Methodist Episcopal Church for over twenty years. He has made a specialty of psychotherapy and found that this specialty was not welcome in that denomination. Lately he has been associated with the Rev. L. G. Morony, rector of St. Paul's Church, Kansas City, Kan., in carrying on work along the line of the Emmanuel movement.

BISHOP ATWILL RECEIVES ROMAN CHURCH, PRIEST, AND HIS ENTIRE CONGREGATION.

THE ROMAN CATHOLIC congregation of St. John the Baptist, Kansas City, together with their priest, the Rev. Fr. Johan Marchello, have made application to the Rt. Rev. E. R. Atwill, D.D., Bishop of Kansas City, to be taken under his jurisdiction. Bishop Atwill has received them and placed Fr. Marchello in charge of the congregation. On Christmas Eve the Rev. J. Stewart-Smith of St. Mary's, acting for the Bishop, dedicated an altar in their church. The congregation numbers about 300 and they have a good church building.

The following notification from the Bishop appears in one of the daily papers:

"To the Star: For the information of our Italian citizens I desire to announce through your paper that I have taken under my jurisdiction the congregation of St. John the Baptist and have appointed Father Johan Marchello priest thereof. As Fr. Marchello has not yet been naturalized, he cannot, under the law of our state, unite persons in holy matrimony. I have, therefore, appointed Father Stewart-Smith of St. Mary's Church his 'co-adjutor,' to take the vital part of marriage services and to do whatever else may be necessary in the affairs of the parish.

"E. R. ATWILL,

"Bishop of the Diocese of Kansas City."

CONFERENCE OF COLLEGE CHURCH SOCIETIES.

REPRESENTATIVES of the Brotherhood chapters and General Church societies in the colleges and universities of the Middle West met in Iowa State College, Ames, Ia., December 3-5, for their first annual conference. The host was the chapter of the Brotherhood of St. Andrew, while the chairman of the conference was Mr. W. H. Haberstro, the Brotherhood field secretary for that section. Among the speakers were General Lincoln, Mr. John Montrose, Rev. Webster Hakes, Dean Beecher of Omaha, Prof. Pammel, Warden McElwain of Seabury Divinity School, Rev. Stanley Kilbourne of the University of Minnesota, and Rev. J. J. Gravatt, Jr., student secretary of the Board of Missions. A number of conferences were held to consider some of the important problems which a college church society has to face in its work of striving to keep the students in vital touch with the Church. The following resolutions were adopted:

1. Recognizing the fact that the educational institutions of the country are strategic centres, this conference urges the Church to do its utmost to strengthen its work in those institutions by every means in its power.

2. It is further suggested that in many places it may be found helpful to form a general Church Society for the purpose of keeping the students in touch with the Church. The next annual conference will be held at the University of Minnesota.

A UNIVERSALIST "HIGH CELEBRATION."

WHAT WAS denominated a "High celebration of the Holy Eucharist," according to the (optional) Universalist form, was held in St. John's Church of that denomination, Roxbury, Mass., on the first Sunday in January with unique accessories. On entering the church one observed at the left of the chancel a vested choir of women facing the congregation. From the front of the Communion table hung a frontal of white with the cross and I.H.S. embroidered in gold in the center. At the rear of the table stood a cross and on the white linen cloth were the Communion vessels. The clergyman wore a black gown, Roman collar, academic hood, and a small gold cross. The music included Processional, *Kyrie, Sursum Corda, Sanctus, Benedictus, Agnus Dei, Gloria in Excelsis*, and Recessional, and the Apostles' Creed was intoned with the choir facing sideways. While the form much resembled our own, it was said that the canon was modelled after that of the Greek Church. The minister stood or knelt at the table with his back to the people. The elements distributed to the people, however, consisted of bread and of water in individual glasses taken from a large silver bowl. The glasses were taken to the pews where they were left and were afterwards gathered by a couple of young women. The minister, the Rev. Howard Charles Gale, is an ardent advocate of Church unity, and he feels that as many sects believe

substantially the same thing to-day, the most distinct advances toward unity must come through a common ritual.

But one is tempted to ask at the conclusion: Where was the "Holy Eucharist" in it all?

PARISH HOUSE OPENED AT PROVIDENCE, R. I.

THE SPLENDIDLY arranged and equipped new parish house of All Saints' Church, Providence, was opened on Wednesday, January 5th. The rector, the Rev. Arthur M. Aucock, opened the meeting with prayer. Addresses were made by Bishop McVickar, Mayor Henry Fletcher, and the Rev. W. M. P. Faunce, president of Brown University. The architect, Mr. Henshaw, is a nephew of the first rector and is a member of the church. The design was carried out without the slightest change by the contractor, and the edifice is said to be one of the most complete of its kind in the minutest details.

CONFIRMATION CLASS ANALYZED.

ON THE Feast of the Epiphany the Bishop of Western Massachusetts confirmed in St. Stephen's parish, Pittsfield, 28 persons: 3 men, 12 boys, 8 women, 5 girls. Inquiries have been made as to the religious upbringing of the parents of the members of the class. Both the father and the mother of six were Church people. The antecedents of the remaining forty-four parents were as follows: Church 11, Baptist 10, Congregationalist 10, Methodist 8, Roman Catholic 1, Universalist 1, no Christian connection 3. Just one-third of the whole 56 parents were Church people, and less than a quarter of those confirmed were of Church ancestry on both sides.

"IN MEMORIAM."

AT THE autumn meeting of the Toledo (Ohio) Convocation, held on December 8th and 9th in Trinity Church, Toledo, Bishop Leonard blessed a new memorial chalice and paten. The chalice is of the Byzantine type, stands 9 inches high on a circular base 7½ inches in diameter, and is of wrought silver, richly jewelled and elaborately ornamented. The paten is entirely of wrought sterling silver, gilded on the inside of the bowl. It bears no ornament except a line-border around the rim in exceedingly shallow chasing, and with small jewels sunk in. Both are gifts to Trinity Church in loving memory of Mrs. Adaline Stocking Titus, given by the daughter, Mrs. Mary Curtis, and the granddaughter, Miss Mary Hamm. The work was designed and executed under the supervision of Herbert W. Congdon, A.A.I.A., of the firm of Henry M. Congdon & Son of New York, and the cost was \$1,200.

ON THE afternoon of the Feast of the Epiphany the Bishop of Connecticut consecrated a rood-screen in St. Andrew's parish, Stamford, Conn. It is the gift of present and former parishioners and friends as a tribute to the memory of the Rev. F. Windsor Brathwaite, late rector of the parish, who died on October 29th, 1908. Mr. F. J. Hardenburgh of New York, an intimate friend of the late rector, was the designer. The rood-screen is in complete harmony of design with the church and its appointments. The base is of Indiana limestone. The columns are wrought iron bars, and these are surmounted by lace-like grille work across the entire width of the church. The elevation over center arch is surmounted by the rood, with the figure of the Blessed Virgin on one side and of St. John on the other. These figures are wrought in bronze. In his address the Bishop paid a tribute to the life and work of Mr. Brathwaite.

CHRIST CHURCH, Springfield, Mass. (the Rev. Dr. Charles L. Slattery, rector), has

been enriched by two memorial gifts. The first is a set of red silk velours and silk damask sanctuary hangings, exquisitely embroidered, given as a memorial of a beloved parishioner, Elizabeth Watkinson Adams, by her son and granddaughter; the hangings were used for the first time on St. Stephen's Day. The second is a painting by Nicolas Poussin (1594-1665) "Christ and the Woman of Samaria at the Well." It is the gift of H. W. Southworth, Esq., a former parishioner, now residing in London, and is intended as a memorial of the Rt. Rev. Alexander Burgess, rector of Christ Church 1869-1878 and builder of the present edifice.

A LARGE stained glass window was unveiled and dedicated in old Christ Church, Philadelphia, on Sunday morning, January 9th, by the rector, the Rev. Dr. Washburn. The window was presented by Mrs. John Creth as a memorial to her husband. It depicts two historical scenes, one entitled "Jamestown Settlers at Worship, 1607," and the other, "Christ Church Patriots, 1790." The inscription at the bottom is as follows: "To the Glory of God, and in Memory of John E. Creth. Born 1839, Died 1907. Sometime a Devoted Warden of this Church."

TWO BAS-RELIEFS are to be placed in the vestibule of the Church of the Holy Trinity, Clinton Street, Brooklyn. One is to the memory of Minard Le Febre, the architect of the church, which is regarded as one of the best in the country. The other will be in memory of Dudley Buck, who was for twenty-five years the organist and musical director of the Church of the Holy Trinity. The bas-reliefs will be executed by a noted woman artist of Massachusetts.

A MEMORIAL to Rowena Paul Forbes in the form of a rebuilt organ, is the gift of Martha Paul Forbes, in memory of her mother, placed in Trinity Church, Bridgewater, Mass.

ST. PAUL'S CHURCH, Oakland, Cal., has been presented with an elegant copy of the Liturgy bound in red morocco, in memory of Alice Juliet McDonald.

CANON NINETEEN ADDRESS IN CHARLESTON.

THE "Week of Prayer" is being observed in Charleston, S. C., by the various churches of the denominations and by some of the Episcopal churches. On the night of the Epiphany in Grace Church, Evening Prayer was said by two of our clergy and the sermon was preached by the Rev. Howard Lee Jones, D.D., pastor of the Citadel Square Baptist church. His theme was "Missions, the Necessary Expression of Christian Devotion." Dr. Jones spoke with appreciation of the Feast of the Epiphany and said he would speak of the Gospel for the day, of the Church in which he was worshipping. The service was regular, other than the address, which was for a special occasion, but was also clearly a sermon.

DEATH OF REV. A. B. PUTNAM.

THE Rev. Albert B. Putnam, rector of St. Mark's Church, Mauch Chunk, Pa., passed to his reward on Christmas Day. He had been in failing health for about a year, but few realized that his condition was so critical. Mr. Putnam was born at Gambier, Ohio, on March 17, 1848. His education was received at Kenyon College, Gambier. He was ordered deacon in 1872 and priest the following year, by Bishop Bedell. He was rector of St. John's Church, Franklin, Pa., from 1874 to 1879; of Ascension Church, Bradford, Pa., from 1879 to 1882. He was rector of St. Paul's Church, Mt. Vernon, for four years, followed by rectorates at Emmanuel Church, Cleveland, and Grace Church, Mansfield, Ohio. He was a deputy to General Convention in 1889

and 1892, and presided over the Ohio Diocesan Convention at Toledo, when Dr. Leonard was elected Bishop. For many years he was a member of the Board of Trustees of Kenyon College. Mr. Putnam was elected rector of St. Mark's Church, Mauch Chunk, in June, 1904, and for five years has been a member of the Standing Committee of the diocese. He was a man of scholarly tastes and attainments and a ready and fluent speaker. A requiem celebration was held in St. Mark's on the morning of St. John's Day by the Bishop of the diocese, who made a very beautiful memorial address. The funeral services were held the same afternoon, sixteen of the clergy being in attendance. The body was afterwards taken to Gambier for interment.

THIRTY-FIVE YEARS A BISHOP.

IN HONOR of Bishop Scarborough's thirty-fifth anniversary, preparations are in progress for an appropriate commemoration service in Christ Church, Trenton, N. J., to which all the clergy of the diocese and their parishioners are to be invited. The programme will include music by the massed choirs of the churches in the See city and an historical address by the Bishop. Only two clergymen are now actively engaged in the ministry who were so engaged when Dr. Scarborough was consecrated—Rev. Dr. A. B. Baker of Princeton and Rev. Charles M. Perkins of Vineland. The Bishop of New Jersey now stands sixth in point of episcopal consecration in the list of the Bishops of the American Church.

DEATH OF THE REV. A. C. STENDEL.

THE DEATH of the Rev. Almon C. Stengel, rector of Trinity Church, Logansport, Ind., in the diocese of Michigan City, occurred at Buffalo, N. Y., on Monday, January 10th. He was a young priest of much promise, a graduate of St. Stephen's, ordained deacon by the Bishop of Western New York in 1901 and priest by the same Bishop in 1903. His earlier work was at Randolph and East Randolph in the diocese of Western New York. He was afterward at Braddock, Pa., and entered upon his rectorship in Logansport in 1906, where he was doing a very excellent work. The funeral was appointed to be held at St. Andrew's, Buffalo, on Thursday.

NEWARK CHURCH CLUB.

THE CHURCH CLUB of the diocese of Newark was in session on Monday at the House of Prayer in the See city. The Bishop of Spokane spoke on the general apportionment and on conditions on the Pacific Coast. Mr. William Jay Schieffelin of New York spoke on the Laymen's Missionary Movement, and Bishop Lines advised the laity generally to interest themselves in that movement. The Rev. Dr. Joseph N. Blanchard outlined plans for local missionary meetings throughout the diocese. A resolution was adopted providing for a committee of five laymen to ask Church Clubs throughout the country to cooperate in duly celebrating the tercentenary of the King James Bible in 1911.

SICK AND AFFLICTED CLERGYMEN.

A NUMBER of the clergy of the diocese of Pennsylvania are ill, among them being the Rev. S. P. Keeling of St. Peter's, Germantown; the Rev. Dr. Lamb of St. David's, Radnor; the Rev. W. Herbert Burk of All Saints', Norristown, and the Rev. H. C. McHenry, assistant superintendent of the Philadelphia city mission.

THE Rev. Henry L. Anderson, rector of St. Luke's Church, Cedar Falls, Iowa, met with a serious accident on December 29th. He slipped on the icy walk in front of his home and fell, sustaining a serious injury to his

left leg, which will confine him to his bed for some time. The two ankle bones were broken, and the tibia broken several inches above the ankle, constituting what is known in surgery as a "Pott's fracture."

The Rev. E. K. Tullidge, rector of Christ Church, Millville, N. J., was severely injured on the night of January 2d by a fall, sustaining a fracture of the right knee-cap and other injuries, which, it is stated, may permanently cripple him.

The Rev. Dr. Gilbert H. Sterling, rector of the Pro-Cathedral of the Nativity, South Bethlehem, Pa., is a patient at the Pasteur Institute, New York.

AUTONOMY REFUSED HOLY TRINITY CHAPEL, PHILADELPHIA.

THE CONGREGATION of Holy Trinity Memorial chapel, Spruce street, Philadelphia, sent a large deputation to attend a meeting of the vestry of Holy Trinity Church on Monday night, January 3d, to petition that body to grant them independence. The vestry received the deputation and petition, but a few days after sent their reply, which was a refusal. It is now said that the case will be taken to the courts for a decision. The chapel was built and endowed by the gift of \$350,000 from the late Mrs. Anna H. Wiltstach.

THE DUTY ON STAINED GLASS.

ABOUT twenty-five years ago two small but exquisite windows of stained glass were purchased of Clinton & Bell, a famous London firm of stained glass artists, and placed in St. Mark's Church, Locust street, Philadelphia. Some months ago these windows were shipped to London for some alteration. A proper certificate was obtained and it was supposed that on their return duty would be charged only upon the new parts. But instead the custom house officials now demand a duty of about \$300, and the vestry of St. Mark's have refused to pay the price, contending that it is exorbitant.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.
Improvements to St. Mark's, Jonesboro.

AFTER being closed for four months, during which time the church was enlarged and very greatly improved, St. Mark's, Jonesboro, was opened for divine worship on Christmas Day, the first service being the baptism of an infant. St. Mark's is now one of the handsomest churches in the diocese and is a model of comfort and convenience. It will be consecrated by the Bishop on February 20th, and later in the year a pipe organ will be installed. The Rev. Charles L. W. Reese is the minister in charge.

CHICAGO.

CHAS. F. ANDERSON, D.D., Bishop.
Trinity Church, Belvidere, Redecorated.

THE INTERIOR of Trinity Church, Belvidere, has been redecorated at a cost of \$600. The walls have been covered with burlap, and tinted olive-green. A hardwood floor has been laid, and the whole is thoroughly renovated. A new chancel window is promised, and three others in the nave. This has been done largely by the guilds.

CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.
Christmas Philanthropy in Matanzas.

CHRISTMAS DAY was observed this year by the members of the congregation in Matanzas, called Fields á Jesus, and the missionary in charge, the Rev. Francisco Diaz, in a somewhat novel fashion. There were the usual services in the chapel, of course. Dur-

ing the week previous the members of the "Ladies' Guild" solicited throughout the city contributions for the "charity fund," receiving a very generous response from many of the business men of the city. Then on Christmas Day a portion of this fund was distributed among about forty poor families. In the afternoon Mr. Diaz, accompanied by the members of the guild, visited the city prison, holding a service in each ward, with hymns and short addresses, and the distribution of a little "good cheer" to each prisoner. It is said that the prisoners were so greatly touched by this "Good will to men" that they fell upon their knees, and so remained during the entire service, while the tears streamed from their eyes. During the day Mr. Diaz made no less than seven addresses. This charity attracted a great deal of attention throughout the city, especially on the part of those who do not know the Church and her ways.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
Church Club to Meet.

THE NEXT meeting of the Church Club of Harrisburg will be held in the Metropolitan Hotel, Harrisburg, Tuesday evening, January 18th. The officers for the current year are Mr. G. N. Reynolds of Lancaster, president, and Mr. Frank C. Angle of Danville, secretary and treasurer.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.
Auxiliary Meetings in the See City.

THE WOMAN'S AUXILIARIES of the city of Indianapolis held their annual Epiphany meeting at Holy Innocents' Church, in the afternoon. The Rev. Messrs. C. S. Sargent and Henry Lodge conducted the service. The Bishop of the diocese delivered a short practical address on missions. The feature of the service was the collection. The members of the Auxiliaries gave pieces of old silver and gold, which are to be melted and made into a communion set and presented to Trinity Church, Bloomington, Ind. The vicar of this church is known as the Woman's Auxiliary diocesan missionary, and the various branches throughout the diocese are responsible for his salary. The Junior Auxiliaries of the city held their annual gathering in Christ Church. There was a business session in the morning, after which lunch was served in the parish house. In the afternoon a service was held in the church, at which the Bishop spoke. Following this service a stereopticon lecture on Alaska was given. The attendance was very good.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.
Sunday School for Street Arabs.

A UNIQUE feature in the work of St. John's parish, Uniontown, is a boys' Sunday school which is the work of the Junior Brotherhood. It is an effort to gather in the boys of the town from the vicious influences of the streets. The school is in charge of Mr. Clarence E. Buxton of New Hampshire and Walter Lollin of North Carolina, two of the postulants in St. John's School.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
Death of Samuel Longman—Brooklyn Church Threatened by Fire.

SAMUEL LONGMAN, head of the firm of Robert Longman's Sons, gold refiners, Manhattan, died on Sunday, January 2d, at his home, 258 Carlton Avenue, Brooklyn. He had lived in Brooklyn for eighty-four years, and was a member of St. Mark's Church, whose

rector, the Rev. Dr. Spencer S. Roche, officiated at his funeral on Wednesday, January 5th.

CHRIST CHURCH, Bedford avenue, Brooklyn, was menaced by an unusually dangerous fire in an adjoining building, Saturday night, January 8th, which caught fire from defective electric light wires. As it contained many barrels of gasoline the whole block was in danger. By heroic work the firemen removed these at the peril of their lives. The burning building was only a dozen feet from the rear of Christ Church and its Sunday school building, but they were uninjured.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Interesting Clericus—Canvas of Church Attendance—Coming Events.

THE Rev. LYMAN P. POWELL of Northampton was the special guest of the Massachusetts Clerical Association at its monthly luncheon on January 3d, which was held in the parish rooms of St. Paul's Church, Boston. Mr. Powell made an address on "New and Old Methods in the Cure of Souls," and at the close of the address there was an open discussion in which several clergymen took part, including the Rev. Dr. Worcester, the Rev. Dr. McComb, and the Rev. Dr. van Allen. The Rev. Dr. Rousmaniere, lately of Providence, R. I., who has just assumed the rectorship of St. Paul's, was honored with the place of presiding officer at this gathering.

THE COMMITTEE on the State of the Church created by the Diocesan Convention is making a careful canvas of church attendance during the months of December, January, and February with a special count of the men attending Sunday service at each parish. The result, together with the total number in the parish, will be submitted to the committee and will represent valuable data from which to draw conclusions. The clergyman of each parish also is asked by the committee to bring before the people the subject of ways and means for securing better attendance.

ARRANGEMENTS are being made for the twenty-fifth anniversary of the Church of the Incarnation, Lynn, to take place on February 20th.—BECAUSE of the severe storm on December 26th the consecration of Emmanuel Church, West Roxbury, had to be postponed.—THE ANNUAL meeting of the Archdeaconry of New Bedford is called for Tuesday, January 18th, at St. Paul's Church, Boston; and that of the Archdeaconry of Lowell at Grace Church, Lawrence, on the forenoon of Thursday, January 20th. Bishop Lawrence will be present at both meetings, and there will be the usual election of officers and reports of missions.—THE INSTITUTION of the Rev. Francis B. White, the new rector of St. Mary's Church, Newton Lower Falls, will take place on Sunday, January 30th.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.
Missionary Services in Detroit.

THE Rev. Dr. J. H. HOPKINS, secretary of the Fifth Missionary Department, is spending a busy week in Detroit and vicinity, commencing with the First Sunday after the Epiphany at Trinity Church in the morning. In the afternoon he spoke in Pontiac and at night at the Church of the Messiah, Detroit. Monday afternoon he addressed the Woman's Auxiliary at St. John's Church, and in the evening he spoke to men at the rectory of Christ Church. Tuesday afternoon he spoke in St. Alban's Church, Highland Park, and in the evening was present and addressed the Church Club, assembled at a dinner given in honor of Bishop Rowe. Wednesday evening his appointment was St. Stephen's Church,

Thursday, the Epiphany and St. Thomas', and Friday at St. Peter's Church.

A WEEKLY early celebration of the Holy Communion was begun in Trinity Church, Detroit, on the First Sunday after Epiphany.

NEWARK.

EDWIN S. LINES, D.D., Bishop.
Death of John H. Lidgerwood.

JOHN H. LIDGERWOOD, president and treasurer of the Lidgerwood Manufacturing Co., died on New Year's Day at his home in Morristown at the age of eighty years. He was one of the organizers of the Church of the Redeemer in Morristown, and was a member of the Morristown Club and the New York Yacht Club. The funeral was held in the Church of the Redeemer Tuesday morning, January 4th, the Rev. Dr. William M. Hughes officiating.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Marriage of Rev. G. A. Wieland.

THE Rev. GEORGE ALVIN WIELAND was married at Defiance on New Year's Day to Miss Helen Deatrick, daughter of Mr. and Mrs. Charles L. Deatrick of that city. The ceremony was performed by the Ven. Asa A. Abbott, Archdeacon of Ohio.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.
Notes of St. Mark's Parish, Seattle.

THE Rev. E. V. SHAYLER was instituted as rector of St. Mark's Church, Seattle, on Sunday, January 2d. Bishop Keator officiated and made an address to the people. The new rector was then celebrant at the Eucharist which followed, being assisted by the Rev. G. C. King.

ON THE feast of the Epiphany women from the parishes of Seattle held an all-day meeting at St. Mark's. Eight branches of the Woman's Auxiliary were represented with 127 members present. The Rev. E. V. Shayler was celebrant at the corporate Communion, and after luncheon Bishop Keator made an address on the subject of "The Eighth Missionary Department. The offerings of the day were given to foreign missions.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coad.
St. George's Men's Club, Philadelphia—Anniversary of Old Emmanuel Church, Kensington—Other News Notes.

AN ORGANIZATION known as St. George's Men's Club has been formed at St. George's Church, Richmond, in the mill district of Philadelphia. There is a membership of about fifty, and this will be further increased. Another church in the same district, St. John's Free Church, has a similar club numbering over 100.

OLD EMMANUEL Church, Kensington, Philadelphia, observed its seventy-fourth anniversary on Sunday, January 9th. At the evening service the Rev. Dr. Pierce, rector of St. Matthew's, was the preacher. Since the advent of the present rector, the Rev. E. G. Knight, the old building has been completely transformed and many improvements and alterations of a Churchly character effected.

THE BURIAL services over Edward Moore Robinson, a prominent and active Churchman who died on Tuesday, January 4th, were held on Friday at his home in Villanova, Pa., the Rev. Dr. Mortimer, rector of St. Mark's, Philadelphia, officiating. The death and burial of both Mr. and Mrs. Robinson occurred within a week of each other.

BISHOP GRISWOLD of Salina and Rev. Father Hughson addressed the Domestic committee of the Woman's Auxiliary at the Church House Monday morning, January 10th.

ON MONDAY, January 17th, the fortieth annual meeting and teachers' institute of the Sunday School Association of the diocese will be held at the Church of St. Jude and the Nativity, Philadelphia. There will be afternoon and evening sessions, and an interesting programme has been arranged. At the evening services addresses will be made by Rev. Dr. Tomkins and Rev. Wilson R. Steariy.

ON THE First Sunday after the Epiphany Bishop McVikar was the preacher at Holy Trinity; Bishop Griswold at St. Clement's, and Bishop Thomas at St. Stephen's, Philadelphia.

A MEETING of prominent society women which was called for the purpose of forming a society opposed to Woman Suffrage held one day recently was addressed by the Rev. Dr. Mortimer, rector of St. Mark's Church, Philadelphia, and received his hearty commendation.

THE LAST of the indebtedness on St. Matthias' Church, Philadelphia, has been paid off largely through the efforts of the energetic rector, the Rev. C. Rowland Hill.

MR. W. DUBOIS MILLER, a prominent layman of the diocese, member of the vestry of St. Michael's, Germantown, and a brother of the Rev. A. J. Miller of St. Thomas' White-marsh, is dangerously ill in the Presbyterian Hospital.

THE REV. FATHER HUGHSON, O. H. C., addressed a meeting held in the parish house of Holy Trinity Church, Philadelphia, on Friday afternoon, January 7th, in the interests of the work of the order in the mountains of Tennessee.

AN OLD and valuable copy of the sermons of Rev. William Smith, first Provost of the University of Pennsylvania, has been presented to the university library by Dr. J. G. Rosengarten. The volume contains sermons preached in Christ Church between 1754-7 and in Trinity Church, New York, in 1758.

AT THE fifty-eighth annual meeting of the contributors to the Episcopal Hospital held at the Church House, Philadelphia, last week, eight members were elected to the Board of Managers to serve until 1913. The Rev. A. H. Hord, rector of St. Michael's, Germantown, and Rev. Dr. E. M. Jeffery, rector of St. Peter's, Third street, Philadelphia, were the new clerical members of the board.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Death of Mr. F. B. Smith.

ST. STEPHEN'S CHURCH, Sewickley, has met with a serious loss in the death of its senior warden, Mr. Frank Biddle Smith. The funeral services were held in the church on January 2d, and were conducted by the Rev. Dr. Benton, rector emeritus of the parish, now resident at Norfolk, Va., assisted by the present incumbent, the Rev. A. C. Howell. A bequest of \$1,000 was left to the Church by the will of Mr. Smith.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Rev. R. C. Wilson in Charleston—Progress of the Yorkville Orphanage—Ministerial Union Meets.

THE Rev. R. C. WILSON of the missionary district of Shanghai, who is in this country on his furlough year, will be in the diocese for several weeks and will address a number of the congregations telling of the work in his field of labor. At present he is visiting in Charleston, and on Sunday, the 2d, he

spoke at Grace Church in the morning and afternoon and at the Church of the Holy Communion at night.

THE REPORT of Deaconess Gadsden of the Church Orphanage at Yorkville for December is a most encouraging one, as it shows an increased interest in that institution throughout the diocese. The Thanksgiving Day offerings received were in many instances larger than ever before. The new heating plant has been installed at a cost of \$1,500. Of this amount the committees of women in the different parishes have raised \$1,000.

THE SECOND of the joint meetings of the Ministerial Union, the Clericus of the Church, and the Lutheran Association of Charlestown was held in Grace Church parish house on January 6th. The paper for the day was by the Rt. Rev. W. A. Guerry, D.D., and his subject was Church Unity. In a very able paper the Bishop presented the subject, showing the evils of separation and divisions in the Church. He urged the need of unity both from spiritual and economic standpoints.

Travel

EUROPE

A small party of boys is now being organized for a tour of Europe, June 21 to Sept. 2. Holland, Belgium, the Rhine, Germany, the Passion Play, Austrian Tyrol, Venice, Switzerland, Paris, England, Wales. Many coaching trips. Opportunity for boys to learn the meaning of old world History, Scenery, and Art under direction of gentleman of wide experience as instructor and director of boys' vacation activities. Moderate terms, inclusive of all expenses. No extras. References: C. A. TRACY, A. B. BORDENTOWN MILITARY INSTITUTE, NEW JERSEY

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In a sympathetic manner he stated the position which he believed the Church held towards union with the other religious bodies and showed along what lines he thought the energies of these desiring a real unity should be directed. The paper was discussed by a number of those present and the spirit of the discussion was good, though it was evident, from the emphatic statements of some, that outward unity was yet in the distance.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Miscellaneous Items of News from the Nation's Capital.

A FRIEND of Charlotte Hall School has promised the rector of All Faith parish, who is in charge of the services at Dent Memorial chapel, to give to each attending cadet who desires it a copy of the Prayer Book and Hymnal. Another friend has promised a substantial sum towards securing a competent choirmaster to train such as desire to assist for a choral service. The chapel is interesting liturgically in having an altar entirely surrounded by the communion rail, and historically as commemorating the Rev. Hatch Dent, principal of this school, a pioneer in education in Colonial Maryland. General Grant was a descendant of Mr. Dent.

THE LECTURES before the Teachers' Training Class of the Sunday School Institute on the first Wednesday of each month from November to June are intended for the instruction of teachers, but all Church people are invited. Bishop Harding and Rev. Dr. McKim are the lecturers. The lecture for January was on January 8th at the Church of the Epiphany. Bishop Harding's subject was "The Christian Year" and that of Dr. McKim was "Joshua and the Judges."

THE Rev. EDWARD DOUSE of St. George's mission, Fort Reno, Tenleytown, is doing a fine work among the colored people in that neighborhood. Mr. Douse was formerly connected with the diocese of Jamaica in the West Indies. Since taking charge in June, 1906, Mr. Douse has presented 32 candidates for confirmation and has baptized 63. He has also raised a good deal of money for Church purposes, all through the offertory.

ARRANGEMENTS have been made to have the first quarterly service of the Washington Division of the Boys' Brigade at St. Mark's Church, Capitol Hill, on January 30th. Chaplain Brown, U. S. A., will be the preacher.

A MISSION STUDY class, conducted by Mr. T. Hubert Jones, is being held every Sunday evening at 7:15 in the Sunday school room of Epiphany Church, Washington. The first meeting took place last Sunday.

AT THE Festival of the Epiphany the trustees of King Hall, the theological college for colored men in connection with Harvard University, met at the Bishop's house for the purpose of discussing the future of the institution.

THE NATIONAL Cathedral School for boys reopened on January 6th after the Christmas holidays. Two new pupils were enrolled.

THE ANNUAL missionary rallies on the Second Sunday after the Epiphany (January 16th) will be held at Grace Church, Georgetown, at 9:30 A. M. and at the Church of the Epiphany, G Street, and St. Mark's, Capitol Hill, Washington, at 4 P. M. There are to be special preachers on the occasion of these rallies.

ON St. THOMAS' day the Bishop of Washington formally received the Rev. John V. Quinn from the Roman communion, in his private chapel.



*How they shone—those old folks—
at a function or reception—
But oh! what they missed
in their lack of all
conception of a food so good as*

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WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Condition of Grace Parish, Amherst.

GRACE parish, Amherst, of which the Rev. Donald McFayden is rector, is in a very flourishing condition at the present time. At the annual meeting just held it was announced that the debt of \$1,445 had been paid off during the previous few weeks, that all the current expenses had been met, and there was a balance in the treasury.

CANADA.

Church News of a Week from the Dominion.

Diocese of Huron.

ON THE first Sunday in the year Bishop Williams dedicated the beautiful chime of bells presented to Christ Church, Petrolea, by Mr. J. N. Englehart. The Bishop preached on the occasion. The bells, which are eleven in number, are said to have cost \$7,000, and to be the first in Canada.—THE CHOIR of St. James' Church, Ingersoll, was vested for the first time on Christmas Day.—A VERY fine lecture was presented to Grace Church, Brantford, by Mr. A. C. Hardy, in memory of his sister. The rector, Archdeacon MacKenzie dedicated it.—A CONFERENCE of clergy and laity will be held at Woodstock the first week in February. It has been called together by the Archdeacon of Norfolk.

Diocese of Montreal.

THE FIRST annual dinner to be held under the auspices of the Federation of Churchmen's Associations in Montreal was held at the Board of Trade building January 6th. The Bishop of the diocese, the Rt. Rev. Dr. Farthing, was one of the speakers.—THE FIRST meeting of the year of the diocesan board of the Woman's Auxiliary was held January 6th. The plan of holding an all-day session, which had been decided on, was tried for the first time for this monthly meeting. There was a good attendance, the members bringing their lunches with them. The desirability of building a mission hall for the work among the Jews was brought forward and the help of the Auxiliary was asked. A committee was named with Mrs. Farthing as convener, to report upon the best manner in which the aid should be given.

Diocese of Ottawa.

THE CHOIR of Trinity Church, Cornwall, is about to be vested. The prosperous condition of the parish at the end of the year is shown by the fact that the rectory debt, which recently amounted to over \$3,000, has been nearly all paid.

Diocese of Algoma.

GREAT SYMPATHY is felt for the Rev. C. E. Hewett and his wife for the great losses they sustained of all their goods in the fire which destroyed their parsonage at Port Sydney on Christmas Eve. The family were mercifully enabled to escape from the burning building in time, but only in their night clothes. Even Mr. Hewett's library could not be saved.—A PARISH hall for St. Paul's Church, Haileybury, is soon to be built. It is much needed for the work of the parish.

Diocese of Toronto.

THERE WAS a large attendance at the annual dinner of the Men's Association of St. Anne's parish, Toronto, at the end of the year. Bishop Sweeny was among the speakers.—THE DIOCESE has raised about \$2,000 more than its apportionment for the funds of the Missionary Society of the Canadian Church.—It is stated that the new church to be built in St. Paul's parish, Toronto, is to cost \$230,000. Archdeacon Cody is the rector.

Diocese of Keewatin.

A WINDOW in memory of the late Archdeacon Cooper was placed in St. Matthew's Church, Eagle River, before Christmas. The

Archdeacon was a faithful worker in the parish in earlier years.—THE DIOCESAN missionary, the Rev. A. A. Adams, has resigned his position to become Rural Dean of Dryden, with charge of Eagle River and Dryden missions.

Diocese of Saskatchewan.

ARCHDEACON LLOYD passed the month of December in addressing large audiences in England and Ireland on behalf of work in this diocese. He hopes to return with a number of men who will undertake mission work in the newly settled districts.

Diocese of Niagara.

On Sunday, January 2d, St. Paul's Church, Fort Erie, Ont., installed a mixed vested choir of twenty-six voices, using the new hymnal of the Canadian Church.

IF YOU WOULD increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—*Oregon Churchman.*

THE DOORS of your soul are open on others and theirs on you. Simply to be in this world, whatever you are, is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble.—HORACE BUSHNELL.

A WOMAN DOCTOR

Was Quick to See that Coffee was Doing the Mischief

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

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The Young Churchman Co.
Milwaukee, Wis.

Music

Editor, G. EDWARD STUBBS, Mus. Doc.,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THE CHRISTMAS season was marked, as usual, by numerous performances of Handel's "Messiah" in various parts of the country. Among the more notable renditions were those at St. Paul; Chicago (Apollo Club); Pittsburg; New York (New York Oratorio Society); Milwaukee, Wis. (the Arions), and Worcester, Mass. (Worcester Oratorio Society).

While the depreciation of Handel still continues in certain musical journals, both here and in England, it is noticeable that the public fondness for the "Messiah" shows no sign of waning. In our opinion this popularity is bound to increase for many years to come, especially in this country. Aside from the fact that there are vast numbers of music lovers who would like to hear Handel's masterpiece, but have not yet heard it (there are millions of such people), it is undeniable that the majority of those who have already heard it wish to hear it again and again.

The work seems to possess a never-fading freshness and vitality, and it "grows" upon listeners more than any oratorio in existence. No further proof of this is needed than the avidity with which choral societies seize upon the work to replenish coffers that have been exhausted by the production of "novelties," and compositions of the modern and "advanced" school. Furthermore, the Christian religion is constantly growing, and it is natural that this particular oratorio, which is at once the most melodious and the most easily understood, should appeal forcibly to the increasing number of persons who find in sacred music a satisfaction that (to them at least) is lacking in other forms of composition.

Among the Christmas service lists sent to this department we note the following:

At St. Barnabas' Church, Troy, N. Y., there was a midnight celebration of the Holy Communion on Christmas Eve. Baden Powell's "Hail! Festal Day" was sung in solemn procession, and Gounod's *Messe Solennelle* was performed. The offertory was Gounod's "While Shepherds Their Flocks were tending." On Christmas Day, Jordan's *Te Deum* and *Jubilate*, and a cantata called "The Angel's Message," by E. Vine Hall, were sung.

At Christ Church, Fitchburg, Mass., Jordan's *Te Deum* and *Jubilate*, West's anthem "With All Thy Hosts," and Cruickshank's Communion service in E-flat were sung.

At Trinity Church, New York, the Communion service was Schubert in B-flat, and the offertory "Glory to God" by Tertius Noble.

Other New York lists were as follows:

St. Bartholomew's Church (Arthur S. Hyde, organist and choirmaster). "Communion in A," Stainer; *Te Deum* and *Benedicite* in E, Parker; "O, Come Redeemer," West; "And There Were in the Same Country," Foote. December 26th, 4 P. M., carols, ancient and modern.

St. Thomas' Church (William C. Macfarlane, organist and choirmaster). "Te Deum in C," Lutkin; "Christians, Greet the Happy Morn," Macfarlane; "Behold I Bring You Good Tidings," Bartlett. December 19th, annual performance of Handel's "Messiah."

St. James' Church (Walter Henry Hall, organist and choirmaster). "Communion in D," Moir; "Te Deum and Jubilate in B-flat," Stanford, and "Nazareth," Gounod-West.

St. Paul's chapel, Trinity parish (Edmund Jacques, organist and choirmaster). Christmas Eve carol service, December 24th.

Church of the Ascension (Richard Henry Warren, organist and choirmaster). "Com-

munion from the Mass in D-flat," Dvorak; "Slumber Beloved," Bach-Gounod; and "Glory to God," Pergolesi.

Church of the Heavenly Rest (J. Christopher Marks, organist and choirmaster). "Te Deum in A," Stainer; *Jubilate* in E," Garrett; "Hark, What Mean These Holy Voices!" Marks; "In Bethlehem's Ancient City," West; "Communion in F," Marks. December 26th, 8 P. M., "The Story of Bethlehem," West.

This is the time of year when we are in the habit of noting, with regret, the extensive use of the "Old Chant" for the *Gloria in Excelsis*, in churches where there are choirs of reputation, and where this particular setting does not have to be used on the ground of simplicity. In a great number of cases complete settings for the Communion office are used, with the single exception of the *Gloria in Excelsis*.

As we have remarked before in this column, it is not desirable that the "Old Chant" should be used at all. And to use it on great

days, like Christmas and Easter, thrusting aside the regular setting that belongs to the "service" used for the other portions of choral Communion, is to break the rule of consistency and musical propriety. May the day come when there will be a more strict observance of sound musical tradition, especially with regard to the musical rendering of the Communion office.

THE men who need public and social worship will never, as a rule, seek it unless the men who think they do not need it set the example, and join in it. There is, in my judgment, no more commanding public duty than attendance at church on Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty. I do not believe there ever was a man who attended church constantly through life, or who brought his children to church in their youth, or who was taken by his parents to church in his own youth, who ever regretted it as he looked back.—Senator George F. Hoar.



The Instantaneous Answer



Sending a message is only half of the transaction. The other, and equally important, half consists in getting back the answer.

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MORE THAN three-fourths of all the social workers in America at this moment are members of Christian churches. The ethical societies, the atheistic Socialists, the lapsed church members, are not one-fourth of the whole, by the latest statistical account. Take away the men and women whom the Church has set aflame with her ideals of brotherhood and sacrifice, and every charitable work in America would be crippled tomorrow. In any small town where church affiliations are well known there may be a score of "undenominational" charitable boards, but almost every member on each board is also a prominent church member. The van of the Church is pushing ahead eagerly toward industrial arbitration, municipal reform, temperance legislation, improved housing for the poor, the protection of women and children industrially, old age pensions and every other reform that modern America is considering.—*The Outlook*.

WHAT A VICIOUS part "blind, all conforming Chance" plays in life. The principle of evil has no more alluring or destructive demonstration. To the youth, it offers, a short cut to fortune. In middle age the habit of pursuit becomes fixed, and old age finds the will paralyzed, the mind unsettled, and the craving for the unattainable as firmly seated as life itself. Those who devote their lives to the pursuit of Chance are worshippers at the shrine of a false god. And then when the awful strain of temptation yielded to, comes—as most certainly it will—and the character of the victim is shipwrecked, he realizes the sinister truth of the saying that "To those whose God is honor, disgrace alone is sin." Oh, how keenly such a man, at such a moment, wishes that in his early years he had founded his conduct on the principle of good, embodied in the wise expression: "When the heart is pure and straight, there is hardly anything which can mislead the understanding in matters of immediate personal concernment."—*Canadian Churchman*.

HOW UTTERLY absurd it is for "Episcopalians" to stand up, three times every Sunday, and solemnly avow their belief in the holy Catholic Church and then go forth and speak of the Roman Catholics as "the Catholics," states the *Oregon Churchman*. Either this Church of ours is a valid branch of the one, holy, Catholic, and Apostolic Church, or it is not. If it is not, then we had better stop saying the creed, and professing things we don't believe. If it is, then we are Catholics, and common sense, and common honesty demand that we profess with our lips what we believe in our hearts. Some Episcopalians are afraid that people in general will misunderstand us when we tell them that we belong to the Catholic Church and imagine that we belong to Rome. Well, people in general misunderstand us now, and think we are a Protestant sect founded by Henry VIII. in the sixteenth century. How can we remove the latter misunderstanding and guard against the former but by honest, fearless and consistent assertion of the truth? Let us be consistent with ourselves and with our Church. If baptism is the means of admission to the Church, then Catholics, Roman Catholics, and Protestants alike are members of the Catholic Church, and it is simply cowardice to permit one section of the Church to monopolize the name. If it is true, as the Prayer Book asserts, "that from the Apostles' times there have been these orders of ministers in Christ's Church: Bishops, priests and deacons," then it is simple delinquency on our part not to assert the Catholic character of the ministry which Christ placed over, and intended to govern, the entire Catholic body. If we don't quite understand what the Catholic Church is, let us read our Bibles and study our Prayer Books. The light will come.

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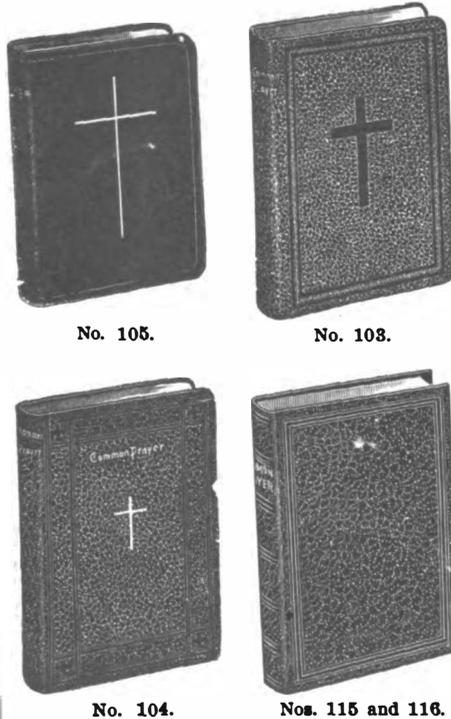
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